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GOSPEL MESSENGER

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No. 1

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REASONS WHY YOU SHOULD SUBSCRIBE for the GOSPEL MESSENGER

(Note. We are presenting on this page a copy of a series of statements which Bro. B. F. Waltz, pastor of the Spring Creek church, Hershey, Pa., compiled and distributed to the membership of his congregation. He says: "We have been very eager to enlarge our subscription list to the Messenger and we are using this method. It is working splendidly for us."—Ed.)

"I was a subscriber to the Primitive Christian and continued with the Gospel Messenger after the merging in 1883. I have always received new light and new ideas. The editors' comments are of special interest. I read it from cover to cover."
—Elder J. A. Landis.

"We like to read the Messenger for the companionship it brings to us. In this way we can find out what our brethren in the church think, feel and do."—J. I. and Mrs. Baugher.

"The Gospel Messenger found a place in my home in 1889. I like to read it to learn more of the Brotherhood at large."—John A. Stahley.

"We like to read the Messenger because it binds us together as one large family."—Mr. and Mrs. Harry King.

"I read the Gospel Messenger: to get first the news from those co-workers in congregations where once I worshiped, to gain knowledge of those receiving personal mention, and to read those articles written by men and women I have learned to know."—A. G. Breidenstine.

"I like the Gospel Messenger for the information it brings of the church at large, and also for the contact with great spiritual leaders."—Mrs. E. Breidenstine.

"We like the Messenger because it keeps us informed of the activities of the church."—Mr. and Mrs. Milton Bashore.

"The Gospel Messenger, to read is to know
The work of the Brethren wherever they go.
At home or abroad of their efforts are told;
The Gospel Messenger unites all in the fold."
—Harry Seibert.

"I read the Messenger to find what other churches are doing. The articles treating of church doctrine are of special interest."—Allen Blouch.

"I love to read the Gospel Messenger because of the inspiring news which it contains concerning various churches in the homeland as well as the foreign fields for which we pray daily."—Harry Light.

"I like the Messenger for the reports from our missionaries and the details of their work there."
—Dorothy Kreider.

"It is interesting to read the Gospel Messenger because we can always see the good work which is done by the brotherhood, at home or abroad, for the saving of souls, for God's kingdom."
I. M. B.

"I read the Gospel Messenger to keep in touch with other parts of the Brotherhood."—Alfred Yingst.

"Just as I am interested in the individuals of our own family, so the Gospel Messenger keeps me informed of the large church family. I could not think of being without it."—Mrs. Arch Shiffler.

"I like the Messenger for the inspiring stories and announcements."—Mrs. Chester Meashey.

"I like to read the Messenger to keep in touch with what is going on in the Brotherhood."—B. W. S. Ebersole.

"In addition to the above we believe that it is a fundamental duty for every member to read the Messenger. No other paper gives an interpretation of our customs and beliefs. It also serves as a supplement to the secular newspaper and radio. It promotes a love for the church in the hearts of our children."—B. F. and Mrs. Mary Waltz.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Ill., January 7, 1939

No. 1

EDITORIAL

Is It Any Harder Now?

Was that extra measure of goodwill generated during the Christmas season a good thing? Why should justice so-called be more readily tempered with mercy then than at any other time? Why should one be kinder in December than in March or September?

Is the attitude commonly known as the Christmas spirit a concession to human weakness, something not quite up to the proper standard, or is it what human nature and human practice should be like throughout the year? Should it be regarded as a temporary aberration, looked upon indulgently because everybody knows the mood will soon pass and we'll all be back to normal, or as a challenge to live like that all the time?

Well, then, why don't we? Why don't we want to live like that all the time? Or if we do want to, the question still remains, why don't we? E. F.

Good Shepherds and Bad

THERE are at least two kinds of shepherds. In the tenth chapter of John the Good Shepherd is contrasted with the bad. Quality in a shepherd is revealed by attitude toward the sheep. Good shepherds are those who are interested in their sheep. Such a shepherd will freely risk his life when a member of his flock is in peril. The bad shepherd is selfish. He comes but to steal, to kill, to destroy.

But of what concern is the matter of good and bad shepherds in the America of our day? Many have not even seen a live sheep—much less a shepherd and his flock! And yet, when one remembers that most men are as sheep, eager for the ministry of a shepherd, it is seen that there is a real shepherd problem today. And then there are those who would be shepherds. How varied are their motives and abilities! Hence we are vitally concerned in the human implications of the sheep and shepherd relation.

Are you by inclination one of the sheep—one who would gladly follow if you could be sure of the shep-

herd? If so, apply the tests suggested by the Good Shepherd. Try to be sure of your shepherd before you yield too much. Are you by inclination one who aspires to be a shepherd? You can afford to test your motives. The lives of those who make up the flock may be at stake. When the shepherd is blind both he and the flock may fall into the ditch. When the shepherd is a thief, and intent upon the destruction of the flock, how terrible is the situation! H. A. B.

Two Early "Dunkard" Preachers

HERE and there in early Illinois history one finds a reference to two brothers, Adam and Aaron Payne (also Paine), who came from Ohio to Illinois on horseback. They were pioneers and mingled much with the Indians and early settlers. They are spoken of as "Dunkard preachers." Adam, the better known, was killed in Kendall County in 1832. Aaron once lived on a farm near Byron, Ill., but is said later to have gone west and settled in Oregon. I wish I knew from what parts of Ohio they came and whether anyone today knows the story of these two brothers while they lived in that state.

But to the story of these two "Dunkard preachers."

Adam was outstanding both among the whites and the Indians.

Before the Black Hawk War the Indians met in Bureau County for a great council. They were divided as to what they should do because the white man was crowding them out. Some were for war, others advocated peace because they were no match for the whites. To this council came Adam Payne, the outstanding man of the council, accompanied, as he was on many occasions, by Mike Girty, the half-breed bad man, who interpreted for Payne. Now Mike Girty was a desperate character, yet a great admirer of Payne. Historians say Payne "was tall and large with a high forehead, piercing black eyes, black beard which hung in clusters over his breast. He had a wonderful voice and tremendous energy."

In the course of the deliberations the several chiefs spoke their minds. Finally Payne arose and delivered a powerful sermon stressing peace instead of war and the Indian's need of the Savior. By the charm of his eloquence and the force of his argument he was swaying the council. Chief Black Hawk, who was always for war, saw what was about to happen and he resolved it should not. Springing to his feet and brandishing his tomahawk he called on his warriors not to listen to Payne, but to raise the war whoop and resist the whites.

We do not have Payne's sermon on this occasion but we do have what Chief Senachwine said about it: "Our white friend has been telling us of a Savior who died to save the world. Of this Savior I know nothing; but this I do know: the monitor within my breast has taught me the will of the Great Spirit, and now tells me that good Indians will be rewarded, and bad ones punished. My friends, do not listen to Black Hawk for he is trying to lead you astray. Do not imbue your hands with blood, for such is the work of the evil one, and will only bring retribution upon your own heads." Black Hawk had urged war; Payne and Senachwine preached peace and, for the time being, won the day. Payne's preaching was always evangelistic.

Adam Payne sacrificed personal comforts that he might help his friends, especially the Indians. His kind spirit won many to a Christian profession. In the fall of 1832 he was murdered by the Indians. Perhaps his perfect confidence that no one would harm him led him into a trap. The garrison of whites was leaving for Chicago because of Indian hostility. He was urged to accompany the troops, but he felt that, having come safely all the way from Ohio and having lived and labored among the Indians who never harmed him, he had nothing to fear. Trusting his family to the troops who were to escort the group to Chicago, he set out from near Plainfield for Ottawa as had been his plans. With his spyglass, saddlebags, his faithful mare, and perfect trust in the God whom he served he rode away.

In the afternoon he was roused from his reverie by two shots, one ball piercing his shoulder, the other wounding his mare. Turning in his saddle he saw three Indians on their ponies coming out of ambush. They were after him. But for their wounds his mare would easily have taken him out of their grasp and into safety. He spurred her on but after a flight of five miles she dropped dead under him. He raised his hands toward heaven as his three pursuers came upon him. They say that two of the Indians lowered their guns at his entreaty but the third fired a fatal shot and Adam Payne, "a Dunkard preacher," lay dead. Not satisfied with merely scalping him, they beheaded the corpse and one Indian seizing the long black beard carried the head as a trophy back to camp.

There are two stories concerning his brother's wound. The one is that he joined the army to avenge his brother's death. The other, which seems the more plausible, is told by General Scott who found him in an army hospital at Prairie du Chien:

"While inspecting the hospital at Ft. Crawford, I was struck with a remarkably fine head of a volunteer lying on his side and seeking relief in a book. To my question, 'What have you there, my friend?' the wounded man pointed to the title page of Young's Night Thoughts. I sat down on the edge of the bunk, already interested in the reader, to learn more of his history. The wounded volunteer said that his brother, Rev. Adam Payne, fell an early victim to Black Hawk's band, and he (not in the spirit of revenge, but to protect the frontier settlement) volunteered as a private soldier. While riding into the battlefield of Bad Axe, he passed a small Indian boy, whom he might easily have killed, but thought him a harmless child. 'After passing, the boy fired, lodging two balls near my spine, when I fell from my horse.' The noble volunteer, although suffering great pain from his wound, said he preferred his condition to the remorse he should have felt, if he had killed the boy, believing him harmless."

No doubt it was more difficult for Gen. Scott to understand this preacher's attitude toward his enemy than it is for one who has been reared in a home where all war was looked upon as sin.

Aaron Payne traveled, sometimes on foot, sometimes on horseback, but wherever he went, always his faithful dog was by his side. Payne's Point near Oregon, Ill., was named after Aaron Payne.

If any MESSENGER readers can give further information concerning Adam and Aaron Payne, I will appreciate it very much.

J. E. M.

Small Deeds and Great Consequences

A RANCH hand tossed some hot ashes into a clump of brush. There are many places and many times of the year when this would have meant nothing serious. But the place happened to be a California canyon not far from many fine homes, the time November with the brush thoroughly dry and a breeze stirring.

The ranch hand's efforts to stamp out the fire were a foregone failure under such conditions. Three days later when the fire was out and the losses could be totaled it was found that twenty thousand acres of woodland had been burned over, and the property loss was not less than five million dollars!

Of course, it is seldom that a whole countryside is burned out by the careless attempted disposal of a few hot ashes. But in 1938 it did happen. And so the circumstance serves to remind us that small deeds may result in great consequences. The consequences may be either good or bad.

H. A. B.

THE GENERAL FORUM

Thanks Be to God

BY EVELYN SAATHOFF

Thanks be to God, that winds go winging still
Across the strings of pine harps on the hill;
That snow is tossed in white blown ecstasy
Along the paths that you have marked for me.
Thanks be to God, that star mists fall and rise,
Spending themselves to decorate the skies.

Thanks be to God! The hearthfire leaps and gleams,
And fashions red the pattern of our dreams—
Sweet mother praying as she stirs and bakes
Weaving her love in puddings, pies and cakes.
Thanks be to God, that mother waiting there
Shall feel our stored up kisses bathe her hair.

Laure George, Minn.

The Roamer Looks at Leaven

BY JOSEPH VAN DYKE

"And again he said, 'Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened'" (Luke 13:20, 21).

THERE are two schools of thought on the question of how to save the world. One side says: Reform the individual. Let each man save his own soul and then keep it saved by staying apart from those who are still in the world. Associate as brothers with those who have acknowledged Christ as their Savior, but have no dealings with the unbaptized and the unrepentant. In time it is hoped, by this group, that the earth will be filled with saved individuals.

The other side says: Reform the individual but at the same time permeate the institutions of society with the same saving spirit which has changed the individual's life. It maintains that salvation, both of separate persons and of society as an organism, is a slow gradual process on the whole and that they should progress toward perfection simultaneously. This way implies the participation of good men in the society in which they have their roots and their earnest attempts to change the character of that society to conform to the truth by which they live.

The most wholehearted adoption of the doctrine of personal salvation with all the rest of the world left out was by the early hermits who lived entirely alone, one famous one spending his life on the top of a pillar and others living wholly solitary lives in remote caves. The monks who lived in secluded communities apart from the world were almost as single-minded about it. Their participation in the life about them was, for some time, limited to giving food to the poor. But modern believers in saving one's self and keeping separate from the world do not include economic and social aspects in

their practice of non-co-operation. It is hard, in fact, to find where they practice it at all. Inconsistently they buy and sell, produce for profit, and depend on and benefit from the services and goods supplied by thousands and millions of nonbelievers. They accept government, the school and other social agencies although each has in it a large percentage of the unsaved. It is true that they will not accept office in government and sometimes will not vote, but they pay their taxes without protest and accept the protection of the police. They do not try to sever all connection with the world, a practical impossibility in our modern times, they only refuse to take responsibility for the running of the institutions which they benefit from. That is, they *use* government and are grateful for its services, but they feel no need to become a government official and put Christ's doctrines to work in government. They join hands with all men to earn their bread and butter and cake and enjoy themselves on social occasions, but refuse to lift a finger to get rid of the social and economic inequalities and injustices which exist in their neighborhoods and in the nation. That would be "going into the world."

I find myself unable to appreciate the logic of their point of view, an attitude quite common in the Church of the Brethren in the past and still continuing to some extent. It seems to me to be both unchristian and injudicious. If I am going to live under a government and I have the chance to help control and direct the policies and acts of that government, it would seem that both my religion and my selfish interests would urge me to exert myself to make it better than it now is. If I believe in justice and peace and the right of all men in life, liberty and the pursuit of happiness, then logically I will expend effort to build up public opinion for those things and try to get laws passed which will guarantee them. I can not understand how the religious isolationist can shut his eyes to the evil in society and calmly say, "God will take care of such things." That was not Jesus' way.

Listen to the parable of the leaven.

Yeast is a kind of minute plant which has an unusual vitality. Left alone it merely maintains itself, but mixed with a substance containing sugar it multiplies rapidly. In a short time it permeates the whole and changes it into an entirely new material. Its most common use is in the making of bread, the universal food.

The parables of Jesus were often about very homely and common things: a grain of mustard, a lost lamb, a coin, bread. He liked to use as illustrations the things his listeners knew about and the processes they were familiar with. They always knew what he was driving at.

One day he was explaining to a group what the kingdom of God was like. He had described it from several angles, but there was one characteristic of the kingdom that he had left out. So he told them the *Parable of the Leaven*. He knew that all his listeners knew what leaven or yeast was and how it acted. Day after day they had seen it turn heavy lifeless dough into light hunger-ending loaves of bread. So he merely said that a woman took a large quantity of flour and mixed with it a small amount of yeast. The result: all the flour was leavened. "This is like the kingdom," he said, and he did not need to explain further for everyone understood.

To me Jesus said in that parable a very plain thing. My kingdom will grow, he said, as the leaven of my ideas penetrates and changes the world. I do not think that he stopped with the individual. I think he was saying, The things I teach you and stand for are true and have a lively strength of their own which will keep them from dying. But they are worthless if shut up in a few lives. Put my ideas of love, of goodwill, of non-violence, of human justice, and all the others to work in the institutions of society. See how quickly they will change them and bring a new free and abundant life to mankind. Stir the leaven of my gospel into human society and it will grow swiftly and surely until it transforms the world.

But his hearers did not believe him and neither do we. They and we have accepted his doctrines but not his method. We have tried to be good by ourselves, little islands of purity in a vast ocean of sin. During his short life here Jesus himself mixed with all the ungodly people he could; he was found in public places with the meanest citizens. I think he wants his gospel to work in the same people and in the same places today. If we have some leaven he wants us to put it to work.

There used to be a standard debate in young people's groups (and probably still is) on the question of whether a Christian should make friends of and associate with non-Christians or whether he should spend his time only with church members. I remember that we usually finished up by agreeing on two points. If you weren't a very strong Christian you had better stick around good people or you'd lose the little virtue you had. If you were, however, a Christian strong in the faith, you should make friends with people who weren't so good and try to help them become better. Although our conclusions sound a little priggish I think our reasoning was sound. We thought it all depended on the degree of strength which we possessed.

If your faith is weak, if you never got very much leaven into your system, I advise you to keep by yourself or with better Christians than you are as much as you possibly can.

But if your faith is like a lively yeast, eager to enter

the heavy dough and make it rise, I say, Go and change the world.

The world of men needs bread made from your leaven.

Burt, Mich.

Now—Then and Then—Now

BY W. J. SWIGART

Some Cogitations, in Three Numbers

Number Two

HIAWATHA, in his fruitless search for food for his starving Minnehaha, cried out: "Oh, the long and dreary winter! Oh, the cold and cruel winter!"

But I paraphrased it in those days, "Oh, the long and arduous summer! Oh, the hot and scorching summer!"—with its long, enduring days "from sun to sun." When the Sabbath came we were glad to rest according to the commandment—especially if we had started the mowing with the scythe the day before. And if a wet day came in the harvest time we were well content to lie a bit in the haymow and listen to the music of the rain on the shingles above us.

And then how long drawn out was the harvest and the threshing of those days; and the many hands necessary to do them, comes to me today. After I left the farm of my brother for whom I worked, and would come home in the late June for the vacation, and before returning for the next year, I put in as many as forty days of haying and harvesting for neighbors around us; and thus provided something for the next year's school expenses.

"Harvest" was a period, an event, in the year. "Before harvest" and "after harvest" had significance and meaning rather from the significance of "harvest." "Harvest" was thought of as the hardest period of the year so far as labor was concerned; and as the richest and gladdest so far as reward for labor was concerned; and meant at shortest, a whole month of time. This day two men, both of them sitting and riding on the machine, do all the work of reaping and gathering and threshing and winnowing and bagging in a few hours' time. Now, alas! How soon it becomes "after harvest"!

Another reflection was that away back in the days of the cradle and the pitchfork they used to brag and expatiate in amazement and wonder at the innovations and labor-saving devices that had come to pass in farming methods and agricultural implements. When we felt tired and burdened with the work of harvest my mother would tell us how she and her sister, as young girls, like Ruth in the fields of Boaz in Bethlehem, went into the fields of England and with one hand seized and held the stalks of barley and of wheat and cut them off with the sickle, held in the other hand—and she would seize a

sickle and show us how easily and skillfully and gracefully it was all done—and no blood drawn!

I well remember sitting in the house of a neighbor when I was twelve or thirteen years of age, and hearing my father and the neighbor talking about the marvelous things that had come into use. Look, they said, at the steam cars running on daily schedules; the electric telegraph carrying instantaneous messages between widely separated points; the telescope and microscope revealing wonders; improvements, inventions, machinery, and implements (especially farm and agricultural machinery in use and working). But these two honest and unsophisticated philosophers agreed, as they talked, that *the end is now reached*, and that finality is already accomplished. "There can be no more wonders like the steam cars and the telegraph brought forth to startle the world. We are at the end and the completion of such things." And I made no protest, supposing that was final—since Pap and Neighbor Bratton said so. They had both worked on the canal when it was in the making, and both had threshed wheat with the flail. I wonder today what they would think could they return and hear the telephone ringing; and the radio report the Pope's speech "right off the bat"; and if they could be walking around here today, would they take to the stubble field for safety to escape the number and fury of the motor cars as they roar and blow their horns on the highway, and then when in the field, run up against this monster, the combine. Since writing the above, I have heard that the man in charge of the United States Patent Office in 1864 resigned, believing that all possible inventions were now in, and the office might as well be closed and they all go back home, as there would not likely be any more applications for patents.

With all the magic wonders that have come to pass (things that would have *then* seemed impossible and unthinkable) they insist today that developments and appliances in electricity, etc., are still in the infant period, and greater wonders await us. But to a layman with a lifetime of years behind him; and, I suppose, just as simple-minded and unsophisticated in regard to the world and its doings as father and Neighbor Bratton, I find myself wondering what more, or more astonishing in the whole realm of human reason and ingenuity can be devised and thought out, that can consign to the shades of antiquity and superannuation what we now see—and ride upon in the fields, on the highway, on the water and in the air. Although I will not say anything so foolish as that the end has now been reached—or ever will be as long as the earth continues, and man still is functioning in carrying out the early Divine injunction: "Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the sea and the air."

Then as I held my hand under the constant stream of

flowing wheat grains (that reminded me of the stream of water that flowed on forever from the pipe leading from the springhouse, into which stream I held my hands and bathed my face, sweated and soiled from the harvesting), I thought of the rapidity and swiftness that mark the doing of things today. There is the wheat, standing this minute, waiting with bent straw bowing head, but *standing*; and the next minute cut down, threshed, winnowed, separated, and the wheat grains pouring through a spout into the bag, and the straw and chaff thrust out and spread over the field as refuse, all in an hour.

In my meditation I should have thought of myself as a criminal and as an ingrate, had I not thought of the wise and beneficent Creator and Ruler of all things, in implanting within the wheat grains the wheat germ impregnated with the potentiality of life and propagation and the functions of growth and reproduction after its kind. And for the early and latter rains all contributing to the ripened and plentiful harvest in this favored land of fruitful fields upon which we may lift our gladdened eyes and behold this hour. For "God nevertheless left not himself without witness in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness" (Acts 14: 17). And also thanks for his divine favor to me, personally, in that across the scores of years, with all their changes and vicissitudes I, today could walk amidst this present harvest scene, and behold this marvelous and latest achievement in agricultural invention in action—and ride upon it.

Wheat! Wheat! Everywhere, grown from soil and rain-filled air. It was wheat, real wheat, grains of wheat, corns of wheat, when in September the farmer, in faith, sowed it in the ground. For "Verily, verily I say unto you, except a corn of wheat fall into the earth and die it abideth alone, but if it die it bringeth forth much fruit" (John 12: 24). It was wheat, or we called it wheat, when in October it sprang up in verdant and beautiful rows reflecting from the morning dew or frost thousands of sparkling diamonds in the morning sunshine. It was wheat beneath the sheeted snows of winter. When the early breath of spring melted away the snows we still called it wheat. Under the warmth of the showers of May it sprang up and grew, "for the earth bringeth forth fruit of itself, first the blade, then the ear, after that the full corn in the ear" (Mark 4: 28). June is now here. Under the gentle pressure and breath of the summer winds it bowed and beckoned and waved both welcomes and farewells, as though meaning to flow away somewhere like the waves of an open sea; but held on, still anchored and clinging to mother earth—and still it is wheat.

Then came July. The fields whited with the harvest, the heads are worshipfully bowed and bending and

waiting; *still wheat*—wheat in abundance, wheat in bulk; much wheat; fields full up to the fence top of *wheat*. And now comes the reaper, the thresher; the bulky straw is hurried to the dunghill—only straw and litter now—and the wheat, the *real wheat*, like that which was sown in September by the farmer—and for which the chaff and the straw existed—some thirty, some sixtyfold—is gathered into the bags and carried to the garner.

Huntingdon, Pa.

Our Incomplete Educational Policy

BY H. PAUL COX

AT last we are asking ourselves what is wrong with ourselves. The swiftly moving panorama of current events has swept us onward in a titanic wave of insecurity and uncertainty, until we stand in helpless wonder trying to get our bearings in the mad swirl of topsy-turvy plans and counter-plans. Turmoil and unrest eddy and twist about us in turbulent fashion, intruding themselves upon our very peace of mind, insisting in no uncertain terms that we are part and parcel of the great enigma. Crime in its most hideous forms appalls us in the day's news; intemperance in its besmirched garments flaunts itself at our very doorstep; iniquity in high places continues to flourish in monstrous contempt and disdain of all common decency and half reasonable conduct. Many reasons for, and causes of, the present dilemma have been advanced. Some of these are within the realm of reason, others entirely fantastical and altogether void of sense.

At one time serious-minded people contended that general education of the masses would suppress crime and bring the desired result in the economic life of society. As a result we have today a magnificent system of free secular education which has reached into the remote corners of the land, educating and training even the poorest for a place in society. Our American public school system is probably without a peer in all history and has undoubtedly fulfilled a great mission. Our colleges and universities have made a marvelous contribution to learning and the dissemination of the arts. Admitting that these institutions through their dispensation of scholastic training and culture, have delivered us from a multitude of sins, there still remains an obvious shortcoming. As evidence of the deficiency in our educational policy, we see with troubled eyes, scores upon scores of highly educated individuals in the bread line and upon charity rosters, each in possession of a roll of parchment setting him forth as a doctor of some degree or the bachelor of some science. But a roll of parchment is quite insufficient to satisfy hunger. These hungry men without doubt were trained to commercialize their abilities, to cash in on their degrees, and as devotees of a commercialized society readily con-

sented to its program. Now they find themselves in difficulty, identically the same difficulty that harasses all of us. In justice to our educational system and its innocent victims, it may be said that the commercial aspect and emphasis thereof is quite proper. If the system pretended at all to qualify in moral and spiritual values, the preceding statement would not be true.

It becomes more evident as we traverse the path of bitter experience, fraught at every turn with the fiendish incantations of a distraught society, that a wholesome regard for profound spiritual and moral enlightenment is desirable. Secular education somehow has failed to give moral balance and spiritual poise to the thing which it has produced. Its commercialism is without thought of the moral rights of others; its erudition is quite oblivious of the fact that "the fear of the Lord is the beginning of wisdom." Spiritual knowledge and understanding is needed to harmonize and equalize the contending forces of society.

The founders of the nation decreed that the functions of church and state should be separate, this provision at a later date preventing a unified system of secular and Christian education, except for the Catholic element of our land, which maintains parochial schools. Because of this arrangement the burden of Christian education was thrown entirely upon the church, which no doubt is exactly what should have happened, if for no other reason than this, that spiritual and moral values can be taught only by those in possession of such qualities. The church, however, has shown herself inadequate to the great responsibility placed to her charge, thus contributing to a delinquency of far-reaching and serious consequence. Students of our educational system and policies long ago recognized this weakness and began looking to the ecclesiastical group in society to overcome some of the shortcomings. Some points of weakness in the church's program may be enumerated as these: lack of finance, inadequate buildings and equipment, untrained teaching force and insufficient time allotted for instruction in Christian living. It should be said, though, that even if the church had overcome these difficulties and was maintaining an education system on a par with the state, the millennium would not necessarily be near. It would mean simply that the church would be exerting a great moral and spiritual influence and that we would have a greatly improved society as the result.

But society is long suffering. It has endured the tragedy of war, unheard of evils in banking and finance, divorce, child labor, intemperance and what-not, all in the name of commercialism, that pinheaded monster that crushes the heart and life out of the very ones who are charmed by its glamorous power.

The purpose of this article is to draw one conclusion, namely this: an educational policy including Christian

education, supported by public sentiment, will do marvelous things toward reshaping and redeeming a distraught world.

Bellwood, Pa.

Fireside Chats With Young Christians

I. How to Read Your Bible

BY LINDA BOWARD HUBER

Too often the young Christian is prone to think, now that he has taken the decisive step, has yielded to the voice of Spirit, has made his affiliation with the church, life, for him, must now become a solemn, joyless expression. Of course, he does not regret the choice he has made, yet, after a time, he does feel within a wee bit of disappointment, for he has not experienced that peace, that upliftment of soul which he rightly expected to have and to express. So, it is needful that he be shown how to enter into the joys of his Lord and to partake of that bread which came down from heaven and to freely drink of the water of life.

Much of the Biblical treasure is clothed in allegory and hidden in parables and is revealed only to those who have "ears to hear and eyes to see"—or to those who diligently search for the hidden truth. "Thou shalt find me when thou shalt search for me with *thine whole heart.*"

It is possible to read the Holy Word and not derive therefrom the inspiration and enlightenment expected and desired. This is because the Word is often read much as one reads a newspaper, hurriedly, carelessly, skimming over glorious, unrevealed wisdom in an effort to see how many verses can be read in a given time.

There are three types of readers and each type receives according to his capacity and desire to receive. The first type of reader is the careless and the unconcerned who are neither hot nor cold, who read more from a sense of church duty than from real, spiritual desire. They receive from their reading no joy, feel no holy satisfaction stirring within their hearts. They receive nothing because they seek nothing. They see no further than the printed page and so it is no wonder they quite honestly affirm, "I can't understand the Bible."

In the second class of readers we find those are the next higher plane, or the mental readers who can devour chapter after chapter, quote Psalms from memory, tell you where such and such a verse is recorded, who know all the books contained in the Bible. These know and read their Bible from an intellectual standpoint, and while this is commendable, it is not enough; for the Bible is God's written Word and is the only Source we have of knowing the truth which shall set us free from human bondage.

The third class of readers is composed of those earnest, faithful souls whose aim and purpose is to

come into a closer relationship with God, the Father and Creator of the universe. These read but little and slowly, a paragraph or a single account of some great miracle, or some overcoming by another soul. They "seek after the Lord that they may find him." They may not be able to tell you the names of all the books composing the Old Testament, or even give the names of the New Testament books in their orderly arrangement; but they seek more than the printed page. They understand in their hearts the message the Master would reveal to each one of us. The very Spirit of God is their teacher and the things which are hidden from the wise (intellectual) are revealed to them.

To the young Christian the Bible should become his most cherished and treasured possession; for in it he finds all the knowledge, all the help, inspiration and encouragement he shall ever need in this present life. No matter what problem he may have to solve, nor what baffling condition confronts him, he may find the correct answer, the right solution in God's Word. No matter how dark the way may seem to him, nor how poor, nor rich, how strong nor how weak, there is in the Bible, a very special message for him, at the time when he most needs it.

If you are new in the household of faith, if you have only just begun your Christian career, now is the time to begin your heavenly ascent, your soul's education, by taking time each day to "feed upon his Word." Just as your physical body needs material bread and water to nourish and sustain it, even more so does your spiritual body need the bread and water of life. If you should not partake of physical food for a certain length of time your body would soon become weak and emaciated and death would rapidly ensue. So, if you do not daily freely partake of spiritual nourishment there soon comes spiritual weakness, which, if allowed to continue for a time, ends in darkness and disaster. "Study to show thyself approved unto God" is more than good advice, it is sound doctrine and means that it is necessary to study God's Word if you would become that good workman who needs not to be ashamed of the mansion he is now building for himself in the spiritual realm.

So, blessed young Christian, build for your soul a more stately mansion, ere the swift seasons roll. Learn early in your life to study God's Word. Read not from a sense of mere church duty; but read as though you have found a precious secret, a source of constant joy and strength which shall give you lasting peace and unending happiness. Ask, before you begin to read, that divine wisdom guide you, that the Holy Spirit reveal to you the lesson contained in that portion of the Word which you are studying. Read only a verse or two, then close your eyes and meditate on those words. What do they mean? Can you feel some-

thing of the spirit of the writer? While you are "thinking upon these things" and pondering them in your heart, he who is closer to you than breathing and nearer than hands and feet, will quicken your understanding and give you that spiritual realization which will so change your life that you shall, indeed, become a new creature in Christ Jesus. To read hurriedly and carelessly is to miss the truth which Spirit would reveal to you, for there is a truth contained in all scripture beyond and beneath that which the eye sees and the human mind can understand.

The Master spoke through parables to shield and to cover the truth, so that the careless and the unconcerned, the hypocrite and the unbeliever could not find the jewel contained therein; but "unto you [young Christians] it is given to understand the mysteries of God." The study of the Bible is disappointing and uninteresting to many church members and nonchurch members because they read it much as one would read a historical account of some nation or people. But they who study this blessed Book with the deep desire to find its hidden truth, to understand the aim and purpose of life, to them is revealed the hidden Fountain from which flows the refreshing water of life. To them is given spiritual food, even the bread of life, which, if a man eat (partake of and accept) he shall never hunger again.

So to you, blessed young Christians, children of the Most High and joint-heirs with Christ Jesus, may you seek deep within this mine of spiritual knowledge and find therein the joy which the world cannot give, the peace which passes human understanding, the well-spring of eternal love, the soul-satisfying bread of heaven and the waters of eternal life.

Elizabethtown, Pa.

The Jews and the New Covenant

BY WM. KINSEY

I. Introductory

WE are living in the days when the Jew is much in the minds of the peoples of the world. And the more so because of God's selection and development of a race through Abraham and his seed which became to him a vehicle through which he established a monotheistic faith for the world, and a progressive revelation of himself to the world. They were called *Hebrews* because the ancestry in Abraham came from the east; *Israelites*, because they are the descendants of Jacob or Israel with whom the covenant with Abraham was renewed; and *Jews*, because, after the return from Babylon, they lived in Judea (just as Germans are of Germany). Three names, but the same people.

The hatred and persecution of the Jew has been continuous and common. As the natural man views it, these are some of the reasons for the persecutions:

(a) *His religion*. The Jews' religion has only *one* god—God, a jealous God. All other gods are, in reality, no gods. We are *the* People, and our god is "It," God. The Jews were monotheistic, and were to be a *separate* people. Their jealous God has been spoken of as the "number one reason for Anti-Semitism."

(b) *Their universality*. The Jew is everywhere, unabsorbed, and unassimilated. He is easy of identification, for good or for ill.

(c) *Business*. In certain lines of business he owns a great deal; and because he is a capitalistic competitor, he is hated and persecuted. It is false to say that the Jews own most of the wealth of the nations. In fact, as a class, they own less.

Other reasons might be mentioned, as *envy*. It was an honor and privilege to be the people to give God's revelation to the world. "Salvation is of the Jews." But it was nothing to boast about. It was not to the Jews' credit. For God chose them, they didn't choose God. Their privilege and station has doubtless caused envy. Then, too, the Jew has been made the "goat." It is rather natural and human to blame somebody, or something, for all the ills and wrongs of the times; just as in the days of prohibition, when prohibition was blamed for the depression, kidnappings, bootlegging, murder, etc. The Eighteenth Amendment was made the "goat." But that goat is gone, and the ills are still here. So with capital, or the Jews, or when whatnot, becomes the goat. Another sector of humankind has hated the Jew because of his treatment of Christ. Hence the howls of the Jewish school children's school-fellows: "Yah! Jew! Christ-hater! Murderer!" This is going on today in Germany.

The Jews did not prove true to God. They lived in such a way that their religion did not commend itself to other peoples; rather, their religion and their God were reproached. The only way to understand Anti-Semitism today, or in any age, is to take God into account.

Consequently the Jews are related to the books of the Bible in a distinct manner; and to the doctrines of salvation. The plight of the Jews has been confusing to many good-meaning people; also, our whole scheme of salvation and redemption. It simply means that Jewish history must be read aright, and in the light of the unfolding and the development of a progressive revelation of God himself, and of salvation through grace. A description of a lily bulb would not be the same as the description of a lily. Yet the bulb and the lily are the same thing, only different stages of development. But we can not apply the description of the lily to the bulb. That is turning backward, and it will not fit. So it is with the Jews—scriptures and prophecies must not be mixed up and applied to them promiscuously. A prophecy relating to Israel in the Gospel Covenant age

will not fit Israel in the Mosaic Covenant age, and vice versa.

Many today are asking questions such as these: Will the Jews, the natural seed of Israel, be reconstituted a nation? Will the Jews as a people or nation return to Palestine? Does Palestine really belong to the Jews? Will the Jews be saved by the *sight* of Jesus Christ, corporeally, as he stands on the Mount of Olives? Who are "all Israel"?

The answers to the above, and other questions are to be found in the Bible itself when rightly read and construed. "The entrance [opening] of thy word giveth light. It giveth understanding to the simple." Kindly permit me to offer, what I believe to be help to many who are seeking light, who are more or less confused. I shall, therefore, discuss the following proposition: *The Jews (the natural seed of Jacob), will not be reconstituted an earthly nation, nor repossess Palestine, or Canaan—*

I. Because they break the covenant.

II. Because God makes a new covenant.

III. Because of the nature of the seed of Israel and the dispensation of the new covenant.

These three arguments, supporting the proposition, will be discussed in the order mentioned above.

New Windsor, Md.

Are We Content?

BY C. F. HOLSOPPLE

IN Philpp. 4: 11 Paul mentions one of the greatest of Christian virtues, contentment. He hastens to say, however, that the contentment about which he is speaking can not be experienced except through Christ (Philpp. 4: 13). Now no soul is content that lacks peace, and no soul can have peace except through the propitiation for sin, Jesus Christ. Contentment is the child of assurance and assurance springs from a deep-seated faith in Jesus' serving and keeping power. How wonderful it is to have our souls secure in the "evidence of things not seen" (Heb. 11: 1)! What peace is ours if we are held by the "anchor of the soul, both sure and steadfast . . . which entereth into that within the veil" (Heb. 6: 19)! Much of today's fear and perplexity is due to a sense of spiritual insecurity and this is due to failure of many to completely surrender to Christ. Petty pleasures and friendships with this present evil world make men enemies to Christ and of course no peace, assurance, or contentment can come out of halfhearted self-denial. In James 4: 4 the Holy Spirit informs us that a friend of God just can't be a friend of the world, and in 1 John 2: 15 we read that "if any man love the world, the love of the Father is not in him." Contentment, then, will be experienced only by those who, by the Holy Spirit in the new birth,

have become new creatures, completely forsaking our old pleasures and desires.

It is only the man who knows Christ as his Savior who can be content with reverses in human experiences. Paul here is referring to material want and in his ecstasy in spiritual contentment he bounds out of the material depravity into the real abundant life, for "a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12: 15).

We grumble and complain because we suffer physically. We lament our financial loss and depravity. We become envious of our more fortunate neighbor. We quarrel over our opinions and selfishness. We fluctuate as waves of the sea because our sentiments and emotions are not yet brought under the Spirit's control. Kind reader, unless we are effectively identified with Christ in his suffering, scoffing, privation, and death; and unless we "bear his reproach" (Heb. 13: 13), and unless we "bear in our body the marks of the Lord Jesus" (Gal. 6: 17), there shall be, there can be no contentment.

In a very humble country home in the Longmeadow congregation of the Church of the Brethren of Middle Maryland lies one of the most contented souls the writer has ever met. Sereno W. Sours has lain for twenty-seven long years on the flat of his back totally unable to turn even to one side. His lower limbs are twisted and withered almost beyond recognition and one arm is practically paralyzed. During a visit this past fall with this unfortunate soul we began figuring his actual time spent upon his back on his modest cot. Here are the figures: 27 years, 324 months, 9,855 days, 1,407 weeks, 236,520 hours, 14,191,200 minutes, 851,472,000 seconds. Most of us consider one week a rather long period of illness, but here is a man who has spent 1,407 weeks upon his back. And it isn't only lying here that this soul has endured, but with his twenty-seven years of isolation has gone indescribable pain and suffering, which have cut their furrows across his brow. Kind hands have ministered to his every need during his long years of affliction, and some time in the early years of his invalid life, upon his request, the brethren arranged to baptize him. His baptism was effected by strapping him to his cot, taking him by spring wagon to the stream and carrying him into water sufficiently deep to accomplish immersion by tilting the cot to which he had been strapped.

But why all this narrative? Because, as we have previously intimated, this soul is the most contented man we ever met! Just to see his beaming smile buoys one's spiritual self. He simply glows with that inner contentment which shines through all the evidences of physical anguish and torment. In the hour's visit not one word of complaint passed his lips. Only praise to God for his mercy and strength was uttered, and

when queried upon his ability to bear such privations, his declaration that he was satisfied in what he was enduring sounded strangely like the words of Paul. There on his back he preaches louder than any minister, he teaches more effectively than any teacher, and he lives the testimony of Christ more definitely than many a professor.

Can we who are well and blessed with able bodies, can we who are nursed in comparative luxury, can we who have never really suffered want, privation, or tribulation truly be called content? Probably the Lord will have to bring persecution and calamity upon us so as to show us that abundant, contented living is beyond the material conveniences.

Contentment as Paul reveals it here isn't indifference, but submission to whatever suffering and depravity and persecution may come our way, and we may be certain that they will come if we preach Christ and his word (John 16: 33).

May the indwelling Holy Spirit so dominate our souls that in life's most severe trials and reverses we may never be heard to complain, but may we in the assurance of a well-grounded faith in Christ learn, as did Paul, in whatsoever state we are therewith to be content.

Myersville, Md.

Why? Because It's God's Will

BY MAY C. GARNER

If you have felt the call of God to live a Christian life you may feel at some time or other that you are called to live a more humble and obedient life than most Christians live.

Others who seem very religious will do things and go places you can not. And you feel that if you would try to do such things yourself you would be utterly rebuked by God, and also other Christians. They may even be boastful of everything they do, yet you can not do it without being led to despise yourself. They may succeed in everything they attempt, and they may have everything they want, and yet God keeps you poor in worldly goods. God's reason for this may be that he wants you to have something far better than all the riches and honor that everyone else receives which is a dependence on him, so that he may have the privilege of supplying your needs from an unseen treasury.

Others may be put forward when you feel you are doing just as well as they are, and yet you are hidden in obscurity. May this not be God's work because he wants to produce the best which can only be produced in the shade?

God will let others be great while you are kept small no matter how great a work you do, and then others receive credit, even sometimes the credit which rightly

belongs to you, while you keep on working without receiving any credit. But you may receive a much greater reward when Christ comes.

You may receive a rebuke for different things which seem small to you, things which never seem to distress others. But we must remember that God has a right to do things which we do not understand.

Sometimes when we are trying to do our best work and are receiving much joy in working for God others will do anything to discourage us, even then let us keep on, for God has a place for everyone to work and he has a great reward awaiting us if we hold faithful to the end.

Then let us conclude that we are to deal directly with God and give him the opportunity to do with us as he wishes even though he deals differently with others. When you have God in your heart to such an extent that you are pleased over the way he controls your life, than you have found the way to the pearly gate beyond which lies the reward of the true and faithful, a home in heaven. "For as many as are led by the Spirit of God, they are sons of God" (Rom. 8: 14).

Millbury, Ohio.

The Surprised Horse

BY EZRA FLORY

WALTER once had about the meanest horse you ever saw. He now says, "I couldn't wish for a better horse." How do you think Walter cured his horse of his bad habits? He would kick and rear, and bite his master. He was a good puller or he would have been sold long ago. When the horse acted cranky, Walter would lose his temper and kick and swear at him, and lay the whip on. This only made things worse.

At last Walter got cured himself. He turned over a new leaf. He quit swearing and began praying. But his family didn't find it out any sooner than the horse did. Thus it happened that when the horse began to get cranky, Walter spoke kindly to him, and the horse was greatly surprised. He looked as if he couldn't understand what had come over Walter. After a little while the horse became as gentle as a kitten.

One time Walter got stalled in a gravel pit. He spoke kindly to the horse, patted him on the nose, then sang a verse of *Nearer, My God, to Thee*, as he sat on the wagon. Then he pulled up the lines and said, "Now, come, boys!" The horses just pulled the wagon out, doing their very best. Walter declared that the cure of his ugly horse began when he got cured himself. He accepted Christ, was baptized, and turned over a new leaf. Even that old ugly horse found it out. Walter now says, "My opinion is that horses know more than people think they do."

Goshen, Ind.

OUR MISSION WORK

To the City of Long Living Sun

BY MINNIE F. BRIGHT

It is two months since we came to this city of Long Living Sun, as is the literal interpretation of its name. The months of waiting in Peking for the time when I might join Homer, who had been here since springtime, seemed endless at times. The last days of winter had gently slipped into the open glad arms of spring and we reveled in the beauty and fragrance of the flowers and all the freshness and quiet, joyous language of busy nature. Spring was made for the eyes and autumn for the ears, these people say, and through the ages they have found in the blade, and bud and falling petal a hidden meaning we of the west have never discovered.

Among the tree peonies, the symbol of springtime, we wandered in slow leisure. Their arrangement and beauty, in the once imperial garden where only the royalty strolled, were gorgeous beyond words. We saw them fade and give place to the symbol of summer—the lotus. As we crossed over Rainbow Bridge in the Winter Palace grounds we stood entranced at the marvelous

beauty of the thousands of chalices of pink lifting their heads above rich green with the quiet waters about them, waters coming from Jade Fountain Spring five miles away in the mountains. Here thousands of people of all classes passed through the great vermilion gates into these majestic gardens where for five hundred years only emperors and high royalty entered. The austere beauty of the rhythmic curve of roofs, whose golden tiles were embellished with summer sunshine against a cobalt sky, the high tower holding in its upstretched arms a huge cup to gather the dew from heaven to make the tea for the old Empress Dowager in whose amber liquid floated the jasmine flower, these and many other objects of historic interest were surrounded by the delicate beauty of the symbol of summer, the lovely lotus flowers.

Then the early days of autumn came. The lotus had faded and the emblem of autumn was well on its way—the chrysanthemum. We were leaving this great and fascinating city, where we had spent weeks in recuperating, for the dearest spot in China—Shansi. The trip which in former times took but two days required seven for us. We knew that unusual dangers were involved in traveling, but we also knew that our God who had called us to this great suffering people was able to keep us from all harm, and this he did. Were we able to give testimony to experiences during these seven days it would make interesting reading, but there are many unwritten happenings now. As we journeyed we saw that summer was almost past, and what we had enjoyed of flowers and beauty in once imperial gardens we now saw in ripening grain and gathering harvests over the vast countryside.

The train, with its three engines, climbed up the hills and over the mountains and through the nearly twenty tunnels as we climbed the 4,000 feet to the top of the plateau on which the city of Long Living Sun is located. "Cautiously" seemed extraordinarily emphasized, and no one asked why, for were not uncleared wrecks sufficient reason? At times, in going through certain areas, a tenseness and anxiety were felt, though never a word was uttered, that great danger was lurking and the heart-beats just would go a little faster.

It was a glad moment when, at almost dusk, we left the train and the long hazardous journey was over. No one met us for no one knew we were coming. No telegrams were possible and letters such an uncertainty they were not worth the postage. The walk to the mission compound of about three fourths of a mile was soon made and never did gates open with such gladness for us before. How good it seemed to be safe inside the walls of this lovely spacious compound! And what

What to Pray For

Week of January 7-14

Not many letters have passed between Tai Yuan Fu, China, and the homeland since Sister Laura Shock returned to her work in April of 1938. There is little doubt that



she is kept very busy these days for we understand that the opportunity for evangelistic work has never been greater than now, and especially is this true among women. It is a time to deepen spiritual life in those who have already accepted Christ. People are brought very close together and none are too proud to associate with those who may be considered more common. It will be remembered that Tai Yuan is farther to the west than any of

our mission stations. Sister Shock is alone in that large city as far as our own missionaries are concerned, but she finds association and friendship among the English Baptist missionaries stationed there.

Mrs. Chang and Sister Shock make visits into the homes doing evangelistic work and bringing comfort wherever possible. Every other Sunday at the church, Sister Shock has had charge of the service, for Pastor Chang shares part of his time with the English Baptist church. She also teaches a class of young boys in her own home and church compound. The young men of her former classes, along with many other young men, have gone farther west into the wide open territory where Christian schools and churches are doing work which will doubtless count for great good in the future.

a welcome we had from the group of more than forty as they came forth to greet us, for word was quickly passed about that the White Shepherd (White being our Chinese name) and his wife had arrived at last! They had been alone without a foreigner for almost two weeks and were daily praying for our safe and speedy arrival. Now here we were and the glow and warmth of their welcome I shall never forget.

The first days were spent in getting "settled," in this our temporary home until more recruits could arrive, and spending hours with the Christians as they came to tell of much that had happened to them the past year. No more thrilling stories are given in the Book of books of God's miraculous care of his own than the testimonies of these of his about us. How our hearts have been stirred and how rich has been our fellowship together! Surely out of all this chaos and untold suffering a new and precious faith has come to these who have named his name, and Christ is exalted above all things for them. A new vision and understanding of the meaning of the Son of Man has been born in their hearts which is their constant spiritual joy and gladness.

The fellow workers who lived here a year ago and ministered to these about them were not here to greet us. Their silent language has spoken much, however. To live in the same room with "her" books and pictures and "hominess" is a constant reminder of a sudden and strange departure. Memory recalls with vividness her stirring message of a few years ago on "going out into the deep" and "let down your nets"—in adventurous service for the kingdom, and this way she lived. And the "other two" so fresh and consecrated and eager to serve their Christ, to go into what was once their precious little home one finds the dainty curtains at the windows and food supplies—a quiet story of love and joy around their hearthside—and also hears of their devotion in a time of great need and then their sudden departure one cold night. With such memories all about us, we feel this place is a holy shrine and that we tread upon holy ground. Here the great harvest field is waiting. We did not come to take up their work but our own. Their places are still waiting for those who will be willing to venture "into the deep" and "let down the net."

It is autumn now and the harvest has been gathered. Springtime and peonies, summer and lotus have faded. Now the gorgeous chrysanthemum is with us, the symbol of autumn. It has been the delight of the Chinese to find greatness in small things, and in the foaming mauve and deep gold of these lovely blossoms, we, too, would accept the teaching found by the ancient sages—its hardy, resisting qualities and ability to die beautifully even with the frost upon its petals. And so behind our walls we find the symbol of autumn in the lives of these faithful ones about us—beauty of soul,

and fellowship, and hope, and joy in this city of Long Living Sun.

Show Yang, Shansi, China.

1939 Junior Missionary Project

BY ANETTA C. MOW

THE 1939 Junior Project is ready to be introduced to the juniors and their leaders for the new year. The project is on India, that land which has always been entrancing and yet so needy.

The little leaflet which explains the project is entitled *The Wonderland of India*. It has been sent to each church with the January *Missiongrams*. Also the Juniors Opening Program has been sent to all leaders who worked with junior groups last year.

Anyone who plans to direct the juniors in mission study and project work during 1939 should write for the leaflet and for the Opening Program. They are free. Write to the General Mission Board, attention of Anetta C. Mow, Elgin, Illinois.

The book selected for the juniors telling the interesting stories of India is called *Shera of the Punjab*. It is written by Irene Mason Harper who wrote that other delightful book, *The Golden Sparrow*.

Every group of juniors should be given the opportunity to study this book on India and to work for the juniors of India. It is a real chance to do definite mission work in India, for every gift helps in taking the gospel of Jesus Christ to the children of India.

During the past year the juniors in the Church of the Brethren worked in behalf of the cause of peace and goodwill and as this goes to press, \$742.32 has been received with thanks and deep appreciation. It is requested that in the new year the juniors work as earnestly for the sharing of Christ with the juniors of India as they have in the past for other children in other lands.

Elgin, Ill.

Marama Notes

BY H. B. LANDIS

A Dozen Babies

Sunday, Aug. 21, twelve Bura babies were consecrated to the Lord and his work. These are all children of Christians, therefore second generation Christians. History records that these children of Christians have more promise of becoming sturdy, understanding, Spirit-filled Christians, than their parents. The parents are still too close to their former beliefs and magical practices. These twelve may have a great deal to do with the future of Christianity in Buraland.

The Church Is Growing

The church at Marama is having a healthy growth under the pastoral care of the Kulp. Regularly at short intervals, young people and occasionally an older one signifies his intention of living the Christian life by taking the cove-



nant or promise. Then others who are matured a bit farther in the Christian way are baptized. Sept. 25, nine were baptized. In this group were eight young men sixteen to eighteen years of age. All of them seem to be serious and there is a great deal of promise here for the future. They have already been assisting in the village services. The ninth member of the group was a mother of two children. Her husband has been a Christian for several years, and now the home is unitedly Christian. The making of Christian homes is much needed here. In October two other mothers, wives of Christian men, were baptized. The one woman was the first woman to be baptized from her village, which is about seven miles from Marama station. We hope that many others will follow her lead.

Like an Early Christian Love Feast

Our love feast was held on Oct. 30. Forty men and boys and eight women communed. For this correspondent, it was the first experience of a Bura communion and indeed it was an inspiring one. It seemed like a picture of some of the early Christian love feasts. Some of the participants had walked barefooted seven miles to Marama, to take part. Many of the first century Christians came from their work to the communion. Neither they nor our Buras were carefully instructed beforehand, to wash their feet and put on clean socks. Some of these had dirty feet from walking in the dust. Some found that their brother's leg and knee was also dirty and they washed that also. They might have felt like Peter, that it was good to wash more than the feet. The supper was not a light lunch. The people had not eaten since 9:30 in the morning and now in the evening, they had brought a full meal. Each family brought food for themselves and a little for a visitor. It was really a fellowship meal as the missionary and natives shared their food with others who had little or none. There seemed to be no formality. Someone made a mistake in eating. The group around him laughed, but not boisterously. But during the services, at different times, one could see heads bowed in silent prayer or in meditation. The Bura is truly religious. The love feast means much to him. Behind the group participating sat thirty young people who had not yet been baptized, but who had taken the covenant. If their growth is satisfactory, within the next year, many of them will be baptized.

Health Class

Nurse Utz has begun a class for mothers and prospective mothers. She showed them by charts that one half of the babies in Africa die before they are a year old. The women were very much interested. Then they were taught some of the reasons for the early death, such as dirt, flies (which

Reader's left: Bro. H. Stover Kulp baptizing one of the group of nine mentioned in the article. The two men near the pool are part of the church committee that helps on such occasions. Reader's right: group baptized. Photos by Herman Landis.

carry disease) mosquitoes (which carry malaria) poor food and exposure because of no clothes. With the help of her assistant, she is trying to show them how they can keep their babies, as well as have better health themselves.

Kulps Will Return to Lassa

The plans for the near future are for the Kulps to go to Lassa and the Landises to stay at Marama. The Kulps, along with their Bura, speak the Margi language freely. The Margi language is much used at Lassa. The work at Marama has been progressing so well and the people are beginning to respond in such a fine way, that it is almost tragic to have the Kulps move at this time, and leave the work to newcomers, who do not as yet have the language well. However, the shortage of workers necessitates all this and we must all do the best we can and depend upon the Lord to guide and control. The move will be made after annual meeting of the Mission in January.

Visit Other Missions

At present Brother and Sister Kulp and Miss Utz are taking a much needed and much delayed vacation. They will visit a number of other mission stations in Nigeria.

Marama, Africa.

The American City and Its Church

BY MERLIN C. SHULL

This book has been selected as the Home Mission study book for adult groups during the year 1938-1939.

The American City and Its Church, written by Samuel C. Kincheloe, is a book by a seasoned student of city problems. The future of America will be largely determined by her cities. In 1930 56.2% of our total population lived in urban settlements. There are now five cities of more than one million population and ninety-six with over 100,000. An urban place is usually considered as having 2,500 or more people. The large city is a real test of man's ability to live with his fellows. It has been said, "The city will one day try our institutions as slavery never did." In the city we have the extremes of our civilization. Side by side we find fabulous wealth and dire poverty, overflowing gayety and dark sor-

(Continued on Page 21)

KINGDOM GLEANINGS

Calendar for Sunday, January 8

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Peter Commended and Rebuked.—Matt. 16: 13-25.

Christian Workers, The Missionary Church.

B. Y. P. D., Understanding India.

Intermediates, Missionary Trail Blazers in America.

* * * *

Gains for the Kingdom

Two baptized in the First church, Omaha, Nebr.

Two baptized and two received by letter in the Stanley church, Wis.

Ten baptized in the Sunnyside church, Wash., Sister June Yearout, evangelist.

Six baptized in the Wakenda church, Mo., Bro. H. L. Ruthrauff, evangelist.

Eight baptized in the Pine Creek church, Ind., Bro. Wilmer A. Petry, evangelist.

Eleven baptized in the Wiley church, Colo., Brother and Sister G. G. Canfield, evangelists.

Six baptized in the Eagle Creek church, Ohio, Brother and Sister B. M. Rollins, evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Michael Kurtz of Richland, Pa., Jan. 1, in the Allentown church, Pa.

Bro. Andrew M. Dixon of Hagerstown, Md., Jan. 9-22, in the Martinsburg church, Pa.

Brother and Sister B. M. Rollins, June 14, in the Ladoga church, Ind.

* * * *

Personal Mention

Recent Bethany callers at the Messenger offices were President Rufus D. Bowman, Prof. Alvin F. Brightbill of the music department and Student Esther Hoke of Greenville, Ohio. All were welcome.

Brother and Sister B. M. Rollins are enjoying a short vacation at their home in Keyser, W. Va., before resuming their evangelistic work at Fostoria, Ohio, Jan. 18. In the twenty revivals conducted by them during the past year two hundred and eighty-seven members were added to the church of whom one hundred and two were heads of families.

Bro. Earl M. Bowman, pastor of the Harrisonburg church of Northern Virginia, has changed his street address, due to the family's removal to the new parsonage about a month ago. The new number is 276 W. Market St. Writing of the conveniences provided, Bro. Bowman says: "We are a little worried lest we become too smug and comfortable and prove unworthy of so lovely a home."

Bro. J. Clyde Forney, pastor of the Elgin church of Northern Illinois, and Secretary Bonsack were out-of-state instruments of inspiration for the annual rally of Southern Ohio young people at Covington over last week end. It was certainly a fine way to make the transition from the old year to the new. Those Ohio young folks are taking the "Youth Serves" idea very much in earnest.

Prof. D. Stanley Houser, Director of Physical Education at Bridgewater College and Bro. Robert Tully of Akron, Ind., also known for his interest in recreational activities, were encountered on Dec. 27, last, by a member of the Messenger editorial staff as the latter was returning from his noon lunch. There were no unpleasant repercussions. Indeed the experience seemed highly satisfactory to all concerned.

Bro. A. K. Sell and his good wife "are out here away from a church. So we welcome the paper in our old days." That's why at seventy-six he renews his subscription to the Messenger. And that may partly explain his prayer that God may "bless all of his workers here and abroad." Perhaps also this: "If any of the Brethren should pass through this part, please stop and see us. We live three miles west and seven miles north of Northdale, Colorado."

Sister Hortense Lear of La Verne, Calif., is getting along as well as can be expected following her accident early in November resulting in the fracture of one limb above the knee. She has been convalescing at the Pomona Valley hospital ever since. She takes this way of informing her many friends why they did not hear from her this Christmas season. She was on a mission of goodwill when she made a misstep and fell with the broken limb as a result.

* * * *

Miscellaneous Items

Middletown church of Southern Ohio will hold a love feast Jan. 14 at 7:30 P. M.

Reasons why you should subscribe for the Gospel Messenger can be found on page two of this issue. May we suggest that if you have not read this page, it will be well worth your while to turn and read it now.

China Marches Toward the Cross, by Earl Cressy, was written in Shanghai during August at the request of the Missionary Education Movement and received in New York in September. This pamphlet by a distinguished Christian leader who has traveled over China for a quarter century brings to the American churches a sobering but inspiring picture of what their fellow Christians in China are suffering and achieving in the present emergency. Price, 25 cents. The table of contents is as follows: The Tide of Invasion; Missions Face the Storm; The Relief of Suffering; Present Status of Christian Work in Occupied Areas; The New West; Scorched Earth; Ex-Communists; Morale, Opportunity. Order from: General Mission Board, Elgin, Ill.

A two-day leadership conference for ministers, church workers and others is being planned for the 13th and 14th of January. It is being sponsored by the Darke County Ministerial Association of the Church of the Brethren and will be held in the Greenville church on Central Avenue. A good attendance of all Sunday-school and church workers is desired. Ministers please announce and urge your congregation to attend. An offering will be taken to defray expenses. Friday evening, Jan. 13, 7:30 o'clock, Inspirational address—Rufus D. Bowman. Saturday morning, 9:30 to 11:30, Bible hour, The Book of Matthew—R. H. Miller. Church Administration—Rufus D. Bowman. Saturday afternoon, 2:00 to 4:00, Bible hour, The Book of Romans—R. H. Miller. Christian Education—Rufus D. Bowman. Saturday evening, 7:30 o'clock, closing address—R. H. Miller—Mrs. Roy Honeyman, Greenville, Ohio, Secretary.

This is volume eighty-eight for the Messenger. In 1851 Henry Kurtz began the Gospel Visitor. In 1897 the Messenger became church owned.

* * *

With Our Schools

Bethany Biblical Seminary

The Faith Players presented The Tumult in the John Naas Hall, Nov. 11 and 12, with an able cast and with dramatic effect.

On Christmas Day the pageant, "Why the Chimes Rang," was presented in the sanctuary of the First Church by the choir and the Faith Players in its third annual presentation.

Dr. Lindstrom of the University of Illinois and a specialist in rural sociology gave an address, in the Bethany chapel, Dec. 9, on Rural Trends. Much valuable information was presented graphically, illustrated by slides and charts.

Miss Helen Slabaugh, daughter of Brother and Sister W. W. Slabaugh, who returned recently from a year of study and travel in Europe, gave an interesting lecture Oct. 7 in the Bethany chapel, telling chiefly of her experiences in Germany and Austria.

An artist recital, featuring Mr. Roy Glahn, lyric soloist, and Miss Grace Hassel, dramatic reader, was given in the Bethany chapel, Nov. 18. Both artists are students at the American Conservatory of Music. Mr. Herbert Inskit played the accompaniment.

The Messiah was sung Dec. 18, at the First church, by the choir and choral students from the Sherwood School of Music, assisted by the following guest solo artists: Mrs. Elsie Harthan Arendt, soprano; Miss Jeane Price, contralto; Mr. Eugene F. Dressler, tenor; and Mr. Raymon Kock, baritone.

* * *

Where to Remit China Relief

The Church of the Brethren has been calling for China relief funds ever since the need became apparent in the autumn of 1937. We have administered our funds largely through our own missionary channels. Inasmuch as the Shansi province in which we work, suffered the ravages of war, it has great need.

The Church Committee for China Relief with headquarters at 105 East 22nd Street, New York City, is an interdenominational agency appointed by the Federal Council of Churches of Christ in America, Foreign Missions Conference of North America, and the China Famine Relief U. S. A., Incorporated. This authentic agency works over the entire country for the raising of relief funds for China. It will function in many of our communities and we should give it every encouragement and co-operation. Since this committee asks that funds raised be sent to its authorized treasurers, confusion in the minds of Brethren treasurers may arise.

Because of our previous well-established program, our church continues to receive funds through our own General Mission Board for both China and Spain. The headquarters of the Church Committee for China Relief and our headquarters have a mutual understanding on this. It will be a courtesy for any of our local churches to make report to the local workers of the Church Committee for China Relief the amount you have sent to Elgin, and in this manner the Church Committee agents may know the sum total of monies raised in any given territory.

Continue to send all relief funds for Spain or China to General Mission Board, Elgin, Illinois.

Notations From the "Giving" Line

Mrs. G. M. Taylor, an isolated member in Montana, received the recent general Christmas bulletin sent to non-resident members. She writes: "It gives me a new sense of happiness and duty and a desire to do more for the Master." She sends \$5, wishing she could give more.

A member and wife in New Orleans, remembered the Lord's work at Christmas time by sending \$40, asking that the credit be given to the Sebring congregation. In a similar way an isolated member living in Oklahoma sends \$45, asking the credit be given to the McPherson, Kansas, church.

Sara C. Shisler, Pennsylvania, sends \$7 as a contribution for China relief from her aunts, Amanda Cassel and Sara Booz, 83 and 90 years old respectively. She says: "It is a constant inspiration and challenge to me to see my aunts growing so old with hearts as responsive to human need as they were years ago."

A good woman in West Virginia sends \$130. This is not her first experience in giving, for through the years her record is a glorious one. The record reveals figures such as fifty, fifteen, forty, one hundred, fifty, and twenty-five dollars. When she reads of souls brought to the kingdom, she can well rejoice that she had a part in the good work.

Frances Cline, writing for the women of Harrisonburg, Virginia, church, asks if the money they contribute for the Women's Work project gives credit on the congregational record. The answer is, "Yes." Money for any of the authorized general brotherhood work (excepting relief, which is reported separately) becomes a part of the record of giving for the congregation.

The finance board of an Illinois congregation is rejoicing that the Christmas missionary offering for world wide missions exceeded their goal more than a \$100. They faced the problem, however, that their district mission obligations have not been fully met. This leads us to comment that the district work is similarly important. Its appeal ought to be lifted up as a challenge to the members who should remember it generously. The General Boards desire to give every encouragement and help to vital and important church work, both district and local.

* * *

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Potawatomi Indians, by Otho Winger. The Elgin Press. \$1.00. 159 pages.

Ever since his early years when he taught school, mingled with the Indians of Indiana and had some of them in his classes, President Winger has found a deep joy in digging into Indian history. For years he has been lecturing, telling the story of the Indians of Ohio, Indiana, Illinois and Michigan.

He wrote a pageant on The Lost Sister, The Lost Sister Among the Miami and now he has written The Potawatomi Indians. The book is informing. One is made to see anew how the white man often failed to deal justly with the Indian. Being stronger and better trained than the Indian the white man selfishly and unjustly forced the poor Indian to make new treaties, give up more territory, migrate farther west, and do whatever else was to the white's profit.

Both for general reading and for supplementary historical reading in school The Potawatomi Indians will find many readers who are eager to know local and national Indian traditions and history. All will enjoy reading this new book.

HOME AND FAMILY

The Fool's Choice

BY EVELYN GERBERDING SMITH

"It costs too much to serve the Lord;
Church membership's too dear,
It's wasting time I'd rather spend
Enjoying life while here."

Thus spoke a selfish sinner, who
Begrudged an hour or two
Spent serving God through worship true
Each week in some church pew.

Why in the world are folks so blind—
So blind they will not see
It costs much more to serve the world—
God's blessings all are free.

The money held from God for self
Just so much dust will turn;
Give God his share of coin and time
If favor you would earn.

A Christian reaps rich dividends
In this world and the next
Not to be Christian costs more than
To be one—that's my text.

Who tries to live aside from God,
Will learn to his surprise
A worldly life's a fool's choice,
For godliness is wise!

Seal Beach, Calif.

She Knew What She Wanted

BY ADA C. SELL

Chapter II

It had been at the public library, their first meeting. Anne and Bill both wanted Tennyson's Enoch Arden because at a recent lyceum number the artist had read a portion of it. Laughingly Bill pressed Anne to take the book out on her card.

"I'll be through with it before my week's up, Mr. . . ."

"Arnold. Call me Bill and whom have I the honor of addressing?" laughed Bill.

"Anne. Anne White."

"Oh, yes. It seems incredible, the change in the kinds of poetry that was liked then, and what is now considered the best in modern poetry."

So they launched into a literary discussion, by no means one-sided, as so many are. Both were well read, Anne had spirit, and gloried in debate. They seemed to walk along naturally until the first thing Anne knew she was on her own front sidewalk.

"Well, could you drop in for the book tomorrow night?"

"Yes."

And so he did. Poor Mrs. White, she was unprepared, like the general who wants to manage a campaign but is suffering from amnesia and doesn't know the circumstances about him. Oh, yes, she liked the lad, but she didn't know! After he left, Anne had to answer questions periodically for an hour or more. "Who was he? Was he a teacher? He sounded like one. Was he in a bank?" Anne didn't know. She enjoyed him for what he was in their short acquaintance, and not having a designing drop of blood in her, and very far removed from being a coquette, she had not felt constrained to bandy Bill with questions.

"Anne, you must find out more about him if he comes again."

Anne didn't see any reason for haste in getting his history, but leave it to Mrs. White! My! She happened to drive past a sooty-faced young man, and he tipped his hat to her. Anne's caller! That was enough. She went home, took off her fur coat, plumped herself into her favorite easy chair, put her real foot on the hassock and her other one on Anne's friendship with this Arnold person. Anne, who had been summoned by an imperious bell-ringing the minute Mrs. White hit the front hall, listened calmly. She had inherited or acquired an evenness like her father's. Only very, very rarely did she explode. She didn't say aye, yes, or no to Mrs. White's tirade.

But Anne kept meeting Bill at the library. Mrs. White had no suspicion that it could be a trysting place. Anne had frequented the library for years. Had her mother suspected the state of affairs, it would have rendered her apoplectic. Since the older woman never managed to read a book through, in fact she had traveled only from part two to part three that year in her book, anyone could keep out of her presence by going to the library.

Bill could not practice subterfuge with Anne. He loved her and she could not help knowing it. But he made one mistake, he didn't give her the honor of asking her to marry him, simply and solely because their stations in life were so dissimilar. He couldn't half provide for Anne what she had been used to having. In the meantime he'd just love her, and say little about it. Perhaps some day—

It made Anne cross. If a man loves you, and has a job, why can't he be man enough to ask you to marry him? One minute she admired the way he outlined some book he had read, or appreciated some poem; the next she was real cross. Between his reticence and her mother's nagging, life seemed all askew.

Things boiled over the night of the music festival. It was the custom that after the program was over, a number of the best friends of the Whites would meet

for a social time at the White residence. The house was lit up like a giant firefly, music from an orchestra emanated from the side veranda. A sumptuous buffet luncheon was in progress. Anne was asked the usual questions about what she was going to do that winter. She gave the vague answers that were fast becoming usual.

"Mrs. White, if it were not that we never see your Anne in the company of some nice young man, we might conclude that she is getting ready for something."

She did not explain the mysterious something. Mrs. White sighed, and seemed not to notice the remark much. Anne was heartily tired of it all, the bright lights, the over-supply of food, the veneer of cheerfulness, the brilliant sea of chatter—how she pitied her dad dutifully going through an evening she knew he hated, he knew she knew it, and he knew she too hated it. And how she would have liked to go to the library, where she knew Bill was that very minute studying Pippa Passes.

As soon as the last guest had been eased out (yes, that's the word, because Mrs. White got rid of them unusually early that night), Anne had to meet her parents in the library of her own home. She knew it was her mother's move, even if poor daddy had to kindly request her to come at once. Feeling that it would be a showdown, Anne dragged her weary self up the stairs and was admitted into her mother's stormy presence.

Altoona, Pa.

Did You Worship?

BY LULA R. TINKLE

"How many worshiped in your church today?" asked an aged man as he met the young pastor returning from the morning service. The pastor made queer designs with the toe of his shoe in the dusty pathway, and a serious frown came upon his face.

"How many worshiped? That I do not know. Perhaps not so many, though there were about two hundred present. You see, I have no magical screen on which to record all the mental operations of my listeners. I have no way of knowing how many minds are filled with thoughts of praise and concern for God and his kingdom, or how many minds are filled with things concerning finance, politics, business, parties, school, or friends."

To worship an object or a being our attention must be focused upon that which we worship, our heart and soul must be full of something that reaches out to the object of our worship. The bodily position or motion is not worship. It is merely form. It may contribute to the real worship, but it alone is not worship. We may bow our heads, or kneel, or stand; we may even sing

worship songs, or say words we call prayer, or give pretensive attention to every word of the sermon; yes, all this, and yet not worship. For even with all this form we may not be conscious of the presence of God or Christ. Our minds may be filled with multitudes of thoughts that have no relation to the Father or the risen Savior we pretend to be worshipping.

We might be greatly surprised and much ashamed of the mental pictures if they were flashed upon the screen during the church service. If we are expecting company, how convenient it is to plan each detail of the meal; or perhaps the new dress in front of us gives just the right suggestion for remodeling that last summer's dress. The grain or stock market took a sudden drop yesterday, and it takes much head figuring to be able to know how to meet the bills coming due. If we scheme just right, perhaps we can get more credit. Just now they are singing a new song. We do not know the tune, so it is a good time to do that thinking. Next week is the county tournament, or the school play, or the class party. We are all enthused, alert, ready to act—not to worship. Last week we lost a job. When church is over it might be a good idea to speak to Bro. Smith. He is manager at the glass factory. He might be able to take on a new man in a few days. That scripture has been read so often we know it by heart. The sermon seems unusually long. The pastor's voice is so monotonous, or may be it is high pitched. Anyway, the service is long; but now it is about over and we can shake hands and meet the folks we have not seen for a long time. After all, it was a good service, for we feel rested, and more able for a long Sunday afternoon drive. Would these scenes appear upon the magical screen in your church?

Perhaps we are all guilty, and may sometimes be counted in the attendance, but not in the list of those who truly worshiped. Fixing in mind a definite purpose, and asking ourselves some questions when we enter a church service may help us to really worship, and enjoy it. When I enter my pew it helps me to say, "Can the pastor count me as one who worshiped today? I want to feel the presence of the heavenly Father. I want a new vision of Christ on the cross. I want a message from the throne today that will help me to live on a higher plain, and give me more courage to face my tasks throughout the coming week. I have come here to praise my Father for the blood of his Son, which washed away my sins, and gave me new life."

Are we stronger Christians for having worshiped in the Lord's house? Yes, we are stronger Christians if we truly worshiped. Should we not say, also, that we worshiped if we are truly Christians? Certainly we are stronger, better, and changed if we had communion with God, and felt his presence. If we did not

commune with him, if we did not feel his presence, surely we did not worship him. If we are not stronger, better, changed, then we are weaker, and we have missed the blessing he had for us. If your pastor had that magical screen would he find you among the few who worshiped, though many were present?

Upland, Ind.

What Thinking Does to Us

BY FLORENCE C. HEBEL

THINKING always suggests to me studying a problem, looking on every side of some idea trying to foresee the outcome of any line of action: in short, thinking is serious mental effort. I never considered that the things which come into one's mind easily, or even unbidden, were so important—until I heard a radio speaker mention it.

He said, "The sum of a man's thoughts makes his character."

I let that stand alone, so every one will notice it. One needs only to read it to realize it is the truth.

Look around at the people you know. One man's talk is almost wholly of making money. He may be all right, but chances are he drives a sharp bargain, or is not a liberal giver to church or civic causes, or skimps his home.

Does a man tell dirty stories on every possible occasion, or leer as a woman passes? Is he the one who buys the lurid magazines? Wouldn't you hate to look into his mind? Have you ever noticed how his children turn out? I always feel sorry for them. It is hard enough for them to be masters over their natural impulses as adolescents, without having constantly to be exposed to such low ideas.

Is a woman always repeating gossip, seeming to be pleased when there is a story to tell about some one who has better clothes or a nicer house, or some one who has been prominent in church or club work? There is probably one who has been thinking enviously of every one around her.

Does a poor woman give more missionary money than you think she can possibly spare, or invite company when it means simpler meals later? Is she one who hands food across the fence to poorer neighbors? One can easily guess the thoughts she has. They are kind, every one of them. Sharing is no sacrifice to her; it is an urge. She wants to divide her blessings with every one.

I have sometimes been almost convinced that people can do as well if they do not go to church. You know how they say they can pray at home and read the Bible, and so on. If they are sick or crippled or too old, that may be so. But healthy people who could go to church but do not—do they really meditate about

God and his place in their lives? Or do they work at little chores or go visiting or read the newspapers? Even the least attentive must do some religious thinking while in church, so I now insist that for the best development spiritually, one must go to church.

Then keep the text or sermon in your memory all week. Let your thoughts follow suggestions from it for your own life. Be industrious. Think of your work with the idea of making it better, so that increased earnings may not be hoarded but used for a better world. Be merry, only look for clean fun; there is lots of it. Look for the interesting activities of the people around you; they do many meritorious deeds that make conversation too, and those stories leave a clean taste in your mouth and a warm feeling in your heart.

Watch your thoughts. If any are wrong, do not harbor them. Immediately think of something else. I was once working in a large office where it was pretty noisy and I noticed a Jewish girl near me seeming to be talking to herself. Presently she said, "Do you know, the Psalms are wonderful?" She had been repeating one of them. We began to talk of our favorites. Could any one hold unworthy thoughts in a mind stored with Psalms?

So I thank my unknown radio friend for saying:

"A man is what he thinks. The sum of his thoughts makes his character."

Liverpool, Pa.

Look Up Into His Face and Hold His Hand

BY MRS. FLOSSIE MOORE HARTMAN

One day I felt so depressed, and the burdens of the day seemed so much more than I could bear, that as is my custom at such times, I went to seek my sacred retreat. I closed the door and knelt by my bedside, but not one word could I utter, as the tears streamed down my face.

Soon I heard the patter of tiny feet coming down the hall and our two-and-a-half-year-old son, Merrit, entered the room. He, too, evidently had been having his difficulties and was seeking aid from his parent, for the tears ran down through the dirt-stained cheeks.

But when he saw what I was doing, he reverently knelt by my side. As we knelt there in silence, our tears still flowing, I put my arm around his chubby little body. He looked up into my face and said, "Mother." I kissed his cheek and his little face beamed with the light of happiness—his troubles had vanished.

Then I looked up into the face of Jesus and uttered one word, "Father." Suddenly a sweet peace filled my heart and it seemed bursting with joy as we left the room hand in hand.

All day long with a song on my lips I knew my Master had heard for my burdens had vanished like snowflakes in the sunshine.

Some months later and in the darkness of evening time, this same little boy was ill, running a slight temperature. I was lying by his side on the bed. He seemed not to want

to be alone and said, "Let me hold your hand just so I'll know you are here."

Oh, that we could have the faith of a little child and hold on to the hand of Jesus, our heavenly Parent, so we would realize he is with us at all times! Our troubles would be lighter, our lives would be richer and fuller and we would be a greater blessing to all those with whom we come in contact.

Let us look up into his face more often.

Glendora, Calif.

Reading Between the Lines

BY JACOB F. REPLOGLE

Do you read between the lines? Surely, most of us do at sometime or other. We envision all kinds of situations and circumstances as we sometimes read our personal mail, read books, sermons and the like. We even on occasions are able to read between the "lines" as we hear one speak. Yet this Christmas I have become conscious of reading between the lines of the many ordinary Christmas greetings which one receives and even sends. This may not be the least unusual, but to me it was, startling and unusual. In the simplest of these usual greetings, there confronts me the stark reality of tragedy, moral disintegration and domestic shipwrecks of love, home-building; also joy and happiness. All these are revealed as one reads between the lines of Christmas greetings, and especially those of a rural pastor.

Take this one that lies before us. It is addressed to a young mother in her twenties, and her young children. This time last year there went to her, a card addressed: "Mr. and Mrs. — and Family." What has happened since then? That fine, stalwart husband and father became a slave again of beer, whisky and immoral companions. It got so bad that he abused children and wife alike, finally running them off the place. This Christmas we must send separate cards to husband and wife.

Here is one that tells another story between the lines. It is addressed to the state penitentiary where a husband is incarcerated. Last year we sent it to "Mr. and Mrs." What happened? Too much beer and gasoline, which resulted in the taking of a fellow human being's life.

Or take this one before us. For a number of years Christmas greetings have regularly come from "John and Mary." But look! This year it is signed, "Mary." They were so happy, radiant, joyous. Surely there must be some mistake. But as we read between the lines we have the answer. Within the past year, the strained domestic relationship which has been seething as an underground spring, bursts forth in all of its ugliness, sorrow, and disappointment. We read between the lines.

See how this card is addressed? It is to: "Mr. — and Family." It was a large family, but last year a card was addressed to "Mr. and Mrs. and Family." Out of that Christian home of last year has gone the mother to her eternal reward, leaving these little ones to be mothered by the older children and the father. They took it hard as we saw when we sat by the bedside and watched that life, racked with cancer, ebb away into eternal bliss with the Father. Now we write "Mr. — and Family."

Here is another one. See how it is addressed? "Mrs. —." But last year a card was sent to "Mr. and Mrs. —." A few months ago, the husband died after a long struggle against sickness. He served his Lord well. The church and community looked to him for guidance and leadership. Though

not rich in this world's goods, yet he was rich toward God. Now the wife is alone but for outside help. This year we send a card addressed to "Mrs. —."

Is that all we see as we read between the lines of this year's crop of Christmas greetings? Ah, but look at this one! It is to "Mr. and Mrs. —." Who are they? Why they are Jane and George. Last year they were just members of their respective families—children, you know. About a month ago they were married. Of course we knew that it was coming. You could see them come to church together, and attend basketball games holding each other's hand. Now they have an apartment, and we addressed the card "Mr. and Mrs. —."

Why look at this one! "Mr. and Mrs. — and Family." When did this "family" come into being? By reading between the lines, we recall that Junior is almost a year old by now. How proud that father and mother are of Junior! Last year we wrote "Mr. and Mrs." but now in justice to this little new life we write "Mr. and Mrs. and Family."

Here is one that we ought not overlook. It comes from "Mr. and Mrs. —." It is the first card we have ever received from them. You see they were recently married also. They ran off and got married over the objections of parents and friends. These past several months have been stormy ones as they have tried to launch their marital ship. There has been sickness, misunderstanding, class and religious differences, and parental aloofness. Now it appears their ship may weather the storms. They can make a go of it. I hope they do.

Here is an aged couple that the B. Y. P. D. is looking after, there a cripple that the men's club plans to build a house for. So go and come the cards at Christmas time, but yet between the lines of every card there is a story of sorrow, pathos, life and death, of thrilling adventures in living, of growth, quality and happiness. Unending could be our story of life as it is in its reality, of life as we read it between the lines of the Christmas cards one received and sent this year.

Stuarts Draft, Va.

The American City and Its Church

(Continued From Page 15)

row, tragic unemployment and great business genius and commercial success. We also find terrible sin and effective righteousness, terrible ignorance and fine culture, represented by many colleges and universities, art institutes and music halls.

One wonders if the cities are not the results of the providences of God drawing all races and classes of men together as a laboratory in which to demonstrate the power of the gospel in the lives of men. In the most difficult places God does his most wonderful work. Where, more than in the great city, are the forces of sin more difficult to defeat? Where can a victory for Christ be more wonderful?

In a brief, concise, clear way, the author portrays the many and varied problems as well as the opportunities the church faces in the modern city. In an interesting way he speaks of the efforts of the church to meet these needs. He also offers valuable suggestions for future advance in this front line trench of the forces of God.

Elgin, Ill.

THE CHURCH AT WORK

ADMINISTRATION**Christ in Personal Living**

By Mrs. George Detweiler, Huntingdon, Pennsylvania

Several months ago I heard a minister say that he felt a certain church needed to be converted. A church converted, what an amazing thing to say! Haven't we in the churches professed to be Christ's followers? Haven't we gone into the baptismal waters and said we would be faithful until death? Certainly if we have become new creatures in Christ (2 Cor. 5: 17) we will put the Lord first, others second and self last in everything that we do; we will love without expecting reward and see opportunities to serve our fellow men with that divine tenderness and sweetness of spirit. That his still small voice may awaken our sleeping lives we must lay ourselves at his feet and have a reserve of Christian courage because of him that when obstacles and emergencies come we can stand straight and go on.

Let us stand again in the sacredness of Calvary from which in 1938 we find ourselves so far removed.

LOAN LIBRARY**What Are Your Workers Reading?**

Cecil C. Ikenberry, home mission pastor at Johnson City, Tenn., reports that during the month of October they used twenty books from the Loan Library among church and church school officers. We desire to call your attention to the Loan Library and if you do not have a catalogue write for it. These books are available for every member of the church by paying only the mailing charges.

You will be interested to know that the postage regulation has been changed so that books can be sent for a cent and a half per pound.

ADULT CHRISTIAN WORKERS**The Missionary Church**

Part III. Plans and Methods

Acts 16—21: 26

Sunday, January 22

Note: The plans and methods of the early church should be evaluated in the light of present day needs.

I. Personal Evangelism

1. Useful in finding men for the ministry as Paul found Timothy (Acts 16: 1-5).
2. At its best when open to Holy Spirit guidance. Illustration: Paul and the Macedonian call (Acts 16: 6-10).
3. Useful in establishing Christian homes (Verses 11-15).
4. Reaches the unchurched (Verses 16-18).
5. It is effective anywhere, even behind prison bars (Verses 19-34).

II. Using the Scriptures effectively (Acts 17: 2, 10-15, 16-22; 18: 11, 24-28; 19: 10).

A recent survey of churches in the far east reveals that those churches which make largest use of the Bible are growing the fastest. Is that true in America?

III. Making God Known Through Preaching (Acts 7: 13-17).

The sermons recorded in the book of Acts had much to say about God and his Son, Jesus Christ. Many thinkers claim that is the greatest need of our day. What do you think about it?

IV. Personal testimony as to the power and blessing of God Acts 20: 17-38).**V. Revivals.**

"How shall we secure a revival of religion? . . . First, get your own heart revived, and then secure the revival of seven others in your church and the revival has begun."—Lyman Beecher.

WOMEN'S WORK**How to Present the Missionary Program**

By Mary E. Royer, Westminster, Maryland

How can our missionary programs be presented in order to accomplish the most good? In January the women begin the study of "Moving Millions," the pageant of modern India. During the study of this book how can we make one monthly missionary meeting the most interesting and helpful? First of all, we need variety in presenting the different chapters of the book. Many fine suggestions may be found in the little book, "How to Use Moving Millions." The cost of this booklet is only fifteen cents. It can be a great help in planning programs.

A good map of India will be a great aid in calling to mind the geography of the country and in showing the location of our own mission stations. Pictures of India cut from magazines and papers will add interest. In most every women's group someone will have some curios from India or they will know of someone in the community who would be glad to lend them for a meeting. One woman may have some post cards, another a recent letter from India. Many interesting clippings of current events in India may be cut from the newspapers and magazines. Would it not be helpful to make a poster or scrapbook of the pictures and clippings brought in to the meetings during the study of India? Every woman who attends the meeting should feel it her privilege to contribute some bit of information.

Let us work to make our missionary meetings full of vital interest and concern for those who know not Christ. It will take effort on the part of the leaders but will surely repay such effort in increased attendance, in more general participation and a greater enthusiasm for mission study.

MEN'S WORK**Men's Work in Detroit**

By J. E. Boyd, Detroit, Michigan

Our father and son banquet was held Nov. 18, 1938. Our very enthusiastic president of Men's Work, Bro. L. V. Slaughter, was chairman. He was responsible for what our national president of Men's Work, Allen Weldy, said was one of the best father and son banquets he has ever attended. The program was as follows: As the fathers entered the dining room with their sons, a yellow chrysanthemum was put in the button hole of the lapel of the coat of each. Later a toast was made to the sons and the flowers transferred to them. The junior orchestra under the leadership of G. L. Kleppinger rendered several numbers which were enjoyed by all. W. K. Gordon led the group in songs especially for the occasion. M. B. Williams, district president of Men's Work, made a few remarks as to the progress of Men's Work in Michigan. Bro. Weldy gave a very timely message on the subject, "A Father's Relation to His Son."

The men of the church had regular meetings during the year. Our men are helping support a prison chaplain in Detroit. The men painted the church outside this fall, also the dining room and the chandeliers in the auditorium.

Spanish Relief and Northern Indiana Men's Work

By Eldon Evans, District President

Several months ago the Gospel Messenger carried a call for wheat for Spanish Relief. It has now developed that the Red Cross will furnish all the flour our Relief Commission can use free of charge if we will pay the transportation charges of the flour from England and France to Spain. The need is now for money to pay these charges.

The Men's Work Cabinet in a recent meeting discussed the means of raising funds for the above cause and have the following suggestions:

The Women's Work organization has been contributing to the relief causes of Spain and China and has an organization functioning in many of the churches of the district. We suggest that the men help through this organization to raise funds for this relief work. If you do not have an organization as above stated, send your contribution to the District Secretary, Mr. Galen Whitehead, and he will see that the funds will be sent to the Spanish Relief Commission.

CORRESPONDENCE

ELIZABETHTOWN ANNUAL BIBLE INSTITUTE

The Thirty-Ninth Annual Bible Institute will be held at Elizabethtown College Jan. 22-29. The institute will stress Bible study, missions, church music, young people's and children's work. The detail of the program is as follows:

Sunday, January 22, 1939

Church of the Brethren, Washington Street

- 9:00 A. M.—Sunday school.
- 10:00 A. M.—Sermon—The Holy Scriptures, R. W. Schlosser.
- 7:00 P. M.—The Gospel in Song, A Cappella Choir.
- 7:30 P. M.—Sermon—The Galilean, M. J. Brougher.

Monday to Saturday, January 23 to 28

College Chapel

- 9:15—Morning Worship Service.
- 9:30—10:30 A. M. Doctrinal Studies:
 - Monday—The Doctrine of Sin—M. J. Brougher.
 - Tuesday—The Ordinance Symbols of Cleansing—James M. Moore.
 - Wednesday—The Doctrine of the Incarnation—M. J. Brougher.
 - Thursday—The Ordinance Symbols of Fellowship—James M. Moore.
 - Friday—The Doctrine of the Atonement—M. J. Brougher.
 - Saturday—Children's Work Program—Ruth Shriver.
- 10:30-11:30 A. M.—Bible Study: Matthew, Mark, Luke, John, Acts, Revelation—Edward Frantz.
- 12:00 M.—1:30 P. M.—Lunch.
- 1:30 P. M.—2:30 P. M.—The Church in Our Present World:
 - Monday—Holding the Ropes—James M. Moore.
 - Tuesday—The Future of the Chinese People—I. E. Oberholtzer.
 - Wednesday—The Rural Church—O. E. Baker.
 - Thursday—The Future of the African People—Desmond Bittinger.

Friday—Church Discipline—James M. Moore.

Saturday—The Chinese Church in Crisis—I. E. Oberholtzer.

2:45 P. M.—Group Conferences and Forum Discussions:

1. Conference on Missions—I. E. Oberholtzer, Desmond Bittinger, J. F. Graybill.
2. Conference on Children's Work—Ruth Shriver.
3. Address on Present Day Issues and Forum Discussion:

Monday—The Life of Temperance—L. H. Brumbaugh.

Tuesday—Peace on Earth—Levi Ziegler.

Wednesday—Rural Life—O. E. Baker.

Thursday—Our Brethren Camps—Galen Kilhefner.

Friday—The Use of Our Money—James M. Moore.

Saturday—Fostering a Wholesome Social Life—Edward Frantz.

2:45 P. M. to 4:00 P. M.—Thursday, Women's Work Program.

Evening Sessions

7:30 P. M.—Sermon Lectures:

Monday—The Doctrine of Faith—M. J. Brougher.

Tuesday—The Doctrine of Repentance—M. J. Brougher.

Wednesday—A Problem in Personal and Social Emphasis—Edward Frantz.

Thursday—The Doctrine of Regeneration—M. J. Brougher.

Friday—Belief and Service in Right Proportion—Edward Frantz.

Saturday—Lyceum Number—Hampton Institute Singers.

Special Program

Sunday Morning, January 29, Church of the Brethren, Washington Street

9:00 A. M.—Sunday School.

10:00 A. M.—Sermon—How Can We Know—Edward Frantz.

Music Program

Sunday Afternoon, January 29, 2:00 O'clock

Auditorium-Gymnasium

2:00-2:30 Worship Program—Music Department.

2:30-3:30 Address and Demonstration—Perry Huffaker.

3:30—A Cappella Selections.

Young People's Rally

Sunday Evening, January 29, 7:00 O'clock

7:00 P. M.—Worship—College Ministerium.

7:20 P. M.—A Cappella Selections.

Violin Solo—Philip Royer.

7:45 P. M.—Address—Dr. G. Morris Smith.

Visiting Instructors

Edward Frantz, editor of The Gospel Messenger, is well known to us through his articles in our church paper and by his former visit to our campus. Everyone will be benefited by his wide contacts in the church, by his gracious manner of presenting his lectures, and by the touch of his genuine Christian spirit.

M. J. Brougher, pastor, First Church of the Brethren, Greensburg, is one of our most beloved pastors in the brotherhood and always brings a spiritual message to his audiences. As a member of the General Ministerial Board he is well qualified by his experience to be of great help to our ministers.

Ruth Shriver, Director of Children's Work in the Church of the Brethren, is an enthusiastic worker in her field. Because of her love for the cause and her years of experience in this phase of church endeavor we may expect much help from her.

I. E. Oberholtzer and Catherine Oberholtzer, on furlough from Liao Chow, Shansi, China, have served faithfully on the China Mission field for twenty-two years. Coming from a field where the attention of the world is now centered, they will give us a firsthand acquaintance with conditions in China and present trends there.

Desmond Bittinger and Irene Bittinger, on furlough from African mission field are alumni of Elizabethtown College and have won the es-

team of our constituency for their efficient service. Those who have heard them will want to hear more.

Brother and Sister J. F. Graybill are on furlough from Sweden. Twenty-eight years ago they went to Sweden and have done a good piece of work there. We shall be inspired by their presence at our institute.

James M. Moore, pastor at Lititz, is a man of varied talents. He has been a teacher, a writer, and is at present one of our wide-awake pastors. He will make a helpful contribution to the Bible Institute in the lectures for which he is scheduled.

For Your Information

It is hoped that churches and Sunday schools will make it possible for some representatives to attend this institute. Since the expense of sending representatives is very small, a large number of churches should avail themselves of this feast of good things prepared for both young and old. There is no charge for tuition, but a free-will offering will be appreciated to meet necessary expenses. Meals are furnished in the college dining hall at thirty-five cents each.

Elizabethtown, Pa.

R. W. Schlosser.

PASSING OF JACOB L. CUNNINGHAM

Jacob L. Cunningham, son of William I. and Catherine Hoff Cunningham, was born near Camden, Ind., May 18, 1862. In that community he grew to manhood. On Jan. 13,



1885, he was married to Sarah Emma Flora, who was taken from him by death, Jan. 22, 1904. On December 29, 1904 he was married to Mrs. Ida Neher Blickenstaff. To this union were born two daughters.

Soon after his first marriage he moved to Flora, where he engaged in successful business for more than thirty years. He moved to

North Manchester in 1920. After this he continued in the coal business and for a number of years was the representative of the Indiana Union Mutual Insurance Company.

He united with the Church of the Brethren in 1885, during a successful series of meetings held by Elder I. J. Rosenberger when ninety persons were added to the church. As a layman he was active not only in his local church, but also in his state district and in the general brotherhood. For many years he was a successful Sunday-school teacher. For fifteen years, 1904-1919, he was district treasurer for Middle Indiana. For twelve years, 1911-1923, he was trustee of Manchester College. He served one term on the Mission Board of Middle Indiana, and also served on the Sunday-school Board and the Equity Board of the District. For a number of years he was general secretary of the Annual Meeting Locating Committee. This work took him to various parts of the United States.

He was interested in every activity of the church, and was a generous giver to every good work of the church. He gave much time and money to Manchester College. He moved his family here in 1920 that his daughters might have the advantages of higher education. He was a devoted husband, a good father, a helpful neighbor, and a wise counselor. Few men have contributed more to the happiness of others and to the work of the kingdom.

Bro. Cunningham enjoyed good health until three years ago when he became afflicted with arthritis. Medical aid seemed to do but little for him. It was almost two years since he was able to walk; for almost a year he had been confined to his bed. He passed to rest Dec. 13, aged 76 years, 6 months and 26 days.

He leaves his wife, Ida, who has so faithfully cared for him during his long illness; two daughters, Mrs. Leland

Brubaker of Sturgis, Mich., and Mrs. Kenneth Hoverstock of Topeka, Ind. There are also two grandsons, Richard Lee and Robert Paul Brubaker, of Sturgis, Mich.

Funeral services conducted by Elder H. L. Hartsough and the undersigned.

Otho Winger.

North Manchester, Ind.

TRIBUTE TO A CHRISTIAN MOTHER AND HOME

Mary L. Garver was descended from two pioneer families of Jackson Township, Montgomery County, Ohio. Her father was Jacob Eby, who, in 1838, at the age of ten, came



with his father, Christian Eby, from Carroll County, Maryland, to the above mentioned location. Her mother's father, Henry Shideler, came from Washington County, Pennsylvania, to the above location in an early day. He was a public-spirited man, having served as justice of the peace for fourteen years, county commissioner for three years, and a member of the state legislature for six years.

She co-operated most faithfully with her husband (Eld. D. M. Garver, deceased) for almost fifty years in his very active church program. He was obliged to spend much time away from home in district mission work, evangelistic meetings, and in various church activities. In his absence she directed the interests of the home efficiently, and with the greatest care and concern. In a very quiet way she welcomed and cordially entertained many of the church leaders. In her home she entertained for many years the evangelist, and frequently district boards and committees convened there and enjoyed its hospitality.

Sister Garver, to the members of her immediate family, was usually spoken of as Mother Garver, and by the larger relationship and the people of the community as "Aunt Pet." Her life was not at all imposing, but very strong and outstanding in influence. Mother Garver was unusually quiet, even tempered, and exercised the best of judgment in matters pertaining to every phase of life. Her influence and thought bore its greatest fruition in her own home and with her immediate family. But she also had a very sympathetic interest in her neighbors, the people of the community and the general mission work of the church. To any that were in need she gladly gave financial help. She attended with interest, most of the church services and gave very liberally to their support. She was industrious and thrifty and seemed to get much joy in helping her children and grandchildren secure an education and live a good Christian life. Mother Garver represented that type of motherhood and unassuming personality that our present day may well pattern after. May the life of all such mothers and good women be a challenge that shall stimulate coming generations to render a larger service to humanity.

Mother Garver's general health was very good. She showed a gradual decline during the last six months, the change being more noticeable the last six weeks. She was up and around in her home until just three days before her passing, Sept. 6, 1938. A very appropriate and suggestive funeral service was held at the Trotwood church by her pastor, Eld. E. R. Fisher, assisted by Eld. William Hollinger, elder of the Trotwood congregation. Her body lies in the

Lower Twin cemetery with that of her husband, and her daughter, Miriam—both having preceded her in death. Thus closes an outstanding Christian home of the Trotwood community. May this home with its ideals challenge all who knew it to build Christian homes and to develop a Christian life that shall shed a radiant influence far and wide for the Savior.

"Shall claim of death cause us to grieve,
And make our courage faint or fall?
Nay, let us faith and hope receive;
The rose still grows beyond the wall—

"Scattering fragrance far and wide
Just as it did in days of yore,
Just as it did on the other side,
Just as it will forevermore."

Dayton, Ohio.

J. C. Flora.

THE HOME GOING OF ELDER C. S. LEHMAN

On the day following Thanksgiving the Lord called Eld. C. S. Lehman home. He had lived seventy-six years, three months and twenty-one days. He was the youngest son of Christian and Susan Shank Lehman and was born on a farm near Columbiana, Ohio. He spent his early years on this farm and attended the district school and the Columbiana High School.



On Oct. 9, 1890 he was married to Amanda C. Detwiler. To this congenial union nine children were born—eight daughters and a son.

Several years after their marriage, they moved to Columbiana, Ohio, where Bro.

Lehman engaged in the lum-

ber business and served the community in various civic responsibilities. In 1906 they moved to Lima, Ohio, where he engaged in the manufacturing industry.

Forty-eight years ago he united with the Church of the Brethren and continued to live a devoted life to the end. In 1911 the church called him to the ministry, which position he filled faithfully and efficiently. He was ordained to the eldership in 1917. He served as pastor of the Lima church, Northwestern Ohio, and at the Richland church near Mansfield, Ohio. He spent several winters in Eustis, Fla., where he assisted the church in worship. His love for Christ and the church was shown by his eagerness to be in the sanctuary for worship and by his effort to give a life of service.

For several years he lived at North Manchester, Ind. About a year ago he moved to Columbiana to enjoy old friends, neighbors and kindred. Although in failing health he was contented and happy. During his illness he called for the anointing. This service was a comfort and blessing to him.

He is survived by his devoted wife; five daughters: Della, professor of English and dramatics at McPherson College, Kans., Esther McClain, registered nurse, Enid, Okla., Lois, librarian of Salem High School, Ohio, Mildred Dishong, Detroit, Mich., Ruth Barlow, registered nurse, Columbus, Ohio; one son: Wilbur C., artist, Hollywood, Calif.; also by six grandchildren, four brothers and two sisters.

Three daughters, one sister, a half sister and stepbrother preceded him in death. Funeral services were conducted by his pastor, the undersigned. The body was laid to rest in the Zion Hill cemetery near Columbiana, Ohio.

Columbiana, Ohio.

G. S. Strausbaugh.

THE PASSING OF ELDER HIRAM S. ESHELMAN

Eld. Hiram S. Eshelman was born in Lancaster County, Pennsylvania, Dec. 4, 1870, and died of an acute heart attack Nov. 27, 1938. He was aged 67 years, 11 months and 23 days. Bro. Eshelman is survived by his wife, who was Emma Zug Mornhold. They were married on March 22, 1896.

This union was blessed with three children: Jacob M., Abraham N., and Mary M., wife of John Kline. All have accepted the faith of their parents, Abraham being a minister.

Bro. Eshelman united with the church in May of 1894. He was elected to the office of deacon Sept. 3, 1907, and called to the ministry June 3, 1918. He was ordained to the eldership Aug. 6, 1928. He had the good fortune of having a ministerial heritage which naturally endowed him for his ministerial labors. His preaching was forceful, emotional, fundamental and based on deep conviction. His numerous evangelistic efforts were frequently blessed with fruitful ingatherings. He was a man of strong personality, hence a personal contact was almost certain to make a lasting acquaintance.

His funeral was held Nov. 30, 1938, from his late home, and at the Green Tree church. There was a large attendance. Services were conducted by the home ministers in the main room and by some elders from adjoining churches in the basement. They used the text of his own choice: 1 Cor. 15: 58. His body was laid to rest in the adjoining cemetery.

S. S. Shearer.

Rheems, Pa.

MRS. DANIEL M. BRUMBAUGH

The community about Saxton was cast into sadness by the death of one of its beloved residents, Sister Elizabeth Guthridge Brumbaugh, wife of Daniel M. Brumbaugh. This occurred Oct. 28, 1938. Death was due to a complication of diseases. Sister Brumbaugh was the daughter of Richard and Jemima West Guthridge and was born in Knox County, Md., Feb. 24, 1873. She was aged 65 years.

She united with the Church of the Brethren at an early age and remained true and faithful until the end. She will be sadly missed in her church activities, as well as in her community. She was united in marriage with Daniel M. Brumbaugh March 4, 1890, in Saxton. To this union were born the following children to whom she proved a wonderful mother: Wesley E. Brumbaugh of Akron, Ohio; Mrs. Ralph Cunningham of Saxton; Owen Brumbaugh of Lewistown; Mrs. Hiram J. Moore of Huntingdon; Levi Brumbaugh of Florida; Mrs. Robert Jessel of Huntingdon; Rev. Brumbaugh of Marion, Ohio; Mrs. John Homan and Richard and Blair Brumbaugh of Saxton. Also Lloyd Brumbaugh who preceded her in death about two years ago.

Two sisters also survive, Mrs. John Crum of Huntingdon and Mrs. James Lloyd of Lewistown, and one brother, Richard Guthridge of Cumberland, Md.

Funeral services were held in the Robert E. Huff funeral chapel on Oct. 31, with Rev. J. P. Harris officiating. Interment in the Brumbaugh cemetery.

Saxton, Pa.

Mrs. Clyde Bush.

SAN DIEGO CHURCH DEDICATES A NEW PARSONAGE

On Sunday, Nov. 20, a new parsonage for the San Diego Church of the Brethren was dedicated by the congregation, with Bro. George Carl, Southern District of California and Arizona Mission Board fieldman, as the speaker. He delivered a very inspiring address in the morning followed by a responsive reading conducted by Pastor Charles Fforor and congregation.

The adult choir, led by Mrs. Emily Jett, sang The Mightiest King of Kings. Mrs. Jett has been a great help in our musical program and we appreciate her help very much. She has started a robed intermediate choir in the evening. They give some very fine musical numbers.

After a much enjoyed basket dinner a service was held in the parsonage and Mrs. Boaz and Mrs. Zett assisted Mrs. Fforor in serving tea. Bro. David Bomberger conducted the afternoon service. Short talks were given by some of the charter members. Bro. Carl brought a beautiful thought, likening the parsonage to a lighthouse for the church. The lights are not always lighted in the church building, but the parsonage lights are always shining for anyone seeking help.

Brother and Sister S. G. Lehmer in 1922 bought the property for the parsonage, when they presented the church property to the trustees. The District Mission Board now holds the deed to the property.

There has been a large increase in attendance in our Sunday school

and all branches of church work. We are enjoying the co-operation of everyone. It was only through co-operation that the building of the new parsonage was possible. The General Mission Board and District Mission Board offered their help. Through much prayer and planning we accomplished our purpose. Through the different organizations we have placed several different furnishings in the parsonage.

In the evening after our dedication services the La Verne College deputation team, composed of Patricia Packard, Margaret Hawley, Elvan Ebersole, Warren Richards and Frances Kutchback, with Vernon Heckman as leader, gave a very interesting program. A fellowship supper was given in honor of these young people.

Spring Valley, Calif.

Mrs. Mary Kregear.

THE DOYLE GIRLS

The Doyle family has always been cheerful and useful. Some years ago they moved to Winchester, Va., and have been very active in church work there. The congregation in Salem has two houses of worship and is presided over in grace and wisdom by Bro. L. R. Dettra and assisted well by Brethren L. W. Riggelman and Cephas Fahnestock. They have two houses of worship, the Salem house and the Jubilee house. The latter is in the suburbs of the city. It is the place where the Doyles work and worship. Clyde A. Doyle is the father, and C. Ruth Doyle is the mother.

Four children have been born into the family and into the kingdom of our Lord. Both parents and children have been baptized into the Church of the Brethren.

The children in order are: Vida Ruth, born Dec. 28, 1921; Ella Delina, born May 11, 1926; Daniel Ashby, born May 18, 1924; Eva Naomi, was born Jan. 28, 1929.

The real subject of this sketch is to chronicle the passing of Vida Ruth and Ella Delina. Their going was not only sad but tragic. Vida Ruth died Oct. 30, 1937, and Ella Delina Nov. 1, 1937. Thus there was but one day intervening between their deaths. Both these girls had been in the church about four years and showed unusual fondness for Sunday-school work and all other phases of church activity. They died of throat infection, not exactly diphtheria, but technically different. This disease is contagious and consequently the funeral services were more or less hindered and hampered. Consequently no church service at all was had for the latter. The parents always thought it would be comforting to them to have some suitable service afterward. Consequently on Nov. 6 a memorial service was held at which friends and relatives in large concourse assembled. The writer was the guest speaker.

The Doyle family, therefore, was sadly and largely broken into by the going of these two precious girls. Seldom are parents and remaining children left so nonplused as were the Doyles by such sad Providence. Yet God in his love, wisdom and power can sanctify the severest afflictions of life to the spiritual advancement of the living.

Bro. Doyle himself has been very active, especially in Sunday-school work, and Sister Doyle has been especially active in church music. Their children were being well trained for the Lord. Everybody joins in tender sympathy for the parents and the two remaining children.

We now have the blessed assurance of Rom. 8:28, which reads in part: "We know that all things work together for good to them who love God."

It now remains for the parents and the two living children to somehow double up and try to do the work that these two precious girls might have done. It should in reality be an incentive for others to work harder since the loss of these two precious young members in the church.

Nokesville, Va.

I. N. H. Beahm.

A GOLDEN WEDDING ANNIVERSARY

The week end of Sept. 17, 18 was a very happy occasion for Brother and Sister J. E. Joseph of Onekama, Mich. At this time they celebrated the anniversary of that day fifty years ago when they were united in marriage at the bride's home near Burr Oak, Ind., by Bro. John Sellers of sacred memory. The celebration of this anniversary occurred at Camp Little Eden near Onekama. Saturday, Sept. 17, was family day when their ten children and families gathered in the beautifully decorated dining room at the camp and enjoyed a splendid three-course dinner prepared and served by the girls and younger women of the Onekama church. Following the dinner the family gathered in the auditorium for a program and for fellowship. As seven of the children and their families live at a distance they were accommodated for the night at the camp so the evening was spent around the campfire reminiscing of other days and enjoying a song fest. This brought back memories of those long winter evenings on our homestead in North Dakota when we gathered around the organ and sang hymns.

On Sunday all attended services at the church in honor of the occasion. Bro. J. Edson Ulcrys message was on Home, and was very appropriate. The members of the Long Lake church, wishing to have a part in the celebration, came over to Onekama to attend this service and to enjoy the community dinner at the camp later. Many other friends called in the afternoon during the hours of open house to extend their congratulations. Brother and Sister Joseph received many lovely gifts and remembrances from friends near and far. They have been loyal members of the Church of the Brethren for over fifty



years and Bro. Joseph has been a minister for almost that long. They moved to North Dakota in 1900 where Bro. Joseph did considerable evangelistic work during the next few years, besides conducting his farming or other business to support and educate his growing family. Sister Joseph has always been active in Aid work, often taught a Sunday-school class and helped in other church work besides carrying on her many duties in her own home. Many were the sacrifices she made that Bro. Joseph could carry on the duties resting upon him as a result of the ministry. A couple years were spent in Minnesota, then the family moved to Onekama, Mich., in 1918, where they have resided continuously since.

Bourbon, Ind.

Mrs. F. J. Wildeman.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Huter-Frost.—By the undersigned, Oct. 16, 1938, at the Church of the Brethren, Warren L. Huter and Frances E. Frost, both of Indianapolis, Ind.—Frank E. Hay, Indianapolis, Ind.

Preslan-Hartsough.—By the writer, at his residence, Dec. 10, 1938, Leroy Preslan and Eva Hartsough, both of Cleveland, Ohio.—Arthur L. Dodge, Spencer, Ohio.

FALLEN ASLEEP

Bolton, Jacob H., was born Dec. 10, 1856, and died Sept. 24, 1938. He was married to Hannah Reiff on Jan. 17, 1880. Bro. W. B. Fox performed the ceremony. They lived in Collegeville, Pa., since 1889. He was baptized March 22, 1903, by Bro. T. T. Myers. He was a member of the Green Tree Church of the Brethren since 1913. His wife, two daughters, five grandchildren and one great-grandchild survive.—Mrs. R. E. Dunmore, Oaks, Pa.

Boop, Jane Arvilla Dresher, was born in Center County, Pa., Nov. 23, 1877. She was married to William Boop Oct. 14, 1895. To this union were born six children. She united with the church Oct. 29, 1905. She was an active worker in the church, and was a Sunday-school teacher and church clerk at the time of her death. She departed this life Oct. 30, 1938. Funeral services were held in the Buffalo church Nov. 2 by the pastor, Eld. Greene Shively. Interment in the adjoining cemetery.—Mrs. Mervyn W. Mensch, Mifflinsburg, Pa.

Bowen, Ellen Bendure, was born in Van Wert County, Ohio, Dec. 28, 1859, and died Dec. 11, 1938, as a result of a skull fracture. When a small girl she came with her parents to Marshall County, Ind., and in 1880 she was married to Jesse Bowen. This union was broken after forty-seven years by the death of the husband. She leaves one son, five grandchildren and six great-grandchildren. She confessed Jesus Christ as her Savior and united with the Mt. Pleasant Church of the Brethren nearly fifty years ago and since that time has been a member and has tried to live the Christian life. Funeral services were conducted by the writer, assisted by Rev. Floyd Wilson of the U. B. church.—N. H. Miller, Bourbon, Ind.

Durst, Harrison Edward, was born June 16, 1919, and died Dec. 12, 1938, in the Memorial hospital, Cumberland, Md. He was the son of Jonas H. and Elsie Butler Durst, and the eldest in a family of eight children. He possessed a pleasant disposition and was liked by all that became acquainted with him. While his parents are members of the Church of the Brethren, about two years ago he joined the Mennonite faith. He attended both the Maple Grove and Mennonite Sunday schools. He is survived by his parents, two sisters and four brothers. One sister preceded him in death. Funeral services were conducted in the Springs Mennonite church by his pastor, Rev. Roy Otto, assisted by Resley Tressler. Pallbearers were chosen from his Sunday-school class. Burial in the Springs cemetery.—Mrs. Arthur Resh, Grantsville, Md.

Elliott, Eva, daughter of Jonas and Emma Rettinger, was born on Oct. 28, 1888, near Bourbon, Ind., where she spent her entire life. She passed away Nov. 18, 1938. She became a member of the Mt. Pleasant Church of the Brethren more than thirty years ago and was a very active worker. She leaves her husband, Harley Elliott, one daughter, two sons, three grandchildren, her mother, three brothers, four sisters and a host of friends. Funeral services were conducted by the writer in the Mt. Pleasant Church of the Brethren, with interment in the cemetery near by.—N. H. Miller, Bourbon, Ind.

Fahrney, Catherine, died at a Staunton, Va., hospital Dec. 9, 1938, at the age of 76 years. She was the daughter of the late Peter and Tracy Fahrney, and was born near Broadway, Va. Surviving are two brothers, Peter Fahrney of Virginia and Daniel Fahrney of Missouri. Funeral services were held at the grave in the Timberville cemetery, with the writer officiating.—Samuel D. Lindsay, Timberville, Va.

Hauer, Wallace C., was born June 18, 1861, and died Dec. 9, 1938, at the home of his son, Vincent, Myerstown, from a heart attack. He is survived by two sons, one daughter, one brother, two sisters, fifteen grandchildren and one great-grandchild. His wife preceded him in death ten years ago. He was a member of the Little Swatara Church of the Brethren for a number of years. Brief services were held at the funeral home, with further services at the Frystown house by Elders Ira D. Gibbel and J. P. Merkey, with interment in adjoining cemetery.—Stella Merkey, Bethel, Pa.

Johnson, Alice Danner, daughter of Daniel and Eliza Schaffer Danner, was born Nov. 1, 1869, and departed this life on Dec. 8, 1938. She was united in marriage to Gilbert Johnson on March 3, 1895. Her husband preceded her in death Aug. 11, 1937. Sister Johnson accepted Christ as her Savior and united with the Church of the Brethren when in her twenties, and remained faithful. She was a kind and devoted companion and a faithful church worker. She lived a Christian life. She is survived by one brother, a number of nephews and nieces, many other relatives and friends. Funeral services were conducted by her pastor, Bro. Lester Fike, assisted by Bro. I. J. Gibson. Burial in the Woodland cemetery.—Rose Wickert, Astoria, Ill.

Kieffer, Alice B. Frantz, aged 61 years, 8 months and 14 days, died Dec. 14, 1938, at her home near Bethel, Pa. She was born March 30, 1877, a daughter of the late John G. and Anna Frantz. She was married to Jonathan Kieffer on Aug. 27, 1898. Surviving are her husband, two sisters and one brother. She was a member of the Church of the Brethren for many years. Brief services were held at the home, with further services at the Frystown house by elders Ira D. Gibbel, J. P. Merkey, and George G. Snyder, with interment in adjoining cemetery.—Stella Merkey, Bethel, Pa.

Kohne, Chas. F., was born on the farm near Mathias, W. Va., May 1, 1888. He was the fourth son of Adam and Caroline Snider Kohne. Charles received his education in the public school and in a private summer school. He taught school until he was called to the army in the World War, and was sent to Camp Lee. He was in the camp nearly a year and was given an honorable discharge by reason of disability. On Dec. 1, 1920, he was united in marriage to Ada Wilkins, daughter of the late Jacob and Catherine Dave Wilkins. To this union three children were born, two sons dying in infancy. One daughter survives. He moved to Timberville in March of 1922 and was superintendent of the orphans' home for one year. He was a member of the Church of the Brethren and was called to the deacon's office at an early age at the Mt. View church where he served as clerk and superintendent of Sunday school and represented the church many times in conferences and conventions. He also served the Flat Rock congregation in many ways, more frequently at the Stony Creek house. He was a faithful Sunday-school worker and a good music director. He was an auctioneer and administrator in settling estates. He was a good arbitrator, a man of business, a kind father, a cheerful husband, a helpful neighbor. He was called away by death July 9, 1938. Funeral services were conducted by Brethren J. Carson Miller and L. S. Miller in the Flat Rock church. Interment was in the cemetery near the church. Besides his wife and daughter he is survived by three brothers and one sister. His father survived him only ten days.—Mrs. Ada Kohne, Quicksburg, Va.

Lichty, Nancy Leasha Butler, was born Aug. 14, 1911, and was found dead in bed on Oct. 31, 1938. This was a shock to her friends and relatives as she seemingly was in good health the day before. She was the youngest daughter of Mr. and Mrs. Henry Butler of near Grantsville, Md. She united with the Maple Grove Church of the Brethren Sept. 23, 1923. On Feb. 10, 1930, she was married to Earl Lichty of Salisbury, Pa. Besides her husband and parents she leaves three small children, five sisters and two brothers. Funeral services were conducted at the Maple Grove church by Bro. Jonas Sines of Oakland, Md. Interment was made in the Grantsville cemetery. Pallbearers were nephews of the deceased.—Mrs. Arthur Resh, Grantsville, Md.

Lumley, James, son of John and Susan Lumley, was born June 24, 1853, in Preble County, Ohio. He lived in this county all his life, making farming his vocation. He lived in his late home since 1865. On Aug. 28, 1913, he was united in marriage to Nora Wiseman Kira-cote. To them were born two sons and four daughters. He passed away on Nov. 30. Funeral services were held by the writer in the Church of the Brethren in Gratis, with burial in the Gratis cemetery.—Wm. M. Deaton, Eaton, Ohio.

Miller, Leone S., was born in Canton, Ohio, May 19, 1913, and passed away Dec. 5, 1938, after an extended illness. Leone, who was the granddaughter of Eld. Noah Longanecker, a strong leader in North-eastern Ohio for a number of years, was a devout Christian girl, de-

votional in her attitude, and, until her illness prevented, was active in the work of her church. She accepted Christ as her Savior and was baptized April 12, 1925. She leaves her father, mother and brother. Funeral services were held in the First Church of the Brethren of Canton, Ohio, by the writer.—J. C. Inman, Canton, Ohio.

Myers, Emma J., was born in Jo Daviess County, Ill., July 1, 1873, and departed this life at her home near Adel, Iowa, Nov. 22, 1938. Before going to the hospital for a cancer operation she called for the anointing which was administered and she was perfectly resigned to the Lord's will. At the age of three years she moved with her parents from Illinois to Dallas County, Iowa, and always resided within a few miles of the Panther Creek church. On Jan. 1, 1896, she was united in marriage to Guy C. Royer. To this union four children were born. The daughter passed away Sept. 7, 1925. At an early age Sister Royer accepted Christ as her personal Savior, uniting with the church. She lived a devoted Christian life in her home, the church and community. She was always happy when she could be doing something for someone. No one was ever turned away from her door hungry or cold. Her home was opened to all and a hearty welcome was extended to everyone. She leaves her husband, three sons, three granddaughters, two sisters, one brother and a host of other relatives and friends. Funeral services were conducted Thanksgiving Day by her pastor, Bro. L. A. Walker, assisted by Bro. J. B. Spurgeon. Her body was laid to rest by the side of the daughter in the cemetery near the church.—Mrs. C. G. Wicks, Adel, Iowa.

Roop, Sister Hannah Minerva, was born in Frederick County, Sept. 11, 1857, and died at her home at La Verne, Calif., on Oct. 20, 1938. She joined the church in early life and was a loyal attendant at Sunday school and church so long as her health permitted. She was especially interested in missionary work and provided that whatever was left of her property should go to the cause of missions. She lived in La Verne the past twenty years of her life. Funeral services were held at the La Verne church, with Bro. D. W. Kurtz, pastor, officiating. Interment was made at the Evergreen cemetery just west of La Verne.—Grace Hileman Miller, La Verne, Calif.

Shelton, Bro. E. L., was born in Campbell County, Va., on May 30, 1878. He came to Missouri in early life, living for a number of years in both Hardin and Stet communities. On Christmas Day of 1899 he was united in marriage with Della Hester Hoover of the Stet community. Bro. Shelton joined the Bethany Church of the Brethren in 1922 and remained a loyal member of that church. He passed away Dec. 8, 1938. Several hundred people attended his funeral, which was conducted by the undersigned, assisted by Bro. E. W. Mason, in the Wakenda Church of the Brethren. He leaves his loyal wife and a host of other relatives. His friendliness and co-operative spirit will be missed in his community. Interment in the Wakenda cemetery.—W. Harlan Smith, Stet, Mo.

Shirkey, Jennie N., wife of the late Henry Shirkey of Broadway, Va., died Nov. 29, 1938, in Harrisonburg, Va., after an illness of one year. She was aged 69 years. Surviving are two daughters, one son and five grandchildren. The funeral service was held from the Linville Creek church near Broadway, with Bro. James W. Wright officiating, assisted by the writer. Burial in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Shultz, Leander, son of Gabriel and Mary Miller Shultz, was born in Ohio May 16, 1869, and died at the Elkhart County Infirmary Dec. 12, 1938. Death was due to paralysis. He was one of a family of five children. He lived most of his life in Elkhart County, Ind. He united with the Church of the Brethren a number of years ago. Services were conducted by the writer.—Irvin Miller, Goshen, Ind.

Smith, William, son of Charles and Ruth Smith, was born Jan. 1, 1844, near Gratis, Ohio, and lived his entire life in Gratis township. He was the last of a family of five, two brothers and two sisters preceding him in death. On March 25, 1865, he was united in marriage to Hannah Landis. To them were born four sons and one daughter. Their home was broken on March 31, 1923, when the mother was called away. He then left his home near Gratis and made his home with his children. The last few weeks were spent with his son and daughter-in-law, Mr. and Mrs. Charles Smith. On Oct. 25 he had the misfortune to fall down a flight of steps and receive injuries which resulted in his death on Oct. 26. He will be sadly missed in the homes of his children, grandchildren, and in the church, where he was a faithful member since early in life. Surviving are his daughter and sons, ten grandchildren, nine great-grandchildren and a great-great-grandson. Funeral services were held in the First Brethren church at Gratis, by the writer, assisted by Rev. Whitted. Interment in the Gratis cemetery.—Wm. M. Deaton, Eaton, Ohio.

Studenroth, Howard Ellsworth, was born March 12, 1895, and passed away on Dec. 9, 1938. He was the son of George and Elizabeth Boll Studenroth. On Nov. 3, 1917, he was married to Jeanette Redcay. To this union three children were born. He is survived by his wife, two sons and one daughter. Bro. Studenroth was a rural mail carrier for almost twenty-one years. At the age of twenty he gave his heart to God and united with the Lutheran church. About five months ago he joined the Church of the Brethren. Funeral services were conducted in the Lititz Church of the Brethren, with interment in the Machpelah cemetery.—Mrs. Louis Huebner, Lititz, Pa.

Teets, Mrs. Verna Alice, wife of John Edwards Teets of Eglen, W. Va., was born Oct. 6, 1895, and died Nov. 16, 1938. She united with the Church of the Brethren early in life and remained faithful. With her sunny disposition she was an active community worker. She is survived by her husband, three daughters, one stepson, her father, three brothers, and two sisters. She proved to be a good mother and

a faithful Christian. Funeral services were held in the Maple Springs church by Eld. Ezra Fike and Bro. Daniel Spaid, with interment in the Maple Spring cemetery.—Esther Fike, Eglen, W. Va., Dec. 16.

Umstad, Sallie Hallman, was born Feb. 22, 1862, in Upper Providence Township, Pa., and died Dec. 8, 1938, in Phoenixville, Pa. She was baptized May 16, 1895, by Bro. J. T. Myers. She was married to Jonas R. Umstad on Jan. 16, 1883. She is survived by a daughter, two sons, ten grandchildren, two great-grandchildren. Funeral services were conducted by Bro. H. S. Replogle. Burial in the Green Tree cemetery.—Mrs. R. E. Dunmore, Oaks, Pa.

Willison, Sister Ida B., was born near Everett, Pa., June 30, 1871, and departed this life Oct. 25, 1938, at her home in Akron, Ohio. Her childhood days and the years up to middle life were spent in the vicinity of the place of her birth. Twenty-one years ago she moved to Akron, where she had since made her home. About thirty-five years ago she united with the Church of the Brethren at Stoners-town, Pa., and remained faithful. She was a loyal supporter and worker in the Aid Society, and will be missed in the church, community and home. She was a patient and loving mother. She leaves five daughters, two grandchildren, three brothers and many other relatives and friends. Funeral services were conducted by her pastor, Bro. C. H. Petry, at the Eckard funeral home, with interment in the Rose Hill cemetery in Akron.—Jessie Willison, Akron, Ohio.

Wright, Anna Susan Falk, daughter of Abraham and Margaret Falk, was born March 27, 1872, and departed this life Dec. 13, 1938. In her early youth she united with the Maple Glen Church of the Brethren and remained faithful. She always attended services when her health permitted. On Oct. 17, 1895, she was married to Albert R. Wright. To this union were born three children, all living. Besides the children and her husband she is survived by her stepmother, two brothers, three sisters and two half sisters. Two brothers and one sister preceded her in death. Funeral services were held at Maple Grove church by her pastor, J. E. Walls. She was laid to rest in the Addison cemetery, Pa.—Mrs. Arthur Resh, Grantsville, Md.

CHURCH NEWS

CALIFORNIA

Empire.—We enjoyed a church night service on Oct. 26. Chairmen of the deacon, finance and pastoral boards, Men's Work, Women's Work and young people's group gave encouraging speeches in regard to their work for the new year. From Nov. 20 to 27 our revival meetings were held, with our pastor, Bro. Niels Esbensen, doing the preaching. His earnest sermons were a great inspiration to all. Eight were received into the church by baptism. The Men's Work group sponsored an all-day meeting on Thanksgiving. Speakers for the day were Brethren Paul Studebaker, David Studebaker and John R. Peters. At noon a wonderful meal was served. Many gave words of praise and thankfulness. On Nov. 30 our communion was well attended, with Bro. Paul Studebaker officiating. Dec. 1 the women's organization met, with Mrs. Florence Studebaker as speaker. Each one brought a can of food for the needy. Mystery friends for the past six months were revealed. On Dec. 4 Dr. Burke, missionary to Africa, brought us a message on his work and showed his pictures. The local W. C. T. U. honored our pastor and his family with a pound shower on Dec. 16. Our Messenger club for 1939 has been started. Christmas programs will be given both morning and evening.—Pearl Kappler, Empire, Calif., Dec. 17.

La Verne.—We are preparing three Christmas programs. The adult choir, directed by Robert Walker, will render portions of Handel's Messiah on Sunday evening, Dec. 18. On Wednesday evening the junior choir, directed by Mrs. A. J. Beckner, and in co-operation with the intermediate girls' chorus and a tableau cast, will present the cantata, The Wondrous Story. On Christmas morning the Sunday school will put on a program with each of the seven departments contributing. An offering for relief work in China and Spain will be lifted. On Sunday afternoon, Dec. 11, a vesper service was put on by the La Verne College young people, directed by Ada Faye McCune, music chairman of the Y. W. C. A. The young people also presented a vesper service at Thanksgiving time. They sponsor singingspirations at the home of President and Mrs. C. Ernest Davis at stated times after Sunday evening church services. Our pastor, Bro. D. W. Kurtz, continues to draw large groups to the Wednesday evening services. He gives a review of the Sunday-school lesson for the coming Sunday and leads in a study of the Book of Acts. A deputation of college young people, directed by Bro. Lorrell Weiss, put on a peace program on Dec. 11. The Aid Society put on an annual Christmas bazaar last week with a cafeteria supper in the evening under the general leadership of their president, Mrs. Cora Schrock. A young married people's Sunday-school class was recently organized, with Fred Butterbaugh as teacher. The interest is enthusiastic. Several of the Sunday-school departments are rallying splendidly to the pastor's promotion program. The Women's Work, directed by Mrs. E. R. Blickenstaff, and the men's group, guided by Bro. E. R. Blickenstaff, are making themselves felt in the program of the church.—Grace Hileman Miller, La Verne, Calif., Dec. 13.

COLORADO

Bethel.—We were without a pastor this summer. Our elder, Bro. Sollenberger, of Denver, spent two Sundays with us. In October Bro. Messamer of Wiley conducted a week of meetings, which were greatly appreciated. Because of bad weather crowds were not large. We

now have a young school teacher in our midst, Mr. Congdon, who brings a Bible study lesson every Sunday morning after Sunday school. A program will be given by the children on Christmas morning.—Mrs. Bessie Lucore, Arriba, Colo., Dec. 15.

IDAHO

Nampa.—We observed educational week, with a special program Dec. 11 on the value of McPherson College. B. Y. P. D. and C. W. programs presented materials and discussions on higher education. The evening worship hour was conducted by alumni and former McPherson students. Attention was called to the fact that the college is church owned and operated and should be church supported. A choir composed of alumni members rendered special music. The sermon, Values of a Christian Education, was ably given by Bro. Wm. Riddlebarger, district field man and former student of McPherson. An offering was lifted to assist in raising the budget of 75c per member for the support of the college. Bro. Richard Keim is trustee for the Idaho and Western Montana district.—H. H. Keim, Nampa, Idaho, Dec. 15.

INDIANA

Beech Grove.—Our Sunday school is progressing under the leadership of Bro. Stewart Hiday. We had all-day services on Sunday before Thanksgiving, with a basket dinner at noon and a praise service in the afternoon, led by Bro. Ira Hiatt. The men's group lifted the offering for home missions. Our church met in council Dec. 6. Lloyd Fuqua, Donald Beaver and Lester Fuqua were chosen as peace committee. Brethren Ira Hiatt and E. L. McCullough are preaching for us the first and third Sundays and every Sunday night of the month. Their services are very much appreciated. Brother and Sister Joseph Kilby celebrated their golden wedding anniversary on Nov. 27. The Aid Society has purchased new Brethren Hymnals for the church. Our annual fellowship supper was held on Dec. 15, sponsored by the Ladies' Aid, with an attendance of sixty. The business meeting was led by our president, Sister Verne Hiday. The following officers were elected: President, Sister Ruth Paxton; vice-president, Sister Doris Young; secretary-treasurer, Sister Hazel Foust. Six of our members attended the district men's meeting at Indianapolis Dec. 10. We are planning a Christmas program to be given on Dec. 25.—Mrs. Zella Fuqua, Fortville, Ind., Dec. 17.

Camp Creek.—We met in council Dec. 9, and elected the following officers: Bro. N. H. Miller, elder; Mildred Shively, clerk; Carl Danner, treasurer; Charles Heisler, nominating committee. Reports were given by those who attended workers' conference at Plymouth on Dec. 1. Our revival was held Oct. 31 to Nov. 13. Bro. R. H. Nicodemus of Beaverton, Mich., was in charge. He brought very fine and inspiring messages. The weather was ideal and attendance was very good, with an average the first week of 75, and the second week 100. Special music from our own members and also from neighboring churches and other denominations was appreciated. The members of the Ladies' Aid held their annual Christmas meeting at the home of Sister Zeruah Shively, with an all-day meeting and potluck dinner. A Christmas program was given in the afternoon. They decided to read the New Testament through this winter and the pastor asked that they read the whole Bible through in the next year. He has been bringing us very good messages.—Laura Flory, Nappanee, Ind., Dec. 20.

Liberty Mills.—We just closed evangelistic services, conducted by Bro. Charles Oberlin, pastor of the Peru church. The meetings lasted two weeks and were well attended. The sermons were inspiring. Eight were received by baptism and two by letter. This will make our membership number around 260. Seventy of them are young people. We are very proud of our young membership for we realize it is on them the future of the church depends. On Oct. 1 Bro. A. R. Eikenberry who was our pastor for four years resigned and the services of Bro. John Long of Bethany Biblical Seminary have been secured. We held a farewell and welcome dinner, jointly, in their honor Oct. 2. Dec. 19 we will hold our love feast, with Eld. J. O. Winger officiating, assisted by Bro. John Long.—Mrs. Irma O. Gump, North Manchester, Ind., Dec. 18.

Yellow Creek.—Bro. Samuel Miller, our elder, conducted the installation services for the Sunday-school officers on Sept. 25. He also preached the morning and evening sermons. Our church held a love feast on Oct. 14. Eight visiting ministers were present and our elder officiated. On Nov. 25 we held our council and the following officers were elected: Clerk, Henry Hoover; treasurer, Henry Morningstar; trustee, Victor Schrock; poor fund treasurer, Mrs. Henry Hoover; missionary treasurer, Mrs. John Loneks; Messenger correspondent, Gladys Hoover; Messenger agent, Bessie Burns; home mission committee, Mrs. Christ Huber and Bessie Burns. We have just closed two weeks of revival meetings, with Bro. J. Edson Ulery of Onecama, Mich., as evangelist. Very helpful and inspiring messages were given to large crowds each night. Mrs. Gladys Stouder had charge of the music. The children and young people presented a Christmas program Dec. 18.—Mrs. Elmer L. Weaver, Goshen, Ind., Dec. 20.

KANSAS

Burr Oak.—Elder and Mrs. S. E. Thompson of Pampa, Texas, have been chosen by the district board and the Burr Oak church as pastors of the Burr Oak church. Bro. Thompson preached his first sermon at this place Nov. 20. We met in council Dec. 11. The following officers were elected: Clerk, Rose Renner; treasurer, Sam Ernst; ministerial board, Lester Wagoner and Andrew Renner; Sunday-school superintendent, Lester Wagoner; assistant, Carrie Wagoner; secretary, Eva May

Wagoner; assistant, Arnold Ernst; treasurer, Lettie Korb. We decided to co-operate with the other churches and the commercial club of Burr Oak in putting on a public program and having a Christmas tree on Dec. 21. Since having a regular pastor, with preaching every Sunday, interest is increasing. All seem to be anxious to see the work of the church grow and prosper. An effort is being made to put The Gospel Messenger in each home.—Mrs. S. E. Thompson, Burr Oak, Kans., Dec. 15.

MICHIGAN

Elmdale.—Brother and Sister Coffman were with us from Nov. 22 to Dec. 4, bringing many inspiring messages, as well as interesting lantern slides pertaining to the life of Christ. As a result ten accepted Christ as their personal Savior. Our primary and junior departments gave their Christmas program on Dec. 18, and in the evening the B. Y. P. D. gave a Christmas play. Our attendance is increasing.—Orvin Allarding, Freeport, Mich., Dec. 20.

MISSOURI

Mountain Grove.—The first all-district rally of Southern Missouri was held in the Mountain Grove church, Dec. 3, 4. Fifty-four persons enjoyed the banquet on Dec. 3. The theme was Brethren at Work in America. The three reel picture obtained from the General Boards was used to exemplify the subject. Dr. W. W. Peters of Drury College, Springfield, gave the Sunday morning address. A basket dinner was held at noon and a good program was given in the afternoon. Our church was benefited by having those from the district fellowship with us.—Mrs. Doran Brubaker, Mountain Grove, Mo., Dec. 1.

Wakenda.—Nov. 6 Bro. H. L. Ruthrauff of Independence, Kans., began a revival in our church. His Spirit-filled messages were well received, and the church has been strengthened. Six were baptized. Bro. Ruthrauff's work with the children was very much appreciated. The children were enthusiastic about the choir he directed each night, and his continued story, The City of Christian Love, was a challenge not only for the children but the grownups as well. Our pastor, Bro. Sherfy, and Bro. Ruthrauff visited in almost every home in the community. Our love feast was held following the revival. We appreciated the splendid co-operation of our sister churches during the meeting and their attendance at the communion. On Monday night before Thanksgiving a shower was given at the parsonage for the Sherfys. An enjoyable evening was spent by a large group. The young people will give a Christmas program at the church. Our Aid Society meets twice a month this winter to quilt. Our pastor is putting forth extra effort in trying to raise funds for the war stricken countries.—Sara E. Fifer, Hardin, Mo., Dec. 22.

NEBRASKA

Afton.—We met in council the last of October and elected the following officers: Elder, Bro. D. G. Wine; clerk, Mrs. Lloyd Proud; Messenger agent and correspondent, Mrs. H. F. Weybright; church and Sunday-school treasurer, Paul Overden; Sunday-school superintendent, Mrs. Ernest Garman; assistant, Mrs. John Garman; secretary, Lloyd Proud. On Thanksgiving eve services were held at the church, led by Mrs. Emily D. Moore. The children gave some readings and songs and there was a short talk by the oldest one present. On Dec. 2 the teachers and officers met for their semiannual meeting at the Methodist church in Cambridge. On Dec. 18 the young people of Enders, Nebr., church were with us and gave a short missionary play. Vocal numbers and the orchestra also added to the program. Bro. D. G. Wine preached for us in the evening. He will also be with us on Jan. 8.—Mrs. H. F. Weybright, Cambridge, Nebr., Oct. 22.

OHIO

Brookville.—A successful two weeks' revival was conducted Oct. 30 to Nov. 13 by Bro. E. R. Fisher of Trotwood, Ohio. Twenty were baptized and one was received by letter. Bro. Fisher and our pastor, Bro. Roy Teach, made many home visitations. Bro. Fisher's sermons were very inspiring and helpful. He also told stories to the children before the sermon. A mass meeting of the Aid Society, Dorcas Sewing Circle and mother and daughter society was held on Nov. 9 in honor of Brother and Sister Fisher, with a potluck dinner. Our visiting council met Nov. 10. The following officers were elected: Clerk, Ezra Kimmel; treasurer, Vern Dull; Messenger agent, Mrs. Mac Mote; correspondent, Mrs. Roy Wogoman. On Nov. 20 our love feast was held, with an attendance of 225. Bro. Paul Kinsel officiated. Officers of the mother and daughter society are: President, Mrs. Roy Kuns; vice-president, Mrs. Howard Kreitzer; secretary-treasurer, Mrs. Charles Price. The Dorcas Sewing Circle officers are: President, Mrs. Earl Jenkins; secretary-treasurer, Mrs. Mac Mote; superintendent, Mrs. Jess Bucklew. Bro. Ivan Eikenberry of Ft. McKinley and Bro. Clarence Priser of Eversole preached for us while our pastor was in a revival at Donnds Creek. The children and teen age group will have charge of the Christmas program on Sunday morning. The chorus is preparing an illustrated musical program for Christmas night.—Mrs. Roy Wogoman, Brookville, Ohio, Dec. 16.

Harris Creek.—We met in council on Dec. 3, and elected church officers as follows: Elder, Bro. Ray O. Shank; assistant, Bro. G. L. Wine; trustee, Albert Warner; clerk, Nora Wise; treasurer and member of pastoral board, Etoile Sargent; finance committee, George Sargent; welfare board, Echo Miller; Messenger correspondent, Fern Cassel; Messenger agent, Cassie Hoover. Our church presented the pageant, The Heart of Christmas. A white gift offering was lifted at this service for missions. The children of the primary department are giving

a pageant, The Joy of Giving.—Mrs. Leo Ganger, Bradford, Ohio, Dec. 19.

Middletown.—For several months we were planning and praying for the success of our evangelistic meetings. The Austins began the meetings on Nov. 30, and continued until Dec. 18. Sister Austin's efficiency as a music director and story teller added greatly to the inspiration of the meetings. She won the confidence of both youth and aged and had full co-operation in her part of the service. Following the devotional period so ably led by Sister Austin came the stirring messages, fearlessly delivered by Bro. Austin. From the very beginning the spirit and enthusiasm of the meeting ran high and the membership was led to a closer walk with Christ. As a result twenty five were born into the kingdom. The confession and baptismal service was conducted in the evening of Dec. 19 by Bro. Austin and the pastor.—Mildred Hamilton, Middletown, Ohio, Dec. 21.

Salem.—The average attendance for the past Sunday-school year was 288, a gain of twenty eight over the previous year. The perfect attendance record was 107, a gain of twenty nine. With a very fine group of teachers the interest and loyalty to Sunday school is increasing. Salem contributed fifty bushels of wheat and \$37.10 in cash for relief in Spain. Nov. 6 a group from the Negro Tabernacle Baptist church were with us and rendered a fine musical program. We held our love feast Nov. 12, with Bro. Roy Miller officiating. The following Sunday we were glad to have as guest speakers: Mrs. E. R. Fisher from Trotwood, and Bro. Jerry Heisey of North Manchester, Ind. Our Thanksgiving praise service, led by Eld. E. F. Brumbaugh, was a great blessing to each one present. We met in council Nov. 30 and officers were elected. Bro. Edward Miller was chosen elder. Dec. 4 the Munn Brothers' quartet from Ft. Wayne, Ind., rendered a musical program. The father and son banquet was held Dec. 6. Eld. G. O. Stutsman and Mr. Rhodes of the Y. M. C. A. were the speakers. They all enjoyed the fellowship together. Brother and Sister I. E. Overholser, missionaries to China, were with us Dec. 11. They told us of conditions in China. The young ladies' classes entertained the mothers and ladies of the church at a Christmas party. One hundred were present and enjoyed the program. The Women's Work met recently and reorganized with Della Fox as new director.—Naomi Sibert, Union, Ohio, Dec. 19.

PENNSYLVANIA

Carson Valley.—Our evangelistic meetings, with Bro. D. I. Pepple of Woodbury in charge, closed with our love feast Oct. 3. The messages were forceful and inspiring. Twenty two were added to the church by baptism and two reclaimed. Among these were several mothers and fathers and one aged brother who had been out of the church for thirty or more years. Four of the number were grandchildren of Bro. Alexander Wilt, whose funeral was held in our church during the meetings. Our council was held Dec. 1. The Sunday-school children will give the Christmas program Dec. 25. Our primary Sunday school as well as the adult school is progressing under the leadership of the new officers.—Mrs. Raymond Brubaker, Duncansville, Pa., Dec. 21.

Chiques.—On Oct. 25, 26 we enjoyed our love feast in the Mt. Hope house, with Bro. Jno. L. Myer of the Springville congregation officiating. We also had a number of visitors present. Oct. 30 Bro. Phares J. Forney of the East Petersburg congregation conducted a two weeks' evangelistic meeting at the Chiques house, which resulted in three conversions. Interest and attendance were good. He preached the Word with power. We pray that the church may be greatly benefited through his efforts. Thanksgiving Day a very pretty wedding took place at the Chiques house when Sister Orpha Geib was united in marriage to Bro. Abner Wolgemuth from Florin, Pa. Bro. S. S. Eshelman, our elder, officiated. Services were held Thanksgiving evening at Chiques. Nov. 26 we met in council and decided to begin both Sunday schools at 9 A. M., with preaching services at 10:15 after New Year. Our prayer meeting committee, consisting of Brethren Elmer Zug, Herman Geib, Dawson Hosler and Isaac Bomberger, was continued another year. The Aid Society officers are: President, Barbara Stauffer; vice-president, Maggie Ginder; secretary-treasurer, Fanny Zug Shearer. We are looking forward to a Bible institute to be held in the near future. During the year we received twelve by baptism, one by letter and one was reclaimed. We lost two by death and disowned two, leaving a membership of 298. Bro. B. G. Stauffer is holding a series of meetings at the Middle Creek house at present. Four young brethren are canvassing the district to get the Messenger in every home. Dec. 11 three were baptized. Officers for the B. Y. P. D. are: President, Ellwood Shelley; vice-president, Graybill Stauffer; secretary, Helen S. Hackman; treasurer, Paul Hosler. We are looking forward to having the Bittings with us some time in March. We are also looking forward to having the Messiah Bible College chorus with us.—Mrs. Fanny Zug Shearer, Manheim, Pa., Dec. 14.

Johnstown, Walnut Grove.—The district meeting of Western Pennsylvania was held at Walnut Grove church, Johnstown, Pa., Oct. 26, 27. Communion was held Oct. 30. Bro. W. D. Keller, a former pastor, and his son, Paul, were with us for this service. Bro. Keller officiated. At the close of the meeting a large crowd went forward to welcome them and renew acquaintances. Our revival began Nov. 6 and closed Nov. 20, with Bro. C. Ernest Davis, president of La Verne College, Calif., as evangelist. Splendid messages were given each evening. Union Thanksgiving services for this section of the city were held in the Dale Evangelical church. On Nov. 27 our church took an offering amounting to \$69.64 for China-Spanish relief. Each week the pastors of the city take turns in broadcasting morning devotion messages over our local broadcasting station. This week our pastor,

Bro. J. A. Robinson, is giving the morning devotions. These messages have been helpful. The Christmas offering will be given to world wide missions. The B. Y. P. D. is planning to give gifts to needy children at Christmas time. The children will give a program on Christmas morning and the choir will render a cantata on Christmas evening.—Elda Wertz, Johnstown, Pa., Dec. 12.

Little Swatara.—Sept. 18 Bro. E. M. Wenger worshiped with us and brought the morning message at the Merkey house. At the Schubert house on Sept. 25, Bro. Moses Krommes from the Maidencreek church brought us an interesting message on temperance, and the Reber Sisters brought messages in song. Oct. 2 Bro. J. F. Graybill and family, missionaries to Sweden, delivered a message at the Merkey house. Oct. 15, 16 we observed the love feast. Visiting ministers worshipping with us and bringing inspiring messages were: Brethren Henry King who officiated, Amos Kuhns, Jonathan Reber, Moses Krommes and Lester Royer. Oct. 16 the young people spent the afternoon hiking. The local chorus and library committee sponsored a program Oct. 23 at the Ziegler house. Quartets and choruses from neighboring churches also furnished music. In the afternoon the Sanger male quartet from Midway, East Petersburg mixed quartet, Miller sisters' quartet, West Green Tree mixed chorus and our ladies' chorus gave messages in song. In the evening mixed choruses from Myerstown, Fredericksburg, Heidelberg and Richland and the local chorus rendered selections in song. A number of selections were sung by the combined chorus of 150 voices. Bro. Carl W. Ziegler brought a message, Follow Your Convictions, at the B. Y. P. D. program Oct. 30 at the Ziegler house. Some of our members attended the leadership training course sponsored by the 14th Berks County Sunday-school district, Oct. 16, 19, 23, 26 and 30. Brother and Sister Bittinger and family were at the Frystown house Nov. 5, 6, and brought us interesting messages of the African mission work. Saturday evening they showed their pictures, In the Land of the Monkey Bread Tree. Bro. C. Clyde Weaver conducted our evangelistic meetings Nov. 20 to Dec. 6, bringing us nineteen inspiring and Spirit-filled messages. Fifteen souls accepted Christ and were baptized. We met in council Dec. 17. It was decided to do some remodeling to the interior of the Ziegler church. Nora Frantz was appointed on the daily vacation Bible school committee; Carl Ziegler, library committee; Orpha Frantz, Sunday-school secretary; Amos Frantz, welfare board; Elam Weaver, mission board. The children expect to render the Christmas program on Dec. 25 at the Ziegler house.—Stella D. Merkey, Bethel, Pa., Dec. 19.

Stonerstown.—Our Sunday-school and church services are progressing very nicely. Our average attendance at Sunday school during the past year was 135. We had a week of meetings prior to the love feast. The meetings were conducted by the pastor and one was reclaimed. Our love feast was conducted by Bro. Geo. Batzel and 90 surrounded the Lord's table. We entertained a children's division conference, which was well attended. We also entertained the executive officers of Bedford County Sabbath School Association. We are hoping for increased attendance.—Mrs. Clyde Bush Saxton, Pa., Dec. 12.

VIRGINIA

Harrisonburg.—Our rally day services on Oct. 9 were enjoyed by a large crowd. Bro. Minor C. Miller of Bridgewater gave a fine talk and our pastor's wife, Sister Earl M. Bowman, favored us with a fine reading. On Oct. 23 Pres. Paul H. Bowman of Bridgewater College preached an inspiring sermon for us while our pastor was holding meetings in Maryland. The B. Y. P. D. had charge of the evening services. On the following Sunday Bro. Ralph White of Bridgewater College also preached a splendid sermon. A colored quartet of our city gave a good program that night. We had a fine missionary program on Nov. 2, consisting of a ladies' quartet, missionary reading and a number of talks on the lives of some of our missionaries. We have raised our amount for the national project of Women's Work. This meeting was sponsored by the missionary director, Mrs. J. C. Harshbarger. The following officers were elected: President, Mrs. C. S. Mundy; vice-president, Mrs. J. D. Wampler; secretary, Mrs. Lawrence Hoover; treasurer, Mrs. H. E. Mason; missionary director, Mrs. J. C. Harshbarger; Bible director, Mrs. Claude Bowman; Ladies' Aid president, Mrs. I. M. Fryc; peace director, Mrs. A. L. Garber; temperance director, Mrs. Fred Fulk; home enrichment, Mrs. Earl Wetsel. Our communion services on Nov. 20 were well attended. The services were in charge of Bro. Samuel Lindsay. Five were baptized previous to the communion. Our pastor and his wife are planning to move in the new parsonage the last of December. Our Thanksgiving offering amounted to \$57.71.—Mrs. Mattie Miller Texiere, Harrisonburg, Va., Dec. 9.

Johnsville.—We met in council Nov. 12, and one church letter was received. The following officers were elected: Elder and pastor, Bro. H. S. Spradlin who had been our faithful pastor for five years; clerk, Sister Maud Wells; treasurer, Bro. Wilbur Hylton; Messenger agent, Sister Essie Giles; Messenger correspondent, the undersigned; ministerial committee, Brethren J. R. Giles, Sr., Byrd Francisco and J. P. Grisso; Sunday-school superintendent, Bro. John Barton; assistant, Bro. Wilbur Hylton. Teachers are: Wilbur Hylton, Bible class; O. E. Wells, assistant; Trula Bradford, young people; Mrs. Mamie Starkey, junior; Cleo Martin, beginners. Irene Wells is secretary. The church decided to have Bro. Spradlin preach for us every second and third Sunday mornings at 11:00 A. M. Twenty-three members were present at this meeting.—Trula Bradford, Blacksburg, Va., Dec. 12.

Middle River.—Oct. 2 an installation service was held for church and Sunday-school officers. Oct. 30 a colored male octet from Roanoke rendered a program. Nov. 13 marked the beginning of a success-

ful training school. There were classes for all ages. The adult course, History of the Church of the Brethren, was ably taught by Dr. John S. Flory. The courses for young people, intermediates and juniors centered around The Church—Its Meaning, Founding, Doctrine and Practice. The primary course was Exploring God's Out of Doors. We had an average attendance of ninety five. This school was much enjoyed and we hope to have a similar one next year. Dec. 4 Bro. Minor M. Myers, missionary on furlough and pastor of the Pleasant Valley church, brought us a very timely message on China relief work. Our church is sharing in the China and Spain relief work. Our council was held Nov. 26. Our pastor will be with us for three more years.—Bessie Hope Diehl, Staunton, Va., Dec. 21.

Peters Creek.—Bro. Robert L. Sink of Bringham, Ind., began a revival Oct. 3, preaching two weeks. Six were baptized. The personal work that Bro. Sink, his wife and sister did helped to strengthen and build up the church. On Dec. 7 the church met in council. Dec. 10 a ministers' conference was held at this church. The young people are working on a Christmas program to be given Dec. 25. A leadership training school will begin on Jan. 9, continuing for one week.—Mrs. J. S. Showalter, Roanoke, Va., Dec. 12.

Timberville.—Preparatory services were held at the Mt. Olivet church prior to the love feast, with sermons by Brethren Chas. E. Carr and S. L. Garber. The love feast was held Nov. 12, with Bro. S. L. Garber officiating, assisted by Brethren Lantz, Carr, and Lindsay. The Timberville church held its annual harvest offering and sale the evening of Nov. 1. The young people have been centering their Sunday evening programs around denominational histories. A visiting speaker gives the history of his or her denomination with the worship planned accordingly. These programs have been both helpful and interesting. Nov. 20 Bro. Walter M. Kahle gave his helpful discussion on Mastery in Money Management. Our church joined in the union Thanksgiving worship at the Reformed church on Thanksgiving Day. Nov. 28 to Dec. 7 our church was host to a leadership training school. Eighty five were enrolled with twenty two from our school. We believe this school will be a means of strength to our churches. The church school gave the annual Christmas pageant the evening of Dec. 18. The offering of \$28 was given toward China, Spain and German relief. Donations were also received and distributed to the needy families of our community. Our congregation again arranged for The Gospel Messenger at the special club rate.—Mrs. Samuel D. Lindsay, Timberville, Va., Dec. 19.

WASHINGTON

Sunnyside.—On Nov. 6 Sister June Yearout began a series of evangelistic meetings. She preached twenty-seven practical messages on vital subjects. The church was much strengthened by these inspiring sermons. The response from Yakima and Outlook churches and the city churches was most gratifying. Sister Mark Schrock from

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Olympia conducted the singing. Special music was enjoyed each night. As a result of this campaign ten were won to Christ. Sister June Yearout accepted our offer as pastor of the Sunnyside church for one year. We are looking forward to a good year ahead.—Mrs. Harold Minkler, Sunnyside, Wash., Dec. 22.

Yakima.—Oct. 2 Bro. Nohle Deardorff of Wenatchee preached for us both morning and evening while Bro. Longenecker was attending the convention at Forest Center. Oct. 9 Rev. B. D. Fay from the girls' home in Seattle gave a good talk. About seventy-five quarts of fruit, some vegetables, dried fruit and jelly were gathered up and sent to the home by the Ladies' Aid. Oct. 15 a goodly number of our members and friends gathered at the home of Brother and Sister Gray Ruffs to surprise them on their silver wedding anniversary. They received a number of nice presents. Since our last report Bro. B. J. Fike of Sunnyside and Bro. Floyd Lyon of Granger preached for us. Oct. 20 our young people gave a musical program. Nov. 4 Brother and Sister F. M. Day celebrated their golden wedding anniversary and received a number of nice presents. Nov. 27 the American Sunday School Missionary Committee filled our pulpit. They are doing a good work. An offering was given to them. A few weeks ago several carloads from our church went to the Outlook church to attend their evangelistic meetings, being held by Sisters June Yearout and Mark Schrock. Cottage prayer meetings are being held in a number of homes in behalf of our union evangelistic meetings which will begin the first of January. The young people had a social Thanksgiving evening at the parsonage. Our Ladies' Aid had a bazaar on Nov. 18 and a play was given. Lunch was served, making about \$35. The following officers were elected at our Dec. 7 council: Bro. E. A. Cable, clerk; Bro. Robert Faw, treasurer; the writer, church correspondent; Brethren William Kintner, Eddie Noland and Ivan Riffey, deacons. One letter of membership was granted. We are working on the Messenger club and hope to be able to send in our Messenger subscriptions by the first of the year. We are planning to put up a building for social affairs on the back of the church lot. We expect to have a doctrine and music institute in our church about the middle of February. Nov. 25 we had a fellowship supper for deacons and their wives and ministers and their wives.—Katie Baldwin, Yakima, Wash., Dec. 12.

WEST VIRGINIA

Bethel.—We met in council recently. Brethren H. H. Sioux, James Wratchford and Olen Hinkle were appointed to clean the well and get it in proper condition. We have preaching the second Sunday in each month. Brethren Raymond Martin and B. W. Bane preach for us. We have an enrollment of forty. A committee was appointed to collect the assessment of one dollar per member. Nov. 13 was rally day and we had all-day services, with a basket dinner. A large crowd was present. A Christmas program is being arranged. Sunday school is progressing nicely and expects to continue through the winter months. A chicken supper was served Nov. 19 by the Ladies' Aid. Our hearts were saddened when Bro. Albert S. Arnold passed away.—Minnie Sioux, Old Fields, W. Va., Dec. 15.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).
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GOSPEL MESSENGER

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Here is What They Think . . .

OF THE GOSPEL MESSENGER AT SPRING CREEK

(Note. We are presenting on this page a copy of a series of statements which Bro. B. F. Waltz, pastor of the Spring Creek church, Hershey, Pa., compiled and distributed to the membership of his congregation. He says: "We have been very eager to enlarge our subscription list to the Messenger and we are using this method. It is working splendidly."—Ed.)

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"We like to read the Messenger because it binds us together as one large family."—Mr. and Mrs. Harry King.

"I read the Gospel Messenger: to get first the news from those co-workers in congregations where once I worshiped, to gain knowledge of those receiving personal mention, and to read those articles written by men and women I have learned to know."—A. G. Breidenstine.

"I like the Gospel Messenger for the information it brings of the church at large, and also for the contact with great spiritual leaders."—Mrs. E. Breidenstine.

"We like the Messenger because it keeps us informed of the activities of the church."—Mr. and Mrs. Milton Bashore.

"The Gospel Messenger, to read is to know
The work of the Brethren wherever they go.
At home or abroad of their efforts are told;
The Gospel Messenger unites all in the fold."
—Harry Seibert.

"I read the Messenger to find what other churches are doing. The articles treating of church doctrine are of special interest."—Allen Blouch.

"I love to read the Gospel Messenger because of the inspiring news which it contains concerning various churches in the homeland as well as the foreign fields for which we pray daily."—Harry Light.

"I like the Messenger for the reports from our missionaries and the details of their work there."—Dorothy Kreider.

"It is interesting to read the Gospel Messenger because we can always see the good work which is done by the brotherhood, at home or abroad, for the saving of souls, for God's kingdom."—I. M. B.

"I read the Gospel Messenger to keep in touch with other parts of the Brotherhood."—Alfred Yingst.

"Just as I am interested in the individuals of our own family, so the Gospel Messenger keeps me informed of the large church family. I could not think of being without it."—Mrs. Arch Shiffler.

"I like the Messenger for the inspiring stories and announcements."—Mrs. Chester Meashey.

"I like to read the Messenger to keep in touch with what is going on in the Brotherhood."—B. W. S. Ebersole.

"In addition to the above we believe that it is a fundamental duty for every member to read the Messenger. No other paper gives an interpretation of our customs and beliefs. It also serves as a supplement to the secular newspaper and radio. It promotes a love for the church in the hearts of our children."—B. F. and Mrs. Mary Waltz.

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EDWARD FRANTZ, Editor

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EDITORIAL

The Planners and the Doers

HARDLY a week passes over these parts that fails to deliver its quota of two kinds of folks, both good but difficult to live with at once.

First this morning is the man with a new idea. He has thought of a better way to do it and a conference should be called to make plans for changing the procedure. He and his kind often want to rearrange the committees and perhaps add a vice-president or two.

The other kind just keeps right on working. They may not yet have heard of the conclusions reached at the last session of the discussionists but at the end of the week they are likely to have something tangible to show for time and energy expended.

Both kinds have their uses: the first, sometimes in some places; the second, all the time in all places.

E. F.

What About Unreasonable Men?

THE world of Paul's day was much like ours is coming to be. The great apostle had not gone far in his Christian experience before he discovered plenty of "unreasonable and wicked men" who made life difficult as well as unpleasant.

Now who were the men who made life hard for Paul? They were those who did not have faith, who had not become Christians. The proportion of non-Christians was much larger then than now, so we can well understand how many and real were the problems Paul faced.

However, with all the advance we once thought we had made, the fact remains that the world is still plagued by unreasonable and even wicked men. Consider poor Martin Niemoeller, said now to be much depressed because of his long confinement and fear that he may not be released.

But we do not have to cross the seas to find unreasonable men. What of those in the homeland who freely sell their brothers for a few pieces of silver? Con-

sider the many selfish men who think only of private advantage and not of the public good.

If it seems there is little you can do, you can make the most of Paul's suggestion to his Thessalonian brethren. To these he wrote: "Pray for us, that the word of the Lord may have free course, . . . and that we may be delivered from unreasonable and wicked men."

H. A. B.

Chief Among the Vitamins

WITHOUT discounting the value of the vitamins we are hearing so much about, we would second the proposal to consider the claims of another one, not a recent discovery but in danger of being overlooked in all the talk about A, B, C, D and E. How far down the alphabet the discoverers have gone by this time we do not know, but our new announcer is probably right in guessing that they have not yet reached X. So he makes a plea for more attention to the neglected element which he calls vitamin X.

The nature of it is disclosed in this statement of a fellow investigator in this field: "The hue and cry in recent years has been about the rights and liberties of American citizens; less and less has been heard about their responsibilities which alone make rights and liberties possible. With some exceptions rich and poor alike, Christian and pagan, educated and ignorant, have delegated their moral and economic independence to others, and have accepted the role of victim or beneficiary. The result, as history will in my opinion show, is *the most wholesale degradation of character and personality* which the world has ever seen, and among privileged and so-called underprivileged alike."

Whether the degradation referred to is really the worst ever, it might have been safer not to say. It is the habit of enthusiastic advocates to make comparisons like that, often without any possibility of accurate knowledge. But the main contention of the much-discussed book from which the quoted words are taken, is unquestionably sound. The passion for security has dis-

couraged personal effort and initiative, and character disintegration is great and widespread. We fear that the author's extreme view is correct.

The body politic, as well as ecclesiastic, needs a good dose of vitamin X. This is the meaning of the unhappy fact just noted. Nor is there any magic about the making or administering of this medicine. It is home-made and all the ingredients are within the reach of all. By far the most essential one is integrity, simple integrity, individual integrity. The only excuse for that last unnecessary adjective is the flagrant disregard of the obvious truth that there is no other kind of integrity. Official, corporate, political, ecclesiastical, civic, industrial, institutional, national, international, and if there be any other variety of collective integrity, every last one of them is at bottom individual integrity.

The only place this quality can exist is in persons. The only way to get more of it into the life of our times is to get more persons who have more of it into the life of our times. The hope of civilization, the nation, the world, the church, everything good, depends on inducing more people to take vitamin X. E. F.

When Leaders Would Be Infallible

THE sweet innocence with which churchmen and politicians alike can identify their own interpretation of a doctrine with the substance of the doctrine itself is wonderful to behold. And they both do it to the amusement or consternation of the beholder, according to his personal interest in the point involved.

Here, for instance, is a great political leader who takes the liberal position. But what *is* the liberal position? Why, bless your unsophisticated heart, it is whatever he thinks on the subjects he discusses. To be sure there are many other liberals, as they themselves and others have supposed, who do not agree with him on certain matters. And by reason of that fact and the solemn proclamation of the aforesaid self-styled liberal, they are not liberal but reactionary. It is perfectly simple, once you get the idea.

Here also is a churchman who would call us back to faithful obedience to the teaching of our Lord. But what *is* the teaching of our Lord? Why, bless you, dear child, how can you ask such a question? It is whatever our self-appointed expositor assumes it to be. To be sure, there are other able interpreters, equally devoted to the teaching of our Lord, who do not agree with some of his deductions. But that fact at once stamps them as disloyal to Christ and shows that they are trying to change the gospel method of salvation. Don't you understand?

And so these would-be leaders lay down the law for us and expect us to fall in line without question, or be classed as unfaithful and unworthy of confidence. The

tacit assumption that they alone see clearly and hence possess exclusive rights in the field of definition is always interesting, sometimes annoying, sometimes amusing. But there is never lacking a fine opportunity to cultivate the graces of patience and charity. E. F.

About Delinquency, Its Cause and Cure

FIVE men sat about a table before a parent-teachers' group. The subject for discussion was: Delinquency, Its Cause and Cure. The panel consisted of the chairman of the program committee, a boys' work representative from the local Y. M. C. A., a boy scout leader, a minister, and the city chief of police.

The discussion soon revealed the conviction that delinquency is not confined to underprivileged homes alone, though the economic factor is very important. The pertinence of this last is shown by what seven lean years have cost in character destroyed, and also by the effects of low standard living conditions in the blighted sections of our great cities.

However, with jobs for all and adequate salaries the age-old problem of delinquency would persist at least insofar as there is parental neglect. This is usually related to the economic factor, but may also result from parent-child misunderstandings. Where parents do not keep pace with the emotional development of the child, or persist in outmoded attitudes, a home condition develops which is conducive to delinquency.

Looking toward what might be done to obviate delinquency, it was suggested that while all character building agencies are important, yet the home is the most important of all. In this the chief of police concurred, laying great stress on the home background. He felt that where this was right, or due attention paid to the church and her claims, the problem of conduct was solved.

Then it was that the boys' work representative cited Henry C. Link's findings based on a study of two thousand successful children. Dr. Link sought to discover what was characteristic of the successful child. He found that the adjusted child, or the one who fits into life and succeeds, is first of all and typically the product of a good home. That is, where there is interest in religion and high ideals, the child comes rather naturally to succeed as a developing member of the community. In the following order Dr. Link listed other characteristics of the successful child: sharing in community activities, taking pains to improve one's self, cultivation of poise and patience, not supercritical but interested and co-operative, courteous and thoughtful, and helpful in the home—perhaps earning spending money rather than receiving it outright. Such were some of the ideas expressed at a panel discussion on delinquency which it may not be amiss to pass on to those not present.

H. A. B.

THE GENERAL FORUM

Lines to a Leader

BY HELEN HOAK EIKENBERRY

A solitary figure stands serene,
Above the buffeting of men below,
Undaunted by the tests decreed by fate
To try the metal of a man.
Unruffled by the jeers that rose in chorus,
Or loud acclaim that reached the ear,
He stood unmoved amid it all.
Yes, praise and blame alike rose but to be
Unheeded by the man with one intent.
His vision, unobstructed, could discern
The highest course, the greatest good
Of those he led.

Above the clouds he stands,
While those harrassed by every storm,
Beguiled by every hint of selfish gain,
Were quick to answer when another showed
Visions to charm their thoughtless hearts.

Undaunted yet, the mighty leader stands,
Who would not beckon with the baser things,
Deserted till their sobered hearts again
Are brought to seek him and his splendid dream.

Sterling, Ill.

Tuning In on God

BY HENRY C. ELLER

A Morning Devotional Message Broadcast Over WFMD

THESE are booming days for the radio. Everywhere, the world over, men are in direct communication with other men. And the end is not yet. What will television finally reveal? Could it be that men will finally learn how to tune in on God?

The story of Samuel is still a fascinating revelation of how one lad came to get in touch with his God. Recall how he heard very distinctly the call of his name once, twice, three times and twice the fourth time. Even Eli perceived that the call had been from the Lord. His instructions were followed and the young boy heard and received a distinct and definite message from the Lord concerning the priest, his family and the people of Israel.

Men and women in this modern world of rush and speed seek almost in vain for the sound of the voice of God. We have been so scientifically objective that God has been clouded and crowded from our consciousness in the very midst of our searching. Looking back over the pages of history we make a comparatively vain search for those whom we are confident found their God. Those who make such claims today are so close to us that we soon discover reasons for grave doubt. With the exception of Jesus Christ, all others melt the hopes of our hearts when we discover that all, without exception, have been caught in the clutches of sin. Can

man be in tune with the infinite God, hearing his voice, and at the same time live under the influence of sin? That is a grave and baffling question for many.

But let us continue our search. We dare believe that God does communicate with his universe. The world of nature seems to speak out in her voice of beauty, mystery and charm. The starry heavens sing the songs of its secret wonder. The very earth itself, with her hordes of living creatures and untold treasure simply baffles the keenest-minded scientist. Surely God is in this place! And then, we look with astonished wonder and amazement on the catastrophes of nature. There are storms, floods, earthquakes, fires and plagues, leaving death and indescribable devastation. Can it be that God is to be found here?

So we may continue in our search to contact the living God. All such searching seems in vain—yet, not in vain. Our directions have been wrong. Men do not find God by searching. Zophar raised that question with Job long ago, when he said: "Can man by searching find out God?"

The time is far spent for the men of this generation to get out from under the juniper tree of all our fruitless speculation, and set out first for the silence of the cave in the mountain of God, as did Elijah of old. We are in desperate need for a little quiet and rest apart from the noise and din of this tangled whirl of a modern social order. In fact, the whirl has so divided our personalities that there is scarcely anything left but the vacuum of a dizzy cyclone in the very center of our beings. It is really a question whether the thing is not so subtle and true that the very elect themselves scarcely believe it. We almost forgot that our God is the speaker at the broadcasting station. He is even now ready, willing and actually working to reveal not only the fact of his divine presence in all the universe, but his personal voice, too.

Did not Jesus make it plain when he said that personal touch with God was to be obtained within one's own closet. Then why continue this fruitless search elsewhere? There is a "still small voice" like unto that suggested by the cave experience of Elijah. Paul perceived the same truth in his epistle to Corinth when he said: "Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and you are not your own?" Then why do you continue to hear the sound of any voice other than the Spirit of our God? In truth, there are only two possible voices that talk to our conscious minds. The one is positively of God and the other is prompted of evil and arises from what John calls "all that is in the world, the lust of the flesh, and the lust of the eye, and

the pride of life." But this voice is false and very deceptive. Thus a man may have thoughts prompted of evil or the thoughts of God prompted of perfect love and truth. The plain truth is that God reveals himself thus by his Spirit.

It ought to be said that God does use other ways and means than the direct inner Voice in revealing himself to men. Dr. E. Stanley Jones has summarized this truth in an excellent way. Does God not use what might be called providences, circumstances or coincidences? Is not the enlightened intelligence of Christian men a most helpful means for communicating the thoughts of God through the minds of men? So long as the facts are not all in, do we not find ourselves erring through the day? And, then, have we not found that the discovery of our own personal cross in life reveals a keen consciousness of the presence and power of God? Of course, we do not like suffering; but in the very midst of it many souls have experienced God and found him having his way in their lives to his glory. Can it be ignored that God has often spoken to men by the written or spoken word of another? Every reader has experienced that burning heart. And, again, God speaks through the intimate association and fellowship of a select group who share their very souls with each other. The church's need here is very grave. Clubs, organizations and classes simply do not suffice. The hungry soul goes away unsatisfied and weak. Precious unto the saints of all ages has been the record of the Bible through which God has spoken the gospel of his holy will to all generations. Surely, the Christian heart and mind steeped in the revelation of God through the Scriptures are better prepared for the direct revelation of his own personal Spirit today. We also acknowledge the fact of an overwhelming personal experience of the incoming Holy Spirit of God. The Lord God speaks his very life into his children in this way. But, last and most vital and tangible of all, is the fact of the hearing of the very voice of God. As in Elijah's experience, it sounds like a gentle whisper. Far be it from us to discard all other means of communion with our God. But we do come to this as the most vital need of all Christian people today.

We must come back to the same question. How can we successfully come to tune in on the very voice of God? There are a few simple and practical conditions that will assure clear hearing. The first is the absolute necessity of silent listening while in the secret place. The secret closet is not one of four walls, although such physical aids are almost indispensable. We all know how difficult it is to hear a whisper in the midst of many distractions and other voices. There simply must be a singleness of voice if we are to catch so low a sound as a whisper. The physical setting is undoubtedly best in the early morning hours, just after awaking

from sleep—unless indeed one has been up so late that sleep continues on into the rush and din of another day. To hear God's voice you and I must take that precious hour all to ourselves with the Bible, in prayer, and quietly waiting for the thoughts of God to be spoken to us through our minds. Leave it off and you will begin a day doomed to failure and an unguided life. Use it as diligently as you eat your breakfast and the promise of the power and guiding presence of the Lord is assuring.

The second essential is close and concentrated attention of the mind upon the Holy Spirit of God who abides at the very center of your being. This must be done, even if by the effort of your will. Elijah had to give such attention before he caught the "still small voice." Singleness of attention is imperative. John in the Revelation "turned to see the voice." As sure as you live God is speaking. Did not Jesus say: "Behold I stand at the door and knock"? How often has he been compelled to speak twice, thrice, even four times and more, as he did to Samuel, before he catches our attention? Really, it is astonishing what patience God has with his children. Take one case. How often does God have to speak to some souls about rising early on his chosen day of worship, urging them to go to the house built and dedicated unto his own glory. And yet, half of the church membership either do no longer hear, or else are rebellious and self-willed. Fill up your week days and Sundays with hearing every other voice and you can not and will not hear the voice of God unless and until you are brought face to face with some such providence as sickness, accident or sorrow.

Another need is that of a willingness to listen to anything that the voice of God may see fit to say to your mind and heart. If he tells you, as he did that self-willed Ananias and his wife, to confess some loved sin, there is no other alternative but to listen patiently to the command of the Lord. Or it may be a command, as in the case of the prophet Nathan, to go and point out in all plainness the sin of thy brother, leaving no doubts as to what the sin is and who the sinner might be. Beware, however, that you do not confuse the voices here, lest you act out of purely selfish, dishonest and unjust motives. All must be done in love. By such listening God will have much to say to you personally regarding your health, your wealth, your friends, your sins, and the details for your life ahead.

When you have discovered the source of this voice you are bound to give God the glory. How often in the Scriptures do we find the phrase: "The word of the Lord came unto." Once we perceive the significance of this truth we shall speak with the apostles: "We must obey God rather than men." Even though it means a cross, we know we must obey.

We turn, therefore, to this last but most important

essential in the successful tuning in on God. It is the matter of obedience. It is all very well to read, "He that hath an ear, let him hear," and "Everyone that is of the truth heareth my voice." Yet, there remains the act of the will. "If any man hear my voice, and open the door." Here is the secret. A door must be opened. We must become "doers of the Word, and not hearers only." Of what earthly value is it for me to be continually reminded to pay an honest debt unless I act? What value is there in being told again and again to write a certain letter so long as I see no reason under heaven for doing so, and do not obey? As sure as you live, God expects obedience. And listen to this: "He that doeth the will shall know." Would you know the joyous victory of a God-guided life? Then, "Run not before him, what'er betide." Surrender your very mind and heart to God. Do it now. "Today is the day of salvation."

"The Great Physician now is here,
The sympathizing Jesus;
He speaks the drooping heart to cheer,
O hear the voice of Jesus."

Brownsville, Md.

Now—Then and Then—Now *Some Cogitations, in Three Numbers*

BY W. J. SWIGART

Number Three

I WILL close these already lengthy cogitations with the Fable of the Wheat that I have long held in memory and in thought: that has helped me often in my own experience and wrestlings, and which I have on occasional times, presented to others in sermon and teachings.

According to the fable, it was Wheat standing up grandly, gracefully in full height and golden glory and fullness—meanwhile thinking and talking of itself and to itself. It said: "We are Wheat, and Wheat is that of which bread is made; and the King himself is fed from the field, and the Queen is the wife of the King and presides at his table. We would like to become a loaf of bread for the Queen's table."

And the Master of the field and the harvest said: "Is that really true?"

"Oh, yes," said the Wheat, "a loaf of bread for the Queen's table."

"Are you now willing to enter on the process?" said the Master of the harvest.

"Yes, willing and ready and anxious. Hasten on. We covet this honor."

The first process and experience for the Wheat was to be cut down and laid low on the earth.

"May we now go to the Queen's table?" the Wheat inquired.

But instead it is bound in sheaves, pitched and tossed and carried to the captivity of the dusty mow until again uncovered, disturbed and brought to light.

"Now we will see the Queen's table." But into the great maw of the thresher it is cast, to be torn and mangled in cruel tribulation, threshed and torn around, winnowed and separated.

"Now, now is our time, surely."

"No, not yet."

To the mill it is taken. Under the heavy, ponderous, whirling, merciless upper and nether millstones it goes; crushed, ground; "carried away down in the mill for reduction and then away up for separation" in the processes of preparation, sifted, bolted, tested.

"Now, now is it not enough, and to the Queen's table we go?"

"Not yet, not yet. Is it still your desire?"

"Yes."

Then, onward go again to be moistened and softened and leavened. And yet the time is not yet here. Then into the heated, fiery oven it goes, deep water scorching heat, till out it comes at last—a beautiful loaf of bread and fit to grace the Queen's table, and all that is past is more than recompensed for.

Is it an allegory? Is it symbolic? Has it counterpart and fulfillment in human life and human experience? But it is so much easier to philosophize and reason it out for the Wheat than to apply the same reasoning and philosophizing in applying it to ourselves and our own experience.

The soul is uplifted, holy aspirations are awakened, the old life becomes hateful, present conditions and experiences are not satisfactory. It is so beautiful and must be so good to be cleansed and purified and made meet for the Master's use. (And who does not thank God for every good thought and holy aspiration that arises within his soul? Anything, Lord, that will drive off this dross and cleanse this heart of sin and selfishness and vanity. Grind it out, start the mills. Let the fires burn. I want to be fitted. "Have thine own way, Lord, have thine own way. Thou art the potter, I am the clay." That is easily said and easily sung; but not so easily *prayed* from the heart. "Mold me and make me after Thy will." Aye! Aye! My me! This is a hard and rough process. Maybe I can not stand it. Maybe I should better prefer just to remain "a chunk of mud" back in the clay bank, and escape the molding and fiery burning. Or shall I say, "On, on, Lord, I would become a vessel of honor for the Master's use made meet."

And then the Lord starts the mill and the stones are heavy and consuming. And it hurts. It is painful, it is a dreadful process, and we cry out, "Not just that way, Lord. How long, O Lord, how long? Some

other way. Deliver me from this ordeal. I can not bear it." "I know thou art the Potter and I am the clay. Mold me—but molding is a hard process, and the tempering and molding and yielding are hard when my will is so stiff and unyielding—and then the heating and burning are so furious and fiery." But the aspiration is still there and the soul thirsts and cries out with more eagerness after God. But how hard it is to learn. What slow-of-heart pupils we are. At what terrific cost is complete surrender. For victory is reached only by surrender; and again and again we go "under the rod," deep waters, fiery trials, and we only hear "I love thee, I love thee, pass under the rod." When I think of it sometimes I am made to marvel at the drain on God's long suffering grace that I have been, and how hard it has been to come around to say, "His will, not mine." However poor and unsatisfactory our lives may appear in our own view of it, and whatever of good others or the Master may be pleased to see, it is only and all by his grace—"By the grace of God, I am what I am" (1 Cor. 15: 10). "By grace are ye saved" (Eph. 2: 5). This is great doctrine, and very authoritative; and very final and fundamental—and very glorious.

Was it worth while for the wheat? Is it worth while for us? Hear the inspired apostle: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us" (Rom. 8: 18). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4: 17). "For our citizenship [now] is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned [then] like unto his glorious body" (Philpp. 3: 20, 21). "I shall be satisfied, when I awake, in thy likeness" (Psa. 17: 15).

And now in very conclusion, may I yet reverse my caption and state it: "Then—Now and Now—Then." If things material and earthly have come to pass that were deemed impossible or that had never been thought of eighty years ago and have exceeded all expectation; if they are right who say inventions and electric appliances and developments are just now in the beginning stage; if accomplishments now deemed impossible, and even now unconceived will some day be running and practical: what of the *then* in the second contrast concerning the future, the spiritual, the heaven of our faith and religion as assured in his Holy Word (entered upon and possessed by the saints of old, and that awaits us)? *Now* we see in a mirror. We build our heaven rather as a reflection of things and conditions of earth—"There everlasting spring abides, and never withering flowers." But *then*, "*Face to face*"; and knowing as we are known—"Known as we are known"—by whom? As we are known by God. Not

that we will be omniscient as God is, but we shall know ourselves and other things properly, correctly; after the manner of God's knowledge. Not childishly, not selfishly, not prejudicially—but truly and righteously.

Now, "Eye hath not seen, ear hath not heard, neither hath it entered into man's heart what God hath prepared for those that love him" (1 Cor. 2: 9). What the Spirit hath revealed to us is but the earnest, the pledge, the example of the better and greater things to be, things beyond our ken and sense and imagination—and in addition even to what Revelation has set forth. (The apostle saw things, when caught up to the third heaven, that he dared not tell.) But *then* when face to face, and new things and scenes—never thought of or imagined—will be manifest and going on forever. Amen.

Huntingdon, Pa.

A Man After God's Own Heart

BY D. E. CRIPE

Few scriptures have perplexed more good people than the statement than "David was a man after God's own heart," for we know that David committed great sins, and that God hates sin. How can a sinner be like, or after, the pure and holy heart of God? Perhaps if we understand when and under what circumstances that statement was made it will throw some light on this subject.

Early in the reign of King Saul (1 Sam. 13: 1), the Lord sent the Prophet Samuel to the king with a message that was far-reaching both for Saul and for the kingdom of Israel.

Samuel told Saul: "The Lord hath sought him a man after his own heart and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee."

This message was spoken two years after Saul had been made king, and about eight years before David was born. It was given as a prophecy of what should come to pass in God's good time. The Lord had selected Jesse and his wife who in the ripeness of old age should have a son so richly endowed and abundantly blessed that he was worthy to be called, "A man after God's own heart."

As a boy when he was keeper of his father's sheep he was faithful in his task, with such confident trust in God that he feared neither bear or lion. He whiled the long hours away with music which later on charmed even a king. He studied the handiwork of God in the starry heavens with admiration which remained with him to old age.

As a youth when he was brought before the king he conducted himself so wisely and discretely that even the jealous and half-crazed king could scarcely keep from loving him, and Jonathan, that generous and noble man

of whom the world never has enough, loved him as his own soul.

During the long, sad years when King Saul vainly tried to destroy him, David cherished no hate or ill-will in return, but he respected the king and would do no harm to the Lord's anointed, and instead of rejoicing at the death of his enemy he sincerely mourned the death of the ill-fated king, almost as he mourned for the beloved Jonathan.

After the death of Saul David turned to the Lord for guidance and had no desire to do aught but to follow his will. After he was made king of his own tribe his conduct was so just and upright, so free from hatred for his enemies, that all the other tribes gladly made him their king and became his loyal subjects.

Thus we see that as a boy, a youth, a man and a king, David lived up to the high standard of being a "man after God's own heart," as high a standard as God has ever bestowed on mortal man. Even as king over a great, a chosen people, the life and conduct of David was such that we may believe God considered him a "man after his own heart" and was well pleased with him.

This was the life of David for about the first half of his reign, or until he was fifty years of age. Among the kings and queens of earth not many have such a record. Then he sinned. He knew the Lord had said: "Thou shalt not covet thy neighbor's wife. . . . Thou shalt not commit adultery. . . . Thou shalt not kill." Yet he committed all these sins (2 Sam. 12), and it seems he was untroubled by his conscience until the prophet Nathan said: "Thou art the man."

Then David confessed and said: "I have sinned against the Lord." In the fifty-first Psalm where he refers to this he says: "Against thee, thee only, have I sinned." Even at that late day he did not realize that he had sinned against Uriah. The prophet gives him to understand that such a sin was not a light matter, and says: "The Lord hath put away thy sin; thou shalt not die." This showed him that the sin was worthy of death and it was only God's mercy that spared him.

The only reference in the New Testament to David's being a man after God's own heart is Acts 13: 22, where Paul in speaking to the Jews says: "After the Lord had removed Saul he raised up unto them David to be their king; to whom also he gave testimony and said, I have found David, the son of Jesse, a man after mine own heart, who shall fulfill all my will." Here Paul was speaking of David as he was at the time when he was made king.

God and the sacred writers never called David "a man after God's own heart" after he had committed his great sin. We know the heart of God is true, pure, kind and righteous; so why should we call David a "man

after God's own heart," when his heart was no longer like the heart of God?

Wichita, Kans.

The Jews and the New Covenant

BY WM. KINSEY

2. *The Broken Covenant and the New*

The Jews (the natural seed of Jacob), will not be re-constituted an earthly nation, nor repossess Palestine—

I. Because they brake the covenant. By way of introduction it will be necessary to say a few things about the background and development of the "covenant." God made a covenant with Abraham, and later renewed it with Isaac and Jacob. A covenant is a mutual agreement between two persons or parties. It is, therefore, a two-sided agreement. A covenant is rather the agreement that makes sure specified promises, and is formally ratified and sealed.

The Abrahamic covenant became the nucleus of the two great covenants which God later makes with his people, namely: (1) the Mosaic covenant; and (2) the gospel covenant. In the former, God and Moses are the contracting parties—Moses representing natural Israel. In the latter God and Jesus Christ are the contracting parties—Jesus representing his followers of whatsoever race or nationality, and as "the mediator of a better covenant." The Mosaic, and the gospel covenants are but progressive developments of the Abrahamic covenant. In the Mosaic covenant the religion of Israel was distinguished as a real, conscious, spiritual fellowship between God and his people in distinction from the religion of paganism. The Mosaic covenant is really the decalogue, given on two tables of stone (Ex. 34: 27, 28; Deut. 4: 12-14; 5: 1-5; 9: 9-15; Heb. 9: 4). In its larger development it is spoken of as the old covenant, Old Testament. Israel solemnly vowed to keep this covenant by *obeying* and *doing* what the covenant asked for. And they sealed their vows by (a) "burnt-offerings" (consecration of themselves to God); and (b) "peace-offerings," (fellowship with God). It was further ratified by blood—Moses took half of the blood of these offerings and put it into basins; the other half he sprinkled on the altar. Upon the promise of the people to be obedient and to do the words of Jehovah as written down by Moses, Moses took the other half of the blood (in the basins) and sprinkled it on the people and on the book of the covenant, saying: "Behold the blood of the covenant which Jehovah hath made with you concerning all these words" (Ex. 24: 1-8; Heb. 9: 19, 20).

But, proceeding with the argument, Israel "broke" the covenant. "Which my covenant they brake" (Jer. 31: 32). And Jeremiah is referring to the Mosaic covenant as described above, and at the time when Is-

rael was about to be carried away into the Babylonian captivity (Jer. 31: 31-34). They broke the covenant; moreover, they did it hundreds of times and carelessly, if not deliberately, showing that they did not mean to keep it. In spite of the warnings of "every prophet, and every seer" they "rejected his statutes and covenant that he made with their fathers" (2 Kings 17: 13-17).

They "*broke*" the covenant, as of Joshua 7: 10-17. King Solomon sadly *broke* the covenant (1 Kings 11: 1-13). Elijah charges Israel with *breaking* the covenant (1 Kings 19: 14). *Breaking* the covenant led to the captivity (2 Kings 17: 1-23; 18: 12; compare also Isa. 24: 5; Jer. 11: 10; Ezek. 16: 59; Hos. 6: 7; 8: 1). (Remark: Scriptures must be read in their context or setting.)

They *broke* the covenant which God made with their fathers in the day that he took them by the hand to bring them out of the land of Egypt, referring to the Mosaic covenant (Jer. 31: 31, 32). The "everlasting" covenant is broken (Isa. 24: 5). Patience with God ceased to be a virtue, and the covenant that was to be "everlasting" was now *ended*. The people of Israel are now about to have their first experience of moving out of the land which they thought was theirs always and thus to suffer some of the curses of the broken covenant.

Therefore, first, the Jews will not be reconstituted an earthly nation, and repossess the Promised Land on the terms of the Mosaic covenant because *they broke the covenant*. The Abrahamic promises as basic in the Mosaic covenant are no longer binding on the part of God—one evidence of which is their removal from the land.

The Jews (the natural seed of Jacob) will not be reconstituted an earthly nation, nor repossess Palestine—

II. *Because God makes a new covenant with his people.* "Behold the days come, saith Jehovah, that I will make a *new* covenant with the house of Israel and the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt" (Jer. 31: 31-34). It is obvious that a *new covenant* replaces an old one. "He taketh away the first, that he may establish the second" (Heb. 10: 9; 10: 12-18; 8: 13).

That the *new* covenant refers to the gospel covenant of the Christian dispensation and of all the followers of Christ is proven by the fact that the writer to the Hebrews makes it refer to the gospel covenant. Remark: When a New Testament writer, or Jesus, put a construction or in interpretation upon an Old Testament prophecy, we dare not put another one upon it. The writer to the Hebrews quotes Jeremiah bodily, and shows that the "new covenant" prophesied by Jere-

miah refers to the gospel covenant (Heb. 8: 6-13; 10: 16, 17).

The new covenant is *new* in that it is "not according" to the terms of the Mosaic covenant. It is *new*, therefore, because it is different. The old was written on tables of stone; the new is written in the heart (Jer. 31: 33; Heb. 8: 10). The old was faulty; the new, faultless (Heb. 8: 7). The old or first covenant was good; but the new is "better" (Heb. 8: 6). It is better—so much so as the gospel is better than the Law, as Jesus is superior to Moses. It is a better covenant established upon better promises (Heb. 8: 6).

The new covenant has Jesus as its Mediator. The two-sided agreement has God and Jesus as the contracting parties, Jesus representing his followers in the kingdom. And as the old was ratified and sealed by sacrifices and blood (Ex. 24: 6-8), so is the new covenant, by the sacrifice and blood of Jesus Christ, the Lamb of God. "For this is my blood of the new covenant, which is poured out for many unto the remission of sins" (Matt. 26: 28). And this is as Jeremiah prophesied it: "For I will forgive their iniquity, and their sin will I remember no more" (Jer. 31: 34). Luke 22: 20, "the *new* covenant in my blood"; "new," *kainos*, in the sense of better *quality*; and not in the sense of recent or younger, in reference to time. See also "new" in Heb. 9: 15. Paul also speaks of the "new" covenant in his blood (1 Cor. 11: 25).

Whereas the blood of goats and calves under the old covenant sanctified unto the cleanness of the flesh; the blood of the Mediator of the new covenant cleanses the conscience from dead works; in other words, forgives sins. The Greek word for "covenant" here signifies both *covenant* and *testament*. (Heb. 9: 11-22). The old covenant was written in the blood of calves and goats; but the new covenant was written in the blood of Christ, which was unto the remission of sins; hence its superiority.

Again we say, that the best proof that Jeremiah's prophecy (31: 31 f.) does not apply to the natural seed of Israel and Canaan is that Hebrews (8: 6 f.) makes it apply to the gospel dispensation. And to use the following verses of Jeremiah (31: 35-37) as proof that Israel will be reconstituted an earthly nation, occupying Canaan, is to entirely ignore the context of Jeremiah's prophecy, verses 31-34. The promises of verses 35-37 are that Israel should *never cease to be a nation*. But the prophecy, that the seed of Israel should *never cease to be a nation* does not apply to the natural seed of Jacob, is proved by the fact that the natural descendants of Jacob have not been an earthly nation since 70 A. D., now over eighteen hundred years. When Israel was carried into captivity the old covenant was really at an end. The nature of that nation we shall give un-

der the third proof. In the return of the Jews, referred to in Jer. 33: 25, 26, the writer is referring to the return from the approaching Babylonian Captivity.

This new covenant is an "everlasting covenant" secured by the blood of Jesus Christ (Heb. 13: 20; Matt. 26: 28), and in the institution of the communion he settles the nature of Jeremiah's prophecy. The old covenant promised national prosperity and an earthly country; but these promises have long since been forfeited by rebellion and apostasy. And because of that, have been set aside or ended forever (Heb. 8: 13; 10: 9). But the new covenant promises the forgiveness of sins once and for all, and for sinners, whether Jew or gentile (Heb. 10: 12).

New Windsor, Md.

Fireside Chats With Young Christians

BY LINDA BOWARD HUBER

2. Making Prayer Really Useful

MANY books have been written and countless sermons have been preached on prayer. It has been the theme of Sunday-school lessons, the subject of much discussion in all civilized lands, among all people, for prayer has and does hold a most important place in the hearts of all mankind. No matter how crude the prayer, whether it arises from the heart of a Hindu, a savage in the African jungle, whether it be "unuttered or expressed" by counting beads upon a rosary, scattering bits of paper before an idol, whether it comes from the soul of a saint on bended knees, or is but the muffled cry arising from a heart of grief, all prayers arise from one motive—to reach out and beyond the little, human, helpless self, with the hope of contacting a Power or a Force greater and more powerful than its own. Whether or not the strange mumblings of the heathen and the pagan are answered only divine wisdom knows; for it is not the mumbling words, nor the manner in which it is done which count, but the motive, which is known and seen and taken into account by the Lord God of Hosts. (Hosts in heaven and on earth.)

True it is that every human being feels the urge within to pray at sometime or other in his life. No matter if he be a son of India, China, Africa, or if he is living in some unknown corner of the earth, he is still a child of God, was created in his own image and fashioned after his likeness, and consequently he has implanted within his immortal soul the urge to pray, to seek to gain contact with the Source of his being. We can be sure of this: God answers all prayers which come from a heart which seeks for light, whose desire is to find the Way which shall lead him out of darkness.

Prayer is both a power and a sacred privilege. To

you prayer may mean much, little or nothing at all. If you have found help and inspiration in sweet communion with the Father, if you have experienced that upliftment of mind, soul and body which come through sincere prayer, then prayer means much to you and is a constant source of power and strength in your life. But if you have not, as yet, realized this blessed opportunity for growth and spiritual unfoldment, if you have not accepted the gracious invitation to "come apart" and commune with the Father, then prayer will have little or no meaning to you and your definition may be rather narrow and limited.

Some people pray from a sense of church duty. Others pray for things. Still others pray not at all. Many more never really pray, but are content to read the prayers which others have written and which, since they do not cover nor touch upon the individual's need, are meaningless and without power. Your definition of prayer and mine probably differ in some respects, but on one point we doubtless agree—that we pray because we realize our own insufficiency and because we seek to come into a closer relationship with God our Father. Prayer is, as some one has so beautifully and adequately expressed it, "A golden chain which binds us close to God."

Jesus, the perfect One, prayed night and day. If he, who was so keenly aware of his divinity, felt the need to pray without ceasing, how much more do we need often to seek the face of the Father? So deeply did Jesus feel his need of the Father's help that he usually prayed before he performed any miracle, and from the soul of him there constantly flowed forth a stream of praise and thanksgiving.

There is a time in the experience of every true Christian when he changes his idea about prayer. At first he may pray because he feels his deep need of a closer walk with God, for strength and wisdom. Or, he may, at first, pray from a sense of church duty, and rather infrequently, but as he grows in grace and wisdom and in favor with God and man, he prays because it is his deepest joy, the only way in which he receives spiritual food, a time in which he is, for the moment, transported and brought face to face, as it were, with the Father.

God in his divine wisdom and infinite love gave man the hallowed privilege of communing with him, not because he needed man's puny prayers to glorify him, but because he knew that without this privilege and practice we all would soon grow faint, weak and powerless and would go far astray, even into the darkness of sin and unbelief.

Why do we pray? "That we enter not into temptation." That we be given wisdom to guide us on our way, that we may receive strength to endure, to have all our needs supplied, to be forgiven, to learn how to

love even as he loved all mankind. When should we pray? At all times and without ceasing. Many interpretations have been given concerning Paul's admonition to "pray without ceasing." For how, some one asks, could we possibly be down on our knees praying all the time? We couldn't sit (or stand) in church all day, another adds, just praying and praying. Who would pay the rent? It was from his consciousness of oneness with the Father, that Paul uttered these words and where this consciousness exists in a life, prayer is constant, because it is an attitude of mind and heart and has nothing to do with bodily position. One can be on one's knees all day in an attitude of prayer and yet not actually pray. Or one's hands may be busily engaged at some task, small or great and one's mind and heart be in heaven. To pray without ceasing and to be instant in prayer are synonymous terms, for if you "meditate on his law day and night," if his praise is continually in your mouth and on your lips, if the book of the law has not departed out of your mouth, and if you meditate therein day and night, if you dwell in the secret place of the Most High, then you are praying without ceasing and you are instant in prayer when a need arises. For then you quickly turn to God and you realize that he is your help in every need. You look to him only for your expectation is from him.

Men ought always to pray and to faint not, or in other words we ought always to be of good courage, not giving over to worry, doubts and fear; but to pray, to avail ourselves of the opportunity to turn immediately to God, to trust him at all times, in all things, knowing that he shall hear our prayers, grant our petitions and deliver us in the time of trouble.

If you would be strong in the strength of the Lord, dear young Christian, then joyfully and gratefully accept the gracious invitation to enter into the holy of holies, to commune with the Father who seeth in secret, to "come apart and rest awhile" from the cares of life, to often enter into one's closet where he shall find strength for his soul. Whatever your need may be, whether it has to do with the physical, the mental or the spiritual realm, give it over to his care and keeping and your need shall be met, the battle won, the way made clear, the needed wisdom given, the inspiration sought for, the darkness dissolved and the Light of his countenance shall shine upon you, making your pathway through life bright and glorious.

Lord, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak; we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,

That we are ever overborne with care,
That we should weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee!
—Archbishop Trench.

Elizabethtown, Pa.

Shams

BY GRANT MAHAN

(The oration required to be given on Commencement Day, June 19, 1883. Each graduate in the Academic Department of Mt. Morris College gave an oration on graduation.)

In all countries and in all societies pretense is prominent. This can be observed by looking at the society of today. When a man is seen, it is not known whether he is what he pretends to be or not: probably no man is entirely free from deception, whether conscious or unconscious.

Men are always represented as dealing with the world in their "aprons or laced livery;" never, or very rarely, is the true private character made known to the world. Some persons, when out in society, are apparently angels in kindness and sweet temper; but catch them at home and we see it clearly demonstrated that things are not what they seem; these same persons are harsh, sour-tempered, and the very opposite of any-thing kind or sweet.

There are few occasions when it is not better to be honest in our words and actions than to try to hide our real characters. Is it not better to recognize that most of our actions spring from selfish motives, when such is the fact? At times being honest in this respect will, necessarily, bring ridicule upon us; but we should feel better when conscious of having been honest.

It is this false modesty that often betrays us, even into vice. To keep from being ridiculed persons will often do things which, under other circumstances, they would utterly condemn. To serve themselves from a little embarrassment, they will do things that weigh upon their minds and make them feel almost disgusted with themselves. It is no self-gratification that induces one to act these shams, it is simply because it will meet with the approval of some whose good opinion we desire to have. Certainly it is no man's place to work entirely for his own pleasure; no more is it his duty to try to please others at the expense of his own conscience.

There is nothing more amiable than true modesty, and nothing more despicable than false. The one guards virtue, the other betrays it: where the one helps a man to do what is good and laudable, the other would keep him from doing it. There is nothing more contemptible than to see a man live his whole life in direct opposition to his sentiments, or not to be what he thinks he ought to be. In the words of Thackeray, "But such is the constitution of mankind that men have, as it were,

entered into a compact among themselves to pursue the fig-leaf system, and cry down all who oppose it. Humbug they will have. Humbugs themselves, they will respect humbugs. Their daily victuals of life must be seasoned with humbug. Certain things are there in the world which they will not allow to be called by their right names, and will insist upon our admiring whether we will or not."

We are not placed here to praise what we do not like, to give homage unless it seems due. But how many are there who praise only those whom they admire? How many are there who, because it will be to their advantage, will follow a man for whom they have neither respect nor friendship? The fact that a man is above you is no reason why he should be fawned upon. In doing this one must lower himself in the opinion of others.

The fear of appearing singular often keeps one from acting honestly. All will agree that singularity is commendable when, in opposition to the multitude, it arises from a sense of duty and morality. Actions should not be governed by custom or by what people may say, but by a sense of duty. Actions from any other causes are to be condemned; because we do not act as we think, and by this the whole thing becomes a sham. Singularity, when caused by such motives, must be looked upon as bravery, and the man only leaves others to rise above them.

There are shams in religion as well as in society. How many are there who join the church, not from a sense of duty, but because it will be to their advantage? They keep putting on this sham religion until at last they deceive themselves as well as others. In religion, perhaps, there is more shamming than in anything else, and it is in this that we should be more honest than in anything else. To be sure, hypocrisy looks better than open impiety, but is it really better? Is it better to be bad and pretend to be good than to be bad and acknowledge it? Some have not the courage to say what they think about religion when caught in a place where there are those who do not believe. Rather than offend, they will put on looks and actions of absolute impiety. This is the worst kind of shamming, for to be one thing and at the same time pretend to be something else is most despicable.

Even in literature we have shams. Here it takes the form of sham admiration. We should, to a certain extent, yield our opinions to those who are more able to judge as to the merits and defects of any book in the language. But we should not yield to such an extent as to say that we admire a thing which we can hardly endure. Fear has a great deal to do in this: it is the fear of having some one about his ears that keeps a person from saying just what he thinks about certain authors and their works.

If a book does not please, why not say so in plain words? This would be better than saying something that is not true. There are many books that are praised very highly by persons who have never read them; and these same persons will criticize others who have read them and can find nothing interesting in them.

Truly there is nothing more worthy of our admiration than conscientious action, especially when in opposition to the general opinion of the people.

Why is it, then, that so many of our actions are mere shams? A man detests a sham, and when he sees it in another will ridicule it. Nearly all men have, or seem to have, an especial faculty for finding out shams. Then why it is that they are all such shams themselves? Would it not be better for all of us if we were more honest in our actions, or at least would not our consciences be clearer?

Rehobeth, Md.

Jesus and Wealth

BY HAROLD SNIDER

Man's the elm, and wealth the vine;
Stanch and strong the tendrils twine;
Though the frail ringlets thee deceive,
None from its stock that vine can reave.

—*Ralph Waldo Emerson.*

ONE of the most serious indictments brought by the laity against the pulpit, is that of preaching on the theme of money. We preachers are constantly accused of mentioning the subject of *giving*, and in fact, the whole theme of Christian stewardship; entirely too frequently.

In words of a well-known erstwhile politician, "Let's look at the records!"

The average preacher, speaking to his congregation twice each Sunday, or approximately ninety to one hundred sermons each year, touches on the theme of *stewardship* once or twice in the year. How often did Jesus mention it? One hundred and eight times Matthew records the fact that Jesus spoke on money; ninety-four times are recorded by Luke; eighty-eight times by John and fifty-seven times by Mark. Let us suppose that these New Testament contributors were all giving their accounts of the same incidents, would it not be logical to presume that Matthew had recorded one hundred and eight different occasions upon which Jesus found it necessary to mention money? In other words, forgetting the possibility of additional cases recorded by the other Synoptists and St. John, is it not true that Jesus preached in his own characteristic way—by picture, parable, sermon or individual instruction—on the theme of money, thirty-six times in each of his three years of public ministry, or actually one sermon about every ten days!

We Brethren are great defenders of the Bible—the whole Bible as divine truth revealed of God—and it is,

without doubt, one of our very strongest points; but the thought often occurs to me, are we fair, as well as zealous, in our acceptance of the New Testament as our only creed?

We believe firmly in the ordinance of *feetwashing* and make absolutely no apology for the doctrine, because the Lord said, "If I, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." The Lord, however, mentioned this just once in his whole earthly ministry. He mentioned the matter of money more than one hundred times!

One writer, very deeply interested in Jesus' approach to the money question, claims that our Lord dealt with money five times as frequently as he dealt with any other problem! Taking such data and facts to be authoritative, I should venture to say the average preacher does not mention money one tenth as often as he should. Now what are the teachings of Jesus in regard to money?

1. *That God Is the Owner of All.*

In all of his parables, the Lord is careful to convey the idea that the Lord of the vineyard (or whatever illustration used) entrusted into the hands of the servants a certain amount. Is this not a neglected doctrine today? Do not Christians feel much like old Nebuchadnezzar, who said: "Is not this great Babylon, that I have built . . . by the might of my power, and for the honor of my majesty?"

It has often been said, "Christians are the greatest pilers of manna on earth!" And just as the "pilers of manna" learned in the wilderness, so must the followers of God learn today, that unless this is dedicated to the Lord and his work, it will soon decay and cause a terrible stench! When Christians learn the lesson that God is the Owner of all, there will be a new era in the Christian church!

2. *The Tithe Is a New Testament Doctrine.*

Twice, very specifically, Jesus is recorded as having approved of the Old Testament doctrine of the *tithe*. Once Luke mentions it (11: 42), and once Matthew speaks of it (23: 23), both bearing on the same incident. Now in both of these instances, the Greek verb (*dei*) used, means "it behooveth." Therefore, Jesus is saying to us today, "it behooveth us as his followers to give a tithe!"

3. *Jesus Taught Right Uses of Money*

In virtually all of his teachings, the Lord stressed the fact that we ought not to desire worldly riches. "Lay not up for yourselves treasures on earth." In this connection, he taught his disciples to pray only for daily bread, and to "take no thought for the morrow." This, of course, does not imply that we are to become actually negligent concerning the physical needs, but that we are not to stress them above the more important factor, the kingdom of God. Now Jesus very carefully

enjoins charity (loving gifts) upon the poor and needy; supporting of our parents (see Luke 12: 33 and also Mark 7: 11). He also commands us to relieve the distressed and to give to the church (casting into the treasury). Then, too, he approves trading with it and making more, but mark you, this is last in his consideration! The modern Christian seems to think he has a right to a comfortable living, luxury, and what not, before he has any obligation to his church! For this reason, the church suffers, the individual becomes spiritually lean, and missions are curtailed.

4. *Jesus Taught Concerning the Bad Uses of Money That—*

- (a) Wealth would become a rival of God.
- (b) Wealth would not satisfy on this earth (Luke 12: 15).
- (c) Wealth will be conducive to sin and crime.
- (d) Wealth will eventually make a slave of its holder.

Summarizing the teachings of Jesus in this matter, we find: (1) First of all, he would have us understand that personal enlistment under his cause (becoming a Christian), involves obedience to his teachings. (2) He would have us make a careful study of all factors involved in the use of wealth. (3) He would have us make a sincere effort to manage wealth as an expression of our faith in him and the great hope he has given us. (4) He would have us reject the world's system of getting and using wealth, as hostile to his teachings. (The world's systems are pagan and based on only a materialistic view.) (5) He would have us adopt a Christian system of the use of wealth, which would include a co-operative commonwealth, curbing competition, and basing the income on need and not on profit.

Now, friends, after viewing this great matter without bias or personal prejudice, what shall be our conclusion? Shall we go on in our present selfish attitudes, or shall we attack this doctrine seriously and with the mind of Jesus?

The Christian's attitude toward the use of wealth, is the greatest test of his sincerity!

To be still more concrete, our Mission Board is compelled to withdraw missionaries from active fields, simply because it does not receive ample funds to keep them there. Additional missionaries are ready and eager to go ("Pray ye therefore that the Lord will send forth laborers"), but they can not be sent, simply because there are no funds. Churches are crowded and struggling, wishing, praying for funds to build larger quarters, but the money is not forthcoming. Here is our church in Martinsburg, W. Va., still worshipping in what was once a frame dwelling, crowded to its doors, children in the choir lofts, in the kitchen—but insufficient money to build ample Sunday-school rooms! Not

so long ago I picked up the MESSENGER and read about the church in Cumberland, Md. They, too, are crowded to the limit and have not enough money with which to build according to their needs. I read the pleas from Elgin, as well as from individual churches, and I am convinced of just one thing, and that is: Christians have not as yet learned the lesson of true stewardship!

Believe me, friends, it is not longer a case of a tithe, it is a case of how much do you love the Lord and his cause! It is no longer a case of paying my dues to the church, but taking hold of the work of the kingdom and giving until it hurts!

Those who tithe are not content to stop there. Those who fight against systematic giving, who always complain when the preacher mentions money, will never know the full blessings that come from the Lord.

What will be the answer of the Christian, when he stands before God in the Spirit, and he is reminded of the urgent cries of God's cause here on the earth, to which he has turned a deaf ear? What will be his answer when God reminds him he spent much for automobiles, gasoline, pleasure, investments, stocks and bonds, and treasures upon earth?

This is a most serious matter. The Church of Jesus Christ is suffering death pains today simply because the individuals in the church are not following the whole of the Scriptures in regard to the right uses of wealth. In regard to money, God expects us to give a good account of ourselves. In fact, we must give a good account of ourselves! How about it, Christian friend?

Martinsburg, W. Va.

The Salt Standard Versus Gold

BY JNO. R. PETERS

"Ye are the salt of the earth" (Matt. 5: 13).

MULTITUDES were following Jesus and not far from Capernaum Jesus ascended a small mountain, where in that restful position he spoke these simple words, only understood by himself. He prefaced his sermon with the Beatitudes, but ascended in thought when he likened the disciples to salt with savor. One's interest in this statement grows as we catch what he means to teach the disciples and how.

They were as yet living on the very fringe of their usefulness. Since the nations all have a standard, some of gold, some of silver, etc., Jesus also must have one. He chose the salt standard. Since then we have learned that a nation can bury its gold and still survive, but no nation can bury its salt qualities, or salt elements, and survive. What greater thing could Jesus have said of any group than, "Ye are the salt of the earth"? Of course, he says there are two kinds of salt—one savorless and the other having all of its essential qualities. The savorless has a very limited and restricted use. It may be used under the foot of man and beast to settle

dust and that temporarily. The other is just as valuable for the same purpose, but it can also be utilized in many other ways. Now Jesus knew the great difference, he knew of all the elements that make up salt. Had he said ye are the gold of the earth, his kingdom would have little power over men, for gold has not the utility nor usefulness that salt has. Salt is indispensable. Not until the past fifty years have men fully realized the sagacity of the mind of Christ. But in that time men have heard the cry from the depths for salt, and have penetrated the earth for hundreds of feet and brought salt brine into great chemical plants. There they have broken it up, or segregated its parts until many of our medicines, perfumes, dyes, germicides, antiseptics and gasses have been so obtained. Also amongst these are chloroform, iodine, vitrol, aspirin, indigo, and many others, bringing the segregation up to two hundred and seventy-five parts—one being a mineral much lighter and stronger than any other and now used in air craft. This makes possible the discovery of the great heights and solitudes of which the most vivid imagination had never dreamed. Nor will salts fingers be numbed by ice and cold of fifty degrees below zero. That is salt with savor. An icy walk or street sprinkled with salt is soon cleared of ice, and the pedestrian is safe once more. Ye are the salt of the earth, with utility and usefulness none others have. Where in all the earth have those gone with these salt qualities, that man has not had his life secured and the bounds of his happiness and usefulness enlarged?

Is it any wonder Jesus made salt, with savor, the standard of his kingdom? The unity of all these salt qualities is very striking, though different; they agree, work together and become medicine. These salt qualities arrest disease and decay. What are these salt elements Jesus saw that would take these disciples from the fringe of their usefulness and make of them just what they did become? 1 Cor. 13 states some of their behavior and unity and strength. Gal. 5: 22, 23 enumerates some, and 1 Peter 3 stresses some more. Note the freedom these salt qualities give. Against such there are no law restrictions.

That salt standard stands above all. Gal. 5: 19-21 enumerates the things that are restricted by law. Those are savorless and without freedom, fear jail and prison and death.

Had Jesus said, "Ye are the gold of the earth," the above would have been a sample of his kingdom's utility and usefulness.

I repeat, that a nation may bury its gold and survive; but nations can not bury their salt qualities and long survive.

Why should we as individuals live the minimum of our usefulness?

Waterford, Calif.

KINGDOM GLEANINGS

Calendar for Sunday, January 15

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Peter Sees Christ's Glory.—Matt. 17: 1-9, 14-18.

Christian Workers, The Missionary Church.

B. Y. P. D., Brethren Go to India.

Intermediates, Missionary Trail Blazers in India.

* * * *

Gains for the Kingdom

Two baptized in the Mexico church, Ind.

Two baptized in the Bethany church, Dela., Bro. W. M. Wine, pastor.

Four baptized in the Longmeadow church, Md., Bro. John T. Glick, evangelist.

Eleven baptized in the Pleasant Hill church, Va., Bro. S. A. Harley, evangelist.

Four baptized in the Painter Creek church, Ohio, Bro. Roy Honeyman, pastor.

Three baptized in the Union Center church, Ind., Bro. C. H. Deardorff, evangelist.

Five baptized in the Donnels Creek church, Ohio, Bro. Roy B. Teach, evangelist.

One baptized in the Beans Chapel church, W. Va., Bro. Henry Sanders, evangelist.

Five baptized in the Springville congregation, Pa., Bro. Harper Snively, evangelist.

Six baptized in the Pipe Creek church, Ind., Brethren Edward Stump and Homer Weldy, evangelists.

Twenty-two baptized and two reclaimed in the Carson Valley church, Pa., Bro. D. I. Pepple, evangelist.

Four baptized in the West Conestoga congregation, Middle Creek house, Pa., Bro. Ben Stauffer, evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, Jan. 30, in the Goshen City church, Ind.

Bro. John A. Robinson of Johnstown, Pa., Jan. 2-16, in the Lititz church, Pa.

Bro. D. R. McFadden of Smithville, Ohio, Jan. 8, in the Nappanee church, Ind.

Bro. X. L. Coppock of Rocky Ford, Colo., Jan. 29, in the McClave church, Colo.

Bro. Otho Hassinger of Carlisle, Pa., Jan. 15, in the Hade house, Falling Spring congregation, Pa.

Bro. J. L. Guthrie of La Fayette, Ohio, and Sister Elma Rau of Beaverton, Mich., Jan. 16-29, in the Pleasant View church, Ind.

* * * *

Personal Mention

Bro. G. L. Baker has taken up the pastorate of the Ten Mile church of Western Pennsylvania and his address is changed accordingly from Gaithersburg, Md., to Marianna, Pa.

Bro. Jesse W. Whitacre, pastor of the Reading church of Eastern Pennsylvania, is preparing to enter the evangelistic field after Sept. 1, next. He is available for two meetings before that date. From that time onward he will give his entire time to this work. Churches desiring his services should correspond with him as early as possible. Address him at 619 Church St., Reading, Pa.

Bro. E. L. Ikenberry and family are scheduled to sail from San Francisco, China-bound, Jan. 27. Mail intended for them should be addressed in care of Outgoing S. S. President Taft, American President Line.

Eld. Jacob W. Meyer of the Fredericksburg church of Eastern Pennsylvania observed New Year's Day by making it the time for his transition to the life beyond. He was seventy-six. We shall no doubt have more particulars later about his life and homegoing.

Sister Myrtle Pollock, lately returned from China, called at the mission offices last week to confer about her plans for the future. She came home this time in the inter-furlough period, at her own expense, to visit her aged parents and share in the celebration of their golden wedding.

Bro. Frank Fisher of Mexico, Ind., had another operation Dec. 3, this time involving the amputation of the offending member just above the knee. His condition is reported good and the outlook favorable. Already full of years, good cheer and faithful service, let's wish for him that the new year may bring him health and happiness.

Bro. I. W. Moomaw of Anklesvar, India, was an unexpected but not unwelcome visitor at the Publishing House on Jan. 4. It was known of course that the Moomaws had probably arrived at North Manchester. And so it was a simple matter for President Winger, called to Elgin by certain Board responsibilities, to bring his brother-in-law along.

Brother and Sister Henry Culler of the Freeburg church of Northeastern Ohio, celebrated their golden wedding Dec. 18. Aged seventy-seven and seventy-three respectively "they have always been faithful in their service and attendance and have given to the church a family of four sons and three daughters, all of whom are active in the church. All their living descendants, seven children, twelve grandchildren and one great-grandchild were present on this occasion."

Brother and Sister E. F. Caslow of Virden, Ill., wish "very, very kindly" to thank the many friends who remembered them during the holiday season. "Sister Caslow's health is not improving any at present; in fact she has been suffering more than usual the past two months, confined to her bed practically all of the time. A continued interest in the prayers of the Messenger family, . . . will be appreciated by both of us. To all . . . we wish a most happy and prosperous new year."

Brother and Sister D. A. Crist of Quinter, Kans., took their marriage vows Jan. 23, 1889. That means another golden wedding in the offing. We understand they have already had one celebration at their Kansas home and are due for another at La Verne, Calif., Sunday, Jan. 22. For the past thirty-eight years Bro. Crist has been elder-in-charge of the Quinter church. He has preached over 6,500 sermons, conducted over 2,400 funerals, solemnized over 800 marriages, and made over 10,000 home calls.

Two good brethren send us their count of baptisms reported in the Messenger in 1938. Their figures do not agree and we do not guarantee the accuracy of either. Bro. Ezra Flory of Goshen, Ind., gets a total of 6,935. Of this number 1,837 are credited to Pennsylvania, 945 to Virginia, 720 to Ohio, 712 to Indiana. Bro. Joel N. Myers of York, Pa., has a total of 7,218. He gives Pennsylvania, 1,967, Virginia 1,018, Ohio 731, Indiana 698. We judge that it is still human to make mistakes. Also that it is still our solemn obligation to

make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, whether we can count them correctly or not.

Missionaries Goldie Swartz and Anna Warstler, on furlough from the India field, both helped with something special on the assembly part of the School of Missions program, opening at Elgin last Sunday evening. The school is to run four Sunday evenings in January.

When **General Manager R. E. Arnold**, in the quiet of his home about 6 P. M. of Jan. 3, answered the phone he was surprised to recognize the voice of Board Chairman Winger inviting him to meet him at the Y. M. C. A. for a business consultation. Responding promptly he was still more surprised to be ushered into the presence of a well laden table surrounded by thirty-five of his friends, gathered to celebrate the thirty-fifth anniversary of his becoming manager of the Brethren Publishing House. Assisting in the felicitations were three board members, Otho Winger, Rufus Bowman, Leland Brubaker; three House veterans, C. D. Bon-sack, J. E. Miller, Graybill Royer; many others, some by present voice and some by letter or telegram. To have directed an enterprise of this nature so long and so successfully, closing each year's business with never an unpaid bill, was felt to be a quite unusual distinction. There is a time for all things, you know, and this was a time for words of appreciation, generous and hearty.

* * * *

Miscellaneous Items

China-Spain relief receipts for December amounted to \$3,867. This approximated the monthly goal of \$3,000 for China and \$1,000 for Spain.

An interested reader would invite the attention of all readers to the Voice of Temperance, Mr. Sam Morris, who is heard by thousands of listeners all over the United States. He speaks daily from XEAW (960), at 6:00 A. M., 6:30 P. M., and 8:15 P. M., Central time.

The **World Day of Prayer** will be observed on Feb. 24. You will want to order your programs, posters and leaflets immediately. The programs are 2 cents each, the posters are 5 cents each, and the leaflets are free. Order from the General Mission Board, Elgin, Illinois.

Have you a set of Matthew Henry's Commentary which you would like to see doing some young minister more good than it is doing you? Would you part with it for a fair price, or even, perhaps, know the finer joy of giving it to a worthy man? Confer with Mark Burner, Preston, Minn. He can tell you more about the case he has in mind.

"**Brother** — informs us that as yet he hasn't enough renewals for the Gospel Messenger to get in on the club rate. Certainly we do not want to miss this offer. Will someone volunteer to help him get it?" Now that shows the right spirit, don't you think? Are volunteers for this service needed in your church? Maybe you would like to be one.

Southern Ohio will have its annual Missionary Mass Meeting Sunday, Jan. 29, at the Brookville and Pleasant Hill churches. Presidents Winger and Schwalm of Manchester and McPherson respectively, and Missionary Bittinger of Nigeria will be the speakers. Meetings are held at both places at the same time, 2:00 P. M. and 7:30 P. M., with an exchange of men.

A Call to the Women of the Church. On page 25 you will see the call for clothing for Spain, which is being made to the women of the church through the Women's Work Council. Read the request through carefully and then plan to enlist the women of your church in filling parcels with

clothing to be sent to Spain. It is necessary that this be done yet this winter and so it is urged that all local groups act quickly.

* * * *

Nuggets From the Giving Line

Two good women in Iowa remembered the Lord's work at this Christmas time in a most substantial way, the one sending \$200, and the other \$500 for world wide missions.

Thomas E. Gordon, Center congregation, Northern Indiana, sends the Christmas Offering and says: "We used the little dime cards furnished us and found it a very interesting way to raise our offering."

W. H. Seese, Maple Grove church, Western Pennsylvania, sends \$14 for missions, wanting it used where need is greatest. We have placed it in the world wide mission fund from which the Mission Board draws for the work in all our fields.

Caroline Price, White Sunday school, Southern Indiana, sends \$15 and says: "Our little struggling Sunday school of fifteen members took the offering on Jesus' birthday for his mission in the world. The goal of \$1.00 per member was reached."

Elsie A. Pyle, Greene, Iowa, sends \$8.10 Christmas Offering from the Home Department. Her action is a good suggestion to all different departments who may join in the missionary responsibility of the brotherhood, just as if they were attending members of the church.

Clyde D. Main, Pleasant Hill Sunday school, Bush Creek congregation, Eastern Maryland, sends \$14, saying: "We ordinarily give a Christmas treat to the Sunday school, but we decided to let it go this year to those who are so much in need and so we send it for China war relief."

Naomi E. Lefever, from the York church, Southern Pennsylvania, sends a gift for China-Spain relief. We are impressed with her prayer. "It is not as much as I would like to give were I in a position, but I pray that the Master will multiply it as he did the loaves and fishes."

A good sister in Pennsylvania sends the annual interest on her endowment note which she has given in the sum of \$11,000, which at her death is to be paid to the Mission Board, as a memorial fund to her mother. The fund is to be a perpetual support for a missionary. What a wonderful way to memorialize a loved one.

Victoria Stoneburner, Pleasant Dale congregation, Middle Indiana, sends a remittance of \$176.94, which indicates a broad interest by various organizations in the church. It includes money designated for world wide missions, for home missions, Bethany Biblical Seminary, Spanish relief, Youth Serves (The national young people's project), and \$25 to pay the India share pledge. Pleasant Dale has now made four annual \$25 payments on their India share.

J. D. Lindower, Toledo congregation, Northwestern Ohio, writes: "Will you please send us statement of Toledo's giving, the amount expected from Toledo, and statement of dates and manner in which money is expected from us." The answer reported Toledo as having given \$186.25 last year for general brotherhood work. This being an increase over the preceding year. Thus far this year a slight increase has been made. The General Boards do not tax nor assess a definite amount from any congregation. All giving is voluntary. Our general Conference Budget has not been fully met for several years and it is hoped every congregation will increase its giving. The next special offering for the brotherhood work is the Achievement Offering, February 12.

OUR MISSION WORK

In the Coming India Special Messenger

THE last Saturday of January brings forth the India number of the GOSPEL MESSENGER each year. January 28 will soon be here and the India missionaries will speak to the home church through this special issue. Earl and Rachel Zigler of Vyara, India, were chosen to be the field editors. Among the interesting pictures and articles is one written by G. Z. Hodge of Nagpur, India. We think that our readers will be glad to be introduced to him. He is not one of our church missionaries, but he is an outstanding man in India. He is Secretary of the National Christian Council of India. He has taken time out of his very busy life to contribute an article for our church paper at the request of the Ziglers. Mr. Hodge is in a position to know what Christ is doing for India and he has written about this in such an interesting way that all will want to read his contribution. We may well be glad when there are those who understand the significant movements of the world and of great lands and then are able to share that knowledge with us.

When a special field number is published, filled with facts from the missionaries who are so intricately associated with the work about which they write, it would seem that church groups throughout the brotherhood might well use such a number for definite mission study. The suggestion is made that the India GOSPEL MESSENGER be used as a source book for several good programs on India. This will fit in exactly with our foreign mission study for this year, for it is based on India.

A. C. M.

Elgin, Ill.

The Post Madras Meetings

As our readers know, there was held at Madras, India, from December 12 to 30, a most important meeting relating to the Christian church, especially in relation to the mission fields. It is the first time that the younger churches of mission lands were about equally represented in any conference to consider the message, work, and organization of the Christian church. Both the east and west look forward with hope to the emphasis and conclusions of this conference. The best minds and hearts gave a couple years of prayer and preparation for the meeting.

There will be two groups of those who were in attendance at this great conference at Madras coming to America to report and discuss its findings as related to the churches in the homeland. Besides the devout scholars of our own country who were present at Madras and will be in these groups, there will also be at least one from India, Japan, China, and Mexico. They

will visit Canada and the United States during February and March. Some of the dates in cities where our church people can attend are as follows and we urge that these dates be kept open so that ministers or others interested may attend:

Washington, D. C.,	February 7, 8
Philadelphia,	February 9, 10
Baltimore and Wilmington,	February 15-17
Detroit,	February 23, 24
Illinois and Chicago,	February 25-28
Grand Rapids,	March 2, 3
Phoenix and St. Louis,	March 5, 6
Los Angeles and Des Moines,	March 7, 8
San Francisco and Lincoln,	March 9, 10
Portland and Denver,	March 12, 13
Seattle and Kansas City	March 14, 15
Champaign, Ill.,	March 16, 17
Indianapolis,	March 19, 20
Cleveland,	March 21, 22
Minneapolis and Pittsburg,	March 26, 27
Richmond, Virginia,	March 30, 31

A few dates are uncertain, but the above are likely to prevail. These meetings we trust may be used of God to give light and leading for the church of Christ in her missionary task.

C. D. B.

The 1939 Junior Missionary Project

THIS is an announcement to the Juniors of the Church of the Brethren and to their leaders that the 1939 Junior Missionary Project is ready and on its way to you. The study is to be about India and the offerings will be in behalf of the children of India. India has always been a fascinating land and it still remains a land filled with intriguing sounds, sights and smells. Every junior boy and girl should find the subject of India intensely interesting.

The little leaflet, *The Wonderland of India*, explains the project and every member of a group should have one. It is free to all who ask for it. The *Opening Junior Program* has been sent to all leaders of former junior groups. In it are to be found eleven pages of helpful material telling about India. The study book is *Shera of the Punjab*, written by Irene Mason Harper, who is a missionary in India. The book is 50c. Then there is a little booklet called *How to Use*, 10c, based on the study book, which each leader should have because it is filled with helps for teaching. Because this booklet is so fine, it does not seem necessary to have outlines appearing in the GOSPEL MESSENGER and so the short outlines will not be published this year.

Order all these materials, as well as supplementary helps from the General Mission Board, Elgin, Illinois.

Elgin, Ill.

A. C. M.

Ping Ting Station Notes

BY MARTHA PARKER

The Hospital

Mrs. Pollock left on interfurlough and so I am trying to substitute for her while she is gone. The work is rather more than I can do and run a house and have kindergarten for children. So we have taken on two more Chinese nurses. We also took on some new helpers, but they are really more of a responsibility than a help for several months until they can really learn something. We do not have a regular training school now because of conditions here. But we are having some classes for the students who have stayed with us and for the helpers whom we have taken on in place of students.

Baby Ward Is Always Full

During the month of October our obstetric ward was unusually full. We had from six to twelve babies in the nursery all the time. We had three Cæsarean sections in October also, and several very hard deliveries. It is the big aim of our free obstetric clinics that the mothers should come earlier so that we have less of these very hard cases which come in late and badly infected. For though we can save the mother in most cases, we very often can not save the child.

Cod Liver Oil, Calcium, and Bean Milk

We had one woman come in with a four-month-old baby, who had osteomalacia, the disease that is so common here among women and nursing mothers, and which causes the deformities of the bones so that they can not give birth normally to their babies.

When this mother entered she could hardly sit up at all and moved around with a great amount of pain. Before she left the hospital she was able to stand and walk holding to the bed. Cod liver oil, calcium and good food are the cure. But too often the deformities are beyond help when we see them. Her baby weighed only seven pounds and four ounces at four months, but it started to gain immediately when the mother's milk was supplemented with goat's milk. Later we started the baby on bean milk which is so much cheaper, and which the parents can afford to buy.

Surgical and Medical Wards Filled

During the month of November our obstetrics has been less but our women's surgical and medical wards have been full. We always have at least one or two people in on relief it seems. The osteomalacia case above is on medical relief. Otherwise she would have suffered on at home and the baby probably would have died from lack of proper food. However, we try to have them all pay something on their medical bill if at all possible. The men's ward is not as busy this year as usual. There are less men here and it is hard for them to come in from the villages even for medical treatment.

"Doors Are Off Their Hinges"

Our evangelists say the people are more open than ever to the message of Christ and his love. And although we miss many opportunities because we are rushed with our work, yet we have opportunities as nurses that the evangelists do not have. One day a non-Christian woman wondered why we as nurses would be so patient and careful to the people who although in the hospital were really not demanding that much work of us. It gave the opportunity to tell what Christ does for us because of his love. A non-Christian girl cried bitterly because she did not know where her sister and brother-in-law were. She did not know whether they were alive or dead. We were glad we could comfort her and teach her that God could care for her and for them too no matter where they are.

Pray for Christ's Ministry

Pray for us that God may open our eyes to the opportunities around us and that he will cleanse and fill our hearts that we may be guided by him to witness daily in word and deed to sick bodies and needy sick souls.

Ping Ting, China.

News From China

BY F. H. CRUMPACKER

Evangelism at Ping Ting Chow

We have now been for a year under the new regime in our place. The work of the local church has gone on about as usual during this time. The attendance has been better

What to Pray For

Week of January 14-21

Since the year 1913 when Dr. Raymond and Dr. Laura Cottrell sailed for India, the medical work at Bulsar has been growing. The program of the doctors started in a small room near the Bulsar bungalow, but in a couple years there was need for a larger plant and so the medical bungalow was built and also a dispensary and the lines of rooms for patients. It would be interesting to know how many people have received help from the hands of our doctors and nurses at Bulsar during the intervening years. This service to the sick has proved a wonderful evangelistic agency for people have come and have been given help, and then have gone back home to testify in behalf of the blessings which they have received.

At the present time the Doctors Cottrell and Nurse Verna Blickenstaff are carrying on the medical work at Bulsar.

They can never call their time their own, for both night and day they minister to the needs of those who come for help. Missionaries who are ill also come for help. The hands of doctors and the hands of nurses are hands that serve. Their constant prayer may be expressed in these lines:

*"We need the comrade heart
That understands
And the warmth, the living warmth
Of human hands."*

Reader's left: Doctors A. R. and Laura Cottrell;
reader's right: Verna Blickenstaff, R. N.



than in previous years. The Christians have done a very good job of being faithful and witnessing to their neighbors.

Special Thanksgiving Service

At the end of October we held a Thanksgiving and a thank offering in the local church. We made a special effort to get in a good crowd. We probably had about 750, including children, at the Sunday service. The spirit of thankfulness was very fine. When it came time for the offering we were all happy for several came carrying pumpkins, onions, millet, while the large majority gave money. The offering was not large. The total was \$37.40 local currency. But when we look about us and see the hunger and squalor and poorly clad we think it was a very good offering after all.

A Testing Time

Seven of our members were imprisoned in the middle of June, one a deacon sixty-six years old. They were suspected of opposing the new government. They suffered severely in prison, and because they were true in their testimony, and because they had had no spirit of opposing the new government, they were released. They were confined for fifty-one days.

The church and all feel that they were released because even under pressure they stayed true and gave witness that they were Christians and acted like Christians. The church was much in prayer for them and was made stronger in prayer life because of this experience. From the very beginning the Ping Ting leaders have urged the membership to attend to the work of the church and leave political and military affairs to others. This we have done and the church is stronger for it.

During the entire year we have carried on an early morning prayer meeting and this is well attended. It is not limited to those living in the compound, but all are welcome.

A daily voluntary Bible class is held each afternoon and the interest continues to be good after an entire year. Many of the folks are making progress in a commendable way in their knowledge of the Bible.

The morning prayer service is led by the members and we try to get all to have a part. It is heartening to see young and old gladly take a part in this work of growth.

Sadness to All

Two of our young members from different families have mental trouble. China has no way of taking care of such cases and it is really pathetic to see these cases wandering around with no one to look after them. The hope for them is slim. Even their own people do not want them, and so life is certainly dark for them.

Membership

This is very difficult in times like these. About all we can do is to urge the members to be good witnesses wherever they are. From time to time we add such as we feel have a knowledge of the Bible that fits them for membership in the church. In the spring of this year we baptized 110 and now at the end of the year we will likely have a few more applicants. Almost daily we have folks coming and asking for membership. We urge them to attend the Bible classes and the regular church services. We ask them to leave off their idols and worship the good Father. We are happy to say that the reputation of the church is good.

Concerning Virginia Juniors

BY MRS. S. H. FLORA

Our Junior Missionary Project work here at Bassett, Virginia was concluded in November. We gave our closing program on the fourth Sunday night, Nov. 27. This pro-

gram took the place of the regular preaching service and I feel that it was really enjoyed by the congregation. I am hopeful that the teaching for peace and missions through the year will bring results not only with the junior group but with others who have come in touch with the work.

I'm sure the study of Ship East—Ship West, and Broken Guns and also about peace loving churches has been very interesting to the boys and girls. It has been a great help in my own life. I have learned as well as the group.

The Picture Map of the World was colored by some from our junior group during our vacation Bible school.

Our offering for this year was \$5.25. The junior group will greatly appreciate the little souvenir.

Bassett, Va.

Meadow Branch, Maryland, Aid Marks Anniversary

BY MRS. J. WALTER THOMAS

Regional Aid Director and District President of Women's Work

Meadow Branch Church of the Brethren was the scene of a most enjoyable gathering on Thursday, Dec. 1, when the Aid Society of the church met in honor of the tenth anniversary of their organization. Ten neighboring Aid Societies were invited and six of the societies invited were represented. The morning was spent quilting. The five quilts that were put into frames were completely surrounded by quilters numbering about sixty. The Meadow Branch Aid Society was represented by 53 members present, out of the 69 enrolled at this time.

During the morning, a beautiful bouquet of yellow chrysanthemums was presented to the society as an anniversary gift with best wishes from Mrs. Daniel Thomas of Frederick. At noon, a luncheon was served to about 110 present.

At 2 o'clock a program was given which was prepared by the president, Mrs. J. Walter Thomas, and the assistant superintendent, Mrs. Edward Crist. This was opened by all singing the "Aid" hymn, "Let the Beauty of Jesus Be Seen In Me," led by the society's chorister, Mrs. Anna Fritz. Bro. Levi Ziegler of Waynesboro, Pa., conducted the devotions. A quartet of active Aid Society members sang several selections. Readings on "The Ladies' Aid," were given by Miss Evelyn Brown and Miss Margaret Garner. The vice-president, Miss Rosa Geiman, read the minutes of the first Aid meeting held Nov. 21, 1928 at the home of Mrs. Howard Warehime with the following nine members present: Mrs. William E. Roop, Mrs. Fannie Beard, Mrs. Susie Geiman, Mrs. Annie Warehime, Mrs. Esther Harman, Miss Helen Beard, Mrs. Irene Lynn, Mrs. Linnie Young, and Mrs. J. Walter Thomas. At that time Sister Fannie Royer of Westminster met with us and it was through her that we organized. She gave us our first work and from that time until the present we have never been without work. During the ten years, the society has had but one president, Mrs. J. Walter Thomas; two secretaries, Mrs. George Devilbiss and Mrs. Arthur Naill; one superintendent, Mrs. Howard Warehime. They have taken in nearly \$3,000 and quilted about 250 quilts. During these years, the members remembered those in need and those who were sick.

The society has lost eight members by death during this interim. The Bro. Elmer Schildt, Rocky Ridge, gave a talk on what the Aid Society means to the church. The secretary, Mrs. Arthur Naill, read the report of the year of 1938 as follows: There were 52 all-day meetings; 50 night meet-

(Continued on Page 26)

HOME AND FAMILY

As Beneath the Stars I Stand

BY ORA W. GARBER

As beneath the stars I stand,
 Numberless as ocean's sand,
 Marv'ling at their glory,
 This star-spangled vault I see
 Shares a precious truth with me,
 Tells a wondrous story.

Back of every flaming sun
 Is the mind and hand of One
 Infinitely greater
 Holding all in his control.
 Rev'rently my wond'ring soul
 Worships the Creator.

Elkhart, Iowa.

She Knew What She Wanted

BY ADA C. SELL

Chapter III

"WHAT'S the idea, mother? Must this be tonight? The girl's weary now. Remember she arranged all the decorations today, and I heard Katie say she helped her a lot in the kitchen, getting the refreshments lined up."

"Yes, sir! Right now, and right here! Anne, you will decide before we go to sleep tonight what you are going to do!"

"Pardon me, mother!" ventured Mr. White. "Before we go to sleep?"

"Before I do, I assure you! I am positively done with being embarrassed by not having good answers to the questions folks put to me about you! You must decide on something!"

"Now, now, mother! Anne's our girl, and if she wants a rest, let her have it. I'm sure I love her around the house. At least, let's not make an issue of it tonight."

"Father, there is someone who loves me. Have I your permission to be in love?"

"Permission, my child! I'm sure you are old enough to understand love is not commandeered, dear! If you fall in love, you just do, that's all!"

"Father!" screamed Mrs. White, "you are too sentimental for any use! That, Anne? Never! Will you refrain from mentioning him in my presence? You have everything any girl could want, Anne! Everything! But that one thing I must refuse you. You can have nothing to do with that young man."

"Tut, tut, have I been sleeping these past months? Has my little curly-head fallen in love?" questioned Mr. White kindly as he pulled at a golden tendril, damp and clinging to Anne's hot forehead.

"Yes, father."

"In that case, mother—"

"No, sir! I tell you, he is poor! Anne can't have him!"

"Now, Maria, I was poor when you married me! Good night to both of you."

He kissed his wife and daughter and retired.

The rest of mamma's talk Anne only half heard. She had an idea. It pestered and pestered her.

But Anne knew what she wanted! As soon as she could escape, she went to her room, selected a plain but roomy suitcase, packed it, and slipped out the back way. As she took off her long evening frock she wondered if she'd ever wear one again.

She surely did know what she wanted!

The library was near at hand. Bill often studied there late; he wasn't really supposed to be there outside of hours, but the librarian was still working and allowed him.

Anne felt awkward, holding on to a suitcase when Bill turned the corner after he ran down the library steps.

"You! Going away?"

"Don't know where I'm going," admitted Anne in a very small voice.

"Why, what have we here? You mean to tell me you have your suitcase packed and don't know—"

"Well, if I did know I wouldn't have to tell you!" stormed Anne as she marched away. She'd go to Aunt Celia's—

Bill soon had hold of her arm.

"You'll tell me more than you have, girl! So you can just make up your mind on that score!"

"You can't let little girls get lost in the dark night," he teased her. By that time she was crying.

"Who cares where I go?"

"I do! Mighty much, too! If you won't tell me, we'll stay right here!"

"All right, then! I was going with you, I suppose, but now I won't! Bill Arnold, you're the biggest coward in ten countries! For months you've been in love with me, and made plain hints about it, but you won't come out like a man and say your say!"

"Sure, I love you, but I couldn't give you what you're used to having, not in clothes, or—"

"Candy, flowers, jewels, cars! I know the whole spiel, Bill Arnold! All right, go and fall in love all over again, for all I care!"

Anne tried to flounce away but couldn't.

"Anne, you mean—would you marry me anyway? Even if we would be poor for a long time?"

Bill's future hung on the answer. How roseate it could be, or how hopelessly dull.

"Yes!"

After the kiss that sealed their troth, Anne had her say.

"Bill, mother says I don't know what I want! But I do. It's you, and our home together, and children, and talking over books, and everything! And it will be a real Christian home, too! I know very well what I want! Bill, you do know now that a woman, a real one, will choose love on a small pay check. Yes, love in a plain little house, before wealth in a palace, without love. Father will understand us, but I don't know if mother ever will. But I can't help that."

"I'm sure she will feel all right some day, Anne!" said Bill confidently.

"Are you, Bill? Really?"

"Yes, darling, I've seen it happen before."

"Now for the license, huh?" added Bill roguishly. And Anne knew where to go after that. Together they started down the road to happiness.

Altoona, Pa.

The Sick and Suffering

BY ELIZABETH HOWE BRUBAKER

HEARING of a young woman confined to bed with a malignant disease I accepted an invitation to visit her. She greeted us with a cheerful countenance, with little trace of great suffering. Being asked whether the folks read to her she replied, "No, they do not have time." "Can you recall scripture verses that comfort you?" "No, I never memorized the Bible. It was always hard for me to memorize anything." What a challenge to store the mind and heart with helpful scripture verses! It meets the need of many who can not read when afflicted. The psalmist said: "Remember the word unto thy servant, upon which thou hast caused me to hope. This is my comfort in my affliction: for thy word hath quickened me" (Psa. 119: 49, 50). Truly nothing quickens like the Word of God. "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living" (Psa. 27: 13). "The Lord is my strength and my shield; my heart trusted in him and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise him" (Psa. 28: 7). Our friend accepted the short call of devotion and song with gratitude. The ministry of song can be a great blessing to the sick and suffering.

A sister of more than fourscore years lies helpless and in a suffering condition. She has had a life of rich Christian experience. Her face shines with the reflection of Christ himself. She is an illustration of 2 Cor. 3: 18: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit

of the Lord." It is said of an undertaker that he could tell by working upon the face of his charge whether or not the person had lived a Christian life. This true or not true, the Bible teaches that the Christian reflects the life of Christ and is changed into the same image.

Lottie Phillips was a girl in her teens in the Brooklyn Mission. She was a leader with the young people and her good influence is working still in the minds and hearts of those who knew her. If we can fire our boys and girls with unwavering consecration to God the matter of leadership will take care of itself. Lottie was passionately fond of her Bible. She spent many hours with me in Bible study. In personal work, and in making calls in homes she was my right-hand helper. With Bible in hand she could go into homes and be a real blessing to weary mothers and the afflicted. Her life was cut short and while she lay in the hospital her comforting Bible verse was: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8: 18). The message of Rom. 8 leading up to verse 18, prepares one to appreciate her chosen text, good to read and ponder daily. As Lottie lay in her casket with an open Bible resting on her body she was an inspiration reflecting the Christ life. Her pastor said in the funeral message: "Some older folks

Scars

BY CLARA WERTZ

What are those scars of yesterday,
And why these wounds today?
What is the lesson we may learn
To guide us on the way?

Perhaps it was a stumbling block
Along a wayside road
That made us fall, and bleeding lie
And crushed beneath the load.

It may have been a surgeon's knife
Which caused a pain to cease;
All hindrances must be removed
To find a real peace.

Some scars are caused by accident,
Or ways we do not know;
But all the scars we see today
Were wounds healed long ago.

Let me not gaze upon my wound,
But let it be concealed;
Then on the morrow I shall say:
"It is completely healed."

Our scars may be the marks of growth
As in an old oak tree;
So let our scars be milestones
To make our growth in thee.

Spencer, Ohio.

prefer the Old Testament and the younger prefer the New Testament, but Lottie loved the Bible from Genesis to Revelation." Said a gentleman of the audience, "When I am gone I would rather have those words said of me than any other of which I can think."

"Take time to be holy,
The world rushes on;
Spend much time in secret,
With Jesus alone;
By looking to Jesus,
Like him thou shalt be;
Thy friends in thy conduct,
His likeness shall see."

New Windsor, Md.

"Peter Prayers"

BY CHESTER E. SHULER

A "PETER prayer" is a prayer that has several definite characteristics: (a) it is brief, (b) it is definite, (c) it is fervent and sincere, (d) it is uttered in faith believing, and (e) it is answered—sometimes, like Peter's, *immediately*.

"I tell you, folks, I prayed a 'Peter prayer' when that auto crash seemed certain," a gentleman remarked recently. "And, like Peter's, it was answered *immediately*, and the crash averted by nothing save the hand of God."

Your Bible will relate a very stirring account of the original "Peter prayer." It's recorded in a few verses in the middle of Matthew 14. Peter, and others, saw the Lord Jesus walking on the sea; they were frightened and supposed he was a spirit or an apparition—so badly frightened, in fact, that they "cried out for fear."

But the gentle tones of the Lord Jesus Christ quickly allayed their fears. "Be of good cheer; it is I; be not afraid."

Peter became so much interested that he, too, wanted to walk on the sea. He asked the Lord to bid him come to him on the water.

"Come," was the reply.

At once Peter clambered down out of the ship and began walking on the water *to go to Jesus*. His intention was fine, and he actually walked.

But unbelief spoiled things, as it always does when it enters one's heart. Peter looked somewhere other than on Jesus—and saw the boisterous wind. He became afraid, and began to sink.

"Lord, save me!" was his prayer—the original "Peter prayer."

"And immediately" Jesus stretched forth his hand, caught Peter and saved him. "O thou of little faith, wherefore didst thou doubt?" was the gentle rebuke.

We pray "Peter prayers" even in 1939. But we don't pray them for "show," or because they sound

well. Sometimes they're not even audible, but they're very effective, as a rule.

"Prayer is the soul's sincere desire,
Unuttered or expressed."

Short, sincere and definite prayers are probably more often answered than our more lengthy ones, prayed in times of peace and contentment.

Remember to pray a "Peter prayer" today. It may be very helpful in a dozen ways.

Harrisburg, Pa.

Our Distinctive Doctrines

BY EDNA M. MADEIRA

IN THE GOSPEL MESSENGER of Jan. 11, 1936, Bro. Moore expressed a belief that a church paper should stress the distinctive doctrines of the church it represents. Is it not just as important, or more so, for our ministers to do likewise during regular and evangelistic services?

Those of our ministers who seldom mention our stand, giving scriptural reasons, on such subjects as temperance, including personal and social purity, taking up arms, nonconformity to the world, secret societies, divorce, going to law, taking oaths and others which perhaps are mentioned more frequently, are missing many a great opportunity. I am positive that many people in our audiences are ignorant of or at least are not well informed of our denomination's stand on all or some of these matters.

On one occasion I heard an evangelist flaying another denomination for not observing baptism the scriptural way. Certainly that was a most tactless procedure. Knocking individuals or other sects does not help to win souls; presentation of unadulterated New Testament truth does.

Harrisburg, Pa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

ONE of my neighbors has just given me a beautiful tribute for an "Old Order Brethren" family in our community. The father, it seems, bought a car and he himself drove it up to the Lawrence Conference. Furthermore, according to testimonial evidence, the whole family thoroughly enjoyed both the program and the fellowship, and have decided to send their children to high school, then college.

Some of the older Brethren who can remember this sister denomination fifty years ago will find in these incidents concrete evidence of progress in the coming of the kingdom of God.

New York, N. Y.

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By J. D. Reber, Cleveland, Ohio

Perhaps the greatest need in the Christian church, at this moment, is a living revelation of Christlike living, originating spontaneously out of inner qualities of life which have been developed through personal experience with the living Christ. This is the only way Jesus attempted to control and enrich life. Detailed rules for conduct were not a part of his program. "Ye must be born again," was his method. Being born was not being introduced to a fetish with magical power of transformation. Being born again meant knowing and appreciating God as Jesus revealed him—a God of love and compassion, creative Good Will, Father of all men; understanding and appreciating man as Jesus understood and appreciated him—a being, though sinful, possessing the possibility of becoming a son of God. Even the worst of sinners was worth dying for. And finally, being born again meant dedicating one's life to living the Christlike way.

What Makes a Good Minister?

By Merlin Shull, Elgin, Illinois

Early in 1938 a questionnaire was mailed to our ministers. Four questions were asked. They were:

1. Will you please list in order of importance ten needs of ministers?
2. Will you please list in order of importance suggestions that you think the General Boards should do to help you in serving the church?
3. List in order of importance the major difficulties the church is facing today in your community.
4. What shall be the emphasis of the church today to make it more effective?

Four hundred and thirty-three ministers answered the question concerning their needs. Nearly everyone named a vital Christian experience as being of first importance. Each minister had his own way of expressing the idea; such as, consecration, called of God, Holy Spirit-filled, men of prayer and a strong devotional life. A number mentioned several phases of the spiritual life. A deeper spiritual life and Christian experience were mentioned a total of 215 times. Consecration was mentioned 135 times. This strong emphasis on the spiritual life is a tribute to our ministers.

Our ministers are Biblical in that they place love for folks in second place. Lover of souls and a passion for souls were used 198 times. This spirit of devotion to humanity was expressed in a number of ways. Forty-eight said a minister should be sacrificial. Sixty-five used either the expression, a sympathetic heart, or sympathy. Thirty spoke of the necessity of friendliness.

The value of mental training and equipment ranked high. One hundred and ninety-six said: "A minister needs an adequate education." One hundred and twenty-four stressed Bible knowledge. Forty-nine urged a seminary training.

The answers reveal a need of better co-operation and financial support by the laity. Many are unable to give the attention to the church they would love to give. Two hundred and one said the minister needs an adequate support.

A retirement fund or pensions, help in getting to Conferences and money to buy books, were frequently mentioned.

The ministers feel strongly that a capable and sympathetic wife is a great blessing.

Desirable character traits received much emphasis. Space forbids listing all of them. The ones most frequently mentioned are: a good mixer, executive ability, a student, balanced or pleasing personality, common sense, enthusiasm, courage, humility, sincerity, vision, integrity, knowledge of men and loyalty.

In our next report we will give a summary of the answers to the second question.

Ministry to Nonresident Members

The Interest Grows

The ministry to nonresident members becomes more interesting each week. We are hearing of more pastors who are making vital contributions to this work. Harper S. Will of Wenatchee Valley, Wash., recently visited with his members at the new Coulee Dam. He traveled two hundred miles to minister to the fourteen members living there. That was a lovely thing to do and it must have been greatly appreciated.

Bro. Ralph Hatton, pastor at Omaha and field worker for Nebraska, has been exceptionally active in securing and sending the names of nonresidents from the churches.

Bro. Robert Byrd, Junior, W. Va., another field worker, says: "I trust that you are getting the list of nonresident members of the other churches of the district. If not, please refer to me and I will get as much of the information as I possibly can."

Interest Grows Among the Nonresidents

A number have taken advantage of the special offer to new subscribers to the Gospel Messenger. Others have sent contributions for the world wide program of the church. Many give fine testimony to the opportunities for service. It is evident that many of our isolated members put to shame many members of our local churches in their loyalty to the church and in their service to God and man.

Dr. Frank J. Wright, professor of Geology at Denison University, writes: "Delighted with the idea of a special service to enlist the interest and support of nonresident members."

William M. Smith, sends an order for the Gospel Messenger and says: "I am interested in the literature of the Brethren."

Ed. Spengler, Bristol, Va., orders the Messenger and says: "We are grateful for this great work."

Estella Taylor, Glasgow, Mont., sends a nice offering for world wide missions and writes: "I am endeavoring to lift Jesus up before the world, locally through the Baptists and Church of God."

Another writes: "We have been isolated from our denomination for sixteen years."

Mrs. J. T. Edminster says: "We are working with a union Sunday school. I teach the young people's class, Bro. Edminster preaches every other Sunday." They live at Winlock, Wash., R. 2.

Brother and Sister Clair A. Sampson say: "We received your greetings and bulletin and wish to express our appreciation to those who make these good things possible."

ADULT CHRISTIAN WORKERS

The Missionary Church

IV. Paying the Price

Acts 21: 27, 28

Sunday, January 29

I. Making Missions the Great First Work of the Church.

Paul's passion to share Christ with others (See Acts 26: 16-23; Acts 21: 10-14; Rom. 15: 22-29; Acts 26: 32).

What may be said concerning the missionary passion of the average church member today? Why are they as they are? What is the remedy? What will you do about it? Are more missionary sermons needed? More mission study among all age groups, including adults?

II. Being Unashamed of Christ and His Gospel.

The Jews despised the gospel, calling it weakness. The Greeks laughed at it, calling it foolishness. Paul preached Christ the Son of God, crucified and resurrected. And he preached in the temples, synagogues and before governors and kings in Jerusalem and Rome (Rom. 1: 16; 2 Tim. 1: 12; Acts 26: 2; Acts 28: 23-31; Mark 8: 38).

At what points in modern life is it difficult for Christians to be unashamed of Christ and his righteousness? Before dictators? Militarists? Materialists? The immoral? The worldly? The selfish? The lukewarm and half-hearted church members?

III. Suffering for Christ.

Review Paul's sufferings—

In Jerusalem (Acts 21: 27-23).

On the sea (Acts 27).

At Rome (Acts 28).

Before governors and kings (Acts 24-26).

Recount modern examples of suffering for Christ.

Consider the average church member in the light of Mark 8: 31-38. Also 2 Cor. 11: 23-33.

WOMEN'S WORK

Call for Clothing for Spain

BY ANETTA C. MOW

Secretary of National Women's Work and of the Relief Committee

Women's Work is making a call for clothing to be sent to Spain. The need for clothing in war-torn Spain continues. Clothing should reach Spain yet this winter. This will be possible if the women of our churches prepare their parcel of clothing immediately and send it in.

It is believed that many women in the Church of the Brethren will be glad to send warm, winter clothing to the destitute people of Spain. (If it would be possible to send clothing to China, we would ask that shipments be made there also, but as yet the way has not opened.)

The Council of Women's Work in co-operation with the Relief Committee presents the following plan: It is requested that the women living east of the Rocky Mountains send parcels of warm and clean clothing addressed to the college in their own region. For example: All those living in the McPherson College area will send their parcels to Women's Work, Church of the Brethren, % McPherson College, McPherson, Kans. In the Juniata College area parcels should be sent to: Women's Work, Church of the Brethren, % of Juniata College, Huntingdon, Pa. Those living in the Bridgewater College region will address their parcels to Women's Work, Church of the Brethren, % Bridgewater College, Bridgewater, Va. Those living in the North Manchester College region will send to Church of the

Brethren, % North Manchester College, North Manchester, Ind. But the suggestion is made that since Elizabethtown College is so near to Philadelphia the members living in this territory address their parcels direct to American Friends Service Committee Storeroom, 1515 Cherry St. Philadelphia, Pa. (Elizabethtown College responded kindly to the plan and would be very willing to receive the parcels and ship them on to Philadelphia, but because of the short distance between the two places, it seems wiser to ask that the shipments be made direct to Philadelphia.)

Labels have been provided for each church group. These labels are to be sent out to the local churches by your District Secretary-Treasurer in the first week of January along with the District and Local blanks. However, if some local church fails to receive a label, it can address its own parcel correctly, sending it to the college in its own territory.

It has been most encouraging to have the colleges respond so willingly promising to become regional centers to which the parcels may be sent. At these college centers the parcels will be collected and packed into boxes and then shipped by freight C. O. D. to Philadelphia. In Philadelphia the clothing will be assorted, packed and loaded on to the ships sailing for Spain. This is done in co-operation with the Friends Committee.

Special attention is called to the type of clothing sent. Let every article be clean and good enough to give the better part of a year's wear. It may be a patched garment, but be sure the patch is sewed on. The clothing should be warm and good for winter wear. It is requested that no thin, flimsy clothes be placed in the parcels. Silk stockings are not wanted. Now and then a cake of soap might be placed inside a pocket. A few shoes may be sent but they must be definitely good.

Our church wishes to keep its good name. We want to be noted for careful consideration and honor even in the matter of sending clothing to a needy and sick people far away. Let the garments be practical and have enough wear in them to pay for the expense of sending them. Winter is already on in Spain and so it is imperative that the clothing should be sent as soon as possible. (It would be fine if the women west of the Rocky Mountains might help in this project but the distances seem so great that it scarcely seems feasible to ship parcels from the western coast to the eastern coast.)

CHILDREN'S DEPARTMENT

Children and Giving

By Mary Grace Martin, Elgin, Illinois

Many people feel that children are so absorbed with "getting" at Christmas that they can not enjoy "giving." Those who work with children may doubt this. The trouble is that we adults who plan programs do not provide for the children enough opportunities for them to practice giving. We shower them with petty gifts until they are so confused with their interests and desires that nothing seems to satisfy. One gift is scarcely opened until eyes turn to look for another.

The joy of getting is fleeting yet easy to cultivate, and the church school has helped sometimes to cultivate it. We pass out boxes of candy to cradle roll babies who would choke on it were they to try to eat it. We train small children to look for candy from the church school even though their homes amply supply them. We train them to look for attendance rewards by giving books and diplomas or other gifts. They easily learn to get, but we do not as easily train them to give intelligently. How, then, may we help them to give cheerfully of their own?

1. Make clear a need. The need may be that of the local church as well as of mission stations, relief work or community needs. The use of pictures and factual information help to make such needs clear and to arouse attitudes of sympathy for those in need.

2. Allow the children to help meet the need in ways they may suggest. Let them discuss how this may best be done. Since children have little money of their own it is often possible for them to share other gifts such as food, clothing, games or something that they made. Filling a friendship suitcase for needy children in Spain is an experience enjoyed by children and offers good training in giving.

3. See that the gifts are used for the specific purposes in mind. Show them the receipt from the church treasurer or the General Mission Board for their special contributions by your church. It helps to keep the interest in giving.

4. Recognize the contributions of children. A note in the church bulletin or the Sunday-school paper telling of their activities in giving or what the group did to help meet a certain need, is encouraging not only to the givers but to those who read about the giving of these children.

In these ways church school leaders may help children to give more intelligently.

MEN'S WORK

Men's Work in Southwestern Kansas

By R. E. Mohler, McPherson, Kansas

On the evening of Dec. 3 the men of adjoining churches met for the first inter-church men's meeting that has been held in this district. The meeting was held at the Darlow church, ten miles south of Hutchinson. Forty-seven men were present representing five churches. The evening program consisted of a banquet, music and addresses by Brethren Clinton Weber of Hutchinson and R. E. Mohler of McPherson. Sunday morning, Dec. 4, the men were largely responsible for the services, both Sunday school and church. Dr. Burton Metzler brought the morning message. Dinner was served at the church for all. Following the dinner a business session was held where plans were made for advancing the program of Men's Work in the district. Bro. H. E. Clark of Wichita, district director, was responsible for planning the meeting. All present pronounced the meeting a success and voted that similar meetings should be held in the future.

Meadow Branch, Maryland, Aid Marks Anniversary

(Continued From Page 20)

ings, and 11 extra meetings, with an average attendance of 15; there were 19 quilts and comforts quilted, from which was received \$202.25, besides other handwork done with a total of \$474.02 taken in during the whole year. They paid out to Home Missions, \$108.11, and also donated \$165 to the church building fund. The president or representative of the visiting societies represented responded with short talks as follows: Long Green Valley, represented by Mrs. Anna Southard; Waynesboro, Mrs. Zeigler; Rocky Ridge, Mrs. Elsie Eigenbrode; Pipe Creek, Mrs. Ida Englar; Westminster, Mrs. Anna Royer.

Mrs. Ida Schildt, Thurmont, the district aid director, gave a short talk on the "Aid Work." The collection at this meeting was given toward the donation of \$100 which the Aid Society has made up as an extra anniversary gift from this year's work to be donated toward the building fund of the church. Bro. William E. Roop gave a short talk and offered the closing prayer.

Westminster, Md.

CORRESPONDENCE

THE MEANING OF LIFE

"My life is like an autumn leaf
That trembles in the moon's pale ray,
Its hold is frail; its date is brief,
Restless and soon to pass away."

We fail to appreciate life's meaning when we sigh of its brevity. Glorious should be the waiting for the coming of our Savior and for hearing him say: "Well done, thou good and faithful servant, enter thou into the joys of the Lord" (Matt. 25: 23). May we be found watching and praying for his benediction in that hour when we individually must hear his call.

"Sir, we would see Jesus," said certain Greeks (John 12: 21). One of the old singers of Israel sang, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psa. 42: 1). Our souls have a yearning for God so strong that at times we long to lay down the burdens of this world and go to dwell with God. But he knows best, and tells us that the time is not yet.

When the wise men saw Jesus, they saw God the Savior of the world fashioned in like manner as they and we are—only holier. The Child was to be our Father forever through eternity, therefore Isa. 8: 17: "I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him." "Lead us, O Lord, in the path of righteousness for his name's sake, that we may behold the glory of God." "He that abideth in love, abideth in God and God abideth in him."

Mrs. Maude E. Springer.

Morrill, Kans.

A LOVE FEAST IN THE DESERT

San Bernardino County is the largest county in the United States, having an area of 20,175 square miles. It is bounded on the east by Arizona, on the north by Nevada and extends into the heart of California as far as Riverside County. Its area exceeds that of any of the following states: Connecticut, Delaware, Maryland, Massachusetts, New Hampshire, New Jersey, Rhode Island, or Vermont. The greatest portion of the county is unsettled and undeveloped, much of it being mountainous and desert in character. There are many towns and communities but few are large enough to be classified as cities. Our mission church in San Bernardino is the only Church of the Brethren in this vast county.

About thirty miles north of the city of San Bernardino, on the edge of the great Mohave Desert, is the cheerful little home of Sister Amanda Brown. Some eight miles farther on lives Bro. Thompson. Their main occupation is raising bees, and many times our church here has been helped financially by their freewill contributions of honey. Sister Brown has fruit and nut trees around her home, and they have their own milk, eggs and garden, literally making the desert bloom. Bro. Thompson does some mining too. There are neighbors within a mile or two, but looking out across the ever fascinating desert not a building is to be seen. Because our members are isolated out there away from the church the members of the adult Bible class in San Bernardino planned a day of fellowship with them, in Sister Brown's home. The quiet, cheerful, victorious character of Sister Brown is always an inspiration to me.

On Sunday, Nov. 20, we left San Bernardino at the close of the morning services and traveled by automobile out through Cajon Pass and Horsethief Canyon to Sister Brown's home. One car went by Bro. Thompson's and

These are the members of the adult Bible class in the San Bernardino church, California, who visited in Sister Amanda Brown's home where a love feast was also held. Sister Brown is the second woman from the reader's left. Bro. Thompson stands at the extreme right. At the extreme left is Bro. S. J. Miller and next to him in the rear row, stands Bro. Wm. Platt.



brought him along. A bountiful potluck dinner was spread and fifteen adults and one boy gathered around the long table and enjoyed eating with these friends. After dinner

we enjoyed looking around, taking pictures and visiting.

Two former San Bernardino pastors, Brethren Wm. Platt and S. J. Miller, were with us for the day. Later in the afternoon these two conducted a love feast service for us. There in the living room six men and eight women humbly washed one another's feet and shared in the love feast. As we looked around the room we were made to think of the early days of the west when many a good Christian pioneer's home was made God's house, and the few gathered there to worship and commune with God. As the last rays of the afternoon sun changed the desert from gold to blue-gray and tinted the distant mountain range a rose-pink, God seemed very near indeed, as we communed with him.

Night comes quickly on the desert. The fellowship of the day went with us as good-bys were said. We arrived back in San Bernardino in time for the evening services, feeling that we have met with God out on the great Mohave Desert in a truly Christian home. It is our desire to meet with our isolated members again soon.

"The wilderness and the solitary place shall be glad, . . .
And the desert shall rejoice, and blossom as the rose.
It shall blossom abundantly
And rejoice even with joy and singing. . . .
They shall see the glory of the Lord,
And the excellency of our God" (Isa. 35:1, 2).

San Bernardino, Calif.

Mrs. Freda Ries.

THE PASSING OF BROTHER IRA MELVIN ZIEGLER

Bro. Ira Melvin Ziegler was born Jan. 25, 1870, in Whitley County, Indiana. He died in the Regina hospital Oct. 31, 1938. Bro. Ziegler's health had been failing the last few years. He underwent two operations, but died of pneumonia.

Bro. Ziegler was united in marriage with Sister Nellie Ann Wilhelm Dec. 5, 1895. To them were born twelve children, six sons and six daughters. Sister Ziegler and one daughter preceded him in death.

Bro. Ziegler and family lived in North Dakota several years before coming to Canada in 1911, when they located near Vidora in Saskatchewan. It was here that Bro. Ziegler was chosen to the ministry. He was an earnest preacher and Bible student, serving the church at Vidora for a number of years. He also served as pastor of the Red Cliff church, Red Cliff, Alta., for several years.

He was loved and esteemed by his people because of his faithfulness in teaching and preaching the Word, his kindly disposition, his work in connection with the Red Cross and in numerous ways. Because Brethren ministers lived so far away his funeral services were in charge of a Norwegian

minister in his community. He was laid to rest in the cemetery by the side of his wife. His loving children, grandchildren and many friends mourn his departure.

Arrowwood, Alta., Canada.

J. H. Brubaker.

THE DRY CAUSE

In these days of drunken driving we have to wonder what has become of the dry forces of our country. Everybody knows that since repeal the public is fast taking a backward step that will result in increased drunkenness.

Talk about the revenue gained from the liquor business! What does that amount to as compared with the evils of drink? There is no sum of money that can make a wrong thing right. Our country will be filled with habitual drunkards, our penitentiaries and asylums filled to overflowing.

There was a time when the old saloon was looked down upon by the majority of people. Those who wished to hold the respect of society would not patronize it. Now they today call saloons "beer parlors," which sounds better, but a more appropriate name would be "hell traps."

I wish all the people who have at heart the welfare of our country, would demand submission to a vote of the people of the United States in a general election, the question as to whether the liquor business should be allowed to continue the ruination of our supposed civilization.

Every paper for the year 1939 ought to contain articles for the dry cause and editors ought to expose all the evil results of drunkenness.

I am now 82 years of age and know full well that my earthly pilgrimage is about completed, but above everything else I wish to live long enough to see our country "bone dry." This can be accomplished only by our dry forces putting forth an effort to submit the question to a general vote of the people.

Our penitentiaries are now filled to overflowing. Liquor is the major cause of crime. Judge Ring says that in the United States there is an average of a murder every 26 minutes, a major crime every 22 seconds, and a crime of some sort every 2 seconds.

Our highways are not safe for sober people because of drunken drivers. In Iowa from 1935 to 1938 drunken driving increased over 40%. There is but one way to prevent this and that is to keep liquor away from the drinkers. There is no sense in giving people liquor to get drunk on and then punish them for being drunk.

Let us hear more from those who have at heart the welfare of our rising generation.

South English, Iowa.

S. B. Wenger.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Elliott-Lemler.—By the undersigned on Dec. 24, 1938, in the home of the bride's parents, Mr. and Mrs. Earl C. Lemler, in Marshall County, Ind., Arden E. Elliott, son of Harley E. Elliott, and Helen M. Lemler.—N. H. Miller, Bourbon, Ind.

Flora-Ebersole.—In the La Verne church, Dec. 9, by the undersigned, Melvin Flora and Olwene Ebersole, both of La Verne, Calif.—Galen K. Walker, Hermosa Beach, Calif.

King-Small.—By the undersigned, at the parsonage, Dec. 25, 1938, Robert E. King of Manhattan, Kans., and Jenny Rae Small of Summerfield, Kans. At home at 711 N. Juliette St., Manhattan, Kans.—J. A. Strohm, Beattie, Kans.

FALLEN ASLEEP

Berkepile, Nellie, was born near the Mt. Pleasant Church of the Brethren, Marshall County, Ind., in 1880, and passed away in the Warsaw hospital on Dec. 18, 1938. She spent most of her life in this community. She attended the Mt. Pleasant Sunday school and church and later united with the U. B. church where she was a very active worker. Funeral services were conducted by the writer in the Mt. Pleasant church, with burial in the cemetery near by.—N. H. Miller, Bourbon, Ind.

Daugherty, Bro. John A., died Dec. 10, 1938, several hours after receiving injuries in an automobile accident. He was the son of Sid and Christianna Daugherty, and was born near Bristol, Ind., Oct. 10, 1867. He was united in marriage on Oct. 9, 1889, to Mary Krise, who preceded him in death on May 18, 1938. They united with the church on Dec. 19, 1913, and remained faithful. Surviving are one brother, two sons, three daughters, fourteen grandchildren and five great-grandchildren. Funeral services were held at the Osceola church by Eld. Earl Nusbaum of Wakarusa, assisted by Eld. Ervin Weaver of North Liberty and his pastor, the undersigned. Burial in the Osceola cemetery.—Paul C. Lantis, Elkhart, Ind.

Holsinger, Layton P., died at his home near Tenth Legion, Va., Dec. 26, 1938, at the age of 35 years and 10 months. He was a member of the Unity congregation. Surviving are his wife, five children, parents, five brothers and four sisters. The funeral service was held from the Fairview church, near Endless Caverns, in charge of the writer, assisted by elders J. D. Huffman and J. S. Roller. Interment in the Fairview cemetery.—Samuel D. Lindsay, Timberville, Va.

Huber, Anna M., daughter of William and Ella Rouse, was born in Clark County, Ohio, May 3, 1891, and died at the St. Elizabeth hospital, Dayton, Ohio, Dec. 17, 1938. She was united in marriage to Albert Cushman in 1911. This union was blessed with one daughter and one son. The father was killed by lightning June 23, 1917, and the daughter passed away Oct. 4, 1929. On June 27, 1919, Mrs. Cushman became the wife of William H. Huber, and to them were born one son and one daughter. The son died in infancy. When about fifteen years of age Anna became a member of the Church of the Brethren and remained faithful. She enjoyed her Christian experience, being especially fond of prayer meetings. She had great faith in the anointing service and took advantage of the blessings thus afforded during her last illness. She leaves her husband, one son, one daughter, three brothers and one sister. Funeral services were held at the East Dayton church by the writer. Interment at West Charleston.—Hugh Cloppert, Dayton, Ohio.

Joliott, Sister Eliza, was born Jan. 17, 1856, and died Dec. 9, 1938. She was the wife of Bro. Frank Joliott, deacon, who preceded her in death. She was a faithful church attendant as long as she was able. She suffered for many years, but was very patient. We shall miss her smiles and good advice. Funeral services were held in the Methodist church at Harrison by Eld. B. B. Garber. Interment in the adjoining cemetery.—Nora B. Crickenberger, Crimora, Va.

Kline, Sallie Racer, died Dec. 19, 1938, at her home near Broadway, Va., after an illness of three weeks, at the age of 74 years and 19 days. Death was due to pneumonia. She was the daughter of the late J. A. and Martha Racer of Luray, Va. She united with the Church of the Brethren April 5, 1890, and lived a consistent Christian life. Her husband preceded her in death in August of 1936. Surviving are two brothers, one sister and a foster son. The funeral service was held from the Linville Creek church, with the writer and Eld. A. J. Fitzwater officiating. Burial was made in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Merkey, Jacob R., son of Isaac Merkey, was born in McPherson County, Kans., Oct. 31, 1891, and departed this life May 4, 1938. He came with his parents to Washita County, Okla., in 1895 where he resided until the time of his departure. He accepted Christ as his Savior and united with the Church of the Brethren in 1912. He found expression for his experience in the capacity of deacon's office, and in the teaching of the Men's Bible class. Bro. Merkey was especially interested in music. On Aug. 22, 1917, he was married to Blanche McKinney. Six children were born to this union, all surviving. Fu-

neral services were conducted at the Washita church by the undersigned, being assisted by Bro. W. M. Hubbard of Pampa, Texas. Interment was made in the Washita cemetery.—Oscar R. Fike, Cordell, Okla.

Mohler, Zela F., daughter of the late George and Mary Hawse Ritchie, died at her home in the Cherry Grove section near Broadway, Va., on Dec. 21, 1938, at the age of 63 years. She was a member of the Greenmount congregation. Surviving are her husband, a daughter, a son, three grandchildren and three brothers. Funeral service was held from the Mt. Zion church, Greenmount congregation, with her pastor, Bro. I. C. Senger, officiating, assisted by the writer and Bro. A. J. Fitzwater. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Munter, Esther Isabelle, was born to Mr. and Mrs. Ole Solberg, Feb. 8, 1915, and departed this life Dec. 16, 1938, after a brief illness. She was married Feb. 24, 1934, to Leonard Munter of this community. One son was born to this union. In August of this year she and her husband united with the Barnum Church of the Brethren. She served the Sunday school as teacher of the primary class. She leaves her devoted husband, her son, her parents, three uncles, five aunts and many other relatives and friends. Funeral services were conducted by the undersigned at the Barnum church, with burial in the Sandy Lake cemetery.—O. E. Stern, Barnum, Minn.

Quesenberry, Eva Jane, was born near Willis, Va., Jan. 20, 1842, and died Dec. 20, 1938, at Lodi, Calif. She became a member of the Church of the Brethren at the age of fifteen, and remained faithful. To live for over eighty years in the service of the Master was not thought a burdensome task, but a privilege and joy to the end. Her husband preceded her in death forty years ago. There were eight children, four surviving. She also leaves twenty-two grandchildren, forty-two great-grandchildren, eleven great-great-grandchildren, besides many friends. Funeral services were conducted at Modesto, Calif., by the undersigned, assisted by Eld. J. W. Deardorff, with burial at Glendale, Ariz.—Jno. R. Peters, Waterford, Calif.

Runion, Lydia, wife of M. R. Runion, died at her home five miles west of Timberville, Va., on Dec. 25, 1938, at the age of 52 years, following several weeks' illness. She was a member of the Mt. Olivet Church of the Brethren. Surviving are her husband, six children, one sister and five brothers. Funeral services were conducted in the Mt. Olivet church near Timberville, with Eld. John T. Glick officiating, assisted by the writer. Interment in the Andes cemetery near the church.—Samuel D. Lindsay, Timberville, Va.

Siple, Samuel Jeremiah, was born in Lehigh County, Pa., July 18, 1853, and died Dec. 20, 1938. Most of his life was spent in Indiana. He was married to Lauretta Hufford in 1883. There were ten children, four of whom, with their mother, have preceded him in death. Besides the six who are left, there are eight grandchildren and two great-grandchildren. He was a member of the Church of the Brethren since 1935. Funeral services were conducted by the writer, with burial in the Moss cemetery.—Ray E. Zook, Flora, Ind.

Wollet, Bro. Harry G., retired employee of the Bethlehem Steel Company, died Nov. 3 at his home in Lemoyne, Pa. He was sixty-six years old. He is survived by his widow, Mrs. Lulu Wollet, two sons, a daughter, one brother, two sisters and seven grandchildren. Funeral services were held Nov. 7 in the Church of the Brethren of which he was a member. Bro. J. E. Whitacre officiated, assisted by Bro. Lewis H. Brumbaugh. Burial was made at Boiling Springs.—Mrs. E. M. Byrem, Camp Hill, Pa.

Zeigler, Mrs. Amanda Deardorff, widow of Samuel Zeigler of York, Pa., passed away Dec. 5, following a two weeks' illness of pneumonia. She was aged 75 years, 9 months and 21 days. She was a member of the church for many years and attended church whenever possible. She is survived by two sons, five daughters, three brothers, three sisters, thirty-one grandchildren, four great-grandchildren and many other relatives and friends. Funeral services were conducted at the Mummert church by the writer, her pastor, and Daniel Bowser. Interment in the Mummert cemetery.—S. S. Blough, York, Pa.

CHURCH NEWS

CALIFORNIA

Hemet.—The work here has been progressing under the direction of Brother and Sister John H. Price. Much interest is shown by the fine group of junior and senior high school young people. This group, directed by Sister Owen W. Gibbel, provides excellent choir numbers for us. Bro. Isaac B. Gibbel teaches their Sunday-school class. The B. Y. P. D. is led by Bro. Price and the undersigned. A younger children's department has recently been formed under the supervision of Sister Price. This department brings us special numbers occasionally. During our pastor's vacation our young people took charge of the evening services in a very commendable manner. A number of special days have been observed. A program was given on the effect of cigarette smoking. An excellent program may be arranged by obtaining the leaflets, books and the film, The Truth About the Cigarette, provided by our General Board of Christian Education. We also distributed literature in our schools. The principal of our grammar school requested copies of The Cigarette as a Physician Sees It. He also asked about good films on the effect of liquor. It might be an excellent idea if films on these two subjects would be prepared in co-operation with public schools. Messenger day was recently observed. The importance of the church paper in the home

and to the brotherhood was presented by Eld. Samuel E. Yoder. Every Brethren home should take the Messenger regularly.—Mrs. Dean L. Yoder, Hemet, Calif., Dec. 22.

Inglewood.—Mr. Pierce, a teacher in the Los Angeles schools and a member of the Adventist church, gave a good temperance talk to the Sunday school. Nov. 21 the young people held an ice cream social, with the proceeds going to the church for their expenses. Dec. 4 we had guest day, with a fellowship dinner. Bro. A. P. Becker of Nampa, Idaho, was the guest speaker. Brother and Sister G. K. Walker of Hermosa Beach were also dinner guests. In the afternoon we held our council. Dec. 18 a father was baptized and in the evening the choir and belpers rendered a cantata, *The Star of the East*. Dec. 22 the children gave their Christmas program of recitations and songs. Bro. R. C. Hollinger gave a short talk and presented Brother and Sister Deeter a purse which the Sunday school had raised for them. A treat was given to the children. We had a white gift service, the proceeds going to some unfortunate families and to the children's orphanage in Los Angeles. Some silverware was given to the church by an unknown donor. Dec. 10 the Dorcas Society held a food sale. Our Sunday-school average attendance for the last quarter was ninety one. Four letters of membership were received. Brother and Sister Deeter made and presented a guest book to the church. We welcome all who can to worship with us and register in our guest book.—Mrs. Asa E. Thomas, Inglewood, Calif., Dec. 27.

La Verne.—We observed a most inspiring Christmas season, with three programs at the church. On Dec. 18 the adult choir rendered the nativity portions of Handel's Messiah, directed by Robert Walker. On Dec. 21 the junior choir, assisted by the intermediate girls' chorus and a pageant cast, rendered the cantata, *The Wondrous Story*, directed by Mrs. A. J. Beckner. On Christmas morning the entire Sunday school, with the exception of the cradle roll department, met in the church for a special program, with each department contributing a number. An offering of \$56.02 was received for China and Spain neutral relief work. Seven babies were consecrated at this service. On Sunday evening the high school and college age Christian Endeavor Societies went carol singing and the Junior League went to the home of Mr. and Mrs. Jonathan Frantz, temporary shut-ins, and put on a short program. On Dec. 11 the La Verne College young people conducted a vesper service in the church, sponsored by Ada McCune, music director of the Y. W. C. A. A singsgiving followed the evening church service at the home of Pres. C. Ernest Davis. As a token of appreciation of their wonderful pastoral and teaching ministry and labor of love in general among us, each Sunday-school class presented a special gift to Brother and Sister D. W. Kurtz, in addition to the usual Christmas greeting cards and messages. A number of the Sunday-school groups have responded very appreciably to the pastor's promotion program and a number of new families have been brought into the church attendance family. The primary and junior departments have been especially active. At the beginning of this new year we launch an evangelistic campaign and already some have stated that they want to be baptized. The evangelistic program is expected to be climaxed at Easter time with a special ingathering.—Grace Hileman Miller, La Verne, Calif., Dec. 26.

COLORADO

Wiley.—Brother and Sister G. G. Canfield ably conducted a two weeks' series of meetings, beginning Nov. 20. Nine were baptized. Two of these were adults and the rest were juniors. On Dec. 18 a bride and another junior were baptized. Our homecoming was held Oct. 23. Attendance was good. Roy Miller of Rocky Ford gave the morning address and the afternoon address was given by R. B. Baum of Denver. On Nov. 13 we had a special service for the older folks. This was followed by a dinner for them at the home of Brother and Sister O. E. Messamer. In the afternoon Grandma Burns, ninety-three years old, sang an old gospel song. The Aid had their fall bazaar, clearing a nice sum. There was an exchange of gifts at the December meeting. The women gave Mrs. Messamer a housecoat. We intend to organize a Gospel Messenger club soon. The young people plan to sing carols on Christmas Eve. On Christmas Day there will be some songs by the children in the forenoon, and in the evening a program of songs. The children will receive treats. Dec. 29 is the date set for our fourth quarterly birthday dinner.—Naomi Fasnacht, Wiley, Colo., Dec. 23.

ILLINOIS

Chicago, First.—We are enjoying the holiday season, with special messages each Sunday by the pastor, and wonderful musical services by the choir, directed by Prof. A. F. Brightbill. The choir brought us Handel's Messiah on Dec. 18, with the assistance of some of the outstanding soloists of Chicagoland. We met in council Dec. 14 and adopted the church budget for the coming year. Bro. W. W. Slaubaugh was chosen elder, with Elgin S. Moyer as associate elder. Christmas Day was observed, with special services in the morning and evening. At the morning service Bro. Horst brought us an inspirational message, *The Supreme Gift Exchange*. The choir sang several appropriate anthems and in the evening the pageant, *Why the Chimes Rang*, was presented by the choir and members of the First church and Bethany. Our wish for all God's children is that they may enjoy a very happy and prosperous New Year with us, and that his kingdom may grow in the hearts of all men, women and children.—Ray S. Dean, Forest Park, Ill., Dec. 27.

Sterling.—The work here is progressing under the leadership of Brother and Sister Kenneth C. Bechtel who have been with us for four months. Interest is increasing. On Sept. 11 an installation

service was conducted for our pastor by Bro. John Heckman, our elder. In the evening reports were given by our delegates to district conference at Mt. Morris. We had a reception to welcome our pastor and his family on Sept. 23. Our Sunday-school teachers and officers were installed at an impressive service on Sept. 25. Rally day was observed on Oct. 2, at which time a short program was given by the children. In the evening slides of our girls' schools in foreign lands were shown. The women served dinner to the eighty-five men who assisted in the dismantling of the Rock Creek church. Our love feast was well attended on Oct. 16. A father and son banquet was held Nov. 10, with Bro. Foster Statler of Mt. Morris as speaker. Interesting and profitable programs during the fall have included a radio broadcast on Christian Pioneers, a candlelighting service, programs on temperance and peace, a home mission playlet entitled *In Perfect Peace*, an evening service devoted to good literature with Bro. O. A. Fackler of the Sterling Union Schools as speaker, slides of Hymns and Their Authors, and a program on *The Good Shepherd*. On Nov. 12 the mothers' chorus of the Union Schools contributed a program of song. A service was held on Thanksgiving morning. A picnic supper and appropriate program was enjoyed by the entire church on Dec. 22. Christmas Day was well observed with a program by the children in the morning and a play, *And There Were Shepherds*, by the young people. White gifts were presented at the evening service. Bro. Bechtel and a number of the young people attended the B. Y. P. D. rally at Lanark. Our B. Y. P. D. is doing nicely. The young married people have recently purchased a piano for the parsonage. The Women's Work is interested in several mission projects and also the local projects. A sale of handmade articles was held just before Christmas. We are looking forward to our evangelistic meetings to be held Jan. 5-20 with Brother and Sister Oliver Austin as evangelists.—Helen Hoak Eikenberry, Sterling, Ill., Dec. 28.

INDIANA

Bethany.—We met in council Dec. 1. We have changed our Sunday-school year to begin in October. Bro. Paul Warstler will be our superintendent until next October. Dec. 4 a peace program was given. One of our ministers, A. E. Clem, who was hurt in an automobile accident seven weeks ago was able to come to church Sunday morning. Nov. 20 Sister Homer Burke of Africa brought interesting messages.—Mrs. Bertha B. Weybright, Syracuse, Ind., Dec. 20.

Loon Creek.—We had our harvest meeting in a morning service one Sunday in October. Oct. 12 we had a harvest supper and program which was well attended. A missionary offering was taken. The ladies are having a doughnut, chicken soup and pie sale in Huntington once a month. They are looking forward to starting an improvement fund. Nov. 4 we lost one of our faithful workers, Sister Sarah Heaston. We feel the loss very much. Nov. 14 we had a father and son get-together meeting and refreshments were served. Tom Wheeler, editor of the *Farmer's Guide*, and Mr. Connelly, the county agent, were the speakers. At our last council three letters were granted and five received. The pastors in the county are exchanging pulpits every two weeks on Sunday evenings. Dec. 21 we had a Christmas play, *A Child Shall Lead Them*. A Christmas missionary offering was received. We are having increased attendance under the leadership of Bro. John Eberly, our pastor.—Mrs. Ella Bowman, Huntington, Ind., Dec. 29.

Mexico.—The young people's cabinet met in our church on Dec. 4. On Dec. 8 the men organized a Men's Work group. Visitors were present from Flora, Liberty Mills and Manchester churches. On Dec. 10 the Middle Indiana workers' conference was held at the Mexico church. We held our council on Dec. 1 and Bro. Walter Balsbaugh was re-elected elder. Since this council two have been received by baptism. The Ladies' Aid sent clothing to Chicago for the needy. The primary children are planning a program for Christmas night. Bro. Frank Fisher's condition remains about the same.—Mrs. Ernest Fisher, Mexico, Ind., Dec. 24.

Pleasant Dale.—At our last council church officers were elected. Our pastor, Bro. Russell Weller, was retained as elder. Bro. Fred Adler is treasurer; Bro. Joe Baumgartner, clerk; the writer, Messenger agent and correspondent. We hope to be able to get the Messenger in many of the homes. On Nov. 10 our father and son banquet was held, and ninety five enjoyed the fellowship supper and splendid talks given by Clay Syler and Lloyd Hoff. Our Thanksgiving service was held in the evening, with a good attendance. The offering amounted to \$32.53. Sister Homer Burke was with us on Nov. 27 and told us of many experiences at Lassa, Nigeria, Africa. Our Aid Society met in the home of Mr. and Mrs. Dean Byerly for the last meeting of the year. We were very busy during the year helping the needy and unfortunate. Attendance has been very good. At the last meeting there were fifty seven present when the capsule friends were revealed and gifts were exchanged.—Victoria Stoneburner, Decatur, Ind., Dec. 22.

KANSAS

Larned.—We enjoyed a McPherson College program Dec. 10, with Robert Fox as chairman of the program. McPherson College Forty-Five Years Ago was discussed by Mrs. Lydia Horning. The different phases of the support of the college were made clear by Ora Martin. Joyce Snowberger told of the Social Life of the College. The Educational Values were discussed by Daniel Zook. Nellie Collins gave some of her most vivid memories of college life. A piano solo was given by Alma Beth Fox. The ladies' mission circle contributed \$25 for the membership fee for the college. Bro. I. C. Snavely of Carleton, Nebr., will begin union evangelistic meetings Jan. 8 at the

Methodist church, with the Brethren and Mennonite churches co-operating.—Mrs. Ruth H. Brown, Larned, Kans., Dec. 27.

North Solomon.—Our love feast was held Nov. 26. Brethren Lewis Naylor and Frank Wagner of Covert and Geo. Merkey of Winona and their families were present. We were grateful to Miss Gladys Shank, another visitor, for a special number in song. During the evening service Bro. Dale Lerew was called to the deacon's office and was installed. Brethren Frank Wagner and Lewis Naylor officiated. We held our council Dec. 11, and officers were re-elected for another year. Our young people and the Methodist young people hold union services on Sunday evenings, with Bro. McDaniel as sponsor.—Mrs. John Moyer, Harlan, Kans., Dec. 25.

MARYLAND

Longmeadow.—Since our council in August the trustees and willing helpers started the project of remodeling the interior of the church. The project included decorating the church, laying a new floor, purchasing a piano and installing new heating equipment. On Oct. 16 we had our rededication service. Bro. Levi Ziegler preached for us and Prof. P. L. Huffaker of Hagerstown, Md., gave a talk on church music and instrumental music. An appreciative audience listened to special music by Hagerstown and Longmeadow. The love feast was held on Oct. 29, D. R. Petre officiating. At Thanksgiving time the members gave food to the poor. The young people are having good attendance at their meetings. They are using the book, *Studies in Doctrine and Devotion*, by Kurtz, Blough and Ellis. They had a pound party in November. On Christmas Eve the young people went caroling at twelve different homes. They discussed some points on the standard used by the Southeastern Region. The other departments of the church are also doing good work. Bro. John T. Glick of Bridgewater, Va., held our revival. Attendance was good. He brought soul-inspiring sermons each evening. Four were added to our membership, one being baptized before the meeting.—Genevieve Rowland, Hagerstown, Md., Dec. 27.

MICHIGAN

Battle Creek.—Oct. 9 we had consecration services led by our pastor. Oct. 30 Bro. R. D. Bowman, president of Bethany Biblical Seminary, brought a wonderful message on Victorious Living. It was also rally day and the attendance was 140. Oct. 29 the young people raised \$36 at their Mexican supper. Nov. 4-6 we held a joint Bible institute, with Bro. A. F. Brightbill in charge of the Bible hour and the music. Bro. Wm. Beahm gave the missionary address each afternoon. Nov. 13 we were privileged to have Lieutenant Governor Dickenson with us. He gave a talk on the progress of the Anti-Saloon League. Nov. 20 Sister Ruth Glessner had charge of the missionary program. Thanksgiving services were held at the church, with Bro. Harold Porter as leader. Our council met Dec. 10. Bro. David Ensign's license to preach was renewed for one year. Bro. Townsend resigned as elder and Bro. Herman Peters of Lansing was elected to fill the vacancy. The men and women's Bible class held their business meeting and Christmas party at Bro. Mallott's home on Dec. 16. Refreshments and exchange of gifts followed the business session. We have been privileged to have two young men from Manchester College preach for us. They are Bro. David Ensign and Robert Ebey. Bro. Elmer Leckrone of Grass Lake, Mich., also preached for us recently. Dec. 24 a Christmas play was given by the young people. Sunday morning a white gift service was held, the offering to be given for foreign missions.—Florence Snow, Battle Creek, Mich., Dec. 28.

MISSOURI

Shelby County.—Sept. 25 we held our love feast. Our pastor, Bro. Gish, preached the examination sermon in the morning and officiated at the evening service. We were represented by two delegates and seven others at our district meeting at Plattsburg. We had our Thanksgiving service Sunday morning preceding Thanksgiving, and an offering was received for Spanish relief. Dec. 4 we observed McPherson College day. Talks were given by Mrs. Grace Miles and J. M. Carney, alumni of the college, and the pastor. At the close of the service an effort was made to raise our quota for the college. Our Women's Work group enjoyed a profitable afternoon in the home of Mrs. W. O. Beach Dec. 14. Sister Gish had charge of the program of music, readings and prayer. Christmas gifts were presented. Earlier in the fall the group held a food sale at Leonard which netted around eight dollars. A Christmas program was presented Dec. 18. The children gave a short pageant portraying the First Christmas Story. A pantomime, *Why the Chimes Rang*, with music and hymn pantomimes were features of the program. Christmas Day we enjoyed a visit from Brother and Sister Willie Keller and daughters, Vergie and Bonnie, former members of this place but now living in Iowa. We also enjoyed having with us during the Christmas season Clifford Folger, one of our boys who now has a position in Chicago. The writer and family who have been living sixteen miles from the church for the past ten years are looking forward to spring when we will locate within four miles of the church. We hope the Christmas season has been a great spiritual blessing to all.—Mrs. Iva Carney, Novelty, Mo., Dec. 27.

OHIO

Donnels Creek.—Nov. 27 we had an all-day homecoming service, with basket dinner. The occasion marked the rededication of the church. Bro. Roy B. Teach of Brookville delivered the principal address. Bro. Teach remained with us for a two weeks' evangelistic campaign. His

messages were clear and concise, appealing to youth as well as the aged. Sister R. F. Flory was in charge of the music. Special songs were graciously supplied by neighboring churches. Interest and attendance were good. Five were added to the church by baptism. Our communion was held on Oct. 29, with Bro. John H. Good of Springfield officiating. We appreciated the presence of many friends from near-by churches. Aug. 24 the church was privileged to hear an illustrated lecture by Sister Edith Drescher on *The People and Customs of Mexico*. Many of the pictures were taken by Sister Drescher while a student in the University of Mexico. At our council on Dec. 20 our pastor, Bro. R. F. Flory, was retained as elder. It was gratifying to learn that the church is free from debt. The Aid Society received a total of \$337.47 during the year. From this fund our quota of \$47.50 was paid to the Women's Work fund. Two suitcases were sent to Spain. Other items were purchased including carpet for the church. It is our desire that the coming year may be one of still greater achievements.—Edith Woodard, New Carlisle, Ohio, Dec. 27.

Eversole.—On Oct. 31 our revival began, with Bro. Chas. Essick of Circleville, Ohio, as the evangelist. Our attendance was good and we appreciated delegations from the neighboring churches. Three were received by letter, five by baptism and one awaits baptism. Grandmother Susanna Diehl attended every service during the revival. She is eighty-four years old and is blind. On Dec. 14 the Sunshine Sisters met at her home and spent the day. The Aid Society sent a box of clothing to the mission at Constance, Ky., at Christmas time. We have Sunday night services on the second and fourth Sundays of each month. During the winter months our prayer meetings will be held in the homes. We are having a program on Christmas night. On Dec. 7 Bro. John Root was elected elder; G. W. Shock, clerk; Emerson Shock, treasurer; Perry Diehl, Messenger agent; the writer, correspondent.—Anna M. Landis, Brookville, Ohio, Dec. 20.

Oakland.—Dec. 5 Bro. J. O. Winger of North Manchester, Ind., began a two weeks' revival. Bro. Winger preached the Word with power, giving inspiration to large crowds each evening. On Dec. 13 the Manchester quartet was with us and gave several numbers. This added much to our meetings. Our pastor and Bro. Winger visited in many homes. At the close of the meeting twenty two were baptized and others await the rite. Our Sunday school continues to increase in number under the leadership of our superintendent, Chester George. Our Christmas program will be given by our children and young people on Christmas evening. At the close a white gift service will be observed for world wide missions.—Mrs. Wm. Toman, Gettysburg, Ohio, Dec. 24.

OKLAHOMA

Guthrie.—We met in council Dec. 18, and Bro. Edwin Groff of Edmond, Okla., was elected as elder; Brethren John Lehman, L. M. Dodd and N. S. Huston, trustees; Sisters Lizzie Lehman and Ruth Huston, advisory board; Ruth Huston, treasurer; Mrs. C. L. Mohler, clerk and Messenger agent and correspondent. Our Thanksgiving offering amounted to \$8.25. Christmas offering amounted to \$10.62. We are few in number but try to keep up the work of the Lord. We meet every Sunday afternoon at 2:30 for Sunday school and preaching and at 7 P. M. for Bible study, with preaching at 8 P. M. Sister Bertha Boggs is acting as our pastor. She is working hard, making house to house visits and preaching two sermons each Sunday.—Mrs. C. L. Mohler, Guthrie, Okla., Dec. 27.

PENNSYLVANIA

Harrisburg.—Nov. 2 four were received by baptism and four have been received by letter since that date. Nov. 6 we observed the love feast. Our assistant elder, Bro. G. N. Falkenstein, officiated. Our Men's Work group sponsored a father and son banquet on Nov. 15. Nov. 20 a group of volunteers from Elizabethtown College presented a program. Nov. 10 our women were well represented at the district Women's Work meeting at Mechanic Grove, and those who attended brought home much enthusiasm for Women's Work. Nov. 24 the Men's Work sponsored a Thanksgiving service. Our pastor, Bro. Brumbaugh, delivered a challenging sermon. An offering was received for home missions. Nov. 27 was observed as building fund Sunday. The offerings taken at the services of worship, combined with the contributions of the various organizations of the church made possible the application of \$400 on our church indebtedness. Dec. 9 the Brumbaughs were blessed by the birth of a baby girl. Dec. 25 the children rendered a program. The committee in charge included Sisters Sallie C. Schaffner, Kathryn J. Byrem and Hilda Gibbel. This was followed by the consecration of infants and a Christmas sermon by the pastor. In the evening our young people rendered a cantata. Bro. R. L. Fyock directed the cantata. Dec. 7 prayer meetings were held by bands of workers in the homes of our shut-ins and aged. Dec. 14 slide pictures of the nativity were shown. The five churches of our section of the city co-operated in the observance of the week of prayer. Our services are well attended and interest is splendid. Our young people sponsored a harvest service the last of November. They recently forwarded apparel and a contribution for Spanish relief. A watch-night service will be observed Dec. 31. The first hour will consist of a song fest, featuring hymns originated by members of our denomination. The second hour will be used to present lantern slides of *The Other Wise Man*. The third hour will be given to the plans and objectives for the year of 1939.—Mrs. E. M. Byrem, Camp Hill, Pa., Dec. 26.

West Conestoga.—Oct. 9 Bro. Roy Forney of East Petersburg

preached at Middle Creek. Oct. 26, 27 our love feast was held at the Middle Creek house. Ministering brethren present were: David Snader, Nathan Martin, Edward Keeny, William Zabler, Christian Gible, Otho Winger, J. F. Graybill, returned missionary, and Michael Kurtz who officiated. Bro. I. E. Oberholtzer, returned missionary from China, gave a talk on Chinese sufferers Nov. 20. An offering of \$100 was received for China. Thanksgiving services were held at the Middle Creek house. Bro. George Wolf of Akron delivered the sermon. An offering was received for missions. Bro. Ben Stauffer of Chiques conducted our revival at the Middle Creek house, beginning Nov. 27. His sermons were uplifting and inspiring. Six made a decision for Christ. The B. Y. P. D. rendered a Christmas program Dec. 18.—Amanda Weaver, Lititz, Pa., Dec. 27.

VIRGINIA

Pleasant Hill.—The outside of the church was painted in the spring of 1938. Annual church visit was made in September, followed by a church council Sept. 24. Decided to get an oilstove and a smaller kettle and to sell the old kettle. We used the brick of the old kitchen flue to build a wall under the kitchen. Labor for building the wall was donated. There has been much freewill work done on the cemetery and church grounds by members of the church and many others who are interested. Eld. B. B. Garber will make a plot of the cemetery in the near future so lots will be available. Officers for the Sunday school and church were elected. A series of meetings were held, with good attendance. Bro. S. A. Harley, pastor of the Middle River church, was the evangelist. Eleven were baptized. The meeting closed with a love feast. Fifty two communed. The interior of the church has been papered and the ceiling and woodwork painted. The pulpit furniture was refinished and the seats will be refinished in the spring. The Aid Society paid for the material. A few interested parties gave their time and talents. We are soliciting money to get carpet for the church. We will put carpet over all the floor if we can raise enough money.—Nora B. Crickenberger, Crimora, Va., Dec. 27.

WISCONSIN

Stanley.—We met in council Dec. 13 and Bro. D. D. Funderburg was elected as elder for another year; Bro. L. E. Edwards, trustee and member of ministerial committee; Sister Elsie Richards, clerk; Sister Ada Miller, member of finance committee; Bro. William Flora, treasurer; the writer, Messenger agent and correspondent. The church treasurer reported a small balance in the treasury. He also reported on the penny-a-day project by the young people to pay off the debt on the parsonage. Of the \$400 that remained to be paid, \$201 has already been paid. Our young people are to be commended for their excellent work. They also responded nobly when the call was made for help on painting the church. Two letters of membership were read at this meeting and two were baptized since our last report. We held our love feast Oct. 21, with thirty four surrounding the Lord's tables. On Oct. 30 Bro. John Heckman of Polo, Ill., was with us and gave an excellent sermon. On Christmas evening the Sunday school gave a program. An offering of \$14.60 was lifted for world wide missions. The Sunday school uses the offerings on the third Sunday of each month for missions.—Mrs. Jacob Winkler, Stanley, Wis., Dec. 27.

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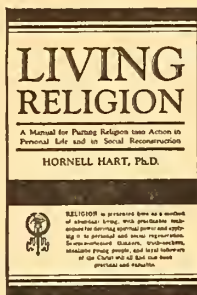
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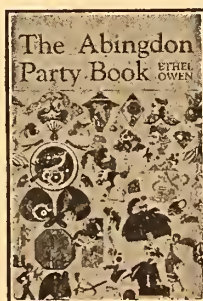
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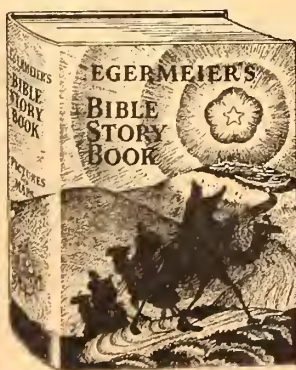
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GOSPEL MESSENGER

Vol. 88

Elgin, Ill., January 21, 1939

No. 3

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HOW TO GET THE MOST FROM YOUR MESSENGER

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4. **Boost** for the Messenger, and especially for the club plan, since this is one effective way to get your Gospel Messenger in more and more Brethren homes where it can be read. The Messenger now goes into more than twenty thousand Brethren homes. As many more such homes should be taking it. Read, lend, clip and boost for your Gospel Messenger!

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Ill., January 21, 1939

No. 3

EDITORIAL

Adorning the Doctrine

PERHAPS you never heard of John Bakewell. Neither had I until the other day when a statement said to have been recorded on his tombstone fell under my eye. The inscription, cut into that stone nearly two hundred years ago, was: "He adorned the doctrine of God our Savior eighty years." Which was precisely what a great Christian leader nearly two thousand years ago requested his spiritual son Titus to tell the people to do.

Isn't it a charming idea? It means making the doctrine of God beautiful, for that's what you do with anything when you adorn it. That is what adornment is for. It is a beautifying process, and if that man Bakewell made a great Christian doctrine look beautiful for fourscore years, his memory should be cherished very tenderly.

So many of us can't do that or for some reason don't. We can analyze doctrine to pieces and argue about it with such ferocity that it looks anything but beautiful. Adorning it is really very simple when you once get the idea. You just renew the mind with it so that the life is transformed through loving service to your brothers in need. In that way you make your life beautiful and that makes the doctrine beautiful.

Romans twelve is very fine on this point if you care to go into the subject seriously.

E. F.

Your Day of Opportunity

If you can remember less difficult times you may also remember quiet days on which you felt it would be wonderful to live in an age of change and opportunity. Think what must have been stirring in men's minds and hearts when Columbus discovered two continents and Magellan sailed around the world. Those were the days for adventuring souls!

But then, if you had lived in that time you might have been just one more of those dreaming of some other day of opportunity. You might have been think-

ing of how wonderful it would have been to live when Rome was in her glory. Even the great of those times were not as happy or successful as they appear after a few centuries have obscured their shortcomings or difficulties. It should be remembered that Columbus did not realize he had discovered a world containing two new continents. As for Magellan, his bones probably lie scattered somewhere on obscure Mactan..

Which brings us to the point, that you who have longed for your day of opportunity now have it—and in terms quite as baffling as anything that perplexed our forefathers. Your present is a real day for those who would do great things. The pertinent question is as to whether we can realize its possibilities and measure up to its opportunities. Do not dream of the days when, for you have a chance to do your best in the greater now.

H. A. B.

The Social Worth of Character

CHARACTER is the aggregate of the distinctive mental and moral qualities of an individual or a nation. It is understood to apply in the good sense unless otherwise indicated. That is, a man of character is a good man. He is one who is industrious, upright, neighborly.

A convenient check on the worth of character from the standpoint of the individual is to see what difference it makes financially. Suppose two men are in need of a loan. The one is hard-working and honest. He keeps his word. The other is lazy and not too reliable. The first could probably get a character loan in a pinch. It would be harder, perhaps impossible for the second. Thus it must be clear that character has worth which can be measured in terms of dollars and cents.

But we intended to say something about the social worth of character—or the value of character from the standpoint of a group or nation. Consider the dilemma of business when men can not be trusted. It is upon the basis that men will keep their word that transactions are made whether between individuals in a community or between business houses thousands of miles

apart. The extension of credit is dependent upon character, upon faith in the integrity of others.

Of course, what is true within our land is also true for international trade. What a mess things immediately get into from a business standpoint when even one important nation ignores or repudiates obligations! Commerce in the modern sense and on the present-day scale is dependent upon confidence, and confidence rests on character.

But decline in national character quality involves more than business losses, with consequent unemployment, hard times and perhaps a widespread depression. With these losses there come additional costs. At least this is typical of the situation at present. With national integrity at such a low ebb that governments do not trust each other, there is pressure to arm, adding this sheer waste to all the other costs that follow the breakdown of international trade. Then does character have social worth? We submit that it is the foundation stone for social organization—that men can not live and work together without character. From this it follows that social organization can advance only as integrity increases. Need we add that the chief need of our times is character—for good old-fashioned honesty?

H. A. B.

Dogma and Truth

DOGMA is that which is held as an established opinion, a definite and authoritative tenet. As time goes by and additional facts are obtained or better understood it is evident that the established opinion of one age may or may not conform to reality, or truth.

Thus the Declaration of Independence states: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." However, increasing exception is being taken to the first part of this statement, "that all men are created equal." A little observation immediately suggests that the *all* must be qualified, for if biology teaches anything it is that "all men are created unequal."

What seems like flat contradiction is softened somewhat if one restores the historical context of the statement called in question. It was made in an era when the common man had come into a position where he could assert and dare to defend his worth as an individual. Against a background of kings who claimed to rule by divine right it was and is self-evident that there should be an evening up, that there is a sense in which all men are equal.

One should also read through to the end of the sentence quoted from the Declaration of Independence. The Revolutionary fathers went on to speak of certain inalienable rights, to say "that among these are life, liberty and the pursuit of happiness." Thus if

their conception of equality was chiefly in the realm of rights, is it not self-evident to us also that men should be treated as equals?

But why this little venture into the twilight land between dogma and truth? Most of all to say that dogmas seemingly discredited, when taken in the light of their historical and larger contexts, are often still essentially true. This is the truth within emerging truth to which one can hold and so maintain poise and faith.

H. A. B.

Making Interested Managers

ILLUSTRATIVE of a great truth which has been receiving some emphasis in these columns and needs much more, Benson Y. Landis said in a recent issue of *Information Service*: "A co-operative . . . is democracy at work. Rather, considering actual experience, co-operatives are potential democracies. Managers uninterested in democracy can considerably thwart the democratic process."

And how they can! Uninterested managers can thwart the success of any enterprise. If you think of organizing something to promote a great ideal we would recommend managers interested in that ideal. Suppose the ideal is more brotherliness, more golden rule in business relations, more concern for each other's welfare. The movement will succeed better if the leaders and managers really believe in brotherliness and mutual concern.

Notice that the second sentence in the quotation corrects the slight inaccuracy in the first. That was possible because Mr. Landis considered "actual experience," a mark of great wisdom on his part. That showed him that these co-operative endeavors, so noble in conception and aim, were not sure thing democracies. They were opportunities, especially favorable opportunities, for the practice of democracy. To what extent the possibility was realized depended on the attitude of the managers.

Right here is where churchmen like you and me figure in this business. It is our responsibility to furnish the managers, that is, men and women who are sincerely sympathetic with the brotherhood ideal. Good management calls for other mental assets too, intelligence and executive ability, but the chief cause of disappointment in this field is a shortage in spiritual qualifications. The church is challenged to supply this lack.

We all know men and women of the right sort, truly devoted to the co-operative ideal. But there are not enough, not nearly enough, to go round. We must make more, a great many more. What worthier project can you think of, one more fitted to set tingling every ounce of red blood in you, than making managers for all the guilds and societies and what not ways of trying to live like Christian brothers?

E. F.

THE GENERAL FORUM

To a Deserted Church

BY MILDRED JEFFERY

Lonely, deserted Christ's church!
 Where are the people tonight?
 Why are the benches empty
 With no one to guard faith's light?
 Who silenced the voice of the singers?
 Does the organ no longer need play?
 Who fastened the doors with a padlock,
 And sent all the people away?
 Did some one write out an edict
 Or issue a closing ban?
 Was it voted by legislature,
 Or shut by an act of some man?
 Or did the people themselves just scatter,
 And how was their leave-taking done?
 Did they stop coming by families,
 Or stay away one by one?
 God—keep us about thy business,
 In prayer, and in searching thy Word—
 In willing and faithful service,
 Till the sound of Christ's footstep is heard!

Hawthorne, Calif.

Are Revivals Necessary?

BY CLAUDE HARSHBARGER

THERE is a wide difference of opinion among Christians—even among preachers—as to the value of revivals. Some express doubts as to the permanence of the work of revivals. Some look with disfavor upon all seasons of revival, calling them "religious spasms."

Some fear that converts professing religion under the influences that attend a religious awakening may grow lukewarm and be harder to reach than they were before.

It must be admitted that one who "backslides," so to speak, may be more difficult to reclaim, than he was to gain before he made a profession of religion. But this is a risk that must be taken, no matter under what circumstances one is converted.

Another objection is that a change of heart is a serious matter and ought to take place under quiet and sobering influences.

It is true that some may be hastened into the acceptance of Christ without fully realizing the far-reaching consequences of the decision, but it is impossible to divest life of its emotional side or to eliminate the experiences that force rapid thinking and sudden conclusions. Emotion is as much a part of man as the power to reason, for, "Out of the heart are the issues of life."

Many of the turning points in life are reached amid excitement or result from abnormal experiences; this

may be true of any decision and is often true of the most important resolves that man makes. Now it requires but a moment for the making of a decision, whether it be to steal, to kill, to ruin a life, or to say, "I will arise and go to my Father."

It would be an unkind God who would make sin easy and repentance difficult. Sincere conversion and a permanent change in life often come as the result of some tragic experience, like the death of a parent or child or life companion—sometimes as the result of experiences like those through which the prodigal son passed.

No just objection can be made to any method that results in bringing one into communion with the Almighty, but for every person led into the church by purely intellectual processes many are won by the appeals to the heart which are more earnest and sustain in times of revivals than during the ordinary exercises of the church.

In like manner the objections against the employment of evangelists may be classified. Some are made to all evangelists—these are answered in the answer to objection to revivals; some are made to the methods employed by revivalists. When sincere, these should be definitely stated and considered on their merits.

Those who believe in revivals ought to be the first to purge the revival of anything objectionable. Evangelists are human beings and are liable to err, and allowance must be made for honest differences of opinion.

But all other objections are more easily dealt with than objections to particular evangelists. Judgments differ so widely in regard to persons that discussion of such differences is usually fruitless. Men who devote their entire time to evangelistic work acquire an effectiveness which is scarcely possible among those who are occupied in preparing a multitude of sermons on a multitude of subjects. The evangelist can concentrate his energies upon large themes—the channel is deep because narrow—and, besides, he gathers illustrations from one revival that can be used in other revivals. The specialist has his place in religion as well as in business.

How should an evangelist for a particular community be selected? By agreement among those who are responsible for the selection, each recognizing the right of the majority to decide where unanimity is not possible. There is no more excuse for obstinacy and self-will among church members than among the members of business corporations. Spirituality is not always measured by positiveness of opinion; it may be measured by willingness to make concessions in the interest of harmony and the public weal.

Is the revival a legitimate part of the church's work? History gives an affirmative answer; revivals have added tremendously to the number of members and to the effectiveness of church work from the day of Pentecost down to the present time.

Is a revival needed now? Yes, there is scarcely a community that is not in need of active, earnest, co-operative evangelistic effort. Special meetings bring within the reach of the gospel those who do not attend regular services.

God's vineyard is large and there is work enough for pastor and evangelist, for preacher and layman, for men, women and children. All should unite for the advancement of the kingdom.

Ladoga, Ind.

The American Bible Society

BY M. C. SWIGART

Representing the Church of the Brethren

THE American Bible Society met on Nov. 30, 1938, for its annual meeting with the Advisory Board made up of representatives of the various denominations that contribute to the work of the society. This year there were forty-five denominations represented by forty-six representatives—the largest in the history of the society, showing the increased interest in the work by the various churches. There were in the group: nine secretaries of conferences; nine presidents of conventions; twelve pastors of churches; four bishops of churches; two editors of religious journals; three treasurers of synods and churches; one stated clerk of a denomination; one rector of a church; one dean of religious education; one member of Friends meeting; one member of a budget commission of general conference.

The American Bible Society is a missionary society whose sole object is to promote circulation of the Scriptures without note or comment. It is the sole American National and International society organized for this purpose and one of the oldest missionary societies in America. It is one of the chief factors in making the Bible the least expensive and most available book in the world.

It is nonsectarian, receiving contributions from individuals and churches of many denominations, and welcoming the aid of all who share its purpose. The entire Bible has been translated into 176 languages and portions of it into over 800 additional tongues and dialects or a total of 1,008. The 1,000th language into which the Gospel of John was translated is the Sakata. John 1:1 in that language reads: "Ito Nda neke ako ya Nda neke, ole Nzamb ya Nda neke; Nzambi."

In the long years of its history since its institution in 1816 the American Bible Society has placed in circulation a total of over 276,000,000 copies of scripture. In

city, town and hamlet, in every continent, distribution is going on under the direction of the society's "The field is the world." There are over one hundred thousand blind persons in the United States, many of whom turn hopefully to reading for pleasure and inspiration. Books in any of the "embossed" systems suitable for their use are very expensive because of costly and complex manufacturing processes. The American Bible Society provides Scriptures for the blind in twenty-five languages and systems at an astonishingly low cost. In over a century of this service it has issued 125,591 such volumes. The graciousness of such a ministry—hard to estimate—leads many persons living in darkness to a new appreciation of the words of Jesus: "I am the Light of the world." "Forty years long have I loved the Word of God—I feel the blessed pages under my hand with special thankfulness." So wrote Helen Keller to the society on the receipt of the twenty volumes which make up her "embossed" Bible.

This year a new book, "The Book of a Thousand Tongues," was given to the world by one of the secretaries who has two tasks to perform—the supervision of the preparation of missionary versions of the Bible, and the distribution of the Scriptures in foreign lands. The goal is that every man shall hear in his own tongue the mighty works of God.

In 239 languages the Gospel of St. Matthew has been the first publication; in 236, St. Mark; in 123, St. Luke; in 117, St. John. But the Gospel of St. Mark appears the most frequently in the list of languages in which at least a Gospel has been printed, and therefore has appeared in more languages than any other book of the Bible. More copies of the Gospel of St. John however, have been published than of any other book in the Bible; it is therefore the most extensively printed book in the world. The first translation of the Bible was the Old Testament into Greek in the third century B. C. known as the Septuagint. The first translation of the New Testament was Syriac and Latin and perhaps Coptic, before A. D. 200. The Bible is the most widely circulated book in the world. Though read by more people, in more languages than any other book, and despite its widespread use, the Bible is unknown to millions.

There are many languages and dialects into which it has not yet been translated, or in which, though translated, it has not yet been produced in printed form. There are countless homes where it is not familiar. There are millions of hearts in which it is not enshrined. There are thousands with sightless eyes who are denied its comforting message, except as those with a will to help, have provided its pages in raised characters to be read by touch. The Bible, or some portion of it, appears in a new language as often as once every five weeks. To hundreds of millions the best known book in the world is still unknown.

During a recent five-year period the society distributed an average of 10,822,489 volumes annually in almost 300 languages. Countries in which the A. B. S. publishes the Scriptures in addition to the United States, include Shanghai, China; Tokyo, Japan; Manila, P. I.; Bangkok, Siam; Vienna, Austria; Beirut, Syria; and Cairo, Egypt. The society has large Bible houses of its own in Rio de Janeiro, Brazil; South America; Tokyo, Japan, Peiping, China; and Cristobal, Canal Zone.

A devout but unlettered Welsh woman was greatly surprised to learn that Jesus did not speak in Welsh. "He always speaks in Welsh to me," she exclaimed. But she forgot that it was because the Gospels had been previously translated into Welsh that she came to know Christ who spoke to her in the tongue she loved so well. John 3: 16 has been called the "Bible in miniature." This wonderful verse, or some part of the Bible has been translated into over 1,000 languages and dialects so that men, women and children, "to the uttermost parts of the earth" may hear the message of the Gospel in their own tongue. Wrapped up in this simple statement is a world of romance. It is the romance of those who first carried over the Good News from the Greek, in which it was originally penned into Latin—the common language of a later day. It is the romance of Wycliffe putting the Word into the tongue of the common people of England in the fourteenth century; of Carey, giving to India the Bible in thirty-eight languages by his own prodigious and almost unbelievable labors; of Morison, buried from the world in China for thirteen

years and translating the Word for the great Empire which was to be penetrated by the thousands of missionaries who should succeed him; of Eli Smith, working with infinite patience and painstaking care to shape the wonderful Arabic letters so that the Book might be given to the Mohammedan world; of Archdeacon Dennis of our own day, toiling on for a lifetime in Central Africa, to start at last with his precious manuscript for England that it might be printed for his people, only to lose his life in a torpedoed vessel while his translation floated to the friendly shores of Wales; it is the romance of these and hundreds of like character in the long and fascinating history of Bible translation. It is the romance, too, of the colporteur—the John the Baptist of the missionary forces—finding his way into the neglected homes of the frontier and the crowded city; pushing his wheelbarrow of Bibles into Chinese villages, or leading his heavy-laden donkey into the mountains of Argentina; winding his way up the rivers in Siam to the accompaniment of the chattering monkeys; and in the shade of tropical foliage, meeting the immigrant from the lands of the closed Bible with a copy of the Open Book in his own language, or urging the life-giving Word upon the stevedores on the wharves; reading the message to the Negro family in the cabins of the south, or offering it to the miners of the mountain camps; taking the Book to the Choctaw or the Cherokee on the Indian reservation, or putting it into the hands of the prisoner in the jail. It is the romance too, of the opening of blind eyes, because for them the Bible has been printed in many languages in raised letters in this and other lands. It is the story, too, of the printing press, from the days of Gutenberg's crude hand machine, slowly turning out the first book—the Bible—page on page, to the almost human mechanism of the twentieth century, turning out its millions of copies a year, of a practically unbroken chorus of printing presses producing Bibles for over a hundred years now for the great societies, until the total of Bibles, Testaments, and Portions of Scripture published by the American Bible Society alone has mounted in 122 years to the staggering figure of approximately 284,000,000 volumes.

It is the story of a half hundred processes which enter into the making of the Book, the forests of the north where the paper has its birth; the mines of the Rand whence is dug the gold that names the Book in golden letters "Holy Bible"; the pigments ground and compounded into the printer's ink; the fields of flax for the spinning of the thread which binds the sacred pages; for the work of a host of men and women, who little suspect their labors end, enters into the making of a Bible.

It is a gracious ministry which offers a fellowship of service to all who believe that God's Word shall not return unto him void. To it, unnumbered thousands have

Not a Disappointment

Selected by Maggie E. Driver, Staunton, Virginia

He is not a disappointment!
 Jesus is far more to me
 Than in all my glowing daydreams
 I had fancied he could be;
 And the more I get to know him,
 So the more I find him true,
 And the more I long that others
 Should be led to know him too.

He is not a disappointment!
 He has saved my soul from sin;
 All the guilt and all the anguish
 Which oppressed my heart within,
 He has banished by his presence,
 And his blessed kiss of peace
 Has assured my heart forever
 That his love will never cease.

He is not a disappointment!
 He is all in all to me—
 Savior, Sanctifier, Healer;
 The unchanging Christ is he!
 He has won my heart's affections,
 And he meets my every need;
 He is not a disappointment,
 For he satisfies indeed.

consecrated their time and their talent, their prayers and their gifts, with fervent longing for the day when there shall be none who have not heard the glad word of John 3: 16.

To carry on the work of the society, translation, publication, and distribution are involved in the accomplishment of this purpose. Translation is a long and costly process, but it is fundamental; publication is calculated to be partially self-supporting through the sale of Scriptures without profit; distribution is largely missionary work through the agency of colporteurs whose salaries and expenses must be provided. The expenses of the society carrying on these three processes aggregate nearly a million dollars a year. Voluntary contributions from individuals and churches are required to help meet these needs. Such gifts, whether large or small, are welcomed and may be sent to the treasurer of the society. The various denominations use various ways of supporting the society. There are six of these that give from .25 to 1.20% of their budget. There are ten who make a definite grant from their budget, of which our Church of the Brethren is one. Three designate a certain Sunday for a special offering. Eight contribute at the pleasure of the interested congregations. Our church last year, 1937, gave \$332, which was \$68 short of our \$400 pledge but larger than the four preceding years. We gave last year \$2.07 for every 1,000 members. The largest giver to the society was the Covenanter Presbyterian church, which gave \$92.42 per 1,000 members. The second largest was \$35.69 by the Moravians, North; third, \$20.83 by the Reformed; fourth, \$18.93 by the Presbyterians, U. S. A.; fifth, \$16.40 by the Christian Reformed and sixth, \$10.56 by the Methodist Episcopal. There were nine that gave less than a dollar per thousand members; six gave between one and two dollars; six, between two and three dollars, where our church stands. The total receipts of the society for 1938, from churches, \$115,000; auxiliaries, \$11,916; individuals, \$99,514.44; trust funds, \$127,068.24; annuities, terminated, \$70,000; legacies, \$130,000. Total receipts of the society for the past year from all sources in U. S. A. were \$842,536; from foreign fields, \$101,344, or a grand total of \$971,508. The expenditure the past year for administration and promotion, translation and distribution, at home and abroad was \$870,164. There was received from the sale of Scriptures a total in cash receipts \$182,406.12. Scriptures were donated to the amount of \$11,106.29. Of this amount \$4,853.91 worth were donated to the Ohio flood sufferers a year ago.

This gives some idea of the vast amount of business done by the society. All we do and can do is not too much for this very worthy work if we believe the Bible is the Word of God.

Deceased, Jan. 11, 1939.

Fireside Chats With Young Christians

BY LINDA BOWARD HUBER

3. Christ Your All-Sufficiency

CENTURIES before the birth of Jesus, Isaiah, the prophet, received a vision and was given to know that "unto us a child is born and unto us a son is given." Of him he said: "And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9: 6).

Have you ever stopped to consider, young Christians, the importance and the significance of this prophecy? Do you realize the meaning it should have for each of you? Or have you, like so many seeming earnest followers, read over this hurriedly, taking no serious thought concerning it, accepting it only as a prophecy concerning the birth of Jesus?

What a vast amount of good we miss because we are not deep thinkers, because we do not take time to understand the spiritual meaning of things, because we separate ourselves from then and now, because we are inclined to think of God as being separate and afar off, when he is a God at hand. Young as you are in years and in fellowship with Christ, you have had decisions to make, trials to meet, difficulties to face, obstacles to overcome. There may have been times of doubt and fear. Questions have arisen in your mind which you could not ask even your nearest and dearest friend; times have come when something weighed heavily upon your heart and you could not command the courage to seek the advice of your parents. How deeply you have longed for some one to whom you could go for comfort, help and advice, one who would clearly understand your problem and help you meet it. Sometimes you may have had the privilege of finding such an understanding friend in your pastor or Sunday-school teacher, and to him you unburdened your heart. What blessed relief you experienced when you cast your burden from you, when you found the light you needed and the advice you sought!

Because "God so loved us," because he knew the weakness of human nature, because he desired to fill our every need and to prove his eternal love for us, he sent into this sin-stained earth, Jesus—his only begotten Son—the Christ. He came forth from the Father bringing to us straight from the great loving heart of God, the gospel (good spell) of joy, peace, gladness and goodwill which is God's will for all mankind and that includes each of you. He sent to you a personal Savior. He is your Christ and is your All-Sufficient. He is (or would be) Wonderful to you and in you, cleansing and forgiving you, blessing you in all your ways, showing unto you the wonders of his grace. He would be your Counselor, guiding you in the way of truth and righteousness, giving you wisdom and spiritual understanding. He is your mighty

God, omnipresent, omniscient and omnipotent. He who created the heavens and the earth, who formed the mountains and clothed them with splendor, who set the oceans in their respective places, who made the sun and the moon and the countless stars and studded the heavens with glory, who gives to mankind seed time and harvest, who is Lord of heaven and of earth and all the universe, he is your mighty God and your everlasting Father. It is the nature and part of an earthly father to love, support, protect and shield his children. His deepest joy comes from giving good gifts to his children, to make them happy. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give good things to them that ask him?" Over and over Jesus told us to ask the Father for that which we need or desire. "Ask and ye shall receive, that your joy may be full." Then why not accept? Why not go to the Father to have your need, whatever it may be, fulfilled? Why not ask that your daily needs be met—your physical needs and your spiritual needs? But always remember too, to be grateful to the Giver of Gifts and let praise and thanksgiving arise from your heart like sweet incense.

The Prince of Peace is your Christ within. The very word *prince* brings to our minds the vision of one who is stalwart, splendid, a son of a king, one who is above the mean and petty things in life, who would not so descend from his royal estate as to lie, cheat, defraud, or injure another in any manner, small or great. And peace does not only pertain to nations and states, peace is within; for if there is not peace within there can not be peace without. Wars do not begin in nations. They begin in human hearts and wherever there lie imbedded in the hearts and minds of human beings, the seeds of war—lying, deceit, jealousy, discord, resentment, unforgiveness and hatred—war can spring forth at any moment; but if Christ, the Prince of Peace, is accepted and recognized and allowed to reign in every heart, then war can not spill its terror in any land, because the seeds of war can not exist in a heart where dwells the Prince of Peace.

Christ is your help in every need. He will your every hunger feed. He is a Light if you are in darkness. He is a Way if any be lost. He is Bread to the hungry and Water if any thirsty be. He is Joy to the sad of heart and depressed. He is Life to those who are spiritually dead. He is a Comforter to the lonely and the sorrowing. He is Rest for the weary and a Guide for those who seek the Way unto eternal life. He is a Shield to the innocent and the helpless and Strength for the weak. He is the Great Physician who heals all manner of sickness, mental and physical. He is the Door through which you may enter into the Father's house. He is Truth for those who seek the Truth. He is a Foundation if you would build

you a mansion in heaven. He is a Rock upon which you may stand in times of need. He is a Shepherd and you are a lamb in his bosom. He is immutable Law to the ungodly but a Savior and Redeemer to the prodigal when he comes to himself. He is within you, waiting for you to recognize him as your All-Sufficiency and his love is endless, immeasurable and eternal.

Elizabethtown, Pa.

The Jews and the New Covenant

BY WM. KINSEY

3. *The Seed of Israel Under the New Covenant*

The Jews (the natural descendants of Israel), will not be reconstituted an earthly nation, nor repossess Palestine—

III. *Because of the nature of the seed of Israel under the dispensation of the new covenant.* What is the nature of the seed of Israel in the new or gospel dispensation? The Scriptures give the answer. When the New Testament, and the New Testament writers speak, it is final. The nature of the seed of Israel is seen.

(1) *In the solidarity of Christendom.* "Ye are all one in Christ Jesus." "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female, for ye are all one in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise." There is entire union and consolidation of the seed of Abraham in the present dispensation, regardless of nationality, race, social standing, or even sex (Gal. 3: 27-29). The body, or followers of Christ are one. Christians are Christians because of their new nature, whether Jew or gentile—whether Japanese, Chinese, African or American. All who put on Christ are Abraham's seed, heirs according to the promise. We are the seed of Abraham because Christ himself is the son of Abraham. "Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, *which is Christ*" (Gal. 3: 16; Matt. 1: 1). And since Abraham's seed is all Christendom, it is obvious that they should not all return to Palestine. The natural seed of Israel—that part of the Jews who have become Christians, are now a part of Christendom, or the church.

The nature of the seed of Israel is seen (2) *in the universality of the gospel of grace.* "And the scripture, foreseeing that God would justify the gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the families of the earth be blessed" (Gal. 3: 8). It is co-extensive with the nations of the earth. It will be noted also that the gospel ("preached the gospel beforehand") antedates the Mosaic law by four hundred and thirty years. Furthermore, "A covenant confirmed beforehand by God, the law, which

came four hundred and thirty years after, doth not disannul so as to make the promise of none affect" (Gal. 3: 17). The Abrahamic covenant as here referred to, therefore, is international in scope, and has a larger meaning than the natural seed of Israel, and as occupying the literal Promised Land. To wit: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the freewoman. Howbeit the son by the handmaid is born after the flesh; but the son by the freewoman is born through promise: Which things contain an allegory; for these women are *two covenants*; one from Mount Sinai, bearing children unto bondage, which is Hagar. Now this Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, *which is our mother*. . . . We, brethren, as Isaac was, *are children of promise* . . . children of the freewoman" (Gal. 4: 21-31). Plainly the two covenants here, represented by the two women are the Mosaic covenant, and the gospel covenant. "The Jerusalem that now is," and the Palestine that now is was in the Mosaic covenant *which covenant they brake*. There were promises to return to it after the captivity (Jer. 33: 25). But that was only temporary in view of the arrival and establishment of the "new" covenant, or gospel covenant. But we, children of the freewoman, as was Isaac, are Abraham's seed. Abraham's seed—our Jerusalem is above; our promised land is the land of rest in Christ, a better country, that is a heavenly (Heb. 11: 16).

Naturally, the true seed of Abraham as fulfilled in the gospel covenant will not, and, can not be reconstituted an earthly nation of the seed of Israel; and will not, and, can not return to the Promised Land or physical Palestine. It would be like saying, a man must enter again into his mother's womb to be born again. We must think of Israel today in terms of the Spirit, and not matter. And that leads us to the third point.

The nature of the seed of Israel is seen (3) in *spirituality*. Israel is spiritualized in the gospel dispensation. This has been hinted at several times in the above arguments. Who is the Jew, the real Jew today? Let Paul answer: "For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter" (Rom. 2: 28, 29).

Abraham is the father of us all (Rom. 4: 16). This is from another Jew-gentile context. And we are the sons of Abraham, the "Israel of God." "Know therefore that they that are of faith are the sons of Abraham" (Gal. 3: 7; 6: 16; Rom. 4: 9).

It must be clear that the basis of sonship is that of likeness, and not of blood descent. This makes clear

Jesus' remark: "Ye are of your father the devil" (John 8: 44). He said this when they claimed Abraham to be their father; also God (John 8: 33 f.). Why were they sons of the devil? Because they were like him. He is a liar, and the father thereof. And they lied. He was a murderer from the beginning; and they were seeking to kill Jesus. They were like the devil, chips out of the old block. He was their father; they were not sons of Abraham. Again, Jesus said: "Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. 3: 9). Blood descendants do not primarily enter into the covenant idea; but rather the Abrahamic graces count—righteousness, character, faith. Again, when Jesus was told that his mother and brethren were without waiting to see him, he told them that his mother and his brethren were those who hear the Word of God, and do it. This also shows that the true basis of sonship, or brotherhood, or motherhood is not one of blood but of likeness in character (Luke 8: 19, 20).

The gentiles are made fellow heirs, who have heard of the dispensation of the grace of God, fellow heirs, and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel (Eph. 5: 1-6). And, "the remnant according to the election of grace" with the gentiles grafted in constitutes the good olive tree (Rom. 11: 5-24). Obviously the basis of sonship is *likeness*, and not physical offspring.

Israel is *spiritualized*—a "holy nation," a "spiritual house," "spiritual sacrifices" (1 Peter 2: 5-9). Israel of the Old Testament is physical; the Israel of the old covenant is to the Israel of the new covenant in development as the child is to the man, or the bulb to the lily—the same thing, but more advanced, perfected, completed. The Israel of the old covenant was promised Canaan; the Israel of the new covenant is promised a land of rest, "a better country—a heavenly"—a Jerusalem that is above. The old covenant was broken, a new covenant was made, and the new covenant was made with the spiritual seed of Abraham, and is international, universal, and eternal.

Plainly, the nature of the seed of Israel in the gospel covenant or dispensation is such as will not fit any prophecy or plan for a return to Palestine, or to be reconstructed as an earthly nation. Under the old covenant, Canaan was promised the natural seed of Israel, and the prophecies for a return to the Promised Land referred to the return from the captivity. Hence they must not be made to refer to the *Israel of God* of the present dispensation; and the Seed of Israel, or the "Israel of God" of this gospel dispensation can not fit or fulfill the prophecies as they applied to the Mosaic covenant.

New Windsor, Md.

A Most Subtle Temptation

BY REBECCA FOUTZ

WHILE Christ "was in all points tempted like as we are," there was one temptation in particular that constantly enticed him. It was presented during the testing in the wilderness (Matt. 4: 8-10), followed him all through his ministry and flung its challenge to him even in the last hours on the cross (Matt. 27: 39-44). This was the lure held out to use his divine power to lead and conquer in a material way. A little thought will show the force of it and how fascinating it was from a human standpoint.

There was no question about his having the power to do all it tempted him with. His people were in subjection to the then world conquering nation. They cried out for deliverance. They also looked for the Messiah to be a king and the restorer of their nation. He would then be followed and acclaimed. He could bring other nations under his sway and be the beneficent ruler of all.

To exercise only spiritual power, to win people by winning their hearts to love and obedience and the forsaking of sin, was such slow and uphill work. Results were indeed discouraging—only a few disciples and they seemed insignificant. What could they accomplish? Thus would the natural, worldly mind reason. The other method was quicker, more certain of success and would accomplish infinitely more, seemingly.

Even on the cross it was not too late to yield. "If he be the King of Israel, let him now come down from the cross, and we will believe him" (Matt. 27: 42). Such taunting seems too much to bear and not demonstrate his power to his tormentors. To have stepped down then and led as king would have been indisputable proof of his claim as Messiah to a carnal-minded people. They would have willingly gone forth to die in helping him conquer the world.

But they refused to offer him a changed heart so as to help bring the kingdom of God on earth. Only a few days before the cross he cried out in the anguish of his heart: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not" (Luke 13: 34)! In spite of their record of wrongs and failure he would yet have gladly received them.

But instead of doing as would please people and win their plaudits, Christ denounced their sins, especially those of the leaders, championed the poor and oppressed and told all to believe on him and to repent in order to enter his kingdom. He came to live and give his life so as to offer pardon and redemption for all, and no temptation to follow another course could make him

swerve from this supreme purpose. What an example! What a lesson to us.

Then, before finally leaving, Christ commissioned his army to go into all the world to conquer—by peace and goodwill with the message of love and salvation and teaching all things that he taught.

But laboring for a cause that requires changed and cleansed hearts is still slow and uphill work. And men yield to the lure of shorter, quicker methods to gain desired ends. Some go out to conquer by bloodshed. This usually foment rebellion in the conquered and causes more bloodshed. Truly there has been enough demonstration of this as a false and wrong way but men and nations still refuse to follow Christ's way.

Christ overcame powerful and seductive temptation to show the true and only right way to conquer. What a work is ours to live and teach his way which is the only way to enter into life here and hereafter.

Philadelphia, Pa.

When the Vision Becomes the Dream

BY WALTER S. COFFMAN

I HAD said in the pulpit that if life were consistently what it ought to be, one period of life ought to have as much real joy as any other period. The delights of childhood, the hopes of youth, the accomplishments of the middle-aged, the experienced fulfillment of the aged, all ought to be equally pleasurable. Then I set out to discover whether it worked out that way in actual experience. I asked one of our well-beloved grandmothers whether that statement was true in her own life—whether there had been some period in her life that she would care to relive. Without the least hesitancy and with undoubted assurance she answered yes, the time when her family was at home. So I need to qualify my statement. Here is a laboratory test that proves the opposite.

The Sunday-school lesson dealt with the vision of the transfiguration. And the commentator called attention to the words of Joel, the prophet: "Your old men shall dream dreams and your young men shall see visions." I wonder if the dream of the old man was not the vision of his youth? In youth his vision was something glorious to be achieved. He bent all his energies and employed all his faculties toward that accomplishment. He accomplished it more or less, as middle age came on. With this accomplishment, the future had become the present, so far as the one-time vision was concerned. As age advanced, the one-time future, then the present, became the past—the vision had become the dream.

This is a natural process, no doubt. Sometimes we become too impatient with our older Christians, to whom their dreams are as dear as the visions of youth. To use a figure of Jesus, we forget how good the old

wine tastes. Rather, we do not forget, for we have never tasted. We know only the wine of recent vintage which has not had a chance to mellow with age.

We should not be impatient with those who lament the fact that the church is not what it used to be. What the church used to be is the one-time vision of our grandparents. It is the kind of church they envisioned and made out of their own lifeblood. Is it any wonder they now dream about it so fondly? They do not care for the new wine, having tasted the old. And one has to wonder sometimes whether present generation Christians are as Christian as they.

In the face of this great natural process—visions becoming dreams—it is a wonder that our aged brethren are as tolerant as they are in many cases. Maybe it is because they have not forgotten that once their visions were different from their grandparents' dreams. As for me, I believe that the church will always be in a state of change as the visions of youth become realities. It is likely some of the changes will not be for good. Remember, there are visions that are good and visions that are not so good. And every succeeding generation will have to lament the fact that the church is not what it used to be. Yes, even the present generation will do that; because visions will become dreams with the passage of time.

I plead for sympathy from those who are changing visions to reality for those whose visions have changed to dreams; for the time will come for you when the old wine will taste the best. But while extending this sympathy, do not let your visions be crushed, for: "Where there is no vision the people perish."

Cerro Gordo, Ill.

The First Jerusalem Council

BY D. E. CRIPE

NEVER was the wisdom of the Holy Spirit more urgently needed than at this first council in Jerusalem. Perhaps never in the history of the church have the servants of God more willingly and more harmoniously accepted his guidance than on this occasion.

Persecution had scattered the disciples far and wide and they went everywhere preaching the gospel of Christ. They were filled to overflowing with the blessedness of the salvation he had brought, and did not wait to be authorized to preach. Many devout gentiles had accepted their preaching and been admitted into the fold by baptism.

But there were Jews, some Pharisees who believed, who said these gentiles who were converted must be circumcised and keep the law of Moses, or they could not be saved. This caused great confusion. How could it be settled? The risen Jesus, the Author of salvation, had ascended to heaven, and they could not ask him. The apostle James had been beheaded by Herod.

It was decided that Barnabas and Paul should go to Jerusalem and consult the apostles and elders concerning this matter. After both sides had been heard, Peter said: "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

To this James agreed, adding that the converted gentiles should abstain from fornication, from meats offered to idols, from things strangled and from blood. This was put in writing and sent back to the churches, where it gave great joy. On these conditions gentiles were received into the church for many years. To abstain from fornication is a command Jesus himself gave in his teaching, and is needed in every land and in all ages. The other three prohibitions were of less importance and we hear little about them after this.

The wisdom of this council was manifested in the decision that was made not to add the yoke of the law of Moses to the plan of salvation Christ had given, and not by naming certain things from which Christians should abstain. That important ruling has never been changed, and is still in force.

Years later the New Testament Scriptures were put in writing, and we now have the record of Christ's teaching, and we can now know how much of the law of Moses and the ten commandments he brought over and commanded his disciples to observe. Among the later charges to his disciples he tells them to teach the converts to observe all things whatsoever I have commanded you.

The life and the teaching of Christ had brought a change in these believing gentiles which made their lives so much like the life of Christ that the unfriendly world noticed it and called them Christians. What was this more than purity and goodness and gentleness and love for one another, and love for all the world? What more could they need?

It is no wonder that the Jews who for so many generations were under the law of Moses clung tenaciously to it. It is no wonder that the gentiles who had accepted Christ as their Savior and had found him all in all, should have objected to take upon them the law of Moses in connection with the Christ they loved. But it is strange that gentile Christians of our day who know Christ in all his fullness and riches, who try to obey every command he has given to his disciples, should deem it necessary to observe commands of the law which Christ never taught his disciples.

It is their privilege to do this if they wish, but when they teach them to Christian converts and bind them on them as a duty—that is something else.

Wichita, Kans.

OUR MISSION WORK

In the City of Long Living Sun

BY MINNIE F. BRIGHT

A DAY of thanksgiving had been planned for the week end of the first week in November. We had hoped to have it at the time of the Moon Festival, which always comes the fifteenth of the eighth month, lunar calendar, but conditions were unfavorable this year for such a gathering so we waited a few weeks longer and for a quieter time.

In talking with some of the workers about observing such a day as this at this time, all felt it a good thing, and one said: "We have remembered our sufferings and losses and terrible experiences and never cease to speak of them. It would be a good thing to have a day of thanksgiving together and remember our blessings and the goodness of God during the past year." Arrangements for such a service proceeded, and with fine spirit. As much as possible word was sent to the scattered Christians in the villages far and near, urging them to attend the service and bring some thank offering to present at the altar of Jehovah.

By Friday evening a few had made their way to the city in safety. By the next evening a number more had arrived, coming in small groups of twos and threes even though from the same locality. This was necessary to avoid suspicion from the powers that be, which otherwise might bring them difficulty. Those coming were mostly men. Only three or four Christian women ventured the trip. These brethren came from the soil. Their bearded faces and coarse clothing were evidence. As they came through the gates into the compound they

carried their thank offerings in rough bags thrown over their shoulders. It had not been forgotten and it too must be inconspicuous to avoid suspicion as they traveled along the way. To have had too large bundles might be extra temptations to "robbers" and they would have lost all. None came in automobiles, shiny and fresh. Few of them even rode donkeys. Practically all walked the rough, dusty roads of a few miles to more than fifteen.

The home brethren had been busy preparing everything necessary for the comfort of the guests. Empty rooms were swept and cleaned and fires made in the brick beds for the cold and weary travelers. No beauty mattresses and snowy linens were laid upon these brick beds. That was not necessary for these who have never known the meaning of a soft life. These brick beds with their warmth were very welcome to the tired travelers. These, with pots of hot water to drink, meant a great welcome for them and were guarantees of genuine hospitality.

On Saturday evening an hour of deep spiritual fellowship was enjoyed especially in thanksgiving to God for the protection of the brethren as they journeyed. Not one had suffered any molestation. As darkness fell upon us great anxiety was felt for three brethren who had not yet arrived, but were known to have started on their journey. Special prayer was made in their behalf. The next morning they entered the gates of the compound and great rejoicing was in our midst for their safe arrival. The experiences that many of these pass through, and have passed through, remind one

What to Pray For

Week of January 21-28

The Prayer Calendar calls the church to remember in prayer this week Brother and Sister Harlan Brooks and their family. A couple recent letters have come from the Brookses bringing many details about the Christian living in and near Vyara. The letters were written at the close of the monsoon season. In his Share Letter, Bro. Brooks told about going to some of the villages through the rain. "On Sunday I journeyed by horseback five and one-half miles through muddy roads to spend the day with the Champavadi congregation. This is a promising little farmer-congregation where worship services have been conducted for a good many years and Sunday school and church services have been fairly regular for a decade."

"Seventy five were present to make up the three classes of men, women and children. The men were taught by a former mission boarding school boy. He is a farmer who now has a family of his own. The schoolmaster taught the children and the women were directed by the master's wife. The preaching service followed in an atmosphere of reverent worship."

This is but one example out of dozens which might be recounted. Visiting the village churches and village schools is a fruitful way of bringing encouragement to the Christians scattered throughout the many villages. The touring season finds Brother and Sister Brooks out among the villages tenting in first one village and then in another, as they preach the Gospel of Christ.

Betty Jeane and Margaret are at home at present for this is the vacation time and all the school children are with their parents on the plains.



much of the early struggles of the church in Acts, and I believe the same sort of atmosphere prevails in our fellowship together as prevailed then.

On Sunday morning other Christians came—these from nearer places. The morning service was one of deep spiritual blessing led by the pastor. The crude altar was nicely arranged and upon it was laid the thank offering of these poor Christians—the fruit of the soil and the hard labor of their hands. They had little money to give. It was deeply touching to see the sincerity of their giving—and of none more than that of the eighty-six-year-old woman who with her cane in one hand to help her over the rough road, and two small brushes (heads of kaffir corn) and a quart of black beans wrapped in a piece of old cloth held in the other, went up to the sanctuary to present her gift to the Lord. It reminded one of the story of whom One said: “She hath done what she could.” At the altar lay gifts of various colored beans, millet, kaffir corn, nuts, hand-made brooms, vegetables and fruits. These were their gifts for the Master to be used for the poor.

The day was ideal. It seemed the good Father had purposely put an extra radiance in the sunshine and a clearness in the skies. A fellowship meal was eaten together and more than two hundred enjoyed the simple feast of vegetable stew and steamed bread. It had been more than a year since some of these Christians had ventured the journey to the city to worship with their friends here, so the occasion was one of deep joy and heart-stirring, and to eat a simple meal together knit them closer in bonds of Christian love.

The afternoon service began at two o'clock and it was necessary to close early enough so those who had from five to eight miles could reach their homes before darkness fell. No one travels after dark. It was a meeting of testimonies to the goodness of God and a climax of all the meetings. Such stirring testimonies! They were like the miraculous stories of the great Book. He is the same yesterday, today and forever. It was worth coming all the way back to China just to be present in this blessed fellowship and mingle our tears and prayers and vows with these devout believers. Among the stirring testimonies was this one: “The first thing God did for me after becoming a Christian was to make me poor. I’ve lost everything (and we knew his last common bowl had been taken from him), and the next thing God did for me was to give me poor health,” but the speaker went on praising God for these testing times and how they had brought him nearer Jehovah.

As we were crowded together in the little unpretentious sanctuary, made holy by the faith of these who worship here and because of those who have labored here and “are not,” we tasted a divine sweetness such as we had never quite experienced before. It was not

the building nor its ornate equipment that made the place sacred: for the furniture was crude, the seats uncomfortable and many were without backs, the brick floor uneven, the windows were not of stained glass, but cheap paper over lattice work through which the sunshine fell with an opaque loveliness. Where the Spirit of God is there is beauty and we beheld his dazzling glory in our humble sanctuary on this blessed day.

The last service came on Monday morning at 6:30. It was especially for those who had the long journey back to their homes. They were commended to the One who is Omnipresent for safe keeping along the way, and all reached their homes safely. Some had passed a certain area but a few hours when the sound of guns filled the air and homes were going up in flames, but our brothers were spared any difficulty.

Never were hearts more open for the Bread of Life than now. Never was the challenge so great, and yet the reapers so few. There is no doubt as to the genuine faith of many of these brothers and no question as to the gospel taking “root in Chinese soil.” Its self-propagation is sufficient evidence, but that is another story.

Songs of thanksgiving echoed on this memorable day in the city of Long Living Sun.

Shou Yang, Shansi, China.

Nursery Days

BY ALICE ENGEL

Do you see the row of little black babies, kicking and laughing in the sun? Would you like to come with me for a visit to the Garkida nursery? It is morning sun bath time, baths are over, each little stomach is filled, and the babies are at peace with the world.

Last January the Annual Meeting decided that there should be a nursery both at Garkida and at Lassa, formerly the Lassa nursery served all of the stations. It was decided to remodel the old nursery building to make it more convenient and suitable for its purpose. For a number of weeks the carpenters and masons were busy making the new large windows to let in the necessary air and sunshine. After they finished, the walls were painted with white mud. Then came the great day when we finally moved into the new quarters. One enters the nursery through a large screened veranda. There is one large room for the nursery proper and beyond that a kitchen where formulas and feedings are prepared. At first as there were no cribs, wooden packing boxes served as beds, and the babies were to be found labeled, “Soap,” “Glass,” “Caustic Soda,” “Handle with care,” etc., but they did not seem to mind, and as long as their bottles of milk arrived on schedule, they seemed well content. Later the carpenters finished the first cribs. We felt that we had a real nursery when

the babies were moved out of their boxes into the new white cribs, each provided with its mosquito net.

All of our babies are motherless. Some have relatives who want them back when they are two years old and can eat native food. The father or other relatives pay a little each week for the care of these babies. Others are deserted by their people who do not want them any more. They bring them to us and tell us they are ours to do with as we wish. One such baby in the nursery now is one of a pair of twins, his brother having died several months ago of pneumonia. When the mother died the father said he did not want the babies any more. The Buras have many superstitions about twins and do not regard them as normal human beings. In their thinking the babies are blamed for causing the death of the mother. They say, too, that the remaining twin will die as he will not want to stay in the world since the other has gone.

A Christian young man and his wife are in charge of the nursery. They seem very much interested in the work and are giving the babies excellent care. The nurses in the hospital also spend some time working in the nursery under his supervision and receive a training which should be useful to them in their own homes and communities.

In the past it has been the custom to give the babies who are not wanted by their people to Christian families who want children and have none of their own. Several former nursery babies are now in the school in Garkida and making excellent progress.

What of the future of these babies who would have died if it were not for the ministry of the Christian mission? As we look at this little group, we are made to wonder what the future holds for them and what they may give the future. What work may be awaiting

for the touch of their baby hands? Who can measure the potentialities of a life? Perhaps an Agger, a Booker T. Washington, a Dr. Carver is among them. Perhaps a great evangelist who will win multitudes of his race to Christ, perhaps their lives will be very simple; but who can measure the value of even the most humble life lived in the spirit of Christ? We can not estimate the worth of a child. We can not know what work God may have in store for "one of the least of these," his little ones.

Garkida, Nigeria.

My Missionary Society—Which Is It?

Selected and Adapted by Nora M. Rhodes, Dallas Center, Iowa

A Missionary Society

Meets regularly at least once a month.
Interests each member by subdividing the work.
Studies best methods of other societies.
Interests outsiders so that they join.
Opens its meetings promptly, and with prayer.
Never allows the meetings to get into a rut.
Always makes all possible use of maps and pictures.
Raises missionary money through systematic giving.
Yes, this and much more does this society do.

—President, Mrs. Faithful.

An Omissionary Society

Often omits the regular society meeting.
Makes no plans for the year's work.
Is always late in beginning its meetings.
Seeks no new members.
Introduces no new features into its program.
Omits the devotional service.
Never sends to headquarters for new literature.
Arouses no interest in missions.
Refuses to give systematically to missions.
Yes, this and much more this society does not do.

—President, Mrs. Dolittle.

"My People Wish to Become Christian"

By Mabel W. Moomaw, Anklesvar, India

THERE are many who come with requests to a missionary's home. The requests have a wide range, for there are those who ask for help in time of illness or for some of the simpler needs of life as well as those who come with problems relating to larger policies of education and the church. Then there are those who come as did a good Indian Christian just the other day saying: "My people wish to become Christian—there are people under thirty-five roofs who would like to become Christian." He was asked by Bro. Moomaw: "Are the women folk ready and willing to become Christian?" (It is usually the women who are the most conservative and reluctant.) His answer was: "Yes, they too wish to become Christian."

This man has been a Christian for a number of years. He has been the only Christian in his village. He has had Christian teaching occasionally from leaders as they visited his village, and now his people are ready to say as a group that they wish to become Christian. They are poor, illiterate and depressed and they are seeking something better. They turn to the Christian church. Before they can become Christian they must be taught. They know very little of Christian teaching. Superstitions and deep-rooted fears must be overcome. It is not an easy task.

This group is only one of many throughout India who are coming with the same statement: "We would like to become Christian." To teach and to lead them into Christian living demands our all in patient, devoted and selfless service.



KINGDOM GLEANINGS

Calendar for Sunday, January 22

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Peter Denies His Lord.—Luke 22: 31-34, 54-62.

Christian Workers, The Missionary Church.

B. Y. P. D., The Growing Church.

Intermediates, Missionary Trail Blazers in China.



Gains for the Kingdom

Three baptized in the York church, Pa., Bro. S. S. Blough, pastor.

Six baptized in the Andrews church, Ind., Bro. C. H. Petry, evangelist.

Five baptized in the Danville church, Ohio, Bro. Chas. E. Zunkel, pastor.

Six baptized in the Ridgely church, Md., Bro. Rufus Bucher, evangelist.

Three baptized in the Carthage church, Mo., Bro. A. W. Adkins, evangelist.

Three baptized in the Lower Miami church, Ohio, Bro. G. O. Stutsman, evangelist.

Six baptized in the Sabetha church, Brother and Sister G. G. Canfield, evangelists.

Four baptized in the Hermosa Beach church, Calif., Bro. Galen K. Walker, pastor.

Three baptized in the Middle District church, Ohio, Bro. H. H. Helman, evangelist.

Thirteen baptized in the Pleasant Hill congregation, Pa., Bro. B. E. Waltz, evangelist.

Two baptized in the Independence church, Kans., Bro. H. L. Ruthrauff, pastor-evangelist.

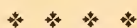
Ten baptized and three await the rite in the Omak church, Wash., Bro. E. L. Whisler, evangelist.

Ten baptized and two received by letter in the Piqua church, Ohio, Bro. J. O. Winger, evangelist; Bro. J. H. Eidemiller, pastor.

Eight baptized in the Florin house, West Greentree congregation, Pa., Bro. David H. Snader, evangelist; Bro. Samuel Shearer, elder.

Twenty-three baptized, twenty-three received by former baptism and twenty-two by letter of transfer in the Cumberland church, Md., Bro. M. J. Brougher, evangelist.

Twenty-three baptized and two received on former baptism in the Yellow Creek church, Pa., three received in the Riddlesburg church and one in the Progressive Brethren church, Bro. Lawrence Bianchi, evangelist.



Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Niels Esbensen of Empire, Calif., Jan. 15, in the McFarland church, Calif.

Bro. D. I. Pepple of Woodbury, Pa., Jan. 16-29, in the Spring Run church, Pa.

Brother and Sister Oliver H. Austin, Jan. 29, in the Miami church, Springer, N. Mex.

Bro. Rufus P. Bucher of Quarryville, Pa., Jan. 29, in the Chambersburg church, Pa.

Personal Mention

Bro. Walter Replogle, pastor of the Stony Creek church of Northwestern Ohio, will be available for two series of meetings next spring or summer. Address him R. 1, Bellefontaine, Ohio.

Bro. Orlando Ogden of Udell, Iowa, has served the Fairview church of Southern Iowa as elder or pastor for more than forty-five years. On Jan. 9 he was removed to the St. Joseph hospital at Centerville, critically ill with pneumonia.

Bro. Frank Fisher is reported as still making encouraging progress in recovery from the operation for removal of his right limb. He is in the hospital at Peru, Ind. He wishes through this medium to express his deep appreciation of the prayers offered in his behalf by his many friends.

Brother and Sister John W. Cline of the Lebanon congregation of Second Virginia, on the day before Christmas celebrated the seventieth anniversary of their own marriage by witnessing the marriage of one of their granddaughters. Look for more about this remarkable couple in our correspondence columns shortly.

Brother and Sister F. M. Stover of Vienna, Va., have our congratulations and good wishes. We would have sent them sooner but we just now heard about the golden wedding which they celebrated Dec. 13, with the assistance of fifty relatives and friends. They have six children, twenty-four grandchildren, two great-grandchildren.

Dr. Walter W. Van Kirk, after an absence of six weeks in attendance at the Lima Conference, returned to the air last Saturday as Editor of Religion in the News. He speaks every Saturday over the NBC network at 6:45 P. M., EST. "There seems to be," as he sees it, "a religious slant to almost everything." Well, isn't that the way you see it too?

Brother and Sister D. M. Brubaker of Orrville, Ohio, observed their fifty-ninth wedding anniversary on the day before last Thanksgiving. Bro. Brubaker has given fifty-five years to the ministry and still preaches on occasion though he retired from regular service about ten years ago. "As young and happy as a bride and groom" they seemed to our correspondent when she saw them last summer.

Bro. David Betts, formerly of Caldwell, Idaho, now of Chicago, sends us his count of the baptisms reported in the Messenger during 1938. The total is 6,939, with the record for states above the 500 mark as follows: Pennsylvania, 1,688; Virginia, 1,010; Ohio, 738; Indiana, 728. His figures are different from those given by the two reporters of last week. Notwithstanding this we still strongly favor going right ahead baptizing people as fast as they can be brought to a confession of faith and repentance. And we would be willing to accept the tally of the recording angel, even without knowing what it is.

Bro. M. C. Swigart, pastor of the Germantown church of Philadelphia for thirty years or more, closed his earthly labors Wednesday, Jan. 11. Only this brief word has reached us through an announcement card. We had no knowledge of any illness and the end must have come suddenly. It is an interesting coincidence that in this very issue we publish his last report on the American Bible Society, on whose advisory board he represented the Church of the Brethren. Funeral services were to be held first in the Germantown church last Sunday and finally on Monday in the Spring Run church near McVeytown. We shall no doubt have later more information concerning his life and homegoing.

Bro. S. Paul Daugherty, Augusta, W. Va., writes us that he is available for a few more evangelistic meetings during the coming summer. Correspondents will please note his address as above. It is incorrectly given in the Yearbook.

Ohio ministers especially are requested to note that Bro. M. R. Zigler has been secured to address the Brethren—Church of the Brethren denominational luncheon in connection with the Ohio State Pastors' Convention Monday noon, Jan. 30, at the Y. M. C. A., Columbus, Ohio.

Miscellaneous Items

A correction. The ministerial committee of the Ladoga church of Southern Indiana informs us that the announcement of a series of meetings to be held there next June, as made in our issue of Jan. 7, page 16, is incorrect. The church has taken no action to this effect. We are sorry for the mistake.

"I should like to see the paper [Messenger] placed in every home either by including it in the church's budget, or taken care of with part of our yearly dues, such as the W. C. T. U. and other civic organizations do for their state papers. I really prefer the former way . . . for each member, active or inactive, and those unable to purchase or attend, would be reached." So thinks a leader in Women's Work of Iowa. What have others to suggest?

The Annual Women's Work Conference of the Middle District of Iowa will be held Feb. 9, at the Panther Creek church, beginning at 10:30 A. M. Sister Anetta Mow, Secretary of the National Council of Women's Work, will be our guest speaker. We are looking forward to a worthwhile and inspirational day for all who attend, and urge that all interested in the different phases of the Women's Work make a special effort to be there.—Mrs. L. L. Long, Des Moines, Iowa.

"A Compendium: Facts-Factors-Functions" is the poetically sounding title of the attractively bound dozen mimeographed sheets, and it's all about Northeastern Ohio. It is almost a combined history and directory of the district. The organized agencies and activities from the first district meeting in 1864 until now are quite fully given. The name of Bro. Noah Longenecker of sacred memory occurs twelve times in the list of district meeting moderators, while Bro. G. S. Strausbaugh, still very much alive, is within two terms of equaling that record. The booklet was compiled by the present district clerk, Bro. J. C. Inman, pastor of the Canton church.

February 12, The Achievement Offering

At this early date we call attention to the Annual Achievement Offering. Our church financial year closes on Feb. 28. For many years congregations have received an offering giving every member an opportunity to help put the general church treasury in condition to close the year. It is a splendid and necessary procedure.

The program set forth by Conference calls for \$275,000. Since 1931 we have not filled full that program. We have lacked the sense of victory in achieving the full program. Because of economic conditions as well as lack of genuine interest by all members it seems necessary to set a lower goal temporarily for this year. Last year we gave \$218,269. The goal set this year is \$225,000. It means about 5% increase. Begin planning to make this achievement in your life and in your congregation.

THE GENERAL BOARDS.

The First Church of Canton, Northeastern Ohio, will celebrate the twenty-fifth anniversary of the dedication of the present church house with an all-day meeting and homecoming Sunday, Feb. 5. Basket lunch at noon. Bible school at 9:15, followed by programs at 10:30, 2:30 and 7:30. "All persons who have been associated with the church in any of its activities are invited to enjoy the day with us."

The Men's Work of Washington (state) has taken on a project of no small dimensions. The Grand Coulee irrigation scheme and other smaller but similar ones will make available within the next few years home sites for many thousands of people. One of the first to be ready will be the project in the Yakima Valley where our people have been for some time. The men want to be useful in helping members of the Church of the Brethren to get located to the best advantage spiritually. If you know of persons likely to be interested the state cabinet of Washington Men's Work wants to get in touch with them. Write President L. V. Swartz, Sunnyside, Wash.

Nuggets From the Giving Line

The general brotherhood giving the first ten months of this fiscal year, March 1 to December 31, totaled \$132,122, as compared with \$134,866 for the corresponding ten months of 1937.

D. F. Shelly and wife, writing from Arizona where they were at Christmas time, remembered the world wide mission need and sent \$5 directing the credit to be given to their home church, South Keokuk, Iowa.

Mrs. Arthur Rosenberger sent a world wide Christmas offering, which she gives in memory of her husband, who died two years ago to the exact date she sent the money. She remembers the work in China with her gift.

Realizing we can scarcely reach the full \$275,000 goal set by Conference before this year closes on February 28, a temporary goal for this year has been set at \$225,000. To send the new missionaries planned for China and other fields, we must increase our giving. Furthermore, every one feels we need the joy of a victorious reaching of some definite goal.

The young people of Southern Ohio experienced a wonderful victory in their Youth Serves project. Their goal was to support the brotherhood to the extent of 72 hours, \$2,160. When reports were all in at their big year-end meeting at Covington, they lacked less than \$25 of supporting 100 hours, \$3,000. Their goal for the new year was set at 100 hours.

Treasurer John C. Zug for Eastern Pennsylvania sends another of his good remittances—this one for \$1,333.61. He writes: "You recognized my last remittance as a sizable Christmas present. I am hoping this one will not be considered a 'mean' one for the New Year. I appreciate the fact from handling funds of the church, that many represent real sacrificial giving and others possibly just gifts out of surplus. But may the Lord bless the gift and the giver."

The Council of Boards of the Southeastern Region met at Bridgewater Jan. 2 and gave consideration to the need of increasing our general missionary giving. The Board voted unanimously to seriously attempt reaching this new goal which for the Southeastern Region means \$35,000. A motion was passed asking field men, Walter M. Kahle and Raymond R. Peters, to give all possible help to the churches in reaching this goal which represents an increase of approximately 5 per cent.

HOME AND FAMILY

An Unfinished Picture

BY LINA N. STONER

If I were an artist, with brush or with pen,
I'd make a real picture I see now and then.
A pretty stone house on a green grassy hill,
And down in the lowland a silvery rill
Flows out of a spring that's lifegiving and still.

Beside the clear streamlet, two tall poplar trees
Are waving sweet blossoms and boughs to the breeze.
While bright plumaged songsters are building up there
In those vet'ran poplars, so stately and rare.

A small, dreaming youngster, some gold in her hair,
Stands thrilled with delight at the splendor up there.
You can't hear her speech, 'tis no talkie, you see,
But her face is aglow with innocent glee.

I think she is telling the birdies that sing
That she is so happy this morning in spring.
She says they are welcome as welcome can be
To rear their wee babies in each tulip tree.

Now up on the hill where the sweet brier grew
By the front parlor window, pink blossoms peep through.
We can't catch their fragrance—a picture, you see,
But there in the parlor, so precious to me
Are father and mother, their daughters, just three,
And their one only son, their farmer is he.

A glance through the window, the day is now done,
The parents in comp'ny with daughters and son.
Our own precious mother, her rest comes not soon!
She's darning our hosiery, humming a tune.
And father, dear father, so loved by the rest!
He holds the tired dreamer, asleep on his breast.

The spirit, the love and the fellowship sweet
Of these kindred souls who in harmony meet,
Can not be depicted by brush or by pen,
I give up the project, will just dream again.

Ladoga, Ind.

Which Window?

BY FLORENCE S. STUDEBAKER

ON the way home from market, Mary Ellen Winslow slowed her pace a bit as she approached the new house of the Salys.

"Windows!" she breathed, entranced. "How I love them! One can see out every direction. Martha Jane ought to be happy here."

Just then a bit of sunshine filtered through the clouds. It seemed to touch the fresh new lumber of the house with glory. It was like a benediction resting over everything.

Mary Ellen was about to turn away when a figure appeared at the south window. A white hand beckoned.

She caught her breath excitedly. "Martha wants me to come in. It's just the chance I've been wanting, the chance to see the new house."

"I thought maybe you'd like to see how we are fixed since everything is done," explained Martha, offering a chair.

"What a mind reader you are!" laughed Mary Ellen, casting an appraising glance about. "No, thanks, I do not care for a chair. I'd rather explore from attic to cellar. Yes, I'll set my basket down if you don't mind."

"I should think you would be very happy here," said Mary Ellen when at last they returned to the living room.

For answer Martha emitted a deep sigh.

Mary Ellen stared in amazement. Why shouldn't one be happy in such pleasant surroundings? What woman would not exchange a hot, stuffy, low-roofed cottage for light airy rooms? She wanted to ask Martha what was wrong, but she seemed so cold and unapproachable. There were hard set lines on her face. Her mouth drooped at the corners, making her look strangely old.

At last Mary Ellen found her voice. "Martha, are you ill?"

Martha forced a smile. "No, not that. I'm just plain blue, that's all. I might as well tell you the truth. Everything has gone wrong with us. We've lost on the cattle market. The taxes are eating up the farm. And it's hard to tell where our bank account stands since the doctor bill is paid. It just seems like nothing is right or just any more."

Mary Ellen was instantly sympathetic. "O Martha, I'm so sorry. I didn't know."

At this juncture the thump of a cane sounded on the walk at the side door. A trembling hand fumbled for the doorknob. "Hello, Martha. Don't be frightened. It is only I."

"It's Grandma Allen," said Mary Ellen, rising to peep from the south window. "If I don't miss my guess she has a dose of good cheer for Martha," whispered Mary Ellen to herself as her hostess hastened to let the second caller in.

"Oh, are you here, Mary Ellen?" said Grandma Allen. "Now don't let me chase you home. I'll be glad to visit with both of you. Anyway, I've something to show you. It just come through the mail this morning." Grandma laid aside her shawl and smoothed her hair, although no one could possibly have found a strand out of place.

From the depths of her apron pocket she drew forth a booklet. There were large black letters across the front; *Life's Eastern Window*, they spelled out. "It's about windows," she smiled.

"Well, now isn't that strange, Martha and I were talking about windows too, only I'm afraid Martha has on her blue spectacles today." Mary Ellen stole a mischievous glance in Martha's direction.

"Of course, you never get discouraged," said Martha soberly.

"Don't you think for a minute that it doesn't attack all of us sooner or later," laughed grandma. "But I don't call it wearing blue specs now. It's something else. Listen to this: 'Life has its windows opening from all sides. There is the window toward the east, toward the new day and the sunrise, toward things that are yet to be and can be changed for the better, toward the helpful and the lovely. Looked at through this window, life is touched with the glory of hope and the scene is a challenge. There is also a window toward the west, toward the sunset and evening star, toward the day that has gone and the things that can not be changed. There is the window to the south. Here life has no lift and we are listless. Finally, there is the window toward the north where the cold, chill forbidding things of life depress us. With this view life takes on a sad and hopeless tint. Bleak pessimism settles over life's landscape and we withdraw within ourselves.'"

Grandma paused and laid down the booklet. "Interesting, isn't it?"

Martha nodded and came to pick up the booklet.

"It sounds as if one were free to look out any of these windows," commented Mary Ellen, "and that life as we view it is largely determined by the window out of which one looks."

"That's what I figure too," agreed grandma. She held up a large sheet of paper which seemed to have two columns of notes. One column was labeled North Window, the other East Window. "This is only a rough sketch of what I thought but I'm going to put this up by my sink where I can see it."

NORTH WINDOW

People drinking more liquor.
Every young man carries flask.
Girls drink as never before.

Crime increasing; world growing worse.

Prominent pastor accused of sin.

Husbands and wives see in each other 5% fault. Every failure magnified.

My place of employment a dingy hole, the employer a tyrant, the foreman a driver, my fellow workmen have a grudge against me.

"There, that's all the farther I got," finished grandma.

"I must go. Reuben is coming down the street to

EAST WINDOW

Irving Fisher's figures taken from Finger Print Bureau of N. Y. prove that the number of those just learning to drink is far less than used to be, and constantly decreasing.

A million happy homes never receive mention in the newspaper.

10,000 ministers doing quiet, steady constructive work.

95% virtuous helpmates. These see the things in each other that are fine, wholesome and lovely. The finer things greatly outweigh the limitations.

Glad I have work. Manager is a pusher. I feel a sense of pride in working where they get things done. The rest of the force is made up of fine folks.

see what's keeping me," said Mary Ellen. "I'm going straight home to make out my list too. I never thought of it in that way before."

A new light glowed on Martha's face. "Things do seem different according to where you look," she confessed, humbly. "I've been miserable all these months looking out the north window of despair, when right here is the east window and . . . hope!"

Modesto, Calif.

Answered Prayer

BY JULIA GRAYDON

My dear one went to the hospital for an eye operation, and before she went she prayed that she might be helpful to someone else there.

A day or so after the operation which was most successful, a woman whom she had not seen for a number of years, came to see her. She was much troubled for her husband was a patient and was very sick.

My dear one said: "Are you praying for him?" And of course the answer was yes. "Well," said my dear one, "we'll pray for him too, and especially that he may sleep tonight."

The friend seemed much impressed at the thought of someone else taking such a kindly interest in her husband and left the room.

The next day she came in and said, "He is better, there is more hope for his recovery." He did recover later and the woman told all her friends that from the moment she realized that someone else was praying too, she herself felt hopeful, for she had never dreamed that one not really intimate could care enough to pray for both herself and her husband.

So my dear one's prayer was answered, as well as the friend's.

Harrisburg, Pa.

No Callers

BY HELEN HOAK EIKENBERRY

Oh, she kept her house tidy, as neat as a pin,
But scarcely a caller would ever drop in.
Her rooms were arranged with meticulous care.
What good did it do? No one ever came there.
Yes, folks walked down her street, but they passed her house by;

And I thought to myself there was some reason why.
So I went to her house that was neat as a pin,
And I knew right away 'twas a prison within.
There was nothing of warmth that friendliness gives,
And I chilled to the bone there where selfishness lives.
So I hurried along, and went there no more.
I had found why so few ever entered her door.
She could keep her house tidy, as neat as a pin,
But never a caller would care to stop in.

Sterling, Ill.

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By Forest S. Eisenbise, Fresno, California

"Christ in Personal Living" appeals to me as being the most important of any of the themes we have had as yearly mottoes. It is only through the impact of Christlike personalities that our homes, churches, communities and world relationships will ever become Christian.

The world waits for our witness. We must communicate our experience, "do the work of an evangelist," "promote" the kingdom among men. It is obvious that we can not share unless we have. And our experience will be the more valuable the more accurately we are instructed in the Way (Acts 18: 26).

To know accurately, to experience personally, and to promote effectively are evidences of "Christ in Personal Living."

How the Boards Can Help Our Ministers

The second question asked in the questionnaire to ministers was: "Will you please list in order of importance suggestions of what you think the General Boards should do to help you in serving the church?"

This question was answered by 327, or 105 fewer ministers than answered question number one. Eighteen items were mentioned six or more times. Only eighty-two mentioned the same item, namely: "More contacts with local churches and pastors, especially isolated ones," while 215 answering question number one said ministers need "a deeper spiritual life or a vital Christian experience."

In addition to the eighty-two who mentioned contacts with local churches: fifty-five said that the Boards should continue and develop pastoral placement; fifty-five expressed appreciation for what the Boards are already doing; forty-seven urged continuance of and increase in the supply of materials for all occasions; several said "send materials earlier for special occasions." Forty-two urged a closer supervision of churches and pastors; twenty-six said, "keep us informed of church movements and plans;" twenty-four said, "promote pastors' conferences;" twenty-two either said, continue the Church at Work calendar, or we appreciate the Church at Work calendar; sixteen expressed themselves on the Gish Fund. We noted such expressions as, increase it, strengthen it, send at cost, or give free for poor ministers. (It should be stated here that all funds are being used that are designated for this purpose. Only about one out of ten of our ministers now avail themselves of this great opportunity.) Sixteen urged a new church manual. (One is now in preparation.) Sixteen urged a better educated and a better qualified ministry; thirteen said to continue to encourage better relations between pastor and people; twelve emphasize missions; eight, promote summer schools and correspondence courses; seven, emphasize ministerial ethics; six, encourage us, challenge us, or be sympathetic with us.

In addition to the above there were eighty-six suggestions mentioned from one to five times each. Space will not permit the giving of this list. The items are interesting. Many of them are very constructive, and some are critical. Sometimes one suggestion is the opposite from another. This suggests that the Boards serve a large and varied constituency. They always appreciate your suggestions. They crave an interest in your prayers.

ADULT CHRISTIAN WORKERS

The Place of Giving in the Christian Life

The Effect of Giving Upon the Giver

Matt. 26: 6-13

I. What did giving do to Mary of Bethany? Matt. 26: 6-13. Impoverish her? Give joy? Give release to inner spiritual force? Increase her love? Make her stronger or weaker? Was her perfume wasted? Why? What did Jesus say? Why did she do this reckless thing? Did it help Jesus to go to the cross? Did it tie Mary closer to the Eternal? Did it make her more unselfish?

II. What has motive to do with giving? See the Sermon on the Mount for teaching as to motive. Is getting the money all that is necessary? What about church members giving as a sense of duty? Giving to "get by"? Giving to get? Giving to atone? Giving because of love for Christ and his cause? See Cain and Abel, Pharisees, poor widow and the two mites.

III. How shall church members, young and old, be taught to give as a soul enriching experience? What can the church do for children, youth, adults? Shall poor people be excused from giving what they can? Shall youth be asked to give? If people do not give is there reason to suspect the validity of their religious experience? Why?

WOMEN'S WORK

World Day of Prayer

Feb. 24, will be the World Day of Prayer. It is a day that is welcomed from the rising of the sun to the setting of it by women of many races. Prayer transcends the boundaries of nation and race, of time and temperature, and the peoples of the earth are one as they join in the great fellowship of intercession and pray unitedly to our Father who is in heaven. This year the theme is: "Let us put our love into deeds—and make it real."

For one day each year women "hold the world together" by prayer, thus one woman has described the World Day of Prayer, and she continued by saying: "More than that, they create a day that stretches its length to forty hours, from the rising of the sun in New Zealand, where the women have a sunrise prayer meeting long before our dawn appears, through the morning and afternoon hours in cities, towns and hamlets around the world, as new groups continue to join in praise and prayer, until the day ends in ice and snow at Gambell, on St. Lawrence Island, off the coast of Alaska, thirty miles from the Arctic Circle. Here the American missionary gathers her Eskimo women together and holds the closing prayer service."

The women of the Church of the Brethren have been entering into the World Day of Prayer service with earnestness during the years just passed. Many classes and societies meet for prayer, some alone and some with larger groups of women from neighboring churches. This year doubtless there will be an increasing number who will spend a part of Feb. 24 in intercession for the world in all of its sorrows and sin. Grant it may be so.

The World Day of Prayer Program, 2c per copy, is available at the General Mission Board, Elgin, Illinois. The posters are 5 cents each, and the little leaflets, A Call to Prayer, are free.

MEN'S WORK

Men's Work, Outlook, Washington

By Tillie Sutphin

A few words from Men's Work out west may be of interest to all. Our men went to the hills to get a load of wood for the church. Thirteen men went in two cars and a truck



Names of men in picture, reading from left to right, front row: B. J. Fike (pastor), Herbert McDonald, C. A. Wagoner (elder), Oly McDonald; back row: Walter Smith, Bob Thompson, W. E. Long, S. A. Shockley, Otto Crites, Floyd Lyons (minister), Tillie Sutphin, George Elliot.

and got a fine truck load of wood—mostly white oak. They had dinner with us, which was enjoyed by all.

Several young men were with us and they were a great help, for they were not a bit backward in helping. The next day the wood was sawed and stored in a dry place.

We have been trying to complete the new addition to our church. We will soon be able to use it which will help out in Sunday-school work. We are fixing the kitchen for the Ladies' Aid. The men have been sacrificing both time and money to make things go. Some of our new converts during the past year are carpenters. This makes it fine as they have a mind to work.

We have a mission point at Orchardvale. The B. Y. P. D. recently gave a play there. We had a nice father and son banquet with forty attending. The program and supper were enjoyed by all. We enjoy reading what the men are doing other places.

Outlook, Wash.

CHILDREN'S DEPARTMENT

Attention Teachers and Parents!

Through our weekly Sunday-school papers we are eagerly trying to give our boys and girls the best reading matter that we can find. In order to serve them better we are now seeking to discover more concerning their reading interests. In today's issue of Our Boys and Girls will be found a questionnaire which we hope every reader will fill out and send to our office. If you have readers of this paper in your home or Sunday-school class, urge them to use this opportunity to express their own wishes for the paper. A word of encouragement from a parent or teacher may mean much in helping us to secure the responses we desire. An announcement by the pastor or in the church bulletin would also help to make the children more conscious of this opportunity. The responses may be collected by classes and mailed as a group from the school. In whatever ways you may help the junior readers of your church to share their interests with us, we shall appreciate your co-operation. Send all responses to the Editor of Our Boys and Girls, 16-24 S. State Street, Elgin, Ill.

PEACE

Notes on Spanish Relief

The following paragraphs are from a recent letter written by John F. Reich, Secretary of the Committee on Spain, to H. Spenser Minnich. The Church of the Brethren co-operating with the Friends have transmitted to them from the beginning of the relief program up to Dec. 31, 1938, \$14,600. We continue to provide \$1,000 per month. Total relief receipts at Elgin for China-Spain during December were \$3,867. Our monthly goal is \$4,000 (China \$3,000; Spain \$1,000). The Relief Committee decided to continue the appeal at least up to Conference time next June.

"The liberation of your funds for administrative work, as well as for the purchase of food, is a great advantage to the total program. The 60,000 barrels of flour donated by the American Red Cross are now all in Spain. Ten thousand sacks of coffee are en route to France and 7,150 barrels of flour will leave here on January 7 together with a small amount of powdered milk. At our own expense, we also are sending four and one-half tons of clothing furnished by the Mennonite Relief Committee and about two tons of clothing collected by ourselves.

"These shipments, together with the substantial quantities of food furnished by the International Commission, give our workers a very big job to do. The latest figures from Southern Spain state that we are feeding bread to 50,000 children daily and 10,000 additional children are receiving complete rations. In Catalonia, American bread is being given to about 80,000 children daily and English Friends are giving complete rations to about 30,000 additional children. In Franco Spain, we have shipped enough flour to feed about 50,000 children daily but I have no direct report on operations."

Special Contributions

The following contributions, which are not credits for the Conference Budget, were received in the months of September, October and November, 1938:

China-Spain Relief**California and Arizona, \$318.71**

N. Dist., Chico, \$7.95; Empire, \$5.00; Fresno, \$58.90; a family, Live Oak, \$5.00; McFarland, \$48.42 \$ 125.27
S. Dist., S. S. Covina, \$28.16; LaVerne, \$51.01; Indv., LaVerne, \$8.10; S. S., Long Beach, \$11.13; Pasadena, \$95.04 193.44

Canada—\$18.00

2 Indv., Bow Valley 18.00

Colorado—\$19.30

E. Dist., Class in the Corner, Rocky Ford, \$1.60; Indv., Wiley, \$10.95 12.55
W. Dist., First Grand Valley 6.75

Florida and Georgia—\$131.89

Sebring, \$30.00; S. S., Sebring, \$29.49; 2 Indv., Sebring, \$50.00; 2 Indv., Sebring, \$5.00; Tampa, \$11.84; Florida Y. P. Camp, \$5.56 131.89

Illinois and Wisconsin—\$289.30

N. Dist., Indv., Bethel, \$2.00; Bethel, \$21.28; 2 Indv., First Chicago, \$4.00; Elgin, \$65.40; Indv., Franklin Grove, \$3.41; a family, Lena, \$9.50; S. S., Milledgeville, \$7.71; Mt. Morris, \$50.13; Women's Work Organizations: First Chicago, \$10.00; Cherry Grove, \$2.00; Rockford, \$7.00; Indv., Lanark, \$1.50; Bethany Biblical Seminary Faculty and Students, \$32.50; Dist. Meeting, \$6.66; Indv., \$5.00 227.82
S. Dist., Astoria, \$13.96; Cerro Gordo, \$5.50; Indv., Champaign, \$5.00; 2 Indv., Martin Creek, \$5.00; Indv., Martin Creek, \$5.00; Oak Grove, \$6.00; Springfield, \$7.27; Walnut Grove, \$3.75; Women's Work Organizations, \$10.00 61.48

Indiana—\$631.20

Mid Dist., Eel River, \$14.30; Flora, \$20.80; S. S., Flora, \$21.92; Missy. Soc., Huntington, \$10.02; Indv., Manchester, \$10.00; Indv., Prairie Creek, \$1.40; Salamonie, \$7.00; Y. P., N. Webster, \$14.32; Pleasant Chapel, \$9.92; S. S., Pleasant Chapel, \$17.73; Women's Work Organizations: Bethany, \$10.00; West Goshen, \$60.23; Elkhart City, \$41.00; Osceola, \$7.17; Florence, \$4.25; Second South Bend, \$10.50; Cedar Lake, \$3.20; Mt. Pleasant, \$10.15; Goshen City, \$29.91; Pleasant Hill, \$3.00; LaPorte, \$4.50; Bremen, \$3.57; Union Center, \$8.75; Blue River, \$10.21; Maple Grove, \$2.25; Florence, \$2.49; Middlebury, \$21.21; LaPorte, \$5.00; New Salem, \$5.00 349.90

S. Dist., Arcadia, \$6.28; Four Mile, \$16.12; Grace (Indianapolis) \$27.65; Ladoga, \$16.02; Nettle Creek, \$3.00; Brick S. S. (Nettle Creek), \$40.50; Dist. Women's Meeting, \$50.00	159.57	S. E. Dist., S. S., Springfield, \$10.94; 2 Indv., \$10.00; Indv., \$5.00; Camp Stardust, \$13.26	39.20
Iowa, Minnesota and South Dakota—\$284.58		W. Dist., 2 Indv., Johnstown, \$10.00; Indv., Johnstown, \$10.00; Diamondville S. S., Manor, \$4.60; S. S., Meyersdale, \$15.73; Missy. Soc., Nanty Glo, \$2.00; Indv., Nanty Glo, \$2.50; Indv., Nanty Glo, \$2.00; Indv., Nanty Glo, \$1.00; Rummel, \$20.00; Windber, \$8.27	76.10
Mid. Dist., Women's Work Organization, Des Moines City, \$10.00; Aid Soc., Fernald, \$33.20; 2 Indv., \$10.00; Aid Soc., Iowa River, \$30.30; S. S., Panther Creek, \$34.93; Prairie City, \$18.80; Women's Work Council, Prairie City, \$3.73; Women's Work Organization Dist. Meeting, \$16.44	157.40	Tennessee—\$41.61	
N. Dist., S. S., Greene, \$10.91; Treasure Seekers Class, Greene, \$2.41; S. S., Root River, \$27.09; 2 Indv., Spring Creek, \$6.00; S. S., Worthington, \$25.25; Aid Soc., Worthington, \$10.00; Indv., \$1.00	82.66	Dry Gap Mission Community Cong. and S. S., \$10.75; Knob Creek, \$28.86; a family, Meadow Branch, \$2.00	41.61
S. Dist., S. S., English River, \$11.52; Aid Soc., English River, \$4.00; S. S. Libertyville, \$15.00; Aid Soc., Mt. Etna, \$5.00; S. Keokuk, \$4.00; Indv., S. Keokuk, \$5.00	44.52	Virginia—\$1,020.75	
Kansas—\$93.10		E. Dist., Manassas, \$16.42; Cannon Branch (Manassas), \$22.27; Fairfax, \$20.73	59.42
N. E. Dist., S. S. Morrill	14.00	First Dist., Bethany, \$8.60; Copper Hill, \$13.00; Green Hill, \$24.98; S. S., Hollins Road, \$7.21; Hopewell, \$1.00; Oak Grove, \$6.78; Central Roanoke, \$88.55; First Roanoke, \$52.96; Troutville, \$30.30	233.38
N. W. Dist., 2 Indv., Maple Grove, \$4.41; North Solomon, \$1.90; Indv., Victor, \$10.00	16.31	N. Dist., Indv., Cooks Creek, \$6.00; S. S., Greenmount, \$17.50; Fairview S. S. (Greenmount), \$13.48; Mt. Zion S. S. (Greenmount), \$2.29; Brake (N. Mill Creek), \$3.00; 2 Indv., Salem, \$3.00; a memorial to a father, \$25.00; B. Y. P. D.'s: Unity, \$2.10; Harrisonburg, \$2.80; Cooks Creek, \$1.40; Mt. Zion, \$1.40; Greenmount, \$2.80; Timberville, \$1.75; Woodstock, \$1.40; Mill Creek, \$2.45	88.12
S. E. Dist., Osage, \$10.25; Indv., Parsons, \$2.50	12.75	Sec. Dist., Barren Ridge, \$64.27; Bridgewater, \$93.84; Crummitts Run, \$5.27; Thorn Chapel (Crummitts Run), \$5.02; Aid Soc., Elk Run, \$10.00; Aid Soc., Lebanon, \$18.60; Middle River, \$44.06; Mt. Vernon, \$37.45; Pleasant Valley, \$113.13; Women's Work Organization, Staunton, \$7.30; Indv., Staunton, \$15.00; Summit, \$27.93; Valley Bethel, \$9.45; White Hill, \$5.25; Students of Bridgewater College, \$4.00	460.57
S. W. Dist., Larned, \$13.44; 2 Indv., McPherson, \$6.70; Salem, \$4.40; First Wichita, \$9.00; Indv., \$10.00; Camp Wa-Shun-Ga B. Y. P. D., \$6.50	50.04	S. Dist., Antioch, \$23.90; Indv., Beaver Creek, \$2.00; a family, Beaver Creek, \$2.00; Bethlehem, \$35.78; Cedar Bluff (Boone Mill), \$17.25; Women's Work Organization, Christiansburg, \$7.00; Fraternity, \$11.20; Red Oak Grove, \$20.00; Spray, \$43.00; Workers League, Spray, \$5.00; Topeco, \$6.43; Indv., \$3.00; Women's Work Organization, \$2.70	179.26
Maryland—\$393.64		Washington—\$97.35	
E. Dist., Indv., First Baltimore, \$5.00; Pleasant Hill S. S. (Bush Creek), \$13.80; Denton, \$20.86; Long Green Valley, \$25.50; Meadow Branch, \$17.00; Thurmont, \$26.42; University Park, \$20.00; Washington City, \$14.63; B. Y. P. D., Washington City, \$11.89; Westminster, \$76.65; S. S., Westminster, \$29.41; B. Y. P. D. Regional Round Table Meeting, \$6.11; 2 Indv., \$6.00	273.27	Indv., Mt. Hope, \$1.00; Intermediates, D. V. B. S. and Cong., Olympia, \$27.08; S. S., Omak, \$3.50; Indv., Tacoma, \$1.00; Wenatchee Valley, \$39.72; Summer Assembly, \$25.05	97.35
Mid. Dist., S. S., Beaver Creek, \$13.81; Indv., Beaver Creek, \$2.56; B. Y. P. D., Broadfording, \$13.07; Longmeadow, \$38.28; Martinsburg-Vancelesville, \$24.65; Aid Soc., Pleasant View, \$23.00; 2 Indv., Welsh Run, \$5.00	120.37	West Virginia—\$70.39	
Michigan—\$7.00		First Dist., S. S., Eglon, \$10.49; Morgantown, \$2.90; Y. P., Camps at Galilee, \$57.00	70.39
Indv., Beaverton, \$2.00; Shepherd, \$5.00	7.00	India—\$9.00	
Missouri—\$26.75		Indv., \$2.00; Indv., \$7.00	9.00
Mid. Dist., Indv., Warrensburg, \$1.00; Indv., Warrensburg, \$2.00	3.00	Unclassified—\$106.09	
N. Dist., Bethany	9.13	S. E. Region B. Y. P. D. Cabinet Banquet, \$9.99; Intermediate Boys' Camp, Camp Mack, Ind., \$21.02; Young Adult Camp, Camp Mack, \$6.29; 3 Bethel Camps, \$68.79	106.09
S. Dist., Mountain Grove, \$9.00; Indv., Oak Grove, \$3.00; Peace Valley, \$2.62	14.62	Total for period	\$5,811.73
Nebraska—\$25.72		Total previously reported	2,892.40
Beatrice, \$5.17; S. S., Beatrice, \$2.80; Women's Work Organization, Lincoln, \$9.25; Indv., Octavia, \$6.00; Silver Lake, \$2.50	25.72		\$8,704.13
North Dakota and Eastern Montana—\$29.11		China War Relief	
Zion (Cando), \$2.00; Indv., Cando, \$2.34; Carrington, \$13.52; Aid Soc., Kenmare, \$1.00; a family, Minot, \$7.00; 2 families, \$3.25	29.11	California and Arizona—\$247.88	
Ohio—\$415.03		N. Dist., Oakland, \$3.00; S. S., Oakland, \$2.90; 2 families, Oakland, \$3.00; Elder Wine's meeting, \$3.13	12.03
N. E. Dist., Alliance, \$18.29; Ashland, \$17.34; Union Services at Ashland, \$35.40; Center, \$22.87; S. S., Mohican, \$10.00; Indv., New Philadelphia, \$2.00; West Nimishillen, \$10.00; Zion Hill, \$15.85	131.75	S. Dist., S. S., Glendale, \$14.12; 2 Indv., LaVerne, \$8.00; Indv., Long Beach, \$4.33; Belvedere (Los Angeles), \$102.90; Pomona, \$6.50; Women's Work Organizations: Glendora, \$20.00; LaVerne, \$60.00; San Bernardino, \$12.00; Glendale, Ariz., \$8.00	235.85
N. W. Dist., Defiance, \$6.00; S. S., Fostoria, \$40.40; S. S. Ross, \$10.30; Willing Workers' Class, Ross, \$78.50; Indv., \$5.00	140.20	Colorado—\$30.00	
S. Dist., Brookville, \$35.00; S. S., Covington, \$16.67; Altruist Bible Class, Ft. McKinley, \$9.00; Painter Creek, \$25.19; D. V. B. S., Pittsburg, \$12.38; Poplar Grove, \$31.65; Springfield, \$6.63; West Milton, \$3.56; Indv., \$3.00	143.08	E. Dist., Denver, \$25.00; Indv., Sterling, \$5.00	30.00
Oklahoma, P. Texas and New Mexico—\$45.23		Florida and Georgia—\$2.00	
Indv., Guthrie, \$1.00; Pleasant Plains, \$5.70; Thomas, \$25.00; Washita, \$8.53; 3 families, \$5.00	45.23	2 Indv., Tampa	2.00
Oregon—\$27.25		Idaho and W. Montana—\$20.00	
S. S., Grants Pass, \$12.25; Mabel, \$15.00	27.25	Emmett, \$10.00; Boise Valley, \$10.00	20.00
Pennsylvania—\$1,710.73		Illinois and Wisconsin—\$33.88	
E. Dist., Akron, \$81.24; S. S., Akron, \$32.58; Young Men's Class, Akron, \$1.00; Y. M. B. Class, Akron, \$1.00; Gleaner's Class, Akron, \$15.00; Aid Soc., Akron, \$2.00; Paxton S. S. (Big Swatara), \$25.00; Chiques, \$175.00; Loyal Gleaner's Class, Bareville (Conestoga), \$14.25; Elizabethtown, \$271.41; Fredericksburg, \$36.81; Lititz, \$29.84; Indv., Richland, \$10.00; Walnutport, \$13.00; West Green Tree, \$229.70; Loyalty Workers' Class, Florin (West Green Tree), \$43.00; White Oak, \$97.00; Manheim S. S. (White Oak), \$49.82; Camp Conewago, Elizabethtown College, \$86.67; Indv., \$5.00	1,219.32	N. Dist., Indv., Bethel, \$5.00; Indv., First Chicago, \$5.00; Fellowship Class, First Evangelical Church, Elgin, \$4.39; S. S., Franklin Grove, \$5.52	19.91
Mid. Dist., 28th St., Altoona, \$5.00; Beech Run S. S. (Aughwick), \$2.00; 2 Indv., Dunning's Creek, \$10.00; Fairview, \$20.77; a family, James Creek, \$10.00; Indv., Roaring Spring, \$2.00; Soul Winners' Class, Spring Run, \$5.00; Missy. Soc., Spring Run, \$5.00; Indv., Spring Run, \$14.05	73.82	S. Dist., Indv., LaMotte Prairie, \$5.00; Virden, \$8.97	13.97
S. Dist., Rouzerville Cong. and S. S. (Antietam), \$37.58; Buffalo Valley, \$14.64; S. S., Carlisle, \$6.85; Juniors, Carlisle, \$1.15; Young Married People's Class, Carlisle, \$5.00; Primary Class, Carlisle, \$1.78; S. S., Chambersburg, \$14.59; Browns Mill S. S., (Falling Springs), \$25.00; Hanover, \$25.80; Lost Creek, \$19.68; Free Spring (Lost Creek), \$6.00; Missy. Soc., Mechanicsburg, \$7.00; 2 Indv., Mt. Olivet, \$18.25; New Fairview, \$47.15; Sugar Valley, \$9.65; Melrose S. S. (Upper Codorus), \$28.23; Beginners' Class, First York, \$5.00; Camp Conewago, \$28.89	302.29	Indiana—\$222.96	
		Mid. Dist., Missy. Soc., Manchester, \$19.46; Women's Work Organization, Manchester, \$50.00; Indv., Manchester, \$15.00; 2 Indv., Manchester, \$3.00; Mexico, \$10.00; 2 Indv., Peru, \$20.00; Women's Work Organization Dist. Conference meetings, \$42.80	160.26
		N. Dist., Middlebury, \$15.00; Indv., Middlebury, \$5.00; Indv., N. Winona, \$5.00; S. S., Rock Run, \$5.00; Primary Class, First South Bend, \$5.00; Junior Dept., First South Bend, \$3.00; S. S., Rock Run, \$5.00	43.00
		S. Ind., S. S. Buck Creek, \$6.20; Indv., Kokomo, \$11.00; Class of High School Boys and Girls, Brick (Nettle Creek), \$1.00; Rossville, \$1.50	19.70
		Iowa, Minnesota and South Dakota—\$173.02	
		Mid. Dist., Cedar Rapids, \$32.88; Dallas Center, \$27.80; Dist. Meeting, \$67.69	128.37
		N. Dist., Aid Soc., Hancock, \$5.00; Lewiston, \$0.81; S. S., Sheldon, \$3.46; S. Waterloo, \$30.23; Worthington, \$5.15	44.65

Kansas—\$561.88		
N. E. Dist., S. S., First Central, Kansas City, \$13.82; Indv., Richland Center, \$20.00; Indv., Topeka, \$200.00; Indv., \$300.00	533.82	
N. W. Dist., Indv., Quinter	5.00	
S. E. Dist., Primary Dept., Galesburg	5.00	
S. W. Dist., Garden City, \$10.00; McPherson, \$2.50; Dist. Meeting, \$5.56	18.06	
Maryland—\$213.04		
E. Dist., Beaver Dam, \$3.00; Indv., Bethany, \$1.00; Missy. Soc., Denton, \$24.26; Chinese S. S., Washington City, \$8.00; 3 Indv., Washington City, \$10.00; Aid Soc., Westminster, \$20.00; Women's Work Organizations: Dist. Convention, \$36.72; Union Bridge (Pipe Creek), \$10.00; New Windsor (Pipe Creek), \$10.00; Long Green Valley, \$4.00	126.98	
Mid. Dist., B. Y. P. D., Broadfording, \$28.50; Indv., Hagerstown, \$5.00; Welsh Run, \$47.56; Indv., Welsh Run, \$5.00	86.06	
Michigan—\$32.40		
Indv., Beaverton, \$3.00; Chinese S. S., Detroit, \$25.00; Hoover Reunion, \$4.40	32.40	
Missouri—\$11.86		
Mid. Dist., Indv., Deepwater	2.00	
N. Dist., Shelby County, \$3.86; D. V. B. S., Wakenda, \$6.00	9.86	
Nebraska—\$7.00		
2 Indv., Kearney, \$5.00; Indv., \$2.00	7.00	
North Dakota and Eastern Montana—\$6.50		
Berthold, \$3.00; Ellison, \$3.00; Indv., \$0.50	6.50	
Ohio—\$74.30		
N. E. Dist., Ashland Dickey, \$15.00; S. S. Class, Hartville, \$2.15; Aid Soc., Maple Grove, \$15.00; Aid Soc., Woodworth, \$5.00	37.15	
S. Dist., Greenville, \$5.00; Middle District, \$12.15; Indv., \$20.00	37.15	
Oklahoma—\$0.75		
2 Indv., Guthrie	.75	
Pennsylvania—\$387.06		
E. Dist., E. Fairview, \$20.43; Abiding Branches Class, Hatfield, \$5.00; Indv., Indian Creek, \$2.00; S. S., Lancaster, \$13.75; D. V. B. S., Little Swatara, \$33.14; D. V. B. S., Spring Creek, \$32.83; Springville, \$47.91; West Conestoga, \$88.20	243.26	
Mid. Dist., Women's Missy. Soc., Huntingdon, \$13.00; Aid Soc., Lewistown, \$10.00	23.00	
S. Dist., Shanks (Back Creek), \$14.22; S. S., Marsh Creek, \$6.07; S. S. Mechanicsburg, \$11.51; Indv., New Fairview, \$15.00; Pleasant Hill, \$30.00; Indv., York, \$2.00	78.80	
S. E. Dist., Parkerford, \$10.00; Indv., \$11.00; Indv., \$2.00; 2 Indv., \$5.00	28.00	
W. Dist., Beachdale (Berlin), \$5.00; Golden Rule Class, Fairview (Georges Creek), \$5.00; S. S., Fairview-Sculton, \$3.00; Indv., Meyersdale, \$1.00	14.00	
Tennessee—\$8.00		
Indv., Central Point, \$2.00; Indv., Fruitdale, \$6.00	8.00	
Texas and Louisiana—\$39.50		
Indv., Ft. Worth, \$1.00; Roanoke, \$23.50; Indv., \$15.00	39.50	
Virginia—\$185.61		
E. Dist., Bull Run (Fairfax)	49.00	
First Dist., Indv., Hopewell, \$3.50; Indv., Mt. Joy, \$4.00	7.50	
N. Dist., Indv., Pleasant Run (Cook's Creek), \$18.25; Harrisonburg, \$4.60; a family, Lower Lost Creek, \$10.00; Mill Creek, \$44.96; Aid Soc., Unity, \$5.00	82.81	
Sec. Dist., Friendship Class, Barren Ridge, \$5.00; Aid Soc., Moscow, \$25.00; 2 Indv., Waynesboro, \$10.00	40.00	
S. Dist., S. S., Mt. Hermon, \$5.00; S. S., Pleasant Hill, \$1.30	6.30	
Washington—\$8.65		
Tacoma	8.65	
West Virginia—\$25.01		
First Dist., Harman, \$6.32; Harman Presbyterian Church, \$9.50; Indv., Tearcoat, \$2.00; a family, Tearcoat, \$2.00	19.82	
Sec. Dist., D. V. B. S.	5.19	
China—\$1.00		
Indv.	1.00	
India—\$32.68		
Indvs. at Dahanu Hospital, \$7.68; Indv., \$25.00	32.68	
Total for period	\$2,324.98	
Total previously reported	2,351.53	
	\$4,676.51	
German Christian Relief		
Iowa, Minnesota and South Dakota—\$2.00		
N. Dist., Barnum	\$ 2.00	
Total for period	\$ 2.00	
Spanish Relief		
California and Arizona—\$43.28		
N. Dist., S. S., Empire, \$8.78; S. S., Reedley, \$5.00	\$ 13.78	
S. Dist., S. S., Glendale, \$28.50; 3 Indv., LaVerne, \$1.00	29.50	
Canada—\$4.22		
Bow Valley	4.22	
Florida and Georgia—\$6.00		
Seneca, \$2.00; S. S., Tampa, \$6.00	8.00	
Idaho and W. Montana—\$6.00		
Boise Valley, \$4.00; Weiser, \$2.00	6.00	
Illinois and Wisconsin—\$13.10		
N. Dist., Rice Lake	2.13	
S. Dist., Indv., Canton, \$2.00; Virden, \$8.97	10.97	
Indiana—\$142.38		
Mid. Dist., Women's Work Organization, Manchester, \$50.00; Mexico, \$22.50; Santa Fe, \$14.88	87.38	
N. Dist., Bremen, \$4.50; Camp Creek, \$5.00; Missy. Soc., Goshen City, \$10.00; S. S., Pine Creek, \$16.30; S. S., Rock Run, \$3.00	38.80	
S. Dist., S. S. Kokomo, \$13.20; Class of High School Boys and Girls, Brick (Nettle Creek), \$1.00; S. S., White Branch (Nettle Creek), \$2.00	16.20	
Iowa, Minnesota and South Dakota—\$21.00		
Mid. Dist., S. S., Iowa River	3.00	
N. Dist., Barnum, \$5.00; Aid Soc., Hancock, \$5.00	10.00	
S. Dist., Fairview	8.00	
Kansas—\$155.22		
N. E. Dist., S. S., Buckeye	4.00	
S. E. Dist., S. S., Gravel Hill	2.28	
S. W. Dist., Bloom, \$7.50; Eden Valley, \$107.80; S. S., Larned Rural, \$3.00; Indv., Monitor, \$2.22; Men's Work, Monitor, \$20.87; First Wichita, \$2.00; Dist., Meeting, \$5.55	148.94	
Maryland—\$459.15		
E. Dist., Bethany, \$116.29*; Indv., Bethany, \$2.00; Denton, \$45.00*; Greenhill, \$110.10*; Piney Creek, \$10.00; Pipe Creek, \$53.50*; S. S., Union Bridge (Pipe Creek), \$7.58; Edgewood (Sams Creek), \$14.00; Fellowship Group (Sams Creek), \$0.57; Indv., Sams Creek, \$3.15*	362.19	
Mid. Dist., S. S., Beaver Creek, \$2.30; Manor, \$78.00*; Indv., Welsh Run, \$5.00	85.30	
W. Dist., Gortner Union S. S.	11.66	
Michigan—\$49.54		
Detroit, \$27.27; Shepherd, \$18.66; S. S., S. Woodland (Woodland), \$3.61	49.54	
Missouri—\$2.65		
S. Dist., Cabool	2.65	
North Dakota and E. Montana—\$7.00		
Berthold, \$2.00; Mineral Bench Union S. S., \$5.00	7.00	
Ohio—\$1,504.44		
N. E. Dist., Ashland Dickey, \$12.07; S. S., Black River, \$5.00; Chippewa, \$57.13*; Danville, \$22.30; East Nimishillen, \$6.00; Aid Soc., Hartville, \$10.00; Lincoln Heights, \$10.35; Richland, \$4.30; West Nimishillen, \$4.00; Zion Hill, \$6.35; S. S., Zion Hill, \$3.00	140.50	
N. W. Dist., Marion, \$6.39; Oak Grove, \$12.05; Sugar Creek, \$27.40; Toledo, \$4.96	50.80	
S. Ohio, S. S., Bear Creek, \$12.00; Beaver Creek, \$10.31; Beech Grove, \$12.00; Bellefontaine, \$2.50; Bethany, \$2.25; Dupont, \$18.60; S. S., Eagle Creek, \$27.20; S. S., Eversole, \$12.00; Ft. McKinley, \$8.75; Indv., Greenville, \$5.00; Lower Miami, \$10.05; Middle District, \$28.55; Oakland, \$34.15; S. S., Pittsburg, \$9.00; Toledo, \$2.00; Eaton (Upper Twin), \$18.00*; West Charleston, \$37.70*; Congs.: Bear Creek, \$30.62*; Beaver Creek, \$18.50*; Beech Creek and Cedar Grove, \$50.59*; Bradford, \$11.07*; Brookville, \$34.40*; Castine, \$19.90*; Constance, \$10.00*; Covington, \$32.50*; East Dayton, \$54.10*; Eversole, \$29.70*; Ft. McKinley, \$53.35*; Georgetown, \$15.00*; Greenville, \$41.92*; Harris Creek, \$32.00*; Lower Miami, \$20.60*; Happy Corner (Lower Stillwater), \$18.70*; Middle District, \$42.20*; Middletown, \$3.00*; Oakland, \$42.30*; Painter Creek, \$53.30*; Piqua, \$12.27*; Pittsburg, \$35.30*; Pleasant Hill, \$25.40*; Pleasant Valley, \$13.00*; Poplar Grove, \$27.85*; Prices Creek, \$17.97*; Salem, \$70.10*; Springfield, \$17.60*; Trotwood, \$64.81*; Troy, \$14.00*; Union City, \$19.00*; Gratis (Upper Twin), \$11.80*; W. Alexandria, \$27.60*; W. Dayton, \$6.80*; W. Milton, \$83.43*; Unallocated, \$2.40*	1,313.14	
Oklahoma—\$7.25		
S. S., Ames, \$7.00; 2 Indv., Guthrie, \$0.25	7.25	
Pennsylvania—\$1,328.19		
E. Dist., S. S., Hanoverdale (Big Swatara), \$7.29; B. Y. P. D., Hanoverdale (Big Swatara), \$7.50; Conestoga, \$18.80; B. Y., P. D., Bareville (Conestoga), \$22.02; Loyal Gleaners Class, Bareville, (Conestoga), \$34.65; S. S., E. Petersburg, \$84.82; Ephrata, \$10.00; B. Y. P. D. and Jr. Soc., Harrisburg, \$22.00; Indian Creek, \$60.00; Indv., Indian Creek, \$1.00; S. S., Lancaster, \$8.66; Maiden Creek, \$38.00; B. Y. P. D., Midway, \$42.00; S. S., Mingo, \$48.00; Myerstown, \$21.88; S. S., Palmyra, \$52.84; Peace Blossom, \$200.70*; Reading, \$2.19; S. S., Reading, \$3.19; Richland, \$63.00; Ridgely, \$25.00*; S. S., Big Dam (Schuylkill), \$6.76; Spring Creek, \$29.75; Spring Grove, \$17.67; Springville, \$90.58; West Conestoga, \$83.87; S. S., West Conestoga, \$9.37; B. Y. P. D., West Conestoga, \$3.07; S. S., Florin (West Green Tree), \$26.90; White Oak, \$242.00	1,283.51	
Mid. Dist., Gleaner's Bible Class, Bellwood	5.00	
S. Dist., S. S., Huntsdale, \$10.18; S. S., Mechanicsburg, \$3.00; Indv., New Fairview, \$10.00; Aid Soc., Shippensburg, \$7.00	30.18	
S. E. Dist., S. S., Brooklyn, First	3.50	

* These represent wheat sales, partly or entirely.

W. Dist., Indv., Maple Grove, \$5.00; Indv., Markleysburg, \$1.00	6.00
Texas and Louisiana—\$0.75	
Indv., Ft. Worth .....	.75
Virginia—\$89.27	
E. Dist., Fairfax, \$9.33; Indv., Mt. Carmel, \$3.00; S. S., Nokesville, \$3.66	15.99
N. Dist., Harrisonburg, \$17.50; Mill Creek, \$28.05; Aid Soc., Luray (Mt. Zion), \$5.00; Aid Soc., Rileyville, \$5.00	55.55
Sec. Dist., S. S., Barren Ridge, \$6.00; Fellowship Class, Barren Ridge, \$5.00; Aid Soc., Sangerville, \$3.00; Children's Project, Sangerville, \$3.73	17.73
Washington—\$16.01	
Ellisforde, \$3.51; Outlook, \$4.50; S. S., Outlook, \$3.00; Indv., Yakima, \$5.00	16.01
West Virginia—\$18.25	
First Dist., Indv., Brick (Greenland)	18.25
Total for period	\$3,875.70
Total previously reported	1,559.89
	<hr/> \$5,435.59

== CORRESPONDENCE ==

NORTHEASTERN KANSAS DISTRICT MEETING

The annual District Conference for Northeastern Kansas was held at Navarre, Oct. 7-10. The meeting opened with the Elders' Conference on Friday afternoon with Bro. W. A. Kinzie, retiring moderator, in charge.

Friday evening, Saturday and Sunday were largely devoted to educational and inspirational programs in line with the theme, Christ in Personal Living.

The following are a few of the inspiring observations and statements gathered from various addresses:

"We must observe Christ in order to live as he lived, and in some measure to do as he did."

"The way out of any depression is the way up."

"The church, to follow Jesus, must have a message and a ministry to every person."

"Mastery of a subject grows out of meditation."

"Silence may be the best defense against false accusation and slander—we do not need to run down every false rumor."

"The solution of worry is to rest, meditate, build up reserve, keep silence."

"Get Christ off the canvas, out of oratorios, and into personal living."

"Can you send yourself to work?"

"The minister can outshine the movies, pleasures, amusements and ball games, if he preaches a message that reaches down to where people live."

"Prepare to serve your day."

"No man's religion is of great worth until the characteristics of his God become a part of his soul existence."

"It matters little whether I live, but it matters greatly that I express the spirit of Christ."

"Missions create the climatic change that destroys the monster—war."

"Success depends largely upon the loyalty of members; let there be no sidestepping of responsibility or labor upon the part of leaders or others."

Attendance was good and the feeling of spiritual fellowship was excellent. Brother and Sister W. A. Kinzie and their workers of the Navarre church gave unstintedly and spared no pains to make all visitors comfortable and feel at home. The special thanks and appreciation of the Northeastern District go to Dr. V. F. Schwalm, president of McPherson College; to H. Spenser Minnich, assistant secretary of the General Mission Board at Elgin; also to Brethren W. A. Kinzie, retiring moderator, and L. H. Root, moderator, and the Program Committee, for their inspiring

messages and loyal efforts toward the success of the conference.

Next year the district meeting will be held at the Richland Center church.

Abilene, Kans.

Harold G. Correll,
Writing Clerk.

IMPRESSIONS AND EXPRESSIONS

As we enjoy the weekly visits of the Gospel Messenger fifty-two times a year, and the editors and writers speak to us through its pages, how often we would like to respond with a handshake, a "God bless you" and an expression of appreciation. If during the past year it had been possible to give expression to impressions received on these weekly visits these are some of the things we would have said.

To the editor: Dear brother, that editorial, For the Last Long Pull (May 7), was a masterpiece. It should fill every reader with a feeling of goodwill, not only for the week, but for each following week throughout the year, and the following year and years. In the same issue, to Florence Bollinger: What a lovely bouquet you arranged for your mother in When Embers Glow, and how good of you to share its fragrance with the brotherhood!

To Grace Quinter Holsopple: In your very fitting Anniversary Meditation (June 4), I was impressed with a pithy saying near the close of your meditation. "Confusing non-conformity with uniformity became a burning issue which continued for more than two generations." Let us hope that the "rare person" to whom Bro. I. S. Long refers in the article just preceding yours read that statement and got the point.

To Ella Stern: Oh, that every reader might consider seriously Some of the Things for Which We Should Stand, as brought out in your correspondence in the July 30 issue! And while considering these may we take heed to the warning or danger signals flashed to us by Bro. Mahan in Dangerous Trends in Modern Brethrenism.

When reading Hopeful Trends my impression was: Surely there are hopeful trends; but let us not be so hopeful that we belittle the danger signals and fail to heed their warnings. When Bro. Mahan said: "There is no more dangerous trends than this one of imitating the world in fashions," quotation in Aug. 6 issue, it is my opinion that he was not particularly offended by the women. In stating that they are more at fault in this matter he simply stated a fact—a fact which Paul long ago observed, and which has been evident all through the years.

To the contributors in the China Number (Aug. 27), to those then going Back to War-Torn China and to those on the field my expression would be: Your faith and courage and trust puts us to shame. The Lord God will never forsake you! And may the church at home never fail you!

The issue of Sept. 10 contains a tribute to two great ones in the church: Bro. J. H. Longenecker and Sister Eva Trostle. To these, how fitting are words of Isa. 30: 15: "In quietness and confidence shall be your strength." I have known no other brother, and no other sister, more quiet and unassuming than these two—and how strong! Bro. Longenecker was "an outstanding leader"; Sister Trostle—"a marvelous influence." There comes to mind an incident she related in the prayer class at Bethany. Rom. 8: 26: "For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us," was the text under consideration. Then she told us out of her own experience that one morning in her private devotions she prayed definitely for patience, not knowing why. Early in the day she

had an experience which called for unlimited patience. Then she knew why she had thus prayed. Was this not the secret of her calm, Christlike life?

In the tribute to Bro. Longenecker may I repeat the words: "To his credit it must be said he always discouraged launching out into separate organizations to correct what he considered not the best conditions, but instead encouraged the correction of errors within the body of believers, using his efforts and influence to this end. He used as his argument Acts 15; also the teaching of Paul who also saw conditions in his day that were unsatisfactory, but nowhere encouraged separate organizations." Oh, that all leaders and followers would consider this argument!

In answer to Sister Ida Shumaker's open letter (Oct. 8) it was good to have you assured, "My presence shall go with thee," to know that you saw God's hand in the storm, and enjoyed the beauty of it, rather than becoming filled with fear. And you could sing "This Is My Father's World!"

Again to the editor, Not Like Other Nations, Nov. 19, Messenger, gave good food for thought for our Thanksgiving meditation. These are a very few of the many things which might be said.

In closing let me add a word of appreciation to Elizabeth F. Miller for the Christmas story, There Was No Gift for Him, Dec. 17, Messenger. When the spirit manifested in part two is carried out by our young people's classes, that is a hopeful trend.

Omak, Wash.

Florence Mohler Breshears.

ELDER I. B. WIKE OF INDIANA

Elder I. B. Wike of Huntington, Ind., passed away Dec. 22, 1938, aged seventy-eight years. From a record which he prepared we take the following:

"I was born in Blair County, Pennsylvania, May 9, 1860, to George S. and Elizabeth Wike and in the fall of 1863 came with my parents to Huntington County, going directly to what was then called Heiney Bend on the Salamonie River.

"In February, 1865, while my father was felling a tree, it fell on him causing his death while I was standing near and saw the tragedy.

"The same year mother, my youngest sister and I moved into the Hoover neighborhood in Stringtown. My two brothers and five sisters have gone on to their reward. When I was ten years old I went to the home of John H. Ulrich on the Lancaster road to live, remaining until I was eighteen years old, that fall going to Wayne County, Indiana. In December of 1880 I was married to Mollie Brooks by Elder Daniel Bowman of Hagerstown, Ind. In 1882 we moved to Hamilton County, Ind. Four years later we moved back to Henry County, Indiana, near Mooreland.

"In June of 1889 I was elected to the ministry. Three years later I was advanced to the second degree of the ministry and in 1900 I was ordained to the eldership. L. W. Teeter of the Nettle Creek church was present at all of these services. I served in the ministry in the Buck Creek church, fifteen years in the Huntington Country church, five years in the Clear Creek church, seven years in the Andrews church, five years in the Kawanna church, five or more years in the Logansport church, a few years also the Huntington City church as pastor and elder, seven years in the Arcadia church as pastor and elder, and while I was superintendent of the Old People's Home at Middletown, Ind., I was pastor of the Upperfall Creek church."

"Besides the serving of these churches I have conducted

revivals for about 25 years, baptizing a few hundred converts, and preached about 2,000 funerals. I have officiated in several hundred weddings."

Bro. Wike served as county recorder a few years. His wife and one daughter have passed on. Surviving are one son, one daughter, three grandchildren and a sister. Funeral services were in charge of Brethren J. Oscar Winger and Howard Keim, Jr. Burial was made in the Lancaster cemetery.

Mrs. Jay Barnhart.

Huntington, Ind.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Arcaro-Barto.—By the undersigned, at the parsonage of the First church, Chicago, Dec. 25, 1938, Frank Arcaro and La June Barto, both of Chicago, Ill.—M. Clyde Horst, Chicago, Ill.

Cole-Hoff.—By the undersigned at the parsonage in Logansport, Ind., Dec. 24, Ray Cole of Rochester and Marguerite Hoff of Logansport.—J. J. Johnson, Logansport, Ind.

Foutz-Spangler.—By the undersigned, in the First church, Chicago, Dec. 24, 1938, Edgar Samuel Foutz and Lottie Belle Spangler, both of Chicago, Ill.—M. Clyde Horst, Chicago, Ill.

Frantz-McDonald.—In the home of the bride's parents, Dec. 28, 1938, Clifford Frantz and Ruth McDonald, both of Empire, Calif. Bro. Frantz will complete his education at La Verne, Calif., and take up the teaching profession.—John R. Peters, Waterford, Calif.

Kelley-Spencer.—At the home of the bride's parents, near Shepherd, Mich., Dec. 17, 1938, Russell Kelley and Hazel Spencer, both of Shepherd.—Chas. A. Spencer, Shepherd, Mich.

Lehigh-Baubletz.—Sterling Richard Lehigh of Hanover, Pa., and Treva Romaine Baubletz of Spring Grove, Pa., by the undersigned, at his residence, Dec. 10, 1938.—Paul K. Newcomer, Spring Grove, Pa.

Meljo-Sell.—Walter Meljo of Lehigh, Kans., and Cora Sell of Conway, Kans., at the home of the undersigned, by the undersigned, Dec. 18, 1938.—J. J. Yoder, McPherson, Kans.

Pierce-Diemer.—At the home of the bride's parents in Ellet, Ohio, Dec. 27, 1938, by the undersigned, Henry L. Pierce and Ethel Diemer, both of Ellet, Ohio.—C. H. Petry, Akron, Ohio.

Weaver-Mowery.—At the bride's home, Dec. 24, 1938, Bro. David Weaver and Sister Anna Mowery, both of Lima.—A. P. Musselman, Lima, Ohio.

FALLEN ASLEEP

Allred, Laban Eugene, son of Stanley and Ruth Allred, was born in Huntington County, Ind., April 21, 1926, and passed away Dec. 17, 1938. He moved with his parents to Lancaster when he was six years of age. Two years ago he was taken to the Ft. Wayne hospital for treatment. Although born with limitations Eugene was an interesting and lovable child. He enjoyed church hymns. He is survived by his parents, five brothers, one sister and three grandparents. Services were conducted at the Lancaster Church of the Brethren by Pastor W. C. Stinebaugh, assisted by Eld. Wm. Ulrich. Burial in the Mt. Etna cemetery.—Dessie F. Lightfoot, Warren, Ind.

Amos, Edna Caroline Harris, daughter of W. D. and Maggie Harris, was born in Granger County, Tenn., Jan. 1, 1880, and departed this life at her home near McClave, Colo., Nov. 8, 1938. At the age of one year she moved with her parents to Missouri. When a child of ten she united with the Church of the Brethren and in this fellowship she labored more than forty-eight years. She counted no labor or sacrifice too great for the Lord she loved. She was a charter member of the McClave church. She was united in marriage to Robert L. Amos of Cabool, Mo., March 24, 1901. They went to Elk County, Kans., where they lived a few years, moving to the McClave community thirty-four years ago. To this union were born five children, one son and four daughters. She was a wonderful mother to these children and to her three stepdaughters. Her influence shall live on in the lives of those whom she touched. She was always cheerful. She suffered intensely but bore her suffering patiently. She leaves her devoted husband, the children, her aged father and stepmother, three brothers, three sisters, fifteen grandchildren, one great-grandchild and a host of other relatives and friends. Funeral services were conducted at McClave in charge of Bro. Roy E. Miller of Rocky Ford, assisted by Bro. O. E. Messamer. The unusually large crowd and the many beautiful floral offerings were evidences of the high esteem in which she was held.—Mrs. Paul Cline, McClave, Colo.

Baker, Sister Rebecca Jane, died near East Berlin, Pa., Nov. 12, 1938, aged 81 years and 2 days. She was a daughter of the late Samuel and Sarah Burgard. She was a faithful member of the Church

of the Brethren. She leaves her husband, one son, two grandchildren, one sister and two brothers. Funeral services were held in Mummerts church near East Berlin, with interment in the cemetery adjoining. The writer was in charge, assisted by Eld. J. L. Myers.—W. G. Group, East Berlin, Pa.

Barr, Sister Abbie L., was born eighty-three years ago at Mason-Dixon, Pa., and died on Dec. 6, 1938, at the home of her daughter near Shady Grove, Pa. She was the daughter of Daniel and Abbie Harman Myers. Her husband, H. F. Barr, died in 1892. Many years ago she united with the Church of the Brethren. On account of the infirmities of age she was hindered for many years from attending public worship services. She is survived by three daughters. Services were held in the Waynesboro Church of the Brethren by Pastor Levi K. Ziegler. Interment in the cemetery at the Price church near Waynesboro.—Sudie M. Wingert, Waynesboro, Pa.

Bradley, Margorie Vivian, aged seven years, died Nov. 19, 1938, after a short illness of sugar diabetes. She was a daughter of Mary E. and Elbert C. Bradley of Oronoco, Va., and a granddaughter of Eld. R. M. Figgers, pastor of the Oronoco church. Her death came as a shock to her many friends. She will be greatly missed by all who knew her. She leaves her mother and father, three sisters and her grandparents and many other relatives and friends. Funeral services were conducted in the Oronoco Church of the Brethren by Rev. Good of the Baptist church. Interment was in the Oronoco cemetery.—Ethel M. Figgers, Oronoco, Va.

Brindle, Ella Westfall, was born Sept. 28, 1866, and passed away Dec. 19, 1938. She was the daughter of John and Barbara Funk Westfall. In June of 1905 she was united in marriage with Peter Brindle, who preceded her in death. She became a member of the Church of the Brethren early in life and lived a consistent Christian life. She was superintendent of the cradle roll and beginners' department for many years at Mechanicsburg and Harrisburg. Many were the hours she spent gathering the children whose parents were not interested in Sunday school and church, finally winning some of the children and sometimes the parents for the church. She is survived by one brother and one sister. Services were held in the home of her sister, the undersigned, by her pastor, Bro. J. E. Rowland.—Mrs. D. K. Miller, Mechanicsburg, Pa.

Christman, Leota Mary, daughter of John and Francina Hooping-arnier, was born on May 2, 1881, in Murray, Ind., and passed away at her home near Lancaster, Dec. 7, 1938. On Nov. 27, 1901, she was united in marriage to Edward Christman. To them four children were born, three dying in infancy. In 1912 they moved to this locality. On April 22, 1922, she and her husband became members of the Church of the Brethren during the pastorate of Bro. H. L. Hartsough. She was in very poor health for the last six years and was unable to attend church services. However, her occasional presence was an inspiration to those with whom she mingled. An unusual amount of afflictions and sorrow was her lot but she bore it all with Christian courage and hope. She leaves her devoted husband, one son, two grandchildren, one sister, three half sisters and her stepmother. Funeral services were conducted at the Church of the Brethren by Pastor W. C. Stinebaugh, assisted by Wm. Ulrich. Burial in the Lancaster cemetery.—Dessie F. Lightfoot, Warren, Ind.

Deahl, Bro. John, died Nov. 25, 1938. He is survived by two daughters, Mrs. Lelah Trail and Mrs. Elizabeth Dyer; and three sons, Lloyd, Playford, and Fred, all members of the church.—C. L. Snoeberger, Cumberland, Md.

Emley, Amanda Ellen, was born June 8, 1864, to John and Sarah Miller, in Whitley County, Ind. With her parents she moved in 1875 to Clear Creek township in Huntington County where she united with the Church of the Brethren at the age of fifteen. She was united in marriage to B. F. Emley in 1885, with Eld. Dorsey Hodgden performing the ceremony. She was active in assisting her husband in the work of the ministry and eldership, largely in the Clear Creek, Sugar Creek and Pleasant View churches. Their one son and three daughters became members of the Church of the Brethren. All but one daughter survive their mother. Besides her husband there are three sisters, a brother, seven grandchildren and one great-grandchild. She suffered a paralytic stroke two months ago and after much patient suffering the end came Dec. 30, 1938. Funeral services were conducted at the Clear Creek church by the writer and Eld. J. A. Snell.—Edward Kintner, North Manchester, Ind.

Emrick, Eleanor I., was born Jan. 18, 1859, in Noble County, Ind., the daughter of Lawrence and Eleanor Creighill. After a severe illness of two weeks she passed away at the age of 79 years, 11 months and 11 days. She was married to Sylvester Emrick Sept. 25, 1877. To this union were born three children, two preceding her in death. She leaves one son, six grandchildren and four great-grandchildren. She was a member of the United Brethren church but for several years had attended the Salamonie Church of the Brethren. Short services were held at the home Dec. 31, with further services at the Eel River Baptist church.—Dessie F. Lightfoot, Warren, Ind.

Harden, Sister Sarah, widow of Bro. Samuel Harden, died Dec. 3, 1938. She was the daughter of Mr. and Mrs. Daniel Miller of Bedford, Pa. Sister Harden was a lifelong member of the church and a devoted servant. She and her husband were among the founders of the Cumberland church. She was loved and respected by all who knew her. Although confined to her home in the last days she radiated a great love for mankind and a spiritual aid to the church though not able to attend. Surviving are four daughters, three sons, three broth-

ers, one sister, fourteen grandchildren and nine great-grandchildren.—C. L. Snoeberger, Cumberland, Md.

Heepner, Sister Martha Jane, was born near Waynesboro, Pa., Aug. 6, 1857, and died at her home in Waynesboro, Pa., Dec. 14, 1938. She was the daughter of George and Sarah Snowberger Sprenkle. In 1879 she was united in marriage to Abraham S. Heepner who preceded her in death ten years ago. In 1892 she consecrated her life to her Savior and united with the Church of the Brethren. She lived a quiet, joyous Christian life. As long as she was able she was constant in her attendance at church and Sunday-school services. Her home was noted for its Christian hospitality. She is survived by two daughters and a grandson. Services were held at her home by Elders Levi K. Ziegler and C. R. Oellig. Interment in Burns Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Huff, Sister Bertha Mae, died at her home at Biglerville, Pa., Nov. 12, 1938, aged 62 years, 11 months and 17 days. She was a lifelong member of the Church of the Brethren. She leaves six children. Funeral services were conducted by the writer, assisted by Eld. S. M. Lehigh. Burial in the cemetery adjoining the church.—W. G. Group, East Berlin, Pa.

Masterson, Sister Fannie Meckley, was born Dec. 9, 1845, near Mt. Joy, Pa., and died Dec. 29, 1938, in Oak Park, Ill. Her husband, Eld. Joseph S. Masterson, preceded her in death about ten years ago. She is survived by a daughter, a son, two granddaughters, four great-grandchildren and one sister. She was a granddaughter of Peter Horst, the pioneer who built Horst's Mill near Mt. Joy, Pa., and who was a grandson of Joseph Horst who came from Switzerland to Groffdale, Pa., in 1731. She united with the Church of the Brethren in 1868, and remained faithful. Funeral services were held at the home of her granddaughter, Mrs. A. D. Yaney, in Oak Park, Ill., by the writer. Interment in Oak Ridge cemetery.—M. Clyde Horst, Chicago, Ill.

McDaniel, Nancy Jane, daughter of John and Martha Ulrich of Lancaster township, was born June 14, 1878, and died Oct. 16, 1938, at the home of her daughter in Anderson. Surviving are five children, one brother, three sisters, several nieces and nephews and a host of friends. Her husband passed away in March of 1919, leaving her with five children to raise. In the fall of 1919 she moved to Andrews and united with the church. She served the church faithfully. At her request she was anointed by Bro. D. W. Bowman of the Anderson church. Funeral services were held at the Andrews church, with Eld. Walter Stinebaugh officiating. Burial was in the Lancaster cemetery.—Garnett Keel, Andrews, Ind.

Miller, William Henry, died at his home near New Oxford, Pa., Dec. 24, 1938, aged 75 years, 2 months and 11 days. Funeral services were held at his late home by the writer, assisted by Bro. Bruce Anderson. Interment in the New Oxford cemetery.—W. G. Group, East Berlin, Pa.

Owens, Hubert P., died at Chicago, Ill., Dec. 3, 1938, aged almost 33 years. He is survived by his wife, four children, his mother, three brothers and three sisters. He was a trustee of the First church, and had served on the house and finance committees. Services were conducted by the writer, assisted by Bro. David Landis and Rev. Empie. Interment in Glen Oak cemetery.—M. Clyde Horst, Chicago, Ill.

Raver, David M., was born Dec. 8, 1852, and died Dec. 4, 1938, near Dallastown, Pa., aged 85 years, 11 months and 4 days. Surviving are his wife and one son. Funeral services were held in the Codorus Church of the Brethren by Elders S. C. Godfrey and Geo. H. Keny. Interment in the cemetery adjoining the church.—Grace G. Kenny, York, Pa.

Slagal, Joseph, son of Jacob and Polly Slagal, was born April 28, 1847, and died Oct. 22, 1938. He was married to Susan Deardorff in March of 1880. To this union were born two children, one daughter and one son. His children and his wife preceded him in death. He is survived by one grandchild, one brother, a number of nieces and nephews and a host of friends. He was a member of the Church of the Brethren and a lifelong resident of Huntington County. Funeral services were held at the Lancaster church by W. C. Stinebaugh and D. W. Paul, with burial in the church cemetery.—Garnett Keel, Andrews, Ind.

Souders, Sister Lillie W., departed this life Oct. 6, 1938, at her home in Rheems, Pa., of a heart attack. She was born Aug. 4, 1881. She was a member of the Church of the Brethren. Besides her husband, Bro. Ezra Souders, she is survived by five children, some grandchildren, four sisters and one brother. Funeral services were held at the Rheems Church of the Brethren by home ministers. Interment in the West Greentree cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Teeter, George Washington, eldest child of Samuel and Mary Vaniman Teeter, was born in Montgomery County, Ohio, Jan. 30, 1859, and passed away at the home of his daughter on Dec. 21, 1938. On Feb. 16, 1888, he was married to Mary Etta Flory. Five children were born to this union, three of whom preceded him in death. They moved from Ohio to Bells, Tenn., where they lived for five years. About thirty-three years ago they moved to Mason County, Mich. In 1919 they moved to Woodland. Early in life he accepted Christ and united with the Church of the Brethren. For many years he served as a deacon and was always interested in the work of the church. He was a faithful attendant at church services. He was a man of deep and firm convictions and of genial disposition. He was honest in his dealings and prompt in meeting his obligations. He was preceded in death by his companion, who entered into her rest eight weeks ago, an

infant daughter and two sons. Surviving are one daughter, one son, two sisters, one brother, five grandchildren, two great-grandchildren and a wide circle of friends. Funeral services were conducted by Eld. P. B. Messner, assisted by Rev. Foy C. Wing. Interment in the Woodland cemetery.—Grace E. Messner, Woodland, Mich.

Watkins, Sarah Edith, daughter of pioneer parents, Edwin and Julia Frame, was born in Warren, Ind., Oct. 1, 1871, and died in Ransom hospital, Ottawa, Kans., Nov. 19, 1938. Her illness, due to cancerous conditions, lasted only four days. She spent her childhood in Lane, Kans., and was married on Dec. 24, 1894, to William Clarence Watkins, who preceded her in death on June 13, 1935. To this union were born five children, one son dying in infancy. Besides her children, she is survived by two sisters and five grandchildren. Since her husband's death she lived with her children. The Church of the Brethren was blessed by Sister Watkins' work in the churches at Grenola, Navarre and Ottawa, Kans. She was a faithful Christian and an active, loyal worker in the church. Her gracious attitude of unselfishness and consideration for others extended not only to her family and church but to all her social relationships. Funeral services were conducted at the Ottawa church by the undersigned and W. B. DeVilbiss. Interment in the Mount Ida cemetery.—L. Avery Fleming, Ottawa, Kans.

Yohe, Ruth Virginia, daughter of Brother and Sister Wm. J. Yohe, passed away Jan. 2, 1939, aged 12 days. She is survived by her parents, two brothers and one sister. Burial was in the Pleasant Hill cemetery near Spring Grove, Pa., with short services at the grave by the undersigned.—Paul K. Newcomer, Spring Grove, Pa.

CHURCH NEWS

CALIFORNIA

Pasadena.—The work of this church has gone steadily on through the year. Installation of officers and teachers of the religious education department took place Sept. 25. Bro. Raymond Brown and his wife are the new directors of the young people's department. Oct. 2 the church resumed the regular schedule for its evening services—Christian Workers at 6:30 and preaching at 7:30. The meetings of the Christian Workers' Society are to be in charge of the various adult church school classes, each taking its turn in supplying the program. The church membership participated in a communion service Oct. 9, with the pastor, Eld. Grant T. McGuire, officiating. At the morning service on Oct. 19 President C. Ernest Davis of La Verne College delivered a stirring address to a large crowd. On Nov. 8 a banquet was prepared in the bungalow for the fathers and sons. Eighty gathered around the tables. Nov. 11 a deputation team from La Verne College presented an interesting program. Mrs. Snodgrass, associate chaplain of the women's department of Los Angeles city and county jails, addressed the women's missionary society on Nov. 17. Church officers were elected at our council Nov. 18. The Ladies' Aid held an apron and food sale Dec. 1-3, which added \$55 to its account for benevolences and mission work. On Dec. 8 the missionary society presented a Christmas program in the bungalow. Mite boxes were opened. The children and many adults participated in a Christmas tree festival in the bungalow on Dec. 23, with a miscellaneous program and a treat. Eight Christmas baskets and two love gifts were delivered at homes on Christmas Eve. Two subscriptions to The Gospel Messenger were also presented as gifts. Much to the disappointment of the cast and the audience, the pageant which was prepared for Christmas night could not be given on account of illness. A worshipful program was presented in its stead so the church was not without a suitable Christmas observance.—Maud Newcomer, Pasadena, Calif., Dec. 27.

COLORADO

Haxtun.—A union Thanksgiving service of several local churches was held at the Methodist church on Nov. 23, with Bro. E. F. Weaver bringing the address. On Dec. 11 our pastor was asked by the W. C. T. U. to preach a sermon on peace. Our council was held Dec. 12, and the following officers were elected: Elder, R. P. Baker; clerk, Mary Bamford; treasurer, H. L. Hofmeister; auditor, Raymond Baker; missionary secretary, Tracy Hardy; temperance secretary, Mrs. Herbert Erickson; peace secretary, Willard Hart; ministerial chairman, A. C. Heaston; Messenger agent, Mrs. Stryker; correspondent, the writer. It was decided to change the beginning of our church year from Jan. 1 to Oct. 1. The night of our meetings was also changed from Monday to the first Tuesday of the month. A letter from Bro. Messamer was recently read in behalf of world wide missionary work. On Christmas night an interesting program was rendered, including a missionary candlelighting service. At this time the offering of \$38.79 was received for the China and Spanish relief work. On Christmas morning the children received treats from the Sunday school. On Jan. 1 our young people entertained the Sterling young people as guests in a joint meeting. At the morning service on Jan. 1 Damon and Merle Koch gave us a special instrumental number which was greatly appreciated. Our pastor brought a special message to the children.—Mrs. Warren D. C. Wood, Haxtun, Colo., Jan. 2.

McClave.—Oct. 2 we observed our eighth annual home-coming. Our pastor, Bro. O. E. Messamer, gave the morning sermon and Bro. X. L. Coppock gave the sermon in the afternoon. We had a large crowd. Dinner was served at noon to more than three hundred people. Sept. 22 we held our business meeting and the following church officers were elected: Elder, O. E. Messamer; clerk, Paul Cline; treasurer, J. T. Greenwood; Messenger correspondent, Mrs. Paul Sned.

Sunday-school officers are: Superintendent, J. T. Greenwood; assistant, Clyde Amos; secretary-treasurer, Wilma Amos; cradle roll superintendent, Sarah Cline. The church decided to hold evangelistic meetings, and Bro. X. L. Coppock, pastor of the Rocky Ford church, has been secured as evangelist. The campaign will begin Jan. 29. We are expecting a good meeting. Dec. 25 Bro. Cecil Cline of Greentown, Ind., preached for us in the morning. In the evening a Christmas program was given. Our attendance has increased. Our Aid Society, although few in number, meets regularly. They held a Christmas bazaar and served a supper Dec. 6. We plan to repair the inside of our church before our evangelistic meetings. Our group has been saddened by the death of one of our charter members, Sister Edna Amos.—Mrs. Mabel Cline, McClave, Colo., Dec. 30.

IDAHO

Payette Valley.—Our father and son banquet was well attended in November. Good talks were given by several of the men. Bro. Harry Thomas of Fruitland and our pastor, Bro. E. J. Glover, gave the main talks. Our council was held Dec. 8, and C. W. officers were elected. We are having good attendance at our Sunday school and church. One of our members is quite sick at this writing. On Christmas Day the children gave a short program, followed by a fine sermon by our pastor. Our missionary offering amounted to \$20. This has been sent to the General Mission Board. At night the young people gave a play. The young people expect to have a watch party.—Marvel Bowers, Payette, Idaho, Dec. 31.

ILLINOIS

Champaign.—We met in council Sept. 18 and elected Sunday-school officers. All officers and teachers seem anxious to be of service to the Lord. On Dec. 4 our missionary society was fortunate in having as guests, Sisters Anna Warstler and Allie Eisenbise. They gave fine messages and we had a basket dinner at the church. On Dec. 11 four were baptized. Dec. 18 we met in council and church officers were elected. Bro. W. T. Heckman was re-elected as elder. We voted to ask our pastor, Bro. M. E. Garber, to remain with us and hope he will accept. The children gave a Christmas program on Dec. 18. Dec. 25 the B. Y. P. D. gave a play. We had good attendance at both of these services. The adult Bible class is doing fine work. The president, Mrs. Lela Clasey, is a faithful worker in helping build up the class. Several classes help with mission offerings. Our missionary society is very active. Members of the Ladies' Aid are working hard and the money they earn is used in helping to pay some of the expenses of the church and parsonage. The church and parsonage are in need of paint so we are looking forward to having this done some time in the spring or summer. The adult Bible class is planning for a New Year's Eve watch meeting. They will have a business meeting, followed by a short program and refreshments. Bro. Garber and a committee will have charge of the closing devotions. We are looking forward to a new and wonderful year in which to serve our Lord better.—Mrs. Clyde Lewis, Champaign, Ill., Dec. 30.

INDIANA

Andrews.—Our revival was held the last of November and the first of December, with Bro. Petry of Akron in charge. It was a very successful meeting. Fifty eight consecrated their lives anew to the service of the Lord and six were baptized. A large number surrounded the communion tables at the close of the meeting. We met in council Jan. 3. It was decided to have a committee from the men's organization to work with the Messenger agent in forming a Messenger club. Everett Bigelow was elected to serve as trustee for three years. Members of the missionary committee are Garnett Keel and Bertha Bigelow. The Aid Society gave a wonderful report of their work for the year.—Garnett Keel, Andrews, Ind., Jan. 4.

Antioch.—The church has been progressing under the leadership of M. L. Brinson and V. B. Browning. Our quarterly council was held Dec. 30. Our Sunday school is steadily growing, with A. W. Ritchie and Herbert Stamer as superintendents. Dec. 14 our Aid met in an all-day meeting, with a basket dinner at noon. A good program was given, and officers were re-elected. Clara Ritchie is president; Pearl Lykins, vice-president; Marta Applegate, secretary-treasurer. The men of the church were our guests. The young married class and the young folks gave a Christmas play. Christmas baskets were sent to the less fortunate in the community. We are hoping to have a revival in the near future.—Clara Ritchie, Muncie, Ind., Jan. 2.

Fairview.—We met in council to plan for the coming year. We have tried the every Sunday offering in connection with the previous plan of raising funds to strengthen our budget and it has proved successful so it was decided to continue the plan for another year. Our Sunday-school officers are: Bro. Mory Troxel, superintendent; Bro. Roy Welch, treasurer; Sister Lucille Leslie, secretary. Church officers are: Sister Eunice Wagoner, clerk; Bro. Milford Welch, treasurer; Bro. Raymond Wagoner, trustee; Sisters Edna Welch, Edith Chapman and Mary Wagoner, program committee. The Sunday-school and church treasurers gave excellent reports showing all deficits paid and a nice balance on hand. Dec. 4-17 Eld. J. W. Fidler of Brookville, Ohio, was with us in a revival effort. Attendance and interest were good. Three were added to our church. During the year six were added to the church by baptism and one reclaimed. On Christmas evening a program was given and the three ministers and their wives received purses. This was very encouraging. The ministers expressed their deep appreciation of this loving act.—Lulu E. Root, La Fayette, Ind., Dec. 30.

Goshen City.—On Dec. 18 the choir presented a program of beautiful Christmas anthems. On Christmas morning the children presented their program, followed by a short sermon by Bro. Russel Stout. We are all looking forward to and praying for the success of our revival meetings which will start Jan. 30, with Brother and Sister B. M. Rollins as evangelists.—Mary Cooper, Goshen, Ind., Jan. 2.

Nappanee.—During the week of Oct. 16-23, our pastor attended a ministerial conference at Bethany Biblical Seminary. A go-to-church movement was sponsored by the ministerial association of our city for the month of November which brought fine response. Nov. 5 Wretha Austin and Lloyd Stahly were united in marriage in a ceremony at the parsonage. On Nov. 6 Mary Alice Farrington and Frederick Ganger were united in marriage by the pastor. Nov. 13 a deputa-tion team from Manchester College gave a missionary program. The Ladies' Aid had an all-day display of their candlewick bedspreads on Nov. 17, and served dinner to the public. The Aid also recently made a drive asking each member to give as much as they were years old. These proceeds went to the building fund. We have a growing building fund with which we are anticipating bettering our facilities. We have organized classes contributing to this fund, also donors. One person gave \$100. Nov. 20 the young married people's class presented moving pictures of the India mission field, with the proceeds going to home and foreign missions and the building fund. We participated in a union Thanksgiving service at the M. B. C. church on Nov. 23. Dec. 4 we observed Universal Bible Sunday, with appropriate services. Bro. David Metzler brought the message. In the evening union services were held in the city community building where a stere-opticon lecture was given, explaining the translation, publication and distribution of the Bible. We met in council Dec. 15. Since our last report five letters have been granted and one received. The choir gave a Christmas cantata, Wonderful, with special selections from The Quest of the Magi. A Christmas tree was enjoyed and the entire Sunday school received a treat. A children's program was given on Christmas morning. Jan. 1-8 we will co-operate in the week of prayer. Rev. Seelig of the Methodist church and Rev. Mullett of the Mennonite church will bring the messages. We are looking forward to our evangelistic meetings which will begin Jan. 8, with Bro. D. R. McFadden of Smithville, Ohio, as evangelist.—Mrs. Floyd E. Klaus, Nappanee, Ind., Dec. 29.

Pipe Creek.—Bro. Edward Stump of South Bend and Bro. Homer Weldy of Nappanee assisted us in a series of meetings in November. Bro. Stump brought Spirit-filled messages each evening and Bro. Weldy conducted the song service. The interest and attendance were good and six accepted Christ. Five have been baptized. We were glad for a number of visitors from neighboring churches and for their messages in song. The meetings closed Nov. 27 with our annual Thanksgiving service. A basket dinner was enjoyed at noon. Bro. Stump delivered the sermons. The offering was given for home missions. The church provided the Thanksgiving dinner for the Mexico Welfare Home. Dec. 6 about thirty men cut wood for the church. The Aid Society served the dinner at the home of Bro. Perry Metzger. About twenty were present and regular Aid work was done. We invited the district board of Women's Work to meet with our Aid Dec. 15. They could not all be present but several other visitors accompanied them. They had charge of the devotions and a short program. At this time a box was packed to be sent to Hastings Street, Chicago. The box contained six comforters and more than one hundred garments. We sent two comforters to Bethany Biblical Seminary and two to the Mexico Welfare Home. A program was given on Christmas Sunday, following the Sunday school. An offering of \$135 was lifted. A white gift offering was also received and this was distributed on Sunday afternoon.—Martha O. Hessong, Peru, Ind., Dec. 28.

Rossville.—The Munn brothers of Ft. Wayne Old Time Religious Tabernacle were with us Oct. 2 for an afternoon program. Bro. Ellis Wagoner of near La Fayette, Ind., has been filling regular appointments at this church since October. Several visiting ministers have preached for us, including Bro. Ira Hiatt of Clay City, Ind. Bro. R. L. Sink of Brighthurst, Ind., will speak for us Jan. 1. The B. Y. P. D. had Rev. Stuber of Cambria, Ind., as guest speaker on Oct. 30. A Christmas pageant, Christmas Stars, was given Dec. 18. The council was held Dec. 29. Sunday-school attendance has increased to such an extent that more adaptable classrooms are being planned. The need of relief in China and Spain is great and on the third Sunday in each month a special offering will be taken for this work. The B. Y. P. D. is planning a New Year's program for Jan. 1.—Mrs. Lillian A. Hufford, Rossville, Ind., Dec. 30.

Salamonie.—After the departmental work on Jan. 1 the children of Brother and Sister W. C. Stinebaugh gave an interesting musical program. They are Galen, Vernon, Maryetta and Martha. Their program consisted of violin and piano music, songs and readings. It was greatly appreciated by all present. An offering was received. Half of it was given to missions and half to the Stinebaugh children.—Dessie F. Lightfoot, Warren, Ind., Jan. 4.

Santa Fe.—We met in council Sept. 23. Sunday-school officers were elected. Adrian Clingenpeel is superintendent. All teachers and officers were installed, with helpful instructions given by Bro. P. E. Coblenz. Our love feast was held on Oct. 29, with Bro. H. U. Fisher of Mexico in charge. T. A. Shively was also present. Bro. L. E. Ockerman of Mexico, Ind., was with us Nov. 20 for a harvest and Thanksgiving service. We had a good day. Brother and Sister Ockerman are spirit-filled workers for the Master. Nov. 27 Bro. L. W. Shultz and his wife and four young people of Manchester College were

with us in the evening. They gave a splendid program. The young people and the children put on good programs on Christmas morning, with Miriam Frances Condo in charge. We have lost three of our aged members by death recently. Dec. 5 a young couple had the misfortune to lose their home by fire. The church members gave them a shower of fruits, potatoes, etc., on Dec. 21. We are looking forward to a prosperous year.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., Jan. 3.

IOWA

Greene.—The young people and children gave a program on Christmas Eve. The home department gave \$8.10 as their annual Christmas offering for world wide missions. Fourteen members are enrolled and find real joy in giving their gifts to witness for Jesus. Elsie Pyle is superintendent of the home department. The undersigned is Messenger correspondent.—Mrs. Clara Swab, Greene, Iowa, Jan. 3.

KANSAS

Independence.—During August the men and boys reroofed the parsonage and the young people redecorated four rooms. Brother and Sister H. L. Ruthrauff and Lorene were welcomed to pastoral work here Sept. 1. The B. Y. P. D. gave a party in honor of the Ruthrauffs. They were also given a reception by the church. Oct. 2-21 evangelistic services were conducted by the pastor, with Mrs. Ruthrauff in charge of the music. These services inspired the group to more abundant living and several made their decision for Christ. Two were baptized and several await the rite. There is growing interest and attendance in the midweek Bible study. Each service opens with a beautiful worship setting of quiet music and everyone's attention is directed toward a candlelight altar. The Christian Workers have just finished a course on The Christian Home. A community training school was held in November, with eighteen from our church enrolled. The men and boys spent a day getting wood for the parsonage. The young people are to be commended for their interest and splendid work. They are trying to build a more complete program, with special emphasis on spiritual life. They are conducting a panel discussion on Right Living. Since September the department has also enjoyed a friendly hour before evening services every Sunday. The junior young people have started an offering fund to purchase a mirrorscope to be used in worship services. The Ladies' Aid sponsored a Christmas dinner for all the ladies of the church Dec. 20, after which an interesting program was presented. A pageant, bringing the memory of the Babe of Bethlehem close to the hearts of an appreciative audience, was presented Dec. 22. Food for baskets and money for missions were also received. The play, The Lost Church, will be presented in the near future.—Beulah Weber, Independence, Kans., Dec. 31.

Topeka.—Bro. L. H. Root is our elder and pastor for the coming year. Mrs. Lola Brammell is our superintendent; Mrs. Viola Ransom, primary superintendent. We were happy to have the Ottawa young people give a temperance play, Why Should I? in the Topeka church on Dec. 4. On Dec. 18 friends and church members called on our aged Sister Hooper to help her celebrate her eighty-eighth birthday. Beautiful flowers and many tokens of love were given her. On Dec. 18 a Christmas play, The Miracle of the Wooden Shoe, was given in the evening. Our church has enjoyed a good year under the leadership of our pastor and wife. Attendance has been good. We are praying for a deeper spiritual concern on the part of the whole congregation. We hope to have The Gospel Messenger in 75% of the homes again this year. Wish we could make it 100%.—Mrs. Mary M. Smith, Topeka, Kans., Jan. 4.

MARYLAND

Cumberland.—We have been steadily increasing in number and have outgrown our old building which was built to be converted later into a duplex apartment building. Therefore early last spring a new house of worship was started to be built of native stone, trucked from the mountains and placed in the walls just as nature created it. All the excavating and trucking was done by volunteer labor, except a few loads of stone. The Brethren responded nobly and by Nov. 6 the ground floor was completed and under roof temporarily so it could be used for the winter. On Nov. 6 the corner stone was dedicated and the brass tablet attached to the corner stone. This was the beginning of a two weeks' meeting in the new building, with Bro. M. J. Brougher of Greensburg, Pa., as evangelist. We continued the meetings into the third week. Twenty three were received by baptism, twenty three by former baptism and twenty two by letter or transfer, making a total of sixty eight. Love feast was held on Dec. 4, with a good attendance. The second love feast will be held on the second Sunday in January of 1939 to accommodate those who could not take part in the one previous. The Lord called home two of our loved ones, Bro. John Deahl and Sister Sarah Harden. Sister Harden was a founder and lifelong member of the Cumberland church and was loved by all who knew her.—C. L. Snoeberger, Cumberland, Md., Dec. 20.

Ridgely.—On Dec. 4 Eld. Rufus Bucher from Quarryville, Pa., began our revival, continuing until Dec. 18. He preached seventeen Spirit-filled sermons. The interest and attendance were good. Each night special music was furnished. Some music was furnished by adjoining churches. We were favored in securing Eld. J. C. Beahm of Easton, Md., to direct the music. Six were baptized. This makes a total of eight additions for the Ridgely congregation. On Nov. 16 we were favored by having Bro. Leland Brubaker of Elgin, Ill., give an address. Nov. 25 a joint men's meeting convened in the Ridgely church. Nearly all the Eastern Shore churches participated in this

meeting. Eld. Wm. M. Wine of Woodside, Del., gave the principal address. Steps were taken to effect a permanent organization for these churches.—M. F. King, Ridgely, Md., Jan. 2.

MICHIGAN

Lansing.—We met in council Oct. 1, and elected the following officers: Elder, W. H. Peters; clerk, Mrs. H. W. Peters; secretary-treasurer, Wayne Holsinger; Messenger agent and correspondent, Virgilie D. Tombaugh. We decided to have Bro. Walter Young of Chicago as pastor. On Oct. 16 a harvest program was held. Starting Oct. 20 a series of meetings was held by Bro. Coffman. A Thanksgiving program was given on Nov. 20 by the young people. On Nov. 5 we had a worship service. Dec. 3 the church members gathered in a social meeting at the home of Bro. E. Stocker. Dec. 18 a Christmas play, *Peace I Give Unto You*, was given by the young people. Dec. 25 a pageant was given by the Sunday school, directed by Bro. W. Young.—Virgilie Tombaugh, Lansing, Mich., Dec. 29.

MISSOURI

Bethel.—While our pastor was conducting evangelistic meetings programs were given by the women on Sept. 25 and by the young people on Oct. 2. Oct. 8 our love feast was held, with Bro. Huffman present. Oct. 16 was rally and community day. Rev. J. Johnston of Mound City was guest speaker. Our church was well represented at the district meeting at Plattsburg. Our young people presented a peace play. Early in November the young married people met in a class social. Officers were elected and it was decided that social meetings would be held once a month and that a discussion period would be held at each meeting. Our church joined in a union Thanksgiving service with several neighboring churches. Harvest offering for home missions was \$13.51. A home mission program was presented by the young men. A workers' conference was held in November. A neighboring minister addressed the group after which plans were made for the entire church for one month. The Church at Work Calendars were used and we intend to continue this practice. A number of our teachers attended a teachers' training institute in Mound City in November. A 4-H club has been organized for the boys. Dec. 7 our men and women sponsored a corn husking bee. All the community co-operated and husked thirty-five acres of corn for a sick member. The home builders class presented a stewardship play on Dec. 11 while our pastor was at the Warrensburg young people's rally. On Dec. 15 our father and son banquet was served by the mothers and daughters. On Dec. 25 we had our Christmas program, followed by some slide pictures of our church at work.—Mrs. J. L. Marti, Mound City, Mo., Jan. 3.

Greenwood.—Oct. 30 Bro. Virgil C. Finnell of North Manchester, Ind., gave two temperance addresses. A basket dinner was served at noon. This day, being the fifth Sunday, was also young people's day. The Mountain Grove and Cabool churches were well represented. A short play was presented. A wiener roast was enjoyed the evening of Oct. 31. Games were played. On Dec. 4 Bro. Galen Barkdoll of Carthage, Mo., preached for us. Nov. 30 funeral services were held for Bro. I. L. Harris, our elder for the past two years. Brethren A. W. Adkins and A. M. Peterson conducted the service. Bro. Harris was aged 77 years and had served this church for many years. Dec. 11 funeral services were held for Mrs. Chas. Morgan. She was aged 72 years. Bro. Pope conducted the services. A Christmas program was prepared by the young people and given Dec. 24. Those participating in the program enjoyed a chili supper Dec. 21. Thirty two were present. Mrs. Harley Crowl and Mrs. A. C. Black, assisted by Brethren Illig and Baney, sponsored the program. Bro. Ramie Gass continues to fill his appointments, driving a distance of forty-five miles. The Sander's quartet accompanies him occasionally and renders special music. Our council will be held January 1.—Dorothy Oxley, Mountain Grove, Mo., Dec. 28.

Mountain Grove.—Dec. 3, 4 we entertained the young people of the district in a B. Y. P. D. rally. The young people took part in the Saturday night and Sunday services. Bro. Peters of Springfield Drury College preached a good sermon on Sunday. We met in council Jan. 1, and decided to have a basement put under our church. We also decided to have a well drilled.—Bonnie Peterson, Mountain Grove, Mo., Jan. 5.

OHIO

Eagle Creek.—Brother and Sister B. M. Rollins held our evangelistic meetings Dec. 7-21. The evangelist preached seventeen strong, gospel sermons and showed several Biblical tricks. Sister Rollins assisted him by conducting the music and story hour and making rag paintings. There were large crowds each night. Several neighboring churches were represented several nights of the meeting. The evangelist spoke in a local high school, assisted with an anointing service and the pastor and evangelist drove nearly 500 miles in visiting nearly every home in the congregation. Six persons were baptized, five of whom were heads of families. The age ranged from thirteen to seventy three. Some of our members plan to hear Brother and Sister Rollins again when they hold their revival in the Fostoria church the last two weeks in January. Dec. 28 council was held and the following officers were elected: Elder, J. J. Anglemeyer, superintendent, Marion Thomas; assistant, Cloyce Pore; trustee, Jesse Bibler; clerk, Grace Decker; treasurer, Irvin Freed; corresponding secretary, Mrs. Marilyn Anglemeyer; Messenger agent, Dorcas Boserman. The music committee consists of Mrs. Helen Thomas, Mrs. Marilyn Anglemeyer and Grace Decker.—Mrs. Reba Bame, Williams-town, Ohio, Dec. 30.

Harris Creek.—On New Year's morning we had an impressive service when Bro. Ernest Detrick and his wife were installed into the ministry. Bro. Ray Shank, our elder and member of the Ministerial Board, had charge of this service, assisted by our pastor, Bro. G. E. Weaver. Bro. Detrick was born and reared in this community and has been faithful to the church. He has been away in school for the last few years. At present he is a senior at Manchester College. In the evening he filled the pulpit at Harris Creek. On Dec. 26 our pastor and his wife were surprised to have the church members spend the evening with them. They received a variety of food stuffs. Our attendance has been growing and we all enjoy worshipping in a church which has been redecorated within the past six weeks. We are anxiously awaiting the coming of Bro. H. H. Helman of New Carlisle, Ohio, who will hold our evangelistic meetings in March.—Fhern Casel, Bradford, Ohio, Jan. 4.

Lower Miami.—Bro. G. O. Stutsman of Greenville, Ohio, closed a two weeks' revival in our church on Nov. 13. He preached sixteen sermons and did considerable visiting and personal work. Three of our Sunday-school scholars were received into the church by baptism and the church was built up spiritually. Our love feast was held Nov. 19, with Bro. Stutsman officiating. Brethren Hugh Cloppert, Wm. E. Hamilton, Paul Noffsinger and John Garst were also present. This was a very inspiring service. On Christmas Eve the young people sang carols for the sick and shut-ins. On Christmas morning the children gave an interesting program. In the evening the young people rendered a cantata, *Christmas Glory*. Both programs were enjoyed by many. We are expecting to entertain the young people of Montgomery County on Jan. 28.—Mrs. Wm. Furrey, Dayton, Ohio, Jan. 4.

Middle District.—We observed our home-coming on Oct. 23, with a large attendance. Bro. Paul Kinsel of Brookville, Ohio, taught the adult classes. Bro. Roy Honeyman of the Painter Creek church gave an illustrated talk to the children and brought the morning message. Bro. H. M. Coppock brought the message in the afternoon. Our revival meetings began Oct. 23, with Bro. H. H. Helman of the New Carlisle church as evangelist. Due to the busy season our attendance was not so large but the interest was good. The sermons were interesting and helpful. There were three accessions to the church. Two Christmas programs were given Dec. 18. The primary department gave their program in the morning. In the evening the young married class and young people gave the play, *Where the Star Shines*.—Mrs. Ethel Coppock, Tippecanoe City, Ohio, Dec. 30.

Mohican.—On Nov. 14 Bro. J. Edison Ulery of Onekama, Mich., began our series of meetings. He preached nineteen wonderful sermons. Attendance was good. We had all-day services on Thanksgiving with basket dinner. A very impressive love feast was held on Dec. 4, with Bro. A. L. Dodge of the Black River church, officiating. We hope to have better attendance and more interest during the new year.—Mrs. Ida M. Boldman, West Salem, Ohio, Jan. 4.

Painter Creek.—Christmas Day proved to be a happy occasion. Following the Sunday-school hour a short Christmas program was given by the children, and Bro. Honeyman spoke on *No Room in the Inn*. He made a plea to the unsaved ones to make room for him. When the invitation was given two young ladies came forward. At the baptism service on Monday the parents also decided to unite with the church. The father and one daughter are teachers in our public schools and the other daughter is in college preparing to teach. We welcome this fine group of people into our church family. A group of young people and our pastor and his wife went carol singing on Christmas Eve and brought joy to those shut in by sickness. Our Brethren Home in Greenville and the county jail were remembered on this tour. Bro. R. H. Nicodemus will assist in a special revival effort in April.—Mrs. Levi Minnich, Greenville, Ohio, Dec. 28.

Piqua.—Under the earnest and devoted leadership of our superintendent, Ray Porter, our Sunday school has completed a year of honest endeavor and successful achievement. Our average attendance for the last quarter was 178. Nov. 17-27 Bro. J. O. Winger of Manchester College held our revival services. Ten were baptized and two received by letter. Much inspiration and help were received from his messages. Mrs. Frances Porter took charge of the music. On Dec. 4 every available space in our church was filled for our love feast. During the absence of our pastor and his wife, Brother and Sister J. Howard Eidemiller, who were enjoying a well-earned vacation trip to Florida, we held our Christmas program. Seven Christmas baskets were given to help disburse the Christmas spirit. On Jan. 1 our young brother, Charles Shawler, who is preparing for the ministry and is now a sophomore at Manchester College, filled the pulpit and brought a helpful message.—Wilma Hart, Piqua, Ohio, Jan. 5.

PENNSYLVANIA

Back Creek.—On Nov. 20 we held our Sunday-school meeting at Brandt's house. Three inspiring messages were brought by Brethren Paul Lehman, Ralph Lehman and L. K. Ziegler. Special music was rendered by a group of girls from the Brandt's house and a ladies' quartet of the Brethren in Christ church. Twenty-two Sunday schools, some of other denominations, were represented. On Dec. 11 we organized our Christian Workers meeting and elected officers. Sunday-school teachers have been elected. On Dec. 25 we held our Christmas exercises. Special music was given by the Mentzer sisters. Sunday-school and church attendance has been good.—Martha E. Meyers, Chambersburg, Pa., Jan. 3.

Codorus.—The young people's rally of Southern Pennsylvania was held at Codorus on Nov. 6. It proved to be a day of inspiration and

fellowship to young and old. The services were largely attended. The speaker, Bro. Walter Kahle of Virginia, gave two interesting lectures. Special music was given by several young people's groups. Lunch was served in the basement of the church. The York church had charge of the fellowship hour. The business was in charge of the district president, Jesse Jenkins. Thanksgiving services were held in three of our churches. The junior and senior choruses combined rendered the program on Christmas night. Eld. S. B. Myers gave a talk. A group of our young people went caroling early Christmas morning.—Grace G. Kenny, York, Pa., Jan. 3.

Fredericksburg.—Aug. 29 our church met in council at the Meyer house. Sept. 11 Bro. Howard Merkey from East Fairview preached for us at the Fredericksburg house. Sept. 18 Bro. Dearhart from Falling Spring delivered the morning sermon. Oct. 2 we were fortunate to have Brother and Sister Jacob Graybill, returned missionaries, with us at the Union house. Oct. 9 Bro. Milton Stoner from Spring Grove visited with us and delivered the morning sermon at the Fredericksburg house. Oct. 29, 30 we held our love feast at the Meyer house. Visiting brethren were: Ira Gibbel of Little Swatara, Graybill Hershey of White Oak, Daniel Bucklew of Annville, Lester Bucher of Myerstown, Aaron Heisey of Midway, Jacob Merkey of Little Swatara, Elias Frantz of Little Swatara, Nicary Vansburry, and Michael Kurtz of Richland who officiated. Nov. 24 Bro. Walter Hartman brought the Thanksgiving messages at the Fredericksburg house. Dec. 5 we met in council. Our Sunday school was reorganized. Brethren John Lentz, Elmer Gibbel and Clyde Bomberger were elected superintendent and assistants at the Union house; Brethren Ammon Meyer, Minor Lineweaver and Paul Bashore, superintendent and assistants at the Fredericksburg house. Bro. Earl Keeny from Little Swatara brought us a beautiful and helpful Christmas message at the Union house.—Mrs. Robert Hostetter, Fredericksburg, Pa., Jan. 5.

Hanover.—Our Sunday-school officers for the fiscal year, beginning Oct. 1, are E. E. Baugher, superintendent; Claude Miller, assistant superintendent and treasurer; Effie Crawford, secretary. Our love feast was held on Oct. 16, with 200 communicants present. Bro. H. M. Snively of Carlisle was guest speaker and also officiated. The district meeting offering amounted to \$63.53. The delegates to district meeting were J. M. Stauffer and Burnell Miller, the latter giving the report. Nov. 3 W. M. Kahle spoke for us and gave a general outline for the future of our young people. Dec. 10, 11 J. Emerson Weller of Elizabethtown College held a Bible institute in our church. It was his initial appearance here and his talks were well received. At our council on Dec. 27 the following were elected: Trustee, Chas. Laugerman; B. Y. P. D. director, M. M. Baugher; Children's Work, Helen Myers. The Willing Workers' class is making it a point to supply the sick and also families bereft of loved ones with flowers. The B. Y. P. D. organized by electing Helen Myers as president; Carmen Baugher Berkheimer, secretary. Our offering for Spanish relief was \$25.80. There was also a Thanksgiving offering for the needy of our city. Dec. 25 the children rendered a Christmas program. The chorus furnished special music. Dec. 26 the young people presented a pageant entitled The Nativity. About seventy-five persons participated in the rendition of our Christmas exercises.—A. P. Hetrick, Hanover, Pa., Jan. 2.

Holidaysburg.—We just closed the first quarter of the new year. Our enrollment is 230, with an average attendance of 209, the largest in the history of our church. Pastor F. J. Byer held a series of meetings in Virginia during October. During his absence we held our rally day program, with Bro. Reiman J. Shaffer bringing the message the following Sunday. Our love feast on Oct. 16 was well attended. On Nov. 20 we held our home-coming and dedication of our parsonage. Inspiring sermons were brought to us by Calvert N. Ellis of Juniata College, E. M. Detwiler of Everett and Lawrence Ruble of McVeytown. Nov. 27 the men sponsored a Thanksgiving program. Dec. 1 our pastor completed his fourth year of service in our church. Dec. 18 the Winsome Bible class visited the Morrison Cove Home and presented each one a Christmas gift. This was greatly appreciated. On Dec. 23 we held our children's Christmas party. Dec. 25 we had our Christmas program, with a pageant and special music. The church was beautifully decorated. Our white gift offering amounted to \$36.02. The educational board is now making plans to train more workers to help carry on the work of the church. We are now planning a program for our father and son banquet which will be held Jan. 30.—Elmer J. Brubaker, Holidaysburg, Pa., Jan. 5.

Lititz.—Our harvest services were held on Sept. 10, with Bro. Moore bringing the message. A special offering was lifted for the Neffsville Orphanage. Oct. 1 Bro. Franklin D. Cassel of Fairview Village, Pa., who is preparing for medical mission work, preached for us. We had the privilege of having Bro. J. M. Blough with us on Oct. 9. On Oct. 13 the male chorus of our local church sang at Jennersville church in connection with their revival meetings. Temperance Sunday was observed on Oct. 30, with Eld. R. P. Bucher of Quarryville as guest speaker. The Elizabethtown College volunteer mission group gave an inspiring program in the evening. Our love feast was held on Nov. 13, with Bro. Roy Forney of East Petersburg officiating. Prior to the love feast Bro. Moore preached very fitting sermons on the love feast and communion. Nov. 20 our pastor started a two weeks' revival at Annville. During his absence Brethren Harvey Eberly and John Hevener had charge of the morning services. The Alexander Mack Bible class had charge of one of the evening services and the Crusaders' class had charge of the other one. Bro. Caleb Bucher was the speaker at one of the above mentioned programs. The women's missionary society had a pre-Christmas can-

delight service on Dec. 6. The decorations were very appropriate at the candle service, with Miss Sara Shisler as speaker, was very impressive. Dec. 15 the father and son banquet was held. On Christmas morning a program was given by the children and a pageant. He Came to Bethlehem, was rendered in the evening. Both of the programs were very good. The girls' chorus went caroling Friday evening. We appreciate the work of the male chorus, the ladies' chorus, mixed chorus, Alexander Mack trio, male quartet and others who have been rendering such beautiful messages in song.—Mrs. Lou Huebener, Lititz, Pa., Jan. 2.

Mechanicsburg.—During July and August the churches of our town united in vesper services in Memorial park. Our pastor, Bro. J. Rowland, preached one evening and our members attended very well. We met in council Sept. 27. Oct. 2-17 Bro. Frank Carper of Palmy conducted evangelistic meetings. He delivered seventeen strong, instructive sermons. Many attended from the other churches in the town. Our love feast was held Oct. 13, with an all-day meeting. Bro. B. W. S. Ebersole of Hershey preached for us in the morning afternoon and officiated at the love feast. Dec. 18 the young people gave a Christmas play, A Little Child Shall Lead Them. This was enjoyed by a large audience. On Christmas morning the children gave a program. The churches of our town will again unite in a week of prayer services. The first service was held in our church Jan. 2, with Rev. Lobb of the Church of God bringing the message. Our next council will be on Jan. 10.—Mrs. D. K. Miller, Mechanicsburg, Pa., Jan. 5.

Pleasant Hill.—Our revival began Nov. 20, with Bro. B. E. Wal of Needmore, Pa., as evangelist. Attendance was good and Bro. Wal brought us inspiring messages. Thirteen were baptized and many more have been counting the cost. On Christmas evening Bro. O. Fry of New Freedom, Pa., was with us and taught the Sunday-school lesson. He also brought us a Christmas message. We are planning for a Bible institute to be held in April at the Beaver Creek house. We will also have a series of meetings at Beaver Creek and Nor Codorus this year.—Paul K. Newcomer, Spring Grove, Pa., Jan. 3.

Reading.—The men made a driveway between the church and parsonage and the women prepared a meal for them. On Nov. 20 the Willing Workers' class and the B. Y. P. D. sponsored a program. The Grantam male quartet of Messiah Bible College. Services were held on Thanksgiving Day, and an offering of \$12.80 was received to reduce the furnace debt. The attendance was very good. Attendance and interest at our prayer meeting are exceptionally fine. At our December council the officers were elected. Eld. D. H. Markey was re-elected elder. On Dec. 18 the world wide missionary offering amounted to \$24.50. On Dec. 24 the mixed chorus, directed by Ar King Nies, rendered an excellent cantata, The Child of Bethlehem. The offering amounted to \$13.80 and was added to the building fund. The Ladies' Aid Society sold Christmas cards and donated \$15 of the profits to the building fund. On Christmas morning we enjoyed an unusually fine program by the Sunday school. Some very good work was done by the junior chorus. One of the intermediate classes added another Christmas basket to the five which had already been given to needy families by the Sunday school.—Mary L. Seyler, Reading, Pa., Jan. 1.

Spring Run.—On Oct. 20 Sister Hazel Messer of Hanover, Pa., missionary to India, was with us and gave an interesting and instructive talk on her work in India. In November Sister Emma Snyder gave the morning address. Sister Snyder sailed for central Africa on Dec. 2 where she will work in the leper colony. Because of inclement weather the Thanksgiving program was postponed until Nov. 2. An appropriate program was given Dec. 25. An offering for world wide missions amounted to \$63.75. Since Sisters Messer and Snyder have been with us we feel inspired to greater missionary study and work. Jan. 1 was the eightieth anniversary of the dedication of the Spring Run church. We were fortunate in having with us Bro. D. M. Macdocks of Altoona, a grandson of Eld. Brumbaugh, who participated in the dedication. Our elder, L. D. Ruble, a grandson of Eld. Peter S. Myers, who also participated in the dedication, gave us a sketch of the early history of the church. Bro. H. W. Hanawalt, a grandson of Eld. Joseph Hanawalt, who participated in the dedication service, gave a short talk. Bro. David Hanawalt, great-grandson of Eld. J. Hanawalt, had charge of the devotional period. Special music was given by great-grandchildren of these early elders. Jan. 2 our church met in council and elected officers. A committee will make plans for a survey of our congregational bounds in preparation for our evangelistic services which will begin Jan. 16, continuing until Jan. 2. Bro. D. I. Pepple of Woodbury, Pa., will be the evangelist. A music committee was appointed. Our missionary society reorganized, with Sister Belle Rhodes as president.—Mrs. Maggie Gill, McVeytown, Pa., Jan. 4.

Springville.—A number of our sisters attended the Women's Work program at Mechanic Grove Nov. 10. Nov. 13 the young people of the Annville church rendered a program at the Mohler house. They used the theme, Consecration. We held a two weeks' revival, beginning Nov. 20, at the Cocalico house, with Bro. Harper Snively of Carlisle as evangelist. He brought interesting and inspiring messages. Three stood for Christ. Our Thanksgiving meeting was held at the same house and Bro. Snively brought a fitting message. Five were added to the church by baptism. Our council was held Dec. 22 at the Mohler house. Our Sunday morning services will be held at the Mohler house during the winter months.—Sarah Bollinger, Denver, Pa., Dec. 27.

Wetty.—Oct. 2 we had promotion exercises. A new pulpit set was

presented the church by Sister Martha Hoffman in memory of her parents, Brother and Sister John W. Hoffman. Oct. 23 we had our home-coming and the parsonage which was recently enlarged was dedicated. Talks were given by Elders C. R. Oellig, H. M. Stover, E. C. Muck and I. S. Long. Special music was also enjoyed. Our love feast was held on Nov. 12 and was well attended, with Bro. M. B. Mentzer officiating. Our Ladies' Aid had their annual food sale Nov. 13, and received \$51. They also sent out thirteen baskets at Christmas time to sick and shut-ins. Our pastor, Bro. J. I. Thomas, is taking a three-month course at Bethany. Dec. 10, 11 Bro. A. C. Baugher of Elizabethtown conducted a Bible study on the Book of Job. This was very helpful and interesting. Dec. 18 Bro. Mentzer of Chambersburg filled the pulpit. The Ringgold church gave their Christmas program on Dec. 23. Welty's Christmas program was rendered on Christmas morning by the children.—Martha Heefner, Waynesboro, Pa., Jan. 4.

West Greentree.—Oct. 9 the Florin Sunday school held a Children's Day program. Bro. Clyde Weaver of East Petersburg was the guest speaker. Oct. 23 A. A. Price of Indian Creek gave us the message in the morning at the Greentree house. Oct. 23 in the evening the Greentree Sunday school rendered a children's program. Bro. Henry King of the Heidelberg congregation was the guest speaker. Nov. 24, 15 we held our love feast at the Rheems house, with Bro. H. F. King officiating. Brethren L. D. Rose, John Zug, M. J. Weaver, Howard Merkey, D. L. Pepple of Woodbury and Bro. Hess from York were with us. These brethren brought us messages from the heart. Nov. 29 we held our council at the Florin house. The following officers were elected: Greentree Sunday-school superintendent, Bro. Harry Eshleman; assistant, Bro. Samuel G. Oher; Florin Sunday-school superintendent, Bro. John E. Eshleman; assistant, Bro. Henry Becker; Rheems Sunday-school superintendent, Bro. Aaron Shank; assistant, Bro. John Ginder. Our series of meetings was held at the Florin house Dec. 4-18, with Bro. David H. Snader of Akron as evangelist. He brought us helpful and inspiring sermons. Eight accepted Christ and were baptized Dec. 24 by our elder, Bro. Samuel Shearer.—Mrs. Henry E. Breneman, Elizabethtown, Pa., Dec. 28.

Yellow Creek.—We met in council at Bethel house, Jan. 2. The following officers were elected: Trustee, Albert Leach; auditor, Kenneth Eichelberger; clerk, Geo. Z. Clapper; Messenger agent and reporter, Mrs. Bertha Snyder. Aug. 7 Bro. Lawrence Bianchi of Park Hill, Pa., began a three weeks' revival at Yellow Creek house. Twenty three were baptized, two received on former baptism, three received in Riddlesburg church, one in Progressive Brethren church. In November the young people organized a B. Y. P. D., with Bro. Percy Gagarise as president. Candlelighting services were held for the officers, with Florence Ritchey presiding. Our love feast was held Oct. 30, with Bro. David Hanawalt of McVeytown officiating. There were 167 communicants.—Mrs. Bertha Snyder, Hopewell, Pa., Jan. 3.

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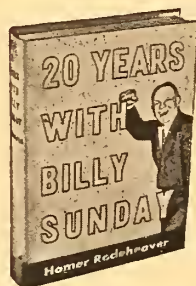
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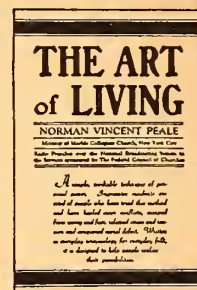
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The Twelve, by Charles R. Brown
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edited by Elmore McNeill McKee
The Road to Faith, by Winifred Kirkland
Kagawa, by William Axling
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arranged by Charles W. Ferguson

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The Changing Family, by George W. Fiske
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The Lord of Life and Death, by J. D. Jones
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The Christ of the Indian Road, by E. Stanley Jones
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My Life and Story of the Gospel Hymns,
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Lord, Teach Us to Pray, by Alexander Whyte
Men Whom Jesus Made, by W. Mackintosh Mackay
The Training of the Twelve,
The Miraculous Element in the Gospels,
The Humiliation of Christ, by Alexander B. Bruce
Follow Thou Me,
A Quest for Souls, by George W. Truett
The Ten Commandments,
What to Preach, by Henry Sloane Coffin
Representative Men of the Bible, Vol. I,
Representative Men of the Bible, Vol. II,
Representative Men of the Bible, Vol. III,
by George Matheson
Know Your Bible,
Bible Sayings,
Go Till You Guess, by Amos R. Wells
Ever Open Door,
Gateways of the Stars,
Highways to the Heart, by G. H. Morrison
Men That Count,
Sermons on Biblical Characters,
More Sermons on Biblical Characters,
Sermons on Old and New Testament Characters,
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100 Prayer Meeting Talks and Plans,
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GOSPEL MESSENGER

Vol. 88

Elgin, Ill., January 28, 1939

No. 4



DHIRAJBAI AND RUPSINGH MANGALDAS AND
THEIR CHILDREN

This picture is a key to the articles found in this issue. It shows a young and radiant Christian family. Ask yourself: Can Indian young people build Christian homes? Can children be given healthy bodies, minds and attitudes to start in life? Can they receive the freedom and joy that Christ wants to give? Can they be enlightened to help solve the problems of the church, nation and the world? As you look at this young teacher-pastor and his family, what would your answer be? See what the articles of this number have to say about India's young people. Readers have been introduced to Dhirajbai before through her articles in the Messengers of July 23, 30 and Aug. 6, 1938.

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, on furlough, Elizabethtown, Pa., 1911.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., and Howard, 1919, 1938.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.
Wertz, Corda L., R. N., 1932.
Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.

Show Yang, Shansi, China

Bright, J. Homer, and Minnie, 1911.
Clapper, V. Grace, 1917.

Note: All three of the above stations should be addressed, Ping Ting Chow, via Yang Chuan, Shansi, China.

Peiping, China, % College of Chinese Studies
Cunningham, Dr. E. Lloyd, Ellen E., 1938.
Rothrock, Hazel M., 1938.

Taiyuan, Shansi, China, 7 Hsin Min St.
Shock, Laura, 1916.

Tientsin, China, % Hugh MacKenzie, 53 Race Course Road
Senger, Nettie M., 1916.

Tsinchou, Shansi, China

Under care Wampler at Liao Chow.

On Furlough

Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
Pollock, Myrtle R., R. N., McPherson, Kans., 1917.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, Hazel, Oceanside, Calif., R. 1, Box 41, 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bosler, Dr. Howard A., and Edith, 1931.
Engel, Alice, R. N., 1937.
Frank, Evelyn, R. N., 1938.
Harper, Clara, 1926.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa
Brumbaugh, Grayce, R. N., 1937.
Royer, Harold A., and Gladys H., 1930.

Marama, via Damatura, Nigeria, W. Africa
Kulp, H. Stover, and Christina, 1922 and 1927.
Landis, Herman B., and Hazel M., 1938.
Utz, Ruth, R. N., 1930.

Kano, Nigeria, West Africa

Helser, A. D., and Lola, R. N., 1922, 1923.
(Serves Sudan Interior Mission)

On Furlough

Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Bittering, Desmond and Irene Frantz, 228 Buckingham Place, Philadelphia, Pa., 1930.
Burke, Dr. H. L., and Marguerite, R. N., 203 E. 7th St., North Manchester, Ind., 1923.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Studebaker, Dr. Lloyd R., 104 Park St., New Haven, Conn., 1934.
Studebaker, Modena, La Verne, Calif., 1934.

INDIA

Ahwa, Dangs, Surat Dist., India
Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Lighty, D. J., and Anna, 1902 and 1912.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shickel, Elsie N., 1921.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India

Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.

Jalalpor, Surat District, India

Under care of Mow at Bulsar.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kiracole, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921 and 1920.
(Serves part time Inter-Mission Business Office.)

Landour, Muscorie, U. P., India

Townsend, Ralph, 1937.
(Serves Woodstock School)

On Furlough

Blough, J. M., and Anna, Belleville, Pa., 1903.
Bollinger, Amsey and Florence M., 87 Sherman St., Hartford, Conn., 1930.
Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
Moomaw, I. W., and Mabel, 205 8th St., North Manchester, Ind., 1923.
Swartz, Goldie E., 3435 Van Buren St., Chicago, Ill., 1916.
Warstler, Anna M., 3435 Van Buren St., Chicago, Ill., 1931.

GOSPEL MESSENGER

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ANNUAL INDIA NUMBER

Young India Goes to School



Equipping Young People for Village Life

BY I. W. MOOMAW

INDIA is her peasants. She has also port cities, modern railways, some factories and overhead the hum of mail planes is often heard. But the peasants, underfed and haunted by fear, are the most talked of people in India today.

Change seems imminent in many areas and much is written about "village uplift." Some who write tend to regard uplift as something that can be brought to the village almost ready made and released there by a benevolent committee. One enthusiastic young officer in his peroration to a worthy improvement plan he was presenting to a group of hoary villagers, suggested that they should transform their whole village within six months. But the peasants have made the villages we see today. They are their own heritage and can hardly be changed without their interest and co-operation. Clad in homespun, holding faithfully to his wooden plow that has survived since the morning of history, the village man still calls the tune for most of India.

He may be unschooled, but he is not ignorant. Few can really know him without appreciating his fund of rustic knowledge. Tourists sometimes joke about the "wooden stick" which is his plow, but so far no one has succeeded in designing one that can displace it. Those who have observed him as he may wade through the mud all day in his little rice plot, grasping his unsteady plow with one hand and twisting the tails of his oxen

with the other can have only admiration for the man who can do that and do it so gracefully.

Schooled by famine and adversity, he is grateful for any sincere effort that may help to ease some of his burdens. In 1821 William Carey, learned missionary and famous botanist, founded what has since become the Indian Agricultural Society, in an effort to "relieve distress among rural people through improved methods of husbandry." Time passed and the government began taking effective steps through irrigation, the establishing of co-operative credit societies and through efforts to control epidemics.

In more personal ways missions tackled the problem of distress among village people. Seeing the plight of two-thirds of his countrymen, Mr. K. T. Paul, National Y. M. C. A. Secretary and prophet of village improvement, cried out in tears: "How can a country survive with her peasantry bankrupt and half starved?" The next year, or in 1928, the Jerusalem Missionary Conference replied by sending Dr. Kenyon Butterfield to make a study of the further possibilities for rural missions in India. His report, *Christian Missions in Rural India*, accomplished much. Government took hold and many missions were encouraged to more practical efforts toward helping the Word to become flesh in village India.

So today even the cautious observer can see an awakening interest among rural people which promises to emerge as a village life movement. The most hopeful

tendency is that village people who until now have been denied educational and other privileges are joining hands in various efforts to achieve a better standard of life. Barred from temples in many cases, and forced by circumstances of poverty and isolation to make their humble offerings before rocks and trees, we are not surprised to see many turning to him who said to just such peasant folk, "Come unto me, all ye that . . . are heavy laden."

In many places there is a quickening interest in education. To not a few parents no sacrifice seems too great to make in order to keep a son or daughter in school. A few days ago we were in a thatch-roofed bamboo cottage where the father and mother earn two scant meals a day by gathering sticks for fuel in the jungle and carrying them on their heads six miles to a town where they are sold. They are also saving enough to buy books and clothes for their son who is with us here in the Vocational Training School. If their hopes are fulfilled he will become a Christian teacher or evangelist some day. The lad is working on the school farm to earn what he can and we hope that as he grows up he will fully appreciate the sacrifice of his devoted parents.

We have been asked to write briefly about equipping young men for village life. Fortunately our mission took its stand among the peasant people from the beginning. In 1925 the Vocational Training School was founded as a place where young men could "receive an education in full sympathy with the highest ideals for rural life and Christian service." The different courses in the school include normal training for village teachers, woodcraft, agriculture, vernacular middle school and practicing school, poultry husbandry and gardening. The Bible is taught in all classes during the first period of the day.

The school farm consists of 140 acres of land. There are twenty-eight head of purebred cattle and some three hundred pedigreed chickens. These provide practical experience for the students and are helpful in improving the stock of surrounding villages. The students farm tracts of land on their own responsibility and in this way they earn much of their school living expense.

Some years ago the teachers and students in mutual consultation selected what they considered to be the five most desirable character traits. They chose: (1) devotion, (2) gratitude, (3) spirit of service, (4) honesty and (5) promptness. Little or no preaching has been done concerning such traits directly, but the boys are permitted to live for several years in the school environment which represents improved village life, as nearly as possible. The morning chapel service is often a period of complete silence, a type of worship which greatly appeals to the Indian mind. The students live

in cottage groups where numerous opportunities for choice arise as regards honesty with respect to money, small articles and garden crops. From experience over a number of years it seems that they have unconsciously chosen strict honesty as a way of life in the hostels. Exceptions are rare.

The largest number of those who pass through school become teachers. Many who have access to land take up farming. Carpentry and other crafts attract quite a number also. Five or six have opened private schools in villages having no school. There they accept as their pay whatever the village people can afford to give.

The school has been fortunate in having had a competent and devoted headmaster and staff of teachers all during the years. If the boys who return to their village homes to teach, farm, become evangelists, or take up other work are able to live clean and unselfish lives, much credit is due these men who have taught them in the spirit of the Great Teacher. Also, advanced education is possible only because of a network of village schools where district missionaries and rural teachers find boys and girls and guide them through the first four years of school life. Once past the many temptations to leave school that come during those years, the probability of their continuing on in further study is greatly increased.

Perhaps India's greatest need today is for an increasing number of young men and women of character, who, not illudged by the glamour of cities, have a vision of rural life at its best and choose it as their heritage. Our church is fortunate in having a goodly number who are doing that. They go out with high ideals for cleaner villages, improved crops and livestock, more economic security and deeper spiritual life. There are many discouragements, and some fail, even as you and I. Those who succeed bring new life and hope to many peasant people who toil so faithfully and have waited so long. We trust that the rural awakening so apparent today will abide and that the young men and women who are dedicating their lives to the service of rural India today may find a fruitful field.

Anklesvar, India.

Vocational Training

1. *In the Field of Cotton*

At the Vocational Training School at Anklesvar, the boys learn improved methods of growing one of India's major crops—cotton. In the territory around Anklesvar stretch many fields of cotton and in the town itself is a large cotton gin. With properly fertilized soil on the training school farm, splendid crops of cotton, as well as other products are raised. The schoolboys take this practical knowledge gained through personal experience back to their own villages.

2. *A Soap-Making Demonstration*

The normal students demonstrate the making of soap to a village group of people. Experiments have been made with indigenous oils and these have been found to work most satisfactorily. The making of soap from cheap materials which are available in the villages proves to be a real blessing to the poor village people. So long has soap been an integral part of our American homes that we take it as a matter of fact and forget what a means of health and blessing it is for us, but in many of the villages of India it is still considered a great luxury.

3. *A Fine Specimen*

At the Anklesvar Vocational Training farm improved cattle are the pride of the boys and the teachers. The cattle are well cared for and such care is rewarded by double production in milk, butter, ghee, and in ox power.

It has been the universal rule over India that her cattle are very poor and need improvement. Sam Higgenbottom has estimated that 90% of the cattle of India are a drain on the economic resources of the country and are kept at a loss which reaches millions of rupees annually. Although the cow is revered in India, it is not properly cared for.

Training schools are doing a marvelous service to India by instructing the boys concerning the proper care and use of cattle.

4. *Among the Cabbages*

Gardening is seldom done in the villages although it would prove invaluable to all the families. This young man is learning the value of garden foods and the methods of growing them.

5. *A Polished Chair*

In the work shop of the training school boys may learn carpentry. I. W. Moomaw, principal of the Vocational Training School, says that a vital course in woodcraft or manual training greatly quickens a boy's interest in many of the practical affairs of life. Whether a lad may become a teacher, a doctor or a mechanic, some experience in the use of tools is essential to his proper development. There is perhaps no experience so meaningful to a young boy as the thrill of pride that comes to him when he has completed something of use and beauty with his own hands.

6. *The Gospel and the Plow*

An agricultural missionary is one of the most dynamic forces in India today. A challenging task faces him to lead India out of economic bondage. In the Vocational Training Schools the young men are learning how to cultivate the land and how to use the resources which are within their own reach. When they return to their home villages they become the leaders among their neighbors. Rural India cries for reconstruction. It must be done in the Spirit of Christ.



Glimpses of India

1. *The Indian Villager*

THE tiny picture portrays the Indian villager, his home and his oxcart and his oxen. This is a typical scene all through the villages in the section of country where our mission is located.

It is interesting to remember that out of India's more than 300,000,000 people, 90% live in the villages. There are more than 700,000 villages in India.

2. *Plowing as of old*

Is this not also the modern way of plowing in India? Turn to the article by I. W. Moomaw, *Equipping Young People for Village Life*, and see the trends which are silently and surely bringing changes for good to India's rural people.

3. *Behold the Fisherman and His Net*

This is a common sight along the seashore a few miles west from Bulsar. The children are carrying the big net and the father is swinging the basket of fish on the end of his pole. The fisherfolk are a hard-working people.

4. *A Holy Man*

India has no less than 5,600,000 holy men who receive their living from the hands of those who still believe in their blessing. Most of them are little more than dirty, uncouth, selfish, ignorant and superstitious religious beggars. They cost India \$20,000,000 a month.

5. *Some of India's Millions*

This is one picture of the crowd attending the Indian National Congress meeting, February of 1938. This vast conference was held about twelve miles from our mission station of Vyara. The fifteen-acre field was almost completely filled with people.

6. *A Master-Worker in Ivory*

The patient workman sits making ivory and mother-of-pearl souvenirs. This skillful worker lives at Agra, the city famous for the beautiful Taj Mahal.

7. *Speaking of Poise!*

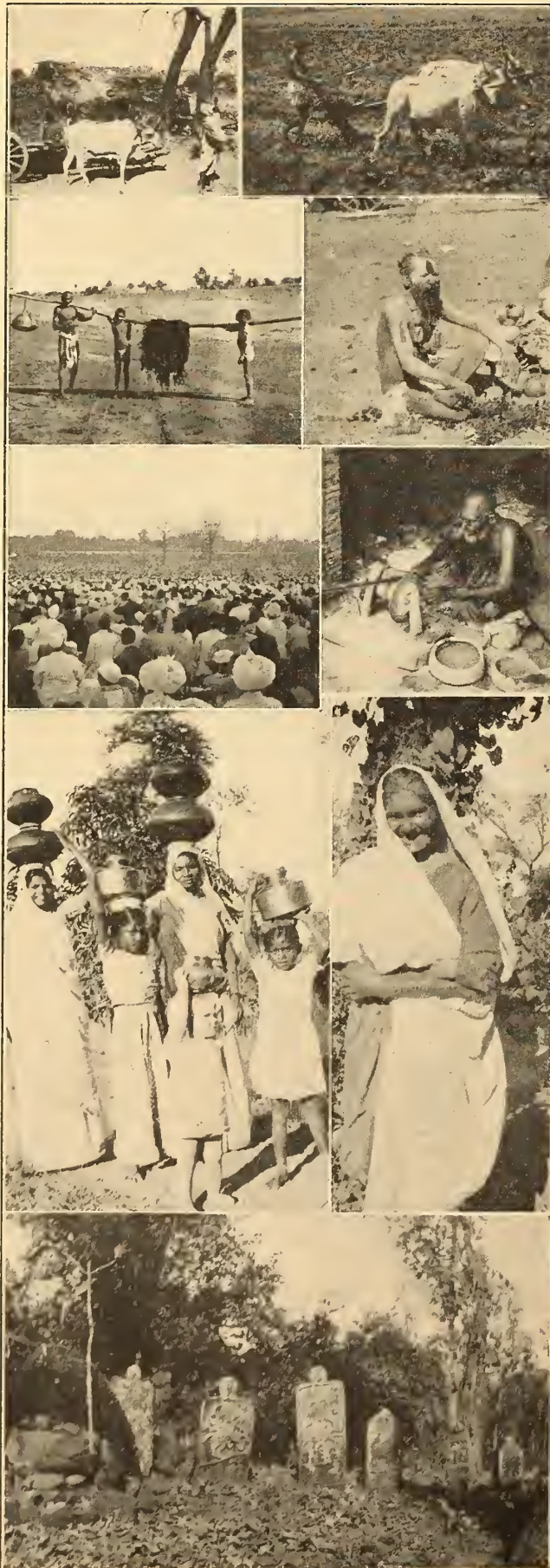
Water carrying is an everyday task in the life of India's women.

8. *A Christian Widow*

The sting of widowhood has been taken away from this woman by the presence of Christ in her life. The contrast between Christian women who are widows and the Hindu widows is one of the greatest testimonies to the freedom brought to womanhood that India knows. There are more than 26,000,000 widows in India who may not remarry.

9. *Wayside Memorial Tablets*

In the Dangs Forest many such tablets and stones are seen along the roadside. They bear upon the front surface the inscriptions of the people's gods. At the extreme left side is seen the huge black stone. This is the god Hanuman.



Growing Up in India

1. *A Village Scene*

Does this line of huts look as though it would be a good place in which boys and girls could grow up? Note the pile of trash in front of the buildings. There are no windows in the walls and there is only one door in each hut. In our Christian village and boarding schools and Vocational Training Schools the children and young people are learning the laws and principles which will change such conditions.

2. *Father and Son*

This young Christian teacher wants health, happiness and usefulness for his son. The father has had many opportunities and blessings about which his own father never dreamed and in turn he wants his son to realize advantages and benefits far beyond those he himself has known. This father has already placed his son in school. The lad's clean clothes and shining face indicate that he is already a bright, little kindergarten boy.

3. *A Sweet, Little Chocolate-drop*

Here stands a promise of future Christian womanhood. This little girl, so neat and clean and so winsome is the daughter of a young Christian couple who, not so long ago, came out of ignorant and unchristian homes. This black-eyed lassie is fat and chubby in sharp contrast to many of her little neighbors.

4. *Three Lovable Babies*

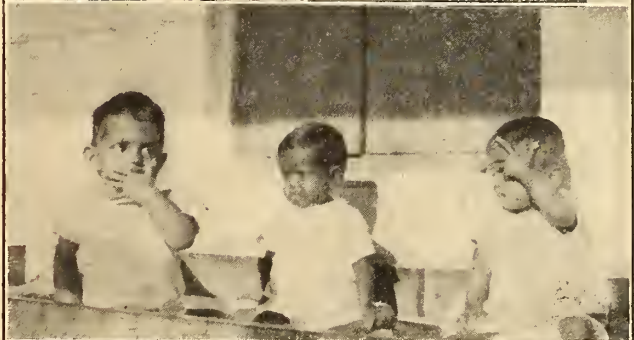
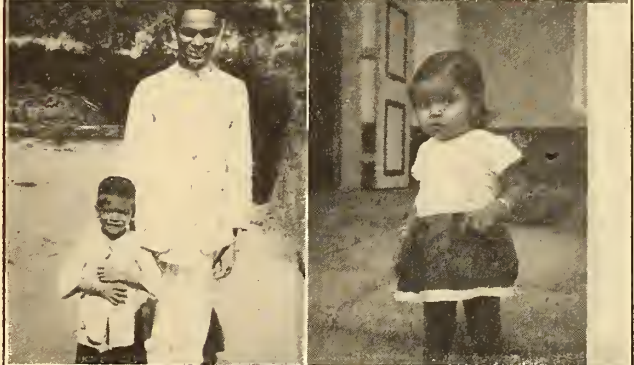
These babies are in the Dahanu Baby Home. At this time B. Mary Royer is in charge of the Home. These babies' mothers are dead. In some cases the father pays the child's board, and in other cases the child is cared for free. The majority of all babies brought to the Baby Home would have died had they not been put in a place where they might receive the best of care. Even as it is, some of them are unable to live because of the unfair start in life which was forced upon them. Hazel Messer, before going on furlough, did much for these babies.

5. *Sewing Class*

The Bamanvel school girls are learning to sew. Bamanvel is a village not far from Khergam and it is much indebted to Khergam's interest and help. A Christian teacher and his wife live in the village, sharing their lives with the people of the village, encouraging everyone to learn the things which will make their lives fuller and happier.

6. *Volunteer Road Building*

Boys both big and small are helping the men of Khergam to build a road. All the labor is free for it is a volunteer road building project. While some are digging the dirt others are carrying it in iron pans on their heads. Still others smooth down the clods while others pour on water. The water is carried in five-gallon coal-oil tins swung from a pole. It is a co-operative task and they find reward in learning the joy of service.



Evangelistic Series

1. *On the Way*

H. L. ALLEY of Ahwa, India, and a troupe starting out on foot to carry the gospel to some of India's many villages. Walking, oxcart, or bicycle are the usual modes of travel. In this group one man carries a box of supplies on his head, and another man has the little missionary girl on his back, riding pickaback.

This group of men will go to a village and prepare for an afternoon or evening meeting. The people of the village will come in from their fields where they have been caring for their crops. After their evening meal both the men and the women gather under a large overhanging tree to see Bible pictures and to hear the gospel story.

2. *A Sewing Class*

A Khergam Sunday school has met for an hour or two of sewing. The elder's wife sitting in the rear center is the class leader. She is Sister Benabai Naranji. A class such as this is an example of real evangelism. The women bring their little children with them, many times leading small toddlers and carrying tiny babies in their arms. All the mothers of the church group meet together for an afternoon of friendship, fellowship, sewing and devotionals. Such hours as these prepare the women to become better mothers in their own homes and to be better neighbors both in the Christian community and to their non-Christian neighbors. Thus the gospel in the heart goes into fellowship and every phase of life.

3. *A Teachers' Meeting*

Elder Naranji V. Salonki is teaching a demonstration class at one of the monthly teachers' meetings at Khergam, India.

Note that the class of children sits facing the teacher while the teachers in from the surrounding villages are in the rear of the room and are intensely interested in all that the demonstration class does. Two boys of the class are standing and doubtless have all the attention of the room fastened upon them.

Such classes as these taught by an experienced teacher are a definite help to the teachers who return to their own villages to use the methods they have seen used in the demonstration class.

4. *Church Service at Khergam*

In 1934 the Khergam church was dedicated. This picture shows an audience met in worship. All are sitting on the floor listening to the sermon. The men may be seen sitting on the right side of the room and the women and their babies on the left side.

It is encouraging to know that the church is open for use throughout the week for morning prayers, and classes as well as for the Sunday services. Sister Ida Shumaker, Elder Naranji and Benabai are constantly busy in bringing the good evangel to these people.



Hospital Series

1. *India Medical Work*

DR. LAURA COTTRELL bandages a finger. She and Dr. A. R. Cottrell are busy from morning until night administering aid to India's many sick and injured ones. Much of this medical work is done free, yet the hospital is made self-supporting. The Bulsar hospital work has been carried on since 1913 when the Drs. Cottrell arrived in India.

2. *Dressing An Eye*

Mr. Dass is an assistant to Dr. Cottrell. Although he is not an M. D., he does much of such work under the direction and supervision of Dr. Cottrell.

When Christian missionary doctors know that in America there is approximately one doctor for every 800 people, while in India there is but one doctor for every 12,000, they find the greatest joy in serving the multitudes who come for help.

3. *A Nurse at the Bulsar Hospital*

A great many of the Christian girls in India are learning nursing. It is an amazing fact that in India the nursing profession is 90% Christian, and yet it could not be otherwise since the other religions have built up such barriers about their women. The Christian nurse is a living example of Christian love and service.

4. *A Glimpse Inside the Dispensary*

In one corner of the Bulsar Dispensary may be seen the sterilizing drum in which sheets, gowns and dressings are sterilized.

5. *A Leg Saved*

After three months of effort and care this young man's leg was saved. If only such a case would come to the hospital immediately it would save much work. But invariably when an inquiry is incurred the usual home treatment consists in applying cow dung or tying a peacock feather around the sore. Sometimes the leg will heal in spite of the treatment, but many times the wound becomes so infected that the patient must either go to a hospital or lose his leg.

6. *Too Late!*

This little girl was brought to the hospital too late. Without doubt her sight is gone. It was a case of ophthalmia, an eye disease which needs the very best of scientific care. But in India many such cases are first treated by a witch doctor with fatal results. When he fails to get a good response the patient is brought to the mission doctor, when it is too late.

7. *In a Private Room*

When the Dahanu hospital was built a few private rooms were provided for patients who would require more privacy than in a general ward. It is interesting to know that during the twelve years since the hospital was built with the gifts from the Juniors of America, a number of patients from royal families have occupied these private wards.



Camp Life Series

1. All Aboard!

THIS is the way we go to camp (unless we walk). The picture shows a group of enthusiastic young men and their leaders loaded up and ready to start for a week or so of camp life. The young men are always eager to enter into a camp experience. It is an idea very native to India. The ashram—a retreat for study, meditation and prayer, has been known and practiced in India for centuries.

2. Camp Ground

In December a young men's camp was held on the Nerbudda River. The men's tent homes are seen pitched on the sands of the riverbank. The Nerbudda River is one of India's sacred rivers into which many devotees toss coins in worship whenever they cross over the railroad bridge between the two towns of Anklesvar and Broach.

3. Each Boy Is a Chef

All the young men help to prepare their own meals. They take turns cooking in their temporary kitchen. Woven palm branch mats are set up as windbreaks and the campfire is built. Cooking vessels and earthen waterpots are the necessary utensils. Ground meal and vegetables have been brought along. All cooking has been reduced to its simplest terms. Judging from the faces of the men, something appetizing is being prepared.

4. Recreation Hour

Good fellowship and lots of fun come along with study and hours in the class groups while in camp. And with all of this come spiritual refreshment and encouragement. The missionary Sahib also finds joy and inspiration as he leads such a group of young men into the spiritual values of life while associating closely with them in play and recreation.

5. A Morning Dip

There are girls' camps as well as boys' camps. It proves a rare treat to a group of girls to attend camp, either along a river or by the seaside. Although much of the day is spent in classwork and in study, there are hours for recreation and play. Few diversions are more attractive to the Indian young women than to wade and dive in the water.

6. A Family Camp

This is a picture of a family camp held at Mahal in the Dangs in India. The account of this camp appeared in Aug. 6, 1938, Gospel Messenger. For seven days a group of Christian village teachers and their families met together in a quiet spot seventeen miles from Ahwa. Virgin forests surrounded the place. There were forty in the group. Bro. Govindji Satvedi from Bulsar was one of the leaders and he gave two messages each day on living the Christian life in the villages. The week proved to be one of rich blessing to all.



Missionary Boys and Girls

1. On the Plains

MARGARET BROOKS with some of her Vyara play-mates. Margaret is down on the plains with her father and mother but her oldest sister, Betty Jeanne, is old enough to be in Woodstock school in the Himalaya Mountains which is 1,000 miles north from our mission territory. During the three months of vacation, through December until March, the children are all home with their parents and they enter fully into the life of the mission compound and go touring into the villages.

2. Missionary Children at Mission Conference

Each year the Mission Conference is held in March and this date usually comes just at the time or just previous to the day when the missionary children depart for another nine months at Woodstock school. Mission Conference week is a happy time for the children of the missionaries. Many of them have not seen each other for three months. It is a time filled full of play.

You will recognize the children of the Alleys, Bollingers, Brookses, Moomaws, Mows, Shulls and Zieglers. Baby Billy Kinzie is not in the picture.

3. A Pet Rabbit

Merrill Mow loves his pet rabbit. And what nicer pet could he have? A rabbit is a clean pet. A dog or a cat in India may chase about in many places none too sanitary and they may bring in fleas.

4. Ready for a Hike

Raymond Alley is starting on a four-day hike in the Himalaya Mountains. The hills and valleys, mountains and khads (deep gulches) about the Woodstock school are ideal for hiking. Raymond has his camping outfit and his water canteen with him.

5. A Hungry Group

Ralph Townsend, a teacher at Woodstock school, with a group of boys at Lake Dhodi Tal. They are seventy-five miles from school. After climbing up winding mountain paths, crossing roaring streams, sometimes wading through snowbanks, sliding down steep banks and sitting under the towering pines and rhododendrons a group of boys is ready for an ample campfire supper.

Groups like this may be made up of boys from American and English missionary families and from Indian homes. Some boys are Christians and some represent different Hindu castes. Such hikes give wonderful opportunities for finer fellowship and understanding.

6. Missionary Children at Prospect Point

Prospect Point is the name of the bungalow high on the top of a mountain which towers above Woodstock school. Prospect Point is owned by our mission in India, and all the missionary children live in this home at



one time or another. It is home to all of them. When their parents come to the mountains for a few weeks of vacation they live in Prospect Point if there is still room in the four suites of rooms.

This picture was taken of the missionary children in front of the long porch which shades the west side of Prospect Point. It overlooks the beautiful dunes 7,000 feet below. Without doubt one of the missionary families had invited all the missionary children out of the Woodstock Boarding for a Sunday dinner at the time when this picture was snapped.

Christianity in India Today

BY J. Z. HODGE

Secretary National Christian Council of India

LOOKING out on the India of today three facts arrest attention. These are, the amazing vitality of the Indian people, the emergence of an Indian nation and the rise of an Indian church. Long before Rome was founded the people of India were building their cities and thinking deep things about God and the universe. Today, notwithstanding the onset of centuries with poverty, disease and famine in their train, this ancient people lives on and adds fifty millions to its numerical stature every decade. The population has now reached the stupendous figure of 350 millions; and wherever we turn we feel the throb of new life.

It is customary to think of India as a continent with many peoples, many tongues, many religions, many climates and many social cleavages, within whose sadly divided ranks the cause of national unity fights a losing battle; but the miracle is taking place before our eyes—a nation is coming into being. These many peoples, speaking in many tongues and worshipping at many various altars are thinking in terms of a common heritage and a common destiny. Nationalism has captured the common mind and done much to weld a multiplicity of conflicting human interests into one coherent commonwealth. Domestic quarrels will continue; but it is significant that the sons and daughters of India take pride in a common motherhood.

It was a profound saying of a distinguished Christian Indian, the late Principal Rudra, of St. Stephen's College, Delhi: "An Indian nation calls for an Indian church." By the grace of God that call is being met. Largely as the result of faithful missionary effort, the church of Christ has taken root in India, and nothing is more impressive than its steady rise in numbers, influence and respect. Statistics are not greatly in fashion; but he who can read the signs of the times can surely see in the latest census figures, which give the number of Christians as slightly over six millions, the moving of the Spirit of God. The church has come to stay. Refreshing as is its numerical increase—15,000 are being added to the church monthly—of still more

import is the increase of the fruits of the gospel of Christ which it releases. As recently as 1932 the churches in India sent a mission of fellowship, consisting of four Indian members, to carry the good tidings to the churches in Great Britain and strengthen their hands in God. The mission did two notable things: it brought home to the Christians in the west the reality of the church in India and it gave a new meaning to the reality of the church universal. It was fitting that the mission should end with a united thanksgiving service in St. Paul's Cathedral and that the sermon should be preached by an Indian bishop. But into all the reaches of life in India the influence of the church carries. In rural reconstruction, medical service, education, and all the far-flung ministry of social service the spirit and example of Jesus Christ, manifested by his followers are creative and formative. But the church itself is the supreme Christian witness.

How the Church Grows

While converts come from all classes, it is from among what are popularly known as the depressed classes and aboriginal peoples that the church is making greatest headway. This is according to the highest precedents—"To the poor the gospel is preached," and "The common people heard him gladly." Estimates vary, but we should not be far out if we put the depressed classes at fifty and the aboriginals at twenty millions. Concerning both these classes the evangelists might well say with St. Paul: "A great door and effectual is opened unto me; and there are many adversaries." In the growth of the Indian church these things are to be noted:

1. *It Is Most Marked in Rural Areas.* India is a land of villages. There are over 700,000 of them and within their bounds are to be found nearly 90 per cent of the population. The Indian church is essentially a rural church, deriving two thirds of its membership from village sources. It is a matter for congratulation that the missionary enterprise is becoming more and more rural minded and that the old reproach, leveled by many, that "while ninety per cent of India's people live in villages ninety per cent of mission work is city centered," no longer holds.

2. *It Follows Natural Lines.* The church grows from within. From relative to relative, family to family, tribe to tribe, community to community, the good news spreads. Not primarily by the missionary, the pastor, the catechist or the paid agent generally, but by the simple witness in life and word of the average Christian the gospel takes hold and the church grows. Nothing is more heartening in India today than the steady growth in church consciousness among Christians and the deepening conviction that the church is the divine instrument in evangelism. The forward movement in evangelism inaugurated by the National Christian Council

cil has done much to extend that consciousness and strengthen that conviction. We have a reminder here that the primary work of the missionary is to stimulate and strengthen the church to carry out its task of evangelism.

3. *It Coincides With Awakening Life.* New life is stirring throughout India as a whole. Among the depressed classes it takes the form of revolt against traditional religion and a search for a religion that will give them social and economic as well as religious freedom. To them Christianity comes as a religion of power. With the aboriginals it is the dawning of a new racial consciousness and a resolve to have and hold a place in the sun. In Jesus Christ they recognize the strong Deliverer who can bring salvation to them as communities and as individuals. Recently in the hills of Assam, where among the aborigines the church is growing by leaps and bounds, a Christian leader put it to me in this way: "Jesus Christ is our one and only hope. He alone can save us and preserve our race from destruction."

4. *It Is Due to an Activity of the Holy Spirit.* To the charge that the church is recruited from those who have little to lose and much to gain; that ignorance and selfishness rather than conviction and spiritual hunger explain the success of Christian missions and the rise of the Indian church, let me quote from the historic statement adopted, after a careful review of the facts, by the National Christian Council at its biennial meeting held at the close of 1937: "These facts furnish convincing evidence that God's Spirit is moving many groups of India's people to seek a fuller life and satisfaction for the hunger of their hearts. Neither the council nor any section of the church can fail to be moved by so clear a call to service." And, again, "They are not ignorant of the fact that mixed motives have entered into the movements that are taking place among certain sections of the people. *But they are convinced that there is at the present time genuine religious awakening in the heart of India*, and no dangers, however great, in any way diminish the force of the challenge which comes at this hour to the whole church of Christ in this and other lands."

The church in India is a going concern. To help it forward, and co-operate with it in the great task of evangelism are the duty and the privilege of the churches in other lands. Lest there be any dubiety or hesitation among the Christians of the west regarding their duty to India at this time, let this statement by the National Christian Council speak for itself. "While the primary obligation to meet the situation rests with the churches in India, the kingdom of God knows no frontiers—either political or racial. Help continues to be needed from the churches in the west, and the present situation calls for an increased supply of men and money. For

the purpose of instructing inquirers and for training them in Christian faith and worship and to equip them to bear effective witness for Christ, there is an urgent need for a largely increased supply of resident teachers: this is an object for which financial help from the older churches might legitimately be asked and generously given."

Nagpur, India.

Christian Youth and India's Freedom

BY C. G. SHULL

FOR nearly two centuries India has been in the hands of a foreign power. It was inevitable that the past two decades should bring new life, stirrings of patriotism, hope of freedom—yes, and a determination to secure it at whatever price.

Americans have heard that the greatest single personal factor in India's new heartthrobs has been Mahatma Gandhi. These lines are being written during the week when school holidays have been declared to celebrate the Mahatma's seventieth birthday. Having reached his allotted threescore and ten, Mr. Gandhi's days may be considered numbered. Who will take his place in the political life of the future India? An Indian friend recently, without any solicitation, volunteered the answer to this question. He referred to Jawahralal Nehru saying: "He will be the leader of the Congress when Mr. Gandhi retires."

There can be no question concerning the high place which Nehru holds in the hearts of India's youth. If any one would understand the heartthrobs of these patriotic young people there is no better book to read than Jawahralal's autobiography. The book has been sold by the thousands and in many lands.

Nehru is indeed the outstanding incarnation of India's passionate desire for national freedom. During the recent Czech crisis when the war clouds hung dark and low over Europe, the question of India's help to the Empire began to be mentioned. Nehru made it plain that while India's sympathy was with the democratic people of Czechoslovakia, still, India would reserve to herself the right to decide any question of participation in another great war. In fact, if another war comes the first thought of many in India will be: How can we use this as an occasion of bargaining, or otherwise, for the independence of our country? On the train recently a man remarked that the surest way for India to gain her freedom was for England to become involved in another great war. He held this opinion in spite of the large measure of self-government now enjoyed in the provinces.

There are those who would call attention to the danger of invasion if India does not enjoy the protection of Britain's might. But in many circles this argument falls on deaf ears. In the first place, some are follow-

ers of Gandhi's philosophy of nonviolence and such look to other sources of strength for the nation's defense. Again others just refuse to consider the matter. They will have freedom, and that with speed.

This, then, is a part of the nationalistic background against which the church in India must work. What are the opportunities and challenges to Christian youth in these times? I can mention only three.

First, Indian Christian youth are summoned to love their country and identify themselves thoroughly with her sorrows, her problems, and her longings for better things. For example, the present provincial governments have declared policies looking toward total prohibition, relief from rural indebtedness, and adult literacy. These are things in which the church believes and the Christian young people of India are true to their Master and to the missionary enterprise when they endeavor to help meet the needs of their country in such matters.

Again, Indian Christian youth must remain true to Christ's fundamental teaching of human brotherhood, thereby helping to cleanse the political life of India of the poison of communalism. Some months ago considerable effort was made to secure an understanding between the Congress party, pre-eminently Hindu, though claiming to represent all India, and the Moslem League. The effort failed. It is perhaps difficult for Americans to picture the viciousness of a communal electoral system by which people must necessarily vote according to the religious sect to which they belong regardless of other important considerations. The system promotes a narrow sectarian and clannish spirit and does not give the honor which is due to merit and character. Speaking of these evils, Bishop Azariah in an address delivered to the ministers of his area read:

"Candidates—even Indian Christian candidates—may appeal to you for help basing such an appeal on caste affinity, church alliance, family relationships and many other unworthy considerations. Unscrupulous agents may even canvass votes by offers of bribes of various kinds. At the inception of this greatly enlarged franchise, and in the unintelligent condition of the majority of the electors, this perhaps is inevitable. Christian candidates and voters, however, must be above these unworthy manifestations of the electoral system. You must lead your people to elect not men of their family and clan, but men of undoubted ability, absolute rectitude and genuine public spirit. If Christians will send such men to the legislature they will make a contribution to the government that can be made by no one else."

The last words of the above quotation suggest the third special challenge to India's Christian youth. The transforming power of Christ and his dynamic urge for service to others must permeate the whole of India's political life. Without "absolute rectitude and genuine public spirit" India can never become a strong nation. Christ is the Source of cleansing power and transparent character. Through him can be born the new India of

which youth dreams. Here is a mammon-grasping moneylender who takes the rice from children's mouths in order to realize his 75 or 100 per cent interest. What a miracle occurs when Christ touches such an individual and transforms him into a brother and good neighbor of the people in his area. And more than once have missionaries seen such miracles.

"The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor;
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised."
"As the Father hath sent me, even so send I you."

What a glorious privilege to share in leading the youth of India into Christlike character and Christian service.

Palghar, Thana District, India.

Our Rural Church School

BY KESHAVLAL CHAGANLAL

OUR rural church school, or Bible school, begins its school year in June. At present there are seventeen students in the school; fifteen are men and two are ladies, wives of two of the men. Ten other wives are taking more elementary work under Mrs. Ziegler. We have come here from various districts. We are all from the aboriginal farming classes, and with one or two exceptions are young people.

While the chief subject in our school is Bible and religion, there are many other interesting and valuable subjects taught. Our principal is Edward K. Ziegler. There are two other teachers also, Elder Govindji K. Satvedi, and Mrs. Ziegler. We are all finding great joy and inspiration in our study and association with these friendly teachers.

Since most of us are young people, much of the instruction is especially suited to the needs of youth. We have been learning about the great realities of the Christian faith and life. Our motto is 1 Tim. 4: 12: "Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." We are fully persuaded that only if these qualities are firmly fixed in the hearts of youth can we perform any useful service in the kingdom of Christ. And only with these qualities can the life of youth be exemplary and pure.

Life is the gift of God. Every young man and woman should know its beauty and sacredness, and how to spend it most fruitfully. The great qualities of love, service to our fellows and desire to grow into more perfect Christian character, should be in the heart of every youth. These are the things that are emphasized in our school.

When the rains end in October, we shall be going out every week end in groups of two or three to conduct

Sunday schools and other projects in the villages. After the term is over, we will spend two months in full-time Christian work in the villages, as we did in the hot season last year also. We get firsthand experience in this way of work among young people, children and adults. We get to understand their problems and learn by our own experience how to bring the gospel of Christ to bear upon their lives and help them in their spiritual and other difficulties. In short, we learn by actual guided experience how to do all-round Christian service.

We all try not only to help in giving religious teaching, but since most of us are ourselves educated farmers, we are able to give a great deal of counsel in agricultural and rural welfare matters. We are able to understand the problems and difficulties of village life, and the real needs of the people. The best results in Christian service come only when we do fully understand and sympathize with the villagers and bring Christ's gospel to bear upon all their needs. We are confident that in all these ways we shall be able to do real good to the people of the villages among whom we work.

In these various ways, we Christian Indian farmer youths are preparing for Christian service. We shall spend two years here in training, then go back to our villages to serve Christ and our fellows there. Remember us in your prayers.

Bulsar, India.

Growing Up in India

BY DR. B. M. NICKEY

THERE are many hindrances to healthy childhood in India. Some of the first hindrances are prenatal. Often mothers begin childbearing at the age of fourteen or sixteen years. Being scarcely more than a child, such a mother is likely to have weak children. She continues having children at short intervals, and her health becomes poor, and hence the children are not strong. Anemia in expectant mothers is very common. Some of the main causes of this are deficiency of iron and vitamins in the diet, malaria and fevers that rapidly destroy red blood cells, intestinal parasites in abundance, dysenteries, and toxemias which undermine health. Calcium deficiency in the food and lack of properly balanced diet contribute to poor nutrition in both the mother and child. Unfortunately a large majority of babies are received into the world by an untrained midwife, who knows nothing of asepsis or the proper care of the newborn baby. Neither do the mothers know how to care for their babies. The child is fed irregularly. If the baby cries the mother thinks it must be hungry, so she feeds it. Doubtless the real reason why it is crying is because it already has more than it can digest. But the fond mother and grand-

mother do not understand that. In their ignorant way they try to make baby comfortable. Digestive disturbances, malnutrition, malaria and lung affections rank high as causes of infant mortality.

Then, too, there is not the proper protection from disease. There is no isolation of contagious diseases. Not infrequently one meets a smallpox case traveling on the train. In tuberculosis and other respiratory diseases, patients cough openly and expectorate about on the floor, thus the children who play on the floor are especially exposed to infection.

Recently Dr. Peter and I had the privilege of examining the boys and girls attending the Anglo-Vernacular School. Most of these children came from better homes. But the majority of them were undernourished largely because the parents do not know what kind of food the growing child needs. There was evidence of poorly balanced diet with deficiency in vitamin and mineral salts, particularly iron and calcium. Most of them were having only a cup of tea in the morning, and two other meals for the day.

If the child is from the backward classes in the villages in case of illness its first doctor is likely to be the witch doctor. He tries to cast out the evil spirit which causes the disease. The child is only the worse off for the treatment.

A few days ago the nurses and I were out for a walk. We heard a lamb bleating and went over to it. We found it tied to a bush. It had red powder sprinkled over it. And near the lamb was a half grown chicken also tied to a bush. At one side, very close to the lamb and the chicken were two new baskets containing ripe and green cocoanuts, guavas, other fruits, rice and flowers. All were sprinkled with red and purple powder. The meaning of it all was that in some distant village there was a contagious disease and the poor villagers had made this offering so that the gods might be pleased and deliver them from the ravages of the disease.

But many things are being done to make life more safe. Prenatal clinics are being established at long distance centers where a small percentage of mothers receive examination and instruction concerning their needs. More mothers are coming to the dispensary for prenatal examination and advice and treatment of disease. More maternity homes in charge of trained midwives are being established. Literature on prenatal care and the care of children is made more available to those who can read. Vernacular papers and women's magazines have articles on health, hygiene and disease. But it must be remembered that only about 2% of India's women can read and only 10% of her total population can read and so there are still 90% of her population untouched directly by this literature. Health lectures and pictures are being given to a small, but in-

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, January 29

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Peter Declares His Love.—John 21: 11-19.

Christian Workers, The Missionary Church.

B. Y. P. D., What of India's Future?

Intermediates, Missionary Trail Blazers in Africa.



Gains for the Kingdom

Three baptized in the Empire church, Calif.

Two baptized in the Decatur church, Ill., Bro. Lester Fike, evangelist.

One baptized in the Franklin Grove church, Ill., Bro. S. L. Cover, pastor.

Three baptized in the Carthage church, Mo., Bro. A. W. Adkins, evangelist.

Six baptized in the Cedar Creek church, Ind., Bro. Robert L. Sink, evangelist.

Twelve baptized in the First church, Detroit, Mich., Bro. H. R. Hostetler, pastor.

Eleven baptized in the Leamersville church, Pa., Bro. H. W. Hanawalt, evangelist.

Five baptized in the Donnels Creek church, Ohio, Bro. Roy B. Teach, evangelist.

Nine baptized in the Rock Run church, Ind., Bro. Theodore E. Miller, evangelist.

Three baptized in the Portland church, Ore., Brother and Sister G. G. Canfield, evangelists.



Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Sister Mary Cook, pastor, Feb. 5, in the Roann church, Ind.

Brother and Sister B. M. Rollins, Feb. 19, in the Clay County church, Fla.

Bro. J. Edson Ulery and **Sister Cora Stahly**, Jan. 22, in the New Salem church, Ind.

Bro. B. E. Waltz of Necedmore, Pa., March 5, in the Cherry Lane house, nine miles northwest of McConnellsburg, Pa.

Bro. J. W. Fidler of Brookville, Ohio, Jan. 15, in the Toledo church, Ohio; Jan. 30, in the Maple Grove church, Ashland, Ohio.



Personal Mention

Bro. Arthur Durr informs us that churches desiring his services in evangelistic meetings may get in touch with him by addressing him at Waynesboro, Pa., R. 2.

Bro. A. J. Beeghly writes us that he is now in position to give all his time to evangelistic work. He is ready to book engagements for the coming year and churches desiring his services will address him at 623 Ankeny Ave., Somerset, Pa.

The China Ikenberrys, Ernest L. and Olivia D., if plans did not miscarry, are now speeding westward over the face of the great Pacific. They stepped inside the Messenger office door Tuesday afternoon, Jan. 17, for farewell greetings. They were scheduled to sail from San Francisco yesterday, Jan. 27. There'll be a hearty welcome for them on the other side.

Bro. H. P. Garner, former India missionary, now pastor of the Silver Creek church of Northwestern Ohio, is available for two series of meetings during the coming summer or early fall. Any church desiring his services may write him at Pioneer, Ohio.

Bro. John R. Wagoner, Jr., of North Manchester, Ind., listed in the new Yearbook among the licentiates, should have found his place in the regular ministry. Through some inadvertence his installation last August did not get into the office records of the General Ministerial Board.

To Brother and Sister E. G. Wandle of the Castine church of Southern Ohio, congratulations and best wishes. It's much more than a golden wedding they have to their credit. Jan. 20 was the sixty-third anniversary of their marriage. Conjugal faithfulness is still a very real fact in the life of these tremendous times.

Bro. A. P. Blough of Waterloo, Iowa, former General Mission Board member, and his daughter Margaret are in special need of your sympathetic interest. Thursday morning, Jan. 19, Sister Blough's illness came to its inevitable end and she passed on into her eternal rest. We shall expect more particulars for later publication.

Brother and Sister A. B. Horst are next in line for your congratulations. Next Tuesday, Jan. 31, they will observe the fifty-fifth anniversary of their marriage and would no doubt appreciate greetings by mail or wire from their friends. Their home address is Spencer, Ohio, but we understand they are still sojourning with their son, Pastor M. Clyde Horst of the First Church, Chicago. His address is 3560 Congress St., Chicago, Ill.

Brother and Sister Oliver F. Jones of Pontiac, Mich., are entitled to your congratulations and good wishes. Next Tuesday, Jan. 31, they will complete fifty-nine years of life together. Sister Jones was eighty-one on Christmas and her husband is due to catch up with her on Feb. 18. Both are in comparatively good health. "Bro. Jones has preached for us many times and was always faithful when we did not have a minister from outside to fill the pulpit."

Four enterprising pastors of Northern Illinois contributed a minute or two of early Monday morning enthusiasm to the Messenger offices last week. It was rumored that still others were in the offing, some under the supervision of their wives, all gathered to share the hospitality and stimulating touch of Director Funderburg. The four were H. Jesse Baker of Polo, Kenneth C. Bechtel of Sterling, S. L. Cover of Franklin Grove, J. S. Flory of Rockford.



Miscellaneous Items

The volume of special matter timed for this issue was so heavy we were obliged to interrupt the series of articles by Bro. Wm. Kinsey. His fourth and concluding article will appear next week.

Middle Pennsylvania, attention! All material for the District Meeting of Middle Pennsylvania should be in the hands of H. B. Heisey, secretary, by March 1. Address him at 37 Shaw Ave., Lewistown, Pa.

An Appeal to Protest Armaments Program is the title of a communication from the Peace Commission which arrived too late for insertion in this issue. But you know what is being advocated and can start sending protests pending the printing of the appeal.

In the Spring Run, Pa., news note, see Messenger for Jan. 21, the statement that "Our missionary society reorganized with Sister Belle Rhodes as president," should read: "Sisters' Aid Society, with Sister Belle Rhodes, president, and Missionary Society with Sister Ollie Gearhart as president."

Be sure to save this issue of the Messenger. It contains about 14,000 words of matter and \$44 worth of pictures dealing with our missionary work in India. You will find it a good source of materials for missionary programs and informative reading for all who would know more about our oldest foreign field.

The Juniata College Choir, on tour from Jan. 27 to Feb. 5, may be heard over WORK, York Pa., 1:30 to 1:55 P. M., Saturday, Jan. 28; WCAU, Philadelphia, 4:30-4:45 P. M., Monday, Jan. 30; WBAL, Baltimore, 4:00 to 4:30 P. M., Thursday, Feb. 2, and over WJEJ, Hagerstown, 9:00 to 9:30 A. M., Sunday, Feb. 5.

On page 25 of this issue you will find a list of Suggested Easter Plays and Dramas. This is published early so that churches may have sufficient time to order samples for reading and examination. Watch future issues for additional Easter suggestions to be given in the Church at Work department of the Messenger.

This trip to India by way of the pages of the Annual India Number has cost you about four cents if you are a Messenger subscriber at the regular rate. You can reduce the per reader cost by loaning your paper to some one who should be taking the Gospel Messenger. Win a reader and perhaps a permanent subscriber by sharing your church paper.

Indiana preachers, attention, please: The Eighth Indiana Pastors' Conference will convene Jan. 30, 31 and Feb. 1, in the First Baptist church of Indianapolis. The Conference Theme is "What Christianity Has to Say." The program looks both interesting and promising. Here are names you probably know: Ralph W. Sockman, Monday evening on New Horizons for the Church; Wm. Lowe Bryan, Tuesday afternoon on "When the Son of Man Cometh Shall He Find Faith on the Earth?" O. E. Baker, Wednesday morning on The Rural People and the Rural Church.

Nuggets From the Giving Line

Samuel D. Haines, treasurer, Westminster Sunday school, sent \$106, which he says is their Christmas and quarterly missionary offering. His good wishes are cheering. "We as a Sunday school hope to help make this year one of the most prosperous years for the mission cause, and hope we can do more in the future than we have in the past. We want the good news given to those who are not as fortunate as we."

Lydia A. Evers, Bridgewater, Va., sends a mission contribution concerning which she writes: "When I was a child, I learned this verse:

Little drops of water
Little grains of sand
Make the mighty ocean
And the beauteous land.

I am sending this \$3.00 check, trusting it may be a drop in the great ocean of missions."

The C. O. Bogart family in the Maple Grove congregation, Northwestern Kansas, sends \$1.16 for relief in China and Spain. It is our guess that the recent years in their territory have been sufficiently hard, that their sympathy for the war-stricken people is quite keen. At any rate, it is a truly Christian thing for those in a territory which has suffered adverse crop conditions, to remember those who are in greater need.

Editorial responsibility for this Annual India Number should be divided three ways. Missionaries Earl and Rachel Zigler acted as field editors. They planned the issue and assembled and sent the articles and pictures. Then to Anetta Mow of the mission rooms should go thanks for suggestions, arrangement and some further matter. Thus you will see that by the time the Messenger editors received these materials it was a pleasure to put them in final shape for publication.

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With Our Schools

Bridgewater College

The Spiritual Life Institute: The following appreciation sent to President Paul H. Bowman by a busy pastor following the recent Spiritual Life Institute at Bridgewater is an indication that conferences and institutes do register after all as kingdom building agencies:

"Bridgewater College was the host of a strangely rich Spiritual Life Institute the first week of January. Concern and devotion on the part of the faculty and student body were encouraging. Our leaders gave evidence of the gift of the Spirit by their knowledge, wisdom, discernment, faith and prophetic utterances. Hospitality in community homes and around the dining tables was generous. The hearts of old friends were warm. Even new faces shone with the glow of an eternal joy long overdue. I could not help but be radiant myself. After all, this was a Spiritual Life Institute.

"The problems facing the modern church sounded much like Lamentations. Truth seemed to be at a premium. Races, nations, religions, organizations and individuals long for the way out. And yet, strange as it may seem, the Scriptures, history and men of our own times reveal truth. Here and there Christian statesmen and prophets of the Amos, Micah, John the Baptist and Apostle Paul rank have the courage to proclaim sheer truth. And I was attending a new year's Spiritual Life Institute for the prophets of God in the modern church.

"If our people, both rural and urban, are in a state of moral decay and spiritual poverty, we have a God who is still a living life-changing Spirit. If the modern church is not saving her people from their sins, the grace of our Lord Jesus Christ does save unto the uttermost all who will come unto him. If it is not the style today to continue and strengthen the cause of missions, the Great Commission remains the greatest and final commandment from the Son of the living God. If church people do substitute modern convenience, the praise of men, organization and the forms of religion for the Spirit and truth of God, still there is no other answer to the maze of our individual, social, national and international problems save by the Spirit of the living Christ. If men, women and our youth do insist upon practicing wrong, the correct name for it is old-fashioned sin. The only way to get rid of it is through confession and repentance, followed by absolute reliance upon the presence of the indwelling Spirit of God for the power to do right. Apart from this reality there is no consistent spiritual life.

"How could my lips refrain from speaking upon return to my people? My heart burned and constrained me. The response was warm, indeed. And I had realized a source of new joy through the words, 'Go home and tell thy brethren.' May the Spirit of the living God work among us, until, in all of our churches on every Lord's Day and every day, the people may cherish and practice the presence of God. This is the spiritual life and the beginnings of the kingdom of God on earth."

Growing Up in India

(Continued From Page 15)

creasing number of people in the villages. Mission schools are always centers for the dissemination of knowledge regarding health and disease. Baby exhibits are held at a few places where babies are examined and prizes are given for the best babies. Missionaries who tour in the villages use charts and lantern slides on health subjects, as well as pictures which give the gospel message. Patients coming to the hospital and dispensary receive instruction regarding the care of their children. Thus tomorrow will be safer for children than is today.

Dahanu, India.

Christ Influence on India's Young People

BY G. K. SATVEDI

THE influence of Jesus in India is a well known fact. There are no two opinions on the highness of Jesus' character and his personality. Young people who study the Bible in Christian institutions speak highly of the teaching of Jesus. They honor him and consider him as one of the best men of the world, and offer him a first chair, but at the same time they do not seem willing to let their old ideas of many gods and goddesses and pantheism go.

Some understand that Jesus is the supreme Person and that whoever wishes to become like him can do so by keeping his teachings as a goal of life; but the eyes of their minds are not so opened that they take this very Person as the Master of their lives. Yet there is a hope for them since they believe this much.

If we peep into the hearts of young villagers we find them struggling in fear of some dirty gods and goddesses. They believe that if the gods are displeased they send all sorts of diseases. So to please them they seek the aid of witch doctors. Some of them have heard of Jesus but they are so habituated to believe all sorts of superstitions that they do not easily grasp the value of new ideas of a living and loving God.

India believes in her young people's strength, but the strength is limited in their old culture. The Arya Samajists have undertaken that responsibility. Thousands of boys and girls have been captured in their ashrams (boarding houses). There they get training to stand against Christianity and to re-establish their old but reformed Hinduism.

The congress government being in power in several provinces, has taken another way to block the Christian training everywhere. In the recognized mission schools religious teaching is prohibited; and furthermore, they have begun opening new schools even near mission schools, under the pretext of removing illiteracy. It sounds nice from outside, but the hidden aim is to kill the missionary movement. You will be convinced by a

quotation from an article in one of the leading papers by a well-known leader given below.

The Hindu mahasabha (congress) has already resolved not to send any Hindu children to any mission school. Some leaders of the country have repeatedly spoken to missionaries, that they do not like to see the people converted to any other religion, so please stop defiling (proselytizing) the people.

That leader said in his article that "the missionaries in villages have been established everywhere for the purpose of defiling the poor, ignorant villagers. The depressed, the criminal, and the untouchables have been caught by these white men. Under a pretense of giving them salvation they have caused a fall of India's culture. There has been strong opposition against the filthy movement, yet the bureaucratic government does not pay attention to it. But under the auspicious leadership of the Hindu mahasabha, the congress government has come in power, and her attention is drawn toward this unwelcomed and hostile missionary movement, and also has found a remedy to put a stop to it. That is, the instrument [schools] that was in the hands of the missionaries has been snatched away. Now this is a challenge to the missionaries, that they will have to vacate the country with removal of their defiling institutions. We congratulate the Bombay government for taking such a step of killing the traitorous and culture-killing missionary movement."

In spite of all these we have some noteworthy exceptions. We know some young men who were not willing to touch Christian literature, thinking that it defiles and that there is nothing praiseworthy in it. But after presenting some portions of the Gospels to them they were simply wonder struck, and had to change their ideas, and not only that, they purchased the Scriptures. One such young man who came to buy medicine bought a New Testament instead, after being convinced of its usefulness. One said: "Write my name in the Christian register, and count me a Christian." Another said that he does not believe in God or religion, but if he would believe in religion at all, he would believe in Christianity.

Some years back there were some universities and settlements where the name of Jesus was not mentioned, but now men like John R. Mott, and E. Stanley Jones are freely admitted to speak of Jesus and his teaching.

Well, this shows both privileges and preventions, but doubtless Jesus is welcomed everywhere. India wants Jesus in her own culture, preventing Christianity in the nature. This opens a way for new methods of approaching the people in this most critical time—not to defile India but to purify and beautify India, in the most appreciated light of our Savior's grace. This also is an invitation for more prayer, more zeal, more sacri-

fice and more faithful service, after sanctifying and offering ourselves for the service of mankind and glory of God.

Bulsar, India.

A Personal Word to Our Friends

The missionaries working in India would like to talk with each of you personally. We can not do that, but we send you greetings and a few messages of the things that are on our hearts. These messages are signed by a few of the workers, but they reflect the feeling of all.—Earl and Rachel Zigler.

“RECALLING the happy days of our recent furlough and the kindness of friends, old and new, ‘We give thanks to God for you all, making mention of you in our prayers.’ The need in India and the opportunities to serve here seem to us greater than ever, and we urge your continued interest and co-operation in this great task.”—*L. A. and Mary Blickenstaff.*

“With more than 500 village Christians, the pupils of 350 village schools and their teachers, and thousands about us to bring to Christ for whom we wish you to pray, your missionaries in Bhil land send loving greetings.”—*Eliza B. Miller and Sadie J. Miller.*

“‘Hitherto hath the Lord helped us,’ and we thank you for your part. To know the Lord and to make him known is our chief business. We have his Word and his Spirit to qualify. We need God’s guidance and still more of his power, for ‘a great and effectual door has opened unto us.’ We praise God that to date, in all our schools save one in the Khergam area, the attendance has increased in spite of the growing opposition of the Congress government. So, watch God work while you pray.”—*Ida C. Shumaker.*

What to Pray For

Week of January 28-February 4

Jesus, with thy church abide,
Be her Savior, Lord and Guide,
While on earth her faith is tried:
We beseech thee, hear us.

May she guide the poor and blind,
Seek the lost until she find,
And the brokenhearted bind:
We beseech thee, hear us.

May her lamp of truth be bright,
Bid her bear aloft its light,
Bring all nations clearer sight:
We beseech thee; hear us.

May the grace of him who died,
And the Father’s love abide,
And the Spirit ever guide:
We beseech thee, hear us.

(Let us make this prayer our prayer in behalf of our church)

“It was the last night of a youth leaders’ camp. One after another spoke of what camp had meant. The substance of the testimonies was:

“1. The Bible is a new Book to me. I shall study it daily.

“2. I have a new faith in the church. I have found she can not die. She has come through all difficulties purified. That can happen to the Indian church, too.

“3. We do not have time to criticize those who have failed. The responsibility for the future church is on our shoulders.

“When the youth of the church get this vision, we may expect new power in the church of India.—*Anna B. Mow.*

“We arrived in port at Bombay about four A. M. on Nov. 3, 1937. We saw the city and tropical trees silhouetted against the sunrise. The smell of the land, the little ships and boats in the harbor, the noise of a ship in its last port—these, and the realization that we were really in India made our first impression of India a glorious one.

“As we went by train toward Anklesvar, at the different stations—Palghar, Dahanu, Bulsar and Jalalpor, some of the school children, native workers and missionaries welcomed us. They gave us garlands of flowers, provided drinking water, lunch and fruit. We arrived at Anklesvar at eleven P. M., and were met by Brother and Sister Moomaw and by Bro. Mow. I shall never forget the joy of putting my feet on the soil, of seeing our bungalow in the moonlight, the satisfaction of getting home with our baby safe and sound.

“We were impressed with the thoughtfulness and sincerity of the folks here in India in attending to every detail. Those at our station had pooled things from their bungalows to make ours more comfortable and homelike. Boiled drinking water, water for baths, beds with nets, a tray of tea and fruit—these and innumerable little things can take on big proportions in a new land. These people are no less great in the larger things of life.”—*Pauline G. Kinzie.*

“We arrived in Anklesvar at the time the Bible Institute was in progress, and thus had an opportunity to meet many of our native leaders. I can say that one of my first impressions was the fine quality of many of our native workers. I was impressed with the sacrifice many of them are making in order to serve the church. They have pledged their loyalty to the church. They, too, are seeking an education for their families. What do they do? They just do without many things we Americans have been taught were essentials. They have discovered the really essential things in life, and are reaching for them.

"Certainly the poverty of India impresses, or shocks, anyone who has a sympathetic heart. It would be hard to describe the poverty of India, I mean village India where most of the people really live. This problem is always before us as we think of an Indian supported church. From where will the money come? When will it ever come? They are questions too hard for me.

"From all this, then, one of our first impressions of India is her need of your help and mine. Herein is your duty and mine. Let us share some of our God-given blessings with those who are less fortunate than we."—*W. G. Kinzie.*

"Anywhere a group of fifty or more girls is generally a center of wholesome activity. Such is life around

kanya shala (girls' school). From morning until night the chattering of the girls can be heard as they go about their chores, their schoolwork and their play. In the evening after chores are finished, and before study time, is the one time of day when all the girls are free to play. As most of their group games are singing games, every evening one can hear the happy sound of their voices.

"Another interesting time for an unobserved on-looker is on Sunday afternoons, after the rest period and before the Bible class hour. The sun is too hot to play vigorously, so one can see the girls in groups of three or four sitting in the shade of the building or under trees, combing each other's hair and talking as girls do. The smallest girls are seen running from one group to another, but lingering longest with that group that gives them the most attention. The frequent chuckles of laughter are a definite proof of their enjoyment of this leisure time.

"I lived the greater part of this first year in India on the kanya shala compound. It has been a help as well as a joy to be with the girls, for I have picked up phrases and sentences of Gujarati from them.

"Except for differences in custom, life in a kanya shala is very similar to life in an intermediate girls' camp. However, kanya shala life continues for ten months of the year, while camp lasts for only one or two weeks."—*Kathryn Kuracofe.*

Monthly Financial Report

During the month of December contributions for the Conference Budget and all general Boards and agencies in the budget totaled \$20,351.90. The total received for the year beginning March 1, 1938 was \$132,062.45, detail as follows:

	Receipts for December	Total receipts since 3-1-38
World Wide Missions	\$ 5,080.96	\$ 19,334.84
Women's Work Project	867.13	5,934.37
Home Missions	4,142.13	5,963.78
Foreign Missions	727.16	4,020.17
Junior League Project	409.00	1,151.32
Intermediate Project .....	.50	34.36
India Mission	130.16	1,223.28
India Native Worker	25.00	25.00
India Boarding School	13.15	339.42
India Share Plan	312.00	1,464.00
India Missionary Supports	1,557.67	12,812.26
China Mission	359.76	1,600.78
China Native Worker	50.00	129.52
China Boys' School		8.67
China Girls' School	2.00	10.68
China Share Plan		326.25
China Missionary Supports	1,570.10	10,051.11
South China Mission	5.00	105.00
Sweden Mission	36.50	50.39
Sweden Missionary Supports		358.41
Africa Missionary Supports	1,311.36	8,230.24
Africa Mission	287.32	2,996.25
Africa Share Plan	95.00	569.30
Africa Leper	15.00	112.70
Conference Budget Undesignated	2,929.30	42,460.98
Conference Budget Designated for—		
Board of Christian Education	22.00	3,195.54
Bethany Biblical Seminary (at Elgin)	97.23	2,961.67
Bethany Biblical Seminary (at Chicago) ...	86.70	1,199.69
General Education Board		97.95
Ministerial and Missionary Service Fund ...		3.00
Conference Budget Share Plan	65.00	160.00
Youth Serves	154.77	5,131.52
	\$20,351.90	\$132,062.45
Non-Budget items—		
China War Relief	1,032.91	5,709.42
China-Spain Relief	1,890.50	10,594.63
Spanish Relief	852.19	6,287.78
American Mission to Lepers	3.50	13.50
Special Peace Fund		8.80
German Relief	42.03	44.03
Jewish Relief	46.35	46.35
	\$24,219.38	\$154,766.96

The following shows the condition of General Mission Board foreign and home mission finances on December 31, 1938:

Income since March 1, 1938	\$112,401.56
Income same period last year	107,692.53
Expense since March 1, 1938	151,733.48
Expense same period last year	151,282.18
Mission deficit December 31, 1938	15,935.99
Mission deficit November 30, 1938	27,356.44
Decrease in deficit December, 1938	11,420.45

Indian Youth Seeking Jobs

BY HARLAN J. BROOKS

Scene I

First Young Man: Salaam, Saheb.

Saheb: Salaam. Glad to see you. How are you? And where do you work?

Young Man: I have no job. Will you help me get a job in the mill,

Saheb: Have you had experience in spinning or weaving?

Young Man: No, but I want to learn. Even after three or four months as an apprentice, one can not be sure of a job. But I wish to try.

Saheb: Others have done as you plan. Some of them have jobs today, others have not. Many have failed.

Young Man: Why did they fail?

Saheb: Several reasons. Some came without cash, or provision of grain to live on while without pay. Some were lazy or lacked ambition. Some found evil companions. I hope you will be one who earns a job and holds it. Better bring your wife and child from the village to be with you during this period.

Young Man: Thank you for your advice and for your wish for me. Will you write me a recommendation to the manager?

Saheb: Yes, and I shall be watching your progress and wishing you well. We will expect your family to build into the Christian community.

Young Man: Thank you. I shall remember. Salaam.

Saheb: Salaam.

Scene II

Second Young Man: Salaam, Saheb.

Saheb: Salaam, my friend. It is past retiring time. Was your train late?

Young Man: Yes, I'm late. But I appreciated your letter about the job.

Saheb: I spoke to the employer at the mill about your having finished carpentry in Anklesvar Vocational Training School, and that you would show your diploma bearing the government seal. He was glad to hear of your energy, dependability, co-operative spirit and care in picking your associates. Present this letter to him at 6:15 in the morning.

Young Man: Thank you, sir.

Saheb: Give every inch of your Christian manhood to this opportunity.

Scene III

Time: Two days later, after exchange of salutations.)

Second Young Man: I was made first assistant carpenter, with a good wage.

Saheb (both engage in brief prayer of thanksgiving): While in our schools you learned that it is more blessed to give than to receive.

Second Young Man: Yes, I'll remember the work of the church with my offering.

Scene IV

(A third young man describes difficulties in earning a livelihood through seasonal employment as a day laborer in the fields. His parents, having inherited more debts than land value, finally lost the land by mortgaging it away. So for years, under their tight-fisted landlord they eked out a miserable existence. To keep him from the clutches of their employer, who demanded child labor as well as parent labor, they had put their son in the Mission Boarding school. While completing the elementary school he learned some English.)

Third Young Man: You have known me and my school record. I would like you to recommend me to government for an opportunity of studying to be a *talati*.*

Saheb (writes a letter of introduction): While you stand a good chance of getting the position, remember that there are many temptations in such work. If you are appointed, remember your Master's sense of justice. Keep studying your subject. Laggards can not last long. Candidates are numerous. Because of your religious affiliations, people might give false reports to your superiors. But you are to be congratulated for your courage. It is a work more earnest Christians might enter.

Scene V

(Saheb and fourth young man were reminiscing. Saheb mentally recalls the unsightly scalp of ulcers that the youth had had a decade before, or until treated in the mission boarding school. Today his hair was pomade-glossy and full. Having lost his parents young, he was without land or facilities for farming. Though not a topnotcher in school, he had become sufficiently interested in police work to join the service. Having been given a clerical post, he had already been entrusted with important documents and had proved worthy of the trust. The position of constable was now appealing to him).

Fourth Young Man: With reluctance, I request you to present my petition for promotion to the Chief of Police. My immediate superiors just seem to take it for granted that I, being of a backward class, deserve no promotion. But since having studied in a Christian school I have faith in myself and in God. If you have faith in me, will you recommend me? I shall remember you as long as I live.

Saheb (after asking a few more questions): Gladly. However, I have been anxious about some Christians who are policemen. The stigmas of drinking and bribetaking are on many policemen. No such report has come of you. Look to Christ for daily strength.

Scene VI

(Saheb and the fifth young man were making a list of names of Christian young men who were serving in the forestry department of government. Issuing haulers' permits, guarding forests from marauders, numbering trees, and overseeing gangs felling trees—these are phases of work they have been doing. Employment lasts from five to eight months each year. Some farm the remainder of the year, thus keeping up old home ties.)

Fifth Young Man: I like my job. But a short session school opens soon in which I want to train for promotion. A recommendation would help much.

Saheb: As I understand it there is some time yet until the session opens. In the meantime I shall find out more of your record. A stronger recommendation may thus be forthcoming. I judge your record is good. The main question will be to see if you can work as satisfactorily in a more responsible position.

Scene VII

(Saheb reads letters from three Christian young women who teach in government schools. One's husband is headmaster in a large school for Mohammedans. She is teaching in a government school twenty-five miles distant among strange people. She requests an approach to the government official for a transfer to a school near her husband.)

He reads another letter, this one from an unmarried woman who is asking for help to get a transfer to a school among her people. Mother having died, she must take care of young brother.

A third one has described her hard lot teaching where the bigger boys are uncouth, and the community vicious. She wishes help for a transfer to another government school.

Christians are taught to bear hardships. The younger gen-

* Tax collector, inspector of land numbers, boundaries, etc.

HOME AND FAMILY

Off to School

BY LORITA SHULL AND IRMA ALLEY

(Note: At the outstart of this article we wish to remind you that the experiences related here are not true in the case of the children of every missionary to India. The lives of the children differ according to the locality in which they live and the school to which they go. The following article gives a picture from the life of most of the children in the Church of the Brethren.)

THE train stops with a jerk and crowds of men and women on the platform rush anxiously about searching for empty seats in the compartments. Aside from the high-pitched shouting and chatter of passengers, the loud wrangling of coolies, and the usual sonorous calling of wares from the sellers, there is another sound in the busy crowd.

"Here's a good compartment," calls a tall white man after searching through half the train. A group of fourteen breathless children crawled in and commenced getting settled.

The guard's whistle blows and the train gives another little jerk and starts moving slowly from the station. Out of the windows in one carriage (coach) wave fifteen hands to the grown folks left behind. As the train picks up speed and the lights of the city are left in the dim distance, the passengers sit staring disconsolately out of the window. They have left home for nine months, but they are on their way to school!

Woodstock school is about 1,000 miles away. It takes two days and two nights to get there. That means a long dirty ride, but lots of fun.

Then one day the train pulls into Saharanpur. Here they take all their luggage off and piled it onto a big bus. The tiring ride is over and next comes the sixty miles' ride to Mussoorie. For forty miles they ride along between green fields, then over the low foothills and straight towards the high range of Himalayas looming closer. No trains have ever breasted the last twenty miles of this ride, but winding higher and higher up the steep mountain sides there is a smooth paved road to drive upon.

As the bus pants around the horseshoe curves the hilltops, covered with the familiar white houses of Mussoorie, come into view.

At least the bus arrives at its destination. There at the bus stop are other buses full of children coming to school from different sections of India. The remaining two or three miles to school are walked by all.

It is good to be back at school! Ahead of the four hundred students lies a year of unfathomable joy and rich experience. Every one knows what the high peaks during the year will be—breathless hockey matches and olympics between various schools, Woodstock sale

when lovely American goods and candy will be sold, the ten days' holidays in which to hike far back into the mountains, the swimming meet, the many plays and concerts given by the school, prizegiving and the huge farewell dinner before going home in December. Then every day there will be routine events which add their flavor to school life—sports; band, orchestra and play practices; working in the garden; parties, clubs, and many other extracurricular activities. But all of life will not be so easy. Woodstock is noted for its high scholastic standards and that means hours of steady concentrating study. A pupil of Woodstock carries a heavier program of subjects than the average student in America.

Woodstock is said to be the second largest American school in the Orient—the first being the American school at Shanghai. The 400 students in Woodstock represent over thirty denominations and many different nationalities. Some 75% of the students are children of American missionaries; the rest are children of English officers, wealthy Indians and others.

Woodstock has a staff of forty teachers, eleven of whom teach only music. The music in Woodstock has been developed to a very high degree. There are two bands, two orchestras and many of the pupils take either piano or violin lessons.

Woodstock is situated at an altitude of 7,000 feet above sea level. The scenery about the school is beautiful. Toward the south the plains of India stretch far to the dim horizon. The naked eye can see about sixty miles across these plains, which are dotted with miniature houses, trees and fields, and watered by silver winding rivers. About forty miles away the Siwaliks cut across in a low worn down range. (Geologists say that the Siwaliks are the oldest mountain range in the world while the Himalayas are the youngest.) On all other sides of the school are mountains and more mountains which get higher and higher as they retreat farther back. Climb the 500 feet to the top of Woodstock's hill and you will see behind the next dark range, the distant snow-covered peaks towering magnificently over all. It is in this inspiring location that the children of many missionaries in India, Burma, Siam and some even from Singapore, Persia and Assam attend school.

Woodstock has a very efficient boarding system and practically all students stay in boarding for the greater part of the year while their parents work on the plains at home. Sometimes during the year some of the mothers come up and take their children out of boarding for two or three months. Then they attend school as day scholars. During the months of May and June there are few children in boarding, but at the end of the year

practically the whole school comes into boarding and the buildings are full.

There are five buildings in Woodstock. Two of these are only boarding houses, one is a building full of pianos for practice, one is a new class building just completed in 1932, and the other provides rooms for classes, little children's dormitories and several teachers' rooms. Although the school is eighty-five years old its equipment is of the best. Its ideas, subjects and methods are all progressive American ones.

The missionaries' children are fortunate indeed to have such a modern and beautiful school to attend where they lead even fuller lives than they would in America.

Woodstock School, Landour, India.

Alike—Yet Unlike

BY ILDA B. ZIEGLER

IN Bulsar we have a Sunday school for the English-speaking children of the railway compound. Some of the children are English, some of them are Anglo-Indian and some are American. We have been teaching them about God's great family of different kinds of children all over the world. When the question was asked which kind of children Jesus likes best, little seven-year-old Jennifer said: "I think Jesus likes them all the same, because if all the children were of the same color Jesus would get so bored."

I've had to think with Jennifer how interesting it must be to our heavenly Father when he watches his different kinds of children in America, China, Africa and other parts of the world, living in different ways and doing different things. I think he was wise when he made us somewhat different.

The people of the Hindu religion believe that a person goes through many rebirths. They believe it is possible for a person to be reborn eight million four hundred thousand times. Now if the reader of this article were to be reborn as an Indian, here are some of the things which he would find different from what they are in America.

At first he would find no clean and beautiful garments waiting for him when he arrived, for doesn't every Indian woman know that it surely brings bad luck if she were to have anything ready for the baby when it arrived? It would be best for the child not to cry much during his babyhood. If he cried, he would be sure to get his abdomen burned with hot irons to drive out the pain or the evil spirit, or whatever may be there. Nearly all of the children who come to our boarding schools have had their abdomens marked at some time or other.

Two million babies die in India every year, and out of one thousand babies one hundred and eighty die the

first year. So you see the babies' chances for life are limited from the very beginning. But if the baby is able to survive he will soon be seen sitting on the hip of little brother or sister as they go about their work or play. Of course, he can have a jolly time even if the riding is rough. He will have no toys like the American baby has to play with.

As soon as he is old enough he will have to "go into the cattle." This means that he will have to drive the cattle and goats out to pasture, watch them all day long, and bring them back again in the evening. The Indian child enjoys play the same as the American child does, but he has fewer opportunities.

Many village children never see inside a schoolroom. If this child is lucky enough to get to go to school he will find school life quite different from what it would be in America. Instead of finding an attractive schoolroom he will find one plastered with mud, with the light coming in from one or two small windows. He will sit on the floor and study his lessons as loudly as he can. He memorizes all his lessons. He is not encouraged to think out problems for himself. We find that because of this kind of training the average young person in India is not as forward, and as ready to depend on himself as the average young person in America. Education, to the Indian youth, generally means preparation for a job, rather than preparation for life, as we try to emphasize it in America. Up until recent years the only persons who took any interest in improving the educational system were the missionaries and a few other reformers. Now there is rapid improvement. The Congress people have taken it in hand now and are doing some very good work.

Courtship in India is quite different from the custom in America. Only the very modern young man and woman are seen walking together before marriage. I've heard and seen many a young man come to the Vyara boarding school and ask Miss Widdowson to go to the school and ask a certain girl if she would marry him. Or if he were of the courageous type, he would ask that the girl be called over and he would ask her himself. It was quite proper for us to listen in and see how the proposal ended. One day a young man came to our bungalow and wanted us to ask the girl who worked for us if she would marry him. We asked her. She said, "No." We told him the answer. He said, "All right, it doesn't matter, I'll ask someone else." If the girl says, "Yes," then the parents are notified and there is a public engagement. The preacher and four or five others have to be present. The couple and all the relatives are asked some questions and given some advice. Gifts are exchanged and the engagement is complete. Wouldn't some of our American couples blush if they had to get engaged that way? Possibly it would be a good thing.

The Hindu boy and girl do not have the chance of choosing their own companions. The father, mother and relatives all have a hand in it. Probably the boy and girl have never seen each other before. Many times they are forced to marry against their will. Usually the Hindu wife knows nothing at all about being a companion to her husband. She is his property and is supposed to serve him, not to be his companion, though sometimes this relationship seems to develop happily. Christian boys and girls are receiving training along the line of home building and we find many Christian homes where there is real companionship. Indian husbands and wives never call each other by their names. They always say "Mani's mother" or "Magan's father."

When Judge Lindsay suggested companionate marriage he wasn't bringing anything new into the world, India has been practicing it for many years. Sometime ago one of our Christian fathers brought in a young man for his daughter—trial marriage. The missionary talked to him about it. He said: "I don't want my girl to marry any man until I know they can get along together."

There are other ways in which Americans are like Indians, and the interesting part about it is that India has practiced these customs long before America took them up. Modern American women smoke. Many Indian women were smoking long before America became so modern. The lower class in India do most of the smoking. American young folks like to dance. On some holidays Indian men and women dance all night long. American girls like to wear jewelry. Where did they get the idea? I've seen Indian women wearing eighteen or twenty pounds of jewelry around their necks with many pounds more on their legs, arms, ears and noses. I see in the catalogues and magazines that sun-back dresses are very popular. With the magazine in my hand I can look out to the road in front of our bungalow and see young village women and old village women hiking down the road wearing very modern sun-back waists. While the American girl paints her cheeks, lips, eyebrows, fingernails and toenails the Indian girl paints her forehead, teeth, lips, fingernails, toenails and sometimes the palms of her hands.

Then how about religion? The Hindu youth is not as superstitious and probably not as religious as his grandparents were. The Hindu and the American both say, "Our young people are not religious." One of our young students in our Bible school came to our home recently to talk over some religious problems. He said he sometimes falls asleep when he is reading the Bible. It worried him. When asked how much sleep he gets at night, he said: "I study until eleven o'clock, then sleep until about three o'clock, when I get up to read the Bible and pray." This young man is one of the most

consecrated young persons I have ever seen anywhere. We have learned many good lessons from our Indian friends.

We have been made very happy this year by the good things we hear about our American young people. The young people of America and the young people of India are working in different lands, and under different conditions. They are alike—yet unlike. As we work on together in different countries we are hastening the day when "All nations whom thou hast made shall come and worship before thee, O Lord; and they shall glorify thy name" (Psa. 86: 9).

Bulsar, Surat District, India.

Indian Youth Seeking Jobs

(Continued From Page 21)

eration must not be coddled. They must stand on their own feet, but in these situations a little investigation might serve well.)

Scene VIII

(The sixth young man is a successful Christian farmer. He is one of the goodly number who, having finished the local mission school and vocational course at Anklesvar, have settled down as community and church builders in their various villages. His Christian wife had completed the local mission school course and had studied fundamentals of homebuilding at Anklesvar. Both are active church workers, and she is a member of the W. C. T. U.)

The larger breed of fowl, the walled-in well, the cleaner courtyards, increasing respect for the active Christian school, are evidences that a tactful, consecrated couple are happily at work.)

Vyara, via Surat, India.

CORRESPONDENCE

WOMEN OF EASTERN PENNSYLVANIA

The women of Eastern Pennsylvania met in the Mechanic Grove church Nov. 10 for a day of conference and fellowship. The theme of the conference was: Serving With Heart and Hand. During the morning session a forum was conducted by Mrs. J. R. Cassel.

How can we as Christian women help to promote: The Cause of Missions, was discussed by Mrs. Emanuel Byrem; The Cause of Temperance, by Mrs. John Mohler; The Cause of Peace, by Mrs. Galen Blough; The Cause of Moral and Social Purity, by Mrs. A. C. Baugher. An interesting discussion followed.

Eld. J. M. Blough of India who was our guest speaker gave a very inspiring address. In the afternoon service Mrs. John G. Hershey gave a review of Moving Millions. An excellent address on Building a Greater Nation Through Our Homes was given by Mrs. Clifton Crouse. After a reading by Mrs. William Bucher, Bro. Blough gave a most challenging message, telling us some of the results of the work done in the girls' schools of India. His message made us all appreciate our national project more. The offering amounted to \$104.59. The devotional periods and the special music and the fine hospitality of the people of Mechanic Grove contributed to make the day one long to be remembered.

(Continued on Page 27)

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By Mrs. Allie Eisenbise, Chicago, Illinois

I can not remember when I have not believed in Jesus Christ as my personal Savior, but since my husband was called home in 1917 Christ has been my all in all. I had always been afraid to stay alone nights, but when the testing came I was so conscious of his presence that every fear was gone.

He has supplied my every need in money, food, clothes, friends, health and work. His promises never fail. He has been wonderful to me and he grows more precious to me as the years go by. Praise his name (Heb. 10: 23b; 13: 6a).

Church at Work Calendar for February, 1939

General Theme: Christ in Personal Living

"He was generous to the poor" (1 John 3: 17)

Special Days

Achievement Offering—February 12.

Race Relations Sunday—February 12.

(Invite members of other races to participate in church program; then follow up.)

Ash Wednesday—February 22.

World Day of Prayer—February 24.

End of fiscal year (Conference Budget)—February 28.

Activities

Meeting of program planners (or Minister's Cabinet or Board of Christian Education).

Workers' conference.

Plan program of Evangelism through Easter Season.

Adopt financial goal for missions for Conference Budget year beginning March 1, if not already provided in budget of local church.

Because the Achievement Offering closes the General Mission Board's fiscal year, encourage all classes and the church as a whole to complete payment of Conference Budget funds.

A School of Stewardship is recommended. Various forms of Stewardship education suitable for differing situations are recommended. Write the General Boards, 22 South State St., Elgin, Ill., for "Ways of Promoting Stewardship." Plan for Holy Week Services.

Plan a series of special lessons on our church doctrines for those who plan to unite with the church, and others interested.

Classes could be planning a Lord's Field or Lord's Acre project to raise funds for some phase of work.

B. Y. P. D. Social—Give-er up-er party.

Young People's Sunday Evening Topics

Money Management

Feb. 5—Honest Money Getting.

Feb. 12—Tell Your Money Where to Go.

Feb. 19—Youth Serves.

Feb. 26—Stewardship Play.

Adult Christian Workers' Topics

The Place of Giving in the Christian Life

Feb. 5—The Effect of Giving Upon the Giver.

Feb. 12—The Effect of Giving on Society.

Feb. 19—The Collection.

Feb. 26—My Favorite Psalm.

Suggested Easter Plays and Dramas

The following is a list of Easter plays and dramas which have been widely used by church groups everywhere. A very brief description of content, length of play, and number of required characters is given to help you make your selection. In addition, copies may be ordered for reading and examination, in order that groups may be sure to find a suitable play. The only requirements are that they must be returned in good condition and within ten days if at all possible, and that 10c postage accompany orders for examination. Orders for plays selected should also be placed with the General Boards, 22 South State St., Elgin, Illinois.

Watch this column for additional Easter program suggestions.

Barter, by Urban Nagle. 4 acts, 3 sets, 5 men, 6 women. 2 hours. Royalty \$15 per performance. This is a strongly dramatic Easter play concerning events during the twenty-four hours that precede the crucifixion. Beautiful and effective, but fairly difficult. 75c per copy.

The Boy Who Discovered Easter, by Elizabeth McFadden. 2 acts. 1 man, 2 women, a boy of 12. 40 minutes. Simple scene. An excellent Easter play. Royalty, \$5. 35c per copy.

The Burden Bearers, by Dorothy Clarke Wilson. Three scenes. 7 men, 1 woman, mob voices. Simon, who is by birth half Jew and half Libyan, a native of the Jewish colony of Cyrene, in northern Africa, realizes the dream of his life in bringing his son to Jerusalem, in order that the boy may be educated by the great teachers of his father's people. On account of his alien blood, he is refused the rights and privileges of other Jews. The teachers will not take his son as a pupil. Even Lucius, his former friend and fellow rebel against Rome, will not receive him into his house. Simon is compelled to bear the cross of Jesus, and in the bearing of it he finds release and a new life purpose. 35c. Sufficient copies must be purchased for production.

Children of Galilee, by Elizabeth Edland. Ten children, mostly juniors, and three young people. Scene laid along the shore of Galilee shortly after the resurrection of Christ. Children tell the news of Jesus' death to one of their number who had been away, and listen to the experiences of three strangers whom Jesus had helped. All resolve to be disciples of Jesus and to help bring in the kingdom of God. 25c.

The Children's King, by Elizabeth Edland. Sixteen or more girls and boys. A simple play dealing with the children of Jesus' time and their love for their King. Contains the parable of the prodigal son and part of the Christmas story. This is a book, the first part of which is given over to suggestions for dramatizing with children, and the second part of which contains four plays beside the one mentioned. 75c.

Darkness and Dawn, by F. L. Ballamy. Ten children and six adults. Children's chorus. A mystery play revealing the thoughts and feelings of children and humble folks during the events of the crucifixion and resurrection. They have lost their way in the darkness while picking flowers on the hills near Jerusalem. One hour. 35c.

Dust of the Road, by Kenneth Sawyer Goodman. One act. 3 men, 1 woman. 40 minutes. \$10 royalty when admission is charged; \$5 when there is no charge. A dramatization of the old legend that Judas is allowed to return

to earth once a year to plead with some soul tempted to betray friendship. It is written for Christmas, but may be adapted for Easter by changing a few lines. 50c per copy.

For He Had Great Possessions, by Dorothy Clarke Wilson. 1 act. 5 men, 4 women, 1 child. A highly dramatic account of Ben Azel, the rich young ruler, and Asenath, his selfish wife, and how the crucifixion and resurrection bring them to a fuller life of the spirit. 35c. (Five copies must be purchased to produce play once.)

The Half of My Goods, by Ralph P. Claggett. One act. 4 men, 3 women. Interior of a Hebrew-Grecian home. A dramatic story of the influence of Jesus' life and teachings upon the home of Zacchæus and his wayward son. 30c.

He Came Seeing, by Mary P. Hamlin. One act. 3 men, 2 women and neighbors, including a few children. 40 minutes. One setting, simple interior of a house in Jerusalem. A strong dramatization of the story of a blind man whom Jesus healed and who had to choose between silence as imposed upon him by the Pharisees, and testimony in behalf of Jesus. Royalty, \$5. 35c per copy.

He Lives, by Gertrude Rockwell Goudey. One act. 5 men, 5 women. 30 minutes. Simple setting. Theme of the play centers about the life of the rich young ruler and presents a possible sequel to the single recorded incident. A dramatic story of the surrender of the young man to the Christ through the stirring events of the crucifixion and resurrection. An effective musical background is suggested. 35c per copy. Sufficient copies must be purchased for production.

Release, by Dorothy Clarke Wilson. 6 men, 2 women and off-stage voices. Play about 40 minutes long. A Lenten play featuring Barabbas and the two thieves in prison on the day of the crucifixion. The powerfully dramatic story of a sinful man's remorse, deliverance and consecration. This play has won first place in several city-wide and state-wide dramatic contests. 35c per copy. Five copies or more must be purchased.

The Rock, by Mary P. Hamlin. 3 acts. 1½ hour. 8 men, 3 women. Simple setting. Simply plotted play on the life of Simon Peter, ending with Peter's remorse and change of character after the crucifixion. Royalty \$5 for each performance. When admission is charged or a collection taken, \$10 royalty. 50c per copy.

Spring in the Brown Meadow, by Elizabeth Edland. Any number of children. A pantomime showing how a little girl finds out about spring. Children take parts of raindrops, sunbeams and flowers. Suitable for primaries and younger children. One scene, fifty minutes. 35c per copy.

The Terrible Meek, by Charles Rann Kennedy. One act. 2 men, 1 woman, 50 minutes. Tells of the conversion of the centurion at the time of the crucifixion. A striking play with a peace message. It is to be played in darkness. 35c.

The Unlighted Cross, by Dorothy Clarke Wilson. One act. 8 men, 7 women, and several "bit" parts. 1 hour. Enough copies for production must be purchased for permission to give the play. A powerful interpretation of the mission of the church to the present age. May be used at the Easter season. 35c per copy. Ten or more copies must be purchased.

Why Didn't You Tell? by Anita Ferris. Twenty-seven or more children, five to ten years of age. Nature's children, such as flowers and creatures, try to tell foreign children of God's love, and when they fail, the Christian child succeeds. Thirty minutes. 15c per copy.

"What the Church Faces Today"

The third question in the questionnaire to ministers reads: "List in order of importance the major difficulties the church is facing today in your local community."

Four hundred and twenty-one answered. There was more unanimity in the answers to this question than on any of the others. A total of fifty-two ideas were expressed as against 103 in answer to question two. Thus we may conclude that the difficulties facing our churches are much alike. Or at least the ministers have a more united opinion on this question than they have on the work of the General Boards of the church.

Two hundred and forty-four of the 421 reporting on this question named indifference, lack of consecration or the inactivity of the members as a major difficulty. One hundred and eighty mentioned worldliness, secularism or lack of spirituality. Eighty-three spoke of the competition of outside interests, some good and some bad. Fifty-nine spoke of the inadequate financial support of the church. Fifty said there were too few leaders and thirty-three spoke of financial reverses among the members. To seven ministers a large church debt was a major problem. Twenty-seven mentioned poor equipment. Poor equipment or a church debt often furnishes a dilemma. Twenty-nine spoke of improper ministerial leadership and twenty-four said, "Leaders lack vision." Twenty-six referred to the lack of co-operation among the members. Some interesting contrasts were discovered. Twenty-two said their work was hindered by the lack of Brethren background while twenty-three said they were hindered by "bad Brethren reputation." Fifteen said the stronger young people leave the community and eleven said the most substantial families move away.

Even though the majority unite on outstanding major difficulties, yet it is evident that some communities face peculiar and staggering problems. Many of our free time and poorly paid pastors are giving us fine examples in devotion, sacrifice and effective leadership in the midst of colossal difficulties.

The answers to the fourth and last question will be considered next week.

ADULT CHRISTIAN WORKERS

The Place of Giving in the Christian Life

II. The Effect of Giving on Society

Scripture: Luke 19: 1-10

Sunday, February 12

I. Giving is good will in action.

1. Zacchæus meets Christ and proves his change of heart by liberality in giving (Luke 19: 1-10).

2. Imagine the general effect of Zacchæus' giving on the people of Jericho. What changes in attitude toward Zacchæus? Toward the government and taxes? Toward Christ and his followers? Toward each other?

3. What effect does a manifestation of genuine liberality have on a community or church today? Give examples from your own observation.

II. Giving is a factor in world brotherhood.

1. Our present world seems to be in the grip of greed, covetousness, wars, invasions, dictators, class antagonism, race prejudice, injustice and fear.

2. God gave his Son, the Son gave his life to save the world from perishing.

3. World brotherhood can come only when individuals, races, nations learn that "life is to give and not to take."

4. Give illustrations.

III. Giving is a vital part of the church's program to save the world.

1. Philanthropy—an active effort to promote happiness and the well being of others.
2. Voluntary church support provides for worship, Christian education, and Christian service.
3. Missions brings the light and the life of Christ to millions around the world.
4. Show the effect of these on world society. Are they worthy of wholehearted support?

IV. The effect of the general giving of the Church of the Brethren.

See Conference Budget drawing in Feb. 4, Gospel Messenger. Analyze and evaluate. Shall our giving be more or less?

WOMEN'S WORK

Northern Iowa, Minnesota and South Dakota

By Mae Albright, Secretary-Treasurer, Eldora, Iowa

The women's organization of Northern Iowa, Minnesota and South Dakota held two sectional rallies since the district meeting the latter part of August. The first was held at Preston, Minn., on Nov. 10. Women from several churches were present and greatly enjoyed the messages brought by the guest speaker, Sister Anetta Mow of Elgin.

A second meeting was held at Ivester, Iowa, on Nov. 17, at which time our district president, Mrs. J. H. Mathis of Lewiston, Minn., was the guest speaker for the day.

Women were present from Waterloo City, South Waterloo, Greene and Union Ridge, Iowa, and from Lewiston, Minn. We were glad for the presence of our vice-president, Mrs. J. A. Eddy of Lewiston.

Two very splendid devotional services added much to the day's program.

The part that the women's organization should fill in a spiritual way was given a prominent place in the meeting, while the financial part was given second place.

It was decided to hold an all-day rally each year following the district conference some time in October. The women of our district are responding splendidly.

WOMEN OF EASTERN PENNSYLVANIA

(Continued From Page 24)

The women of Eastern and Southern Pennsylvania had charge of one of the conference periods during the Bible institute at Elizabethtown College. Florence B. Gibbel.

Lititz, Pa.

MCPHERSON REGIONAL CONFERENCE

The McPherson Regional Conference will be held at McPherson College, McPherson, Kans., Feb. 19-24.

The two specific aims of the conference are to explore: (1) the way to more effective Christian lives; (2) the way to build a more effective church. Lodging will be provided free and board at a nominal rate. The day by day program is as follows:

SUNDAY

- 9:45 Sunday School at the McPherson Church
 10:45 Sermon, "The Search for Security"Dr. Calvert N. Ellis
 6:30 College Christian EndeavorDan West
 7:30 Sermon, "How Do You Live?"Calvert N. Ellis

MONDAY

(Annual College Trustee Meeting, Monday and Tuesday)

- 9:45 Chapel AddressD. D. Funderburg
 10:15 "One Who Knows"Calvert N. Ellis
 11:10 Address, "The Church's Program for Adults"D. D. Funderburg
 1:30 AddressDan West
 2:15 "The Church Yesterday"Calvert N. Ellis
 7:30 Fine Arts Program
 8:30 Address, "Relieving the Needy in Spain" ..Dan West

TUESDAY

- 8:30-9:40 Ministers' Conference, "Considering the Rural Church"D. D. Funderburg, Directing
 8:30-9:40 Children's Work ConferenceMrs. Nevin Fisher, Presiding
 9:45 Chapel AddressCalvert N. Ellis
 10:15 "One Who Grows"Calvert N. Ellis
 11:10 Address, "The Church in the McPherson Area"W. H. Yoder
 1:30 AddressD. D. Funderburg
 2:15 Address, "The Church Today"Calvert N. Ellis
 3:00 Hymn Study, Conducted by Members of the Church Music Class
 7:30 Fine Arts Program
 8:00 SermonBishop Ralph S. Cushman

WEDNESDAY

- 8:30-9:40 Ministerial Conference, "The Sermon"Calvert N. Ellis, Directing
 8:30-9:40 Children's Work ConferenceMrs. N. W. Fisher, Directing
 9:45 Chapel AddressBishop Cushman
 10:20 "One Who Shares"Calvert N. Ellis
 11:15 AddressBishop Cushman
 1:30 Address, "How the Church and College Can Help Each Other"Earl M. Frantz, Chairman McPherson Trustees
 2:15 Address, "The Church Tomorrow" ..Calvert N. Ellis
 3:00 Wheat and Chaff in the HymnbookProf. Nevin W. Fisher
 7:30 Fine Arts Program
 8:00 A Cappella Concert ..Given by the a Cappella Choir, McPherson College, Nevin W. Fisher, Director

THURSDAY

- 8:30-9:40 Ministers' Conference, "The Minister"Bishop Cushman
 8:30-9:40 Women's Work ConferenceMrs. V. F. Schwalm, Directing
 8:45 Chapel AddressDan West
 10:15 "One Who Triumphs"Calvert N. Ellis
 11:10 AddressBishop Cushman
 12:00 Fellowship Luncheon—A free luncheon is given to all guests of the conference. A short program will follow, including special music and a short address by Bernard N. King, Pastor McPherson Church
 2:00 Men's MeetingIn Charge of R. E. Mohler, Executive Secretary of Men's Work
 2:00 Women's Meeting, In Charge of Mrs. V. F. Schwalm Regional Director of Women's Work, McPherson Area
 7:30 Fine Arts Program
 8:00 SermonBishop Ralph S. Cushman

FRIDAY

- 8:30-9:40 Ministers' Conference, "The Church and Her Young People"Dan West
 8:30-9:40 Pastors' Wives ConferenceMrs. J. H. Mathis, Directing

9:45 Chapel AddressBishop Cushman
 10:15 AddressCalvert N. Ellis
 11:10 Closing AddressBishop Cushman

Guest Speakers

Bishop Ralph S. Cushman was ordained to the ministry in 1902, and was elected bishop in 1932. He has served as pastor of churches in Massachusetts, Connecticut and New York. For some time he was Executive Secretary of the Stewardship department of the Methodist Episcopal Church, and of the Inter-church world movement, and has been chairman of state church conferences in New York and Colorado. He is now serving as bishop of the Denver area of the Methodist Episcopal Church.

Calvert N. Ellis is professor of Biblical studies at Juniata College, Huntingdon, Pa. He is a graduate of Juniata College, has his Th. B. and A. M. from Princeton, and his Ph. D. from Yale. He has also done graduate study at the University of Zurich. He has taught at Juniata College for a number of years, is a brilliant, spiritually minded young man. We feel assured that he will make a fine contribution to our conference.

D. D. Funderburg is Director of Adult Religious Education in the Church of the Brethren with offices at Elgin. He is a graduate of Manchester College and of Bethany Biblical Seminary, where he also served on the faculty. He has also had experience as a pastor, and will bring to the conference the benefits of his training and experience.

Dan West, formerly Director of Young People's Work in the Church of the Brethren, has had wide experience. He has been a high school teacher and principal. He has served as camp director in all parts of the United States. He spent last year in relief work in Spain. He is now serving as peace secretary in the church. His work is well known and his presence should be stimulating.

McPherson, Kans.

V. F. Schwalm.

TRAGIC PASSING OF MRS. KATHARYNE SCHAFF

To Brother and Sister Luther H. Leiter of Greencastle, Pa., was born a daughter, Katharyne, on Oct. 8, 1900. She received her elementary education in the schools of Greencastle and Elizabethtown Academy.



She taught school a while in her home community. She also attended Blue Ridge College at New Windsor, Md., and graduated on May 13, 1923, from the regular course of study and practice in the music teachers' department. She also studied art and painted some beautiful pictures which graced the walls of her home. While at Blue Ridge she excelled in her studies in the Bible courses.

She was baptized on Oct. 7, 1912, on the day before her twelfth birthday, at Shanks, in the Back Creek congregation.

Throughout her life she maintained a love of the outstanding characteristics of her life was her devotion to her family.

On June 12, 1923, Katharyne Emmert Leiter was married to Dr. Fred Schaff of Greencastle, a dentist. There among their acquaintances and friends, they started their home and Dr. Schaff began the practice of dentistry.

Two children came to bless the home, Fanny Lou and Joey. It was the habit of Bro. Schaff each year to plan something pleasant for his wife's birthday celebration. This year he planned a trip over the skyline drive in the Blue Ridge Mountains. On Thursday, Oct. 6, they started on their planned trip in a new car. It was raining and the roads were in bad condition. Near Martinsburg, W. Va., the car skidded on the wet road and crashed on Sister Schaff's side into a telephone pole. She was badly hurt, having a number of broken bones and a fracture of the skull at the base of the brain. Becoming unconscious at once, she never regained consciousness before relieved by death in the Martinsburg hospital.

On Saturday evening, Oct. 8 (on her birthday), she passed on. Her father and mother, Fanny Lou (13), Joey (6), and her husband, Dr. Schaff, survive. Funeral services were held from the Schaff home which Sister Schaff had made immaculate in all its appointments before leaving. The service was conducted by the undersigned, an acquaintance of many years, and her pastor, Bro. J. I. Thomas. A very large number of people attended the funeral.

Waynesboro, Pa.

Levi K. Ziegler.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bollinger-Sittig.—By the undersigned, Jan. 8, 1938, at the home of the writer, Brookside Place, Bro. Wilbur C. Bollinger of Westminster and Elva E. Sittig of Linwood, Md. This wedding took place on the fortieth wedding anniversary of Bro. Bollinger's mother and father. —William E. Roop, Westminster, Md.

Fox-Geiger.—David E. Fox and Mrs. Rebecca Geiger, both of La Verne, Calif., Dec. 25, 1938, at the home of and by the undersigned, a son of the groom.—Ira H. Fox, Chino, Calif.

Hartfelder-Laughlin.—Karol Hartfelder and Mary Laughlin, at the parsonage, Oct. 3, by the undersigned.—Van B. Wright, Twin Falls, Idaho.

Hector-Mills.—John Hector and Vivian Mills, Oct. 16, 1938, at the parsonage, by the undersigned.—Van B. Wright, Twin Falls, Idaho.

Hiers-Bolinger.—By the undersigned, Jan. 1, 1939, at the home of the bride's parents, Harold Warren Hiers of Huntington, Ind., and Mary Elizabeth Bolinger of North Manchester, Ind.—Leo H. Miller, Fort Wayne, Ind.

Hockett-Armstrong.—Harry Warren Hockett and Madge Armstrong, at the parsonage, Oct. 15, 1938, by the undersigned.—Van B. Wright, Twin Falls, Idaho.

Meyers-Hansen.—Edward Meyers, Jr., and Helen Hansen, at the home of the bride's parents, Nov. 9, 1938, by the undersigned.—Van B. Wright, Twin Falls, Idaho.

Rutledge-Yaney.—By the undersigned, at their new home, Kenneth Rutledge and Evelyn Yaney, both of Fort Wayne, Dec. 24, 1938.—Leo H. Miller, Fort Wayne, Ind.

Smallwood-Smith.—Clifton Smallwood and Ione Smith, at the home of the bride's cousin, Mr. and Mrs. Kenneth Douglas, Dec. 19, by the undersigned.—Van B. Wright, Twin Falls, Idaho.

Vulgamore-Armstrong.—Oscar Leroy Vulgamore of Rogerson, Idaho, and Berenece Anna Armstrong of Kimberly, Idaho, Dec. 31, at the parsonage, by the undersigned.—Van B. Wright, Twin Falls, Idaho.

FALLEN ASLEEP

Anderson, Charles Edward, son of Henry and Sallie Anderson, was born in Franklin County, Va., April 5, 1880, and passed away Dec. 8, 1938, at the home of his brother, David P. Anderson. He is survived by four brothers and three sisters. Two sisters preceded him in death. Funeral services were conducted in the Brick Church of the Brethren by Brethren J. B. Peters and John Barnhart. Interment in the church cemetery.—Annie M. Leffue, Boone Mill, Va.

Brownell, Mahalia Jane Coonfield, passed away at her home in Twin Falls, Idaho, Dec. 14, 1938. She is survived by two daughters and six grandchildren, all of Twin Falls. The husband passed away many years ago. Her illness was of only a few weeks' duration. When health permitted she was an attendant at the First Church of the Brethren services. Funeral services were held in the Twin Falls mortuary, with the service being provided by the Church of the Brethren. Interment in the Twin Falls cemetery.—Van B. Wright, Twin Falls, Idaho.

Brubaker, Sister Maria, aged 91 years and 12 days, died Nov. 21, 1938, at the home of her daughter, Mrs. Harry S. Kurtz. She is survived by one daughter, three brothers and one sister. Funeral services were conducted in the Midway church by Rev. Warren Hess of the Grace Reformed church and Elders S. K. Wenger and A. S. Heisey. Interment was made in the adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

Davis, Sister Nora A. Ihrig, daughter of Joel and Betsey Ihrig, was born Aug. 15, 1877, at Avery, Mo., and died at her home near Omak, Wash., Nov. 23, 1938. At the age of fourteen she united with the Church of the Brethren and lived a consistent Christian life. Throughout her affliction she was ever patient and cheerful, putting her trust in the Lord. In May of 1931 she and her family came to Washington and located near Omak. She is survived by two sons and four daughters, all residing in Washington state, and one sister at Avery. Funeral services were held at the Omak church, with Elders Breshears and E. L. Whisler in charge. Interment in the Riverside cemetery.—Mrs. Florence L. Breshears, Omak, Wash.

Emigh, Dorthy Clarine, infant daughter of Brother and Sister Norman Emigh, died Sept. 13, aged 6 months and 18 days. She leaves her mother and father, two brothers, two grandmothers, one grandfather, one great-grandmother and one great-grandfather. Funeral services were in charge of the writer, assisted by Bro. A. H. Miller of Ohio. The body was laid to rest in the Diamondville cemetery.—Dorsey Rotruck, Clymer, Pa.

Garver, Bro. Harry E., son of the late Adam and Sesetta Garver, was born Oct. 23, 1867, and died Dec. 10, 1938. He is survived by one daughter, one granddaughter, four sisters and two brothers. He united with the Church of the Brethren a number of years ago. Fu-

neral services were held in the M. E. church, conducted by Eld. Wm. E. Baker, assisted by Eld. D. E. Klein and Rev. Dawson. Interment in the adjoining cemetery.—Mrs. B. R. Purdum, Mt. Airy, Md.

Greenleaf, Jacob, was born in Lancaster County, March 20, 1871, a son of Martin and Lydia Wasson Greenleaf, and departed this life Oct. 9, 1938. He united with the Church of the Brethren in early manhood and remained faithful. He was elected deacon in 1915 at Leamersville. He was twice married. In 1894 he was married to Mary Alice Baker who departed this life in 1906. To this union were born three boys and four girls, two preceding him in death. On Dec. 24, 1907, he was married to Mary Baker who also preceded him in death. To this union two children were born. The church has lost a faithful member and the family a loving father. Funeral services were conducted at the Leamersville Church of the Brethren of which he was a member by Rev. Ruphert of the Vicksburg Brethren church, assisted by Elders C. O. Showalter and Jas. A. Sell. He was laid to rest at Fredericksburg.—Mrs. Fred J. Claar, Claysburg, Pa.

Harper, Martin L., son of Michael and Elizabeth Harper, was born June 26, 1868, and departed this life Dec. 26, 1938, in the Columbus hospital. On Dec. 27, 1892, Bro. Harper and Sister Lottie Herman were united in marriage. To this union eight children were born. One child preceded the father in death. He is survived by his companion, seven children, twenty-one grandchildren and one great-grandchild. One year after their marriage they accepted Christ and twenty-one years ago they moved to Marion where they fellowshipped with the Church of the Brethren. They were very active in church work. Funeral services were held in the Marion Church of the Brethren by the undersigned.—Daniel M. Brumbaugh, Marion, Ohio.

Harter, Mrs. Emma Miller, wife of Joe Harter, died Jan. 5, 1939, aged 72 years, 7 months and 9 days. Her death came only a few days after the death of her sister, Mrs. John Cupp, of Union City and her brother-in-law, Ovid Harter, of Nappanee. Mrs. Harter was a daughter of Abraham and Hannah Miller. She united with the Church of the Brethren early in life. March 8, 1884, she was united in marriage to Joe Harter. They lived for many years on a farm near North Manchester. Four children were born to this union, two preceding her in death. Surviving are the husband, two sons, one granddaughter, one great-grandchild, a brother and a sister. Funeral services were held at the West Manchester church by Brethren R. H. Miller and T. G. Weaver. Burial in the cemetery by the church.—Mrs. Frank Wolfe, North Manchester, Ind.

Heaston, Sarah A., daughter of Isaac and Sarah Brumbaugh, died Nov. 4, 1938, at the Huntington County hospital. She was born April 29, 1875, in Lancaster Township, Ind. She was married to Charles Heaston on Jan. 29, 1898. At an early age she united with the Church of the Brethren. She received musical training in the old-fashioned singing school sponsored by the community in the schoolhouse near her home. She became an able song leader and served the church in that capacity until failing health caused her to give up the work. She was an active member of the Aid Society and served as president for a number of years. In her death the church loses a good leader. She is survived by her husband, one son, two daughters, eight grandchildren, one brother and one sister, all of Huntington County. Funeral services were conducted at the Loon Creek Church of the Brethren by Bro. Roy B. Teach of Brookville, Ohio, assisted by Bro. B. D. Hirt of Buffalo, Ind.—D. W. Paul, Huntington, Ind.

Kerschner, Bro. Daniel J., oldest member of the Shamokin congregation, died in the M. E. church in Treverton, Pa., Jan. 6, 1939, aged 80 years and 6 months. He united with the Church of the Brethren a number of years ago but because of distance and infirmities of age could not attend services at the church of his choice very frequently. He was active in the Pilgrim Holiness, Methodist and other churches in the town in which he lived. Bro. Kerschner was a great Bible reader, having read it through seventeen times. On Jan. 6 he was in a revival meeting, bearing testimony to God's wonderful love, when he dropped dead. His wife, four sons and three daughters and their families survive. He was a devoted husband and father. Funeral services were held in the church where he died by the writer, assisted by Rev. Thomas, Rev. Budd and Rev. King.—R. A. Nedrow, Shamokin, Pa.

Leatherman, Bro. Ernest B., died at his home in Unionville, Md., Nov. 25, 1938, aged 48 years, after an illness of only a few days. He was an elder in the Church of the Brethren and a retired farmer. He is survived by his wife, Mrs. Mary Martin Leatherman, his aged mother, two sisters and four brothers. Bro. Leatherman's health had been failing for some time. Funeral services were held at his late home in Unionville, Md., conducted by Bro. Clyde Morningstar, assisted by Bro. Wm. E. Baker. His body was taken to West Virginia for burial.—Mrs. B. R. Purdum, Mt. Airy, Md.

Leedy, Susan Brower, was born Feb. 14, 1860, in Augusta County, Va., and died at Quinter, Kans., Dec. 31, 1938. She was married to Amos Leedy Oct. 29, 1903. He preceded her in death about six years. She was the youngest daughter of Eld. John and Elizabeth Brower. She leaves one sister, stepchildren, nieces and nephews. She was baptized in the Church of the Brethren at the age of sixteen years. She was a faithful member. Funeral services were held at Quinter, Kans., by Bro. O. T. Jamison. Her body was laid to rest in the cemetery at Navarre, Kans.—Sadie Cline, Navarre, Kans.

Reininger, William Henry, was born July 30, 1859, and died July 21, 1938. He is survived by his wife and four children. Funeral services were conducted at Fishertown by Bro. T. B. Mickic of New Paris.—Mrs. Sewell Rogers, Alum Bank, Pa.

CHURCH NEWS

CALIFORNIA

Covina.—Dec. 20 Dr. H. L. Burke, missionary on furlough from Africa, showed moving pictures and talked of the work in Africa. We appreciated having him in our midst. Dec. 3 Indian Chief Kiutes Tecumset, nationally known tenor, gave a musical concert. Bro. C. Ernest Davis, president of La Verne College, preached for us on Dec. 11. The children gave a program on Christmas Day. In the evening the Pomona and Covina choirs, directed by Bro. Marvin Bolinger, rendered a very appropriate program. Jan. 1 Bro. J. S. Zimmerman of La Verne was the pulpit guest.—Mrs. Tempie S. Funk, Charter Oak, Calif., Jan. 4.

Hermosa Beach.—Our Christmas observance started Dec. 18, with a program in the morning by the children, followed by a talk by the pastor. In the evening the young people presented a play, A Child Shall Lead Them, which was impressive. On Christmas Eve the choir sang carols to shut-ins and others. On Christmas morning the pastor spoke on The Virgin Birth of Christ. In the evening we enjoyed congregational singing and special numbers by the choir and others. Dan Weaver directs the choir. Our Christmas missionary offering was given to our college at La Verne where some of our missionaries have attended school. We welcomed four new members by baptism. Early in December three were welcomed by letter and two letters were granted. The Men's Brotherhood movement sent out a number of Christmas baskets to needy families. Some white gifts were brought in. The Men's Brotherhood also sends The Gospel Messenger to some families. We are taking advantage of the club rate this year. We are still working on the parsonage and receiving contributions for the same. Pastor Walker is giving us a series of sermons on prayer. Evangelism will be stressed until Easter.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Jan. 5.

Long Beach.—We appreciated the deputation team from La Verne College on Dec. 14. They gave a splendid program. Our Sunday school gave the Christmas program on Dec. 23. Mrs. C. H. Cameron and Mrs. Minnette Plesscher did good work in preparing this program. Pastor Luckett is bringing splendid gospel sermons. He has been elected president of the Long Beach Ministerial Union. The work of the Ladies' Aid Society is progressing under the leadership of our president, Mrs. H. H. Vaniman, and her assistants. On Jan. 6 our missionary circle enjoyed a luncheon. Mrs. Modena Studebaker was our guest speaker. She brought a wonderful message and showed us many interesting souvenirs from Africa. May the Lord richly bless her in her work. Jan. 10 the district directors of Women's Work will meet with us.—Mrs. Emma Simmons, Long Beach, Calif., Jan. 8.

Reedley.—Most of our officers were re-elected, with Anna Furnas as clerk; Mrs. Grace Fike, Gospel Messenger agent; the writer, Messenger correspondent. Some improvement in lighting the church is planned. The children gave a Christmas program on Dec. 18. The young people sang carols and distributed baskets to poor families on Christmas Eve. The program that was planned for Christmas Eve was not given because of the passing of Bro. Morris Keller.—Mrs. Mamie Sink, Reedley, Calif., Jan. 4.

DELAWARE

Wilmington.—Our Bible school, June 27 to July 8, was well attended. Suitcases were packed for Spain. Scrapbooks were also sent to Spain. Several young people, assisted by the Pioneer class, redecorated the interior of the church. Tom Harvey and Eddie Bolinski presented the church with a new electric clock. In October the B. Y. P. D. sponsored a social meeting in the church, with Bob White of the radio station WCAU as the guest speaker. Every Friday evening for six weeks our pastor held an instruction class at the parsonage. The Gleaners class, taught by Mrs. Wagner, made it their aim to lower the mortgage on the parsonage. In October they had a spaghetti supper in the basement. On Christmas morning a group of young people went carol singing and returned to the parsonage for breakfast. At 6 o'clock they held a service at the church. At 10 o'clock the children gave their program. In the evening we had a fireside discussion group. On Dec. 18 our choir rendered a cantata, The Nazarene. On Jan. 12 we held a surprise farewell party for Charlotte Gordon who will enter the training school for nurses at the Delaware hospital Jan. 31.—Mrs. Edith Maxwell, Richardson Park, Del., Jan. 10.

DISTRICT OF COLUMBIA

Washington City.—Rally day was observed on Oct. 2, with Bro. Calvert N. Ellis of Juniata College delivering the address to a large and appreciative audience. Being in need of more room for Sunday-school purposes, our parsonage next to the church has been taken over for this purpose. The pastor and his family have moved to a new parsonage at 2910 Twentieth St., N. E. Oct. 25 we had a Sunday-school and church workers' supper, at which time various phases of our work were discussed with a view to promoting a greater degree of interest. Oct. 26 a Fellowship club was organized which consists of young married couples. On Oct. 27 we held our council, at which time Bro. J. H. Hollinger was re-elected elder; Bro. W. O. Grapes, Sunday-school superintendent; Bro. Arthur Pursell, assistant; the writer, correspondent. Oct. 30 our pastor and his wife, Brother and Sister Warren D. Bowman, held an "at home" at the new parsonage from three to seven P. M. About 300 members and friends called. Nov. 6 we held our communion, with Bro. J. S. Noffsinger officiating.

The auditorium was filled to its capacity. Nov. 13 in the absence of the pastor the morning message was delivered by Bro. J. H. Hollinger and the evening message by Bro. C. E. Resser, our local ministers. Nov. 17 the women's council held their annual turkey dinner and gift bazaar and on Nov. 24 Thanksgiving baskets were given out. Dec. 4 our pastor began a series of sermons on Guiding the Personality and Emotional Development of Children and Training Children in Christian Living. On this Sunday four babies were consecrated. Dec. 11 Universal Bible Sunday was appropriately observed and in the evening Dr. Lowry Fendrick, pastor of the Metropolitan Presbyterian church, addressed our young people. Our B. Y. P. D., under the efficient leadership of Edna Crist, president, and Neva Snell, chairman of the program committee, is rendering most excellent Sunday evening programs. The assembly room is usually well filled at these services. Christmas Eve a group of young people sang carols for a number of sick folks who were confined to their homes. An offering was taken for world wide missions on Dec. 25. Work will soon begin on renovating our church building. Since our last report thirteen have been received by letter. We are grateful for the interest, the fine spirit of fellowship and the splendid attendance at our services. Our pastor is giving us wonderful messages.—Mrs. Jacob H. Hollinger, Washington, D. C., Jan. 10.

IDAHO

Clearwater.—On Oct. 30 we were pleased to have with us Bro. Wm. Riddlebarger of Boise Valley church and Bro. Albert Mohler of Fruitland. Our love feast was held on Nov. 19, with Bro. A. R. Fike officiating. On Dec. 19 we held our council. Bro. Fike is our elder and pastor; Sister Eva Clanin, clerk; the writer, Messenger agent and correspondent; Sunday-school superintendent, L. Clanin; assistant, Wallace Sewell; secretary, Laura Sewell; treasurer, Ethel Groseclose. Sunday-school teachers are as follows: Primary, Eva Clanin; junior, Pearl Choate; young people, Carrie E. Herring; young married people, Carroll Groseclose; Bible class, Merton Prensler. Wallace Sewell was re-elected as C. W. president; Dollie Sewell, secretary. Decided to ask Wm. Riddlebarger of Meridian, Idaho, to hold a series of meetings some time this winter. Our Sunday-school attendance for Jan. 1 was forty one.—Mrs. Carrie E. Herring, Lenore, Idaho, Jan. 2.

Twin Falls.—Our church entertained the Union Missionary Society of our city Nov. 2 in an all-day meeting. Six churches were represented. Dec. 18 the pageant, Unto the Least of These, was given by the Berean class. It had a strong message and was enjoyed by a full house. Six baskets were distributed the week preceding Christmas. At our recent council three deacons and two deaconesses were installed. The choir rendered very appropriate music at the services on Christmas morning. In the evening the children did their part in telling the Christmas story. A beautiful tableaux of the manger scene was given. Treats were distributed by ladies of the Junior Guild. One of our boys plays the marimba which gives an added touch of beauty to our orchestra. A revival will be held in the morning and evening services preceding Easter. Our pastor wants all to reconsecrate their lives. Reading the Bible, tithing, church attendance and evangelism will be stressed. We enter into the new year with the challenge, What would Jesus do?—Mrs. F. M. Heistand, Hazelton, Idaho, Jan. 10.

ILLINOIS

Canton.—Oct. 2 was observed as rally day, with record attendance in the morning. A basket dinner was served at noon, and in the afternoon Bro. Lester Fike of the Astoria church was the speaker. The evening service was conducted by the pastor and the message was dedicated to the B. Y. P. D. An impressive candlelighting installation service was held for the B. Y. P. D. officers. Our pastor, Bro. Chas. Dumond, conducted revival services in the La Motte Prairie church Oct. 9-21. During his absence Eld. I. J. Gibson of Astoria supplied our pulpit. About ten of our Sunday-school leaders participated in a leadership training school conducted by the Canton Council of Christian Education during October and November. Our love feast was held Nov. 9, with seventy attending. Oct. 30 four were baptized, making a total of eighteen baptisms since Brother and Sister Dumond came to us a year ago last September. Bro. Walter Heisey, field man for Manchester College spoke in our church in September and also visited among our people. Nov. 20 our B. Y. P. D. presented the play, The House on the Sand, in the Astoria church. The first Sunday in November the young people presented the peace play, 1918 and Now. Our Men's Brotherhood reorganized in September and started out to accomplish some worth-while things. They sponsored a father and son banquet on Nov. 17 and a home mission program on Nov. 20. Bro. Otho Winger was the speaker at the father and son banquet. The men also rebuilt some tables and repaired chairs. The children were given a Christmas party on Dec. 24, and they gave a program on Christmas morning. In the evening the play, The Holy Grail, was given by a mixed group. On Dec. 21 the parsonage family was pleasantly surprised by a large number of the congregation who showered them with groceries. Christmas carols were sung and impromptu speeches made. A Bible study is being conducted by the pastor each Wednesday evening. Because of the growth in our church a new young married people's class was organized on Jan. 1, and the intermediates have organized a B. Y. P. D., led by Bro. Harold Rose. Our Sunday-school attendance has increased this winter.—Mrs. Evelyn Rose, Canton, Ill., Jan. 11.

Decatur.—A special recognition service was conducted for the mothers and small children on Nov. 6 by Mrs. Wieand. In the evening an African picture, In the Land of the Monkey Bread Tree, was shown.

Nov. 8 the father and son banquet was held. One of the local Y. M. C. A. secretaries was the main speaker. Bro. E. L. Ikenberry, China missionary, gave interesting talks at our home-coming Nov. 13. Early morning services were enjoyed on Thanksgiving Day. Bro. Lester Fike from Astoria held the evangelistic services Nov. 21 to Dec. 4. Considerable emphasis was placed on church ordinances and object lessons were given. One young boy was baptized at that time and one was baptized on New Year's Day. The love feast was held at the close of the meeting with Bro. Fike officiating. The all-church Christmas party was well attended and enjoyed on Dec. 23. A Christmas pageant was given by the junior and intermediate departments. An attendance contest is being held between the Springfield and Decatur churches during January and February.—Mrs. Everett Davis, Decatur, Ill., Jan. 12.

Franklin Grove.—We met in council Dec. 3 and Bro. O. D. Buck was re-elected elder; Sister Margaret Hicks, Messenger agent. Our pastor, Bro. Cover, gave a report of his first three months' work. We greatly appreciate the services that Brother and Sister Cover are giving us. He preaches very inspiring sermons. On Dec. 14 the Women's Work held the annual mite box opening. A short play, The Second Mile, was presented. After the play the boxes were opened and \$41.10 was received for missions. On Christmas morning the children gave a program. At the close of this service an adult was baptized. In the evening a play was given. On Sunday evenings for six weeks we will study missions in India. Each department has its own study group. At the close of each session we will meet together and have special music or a playlet, followed by a sermon by the pastor. Sister Cover is dean of the mission study group.—Nina Pfoutz, Franklin Grove, Ill. Jan. 11.

INDIANA

Baugo.—We closed two weeks of interesting meetings, with Sister Goldie Killion as evangelist. We were favored with very inspiring messages. We feel the church is greatly strengthened. We were pleased to have Sister Cora Stahly as song director and Sister Lizzie Nusbaum as pianist. On Nov. 26 the ministerial association held an all-day meeting at our church. We deeply feel the loss of a member, Mrs. Mabel Schwalm, who was called to her reward.—Fern Horein, Wakarusa, Ind., Jan. 11.

Cedar Creek.—Bro. Charles Light was with us for our harvest meeting on Sept. 18. Our series of meetings closed Nov. 13. Bro. Robert L. Sink of Brighthurst, Ind., was the evangelist. We appreciated his untiring efforts and interest shown. During the two weeks Bro. Sink visited in approximately 150 homes. Sister Neva Borden of Nappanee, Ind., led the music. Six were baptized. Our love feast was held Nov. 20, with Bro. Gorman Zook officiating. The Cedar Lake and Cedar Creek churches united in a Christmas program, having a joint chorus. The young people's groups presented the play, The Other Shepherd. On Dec. 18 Brethren Galen Bowman and J. D. Zigler of the district mission board were with us. For some weeks on Sunday evenings our pastor has been leading us in a Bible study of the early Christian church taken from the Book of Acts.—Mrs. Walter Lung, Garrett, Ind., Jan. 11.

Ladoga.—We met in council Jan. 7. Encouraging reports from the different departments of the church, Sunday school, B. Y. P. D. and Aid Society were given. Our pastor, Bro. Lewis Deardorff, gave an interesting account of his year's work. The Sunday-school officers have commenced their work for the year with cheerfulness and faith.

Real Appreciation

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ELGIN, ILLINOIS.

Dear Brethren:

I have enjoyed reading the Annual India Number. I know that many other interesting issues are in prospect for 1939. I am inclosing two dollars with the request that you extend my Gospel Messenger subscription for another year.

Name

Street or R. D.

City State

The sisters of the Aid Society study missions, minister to the sick and are active in other fields of endeavor. On Christmas night the children entertained an interested group of listeners with speeches and songs. The young people gave a beautiful Christmas pageant. At stated times we enjoy the company of our neighbors and friends in family night meetings. A social supper is held in the basement of the church, with each family contributing food, followed by a program.—Lina N. Stoner, Ladoga, Ind., Jan. 10.

Liberty Mills.—The men's organization held their annual father and son banquet on Dec. 28. Ninety-five plates were served. Bro. H. L. Hartsough was the main speaker. On Dec. 31 we held a short business meeting. Bro. T. G. Weaver was elected elder to replace Bro. J. O. Winger who resigned. Bro. Vernon Johnston was approved for the ministry and appropriate installation services will be held. The Ladies' Aid is active and alive. At our last meeting we decided to finish paying for the grand piano which was purchased by the church.—Irma O. Gump, North Manchester, Ind., Jan. 10.

North Winona.—We met in council Jan. 4. The work of the church shows a very promising year. The members seem happy and ready to do their part. We appreciate the help of our pastor and his wife. Brother and Sister R. C. Wenger. Bro. Rufus D. Bowman came to our church for an all-day home-coming on Oct. 16. He brought us two inspiring messages. A number of visiting ministers were present and gave talks in the afternoon. On Dec. 23 we gave the Christmas play, *Ourselves and Others*. A white gift service was observed by each Sunday-school class. The children's gifts were taken to the Mexico Orphans' Home and the adult gifts were given to missions.—Alma E. Hanawalt, Pierceton, Ind., Jan. 7.

Spring Creek.—At our council on Dec. 5 we chose our pastor, Bro. Moyne Landis, to serve us as elder for the coming year. The following church officers were elected: Clerk, Mrs. Walter Warner; treasurer, Lee Mishler; trustee, Walter Swartz; landscaping committee, Mrs. Ella Tridle. The Ladies' Aid gave a very fine report of their work. They met in an all-day meeting at the home of Brother and Sister Moyne Landis on Dec. 8. They held an auction bazaar to raise money for the Christmas offering. They elected officers as follows: President, Mrs. Harley Mishler; vice-president, Mrs. Ray Cole; secretary, Mrs. George Wirth; treasurer, Mrs. Elliott Miller. Our young people presented a play, *Dust of the Road*, and the Christmas story in pageant on Dec. 25. A large group of young people caroled in many of the homes on Dec. 22. The young people of the Eel River church presented a cantata, *A Night of Holy Memories*, Jan. 8. This group of twenty voices was directed by Irene Winger. Our B. Y. P. D. elected new officers at a watch party at the home of Mr. and Mrs. Ford Hardman. They were installed at a candlelighting service on Jan. 8.—Marvel Mowan, South Whitley, Ind., Jan. 11.

IOWA

Fairview.—Since the last report one young man has been baptized and two were accepted by letter. Our county has an active ministerial association. We were pleased to have their meeting at our church in December. The Ladies' Aid served a chicken dinner. Our church dismissed services Christmas morning and united with the Udel Brethren for their Christmas program. That evening the Udel Brethren attended our service. Dec. 29 the Ladies' Aid met at the church in the morning. Twenty men cut wood for the church and we had a basket dinner at noon. The officers were elected for the coming year. It was decided to organize a Men's Work project. The annual mother and daughter program was given at two o'clock followed by a social hour. Five churches joined with us for a watch service on New Year's Eve. The house was well filled and all enjoyed the services.—S. E. Caster, Unionville, Iowa, Jan. 9.

Libertyville.—We held our council the first of December. Officers were elected. Services were held at the church on Thanksgiving morning. For the Christmas program the play, *Modern Wisemen*, was presented by ten young people, and a playlet, *The Road to Bethlehem*, was given by the juniors. We have had quite a lot of sickness among the members but we have had fairly good attendance. Our Ladies' Aid meets all day once a month through the winter. We are busy with fancy work, piecing quilts, etc.—Mrs. J. Warren Davis, Fairfield, Iowa, Jan. 9.

Prairie City.—Our Sunday-school and church services were well attended during the year and interest is good. Souls were added to the kingdom and we feel much good has been accomplished under the leadership of our pastor, Eld. B. F. Buckingham. We have a nice group of young people who are loyal to the church. Offerings were taken during the year for China-Spanish relief. The children filled suitcases for the children of Spain. We are again putting the Messenger in the homes at the special club rate. Our Women's Work council has been active in various projects with good attendance throughout the year. During the year we realized a nice sum of money which was used to help redecorate the church and for other good causes. We held our annual all-church day meeting on Dec. 16, with a potluck dinner and Christmas program in the afternoon. We packed a box of gifts and clothing for an orphans' home. The following officers were elected: President, Flossie Buckingham; vice-president, Mamie Brubaker; secretary, Myra Elrod; treasurer, Myrtle Timmons. The men's organization has regular meetings. They remodeled the church and beautified the church grounds.—Mrs. Myrtle Timmons, Prairie City, Iowa, Jan. 12.

MARYLAND

Meadow Branch.—The primary children received the usual Christ-

mas treat of a box of candy. There are about one hundred in this department. The elder in charge and his wife added to it their usual gift of an orange to each package of candy. The young people's department had the Passion Play given with the use of slides by Bro. E. Brindle on New Year's evening. On New Year's Eve the young people held a watch night service at the home of Brother and Sister Carroll S. Rinehart. It was largely attended. Refreshments were served.—Wm. E. Roop, Westminster, Md., Jan. 9.

MISSOURI

Carthage.—We were pleased to have Bro. Virgil C. Finnell given his anti-cigarette lecture on Oct. 26. On Nov. 24 our pastor, Bro. Galen Barkdoll, returned from a three months' stay in Illinois. On the following Sunday our home mission thank offering was received. Five Carthage members attended the district young people's rally at Mountain Grove Dec. 3, 4. Our elder, Bro. A. W. Adkins, was with us in council on Dec. 11 and Brethren J. C. Johnson and Glen Trowbridge and their wives were chosen for the deacon's office and were installed. Bro. Adkins preached for us each night Dec. 11-18. Three intermediates were baptized. A special service was held for the aged members on Dec. 18. Our love feast was held at the close of the meeting, with thirty seven at the tables. An aged brother was anointed at this service. A short Christmas program was given. The Ladies' Aid financed some repairs and improvements on the church property. A new garage has been built and other improvements made at the parsonage. We are looking forward to the coming of the young people's rally the last week end in February.—Mrs. Nell Trowbridge, Carthage, Mo., Jan. 12.

VIRGINIA

Cannon Branch.—Our vacation Bible school was held in July with Sisters Anna Blough, Miriam Blough and Ila Breeden as teachers. The attendance was very good. An interesting program was given at the close of the school. The offering was sent for Spanish relief. Bro. Jesse Ziegler of College Park, Md., held our revival meeting the last two weeks of August. We had an inspiring meeting and there were eleven conversions. We met in council Sept. 11 and elected the following officers: Sunday-school superintendent, M. J. Hottle; assistant, Walter Sadd; secretary-treasurer, Florence Kone. Bro. Wendall Flory was ordained to the ministry. Our communion was held on Sept. 18. We had a fine spiritual service which was well attended. Our field worker, Bro. W. M. Kahle, was with us on Sept. 29. Oct. 2 Bro. J. E. Miller of Elgin, Ill., preached for us. At our Women's Work program on Oct. 30 we received the offering for our Women's Work quota.—Mrs. Alvin B. Compton, Manassas, Va., Jan. 3.

Oronoco.—We are happy to report the work at Oronoco is moving along nicely. Forty took part in our love feast which was held Oct. 30. Bro. R. M. Figgers officiated. Interest and attendance have been good throughout the year. We do thank the Lord for his many blessings.—Ethel M. Figgers, Oronoco, Va., Dec. 31.

Unity.—The following Sunday-school superintendents were elected: Bethel, David Huffman; Fairview, Paul Roller; Union Chapel, Minnie and Elizabeth Roller. Our pastor, Bro. S. D. Lindsay, was in charge of a revival meeting held at Union Chapel Oct. 19-30. As a result six were baptized. Communion service was held at Fairview on Oct. 30, with Eld. I. C. Senger officiating. The Fairview Sunday school served the annual banquet to the men's organization of the Northern District of Virginia. About ninety three were present. Howard Zigler acted as toastmaster and Minor C. Miller of Bridge-water College was guest speaker. A union Thanksgiving service was held at the Bethlehem Christian church. Each of the three Sunday schools rendered a Christmas program. Bro. J. W. Fidler of Brookville, Ohio, will hold a revival meeting at Bethel church, beginning April 30. The young people's work has been going very well. We are again co-operating with the Bethlehem Christian young people. Jos. W. Miller was in charge of the candlelighting installation service. On Oct. 23 the young people went on a hike across the Massanutten Mountain to Pitts Spring. About thirty young people joined in caroling on Christmas Eve. They will hold a taffy pull and watch party on New Year's Eve.—Minnie Roller, New Market, Va., Dec. 31.

White Rock.—In May Bro. M. E. Clingenpeel conducted an evangelistic meeting for us. Two were baptized. We enjoyed a very pleasant home-coming the first Sunday in September. Several workers from the Ninth Street church, Roanoke, were with us and we enjoyed their program very much. We closed our Sunday school for the winter because of bad roads. We held our love feast on Oct. 1, with a good attendance. We had several visitors with us and Bro. W. F. Vest officiated. At our Dec. 4 council the following officers were elected: Elder, Bro. H. L. Reed; clerk and correspondent, Mrs. J. W. Sumner; treasurer, Dorsie Dulaney; Messenger agent, Zepha Reed. We recently painted the inside of our church and the benches.—Mrs. J. W. Sumner, Carthage, Va., Dec. 30.

WEST VIRGINIA

Beans Chapel.—The month of December has been full of good things. Our revival meeting began Dec. 13, with Bro. Henry Sanders of Auburn, W. Va., as evangelist. We had ten days of powerful and inspiring sermons. The song service began at seven. The young people responded well. One was received into the church by baptism. The church was built up spiritually. We all enjoyed having Bro. Saunders with us and we are looking forward to having him with us again. Our Sunday school and B. Y. P. D. are progressing.—Mrs. Nellie Westfall, Alton, W. Va., Dec. 29.

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GOSPEL MESSENGER

Vol. 88

Elgin, Ill., February 4, 1939

No. 5



This brick house was built by Daniel Arnold in 1840 or 1841. It is the new house mentioned in the article, The First Love Feast in Northern Illinois, by John Heckman, page 9 of this paper. "Temporary seats were arranged in the yard from lumber at hand. The meetings for the day and evening were held under the trees. Elder Joseph Emmert led the services."

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We Need the Gospel Messenger *



A regrettable feature of the isolation of the members of our church, our churches in this district, and even the district in relation to the rest of the brotherhood, is that we do not have contact with our church leaders and do not have opportunity to meet with other members and workers and receive inspiration and ideas. We often do not know what our church as a whole is trying to do nor are we acquainted with much of the help that is available for us in our work.

Much of this need can be met by regular reading of the Gospel Messenger, our church paper. It contains inspiring articles for our spiritual nourishment and helps us to become acquainted with many people we will never see. It contains helpful suggestions for workers in all departments of church work. It contains news items of interest. It keeps us informed concerning the problems and activities of the church as a whole.

No lodge or trade group would consider a member very loyal if he paid no attention to the paper which would keep him well informed. Surely church members can afford to do no less. Nor is the paper prohibitively expensive. The regular price of \$2.00 a year is cheap for any weekly paper, particularly when it has little advertising in it. But the low club price of \$1.25 is in reach of all. Any church which will secure subscriptions of 75% of the resident families may have it for that, and isolated members may also take advantage of the rate if their church has the club. For particulars of the club plan write to the Gospel Messenger, 22 South State St., Elgin, Illinois.

**The above is reprinted from the January issue of the News Bulletin of the district of Texas and Louisiana, published quarterly by the Board of Extension and Supervision composed of Brethren J. F. Hoke, M. H. Peters, Glenn Harris, M. L. Woodhatch and J. B. Firestone.—Ed.*

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Ill., February 4, 1939

No. 5

EDITORIAL

We Know Enough to Believe

WE have great sympathy for those who insist on all the data, for what is more satisfying than to feel one is acting upon the basis of all that is to be known! And yet, since one can hardly expect to live beyond the allotted time, what is to be done about those things which press for decision before the final reports are in?

Well, most folks try to decide in the light of the best they know, and so proceed. Of course, one can not be sure that the sun will rise tomorrow morning, but the presumption is in favor of its reappearance on time. And so for the most of the important decisions we have to make, we must be content with a partial or interim report.

But is this situation to be so greatly deplored? Is it necessary to personally recheck the prodigal's experiment to see that the wages of sin is death? Who is there but knows enough to understand essential trends and implications? The main things that faith involves are knowledge and the will to use it wisely. Yes, we know enough to believe and be saved.

H. A. B.

Where We Can Find Him

A TRAVELER on a long journey was overtaken by the nightfall. He lay down and slept and dreamed of angels and arose refreshed though he had only a stone for a pillow. It was all so wonderful that the only way he could account for it was to conclude that "Jehovah is in this place, and I knew it not." He had not expected to find him there but the place was in fact "none other than the house of God and . . . the gate of heaven."

A surprise like that is possible for you and me. We too may meet with God in the most unlikely places. More exactly there are no unlikely places where we may not meet him. We expect to find him at church, and we would encourage churchgoing, even urge it, in the strongest possible terms, but the practice would be more harmful than helpful if it led us to think that we could find him only there. And even there, it is not so much

the place as what goes on there that makes us feel that God is near.

Going to church serves its purposes best when it begets in us, not a passing mood, but a permanent attitude that can quickly make us sensitive to the divine presence any time, anywhere. Don't we need him every hour everywhere? That's when and where we can find him.

E. F.

Nature Speaks of God

First Half of a Contribution to "The Christian Rural Fellowship Bulletin"

"The invisible things of him from the creation of the world are clearly seen; being understood by the things that are made, even his eternal power and Godhead" (Rom. 1:20).

PAUL in this great text rebukes the people of the world, who without the Bible would turn the beauty and divine functions of life and nature into purposes of sin and selfishness. He says, "they are without excuse" as long as nature speaks to us in the language of law, order, beauty and purposefulness. Who among us could think unkindly of his neighbor or commit cruelty in the beauty and fragrance of a flower garden? Most of us would be wiser, as well as more gracious, if we took more time to think amidst the glory of a rising sun or in facing the challenging voice and beauty of a thunder storm!

There is a call to worship in the voice of nature to all of us. The majesty of the mountains, the music of the winds in the forest, waving fields of grain, planting the seed in springtime, trees laden with fruit of many colors and deliciousness of flavor, cattle or sheep in green pastures, a rose or a lily—all of these and many other things of life, beauty, and usefulness, stir us to worship and appreciation of the Father of all the earth.

A college sophomore asked me for a conference. She said, "I am afraid I am not very religious. I just heard a sermon on prayer and am not moved to pray. I feel so much more like praying when I walk through the meadows in the morning to school." Was she lack-

ing the spirit of worship or religion? We think not. She was a thoughtful country girl whose life was closely related to the life of the universe about her, and she was having some difficulty in adjusting to the abstractions of truth apart from the life she knew so well. A Japanese Christian in America said: "I go with you to church for intellectual stimulus and fellowship, but when I want to worship I walk in the woods or by the stream." We should do all we can to maintain this appreciation of God in the many things about us that he has made and planned for our learning.

When Jesus was among men on the earth, he found his texts and subjects largely in the facts and experiences of men and nature. His profoundest truth he made plain with the simplest facts of daily experience. We all remember the stories of the good shepherd, the good Samaritan, the vine and the branches, the sower, and many others. The deepest truths still lie in the simple meaning of these stories. In other words, there is so much of the deep truths, of the wisdom and love of God in this universe when in contact with it, that we never cease to be enlightened in the deeper things of the mind and spirit which make God become increasingly divine and wonderful.

It is difficult to keep the right perspective and philosophy of life too far from the voice of God in nature. Its struggles, progress through sacrifice, life out of death, processes of growth, the demand for co-operation and change, the necessity of law and obedience thereto—all these facts of nature are daily reminders to the rural dweller that he may find his way into the life that is abundant and abides. The urban environment tends toward superficiality, individualism, immediacy, speed and materialism.

The things we might learn about God in nature are innumerable. Five of them we shall mention briefly in this message. Think of the *beauty of God* as revealed in nature. The whole earth is filled with his glory. From the majesty of the rising sun to a tiny crocus in the springtime there is beauty indescribable. The symmetry of a tree, the babbling of a brook, the orderly harvest from the springtime's sowing are only a few of the subjects in nature that have inspired poets and artists through the years. A metropolitan newspaper some years ago was asked by one of its readers for the most beautiful line of poetry in the English language. The editor acknowledged the difficulty of answering such a request, but ventured the following simple lines of rural beauty:

"Upon the valley's lap, the dewy morning throws
A thousand pearly drops to wake a single rose."

Or who has not adjusted his sense of values after reading the significant lines of Joyce Kilmer when he sings:

"Poems are made by fools like me,
But only God can make a tree?"

One of the great differences between Christianity and other religions is in this divine concept of beauty as revealed in Christ. Other religions through fear have associated God with the disturbing elements of life. As a result they are inclined to have a complex of fear and worship to appease the hate and opposition of their gods. No man can study the co-operation and response of nature to meet man's need, and continue to have such a feeling about the God of our universe. Of course the beauty of God far exceeds the many notions we have about the modern use of that word. The modern use of beauty has in it too much of the superficial, sensual and mechanical to be used too freely in describing the divine loveliness.

Again nature demonstrates daily the *providence of God*. One marvels at the hungers of men and their counterpart in nature. How need and supply are wonderfully adjusted and provided for! The universal thirst for water finds it provided by nature somewhere not too far away. The scattered nations have always been a challenge to our curiosity for discovery. This same instinct will probably bring new worlds into our universe of the future. Our social instincts must ultimately make friends of peoples now feared or unknown. But the simple things before us every day—water in which ducks can swim, grass for animals who require it, birds that make the air a means of migration, apples that fall to the ground and not upwards, eyes arranged that we can see in the direction in which we walk, and protected as they are from danger, and hundreds of other things too numerous to mention. Of course, there are those who want to argue how these things came to be, and "whether the egg or the chicken was first." But most of us are happy such things are here, and rejoice in their lessons of wisdom about God, so that we can face unafraid all that lies beyond our sight. We rejoice that both nature and the gospel teach that "all things work together for good to those who love the Lord." Also, "If it were not so, I would have told you." All nature verifies this testimony.

C. D. B.

How Are You Known?

Two men were talking about a certain local situation. The one seeking more information wondered just how things were going. To this the one who knew replied that so far as he could see things were in good shape except for one member—the brother of another person who was widely known as a troublemaker and unnecessarily contentious member.

Yes, dear brother or sister, how are you known? Into what category do men just naturally place you? Do you rate high as a producer of the beautiful fruit of the Spirit? Or do you sometimes give some reason for others to suspect that you belong to a family of problem persons?

H. A. B.

THE GENERAL FORUM

A Prayer

BY MRS. C. E. METZGER

Oh, not for self, dear Lord, we pray —
But for the children of our day.
Teach us, O God, which path to take,
That we may love for others' sake.
Lord, help us see our neighbors' need.
We want to be a friend indeed—
Though flesh is weak, the Spirit's strong.
Teach us to know the right from wrong!

Nampa, Idaho.

The Three Choices of Youth

BY D. W. KURTZ

THERE are three choices that youth has to make, so significant for the good life, that if a wrong choice is made, life is largely a failure. These choices are made in youth, without experience, hence the need for guidance. The home, the school and the church must give this guidance if youth is to find the way. The three choices are: *religion, vocation and marriage.*

I. Religion

The purpose of religion is to furnish man with a true goal for life, a way of life, and a power to attain the good life. Religion is the only thing in the world that gives value and significance to life itself. Science tells us how things behave, but it does not touch the question of ultimate goals or values. No science, nor all the sciences taken together, give the slightest hint on the most profound and important questions.

Ruskin summed up all philosophy in three questions: Whence came things? What is the goal? And what shall we do under the circumstances?—the problem of conduct. The Christian religion, or rather, the religion of Jesus Christ, is the answer, the satisfactory answer to these questions.

The whence of all is from the personal God, our heavenly Father, who "creates, sustains, and orders all." Nothing less than a personal God, of holy love, can sufficiently account for reality, and the religious experience of the race. God is revealed at best in the person of Christ. Jesus taught (John 10:30): "I and the Father are one." Also, "he that hath seen me hath seen the Father" (John 14:9).

The goal of all our strivings is the kingdom of God, the reign of God on earth, the will of God done in the lives of men. The goal of life is "the abundant life" now, and "eternal life" for the ages. The nature of the kingdom of God was revealed in Christ. He was the living demonstration, the incarnation of the reign of God, the mind and purpose of God in human life. "In him was life, and the life was the light of men" (John

1:4). The purpose of life is the kingdom of God on earth—the will of God done in the lives of men; the reign of God's love and righteousness in human lives. Jesus is the eternal demonstration of what that means.

The problem of conduct is the perennial problem of the race. Again, the religion of Christ is the answer, the only answer, but the satisfactory answer to this problem. The purpose of education is the good life. This is the purpose of the church, the state, and it ought to be the purpose of business and industry. Nothing is good in heaven or earth that does not promote the good life of mankind. What is the good life? Jesus, in his own life, in his personality, revealed the good life: he was Master of nature—the body and things; he was Brother to men—to all men; he was the Son of God—which means likeness to God—in perfect harmony with the Father. To be master of the body and all material things—to have dominion over the earth; then to be rightly related to men—in the relation of the true family—harmonious brotherhood; and to be a child of God—in tune with the Infinite, in loving obedience and reverence to the Eternal—this is the good life. This kind of life has been revealed in the life of Christ. This gives to life itself, a meaning and value, and also a dynamic. It is the adequate, the satisfactory answer for human conduct.

The first great choice of youth is religion—the Christian religion—which alone gives men a worthy goal, and way, and power of life.

II. Vocation

Youth must choose a vocation, and without experience. Hence, the need for guidance. Everybody should work. First, because every person should bear his own economic burden. He should make some compensation to society for what he demands from society—food, clothing, shelter, culture and recreation. Unless each person makes a contribution to society for what he gets, he is a parasite. We all know about parasites—living things that live off of other living beings. I met some once in Naples. I always felt it was not fair—I paid for those beds, but they were preoccupied. I complained about my experience to a biologist who tried to comfort me by saying that those creatures were very interesting under the microscope. My response was: "That may be the place for them, but I object to the way they make their living." Well, unless one works and adds to human welfare, he is a parasite.

Further, work is a good thing for the human race. It is the best thing ever invented to develop character—those qualities of discipline and dependability that are the basis of an enduring civilization. Jesus placed service on the highest plane, it is the badge of greatness.

It is not a disgrace, but an honor. "The Father worketh hitherto until now, and I work." "He that would be great let him be your servant; and he that would be greatest, shall be the bondsman of all."

How shall one choose a vocation? *First*, there is the ethical question. If one chooses Jesus' view of life, the good life as he revealed it, it is clear that one can only choose a vocation that is entirely honorable, one that is an asset to society, and not a liability; one that supplies a necessity for the race, and not a mere luxury or a curse.

Secondly, we have the psychological problem.

(1) Ability. Naturally one should choose a vocation for which he has natural ability. This is often easy to determine, but not always. It is often easy to determine what not to choose because of the lack of ability. Some people are clearly not expected to make their living by singing solos! But there are ways of determining one's ability—by actual experience, which is possible in some cases: by mental tests, which are never final, but helpful; by general hereditary traits in the family, and a combination of these.

(2) Social qualities, or the lack of them often determine success or failure. Many vocations have to do with one's fellowship and co-operation with people. If one finds it difficult to get on with folks, he should not choose a vocation where that is essential. All teachers, church workers and missionaries, as well as clerks and salesmen, must know how to get on with people.

(3) Time and money for adequate preparation are a determining factor in many vocations. The professions all require much preparation. Lack of finances are not an absolute hindrance to a person of sufficient purpose, but the question of long and adequate training in many vocations must be faced squarely.

(4) The most important psychological element is interest. Do you like that kind of work so much that it is play instead of work? Do you like it well enough so that all the hardship can be endured without a sense of drudgery? We know now that many of the most successful men in the world were persons of only average ability, but they had in them the driving power of a consuming passion; a love or interest so great that they could apply themselves at high tension, and for long periods of time. Their success was largely due to the fact that their vocation was a cause, a *Magnificent Obsession*. When one drudges he uses only about two per cent of his energies; in work he uses not over eleven per cent of his energies; but in the spirit of play, when he likes it, he uses from fifty to a hundred per cent of his energies. Then, under a great inspiration, he releases forty-six per cent more energies. This is the time the average man becomes a genius, and the common man a creative hero.

The Kinds of Vocations. Youth needs guidance as

to the kinds of vocations that are open for them and what needs there are in each, and their real challenge to youth.

1. The Professions. Historically the professions were law, medicine, teaching and preaching. Many would add editors and artists to this class. Why do we call these vocations professions? Because they deal with infinite values, and can not be paid for. We pay fees and salaries so the physician, the teacher and the preacher can live comfortably; but if they render their professional services adequately, we never dream that our fees are of equal value. Professional services are in the field of the infinite, and can not be calculated.

2. Business. The business world needs managers, clerks, stenographers and servants of many kinds. Youth should know what is involved and discover interest and abilities for a business career.

3. Industry has to do with production, transportation and distribution of the products of our machine age.

4. Agriculture covers the products of the soil: grain farming; stock raising; horticulture; and many kinds of gardening and trucking.

5. The trades are variously classified, but the historic are: carpentry, blacksmith, bricklaying and other building trades. Also cobblers or shoemakers of the past.

6. We have also many other fields of service that have to do with transportation and communication that offer interesting activities for your youth.

It is not the purpose of this short treatise to be exhaustive, only suggestive. The purpose is to show the need for real guidance to the coming generation so that the great choices of life may lead to success and welfare.

La Verne, Calif.

(To Be Continued)

The Springs of Conduct

BY RUSSELL V. BOLLINGER

WHAT was probably the most comprehensive investigation ever undertaken in the measurement and analysis of character was the work of the Character Education Inquiry, sponsored by the Yale University Institute of Human Relations. Significant among the findings was the large place given to the power of example as a determinant of character. But who among us is not inspired still by the memory of a dear parent or teacher whose most effective preachment consisted of action, not words? "And the Word became flesh, and dwelt among us" that we might behold "grace and truth" in human form, not as abstract theory. Long ago a Master Teacher walked the Judean hills with twelve humble men for his pupils. When we reflect upon the perfect example of their Teacher, we are less

astonished that they grew "into his likeness." The appeal of such a life as his must have been well-nigh irresistible. Too long has the church presented Jesus to the world in the form of academic abstractions. Small wonder that under such circumstances men are not drawn to him. Many of us might well tremble at the thought of being copied in life and character by our pupils.

Let him who undertakes to teach character and religion take heed of his own life, that precept be richly re-enforced by an example worthy of emulation.

Madison, Wis.

The Jews and the New Covenant

BY WM. KINSEY

4. Some Questions in Conclusion

A FEW questions should be answered at this time. (a) But are not the Jews returning to Palestine today? A few Jews are, yes. But that can not be made to say that a prophecy is being fulfilled. Of a certain, it does not fulfill a misapplied prophecy, one referring to the return from the captivity. This is just how some are misguided and confused. I said, A few Jews are returning to Palestine. But more than that "few" are trying, and are migrating elsewhere. Why not emphasize that? According to Myron C. Taylor, 660,000 persons must right now leave Germany. Of these 300,000 are Jews. But the Protestants and Catholics who must leave Germany, number more than the Jews. (From Dr. Fosdick's letter.) Why not emphasize that? Frank Mead, in the June number of the *Christian Herald*, was informed by a Jew in Palestine that there are 400,000 Jews in Palestine today (and about 1,000,000 Arabs). That is but a few as against 15,600,000 Jews in the world. There are more Jews in the Bronx (a borough in N. Y. City) today than there are in Palestine—420,000. Manhattan has 465,000; and Brooklyn has 797,000. So according to the latest statistics I could get hold of, New York City alone has about four times as many Jews as Palestine has today. Why not emphasize that? Are we overlooking other migrations of Jews of the past: Did not the flight of persecuted Christians to America for refuge and religious liberty have significance, as well as that of the Jews? Yes, there are a few Jews going to Palestine; but a greater "few" would come to America if they could.

Furthermore, Frank Mead learned while in Palestine that the land has more Jews now than she can support. Even prosperous Tel-Aviv has 30,000 unemployed out of a population of 150,000 people. And most of this population is afraid of the time when friends in America will stop sending them support. Tel-Aviv never was self-supporting. Again, will these immigrant Jews be able to enter Palestine and set up a national home

there? According to the Arab, Ali, not. The rocky land will not support them; and, "We will fight, fight this immigrant until the last of us is dead. We will never give up, for we know in our hearts that the Great Mufti is the Sword of Faith. Allah is with us!" Death is precious to the Arab. Death means more than life to him, death in battle for Allah (God) who will thus take him to heaven, a far better place to be. So the sons of Ishmael, the children of the woman representing the Mosaic covenant are quite an obstacle to the Jews entering Palestine. Of course, if it were a prophecy of a divine plan for this dispensation, Divine Providence could and would overrule it. But we know of no such prophecy. The Moslems, the Jews and the Christians, as they become one in Christ Jesus, will be the final occupants of Palestine, should the Lord tarry that long. Christians of whatever race, are Abraham's seed, the Israel of God. The natural seed of Israel, the Jewish race, must fit into that scheme, and prophecy.

In conclusion, it is evident that the Jews as the natural seed of Israel, will not be reconstituted an earthly nation, nor will they repossess the land of Palestine. They brake the covenant; a new covenant was then made or provided for; and the promises of God to Abraham were all primarily for his *spiritual seed*. (The son of the handmaid *shall not inherit* with the son of the freewoman.) The promises of the old covenant are therefore excluded, and of a bygone day. The earthly nation, Israel, brake the covenant to the degree of termination. And God did what he said he would do, namely, remove them from the land promised them forever. "Ye shall be plucked from off the land"; "scattered among the nations"; "tossed to and fro among all the kingdoms of the earth"; "rooted out of the land in anger"; etc. (Read chapters 28 and 29 of Deuteronomy.) And the exile prophet, Ezekiel, shows that Israel was "rooted out" of the land, and transplanted into another land. In the Babylonian captivity Moses' prophecy that Israel would be rooted out of the Promised Land if they did not keep the covenant, was fulfilled (Ezek. 19: 12, 13). The designated chapters of Deuteronomy give a vivid description of the curses of the broken covenant. And in A. D. 70 the Jews ended as an earthly nation. To still claim the land as their own is as wrong as to claim that Jesus Christ is the wrong Messiah. The Jews forfeited the land long since, and have no right to it ethically, morally, and economically unless they buy it in case it is for sale. But who knows but what a Divine Providence has really placed the sons of Ishmael in the land to enforce its decree and rectify a mistaken interpretation of prophecy.

There is no hold-over for the natural Israel. The old covenant came by Moses; the new covenant came by Jesus Christ (John 1: 17). Christ is the end of the law.

Then, *how are the Jews to be saved?* They will be saved like everybody else in this dispensation of grace. There is only one *plan* of salvation. Paul preached but *one gospel* to both Jew and gentile (Acts 20: 20-22; Rom. 3: 9-30). "For there is no distinction or difference," compare verse 22. "For there is no difference between Jew and Greek; for the same Lord is Lord of all, and is rich unto all that call upon him; for whosoever shall call upon the name of the Lord shall be saved" (Rom. 10: 9-13). To say that the Jews will be saved by a wholesale salvation by sight, and not by faith, when Christ comes and stands corporeally, upon Mount of Olives, and that the Jews will be returned to Palestine for that purpose, is without scriptural warrant. There is no such a thing as a national salvation, nor another dispensation of grace. There is only one way to be saved, to believe in Jesus Christ now. The natural branches of the olive tree (the Jews) were broken off "because of unbelief." But God is able to graft them in again, and will do so, "if they [the Jews] continue not in their unbelief" (Rom. 11: 23).

This brings up Paul's expression: "so shall all Israel be saved"; and is also in answer to the question: How are the Jews saved? (Rom. 11: 26). It will be noted that this expression follows on the heels of verse 23, where we have, "if they continue not in their unbelief, shall be grafted in again." The explanation hinges on the little word "so." "So" hints at how they shall be saved; and not, when they shall be saved. "So shall all Israel be saved; and not 'then shall all Israel be saved.'" The context points out how, *manner*, and not when, *time*. "So," in the manner just described, namely, the good olive tree which had wild olive branches (gentiles) grafted into it, by faith; and the natural olive branches (Jews, broken off by unbelief) will be grafted back in again just "so," that is by faith, "if they continue not in their unbelief."

A temporary hardness or blindness befell a part of Israel, and will continue until the fullness of the gentiles be come in. This hardness or spiritual blindness will continue until the gentile nations in such a large way embrace Christianity; and the Jews, taking knowledge of its truthfulness, perforce, suffering, or otherwise, will embrace it too. Just "so" as did the gentiles, will "all Israel be saved." "All," in the expression, is to be taken in the sense of referring to the two groups of Israel—the hardened or blinded part, *unbelieving* Israel; and *believing* Israel. They were not all unbelievers, since there were many thousands converted to Christianity. "All" is not to be taken in an individual sense; there will never come a time when every individual Jew, or gentile, will believe on Christ.

It will be a blessed day for the Jews, when their race, together with the gentiles, will enter the Christian church together by salvation through faith in Jesus

Christ, and be made one body, one people. Then shall they experience the forgiveness of their sins, beholding with unveiled face, the Deliverer who comes out of Zion to turn away ungodliness from Jacob. And this is my covenant unto them, when I shall take away their sins (Rom. 11: 26, 27). Doubtless, Paul quotes these scriptures to show that a part of Israel was excluded; but that now "all" Israel—both the unbelievers, as well as the believers, shall be saved. And further, just as the sins of breaking the old covenant were taken away by a seventy-year sentence served in captivity, just so will the sins of all, Jew and gentile, be taken away by "the Deliverer" who came as the Mediator of a better covenant, the gospel covenant.

New Windsor, Md.

Source Material for Achievement Offering Sermons

BY NATHAN MARTIN

The Responsibility for the Proper Use of Money Is Strongly Taught in the Scriptures

I. THIS IS GOD'S WORLD

1. "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein" (Psa. 24: 1).

2. "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2: 8).

II. GOD HAS BEEN GOOD TO HIS CHILDREN

1. "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life and breath, and all things" (Acts 17: 24, 25).

2. "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14: 17).

3. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life" (John 3: 16).

4. "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6: 20).

III. THE GLORY OF FAITHFUL, HONEST, AND DILIGENT TOIL

1. "He that tilleth his land shall be satisfied with bread" (Prov. 12: 11).

2. "He that gathereth by labor shall have increase" (Prov. 13: 11).

3. "Not slothful in business, fervent in spirit; serving the Lord" (Rom. 12: 17).

4. "Study to be quiet, and to do your own business, and to work with your own hands" (1 Thess. 4: 11).

5. "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (2 Thess. 3: 10).

6. "Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give him that needeth" (Eph. 4: 28).

7. "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8: 18).

IV. THE BIBLE ENCOURAGES SAVING FOR RIGHT PURPOSES

1. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5: 8).

2. "When they were filled, he said unto his disciples, gather up the fragments that remain, that nothing be lost" (John 6: 12).

3. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven" (Matt. 6: 19, 20).

4. "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward" (Luke 16: 1, 2).

Why save? (a) Self-improvement; (b) marriage; (c) home; (d) sickness; (e) old age; (f) to help the work of the church and to give to the needy.

V. THE BIBLE TEACHES FAITHFUL STEWARDSHIP

1. The Old Testament Commands to Share Our Substance

(a) "Honor Jehovah with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine" (Prov. 3: 9).

(b) "Every man shall give as he is able" (Deut. 16: 17).

(c) "Give unto the Lord the glory due unto his name; bring an offering and come into his courts" (Psa. 96: 8).

(d) "And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering" (Ex. 25: 1, 2).

2. What the New Testament Teaches

(a) "And this they did, not as we hoped, but first gave their own selves to the Lord, and to us by the will of God" (2 Cor. 8: 5).

(b) "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1).

(c) "It is required in stewards, that a man be found faithful" (1 Cor. 4: 2).

(d) "Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's" (Matt. 22: 21).

(e) "Upon the first day of the week let each one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16: 2).

(f) "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20: 35).

(g) "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. 9: 7).

(h) "Give, and it shall be given unto you: good measure, pressed down, shaken together, running over, shall they give into your bosom" (Luke 6: 38).

(i) For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8: 12).

3. Jesus Had Much to Say About It

(a) **In the parables:** Talents, Pounds, Unjust Steward, Man Hiring Laborers, Rich Man and Lazarus, The Rich Fool, The Lost Coin, The Treasure in the Field, The Pearl of Great Price, The Good Samaritan, The Prodigal Son.

(b) **Incidents:** Rich Young Ruler, Zaccheus, The Widow and Her Mite, Woman With Precious Ointment.

(c) **Teachings:** Laying up treasures upon earth, danger

(Continued on Page 15)

The First Love Feast in Northern Illinois

BY JOHN HECKMAN

(See Cover Page Picture)

It was midsummer of the year 1842. Elder Joseph Emmert and his son-in-law, Christian Lahman, nearing the end of their long horseback journey from Maryland to Illinois, came riding up to the log tavern at Cherry Grove. They ask the road and distance to Henry Stricklers. The keeper of the tavern replied, "It's on west about seven miles. You will come to a log schoolhouse. Just across the road is Henry Strickler's home. We know them well, and also David Emmerts, who live now in Mt. Carroll where they are building a big mill. He used to live here. We bought this building from him about a year ago when he moved to Mt. Carroll." "Yes," says Elder Emmert, "he is my nephew, and we shall visit them, too, while we are here in Illinois."

In a couple of hours they drew rein at Elder Stricklers, where they were received by all the family with gladness and joy, as they were the first folks they had seen from the east since they had left there a year before. Word was soon sent down the road half mile to Uncle Daniel Arnolds and to David Emmerts in town. The evening of the next day they all gathered at Elder Stricklers for a visit. But it turned into a religious service. They sang, had prayer, and Elder Emmert talked to them. Everybody was happy. Some one spoke up, "Why can't we have a love feast while Uncle Joseph is here?" Another asked, "Where could we have it?" Uncle Daniel finally said, "Yes, we would like to have a love feast and you can have it in my new house, which is near enough finished that we can make arrangements all right." This was agreed upon and the following Saturday was set for the meeting. But said some one, "We must send word to Uncle John Prices in Ogle County to come, and tell him to let John Fridleys, Isaac Hersheys, John Stovers, John Barnhizers and Lucinda Shaw know so they can come too. And be sure to tell Daniel Prices, Barbara Hitt and Susan Miller."

Arrangements were made, word was sent, the time came, the day was perfect. The neighborhood came. Temporary seats were arranged in the yard from lumber at hand. The meetings for the day and evening were held under the trees. Elder Joseph Emmert led the services. Only the two ministers were present. It was the first love feast held in Northern Illinois.

This meeting was more than a love feast. Elder Emmert organized the members into a working organization. Including the members living in Ogle County there were "about thirty." Elder Henry Strickler was chosen elder. This was the first church organized in Northern Illinois. Its name was Arnold's Grove. I have searched diligently for a hint or suggestion that one or two deacons were set forward at this meeting. So far I have found none, though I believe such was the case.

The horseback riders returned visiting some of the members in Ogle County. The place that suited them best was found six miles east of Dixon in Lee County. Here were some timber, some prairie. Here a year later they made their settlement. And today it is "Emmert's."

Polo, Ill.

HOME AND FAMILY

Sacrifice

BY MAY ALLREAD BAKER

In Gethsemane Christ wept alone.
 And there, alone he prayed:
 "Thy will, not mine be done," and then
 Faced morning undismayed;
 Pressed to his lips the bitter cup—
 Accepted crown and cross,
 And dying, gave his life for us.
 All else he counted dross.

*Lewisburg, Ohio.***The Roamer Looks at Martha**

BY JOSEPH VAN DYKE

YESTERDAY I went for a walk in the woods carrying my knapsack on my back with a few sandwiches and a pint of cold milk in it for lunch, and I passed by your door. You looked out at me from your hot kitchen and I could guess what you were thinking as you saw me climb the fence and go into the deep woods. I know what your thoughts were because I have heard you put them into words. I never answered you back for I was afraid of hurting your feelings, but I have the answers ready. Here they are.

When I hear you say in a complaining voice, "I would like to do that, too, if I only had the time," I would like to tell you quite dogmatically that while assuredly something is wrong with our economic system which keeps so many of us poor, something is also radically wrong with your understanding and control of your personal existence. Even with a girl to do part of your work for you I doubt that you would have time. When you say to me, "I wish I could do the things you do, but I never have time for anything except work," I would like to tell you that I have my work to do, also, and that my way of life did not happen accidentally but was evolved from a number of choices. You seem to feel that I am lucky while you are caught in a web of circumstances from which you can not escape. Long ago you stopped struggling and now you look out from your prison cell only to envy me and my freedom. You are sure that for you there is no time. My answer is brief: "Everyone has time to live." And that is all I am doing—taking time to live.

I am not interested in arguing with you; our time is too valuable to waste in futile argument. But there is something that I should like for you to see. I realize that I am indebted to you. I have eaten your dinners and they are excellent. I have worn the shirts you washed and ironed and I have slept in the rooms you cleaned. Your work is good. But you have forgotten things that are even more important than well

cooked meals, clean shirts and comfortable bedrooms. All I want to do is to get you to believe one thing: Everyone has time. Particularly I want you to accept the fact that you, too, have time in which to live.

Living is, I am sure you believe, a little more than eating and sleeping. Savages eat, wear a few clothes and build themselves rude shelters in which to sleep. But you would not call that living. They merely exist. What we eat and wear and the kind of place where we keep our bodies safe from the weather is important, but only because those physical needs when unsatisfied distract us from satisfying the real needs which all of us have. What are they?

Oh, companionship with those we love, growth, expression of our talents, play, appreciation of beautiful things, being alone, thinking out problems—things like that. We need to love and be loved. But love doesn't just happen any more than a good dinner just happens, and a worth-while relationship with a son or a friend takes more time and effort than building a house. If you think that warm affection is part of living, and I know you do, then you must take as much interest in loving people and encouraging them to love you as you do in getting your spring house cleaning done or in keeping the family wardrobe up-to-date. You have not neglected the one but I fear you have the other.

And growth. Your physical growth has always more or less taken care of itself, but if you want to grow mentally or spiritually or socially you will need to exert yourself, do some hard work at it. I have never seen a person become popular, genuinely liked by everyone, who did not give generously of his time to the development of his social side. I have never known a superior student who could not tell of the discipline he had learned to exact from himself in order to build his intellectual skills. And what saint do you know who did not need to learn how to put first things first? If you want to grow in any direction you must be as practical about it as you are when you bake a cake. If you are spiritually a child or mentally a weakling it is your own fault. You wouldn't dream of baking your cake by sitting down and wishing for it.

I went to the woods the other day because I needed to be alone. It takes aloneness to give me perspective, help me get things in their proper relation and proportion. I need to be alone and silent to regain my sense of the totality of life when a myriad cares have splintered it into a thousand grating fragments. I need it to realize my own individuality, the sense of being a unique and separate person, for unless I am alone once in a while I find myself merging with the mass and becoming lost. Perhaps you need to be alone sometimes, too.

Then to really live I need to absorb beautiful things: the outdoors, music, pictures, books, people. I need to sit down and watch a sunset, or walk slowly through an art museum, or listen to a concert, or watch a play—else that part of me which beauty feeds shrivels and dies. Beauty is not something extra that we can live without. If we are totally without it we have stopped living. It is as required as sleep, as necessary as bread.

To be alive I must take from people and give to people. I need to spend evenings with my friends, eat at their tables, write long letters to them perhaps when we are apart. I need to give them gifts once in a while both tangible and intangible. I need to touch hands with others of my kind, laugh with them, cry with them, share the thoughts and emotions which choke us when unshared. I know that bitter and unhappy is the life which takes nothing and gives nothing. Like friendless old Scrooge, it *has* nothing. The gift, of course, that is most essential is yourself.

And to live I must do something creative, something original, something that expresses the person I am in a way nothing else can. For me it happens to be writing. For you, maybe, it is playing the piano, or acting in plays, or sewing. But not, mind you, in sewing on aprons that have to be made, but in making a pretty dress for a new baby or in dressing up the

children's room with some bright new curtains. To live truly one must put his own distinctive mark on matter, his signature which will stand after he himself is dust.

"But I don't have time; I just don't have time," you cry. Oh, yes, you do. All of us have twenty-four hours a day, and that is enough. It's all a matter of what we count most important. Do you really want to live or are you content to exist on the level of the savage—with modern conveniences? You have time for the things that you take time for. And don't tell me that others will suffer if you don't spend your time as you now are. Those others are selfish and lazy if they are letting you do tasks which really belong to them. A home is a co-operative institution where each person should do his part of the necessary labor. If you are letting them shirk their responsibilities you are hurting them as well as hurting yourself. Don't let anybody steal *your* time. It is worth too much.

Perhaps I haven't persuaded you; but I hope I have. You have done so much necessary work and have done it so well and cheerfully—but I'd so much rather you'd be like your sister Mary now and then. She has chosen the better way.

Burt, Mich.



What to Pray For

Week of February 4-11

Dr. and Sister Homer Burke are now home on furlough from Lassa, Africa. It is their joy to be among the churches as much as possible. Sister Evelyn Horn, R. N., is also in America on furlough. Missionaries on furlough desire the prayers of the church, for even while at home there are problems which need to be met. Sometimes sickness in a home brings much concern to the furloughed missionary.

Not often does it happen that at the very moment one is writing about a certain party a letter from that very person is laid on one's desk. But such a coincidence happened as this was being written. A letter from the Royers of Lassa came to hand. It is an interesting one, and the following quotations are made from it. "The Royers have been alone at Lassa for the past three months, so we have had to take care of everything as best we could: church, school, hospital and everything else that one finds to do around a mission station.

"This year we have a new church. You might not think it so grand since the walls and benches are made out of sundried bricks and the roof is thatched, but it holds at least four hundred people and it is the largest building in the village.

"During the past year Harold has been building a dispensary and a school-house and also doing some agricultural work. I have been teaching in the school and looking after the family. The children have spent most of their time in growing by the way their clothes look. Ralph is six years old now, and Nora Ann is four. She is anxiously looking for a doll and hopes that she does not have to wait until Christmas for it because that is so far away.

"The Kulpes are coming back to Lassa the middle of January if plans carry, and then we are to go to the new station of Chibbuk, that is, if we can get some water in the well at Chibbuk. As it is we try to go there as often as possible.

"We are enjoying Desmond Bittinger's Soudan's Second Sunup."

Such letters are a joy and they give us many things to pray about.



Above: Dr. H. L. Burke and Family; below: Evelyn Horn, R. N.

Achievement Offering for 1939

Sunday, February 12

WHAT IS IT?

The Achievement Offering is the final offering by all congregations to close the brotherhood year with financial obligations met. The year closes February 28. The offering on the 12th gives time, then, to gather in belated funds from nonresident members and other delayed gifts.

ITS PURPOSE

The world wide work of the general brotherhood as authorized by Annual Conference determines our Conference Budget. The chart on the opposite page explains well our program. The congregations give and they also get. They give the money to support the work. In return home mission leadership, trained workers from the seminary, relief for disabled workers, help along Christian education lines and ministerial supervision come back to the congregations of the church. The larger portion goes to foreign fields where we seek to establish the Christian faith and do not ask any advantage in return.

THE GOAL?

Conference authorized a program of work to cost \$275,000. Last year our giving totaled \$218,269. For the ten months this year from March 1 to Dec. 31 our giving lacks a small sum of being as good as in the corresponding ten months of the year before. Sensing that we are not reaching the full program this year, it seems wise to set a smaller goal but one which represents an increase over last year's giving. It is a goal that we will strive most diligently to reach. The sum of \$225,000 has been set. It will mean an increase of about 5% over last year. Every giver and every congregation should plan to increase at least this much. For every dollar given last year make it at least \$1.05 this year. Our reaching \$225,000 this year is a step toward the eventual attainment of \$275,000. For the budget figures following, please note that any increase goes to missions. This is because other budgets are set at a definite amount and can not be changed except by Conference action.

CONFERENCE BUDGET, \$275,000

The Annual Conference has grouped the financial requirements of the several agencies of the church into one budget.

Budget Distribution	If \$275,000 is given	If \$218,269 (last year's total) is given	If \$225,000 is given
General Mission Board	\$208,000.00	\$153,269.63	\$159,000.00
Board of Christian Education	19,250.00	19,250.00	19,250.00
General Ministerial Board	6,750.00	6,750.00	6,750.00
General Education Board	1,500.00	1,500.00	1,500.00
Bethany Biblical Seminary	25,500.00	25,500.00	25,500.00
Ministerial and Missionary Relief ..	10,000.00	10,000.00	10,000.00
Student Loan (Missionary)	2,000.00	2,000.00	2,000.00
	\$275,000.00	\$218,269.63	\$225,000.00

V. F. SCHWALM, CONFERENCE MODERATOR FOR 1938, WRITES—

"I certainly think that we should move forward and increase our giving for this year. Five per cent is none too much. I believe that we should increase our giving for two



reasons: because of the great needs in the world which are very urgent at present; second, because of our need of giving. Perhaps the church needs the resultant spiritual impetus from giving more than the world needs our material means. The statement made by Spurgeon once when asked whether the heathen would be lost if the gospel were not preached to them was that he was not sure that the heathen would be lost, but he was sure that if we

did not give we would be lost.

"The American church will develop spiritual power for progress as it undertakes new tasks for the kingdom. I dread to think of the consequences to the American church if we do not undertake it. I do not clearly see the method by which we can awaken new missionary interest. It lies largely in the hands of the pastors and leaders to do this. We must think, pray, talk, and write about it.

"I am enthusiastically in favor of raising our giving and I believe we should adopt a budget and then really raise it. There are probably 33,000 or more families in the Church of the Brethren. If each family as an entire family would give \$8 a year the total would make \$264,000. This would mean slightly over fifteen cents per week for a family of five, or three cents per person per week. I certainly hope a way may be found by which we can make progress during the coming year."

WHAT DOLLARS WILL DO

Special Supports

- \$550 provides a missionary's personal support.
- \$75 to \$225, depending on age, is the cost of supporting a missionary's child.
- \$125 will finance a village school in India one year.
- \$70 supports Bethany Biblical Seminary one day.

Conference Budget Cost by Hours

12 seconds will require	\$.10
30 seconds will require .....	.25
1 minute will require .....	.50
2 minutes will require	1.00
20 minutes will require	10.00
1 hour will require	30.00
1 hour, 40 minutes will require	50.00
3 hours, 20 minutes will require	100.00

EVERY CONGREGATION PARTICIPATING

Every congregation ought to have something to give to complete the year's work. Each congregation's record will be printed in the Messenger for June 3. Even though a congregation's plans do not call for a general brotherhood offering at this date some opportunity should be made for members to give. If no opportunity is given contributions may be sent direct to General Mission Board, 22 So. State St., Elgin, Ill.

CHRIST WORKS THROUGH HIS CHURCH

CHRISTIAN EDUCATION
Helps All Age Groups Assist in Church Schools, Vacation Bible Schools, Camps, Homes, Leadership Training Sunday School and General Education
Advises Nurses, Doctors, and College Students

PEACE
The Church of the Brethren is a Historical Peace Church
Gives Neutral Relief to Spain and China
4 Workers to Spain
1 Worker to China

TEMPERANCE
Provides Temperance Education, Literature, Study Courses
Educates by Pictures and Slides
Encourages Understanding of Temperance Problems

AFRICA
Mission Began in 1922
400 Members
27 Missionaries
3 Stations
New Station to be opened
Calls for New Workers

INDIA
Mission Began in 1894
7,000 Members
40 Missionaries
9 Stations
22 Organized Churches
Calls for New Workers

CHINA
Mission Began in 1908
2,000 Members
30 Missionaries
3 Martyrs
Relief Workers Are Being Sent
Calls for 8 New Workers

HOME MISSIONS
Help Needy Churches
49 Churches Receive Pastoral Care
13 Districts Have Fieldmen
188 Churches Are Connected
4 Evangelists
Help Churches Save Property

MINISTRY
1,029 Congregations
169,571 Membership
3,008 Ministers
Directs Placement of Ministers
7,706 Entered Church in 1938
255 Full-time Pastors
406 Part-time Pastors

MINISTERIAL RELIEF
Helps Disabled Ministers
Assists Retired Missionaries

BETHANY BIBLICAL SEMINARY
Founded in 1905
Teaches the Bible
Prepares Ministers for Service at Home
Prepares Missionaries for Service Abroad

GENERAL BOARDS UNITEDLY BEARING THE "GO YE"

GENERAL EDUCATION BOARD

BOARD OF CHRISTIAN EDUCATION

GENERAL MISSION BOARD

GENERAL MINISTERIAL BOARD

BETHANY BIBLICAL SEMINARY DIRECTORS

GENERAL CHURCH PROGRAM
(Conference Budget)

SET FORTH BY ANNUAL CONFERENCE

JUNIOR LEAGUES
SUNDAY SCHOOLS

CLASSES
B-Y-P-DEPARTMENTS

INTERMEDIATE GROUPS

CONGREGATION

WOMEN'S WORK

MEN'S WORK

MISSIONARY SOCIETIES

NON-RESIDENT MEMBERS
INDIVIDUAL MEMBERS

WILL YOU LET HIM WORK THROUGH YOU? AND THROUGH YOUR SUNDAY SCHOOL, YOUR CLASS, YOUR CHURCH?

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By M. Clyde Horst, Chicago, Illinois

Christ challenges, but not as a mere moralist. Some elements in his experience, such as sinlessness, are foreign to others. Therefore men have no cloak for their sin in his presence (John 15: 22; Luke 5: 8) and need him as a Savior (Rom. 7: 24, 25; John 1: 29). Other phases of his life, such as unselfishness, are relatively imitable, and are indispensable today. Here his sheep "follow him" (John 10: 27). Thus Paul "pressed forward" (Philpp. 3: 14). But this is different from a mere imitation which scarcely surpasses legalism "fallen from grace" (Gal. 5: 4). Union and identification are essential to the realization of "Christ in personal living" (Cor. 3: 3; Gal. 2: 20).

Easter Program Materials

"The 1939 Fellowship of Prayer" is a devotional booklet for daily use in Lent prepared on an interdenominational basis. Because of the large circulation among various denominations, it is available at 3c per copy, or \$2.00 per 100 copies.

"An Easter Service" for intermediates is based on the days of Passion Week. This service consists of scriptures, poems and special music and is adaptable to small or large groups. Price, 5c per copy.

"Spiritual Resources for Youth in the Pre-Easter Season" gives some very definite suggestions for worship, study, fellowship and service as individuals or groups. The pamphlet would be especially helpful to leaders of young people or to members of program committees. Price, 5c per copy.

"The Effective Church for Today"

The fourth and last of the questions in the questionnaire to ministers reads: "What should be the emphases of the church today to make it more effective?" Four hundred and twenty-two answered.

The very same idea or ideal in both questions one and four is mentioned the largest number of times in each instance. So the ministers feel that the thing they need most is the thing their people need too. And who would disagree when they say both need, "a deeper spiritual life or a more vital Christian experience"? In question one this idea is mentioned 215 times, while in question four it is mentioned 201 times. The spiritual life or Christian experience either of the minister or his people greatly affects the other.

The idea receiving the second highest vote in question four is loyalty to Christ, mentioned 77 times. One suspects all would vote for loyalty to Christ if the questionnaire suggested the answers, which it did not do. However, many were expressing some phase of this loyalty when they mentioned: evangelism 70 times; personal evangelism 19, church doctrine and ordinances 73, a Christian social order 42, the meaning of church membership 52, missions 44, Bible reading and study 40, stewardship or money management 61, brotherliness or brotherhood 39 and home life 26. Others urged emphases on public worship, prayer, sacrifice, peace, temperance, justice, the simple life, the Gospel Messenger, great music, Christian education, co-operation with other churches and a better trained ministry. Seventy-three different ideas were presented in the answers to question four.

This includes the summary. We recommend that you read all four of these short statements at one sitting. What do you think of the thinking of our ministers?

ADULT CHRISTIAN WORKERS

The Place of Giving in the Christian Life

The Collection

1 Cor. 16: 1-2

Sunday, February 19

I. Why the Collection?

1. To secure consecration of manhood as a part of worship (2 Cor. 9: 6, 7).
2. To build character (vs. 8-11).
3. A scriptural way of securing money for kingdom purposes (1 Cor. 16: 1).

II. The Method of the Collection.

1. Let each lay by during the week (1 Cor. 16: 2). Done prayerfully in the light of blessings and needs. The weekly envelope is convenient.
2. Let the minister prepare the heart by use of scripture, song, prayer, story. These may be more effective than stewardship sermons.
3. Let the collectors work reverently and efficiently, missing no one.
4. Let the funds collected be handled sacredly by the church officials.

III. Questions for General Discussion.

- Why do some ministers apologize for the collection?
- Why do some people complain that there is a collection?
- Why do some collectors pass by certain worshipers, such as children, youth, poor people, choir, the minister?

LEADERSHIP EDUCATION

Does Leadership Reside With a Select Few?

A certain conference of church leaders was reviewing the causes for the seeming increase of Pentecostal and "Holy Roller" churches across our country. Among other perhaps more important causes, this one was given:

"There are many people in the church who know they are not 'experts'; and they themselves are slow to accept leadership in our more intellectual churches because they mistrust their own abilities. Yet these people are hungry for a chance to serve, and in a 'store front' church they often feel freer, and are given opportunities to accept leadership."

We can not but admit that this is true. But it does not need to be true. There are many, many kinds of responsibility in the church. Pick out the most vital church you know and it will be one where many hands and brains—rather than few—carry the load. "Participation is the price of interest." In many places the pastor himself can well afford to take part of his time budget on this problem. The little bulletin, "Enlisting and Developing Church Workers" (price, 15c) will be helpful here. In larger churches the actual appointment of a "personnel committee" that does nothing but work on the problem of securing, properly distributing, and training enough helpers for the church's work is often made. Business concerns increasingly have a personnel supervisor or department because they are more and more aware of the importance of this aspect of their work.

There's another reason for trying to get this load better

distributed. Even our best leaders can do no more than so much; and they either fail in what they try to do, or break their health—in either case both they and the church suffer. It doesn't pay to overload them, and we deceive ourselves when we think they must carry all the major posts. If they can not, then we must find other alternatives.

Why not try, in this year of 1939, to give every church member a job who is willing to have one? Let's make it a feeling of obligation, just as we feel to give our money.

But to really solve this problem we can not go on having all the different organizations within the church each choosing their own officers without consideration of needs in other departments. What do you think a joint nominating or personnel committee could do, if given a chance?

At least, let's not allow our eager workers to drift into other religious groups because they are unused in our own.

CHILDREN'S DEPARTMENT

Vacation Church School—1939

The early winter months are best for planning for a vacation school. The success of such a school is heavily dependent on good curriculum, good teachers, good supervision from the director, good financial backing, and good promotion. All of these need to be gotten under way in the winter months if your school is to be a real success.

The pastor, director or committee appointed to plan for the vacation school—preferably all of these—will need a firsthand acquaintance with the following:

How to Plan and Conduct a Vacation Church School, 1938, 25c.
Curriculum Materials for the Vacation Church School, 1935, 10c.
List of Additional Curriculum Materials Since 1935. Free.

Three other general books for directors would be worth reading now—before the detailed planning begins:

*Administering the Vacation Church School—Armentrout. 1929, \$1.00.
*The New Vacation Church School—Blair. 1934, \$1.50.
The Church and Community Co-ordination. 1938, 35c.

*In the Brethren Loan Library.

WOMEN'S WORK

District Women's Work Meeting

By Mrs. Neva Hostettler, Secretary of Women's Work, Idaho and Western Montana

The churches in the district of Idaho and Western Montana always celebrate Thanksgiving by uniting in their worship. This year the meeting was held in Nampa. All the churches of Nampa were invited to join in worship. At 10 o'clock there were over 500 persons in the auditorium.

After a basket dinner at noon the women met in the auditorium. The meeting was presided over by the president, Mrs. Mary McClure. Mrs. Van B. Wright conducted a round table discussion on How to Make Our Local Group Meeting More Interesting. Many helpful suggestions were given. Mrs. Minnie Keim sang, "Thanks Be to God." Mrs. Rozella Flory and Mrs. William Riddlebarger sang a duet.

I believe everyone felt that she had many things for which to be thankful.

Source Material for Achievement Offering Sermons

(Continued From Page 9)

of trusting in riches, difficulty of the rich entering the kingdom.

4. Some Good Givers

Abel, Wise Men, Good Samaritan, Poor Widow, Dorcas, Cornelius, Macedonians.

5. What Gifts Were Used For in Bible Times

1. For priests and Levites (Num. 18: 21-28).

2. For kings and servants (1 Sam. 8: 15, 16).

3. For the unfortunate (Deut. 14: 28, 29).

4. For missionaries (Acts 2: 43-47; 4: 32-37; Philpp. 4: 10-20).

VI. SOME GENERAL STATEMENTS ABOUT STEWARDSHIP

"Stewardship is the unselfish outpouring of oneself in substance."

"What you earn in the day goes into the pocket; what you spend in the night goes into character."

"I believe that on the day of judgment more people will stand condemned for the way they used their money than for any other thing."

"Christianity was born in a Gift. Christianity grows by gifts. When giving ceases, Christianity ceases."

"The heathen will come before their idols and drop a coin; if they do not have a coin, a rose or another flower; if not these, a handful of water poured before the idol. They must do something for their god."

The tithe was practiced by: the Arabians, Phœnicians, Britons, Romans, Grecians and Carthaginians—and of course the Jews and many Christians.

One should give himself with his gift. "The gift without the giver is bare."

It is good to give: (1) quietly (Matt. 6: 3, 4), (2) confidently (Eccles. 11: 1), (3) frequently (Eccles. 11: 6).

Why tithe? (1) It is businesslike. (2) It brings happiness to the giver. (3) It makes one a successor of the patriarchs of old. (4) The world is in great need. (5) It is a fine example to others.

Stewardship implies freedom of action, responsibility and accountability.

Principles of stewardship: God is the Owner; man a steward; acknowledgement of obligation is proper; paying recognizes man's obligation; the amount should go for kingdom purposes.

The United States has 6% of the world's population; 7% of the land; 50% of the gold; 40% of the silver; 40% of the iron; 25% of the wheat; 75% of the corn and 85% of the automobiles.

In Gospel Messenger of March 6, 1915 we read that a Harvard-Yale football game took in \$137,000, while 900 churches in Philadelphia took in much less on the Lord's day.

VII. GIVE AS INTO THE PIERCED HANDS OF OUR LORD

"I want each of you to give today as though you were putting your money right into the pierced hand of Christ." A lady came up afterwards, and said, "I was going to give half a dollar, but I did not so so." "Why did you not do it?" the preacher asked. "Do you think I would put a half dollar into his pierced hand? I have ten dollars at home, and I am going to give that." If we were putting our money into the pierced hands of our Lord our contributions would amount to millions, and the world would be evangelized in ten years."

Abou Adam had a golden coin one day,
Which he put out at interest with a Jew;
Year after year, awaiting him, it lay,
Until the doubled coin two pieces grew,
And these two, four—soon, till people said,
"How rich Ben Adam is," and bowed the servile head.

Ben Selim had a golden coin that day,
Which to a stranger asking alms, he gave,
Who went rejoicing on his unknown way.
Ben Selim died, too poor to own a grave,
But when his soul reached heaven, angels with pride
Showed him the wealth to which his coin had multiplied.

Lebanon, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, February 5

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Peter Preaches at Pentecost.—Acts 2: 12-18, 36-41.

Christian Workers, The Place of Giving in the Christian Life.

B. Y. P. D., Honest Money Getting.

Intermediates, Money, What Is It?

* * * *

Gains for the Kingdom

Five baptized in the Scalp Level church, Pa.

Two baptized in the Mingo church, Pa., Bro. Jesse Whitacre, evangelist.

Ten baptized in the Hartville church, Ohio, Bro. S. L. Cover, evangelist.

Five baptized in the Fresno church, Calif., Bro. Forest Eisenbise, pastor.

Ten baptized in the Kent church, Ohio, Bro. D. R. McFadden, evangelist.

Fourteen baptized in the Lititz church, Pa., Bro. J. A. Robinson, evangelist.

Three baptized and two received by letter in the Des Moines church, Iowa.

Thirty-six baptized and seventeen received by letter in the Roxbury church, Pa.

Twelve baptized in the Uniontown church, Pa., Bro. Lawrence Bianchi, evangelist.

Seven baptized in the Antietam congregation, Prices church, Pa., Bro. Arthur Durr, evangelist.

Six baptized and one received by letter in the Westmont church, Pa., Bro. John D. Ellis, evangelist.

Five baptized and five received by letter in the Florence church, Mich., Bro. Ira E. Long, evangelist.

Two baptized and two received by letter in the Modesto church, Calif., Bro. Paul Studebaker, pastor.

Nine baptized and one reinstated in the Sugar Creek church, Ind., Bro. L. U. Kreider, pastor-evangelist.

Twelve baptized at the Locust Grove house in the Nettle Creek congregation, Ind., Bro. E. O. Norris, evangelist.

Thirty-eight baptized in the Heidelberg congregation, Pa., Bro. Phares Forney, evangelist; Bro. H. F. King, elder.

Nineteen baptized in the Rockwood church, Pa., Bro. Lawrence Bianchi, evangelist; Bro. W. F. Berkebile, pastor.

Seventeen baptized, one reconsecrated, one received by letter and one awaits baptism in the Fairchance Mission, Pa., Bro. A. J. Beeghly, evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Paul H. Bowman of Bridgewater, Va., Feb. 17, in the Sebring church, Fla.

Bro. John R. Snyder of Tyrone, Pa., Feb. 20, in the Shamokin church, Pa.

Bro. Merle Detwiler of New Enterprise, Pa., March 5-19, in the Koontz church, Pa.

Bro. J. Edson Ulery of Onekama, Mich., Feb. 5, in the Prairie Creek church, Ind.

Brother and Sister C. I. Weber of Hutchinson, Kans., March 5, in the Rocky Ford church, Colo.

* * * *

Personal Mention

The Three Choices of Youth, by D. W. Kurtz, the first installment of which appears in this issue, will be printed in tract form as soon as the type is released from Messenger use.

Bro. J. E. Young of St. Petersburg, Fla., writes the mission rooms of a recent experience in which he lost his purse and a sizable sum on a streetcar—or thought he had, until the next day when it was returned to him. Overjoyed with this happy outcome, he sent the returned money to help carry on the Lord's work.

That fifty-fifth wedding anniversary of Brother and Sister A. B. Horst, long planned and announced in last week's Messenger for Jan. 31, was not to be. Under date of Jan. 25 Bro. M. Clyde Horst writes: "Mother passed over this morning. . . . The cause was heart failure. . . . We solicit an interest in your prayers."

Bro. Jacob D. Yoder of McPherson, Kans., went to his reward the morning of Jan. 23. Had he lived until Feb. 26 he would have been ninety-two. Of good Somerset County stock, he came to Kansas in time to be a charter member of both the McPherson and the Monitor churches. The eldest of his four sons and two daughters is J. J. Yoder, for many years a member of the General Mission Board.

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Miscellaneous Items

"Would rather be without something to eat than to be without the Messenger." This is the way it looks to a Wisconsin subscriber.

"The Messenger has been a wonderful help and comfort, and an inspiration to higher and nobler living. I eagerly await its arrival each week."—Mrs. Alice M. Lynch, Arlington, Tex.

Northeastern Ohio Quarterly Ministerial Meeting will be held at New Philadelphia on Wednesday, Feb. 8, beginning at 10:30 A. M. The forenoon session will open with devotions in charge of M. M. Taylor, continue with C. A. Helm leading a book study based on The First Epistle of Peter, and end with a discussion. In the afternoon E. D. Nolt will lead devotions, a layman speak on What the Layman Has a Right to Expect of the Minister, and C. H. Deardorf on What the Minister Has a Right to Expect of the Layman. Message From the Ohio Pastors' Convention, Oro De Lauter.—Committee: J. C. Inman, L. R. Holsinger, A. H. Miller.

To the Women's Work groups of Middle Pennsylvania: Last year we had the satisfaction of seeing an increase in our giving over the previous year. We hope that this year the offerings will be even better. The general brotherhood giving so far this year is running behind what it did a year ago, yet the need is greater. We have about one month to the end of the fiscal year, Feb. 28. Your offerings from the various Women's Work groups should be in the hands of the district treasurer, Mrs. Ernest Brumbaugh, Williamsburg, Pa., not later than Feb. 22, so that she will have sufficient time to send it to Elgin by the end of the month.—Mrs. H. B. Heisey, president, Lewistown, Pa.

The Yearbook for 1939 has now been mailed out to all who have renewed their Gospel Messenger subscriptions. We will continue to mail out free copies to Messenger renewals as long as the Yearbooks last. If you want your copy of the Yearbook do not wait too long.

At Madras, India, during December just past, four hundred and seventy nations met to consider how they might "better make known to the world the love of the eternal God as he has revealed himself in Jesus Christ." The conviction of those who thus met in the International Missionary Council, was that the world's turmoil and distress is man-made, that salvation can come only through God and our Lord Jesus Christ. Hence the call to fellow Christians in the invitation to join in a new dedication to the task of living and making known the gospel of Christ. How can the message of the Madras meetings be brought to our people? Perhaps best by attendance at the post Madras meetings to be held as follows: Washington, D. C., Feb. 7, 8; Philadelphia, 9 and 10; Baltimore, 15-17; Detroit, 23, 24; Chicago, 25-28; Grand Rapids, March 2, 3; Phoenix and St. Louis, 5, 6; Los Angeles and Des Moines, 7, 8; San Francisco and Lincoln, 9, 10; Portland and Denver, 12, 13; Seattle and Kansas City, 14, 15; Champaign, 16, 17; Indianapolis, 19, 20; Cleveland, 21, 22; Minneapolis and Pittsburgh 26, 27; Richmond, Va., March 30, 31. See Messenger for Jan. 14, page 18.

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With Our Schools

La Verne College

The College Orchestra, under the direction of Robert Walker, presented its first formal concert of the year on the evening of Jan. 23.

Raymond Root of the class of 1923, principal of the Senior high school at Burbank, Calif., appeared in chapel on Jan. 24, and spoke on "Progressive Education." Mr. Root's high school is an outstanding example of the thing he talked about.

Jascha Heifetz, world famous violinist, was the most recent attraction to appear on the Claremont Colleges Artist Course. This course, open to La Verne College students without extra cost, brings some of the outstanding artistic talent of the world to our community.

The Pacific Coast Regional Conference will be held at La Verne, Feb. 12-17. See page 20 for details. An interesting and practical program has been arranged. Ruth Shriver and Dan West of the National Headquarters Staff will be with us. In addition, a large number of faculty members, pastors, and district field men will appear on the program.

The New Era Banquet at 6:30 P. M., Friday, Feb. 17, will be the climax of the Regional Conference week. Dr. Walter R. Hepner, president of San Diego State Teachers' College, San Diego, Calif., will be the speaker. Dr. Hepner is a product of the Covina Church of the Brethren. He taught for a time in La Verne College, and has carved out a spectacular career in the educational life of the state. His subject will be "Religion and Life."

La Verne became the first college in California to receive Bibles from the Gideons on Sunday afternoon, Jan. 22. A beautiful dedication and presentation service was conducted by the Gideon organization in the Church of the Brethren. Bibles were presented to the local elementary schools, Bonita Union High School and La Verne College. The college received 44 Bibles. One copy is being placed in each classroom and in each room of the dormitory.

Nuggets From the Giving Line

Brother and Sister Amsey Bollinger from India, now on furlough, send in a gift early to be applied toward the Achievement Offering.

The young people from the First Wichita congregation, Southwestern Kansas, sent \$25 for their national project, Youth Serves. The money comes from a field of popcorn raised on a tract of land left them by a brother who recently passed away.

Howard H. Keim, Jr., Huntington, Ind., sends a page from the Middle Indiana district news letter, which tells of the stewardship oratorical contest planned for the district. The winners from each local congregation will participate in the district contest on Oct. 7, 1939.

A. M. Sharp, a blind minister in the Spring Creek congregation, Northern Iowa, for many years has been remembering the mission cause with a small contribution. Another contribution of \$6.00 has just come sent by his daughter. She writes, "Due to the sickness of and death of father, we are sending his last contribution for mission work in which he was so intensely interested."

Bro. J. D. Yoder of McPherson, Kans., went to his reward Jan. 23, nearing the age of ninety-two years. In 1919 the Monitor church, Southwestern Kansas, commenced supporting Sister Myrtle Pollock on the China field. In 1922 this support was assumed in full by Bro. Yoder, and this he continued until this year. He also commenced in 1922 the support of Sister Lulu Ullom Coffman, supporting her until the time of her death. These supports total \$12,176, in addition to all his other benevolences. What a record! This is a literal fulfillment of the words of our Master when he said: "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, . . . but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt." Who will come forward and lift up the torch which Bro. Yoder now lays down?

* * * *

An Appeal to Protest Armaments Program

The President has asked Congress to approve a most alarming group of armaments measures, including the following:

1. The training of 20,000 "civilian" air pilots in our American colleges.
2. Numerous new bases, including one at Guam, well across the Pacific and a direct challenge to Japan.
3. More "educational" orders for war materials gearing business in with the armaments program.
4. More battleships and other naval craft.
5. \$300,000,000 for airplanes, meaning around three or four thousand additional planes.

We do not approve of these or any other armament plans. Nor do we approve of the President's skillful attempt to appeal to religious sentiments and fears to support his armaments program. We do not support "holy" wars, nor any other wars.

Therefore this commission urges every member of our church to write to the President, to your Congressman, and to your Senators, in protest against this war program. Urge them to lead out in measures aimed to relieve tensions between nations, not measures that are sure to increase them.

We suggest that pastors or others see to it that everybody knows the names and addresses of the proper persons to address. Do not stop with one letter. The third or fourth may be more impressive than the first. Do it now.

PEACE COMMISSION,
CHURCH OF THE BRETHREN.

CORRESPONDENCE

ECHOES OF A TIMELY CONFERENCE

The Home Missions Council, together with other co-operating interdenominational bodies, held its annual conference in the First Presbyterian church, Baltimore, Md., Jan. 6-10. Our church was represented by the writer, Leland S. Brubaker, Ruth Shriver, W. Newton Long and several near-by pastors and district workers. These meetings are always interesting to our church group in that they help one to see the contributions our church has made. Further, it helps one to see new fields of pioneer work for us, fields that other churches have already entered.

The five days of conference were divided according to varied aspects of work. Friday and Saturday were used for the business sessions of the various executive committees. Sunday morning was Home Missions Day among the city churches. The visiting ministers spoke in the pulpits of their respective denominations by invitation. In the afternoon there was a mass meeting for youth, and in the evening a mass meeting on missions in the host church. Monday morning was used for a conference on Present Trends in Home Missions, with Arthur E. Holt of Chicago Seminary, as the inspiring mind. Monday afternoon was used to study puzzling problems of the low-income farmer and his spiritual backwardness. Here Arthur H. Raper of Atlanta, Ga., was the principal voice. This discussion was supplemented on Monday evening by government bureau representatives bringing the results of their studies of needy children and poverty-stricken areas as definite problems confronting our church life today. The closing session of Tuesday morning was set apart to study the underprivileged in town and country life. Here the guiding mind was Charles H. Sears of New York City. The conference as a whole was organized by Mark A. Dawber, the genial secretary of the council. He is a very keen student of church problems and is recognized as a strong executive.

Profound issues were raised in the conference. (1) America holds on to democracy and to divine worship. But by imposing no moral responsibility upon the individual it is evident that two thirds of the Americans do not regularly attend worship services and four fifths of its people find no adequate religious instruction. (2) Europe through the totalitarian state imposes moral responsibility upon the individual but does so by a strong tendency to deny Almighty God. (3) Over three millions of America's sharecroppers and low-income farmers with total assets ranging from \$5 upward need not only bread to make Christianity winsome, but find no other religion except holy rollerism to minister to their spiritual need. Furthermore under economic stress we have allowed the government to feed the hungry, rather than the church doing this work, with the result that the church has lost its claim for the spiritual nurture of these so greatly in need. (4) The immigrant with his language and economic problem, the city underprivileged, the immigrant laboring classes, and the economic refugee from farm and mine and factory, are saying with one voice and with beckoning hands: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." Bear in mind that today's leaders in America, and especially Europe's dictators, are the children of the poor. Yet we now neglect the poor. "The poor shall have the gospel preached unto them."

Our church with its excellent traditions, its rural background, its simple faith and its wholesome philosophy of life has never possessed great areas in our metropolitan centers,

but never has it had a greater challenge in the light of its rural influence to venture upon a new day of leadership, a day for pioneering forward into further needy fields. The day of renewed spiritual mobilization is at hand.

Huntingdon, Pa.

H. H. Nye.

MODES OF BAPTISM

At the present time there are, at least, four different modes of baptism practiced: sprinkling, pouring, single immersion and trine immersion. Are these different modes of equal value? Is it immaterial which mode is used? Who knows? Schaff says in his *History of the Christian Church*: "Unquestionably, immersion expresses the idea of baptism as a purification and renovation of the whole man, more completely than pouring or sprinkling; but it not in keeping with the genius of the gospel to limit the operation of the Holy Spirit by the quantity or the quality of the water, or the mode of application. Water is absolutely necessary to baptism, as an appropriate symbol of the purifying and regenerating energy of the Holy Spirit; but whether the water be in large quantity or small, cold or warm, fresh or salt, from river, cistern or spring, is relatively immaterial, and can not affect the validity of the ordinance" Vol. 1, page 469.

In a talk about different modes of baptism a man said that the church to which he belonged, was not narrow-minded about the modes of baptism. Their general practice was sprinkling, but they would baptize by the mode the candidate chose. To them the mode was immaterial. Sometime between his resurrection and his ascension Jesus Christ said to his disciples: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and the Son, and the Holy Spirit." This seems to be the only authorized mode or formula ever given to mankind. There is no record of any other. What may be expected when a man-made mode is chosen instead of God's mode? Who knows? God's ways are always right. Man's ways, when they differ from God's ways, are always wrong ways. Wrong ways do not, and can not satisfy God.

Tonasket, Wash.

William Mohler.

PASSING OF REBECCA JANE FIKE

Rebecca Jane (Umbel) Fike was born in Markleysburg, Pa., Aug. 4, 1875, and departed this life Nov. 27, 1938, age 63 years, 3 months and 23 days. She was the daughter of



Elijah and Susannah Umbel. There were four daughters in the family. Lucinda preceded in death in her youth. Mrs. Mary Bucklew of Morgantown, W. Va., and Mrs. Nancy Bird of Glade Farms, W. Va., survive. Each of the three girls who grew to womanhood had seven children. Rebecca was united in marriage to Emra T. Fike of the Egdon congregation, W. Va., in the Markleysburg church, Pennsylvania, by Elder Samuel C. Umbel, March 31, 1895. This union was blessed with five daughters and two sons of whom two daughters and one son passed over in infancy to live with the angels. The following children survive: Bertha, wife of Elder Joseph E. Whitacre, pastor of the Geiger Me-

morial church, Philadelphia, Pa.; Lottie, wife of Homer C. Kight, Leadmine, W. Va., one of the deacons of the Egion church; Loretta V., wife of Homer S. Diehl, Hummelstown, Pa.; Olonzo P., one of the ministers of the home congregation. There are nineteen grandchildren, one of whom preceded in death. All the family who have reached the proper age are members of the Church of the Brethren. Besides these children, Aunt Becca (as she was commonly known) cared for five orphan children, making a total of 31 years of care.

Rebecca joined the Church of the Brethren at the age of nine years and was always faithful to her vows to Christ and the church. She was baptized by Elder John Myers of Markleysburg, Pa., amid the protests of a number of members who thought she was too young.

Much of her married life was spent in the home alone caring for the home and the family that her husband might labor in the evangelistic field. She always encouraged him to go, even when sickness was in the home. Through this faithfulness and loyalty to her husband and the kingdom of God, he was permitted to hold 170 evangelistic meetings, which resulted in 954 conversions, of which 679 were baptized by him. Through her sympathy and interest he entered into the sorrows and bereavements of others as much as possible in the 209 funerals he was called upon to preach, but when the time came for the funeral of his own dear loved one he realized as never before how futile it is to try to take the place of another in sorrow, saying to the writer the day of the funeral: "The flowers, the cards and the kind expressions of sympathy are all very wonderful, but there is an aching void that can not be filled."

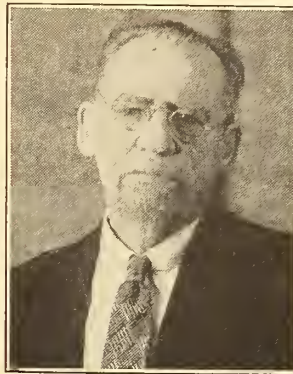
She shared the joys and sorrows of her husband and never said, "Don't go!" In all the forty-three years as a minister's wife she would sacrifice joy and life to prove her devotion. Her deep concern was for the kingdom of Christ, and especially that her children would live free from the pollution of the world. Mother invested much time around the family altar with her children. Her prayers were rich and sincere. While father was out facing the storms of life like a hero to carry the gospel to the lost souls of humanity, mother was giving her sincere prayers that souls might be won for the kingdom. Never an evening passed after most of the children went out from home but that she named each one of them in prayer to the great heavenly Father. Her lips are stilled in prayer, but her spirit in clearer words and sweeter tones lifts their souls every day to the same heavenly Father. Funeral services by Elder George W. Vansickle assisted by Elder B. W. Smith, with eighteen other ministers and a very great congregation of people from far and near, were conducted in the Maple Spring church of the Egion congregation, Nov. 30. Her body was laid to rest in the Maple Spring cemetery near by. After reading Rev. 21: 1-4; 22: 1-5, Bro. Vansickle so beautifully read the following: "We are standing by the last resting place of all that is mortal of Rebecca J. Fike. We commit thee to the care of mother earth. We cover thee with the garments of nature and tuck them snugly in. We spread over thee the beautiful green of summer, and the spotless white of winter. [And the snow was about six inches deep on that beautiful country hillside.] Rest thou in peace upon the bosom of thy Lord. Thy memory to us is as fragrant as the rose, [casting a rose into the grave], and as lasting as the evergreen [casting in a spring of evergreen]. The Lord watch between thee and thy people until you meet in the glory of the resurrection morning. Until then, Rebecca, we bid thee—good night!"

Philadelphia, Pa.

Joseph E. Whitacre.

ELDER ALBERT GRAHAM CROSSWHITE

Albert Graham Crosswhite, son of Elder Jesse and Lavina (Thomas) Crosswhite, was born in Washington County, Tenn., Dec. 28, 1857. He was the third child of a family



of seven, three of whom survive. He was reared on a farm five and one half miles south of Jonesboro, Tenn.

He received his educational training in the Cherokee Seminary near Jonesboro, Tenn., Marysville College, Marysville, Tenn., and South Normal School, Jonesboro, Tenn. In 1876 he began teaching and followed that profession for a number of years.

On June 8, 1881, he was united in marriage to Adaline Treadway, of Embreville, Tenn. Four daughters and one son were born to them. Aurora Blanche and Mary Lillian each reached young womanhood, but preceded him in death.

At the age of seventeen he gave his heart to God and united with the Church of the Brethren. He was elected to the ministry in the fall of 1878 in the Oakland church, Tenn. His father, Elder Jesse Crosswhite, and Elder S. Z. Sharp were in charge of the installation services. In 1899 he was ordained in the Flora church, Flora, Ind.

He was one of the first ministers of the church to engage in regular pastoral work. In 1887 he moved to Preble County, Ohio, where he began pastoral work in the Upper Twin congregation, which included four preaching points. During the eleven years he served as pastor of this congregation he was also engaged as a teacher in the public schools.

From the fall of 1897 until 1913 he served the Bachelor Run and Flora churches as pastor. In 1913 he became pastor of the Roaring Spring, Pennsylvania, congregation, and served this church until 1918. During the five years of his pastorate here, the church grew in membership from 160 to 275. From here he moved to Rocky Ford, Colo., where he served this congregation as pastor for three years. In 1921 he accepted the call from the Peru congregation, Peru, Ind. He served as pastor here until 1926. During his five years of service here the church grew from a mission church to a self-supporting congregation.

In 1926 he accepted the pastorate of the Circleville church, Circleville, Ohio, and served this congregation for seven months, when his wife died Nov. 19, 1927. On the death of his wife he resigned from active pastoral work, having reached the age of seventy years.

Bro. Crosswhite's services and influence extended out beyond the churches he served as pastor. He served on the Standing Committee twice, each time acting as writing clerk. He was a member of the General Education Board for one term, during which time he visited most of the church colleges. He served one full term on the tract examining committee. Part of this time he was secretary. He also wrote one tract on Christian citizenship. He had charge of the Conference daily at the following Conferences: Muncie, Ind., North Manchester, Ind., Harrisburg, Pa., Springfield, Ill., and twice at Winona Lake, Ind. He also served on numerous Annual Conference and district and local committees.

Up to the time of his retirement from active pastoral

work in 1928, we find the following bit of information from his diary: He preached 2,700 sermons, baptized 458, anointed more than 300, assisted in the election and ordination of more than 250 ministers and deacons, officiated at more than 125 communions and officiated at more than 400 funerals, and performed 250 marriage ceremonies. A very conservative estimate of the miles traveled as shown by his diary was over 60,000 miles in actual church work.

Even after the close of his active pastoral work, he was engaged in church work up until just within a few days before his death, preaching funerals and officiating at weddings.

In 1928 he married Mary Rodeffer of Eaton, Ohio, who survives. Also surviving are three children—Estella L., wife of Herbert Mohler of Monticello, Ill., Ina F., wife of J. D. Reber of Cleveland, Ohio; and Jesse Crosswhite of Tryone, N. C., and three grandchildren—Ben Albert Crosswhite and Mary Elizabeth and Herbert D. Mohler.

Bro. Crosswhite died in the Miami Valley hospital at Dayton, Ohio, Dec. 7, 1938, at the age of 80 years, 11 months and 9 days, after an illness of four days of pneumonia. The funeral services were held in the Eaton church Dec. 10, with Elder G. O. Stutsman of Greenville and the writer in charge.

North Manchester, Ind.

J. Oscar Winger.

IN MEMORIAM: ELLA POFFENBERGER FAHRNEY

Callo Fahrney was born at Boonsboro, Md., Oct. 4, 1855, and went to his reward Aug. 21, 1931, at Twin Falls, Idaho, aged 76 years. He married Ella Poffenberger in 1877.

Ella Poffenberger Fahrney was born March 30, 1857, at Boonsboro, Md., and departed this life June 21, 1938, aged 81 years.

Early in their married life they came west to Northern Illinois, locating at Polo. It was here in 1888 that father was elected to the ministry, and as long as health permitted he made the work of the church the first thing in his life.

Feeling that he should give of his efforts to help weaker churches he moved with his family to Prairie City, Iowa in 1901. Here father was ordained to the eldership. About seven years later, several years having been spent in Chicago, the outposts of the church again called, this time to the far west, to the Snake River Valley in Southern Idaho. The church at Twin Falls had been started as a mission point a few years before, and father and mother gave nearly twenty years of their life in helping to develop the work at this place. He served as presiding elder many years of that time and did much of the pulpit and pastoral work at an early day. It being at all times necessary for him to earn his own living, much sacrifice was required to give the needed time to the church work, but never did he complain and he was ever ready to help in any way.

Father and mother always took an active part in the work of the district. Father served a number of times on the Standing Committee and father and mother were the first chairman and matron respectively of the Children's Home Finding Society.

Mother was a great helpmate in their fifty-four years of married life. She had the gift of song and devoted it entirely to the benefit of mankind. She was one of the first women to lead the congregational singing in the Polo church at a time when many were opposed to the active participation of women in the church services. She was a leader in Sunday school, young people's and Aid Society work.

Three children survive their parents: Harry L., Omaha,

Nebr.; Hazel Fasnacht, Pomona, Calif.; and Ralph R., Cedar Falls, Iowa. Another daughter, Maud Flora, preceded her mother in death. The oldest child died in infancy.

They sleep side by side in the Twin Falls cemetery, awaiting the resurrection morn. Their lives have not been lived in vain for they have served well both God and their fellow men.

Mrs. Hazel Fasnacht.

Pomona, Calif.

PACIFIC COAST AREA REGIONAL CONFERENCE

The Pacific Coast Area Regional Conference will convene at La Verne College, February 12-17. The program opens on Sunday morning with an address by Dr. D. W. Kurtz on "The Kingdom of God." President C. Ernest Davis speaks at the evening hour.

The Southern California and Arizona B. Y. P. D. are in session on Sunday afternoon and the high point of their program will be the appearance of Dan West.

Beginning on Monday, at 9 o'clock, each morning until Friday, there will be an hour and a half forum for ministers and pastors under the management of Edgar Rothrock, regional representative on the General Ministerial Board. At the same time each day, Miss Ruth Shriver will conduct a conference for children's workers.

The 10:30 to 11:20 period each day is the How to Do It Hour. Subjects to be discussed are: "How to Get Men's Work to Work," by Wilbur Liskey; "How to Promote Fellowship," by Paul S. Studebaker; "How to Develop Spirituality," by Niels Esbensen; "How to Receive Benefits From Organizations and Records," by Grant T. McGuire and "How to Reach Out in a Community," by Charles Forror.

The college chapel addresses for the week will be divided between Harper S. Will and Dan West.

College faculty members take the first period after lunch during the week as follows:

"Why a Historian Believes in God," Miss Gladdys Muir.

"Why a Scientist Believes in God," George J. Hollenberg.

"Why a Philosopher Believes in God," W. I. T. Hoover.

"Why an Educator Believes in God," Kevork A. Sarafian.

"La Verne College Looks Ahead," President C. Ernest Davis.

At 2:15 each day, Professor Roy A. Crist of the Department of Religion and Sociology will present a Bible lesson.

The closing period of the afternoon will be devoted to reports from the various districts of the coast area by district field men and others. The idea is to develop a greater regional consciousness and begin the mapping of a strategy for the advance of the Church of the Brethren on the Pacific Coast.

In the evenings short programs by the Fine Arts Department will precede the lectures. Of special moment will be the play, "Release," to be presented on Wednesday evening by the Speech Department under the direction of Laura E. Haugh. The evening addresses will be:

"The Brethren Doctrine of Nonconformity," Harper S. Will.

"Honesty, a Brethren Tradition," by J. W. Lear.

"Carrying Forward the Brethren Doctrine of Peace," by Dan West.

"Causes Behind the Present World Situation and the Way Out," by D. W. Kurtz.

The climax of the week will be the New Era Banquet at 6:30 P. M., Friday, Feb. 17. Dr. Walter R. Hepner, president of San Diego State Teachers' College will speak on "Religion and Education."

La Verne, Calif.

Lorell Weiss.

FROM A CORRESPONDENT

I have never written a piece for a paper nor made much of a public speech, but I would like for someone to write up something for the Messenger about parents not taking their children to church more than they do.

It seems to me where there are as many Messengers in a church as we have, there should be more than a few out on Sunday evening. We know that Sunday-school children are not as likely to go wrong as others. People say the children should sleep. I know they should, but they can arrange for a little other time to catch up. I say if parents are not going to church because it is more comfortable at home, then they should not feel badly when the children get older and are not interested in church, go other places, and perhaps go wrong. I put the blame all on parents. Children will be good if parents are.

I want others to go to church more, as it is easier to get mine and others to go, if we help others. My children are in the habit and we all go most every Sunday morning and evening. My youngest is twelve.

And then another thing, do we have any or many preachers who can and do make up and preach a sermon out of the Bible without reading daily papers and other books, and then reading all or most of it to the congregation?

I would like to have some sermons and not all just talks along some general lines. Am I cranky or old-fashioned or what?

H. F. Wampler.

McPherson, Kans.

PASSING OF ELDER MORGAN SHARP

Albert Morgan Sharp, only child of Lewis and Sarah Thompson Sharp, was born Oct. 15, 1895, near Vandalia, Fayette County, Ill. He passed away at the home of his daughter in Fredericksburg, Iowa, on Dec. 29, 1938, at the age of 79 years, 2 months and 14 days, after an illness of about eight months. His mother died when he was an infant and his father died in Andersonville prison as a federal prisoner in 1864.

At the age of twenty-four he united with the Church of the Brethren in whose ideals he fervently believed and to which he dedicated his life. About 1895 he was elected to the office of deacon in the Wade Branch church, Kansas. In 1900 he was called to the ministry and ordained to the eldership in 1904.

While living at Olathe, Kans., he was instrumental in organizing a Sunday school to which he gathered the boys and girls of the community for religious instruction. In March, 1898, the family emigrated to North Dakota, locating in Towner County on a homestead twenty-two miles from Cando, the nearest railroad station. This was the family home until 1912. The next eight years were spent at Egeland where the children had better school advantages. In 1920 he became pastor of the church at Fredericksburg, Iowa, but failing eyesight compelled him to relinquish this work although retaining his residence here for the remainder of his life. About sixteen years ago he became blind but this physical handicap did not overwhelm him in his desire to be of use in the Master's service. About eight months ago he was stricken with apoplexy which was the direct cause of his demise. Besides the companion of the years, he is survived by six children, 12 grandchildren and

an aged aunt. He was always so appreciative of the many kindnesses and considerations shown to him by his neighbors and many friends, especially by the children through sixteen long years of blindness. His long period of illness did not alter his genial and cheerful disposition.

In 1934 he attended the school for the blind located at Vinton, Iowa, and this was a bright spot in his sightless years. He learned to use the typewriter and to do some basket weaving which helped him to pass many hours which would otherwise have been lonely.

He served the churches at Ellison, Newville, Perth and Egeland—all in North Dakota, as elder at different times. He is known to have walked a distance of twelve miles and return to meet his appointment.

On Aug. 16, 1883 he was united in marriage with Sarah Jones of Pleasant Mound, Ill. Three years of their married life was spent here before moving to Olathe, Kansas and Paola, the same state. For more than fifty-five years they walked hand in hand and shoulder to shoulder sharing life's joys and solving life's problems. The widow survives and finds her peace and comfort in an implicit faith and trust.

Services were conducted by the writer in the Methodist church at Fredericksburg, Iowa, assisted by Rev. Burroughs, pastor of the Baptist church of the same place. Burial in the town cemetery.

Albert Perry Blough.

Waterloo, Iowa.

PASSING OF LEVI STONER

Levi Stoner, son of Eli and Jane Stoner, was born near Avalon, Fairfield County, Ohio, Dec. 2, 1856. In his father's shop he became so interested in working in wood that it became his life work. He received his education in the schools of his day, and after some little training in Juniata College, he taught school for several years.

In 1882 he was united in marriage with Sarah Biery. Three children came to bless this union. The family moved to Pennsylvania in 1892. Two years later, the mother died. In 1896 he was united in marriage with Maria Summy. Five children were born to this union. In 1905 the Stoners re-



turned to Bremen, Ohio, where Bro. Stoner spent the remainder of his life busy at his trade. His last illness was marked by increasing weakness, and after three weeks' confinement, he was called home Nov. 28, lacking three days of 81 years.

He became a member of the Church of the Brethren in early manhood, and his faithfulness and interest were soon noticed by the church. He was called to the office of minister and served actively, proving himself worthy of confidence and esteem.

Surviving are his widow, and the following children: Essie of Bremen, Ohio; Harvey of New Lebanon, Ohio; Wilbur and Lillie Regan of Cleveland, Ohio; Iva Harmon of Mt. Pleasant, Mich.; Edna of Hollywood, Calif.; Bertha of Columbus, Ohio. There are eight grandchildren and one great-grandchild. Funeral services were held at the home and conducted by Bro. Clyde Mulligan assisted by J. D. Zigler, and the writer.

Ora DeLauter.

Thornville, Ohio.

A LIFE WELL LIVED

Bro. Charles Christian Nicholson was born in Iowa, Jan. 12, 1873, and died at his home near Sunland, Calif., June 14, 1938. He had one sister, Esther Bowles of Marshalltown,



Iowa. His father died when he was a young boy. His mother, Sarah Kurtz Nicholson, married Joshua Schechter, Sr., a widower, and in this combined home surroundings he grew to maturity near Maxwell, Iowa.

Later the family moved to Worthington, Minn. Here he met and married Alice Ogg who was a good Christian woman, but who died after a few years of married life, leaving one child, Esther, who was a mere girl when her mother succumbed to tuberculosis. To Esther the subject of this sketch became both mother and father—as he also placed her in homes where the church was revered.

When she established her own home at maturity as Mrs. Ralph Cory at Sunland, Calif., he lived close to her and his happiest time was when the grandchildren were about his knee. They were ever welcome and beloved by him.

Bro. Nicholson became a Christian early in life and was elected to the ministry in the Worthington, Minn., congregation. He served faithfully to the best of his ability. He moved west to Seattle in 1914. He attended the Berean Bible school in Southern California. Since residing at Sunland the distance to one of the Brethren churches from his home caused him to choose to worship with the Baptist church near by. Here he was appreciated for his sincerity and helpfulness as he was ever active in the progress of the kingdom and in the community affairs. The funeral service was held from this church with Rev. J. B. Speed in charge, assisted by Rev. Matthews. His body was placed in the Val Halla cemetery near by. The text used was "I have fought a good fight."

Through his months of suffering he was an example of patience. Severe rheumatism, pneumonia and cancer brought the end. He was a very modest, unassuming character, full of faith and his eternal hope was sublime. His "works will

follow him' though he never considered he had accomplished anything.

He leaves his daughter and son-in-law and three grandchildren, one sister, two half brothers and three stepbrothers and a host of other relatives and friends.

Mt. Pleasant, Mich.

Mrs. D. P. Schechter.

PASSING OF MARTHA ELLEN MILLER

Martha Ellen, daughter of Noah and Francis Miller, formerly of Virginia, was born near North English, Iowa, Oct. 6, 1862, and passed away at her home a few miles east of her birthplace, Dec. 10, 1938, at the age of 76 years, 2 months and 4 days.

She was united in marriage to D. P. Miller Dec. 24, 1883, who preceded her in death May 16, 1937. To this union were born fourteen children, all of whom are living except one, Treva, who was taken by death when a young man, Jan. 13, 1908. Those living are: Mrs. Minnie Kirkpatrick, Oskaloosa, Iowa; Mrs. Lydia Flory, South English, Iowa; Henry, Colorado Springs, Colo.; Jesse, Cedar Rapids, Iowa; Mrs. Bessie Saxton, Muscatine, Iowa; Mrs. Ora Smith, Richland, Iowa; Mrs. Sylvia Ritchie, Elgin, Ill.; John, Twin Falls, Idaho; Ray, Wellman, Iowa; Homer, South English, Iowa; Ben, West Liberty, Iowa; Frank of Chicago, Ill.; and Harry of Miami, Fla. She had three brothers and two sisters. Besides those mentioned she leaves to mourn their loss twenty-three grandchildren, four great-grandchildren, and many other relatives and friends. She had two brothers and four sisters who preceded her in death. She united with the Church of the Brethren May 24, 1880, at the age of eighteen years and lived faithfully to the end.

She was the wife of a minister and elder in the church. This gave her a very responsible position, which place she filled successfully. She received the anointing service a few weeks ago but was in her usual health. She said at that time: "I hope I will not have to linger and suffer when it comes my time to go." God surely granted her wish as she was ill only about four hours when she passed peacefully away, going to live with her Savior.

As a mother, her affections knew no bounds. The welfare of her children and grandchildren were ever near her heart, so much so that they can never help but revere her name. She had a place in her heart for her nieces and nephews, and was ever ready to give them a helping hand. She went about her work in a quiet, peaceful way. We shall sadly miss her, but our grief will be tempered by the fragrant memories of her beautiful life. Her influence for right living, constructive thinking, and all things that stand for the betterment of the home, the church, and the community, she exemplified by the life she has lived.

May we, too, have the strength to so live, that when thy call comes to us, we may gladly lay down the burden of life—and welcome rest in thee.

South English, Iowa.

Mrs. Lillian Robison.

HOMEGOING OF MORRIS KELLER

Morris Keller was born at Lancaster, Pa., Nov. 30, 1877, the son of Jeremiah and Sarah Keller, and passed away suddenly on awakening from a short nap on the afternoon of Christmas Day, 1938, at his home in Reedley, Calif., at the age of 61 years.

At five years of age, he moved with his parents to Octavia, Nebr., where he grew to manhood. He united with the Church of the Brethren in his youth. In 1903 he married Lottie Pearl Snavely at Kearney, Nebr., and two years later moved to Reedley, Calif.

Bro. Keller served as the first Sunday-school superintendent when the first Sunday school was organized at Reedley, Jan., 1906, the church having been organized the previous year. He helped to con-

struct the present church house of the Reedley Church of the Brethren in 1906. He later was elected to the deacon's office in which capacity he served to the end.

Serving the Lord was his chief interest and the upbuilding of the kingdom his delight. His home was a place of prayer and all its members are earnest Christians. He spent many years as Sunday-school superintendent in Nebraska and as teacher in California. He had taught the Adult Bible class for almost ten consecutive years when he resigned a year ago.

Music played a large part in Bro. Keller's home, church and community life. His interest and ability in music, in civic affairs, in sports and his kindly helpfulness to all made for him a large circle of friends. This fact was attested by the large crowd at his funeral. There were present also quite a number from surrounding congregations.

He leaves to mourn his passing: his widow; three daughters, Mrs. Belle Adams of Fresno, Nadine and Dana Keller of Reedley; one son, Stanley Keller, pastor of the Church of the Brethren at Newberg, Oregon; three grandchildren; one brother, Seth M. Keller of Reedley; three sisters, Mrs. Alice Streeter, Chewelah, Wash., Mrs. Lottie Wine, Enders, Nebr., and Mrs. Mayme Mohler, David City, Nebr.

Funeral services were conducted Dec. 30 in the church at Reedley by Eld. D. F. Sink, assisted by Bro. Paul Miller, and his body was laid to rest in the Reedley cemetery.

Reedley, Calif.

Mrs. Mamie Sink.

WEDDED 59 YEARS, 55 YEARS IN MINISTRY

Anniversary honors are coming thick and fast to Elder and Mrs. D. M. Brubaker, Maple Street residents, these days.

On Wednesday, Nov. 23, Elder and Mrs. Brubaker observed their 59th wedding anniversary, while last Sunday Elder Brubaker saw the passing of his fifty-fifth year in the ministry of the Church of the Brethren when he preached at the Union Paradise church west of Orrville.

On Oct. 22 Bro. Brubaker was 80 years of age, and on Nov. 6 Mrs. Brubaker was 77.

The Brubakers were married Nov. 23, 1879, by Rev. D. M. Irvin at the parsonage southwest of Wooster. Rev. Irvin was the father of Dr. George W. Irvin, Orrville physician.

Bro. Brubaker was born in Pennsylvania and came to Ohio when ten years of age, while Mrs. Brubaker was born in Stark County near Hartville.

Elder Brubaker first preached at the Beach Grove parish, northwest of Smithville several years. In 1886 he became pastor of the Union Paradise church and remained there until 1896 when he went west to Illinois and Indiana. He spent twelve years in these two states and returned to Ohio in 1907.

The Brubakers lived near Weilersville from 1907 to 1924, during which time Bro. Brubaker did supply work. In 1924 he took over the pastorate of the Maple Grove church in Ashland County and remained there until 1929, when he retired from active service in the ministry. The veteran minister has continued to do supply work since that time, however. The aged couple has lived at 214 Maple Street here for nearly three years.

They are the parents of four children, Mrs. Max Long, of Indiana; Mrs. O. P. Ulrich, Mrs. Glenn Kinney, and Paul Brubaker, of Orrville. —Adapted from the Wooster (Ohio) Daily Record.

A SEVENTIETH WEDDING ANNIVERSARY

Seventy years ago, or on Dec. 24, 1868, John William Cline and Sarah Virginia Zimmerman were married near Mt. Solon, Augusta County, Virginia. Now they are ninety-two and ninety-three years old respectively, are still active to the point of

living alone in a large country home eight miles from Staunton, Virginia, and have quietly celebrated their anniversary by witnessing the marriage of one of their granddaughters.

Sister Cline was the youngest of her family and is the last living member of it. Bro. Cline is the eldest of his and has eight living brothers and sisters. Only two deaths have occurred in his family, a brother having died about four years ago and a sister just this autumn.

Brother and Sister Cline have lived almost fifty-seven years of their married life in their present home in the Lebanon church. Brother Cline has long been an elder in that church, had as much part as any

one in the building of the present church building, and has staunchly supported the church in every way possible.

Eight children came to the Cline home, four sons and four daughters. One daughter died at the age of two and another at the age of thirty five, but the others are still living. These children are: W. A. Cline, P. H. Cline, S. I. Cline, B. E. Cline, and Mrs. W. D. Farrow, all of the region around Staunton, Virginia, and Mrs. A. F. Wine of Oak Park, Ill. Twenty-two grandchildren are living, twenty-seven great-grandchildren, and one great-great-grandchild. Only three deaths have occurred along the descendants of the third and fourth generations, two of those having been accidental deaths of two grandsons, and one the death of a small granddaughter.

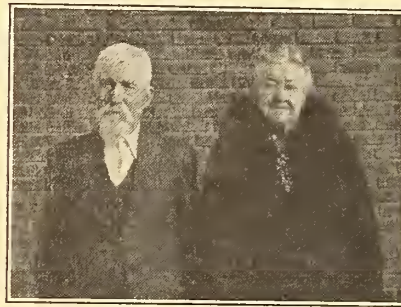
Needless to say, Brother and Sister Cline have become a landmark in their church and community. Many changes, many people have come and gone since they were married, for their wedded years alone come to the Biblical allotment of life, threescore years and ten.

Oak Park, Ill.

Celesta Wine.

CULLER GOLDEN WEDDING ANNIVERSARY

One of the joys of life which comes to relatively few people is that of celebrating their golden wedding anniversary. Brother and Sister Henry Culler of the Freeburg congregation were privileged to follow the road of life together for fifty golden years and celebrated just recently the beginning of that journey.



They were married by Rev. J. J. Leberman of the Louisville Reformed church Dec. 23, 1888. Bro. Culler, who is 77, and Sister Culler, who is 73, united with the Church of the Brethren in 1894. They have always been faithful in their service and attendance and have given to the

church a family of four sons and three daughters, all of whom are active in the church. They were permitted to have with them for this celebration all of their living descendants: seven children, twelve grandchildren and one great-grandchild. In the afternoon they held open house, receiving a number of friends who came to bear them best wishes and gifts.

It is on homes like this, which have lasted down through the years, through joys and sorrows, guiding and helping to build new Christian homes, that we ask God's blessing.

Paris, Ohio.

Catherine Stuckey.

STOVER GOLDEN WEDDING ANNIVERSARY

On the evening of Dec. 13, 1938, Mr. and Mrs. F. M. Stover of Vienna, Va., celebrated the fiftieth year of their marriage, together with their six children, twenty-five grandchildren and a few near relatives and friends.

The pleasant evening's enjoyment consisted of a bountiful supper, music and singing which was enjoyed by all. The couple received many useful presents, all suggestive of the golden year, including a bag of fifty new pennies.

Franklin Morris Stover was born seventy-three years ago near Mt. Pisgab, Va., the son of Joshua H. and Francis Altaffer Stover. Rebecca Anise Stover was born seventy-one years ago near Burke-town, Va., the daughter of Isaac Burner and Barbara Frank Nise-wander.

They lived in the Shenandoah Valley until 1906, when they moved to Eastern Virginia, locating in Loudoun County one year, then to Fairfax County where they have lived thirty-two years near Vienna, Va.

They united with the Church of the Brethren since coming to Eastern Virginia, having belonged to the Progressive Brethren prior to that time. Their six children are: Cleffie B. Milstead, Arlington, Va.; Annie L. Milstead, Sterling, Va.; Verna A. Daniels, Herndon, Va.; Harry B. Stover, Capitol Heights, Md.; Ethel V. Dailey, McLean, Va.; Thelma P. Marcey, Arlington, Va.

Sterling, Va.

Annie L. Milstead.

FALLEN ASLEEP

Baker, Bro. Albert M., was born at Hartmonsville, W. Va., Nov. 26, 1886, and died at the same place Nov. 26, 1938. He was married to Ciella Hanlin July 26, 1917. This union was blessed with four children. Three children preceded him in death. He is survived by his wife and one daughter. He united with the Church of the Brethren on June 2, 1930. Funeral services were conducted at the home by Bro. Jonas Sines of Oakland, Md.—Zina Cosner, Bismarck, W. Va.

Bigler, Nancy Ann, daughter of John and Elizabeth Kreider, was

born in Stark County, Ohio, July 12, 1859, and departed this life Jan. 13, 1939. She was united in marriage to Frederick John Bigler, who preceded her in death July 15, 1918. Sister Bigler lived in Kansas for forty years and returned to Ohio in 1930, making her home with her half brother, William Price, in whose home she died. Funeral services were conducted in the Dwyer and Stiers funeral parlors, Louisville, Ohio, by Eld. M. M. Taylor.—Mrs. Milton Taylor, Louisville, Ohio.

Bolinger, Mrs. Lewis, was born April 26, 1857, and departed this life Nov. 23, 1938. At the age of twenty years she gave her heart to Christ and lived a devoted Christian life. She was a patient sufferer for about two years. She leaves her husband, three sons, three daughters, ten grandchildren and six great-grandchildren. Funeral services were conducted at the Jones funeral home in Wabash by the undersigned.—J. E. Smeltzer, North Manchester, Ind.

Eavey, Russell B., son of Mr. and Mrs. W. D. Eavey, was born April 25, 1907, near Sangerville, Va., and died at Rockingham Memorial hospital Dec. 27, 1938, following an illness of one year. He was united in marriage to Goldie Cook. He is survived by his parents, his wife, four daughters, two sisters and one brother. He had been employed in the Navy yard at Washington for a number of years. Early in life he accepted Christ and united with the Sangerville Church of the Brethren. He was anointed several weeks before his death. Funeral services were conducted at the Sangerville church by Bro. M. G. Sanger, assisted by Rev. L. O. Rose of the M. E. church. Interment in the cemetery near by.—Mrs. C. A. Click, Bridgewater, Va.

Ettinger, Amos H., son of J. E. and Myrtle Ettinger, was born in Isabelle County, Mich., Oct. 1, 1901, and died Dec. 5, 1938, at a Michigan tubercular sanitarium. He was a faithful member of the Church of the Brethren. On Dec. 26, 1924, he was married to Alice Wadel. Not long afterward he entered the sanitarium. He returned home and was in bed for nine and one-half years, during which time he enjoyed fairly comfortable living under the efficient and loyal care of his wife. He received the anointing service three times. Funeral services were conducted in the Shepherd Church of the Brethren by Chas. A. Spencer and the undersigned.—David P. Schechter, Mt. Pleasant, Mich.

Fauble, Sister Ella, died Jan. 2, 1939. She was a widow and was employed in a private home. She was regular in attendance and was interested in the work of the church. She is survived by one son. Funeral services were held at the home of her son by Bro. Carl Valentine, with burial in Rose Hill cemetery, Hagerstown, Md.—Kate E. Gilland, Greencastle, Pa.

Fetty, Bro. Oliver James, was born July 15, 1877, and died in Cooks hospital, Fairmont, W. Va., Jan. 6, 1939. He was the son of Levi and Sarah Fetty and the only surviving member of the family. He was united in marriage to Dessie Vandergrift and eight children were born to this union. His wife and three children preceded him in death. During his wife's illness he had Bro. D. W. Kirk hold services for her in the home. He then became a member of the Church of the Brethren, purchased a two-room school building in Fairmont for a church and paid the first \$100 on it. Funeral services were conducted by the writer, with interment in the church cemetery.—A. C. Auvil, Fairmont, W. Va.

Frederick, Bro. Peter M., of Lansdale, Pa., passed away Dec. 9, 1938, aged 79 years. Bro. Frederick lived in and around Lansdale all his life and operated a farm near town. Thirty-six years ago he moved into Lansdale. He was a member of the Hatfield church and served many years as a faithful deacon and took active part in other church work. His wife preceded him in death fourteen years ago. He is survived by three children, one grandchild and two sisters. Services were held in the Hatfield church and our three ministers assisted in these funeral services. Interment was made in the adjoining cemetery.—J. Herman Rosenberger, Souderton, Pa.

Geiman, Mary Ellen, wife of Eld. C. Geiman, was born Dec. 31, 1859, and departed this life Nov. 18, 1938. She was a faithful and sincere member of the Upper Codorus congregation for many years. In her passing the family loses a loving wife and mother, the church a loyal and faithful sister and a community a kind and loving neighbor. Funeral services were conducted at the Black Rock house by Elders A. S. Baugher, G. M. Resser and N. S. Sellers. She was laid to rest in the church cemetery.—Mark A. Wildasin, Lineboro, Md.

Hershberger, Mrs. Sarah Alice Boor, widow of George Hershberger, died at the home of her daughter, Mrs. George B. Wineland, Dec. 30, 1938. She was born in Cumberland Valley on April 20, 1854, the daughter of Joseph and Louisa Filson Boor, and was married Dec. 25, 1872. Nine children were born to this union, two of whom are deceased. Her husband preceded her in death on Nov. 23, 1928. Since his death she spent most of her time among her children. She was seriously ill for the last six weeks. Mrs. Hershberger was a lifelong member of the Church of the Brethren and affiliated with the Memorial church. Before her recent illness she was an active member of the Ever Faithful class, in which she was one of six women who were above eighty years of age. She is survived by seven children, one brother, two sisters, thirty-four grandchildren and thirty-seven great-grandchildren. Funeral services were held in the Memorial Church of the Brethren conducted by her pastor, Bro. A. R. Coffman, assisted by Brethren Ira C. Holsopple and Fred R. Zook. Six grandsons were pallbearers. Interment was made in Fairview cemetery.—Kathryn Long Lehman, Martinsburg, Pa.

Hornick, Mayetta Grace, daughter of Leroy and Sadie Gordon Hor-

nick, was born Sept. 10, 1909, and died Dec. 16, 1938. Her father preceded her in death. She is survived by her mother and stepfather, Sheridan Rowzer, a step sister and a stepbrother. Funeral services were conducted in New Paris Church of the Brethren by Bro. T. B. Mickle, with burial in the Old Mock cemetery.—Mrs. Sewell Rogers, Alum Bank, Pa.

Kintner, Hiram B., son of Samuel and Esther Kintner, was born in Defiance County, Ohio, Jan. 11, 1864, and passed away Dec. 14, 1938. On Feb. 17, 1885, he was united in marriage to Minerva Cover. There were seven children born to this union, four having preceded him in death. He leaves his wife, two daughters and one son. In February of 1878 he united with the Church of the Brethren. He was interested in all church activities and in 1882 he was called to the deacon's office. He enjoyed studying the Bible. A life of active, valuable service has ended, yet it still lives in the hearts of those who knew him. The church and community have been made better by his being here. His body was laid to rest in the Bryan cemetery, with Brethren Dewey E. Rowe and Clyde St. John officiating.—Dewey E. Rowe, Bryan, Ohio.

Knepper, Sister Vida, was born March 12, 1896, and departed this life Dec. 27, 1938. She was a daughter of Mr. and Mrs. James B. Scott and was born at Saint Thomas and at an early age moved to this section. She was married to W. Howard Knepper. To this union eight children were born, seven of whom are surviving. She was in ill health for the past eight years but remained faithful to her family and her church. She died from heart trouble. When her health permitted she always attended the services at the Rouzerville church of which she was a member. She and her husband were baptized by Bro. H. M. Stover twenty-five years ago. Funeral services were held at the Price house, with Brethren H. M. Stover and M. C. Valentine in charge. She was laid to rest in the Price cemetery. She will be sadly missed by her family and many friends.—John Heffner, Jr., Waynesboro, Pa.

Mishler, Aaron, son of Daniel and Catherine Mishler, was born Aug. 12, 1862, in Whitley County, Ind., and died Oct. 27, 1938. He was married Feb. 7, 1885, to Ella Kyler. Soon after their marriage he and his wife became members of the Spring Creek Church of the Brethren. He served as deacon and was once a member of the mission board of Middle Indiana. His occupation was that of a farmer. He is survived by his widow, one daughter, three grandchildren and one brother. Funeral services were conducted at the Spring Creek church, with Moyné Landis, the pastor, officiating. Interment was in the cemetery near by.—Leo H. Miller, Fort Wayne, Ind.

Morris, Mrs. Mary, was born March 4, 1859, at Bourbon, Ind., and died Jan. 2, 1939, at her home northeast of Altamont, Kans. In 1877 she was married to H. W. Morris. They came to Kansas in 1884 and settled on a farm in Labette County. Two sons and seven daughters were born to this union, all surviving. Mr. Morris preceded her in death. Mrs. Morris is also survived by two brothers and one sister. She had many friends. She was a member of the Parsons Church of the Brethren. She was a faithful Christian woman and is missed by her Sunday-school class, the Aid Society, her family and many others. Funeral services were held in the Presbyterian church by the writer, assisted by Eld. J. S. Clark.—J. A. Campbell, Parsons, Kans.

Pfoutz, Sister Mary Louisa, was born May 17, 1865, and died at her home near Linwood on Dec. 6, 1938. She was the daughter of the late John E. and Betty Englar Senseney. She united with the church early in life and found much joy in its fellowship. After the death of her mother she served with her father in the deacon's office at Pipe Creek. She was always smiling and cheerful. She was an active member of the Aid Society and attended church regularly when her health permitted. She will be greatly missed in the home, in the church and in the community. She was married to Samuel W. Pfoutz and on Dec. 3 they celebrated their forty-ninth wedding anniversary. She is survived by her husband, one daughter, one brother and four grandchildren. Funeral services were held in the Pipe Creek church by Brethren J. J. John, D. E. Englar and Wm. E. Roop. Interment in the adjoining cemetery.—Mrs. H. Paul Hull, Linwood, Md.

Pratt, Martha Anna Glick, was born Oct. 17, 1868, in Augusta County, Va., daughter of Martin and Catherine Glick. She grew to womanhood in her native state and early in life gave her heart to Christ and united with the Church of the Brethren. In 1904 she came west and on April 18, 1906, she was married to Eld. E. W. Pratt. To this union were born two sons. On Dec. 29, 1928, she and her husband united with the Dunkard Brethren church at Newburg, Ore., and remained faithful. She died on Nov. 23, 1938. Her two sons were present at her bedside at the time of her passing. She leaves her husband, two sons, two brothers, three sisters and a host of relatives and friends. Funeral services were conducted by Eld. D. B. Steele, assisted by Bro. D. E. Steele in Wenatchee, Wash., with interment in the Wenatchee cemetery.—Eugene W. Pratt, Wenatchee, Wash.

Price, Chas. Nelson, son of Nelson and Elizabeth Price, was born in Marshall County, Ind., March 8, 1874, and passed away Dec. 27, 1938. He was reared in the devout atmosphere of the Mt. Pleasant Church of the Brethren and became a member early in life. He spent many years in active service. He was a good farmer and business man and made many worth-while contacts with humanity. He was married to Myrtle Bell in 1896. To this union were born three sons and one daughter. After the death of the wife he was married to Lota Bell. Two sons and one daughter were born to this union. The wife and seven children survive. A few weeks before his death he called for and received the anointing service. Funeral services were conducted

by the writer, assisted by Rev. Fred Champion of the M. E. church in the Mt. Pleasant church. Interment in the cemetery near by.—N. H. Miller, Bourbon, Ind.

Reininger, Mrs. Hettie Marsh, wife of Jacob Reininger, was born Feb. 20, 1869, and died Oct. 24, 1938, at her home in Windber. Funeral services were conducted by Bro. T. B. Mickle at the Holsinger Church of the Brethren. Burial in the Old Mock cemetery.—Mrs. Sewell Rogers, Alum Bank, Pa.

Rennacker, Mrs. Minnie, was born on July 16, 1865, in Kosciusko County, and passed away at her home in Wabash on Aug. 15, 1938. She was the daughter of John and Elizabeth Unger Crist. In 1891 she married Hiram Rennacker who passed away seven years ago. She was a faithful member of the Church of the Brethren for many years. All members of her family preceded her in death. Surviving are her adopted son and two granddaughters. Funeral services were conducted at the Hoover funeral home in Wabash by the undersigned.—J. E. Smeltzer, North Manchester, Ind.

Root, Sister Ida May, daughter of John and Eva Falwell, was born March 26, 1886, near Blue Springs, Nebr., and died Dec. 16, 1938. She was united in marriage to Fred Root in 1906 and to this union were born five children. She joined the Brethren church shortly after her marriage and ever remained a devoted worker. At one time she was the president of her Ladies' Aid, also treasurer and superintendent. She leaves her husband, two sons, three daughters, her aged father, four sisters and one brother. Funeral services were held in the South Beatrice Church of the Brethren by the writer, assisted by Eld. Swigart Miller of Pickerell. Burial in the Brethren cemetery.—Paul K. Brandt, Holmesville, Nebr.

Schrock, Harvey Roman, son of Jacob J. and Anna Schrock, was born in Somerset County, Pa., Feb. 11, 1860, and died at the home of his son, Jay, Jan. 7. At the age of six he came with his parents to Preston, Minn., where they lived one year and then moved to Waterloo, Iowa. Bro. Harvey was married to Anna B. Lichty Feb. 20, 1887, and they lived to see their golden wedding anniversary. Mrs. Schrock preceded him in death nearly two years ago. To this union was born one son with whom Bro. Schrock made his home in the later years of his life. He was a member of the Church of the Brethren at Orange ever since he was fourteen years of age. Besides the son and his son's wife he is survived by two grandchildren, a sister, a brother, one niece and one nephew. Mrs. Addie Preussler, deceased, was raised in the Schrock home. Alice and Irene Graham made their home with the Schrocks while attending the Orange school. Funeral services were conducted by the undersigned at the South Waterloo church, assisted by Bro. W. O. Tannreuther. The body was laid to rest in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Schwalm, Mabel Homes, daughter of David and Almira Long Homes, was born Aug. 4, 1893, in Elkhart County, Ind., and departed this life Jan. 2, 1939. Her entire life was spent in the vicinity of her birthplace. She accepted Christ as her Savior at the age of fourteen years and became a member of the Baugo Church of the Brethren. She was regular in Sunday-school and church attendance and for a number of years was teacher of a class of children. She was interested and active in the work of the church and will be greatly missed. On Jan. 30, 1915, she was united in marriage to Arthur Schwalm. To this union seven children were born. She is survived by her husband, seven children, two grandchildren, one sister and two brothers. Her parents and one brother preceded her in death. During her last illness she suffered intensely but bore it with Christian fortitude and patience. She called for the anointing and received much comfort and strength from this service. Funeral services were conducted in the Olive church by the undersigned, assisted by Eld. H. F. Richards of South Bend. Burial in the cemetery adjoining.—H. S. Bowers, Wakarusa, Ind.

Spencer, Mattie, daughter of John Josiah and Elizabeth Wilfong Spencer, was born in Pocahontas County, W. Va., May 4, 1870, and departed this life Nov. 21, 1938. Early in life she united with the Church of the Brethren and lived a consistent Christian life. In the fall of 1925 she was united in marriage to Markwood Moyer of Pendleton County, W. Va. She proved her love to her family by caring for her father and mother until they passed away. She leaves her husband, two brothers and two sisters. Funeral services were conducted by the writer at the Arbaugh funeral home at Carrolltown and at the Camp Zion church with burial in the Zion cemetery.—Elmer E. Frick, Louisville, Ohio.

Teach, David M., son of William and Susan Leatherman Teach, was born Feb. 3, 1862, near New Moorefield, Ohio, and departed this life Oct. 4, 1938, at his home near North Hampton, Ohio. He had been in declining health for a period of about three years. On Dec. 30, 1884, he was married to Clara B. Dresher. To this union were born six sons and one daughter. During his prime of life he was quite active with the public and was widely known. In later years his health would not permit such an active life. He and his wife united with the Church of the Brethren in the spring of 1885. On May 27, 1917, his wife preceded him in death. On Sept. 13, 1918, he was married to Amy Frank. Soon after this marriage he transferred his membership to the Old German Baptist Brethren. In this faith he remained to the end. In 1923 they took into their care a little orphan girl, Esther Whitehead. He leaves his widow, six sons, one daughter, one foster daughter, twenty-three grandchildren and three great-grandchildren. He was the last of his family, his two sisters and one brother having preceded him in death. Funeral services were held at the Donnels Creek Church of the Brethren, conducted by Rev. N. A.

Hockman, assisted by Eld. I. B. Shoup. His body was laid to rest in the Myers cemetery near North Hampton, Ohio.—Roy B. Teach, Brookville, Ohio.

Torfin, Sister Matilda, was born Nov. 20, 1856, in Iowa, and departed this life Nov. 23, 1938, at the home of her daughter, Sister Belle Good-year, Tacoma, Wash. While the hand of time was heavy upon her for the past years, her beautiful faith and her constant patience in suffering impressed all who knew her. Sister Torfin was brought up in the Norwegian Lutheran church, where she was much loved. But through a desire to follow the Master more closely, she united with the Church of the Brethren, having been baptized about three years ago. She is survived by three brothers, three sisters and nine children. Funeral services were conducted by the undersigned, assisted by the Norwegian Lutheran pastor. Interment was in the Old Tacoma cemetery.—Earl W. Roop, Seattle, Wash.

Troyer, Sister Dorothy, was born Dec. 13, 1913, and died Jan. 16, 1939. She is survived by her husband, Weir Troyer, one daughter, her father, two brothers and five sisters. She became a member of the Church of the Brethren early in life and remained faithful. Funeral services were conducted by her pastor, the undersigned, at the First church, Chicago, with concluding services and interment at Helena, Okla.—M. Clyde Horst, Chicago, Ill.

Wagoner, Sister Elizabeth, wife of William Alfred Wagoner and daughter of Washington and Julia Ann Leslie, was born near Pymont, Ind., March 11, 1861, and died at her home in Waterloo, Iowa, Dec. 22, 1938. She was stricken with apoplexy on the week before her death, which was followed by an attack of pneumonia. Funeral services were in charge of the writer at Peterson Brothers mortuary. Interment at Grundy Center beside her husband who preceded her by a few months.—Albert Perry Blough, Waterloo, Iowa.

Wagoner, Bro. William Alfred, son of Christian and Mary Yost Wagoner, was born in Pymont, Ind., July 4, 1859, and died at Waterloo, Iowa, at the age of 79 years, 1 month and 25 days. He grew to manhood in the community where he was born. It was here that he was united in marriage with Elizabeth Leslie on July 11, 1880. Together they traveled life's journey for more than fifty-eight years. In 1891 they moved to Nora Springs, Iowa, and ten years later to Waterloo, Iowa. Besides the companion he is survived by two daughters, three sons, fifteen grandchildren and fifteen great-grandchildren. He was a member of the Church of the Brethren for many years. Funeral services were conducted by his pastor in the Peterson Brothers mortuary. Burial at Grundy Center, Iowa.—Albert Perry Blough, Waterloo, Iowa.

Woodard, Addison Barlow, was born in Delaware County, N. Y., June 12, 1847, and passed away Jan. 15, 1939, at the home of his daughter, Mrs. Anna Lines, of Gowrie, Iowa. He moved with his parents to Illinois in 1854 where he spent his boyhood days. In 1874 he moved to Webster County, Iowa, and in 1896 he moved to Cando, N. Dak., but later returned to Iowa. At the age of nineteen he united with the Methodist church, and in 1872 he was baptized in the Brethren church by Bro. Daniel Deardorff at Franklin Grove, Ill. In 1891 he was called to the ministry and was the founder of the Brethren church at Slifer and also several churches in North Dakota. He was married to Elizabeth K. Longenecker July 31, 1879, and to this union were born five children. One daughter and two sons preceded him in death. He leaves two daughters, Mrs. Anna Lines of Gowrie, Iowa, and Mrs. Golda Young of Robbinsdale, Minn.; nine grandchildren, three great-grandchildren, three brothers, Ambrose of Cottage Grove, Ore., Lincoln of Franklin Grove, Ill., and George of Kalamazoo, Mich.; and two sisters, Mrs. Delia Herrich of Omaha, Nebr., and Mrs. Ella Joy of Nampa, Idaho. Funeral services were conducted at the Church of the Brethren near Panora by Bro. Hawbaker of the Dunkard Brethren church, assisted by Eld. Irving Haughtelin of the Church of the Brethren, with interment by the side of his wife in the cemetery near by.—Anna Lines, Gowrie, Iowa.

Zimmerman, Mary Cline, daughter of Abraham and Catherine Cline, was born near Staunton, Va., July 8, 1848, and died Nov. 24, 1938, at the home of her son, I. C. Zimmerman, near Spring Creek, Va. She was united in marriage to P. D. Zimmerman more than seventy years ago. Her husband preceded her in death twenty-nine years ago. One son and a daughter preceded her in death. She is survived by two sons, three sisters and six brothers. She united with the Church of the Brethren early in life and remained faithful. She had been an invalid for four years and had practically lost her eyesight and hearing. She will be greatly missed in the home where she was tenderly cared for by her son and his wife. Funeral services were held at the Sangerville church by Bro. A. S. Thomas, assisted by Bro. M. G. Sanger. Interment in the cemetery near by.—Mrs. C. A. Click, Bridgewater, Va.

CHURCH NEWS

CALIFORNIA

Chico.—The past month has been a busy one and we have received much inspiration through the meetings held. On Dec. 11 the B. Y. P. D. of Northern California held their meeting here. The young people of the circuit shouldered the entire responsibility for the services and much spiritual inspiration was gained by all. This was followed by preparations for a Christmas program which was given Dec. 25. On Dec. 26 Bro. Albert Crites of Live Oak began a week of Bible study. The messages were inspiring and full of gospel truths. On Dec. 31 our love feast was held with Bro. Rodney Martin of For-

est Center, Wash., officiating. The Men's Work is progressing nicely. In the past few weeks they built a much needed stage for which the program committee is thankful.—Mrs. Mabel Shidler, Chico, Calif., Jan. 12.

COLORADO

Colorado Springs.—We met in council Dec. 18 and the following officers were elected and installed: Pastor, S. G. Nickey; treasurer, Glenn Crissman; clerk, Mrs. Hamm; trustees, A. A. Heaston, Oren Lomax and Adam Brown; ministerial board, Mrs. Ella Engle, Oren Lomax and Mr. Jensen; financial board, Glenn Crissman, A. A. Heaston and Mrs. Daisy Arey; program committee, Ella Engle, Mary Brown and Dorothy Jensen; missionary secretary, Emma Beckner Hamm; Messenger agent, Ray Hinton; Messenger correspondent, the undersigned. Sunday-school officers are as follows: Superintendent, Oren Lomax; assistant, Mrs. Earthman; secretary-treasurer, Elden Crissman; primary superintendent, Mary Brown; assistant, Nina Hylton. Our pastor and his wife and the former Sunday-school superintendent, Mrs. Engle, were patient and untiring in their efforts the past year. Collections are very good. Ladies' Aid meets weekly and quilts. Aid president is Mrs. Heaston; secretary-treasurer, Mary Brown.—Grace Smith, Colorado Springs, Colo., Jan. 16.

FLORIDA

Sunnyland.—During the past year several projects were undertaken. We had a mother and daughter banquet at the home of Sister Reish, with twenty two present. Each mother and daughter contributed to the program. The women's group decided to have two mite-box opening services during the year, with one in February for the national project and one in the fall for district home missions. A peace play was given by the young people, led by Sister Mary Stokes. The Aid is busy making comforters. We meet every week. We have sold fourteen comforters this winter. Four young people and intermediates attended camp at Seneca. Floyd Reish attended Camp Bethel. The adult Sunday-school class voted to surprise our pastor and his family at the first meeting held in their new home. A floor lamp was presented to them. Our pastor is conducting Bible study from the Book of Genesis at the midweek meetings. J. E. Keller visited us and told of the beginning of Bethany Biblical Seminary and its work. Horace Hill and his wife have moved to Okeechobee. Dec. 18 we had a white gift service. The offering and gifts were sent to the Jacksonville orphans' home. Dec. 25 we had a candlelight service. The church purchased a piano in November. The following officers were elected: Elder, J. D. Reish; clerk, Margaret Reish; Sunday-school superintendent, Ella Shatto; Women's Work president, Esther Hoak.—Mrs. Edith Drake, Lorida, Fla., Jan. 16.

Tampa.—We met in council Aug. 27 and church officers were elected. Bro. A. D. Crist was re-elected elder and pastor; Bro. Landis, Sunday-school superintendent; Bro. Boomer, assistant. Nov. 20 a spiritual love feast was enjoyed by fifty communicants. The pastor officiated, assisted by home ministers, Brethren H. M. Landis and Philip Lauver. The father and son banquet was held Nov. 22 and was enjoyed by all present. Dec. 11 Bro. McDaniel favored us with a stirring message. The young people presented their Christmas play, Mr. Scrooge Sees the Light. Dec. 29 the mother and daughter meeting was held and an interesting program was given. Jan. 6 M. R. Zigler showed slides. We are glad to have with us at this time several tourists. We welcome all to spend winters with us. On Jan. 14 our church house was filled with neighbors and friends to witness the marriage of Sister Dorothy Whitman to Morris Durhm.—Mrs. A. D. Crist, Tampa, Fla., Jan. 17.

ILLINOIS

Allison Prairie.—We met in council Jan. 7, and elected the following officers: Pastor, Bro. Dolar Ritchey; trustee, Guy Rich; ministerial committee, Ernest Frye; district mission treasurer, Clara Douglass; Messenger agent and correspondent, the writer. Dec. 16 the father and son banquet was held with fifty three present. Prof. Livingston of the Vincennes University was the speaker. The Men's Work was organized, with Adam Jellison as president; Hugh Frye, vice-president; Emmett Cupps, secretary-treasurer. Nov. 24 the church honored our pastor and family with a shower. Dec. 24 the young people went Christmas caroling, after which they met at the parsonage for a social evening. The young people presented a Christmas pageant.—Viola Frye, Lawrenceville, Ill., Jan. 17.

Cerro Gordo.—An all-day Sunday-school convention for the Brethren churches of this locality was held here Oct. 9. Bro. D. D. Funderburg of Elgin gave the main addresses. Short talks and special music were given by the congregations participating. On world peace Sunday Bro. George Fulk gave an address. Since their reorganization in the fall the women have been active. The Aid meets every two weeks, with an average attendance of ten. In December they served a jitney supper and sale lunch. The last Sunday evening in November the women gave a program on China and the first of the neutral relief offerings was taken. The mothers and daughters had a tea with a short program and gift exchange Dec. 28. The union Thanksgiving service was held in our church. Rev. Tagg of the Methodist church preached the sermon. Special music was given by the high school band and a ladies' trio. The fathers and sons had a potluck supper on Nov. 10. On Saturday of the same week the men husked twenty acres of corn which they had raised as one of their projects. Once a month the C. W. and B. Y. P. D. meet together for a program. Christmas was observed with a children's program in the morning. In the evening a cantata, Good Will to Men, was presented. At our

recent council encouraging reports were given. The church is working toward the following goals this year: A deepening of the spiritual life of the church, a ten per cent increase in Sunday-school enrollment, a deep sense of stewardship and to pay all bills at the end of each month. During the week of prayer, meetings were held in three homes to give the majority of the membership a chance to participate.—Eunice Heckman, Cerro Gordo, Ill., Jan. 17.

Hickory Grove.—Our church and the Methodist church held their Christmas program in the Methodist church on Dec. 25. A committee made up of people from the two churches had charge of the program. Those present, also the absent members, shut-ins and needy of the community were treated. On Thursday of the same week twenty-five people from the two churches took filled baskets to the home of our pastor, Brother and Sister Kendall of near Milledgeville, where we enjoyed a potluck dinner, followed by a most enjoyable afternoon. Sisters Hamilton, Neis and Becker held a Christmas party in the home of Sister Hamilton, with about thirty present. A program was rendered. The Ladies' Aid held a number of all-day meetings during the winter. Some meetings have been held in the homes of non-members.—Elizabeth Crouse, Savanna, Ill., Jan. 16.

Springfield.—In November our pastor, Bro. G. T. Lehman, held a successful series of evangelistic meetings in Ohio. During his absence we were favored with a music program by the La Place octet. The ladies presented a peace play, A Prayer for Our Sons. Thanksgiving Day all the churches in our section of the city held their annual service in our church. Our Christmas program consisted of a play by the adults, Children of the Inn. A program was also given by the children. The Ladies' Aid had a very good year. At present they are raising money to redecorate the church. A Sunday evening loyalty club has been formed, with each member making an honest effort to attend Sunday evening services. From Jan. 1 until Easter we are having a contest with our neighbors at Decatur. During the fall our Sunday-school attendance averaged 140, or an approximate increase of 50% over the same period a year ago. Jan. 8 we had 170 present. A Messenger club is being formed again this year. Friends and relatives of John Glenwright, Jr., were sorrowed by his sudden death.—Mrs. Gladys L. Hollis, Springfield, Ill., Jan. 14.

INDIANA

Anderson.—We held our council the first Wednesday in December, and chose new officers. Bro. R. S. Showalter was elected as elder to succeed Bro. D. W. Bowman who served faithfully as elder for twenty-five years. As neither he nor his wife have very good health any more and the cares of the church weighed heavily upon them, their release will come as a welcome vacation. They enjoyed a trip to California last year. We wish Brother and Sister Showalter a very successful year in their work. Bro. J. A. Baker preached for us once during December. Bro. Otho Winger gave a splendid message on Jan. 8. We are looking forward to a profitable year for the Lord and his church.—Mary C. Leckron, Anderson, Ind., Jan. 13.

Clear Creek.—At our September council we retained Bro. E. H. Gilbert as elder. The Brethren ministers of the county have been exchanging pulpits on the first Sunday night of the month. Much good is being accomplished. Our pastor's wife was taken to the hospital for two weeks in October and on Oct. 31 Bro. Gilbert had the misfortune to break his leg. About sixty neighbors and brethren shucked Bro. Gilbert's corn for him. Several of our members have been sick this fall. Sister Mary Miller is recovering from her operation. At Christmas time the children sent cards to the sick and shut-ins. The Christmas service by the children and young people was well attended. The young people had a watch night service at the home of Bro. Harry Pulley. They are finishing up their youth serves project. The Sisters' Aid Society has been active during the year, led by Sister Ina Gilbert. We wish Sister Gilbert success in her work as district director of mothers and daughters. The finance board and treasurer have completed the making of the budget. On Jan. 9 Mrs. Emma Lahr, widow of Bro. Frank Lahr, passed away. She was laid to rest in the Shock cemetery, with Brethren Gilbert and H. H. Keim conducting the services.—O. R. Reichley, Huntington, Ind., Jan. 16.

Middlebury.—Since our last report two have been baptized and a few have been received by letter. We have been saddened by the passing of some of our faithful members. Some of our members are ill at this writing. Last Sunday evening we were permitted to hear a helpful address given by Rev. W. A. Griest, representative of the Anti-Saloon League. He spoke in the interest of the Christian home. Jan. 29 we will be favored with slides on temperance. We are enjoying the services of our pastor and his wife, Brother and Sister I. E. Long.—Orpha Mishler, Middlebury, Ind., Jan. 17.

Mt. Pleasant.—We met in council Dec. 1, and officers were elected. Dec. 18 the children gave a Christmas program. The young people gave a play, The Topaz of Ethiopia, on Christmas evening. These programs were enjoyed very much. The Camp Creek church shared with us in a father and son banquet Dec. 29 at our church in charge of Owen Price, president of our Men's Work. Bro. Theo. Miller of Walkerton was the guest speaker. We are planning for a revival meeting to be held the last week of February or the first week of March, with Bro. Edward Stump as evangelist.—Mrs. Ella Leeper, Argos, Ind., Jan. 12.

New Salem.—A number of husking bees were held in our community this fall. One day fifty-eight men and boys came together and gathered nearly seven hundred shocks of corn at three different homes. At

noon a potluck dinner, sponsored by the Aid Society, was served in the basement of the church. Other groups gathered at different times and places. We know those who received help appreciated it very much. One who was held in this way was our pastor, Bro. H. J. Kreider. He has not been well for a number of weeks. He seems to be improving and is filling the home appointments. During his illness and while he was conducting a revival in Maple Grove church we were favored with messages by Bro. Glenn Rummel of Nappanee and Bro. E. B. Jones of Syracuse. Other appointments were filled by home talent. The Aid Society gave one program. The Aid Society is growing in number and interest. At present we are studying the New Testament as outlined by the Women's Work committee of Northern Indiana. Our home-coming day was well attended. Bro. David Metzler of Nappanee gave two good sermons on that day. Some time ago we were favored with a message by Bro. Heisey. A program was given on Christmas evening. We are looking forward to Jan. 22 when Bro. J. Edson Ulery and Sister Cora Stahly will help us in a two weeks' evangelistic meeting.—Dora A. Stout, Milford, Ind., Jan. 16.

Plymouth.—Nov. 13 and 20 Bro. Arthur C. Keim filled our pulpit. On Dec. 1 a workers' conference of eleven churches of our district was held here. Bro. Benjamin Stoner was guest speaker. On Dec. 2 the men held a meeting, with Rev. Kline of the Presbyterian church as guest speaker. The women's organizations met on Dec. 8, with Sister Goldie Rohrer, Women's Work president, presiding. Sister Pearl Price was re-elected secretary-treasurer; Sister Leona Vore, president of missionary society; Sister Eva Shirar, president of mother and daughter group; the writer, director of home Bible study. Gifts were exchanged by our 1938 cross bearers and new names were drawn. The mite boxes were brought in. Sister Laura Long was chosen president of Ladies' Aid. On Dec. 11 seven young people of the student volunteer band of Manchester College gave a very interesting program. On Christmas Day the primary and junior departments gave a splendid program. In the evening the young people gave the play, Follow the Star. Our church met in council Dec. 14. Bro. Clyde Joseph was chosen elder for another year; Sister Flossie Roose, clerk; Bro. Willis Barkey, treasurer; Sister Wysong, president of Women's Work; Bro. Harry Rohrer, president of Men's Work; the writer, Messenger correspondent. Bro. Arthur C. Keim has been selected pastor and he is entering into the work with the Plymouth church.—Mrs. Emma E. Foust, Plymouth, Ind., Nov. 14.

Roann.—We enjoyed communion on Nov. 12, with Bro. G. A. Snider of North Manchester officiating. Home-coming services were held the following day, with a basket dinner at noon. Bro. O. S. Hamer brought us the morning message and Bro. Paul Halladay with the ladies' quartet from Manchester College gave a musical program in the afternoon. Both of these services were enjoyed. During the autumn months our pastor, Sister Mary Cook, held two evangelistic meetings away from home. During her absence the home ministers took care of our regular services. A pageant, The Coming of the Christ Child, was given for our Christmas program. Our Ladies' Aid has been busy. We served meals at a large community sale at Liberty Mills Nov. 26. At the last meeting before Christmas a box of clothing was packed and sent to the Mexico Welfare Home. The mite boxes were opened and \$10.40 was received. A gift exchange was enjoyed by those present. We are studying the book, Moving Millions, with Sister Cook as our leader. Our church is looking forward to our evangelistic meetings which will begin Feb. 5, continuing for two weeks. Our pastor will deliver the sermon each evening and Elma Rau from Beaverton, Mich., will have charge of the music. We ask an interest in your prayers and hope that some from surrounding churches will be with us for worship whenever possible.—Mrs. Myrtle Morphew, North Manchester, Ind., Jan. 17.

Rock Run.—Early in the year special stress from the pulpit was laid upon stewardship and missionary work. We also had missionary teaching and projects in the church school classes and in evening groups. The entire congregation is using the share plan of missionary support, giving to one field one quarter, to another field the next quarter and so on through the year. We have used the envelope system of giving for several years. The response through the year in support of missions and home projects has been encouraging. We have also enjoyed a fine interest and good attendance. On Aug. 10 the following were elected: Bro. J. S. Zigler, elder; Paul A. Phillips, church school superintendent; Merle Whitehead, C. W. president; Jane Ditchett, correspondent. Our B. Y. P. D. has been active and has enjoyed a good attendance at all meetings. The Men's Work organization contributed much to the progress of the church by removing the storm sheds from the church grounds, by removing the old peach trees from the parsonage orchard and by supporting the pastoral farm project. Women's Work sewed for needy mothers and others, reviewed mission stories and adopted a course of Bible reading sponsored by the women of Northern Indiana. At present our men and women are reading the New Testament. This reading is reviewed by a series of questions in our adult evening group. During July and August our Sunday evening study groups were discontinued and some special group or committee was made sponsor for the service each Sunday evening. The attendance was good. Some speakers were as follows: Brethren Howard Burnett, Geo. W. Phillips and F. W. Lough, and Sister Anna Warstler. A musical program was given by five Negro boys and their leader. Bro. Russell Stout directed our thinking in two very helpful sermons on Aug. 28. In our council on Oct. 5 Bro. Geo. D. Weybright was relicensed to preach, two members of our district ministerial board, Brethren Frank Kreider and Ira Long, being present. Our church burned in June of 1928. In

December of that same year this new church was dedicated. The cost was \$15,000 plus. About \$5,500 of this had to be borrowed. This Thanksgiving Day marked the paying of that debt. The morning program on Thanksgiving Day consisted of music, readings and a sermon by Pastor J. S. Zigler. An enjoyable fellowship dinner was served. The afternoon program consisted of reminiscences by various groups and persons who were active in getting the people ready to build a new church. Outstanding was a prophecy by Bro. Ira E. Long that if the people would build they would come out a stronger and more united people. Bro. Long was present on this occasion and told how the prophecy had come true. The most outstanding feature of the program was when the trustees who were acting when the church was built carried the mortgage and the cancelled note up in front of the pulpit. At the same time the new trustees came up on the opposite side of the church carrying an empty platter, all meeting and forming a line in front of the pulpit. The old trustees handed the note and mortgage to the new trustees and they burned the two papers over the platter. It was a tense moment with wonderful meaning of freedom, joy and satisfaction. Nov. 6-20 we enjoyed a spiritual revival meeting. Bro. Theodore E. Miller of North Liberty, Ind., gave us impressive messages. Nine were baptized. Nine more were received by letter recently and two more letters will be received soon.—Jane Ditchett, Millersburg, Ind., Jan. 11.

KANSAS

Pleasant View.—We enjoyed a fine spirit of co-operation at all services throughout the summer and fall. On Nov. 13 and 20, while our pastor, Bro. Chas. A. Miller, was engaged in revival work, Bro. John Nuemeyer of Hutchinson spoke for us. We enjoyed union Thanksgiving services with the Union church of Castleton. Bro. Corliss Johnson gave the address. Our love feast was held on Nov. 26, with a good attendance. Sister Clara Showalter, superintendent of the cradle roll, entertained the department in her home Nov. 29. Sister Annie Hollinger, teacher of the beginners, assisted. Sister Hollinger has taught in some department for over forty years. Dec. 3, 4 our church entertained the Men's Work conference of the district. A fine representation was present from the various churches. Bro. Harry Clark of Wichita presided. Prof. R. E. Mohler and Bro. Clinton Weber addressed the men at the banquet on Saturday evening. Bro. Burton Metzler gave the address on Sunday morning. In December the young people met at the parsonage and organized, electing Bro. Walter Rundel as president. Some of them who are attending school and otherwise engaged were welcomed home. Some isolated members were also welcome guests during the holidays. On Christmas Eve the pastor and his wife assisted in a service for the aged in the Brethren Home near the church. Each inmate received gifts, and a treat was given by the superintendent and matron, Brother and Sister Newton. On Christmas morning the pastor gave an appropriate address, after which the children gave a short program. In the evening the pageant, Why the Chimes Rang, was given. The pageant was directed by Sister Velma Hornbaker. Our New Year's Eve service attracted many who were not members of our church. The program consisted of readings, instrumental and vocal music, address by Bro. Weber and meditation and prayer. Our Ladies' Aid is doing commendable work. They gave gifts to charity, the local church budget, McPherson College, district Women's Work, the church kitchen and other causes. A turkey supper on Dec. 14 was a great success. Jan. 8 was McPherson College day. Bro. V. F. Schwalm gave the morning address. An offering was lifted for the college.—Mrs. Chas. A. Miller, Hutchinson, Kans., Jan. 11.

Sabetha.—We met in council Oct. 24 to elect secretaries for the Ella Ebbert fund, district dues, district missions and Old Folks' Home. Nov. 13 Brother and Sister G. G. Canfield began a series of meetings with us, continuing for two and a half weeks. Their efforts were helpful and appreciated. Six came into the church. Nov. 26 we enjoyed a program given by a deputation team from McPherson College. Dec. 25 the children gave their Christmas exercises. In the evening the B. Y. P. D. presented the play, The Christmas Shadow. This was a Christmas peace play. The white gift offering was taken at the close of the service. Our pastor, with three other pastors of the town, formed a quartet and caroled in a great number of homes on Christmas Eve. The B. Y. P. D. also went caroling. In the spring the Harold Kreitzer and R. I. Troup families will move to other localities and we will miss them very much. Considering the number of people moving away, the Sunday school is still holding its own under the splendid leadership of Herbert Lichty. The evening services are attended better than at any other church in town. Recently two members were called in death. They were Clara Piper Stevens and Mary Jane Ayers. We welcome any who are changing localities to help fill the ranks at this place.—Mrs. Homer Bechtelheimer, Sabetha, Kans., Jan. 6.

Wichita, First.—We held our love feast Oct. 23 with a good attendance and splendid spiritual fellowship. Our pastor, Bro. James H. Elrod, presided. On Nov. 6 a group of young people from McPherson College, directed by Prof. Nevin Fisher, gave a program of sacred music. The young married people held a class rally on Dec. 4, with an attendance of forty six at Sunday school. Sixty parents and children enjoyed the dinner and social time, followed by group singing led by S. E. McCulloh, teacher of the class. Dr. Hekhuis of Wichita University addressed the group on Family Relations. The young people gave the pageant, The Christmas Road, on Dec. 18, directed by Ruth Romine. On Dec. 21 the children gave a program and were given a Christmas treat. We held our council on Dec. 23. It was decided

to buy some furniture for the pulpit. We are planning for the district meeting which will be held in our church next October.—Dora Cripe, Wichita, Kans., Jan. 7.

MARYLAND

Bear Creek.—We have a well-organized and working B. Y. P. D. in our church, with the following officers: President, Eugene Schlassnagle; vice-president, Bernice Speicher-Zehner; secretary, Marie Alexander; treasurer, Guy Broadwater; adult adviser, A. D. Scrogum, pastor. On Christmas night they presented a program to a large audience. At the election of Sunday-school officers in October Mabel Schlassnagle was chosen as superintendent to succeed H. M. Speicher who had served in that capacity for a number of years. We have a very active and progressive Ladies' Aid Society which meets every week at the home of Mr. and Mrs. H. M. Speicher. Seven of our members attended the regional conference at Bridgewater, Va., in the fall. A great many of our young people attended Camp Galilee last summer. This camp was purchased last summer by the First and Second districts of West Virginia and Western Maryland. We believe it will prove to be a valuable aid in the religious education of our youth.—Kathryn Speicher, Accident, Md., Jan. 11.

Grossnickels.—On Dec. 28 we elected Sunday-school officers as follows: Bro. Basil Grossnickel, superintendent; Bro. Paul Grossnickel, treasurer; Sisters Ruth Grossnickel and Doris Wiles, secretaries. Nov. 13 the young people visited two aged families and had services with them. The men's Bible class sponsored a men's meeting which was well attended. Bro. C. F. Holsopple spoke on Men Wanted. Dec. 17 the Willing Workers' class held their annual jewel sisters party. On New Year's Eve we held a very impressive watch night service. Our young people sent out twenty Christmas boxes to the aged and shut-ins of the community. Among our Christmas home mission travels we visited three very poor homes where we found families cold and hungry. The boys cut wood while the girls took bedclothes and clothing and cleaned their humble homes to make them more comfortable and cheery. The Aid meeting did some sewing for the poor at Christmas. On Dec. 15 the women's Bible class visited our County Home. Our pastor, Bro. C. F. Holsopple, meets with the young people to study the Bible every two weeks.—Mae S. Grossnickel, Myersville, Md., Jan. 11.

Pipe Creek.—Bro. John D. Young was re-elected Sunday-school superintendent. Thirteen from our congregation attended the district Men's Work fellowship supper in Washington, D. C., on Oct. 7. Our love feast was held on Oct. 9, with a good attendance. Eld. D. E. Engler officiated. Brother and Sister I. E. Oberholtzer were with us on Nov. 10 and gave interesting talks on their work in China. The annual father and son banquet was held Nov. 16, with 120 present. Bro. Jesse Ziegler of College Park, Md., was the guest speaker. Bro. John D. Roop preached the Thanksgiving sermon. An offering of \$32 was given to Spanish relief. A six weeks' teacher training school was held in the fall, with an attendance of sixty. Eld. J. J. John, Mrs. Walter Thomas and Catherine Dudrow were the teachers. The B. Y. P. D. has been having two meetings a month, with good attendance. They have been given the responsibility of the preaching hour one Sunday morning each quarter. The organized Sunday-school classes remembered the sick and shut-ins at Christmas, with baskets of fruit, candy and nuts. The Christmas cantata, Good Will to Men, was given on Dec. 27. Sunday-school and church attendance has been good.—Mrs. H. Paul Hull, Linwood, Md., Jan. 9.

MICHIGAN

Florence.—We held our revival Nov. 27 to Dec. 11. We had a good attendance at our love feast. Bro. Ira E. Long of Middlebury, Ind., was the evangelist. Five were baptized and five brought their letters from another church. Our pastor is Bro. George Sherek. We have very good Sunday-school attendance.—Mrs. Agnes L. Clementz, Constantine, Mich., Jan. 10.

Pontiac.—Our church was strengthened by two weeks of meetings conducted by Bro. E. C. Coffman the first of December. The various organizations of the church and Sunday school have sponsored a number of social activities and have raised over \$200 necessary for the first down payment on the parsonage property. The Men's Work and the Aid Society put on penny suppers which were well attended and successful. All organized classes assisted in this work. The children put on a Christmas program. Two baskets of white gifts were given to gladden the hearts of two families who have had a great deal of sickness and misfortune. A number of our members were out of work a great deal last year but they got back to work in the fall and we were able to make up our district quota in full.—Mrs. E. J. Ebey, Pontiac, Mich., Jan. 9.

Sugar Ridge.—Oct. 6 the Aid Society put on a chicken supper in the church. We had a large crowd and made almost \$50 for the Aid treasury. The pastor gave us special messages for the new Sunday-school year. Nov. 4 we met in a special meeting and decided to buy the property across from the church for a parsonage. Sister Katie Wagoner donated \$550 for the parsonage and also donated paint for the outside of the house. Some other members paid \$225 and the Aid expects to pay the rest. We appreciate Sister Wagoner's contribution and her help in the church work. In November the father and son banquet was held, with a good attendance and interesting program. The children gave their program on Christmas morning and the young people had a program in the evening. The Aid had their Christmas program on Dec. 14. Twenty were present and enjoyed the good time.

Jan. 7 we met in council. The following officers were elected: Trustee, Bro. Leonard Mattix; treasurer, Bro. Alva Kirkman; ministerial committee, Eld. B. A. Miller; auditing committee, Bro. Oscar Odean; finance committee, Bro. Edwin Mohler; temperance committee, Sister Mary Miller. Decided to have Sister Prowant arrange for a vacation Bible school next spring. The Aid is still busy quilting.—Mrs. Eliza Blocher, Custer, Mich., Jan. 9.

NEBRASKA

Kearney.—We met in council Jan. 2. Officers were elected, with Maurice May as Sunday-school superintendent; Martha May, primary superintendent. One person had a perfect Sunday-school attendance record, two missed two Sundays, one missed one Sunday. One only missed two Sundays in six years. The oldest couple received a banner from the Sunday school. Several of our members moved to Illinois. We wish them God's blessing in their new field of labor.—Lydia F. Evans, Kearney, Nebr., Jan. 9.

NEW MEXICO

Clovis.—We met in council on Dec. 30 and Lily Belle Smith was elected president of the B. Y. P. D. Sister Della Kinzie is C. W. president. We have our new building completed and the young people's class meets there. Dec. 25 we enjoyed a Christmas program of readings, songs and a play by the young men. The primary department gave a playlet. Sister Peckover sponsored the program. There were 180 present. We are glad to welcome Brother and Sister Alexander who have moved here from Ohio. Sister Alexander is taking active part in the work here. Our pastor is giving us fine, spiritual sermons. The work of the church is going forward in a most efficient manner. Sunday-school attendance is fair.—Mrs. J. D. Adams, Clovis, N. Mex., Jan. 2.

NORTH DAKOTA

Zion.—Our annual harvest meeting was held at Zion on Sept. 18. Bro. Mike Petry of Minot gave a powerful message. Special music numbers were rendered by folks from Starkweather and Bisbee. A short dedication service for the new basement was conducted by Bro. W. W. Smeltzer. The Sunday-school officers were re-elected. Mrs. Elmer Smeltzer is our superintendent. On Nov. 10 a father and son banquet was sponsored by the Character Builders' class. Rev. Geo. B. Denison, pastor of the Congregational church, was guest speaker. One Sunday a month a group of folks from the Zion church took their turn in giving a half hour service over radio station KDLR. The primary-junior folks completed their project, sending in \$31.36. A closing program was given. On the Sunday before Christmas the primary department gave their Christmas program at the homes of shut-ins.—Mrs. Lloyd R. Maust, Cando, N. Dak., Jan. 9.

OHIO

Gratis.—We had good attendance at the all-day meeting and communion Oct. 15. The Aid sponsored a birthday supper in October. A nice program was given, followed by a surprise on the pastor and his family. They received a comfort and many other gifts. Bro. Deaton and fifty-four members of the Gratis church attended Sunday school and church at the Marble Furnace and Bethany churches on Oct. 23. Robert Tully, a teacher in our local school, gave a talk at both places. At noon a basket dinner was enjoyed by all at the home of Brother and Sister Swinger. Both of these are home mission churches. We presented them with comforts and other clothing. Oct. 30 we observed rally day and also had a short temperance program. Our pastor, Bro. Deaton, gave a short address. The Gratis church contributed twenty bushel of wheat and \$13.50 in cash for Spanish relief. Our Aid sent gifts to the Brethren Home at Greenville. We had our annual Christmas program on Dec. 22. On Wednesday evening after Christmas the mothers and daughters had a party and exchange of gifts. Our circle friends were revealed, and new names were drawn. Several of our young people attended the B. Y. P. D. conference at Covington, Ohio. The seventy-hour project goal was reached and it went over the top to ninety-nine hours. The goal for next year is 100 hours. On Jan. 4 Alexander Voronaeff, a Christian refugee from Russia, gave a lecture on conditions in Russia.—Elizabeth N. Lowman, Camden, Ohio, Jan. 9.

Maple Grove.—On Nov. 27 a Thanksgiving program was given by the children. On Nov. 29 our pastor, Bro. David Sower, entered the hospital for an operation. He gained in health quite rapidly and was back with us on New Year's Sunday. During his absence Bro. Wm. Desenberg of Ashland brought us some splendid messages. Our young people joined the young people of the Dickey church in a program at that place on the last Sunday in November. Our attendance keeps up very well. The third Sunday of every month is mission Sunday. For some time the Truth Seekers' class has been the class with the banner offering. A great deal of interest has been taken in a perfect attendance record, a Bible being the reward. Our revival will begin Jan. 30, with Bro. J. W. Fidler of Brookville, Ohio, in charge. The Ladies' Aid is working on a Messenger club again this year.—Mrs. Beula B. Kettering, Nankin, Ohio, Jan. 12.

Ross.—At a meeting on Dec. 31 we re-elected our elder and pastor. C. F. Detrick is treasurer and clerk; Bro. A. L. Coil, delegate to district meeting; Mary Crouch, alternate; Ray Shellabarger, prayer meeting leader; Gladys Coil, Sunday-school superintendent; Mary Crouch, treasurer; Stanley Shellabarger, secretary. We have engaged Bro. Nicodemus to conduct revival services in October of 1939. Last

week our church house was wired for electricity. Two classes are organized in our Sunday school and have worth-while meetings each month. The adult class met with our pastor, Bro. A. L. Coil, on Dec. 15. A Christmas surprise was the main feature, the members sharing in produce or money. The class remembered the Fostoria Home for the Aged. The women sent aprons and the men sent socks. Other shut-ins of the neighborhood were also remembered. A thank offering was taken Nov. 20, amounting to \$22.75. Our group has loyally rallied to the relief offerings in both the wheat and penny-a-meal projects. Our Sunday-school attendance has been unusually good for this time of the year. We hope to secure the benefits of the Messenger club by securing subscriptions from 75% of the families. On Jan. 1 the following teachers were chosen or elected: Mrs. Minnie Haller, Mary Crouch, Frances Bendure and Mary Beulah Detrick.—Frances Bendure, Spencerville, Ohio, Jan. 7.

Stony Creek.—The writer moved here as pastor on Sept. 15. Attendance and interest have been good. Much interest was shown during the meetings Oct. 23-30. Bro. D. O. Cottrell of Bellefontaine brought us a temperance address on Oct. 30. Because of the serious illness of the pastor's wife, Bro. L. D. Young brought a message on Nov. 6. Nov. 13 was observed as peace day, with special emphasis that we stand loyal to the teachings of Jesus. Nov. 27 stereopticon slides, The Old Book Making New Friends, were presented. Dec. 4 the young people presented a peace play, Brothers. A children's Christmas program was given Dec. 18. The men have reorganized with Bro. G. W. Oder as president. They lifted a wheat offering which amounted to \$50. The women are planning to study a book on missions. The young people have mapped a program of action and service for the coming year. Mrs. Replogle has had a very serious illness since moving here but she is about back to normal. This has been a handicap but because we have had such good co-operation the work has made progress.—Walter Replogle, Bellefontaine, Ohio, Jan. 7.

Toledo.—On Sept. 25 an installation service was held for Sunday-school officers. We were privileged to entertain a children's workers' institute on Sept. 28. The national children's director, Miss Ruth Shriver, and our district children's director presented a helpful program. During the week of Oct. 3 our pastor, Bro. Wilbur Bantz, broadcast morning worship programs over the Toledo radio station. We began the new Sunday-school year on Oct. 2 with rally day. The Lucas County W. C. T. U. president spoke to a large crowd. Bro. Dan West stopped in Toledo on Sept. 16 and spoke on Spanish Relief. In the afternoon Bro. West and several families journeyed to the North Poplar Ridge church where a district Men's Work and Women's Work program was held. Bro. West was guest speaker. Oct. 30 Bro. E. L. Ikenberry, missionary on furlough from China, spoke for us. Nov. 11, 12 several members of the church attended the missions institute at Fostoria. Nov. 20 we held our communion, with Bro. Bantz in charge. One hundred and fourteen attended this sacred service. Dec. 1 the father and son banquet was held. Dec. 14 we met in council. Bro. J. F. Hornish of the North Poplar Ridge church was re-elected as elder. Church officers were elected. On Christmas the junior choir opened and closed the worship program with Christmas carols. Bro. Bantz gave the Christmas message. Following the worship we assembled for the Sunday-school hour. Every seat in the church was filled for the church service. In the evening the program was given by the young people's and adult choir and the children. On New Year's night the young people gave a play, The Other Shepherd, directed by Bro. Bantz. The church is launching out on the year's program with every member working. The Sunday-school attendance is two hundred and growing. We are looking forward to our revival meetings which will begin Jan. 15, with Bro. J. W. Fidler of Brookville, Ohio, as evangelist. The church has again taken advantage of the Messenger club.—Mrs. Vella Marks, Toledo, Ohio, Jan. 12.

West Nirmishillen.—We enjoyed the presence of Bro. G. S. Strausbaugh of Columbiana, Ohio, who conducted our revival meeting Aug. 15-28. His messages were spiritual and timely. Much good was done through his efforts. Sept. 12 we held our council and elected various Sunday school and church officers. Bro. C. H. Petry of Akron was again elected as elder. Bro. M. M. Taylor of Louisville was with us on Sept. 25. He preached on Consecration and conducted our installation services. On Sept. 25 we lifted an offering of \$77.63 for Spanish relief. We were pleased to have Sister Goldie Swartz with us at our love feast on Nov. 5. On Nov. 6 she brought us a message on India. Monday evening she showed some slide pictures of India. The children gave an excellent Christmas program. For a number of years we have been giving Bibles to our pupils when they enter the junior class. We were pleased to present Bibles to seven of these pupils on Christmas. The attendance has been good, our average for the first quarter being ninety two. We are deeply moved by the passing away of our oldest member, Bro. Alonzo Holi, who was eighty-six years old.—Miriam Hines Workman, Massillon, Ohio, Jan. 11.

OKLAHOMA

Big Creek.—Sept. 25 promotion service, Lift High the Banner, was observed, directed by Sister Haney. During the evening hour the men's organization had charge of the services. Rev. V. A. Doty delivered the message. Officers and teachers were installed on Oct. 2 by Bro. Haney. In the evening a group of young people from the Oklahoma City church met with us. They presented a play, A Certain Just Man. The county W. C. T. U. convention was held in our church on Oct. 13. Bro. Virgil Finnell of North Manchester, Ind., gave two timely lectures in the interest of temperance on Oct. 13, 14. Both

were illustrated with slides. Oct. 19 a number of our Sunday-school workers attended the county Sunday-school convention at Perkins, bringing back with them the attendance banner. A number of brothers and sisters from six other Oklahoma churches were with us at our love feast Oct. 29. Bro. Albert Williams of Thomas officiated. We enjoyed the home-coming and dedication of the parsonage the following day. Bro. Ora Huston delivered the morning message, with Bro. D. J. McCann bringing the dedicatory sermon in the afternoon. In the evening a slide lecture, Finding Our Brothers in Africa, was given by Brother and Sister Haney. This was an introduction to the school of missions during the month of November. The local members were spiritually refreshed. Soudan's Second Sunup was used in all departments during the school of missions. Nov. 13 the women of the Fellowship and Bible classes presented the play, Asleep in Zion. Nov. 20 the young people from Wesleyan Methodist church of Stillwater, Okla., rendered the missionary play, Mud Walls. Nov. 27 Brother and Sister Haney gave a slide lecture, Sharing Christ With Africa. We had a missionary social on Nov. 29. We were happy to have Brother and Sister Oscar Early and their son, Ralph, of Stet, Mo., spend the Thanksgiving holidays here. Bro. Early and his son both gave talks at the father and son banquet Nov. 25. Fifty were present. The children's department filled three suitcases for Spanish children. We voted to use the penny-a-meal cards to help with relief work in China and Spain. The majority of our church officers were re-elected at our December council. Bro. R. A. Haney was elected elder; Sister C. A. Olwin, secretary-treasurer of Women's Work. Decided to have Bro. Ora Huston conduct an evangelistic meeting in early spring. The children and young people rendered a program on Christmas morning. In the evening Bro. Marion Stern of Chicago delivered a short message prior to the rendering of a cantata, Prepare Him Room, by the choir. We are hoping to accomplish much during 1939.—Abbie S. Pote, Ripley, Okla., Jan. 9.

PENNSYLVANIA

Carlisle.—We met in council Jan. 2. Bro. C. B. Sollenberger, Southern Pennsylvania field man, had charge of the devotions. The church decided to abolish the office of parsonage fund treasurer and have all money designated for the parsonage fund handled by the church treasurer. A committee to provide more room for the Sunday school was continued and will report at the next council. Belle Spangler was elected as junior superintendent. Our pastor gave an interesting report which was accepted by the church. At this council five were received by letter. Our missionary secretary gave a very interesting report. Our achievement offering will be received Feb. 12. We decided to have pre-Easter services and hope to have Bro. J. F. Graybill, missionary on furlough from Sweden, with us. May God bless our work in 1939.—J. E. Faulkner, Carlisle, Pa., Jan. 9.

Leamersville.—A very successful revival closed with our communion services the last Sunday of October. Evangelist H. W. Hanawalt of McVeytown preached some spiritual and uplifting sermons. There were eleven conversions. We met in November council and all church officers were re-elected. Dec. 23 the children and young people presented a Christmas program. Our Sunday school has started this year with an increase of twenty in the enrollment. Our services are growing in interest and number. Our morning services are conducted by Eld. G. Q. Showalter, with Bro. Emmert Frederick from Roaring Spring conducting the evening services. When Bro. Kinsel passed away Brethren Showalter and Frederick took up the work.—Mrs. Fred J. Claar, Claysburg, Pa., Jan. 10.

Manor.—On Sept. 4 at Purchase Line unique services were built around the theme, Youth Serves. We had young people's day when the members of our young people's department filled all offices in church and Sunday school. Ruth Sell, licensed minister from the Center Hill church, delivered the messages. The offerings went for the support of the district young people's missionary project. On Sept. 5 we opened a two weeks' evangelistic campaign at Diamondville, with Bro. A. H. Miller as evangelist. He brought many inspiring and soul-stirring messages. Due to the unusual interest shown this meeting was extended two days. Nine were baptized. On Oct. 1 our council was held at the Purchase Line church and our officers and also delegates to district meeting were elected. The love feast was held on Oct. 9 at the Purchase Line house, with 120 communing. On Oct. 2 the deputation team from Juniata rendered a missionary program at Purchase Line. On Oct. 23 special dedication services were held by our pastor for the officers and teachers at the Diamondville church. Oct. 30 similar services were held at Purchase Line. On Oct. 30 in the afternoon Mrs. Ella B. Black, state president of the W. C. T. U., lectured about her work and world conditions. This meeting was sponsored by the Ladies' Aid Society. During November a section of the roof on the Diamondville house was reroofed. The work was done by members of the church and men of the community. Thanksgiving socials were held at the pastor's home for the young people of Diamondville and Purchase Line. On Thanksgiving morning services were held in the Purchase Line church. In the evening union services with our Methodist friends were held in the Diamondville church. Our pastor delivered the messages at both services. On Dec. 11 the Ladies' Aid of Purchase Line sponsored a bazaar. Entertainment for the evening was a play, Welcoming the New Minister, given by the members of the Aid. On Christmas Eve members of the Purchase Line Sunday school rendered a beautiful cantata, The Echo of a Song. On Christmas morning at the Diamondville and Purchase Line churches the children gave a program. In the evening we held a beautiful candlelight service built around the theme, The Christmas

Spirit. A New Year's candlelight service was held on Jan. 1. Our next council will be held Feb. 11 at the Diamondville church.—Mrs. Dorsey Rotruck, Clymer, Pa., Jan. 12.

Midway.—Since our last report two certificates of membership were granted and four received. Oct. 9 Bro. J. F. Graybill brought us a message concerning the mission work in Sweden. Bro. B. W. S. Ebersole officiated at our love feast Oct. 15. Oct. 16 Bro. Samuel Garber preached an inspiring sermon. Bro. Trostle P. Dick of the Coventry church delivered a challenging address on Nov. 13. Nov. 20 Bro. Roy S. Forney addressed the Sunday school and Bro. Milton Forney preached the morning sermon. Both of these messages were well received. The B. Y. P. D. rendered a program in the Schuylkill church. Bro. B. W. S. Ebersole conducted a series of evangelistic meetings Nov. 27 to Dec. 11. He labored earnestly and we feel that the church has been strengthened and encouraged. Ten were baptized. Dec. 11 the Hershey B. Y. P. D. presented a challenging program at our young people's service. On Christmas the B. Y. P. D. presented a pageant, The Starlighted Path. Jan. 1 Bro. Paul Meyer delivered the morning sermon. Jan. 8 the ladies' quartet from the Messiah Bible College rendered an inspiring program. During the past several months the church has contributed generously toward missions.—Nora L. Zug, Lebanon, Pa., Jan. 9.

New Enterprise.—We had the pleasure of having Bro. R. W. Schlosser of Elizabethtown College with us in a Bible institute, Oct. 21-23. He brought very instructive messages on the ordinances of the church. Nov. 18 the Waterside and Salemville Sunday schools joined with the New Enterprise school in a workers' conference and fellowship supper. A helpful program was given by home folks, climaxed by a fine address by Bro. A. E. Wilt. About eighty were present. We decided to make this an annual event. Christmas morning the children of the primary, junior and intermediate departments, directed by Sister Miriam Brumbaugh, gave their program. Dec. 23 the Christmas story was told by the young people and adults in a beautiful cantata, The Light Eternal, directed by Charles Baker. Both programs were well rendered. The Book of Romans is the study for midweek prayer service, with the pastor, Bro. Staufer, as leader. A number of young people spent the early Christmas hours singing carols. They joined with the young people of the district in a watch night service in the Woodbury Lutheran church. We were glad to have Sister Anetta Mow with us on Jan. 8. She gave us several helpful and inspiring messages. We have planned a school of missions to begin Jan. 22. Our council was held Jan. 11. Plans for the advancement of the kingdom were discussed.—Mrs. Ruth C. Hoover, New Enterprise, Pa., Jan. 12.

Quakertown.—On Sept. 18 we had our rally day program. The classes met for a short period and then gave the program. We had splendid attendance. Sept. 20 we met in council and Sunday-school officers were elected. Bro. J. F. Graybill, returned missionary, brought the morning message on Sept. 25. On Oct. 9 we had our annual homecoming service. Our pastor brought the morning message. Bro. H. H. Moyer of Reading, Pa., brought the afternoon message. There were special numbers of music, a reading and greetings from all visiting pastors. Bro. Ralph Jones of Trappe, Pa., was the speaker in the evening, with special numbers in song, a reading and painting by Mr. and Mrs. Theo Hallman of Soudertown, Pa. All three services were well attended. Bro. H. S. Replogle of Oaks, Pa., conducted a week of revival meetings beginning Oct. 10. His messages were inspiring and helpful. These meetings closed with the love feast. Five were baptized. Bro. Desmond Bittering, returned missionary from Africa, was with us Oct. 29. He showed pictures and brought a message on The Land of the Monkey Bread Tree. After seeing these pictures and hearing the message I am sure each one present has a deeper desire to give more to this work. The offering was used for missions. Dec. 3 the volunteer group from Juniata College had charge of the service which was appreciated by all present. Dec. 16 we observed family night. There was a period of recreation, devotions and a short business session. A good program was given. It was a birthday surprise for our pastor and he received many gifts which he appreciated. The church met Dec. 20 for the business meeting. The following have been re-elected: Bro. Russel Rotenberger, Sunday-school superintendent; Bro. S. S. Lint, clerk; the writer, Messenger agent and correspondent. The women and girls are planning to organize. The Sunday school rendered their Christmas program on Dec. 25. New Year's Eve we had a candlelight service which was inspiring and enjoyed by all. New Year's night the choir rendered a special program. Special numbers were presented by the choir. We also had solo and quartet numbers, several readings and a pantomime. This service was much appreciated.—Mrs. Raymond Bleam, Coopersburg, Pa., Jan. 6.

Raven Run.—We met in council on Dec. 31 and the following officers were elected: Elder, Bro. S. I. Brumbaugh; secretary, Mrs. Malhon Hoover; treasurer, Ralph Miller; Messenger agent and correspondent, the undersigned; Sunday-school superintendent, Bro. Ralph Miller. Bro. Lawrence Bianchi of Park Hill, Pa., will begin a series of meetings for us June 25. We are looking forward to a wonderful meeting.—Mrs. Thos. Rinard, Saxton, Pa., Jan. 4.

Shamokin.—On Nov. 23 a union Thanksgiving service was held in the Christian Missionary and Alliance church, with six churches participating. On Christmas Eve the young people and our pastor went carol singing. First they visited the county almshouse and then nearly all of the homes of the members. The following morning the children rendered a short program. In the evening a Christmas play, A Little Child Shall Lead Them, was given. This was very impressive and enjoyed by all. Bro. H. D. Jones of Aurora, N. Y., was with us and

assisted in the service. On New Year's Eve we met in the church for social fellowship prior to our watch night service. A program of songs, recitations, instrumental music and a playlet sponsored by the Ladies' Aid Society was enjoyed until 11 o'clock when we gathered in the church auditorium for worship. The pastor gave a talk, The Flight of Time, followed by worship in prayer. As the clock announced the birth of the New Year all joined in singing All Hail the Power of Jesus' Name.—Ruth Reedy, Shamokin, Pa., Jan. 10.

Sipesville.—We met in council Jan. 3, and an action was taken requiring the secretaries and treasurers to give an itemized statement of the condition of their accounts at each regular business meeting. Our pre-Easter services will begin on Wednesday evening, April 5, and will be conducted by the pastor. Our church is co-operating with the churches of other denominations in making a survey of our community. Visitors will call at the homes to register the religious affiliations or preferences of the members of the household. We are hoping that this movement will be productive of much good and will give new visions of the values of a well-directed home and extension department in every Sunday school.—O. P. Thomas, Sipesville, Pa., Jan. 10.

York.—Nov. 6 Bro. Walter Kahle spoke to a large audience on The Mastery of Money. Nov. 13 we held our love feast with a preparatory sermon in the morning by Bro. M. J. Weaver. Bro. Weaver delivered a very instructive sermon in the afternoon and officiated in the evening. More than five hundred partook of the Lord's supper. Nov. 20 an installation service was held by the B. Y. P. D. for the newly elected officers, with a sermon by our pastor, Bro. S. S. Blough, and a candlelight service by a large group of young people. Dec. 4 the First church held a service in the County Home. The young men of the First church meet for Peace studies each Wednesday evening following prayer meeting. Three have been baptized since our last report. Dec. 18 the B. Y. P. D. gave a program of Christmas carols. The devotions were in charge of Bro. Chester Royer, an adult adviser. The histories of many carols were given and then the carols were sung. On Christmas Eve a candle service was held at eleven o'clock in the First church. The story of the First Christmas Tree was read and a sermonette was given by the pastor. Carols were sung for shut-ins of the city. Dec. 25 the Sunday school of the First church presented a well rendered program to a large audience. Bro. Elmer Leas gave a fine Christmas message. The Second church rendered the program in the evening, with Bro. Ralph Lehman bringing a message. The B. Y. P. D. recently decided to print a paper each month, Brethren Youth Builder. Bro. Blough with the help of the missionary society is trying to organize the Messenger club again.—Florence L. Keeney, York, Pa., Jan. 7.

TEXAS

Falfurrias.—We enjoyed a splendid Christmas program on Dec. 25. Sisters Whistler, Reist and Schurtz were on the committee. Brother and Sister Reist and their son and the Stoltzfus young people, Brother and Sister A. Schurtz and their daughter, and Brother and Sister Arthur Schurtz attended the ordination services of Bro. Koffman, a Mennonite missionary. We held our communion on Jan. 8. Our elder, Bro. J. F. Hoke, and his wife of Welsh, La., were with us. Bro. Hoke preached a splendid sermon on Sunday morning.—Mrs. A. A. Dague, Falfurrias, Texas, Jan. 16.

VIRGINIA

Mt. Joy.—We met in council Dec. 10. We will have council meetings every four months instead of every three months. Bro. H. A. Hoover of Roanoke, Va., brought us an interesting message on Sunday following the council. Our pastor, Sister Elizabeth Broughman, has been bringing us interesting and inspiring sermons. She has shown much interest in the work. Our Thanksgiving mission offering amounted to \$14.60. We had our Christmas program on Dec. 25 by the Sunday school and Women's Work. We have adopted some new methods in our Sunday school for the new year. Mrs. Sexton was elected as secretary. Two members have been received by letter. Bro. Raymond Peters, field worker, visited our church recently and gave an interesting talk. We raised an offering of \$6.34 for China relief. We have a Messenger club again this year. The Women's Work gave New Year's baskets to the shut-ins of the community. We have adopted the birthday offering for the coming year.—Mrs. Gladys Camper, Buchanan, Va., Jan. 6.

WASHINGTON

Omak.—At our September council Sunday-school officers were re-elected with the writer as superintendent; Sister Florence Allen, assistant; Earl Allen, secretary-treasurer; Bro. B. E. Breshears, elder. We held our harvest meeting Sept. 18. On Nov. 24 we began a series of meetings, with Bro. E. L. Whisler in charge. He preached fourteen sermons to interested audiences. As a visible result souls have been added to the kingdom, lives rededicated and the church strengthened and inspired to press forward with greater zeal, in the work of the Master. On Dec. 11 ten were baptized. Three will receive the rite later. Our Sunday evening services and midweek cottage prayer meetings are well attended and much interest manifested. A good Christmas program, conducted by Sister Florence Swallow, was given on Christmas evening, followed by a sermon by Bro. Earl Swallow.—Florence L. Breshears, Omak, Wash., Dec. 31.

Sunnyslope.—We observed the Thanksgiving season with a love feast on Nov. 26. Bro. Jay Eller officiated. On Sunday our home-coming was enjoyed by a large crowd. A bountiful dinner was served at noon, followed by a program. Bro. Eller spoke to us on Gratitude. Dec. 3,

4 the young people of this district met at our church for a regional conference. The Ladies' Aid held a bazaar and food sale which netted us several dollars. Our Sunday evening services are held in homes. Bro. Harold Stutzman was elected C. W. president. Bro. Clement Bontrager will hold a Bible institute in our church Jan. 15-22. We are looking forward to the coming of Brother and Sister G. G. Canfield. They will conduct our evangelistic meeting in February.—Ethel N. Deardorff, Wenatchee, Wash., Jan. 4.

WEST VIRGINIA

Salem.—We met in council Jan. 1 and elected the following officers: James Thomas, clerk; Scott Thomas, assistant; Noah Thomas, treasurer; Chester Thomas, Messenger agent; Beatrice Moyers, peace committee; Treva Younkin, correspondent; financial committee, James Thomas, Hosea Wolfe, Noah Thomas, Asa Wright and Ray Guthrie. We decided to have our meeting beginning July 24 and continuing for two weeks. The young people are contemplating having the B. Y. P. D. in the church as the number is getting too large to be taken care of in homes. The B. Y. P. D. took charge of the preaching point on Christmas Day.—Treva Younkin, Brandonville, W. Va., Jan. 12.

Tear Coat.—The work here is moving nicely under the direction of our pastor, Raymond E. Martin. We have preaching services as follows: Bro. Martin, first and third Sundays in each month; S. Paul Daugherty, second Sunday; P. Stein Hockman, fourth Sunday. Bro. Hockman delivered the Christmas message. We have organized a choir which is directed by Bro. Daugherty. On Christmas night the choir gave a cantata at Petersburg, W. Va. The same program was given at Tear Coat on Dec. 26. We are planning an Easter program which we hope to render at several churches in the district.—Mary Alice Hockman, Augusta, W. Va., Jan. 8.

WISCONSIN

Rice Lake.—We are entering the new year with much hope for the year before us. We held our first council at the parsonage. We enjoyed an evening of fellowship and made out a program for the year. We are looking forward to our Easter meetings, with Bro. Heckman in charge. In the fall Brother and Sister Rowland will conduct a two weeks' meeting. Brother and Sister Bryan are giving themselves in an earnest effort for the success of the work here. They are winning their way into the hearts of people both in and out of the church.—Geo. M. Hineline, Rice Lake, Wis., Jan. 9.

White Rapids.—Work is continuing on the new church building. The cement floor in the basement has been completed and we are now worshipping in the basement after a number of months in a local school-house. The young people's group will continue their evening meetings as soon as the current is turned on from the high line. They gave an interesting pageant, Angel Choir, to a well-filled house. The Ladies' Aid Society held their annual bazaar and rummage sale and dinner early in December, realizing a nice sum for the building fund. The attendance at Sunday school and preaching services has been better than usual this winter. Late word received from Nettie Senger states that she is recovering rapidly.—Mrs. O. L. Harley, Wausaukee, Wis., Jan. 7.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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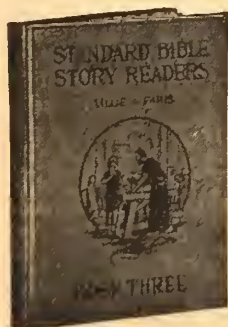
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GOSPEL MESSENGER

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Elgin, Ill., February 11, 1939

No. 6



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MAY THE LORD BLESS YOU . . . IN YOUR ACHIEVEMENT OFFERING

BY OTHO WINGER, PRESIDENT GENERAL MISSION BOARD

I am writing you in behalf of our coming Achievement Offering. I am much concerned about it and I know you are too.

For a number of years the Conference has set a goal of \$275,000 for the church to raise for her general work. We have not been raising it. That goal is what the church needs to carry on work that should be done. That we have not been raising it means that we have just had to stop or neglect much that needs to be done. Some have thought that we should make the goal lower, more within reach of what we are raising. Others feel that by more effort and sacrifice we could raise it.

This year the staff members are making a vigorous effort to help us come nearer the goal. While they hardly expect us to raise it all, they do hope we will make progress in doing so. They suggest that we make unusual efforts to increase our giving so that we may at least raise \$225,000. Most of the pastors or missionary committees have already received a call for this extra giving.

I should like to encourage this effort in every way that I can. We have many blessings that should make us feel like doing our best. While other nations are either in war or in grave fear of war, we have the blessings of peace and enjoy the very best things of life. The sacrifice that others of our own number are making should urge us on. Should we not be moved to do our best by the sacrifice of our three martyrs, Sister Minneva Neher and Brother and Sister Alva Harsh, who have given their lives for the work of the kingdom of God?

We know that every church has her home problems. We pray God's blessings upon you all in every effort for the kingdom there. But the real test of every Christian and of every Christian church is not what we do for ourselves, but what we do for others. We pray that the congregations of the Church of the Brethren may have the joy of giving liberally to the forward movement for the kingdom of God. May the Lord bless you in your Achievement Offering.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Ill., February 11, 1939

No. 6

EDITORIAL

Work While You Think

HAVE you made up your mind yet as to what you are going to do about democracy and fascism and Rosicrucianism? And the relations between church and state? And the economic situation and education?

Well, bless your heart, nobody else knows the answer either, so don't worry too much about it. At least not enough to keep you from loving God whom you have not seen and your brothers whom you have seen while you go on serving the latter and worshipping the former. Do not be frightened by the dear people who tell you that our very first and next business is to think these problems through so we can go forward with the church program in the light of scientifically assured conclusions.

Please do not wait for that. The town meeting of the air is working on it too, along with many other institutions and societies, not to speak of a large number of lone but able and interested persons, and the final report will not be in for quite a while. Problems of this size are not thought through in any one generation, or if they are, they are thought through again by the next one. We ought to do our full share of the thinking but not the sort that makes us slacken in the work to which Christ called us.

Indeed it is diligence in that very work that will help most in finding the right answer to these vexing questions of our world.

E. F.

Stay Inside the Circle

IF this department is in any danger of flying off on a tangent, it must be the tangent of deep-seated hostility to flying off on tangents! We confess to an increasing dislike of that lazy practice. Perhaps it is becoming an obsession with us. Then may it be a "magnificent obsession."

It is indeed a great event when a worthy idea finds a hospitable resting place in a human mind. And we know full well that human minds are very small and

that the field of truth is very large. Still that doesn't keep us from wishing that we could enjoy a great idea while we go right on looking around for more.

The tangent goes off into nowhere and never gets back. Keeping within the circle we can always make new finds.

E. F.

Nature Speaks of God

Second Half of a Contribution to "The Christian Rural Fellowship Bulletin"

RECENTLY we have been impressed with the lessons nature teaches us on the *redemption of God*. This is the one fine fact in the hope of men and the heart of our gospel about which there is much said and on which there is yet more desired for further knowledge. When one studies the persistence of nature to overcome death, we have at least some fine things to think about. If by accident, we remove a bit of skin from the body, nature does her best to restore it. If a bone is broken, nature reunites the rupture. In fact, it is reported by good doctors that probably from eighty per cent of all healable diseases, men would recover without a physician's assistance. All of which only shows nature's struggle to keep us from disintegration.

We find the same truth in the forest and in the soil. We may take from the soil fruitful harvests, but nature has provided legumes and other organic matter to maintain its fertility. Soil erosion is not only a crime against the soil and future generations, but it is also one against the God of nature who has so wisely provided that it should not be. Jesus himself almost lost patience with his disciples in their worry and anxiety about life and its needs. Did he not say, "If God so clothe the grass of the field, . . . shall he not much more clothe you?" Most of our blunders, fears, and anxiety are without foundation, and a sin against ourselves and the Father who has created us and sustains us. Nature and the gospel seem to agree that only a persistent turning from God to selfishness and sin can defeat his plan for the abiding life of his people.

Nature also teaches us the lesson of *sacrifice* in the world in which we live. This is the one we too often refuse to acknowledge, and therefore many rebel against sacrifice as having a place in the plan of divine grace. But the eternal truth of Jesus' statement, "except a corn of wheat fall into the ground and die, it abideth alone," is the law of God's universe and written across every field of golden grain. It speaks to us amid the fragrance and beauty of the flowers.

Human experience verifies this same inevitable fact. The food we eat, the clothing we wear, the salaries and income we get, all come from the experiences of life that are perpetually fertilized by the sacrifice of toil, struggle and death upon the part of the animal or vegetable kingdoms. Character only grows where the lower things that perish are sacrificed for the higher good. Ennobling lives—like fields of grain—are the fruit of precious seed and loving cultivation. Two mothers were in conversation. The one had two unusual daughters. The other mother said, "I would give all that I have if I had two girls like yours." The other one, after a bit of blushing and a moment's thoughtfulness, replied quietly, "Really, that is about what it costs."

Of course sacrifice of itself has little value; it is usually the unconscious radiance of those whose eyes and hearts are fixed on worthier things. A farmer sows precious seed in the hope of harvest. The athlete forgets the discipline of training in the joy of the game. A mother's sleepless nights with her child is but God's way of planting the seeds of character and devotion into another life. Life gives little hope for those who have no vision or goal that would lead them through sacrifice to attain it.

Both nature and experience teach us that in any plan of redemption we are sure to find the symbol of sacrifice. And back of that sacrifice must be a purpose worthy of the profoundest wisdom and the divinest love. The Cross of Calvary is not an accident. Neither is it contrary to the love of God. But on the other hand, it is the climax of that love, for "Greater love hath no man than this, that a man lay down his life for his friends." Back of the cross lies the successful philosophy of life, because it is born out of the heart of God.

Again the world we live in bears testimony to the triumphs of *patient love*. Nature is very jealous of its many secrets. Only those who love flowers will be able to see their real beauty and learn the secrets of color and fragrance. Those who love the soil shall find in it a friendship that will share bounteous gifts and teach lessons of the mysteries and wisdom of God. Only those who love nature are worthy and capable of her potential powers and only to these will she reveal herself. This is true of our daily task. As long as our

job is on the limited hour basis, there is likely to be little joy or progress. But when we love it enough to spend a few extra minutes studying its secrets and possibilities, then we shall be on the sure way to its joyful mastery and management. Horses and pigs respond likewise. A bit of gentleness to the cow will increase the flow of milk! All the world needs today is for folks to fall in love with their jobs, their surroundings and their fellow men. Then work that is drudgery will yield the joy of a game. Field and garden will be laboratories revealing the secrets of the universe, and the folks we once feared will become abiding friends along life's way.

When we think of the possibilities of a heart that loves and a life that shares, as reflected in God's universe, we would expect that when he revealed himself in the Man of Galilee, he would be the embodiment of this mysterious grace and power. This is why he is the only Character that is bidding for the heart of the world. In him alone can we solve its problems. This makes his redemption perfect and complete to all who believe. His unselfishness, his ministry among the needy and suffering, his deep insight into the things that matter, his keen judgment of men with their inner urges of fear and hope, his mastery of the things of the flesh, his patience with the lowly and ignorant, and his rebuke to superficial and insincere formality make him "the Desire of all nations," the Hope of the world, the Son of God, our Lord and Redeemer!

C. D. B.

Where Hospitality Survives

ON a winter day a year ago, and on an icy street of Amarillo, Texas, a new car skidded, crashed. One of the two occupants had to go to the hospital. The other, the husband, began looking about to see what next to do. Since the two in the wreck were on the way to their home in a state east of the Mississippi River, and their car was now almost a total loss, the problem of what to do was no small one.

Looking back upon the experience of a year ago the principals in the wreck can not help but marvel still at the friendliness and helpfulness of the people of that western city. Think of being offered meals and a place to stay, because under the circumstances one would likely be short of money! Or think of others treating you as a guest who had met with misfortune, rather than as just two more unfortunates who would have to make the best of it.

Yes, there are some places where hospitality survives. And our guess is that on the frontiers it has survived a bit more extensively and sincerely than in the more sophisticated regions of our country. Hospitality is a good old-fashioned virtue in which the Brethren used to excel. It is one which they could still cultivate to great advantage.

H. A. B.

THE GENERAL FORUM

Rugged Brotherliness

BY PAUL F. BECHTOLD

In rude and barbarous days of yore,
When two men bore a grudge
And brought before the court their score,
Thus spake the learned judge:

"We've trial by combat here,
The law upholds the fight,
Let no man interfere:
And be *the stronger*, right."

Now, though we're in a later age,
We've conflicts as of old—
The worker wants a "living wage,"
The magnate wants his gold.

"We've trial by combat here,
The law upholds the fight.
Let no man interfere:
And be *the stronger*, right."

—Jenkins.

IN discussions of the more equitable distribution of wealth, consumer's co-operation, industrial democracy, etc., there is often the implication that the big, the strong, the able, the industrious, the thrifty, the intelligent among us are also the wealthy, the politically powerful, the successful in managing to be one of the "privileged" in some department of life. Conversely, the underprivileged are the weak, the lazy, the shiftless, the ignorant and incapable.

Having ridiculed this insinuation for years, I mentioned it to a friend recently. He expressed righteous indignation and together we enumerated cases in which just the opposite was true. Why, for example, have so many rich men committed suicide when threatened with the loss of a few thousand dollars, a few bonds, or a few playthings of similar nature? Why have so many powerful leaders of our land become frightened and clamored for guns, warships and other toys the grandeur of which is supposed to so impress other nations that they will be afraid to molest us in our superiority? On the other hand, why have thousands of humble citizens not "gone to pieces" in wars and depressions, but have lived a simple life of faith and hope and love?

In my home town lived a boy who was afraid of the steam engines which pulled the threshing rigs before the advent of combines. He would hear one coming two blocks away and go and crawl under the bed, remaining there until it could no longer be heard. We all have these childish fears which seem ridiculous to us later in life.

But William James picked out one of these, *the fear of poverty*, which we "catch" early in life and do not outgrow so easily; he called it the greatest curse of

American life. Just as the coward overcompensates for his fright by swaggering and bragging, so some of the relatively weak and unintelligent have overcompensated for this feeling of insecurity by grabbing and hoarding wealth. True, in early pioneer life mere physical existence depended on getting and getting and getting: even a man's whole time and energy were sometimes not sufficient. But long after this necessity ceased, the fear of poverty persisted. Sometimes, indeed, after a man became a millionaire childish fright would cause him to kill himself or hurriedly withdraw his resources from fields of production. Sometimes, also, greed becomes a passionate habit devouring like a fiend the finer impulses of the man. Are such fear and greed evidences of strength of character? After having robbed many citizens of their rightful heritage, after having hindered production and delayed the prosperity which would result, should one develop a superiority complex over tossing a coin in scorn to the poor and unemployed?

Compare with this imaginary case another picture, that of a Brethren rural pastor I talked to lately. For years he has courageously done his pastoral visiting, bought new (usually used) cars, given liberally to good causes, attended conferences, paid for a little insurance, and all on a very small salary. Furthermore, he doesn't expect an unjust economic system to change sufficiently in his generation to make possible for him more than a meagre existence. He has suffered and rejoiced with his people, maintaining his faith in God and man, his cheerfulness dispelling gloom, his quick sympathy bringing comfort to broken spirits. Today he is glad to be allowed to live and serve among his fellow men, happy in the thought that he has been able to touch a few lives in a helpful way.

"Toiling, rejoicing, sorrowing,
Onward through life he goes;
Each morning sees some task begun,
Each evening sees it close."

I'm grateful that life has afforded me the opportunity to have a friend like that. No millionaire could take his place. I'm never afraid that he will become great and scorn my littleness, that he will use me as a pawn in forwarding his selfish ambitions, that fair and sympathetic understanding will ever be lacking. Knowing what great difficulties he has surmounted. I know he will be a real man until the end, come it soon or late.

Tell me, my good Brethren, who may chance to read these lines, tell me this: Which of these two is the strong man, which the weak? If by some magic they were suddenly to exchange places, which would more likely "quit" himself like a man, and be strong? True, there are heroes among the wealthy and powerful as well as "spoiled children"; likewise there are some of the poor who seem not to improve when given oppor-

tunity. The genuine and great are to be found in all classes of society. But acquaintance with a considerable number of both overprivileged and underprivileged has forcefully dispelled the rather prevalent notion mentioned in the first paragraph.

Many well-intentioned reformers are trying to solve our economic problems by taking from those who are supposed to be the strong something which (it is generally considered) they have rightfully earned, and giving it to those whom society has labeled the weak. The real problem will never be solved that way. That simply perpetuates and deepens a superiority-inferiority antagonism which always has accompanied the decline of a nation. Adventures in brotherliness prevent this antagonism.

It takes a great deal of ruggedness to be Brethren today in any practical and vital sense. Many jobs must be refused, also many invitations to join in activities with both great and small, because of ideals. Force is rampant in every organization, even the church, but brotherliness must displace it in all its forms. He who would be brotherly must refuse to sell his birthright of freedom and integrity for a mess of pottage with the gentlemen of the Royal Order of Selfishness.

Ruthless individualism is inspired by fear. *Rugged* individualism is motivated by love, which casts out fear. The practice of "rugged brotherliness" develops rugged followers of a rugged Carpenter who was nailed to an old rugged cross.

New York, N. Y.

The Three Choices of Youth

BY D. W. KURTZ

(Continued From Last Week)

III. Marriage

THE third of the great choices of youth is marriage. The building of the home is the source of life's greatest blessings, or in a wrong choice, sorrows. The security and stability of the nation rests upon its homes. It is normal and natural that every healthy youth should plan to build a home of his own. The sacrifices and the disciplines involved are compensated manyfold in the enrichment of life, the comforts and joys, the security and fellowship of a Christian home.

The Field of the Husband. The man is first of all the husband to the wife. He is also the father of the children, the provider of the family, a citizen of the state, a member of the community, and he should be a member of the church. He is many things at one and the same time. If he fails in any one of these human relations, the home itself is not complete.

As husband, he should never cease courtship and those courtesies, thoughtfulness and love which motivated him to choose his mate. Many homes break down

because soon after marriage, men get lost in business, politics, social clubs, or other interests, and almost completely neglect those courtesies which won their brides. A man should always be the gallant knight to his wife; never rude and thoughtless, ever prizing her so highly that he would not in the least paralyze the source of life's richest blessings.

As father, he must share with the mother the duties of the home. The children need masculine influence as much as the feminine. Some experts think one of the greatest reasons for the lawlessness of America is that the masculine influence is lacking too much in the home and the school. Eighty-five per cent of our school-teachers are women—many not professional at all, only "dear little things." The man of the house can not turn over entirely to his wife the greatest task of the home—the rearing of the children.

As a business man, he should provide adequately for necessities. It is not essential that there be luxuries, but the necessities of life—food, clothing, shelter and culture—must be adequate for the ideal home. In a time of depression it may be difficult, but experience shows that at present one-third of the nation's income is spent for foolish and harmful luxuries. Also, many men are shiftless, lazy, lacking in a genuine purpose, and therefore fail to provide for their families. Such men can not have ideal homes.

The husband is also a citizen of the state, a member of the community, and a social factor in society, making society better for his being in it; or he may be a liability to the life of the community. We can not expect that his home is ideal unless he stands well among men. The family is always under a cloud if the husband and father is a liability to society.

The Field of the Wife. The woman of the house also has many different social relations; she is a wife to her husband; a mother to the children; a manager of the home, a member of society and a citizen of the state. How well she performs, not one of these functions, but all of them, determines largely the success of the home.

As wife, she must not forget that it was her graces, her sweet thoughtfulness, her surprises, and her winsomeness in many ways that won her knight. She was always at her best, and hid her faults that she might impress him with her charm. Too often, soon after marriage she "lets down," and there comes to him a great disillusionment—and he feels tied to a woman that is not the charming angel he thought, but sometimes selfish, and even slovenly. The good wife continues throughout life, every effort to make her husband proud of her, and does not allow her personal appearance and her affections to become swamped by other interests.

Some mothers are indifferent to their children and

turn them over to maids and hirelings while they spend their time at social clubs and amusements. Of course, the children of such mothers can not be expected to honor them and respect them.

The wife is also, in most cases, the business woman who manages the home, and buys the food and clothing for the family. Eighty-five per cent of all the money spent in our grocery and department stores is spent by the women. In general, the women are superior to men in economic buying. Yet not all. Unless the wife keeps within the income, and carefully and wisely spends the limited salary there is embarrassment, tension and distress. Psychoanalysts assure us that "trouble over finances" causes more family problems than any other interest. The women should have careful training in how a limited income can be wisely used to meet the necessities of the home.

The wife is also a member of society—the state, community and the church. Is she an asset, or a liability? Her standing among the people is soon reflected in the home and the children are either respected and happy in their human relations, or under a cloud for reasons beyond their control.

Likenesses and Differences. "Marry your opposites" is a common statement. I do not believe it. The goal of marriage is harmony, and how can one expect harmony when one begins with discord? Experience shows that the happiest homes are those where there is the greatest amount of harmony in the beginning.

1. Same race. Both husband and wife should be of the same race. Of course there have been cases of happy marriages of mixed races, especially when other factors of likeness were strong enough to overcome this difference. But as a rule the risk is too great. The white race should marry white, and the black should marry the black. Let the races remain distinct in building the home.

2. Same nationality. Every nation has certain national ideals, sentiments, and points of view. The United States and Canada are the only nations I visited where women are actually accepted as man's equal, and where the laws and general sentiments support this ideal. If an American girl marries a Hindu, or even a man from Southern Europe where the ideals of womanhood are different from our own, she will not likely be happy. One can not easily overcome national sentiments and ideals. It is too big a risk to marry persons of other nations unless they have learned to know and respect the ideals of our own country.

3. The same culture. By culture I mean more than education. Of course it is not necessary that a man with a Ph. D. degree must have a wife with the same degree. But the ideal home can only be built by persons who have the same sense of values, the same appreciations of truth, goodness, and beauty. If one ap-

preciates the higher things of life and the other grovels in the lower, there can be no real harmony.

4. The same vocation. A farmer should have a wife that feels at home on the farm, and does not ceaselessly nag him to leave the farm. This applies to all vocations. The husband and wife should be sympathetic toward the vocation which is the cause in which one or the other invests his energies and which is the source of their living. The minister is greatly handicapped unless his wife is completely sympathetic with his work and finds it easy to work with him.

5. The same religion. Religion goes to the greatest depths of life: it furnishes the goal of life, the way of life, the value of life, and the power of life. Different views on religion are therefore the source of the bitterest quarrels, and it is the most divisive factor of the home. A Christian should not marry a Mohammedan, for if each takes his religion seriously there can be no real harmony. In a similar way, a Protestant and a Catholic can not take their faith seriously and have complete harmony. The different denominations among the Protestants often emphasize their differences far more than their unities, and it is easy to make these differences divisive forces in the home.

La Verne, Calif.

(To Be Continued)

"The Christian's Responsibility for Social Service"

BY DE WITT L. MILLER

In Three Parts—Part I

THERE are those who look upon the Christian ideal as contained in the Gospels as a visionary substitute for real living, entirely unattainable. Then there are those who look upon the Christian ideal as a way of life that can be lived, but only in a monastery apart from the evil of the world. A third group look upon the Christian ideal as holding true only in the primary relationships of life such as in the family and more intimate relationships of a person's life. But there are some who believe that the Christian ideal involves the Christian in an inescapable responsibility for social service and that Christian people have an obligation to do something not only about the "sweet by and by," but also about the "nasty now and here."

As we think of the Christian's responsibility for social service let us think of it as our personal obligation to do something to make the lives of others happier, richer and more abundant. Let us try to answer such questions as to whether the gospel applies to the salvation of the human soul apart from the salvation of the body and mind or whether or not there can be complete soul salvation only when there is also salvation of the bodies and minds of men. Let us also ask whether the

gospel has an individual or a social application. Let us try to face these things in light of the scripture.

In the fourth chapter of Luke there are words like these: "And Jesus came to Nazareth where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach good news to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised! . . . And he began to say unto them, This day hath this scripture been fulfilled in your ears."

If we can compare Jesus to a political candidate without sacrilege we might say that this is the platform upon which Jesus came out for Messiahship. This conclusion is justified when we read what Jesus told the messengers from John the Baptist when they came asking whether he was the Messiah or whether they should look for someone else. Jesus told the messengers: "Tell John . . . that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news preached to them." In this reply Jesus was telling John that he wanted his Messiahship to be judged by the good that he would do and the service he would render.

But let us also notice other scriptures. Take the two definitions of religion which we find in the Bible as examples. In the prophecy of Micah we read, "And what doth Jehovah require of thee, but to do justly, and to love mercy and to walk humbly with thy God?" Then in the writings of James we read, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep oneself unspotted from the world."

In both of these passages the social implications of religion are clearly stated. Justice and mercy are definitely social qualities. Charity and purity are virtues which grow out of a social situation.

But there is another scripture that I want us to consider. It is found in Luke the eighth chapter, and it reads: "And when much people were gathered together . . . Jesus spake unto them by a parable. A sower went out to sow his seed: and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up it withered away, because it lacked moisture. And some fell among thorns and the thorns sprang up and choked it. And other fell on good ground, and sprang up and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear."

There is doubtless ground for an individualistic interpretation of this passage referring to the sort of mind upon which the good news of the gospel may happen to fall. But I believe it is just as appropriate to apply it to the sort of community life in which an individual Christian must grow and develop into spiritual manhood and womanhood. In this parable Jesus does not question the quality of the seed nor the technique of the sower. The thing that determined the final result was the kind of soil in which the seed had to grow. We must admit that the seed must be good. We must also admit that it must be sown. But every farmer knows that the soil must be carefully prepared and conditioned if there is going to be a good crop. So is it in the great fields of human experience where the seed truth of the kingdom of God is to be sown if we are to expect an abundant harvest.

And next we shall consider the importance of social service in the life of the Christian.

Meyersdale, Pa.

The Prayer Veil

BY GRANT MAHAN

ALL of us believe that the Apostle Paul received a special revelation from the Lord. And so it is that we must take what he wrote as being inspired of the Lord, and so binding upon all those who take upon themselves the name of Jesus. His history is too well known to need being repeated here. But we need to repeat time and again much of what he wrote to the various churches and to individuals. What he has to say of the woman being covered in time of praying or prophesying is one of these things; for we find that many are doubting the necessity of being covered at such times.

His language is clear and plain: "Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." The woman's hair is given her as a covering, but the hair is not the covering which is referred to in the text. That is clear. Much of the doubt and much of the trouble with this question comes from a lack of teaching, and also from a lack of study on the part of the great majority. Many persons are prone to go to men for explanations, when God makes it all clear in his Book, if we will but take the words at what they say.

And much of the wrong teaching is due to the fact that too often men and women who do not believe the whole gospel are made teachers of it. An experience of my own, which dates back more than twoscore years, will illustrate. At that time I was a young deacon, and was sent with an older brother on the visit. A sister in one home said she did not know what to think of the teaching as to the prayer veil. The older deacon said

that it seemed to him that he could have made it plainer than Paul did, and he rather encouraged the sister to hold fast her doubts. He did not, as seems to me, use the office of a deacon well, nor did he show "great boldness in the faith which is in Jesus Christ."

Bro. D. A. Crist in his pamphlet* tells us that up to the year 1805 not a Protestant church was organized that did not demand the prayer veil. Long ago an old lady living in the town where I did heard some women discussing the prayer veil, and said that in her time they all wore the veil. She was a member of the M. E. church. At the time she spoke she was past ninety years of age, and lived to be more than a hundred. Her time referred to would take us pretty far back, more than a hundred years back of our day.

It seems strange that what was universally accepted as the truth, a living part of the gospel of Christ, should in our days be considered a nonessential, something not to be demanded by the church and not to be worn by the member unless she feels disposed to wear it. It needs to be repeated so often that God's Word has not changed, and that Jesus himself said his Word would still be living in the day of judgment. Why will men refuse to believe?

It is safe to say that all those who have taken the name of Christ desire to receive here and to inherit in the hereafter all the good things promised us by the Lord. We do not see all things alike, not even all the things written in the Book. We quoted Paul at the beginning of this article, and now we want to quote him again, and we can not well differ on what is said. At that meeting with the elders at Miletus, that most touching meeting, he said to them: "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance with all them that are sanctified."

Paul believed that he was doing right, doing the whole will of God, and hardly anyone would venture to say that he was not doing as the Lord wanted him to do. He did as he told others to do; and he wrote what his followers should do. The one thing we most earnestly desire is "an inheritance with all them that are sanctified." We do not believe there is any other way than the one we find marked out by Jesus, and by his chosen ones who followed his directions and proclaimed all the teaching to all those whom they could reach. Can we find any reason for believing that he was not right in all respects?

Paul says again: "For this cause ought the woman to have a sign of authority on her head because of the angels." The Revised Version changes the word "power" to "sign of authority," which makes the purpose of the veil more clear. One thing should be re-

membered, and that is that this sign of authority must not be mixed up with signs of worldliness. And the purpose is to cover the head. The dressing of the hair is spoken of; and what is said about it in general would apply with greater force to the adorning it and then placing this sign of authority upon it. And it can not be so small as to cover a very small part of the top of the head.

The directions are that it is to be worn when a woman prays or prophesies. How often does a devout woman pray? But the text does not limit it in any way—when she prays or prophesies she should have it on. The wearing is not limited to love feast occasions, or even to regular church services: the reading is that she should wear it when she prays or prophesies. Paul says to pray without ceasing. It seems that this means that Christians should ever be in a prayerful spirit. If the women are to be of this spirit, how much of the time should they wear the covering?

Among my most pleasant memories is that of women who always wore this sign of authority. I have ever felt that there was something holy about them; and I still believe there was. And what was true of those women is just as true of the devout women of our days who follow the directions given. We are too prone to forget these things, we give too much attention to the looks of the outer man or woman, and too little to the inner. It is a question as to who or what comes first in our lives. And the command is to seek first the kingdom of God and his righteousness.

Rehobeth, Md.

"This World Is Too Much With Us!"

BY PAULINE H. BARRETT

"This world is too much with us!"
Now this precious truth I see,
For I can not walk with Jesus
While this vain world walks with me.

I might climb up yonder mountains,
And all God's wond'rous beauties see—
But I can not see my Savior
While this world is beckoning me.

I might speak of Jesus' miracles,
That he did in Galilee;
But I can not walk with Jesus
While this vain world talks with me.

I could search and search forever
For peace that lasts eternally,
But I'll have no peace with Jesus
While this vain world stays with me.

To this truth I've been enlightened;
Now by his matchless grace I'll be
Walking with my precious Jesus
Where the world will have no part with me.

Philadelphia, Pa.

* "The Curse of Woman Removed by Christ or The Doctrine of the Prayer Veil."

HOME AND FAMILY

Christian Experience

BY GREENE SHIVELY

Trying times will come to all.
We must meet them, great and small.
Jesus met them in his day
And his life shows us today

How to meet them so that we
May depend on him to be
By our side and help to bear
Every burden, every care,

Teaching us that we may be
Burden bearers just like he,
Both in words and kindly deeds,
Ministering to others' needs.

Millmont, Pa.

Memories of Sunday in St. Stephen's Land

BY MRS. ANDREW SOLYOM

EACH Sunday morning as I enter church, I am reminded of the Sundays when I lived as a girl in Hungary. Newspapers and periodicals frequently tell something of Hungary, and then my thoughts return to the beautiful scenes of my native land.

Towering high into the clouds was the huge Black Mountain, and surrounding the valley were the other hazy purple and blue rugged outlines of great mountains. Early dawn brought the sun's rays illuminating the sides of the near-by ranges, and one could see the huge patches of purple, velvety growth carpeting the sides of Black Mountain.

Comfortably seated in the center of the green valley could be seen the little village of Nagy Szollos with the clean little white houses congregated near large virgin forests. The village itself housed about 8,000 colorfully dressed peoples. From the east sprang the renowned River Tisza, quietly ebbing to the west as if it were life's golden stream flowing slowly toward its end.

The town itself on week days was one of considerable activity being the seat of a large county. Gay colored uniforms of the various officials added to the colors of the beautiful scene.

High up on the Black Mountain overlooking the valley and the town stood the old, stone monastery. We always thought of it as a continual sentinel guarding us from evil. Many legends and tales were told to us when children, of the monastery and the Black Mountain; and when we climbed the steep ascent our breath quickened and hearts pounded when we realized we were on the very spot where the happenings recorded in these stories took place. Yet these were the enchanting tales that we craved and listened to, wide-eyed, on long winter evenings.

In the center of the town were the churches of the different denominations. One could not forget them for every morning, noon and evening the bells would toll grace. Each church had a different toned bell, and as they all rang together, they peeled a great chord of peace. The monastery's high toned carillon would add a saintly benediction to the bells re-echoing several times against the many mountains.

Saturday was given over to the preparation for the Sabbath. In the morning the clergy would teach the children the Bible, and the meaning of salvation. Usually, the children were joined together in a choir that sang on Sunday morning. Then in the afternoon would come the preparation of food and clothing. Each Sunday took on a festive air as well as religious.

Early Sunday morning, the church bell rang to awaken us and announce that all business and everyday industry were to cease. We were up and dressed by the time the second bell rang, which usually signified that all should leave their morning duties to dress, and the third bell ringing announced to everyone to proceed. These three bells usually got everyone to church on time, and it was a mark of laziness to be late. No cars or buggies were allowed to run for everyone walked to church. The crown prince when he came to the village, the baron and his wife, and the prominent citizens as well as the most humble walked to the church of their faith. It was a thrilling sight to see the neat and gay attire of the population as the people made their way to church. Everyone usually went to church, not because it was the vogue, but because the people were deeply religious, and needed the inspiration and guidance of the church. The choir loft was built up high on the side of the auditorium, and it was usually filled with earnest young people or children. The service lasted two hours with much hymn singing and Scripture reading. The student ministers would often preach as well as the elder ministers.

Each Sunday afternoon the people of the parish would gather in some beautiful spot on the mountain-side, and the young folk would take the initiative in presenting their views on current national subjects, as well as religious themes. After thus confronting problems, a much better understanding developed between adults and youth. Many of the older folk looked to this time to visit and discuss the week's events. During the winter these meetings were held in the city forum.

So each week brought some new color as well as the old, tried ways. I did appreciate these Sundays, and later when I left my country, I did miss what Hungarian Sundays brought more than any other compan-

ionships left behind. I longed for the quiet, understanding advice of the elder folk.

I know that in this changing world, even the hidden places far away have changed much. Perhaps even the scene has changed, but I still have a homesickness and a longing for the people and things that are no more. That dear little village and the valleys and mountains shall always live for me, and so will the many delightful Sundays spent among my gracious kinfolk.

Elgin, Ill.

"For I Know That My Redeemer Liveth"

BY OLIVER H. AUSTIN

THIS is a very sacred statement to me. It was from this quotation that father gave unto mother and the children his last message before he closed his eyes in sleep to open them in the morning of the first resurrection.

In hours of grave and tragic uncertainty the Christian ministry and the church need to settle on something that they can proclaim without question or apology. It seems that we are no longer certain of fortune, of peace of mind, of honor in men, of virtue in women, of man's esteem or even of life. We do not know how the war in Spain or in China will terminate, what will be the gain or loss, nor how long we may be able to keep out of the conflict. Of what, then, may we be certain? We may be sure of the fact of sin, of its devastating character in a life, of its terrible effects on human happiness, and our helplessness to combat it in our own strength. We may be just as certain of the need of salvation, of a Savior who is able to save us and keep us, providing we put our trust and confidence in him. "I shall never leave you nor forsake you."

At one time Job stood at the crossroads of dark uncertainty. His comforters comforted him not, even his wife failed him and in the darkest hour she insisted that he curse God and die, thereby ending it all. He was no longer certain of his fortune, of his health, of his friends, of his family, or of himself. And yet he found himself and met the conditions with a challenge of certainty. "I know," said Job. He was certain of God, the only anchor that was sufficiently strong to hold him steadfast through the ordeals of life. In days of acid testing there is supreme need of a faith that has the element of substance in it, which within itself is evidence with which a soul may face time and eternity. No gospel of doubt can challenge the world today. As Christians, it is only as we give our lives for our cause that we may really be certain that we shall win. This one thing I know—"My Redeemer liveth." And this one thing I do. "Forgetting the past I press on."

McPherson, Kans.

Are Prayer Meetings Old-Fashioned?

BY EMMA GARY WALLACE

SOME of us, we'll admit, are old-fashioned. We do not wear hoopskirts and kerchiefs about our necks, or dress our hair in the fashion of years ago. Still we are old-fashioned when it comes to dealing with principles which have been tested and proved through the years—even through generations.

It always shocks us somewhat to meet with members of a church or young people who look amused at the mention of a prayer meeting, and who with a shrug declare, "Yes, I suppose they are all right but they are so old-fashioned!"

Very few will give up an evening to meet for a little while for a so-called religious service, and when it comes to trying to get the young folks to go into a dimly-lighted room with a *few* older people, it just can't be done!

And yet there are churches where prayer meetings are so enthusiastically attended that one has to go early to be sure of getting a seat. How do we account for that?

The question arises as to whether or not prayer meetings can be dispensed with without serious loss to the church family group? And this brings us to the matter of prayer and testimony in the company of others.

It is true that we can bear witness in our own homes and we should pray without ceasing. But when all is said and done, there is a spiritual enrichment achieved in no other way, through group prayer meetings where both silent and audible prayer are offered and where sincere, simple and brief testimonies are given.

Where a number are gathered together in his name, it is as if a battery of power is put to work. Each one present who takes part in the right spirit is strengthened and helped by the rest. The inspiration for Christian living is also strengthened and a new nearness to the heavenly Father developed.

If prayer is vital, and we know it is—then prayer meetings are vital and should not be side-tracked nor neglected. Attention should be given to having a cheerful and welcoming atmosphere in the room where the prayer meeting is held, and the service should be a happy one to be anticipated and looked back upon with satisfaction and joy.

Old-fashioned? There are many things which are old-fashioned because nothing has ever occurred to supersede those particular modes and manners.

When young people or older ones either, speak of prayer meetings as out-of-date, let us have the courage to defend them pleasantly yet emphatically. Frequently such expressions will have their influence and mean much in the years to come.

Auburn, N. Y.

OUR MISSION WORK

The Untouchables

BY EMMA ZIEGLER

(*Moving Millions* is the interesting study book which has been selected for the Women Missionary societies. It tells a recent story of India. The second chapter deals with the outcastes and untouchable people. In giving a review of the book it is well to use plays and pageants which make the facts of the book very real. For this reason this short play written by Sister Emma Ziegler of Anklesvar, India, is given on these pages.—A. C. Mow.)

Characters

Mr. Morton—American engineer.

Motilal—a Christian.

Marthabai—his wife, also a Christian.

Naginlal—a Hindu.

Shankar—an untouchable.

Mani—his wife, also an untouchable.

Costumes: *Mr. Morton*—warm weather clothing, preferably a light suit. *Motilal*—flowing Indian trousers, that is, a white piece of cloth about four yards long draped about the loins to ankles for trousers. The shirt is worn out over these. Cloth is wound about head for headdress. *Marthabai*—skirt, jacket, and light sari. *Naginlal*—similar to *Motilal*'s. In addition have a round red spot between and a little above the eyebrows. *Shankar*—cloth draped for trousers same as *Motilal*'s but coming only to knees. A short (not too new or clean.) No coat. Barefoot. *Mani* (pronounced Marni)—Same as *Marthabai*, only of dark cloth. Keep sari well pulled over head. Barefoot.

(*Scene opens with Mr. Morton reading a paper on porch. Marthabai and Motilal come to call.*)

Marthabai and Motilal (back of right hand touching forehead): Salaam, sahib.

Mr. Morton: Salaam, bhai. How are you?

(*Motions them to be seated. Motilal sits on chair, and Marthabai on a low stool.*)

Marthabai and Motilal: I am well.

Mr. Morton: What village do you come from?

Motilal: We live in this village. We came to call because you are a stranger here. My name is Motilal.

Marthabai: My name is Marthabai.

Mr. Morton: Are you Christians or Hindus?

Motilal: We are Christians. I teach a mission school here for the untouchable children.

Mr. Morton: Who are they, Motilal? I have heard about them but don't know anything about them. Why are they called untouchables?

Motilal: There are about 60,000,000 of them in India or about half as many as the entire population of the United States. Their name indicates their position in the Hindu system.

Mr. Morton: How's that?

Motilal: It is only the Hindus who consider them untouchable.

Marthabai: You see, sahib, the Hindus think that the touch of one of these people will pollute them, so they must bathe afterward, because they consider the untouchables unclean according to their religious beliefs.

(*Enter Naginlal. All three rise to greet him.*)

All three: Salaam.

Mr. Morton: Will you sit down?

Motilal (with pride): Morton Sahib, this is Naginlal, my Hindu friend.

Mr. Morton: I'm glad you came Naginlal. We have just been talking about the untouchables. What do you think of them?

Naginlal (with great earnestness): They are dirty, stupid, and wicked, and they must suffer for their misdeeds in past lives.

Mr. Morton: In past lives? What do you mean by past lives?

Naginlal: Well, sahib, we Hindus believe that a person is born again and again and that he suffers in this life for the misdeeds of his previous life, and that is the reason they are in the condition in which they are now.

Marthabai: Here come Shankar and Mani. They belong to the untouchables.

(*Shankar and Mani approach slowly. Their "salaam" is accompanied with the humble gesture of placing the two palms together and thus touching the tips of fingers to forehead while the head is slightly bowed.*)

Shankar and Mani: Salaam.

(*Shankar steps on stage and Mani stays on step.*)

Mr. Morton: What can I do for you?

Shankar: Sahib, we heard that you had come and we wondered if you were a missionary.

Mr. Morton: No, I'm not a missionary. I'm an engineer and I'm going to build a bridge across this river over here. I am interested in you, though. Are you happy?

Shankar: No, sahib, we are very miserable. We are made to live outside the village. We can not draw water from any well unless it be our own, and in our village we have none, but must wait beside the well until someone consents to draw water for us. (*Slight pause.*) The barbers won't cut our hair.

Mani: And the merchants won't allow us to examine any goods in their shop. When we walk in the streets, people avoid us and even shrink from our shadow.

Shakar: We can not enter the temples or schools. The more religious our Hindu neighbors are, the more afraid they seem to be of a touch from one of us.

Mani: Yes, my mother was kicked so severely that two ribs were broken because she accidentally touched a young man when she tripped over a stone in the street. And instead of punishing the man who kicked her, the police took \$10 from my father saying that my mother had attacked the young man.

Naginlal: That isn't all true what you said, Shankar. You can go to our schools.

Shankar: Yes, our children can go, but the teacher

lets them sit in the corner all day and pays no attention to them, and they learn what they can pick up themselves.

Mani: Our children go to the mission school where they are kindly treated and taught.

Mr. Morton: I am glad someone is kind to you. I hope you won't be satisfied with your condition, but try to improve it.

Shankar and Mani: Sahib, we are leaving now. Salaam.

(They leave as they entered.)

Mr. Morton: Motilal, what do you say about these people? Are they as dirty and stupid and wicked as they are said to be? Can they improve their condition?

Motilal: Morton sahib, I have found that they are not generally dirty in their habits nor stupid or wicked. They are capable, too, of improving themselves.

Marthabai: The women often keep their houses nice and clean and also their clothing.

Motilal: Many of these people are becoming Christians, and in cases where they were not so respectable they are becoming respected people. I have a friend who is a Brahmin, the highest caste, who became a Christian because of the change he saw in the untouchables. He said this: "The untouchables of my village were utterly degraded and stupid, but they became Christians, and over a period of twenty years they have become honorable, clean, intelligent, and God-fearing people." Then he continued and said: "What no Hindu thought possible has been performed before our eyes. If Christ can do that for them, I also want to be one of his."

Mr. Morton: Well, that's fine.

Motilal: All over India many of the untouchables are leaving the Hindu religion and are becoming Christians by hundreds and thousands. They are revolting against the way they have always been treated and are demanding better things.

Naginlal: Yes, I've heard about that. We Hindus don't like to see so many of them leaving our religion, so in a few places we are trying to help them improve their condition. But you Christians are so friendly

and kind that we are losing many of them. Your kindness and love have made them want to change. Well, sahib, I will have to be going. *(He rises.)*

Motilal and Marthabai: Yes, we too must go.

Mr. Morton: Well, come again.

All: Salaam!

Anklesvar, India.

A Joint Christmas Message

BY GENERALISSIMO AND MADAME CHIANG KAI-SHEK

To the People of the United States of America

Note: This will be the only Christmas message sent to the people of the United States by the Generalissimo and his wife. It was given to the Rev. Daniel Nelson at Hankow, missionary of the Norwegian Lutheran church, for release to America.

ON Christmas Day this year the soldiers and citizens of our country are still struggling against aggression in the midst of bloodshed and misery. There lies upon us and, we presume, upon you also, our fellow Christian readers, a great weight of care which religion alone can teach us to bear worthily.

A holocaust of raging violence and horror has enveloped a great part of our country, a country where for thousands of years our statesmen, philosophers and artists have all cherished and expressed the idea of "peace and prosperity under heaven." Even the commonly temperamental character of the poets has, in our land, been rendered subservient to that ideal. All our poetry is indeed "emotion recollected in tranquillity." This love of peace is akin to our love of hearth and home, and when you read this, those two emotions will also be fused for you in the spirit of Christmas.

The sage Lao-tzu says: "To know one's weakness is strength." This aphorism applies in two senses to the present state of our country. We know and declare without shame in what lies our weakness against the enemy. Nor should we be ashamed that our people are unwarlike, unwilling, and to that degree unprepared, to wage war, when it comes of a quality of a soul naturally Christian. We have not racked our brains for thirty years to secure the sharpest weapons and the craftiest tricks of warfare, and we do not regret it. In the second sense Lao-tzu's words express the fact that our self-knowledge gives us a strength over which a tissue of wiles and lies can not eventually triumph.

Our religion teaches us that sin is immeasurably a greater evil than suffering; and we value above all the confidence of our people, who, far from being whirled into the turbid sea of bitterness that often engulfs any two nations at war, are on the contrary being purified and uplifted by their present trials. That which we have dared to call the innately Christian soul of our people contains a vast reservoir of what some call tolerance, but which we prefer to call a forgiving spirit. . . . You will find today an unparalleled patriotism sweeping the

What to Pray For

Week of February 11-18

The Prayer Calendar directs us to pray for Brother and Sister Harlan Smith and their family during this week. The Smiths are now living at Stet, Mo., and they have entered into the work of Northern Missouri with earnestness. They will appreciate our prayers.

Since E. L. Ikenberry and his family sailed for China just a month ago and doubtless are just now getting settled at their station, and the children are entering school, let us remember them at the throne of grace.

rank and file of our Chinese citizenry, but you will not hear hymns of hate.

The frontiers of nations have no place in the kingdom of Christ. He was born into the world; his peace he gave to the world. We are striving to deal with the paradox divinely propounded and divinely solved in the life of him who from birth to death loved peace and taught it, but who warned his followers that they should protect it, if need be. We seek to share with you the positive task of achieving a world peace which is lasting and which does not compromise the principles of justice and righteousness.

Peace and high moral standards are inseparable, and when they become an accomplished fact in the lives of all the peoples of the east and west, there will be no more war. War is brutal, but it will ever be powerless to rob any of us of the transcendent peace of men who are at peace with themselves.

World Wide News

COMPILED BY ANETTA C. MOW

TOYOHICO KAGAWA of Japan has prayed earnestly for peace and has done all he could to promote peace. He has expressed his heart's desire in the following words: "Truly no group of Christians can be isolated. Just in the measure that the links that bind these groups are forged in love and understanding and sympathy, will the influence and power of Christianity continue. . . . I would be a disciple of love to all people, and this must include even those at home whose ideas and motives I can not follow nor condone. To denounce war and its perpetrators is not enough. I must find a substitute for war."

"Our boat stopped for a day at Suva, Fiji Islands, and I spoke in a church where the bones of the missionary Baker, who had been killed and eaten by the cannibals, were buried. Now the whole of the islands is Christian, 90% of them being Methodists! How beautifully these descendants of cannibals sing! They sing the Hallelujah Chorus marvelously. What hath God wrought! The South Sea Islands furnish the most outstanding proof of the power of Christian missions to transform whole peoples. Not believe in missions? Go to the South Sea Islands and be converted!" Quoted from a letter by E. Stanley Jones.

Mary Reed, the missionary who discovered she had leprosy while home on her first furlough nearly fifty years ago, and who returned to India to serve the lepers, was eighty-four years old on Dec. 4. Mary Reed is a beloved missionary heroine. She has given nearly a half century of service without a furlough, bringing love and hope to the lepers at Chandag Heights, India.

"Dr. Murdoch MacKenzie of the United Church of Canada, widely known by reason of nearly fifty years' service for missions in Honan, China, died recently. Dr. MacKenzie was born eighty years ago in Scotland. In 1883, he went to Canada, was educated in McGill University, and the Presbyterian seminary in Montreal. In 1889, he was sent to Honan, and with Dr. Jonathan Goforth had many perilous experiences. Dr. MacKenzie was a man of profound and devout scholarship."

In Palestine, racial bitterness and fear have been running at high tide. This has been having definite effect on the Christian church for Scriptures are being purchased by Jews and the Jewish settlements welcome visits from missionaries.

During the eleven years between 1927-1938, the Trans-Iranian Railway was constructed. The road connects the Caspian Sea with the Persian Gulf. It fulfills a dream of the Iranians, and they rejoice that this gigantic task was completed without borrowing from abroad. This road will extend the possibilities for missionary service for travel facilities have been so greatly increased.

Hope for true religious liberty in Turkey is seen in a bill before parliament which is to offer pardon to 150 political offenders exiled from Turkey in the early days of the Republic. This promises a new day for Christian missionaries, for freedom of speech and true democracy.

Servants of the Cross is the name of a missionary and social organization of the Syrian Church in the States of Cochin and Travancore, South India. It was established fourteen years ago for the purpose of carrying on work among the depressed classes in India. The people are poverty-stricken, ill-clad and uneducated, and the members of this order of the ancient orthodox Syrian Church of St. Thomas, the Apostles of India, are making a sincere effort to improve these depressed people.

The first Iowa school for missionaries will be held Jan. 23-Feb. 18, 1939, at the Iowa State College, Ames, Iowa. There will be afternoon conferences and field trips to near-by communities, schools and parishes.

The Madras Conference has just been held; 400 delegates from mission churches and from American and European missionary leaders met together for two weeks. Many problems were considered, among them the one affecting all was how the spiritual life of churches, families and individuals could be promoted so as to carry out the teachings and Spirit of Jesus.

THE CHURCH AT WORK

ADMINISTRATION**Christ in Personal Living**

By Harper S. Will, Wenatchee, Washington

Prayer is the key to a victorious Christian life. Whoso would have the daily personal help of the living Christ must learn how to pray.

"When you pray, go into your room and shut the door." Much has been said about prayer. It is hard to think of anything new to say. There is just one all important thing left to do. We know what that is: set a time and choose a place—a quiet place, and then pray. That was the Master's suggestion.

Try it. Problems will be solved. Difficulties will be cleared up. Strength will be found. God in Christ will become a reality. All of life will take on a new glow.

ADULT CHRISTIAN WORKERS**My Favorite Psalm**

Scripture: Favorite verses by the group

Sunday, February 26

1. The Blessed Man, Psalm 1.
2. The Lord Is My Shepherd, Psalm 23.
3. The King of Glory Enters Zion, Psalm 24.
4. The Blessedness of Forgiveness, Psalm 32.
5. Nations Exhorted to Praise God, Psalm 67.
6. Jehovah Is My Fortress, Psalm 91.
7. Whence Cometh My Help, Psalm 121.
8. Home Again, Psalm 126.

Note: Assign a part or all of the suggested list and request the speaker to outline briefly the contents of the psalm assigned and tell why it is a favorite.

CHILDREN'S DEPARTMENT**The Pre-Session Period**

Mrs. W. L. Widdowson, Waynesboro, Pennsylvania

Department superintendents and teachers of children, generally speaking, are not aware of the possibilities that the "pre-session period" in our Sunday schools holds for them and their children. These few minutes (perhaps fifteen or twenty) could result in some of the richest experiences in soul culture that the children could receive during the entire hour.

Interest centers of various kinds could be set up. The worship center, the music center, the picture center, the sharing center, etc. But a capable and understanding adult should be in charge of each.

The worship center group should be responsible for making the worship center in their assembly room as attractive and worshipful as possible. A few articles, well placed, carefully chosen, will attract the attention of any group of children. The following articles, differently arranged, have frequently been used with good results: the open Bible, good Bible pictures in color, framed and placed on an easel, an attractive potted plant in bloom, a basket of freshly cut flowers, a cross with a Bible open before it, two white cathedral candles placed equal distance from an open Bible on a low table. Anything artistically placed that will suggest the heavenly Father or gifts coming to us from him makes a good setting for children to worship.

The picture center group. The children in this group should be guided to select from the pictures on display only

those that will help emphasize the theme chosen for the worship service for that particular morning. Children discriminate readily. After they have made their selection, the children should place the pictures on the screen, picture rail, or wall board where they may be used by the superintendent in charge.

The music center group. The children and pianist should work with the superintendent in choosing the kind of hymns and instrumental music that will help to make the worship service meaningful to the children. New hymns can also be learned in this period for future use.

The sharing center group. Children in this group may have some gift ready to take out to some shut-in or sick friend, and may wish to prepare a brief service suitable to be used in the presentation of the gift. It is wise to let them sense the responsibility of choosing a song or preparing a poem with a sharing emphasis, or originating a brief prayer for this occasion.

If facilities are adequate other interest centers could be operating. Children love to dramatize Bible stories. They love to do creative work, write poems, write prayers, draw certain Bible articles, all of which could be incorporated in future worship service. We have our children for such a very short time. Let us fill every precious minute full of things which have spiritual value.

WOMEN'S WORK**Scarfs, Sweaters and Coats**

It was my privilege to visit the clothing storeroom at 1515 Cherry Street in Philadelphia on Monday, Jan. 16. Mrs. Maud Woodruff, who is in charge of the storeroom, gave me a warm welcome and she showed me the cupboards, boxes, baler, parcels, etc., and introduced me to those who help her. It was musical to hear her speak in her quaint Quaker manner as she said, "Thee will be interested in this," or "Let me show thee this." Since 1931 she has been in charge of this same storeroom and she has learned the art of sorting clothing and placing each garment where it will serve its purpose best. She told me that on the previous Friday, 6,000 pounds of clothing had been sent to Spain, and even as she told me this we were watching Oliver, the Negro helper, bale a large package of clothing which will be sent out in the next shipment.

Every woman in our church would be glad to send clothing in behalf of the people of Spain if she could have the chance of spending an hour in the storeroom, seeing the clothing which comes in and hearing the interesting stories connected with many of the parcels which are given. All sizes and every type of practical clothing are needed. Most of the clothing which is sent in is good and will give service.

Mrs. Woodruff told me that during 1938 her records show that 4,000 pounds of used clothing, 1,000 pounds of soap and 400 pounds of new goods were sent in by the Church of the Brethren people. She had estimated the worth of these gifts to the amount of \$3,500. She said that our people are practical in their giving and that she has found that practically everything which comes in from our people will give good service. This was very encouraging.

If you have not already read the call for clothing which was published in the Jan. 14, Gospel Messenger, turn to that number and read it and then send your gift of clothing in care of the college in your territory or direct to 1515 Cherry St., Philadelphia, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, February 12

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Peter Heals a Lame Man.—Acts 3: 1-10; 4: 8-12.

Christian Workers, The Place of Giving in the Christian Life.

B. Y. P. D., Tell Your Money Where to Go.

Intermediates, Something for Nothing?

* * * *

Gains for the Kingdom

Five baptized in the Bethany church, Philadelphia, Pa.

Nine baptized in the Ottumwa church, Iowa, Bro. Charles Albin, pastor.

Ten baptized in the Fairview church, Pa., Bro. Nevin Zook, evangelist.

Thirteen baptized in the Bethany church, Ind., Bro. J. Edson Ulery, evangelist.

Eight baptized in the Peru church, Ind., as a result from regular preaching services.

Three baptized in the Happy Hill church, Mo., Brother and Sister Harold Miller, evangelists.

Two baptized and two received by letter in the Panther Creek church, Ill., Bro. W. F. Garber, evangelist.

Nine baptized, two reclaimed and many reconsecrated in the Second South Bend church, Ind., Bro. Rufus Bucher, evangelist; Bro. Homer Weldy, song leader; Bro. Edward Stump, pastor.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Paul Myer, March 12, in the Myerstown church, Pa.

Bro. Wm. Zobler of Lancaster, Pa., March 26, in the Lost Creek congregation, Pa.

* * * *

Personal Mention

Bro. S. H. Garst of Blountville, Tenn., according to the report of another correspondent, "drove 1,400 miles this winter through much inclement weather in order to conduct a series of meetings." Perhaps he found a partial reward in "five gains for the kingdom" in the Mount Valley church.

Dean A. C. Baugher of Elizabethtown College was elected Secretary-Treasurer of the General Education Board at the meeting held at Louisville, Ky., Jan. 10, succeeding J. I. Baugher, resigned. Students or others interested in the Student Rotary Loan Fund should note this change and direct their correspondence accordingly. A brief report of the meeting referred to will be found in next week's Messenger.

Bro. F. F. Holsopple, whose health has been somewhat impaired in recent years, writes us that he is still finding opportunities for service which make him glad. Among these are representing the American Bible Society in the Washington area and conducting a Bible class. Brother and Sister Holsopple are now residing in the suburban home of their youngest daughter at 318 Cumberland Ave., Chevy Chase, Md.

Bro. Raymond E. Martin of Pleasant Dale, W. Va., informs us that he is in position to hold a number of revival meetings this coming summer and will be glad to hear from churches interested.

Bro. C. S. Ikenberry of Daleville, Va., is compiling a history of the Eikenberry (Ikenberry) family and solicits correspondence from anyone who could give information of value or is interested in such a history. Bro. Ikenberry and wife are spending the winter in the southland and may be addressed at 28 Magnolia Ave., Sebring, Fla.

Sister Mary L. Cook, pastor of the Roann church of Middle Indiana has been ill, and for this reason the evangelistic meeting she had planned to begin there last Sunday has been postponed indefinitely. The church as well as Sister Cook herself will appreciate your interest at the throne of grace to the end that she may regain her health and continue her work for the kingdom.

Bro. L. Vern Swartz, Sunnyside, Wash., president of Washington Men's Work, will send to anyone interested in coming to that state a map of the churches and a description of the locality of each. "We expect to help folks with church letters only and without charge or commission." He would probably not object to a postage stamp. That's courteous always when asking for information by mail.

Bro. John C. Zug, secretary for the trustees of the Brethren Home, Neffsville, Pa., always favors us with a copy of his annual report. From the current issue we quote: "The year 1938 proved to be a prosperous one for the Home, both in finances and in the operation of the same in general. Through the maturing of several endowment annuities and bequests, the permanent endowment fund has almost reached the \$90,000 mark, making a long stride towards the goal set by the trustees (\$100,000), a number of years ago. . . . At the beginning of 1939 the home was filled to capacity, all available rooms occupied by forty-four members of the Church of the Brethren and forty-one by a number of other denominations represented."

* * * *

Miscellaneous Items

A secretary of the Board of Education of the Northern Baptist church, whose name we can not make out with certainty from our correspondent's notice, will speak in our church in Lancaster, Pa., morning, afternoon and evening, Feb. 19. She has had much experience in New York City mission work and her theme will be The City Church. If interested, you are invited.

Our ministerial distribution by states, according to a recent investigation, shows five with two hundred or more ministers of the Church of the Brethren. The five are: Pennsylvania 551, Virginia 350, Indiana 319, Ohio 256, California 204. The ratio of ministers to membership is as follows: Pennsylvania 1 to 79, Virginia 1 to 81, Indiana 1 to 57, Ohio 1 to 76, California 1 to 32.

The Young Mothers' Bible Class of the East Petersburg Sunday school of Eastern Pennsylvania is sponsoring a program of sacred music to be rendered Sunday, Feb. 19, 7:30 P. M. It is given by home talent under the direction of Mrs. Roy S. Forney. It will feature quartets and choruses, mixed and unmixed, and the Forney trio. It promises an evening of enjoyment and inspiration for nobler living. On March 4 and 5 Eld. R. W. Schlosser will conduct a Bible Institute in the East Petersburg church.

The Salem church of Southern Iowa is arranging to buy new songbooks. It has on hand old songbooks of several kinds which it would gladly send to some mission or church of our denomination. If interested, write Nora Colyn, R. 1, Prescott, Iowa.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Fifth Avenue to Farm (A Biological Approach to the Problem of the Survival of Our Civilization) by Frank Fritts and Ralph W. Gwinn. Harper & Brothers. 290 pages. \$1.00.

When two lawyers of no mean reputation move their families out of New York to a suburban farm, even though they continue their law practice in the city, one may well pause to consider why this move was made. It is not sufficient to say they were prejudiced in favor of the farm because they had both grown up on the farm.

For some time we have been warned of the evil consequences that must follow if the city continues to absorb so many of the best rural young people, especially when facts prove that even the importation of so much of the best country blood fails to reproduce in the city the caliber of men and women necessary to make the city self-sufficient in begetting and rearing its own needed population.

The authors discuss their problems from the biological point of view, thus digging deeper than writers usually do in considering country and city life problems. It has long been recognized that rural districts produce children of marked merit. We are just beginning to understand that if much of this best blood goes to metropolitan centers the rural districts must suffer irreparable loss.

Because the Church of the Brethren has been and is still so largely rural her pastors, educators and farm leaders will find *Fifth Avenue to Farm* a timely and fruitful book for study. Country girls and boys, on reading the book, will discover that the chances for good positions and for promotion in the city are not many, that where one comes to the front, the many are doomed to accept positions that merely eke out a livelihood with little chance to make a life.

Fifth Avenue to Farm makes out a strong case for country life and the country family. Parents who read it and

discuss it with their children will make an investment in money and time that will yield big returns in years to come.

The Old World and Its Gifts (Unified Social Studies) by J. G. Meyer, O. Stuart Hamer and Lillian Grisso. Follet Publishing Company. 560 large pages. \$1.96.

This new volume aims to combine geography, history and civics as one study for fifth grade pupils of the public schools. And it does that very thing. By train, boat and plane the pupils are carried to Europe, Asia, Australia and Africa. Through picture and the printed page they see and read the story of how people lived from early days, and how they live today.

By means of maps—political, physical and outline—and by charts, drawings and outlines the stories are simplified so as to be easily understood. Hundreds of halftones—many of them printed by the “bleeding” style—leave indelible impressions so that children of even the third and fourth grade will profit by the book.

While this book was written specifically for public school teachers and their pupils, every home in which there are children will be richly rewarded by securing a copy for home consumption. Yes, and the older folks will gain fully as much as the younger generation. Those who have never traveled abroad will marvel at the wonders revealed; and those who have traveled much will consider this a picture book from which they will see again the sights abroad, to see which, they traveled many miles.

Always the authors use picture and story to show how people live. Thus human interest is uppermost. The readers see history, geography and government as something greater and better than merely an account of rebellions, wars, and the rise and fall of nations.

Messenger readers will be especially interested to know that Doctors Meyer and Hamer are of our own people, on the faculty of Manchester College, and Miss Grisso has long been one of our missionaries in India. The authors have brought out a volume that is a credit to the Church of the Brethren and that will mark an epoch in public school work.

College Enrollment and Financial Statistics

The College Enrollment and Financial Statistics printed at the foot of this page were intended for the 1939 Yearbook, but came too late for that publication. If you will clip these statistics and paste them in on page 6 you will have your Yearbook complete.

Name of College or Seminary	COLLEGE STATISTICS 1937-1938												COLLEGE FINANCIAL STATISTICS 1937-1938					
	Enrollment				Faculty				Student Body				Value of Buildings, Grounds and Equipment	Amount of Cash Endowment	Annuities and Non-Productive Endowment	Unsecured Notes and Pledges	Indebtedness	Total Net Assets
	College	Extension	Summer and Special	Totals	College	Brethren	Non-Brethren	Total	Ministers	Brethren	Other Christians	Non-Christian						
Juniata	432	98	138	601	47	13	34	47	25	118	314	0	\$785,291.04	\$700,796.87	\$589,517.07	0	\$128,457.59	\$1,575,691.60
Manchester	681	0	554	1,108	43	30	13	43	12	314	330	37	581,276.00	376,619.17	274,348.70	\$229,054.84	0	1,461,298.71
McPherson	289	102	125	513	25	13	12	25	12	153	134	25	471,901.05	246,403.00	96,516.66	25,000.00	24,000.00	839,820.71
LaVerne	151	0	15	166	22	16	6	22	3	105	56	5	320,475.00	26,640.59	28,700.00	43,454.45	128,106.90	291,165.14
Hidgewater	242	0	0	242	26	18	8	26	18	140	90	12	513,974.49	415,557.27	13,900.00	96,717.95	17,857.06	788,372.41
Elizabethtown	182	80	163	370	18	13	5	18	8	74	100	8	342,696.10	158,037.25	8,925.00	0	39,186.34	563,202.15
Bethany Biblical Seminary	118*	77	15	210	13**	13	0	13	43	125	8	0	322,953.34	53,557.20	158,579.08	—	0	508,749.66

*Seventy-nine of these are enrolled in the Training School. **Five of the thirteen devote their time to the Training School.

CORRESPONDENCE

A RESOLUTION OF PROTEST

The following resolutions, prepared by President Paul H. Bowman of Bridgewater College in behalf of the first adult round table held in the Second District of Virginia, will doubtless suggest similar action upon the part of other church groups.—Ed.

WHEREAS, our government is preparing to launch a preparedness movement involving a vast increase in armament appropriations; and

WHEREAS, an effort is being made to create a fear psychology on the part of the American people in support of such an increase in war appropriations,

Therefore, BE IT RESOLVED, that we the Adult Roundtable of the Church of the Brethren of the Second District of Virginia, representing twenty congregations and about six thousand American citizens, offer the following protest:

First: We protest against the proposed war budget of our government and ask our representative in Congress, Honorable A. Willis Robertson, and our representatives in the United States Senate, Honorable Harry Flood Byrd, and Honorable Carter Glass, to vote against any measure calculated to increase the war spirit in a world already burdened and crushed by the spirit of hate and instruments of war.

Second: We protest against the invalid and shocking argument used by our President, Honorable Franklin D. Roosevelt, in his message to Congress appealing to the American people to support the preparedness program in defense of religious liberty. We reject the suggestion that our freedom to worship God in the genuine American manner is in any way imperiled by foreign dictators. We regret that the President through his message should seek to arouse the passions of the American people on a premise so unsound and unjustifiable. We plead for poise, calmness, and sanity in public life at a time like this.

MEN'S WORK CORN PROJECT AT SOUTH WATERLOO

There has been a Men's Work organization of the South Waterloo church for many years. The men have at various times brought projects to successful conclusions, thus the ambitious one assumed for the year 1938 did not seem so large at the time it was started. At the beginning we want to give full credit to every man in the church, young and old, for none was called on for work who did not respond.

At a mass meeting held early in January of 1938 the project was outlined and the executive committee was authorized to complete plans and draw up a lease for a field, which was available—a field containing eighty-five acres. In the lease the owner specified that the entire field was to be put in corn, the Men's Work organization to furnish the seed and do all the work for half the corn. The landlord's share was to be put in cribs on the farm.

News of our program soon spread and everyone wanted to help. Landholders who had farms in the community, but who lived in Waterloo, contributed liberally toward buying seed and fertilizer. Two hybrid seed corn companies agreed to give one bushel of seed for each one purchased so that practically all our expenses outside our labor were contributed by interested people outside our organization.

About twenty-five acres of the field had been ploughed by the landlord the fall before, and he donated that work. The field was centrally located in the community and naturally this worked to our advantage, especially as it is difficult to move power machinery over hard surfaced roads.

The committee tried to make the work as convenient as possible for the men as they were called on to do the work. Large enough crews were assembled each time so that the necessary work could be completed in one short day.

The first job was to disk and cut up the cornstalks which were standing in the field. This required six tractors with tandem disks. The whole field, including the fall ploughing was disked—some of it four times, in about six hours.

Then came the ploughing. To do this men who had large tractors and three bottom plows were asked to help. Seven tractors were used for ploughing and they ploughed the sixty acres in six hours. One tractor with a twenty-foot harrow followed the ploughs and develed the ground, and the man with this machine was kept busy. A week later disks were again used to loosen up the ground and kill what weeds had sprouted. A hard rain packed the ground after this diskings so it was decided to run a disk and harrow just ahead of the planters. Two corn planters were used the first day but we were able to borrow a four-row planter the second day and a tractor was used to pull it.

Only three cultivations were necessary to keep the field free from weeds because of the intense working of the ground prior to planting. We had a wonderful growing season and a wonderful field of corn.

At husking time a vote was taken as to whether we would husk the corn by hand or use mechanical pickers. By a large majority it was decided to husk it by hand, but a two-row mechanical picker was used to husk the end rows and the down rows between the lands, since the field was divided into thirty row lands—the first of these lands to go to the landlord, the second to us and so on across the field. Apparently it was a real picnic to husk the corn since the Ladies' Aid Society agreed to serve dinner for the men. The first day they fed fifteen men, the second fifty-six, and the third fifty-two. More than 5,800 bushels were husked in a little more than two days.

At the time of husking the price was only thirty cents per bushel so it was decided to store the corn for a higher price. Heavy poles were donated by the Iowa Public Service Company. Flooring was donated by one of the members so the only thing to be bought was slat cribbing. The crib was 15x30x12 feet high. This crib did not hold all the corn but a farmer in the community agreed to take what was left and pay thirty-eight cents per bushel for it. He said he wanted to do something for the project, though he is not a member of our church.

Moving pictures were taken of the corn husking bee and these were shown at the final meeting of the year. The men invited the ladies to this meeting and oysters were served. More than a hundred were present. I almost forgot to say that one of the young men's Sunday-school classes kept the fence rows free from weeds through the summer, so at all times we had a field of which we could be proud.

The corn in the large crib was sold Jan. 10 for forty-two cents per bushel. The net income from the project was in excess of \$1,000 and very few of the men put in more than three days of labor, plus tractor fuel.

Men like to work together on a program of this kind, and with mechanical power such as is available in this community a great deal of work can be done in a short time.

A very favorable season helped to give us a large yield, though the price received probably would have been higher had the season and yield been less favorable.

Our experience has been an enjoyable one and we believe there are many communities that could do as well as we did this last year. It is this belief that has led us to write

more or less in detail concerning this Men's Work project. A definite thing to work for is essential. Ours was to retire an obligation which the church had assumed several years ago and which each year became more difficult to meet. This year's project will clean up that obligation, for which we are all glad.

Waterloo, Iowa.

C. Bechtelheimer.

CONTENTMENT AND CHEERFULNESS

After reading the article by Bro. C. F. Holsopple on *Are We Content?* in the Jan. 7 Gospel Messenger, many of us must have felt a bit ashamed for being so discontented at times. After hearing of one who seemed so very unfortunate, yet who had learned to be content, his courage certainly should be a challenge to many of us to resolve with Paul, who said: For I have learned in whatsoever state I am, therewith to be content" (Philpp. 4: 11).

A good Brethren minister in writing to a sick friend said: "I have almost envied afflicted folks, who though among the shut-ins, have brightened more discouraged souls than many of us who have enjoyed reasonable health." Such have learned the lesson Jesus wants us to learn. This is: "In the world ye shall have tribulations, but be of good cheer; I have overcome the world" (John 16: 33b). Some of the shut-ins have also learned that "Godliness with contentment is great gain" (1 Tim. 6: 6).

In a certain hospital one day a patient mentioned to the doctor about another patient being brave. The doctor said that he had noticed the patient's courage but wondered if anyone else had noticed it. Yes, real Christian bravery, cheerfulness and contentment do not go unnoticed by others. Many times it helps others to be braver and more cheerful when they have some heavy cross to bear.

Cheerfulness is certainly a duty of the Christian. Remember that Jesus said, "Be of good cheer." If we would be good and more helpful Christians, let us be more cheerful and more content with our lot in life.

Mt. Airy, Md.

Esther J. Gosnell.

PENNSYLVANIA CONFERENCE OF BOARDS

The Pennsylvania Regional Conference was held in the Coventry church, Southeastern Pennsylvania, Nov. 30. Because of the bad road conditions due to heavy snow the attendance was not as large as expected. About forty were present representing each of the five state districts. Bro. M. J. Brougher, the chairman, presided. Devotions were conducted by W. G. Nyce. The forenoon was given to various messages and directed discussion, as follows: The Total Church Program, C. D. Bonsack; The Field of the Ministry, Dr. C. C. Ellis substituting for his son, Dr. Calvert N. Ellis; The Field of Missions, Michael Kurtz substituting for Rufus P. Bucher; The Church College in the Church Program, R. W. Schlosser. Lunch was served by the women of the Coventry church.

The afternoon program was as follows: The Field of Christian Education, Levi K. Ziegler; Youth Program, Including Camps, W. Harold Row and Donald Royer; The Field of Women's Work, Mrs. Florence Gibbel; The Field of Children's Work, Mrs. J. D. Reber; Regional Field Work, D. D. Funderburg.

Conference next year is to begin at noon on Wednesday, Sept. 27, and close at noon the day following. The program is to be planned in the interests of all members of all boards and district representatives of the five state districts.

The program committee will be constituted of the officers of the Conference: M. J. Brougher and Levi K. Ziegler, and Mrs. Ross D. Murphy representing the Women's Work. The regional representative, M. J. Brougher, will continue to act as chairman and Levi K. Ziegler as secretary. An expression of thanks was extended to the pastor and church for their welcome to and entertainment of the conference.

The gist of the conference was as follows: The total church program must be studied in relation to its parts, and its parts must be planned in relation to the whole.

A recent book, *Five Minutes to Twelve*, by Adolph Keller, suggests that we have so much religion that we lose sight of the spirit of Christianity, and that first of all we need to hear the call of repentance. We must make all of our church organizations more radiant with the Spirit of Christ. The charge has been made that young people do not want to be leaders any more, but followers. But we must have leaders, and in order to get them we must have causes that challenge. There is a terrific ignorance of the Scriptures today. We used to build our faith on the Bible through conferences, institutes and other measures more than we do now.

There is a great struggle on for greater co-operation among all church bodies—not for organic unity necessarily, but for a common understanding of our common task. Union services are good if they are not a substitute for religious laziness. Often they do not touch the real needs.

The gist of nearly half a hundred replies to a questionnaire sent out by A. C. Wieand was that we are in a state of spiritual confusion. What can we do to help? Can we live a simple life in a complex age? Is social security the objective of life? Can the gospel be made practical and possible in today's life?

As a slogan for the new year the Boards are thinking of this: *Brethren in Reality*—with the emphasis to be placed on evangelism and church attendance. We must get folks to church and they must learn to worship. Others must be reached for Christ by personal contacts and evangelistic efforts. We must go into homes and build Christian family life. The General Ministerial Board may plan a meeting to deal with ministerial problems, looking toward better integration and distribution. Young people and children are not being taught as they should be if they are to have a sound philosophy of life and religious faith. Our missionary plans should be more far-reaching. Local duties blind us to the needs of other lands. The total church program must go down to the local church to become effective.

Have we accepted an urban philosophy of life? Our farms must be kept intact by keeping stronger men in rural areas. Pastors are paid not to do all the work, but to give everyone a task to perform. Our financial system is not yet what it should be, when our giving averages but two or three per cent, whereas it should be at least a tithe. Our problems are more spiritual than organizational.

The field of the ministry calls for the following: (1) We must put the best we have in the pastorate, for it is worthy. (2) Our church must realize that not every church is ready for the pastoral plan of full-time service. (3) The importance of rural ministry must be recognized. (4) Young men for the ministry must have the following qualifications: a call from God, ability for adjustment with folks, intellectual training. The field of the ministry is the Word and the world. The Bible is the source, the world the field for service, the message is supernatural. Preaching should put more stress on life, both here and hereafter. There is too much preaching that is beside the point. Righteousness is basic in all preaching.

In preparation for his great missionary plan Jesus selected not learned and high-minded men, but humble fishermen. He trained them to go forth with boldness to carry the gospel. If we have a distinctive doctrine in the Church of the Brethren worth knowing, then we should press out into new fields of need with it. God will equip those whom he calls into missionary service.

The future church depends upon the church college. The church college is the only church institution left, and it is threatened. Should the church lose her right to educate her young people? It is difficult to get workers now. What then? The church college should be kept independent of governmental and political control. We have not made enough of our colleges in our local church programs. There are various ways in which the college faculty and student body could render helpful service to the local church. There should also be a closer financial tie up between college and church. The church and her colleges and seminary stand or fall together.

The problem of Christian education is one of creating attitudes and moulding character. Delinquent children come from homes where there has been no religious experience, and where Christian training in the home has had no part. The home influence must be Christianized for youth. Adult education and parent training must be stressed. The Bible must become more central in building ideals. All agencies must work on this job of Christian education.

The youth program in the church is more than a score of years old. Since that day a generation of outstanding youth have gone out into the field of service. The church has in many instances failed to gear them into her program of work in an aggressive way. Will the church have leaders twenty years from now? Young folks are not so eager to go to school as once many were. Children can not become economically independent as did their fathers. This will make it more difficult to support the church program. Camps are good so far as they go, but they can not do an adequate job. It is largely the church which must develop life. The young people must be thought about more definitely. A National Youth Cabinet was formed at the Lawrence Conference looking forward to advance measures in the interest of youth.

The time may come when youth will be given a chance to demonstrate Brethren principles under trying times.

The Women's Work plans have carried through very well, the women having reached their goals for the region in the support of girls' schools. Some feel that a regional organization for Women's Work would be a help; others are not so sure. Some districts have large conferences of women which become sources of great inspiration. When folks know, they care; when they care, they pray; and when they pray, they give. The women work together well.

The field of children's work has advanced rapidly. In eight years' time forty-four out of forty-eight districts have a children's work director. Thirty-seven of these were present at the Lawrence Conference last June. There should be one person in each church whose chief task is to direct the interests of children's work, and to make a good job of it. The local, the district, the regional, and the national directors of children's work should co-operate in doing an excellent work in the interest of the church of the church.

Regional field work may seem to be of little interest, but it is nevertheless important. Our colleges have divided us into regions and around these centers the church interests center. Five leading men have been selected as regional

directors and the districts have boards to assist in the ministerial problems. In the Home Mission program the weak districts are helped by the stronger ones. Regions have or are about to consider the matter of employing full or part-time workers. These regional conferences are helpful, especially to those districts that do not have large and strong conferences.

Uniontown, Pa.

C. C. Sollenberger, Secretary.

AFTER THE REVIVAL

A true revival brings tremendous responsibilities. It gives the pastor and church new obligations. To gain converts is one thing; to hold, train and ripen these is quite another. Failing to appreciate this fact, many churches fail to build up.

Too often it seems the church is interested only in bringing souls to spiritual birth, and not in mothering and aiding them to the fullness of Christian stature. Too often the church seems to care but little about cultivating and culturing beginners, not knowing that one Christian well taken care of and developed is worth a hundred mere beginners. Oh, the churches where many are hopefully converted, and yet so little pains taken with the converts, that in a few months one can hardly tell the convert from the world! This brings reproach on the whole theory of revivals.

"It is not the fault of the revival that the fruits are not permanent, but because there is a lack of after-revival cultivation." Jesus told his servants to feed his lambs, as well as to rescue the lost. Time can not be better spent than in helping converts. They are the clay, and the clay is moist. We are the potters. Will we mold a Christlike character? God help us.

Mrs. C. H. Stanley.

South Bend, Ind.

SOUTHERN CALIFORNIA YOUNG PEOPLE

The young people of the District of Southern California and Arizona held a winter retreat Dec. 26-28, 1938. It was held in the mountains overlooking the sea at the Pacific Palisades. Since this retreat was only the second one we have had, it was more or less of an experiment; however, it was successful. There were sixty of us there altogether, which was twice as many as were at the retreat the year before.

At our opening session, which was held at eleven o'clock, Dec. 26, Bro. Frank Howell and Gladden Boaz gave short welcoming talks, and Helen Brownsberger led us in several songs. She also conducted a group in song leading.

After the basket lunch we were led in recreation by David Bomberger. He was our recreation leader for the entire retreat. He also taught the recreation class where we learned many things about leading groups in games.

In the afternoon and evening we discussed the stand of the Church of the Brethren in regard to peace. Dr. D. W. Kurtz gave a lecture in the evening that started us thinking about the stand which we would take in time of war.

Tuesday morning and evening Bro. J. W. Lear talked to us. In the morning his subject was: The Brethren Youth in the Modern World. In the evening his subject was: Why I Am a Christian.

Mrs. Boaz, from San Diego, was our instructor in social relations. In her talks she gave us many helpful hints. She stressed the fact that we should always be courteous to others.

Our morning watch and quiet hour were two of the many inspirational parts of the winter retreat.

The young people have planned many activities for the coming year. There was a skate in January; February 12, a mass meeting and a spring banquet. Plans are now under way for a basketball tournament, and for our summer camp.
Covina, Calif. Mary Shively.

THE HOMEGOING OF ELDER CHARLES M. ARNOLD

It was in the morning of Dec. 14 as father was preparing to sit up in his chair, that he became critically ill. Later in the day he appeared stronger and could talk with those around him. It was during that time he told mother: "I believe my time has come." On being asked if he was ready, he replied: "I believe I am." Thus ended his earthly life, on the evening of Dec. 14, 1938. But his spirit shall live on and on in the lives of those who knew him.



Charles M., the son of Levi and Susan Arnold, was born Jan. 2, 1866, on the farm adjoining the one where he had lived for the past thirty-five years, one mile south of New

Paris, Ind. His entire life was spent in these two homes. On June 16, 1894, he was united in marriage to Sarah C. Brown. To this union two children were born, a son Levi and a daughter Cecelia.

Father and mother united with the Church of the Brethren soon after their marriage and walked together in the Christian life, sharing each other's burdens and joys as they advanced through the years.

In 1901 father was called to the ministry and a few years later advanced to the eldership. He served the Bethany church as elder for a number of years. In 1915 the members living in and about New Paris began a Sunday-school service in the New Paris school building. Out of that movement grew a demand for a church building. Father took a very active part in helping to bring about the erection of the present building. In 1917 the church house was completed. In 1918 the members were organized as a church and father served as elder, almost continuously, from that time until a year ago when, because of his health, it was necessary to let others carry on.

Father was a hard worker. He lived on a farm all his life, gaining from the soil a livelihood for the family as well as spending much time in active church work as a Sunday-school teacher, a minister, and elder. Besides giving of his time he gave in a financial way for the support of the church. He was greatly interested in missions as a part of the church program and was always anxious to see the church work progress. When he could no longer take an active part in church work he was concerned that others would carry forward so the record would show gains for the kingdom.

Of the many sermons father gave, none were of great length, but many were to the point. His greatest influence, on others, was brought about by the life he lived among men. One could feel his presence and know that he was in tune with the Spirit of God. The General Conference was always an inspiration to him. Father was a good listener and also enjoyed the social hours with others interested in church work.

Father had great faith in the anointing of the sick as set forth in the New Testament. He called for this service and it was administered. His faith was strengthened and he endured suffering patiently. He was always concerned for the well-being of others and lamented that he caused others so much work when he was unable to care for himself.

Always a great lover of children, father would strive to give them first place. He often said: "It is the child of today who will be a leader tomorrow and he must be encouraged and taught."

Father has gone on before and he is looking this way. He can not return to us but we can strive to live so we can meet him yonder. Those who miss him most from the family circle are: his companion; the daughter, Cecelia, her husband, and two children, Howard and Eleanor; the son, Levi, his wife and two daughters, Eloine and Carol Sue.

Funeral services were held at the New Paris church conducted by President Otho Winger of Manchester College and Elder David Metzler of Nappanee, Ind. Interment was in Violet cemetery, Goshen, Ind.

"And the stately ships go on
To their haven under the hill;
But O for the touch of a vanished hand,
And the sound of a voice that is still!"

Elkhart, Ind.

L. J. Arnold.

IN MEMORIAM, ELDER S. J. C. SENGER

Elder S. J. C. Senger of Astoria, Ill., died Nov. 21, 1938, following a major operation. He had entered the Bethany hospital one week previous. Bro. Senger's death was due to heart failure.

He was aged 67 years, 10 months and 2 days.

Bro. Senger had resided in Woodland Township for the past twenty-nine years, where he was engaged in farming and church work. He was faithful in his church attendance so far as his health would permit. His



last sermon in the Woodland church was preached two weeks before his going to Chicago. His text was: "Be sure your sin will find you out." One good sister made the remark after this fine sermon: "We need more such sermons."

Elder Samuel J. C. Senger, son of Jacob and Elizabeth Ann Senger, was born Jan. 19, 1871, near Cherry Grove, Va. He was united in marriage to Miss Ida Bucher, at the home of the bride's parents on March 23, 1897. To this union nine children were born, eight of whom, with the wife, survive: Mrs. Leah Zunkle, Mrs. Rachel Bowen and Mrs. Lois Corn, all of Chicago; Cyrus of South Whitley, Ind.; Mrs. Mary Swinger, Palestine, Ill.; Paul, Meponset, Ill.; John, a student at Manchester College; Miss Ruth, a student at Bethany Biblical Seminary, Chicago. He also leaves a sister, Mrs. Susan Fink of California; and two brothers: D. P. Senger of Spokane, Wash.; John Senger of Manassas, Va.

Early in life Elder Senger united with the Church of the

Brethren. He was active in the work, having served as chorister, teacher, superintendent, deacon, minister and elder. He was known and respected by his friends and neighbors for his adherence to all Christian principles. He was a kind and loving husband and father, always willing to sacrifice for his loved ones. His avocation was music. He composed the music for John W. Wayland's hymn poem "No Death in Heaven." He was a great lover of the Holy Word, which he read daily. His favorite passages were Hebrews 11, and 1 Cor. 13.

Before his operation he was anointed by Elders A. C. Wieand and W. W. Slabaugh. Funeral services were held Nov. 23 at 1:30 in the Woodland church, conducted by Elder I. D. Heckman.

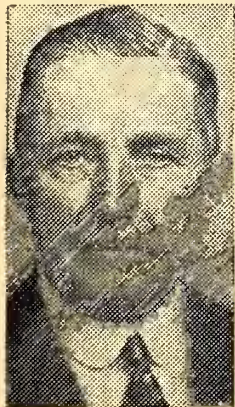
Astoria, Ill.

M. Bowman.

THE PASSING OF ELDER W. E. BEAHM

William Edward Beahm, well known in church circles and an elder in the Church of the Brethren, died Dec. 18, 1938, at his home in Roanoke, Va.

He was the son of Henry Abram and Anne Showalter Beahm, and was born July 10, 1861, at Cross Keys in Rockingham County, Va., within a stone's throw of the Mill Creek Church of the Brethren. He attended public schools in Rockingham and the Daleville Academy at Daleville, Va.



Forty-three years ago he was called to the Christian ministry in the Church of the Brethren and proved himself efficient as a clear thinker, forceful speaker, and faithful preacher. He also proved himself especially adapted to evangelistic work as evidenced by a number of revivals with great results.

However, he gave himself mostly to home and business life.

Father was a man who was socially inclined, and very devoted to his family. Nothing seemed to give him more pleasure than to entertain in his home, his numerous friends both of his church and other denominations. His jovial and friendly disposition endeared him to all with whom he came in contact.

During his latter years, due to health conditions, he did very little preaching, but was in great demand as a Sunday-school teacher in various classes in the First Church of the Brethren where his influence was greatly felt, especially by the Young Men's Bible Class of that church.

Surviving are his widow, Rosa Gillaspie Beahm, and the following children: Mrs. James T. Taylor, Mrs. Lee T. Angell, Minnie Rose Beahm, and Mrs. Frank E. Callahan, all of Roanoke; A. H. Beahm, Philadelphia, Pa., and W. E. Beahm, Jr., Bridgeport, N. J., and four grandchildren.

He is also survived by the following brothers and sisters: I. N. H. Beahm, Arlington, Va., J. C. Beahm, Easton, Md., G. W. Beahm, Nokesville, Va., Mrs. Betty Sours, Luray, Va., Mrs. Ella Schick, Long Beach, Calif., and Mrs. Lucy Price, Washington, D. C.

The funeral was conducted from the First Church of the Brethren, Dec. 20, 1938, by Bro. Jno. S. Showalter, assisted by Bro. Russell G. West, pastor of the church. Interment in Evergreen cemetery, Roanoke, Va.

Roanoke, Va.

Mrs. Annie Beahm Taylor.

THE PASSING OF OUR DEAR MOTHER

Eva Jane Slusher Quesenbery, daughter of Wm. and Ella Slusher of Floyd County, Va., was born Jan. 20, 1842. She died Dec. 17, 1938, at the home of her daughter, Mrs. Alice Leahman of Lodi, Calif. She was aged 96 years, 11 months. Mother was ill only a few days due to a paralytic stroke.



She lived a beautiful Christian life from early childhood, and was a member of the Church of the Brethren. She lived a busy life and never turned anyone from her door. She had a great desire to live to be 100 years old, but the Lord wanted her to come home before that time. Now mother's work on earth is done and we will follow sooner or later.

She would often say: "I am not sick, but just growing old." She was a widow for forty years, making her home most of the time with two of her children, Price Quesenbery of Waterford, Calif., and Mrs. J. F. Leahman, where she spent her last hours.

Mother leaves five children to mourn her departure. We were all present at the time of her going except the one son in Arkansas.

The children are: E. A. Quesenbery of Wayan, Ark., B. C. Quesenbery of Lodi, Calif., W. P. of Waterford, Calif., Mrs. J. F. Leahman of Lodi, Calif., and the undersigned.

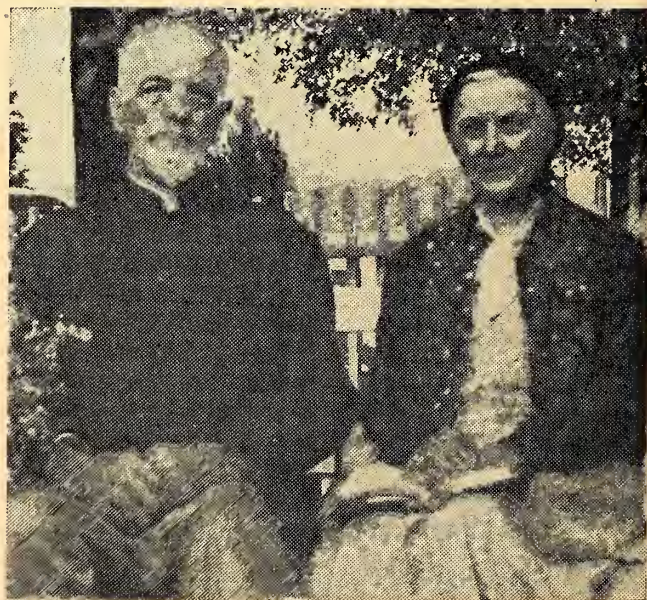
Funeral services were conducted at Modesto by Bro. J. R. Peters of Waterford, Calif., assisted by Bro. J. W. Deardorff of Waterford, Calif., after which Mr. and Mrs. J. F. Leahman accompanied the body to Glendale, Ariz., to be laid by the side of her husband, William Quesenbery. Funeral services were also held at the Glendale church by Bro. B. F. Waas of that place.

Bakersfield, Calif.

Mrs. J. B. Hylton.

BROTHER AND SISTER WM. HESS GOLDEN WEDDING

Elder and Mrs. William Hess celebrated their fiftieth wedding anniversary Dec. 4, 1938, in their home near Goshen, Ind. Brother and Sister Hess attended Sunday-school and church services before a formal dinner was served to the immediate family in their home at noon,



with twenty two present. Open house was held from 2:30 to 6 P. M., at which time more than one hundred guests were present. Light refreshments were served. Many lovely gifts and tokens of love and appreciation were received.

Bro. William Hess was born May 8, 1860, near Goshen, Ind., the son of Daniel and Esther Miller Hess. Sept. 18, 1879, Bro. Hess was married to Mary Weber, to which union was born one son, Leonard. The mother passed away Feb. 19, 1888.

Sister Emma Miller was born Jan. 10, 1862, in Harrison township, the daughter of Henry and Mary Riley Miller.

Brother Hess and Sister Emma Miller were married Dec. 4, 1888. To this union were born two children, Zura and Dale—Zura passing

away Jan. 30, 1920. Besides the two sons they have nine grandchildren and three great-grandchildren.

Brother and Sister Hess united with the Church of the Brethren in October of 1892. In October of 1893 Bro. Hess was elected to the ministry and advanced to the eldership in 1896. Since then both Brother and Sister Hess have been active in church life. Bro. Hess has preached in every mission point in Northern Indiana. He has baptized many people, performed many marriages and preached many funeral sermons. He is now the oldest minister in the West Goshen church. Sister Hess has taught a Sunday-school class every year except one since joining church, and assisted in song services.

Their loyalty and faithful attendance at all church services whenever their health will permit is an inspiration and a challenge to us all and we wish them many more years to serve the Master. The picture was taken at their farm home where they have lived nearly all of their married life.

Goshen, Ind.

Mrs. Mina Ganger.

OBSERVE SIXTY-THIRD WEDDING ANNIVERSARY

Brother and Sister E. G. Wandle of Castine, Ohio, observed their sixty-third wedding anniversary Friday, Jan. 20.

Mrs. Elizabeth Sease Wandle was born near Georgetown, Ohio in 1854. They both grew up on the farm and knew some of the hardships of early farm life. On Jan. 20, 1876, they were united in marriage and have tried to keep a Christian home ever since. Their entire married life has been spent in Darke County. They resided on their farm four miles north of Castine until only a few years ago.



Brother and Sister Wandle's home was blessed with eleven children, all of whom were living until 1934 when in December of that year Sister Elizabeth (Lizzie) Hollinger passed on to her eternal home.

In August of 1937 Willis passed on also. The other nine still survive and are as follows: Clara Crawford and Lydia Grossnickle of Castine; Alice Fasnacht, Inez Bright and Esther Lutz of Arcanum; Ola Knierim of Brookville; Mollie Hollinger of Dayton; and Harve and Cleo of Greenville.

Brother and Sister Wandle have been faithful members of the Church of the Brethren since an early age. They always enjoy attending church services and feel lost when it is necessary for them to remain at home on Sundays. They are faithful Gospel Messenger readers and when it is a day late they feel that something is lost.

Thus far the Wandles have enjoyed very good health considering their age. With such a remarkable thing as a 63rd wedding anniversary, all anyone could wish them is many more anniversaries, with good health and plenty of Christian service.

Camden, Ohio.

Kenneth W. Hollinger.
(A grandson)

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cover-Mallory.—By the undersigned, in the Fairview Church of the Brethren, Jan. 18, 1939, Samuel R. Cover of Masontown Mennonite church, and Freda Elizabeth Mallory of Smithfield, Pa.—John C. Midlekauff, Smithfield, Pa.

Felix-Replogle.—By the undersigned, the bride's father, at his home, Jan. 7, 1939, Gale Felix and Georgia May Replogle.—Frank G. Replogle, Rossville, Ind.

Liby-Lytle.—At the Pleasant Dale Church of the Brethren, Jan. 1, 1939, Dale Liby and Berneita Lytle, both of Decatur, Ind.—Russell H. Weller, Markle, Ind.

FALLEN ASLEEP

Allbaugh, Maud Alice, daughter of George W. and Martha J. Cline, was born in Carroll County, Ind., and passed away at her home in Flora, Ind., Jan. 10, 1939, at the age of 62 years, 3 months and 24 days.

She was married to Sollie F. Allbaugh Feb. 29, 1896. A daughter and a son were born to them, the daughter preceding her in 1918. She leaves her husband and only son, two sisters and two brothers. For many years she was a loyal member of the Church of the Brethren, faithfully serving her Lord through the activities of her church to the best of her ability. The anointing service, administered to her about three months ago, brought her comfort and strength for the last days. Funeral services were conducted by the writer at the Flora church, with burial in the Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Bashore, Bro. Isaac, son of the late Michael H. and Maria Eshelman Bashore, was born Feb. 4, 1867, on the old Bashore homestead near Bethel where he lived all his lifetime. He passed away Jan. 2, 1939. He married Leah Etter who preceded him in death six years ago. To this union were born ten children, two preceding him in death. He was a faithful member of the Church of the Brethren and got much joy out of Christian living. Surviving are four sons and four daughters, thirteen grandchildren, one great-grandchild and three sisters. Funeral services were conducted in the Merkey meeting-house by the home ministers, Elders J. P. Merkey, George Snyder, Elias Frantz and H. C. Ziegler. Interment in the adjoining cemetery.—Stella D. Merkey, Bethel, Pa.

Berkebile, Hazel, of Hooversville, Pa., daughter of Elmer Berkebile, now deceased, and Mary Buhan Berkebile, was born May 26, 1897, and died Jan. 12, 1939. She united with the Church of the Brethren May 11, 1930. She was a patient sufferer for years and always manifested a most beautiful Christian spirit. She is survived by her mother, five brothers and two sisters. Funeral services were conducted by her pastor, John F. Graham, in the Hooversville United Brethren church, assisted by Rev. Thompson of the United Brethren church. Burial was in the Otterbein cemetery.—Mrs. John F. Graham, Windber, Pa.

Berkey, Annie M. Kelley, of Windber, Pa., wife of Henry A. Berkey, was born April 24, 1866, near Schellsburg, Pa., and died Jan. 3, 1939, at her home near Windber. She was first married to James Kelley. She united with the Church of the Brethren in 1931, and helped much in the Aid Society work in her later years. She is survived by her husband, two daughters, one son, nineteen grandchildren and a half brother. Funeral services were conducted in the Berkey church by her pastor, John F. Graham, with interment in the Schellsburg cemetery.—Mrs. John F. Graham, Windber, Pa.

Blessing, Sister Alice, wife of Bro. Samuel Blessing, died at the Lancaster general hospital, aged 66 years, 2 months and 26 days. She is survived by her husband, four sons, five daughters, two sisters and two brothers and a number of grandchildren. She was a member of the Church of the Brethren for many years. She was a patient sufferer for many years. Funeral services were held at the Manheim house by Brethren Charles Cassel and Christian Gibble. Interment in Kreider's cemetery.—Susan M. Cassel, Manheim, Pa.

Brumbaugh, Mary Ann, daughter of Samuel and Esther Hay Erbaugh, was born in Montgomery County, Ohio, June 16, 1851, and died at the home of her son, Ora S. Brumbaugh, near Englewood, Dec. 27, 1939. She was of a family of nine children. Three of these preceded her in death. In November of 1871 she was united in marriage, to Jacob R. Brumbaugh, and to this union were born three children, all surviving. She and her husband united with the Church of the Brethren in 1872, and Bro. Brumbaugh was elected to the ministry in 1883. They served together in this office until Bro. Brumbaugh's death in 1923. Since her husband's death she made her home with her daughter, Mrs. David Netzley of Greenville, but passed away at the home of her son where she had gone for the winter. She leaves three children, Mrs. David Netzley and Irvin of Greenville and Ora of Englewood; four brothers, one sister, eight grandchildren, fifteen great-grandchildren, two great-great-grandchildren and a large number of more distant relatives and many friends. She spent the larger part of her active life in the Pittsburg church, but was in the Greenville church for the last eleven years. Funeral services were conducted by the pastor, with burial in the Mote cemetery.—G. O. Stutsman, Greenville, Ohio.

Carson, Mrs. Carrie H. Lind, of Colchester passed away at the St. Francis hospital, the cause of her death being diabetes. She was aged 72 years, 7 months and 5 days. She was married on March 19, 1885, to J. E. Carson, who survives. She leaves seven children, three brothers, seven grandchildren and two great-grandchildren. Funeral services were conducted by Bro. Charles Dumond, assisted by Rev. H. S. Jones. Interment was in Oakwood Abbey.—Mrs. A. H. Carson, Colchester, Ill.

Cosner, Emil, son of Solomon Wise and Katherine Schell Cosner, was born Feb. 5, 1859, in Lewis County, W. Va., and died Aug. 16, 1938. He joined the Brethren church about fifty years ago. In 1905 he moved to Kents Store, Va., and he and his wife joined the Trevilian church. He is survived by his wife, Lydia Ann Mutzing Cosner, seven sons, fifty-seven grandchildren and seventeen great-grandchildren. Two sons and a daughter preceded him in death. Interment was at Byrd M. E. chapel near his home where his wife was a Sunday-school teacher for many years till her health failed a few years ago.—Anna Glick, Louisa, Va.

Critchfield, Mary Anne Tinkey, was born March 26, 1874, and died at her home near Champion, Pa., Jan. 7, 1939. She is survived by her husband and eight children. Sister Critchfield was a member of the County Line Church of the Brethren for many years. Funeral services were conducted by her former pastor, Bro. J. M. Geary, at the

Mt. Nebo Church of God. Interment in the Mt. Nebo cemetery.—Mrs. J. M. Geary, Davidsville, Pa.

Dittman, Sister Purella, daughter of Brother and Sister John Dittman, of near Lititz, Pa., died at the Rossmere sanitarium, Lancaster, Pa., aged 26 years. She is survived by her parents, three sisters and one brother. Two sisters preceded her several years ago. She was a consistent member of the Church of the Brethren since her childhood days. Funeral services were held at the Longenecker church by the home ministers. Interment in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Dittman, Ruth, daughter of Brother and Sister John Dittman, died Aug. 26 at their home near Lititz, Pa., aged fourteen years. She is survived by her parents, one brother and two sisters. She expressed a desire to unite with the church and was received as an applicant but did not live to be baptized. Services were conducted at the Longenecker house by the home ministers, assisted by J. M. Moore and Harvey Eberly. Interment in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Dunkel, Bro. John C., son of the late Levi and Mary Kurr Dunkel, was born Aug. 26, 1866, and passed away Jan. 7, 1939. He was united in marriage to Maria Zellers and to this union were born three children, one son preceding him in death. He united with the Church of the Brethren about eighteen years ago and lived a consistent Christian life. He leaves his wife, one daughter, one son, one grandchild, one great-grandchild and two foster grandchildren. Funeral services were conducted in the Frystown church by Elders J. P. Merkey, George Snyder, H. C. Ziegler and Elias Frantz.—Stella D. Merkey, Bethel, Pa.

Elser, Bro. George, was born June 1, 1874, and was found dead at his home Dec. 7, 1938. He was baptized in May of 1938 and was a regular attendant at the Heidelberg church. Surviving are two sisters. Funeral services were held at the Wike funeral home, with Eld. H. F. King and Rev. Paul Shaeffer officiating. Interment in the Schaefferstown cemetery.—Kathryn Bruhaker, Sheridan, Pa.

Feasenhiser, Fredrick David, was born to Raymond and Lottie Allen Feasenhiser Dec. 1, 1937, and passed away Dec. 4, 1938, after a two-day illness of pneumonia. He leaves his parents and one sister. Funeral services were conducted at the Second South Bend church, Ind., by Pastor Edward Stump. Burial in the Mt. Pleasant cemetery.—Mrs. C. H. Stanley, South Bend, Ind.

Fike, Frances C. Allison, was born in Miami, Ohio, Sept. 8, 1845, and passed away at the home of her daughter, Mrs. J. R. McCahill, in Reedley, Calif., Dec. 4, 1938. She was married to Christian J. Fike of Waterloo, Iowa, in 1865. He preceded her in death Nov. 30, 1926, at Sunnyside, Wash. To this union nine children were born. One son and three daughters preceded her in death. After their marriage they resided at Waterloo, Iowa, until 1898 when they moved to Nepece where they resided until father's passing. Since then she made her home with her children. Funeral services were held at Reedley, Calif., by Bro. Sink, and again at Sunnyside, Wash., by C. A. Wagner. Burial in the Sunnyside cemetery by the side of her husband.—B. J. Fike, Sunnyside, Wash.

Gault, Sister Eunice Dunning, was born in Vernon County, Mo., March 30, 1870, and died at her home near Cashmere, Wash., Dec. 14, 1938, after a lingering illness. She became a member of the Church of the Brethren in her youth but was deprived of living near enough to attend much of the time. She was anointed at her request. She was married to C. G. Gault in 1889. She is survived by her husband, eight sons, twenty-three grandchildren, one great-grandchild, two brothers, two sisters and a host of friends. Funeral services were conducted at Cashmere by Bro. Harper S. Will of Wenatchee, Wash., with burial in the Cashmere cemetery.—Mrs. L. P. Dunning, Wenatchee, Wash.

Geib, Earl B., infant son of Samuel and Annie Bradley Geib, died on a Sunday morning. Besides his parents he leaves a sister, a brother and the maternal grandparents. Services were held at the home, with interment at Longenecker's cemetery.—Ellen B. Landis, Manheim, Pa.

Harsberger, Bro. Winfield S., was born July 28, 1861, in Huntingdon County, Pa., and died Oct. 25, 1938. He was united in marriage with Sister Ida Myers on Feb. 24, 1887. He served the Spring Run congregation as deacon for a number of years. He was a quiet, peace-loving friend and neighbor and leaves an influence that will long be felt in the church and community. Although almost blind for a number of years he attended church services as long as his health permitted. He leaves his wife, one son, two daughters, and some grandchildren and great-grandchildren. Funeral services were conducted in the Spring Run church, with the resident ministers in charge. His body was laid to rest in the cemetery near by.—Mrs. Maggie Gill, McVeytown, Pa.

Hollenberger, Isaiah F., passed away at the Fahrney Memorial Home, Dec. 18, 1938, aged 93 years, 4 months and 26 days. One brother and three nieces survive. Bro. Hollenberger united with the church in the early seventies and remained faithful. In 1883 he married Eliza Ditch, and the following year was elected to the deacon's office. His wife passed away in 1918. He moved to McPherson, Kans., for three years but returned to Waynesboro, Pa., in the Antietam congregation where he was at home for over forty years. In 1924 he went to the Fahrney Memorial Home. He had a genial, Christian character. He was a reader of many books and magazines but the Bible and The Gospel Messenger were his constant companions. He was laid to rest in

the Waynesboro cemetery after services in Boonsboro, Md., by the writer and Bro. E. C. Woodie.—H. M. Stover, Waynesboro, Pa.

Kalp, Clifford, son of Alonza and Sophie Kalp, was born March 3, 1912, and departed this life Dec. 28, 1938. He is survived by his wife and one child. Funeral services were conducted at the County Line Church of the Brethren, of which the deceased was a member, on New Year's Day. This was the third anniversary of his marriage to Ava Hamm. Bro. J. M. Geary, his former pastor and a friend of long standing, officiated at the services, assisted by Rev. J. B. Bishop of the Evangelical church. The large crowd attending the services bore testimony to the esteem in which Clifford was held. His body was laid to rest in the Mt. Calvary cemetery.—Mrs. J. M. Geary, Davidsville, Pa.

Kinzie, Joel Henry, was born to Caleb and Susie Peters Kinzie, in Franklin County, Va., May 10, 1859, and departed this life at the home of his daughter, Mrs. Susie Wicks, and her husband, near Adel, Iowa, Dec. 23, 1938. When just a boy he moved with his parents to Jewell County, Kans. Early in life he united with the church and remained faithful. While living in the Bellevue church he was chosen to the deacon's office and was always ready to assist whenever called upon. He was united in marriage Dec. 25, 1883, to Nellie M. Daggett. To this union were born five children, all living except the oldest daughter. They also adopted and lovingly cared for two orphan boys and one girl. They are all fine Christian citizens. Their faithfulness to father in his last illness proves they appreciated their foster parents. Bro. Kinzie and his family moved to Iowa in 1916. He was superintendent of the Old Folks' Home at Marshalltown for five years. July 19, 1917, his companion was called to her eternal reward. In September of 1918 he was married to Sally Sanger of Virginia. She was stricken with paralysis in 1919 and remained an invalid for five years, passing away in 1924. In February of 1931 he was united in marriage to Lavina Flora of Peru, Ind., and they lived in that community until they were not able to care for themselves. They were then brought to the home of his daughter, Oct. 24, 1938. His wife passed away three days after his death. He leaves three daughters, four sons, thirteen grandchildren, two great-grandchildren, two sisters and one half brother. He was laid to rest beside our dear mother in the Iowa River cemetery near Marshalltown on Christmas Day. Funeral services were conducted by Brethren L. A. Walker and Ora Garber.—Mrs. Susie Wicks, Adel, Iowa.

Kinzie, Lavina Flora, was born to Terry and Fanny Fisher, in Miami County, Ind., July 5, 1862, and departed this life at the home of a step-daughter, Mrs. Susie Wicks of Adel, Iowa, Dec. 26, 1938. She had been in ill health for some time. She lived her entire life in Miami County, near Mexico. As Brother and Sister Kinzie were unable to care for themselves, they went to live with Mrs. Wicks on Oct. 24, 1938. She was united in marriage to George I. Flora, March 1, 1902. He preceded her in death Feb. 9, 1927. In March of 1914 she became a Christian and united with the Church of the Brethren and remained faithful. On Feb. 4, 1931, she was united in marriage to Joel H. Kinzie. He was stricken with paralysis in August of 1938 and remained in ill health until the time of his death, Dec. 23, 1938, preceding his companion only three days. She leaves her two sisters and two brothers.—Mary E. Hoffman, Rio Linda, Calif.

Krall, Sister Lydian, daughter of the late Rev. William and Elizabeth Oberholtzer, was born Dec. 29, 1869, and passed away at her home in Reistville, Dec. 6, 1938. She was a faithful member of the Heidelberg church for forty-eight years. Two children preceded her in death. Surviving are her husband, Bro. Amos S., two daughters, two sons, one sister, twelve grandchildren and one great-grandchild. Funeral rites were held at the home, with Bro. Alton Bucher in charge. Further services were at the Heidelberg church, with Brethren Perry Sanger and Peter Heisey officiating. Interment in the adjoining cemetery.—Kathryn Bruhaker, Sheridan, Pa.

Larsen, Geraldine Ann, only daughter of Bro. Walter and Sister Edna Larsen, was born Aug. 31, 1937, and died at the home of her grandparents, Jan. 13, 1939. Death was due to pneumonia. Besides her parents, she leaves all her grandparents, aunts and uncles, and two great-grandmothers. Funeral services were held in the Church of the Brethren by Bro. J. H. Bruhaker. Interment in Arrowwood cemetery.—Mrs. S. M. Burger, Arrowwood, Alberta, Canada.

Miller, Sister Lydia Ann, was born at Mishler Station, Ohio, April 12, 1880, and departed this life Dec. 26, 1938, at her home near Brimfield, Ohio. With the exception of eight years spent in Pennsylvania, her life was lived within a short radius of the place of her birth. In early life she united with the Church of the Brethren. She loved her Lord and was interested in the work of his kingdom. On Feb. 7, 1896, she was married to Charles E. Miller. To this union were born four children, all living. She was a faithful companion and loving mother, and will be greatly missed in the home, community and church. She leaves her companion, two daughters, two sons, two grandchildren, two brothers and one sister. Funeral services were held in the Springfield church by Bro. C. H. Petry, assisted by Brethren Edwards and Kieffaber. Interment in Maple Grove cemetery.—Mrs. C. H. Petry, Akron, Ohio.

Mulligan, Frieda Minnie Smith, daughter of George and Lena Smith, was born in Defiance County, Ohio, Feb. 12, 1892, and died at Hillsdale, Mich., Jan. 15, 1939. She was united in marriage to John Mulligan March 15, 1917. This union was blessed with two daughters. In 1937 Sister Mulligan and her daughters united with the Church of the Brethren near Bryan, Ohio, and remained faithful. She leaves her husband, two daughters, and many other relatives and friends. Her

body was laid to rest in the Bryan cemetery, with the undersigned officiating.—Dewey Rowe, Bryan, Ohio.

Myers, Henry E., son of Isaac and Sarah Myers, was born in Jo Davis County, Ill., April 28, 1868, and departed this life at the Methodist hospital in Des Moines, Iowa, Jan. 8, 1939. When a small child he came from Illinois to Dallas County with his parents and settled on a farm near the Panther Creek church, living in this community most of his life. Dec. 31, 1890, he was united in marriage to Nellie R. Wilcox and for forty-seven years they lived on the same farm. To this union were born six children, all living within a short distance of the parental home. When he was about thirty-five years of age he united with the church and was always found doing good wherever he could. He served the church faithfully for six years on the finance board. He and his faithful companion were always interested in the sick and troubled. The large attendance and the beautiful floral offerings at the funeral services were proof of the high esteem in which he was held. He leaves his wife, six children, eleven grandchildren, two sisters and a large number of relatives and friends. One grandson preceded him in death. Funeral services were conducted by Bro. L. A. Walker, assisted by Bro. T. U. Reed. His body was laid to rest in the cemetery near the church.—Mrs. Susie Wicks, Adel, Iowa.

Newland, Joseph D., was born May 30, 1854, in Lincoln County, Ky. On Jan. 13, 1880, he was married to Emily Thomas and to this union seven children were born, one dying in infancy. The Newland family lived for periods of time in Kansas, Missouri and Arkansas. They came to Idaho in 1913, locating at Twin Falls and after two years moved to a farm in the Happy Valley District. Mrs. Newland departed this life Jan. 12, 1931. Bro. Newland then made his home with his children, the last five years being spent with his daughter, Mrs. W. L. Doramus. He was a member of the Church of the Brethren for many years. He died Jan. 9, 1939, from a stroke. He leaves the following sons and daughters: J. C. Newland of Nampa, Lee Newland of Pomona, Calif.; Lynn Newland of Kuna; Mrs. Della Glassco of Seattle, Wash.; Mrs. Anna Crumpacker, missionary in China; and Mrs. Mae Doramus of Kuna. He also leaves twenty-six grandchildren, twenty great-grandchildren, a brother-in-law, Bro. J. L. Thomas of Bowmont, and a host of friends won by his cheerful disposition. He was a kind, loving father and grandfather and his vacant chair can never be filled. Many happy occasions were enjoyed when the relatives and friends would gather to celebrate his birthdays. Funeral services were held at the Nampa Church of the Brethren, conducted by Bro. Samuel Bollinger of the Bowmont church, assisted by Bro. M. S. Frantz of the Nampa church. He was laid to rest by the side of his wife in the Kohlerlawn cemetery. The profusion of lovely flowers was a testimony of the high esteem in which he was held. Six of his grandsons acted as pallbearers.—Mrs. V. W. Goodman, Nampa, Idaho.

Pippenger, Mrs. Sally Stump, daughter of Solomon and Mary Troup Stump, was born Nov. 29, 1859, in Union Township. She was the last member of her immediate family. On Aug. 19, 1880, she was married to Jacob D. Pippenger, and to them were born two daughters. They were always interested in the welfare of their daughters and grandchildren. Soon after their marriage she and her husband united with the Church of the Brethren, remaining loyal to the church. She especially enjoyed every service she was permitted to attend during our recent revival. Sister Pippenger had been in declining health during the past eight years and often was not able to talk with her many friends as much as she wished because of her affliction. She passed away Jan. 9. Her husband preceded her in death twenty-one years ago. Surviving are the two daughters, twelve grandchildren and eleven great-grandchildren. Funeral services were held in the old Union Center church by Eld. David Miller and the undersigned, with burial in the adjoining cemetery.—John P. Frederick, Nappanee, Ind.

Richards, William J., son of Samuel H. and Mary Ann Howe Richards, was born in Maitland, Pa., Nov. 18, 1866, and passed away Jan. 11, 1939. He was an alumnus of Juniata College, and had also attended the Mt. Morris College, Ill. He was a classmate of Governor M. G. Brumbaugh of Pennsylvania. His three brothers, and his father and mother preceded him in death. His oldest brother was a minister. In his early years he united with the church and remained faithful and loyal to his Master. He was regular in church attendance and was secretary of his class. He knew his Bible and was apt in quoting scripture. For a number of years he operated a general store in Maitland. He and his family moved to Waverly, Ohio, and then to Piqua where they lived for the past thirty-two years. On Sept. 1, 1904, he was united in marriage with Bertha Bair. Surviving are his widow, three daughters, two sons, eleven grandchildren, four great-grandchildren and a host of other relatives and friends. Funeral services were held by Eld. Chas. Flory and the writer.—J. H. Eidemiller, New Carlisle, Ohio.

Rohrer, Mrs. Maggie Blanche, daughter of Samuel and Mary Van Sickle, was born in Franklin County, Kans., Sept. 21, 1870. Early in life she moved with her parents to Illinois. With the exception of four years spent in North Manchester, Ind., she was a lifetime resident of this section of Illinois. Dec. 24, 1891, she was united in marriage with Henry H. Rohrer. To this union eight children were born. Early in life Mr. and Mrs. Rohrer became members of the Church of the Brethren, serving faithfully in the deacon's office. Bro. Rohrer served for a number of years as clerk of the council in the Coal Creek church, and also served as superintendent. In 1919 Bro. Rohrer preceded her in death. Sister Rohrer called for her pastor and requested the anointing service. She was completely resigned to the will of

God. A few months ago she went to Sebring, Fla., thinking to recover her health, but she passed away Jan. 2, 1939. She constantly sought the fellowship of the people of her faith. At the time of her departure the Brethren of Sebring were present to minister to her needs. She leaves four daughters, three sons, sixteen grandchildren and two brothers. Funeral services were conducted in the Canton church by her pastor, the undersigned.—Charles Dumond, Canton, Ill.

Shaffer, Cornelius, of Hooversville, Pa., son of Aaron and Hannah Berkey Shaffer, now deceased, was born Dec. 16, 1864, and died Dec. 11, 1938. He was a lifelong member of the Church of the Brethren. He is survived by two sons, three daughters, fifteen grandchildren and one great-grandchild. Funeral services were conducted in the Berkey church by his pastor, John F. Graham, with interment in the adjoining cemetery.—Mrs. John F. Graham, Windber, Pa.

Shelley, Bro. John G., died Oct. 6 at the general hospital, Lancaster, Pa., aged 60 years and 17 days. He is survived by his widow, nine sons, three daughters and a number of grandchildren. His mother preceded him ten months ago. He was a member of the Church of the Brethren for many years, having lived in the bounds of the White Oak congregation most of his life. Funeral services were held at the Graybill house by Brethren Charles Cassel, Christian Gibble and Graybill Hershey. Interment in the Spring Creek cemetery at Hershey.—Susan M. Cassel, Manheim, Pa.

Sipe, William Henry, son of Emanuel and Penelope Catherine Jennings Sipe, was born in Rockingham County, Nov. 12, 1858, and died Jan. 9, 1939, at his home in Bridgewater, after several days of illness of pneumonia. Bro. Sipe was in the mercantile business for fifty-eight years and was connected with many other business and civic organizations, being for many years president of the local bank, a trustee of the church and also of Bridgewater College. His wife, Maggie Beery Sipe, and his youngest son preceded him in death. He is survived by two sons, four daughters, four grandchildren and one sister. Funeral services were held at the Bridgewater church by Brethren J. S. Flory and C. G. Hesse and Rev. A. A. McNeer.—Mrs. O. F. Foley, Bridgewater, Va., Jan. 18.

Wagoner, Sister Katie, was born in Indiana seventy-seven years ago, and died Dec. 1, 1938, at her home near Laton. She had lived in this community for the past thirty-eight years. She was one of the charter members of the Laton church, having moved here several years before the church was organized. She was united in marriage to P. R. Wagoner in November of 1881. They spent the first ten or twelve years of their married life on the frontiers of Wyoming, moving to California in 1890. She accepted Christ and united with the Church of the Brethren more than sixty years ago. A short time before her death they celebrated their fifty-seventh wedding anniversary. She is survived by her husband, one son, two daughters, three brothers, four sisters, five grandchildren and one great-grandchild. One son preceded her in death. Funeral services were in charge of the writer, assisted by E. Sutphin. Interment in the Oak Grove cemetery.—John H. Price, Hemet, Calif.

Weesner, Martin, son of William and Susan Fishel Weesner, was born in Edwards County, Ill., July 3, 1869, and departed this life at his home near Parkersburg, Ill., Jan. 6, 1939. He was united in marriage to Minnie Schmidt on Oct. 26, 1892. To this union were born five daughters and two sons. He leaves his wife, five daughters, two sons, three brothers, two sisters, thirteen grandchildren and a number of other relatives and friends. He united with the Church of the Brethren in young manhood and remained faithful. Funeral services were conducted by Bro. I. D. Heckman, assisted by Brethren Donald Klinger and Oliver Dearing. Interment was in the Walnut Grove cemetery.—Mrs. Oliver Dearing, Calhoun, Ill.

Witters, Sister Mary, died at her home in Manheim, Pa. She united with the Church of the Brethren when young and at the time of her death she held her membership in the First church, Philadelphia. Her mother preceded her in death. She was the only child and has no survivors except cousins. Funeral services were conducted at the Manheim house by Brethren Charles D. Cassel, Christian Gibble and Ross Murphy. Interment in Graybill's cemetery.—Susan M. Cassel, Manheim, Pa.

Wolford, Bro. John, son of Brother and Sister William H. Wolford, was born at Brown Station, Ohio, Oct. 27, 1870, and died in the hospital at Fort St. John, B. C., Canada, Oct. 12, 1938. In 1902 he was married to Sister Alice Royer who died March 2, 1919. To this union were born three daughters and one son. He leaves his children and three grandchildren. He was a member of the Church of the Brethren for many years. As no Brethren ministers were close the funeral service was conducted by Rev. Roy McIntyre, with interment in the Fort St. John cemetery.—Mrs. S. M. Burger, Arrowwood, Alberta, Canada.

CHURCH NEWS

CALIFORNIA

Calvary.—The Thanksgiving and Christmas offerings taken for the General Mission Board and La Verne College amounted to \$148. Dec. 23 a play, Which, written by Dr. Ackley, a former pastor, was directed by Mrs. Howell and Mr. and Mrs. Paul Duke. Recently the Messiah was presented by Mr. Gordon Bachlund and his choir school. Rev. Richard Traver was the pulpit guest on Jan. 1. Ten of our young people attended a C. E. retreat at Pacific Palisades. Gladden

Boaz, one of Calvary's former boys, is chairman of this district, and Pastor Howell acts as director. Mr. Claude Smith, a teacher of the high school boys, made it possible for seven of his boys to attend camp by paying half of their registration fee. The district officers spent the day with the women on Jan. 5. Mrs. Cline, general director of the Women's Work at Calvary, and her assistants gave a report of work accomplished. Three hundred and fifty-nine calls were reported for a three-month period. The teachers and officers enjoyed a dinner on Jan. 13. A contest for new members was outlined by Paul Duke, superintendent. Prizes of Bibles and paid trips to Camp La Verne are to be offered. Jan. 22 the C. E. reported an attendance of forty and installed their newly elected officers. The high school group is now helping with their attendance and enthusiasm. A short time ago 5,000 Bibles were dedicated at the Bible Institute by the Gideons, to be used in the public schools. It is their plan to put one on every teacher's desk in Los Angeles. Pastor and Mrs. Howell are associated with the local P. T. A. Recently the pastor was asked to plan for a class for religious instruction for the pupils of this school. We feel this is a great step forward and ask an interest in prayer for this work.—Ethel C. Smith, Los Angeles, Calif., Jan. 24.

Fresno.—The Sunday before Thanksgiving the members and friends of the church met for dinner and a social time. An offering was received for home missions. At our last council Bro. Diamond Hartman was issued a license to preach for one year. Christmas morning we gave a pageant depicting the Spirit of Christmas. An offering was lifted for world wide missions. Gifts were given to La Verne College and other gifts were distributed. C. Ernest Davis, president of La Verne College, spoke for us on Dec. 28. Jan. 1 a deputation team from the college had charge of the service, presenting special music and a splendid devotional talk by Miss Frances Kutchback. On Jan. 1 five young people were baptized. Our pastor, Bro. Eisenbise, is holding evangelistic services at Reedley. The pulpit will be filled for three Sundays while he will be gone by speakers from La Verne.—Alvena Arney, Fresno, Calif., Jan. 19.

Modesto.—We have begun the new year with a spirit of enthusiasm and co-operation. The Women's Work president is Mrs. Ruth Bradley. The budget for last year was raised. The president of the newly organized Men's Work is I. V. Funderburg. They are sponsoring a recreation program. A program of co-ordinated committee work has been adopted. Our Sunday-school superintendent is H. Dewey Brown. A choir has been organized with our pastor, Bro. Paul Studebaker, as director. Our music committee is very much on the job with special music and songs. They are also sponsoring the new hymnbooks. There have been some worth-while alterations in the church building. Among other things we have a choir loft, and a large floor furnace has been installed. We enjoyed having the La Verne deputation team with us recently. We are looking forward to our birthday dinner on Jan. 14. We have adopted this method of raising money for the mission fund. At our communion services it was necessary to have two services to accommodate the large attendance. Two have been baptized and two received by letter.—W. E. Smith, Modesto, Calif., Jan. 23.

CANADA

Bow Valley.—We held a union service on Thanksgiving Sunday, Oct. 9, with the United church. Rev. Wilkenson brought the message. We had a union service again when the British and Foreign Bible Society Secretary, Rev. Lytle, was here. He gave us a message on the growth and translations of the Bible. We held our communion on Oct. 30, with Bro. J. H. Brubaker officiating. Thirty five surrounded the Lord's tables. Sister Alberta Moss has been directing the young girls' choir. On Dec. 11 we had a special service when a large print of the picture, Christ in Gethsemane, by Hoffman was hung in our church. There were special music, readings and talks. We had a joint Christmas program with the United church on Dec. 18. The play, The Visit of the Wise Men, was given. The Sunday school took an offering for missions just before Christmas. The church is planning to take a world wide mission offering in the near future. We are planning for an evangelistic service to be conducted by Bro. G. G. Canfield and his wife this summer. They will be here to help in our district conference and young people's camp.—Mrs. S. M. Burger, Arrowwood, Alberta, Canada, Jan. 19.

COLORADO

Denver.—At our council Bro. I. J. Sollenberger was chosen elder for another year; Bro. Sippling, Sunday-school superintendent; Mrs. Warden Lilly, Messenger agent; the writer, correspondent. We enjoyed a fine Thanksgiving service in charge of our pastor, and also a turkey dinner following. The primary and junior departments gave a short program Christmas morning, after which Bro. Sollenberger gave a splendid talk. White gifts were distributed to unfortunate families of the city. The Ladies' Aid has been doing splendid work. They are few in number. They gave a bazaar and supper before Christmas and received \$35. On Jan. 15 Bro. O. P. Williams of Sterling, Colo., was our guest speaker. He gave two splendid sermons and also met with the B. Y. P. D. and adult C. W. groups combined. On Jan. 26 the Wide Awake class is sponsoring a chicken pic supper. The proceeds are to be used to decorate the interior of the church.—Maude C. Kinzie, Denver, Colo., Jan. 26.

Rocky Ford.—Our Christmas program, Why the Chimes Rang, was given Dec. 18. On Dec. 23 the children enjoyed themselves at a Christmas party, with a program and treats. Our church helped with the union musical program given in the high school on Christmas night.

On New Year's Day we enjoyed roll call Sunday. Those present as resident members numbered 172, and the attendance was 219. That evening a mother, father and daughter were received by baptism. The union week of prayer was held the first week of the new year. The young people of Wiley and Rocky Ford were invited to the McClave church Nov. 27. They reported a good program and a pleasant day. The fathers and sons had an oyster supper on Jan. 15. There were several speakers. They also enjoyed games and real fellowship together. We are looking forward to our revival, beginning March 5, with Brother and Sister C. I. Weber of Hutchinson, Kans., as evangelists.—Mrs. Roy E. Miller, Rocky Ford, Colo., Jan. 23.

DELAWARE

Farmington.—At the reorganization of the Sunday school in October Mrs. A. I. Baker was elected superintendent, with Harry Selders as assistant. On Nov. 13 it was our pleasure to have Bro. J. M. Blough, missionary to India, preach to us. Bro. J. C. Beahm officiated at our communion. Since our last report Brethren Wm. Sanger, Norman Seese and Joe Rittenhouse have preached for us. The work of the B. Y. P. D. is progressing, with Mrs. A. O. Baker as adult adviser; Milton Hostetler, president; Zelda Speicher, secretary; Betty Sterner, treasurer. There is an enrollment of twenty seven, with an average attendance of twenty two. They meet every two weeks in the various homes and at this time are studying the lives of the twelve disciples. They are working for a twenty-two point seal in the efficiency standard. Plans for the spring B. Y. P. D. rally are being formulated. The rally will be held in our church in April. Wilbur Root was chosen as delegate to represent our B. Y. P. D. at Green Hill Jan. 21, when plans for the year's hobbies were discussed. During the illness of our pastor, Bro. W. M. Wine, the young people have had charge of the preaching hour.—Mrs. H. G. Baker, Bridgeville, Del., Jan. 22.

FLORIDA

Sebring.—The children of our Sunday school and mixed choir gave a program of music, pageants and recitations on Christmas evening. A candlelighting service was held and white gifts were brought to the altar. Bro. McKinley Coffman and his family came to take charge of the work here just before Christmas. They have taken hold of the work in earnestness. A reception was given in their honor Jan. 6, with a program of devotionals, special music and speeches. Words of introduction were spoken by Bro. D. E. Miller, and a poem of welcome was composed and read by Miss Anna Miller. Sister D. E. Miller gave brief remarks about the women's department. The tourists were represented by Bro. C. B. Smith of Bridgewater. Rev. Floyd of the Sebring Baptist church was speaker for the Sebring Ministerial Association. Pastor Coffman gave expressions of appreciation and encouragement. Bro. M. R. Zigler of Elgin, Ill., made helpful contributions to our church group and district during the past week. His messages were inspiring and helped to build up a more powerful church. Installation services were conducted by Bro. Reish of Sunnyland on Jan. 15. Beginning Feb. 17 two weeks of special meetings will be conducted by Bro. Paul H. Bowman, president of Bridgewater College. An invitation is extended to all interested tourist friends to enjoy these meetings with us.—Mrs. F. M. Hollenberg, Sebring, Fla., Jan. 20.

ILLINOIS

Lena.—Oct. 28 a goodly number attended a worth-while leaders' conference at Lanark. Nov. 1 the men met for a fellowship supper, with Willard Powers of Mt. Morris as guest speaker. The following officers were elected: Bro. Perry Keltner, president; Bro. Wm. Eisenhower, vice-president; Bro. Vernon Hohnadel, secretary-treasurer. Nov. 5 the young people's class sponsored a bake sale, with good financial results. Nov. 13 Irene Fierheller of Freeport presented the play, Magnolia's Magic, taking the parts of the different persons in the play herself. We were glad our pastor, Bro. Burton, could attend the pastors' conference in Chicago. Nov. 28 the men's organization sponsored a father and son banquet, with about eighty attending. Bro. I. D. Leatherman of Lanark was the guest speaker. Dec. 10 the Ladies' Aid conducted a successful bake sale. They recently made a comforter for Bethany. They also redecorated two Sunday-school rooms. They have been busy quilting every Wednesday. Dec. 23 the children gave a fine Christmas program. Dec. 25 the choir presented a musical program and a group of young people gave the fine drama, The Empty Room. We presented our pastor and his wife with a purse as a token of appreciation for their untiring labors with us. We met in council Jan. 2. Our Thanksgiving offering for home missions amounted to \$23.93, and our Christmas offering for world wide missions was \$28.08. Twelve have been received by letter. In our adult departmental meetings on Sunday evenings Bro. Vernon Hohnadel is bringing us an interesting review of Desmond Bittinger's Soudan's Second Sunup. Our church is co-operating with four other churches in a school of religion held every Thursday evening for six weeks.—Blanche L. Folgate, Lena, Ill., Jan. 21.

Panther Creek.—We held our love feast in September at the close of our revival meetings held by W. F. Garber of Palmyra, Pa. Two were baptized and two received by letter. A number of our young people with the pastor attended the sectional meeting of the B. Y. P. D. at Canton, Jan. 1. Some of the ladies cooked for the alumni banquet of the high school and received \$20. At Christmas time the young people gave a play and some of the children gave readings, after which they all received treats. The pastor and his family were well remembered. They appreciated the grocery shower. We are getting the Messenger club rate again. We are going to send clothing to Spain. Some

of our number have been kept away from the services because of sickness.—Mrs. Alta Small, Roanoke, Ill., Jan. 22.

West Branch.—The work is progressing under the leadership of Brother and Sister Wayne E. Gerdes. In October Brother and Sister B. M. Rollins ably conducted a two weeks' series of meetings in which six were baptized. Attendance was good, and we appreciated having the neighboring churches with us. A sunrise prayer service was held on Thanksgiving. Our offering was \$16.75. The Sunday school gave a fitting Christmas program. Our Christmas offering amounted to \$19.74. The intermediate class gave \$3, making a total of \$22.74. Twenty-seven young people went caroling Christmas night. Church members were invited to the home of our pastor for a watch night prayer service on New Year's Eve. The Ladies' Aid has introduced a mission study course into the regular meetings. We plan to send clothing to Spain. At our last council officers were elected. Bro. W. E. West was re-elected elder; the writer, Messenger correspondent. The young people have taken over the project of Messenger agent.—Mrs. Olga Strite, Polo, Ill., Jan. 23.

INDIANA

Turkey Creek.—We met in council Dec. 9. Bro. Leroy Fisher was re-elected elder for two years. Sister Alice Atkinson is a member of the ministerial board; Henry Pletcher, Messenger correspondent. Bro. H. A. Claybaugh of Goshen, Ind., conducted a two weeks' series of meetings for us in October. The services were well attended. Splendid interest prevailed throughout the meeting. Sister Cora Stahley of Nappanee, Ind., had charge of the music. Special music was contributed by a number of neighboring congregations. Five were received into the church by baptism at the close of the meeting. The Sunday school presented a Christmas program on Dec. 18. Plans have been made to refinish and redecorate the church kitchen which will be used as a permanent Aid room. Death called one of our number, Sister Sarah Mishler, aged 84 years. In her passing the church lost one of its oldest and most conscientious members. Our church and Sunday-school attendance has been good this winter.—Mrs. Leroy Fisher, Milford, Ind., Jan. 13.

IOWA

Waterloo City.—A fine spirit was manifested at our council when officers were elected. Three letters of membership were received. The Plus Ultra class will sponsor a new lighting system in the main auditorium during the year. Our Messenger agent has again arranged for The Gospel Messenger at the special club rate. Jan. 8 we finished studying the Book of Job. Jan. 22 following vesper services the church will entertain three midyear students of our own number who will graduate from West high school. Our teachers' training class, conducted by Mrs. Vera Wagoner, has an enrollment of sixteen. The young people will present a comedy in the Lowell school Jan. 27. The money will be used to pay a portion of their youth serves pledge. The Women's Work group voted for departmental directors. A meeting was held to plan the work for the year. Our goal is evangelism. Other activities were also planned.—Clara Miller Lichty, Waterloo, Iowa, Jan. 18.

KANSAS

Gravel Hill.—The Men's Work, led by Joe Phillips, president, has been having regular monthly meetings and is organized to help the sick. They are sponsoring God's acre project this year. A committee is preparing a McPherson College program, including an indoor track meet and a play, Come Out of the Beaten Path. An offering will be taken for the college. The ministerial board and treasurer will act as finance board of the church. A committee will have charge of the special programs this year. The intermediates had charge of an all-church party which included a chili supper, games and a candle-lighting service. They will give a jubilee program, including spirituals and achievements of the Negroes of America, as the entertainment feature for their spring social to earn part of their camp expenses. The Ladies' Aid made \$33 at their Christmas bazaar and food sale. They sent a box of clothing for Spanish relief. The young people met with the Christian church young people in an exchange program Jan. 22. Field Secretary H. L. Ruthrauff of Independence met with us Dec. 11. Oscar R. Fike of Cordell, Okla., a former pastor, made visits here and at Verdigris on Jan. 11 and 12.—Clara Kaufman, Gridley, Kans., Jan. 23.

Quinter.—We met in council Dec. 3 and church and Sunday-school officers were elected as follows: O. A. Lahman, clerk; Charles Starkey, treasurer; J. R. Mohler, bookkeeper; Messenger agent, J. F. Blickenstaff; the writer, correspondent; John Ikenberry, trustee; Floyd Crist, hospital trustee; W. E. Boesch, member of ministerial board; Ralph Ikenberry, Sunday-school superintendent; Rosa Flora, secretary. In October the Ladies' Aid reorganized with Sister Ida Hoover as president; Callie Behrens, superintendent. We meet once a week with fair attendance. Our work is principally quilting. Dec. 29 we gave a community social, with basket dinner at noon. In the afternoon a short program was given consisting of readings, songs and a pageant. Our elder, D. A. Crist, is leaving in a few days for California to be gone for an indefinite time. As yet we haven't secured anyone to fill the vacancy. A cantata was given on Christmas Eve.—Mary M. Bishop, Quinter, Kans., Jan. 13.

MARYLAND

Greenhill.—We have been enjoying the exchange of pulpits with other churches on the Eastern Shore. Five of our younger group

attended sessions at Camp Peniel the past summer. The young people have been contributing to the work of helping clean the church grounds. They have enjoyed the fellowship of summer socials and hikes as well as instruction in study classes. June 9 several from our church gave the devotional program broadcast from Salisbury. Sept. 7 our elder, Bro. Walter Mahan, was joined in wedlock to Anna Weiderman from Westover, Md. The members gave them many useful gifts. Sept. 25 the Eastern Shore conference convened at Greenhill, with a large crowd attending. An interesting program was enjoyed. We met in council the first Sunday in October. The group decided to build a woodshed and a lavatory. Oct. 23 the church held its first annual revival, with Bro. Walter Hartman of Annville, Pa., as evangelist. He labored earnestly and gave spirit-filled messages. Five were baptized. We held our love feast Nov. 13, with fifty communicants. The Sunday-school classes gave a program of Christmas songs, recitations, plays, etc., on Christmas night. A large number of our Sunday-school members enjoyed a New Year's social at the home of our elder.—Sara Ream Lusk, Pocomoke City, Md., Jan. 17.

Thurmont.—Our evangelistic services were rich in spiritual blessings and were well attended. We were favored with special music from Myersville, Rocky Ridge, Piney Creek, Frederick and from the church in York. One was baptized and since then the church has granted four letters of membership. A Sunday-school rally consisting of six or seven Sunday schools was held in our church during November. In November Bro. E. G. Brengle from Frederick was with us again and showed pictures of the Passion Play. At the December meeting of the Ladies' Aid Society the following officers were elected and installed: President, Mrs. A. M. Ecker; vice-president, Mrs. Arthur Green; secretary, Mrs. M. O. Lawyer; treasurer, Mrs. D. L. Dern. At Christmas time the ladies' Bible class and the men's Bible class gave six baskets to shut-ins and needy. On Jan. 10 the Sunday school gave a surprise social for Mr. M. O. Lawyer in appreciation of his twelve years of service as superintendent. They presented him with a beautiful lounge chair. The young people's society is sponsoring a peace program to be given Jan. 22. We have a very inspiring and interesting group. The week of prayer was observed in our town by the five protestant churches. The services were well attended.—Mrs. Strafford H. Lawyer, Thurmont, Md., Jan. 13.

MICHIGAN

Detroit, First.—The father and son banquet on Nov. 18 was attended by 150 men and boys. Donald Weimer was the toastmaster. Mr. Allen Weldy of Elkhart, Ind., national president of Men's Work, was the speaker. On Dec. 18 the young people gave a play, Bothan, A New World Wise Man. After the play a white gift offering of \$40 was given for China and Spain relief. On Christmas morning the choir rendered some beautiful numbers. Bro. G. L. Klepinger sang The Christmas Song. Two babies were consecrated and seven members were received into the church. Five members had previously been received. We had a church social on Dec. 30 with a large crowd attending. The main event of the evening was a shower of canned goods, fruit and other groceries for our pastor and his family. The church has concentrated on raising an additional \$1,000 to apply on the building fund. The young married people's class served a turkey dinner on Dec. 10. The Tri C's are planning a supper for Jan. 27. The Ladies' Aid Society is studying the book, Moving Millions, supplemented by a second book, Tales of India. Bro. Hostetler was guest speaker at the district mission institute at Fostoria, Ohio, Nov. 11, 12. Jan. 8 a fellowship lunch was served, with regular church services

Real Appreciation

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following. The Men's Brotherhood is sponsoring an effort to increase the list of subscribers to The Gospel Messenger.—Mrs. Walter K. Gordan, Detroit, Mich., Jan. 17.

Rodney.—We met in council Dec. 10, and because of his wife's ill health Bro. S. Bollinger asked to be relieved as elder. Bro. David Schechter was elected elder; Maude M. Frederick, clerk; James Frederick, trustee and treasurer; Edward Jehnzen, ministerial board; the writer, Messenger agent and correspondent. In spite of sickness among our Sunday-school pupils we had a splendid Christmas program. Our church is growing. We have no regular pastor at present. Eld. Schechter was with us Jan. 8. On Jan. 15 Bro. H. Arthur Whisler brought us the morning and evening messages. Our young people have organized a B. Y. P. D. which is progressing nicely with good attendance.—Florence Van Westrienen, Rodney, Mich., Jan. 23.

MINNESOTA

Hancock.—Our Sunday school celebrated its birthday supper on Jan. 13, with forty present. An interesting program consisted of scripture, prayer, songs, instrumental numbers, readings and speeches. A small ceremony was observed while the collection was taken. Each person gave a penny for each year they have lived and also one for 1939. The program was centered on birthdays and mission work and the collection was sent to Africa. We put on a Christmas pageant on Dec. 19 with a large crowd attending. An offering was received. Our attendance has been good. We have prayer meetings in the homes two weeks of each month and Sunday evening services at the church the other two weeks of the month. We have been having inspiring meetings.—Mrs. Paul Sommer, Hancock, Minn., Jan. 23.

NEBRASKA

Lincoln.—Dec. 15 the Kensington held their Christmas party at the home of Mrs. Ross Jenkins. Dec. 18 the primary department presented a Christmas program. It was carried out on the order of church with a small boy announcing the program and also reading the scripture. Dec. 18 the B. Y. P. D. presented Mr. Scrooge on Main Street. Dec. 21 the primary department had their Christmas party. At this time each child was presented with a sack of candy and an orange. Dec. 22 the B. Y. P. D. went caroling, after which a party was held at the pastor's home. Jan. 12 was church night, sponsored by the B. Y. P. D. Each class was responsible for two things on the program. Sixty-three persons were present. Church night will be held the second Thursday of each month until warm weather when it will be held every Thursday at the park. Mrs. Wilcox has been in the hospital but is now home and feeling somewhat better. Mr. J. W. Plock has been in the hospital but is now on the road to recovery.—Mrs. Robert H. Evans, Lincoln, Nebr., Jan. 13.

NEW YORK

King Ferry.—Our council was held Dec. 9, and reports were accepted. Bro. Cassidy's health condition caused him to ask for a leave of absence of several months to try and regain his strength. We hope he can come back a strong, well man. We miss Brother and Sister Cassidy in many ways. The Aid Society served a turkey dinner to over 200 people on Thanksgiving. They are thinking of making it an annual affair. Bro. C. D. Bonsack of Elgin was with us Dec. 4, 5 and gave us four good talks which were appreciated. This was Bro. Bonsack's first visit to our little church and we hope he can come again. The children gave their program on Christmas night, followed by a cantata by the older folks. We are looking forward to having some of the missionaries visit us again this year during the conference at Cornell University which begins the last of January. Our 1938 offerings for missions amounted to \$152.27. The Aid Society did splendid work during the year. We started with a balance of \$29.25, received \$248.25 during the year and had a balance of \$29.84 at the beginning of 1939. Mrs. H. D. Jones is president; Mrs. Dean Weibly, vice-president; Mrs. Edna Weibly, secretary; Mrs. Roller, treasurer. Dec. 18 our church and the other churches gave a program of Christmas music in the auditorium of Wells College in Aurora. There were about 125 in the chorus. The men's chorus of our church gave a special number. An offering of \$50 was raised for relief in China. The women's world day of prayer will be held in the Friends church at Poplar Ridge, all churches of the larger parish taking part in the program. The men did some much appreciated work in the basement before Thanksgiving which helps the looks of the kitchen very much.—Mrs. Gertrude Roller, King Ferry, N. Y., Jan. 23.

NORTH CAROLINA

Fraternity.—The Ladies' Aid Society gave a very impressive Thanksgiving program on Nov. 24. We were fortunate to have Bro. M. E. Clingenpeel with us on Nov. 27, when officers were installed. The children gave their program on Christmas morning. The B. Y. P. D. seems to be very much alive. The first Sunday in October twenty-eight members represented the group at the district recognition and installation service at Boone Mill, Va., and they received a seal on their scrapbook. Nov. 26 they sponsored a fellowship banquet, with Bro. M. E. Clingenpeel as guest speaker. The district B. Y. P. D. president was with us. We had good attendance and an enjoyable time. Christmas night the young people presented the play, An Empty Room. Jan. 1 a candlelighting installation service was held for new officers. They are looking forward to a successful year.—Mrs. Mary R. Pickett, Winston-Salem, N. C., Jan. 18.

Zion.—Jan. 3 we met in council to elect officers. Eld. W. H. Good was re-elected elder; Bro. A. Weaver, trustee and church treasurer;

Bro. M. L. Moats, ministerial board. At a previous council we elected the following Sunday-school officers: Bro. M. L. Moats, superintendent; Bro. Wilbur Good, assistant; Sister Ada Moats, primary supervisor. Mrs. Mary R. Pickett, Winston-Salem, N. C., Jan. 18.

OHIO

Brookville.—Seventeen mother and daughter meetings were held in 1938, four of which were missionary meetings. We have two missionary meetings with the federated missionary organization of the town every year. Our yearly offering was \$230.17. We received \$24.43 from our birthday sale. We gave \$35 to the Women's Work project and \$52.12 for home missions. We also gave Brother and Sister J. Homer Bright \$10, and foreign missions \$18. We sent one suitcase for an eight-year-old girl in Spain. We sponsored family night with 160 present. This was a large increase over the previous year. Our average attendance was 26. We feel that our organization has accomplished much in the past year and our desire is to attain a higher goal this coming year.—Mrs. Chas. Price, Brookville, Ohio, Jan. 13.

Center.—At our council some changes were made in our financial system. On Christmas evening the young people rendered a very good program. There has been some sickness and several of the older members were confined to their homes for some time. On Dec. 18 the church had a reception for Brother and Sister I. W. Moomaw and family who had returned home on furlough from India. This is Bro. Moomaw's home church. Bro. Moomaw preached for us in the forenoon and a fellowship dinner was served at noon with the Moomaws, his mother, one brother, three sisters and their families as guests. Brother and Sister Moomaw both talked in the afternoon. On Jan. 15 we had the pleasure of having Bro. C. Ray Keim of North Manchester, Ind., preach for us. He was on his way to a peace conference. In the evening Bro. J. O. Winger, Manchester College field man, brought us a helpful message.—Mrs. Milton Taylor, Louisville, Ohio, Jan. 18.

OREGON

Portland.—We enjoyed two weeks of revival meetings held by Brother and Sister G. G. Canfield. Sister Canfield had charge of the music. The meetings were helpful to all. Three were baptized. The Aid work is progressing. They are quilting, sewing and helping needy families.—Elsie Williams, Portland, Ore., Jan. 12.

PENNSYLVANIA

Altoona, First.—The church and Sunday school have decided to support two missionaries, Earl and Rachel Zigler. We have a picture of the missionaries on the outside of our Sunday-school birthday envelopes. Anetta Mow discussed mission study books and classes at an evening meeting. Her visit will certainly result in added missionary zeal. We have been studying the Book of Daniel in our Wednesday evening Bible study group. A large group has been attending. The Altoona League of Women for Juniata College held a Christmas meeting at the Y. W. C. A. A talk was given by Lillian Evans, librarian of Juniata College. A nickel week had been saved by members and was brought to the meeting. It will be used toward furnishing a room at Juniata College. Women of the Twenty-eighth Street church and of our church belong to the League.—Mrs. Ada Sell, Altoona, Pa., Jan. 13.

Antietam.—A two weeks' revival was held at Prices church, Nov. 21 to Dec. 4. These services were conducted by Bro. Arthur Durr of Glendora, Calif. The meetings were well attended and many visits were made by our evangelist. We feel we have been greatly benefited by the helpful and inspiring messages by Bro. Durr. Seven were baptized.—Anna V. Rice, Zullinger, Pa., Jan. 19.

Conemaugh.—Our church reorganized in October. Bro. S. W. Pearce, pastor, was elected presiding elder; Bro. John Brumbaugh, Sunday-school superintendent; Stella Claar, secretary; Elsie Stormer, Messenger agent; the writer, correspondent. We observed rally day in October and exceeded our goal. Tokens were given to each person attending and special recognition to the oldest and youngest person in attendance. In November the men had charge of a Thanksgiving service and a good offering was taken for our home church building fund. December marked the thirty-eighth anniversary of the building of our church. We then had a membership of fifty six and four of those are still attending. The membership now is 196. Quite a few people gave a special offering in honor of this anniversary and it amounted to \$64 for the building fund. Dec. 25 our children gave a program in the morning which closed with a white gift service. In the evening a cantata, A King Is Born, was given by the adults. The offering for missions was \$116.96. Our regular council was held Jan. 12. A committee is working on plans for the enlargement of our church. The Women's Work organization recently purchased some paint for the Old Folks' Home. The Missionary Helpers' class completed paying for one share and paid off another share. They received two seals for their Africa share plan. Every Wednesday evening we hold our prayer service with three departments—adults, young people and children. Our average Sunday-school attendance at this meeting is about 106. The average attendance for December was 197. We observed week of prayer with two special services. The one was conducted by the women and the other by the men. We are happy over the growth of our church and are looking forward to a greater growth this year.—Lizzie Hohan, Conemaugh, Pa., Jan. 17.

Conestoga.—On Oct. 16 Bro. Donald Royer gave a very interesting talk at our young people's peace program. Our love feast was held Oct. 22. Bro. James M. Moore officiated. Other visiting ministers who assisted in the services were Brethren Michael Kurtz, Earl Bru-

baker and Paul B. Myer. On Sunday morning following, Bro. Brubaker spoke on Pressing Toward the Goal. An offering was lifted for Bethany Biblical Seminary. Nov. 6 was our quarterly missionary Sunday. Brother and Sister I. E. Oberholtzer, missionaries on furlough from China, conducted the services. Bro. Oberholtzer gave a very impressive talk of their work and their experiences in war-torn China. Evangelistic meetings were held at Bareville, Nov. 13-29, with Bro. R. P. Bucher in charge. His sermons were instructive and inspiring. The interest and attendance were splendid. Fourteen accepted Christ. The church met in council Dec. 8 and vacancies on various boards were filled. The committee to formulate plans to provide more Sunday-school classrooms has been very busy. Four classrooms were built, a new heating plant installed, the interior of the church redecorated and some additional improvements have been made. Sister Susan Overly was elected president of Ladies' Aid Society. The young people reorganized with Bro. Robert Buchwalter as president. Three letters of membership were granted. Dec. 11 Bro. Roy S. Forney, member of the district board of Christian education, brought us the morning message. In the evening we enjoyed a fine program of songs given by a mixed chorus, directed by Bro. Samuel Sbotzberger. Our Sunday school rendered a Christmas program Dec. 25. A group of student volunteers of Elizabethtown College, with Sister Esther Brandt as their leader, gave a very inspirational program. We are expecting the Grantham male chorus of Messiah Bible College to render a program at Bareville on Feb. 5, 7 P. M.—Addie A. Myer, Leola, Pa., Jan. 13.

Conewago.—Last summer the children presented interesting programs at Bachmanville and Conewago houses. We have had splendid attendance at our services with Brethren Paul B. Kaylor and Roy Brandt as superintendents of Conewago Sunday school and Brethren Allen Shissler and Roy Reiber as superintendents at Bachmanville. Our church has been spiritually renewed during an evangelistic meeting by Bro. Robert Cocklin of Mechanicsburg. His sermons were Spirit-filled and four were baptized. A special council was called for Oct. 24, and Elders Henry King and Nathan Martin were present to assist in electing a deacon. Bro. Elmer Ebersole was elected. We observed our love feast Oct. 29, 30, at the Bachmanville house. Visiting ministers were: Brethren C. W. Gible, Robert Cocklin, Daniel Kreider and Cyrus B. Krall. Nov. 13 Bro. Krall filled the pulpit in the absence of Bro. John Baker. The Home Builders' class gave an interesting program. A Christmas program was rendered by the Conewago Sunday school. A Bible institute was held Jan. 1, with Sister Martha Martin of Elizabethtown as speaker.—Mrs. David H. Koser, Middletown, Pa., Jan. 19.

Elizabethtown.—We met in council Nov. 10, and Bro. H. B. Longenecker was elected Sunday-school superintendent; Bro. Elmer Eshelman, assistant. The district ministerial board was called to conduct an election for an acting elder to serve until Bro. Ober can resume his duties. Eld. A. C. Baugher was elected. Our love feast was held Nov. 20, with Bro. Nathan Martin officiating. We had two demonstrations of an electric organ and a special day of music was observed with each demonstration. During Bro. Ober's absence the local ministers have been filling in very capably. The children of the primary and junior departments gave an interesting Christmas program on Dec. 18. The play, Christmas Flowers, was presented by the young people on Christmas evening. We have been richly blessed by having Brother and Sister Bittinger and Brother and Sister Graybill with us. Bro. Elmer Eshelman and his wife and Bro. Harry Gerber and his wife were installed into the deacon's office. Martha Martin is director of Women's Work, and Mrs. John Pfautz is president of the mother and daughter association. The Aid Society reported a balance of \$96.98 in the treasury. Jan. 8 Bro. Forest T. Weller gave an inspiring message on The Missionary Program of the Church. In the evening he spoke on The Growth of the Brethren Church.—Mildred Parrett, Elizabethtown, Pa., Jan. 18.

Fairchance.—A successful evangelistic service was held recently with Bro. A. J. Beeghly as evangelist. He preached fifteen forceful sermons and visited in seventy-eight homes. Seventeen were baptized, one reconsecrated, one received by letter and one awaits baptism. Our pastor, Bro. Wright, gave an illustrated children's talk each evening preceding the sermon. The average attendance for the two weeks was ninety four. The love feast was observed Jan. 16. The B. Y. P. D., led by Esther Miller, will meet regularly on Wednesday evenings during the winter months. Sunday-school attendance has been good. A class of seventeen young women has been organized. Our church will co-operate with other churches of the town in observing world day of prayer.—Mrs. Ruth Church, Fairchance, Pa., Jan. 23.

Koontz.—Due to the snow our Thanksgiving program was postponed until Sunday after Thanksgiving. Each class contributed one or two numbers. The smaller folks gave recitations, songs and exercises, and the intermediates enacted the first Thanksgiving. The adult classes responded with several numbers of special music, a reading and a short talk by Bro. Lawrence Hoover. Early in December the chorus was reorganized after completing a successful first year. Christmas morning the children gave a program. In the evening the chorus presented a dramatic cantata, The Lost Carol. Two of our young people, Pearl Baker and Clifford Fluke were united in marriage by our elder, Bro. D. I. Pepple. The young married people's class sponsored the purchase of chairs for the primary class. Jan. 10 the church met in council. Our revival begins March 5, with Bro. Merle Detwiler, one of our home ministers, as evangelist.—Mrs. Muriel H. Hoover, New Enterprise, Pa., Jan. 23.

Geiger.—We met in council Jan. 3, and elected the following officers: Elder and pastor, Bro. H. Q. Rhodes; clerk, Robert Hottle; correspond-

ing clerk, Wilbert G. Beeghly; treasurer, George Baer, Messenger agent, Aid Society; finance board, Fred Ogline; ministerial, W. L. Hottle; religious education, George Baer; trustee, W. C. Weighley; auditor, Earl Moon. Bro. Silas S. Blough of York, Pa., will hold a two weeks' evangelistic meeting, beginning May 8 and closing with the communion service on May 21. During the past year three members were added to the congregation by baptism. One passed away and one letter was granted. We also suffered the loss of a faithful worker in our congregation although she was not a member. Our church building was painted inside and outside. The Sunday school had a successful year and the attendance increased from seventy to about one hundred. The attendance campaign put on by Western Pennsylvania helped in bringing up the average attendance. Those new members are taking an interest in our program. The young people's department which was organized in May made much progress. They at present have a membership of forty, and are looking forward to a membership of fifty. This is good for a rural church as the church membership is less than one hundred. In December this organization presented the home mission play, In Perfect Peace. A step was taken by the group in the peace movement set forth by the district by presenting peace programs at our regular meetings. We are looking forward to a prosperous year.—Wilbert G. Beeghly, Somerset, Pa., Jan. 16.

Greencastle.—We met in council Jan. 9 and elected officers. Bro. C. E. Grapes was re-elected as elder and most of the other officers were re-elected. All reports were encouraging. In the absence of our pastor, Bro. J. I. Thomas, who is in Bethany for the winter term our pulpit is being filled by our local ministerial board. Jan. 1 the Women's Work committee had charge of the service. Jan. 8 we joined with the other churches of the town in union week of prayer services. Jan. 15 the Elizabethtown deputation team was with us and gave an interesting and inspirational service.—Kate E. Gilland, Greencastle, Pa., Jan. 15.

Ligonier.—Oct. 14 the Westmoreland County W. C. T. U. president met with us to help in organizing a local union. The Volunteer class, with Mrs. Chester Park as teacher, gave a baked ham supper to the mothers of the girls. A program was given by the class. Bro. Galen Hoffman of Scalp Level was with us Nov. 20 and talked on peace. He left books for us to read. The usual Thanksgiving service was held, with readings and special music. The primary classes gave an interesting program at Christmas time, directed by Mrs. Mayme Jones and Mrs. Alice Wolford. Dec. 26 Brethren M. J. Brougher and Ronald Rowland showed pictures of the progress of the Greensburg church in twenty-five years. The watch night service was well attended, and

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a program was given. Jan. 2 Eld. John Geary of Davidsville conducted our quarterly meeting. One of the main items of business was concerning new seats. Bro. H. M. Snavely of Carlisle, Pa., will conduct our spring revival.—Mrs. W. E. Wolford, Ligonier, Pa., Jan. 20.

Mt. Olivet.—In October the Sunday school gave an interesting program. The undersigned represented the church at our district meeting at the New Fairview house. Dec. 3 we had the pleasure of having the Lebanon male quartet bring us a message in song. Their visit was much appreciated. We expect to hold a Bible institute some time in April. Bro. Otho Hassinger will conduct our evangelistic meetings the first two weeks in June. Our elder, Bro. J. E. Rowland, gave us spiritual sermons in December and January. A number of our members have been sick and we pray that they may have a speedy recovery.—Mrs. Ada Brandt, Millerstown, Pa., Jan. 18.

Parkerford.—Rally day was observed Oct. 2, with Bro. Samuel Hess as guest speaker. In the evening Bro. Dickinson of Harmonyville brought us the message. Oct. 21, 22 the district ministerial and Sunday-school convention was held in our church. The sessions were well attended. Miss Ruth Shriver, director of Children's Work, and Bro. J. M. Blough of India were guest speakers. Oct. 23 Bro. Blough brought us an inspirational message. Oct. 30 Bro. Robinson of Ambler and our pastor exchanged pulpits. In the evening the juniors gave an interesting peace program. Nov. 6 Bro. A. C. Miller of Pottstown had charge of the evening service. Nov. 20 Brother and Sister Shoemaker of Ambler rendered a musical program. The pastor and his family greatly appreciate the new heating system which the church installed this fall. Parkerford and Coventry churches had a joint Thanksgiving service. Dec. 18 the Sunday school rendered a special program, with each department contributing a number. After the early service on Christmas morning we packed and distributed thirty-five baskets for the sick and shut-ins. Christmas evening the cantata, A King Is Given, was presented. At our council we elected church officers. John Simon was elected as member of financial committee. Jan. 15 we had songs, stories and challenging messages by Brother and Sister Bittinger and their family. Some of our young people are planning to enter the W. C. T. U. medal contests. We are also planning to entertain the district W. C. T. U. workers in our church this spring. Jan. 17 the men sponsored a community fellowship program. Seventy-five men enjoyed a challenging message by Dr. Masse of the Eastern Baptist Seminary.—Mrs. C. H. Gehman, Parkerford, Pa., Jan. 18.

Quemahoning, Maple Spring.—We enjoyed a bountiful and Spirit-filled holiday season. On Dec. 14 the Ladies' Aid Society held their Christmas meeting at the home of the president, Sister Sadie Rummel. A covered dish dinner was served. In the afternoon a short Christmas program was presented followed by the presentation of Christmas gifts at which time the names of loyal sisters were revealed and others were chosen. On Dec. 15 the Berwind male chorus of Windber presented a musical program. This was sponsored by our B. Y. P. D. Dec. 21 the young people's chorus, led by James Spory, presented a songalogue, Voices of Christmas. Dec. 22 the young people went carol singing at which time baskets were given to the needy. Jan. 12 the church met in council. Reports from treasurers and committees were encouraging. Plans were laid for a very constructive program.—Mrs. J. M. Geary, Davidsville, Pa., Jan. 13.

Rockwood.—On Nov. 6 we held our rally day service. A program was arranged for by the children and young people. Prof. H. B. Speicher of Boswell was our guest speaker. Dec. 2 our father and son banquet was held, with sixty nine present. Bro. W. K. Kulp of the Rummel church gave a challenging talk. The men's quartet rendered several selections. Our revival began Dec. 5, with Bro. Lawrence Bianchi as evangelist. Bro. Bianchi brought challenging messages. The services were well attended and nineteen were baptized. Five await the rite and five were received by letter. Christmas morning our children's department gave several exercises, songs and recitations. On Christmas evening a candlelight service was held. Christmas carols were sung. Our pastor gave a message, The Light of the World. The annual week of prayer was observed the first week of January. These services were held in the five churches. Our pastor spoke on Making Prayer Effective. The last evening Dr. W. L. Bollman, executive secretary of the Board of Missions for the Evangelical church, was the guest speaker.—Daisy Belle Berkebile, Rockwood, Pa., Jan. 18.

Roxbury.—The work here continues to move along nicely. Since our last report thirty-six members have been received by baptism and seventeen by letter. The missionary society, which has been a strong feature of our church for some time, continues with the usual interest and enthusiasm. Recently several large boxes of clothing were shipped to China and it is planned to send several to Spain in the immediate future. One of our Sunday-school classes which has an enrollment of 120 has divided into four groups, each group sponsoring a project for the benefit of our building fund. The Sunday-school attendance during the last quarter averaged twenty three per Sunday increase over the same quarter one year ago.—Mrs. T. F. Henry, Johnstown, Pa., Jan. 19.

Uniontown.—On Nov. 4 the young people of the Mt. Joy church gave a helpful program. Nov. 11 a young people's circuit rally was held in our church. The Fairview church presented the play, No Banners Flying. Our revival meetings, conducted by Bro. Lawrence Bianchi of Windber, Pa., began Nov. 13. Bro. Bianchi preached the Word with power. Sixteen soul-stirring sermons were preached. Attendance was exceptionally large. Bro. Bianchi and the choir gave special numbers of music each evening. Twelve were baptized before the love feast

on Nov. 27. Pastor Sollenberger attended a conference of boards of the five state districts of Pennsylvania. The play, The Gospel Messenger Comes to Cedar Grove, was given Dec. 18 in connection with our Messenger campaign. Our church and Sunday school are progressing. Attendance and offerings show a decided gain over that of last year. The envelope system of giving has been used in our church for a number of years, and is now being used by the Sunday school. Our building fund offering for the year is \$1,405.89. Our total giving for the church year ending Sept. 20 was \$5,160. The primary and junior departments gave a Christmas program. Our church co-operated with the other Protestant churches of the city during the week of prayer. Rev. W. B. Hindman of the First Presbyterian church preached for us, and Pastor Sollenberger preached in the Calvary Methodist church. Our pastor also preached on Tuesday evening and our choir gave a special number of music. Jan. 8 Bro. A. J. Beeghly of Somerset preached for us. In the evening Bro. J. D. Fidler of Southern Ohio brought the message.—Alta Lowdermilk, Uniontown, Pa., Jan. 24.

Waynesboro.—On Dec. 25 the young people presented a pageant, The Inn at Bethlehem. Church officers were installed by our pastor on Jan. 1. At an early vesper service on the same day our choir presented a cantata, The Wondrous Light. At our council on Dec. 28 Bro. Donald Snider, a member of the senior class of Juniata College, was licensed to preach. Bro. Michael Markey, member of our district ministerial board, and Bro. H. M. Stover, grandfather of Donald, assisted our pastor in the service. We decided to participate in the union pre-Lenten services which will be held the last week in February. The service will be held in our church on Monday evening. Our pastor, Bro. Ziegler, will be the guest speaker at the Methodist church on Friday evening. It was decided to have pre-Easter services. We decided to invite the a cappella choir of Juniata College to present a program in our church on Feb. 5. Twenty-eight members of our church assisted in the religious survey of our town, Nov. 28 to Dec. 5, sponsored by the Waynesboro Ministerium. This was preliminary to the union home visitation crusade which was made the second week in January. We held evangelistic services in our church during the third week in January, when Bro. John D. Ellis of the Moxham Church of the Brethren at Johnstown, Pa., preached eight soul-stirring sermons. These combined efforts brought very gratifying results. Our love feast will be held April 19. Bro. J. W. Fidler of Brookville, Ohio, worshiped with us recently and preached an inspiring sermon. Beginning Feb. 6 a leadership training class, with our pastor as teacher, will study The New Testament: Its Contents and Values, written by P. H. Miller.—Sudie M. Wingert, Waynesboro, Pa., Jan. 25.

Welsh Run.—On Nov. 5 we held our love feast, with a large attendance. Visiting brethren were George Resser, L. R. Dettra, Arthur Hess, Albert Niswander, Edgar Landis and Edward Winger. Bro. Resser officiated. We were glad to have our elder, D. M. Zuck, and his companion with us for the evening service. On Sunday morning Brethren Resser, Hess and Dettra delivered the messages. On Nov. 20 we lifted an offering of \$47.56 for China relief. The Thanksgiving services were held by home ministers. An offering of \$30 was lifted for home missions. On Dec. 11 Bro. S. M. Lehigh was with us and preached on Two Aspects of Christianity.—John D. Martin, Mercersburg, Pa., Jan. 23.

Westmont.—Our love feast which was observed in October was the largest we have had for some time and was a spiritual occasion. Pastor Chas. W. Blough officiated, with others assisting. The following officers were elected: Pastor Chas. W. Blough, presiding elder; Florence Head, clerk; Ernest R. Blough, treasurer. The following are Sunday-school officers: Superintendent, the writer; junior superintendent, Violet Younkin; home department superintendent, Mrs. Wm. H. Rummel. Our choir is very efficiently serving this church. Bro. John D. Ellis of Johnstown conducted a two weeks' revival meeting in our church. He brought splendid messages and six accepted Christ. One was received by letter. On Christmas morning the children gave a program and the choir rendered a cantata in the evening. Our union Thanksgiving services were well attended. The message was presented by Rev. Seese, pastor of the Westmont United Brethren church. The offering was presented to the Christian home of our city. The work of this church is progressing under the leadership of our pastor and his wife. We have installed a new heater.—William H. Rummel, Johnstown, Pa., Jan. 18.

VIRGINIA

Bridgewater.—Our mother and daughter organization held their quarterly meeting in October emphasizing temperance. Members of the local W. C. T. U. were our guests. On the first Sunday evening in December a peace service was held by the W. C. T. U., with Bro. M. R. Wolfe as the speaker. Our love feast on the first Sunday in November was well attended. All the churches of the town met in our church for a union Thanksgiving service. The Methodist pastor was the speaker. On the last Sunday of November the B. Y. P. D. of the Harrisonburg church brought us a play, Building on the Sand. The music departments of the college and church gave the oratorio, Elijah, on the second Sunday evening in December. During father and son week a banquet was held, with 116 attending. Bro. Ralph White was the speaker. An effort was made to place the church envelopes in the hands of every member. On the third Sunday evening in December we had an illustrated sermon, The Other Wise Man. This was preceded by a fellowship service by the young people. On Tuesday evening before Christmas a carol service was held at the church, and on Friday evening the young people had their Christmas

party. The Aid Society sponsored a covered dish supper on Dec. 16, at which time gifts were exchanged and the names of mystery sisters were revealed. Mrs. M. C. Miller, superintendent of the children's department, recently entertained the children and their parents. Slides of the Nativity were shown. About sixty five of the young people met at the parsonage on New Year's Eve for a watch service.—Mrs. O. F. Foley, Bridgewater, Va., Jan. 18.

Oakton.—On Dec. 22 we had a Christmas tree and filled five bushel baskets with donated gifts such as potatoes, flour, meal, rice, beans, raisins, soap and some toys for five needy families. The young men delivered the baskets. On Dec. 25 we had a fine Christmas program. On Jan. 1 the volunteer mission band from Bridgewater College, consisting of the young people from our home churches at Oakton and Manassas, gave a fine program. Our Aid Society sent a box of clothing to the Spanish relief. Each new member baptized in the church is presented with a New Testament by the Men's Bible class.—Pearl R. Miller, Vienna, Va., Jan. 19.

Sangerville.—On Thanksgiving Day services were held in the forenoon at the Sangerville house. The program consisted of readings, special music and an address by Bro. Ralph White of Bridgewater College. At night we had a service consisting mostly of music. On Dec. 2 the church met in council. Bro. J. M. Foster was re-elected elder; Brethren J. S. Wine and O. P. Zimmerman, Sunday-school superintendents. Sister Hattie Simmons is director of Women's Work; Sister Grace Senger, Aid president. Our Aid Society sent four Christmas boxes of food to needy families. Sister Frances Cox is president of our B. Y. P. D. On Dec. 25 they presented a pageant, The Enchanted Candle. The B. Y. P. D. succeeded in putting the Messenger into 75% of the homes.—Mrs. C. A. Click, Bridgewater, Va., Jan. 16.

WEST VIRGINIA

Pleasant View.—Our B. Y. P. D. officers have been elected and the work is starting out nicely. On Oct. 2 a candlelighting installation service was held for the officers. Nov. 22 there was a B. Y. P. D. social given at the parsonage. On Thanksgiving Day there was a service at the church, and our home mission offering was received. Four from our church attended the alcoholic educational conference at Roanoke on Nov. 25. On Nov. 27 an illustrated lecture, The Book Goes Forth, was given. Dec. 4 our new pulpit Bible was dedicated. Dec. 18 after the B. Y. P. D. program slides were shown on War, What For? Our Christmas offering was taken through the Sunday school. A treat was given to the Sunday school. After the B. Y. P. D. program on Dec. 25 a Christmas program was given by the children. A mission study class is being held each Friday evening, beginning Jan. 13.—Mrs. J. W. Foy, Glen Jean, W. Va., Jan. 19.

Smiths Chapel.—Our love feast was held Oct. 29, with a large number present. Bro. E. H. Kahle officiated. Members from Crab Orchard and Oakvale attended. After the love feast Bro. Allen Hoover spoke to us. Our pastor, Bro. J. P. Bowman, holds services for us every second Saturday and Sunday. There is an increased interest in church attendance. The Sunday school gave a beautiful play for Christmas, Unto One of the Least. Mrs. Joe Lusk directed the play. The men's group met at the home of Mr. C. P. Hylton Jan. 10. Mr. Hylton and his family were ill but we wish each one a speedy recovery. Tithing was discussed and approved. The Women's Work council met with Mrs. Rebecca Harmon Dec. 22, and twenty-one members were present.—Mrs. Garnet Tiller, Princeton, W. Va., Jan. 14.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

General Mission Board
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Three Books for Three Classes

Here is a book for ministers, one for leaders of juniors, and one for parents. If you belong to any of these groups you should by all means have the book here described.

Religion in Shoes

By Hunter B. Blakely

Religion in Shoes, or Brother Bryan of Birmingham, is the story of one minister who, taking Jesus at his word, has gone on doing the Lord's work and trusting the Lord for results. The story is a remarkable demonstration of how God opens the way and provides the means for the man who trusts and follows him. Here is a veritable George Müller who surrenders all and obtains all for his ministry. And his ministry is preaching the gospel to the poor, the criminal, the licentious, the unclean. Thousands of dollars pass through his hands as he preaches, feeds and clothes the needy. Living in the south he ministers to white and colored alike. Here again we have the story of a St. Francis, or an Oberlin. 186 pages. \$1.00.

A book that will stir your soul to action.

Junior Talks for Special Days

By Arnold Carl Westphal

Contains 30 talks for holy days and holidays. Will be appreciated by teachers and pastors dealing with this age group. The materials for illustrating the Talks are simple and ready at hand. The element of surprise wins and holds the attention and so helps to impress the truth presented. Does not require expert handling as all is simple. The concrete presentation appeals to juniors who ever want to see things. 142 pages. \$1.50.

This book will help you and your juniors.

The Fun of Having Children

By Katharine Seabury

A new book by a wise mother who understands her business and knows how to tell her story to other parents. As you follow her in her story of rearing children until they go out to establish their own home you are thrilled because you see the fine opportunity presented to develop human beings from infancy to full maturity. The author knows the good in true psychology and in the simplest terms helps parents meet and solve the most intricate problem—the problem of training a human being. Not just another book, but one that is outstanding. 216 pages. \$1.75.

A book that no parent can afford to miss.

Brethren Publishing House, Elgin, Ill.

A Few Timely Brethren Volumes Dealing With the Bible and Its Teachings

Writing the Christian Scriptures—\$1.00

By Warren W. Slabaugh

For your present Sunday-school lessons you will find in *Writing the Christian Scriptures* information and inspiration that will lead to reformation in your teaching. Tells you who wrote the New Testament, when and under what conditions it was written, and shows you how to apply its teachings in modern life.

Writing the Christian Scriptures is a Training book in the Elgin Press Religious Education Texts.

Exploring the Bible—25 cents (paper)

By Ernest G. Hoff

Within the space of 80 pages the author tells the story of the Old and New Testaments. Contents, teachings, when, how and by whom produced. And of course the reader discovers how to **make the Bible live** both in his own life and in the life of those whom he would teach. Exploring the Bible is a timely book for those who treasure its truths and for those who would understand it better.

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In his own dynamic style Dr. Kurtz takes the reader through the fundamental teachings of Jesus. The book contains the substance of eleven of the author's most profound sermons and lectures, all set forth in language so clear and simple as to be easily understood. You see **the gospel as good news for hungry people**. Not in terms of theology but in the speech of the common man great truths are made to live in the reader's life.

The Life Portrayed in the Sermon on the Mount—\$1.50

By Robert H. Miller

Always the Sermon on the Mount stands in a class by itself. Nowhere do you find its equal. For ages men have tried to interpret its profound teachings. In this book the author approaches, analyzes, interprets and applies the Master's message in a most convincing manner. You'll discover here much you have never seen before, and you'll come down from the Mount a **different personality** if you allow the message to sink deep into your heart.

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Shaping the Future

By Basil Mathews

A Study in World Perspective is the expanded title of this book by Basil Mathews, world traveler and interpreter of world movements.

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GOSPEL MESSENGER

Vol. 88

Elgin, Ill., February 18, 1939

No. 7



Photo by E. G. Hoff

CAPITOL DOME, WASHINGTON, D. C.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Ill., February 18, 1939

No. 7

EDITORIAL

"Thoughtful About Things That Matter"

WHAT a phrase to conjure with! The words are spoken referred to a little kindly interest in right personal relationships but they suggest a wide range of possible usefulness. And yet, what does matter more than these very personal things? Isn't life mostly made of them?

Or if, indeed, the search of thought for things that matter takes one into the so-called deeper realms of ultimate realities, is it not still true that the bottom fact is one of personal relationships? How can one be thoughtful at all about this marvel of a universe without coming, first or last, upon persons? On every hand we are beset by them, they must be lived with every day. And if one thinks to escape them by dwelling "in the uttermost parts of the sea, even there" he will find himself confronted and held by the greatest Person of all.

The deep things of life are personal things. The problems of life are all problems of personal adjustment. The solution of them depends on persons who are "thoughtful about things that matter."

Words of gold! What finer tribute could you wish for than to have them said, deservedly, about you?

E. F.

Land of the Never Free

SPEAKING to the point of what his system of training is to do for German youth Reichsfuehrer Hitler is quoted as saying: "And never will they be free in their whole lives, and they are happy in this state." Of course, this is what thinking folks supposed the dictators were about. The point of the quotation is that now you have it in black and white from one of the world's champions of the sealed mind.

The only trouble with the dictator system is that it is really too efficient. By including all youth in such a regimen there are bound to be a few who react unfavorably from the dictator's standpoint. These tend

to preserve the functions of the free mind in a dark land. And they generate the dynamic ideas which ultimately disintegrate a totalitarian system and liberate a people.

H. A. B.

From Madras to You

LAST December some four hundred and seventy delegates from seventy nations and many races met at Madras, India. These delegates were drawn from the younger leaders in the Christian church, and more largely than usual from the younger or mission branches of the church universal.

The meeting was called the International Missionary Council, was long and carefully planned for, and deliberately set up in such a way as to represent vital Christian thought the world over. The very practical way in which the council was forced to face current world conditions is symbolized by the fact that though originally planned to meet in Hangchow, China, the meeting was actually held in the largest city of southern India. One of the sixty delegates from this land was our own Premchand G. Bhagat, headmaster of the Vocational Training School at Anklesvar.

The Madras meeting is thus one which touches us in intimate ways. But beyond this it has a significance which one cannot afford to ignore. Madras represents what is up-to-the-minute in Christian conviction today. It represents this from the point of view of the younger men and the newer branches of the church. It offers another message from Antioch to Jerusalem.

In some ways those who were obliged to remain at home may be more fortunate than the four hundred and seventy who went as delegates. At least the gist of Madras thinking is available to those who will take the pains to read what the delegates offer as *A Message to All Peoples*. This can be had without the difficulties and expense of a long journey. Here are some of the convictions and suggestions which the four hundred and seventy would pass on to you:

"The reports that have been brought to us from every quarter of the globe have made us realize that the ancient pestilences which destroy mankind are abroad with a virulence unparalleled. In every country the fact of war or the fear of it casts its paralyzing shadow over human hope. Race hatred, the ugly parent of persecution, has been set up as a national idol in many a market place and increasingly becomes a household god.

"Again and again we have been forced to note that the evils that we face are not the work of bad men only but of good as well. The gravest of our disasters have been brought upon us not by men desiring to make trouble for mankind but by those who thought they did their best in the circumstances surrounding them. We do not know the man wise enough to have saved the world from its present sufferings and we do not know the man wise enough to deliver us now.

"But it is just at this point that we are forced back upon our faith and rescued from pessimism to a glorious hope. We know that there is One who, unlike ourselves, is not defeated and who can not know defeat. In the wonder of Christ's revelation we see God not as a remote and careless deity sufficient to himself, but as a Father with a love for mankind, his children, as indescribable as it is fathomless. . . . It is clear that only God can save the peoples, and that the God and Father of our Lord Jesus Christ not only can but will.

"National gods of any kind, gods of race or class—these are not large enough to save us. The recognition of God in Christ by no means robs a man of his nation or his family or his culture. When Christ is taken seriously by a nation or an ancient culture, he destroys no whit of good within it but lifts it rather to its own highest destiny. He does destroy exclusiveness, but in its place he causes a new quality to grow—goodwill—a goodwill which is wider than national or cultural loyalties and corresponds to the largeness of God's love.

"We call upon our fellow Christians throughout the world to join us in a new dedication. Surely God is summoning us in these times to let go our self-sufficiency, to frequent his altars, to learn of him, and to make his ways known in all the relationships of life. To make him known in the state involves labor for the establishment of justice among all the people. In the world of commerce it involves the ending of competition for private gain and the beginning of emulation for the public good. Everywhere it involves self-sacrificial service. God grant to his church to take the story of his love to all mankind until that love surrounds the earth, binding the nations, the races, and the classes into a community of sympathy for one another undergirded by a deathless faith in Christ."

H. A. B.

Looking at the Day's Work

You might call him an expert in personal counseling, though he made no such high-sounding claim for himself. He had the habit of saying helpful things to persons suffering from a feeling of frustration and general disappointment with life. Here's what he said this time: "You must learn to look on your daily task in a big way."

Do you get the simple sensibleness of that? It doesn't ask us to look for a more pretentious looking task, but to look on the one we have with larger understanding, that we may see how big it is with possibilities of usefulness. Any service required by human need should be looked on "in a big way," not in a bombastic manner but with humble and grateful gladness for the high honor of a place among the builders of the kingdom.

This is the "big way" that gives dignity to the lowliest daily task, and replaces the feeling of futility and failure with the fine satisfaction of being useful, because you are working with God in the greatest business on earth.

E. F.

Presidents Also Learn

THE occasion was the recent biennial conference of the Federal Council of Churches meeting in Buffalo, N. Y. It was the evening of Dec. 6 and the retiring president, Dr. Edgar DeWitt Jones, felt disposed to make a speech before giving way to his successor in office. His subject was: What the Presidency of the Federal Council Taught Me.

Glancing through the text of the retiring president's address, and picking up the convenient subheads we note these points: (1) The presidency has given me a new insight into the magnitude and scope of the organization. (2) It has enabled me to observe its effective ministry in behalf of the suffering, the helpless and the disinherited. (3) It has led me to note with astonishment how careless some of the council's critics are of the truth. (4) It has made me the beneficiary of valuable appraisals and proposals suggested by numerous friends of the council. (5) It has opened my eyes to the expanding horizons of Christian unity. (6) It has inspired me to believe that the best and most fruitful years of the organization are yet to come.

Under the fourth item listed above as learned as a result of his term as president, Dr. Jones specifically mentions how those interested in evangelism, temperance, peace and justice have instinctively turned to the council for support and leadership. Said he: "In recent months, when European events have seemed to make war imminent, a stream of letters and telegrams has poured in to the headquarters of the council and to the president in person, pleading for action of some kind in solemn protest against the militaristic spirit. On one occasion a delegation composed of two Quakers, a Mennonite, and two members of the Church of the Brethren—all five occupying places of influence in their respective communions—journeyed several hundred miles to Detroit and spent half a day with me discussing the Federal Council as a peacemaker and promising their undivided support. Later this group presented a memorial to the council."

H. A. B.

THE GENERAL FORUM

My Neighbor

Beyond the lawn and through the trees
I see the good man take his ease;
The ruddy lamplight streams to me
Hinting his hospitality.
Refreshed, I smile and simply pray,
"God bless my neighbor 'cross the way."

Each Sabbath day I love to go
And worship with the folks I know.
Yet crowds there be who do not come
To sing God's praise in my church home;
They have their own good place to pray,
"God bless my neighbor 'cross the way."

And if perchance his temple rise
A little nearer to the skies,
If louder ring his great church bell,
Or richer be his organ swell,
If vaster crowd join him to pray,
"God bless my neighbor 'cross the way"—

God bless him, for 'tis such as he
Make cities what they ought to be.
Most fervently of thee I ask
The double portion for his task,
Knowing full well he too will pray,
"God bless my neighbor 'cross the way."

—Robert Freeman in *Presbyterian Tribune*.

Ten Objectives of a Local Church

BY FOSTER B. STATLER

I. First Four

IN a world of confusion men need a sense of direction. The church needs to know where it is going. The story is told of a certain general who was awakened one night by the announcement of an enemy attack. It is said that he arose, dressed hurriedly, mounted his horse and rode rapidly in all directions. The church must beware lest she do that. In what direction should the church move? We spend a great deal of time, energy and money. What are we trying to do? What is it all about?

It may be said that the all-inclusive objective of the church is to build the kingdom of God, to bring men to give themselves over to the rule of God in individual and corporate life. That, of course, must be broken up into its elements so that we may see it more clearly and do something about it. More specifically, then, what are we trying to do?

1. Evangelism

That is primary. Evangelism is so to present Christ that he shall be accepted as the Savior from sin and the Lord of life, in the fellowship of the Christian church.

That means conversion. It means being born again by the Spirit of God.

It means to present Christ for a verdict. The note of urgency needs to return to our teaching and preaching. But the verdict sought is not a verdict as an isolated thing, but a verdict in a direction. That direction is the will of God for the whole of life. Evangelism demands a choice but that choice is the first of a series of choices to follow Christ and his way of life. There is a weakness of much of our evangelism. It stops at getting folks to make the initial choice, whereas evangelism means the commitment of the whole personality to Christ and the whole of his purpose among men.

II. Fellowship

A second objective is to make of the church a fellowship. Everything depends upon that. Evangelism does.

The average congregation is like a rope of sand. There are cliques and cleavages between persons and groups within the church. A fruitful source of broken fellowship within the church is the cleavages between age groups. Folks do not even know each other. As Charles E. Jefferson says: "Many city churches are made up of people who do not even know one another. Too many village churches are composed of people who know one another and are sorry that they do." "Love the brotherhood," says Peter. The church is to be a brotherhood, a company of men and women, boys and girls, whose sympathies and purposes are intertwined, whose lives are interlaced and blended, who love one another. A spirit of unity and genuine love must possess the church if it is to be a church. We must make of the church a warm, glowing fellowship.

III. The Greatness of the Church

A third objective which we strive to realize is to help our people to see the greatness and the glory of the church.

I know the church has weaknesses, but the church has a strange dynamic. The church is more than the aggregate of the people who compose it. It is both human and divine. It is more than can be seen at the present time. It is the expression of the thought and purpose of God. The church is the body of Christ, made up of all those who through the centuries have believed on Christ and shared with him in the great enterprise of the kingdom. It is a great movement which has been marching on through the centuries. Its progress has been too slow, to be sure. Yet it has been a mighty redemptive movement. And there is nothing which the world needs today so much as that which the church has to offer. What does Europe need today? It is understanding, justice, respect for human personality, goodwill, confidence, love, Christ-controlled persons. It is the church which creates those great values among men. I have increasing respect for the church. What

is needed is that we throw off the defeatism which has been paralyzing us, get in dead earnest and get on with the church's business.

IV. Changed Lives

The business of the church, in the fourth place, is to produce a certain kind of persons, persons with a certain quality of life, persons whose lives are changed and renewed by the power of Christ.

The church is in the business of producing people who are honest, industrious, pure, loving, unselfish, people who live clean, upright, noble and useful lives.

Our aim is to produce people who have convictions, who in their lives embody the great Christian realities in the midst of a pagan world, but who are also open-minded, teachable, eager to learn and to know the truth. Our day needs people who will say with Thomas Carlyle in *Sartor Resartus*: "Truth! though the heavens crush me for following her. No falsehood! though a whole celestial lubberland were the price of apostasy."

The aim of the church is to produce persons of peace and goodwill, who are master of their emotions of fear and anger, who hold steadfastly to the attitude of goodwill to all men under all strain and who become radiating centers in their communities for the making of peace.

It must be the business of the church to produce persons who not only go to church and "feel good and devotional," but who go out to practice Christianity in the week-round business of buying and selling, making for a better society and a brotherhood among men.

The purpose of the local church, again, is to produce people who have the spirit of service and who give liberally of their money and life energy to build the kingdom of God.

This means change in most people's lives. To produce that change there is needed the power of Christ and abandonment to him.

Mount Morris, Ill.

Practice What You Preach

BY WALTER S. COFFMAN

"PHYSICIAN, heal thyself," was a proverb in the days of Jesus. The same unjust, unkind, often unwarranted attitude is still abroad in different words: "Take your own medicine," or, "Practice what you preach."

Our physician suffers from hay fever year after year and admits he can not cure this malady. "Physician, heal thyself," someone may say to him, the suggestion being, "Why not take down your shingle?" How absurd!

"Practice what you preach," says someone to the minister, when the shoe is peculiarly fitting for the hearer. In many cases this is just as absurd as the oth-

er. Would you turn it round and say, "Preach what you practice"? Then what a sorry mess of preaching we should have!

The preacher is bound to preach higher than he practices, else his message is not that of Christ. Consider what the preacher's message is: Jesus Christ and him crucified! Be ye therefore perfect, as your Father in heaven is perfect! Then tell the preacher to practice what he preaches!

It is granted that preachers are not always what they ought to be, perhaps not always headed in the right direction. In such a case criticism ought to be made to the misdirected party by someone who is headed in the right direction, and who is trying to be what he ought to be. But too often this criticism comes from those whose toes are stepped upon, and who would rather criticize the preacher than accept the message. "Give us an example in your own life," they say.

We have an example. Christ is our Example for all times, places and persons, including the preacher. Let him preach something like this: "Here is our Example (yours and *mine*), Christ and him crucified. Come, let us (you and *me*) accept him as Savior, and become as much like him as our (your and *mine*) capacities afford.

Cerro Gordo, Ill.

The President Speaks

BY C. C. ELLIS

From the February Alumni Bulletin of Juniata College

I HAVE just attended at Louisville the annual meeting of the church-related colleges, and the somewhat larger gathering of the Association of American Colleges.

Listening in on such meetings one is impressed with the emphasis upon our heritage of freedom and the necessity of battling to maintain it. True, there is no group more devoted to international peace than the educators of our nation, but there is a growing recognition of the fact which we have been in danger of forgetting—namely, that without justice, peace itself is a delusion.

At times it is difficult to believe that so much of our world has reverted in three decades to a barbarous control of human life and destiny which we assumed had passed away forever—so readily had we taken it for granted that the spirit of true democracy and respect for human personality were the legitimate fruit of the education of the masses.

The realism that faces facts cannot however deny disillusionment on this point, and the Louisville meetings were facing up to facts. The significant note was the recognition throughout many addresses of a truth so old that to some of us it sounds axiomatic—the truth that freedom cannot be conserved except through education and religion.

Reference was made to the fact noted recently by Walter Lippmann in the message of President Roosevelt, namely, that the only true bulwarks of freedom are men who recognize a primary obligation not to the state but to God—"persons, not by the grace of the omnipotent state but because they are made in the image of God."

This may be, as Lippmann says, a new departure in the philosophy of the President, but it was certainly the assured and lifetime conviction of a previous President of the United States. Perhaps he saw this truth the more clearly because he had given his life to education. It was my privilege in the baccalaureate sermon of last June to call attention to this conviction of Woodrow Wilson, and I do so again to stress its significance in the national and world crisis which is making its persistent impact upon the minds of present-day educators. Ray Stannard Baker, his biographer, says that Wilson believed that every man is a distinct moral agent, responsible not to men, not even to those men whom he has put over him in authority, but responsible through his own conscience to his Lord and Maker. "Whenever a man sees this vision he stands up a free man, whatever may be the government under which he lives, if he sees beyond the circumstances of his own life." These are his own words and they give significance to the following quotation from his biographer: "His beliefs were old beliefs, tested by generations of intellectual gladiators, lived ardently by earnest men. He was ever in the line of the great Protestant English-American traditions. He believed that existence without quick religious life was a furnace without fire—a pursuit without goal—a measurement without standard."

That Woodrow Wilson and the Louisville educators also were dealing with no merely academic question is evidenced by the fact that Christianity and democracy are together fighting for their lives, if not wholly extinct, under every so-called totalitarian government. This fact came also pronouncedly upon the floor of the convention of the Association of American Colleges in an almost evenly divided vote upon the question of college attitude toward social security under government control.

Every college delegate believes in promoting social security for college employees, but there was a sharp division of opinion among these delegates, every one of whom believes in educational freedom, as to whether this freedom would in principle be surrendered to government control through acceptance of the provisions of this Act.

One thing is clear. No longer is the independent church college merely an agency for the education of its own group of students, or merely a vital factor in the perpetuity of the denomination supporting it. Chris-

tianity and democracy themselves are at stake in this fight, and in the front line of defense is the Christian college of America. Let this hearten those who continue to sacrifice that it may live.

Huntingdon, Pa.

The Three Choices of Youth

BY D. W. KURTZ

(Concluded From Last Week)

Differences. But there are differences that are inevitable and legitimate. But the differences should be complementary and supplementary. That which the husband lacks, but admires, and finds in his wife—this causes greater love and admiration. His life is enriched and completed by the excellences in his companion. Likewise, the wife has her limitations, but admires certain fine qualities of life which she finds in her husband. The marriage thus combines these qualities of value and strength, and each is enriched by the other. These differences do not create conflict, but enrichment and greater harmony. To use a personal example—my interest is humanity; but I wish I could enjoy the beauties of nature more. Fortunately, my wife has this quality, and she has helped me hundreds of times to appreciate the beauties of a sunset, and the flowers and the music of the birds. On the other hand, I have helped her to see a little more of the human problem. Differences in husband and wife must be complimentary and supplementary if the ideal home is to be built.

Moral Aspects. It should go without mentioning, that we are in a moral universe, and nothing abiding can be done in home or state unless it is founded upon righteousness. Nothing less will work for survival and welfare. How can the young man and the young woman know, when each puts forth their "best" in each other's presence?

Arnold Bennett gave us a recipe that is helpful. No girl should marry a young man unless he has won the respect of men; that is, stands well among his fellow men. No boy should marry a young woman unless she stands well with the women of her community. When I first read this I felt he was totally wrong. But after some reflection I remembered how many of the finest girls I knew, married men wholly beneath them. Also I recalled some of the finest young men who married worthless flappers, spitfires, and mere butterflies. It is only too true that the young people are easily fooled. But the older folks are not; for men know boys and women know girls. If a young woman is all she ought to be, the women know it. And if a young man is honorable and worthy, the men know it. If he stands well among men—among the good citizens, he is likely honorable and worthy. I am sure the women have just as keen an insight into the character of the girls and who-

ever has won their respect and commendation can be trusted.

The Problem of Sex. We can not discuss this important subject here, except to say that each should give the other a guarantee of perfect health. Also the happy home is built upon self-control, temperance, and no profligacy. The abiding joys of home do not grow on the philosophy of the Epicurean, or the sensualist. There must be higher motives than mere physical pleasures if mutual respect is to last; and without mutual respect love soon withers and dies. Temperance and mutuality are the laws of success.

Genetics. Young people may not all be able to take a course in genetics, and know the laws of heredity. But if they observe these laws in the plants and animals they should know that the same laws are true in human life. Mental weaknesses that are organic are hereditary. They may be recessive but sooner or later they will crop out. Remember, you are not only marrying an individual, you are marrying a family and the family traits, weaknesses and peculiarities are represented in the individual. Let not sentimentalism blind you to the unchanging laws of genetics.

Love and Marriage. Before there is a case of love, the foregoing facts should be learned, or it may be too late. Love can be controlled if before one "falls in love" true ideals are established in the individual. One who has high ideals for the home simply will not allow himself to "fall in love" with the wrong person.

The English word *love* means so many things: it is used to express many different kinds of feeling and sentiments. We say with equal glibness: "I love my father and mother, my grandparents; my friends and schoolmates; I love flowers, and nature; I love arithmetic and geography; I love boiled cabbage, as well as my country and the flag. Here are the greatest diversities of feelings represented, and yet we use the same word for all! The Greeks did not do this. They had different words to express different feelings and emotions. The word *έρως* (eros) was the word for conjugal love, the love of one sex for the other. This is an instinct, it happens under the proper stimulus, and one literally "falls in love."

But the Greeks used a different word for parental love—the love of parents for their children, and the love of the children for their parents. It is the word *στοργή* (storgē).

They expressed friendship by the word *φιλία* (philia)—such love as Jonathan and David had for each other. Brotherly love was expressed by *philadelphia*, and humanitarian love by *philanthropia*.

But in the New Testament we have another word for love—divine love. It is *ἀγάπη* (agapē). This is a very rich word, it is not limited to the feelings or emotions, but includes the whole personality, intellect, feel-

ings and will. It means (1) an insight into value, (2) An attitude of interest, and (3) it always wills the good.

Now a happy marriage is based upon at least three kinds of love—eros, philia and agapē—that is—upon instinctive love, or instinctive attraction for one another; social love, the joy of fellowship, friendship, companionship, chumship; and finally, divine love, where each loves the true, the good and the beautiful—the kingdom of God above all else. Thus marriage is not a selfish partnership but a fellowship for the glory of God, and the good of the race.

Naturally, the process begins with instinctive love, with eros. God made us that way and it is perfectly proper. But this alone is not enough to build a home. The instincts do not last and are often very fickle. It is the drive that brings people together, then they may discover their social love or compatability, which is at least a hundred times more important. For the big end of married life is not courtship, but living together, working together, planning and even suffering together, to make a living and to meet life's problems. The big end of married life is just this social endeavor, and it can not be done unless "friendship" *philia* is the dynamic of life. This social love can be tested by the simple fact that one enjoys the presence, the company, the temperaments of each other more than any one else in the world. This social love is far more important than the physical instinct, *eros*.

I heard an illustration a few years ago. Sam's wife died, and his neighbor Jake came to see him and offered his sympathy. "Sam you have my sympathy. You had a good wife; she was a good cook and a hard worker." Sam hung his head, then answered: "Yes, she was a good cook, and a hard worker, but I never loved her." That is the real tragedy. There was at first a physical instinct, but the social love, chumship, friendship, was lacking.

But this is not enough. Even marriage is not an end in itself. The end of life is the good life, the kingdom of God on earth. The perfect home has *agapē*—divine love, the love of God and his will—the love of the eternal values, truth, goodness and beauty. When both husband and wife are dedicated and consecrated to the highest values, then and then only, do they have the guidance and power to meet every problem, every strain of life. The hardest problems will be solved when one remembers his marriage vow, made to God, and to the state, and to the family. "For richer, for poorer; for better, for worse; in sickness, and in health; till death do us part." Those who love God, who love truth and goodness, the little things that wreck physical marriages are but as specks of dust on a mirror for those who live for higher purposes.

A successful marriage must have this highest love—

love of the eternal values, then the home is sanctified in truth and holiness.

Optimism. Let not youth be discouraged. There are millions of happy homes, successful homes. In spite of the reports in our newspapers of failures, mostly among those whose ideals are on the physical plane, there are, nevertheless, millions of happy, Christian homes.

Youth should get guidance from those who have succeeded, and not from the failures. Much of the literature on the subject in newspapers and magazines, has come from failures. We would not go to failures in science to learn its truths, but to those who succeeded. Let the church bring to youth the true ideals of life, and teach youth the way of success. Then we can again build Christian homes that are the fit symbols of heaven, and they will be the foundation of the church and the nation.

La Verne, Calif.

Two Kinds of Fools

BY A. B. BUNN VAN ORMER

Professor Emeritus of Philosophy and Education, Juniata College

SOME years ago a lecturer on the lyceum platform presented an interesting and instructive study based on the caption: *Forty Kinds of Fools*.

He took his audience into his confidence at the beginning of the lecture by informing them that he had no notion of trying to deal with all the kinds of fools that exist; it was his purpose to restrict himself to forty kinds.

Our concern is much less ambitious than his; we are concerning ourselves with but two kinds.

The first kind is mentioned in Psa. 14: 1 and 53: 1, these two psalms being virtually identical. The duplicated statement that challenges our attention now is: "The fool hath said in his heart, There is no God."

This sentence puts tersely but strongly the thought Professor Huxley gave expression to when he wrote: "Of all the senseless babble I have ever had occasion to read, the demonstration of those philosophers who undertake to tell us all about the nature of God would be the worst, if it were not surpassed by the still greater absurdities of the philosophers who try to prove that there is no God."

The second kind of fools is comprised of those who accept the fact of God's existence, but allow the fact of his existence to make no difference in their lives, in any way.

This second class gathers into its sweep those who are the bigger fools. Believing in the existence of God, "The greatest fact and factor in the universe," they allow him to be crowded out of their lives by other facts and interests of less significance—far less significance,

whether we think of the matter in the light of the present life, or of the life that is to be.

What folly, in view of the losses sustained as a result of taking this second attitude! What comfort, peace, help, strength, assurance, guidance and blessedness is lost! Is not the loss sufficient to justify the naming of the one holding this second attitude as the "bigger fool"? One holding the second view, or attitude, with its room for God, is entitled to the enjoyment of all these lost things. It is the height of folly to miss these from our lives. Wise are they who avail themselves of these blessings.

One holding this second attitude can find nothing of any value in any of the following privileges:

"Casting all your care upon him, for he careth for you."

"Come unto me, all ye that labor and are heavy laden."

"I can do all things through Christ who strengtheneth me."

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

As long as God is not allowed to have a place in our lives we are fools of the second class; heavily do we penalize ourselves for our folly.

That we may not make the great mistake of allowing ourselves to grow into this second attitude, let us pray fervently, "So teach us to number our days, that we may apply our hearts unto wisdom." Inasmuch as "it is appointed unto man once to die, but after this the judgment," let us be sure that we shall be ready for the judgment through our faith in Jesus Christ, through our having allowed God to make a difference in our lives, both for now and after while.

Huntingdon, Pa.

"The Christian's Responsibility for Social Service"

BY DE WITT L. MILLER

In Three Parts—Part II

THE last sentence in Part I throws us directly into the controversy that has affected so much of the religious thinking of our day relative to whether or not the gospel is personal or social. This ought not trouble members of the Church of the Brethren for theoretically at least our emphasis all through our history has been upon both the personal and social elements of the gospel as complimentary phases of the same gospel. It is not either . . . or, it is both. We might even say that we

have looked upon the social phase of the gospel as the unselfish expression of an inner grace.

Our church has been interested in the Bible as a rule of both faith and practice. The church has placed emphasis upon a personal relationship with God through Christ and has insisted that growing out of that relationship there should be a right relationship with our fellow men. We have therefore felt that when a person is converted the logical outcome of this personal religious experience is that he would go about doing good, as Jesus did. There is the title of a gospel song that illustrates this: *Saved to Serve*.

Dr. B. H. Bruner in one of his books asserts that the tragedy that exists in all too many churches is that too many members are interested in saving their own souls, while they will not give a nickel to save any one else's soul. Now it is my conviction that if we get to heaven it will not be through any concern we have for getting ourselves there, but it will be rather through our deep concern for getting someone else there, for the amount of religion we have is measured by the amount we give away and share with others.

The story is told of a teacher who had a dream. She dreamed that the time had come for her to go into the presence of her Lord and she had been so busy that she had no time to prepare a suitable gift to present before the Lord's throne. She was ashamed to go empty-handed, but the time had come and she was being shown into the Lord's presence. She had just opened her mouth to apologize for having no gift when a man came forward, a man whom she had taught as a boy, and placed in her hands a great sheaf representing many souls won to Christ on the foreign mission field. He said, "This is yours for it was you who led me to Christ and challenged me to give my life in full-time service on the mission field." He had scarcely withdrawn when a young lady came who had given her life unselfishly as a social worker in a large city came forward. She brought a sheaf representing the many boys and girls who had been restored to health, given a better outlook on life, and who had heard from her the story of the Great Physician who heals not only the souls but also the bodies and minds of men. She said, "This is yours because you showed me that my life belonged to God and should be used to his glory." And so it went on until there was a veritable mountain of sheaves for which this teacher had been responsible.

Let us remember that we increase our heavenly bank account only by enriching the lives of others. Social service is not only the duty and responsibility of the Christian, it is the manifestation of the fact that he is a Christian. So only as you and I do things to make the lives of others happier, richer and more abundant are we real Christians. To be like Christ requires that we do good to others and for others.

There are at least two ways in which we achieve this degree of Christian grace. First of all we attain it through a personal religious experience. Some years ago out in the middle west a young man accepted Christ in a revival meeting. The hour came for the baptismal service but the young man did not put in his appearance. The pastor was concerned because the young man had great possibilities and could have been a powerful influence for good among his fellows. When the baptismal service was about half over the young man came prepared for baptism. As he came into the pool he whispered into the pastor's ear, "Since I gave my heart to Christ I have been so happy and I have had such strength in the face of temptation that I wanted my boy friend to have it too. I have just come from talking and praying with him. He isn't quite ready, but when we have another baptismal service I'll bring him." There is an instance where an inner experience resulted in social service—he went out to make the life of his friend more abundant.

The other way to achieve this degree of Christian grace is to literally act ourselves into a Christian way of thinking and living. The story is told that a man came to his pastor one day and said, "Pastor you may as well take my name off the church roll for I don't believe in this religious business any more." The pastor said

The Blacksmith's Test

BY EZRA FLORY

WHEN a little boy I used to accompany father over to that old shop two miles from home. I liked to see the blacksmith put the iron into the fire and pound it. One time I asked him why he made it hot, and then plunged it into water. He explained that he made the iron hot and then took it out to see if it would crack. If it showed it would hold a temper, he put it back to make it hotter. Then he pounded it and heated it again. By putting it into cold water it was tempered better. I pitied the iron because it had to be treated like that—made hot, then jerk out quickly and put into more heat! I asked him how often he must do this to get the temper he wanted. The blacksmith said that sometimes he had to repeat this many times. All the while he worked hard to get the iron tempered as he wanted it. If at first when he looked carefully it showed cracks he knew it would not take proper tempering. Such pieces he threw on the scrap pile, where it sold for half a cent a pound.

Now I am older and know that the heavenly Father has been testing me to see if I will take a temper. I have tried to bear it. It is sometimes hard to be taken out of fire and plunged into cold. But I wish to do anything that will give temper to my soul. Then God can use me for things he desires.

Goshen, Ind.

to him, "That's interesting. I want to talk to you about it some time but just now I'm tied up and can't do it." He was about to turn away and then he said, "By the way I have just come from the home of an old couple that lives out your way. They don't have any money, anything to eat, or any coal for their stove. I wonder if you would like to order them some coal and take them some groceries on your way home tonight just as a favor to me?" The man said he would and went away.

An hour or two passed and the man returned to the pastor's study to say, "Pastor, I was wrong. Don't take my name off the church roll. Out there in that little cottage the gratitude and devotion and faith of that old couple opened my eyes to a way of living that I had forgotten all about. The way of Christ—the way of unselfish service is the way for men to live." The man found his personal experience through social service.

It is true that sometimes we can think ourselves into a right way of acting, but there are times when we have to act ourselves into a right way of thinking. And so the Christian experience of an individual is not complete without the social phase of religion. The religion of Jesus Christ is a religion of life and can not be separated from any phase of our living.

gether relative to the way in which the Christian's re-

So in the third and final section we will think together relative to the way in which the Christian's responsibility for social service applies itself in our day and age.

Meyersdale, Pa.

"We"

BY MERLIN C. SHULL

A Sermonette

Text: "So we built the wall, . . . for the people had a mind to work" (Neh. 4: 6).

THE story of Nehemiah is one of the most beautiful and challenging in the Old Testament. He is an exile one thousand miles from home and across the desert. Like Joseph before him, he becomes a trusted leader in government circles. He is the cupbearer to the king. In spite of his position of honor and trust he can not forget Palestine, the beloved land of his birth. If you want a thrilling story, read again the early chapters of the book of Nehemiah! Two verses stand out in those chapters: "So we built the wall; and all the wall was joined together unto half the height thereof: for the people had a mind to work" (Neh. 4: 6). And, "But we made our prayer unto our God, and set a watch against them day and night, because of them" (Neh. 4: 9).

Nehemiah was indeed a great leader. An old Egyptian papyrus says: "The renown of Nehemiah is glorious, of him who established our waste places and re-

stored our ruins and set up the gates and bars." Inspiring as this statement is, it yet reveals a universal failing of man. People persist in giving almost sole credit or blame to one leader for the success or failure of an institution or a movement. Some one says: "It's all a matter of leadership." That is partly true, but far from the whole truth. Are there not churches or schools or certain government sectors which can not succeed regardless of the leadership? They have too few intelligent, alert, consecrated followers or workers. Nehemiah proved his insight when he said: "So *we* built the wall." We may not be overdoing our emphasis on leadership, but the value of and necessity for many faithful followers, or doers of so-called lesser tasks, is usually overlooked. This is because of man's egotism. Leaders do the writing and speaking. Why deceive ourselves? Folks say, "That man built a great church." Yet no one person ever built a great church. I doubt if there was ever a significant church that did not have at least a few dependable, saintly souls who spent their lives in the community. The Lord himself could not succeed without the help of such people. "He could do no mighty work there because of their unbelief."

There is a whole philosophy of life in that precious little word, *we*. Every child must learn to say, "we." At first he is selfish. He says "my" or "mine." A person who can not say *we* soon becomes lonely and unhappy. A little boy without brothers or sisters said to his mother: "Mamma, I wish I was too little puppies." The shocked mother said. "Why, son? "Well, so I could play with me." A home is not possible until a man and a woman learn to say "we."

Society must learn to say "we," with more intelligence, and put more love in the saying too. Certain groups and even nations have never learned to say "we." Our generation or civilization is largely made up of groups who say "we" with a selfish accent. H. G. Wells once said: "The way to do away with war is to do away with nations." Nationalism, a narrow interpretation of "we," is one of the world's curses just now.

Again, "we," the public, can do so many things a lone individual can not do. Think of the many things you can do together that you can not do alone. Think of the thousands who helped to make Henry Ford rich. The workers are indeed the dusty regiments of God. Two proud, but short-sighted American tourists stood admiring the cathedral of Cologne. A rough workman standing near overheard the conversation. He straightened with pride and said: "I helped to build that cathedral." In disdain the tourists answered: "Why, what did you do?" "I mixed the mortar for three years." Mankind everywhere needs to include those of other classes, nations and races when speaking of accomplishments. The man in overalls loves his chil-

dren and has a feeling of fatherly affection when the arms of his little girl or boy are about him, quite as certainly as does a business executive. Our hearts are much alike, and like God's when we are at our best.

How dependent we are upon one another is so evident! Ex-president Harris of Amherst College, in speaking of a self-made American, put it this way: "When he rises a sponge is placed in his hand by a Pacific Islander, a cake of soap by a Frenchman, a rough towel by a Turk. His Merino underwear he takes from the hand of the Spaniard, his linen from a Belfast manufacturer, his outer garments from a Birmingham weaver, his scarf from a French silk grower, shoes from a Brazilian grazer. At breakfast his cup of coffee is poured by the natives of Java and Arabia, his rolls are passed by a Kansas farmer, his beefsteak by a Texan ranchman, his oranges by a Florida Negro." "The Autocrat at the Breakfast Table" indicates that probably ten thousand people help prepare a breakfast for the average city workman.

Nature at its best always says "we." Bees hive, birds flock, wolves hunt in packs, cattle go in herds. No matter how strong one may be, selfishness still leads to defeat. Thus lions and tigers are in cages and horses and cows in the open. They who seek to live selfishly build fences around themselves. And they keep out more than they enclose. Goethe says: "Only mankind together is the true man. Working together is the sure road to happiness." A mother long blind complimented her son: "It is not so much that he does things for me, as, that he so arranges matters that we can do things together." "So *we* built the wall . . . for the people had a mind to work."

Elgin, Ill.

How May We Know God's Will?

BY GRACE HILEMAN MILLER

"I WOULD like to ask a question, and it is just this: How can we know the will of God for us?" thus spoke up a good brother in prayer meeting the other evening. The leader paused in the delivering of his prepared lesson to answer him somewhat evasively, to the disappointment of a number in the audience who wanted light on that practical problem. Again the voice of the questioner was heard, and again the leader paused in the delivery of his prepared lesson, with another casual answer.

However, several who sought an answer to this question found it later in a prayer expressed in the *Upper Room* daily devotions program, as follows: "Holy Father, help me to keep the way clear between me and thee so that thy presence may be the greatest reality of my life. In Jesus' name. Amen."

So simple is the method that a child may follow it,

and yet so profound and all inclusive as to challenge the deepest thinker. In the language of G. Carroll Rector: "Joy is determined from within, not by conditions without." The problem of knowing God's will revolves around whether we will or will not seek first the kingdom of God and then let material things be added unto us."

La Verne, Calif.

Meeting of the General Education Board

BY A. C. BAUGHER, SECRETARY-TREASURER

The General Education Board held its annual midwinter meeting on Jan. 10, in Louisville, Ky., in connection with the annual meetings of similar boards of some twenty other denominations. The business and other items for consideration kept the Board in sessions from 8:30 A. M. until after ten o'clock at night, of course leaving time for lunch and dinner. Board members in attendance were: C. C. Ellis, V. F. Schwalm, J. I. Baugher, W. W. Peters, Homer F. Sanger, Otho Winger, Paul H. Bowman, R. W. Schlosser, Rufus D. Bowman and C. E. Davis. Others who were present and took part in the program were H. Spenser Minnich, Leland Brubaker and A. C. Baugher.

One of the items of the forenoon session centered upon the need for vocational guidance in medical and allied professions. Bro. Homer F. Sanger of the American Medical Association will in the near future prepare literature bearing upon this phase of guidance and make it available to our young people who may be interested.

The Board gave considerable time to the study of the problem of how to better articulate our educational facilities with the needs of the ministry. Much interest was expressed in the plan of summer pastoral work. Further study will be given by a committee to the study of standards for awarding ministerial scholarships.

A report was received from each of our colleges and the seminary. To enumerate only a few of the many topics reported and considered, will give the reader something of an idea of the scope of the work and problems in our institutions of higher education. Here are some that came up: Endowment campaigns, building programs, athletics, Student Volunteer Conferences, German refugee students, jubilee and centennial celebrations, medical and nursing education, recreation, the relation of the Education Board to the church programs, and stewardship. If one may judge from the nature and scope of the items discussed by the Board, then certainly the welfare of the church holds a central place in the program of higher education in our colleges.

Because of the increasingly heavy duties as Superintendent of Schools of Hershey, Pa., J. I. Baugher tendered his resignation as Secretary-Treasurer to the Board. He served in this office since 1934. His resignation was reluctantly accepted. A. C. Baugher was appointed to assume the duties of Secretary-Treasurer of the General Education Board.

The Board reorganized for the year 1939, electing the following officers: C. C. Ellis, President; V. F. Schwalm, vice-President; A. C. Baugher, Secretary-Treasurer.

The Board adjourned to meet at 2 P. M., Saturday, June 10, at Anderson, Ind.

Elizabethtown, Pa.

OUR MISSION WORK

Day by Day in Camp

BY SADIE J. MILLER

ON a certain night our group was in a small village with about half the people present at our evening meeting. The village schoolboys joined in the singing and one lone girl who was courageous enough to stand by her school work when all the other girls had dropped out helped with the singing. She has climbed to third grade. Usually if a pupil studies through to the third grade he is not so apt to forget what he has learned or to abandon his attempt at learning. The study of faces in the group was interesting. Yes, there was little Balo, four years old. His right lower limb did not function so he had to creep around instead of walking. Such a lovely face and kind disposition as he had! He was the picture of innocence. Poor little lad! His tiny short shirt was the only garment he wore and it was extremely dirty. His face was dirty too. His keen eyes missed nothing and he was charmed with the music that came into his ears. As the hours grew late his eyelids got heavy and his head swayed from right to left. But when his older brother came to take him home he was wide-awake and protested that he was not sleepy. He got his way and was allowed to stay.

A small pebble was tossed across the group by the teacher to draw the attention of several boys who were not singing. Their attention had been turned to the lantern that was being set up. The big glass lens, the queer wicks, the slide carrier, the generator, the first light on the screen, now dim now plain, all this had made them forget to sing the song and get its message. Maybe they did not know it had a message. Then some one explained the meaning of the song. It had a real message for it spoke of Jesus as the way, the truth, the life; it spoke of Jesus as our salvation, the true One, he died for us on the cross, he who has received his salvation has won the kingdom of heaven, and blessed be the name of the Lord, Jesus!

Next came the pictures of this Savior of the world. They were all the more impressive for they showed the *Life of Christ*. Quiet prevailed. Seeing was believing.

Last year similar pictures had been shown in this same village but the one group from the top of the hill was antagonistic. "We'll have none of this," they said. But since then the dreaded disease of cholera had visited the village. Their two chief spokesmen who had taken exception to the pictures had been taken away by death. Both had fallen victims to this disease. "Maybe our very actions and attitude were the cause of our losing these two men," they said. Thus a better attitude was manifest now, and who knows but what these people may be the next ones to respond to the message

of the Christ. Even last year several dozen people in this village accepted him. The Lord moves in mysterious ways his wonders to perform. We give his message and he gives the increase.

The weather at the season of this writing is delightfully cool. At night the air is so fine and splendid that sweet sleep and rest are assured even when we go to bed late, weary from duties of a long day. We are glad to say that even the mosquitoes and insects have almost vanished.

Once near one village we found a lovely and shady spot for our tent, but alas! the place was alive with the insect life that infests the ground where cattle stand. In India cattle seek the shade of the big trees after they have grazed a half day. Usually the village herds are exceptionally large. While the cattle rest the cowboys go for their repast. Like David, these boys sometimes play their handmade fifes. Was David's fife handmade? The village boy makes his own instrument or does without. Sometimes it is only a small horn, but sometimes it is long enough to reach to the ground while the boy stands blowing it. It may be made from bamboo and large gourds tied together with strips of palm leaves and decorated with peacock feathers or some such colorful jungle material. You will hear the village boy's song long before you see him.

"Jahnya, what are you doing with that filthy cloth on your foot," we ask a lad of some ten years. "Maiji, [honored mother] I first got a thorn in my foot and it festered. Now it is worse than ever even though the thorn is gone." There was little wonder that it had become infected with such a dirty cloth on it and no clean way of treating it. At our bidding he came to the tent. What a sight it was when the cloth was removed. Half of his foot was putrefied. Once the mass of green, caked plaster had been worked away there appeared some hope of getting that terrible sore healed.

It is remarkable how wonderfully such cases yield to treatment. With several cleansings and applications of the proper kind of healing salve and ointments they clear up most gratifyingly. By the time we leave the village such a foot is nearly well. If it is not entirely healed we leave some medicine and instructions with the village schoolteacher. Usually the Christian teacher in the village does very creditable medical first aid. The improved methods of sanitation, hygiene and healing which come to a village may be credited to this self-sacrificing Christian teacher in the community.

A young woman came to the tent and said: "Please come to my house to see my sick mother. She has fever daily and a racking cough!" People afflicted with asthma find little relief. Our modern medicines give little help. The doctors furnish us with cough mixtures and

many kinds of medicines, but when it comes to relieving asthma, remedies are seemingly a minus quantity. Inhaling the smoke of certain weeds or leaves is found helpful but this brings only a temporary relief.

We set up camp in a village where the daughter of our dear elderly Herkibai lives. Herkibai is called grandma by all our Christian people in this part of Rajpipla State. The second day we were in this village Herkibai came rushing to our tent. She had just arrived from Umalla. She had come the first stage of the way by train and the last by foot. She was tired from the long walk. There is not a tooth in her mouth. But Herkibai can sing and talk for her Master. It is gratifying to see her in the village group with her years of Christian experience. She longs to see all her people come into the fold. A few have entered the Christian church but she hopes before her time comes to leave this earth that many more may come. It is a joy to see her go out among the homes with my woman helper. Both of them are from among this tribe of people. Although Herkibai is illiterate, as are most of her people, she has a countenance manifestly superior to any of her people who are not Christians.

In the villages there is much sickness and especially is this true of malaria. In almost every house some one is ill. At one place a man came to the tent the third day we were in his village. He said that his little two-year-old girl had very high fever. He wanted to know whether we would come and see her. The facts were that she was very near death already. If he had called us two days earlier there might have been some hope of her recovery. Shortly after we saw her she passed away. There was no need of sending anyone to announce the death for the moment life was gone the wailing began. At noon we heard the wailing and knew she was dead.

The mother naturally is the one who feels the loss most keenly. In this mother's wailing we heard the following reiteration: "My child, my daughter, why did you leave me? I'm left alone. It is so lonely without you. Would that you had taken me along. Oh, my parrot, my darling, my lap is empty now. I am lifeless without you. What road did you take, that I may follow you? Come back to me, my parrot, my little girl. The house is vacant without you. Your place looks so bare. Your voice is not heard. We can not bear life without you. All is dark since you left. The nights are long and wearisome. Won't you come back? We are homesick for you. We'd like to see you. Your little hands and feet were so busy. Now we do not see you any more."

When the body was taken from the house and carried down the road to the burning ghats, the mother could go along only a short distance. She had a tiny son and could not leave him. It was sad to see her in her grief

and hear her wailings, each sentence ending with loud cries and sobs. And now although it is almost a week since the death, the mother still wails in the early morning and late at night, as well as a number of times during the day. The household beg her, for the sake of the baby which is the only son among five girls, to cease this mourning and pay attention to the living one. But alas! she can not forget the one who was taken away.

Out of respect for their feelings and their customs our evangelistic meeting was closed on the first night after this death. Our Christian women went to the home to give sympathy and comfort. They spent the night there with the women inside the house. On the outside a large group of some seventy-five or one hundred people were all in the wake.

Christians are not held by these rules and customs so they do not keep a body in the house a whole night. American readers will remember that in India bodies are disposed of almost immediately after death. Even during the monsoon rains, the Christians had a burial once at nine o'clock at night while it rained. But we had the large lanterns that give bright light, whereas these people have not even a good, ordinary lantern. This makes a lot of difference and determines what is possible and what is impossible. Then, too, Christians bury and the Hindus cremate. The burning ghats are by the streams, in the hills and in the forests. The wood for the pyre is gathered after the procession reaches the burning place. Each man searches about to bring in his bundle of wood. All this requires daylight. Besides, after the burning each one must go to the river or creek for a bath after the body is disposed of. Sad to say, the Bhil people keep up the custom also of having liquor at this time. I am told that many have abandoned this custom and it is to be hoped that it will soon pass out altogether. It is also encouraging that some of the feasts, that hitherto have been so customary, are gradually being eliminated. British India is fast favoring prohibition due to the home rule regime which is gradually reaching its goal.

Just now a promoter of home rule is entering Rajpipla State with the view of bringing in compulsory prohibition and some other needy regulations. He has

What to Pray For

Week of February 18-25

Many blessings and special opportunities come to the children of missionaries, and yet there are many things which are difficult for them to face and there are problems which they must meet concerning which most people give little thought. It is easy to criticize missionaries' children, but it is much more Christian and kind to pray for them. They are children of two civilizations, they are separated from their parents much of the time and they are almost always under observation. All of these things are none too easy to meet. Prayer is solicited in their behalf.

been forbidden to come into this native state by the authorities, but he defies all authority. Trouble is expected and time will tell how much of it there will be. It is said that home rule will use its long standing anger against the Native States requiring justice for the ryot (citizens) who have all these years suffered untold wrongs. There is no question but that the people need such help and sympathy.

Umall, India.

Elsie N. Shickel on Furlough

BY LELIA MAUDE CUNDIFF

SISTER ELSIE SHICKEL has gone back to her beloved India after spending a year in the United States. This was her second visit home after fourteen years teaching in the Girls' School and doing other mission work in Anklesvar, India. While at home this time many persons had the privilege of being with her and of hearing about the mission work which is being carried on by those whom we have sent into the field in India.

The First church of Roanoke was so happy to have her for a few weeks since she is one of our own girls. Many who were here on her last visit home were gone, among them her own father and sister, but a number of others came in contact with her for the first time, and upon these she left a lasting impression by her winsome personality and Christian character. Elsie gave a number of talks to women's groups, Sunday-school classes, and at a number of district meetings. Her message was always of India and the possibilities there. These messages were made more interesting by the impersonation of the characters of whom she spoke, dressed in costumes which she brought from India.

The ladies of the First church enjoyed having her in a mission study class one afternoon. Her message was so interesting and helpful that they decided to have a mission study class once a month using the book, *Moving Millions*, as a textbook. The Elizabeth Miller Circle sponsored a surprise shower for Sister Shickel at one of their meetings. She received many useful gifts which were presented in a ship ready to sail. One of the occasions which we enjoyed most with Elsie was an India dinner which she prepared. She had us act as they do in India. It was hard for some of us to sit on the floor, but we certainly enjoyed the meal.

Not only did our church appreciate Sister Shickel, but the entire district expressed in many ways what it meant to have her with us. The young people's organization of the First District presented her with a check for fifty dollars to be used in her work. The young people at Camp Bethel and Camp Galilee were fortunate in having her as an instructor in camp.

The missionary spirit was aroused with new interest in the hearts of many by their association with her. Yes, Elsie is back in India, but she has left behind many

happy memories for us to cherish until she comes home to visit us again. Surely the Lord blessed us when he gave us Sister Elsie Shickel to be his servant and our servant in India.

Roanoke, Va.

Moving Millions

Judging from the orders which continue to come from Women's Missionary Societies for *Moving Millions*, it would seem that many groups are taking up the study of this interesting book on India. The price of the book is 50 cents. Order it from the General Mission Board, Elgin, Illinois.—A. C. M.

CHAPTER II—UNTOUCHABLES

Chapter Outline

- I. Who Are the Untouchables?
- II. The Hindu Religion and Untouchability.
- III. Missionary Policy.
- IV. Transformation of Untouchables.

CHAPTER III—INDIA'S RURAL MILLIONS

Chapter Outline

- I. 90% of India's Population in the Villages.
- II. Drastic Changes in Village Life.
- III. Leaders of Changing Conditions.
- IV. Agencies at Work.

Village Schools, Adult Education, Sanitation and Health, Economic Uplift, Agricultural Schools, Cottage Industries, Co-operative Marketing.

- V. An Indian Christian Village.
- VI. Uplift of Rural Women.
- VII. The Need of Christian Faith.

Use your Jan. 28, 1939, *Gospel Messenger* as a source book concerning our mission work in India. Remember that the Church of the Brethren works among the rural people of India.

The Story of an Adventure in Education

BY I. W. MOOMAW

Toward a Literate World*, by Dr. Frank C. Laubach, is an account of the efforts of Dr. Laubach and his colleagues in different countries toward the removal of illiteracy on a world wide scale. Mature men and women who never had an opportunity in school, or those who had to leave school before achieving complete literacy are the chief concern of the author.

The charts in the beginning of the book are a concrete reminder of the great task before us in achieving a literate world. Although in fairness to the schools in countries like India where there is a vast and rapidly increasing population it must be observed that notable work has been done in keeping the percentage of literacy at even the traditional ten per cent, during the past twenty years.

Special efforts must be made to provide for those who are not cared for by schools, and Dr. Laubach's book is a concrete statement both of what has been accomplished to date and what may be undertaken in the future. All who have seen the extortion and oppression inflicted on innocent men and women because they can not read simple documents and keep accounts of transactions for themselves will rejoice in the new hope which Dr. Laubach holds out.

*May be obtained through the Brethren Publishing House, Elgin, Ill. Price per copy, \$1.50.

(Continued on Page 22)

KINGDOM GLEANINGS

Calendar for Sunday, February 19

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Beverage Alcohol and Its Social Perils.—Amos 6: 1-6; 1 Peter 2: 11, 12; 4: 1-5.

Christian Workers, The Place of Giving in the Christian Life.

B. Y. P. D., Youth Serves.

Intermediates, Honest Money Getting.

* * * *

Gains for the Kingdom

Three baptized in the Brothersvalley church, Pa.

Two baptized in the Topeka church, Kans., Bro. L. H. Root, pastor.

Seven baptized in the White Cottage church, Ohio, Bro. J. D. Zigler, pastor.

Four baptized in the Nappanee church, Ind., Bro. D. R. McFadden, evangelist.

Six baptized in the University Park church, Md., Bro. Harry K. Zeller, evangelist.

One baptized in the Pleasant View church, Fayetteville, W. Va., Edgar S. Martin, pastor.

Five baptized in the Falls City church, Nebr., Ralph R. Hatton, evangelist; Robert F. Porte, pastor.

Seven baptized in the White Oak congregation, Longenecker house, Pa., Bro. Michael Kurtz, evangelist.

Twenty-seven baptized and one reinstated in the Martinsburg church, Pa., Bro. A. M. Dixon, evangelist; Bro. A. R. Coffman, pastor.

Twelve baptized and nineteen reconsecrations in the McFarland church, Calif., Bro. Niels Esbensen, evangelist; Bro. John I. Coffman, pastor.

Eighteen baptized, twenty reconsecrated and one received on former baptism in the Fostoria church, Ohio, Brother and Sister B. M. Rollins, evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. S. S. Blough of York, Pa., May 8-21, in the Geiger church, Pa.

Brother and Sister B. M. Rollins, March 8, in the Miami church, Fla.

Bro. James Elrod, elder, April 23, in the Conway Springs church, Kans.

Bro. Lawrence Bianchi of Park Hill, Pa., June 25, in the Raven Run church, Pa.

Bro. J. A. Robinson of Johnstown, Pa., Feb. 20, in the Harrisburg church, Pa.

Bro. W. T. Luckett of Long Beach, Calif., Feb. 19, in the Santa Ana church, Calif.

Bro. Rufus P. Bucher of Quarryville, Pa., Feb. 20, in the Clover Creek church, Pa.

Bro. Galen R. Blough of Ephrata, Pa., March 6-19, in the Frederick City church, Md.

Bro. J. W. Fidler of Brookville, Ohio, April 30, in the Bethel church, Unity congregation, Va.

Bro. B. W. S. Ebersole of Hershey, Pa., March 12, in the White Oak congregation, Manheim house, Pa.

Personal Mention

Bro. Ezra Flory of Goshen, Ind., has accepted a call to the pastorate of the Rodney church of Michigan. He hopes to take up the work in this new field some time in March.

The name of the bride in a certain matrimonial notice in our issue of Nov. 5, last, should have been Arvilla Rohrer instead of Nadine Rohrer. The correspondent is sorry for the mistake.

Eld. Geo. W. Van Sickle of Hazelton, W. Va., has been confined to his bed since Dec. 7, last, very ill with blood poisoning. His condition is some better but improvement is very slow.

Bro. Ray O. Shank is planning to close on Aug. 31 next, "four years of fine fellowship and very enjoyable service" in the pastorate of the Oakland church of Southern Ohio. After Jan. 1, 1940, he will have open dates for evangelistic meetings. His address is Gettysburg, Ohio.

Bro. S. E. Thompson, pastor of the Burr Oak church of Northwestern Kansas, delivered his morning message Sunday, Feb. 5, sitting in a chair with his feet resting on a cushion. Crutches had helped him from the car to the pulpit. The explanation is a fall and a badly sprained ankle.

Eld. John Bennett of Artemas, Pa., entered into rest on Jan. 27, at the age of eighty-eight years. He had served the church in the ministry for about sixty-three years and was one of the "Three Patriarchs of Middle Pennsylvania" shown on the front cover page of the Messenger for Nov. 27, 1937. The other two, Elders Jas. A. Sell and W. J. Swigart, are still with us.

To Brother and Sister T. S. Moherman of Ashland, Ohio, congratulations and best wishes for yet many happy returns. It is already almost two more than golden for them for on March 2, if the Lord will, they will celebrate the fifty-second anniversary of their marriage. We are sorry to learn that Sister Moherman "is in rather frail health at present." Both have served the church long and faithfully in many important capacities.

Bro. A. J. Ellenberger of Ashland, Ore., detained at Bend, Ore., by the auto accident which resulted in the death of his son and his own serious injury, writes the mission offices under date of Feb. 6: "At the end of five months I am just able to get around on crutches. There are many earnest Christian people here but no Brethren. I am often asked about my church and have been invited to preach two times in pastors' pulpits."

* * * *

Miscellaneous Items

To Northwestern Ohio: All churches which have not paid their quota for the support of the Old Folks' Home at Fostoria should send it before the first of March to Treasurer L. V. Rodabaugh, Williamstown, Ohio.

The Brethren Youth Builder is edited by the young people of the First church of York, Pa., Bro. S. S. Blough, pastor. They distribute through the Sunday school 330 copies on the first Sunday of each month. The issue for Feb. 5 features a well written account of the program given Saturday evening, Jan. 28, by the Juniata College Choir. This consisted of "seventeen selections comprising music of the early Christian church, American religious music in the form of Negro spirituals and modern church music—all of the highest order . . . which won the approval and enthusiastic acclamation of a capacity audience of over 500 people."

The Alumni Association of Manchester College will broadcast a half hour program Feb. 20, 8:00 P. M., over WOWO. "The entertainment will be designed to touch high spots in the memories of former students who are listening in and will include music by the orchestra, quartets and soloists, singing of the college song by the student body, ringing of the chimes and a short address by President Winger."

To the Churches of Northern Virginia: The District Conference of Northern Virginia will be held April 14 and 15 in the North Mill Creek congregation at the Bethel church, eight miles south of Petersburg, W. Va., and twenty-two miles north of Franklin, W. Va. The elders will meet at Linville Creek on Saturday, April 8, at 10 o'clock. All business, reports and queries should be in the hands of the secretary by March 20, so as to appear in the booklet.—S. I. Bowman, District Secretary, Harrisonburg, Va.

The Southern Passenger Association has issued a statement concerning reduced clergy fares in its territory from which we quote: "One half of the one-way unrestricted fare of 3c per mile for tickets good in sleeping or parlor cars and one third of such fare for tickets good in coaches, making such fares approximately 1½c per mile in pullman or parlor cars and 1c per mile in coaches to holders of clergy permits. . . . Annual joint clergy permits will continue to be issued by this office in behalf of the Southern carriers parties thereto under the same rules and regulations effective currently, except that the application fee for clergy permits will be increased from \$1.00 to \$2.00."

Friends of the Messenger

"I think the Messenger has been more wonderful during the past year than ever before. Those who do not read it are missing much." So writes Mrs. Raymond Bleam of Coopersburg, Pa.

Sister Amanda R. Kratz of North Wales, Pa., is a consecrated Sunday-school teacher of a class of forty-four women. This class is in the Ambler church, of which Bro. Paul Robinson is the pastor. Sister Kratz is ninety-three years old; she has lost her sight. Each Sunday morning she prays with her class. She made a little speech before Christmas in which she said: "For a Christmas gift, I shall send each family here the Gospel Messenger for the year 1939." She has the grateful thanks and appreciation of every member of her class.—Elizabeth R. Blough, Hatfield, Pa.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

His Last Words, by William A. S. Keath. Cokesbury Press. 91 pages. \$1.00.

A series of sermonic meditations on the seven utterances of Jesus as he hung upon the cross. The reader is taken to Jerusalem, out to Calvary where he mingles with the throng and witnesses the entire crucifixion scene. Here he sees and hears Jews and gentiles, soldiers and religious leaders, friends and foes and discovers the attitude of each. He beholds his Savior on the cross, sees death creeping over his body and hears the gracious words from the divine heart and parched lips of his Master.

Stimulating for private study, a guide for Good Friday services, a help in preparing for Easter, you will find in His Last Words a new approach to an old theme, an approach that begets in you a deeper appreciation of the

supreme sacrifice made by the Christ to redeem a lost world of whom you are one. A devotional book that begets the devotional attitude in the heart of the reader.

Final Achievement Offering Notes

To meet the financial cost of sending new missionaries to all our fields, especially China, an increase of at least 5% in giving is needed. Our earnest hope is that giving will reach \$225,000 this year ending Feb. 28, 1939. Last year it totaled \$218,269. Comparative records of giving help see the task before us.

Eleven months' giving ending Jan. 31, 1937—\$156,257

Eleven months' giving ending Jan. 31, 1938—162,015

Eleven months' giving ending Jan. 31, 1939—162,195

We need to give in February this year \$62,805. Last February we gave \$56,074. We can give it. The Lord calls it. The work needs it.

(Neutral war relief contributions are not included in the above figures. From March 1, 1938 to January 31, 1939 relief giving totaled \$26,450 as compared with \$14,900 for the corresponding months of last year. Our goal for relief is \$4,000 per month.)

Eleven-Month Report of District Increases or Decreases

	Districts Increasing	Districts Decreasing
Eastern Region	2	3
Southeastern Region	8	5
Central Region	4	5
Central West Region	9	5
Western Region	3	5

Cost by Hours

Figuring the cost of the whole general brotherhood program authorized by Conference:

- 1 minute would require 50 cents
- 2 minutes, \$1.00
- 10 minutes, \$5.00
- 1 hour, \$30

For the brotherhood year to close Feb. 28, how much of the church program have you carried?

A Virginia Family Lifts the Torch

A good brother and wife, learning that an aged veteran in giving had been taken by death, now offer to take his place in the support of a missionary. Many other faithful givers have been called to their reward. Will other members take their place by increased missionary giving?

.....

The McPherson, Kansas, church, according to Mrs. M. W. Emmert, lifted its Achievement Offering Feb. 5. From early reports it appears McPherson will be among the churches that have definitely increased their giving at least five per cent above last year's record.

Send a Contribution

Probably you have already made your gift through your congregation. Does the Lord lay it on your heart to make an additional contribution just to make certain that the church does not fail and that the \$225,000 goal be reached? Name your congregation and credit will be given it. Remittance blank appears on page 29.

Not how much of my money must I give to God, but how much need I use for myself?

.....

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to everyone that believeth" (Rom. 1: 16).

HOME AND FAMILY

The Joy of Living

BY VADA L. GOOD

I love the chance for living
In God's great world so fair,
The joy there is in giving
Happiness everywhere.

I love to think of heaven
And all the joys up there,
Of all my dear ones sheltered,
So safe from harm and care.

How rich to have God's presence!
How good to know he's here;
It drives away our fretting
And casts out every fear.

Oh, that I were a poet!
I'd like to thus describe
The inner joy of conscience
In walking by his side.

If I can truly follow
His steps along the way
I'm sure that it will guide me
To pure and perfect day.

And when the day is over,
And comes sweet eventide,
We listen for his footsteps
So close, still by our side.

McGaheysville, Va.

100 Yards to Go

BY ADA CASSELL SELL

THE hunch backed figure opened the alley gate, and threaded its way over the square and half of ice between the gate and the Eliot Grade School, where he had proudly served as janitor for forty-odd years. Wearing a shabby sweater, and no head covering, the familiar form tried to reach the coveted goal.

Only one hundred yards, then down the stairs to the furnace room. Anybody'd outa be able to do that! Then like as not the ugly kink in his insides would straighten of itself. He musta ate too much the day before. (Bless his heart, that could not have been the case! For his yesterday's breakfast, dinner and supper had been like every other breakfast, dinner and supper for most of the forty-odd years. A lot of it had been dunked in nice black coffee.)

He had to quit at sixty yards. Bending over, he agonized, gritting his teeth until the spasm passed. Wonderful! Good for twenty more yards. The relief he felt was marvelous. There was Mis' Annie a-comin'—he wished she didn't see so sharp.

"You look sick, pappy!" There was genuine commiseration in her voice. Everyone in the neighbor-

hood liked pappy. Besides being a nice, kind man, he was such a fixture in a changing world.

"No! It's nothin'," insisted the aged janitor.

And he hurried for ten more yards. Mis' Annie turned the corner before she saw him tied up by another pain, a great big one. The telephone poles began to waver. The houses swayed slightly. One—two—three—four yards. Each one seemed to feel like twenty. How could his feet be so heavy all of a sudden?

Six more yards, but he couldn't make it. The telephone poles danced crazily, and the houses seemed to be performing on a trapeze. Miss Lucy, the special, saw him fall. Soon kind hands tried to help him up. It was an icy morning. But it was more than a fall on the ice for pappy.

"What is it, pappy? Where does it hurt? Call Doctor Saunders." The last words were an aside, but pappy caught their significance.

"No, no! Just take me home! I'll get all right without a doctor. I must tend the furnace! I want to, let me alone! Tomorrow I'll be able."

"Yes, yes, pappy! Tomorrow!"

A matter of minutes and messages, a clang of an ambulance bell, an unwilling body raised to a stretcher, white halls, hospital smells. Appendectomy, emergency. One chance in a thousand, no chance without surgery.

Everybody—nurses, doctors, orderlies—were promising pappy he could tend his furnace tomorrow. Yes, yes, tomorrow, sure; now go to sleep. He worried so! Elsie, the crippled undernourished child who liked to come to school because, as she often told pappy, it was so nice and warm. Jolly Ted, who slapped pappy on the back in camaraderie, many a time. And others. "She's burning for fair, pappy! Boy, she feels first-rate!" yelled Ted.

Yelled it just as pappy sniffed the stuff. If they were sure he could be back at his job the next day, he'd sniff it. Yes, yes, they promised.

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Pappy sat in his sunny, pretty corner of heaven; birds sang beautifully, lovely beds of flowers greeted his eye. And sweet children. There was Lois, the little first grader that he had missed so. The streets were golden and perfectly clear of ice. Pappy was tuning a harp for a beautiful cherub. Saint Peter came along and took in the picture.

"Happy, pappy?"

"Ye-e-ess! Well, that is, I can't seem to help a-worryin' about that there furnace down yonder at the Eliot."

"Oh, that! Pfff! That's O. K. Tom's tendin' it for you!"

"Tom! My Tom?"

"Sure! They sent for him the morning you moved up here."

"But is he a-doin' it right?"

"He sure is! You see, pappy, it isn't your fault he knows how. You always wanted to do it all yourself. But Tom watched you and knows his job."

"I'm so glad, Peter!"

"Sure! And now before I go, pappy, are you happy?"

"Yes, sir! Yes, indeed!"

Peter moved on. Another bright angelet approached pappy with an armful of pink and white roses to be made into a garland. The hills of heaven echoed back the merry sounds of happy children's voices. And pappy was as one of them.

Altoona, Pa.

"We Talk Too Much"

BY PERRY L. ROHRER

THE opening statement of one of the New Testament writings is to the effect that the former treatise was written concerning all the things which Jesus *did* and *taught*.

The life of Jesus seems to have carried a very heavy emphasis in the direction of doing something and talking later. He washed their feet first and then inquired if they knew what he had done unto them. His ministry was filled with things he did for people. The talking he did was unusually effective with such a background.

Mothers linger in the memory of their children with such great tenderness and affection because they have generally done a great deal for the child. It is not the talk they have engaged in so much as what they have done.

It would be very difficult to get along without talking. At its best talking is a great medium of exchanging thought and reaching higher levels of understanding. But talking seems to have lost its meaning for a great many people. They talk for the same reason certain people chew gum or bite their nails. It is a form of nervous release. They simply utter an endless chain of chatter.

We are learning in industry that the best salespeople are not those who talk a great deal. As life is coming to be more complex we are thrown together at more frequent intervals and there are many people who particularly prize a salesperson who talks intelligently and pleasantly but sparingly. When life was lived in the forest primeval and there were fewer opportunities for folks to get together to talk there was often a condition of starvation for talk and it was very pleasant regardless of its content. Today a few barbers, filling station

operators and grocery clerks are learning that the customer often prefers to be freed from the necessity of replying to meaningless chatter about the weather and other obvious phenomena. There is a tendency toward rendering more agreeable service and doing less talking.

In our church program the same "bug has bitten us." We had a very successful Preaching Mission. Now perhaps it would be opportune to have a "Doing Mission." We had much of the doing aspect of religion when we reached an emphasis on missions which really gripped the imagination of the membership. But for the most part we "talk an excellent religion." We know the songs, we say the prayers, and recite an increasing amount of creedal dogma. This somehow has the effect of giving a feeling that we have worshiped or done religious duty.

We need to rediscover the meanings of the things we say. Then we would say them less often and with greater reverence. Probably we have too much preaching as such. It is worthy of considering whether or not we should not promote an emphasis on the doing functions of the church and religion in an attempt to more nearly balance the two vital aspects of religious function.

Chicago, Ill.

Tune In on the Infinite

BY EDNA M. MADEIRA

MANY of us have access to radios. Truly the radio is a wonderful gift. It has helped us with our limited and finite minds to understand in a small measure, how it is possible for God not only to see and hear all we do, but to know our thoughts and to be present with us in spirit.

Some of the radio broadcasts we hear delight us. Other programs we turn off in disgust. When we tune in on heaven—on God's programs, we are never disappointed with the presentations.

Here are some of the stations through which God broadcasts to us:

ECG—Early Christian Guidance.

RGW—Reading God's Word.

MOGW—Meditation on God's Word.

PTG—Prayer to God.

HSIH—Holy Spirit in Heart.

AWTC—Association With True Christians.

SGH—Singing Gospel Hymns.

BON—Beauties of Nature.

WON—Wonders of Nature.

NOTW—Need of the World.

EOOS—Example of Our Savior.

Tuning in on these stations and other similar ones will bring increasing enjoyment as the days go by.

Harrisburg, Pa.

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By R. J. Gibbs, Secretary of Board of Administration of Middle Missouri, and an active layman in the Kansas City, Mo., church

In this day of conferences, retreats, camps and special leadership training, all of which are good, it is easy to lose sight of that which is fundamental "every day living back home."

Do we take Christ into our personal living? Do we command the respect of our neighbors, employer, fellow workman, employees, and the people we do business with? Do they know we are Christians? Do we exemplify by our living the traits of a Christian: sincerity, patience, sympathy, understanding, absence of prejudice, forgiveness, and a will to do right?

We can make this world a better place in which to live if we will do a real job of Christlike living.

Easter in Your Church

Are your plans all made for Easter in your church? The date is April 9, and for several weeks, inquiries for Easter dramas and other program materials have been coming in. Upon referring to the Jan. 28 and Feb. 4 issues of the Messenger, you will find lists of plays and dramas, suggested worship sources, etc.

Next week there will be mailed to Sunday-school superintendents and Missionary committees the set of four, Four Minute Talks which this year have been prepared by Merlin C. Shull, our pastor of nonresidents. These are planned to be given by an intermediate or young person, one each Sunday for the four Sundays preceding Easter. Since Easter is the time of the church year when we think more naturally of evangelism, personal decision for Christ, and new life, the talks should help in preparing Sunday-school pupils for the right decision. An appropriate poster is planned, too, to portray this year's emphasis, "Christ in Personal Living."

Devotional Helps for Young People and Adults

Pamphlets

- The Fellowship of Prayer, 3c.
- Seeing God (worship booklet for intermediates), 15c.
- A Way of Life, by Muriel Lester, 5c.
- A Philosophy of Life That Works, 10c.
- Sources of Power for Everyday Living, 15c.
- Youth Action in Personal Religious Living, 15c.

Books

May be ordered from the Brethren Loan Library. Send 5c per book for postage one way.

- Prayer and Worship—Steere.
- Seeking the Living Way—Burkhart.
- Great Companions—Leavens.
- The Hidden Years—Oxenham.
- Christ and Human Suffering—Jones.
- Meditations on the Cross—Kagawa.
- Ways of Praying—Muriel Lester.
- Quotable Poems, Vol. I.
- Quotable Poems, Vol. II.

Plays

In addition to the plays listed in the Jan. 28, Messenger, the following two are suggested:

"The Way of Life," by Martha Bayly, one act, 30c each,

\$3.00 per dozen. This drama has for its inspiration the words of Matt. 27: 35: "And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." The play is quite dramatic and needs good characterization, but it is not too difficult for the average group of young people. The cast consists of two male, three female characters and a group of young people. No curtain is needed and a garden scene is the only setting required.

The Crown of Thorns, by Milton S. Agnew, 3 acts, 35c per copy. 4 males, 2 women, 1 boy. Royalty free to amateurs on the purchase of 7 copies. A powerful drama.

Ministry to Nonresident Members

A Report

Three hundred and thirty-seven churches have sent 6,011 names. Seventeen hundred and four of this number live in Brethren communities; their names have been sent to the pastors. These names and addresses were placed on cards, space being provided for a report. About 150 cards have come back to our office. Bro. James H. Elrod returns his cards and writes an interesting letter from which we quote the following: "I am sure this is one service that has been needed greatly in our church. With the general gravitation toward the city it will be of increasing value to have some central clearing bureau. The greatest difficulty will be that some will not take the cards seriously enough. The one great advantage this has been to me is that it gives me an opportunity to approach them in a way which I did not have before. It helps to make nonresident members conscious of the fact that they are nonresident. If we could conserve the people of our church that come to the city we could soon have large churches in places like Wichita. Our people need something to make them more loyal when they come to the city."

Bro. C. H. Hinegardner, pastor of the Woodberry church, Baltimore, Md., has an interesting report. On one card he says: "These splendid young people did not know where our church was, and will begin attending." On another card he writes: "I feel Mr. — will soon be with us often." On still another: "I found Mrs. —, a very fine woman and she and her husband will begin attending our church."

Another pastor returns a number of cards, on one of which we note these words: "I found them out of work and in need of fuel. A ton of coal was delivered the next day. They expressed a desire to come to church and promised they would do so soon."

In the list of 6,011 names, 169 had no address given; 1,136 were listed as "showing no interest" in the church. Two hundred and five Christmas Bulletins were returned. They were marked: moved, could not locate, or insufficient address. This leaves about eighteen hundred addresses that have been reached either with the Christmas Bulletin or more recent letters. Many of these addresses represent families. Much fine response has come from these folks. We wish you could read their cards and letters. Over a hundred have written and many more will do so after our next letter.

Where do these people live? Nevada, New Hampshire and Vermont are the only states not represented. We have nonresident members in Canada, Hawaii and the Philippine

Islands. There are 184 families reported in Pennsylvania; 147 in Virginia; 121 in West Virginia, etc. Thirteen states have less than ten nonresidents. When the 600 churches that have not reported, finally report, every state will be represented and many other foreign countries.

The response from both nonresidents and pastors has been wonderful. We wish we could share the fine letters from parents about their children. It is evident that many of our finest youth are teaching and in other professions outside of Brethren communities. Our people are living in many communities and are engaged in many occupations. We trust that "The Fellowship of Nonresident Members" will be a great blessing to them.

ADULTS

Adult Christian Workers' Topics

By D. D. Funderburg, Director of Adult Work

Adult Christian Workers forums for seven Sunday evenings beginning March 5 will be a consideration of seven great doctrines of the Christian faith. They are arranged as follows:

- March 5—What I Believe About the Bible.
- March 12—What I Believe About God.
- March 19—What I Believe About Christ.
- March 28—What I Believe About Salvation.
- April 2—What I Believe About the Cross.
- April 9—What I Believe About the Life to Come.
- April 16—What I Believe About Christian Growth.

It is our hope that a group of adults in every congregation will spend an hour talking and thinking together about these great tenets of our common faith. A series of ten or more questions on each are being offered to guide the thinking of the group. These may be assigned beforehand to individuals who will report briefly, always giving opportunity for others to speak. We believe, however, that most churches will want to appoint a good discussion leader and open the questions for discussion. Adults learn best when they share experience. If your church does not have an adult Christian Workers' meeting or adult study group meeting simultaneous with the B. Y. P. D., we suggest that you get permission to start one. Three or four families are all that is needed to start. It may grow.

ADULT CHRISTIAN WORKERS

What I Believe About the Bible

Psalms 19: 7-11

Sunday, March 5

Note: From now until Easter we are suggesting an open forum on the great doctrines of the Christian faith. A leader who knows how to lead discussion should be chosen. This is important. The questions may then be placed before the group for discussion. Allow the group to choose the questions they want to discuss. It may be desirable and necessary to assign questions to individuals prior to the meeting. Adults learn best by sharing of ideas and experience.

1. Why do you believe in the Bible?
2. What do you believe the Bible to be?
3. How does the Bible help you?
4. Why do so many people own copies of the Bible?
5. Why do we call the Bible a holy book?
6. Would you say the Bible is divine because it is a record of the experience of men with God?
7. If the Bible contains the record of God's supreme rev-

elation to man, why do we not study it more?

8. What part has man played in giving us the Bible?

9. What parts of the Bible are most valuable to you? Name some of lesser value?

10. Is the Bible God's sole revelation to man or has he also revealed himself to other peoples? Does he still speak to men?

11. Why do so many people use the Bible as a battleground on which to argue and dispute rather than as a beautiful garden in which to walk and be renewed by its truth?

12. What does John say was the purpose of the part of the Bible he wrote (John 20: 30, 31)? What did the word mean to the psalmist (Psa. 119: 11, 105)?

13. When is the best time to study the Bible?

MEN'S WORK

Men's Work in West Wichita, Kansas

By H. E. Clark, Wichita, Kansas

The men and boys' organization of our church held a re-organization meeting in October and elected the following officers: H. E. Clark, president; George Grouse, vice-president; Clayton Wyant, secretary and treasurer.

On Sunday morning, Nov. 27, we had our men and boys' service. The men formed the choir and used as the special song our theme song: I Have Made My Choice. Bro. D. H. Heckman gave the address.

Dec. 2 we held our men and boys' banquet in the church basement. There were forty-eight men and boys present. After the banquet there was a fine program of special music and several talks. Bro. Heckman gave the address of welcome. Bro. James H. Elrod, pastor of the First church, was with us and gave an encouraging talk. Rev. E. W. Freeman of the Trinity Methodist church was the speaker of the evening.

Our men's organization has planted some trees around the church and are sponsoring a project of building some rest rooms which are needed very much.

WOMEN'S WORK

Our Achievement Offering

This fiscal year closes on Feb. 28. Only a couple weeks remain for each local church to send in its Women's Work offering before the books are closed. On the last day of January, the women's total giving stood at \$7,632.70. This means that \$7,367.30 more is needed to reach our goal. This is not an impossible task if every church which has not yet given its quota will do so right away. Last year by Jan. 31, \$6,957.01 had been received and during the month of February \$9,169.87 were sent in, and so we more than reached the goal by the last day of the fiscal year. We may do as well this year, if we act immediately. Let us keep up our good record.

Earlier Days in Virginia

By Crissa Early Miller, Bridgewater, Virginia

I have been asked to write briefly about the beginning of Women's Work in our district. I shall mention only a few of the congregations as follows:

The Mill Creek women in the Northern District of Virginia were the first to organize as an Aid Society. Sister Mary Shirey attended the spring of 1896 Annual Conference. After she returned from Ottawa, Kans., she called to see my mother, as was her custom after having returned from a

trip. I was only a child, but I still recall this particular visit. As Aunt Mary talked on in her quiet but convincing way, she told my mother of some of the most outstanding things she heard discussed at the Conference. She reported that the women of some of the churches were organizing for mission work. Her great desire was that the women at Mill Creek should also organize to do mission work. In the meantime my father, H. C. Early, came in and entered heartily into the spirit of conversation, and they decided to call a meeting of the women at Sister Shirey's home. All of those attending this meeting were in favor of the movement, but they thought it best to defer the organization until another meeting. In the interval seed sowing was being done.

In the early fall of 1896 they met at Miss Betty Good's home near the church, and there they effected an organization known as the Sisters' Aid Society. There were twelve charter members. Mrs. Sue Landis was the first president, and Effie Showalter Long was secretary-treasurer. The time of meeting was set for Saturday afternoon so that the children might attend. The children were just as eager to go as the mothers were. I am glad now for that early experience. Whenever the turn came for the Earlys to entertain the Aid it was a big day for us, for a number of friends would also come in the forenoon to visit. We often entertained ten or fifteen at dinner.

The Mill Creek Aid made a steady growth, and became a tower of strength in the life of the church. In 1908 the society was divided into Eastern and Western groups, and the two societies raised double the amount of money they did when they were together. At the peak of prosperity they raised as much as a \$1,000 a year.

Sangerville of the Second District was next in order of organization. They organized as an Aid Society in 1896. They, too, have meant a great deal in the life of their church.

Bridgewater of the Second District organized in March of 1899, at the home of the Early girls in Bridgewater with twenty-four present. Sixteen of this number are still living. However, only three continue to live at Bridgewater. The first year they had \$43.54 in the treasury, and the interesting thing about it was that they did not know what to do with it. But it was decided that if they found no place for it they would send it to the General Mission Board for World Wide Missions. The second year they had \$80. At the present time Bridgewater is organized according to the National Plan of the Total Women's Program. Every woman has an opportunity to work along the line of most vital interest and adaptability.

Pleasant Valley Aid of Second District was organized Sept. 6, 1901 at the home of J. W. Cline. It had six charter members. This is one of the few churches that sponsors a Junior Aid. The two organizations do excellent work. They also have all phases of Women's Work represented.

This is a mere glimpse at some of our district work in its infancy. In the beginning of our work we were not very accurate in keeping or preserving records, and so it is difficult to write concerning those early days. There were some at that time who thought that the women were too aggressive and that they were launching out into dangerous fields of service. But we owe a debt of gratitude to our good women for their forward look, and their eagerness to serve in untried fields.

At the present time all of our churches have organized groups of busy women giving of their time, strength and money to promote the work of the church they love.

"There is no standing still, even as I pause
The steep path shifts and I slip back a pace,
No idling on the pathway hard and slow.
I must go forward or must backward go.
And few would struggle on with bleeding feet,
And few would ever gain the higher heights
Except for the stern law that bids us know,
We must go forward or must backward go."

The Story of an Adventure in Education

(Continued From Page 15)

By the use of simple lesson charts those who work during the day may learn to read by diligent night study within a reasonably short period of time. The author's idea of geometrical progress, that is, each one teach one, may seem like the counsel of perfection, yet the present writer has seen it work with success in several areas. Sound and devoted leadership is the first essential to success.

Dr. Laubach discusses the art and method of teaching adults. Praise and encouragement are essential, not ridicule or even criticism. In teaching adults we are dealing with minds matured by experience.

The book is well illustrated and the author's simple and forthright style makes it read like a story in human adventure. All who are concerned with a higher level of adult literacy will be rewarded by reading this book.

North Manchester, Ind.

CORRESPONDENCE

MY FIFTY YEARS IN NEBRASKA

In 1887, at 1 A. M., on March 1, myself and my family stepped on the train at Lancaster, Pa. We were bound for the great west, hoping to get hold of that new brass key which unlocks the chest of gold that is said to be buried but a few inches below the surface of the western prairie. It is supposed that it takes only a plough and a cultivator to uncover it. My most important possession at that time was my family, consisting of my good wife and five young children, aged from two to eleven years. The second best was my church letter, and the third was a lease on 320 acres of land for five years.

Ever since I had joined the church I had felt at home if I was among those of like precious faith, and knowing that there was an organized church at Octavia, and especially since the members were mostly people whom I had known from childhood up, I felt very happy and cheerfully commenced to dig. But I soon found out that it was root hog or die. I had to fight weeds and the ravages of chinch bugs, drought, hot winds, floods, etc. Behold, when the five years were up somebody else had a fast hold of that key and unlocked the chest. When their claim was satisfied the chest was empty and I had to look for another home. Since rents and interest were getting higher, I moved further west. Here land was cheaper and cheaper money was offered, so I moved away from my church home into a community where there was no Church of the Brethren. Yet I had the kind assurance that I would soon get a home of my own, and so get a firm hold of that magic key. But again reverses came. My friend and benefactor died, with the result I was left among a strange people. Like Naomi's husband, I had to face crop failures and low prices and other reverses that were discouraging. But I struggled along as best I could for seven years.

Meanwhile my family was commencing to grow away from the Brethren doctrines that I always loved so dearly.

Finally, the home that I had hoped would give me a firm hold on that magic brass key was sold and I had to move. Yet I want to say that I had good neighbors in this community, just as good as I ever had, and they did me a lot of good. I was not nearly as narrow-minded when I left there, and to this day I have some lasting good friends in that locality.

My family and I were longing to go back home to Octavia where the church and everybody had been prospering while we were sometimes really in want. When we left Octavia the church was a small group, with but one unmarried person in the church. But while we were away the group had grown. We had helped to build or fix the little church on the corner, but on our return they had a large new church and an organized Sunday school and we had no part in all this, not even at the dedication. But the next day I came to attend the district meeting. It was a very good meeting, I also found a place to move into. The membership of the church had more than doubled in seven years. I have a picture of a group of young people that was taken the next summer. There are thirty-six people in the picture, all unmarried, and ranging in age up to thirty years. Thirty of them were members of the church. There were four couples that later became man and wife. One of the group was a preacher at the time. Two others became preachers later, but one of these found it more profitable to preach for another denomination. Four of this group became preachers' wives. Eight of this group have died, and only two of the living remain in the Octavia church today.

But what happened to the rest? The Octavia church has done some mission work. One of the deacons was a member of the District Mission Board for four years and helped to start the Kearney mission. One of the ministers was a member of the Mission Board six or eight years and helped to start the Omaha mission. One of the young sisters did mission work in Kearney and there married one of the mission workers. Later they did mission and pastoral work in Michigan and Indiana and finally came back to Nebraska, and now are doing pastoral work in the state. The husband is the present elder of the Octavia church. One of their daughters is married to a preacher who is doing pastoral work in Missouri.

One of these couples moved to Enders and have built a strong congregation there. Another one of this group moved to Wauneta and he and his whole family are members of the Enders church. Another couple of this group, also a preacher, moved to California and his family are all members of the church there. Yet another man of this group lives in California and one of his sons is a pastor in Oregon. A girl of this group married a preacher who is a pastor in Oregon; another girl married a preacher and they were students in the Biblical Seminary and did work in the Hastings Street mission in Chicago. They are now at Fort Worth, Tex., where they have built a strong church out of a little mission. Another of the group lives in Southeastern Kansas; several of them live in Idaho. Some former members here moved to western Colorado and some to western Kansas. Some live in New Mexico and some live in Pennsylvania.

Now we come to some contrasts. In those days we had Sunday school at 10 o'clock and preaching at 11 each Sunday; also preaching each Sunday evening, prayer meeting every Wednesday evening and teachers' meeting every Friday evening.

At the teachers' meeting the teachers and superintendent were supposed to attend and discuss the lesson for the next

Sunday. At the prayer meeting everybody was invited to attend. At the Sunday evening services we were supposed to come thirty minutes before preaching time, and then we sang our favorite hymns. Every one was invited to help sing. Sometime we would practice some new song. And did we sing? Well, I always thought we sang with the Spirit and understanding. We also had an instructor of singing to give special instruction in singing once each year, these services would last about a week. We did not need any choir practice, for the whole congregation was supposed to be the choir, quartet and the special performers. In those days the church had a state Sunday school organization and the state superintendent was supposed to visit each church once a year and hold a meeting and give such encouragement he deemed necessary. One summer we had the state Sunday school convention on July 4. We always had two love feasts a year and everybody was welcome to attend these meetings. The deacons were supposed to see that every member was visited and inquire into the spiritual standing and the unity of all. For baptismal services we went to the river or some lake. In those days it was a very common thing on a Sunday afternoon to see a small group of young church people, one of them carrying a Bible, visiting several homes, even holding a prayer service. We elected a song leader, for no one thought about a mechanical song leader. Such words as pianist and chorister were not known amongst us. Behold we have greatly improved and all profited by it. We have a well equipped church plant, a house and garage, several lots to rent, a well organized Sunday school and a very active Ladies' Aid, and the county supports our poor members. As to myself, I feel that I have spent my whole life building air castles and running after bubbles that exploded and went with the wind. With charity for all and malice toward none. I humbly ask your pardon for my story.

Octavia, Nebr.

Samuel W. Mohler.

TAKING THE CHRISTMAS OFFERING AT CONEMAUGH

It might be interesting to some other churches to know the way we took up our Christmas offering for world-wide missions.

The first Sunday in December we gave each of the fifteen classes in our school, also the home department, cradle roll, B. Y. P. D., Women's Work and married people's organization, making twenty in all, a candle made of cardboard with a wooden plug inserted in the bottom. The top was left open so the offering could be put in. The missionary superintendent went to each class and told the story of the three lost missionaries, explaining that our offering lifted in this manner would help "lift the light of Christ," as suggested by the Christmas offering poster. Each Sunday the money was turned over to the general Sunday-school secretary who kept it and the record of each class till Dec. 25, when the money was brought back and all placed in the candles. At the close of our program, Christmas greetings were extended to the school from the Royers in Africa, Ida Shumaker in India and Mary Gauntz Cummings in China. After this a representative from each class and organization brought their lighted candle up the center aisle of the church. When all were placed in a square block with a hole for each candle, and were burning brightly, the electric lights were turned off and the three torches which had been turned down immediately turned up and burned brightly. Meanwhile our pastor, Bro. Pearce, consecrated the entire offering. It was very impressive. We had thought if we got

\$50 we would be well pleased, but instead of \$50 we got \$116.96. This plan could be used for the Achievement Offering in February.

We have not yet decided how we are going to care for our February offering. We are always glad to see suggestions in the Messenger and thought probably we could help out too. The inspiration we received from the Messenger giving the tributes to our lost missionaries was responsible for our plan.

Mrs. R. B. Litzinger.

Conemaugh, Pa.

ELDER ISAAC THOMAS

Isaac Thomas, son of James and Mary Thomas, was born Feb. 6, 1846, at Gettysburg, Pa., and died Jan. 20, 1939, at the age of 92 years, 11 months and 14 days. At the age of six he traveled with his parents from Pennsylvania to near Dixon, Ill. It was here that he grew to manhood, and it was here that he accepted Christ as his personal Savior and made a dedication that colored the entire remaining years of his life. He attended Dixon Seminary for several years as a young man, and later taught several terms of school.

Isaac Thomas was married to Rebecca Stambaugh in December of 1872. This union was blessed with the following children: J. S., Dora, Dorothy, Mrs. Otto Altermatt, David and Margaret, Mrs. Joe Reese. Dora died in early childhood, David preceded his father in death in 1923 and Mrs. Thomas preceded him in 1935.

In 1876 Bro. Thomas with his young bride left for near Ames, Iowa, to make their future home. It was here that Isaac Thomas was called to the office of the ministry. He was very earnest in his work in the ministry and he became missionary in his interest. He moved, with his family to Nebraska, where he did much to establish the Church of the Brethren. He was the first minister of his church to preach in Lincoln, the capital city of Nebraska. He later moved to California and assisted in founding the Inglewood church.

Although he had been blind for the past five years he was keen of mind and vitally interested in world affairs. He preached his last sermon after his ninety-first birthday. He was contemporary with and a friend of D. L. Miller and S. Z. Sharp.

The funeral services were conducted from the Lindsay Church of the Brethren on Jan. 23. Burial was in the Lindsay cemetery by the side of his wife. The service was in charge of Bro. J. I. Coffman, a former pastor, and D. C. Gnagy, the pastor of the church.

D. C. Gnagy.

Lindsay, Calif.

VENA PETERS FIRESTONE

The many friends, acquaintances and relatives of Sister Vena Peters Firestone were shocked and saddened by her sudden passing on Dec. 17. Stricken with pneumonia, she was moved to the Jennings City hospital for treatment. Complications developed, and all the skill of physicians, nurses and the use of medical devices were of no avail. She who but a few days before had moved among us giving a word of cheer or thoughtful encouragement, or a kind and loving service elsewhere, slipped quietly away from us.

A few hours before her death she called for the anointing service, expressing a strong faith in the power of prayer and the promises of God's Word. Kindly but surely the Shepherd of her soul led her through the valley of the shadow of death to her eternal home.

Born at Manvel, Tex., Dec. 17, 1904, the daughter of Elder and Sister M. H. Peters, she united with the

Church of the Brethren in her early teens. From her youth she was most devoted to the work of the church. Endowed with a charming personality, she moved among her friends and in her home with exceptional grace and poise. To know her was to love her. Surviving her are: her husband, L. J. Firestone, a young minister of the church and active principal of the Hathaway Community High School; three children: John, aged nine; Joe, aged eight; Elizabeth, aged two and one half; three brothers; five sisters; her father, Eld. M. H. Peters; grandfather, Eld. J. A. Miller, both of Manvel, Tex.

The esteem in which she was held was evidenced by the largest funeral concourse ever to assemble at the Roanoke Church of the Brethren. Services were in charge of the writer assisted by Rev. W. J. Krumnow, pastor of the Raymond Methodist church.

Welsh, La.

J. F. Hoke.

WICKS GOLDEN WEDDING

On Jan. 10, fifty years ago, Bro. Frank McCune living near Dallas Center united in marriage Bro. Frank Wicks and Sister Anna Myers. They settled on a farm near the Panther Creek church and have lived there ever since. Into this home two sons and three daughters were born. One son passed away in 1927. The rest all live near the parental home and are members of the Panther Creek church. Many cards of congratulations were received by this worthy couple.

The family dinner which was held in their honor was attended by all the children, all fifteen grandchildren and the two great-grandchildren. Father Wicks had a stroke three years ago and is only able to get around in a wheel chair. Mother is very well considering her age.

The occasion was saddened very much by the passing of mother's only brother, Henry Myers. On Sunday afternoon, Jan. 15, their Sunday-school class and Pastor L. A. Walker and his wife met with them and a short service was held. Refreshments were served, including a piece of wedding cake. We hope they may be spared to spend many years together.

Adel, Iowa.

Mrs. Susie Wicks.

THE TRAGIC PASSING OF FATHER AND SON

Robert W. Weeks, the son of William and Rosalee Weeks, was born May 20, 1879, in Floyd County, Va., and departed this life at the age of 59 years, 7 months and 8 days. He came to Indianapolis in 1902 where he lived until his death.



Robert W. Weeks

He was united in marriage to Rosa L. Kepp, Aug. 16, 1911. On Nov. 3, 1912, was born a son, Joseph, who departed his life Dec. 26, 1938, at the age of 26 years, one month and 23 days.

Monday evening after Christmas, on the way home from visiting relatives at Monticello, Indiana, their car was in collision with another car which was out of control. The accident occurred six miles south of Frankfort, Ind. Joseph was killed instantly. Robert passed away Wednesday night, Dec. 28, at the hospital in Frankfort.

Robert united with the Church of the Brethren in February of 1906. He was elected trustee of the church Jan. 1, 1907, and with the exception of a few years, served in this capacity until his death. He was elected to the office of deacon Sept. 12, 1907. He was loyal to the church and devoted to his family. He was honest and respected by all who knew him. Those who knew him best loved him most.

Through the Christian influence of Robert and his wife, Rosa, Joseph was converted and united with the church July 17, 1924. He was a dutiful son. He always endeavored to please his parents. He did what he could, willingly and joyfully, in the home and in the church. The one who loved him most said: "Joseph was a good boy." His schoolmates and other friends respected and loved him.

Robert and Joseph filled places no others can fill. The home is broken. The church and community are mourning their loss.

Aside from the wife, Robert is survived by two brothers: Clayton of Boswell, Va., and Chank who lives in the west; two sisters: Mrs. James Hylton, Willis, Va., and Mrs. Nancy Keith, Ashland, Ky.

They leave many other relatives and friends, including S. A. Hylton of Indianapolis, a minister who came from Virginia with Robert. They roomed together as brothers and many years after Robert's marriage he made his home with this new family.



Joseph Weeks

Services were conducted Jan. 30 at the Church of the Brethren in Indianapolis by the undersigned. The bodies were laid to rest in the Floral Park cemetery, Indianapolis.

Indianapolis, Ind.

Frank E. Hay.

GEORGE GERDES

George Gerdes was born in Oldenburg County, Germany, on June 23, 1873, and died very suddenly as the result of a heart attack on Jan. 23, 1939, aged 65 years and seven months.

He came to this country when he was seventeen years old and lived for a number of years in Illinois. In 1908 he moved to La Verne, California. It was here in June of 1911 that he was united in marriage with Ella Metzger of Long Beach. Three years later they moved to the ranch near Strathmore, Calif., that has since been their home.

Two daughters came to bless this union, Ruby of San Francisco and Dorothy, Mrs. Stanley Kennedy, of Strathmore. The daughters with their mother and a number of relatives survive this sudden passing.

Soon after his marriage Bro. Gerdes united with the Church of the Brethren. He was a very conscientious Christian and in a few years he was called to the office of deacon. He served with honor to the office and the church. The esteem with which he was held by his classmates of the church school was manifested by the fact that they took an offering sufficient to support the entire Conference Budget of the church for a period of about twenty minutes and are doing that in memory of this esteemed friend.

Funeral services were in charge of his pastor at the church and burial was in the Lindsay cemetery.

Lindsay, Calif.

D. C. Gnagy.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Eshelman-Eldred.—At my home, Jan. 1, 1939, Howard J. Eshelman and Mrs. Beulah M. Eldred.—Arthur L. Dodge, Spencer, Ohio.

Lewis-Horne.—By the undersigned, at the parsonage of the Ottumwa church, Iowa, Dec. 24, 1938, Marion Lewis of Douds, Iowa, and Audrey Horne of Libertyville, Iowa.—Charles Albin, Ottumwa, Iowa.

McCormick-Egbert.—By the undersigned, Jan. 28, 1939, at the Second South Bend Church of the Brethren, R. Eugene McCormick and Catherine Egbert, both of South Bend.—Edward Stump, North Liberty, Ind.

Nace-Stutzman.—By the undersigned, Jan. 18, in the home of the bride's parents, Mr. and Mrs. J. B. Stutzman, at Conway, Kans., Fred Nace, Jr., of Dwight, Kans., and Betty Ruth Stutzman of Conway, Kans.—Carl S. Smucker, Conway, Kans.

FALLEN ASLEEP

Beeghley, Elizabeth Moore, was born May 21, 1858, near Saxton, Bedford County, Pa., and passed away Dec. 7, 1938, at the home of a daughter, Mrs. Roy Lewis, of Kerrmoor, Pa., with whom she had made her home since last August. She was a daughter of Samuel A. and Catherine Moore. She was united in marriage Jan. 12, 1876, to Jacob Harden Beeghley, son of Eld. Jeremiah and Anna Beeghley at Deep Creek, Md. Besides her husband she is survived by eight children, one sister, twenty-eight grandchildren and twenty-three great-grandchildren. She united with the Church of the Brethren at the age of thirteen and was baptized at the Koontz church by Eld. Henry Harshberger. She was a charter member of the Connellsville Church of the Brethren and remained faithful to this church. Funeral services were held at the Lewis home by Bro. Glen Norris, a cousin of the deceased. Interment in the Zion cemetery near Kerrmoor, Pa.—Mary E. Friend, Connellsville, Pa.

Beeghley, George Livingston, was born March 8, 1887, and passed away Dec. 25, 1938, at the Mercy hospital, Altoona, Pa., where he was taken Christmas Eve after an automobile accident. He was a son of Jacob Harden and the late Elizabeth Beeghley. He was baptized and joined the Brethren church at Holsopple, Pa., when a boy. At the time of his death he held his membership in the Connellsville church. He was united in marriage March 8, 1909, to Elizabeth Davidson who died in May of 1926. To this union nine children were born, one dying in infancy. Last April he was united in marriage to Julia Simo of Barnesboro, Pa. Besides his wife and eight children he leaves his father, four brothers and three sisters. His mother died Dec. 7, 1938. Funeral services were held at the family home, with burial in the North Barnesboro cemetery.—Mary E. Friend, Connellsville, Pa.

Besecker, Orville S., was born July 26, 1872, and departed this life Jan. 14, 1939. He was united in marriage to Lola Puterbaugh March 4, 1899, and to this union were born five children, two of whom preceded him in death. He united with the Church of the Brethren Jan. 30, 1917, and lived a consistent, Christian life. Funeral services were held in the Georgetown church, conducted by Elders W. C. Detrick and C. L. Flory. Burial in the local cemetery.—Mrs. W. C. Detrick, Laura, Ohio.

Cupp, Mary Ellen, daughter of Abraham and Hannah Miller, was born in Wabash County, Ind., Feb. 17, 1862, and passed away in Union City, Ind., Dec. 23, 1938. She was united in marriage to John H. Cupp, Feb. 25, 1882. To this union three sons and one daughter were born. All the sons preceded her in death. When but a girl she accepted Christ as her Savior and united with the Church of the Brethren. She found great comfort in her Christian faith. She leaves her devoted companion, her daughter, Mrs. Iva Minnich, and four grandchildren. Brother and Sister Cupp spent the last few years with their daughter. She also left one brother and two sisters. One sister died less than two weeks after Sister Cupp's going. Funeral services were held in the Walnut Street church, North Manchester, conducted by her pastor, D. G. Berkebile, and R. H. Miller. Burial in the Pleasant Hill cemetery.—Edith Miller, North Manchester, Ind.

Eisenhower, Robert Eugene, son of John and Martha Eisenhower of Navarre, Kans., was born Dec. 24, 1920, and died on Jan. 21, 1939, from the result of an auto accident. He is survived by his mother, two brothers and three sisters and other near relatives. Memorial services were conducted by the undersigned in the Navarre church, with burial in the near-by cemetery.—W. A. Kinzie, Navarre, Kans.

Gnagy, David H., was born Dec. 3, 1863, near Franklin Grove, Ill., and was reared in a fine Christian home. He was married to Etta S. Cook in 1897 and to this union two daughters were born. The family moved to Glendora, Calif., in 1900. In 1902 Bro. Gnagy was elected to the deacon's office and was a faithful servant of the church. He did his work in a quiet, unassuming manner. His words were few but his life spoke for righteousness. In 1927 his wife passed away. In 1929 he was married to Mrs. Hittie Emery. In spite of his seventy-four years he was active and enjoyed being busy. It was while working at his profession as a painter that the scaffold on which he was working gave way and he fell upon a rock causing a skull fracture. He passed away the next day. Uncle Dave was a lover of music. For several weeks he had been practicing in a quartet which was to have given its initial appearance the Sunday his body lay a corpse. He is survived by his wife, two daughters, a brother and two sisters. Funeral services were conducted by the writer, assisted by Bro. A. D. Sollenberger at the Glendora Church of the Brethren. The body was laid to rest in the Oakdale cemetery.—J. W. Lear, Glendora, Calif.

Hall, Abraham, son of James and Lydia Hall, was born Sept. 23, 1862, near Potsdam, Ohio. About fifty-five years ago he was united in marriage with Elizabeth Lambert. To this union were born ten children, six of whom survive. About twenty-five years ago he united with the Salem Church of the Brethren and remained faithful. Surviving are his companion, three sons, three daughters, two brothers, and two sisters. He passed away Jan. 18, 1939. Funeral services were held in the Salem church by Chas. L. Flory, assisted by Edward Miller.—Naomi G. Sibert, Union, Ohio.

Heishman, Tillberry, son of Jacob and Sarah Heishman of Wardensville, W. Va., died recently at the age of seventy-four years. Bro. Heishman moved from Wardensville many years ago to his farm near Toms Brook where he raised his family. His wife died in 1923. He went to live with a daughter, Mrs. Douglas Crunk, of Strasburg, Va., where he was at the time of his death. We miss Bro. Heishman as he was hopeful, cheerful, humorous, always looking on the bright side of life. His optimism and cheerfulness often gave the writer strength and courage to try again. The writer was sorry to be unable to help with the funeral services as requested. He is survived by two sons, one brother and four daughters. Funeral services were held at Valley Pike church by Eld. Lawrence Helsley on Jan. 26, 1939.—Ernest L. Miller, Maurertown, Va.

Hummer, Winfred Ellsworth, son of Edgar H. and Eulia Winget Hummer, was born in Jay County, Ind., Feb. 4, 1921, and passed away Nov. 12, 1938, at the home of his parents. He is survived by the parents and four sisters. One brother preceded him in death. Funeral services were conducted in the Hickory Grove Church of the Brethren by Eld. J. A. Snell of South Whitley, Ind. Interment in the Twin Hills cemetery at Pennville, Ind.—Cynthia E. Fox, Redkey, Ind.

Keim, Edwin Ellis, son of E. W. and Viola Cline Keim of Ottawa, Kans., was born in McPberson, Kans., Oct. 21, 1922, and passed away at his home Jan. 23, 1939. For eleven years Edwin bore the ravages of disease with great fortitude and courage, and continued his work in school. At the time of his death he was a sophomore in the Ottawa high school. He leaves his father and mother, a brother and four sisters. He was a faithful member of the Church of the Brethren since early childhood. His spiritual insight was unusual for a young person. He requested and received the anointing shortly before his death. Funeral services were conducted at Ottawa by the undersigned and Eld. W. B. DeVilbiss. The undersigned, assisted by Eld. Oscar Early, conducted a second service in the Wakenda church near Hardin, Mo. Interment in the Wakenda cemetery.—L. Avery Fleming, Ottawa, Kans.

Kramer, Oliver, departed this life Jan. 22, 1939, at his home in Pleasant Valley, Pa. He was aged 71 years. He was married to Alavesta Hottel who survives. Four sons, two daughters, fifteen grandchildren, four great-grandchildren, one brother and one sister also survive. He was a member of the Springfield Church of the Brethren and a lifelong resident of Bucks County. Funeral services were held in the Springfield church by Pastor George W. Landis. Interment in the adjoining cemetery.—Miriam K. Steeby, Quakertown, Pa.

Kuhn, David S., son of Jacob and Catherine Wenrick Kuhn, was born in Greencastle, Pa., Oct. 2, 1852, and passed away at his home in Belle-ville, Kans., Jan. 16, 1939. He was one of twelve children and as a

young man worked with his brothers in Michigan and in Illinois, finally coming to Missouri. Sept. 22, 1881, he was married to Susan E. Hildebrand, and they settled on a farm near Mound City, Mo. To this union three children were born. In 1885 Mr. and Mrs. Kuhn united with the Church of the Brethren and lived faithful Christian lives. Bro. Kuhn was a deacon and also served for three years on the district missionary board. His wife preceded him in death in 1900. In 1905 he moved to Belleville Township, Kans., because he desired church privileges for himself and his children. Bro. Kuhn was one of the early settlers whose perseverance and fortitude were instrumental in building up the community. He was cheerful and happy, applying his Christianity to the smallest activities of everyday life. He leaves his three children, two grandchildren, four great-grandchildren and a host of neighbors and friends. Funeral services were conducted by the undersigned in the Belleville funeral parlors, and the body was laid to rest beside his wife at Mound City, Mo.—W. W. Gish, Belleville, Kans.

Leatherman, Hannah Breinig, daughter of Fred and Peggy Ann Biser of Moorefield Junction, W. Va., was born Sept. 27, 1854, and died Oct. 10, 1938. She was a faithful member of the Church of the Brethren for about 65 years. Her first marriage was to John Breinig. After his death she married Daniel Robert Leatherman who also preceded her in death. Two children survive her. Funeral services were held at her home by Bro. A. S. A. Holsinger, assisted by Bro. B. W. Smith. Interment in the Arnold cemetery by the side of her first husband.—Gratia Shoemaker, Burlington, W. Va.

Leatherman, Sadie Virginia, daughter of Brother and Sister Daniel Leatherman, was born near Moorefield Junction Jan. 30, 1858, and died July 7, 1938. She joined the Church of the Brethren when a young girl. Two brothers survive. She was never married and had lived alone for many years. Funeral services were held at her home at Old Fields by Bro. A. S. A. Holsinger. Burial in the Arnold cemetery.—Gratia Shoemaker, Burlington, W. Va.

Martin, Mrs. Jennie Mater, widow of J. Edward Martin, passed away Jan. 19, 1939, aged 77 years. She was a faithful member of the Hunsdale Church of the Brethren for about forty-four years. Surviving are two sons and one daughter. Funeral services were held at the J. C. Lutz funeral parlor in Carlisle, Pa. Burial in the Mt. Holly Springs cemetery, with Bro. Otho J. Hassinger officiating.—Mrs. A. A. Evans, Carlisle, Pa.

Meiser, Jacob L., was born Nov. 19, 1865, in Snyder County, Pa., and passed away Dec. 5, 1938. Bro. Meiser was a deacon at our Oriental church for many years, and served faithfully. Funeral services were conducted from his late home and in Barner's Lutheran church by Pastor J. A. Buffenmyer, assisted by Bro. J. E. Rowland, a former pastor. Bro. Meiser is survived by his widow, two daughters and two sons.—J. A. Buffenmyer, Bunkertown, Pa.

Nesselrodt, Sister Sarah Spitler, was born May 10, 1847, and died Jan. 17, 1939. On Aug. 8, 1870, she was married to Bro. Job Nesselrodt, who preceded her in death on Oct. 3, 1915. Early in life she became a member of the Church of the Brethren. She is survived by three sons, three daughters, one stepdaughter, sixty-eight grandchildren, fifty-two great-grandchildren and five great-great-grandchildren. Funeral services were held at Stony Creek church by Eld. L. M. Helsley. Burial in the cemetery near by.—Mrs. J. D. Wine, Forestville, Va.

Rose, Victoria, daughter of Mr. and Mrs. R. C. Gwedon, was born Aug. 19, 1874, at Grassy Creek, Ky., and departed this life Dec. 27, 1938, near Bear Lake, Mich. Aug. 8, 1889, she was united in marriage to J. D. Rose. To this union five sons and three daughters were born. At the age of eleven she was converted and gave her life to her Master. For the last several years she was a member of the Church of the Brethren. She lived a quiet, consecrated life. Four sons and two daughters preceded her in death. She leaves her husband, one son, one daughter, one granddaughter, her mother, one brother and one sister. Funeral services were held by her pastor.—Max Hartsough, Brethren, Mich.

Shanck, Sallie, was born in May of 1853, and departed this life Jan. 16, 1939. Her husband, Nelson Shanck, preceded her in death six years ago. She united with the Church of the Brethren in early life and was one of the community's oldest and highly respected Christian citizens. She leaves one son and three daughters. Funeral services were conducted by Elders Sylvan Bookwalter and S. A. Blessing in the Georgetown church, with burial in the local cemetery.—Mrs. W. C. Detrick, Laura, Ohio.

Shaw, Vienna Mansella Violetta Newcomer, was born at Hagerstown, Md., Jan. 25, 1844, and passed away at the home of her daughter, Mrs. W. S. Price, at Royersford, Pa., Jan. 22, 1939, lacking only three days of being ninety-five years old. In 1847 she came with her parents to Ogle County, Ill., where she resided until the time of her death. In her early womanhood she became a devoted and loyal member of the Church of the Brethren and lived a consistent and exemplary life. In 1866 she was married to Daniel W. Shaw, who preceded her in death in 1921. To this union were born nine children, two of whom preceded her in death. Surviving are five sons and two daughters, all of whom were present at the funeral. She also leaves two sisters, nine grandchildren, nine great-grandchildren and many other relatives and friends. She made friends wherever she went. Funeral services were held in the home at Royersford, Pa., Jan. 24, and then she was taken to Polo, Ill., where services were conducted at the church by the writer, assisted by Pastor H. Jesse Baker. Burial at the Fairmont cemetery.—John Heckman, Polo, Ill.

Taylor, Rachael Ann, was born May 22, 1859, and died Jan. 19, 1939.

She was Rachael Biser before her marriage to Joseph Taylor. Her husband preceded her in death on June 3, 1934. To this union were born four children. She is survived by two daughters, one son and one sister. One son died in 1934. She united with the Church of the Brethren at the age of twenty-two. A few days before her death she suffered a paralytic stroke and never recovered. Funeral services were held in the Beaver Run church by Eld. B. W. Smith, assisted by Eld. A. S. A. Holsinger. Burial in the cemetery near by.—Gratia Shoemaker, Burlington, W. Va.

Weeks, Reecie Plain, son of J. S. and Sister Addie Weeks, was born April 25, 1897, and died of a heart attack Nov. 15, 1938. He was married to Sister Maggie Woods Oct. 8, 1915, and to them one son was born. He is survived by his wife and son, his parents and two brothers. Funeral services were held in the Pleasant Hill church by Elders A. N. Hylton and Hampton Marshall, with burial in the Pleasant Hill cemetery.—Mrs. Ava M. Cannaday, Willis, Va.

Wilcox, Martin Luther, son of John D. and Helen Weaver Wilcox, was born Jan. 31, 1864, in Richland, N. Y. He joined the Methodist church in Pulaski, N. Y., and was active in church and Sunday-school work. In October of 1888 he moved with his parents and sister to the vicinity of Chippewa Falls where he resided for fifteen years. Oct. 12, 1892, he was married to Clara K. Purcell of Rock Creek Township, and three children were born to this union, one dying in infancy. In 1903 he moved with his family to a farm in Pepin County where he had since resided. That same year he became affiliated with the Congregational church of East Pepin and later he attended the Church of the Brethren near his home. He had been in failing health for several years and died Jan. 13. He is survived by his widow, his children and three grandchildren. His parents and a sister preceded him in death. Funeral services were conducted in the Congregational church by Bro. Howard Peden of the Church of the Brethren. Interment was made in Oak Park cemetery at Mondovi.—Frank Peden, Rock Falls, Wis.

CHURCH NEWS

ARKANSAS

Springdale.—We met in council Jan. 7 at the home of Brother and Sister Leander Smith, with nine present. We decided to hold our love feast on April 1 at the Silent Grove Community church. The work seems to be moving along nicely and the attendance is fair. We were glad to get the Messenger in most of the homes of the active members by the club rates. We also wish every inactive member could read it. Our Aid group feels very encouraged. We feel the social time is worth while as well as the work we do. We hope that the interest and work will grow. We are planning to have a bazaar in the fall.—Lula Brubaker, Rogers, Ark., Jan. 29.

CALIFORNIA

Glendale, First.—A Christmas play was given by the young people. The B. Y. P. D. is very active, with good attendance at their meetings and social gatherings. The plan for Thursday nights of each month is as follows: First Thursday, Women's Work and Men's Work; second Thursday, Bible study; third Thursday, cottage prayer meetings; fourth Thursday, Fellowship night; fifth Thursday, missionary and welfare work. These meetings begin at 7:30. Dec. 4 we held our love feast, with Bro. McGuire of Pasadena officiating. Mrs. Oliver Andrews sang a solo. The morning sermon was brought by Bro. E. M. Studebaker. We met in council Jan. 26 and three letters were granted. The Aid Society report as given by Sister Florence Stutsman proved that much good work has been done. The Sunday-school and church attendance is increasing.—Mrs. Lulu Terford, Glendale, Calif., Jan. 30.

McFarland.—We just closed a two weeks' evangelistic meeting Jan. 29. Bro. Niels Esbensen of Empire, Calif., was our evangelist. As a direct result there were twelve baptisms, three of whom were adults. Another young man who came forward united with the Methodist church. There were nineteen reconsecrations. The whole church has been stirred. The attendance was good, and the work of Bro. Esbensen was highly appreciated.—John I. Coffman, McFarland, Calif., Jan. 31.

IDAHO

Bowmont.—Our church is progressing, with Bro. S. Bollinger as pastor. The church and Sunday school are growing spiritually. We have large crowds in the B. Y. P. D. Bro. W. Riddlebarger was with us Jan. 29. He gave a good talk to the young people and also preached to a large audience. Some of our folks are sick and we miss them at church. Our Ladies' Aid meets twice a month and is doing good work.—Mrs. Van W. Goodman, Nampa, Idaho, Jan. 30.

Weiser.—On Oct. 14 we held our love feast with Bro. Glenn M. Harmon officiating. Oct. 27 we held our home-coming and harvest meeting. The sermon in the morning was built around the history of the Church of the Brethren. A basket dinner was enjoyed at noon. In the afternoon Bro. Harry Thomas of Fruitland delivered an inspiring message. In November wood was cut for the church. The Ladies' Aid met the same day and saw that the men were well taken care of at noon. Two other days have been spent at the church making improvements. The church tower was reshingled by Bro. Stahl. In November our church school participated in a city church school contest, awards being based on the increase over the September average. Our school held the banner five out of six Sundays. At the Thanksgiving program a play, The Color Line, was given by our

young people, directed by Bro. Harmon. Two very fitting programs were given on Christmas Day. The young children, juniors and intermediates gave a play, The Children's League. Sisters Burns and Case directed the morning program. In the evening a Pageant of Christmas Giving was presented, with the writer as director. A good offering was received.—Mrs. Glenn M. Harmon, Weiser, Idaho, Jan. 30.

ILLINOIS

Kaskaskia.—We met in council Dec. 31 and Sister Edith Eagleton was elected clerk; Sister Lily Rogers, correspondent. On Oct. 16 we had an impressive installation service for Sunday-school officers, with our pastor, Bro. Oliver Dearing, in charge. On Nov. 20 we entertained the B. Y. P. D. of our district. Bro. Ritchey was guest speaker in the morning, and Bro. Garber of Champaign was the afternoon speaker. A basket dinner was served at noon. Brother and Sister Whisler of the Woodland church were with us from Thanksgiving Day until the following Sunday. Jan. 16, 17 Bro. John Wiand of Decatur was with us. On Christmas night the young people gave a play, Is There a Manger Here? Last year a family of our church, living a distance from the church, could not attend services very often, so the mother invited the neighbor children to her home each Thursday. They sang songs, enjoyed stories of the Bible and had prayer. We feel this mother has done a great thing to get some of her neighbors interested in the work of his kingdom. Our Sunday school is on the increase.—Mrs. Mayme Barker, Brownstown, Ill., Feb. 2.

INDIANA

Bethany.—Our children and young people gave the Christmas program on Dec. 25. Our Sunday-school superintendent is Bro. Paul Warstler. Our Sunday-school year will begin Oct. 1. Bro. Daniel Gall is C. W. chairman. Bro. J. Edson Uleroy of Onkama, Mich., was with us Jan. 8-22. He gave us fine Bible teachings. Thirteen were baptized. One came forward to be baptized in her home congregation. Bro. Theodore Miller of North Liberty, Ind., led the song service. They visited in many homes. The Aid had an all-day meeting and potluck dinner at the church Jan. 18. Brethren Lewes Neff, Abe Morehouse and J. E. Uleroy gave talks. Bro. Miller and Sister Delight Gall sang a duet. Fifty were present.—Mrs. Bertha B. Weybright, Syracuse, Ind., Jan. 27.

Bremen.—The work is progressing under the leadership of Brother and Sister Hugh Miller. Nov. 27 we had dedication services for our newly decorated church house. Bro. Kreider who preached the sermon when the church house was dedicated twenty-five years ago brought the morning message. A potluck dinner was enjoyed. In the afternoon we held a home-coming service and talks were given by former pastors and members of the church. An evangelistic campaign was conducted the first two weeks in December, with Bro. Ralph Rarick as evangelist. His messages were clear and concise, appealing to youth as well as the aged. Interest and attendance were good. Five were baptized. At Christmas time the boys and girls took baskets to the needy and sang carols. On Christmas evening they gave a program. The Ladies' Aid has been busy sewing for needy ones. A father and son banquet is being sponsored by the men's organization. It will be held Feb. 21, with Bro. H. F. Richards of South Bend as speaker.—Mrs. Arthur Showalter, Bremen, Ind., Jan. 29.

Four Mile.—Our quarterly church night program was held the first of December. Several attended and enjoyed a good social time. Dec. 25 we held our Christmas program. A cantata, The Birth of the King, was presented. Before Christmas several of the church people made a surprise visit to the parsonage, taking with them twenty-five silver dollars and other gifts of money to celebrate Brother and Sister McCune's twenty-fifth wedding anniversary. In June of 1939 they will complete twenty-five years of pastoral work. Eight of these twenty-five years they served the Four Mile church. During the Christmas holidays Brother and Sister McCune held open house one evening for the young people in honor of their two sons who were home from college. Eight of our young people are in college and two in nurses' training. We miss them very much but are glad they have an opportunity to prepare for life's work.—Dorothy J. Moore, Liberty, Ind., Jan. 25.

Hicksville.—Our church and Sunday school are progressing nicely under the leadership of our pastor, Bro. C. C. Cripe, and the Sunday-school superintendent, Bro. Wyland Zumbrun. We have been having good attendance and enjoyed having several guest speakers with us last fall. They were Rev. Keller and Rev. Davison of Hicksville, Ohio, and Elders J. F. Hornish and Orville Noffsinger of Defiance, Ohio. Their splendid messages were helpful and encouraging. Our Christmas program was given Jan. 1, with a well-filled house. The pageant was Golden Gifts for the King. The offering was given for mission work. At the close of the program our pastor and his wife were presented a beautiful table lamp. During the past year over seventy-five per cent of our members received The Gospel Messenger and we have taken advantage of the club offer again this year. We are retaining the services of Brother and Sister Cripe another year and the church continues onward and upward.—Paul E. Zumbrun, Spencerville, Ind., Jan. 25.

Kokomo.—Our attendance has improved. Letters were granted Brother and Sister Byron Royer, chorister and pianist. Bro. Stuart Hamer, our former minister, will be with us Jan. 29. We have an active B. Y. P. D. Mrs. Lela Hardy gave a B. Y. P. D. talk, The Inner Peace, on Jan. 22.—Mrs. Elizabeth Davis, Kokomo, Ind., Jan. 24.

Lower Deer Creek.—We are happy to have completed our Messenger club list for the third consecutive year. The ladies meet once a

week for quilting and sewing. During the past year they sponsored a project every month, the proceeds going to the work of the local church. The Men's Work purchased some timber which they sawed. The sale of about fifty cords of this wood made it possible for the men to help toward the building project at Camp Mack and also in the local work. Christmas evening the young people's class sponsored the play, Children of the Inn. In connection with the manger scene a white gift offering was received. The offering went to the work of the district and the gifts of food were distributed to needy families of our group. Shortly before Christmas the church entertained the pastor and his wife at a church social. They were presented with a miscellaneous shower.—Sarah Spitler, Camden, Ind., Jan. 30.

Pine Creek.—The work of this church has gone steadily on through the year. We enjoyed a spiritual love feast Oct. 15 when 300 surrounded the tables. Bro. Ervin Weaver of North Liberty held four meetings previous to the love feast and one was baptized. We held a Thanksgiving service. Dec. 2-18 Bro. Wilmer Petry of Akron, Ohio, was with us in a revival effort. Bro. Petry preached powerful, spirit-filled sermons. He and our pastor, Bro. Theo. Miller, visited in more than 100 homes. Eight were baptized. Our young people rendered a fitting Christmas program, and also sang carols to a number of shut-ins. Dec. 31 we met in council. We installed a new furnace last October at a cost of over \$600, on which we have paid \$400. We will lift a special offering the last Sunday of each month in an effort to pay all indebtedness. After this council a goodly number enjoyed a watch night service. The program consisted of talks, readings and songs. After refreshments we had special consecration prayer as the new year dawned. Several of our number are enjoying cottage prayer meetings.—Mrs. Edith Rupel, Walkerton, Ind., Jan. 23.

Prairie Creek.—Our church, known locally as the Pleasant Grove church, will begin a series of meetings Feb. 5. The meetings will be opened by the elder, Bro. Russell Weller, and will be carried forward by Bro. J. Edson Uleroy of Onkama, Mich. The meetings will continue for two weeks. This church, the single remaining branch of the old Prairie Creek church, evidences new life. Offerings have been taken during the year for missions. The Ladies' Aid canned 100 cans of food for Bethany hospital. Four of our people attended Camp Mack last summer. Dr. Homer Burke and his family were with us Jan. 22, giving much inspiration and information about their work in Africa. Brethren Frank Dillon and Albert Harshbarger continue to serve our church as ministers, under the direction of Eld. Russell Weller. We wish to invite neighboring congregations to our meetings.—Albert E. Harshbarger, Liberty Center, Ind., Jan. 23.

South Bend, Second.—After much careful and prayerful seed-sowing by our pastor and others, God has poured out his blessings in a marvelous revival in our church. Jan. 2 Bro. Rufus Bucher of Quarryville, Pa., evangelist, and Bro. Homer Weldy of Nappanee, Ind., song leader, began a two weeks' meeting. Many souls were saved through the ministry of Brethren Bucher and Weldy and our pastor, Bro. Stump. Our pastor baptized nine, two were reclaimed and many re-consecrated. God's people have been praying and believing through the years in spite of obstacles. We praise God for Bro. Weldy who uses his musical ability to God's glory and for Bro. Bucher who preaches the Word without fear or favor.—Mrs. C. H. Stanley, South Bend, Ind., Jan. 24.

Sugar Creek.—In September we met in council and elected Bro. L. U. Kreider as elder. A definite start was made toward getting a new roof on the church. Two brothers were elected to solicit funds for this purpose. A grand response was made and we now have a new roof, electric lights and new windows from donations of the members and the whole community. The Aid Society redecorated the inside of the church. Rededication services were held on Nov. 27, with Bro. Kintner as speaker, assisted by Brethren L. U. Kreider and J. A. Snell. A basket dinner was served at noon. In the afternoon many interesting things were told of the progress of this church by the older ones in the congregation, some who are still members and some who have moved away but are still interested in the church of their childhood. In the evening a revival was started, with Bro. Kreider conducting the services. Sister Neva Bourden of Nappanee was in charge of the song service. Nine were baptized and one reinstated. The Blue River church gave us the use of their baptistry. On Dec. 14 a meeting was held to elect new officers. On Dec. 25 the Eel River church gave a cantata at our church. Our new Sunday-school superintendent is endeavoring to build up the Sunday school and revive interest. A grand response is being made to help him and our attendance is being built up.—Mrs. Robert Arnett, South Whitley, Ind., Jan. 21.

Syracuse.—During last year we made a gain, both in attendance and offering, over the previous year. Missionary D. J. Lichty was with us in a service just before his return to India. The guest speaker in our autumn harvest meeting was Eld. Frank Fisher of Mexico, Ind. We had a fellowship dinner and there was a gratifying crowd in attendance. The same Sunday Bro. Fisher gave an address in our lakeside union Galilean vesper service. It has been told in the Messenger how Bro. Fisher met with a misfortune recently by stepping on a nail. The undersigned and his wife motored down the other day to Duke's hospital in Peru where he is confined and enjoyed a visit with him. His suffering had subsided and healing seemed to be nicely underway. Among other callers at the same time was Pastor Charles R. Oberlin of the Peru church. Our visiting climaxed in a prayer meeting. When we left him he was in good spirits, highly appreciative of the flowers, letters and visitors, and above all praising God.—Ralph G. Rarick, Syracuse, Ind., Jan. 20.

White Branch.—On Nov. 30 we met at the home of Sister Edna Simmons to organize our Women's Work. Officers are as follows: Sister Grace Hilbert, president; Sister Marie Bowman, treasurer; Sister May Chamberlain, secretary; Sister Rosine, president of junior department. We opened our mite boxes at this time and received \$61.11. We furnished lunch for one sale and received \$57. We quilted five quilts, held forty-seven meetings, with an average attendance of twelve. We donated \$57 in food and clothing to a colored school and the Salvation Army, and gave \$42 to foreign missions and \$30.70 to home missions. On Dec. 30 our group met in the church. The women revealed their mystery sisters and the men served supper and gave a program. Rev. Huber Clevenger of the Congregational church of Mooreland gave the address.—Mrs. B. F. Hawkins, Mooreland, Ind., Jan. 25.

IOWA

Des Moines.—Our love feast was held Nov. 6, at which time Bro. O. C. Caskey of Council Bluffs was with us. On Christmas morning the children gave a program. Following the program an offering of \$49.01 was taken for missions. In the evening the cantata, *A King Is Given*, was presented. Our work is progressing, with an average attendance of 178 in the church school for the last quarter. Recently three were baptized and two were received by letter, making a total of sixteen baptisms and six received by letter since May 1.—Myrna Smithson, Des Moines, Iowa, Jan. 20.

Salem.—Sixty-five enjoyed rally day with us Sept. 11. We had a basket dinner at noon. On Christmas Eve the Sunday school presented *A Little Child Shall Lead Them*. Our world wide mission offering amounted to over \$12. The Ladies' Aid is making progress financially, with our new president in charge. Garments were made and donated to the poor at Christmas time. The Aid pledged a certain amount to our minister to be paid quarterly. We presented our janitor with a gift at Christmas time in appreciation of his many years of service. The men are remodeling our church kitchen and hope to have it completed by Feb. 22. At this time the ladies will serve a George Washington supper, followed by a short program. We are thinking about organizing a Men's Work group. We met in council Jan. 29, and the treasurer reported that most of the bills for the year are paid, with a balance of \$36 in the treasury. We decided to set aside two offerings for missions and one for relief each quarter. The Messenger is in seventy-five per cent of the homes. Our aged Bro. Mankin Wray is in good health and attends most all church services.—Elsie Riley, Corning, Iowa, Jan. 30.

South Waterloo.—Our Christmas pageant, *The Topaz of Ethiopia*, directed by Mrs. Everett Miller and Loretta Mumper, was presented by the young people Dec. 18. Installation services were held at the worship hour on Christmas morning for Mrs. Paul Miller, a recent bride. Her husband had been installed into the ministry previously. Ninety young people and leaders were present at our annual B. Y. P. D. banquet on Dec. 27. The theme was *We Are Builders*. Rev. Oliver M. Yaggy of the Cedar Falls Evangelical church was guest speaker. A Men's Work rally was held Dec. 30. Oysters were served and moving pictures were shown of the men harvesting the corn for the 1938 project. The entire church was invited. The men are considering the growing of hybrid seed corn for their 1939 project, the proceeds to be used for redecorating the church. We met in council Jan. 4. Reports show that a splendid gain in membership has been realized during the past year. Six were received by letter and twenty seven by baptism. Our pastor, Bro. W. H. Yoder, was re-elected elder. Other officers include: Clerk, Mrs. Wm. Mumper; treasurer, Mr. C. Bechtelheimer; vocal music committee, Mrs. R. W. Lichty and Helen Sanderson; instrumental music committee, Dortha Cunningham and Mrs. Paul Wingerd. It was decided to commemorate Easter with a special service and to extend an invitation to the a cappella choir of McPherson College.—Paul E. Wingerd, Waterloo, Iowa, Jan. 19.

KANSAS

Richland Center.—We met in council in January and letters were granted to Mr. Ray Bushey, Miss Machel McPherson and Mrs. Gusie McPherson. Bro. Earl McPherson was elected on the finance board; Bro. J. H. Snell, ministerial board; Bro. Ray Miller, trustee. On Christmas Day one of our young girls, Jennie Rae Small, was married to Robert King of Manhattan by Bro. J. H. Strohm at the parsonage. She will make her home at Manhattan. We shall miss her greatly. The church is sponsoring a lecture course every Thursday night. The Aid Society made Christmas boxes for the aged people and the sick of our community. The young people spent Sunday afternoon singing hymns and offering prayer for the aged and shut-ins. Earl McPherson is their sponsor. We had a very nice Christmas program. Each class contributed to the program. The children were given a treat by the Sunday school. The offering of \$3.15 goes for mission work. The Christian Endeavor held a food sale and doughnut fry and received \$17, which was used to help buy songbooks for the church. The Sunday-school classes each contributed toward this fund. Mrs. Annie Eby is very poorly and is confined to her bed most of the time. At Christmas time she enjoyed a visit from her daughter and family from Quinter, Kans. We suffered a great loss when one of our young men, Paul Russel, was called home. He was a junior in high school. He had been in poor health for several years but was getting along nicely. Paul was always ready and willing to do anything asked of him. He was an usher in the church. The Messenger agent, Bro. Strohm, has succeeded in getting the Messenger in seventy-five per cent of the homes. The church is going along nicely

with Brother and Sister John Strohm in charge.—Mrs. Eva Fralin, Summerfield, Kans., Jan. 28.

MARYLAND

Baltimore, First.—Little news appears in the Messenger from our church but this is a going concern. Dec. 18 a drama, *A Child Shall Lead Them*, was given to a large and appreciative audience. Dec. 25 a splendid program of carols, story and pictures, directed by the choir, was given. Bro. Charles E. Resser is our elder and I. S. Long is our pastor. The folks are responding to the gospel with good attendance. We are not discouraged and the Lord is blessing our work.—Mrs. Ruth Kellough, Baltimore, Md., Jan. 23.

Beaver Creek.—Weekly B. Y. P. D. discussions have been inspirational. During the Christmas holidays we gave Christmas baskets to shut-ins and also went caroling. We are planning to give a musical program and to hold a St. Patrick's social. Our young people's class recently gave \$20 toward the church building fund. This makes \$50 that the class has given. Visiting ministers on Sunday mornings were Brethren Elmer Rowland, Harry Rowland, Harvey Martin and Rev. Kerstetter of the Reformed church. The mother and daughter organization reorganized and elected the following: President, Mrs. Howard Grossnickle; vice-president, Mrs. Leslie Wakenight; secretary, Mrs. Wilbur Moser; treasurer, Mrs. Russel Valentine. Ruth Valentine and Helen Grossnickle were appointed librarians to repair the books which were donated to them by Brother and Sister E. C. Woodie. This organization has been quilting weekly and seven quilts have been completed. Five were waiting to be quilted. In the past year they gave \$248.75 for the remodeling of the church, \$30.50 for missions and they have a balance of \$36 in the treasury which will be used toward more improvements. A missionary program will be given Feb. 5, and the offering will be given to missions.—Helen Grossnickle, Hagerstown, Md., Jan. 30.

MISSOURI

Happy Hill.—Our Sunday school is progressing under the leadership of our pastor, Sister Maud Stump, who has been with us for some time. At our council the following officers were elected: Elder, Bro. I. V. Enos; clerk and nominating committee, William Link; secretary of finance and Sunday-school superintendent, Roland Link; Sunday-school secretary, Chas. Stocklauffer; Messenger correspondent, Irene Neider. Oct. 7 we enjoyed the fellowship at our birthday supper. Nov. 22-28 a revival was held, with Brother and Sister Harold Miller of Leeton as evangelists. Bro. Miller brought Spirit-filled messages and the church has been strengthened. Three were baptized. Forty-three were present at our love feast. Dec. 4 the young people gave a play, *Jane*, which was interesting and very much enjoyed. Dec. 21 we presented our Christmas program. The young people gave the play, *What Have I to Give?* The Women's Work meets every second and fourth Thursdays of each month. They are progressing and accomplishing a lot. Jan. 29 we are planning to have family night. With the help of our pastor we expect to have a fine program and a large attendance.—Irene Neider, Rich Hill, Mo., Jan. 20.

NORTH CAROLINA

Brummetts Creek.—We painted our church in the summer and bought new seats and new carpet. In June we welcomed our new pastor, Bro. Fred F. Dancy, and his family. In August Bro. Dancy held a revival. He preached very interesting sermons. The thirty-seventh district conference of the Church of the Brethren of North and South Carolina was held at Brummetts Creek last August. Twenty churches were represented. The following were elected: Trustee of Bridgewater College, C. B. Miller, 1940; Standing Committee member, Fred Harrell; alternate, C. B. Miller; member of regional council of boards, Fred Dancy, 1939; moderator, C. B. Miller; assistant, Grady Masters; secretary, Hattie G. Masters; assistant, Maxine Welch; Children's Work director, Ethel Henderson; Women's Work president, Hattie G. Masters; vice-president, Maxine Welch; Secretary, Atlas Bradshaw. There were more than fifty women present and sixteen churches were represented by written or oral reports. A very interesting meeting was held. We also enjoyed a poem composed by one of the members and an inspirational talk by Mrs. Ikenberry of Johnson City, Tenn. We reorganized our Ladies' Aid Society and have been contributing to home missions.—Mrs. Ruth Bailey, Green Mountain, N. C., Jan. 19.

OHIO

Beech Grove.—On Dec. 25 the children's department gave a program in the morning. In the evening the young people gave a play. The children filled a stocking with pennies to be sent to Spain. On Christmas morning we counted the pennies and had 500 to send. The Sunday school purchased a bookcase to be filled with religious books and scriptural literature so the teachers and others interested may have access to good reading. A committee was appointed to inspect all books used in the library so they will always be good books. Our pastor and his wife, Brother and Sister Hollinger, have gone to Florida to spend a few weeks, hoping to improve Bro. Hollinger's health. He has been quite ill for several weeks with heart trouble. We greatly miss them and wish him a speedy recovery. Bro. Moyer of Greenville has been preaching for us since Bro. Hollinger's illness. We enjoy his sermons very much. Our attendance has been good.—Mrs. Chas. Baker, New Madison, Ohio, Jan. 30.

Bear Creek.—During two weeks of revival meetings in August, with Bro. Wilbur Bantz of Toledo as evangelist, fourteen united with the church. During last quarter there was an average attendance of 214

in Sunday school. With the help of the extension committee and the faithful workers our attendance has been increasing. Bro. Galen Royer of Dayton has been faithfully serving our congregation. In September Brother and Sister Dan Lichty were with us for an all-day farewell meeting at which time they received a package of gifts to be opened on board ship as they sail for India. They were also presented with a quilt. Bro. P. M. Filbrun was re-elected elder at our December council. Howard Erbaugh was re-elected director of music. Dec. 11 Women's Work held their meeting. Mrs. Clara Richards was re-elected president; Mrs. Anna Filbrun, president of Aid Society. At this meeting the mother and daughter society presented a program, entitled The Ten Brides. The choir with a cast presented a sacred cantata on Christmas night. The Christian Sentinel class entertained the whole congregation on Dec. 29 in a New Year's meeting. The pre-Easter services will be conducted by Bro. Ralph Schlosser of Elizabethtown, Pa.—Mrs. Harry Gilbert, Dayton, Ohio, Jan. 20.

Deshler.—We met in council Dec. 29, and Bro. J. L. Guthrie of La Fayette, Ohio, was re-elected elder and pastor; Marion Anderson, treasurer; the undersigned, clerk and corresponding secretary; Aaron Roberts, president of ministerial board. Aaron and Kathryn Roberts are delegates to district conference, with Marion Anderson and Hester Dishong as alternates. We expect to hold a series of meetings sometime during the summer.—Mrs. Esther Dishong, Deshler, Ohio, Jan. 23.

Greenville.—On Jan. 13, 14 the Church of the Brethren ministers of Darke County held a conference in the Greenville church. Bro. Rufus Bowman of Bethany Biblical Seminary and Professor R. H. Miller of Manchester were the speakers. The aim of the conference was to try to find a way for the ministers to further help the communities. On Jan. 20 Dan West led the ministers and laymen in a peace discussion. At this meeting it was decided to look into the cost of bringing some Christian people or families from Germany and helping them get away from the sufferings which they are now bearing. On Jan. 28 Professor Andrew Cordier of Manchester will give us a further insight into this matter.—James E. Renz, Greenville, Ohio, Jan. 26.

Hartville.—The Ohio Anti-Saloon League put on a dramatic play, The Tiger, Oct. 31. Mr. McNaught gave a talk. Nov. 4 there was a Women's Work rally when the secrets of the heart sister project were revealed and plans were made for the coming year. The B. Y. P. D. held a Halloween social Nov. 1. Bro. S. L. Cover of Franklin Grove, Ill., conducted evangelistic services Nov. 7-20 and ten were baptized on Nov. 27. Our communion was held in the evening, with a large attendance. The Thanksgiving missionary offering, amounting to \$20.47, was received Nov. 27. The annual community Thanksgiving service was observed in our church, with Rev. G. M. Lubold of the Lutheran church delivering the message. Bro. Mulligan is conducting a pastoral class for new converts. The Women's Work group is studying Moving Millions, with Virginia Bixler as leader. The Modern Mothers group completed the study of The Modern Parent and is now having varied types of programs at the monthly meetings. A dramatic cantata, A King Is Given, was presented by the adult group on Dec. 21. The children presented their program on Christmas morning. The Christmas missionary offering amounted to \$63.19. Prof. Alvin Brightbill directed a music institute Dec. 26 to Jan. 1. A Hammond electric organ was presented to the church Jan. 1 by Mrs. Ira Young and Mrs. Clara Franks in memory of their parents, Sophia and Washington Carper. The pastor's cabinet met Jan. 11, and appointed a music committee, Helen Franks, Edna Ebie, Ben Bollinger and Clara Franks. We met in council Jan. 13, and the treasurer reported the following: Church fund, \$132.27; Sunday school, \$16.34; Ladies' Aid, \$105. The total expenditure for redecorating the church, \$1,252, is paid in full with a balance of \$79 in that fund. The missionary committee recommended I. W. Moomaw as speaker whenever he is available. The pastor's cabinet made the following recommendations which were accepted: That there be pre-Easter services conducted by the pastor; that we co-operate with the Reformed church in midweek Lenten services; the appointment of Mildred Young with Beulah Ebie as her assistant to look after the care and use of the new organ; that we receive an offering soon for the Union Goodwill Mission in Canton. The deacon board recommends April 23 as the date for our spring communion. Our Messenger club for 1939 has been completed. The Springfield dramatic club presented a peace play, War Gods of Mars, on Jan. 15.—Mrs. Russell Stickler, Hartville, Ohio, Jan. 20.

Kent.—Eld. A. H. Miller, pastor of the New Philadelphia church, and former pastor of the Kent church for nearly nine years, preached the home-coming sermon on Nov. 27. This was the beginning of a revival campaign, with Eld. D. R. McFadden as evangelist. As a result of his stirring gospel messages ten accepted Christ and were baptized. His deep, spiritual messages did much to stimulate the Christian living of all who heard him. A fine Christmas program was presented by the Sunday school. Since Christmas three members of one adult class, Sisters Lydia Miller, Adelaide King and Fanny Marker, have passed away. The Ladies' Aid purchased new light globes for the church. The C. W. organization installed and also plans to pay the cost of a telephone for the pastor. The church voted to hold a week of pre-Easter meetings and to hold the love feast on Good Friday evening. The pastor will be in charge.—Mrs. Elmer Brumbaugh, Ravenna, Ohio, Jan. 24.

Mansfield, First.—Our new church is now completed. Nov. 6 we held dedication services. President Otho Winger of Manchester College delivered the dedicatory sermon to approximately 400 persons. He also stayed with us for the evening service. During the following week, Nov. 7-13, Prof. J. O. Winger was with us for a series of meet-

ings. He gave helpful and inspiring sermons and one united with the church. Guest speakers of this vicinity conducted our Sunday evening services during part of November and December. Dec. 18 the children gave a program and the young people gave a pageant, The Star Lighted Path. A candlelighting service was very impressive. The Ladies' Aid had a bazaar and chicken supper in December. Jan. 1 we held our annual birthday party, with Rev. Shively from the Brethren church as guest speaker. Our average attendance since meeting in the new church has been over 100.—Mary Rowan, Mansfield, Ohio, Jan. 27.

Oak Grove.—We met in council Dec. 29 and elected the following officers: Sunday-school superintendent, Bro. Sam Schubert; clerk, Alvin Martin; treasurer, V. V. Thomas; elder, J. J. Anglemeyer. Bro. B. F. Summer of Bethany Biblical Seminary, and a former missionary to India, and Bro. Glenn Fruth were with us for a two weeks' meeting, Dec. 27 to Jan. 8. Bro. Summer emphasized Christ as the world's greatest need.—Alvin Martin, Alvada, Ohio, Jan. 21.

Wooster.—We were glad to welcome Sister Goldie Swartz, missionary to India, Oct. 29. Interesting pictures depicting the growth of mission work in India were shown and described by her in a B. Y. P. D. meeting. Nov. 30 Bro. J. W. Fidler of Brookville, Ohio, began a series of meetings. His sermons were instructive and doctrinal. Sister Cora Stahly had charge of the music during the last week. Nov. 6 the members of the Sunday school were privileged to see Brother and Sister D. M. Brubaker walk to the front and give their birthday offerings. Bro. Brubaker was eighty years old and on Nov. 20 he celebrated his fifty-ninth anniversary in the ministry by preaching from his first text. Dinner was served at the church, with communion services in the evening. Bro. L. R. Holsinger of Mogadore presided. Dec. 1 the members called on Elder Fisher and his wife and surprised them with a shower. Dec. 25 everyone entered into the spirit of a beautiful candlelighting service and the singing of Christmas hymns. Jan. 14 a special council was called to elect a new trustee to fill the place of the late Martin G. Moomaw. Bro. J. A. Musser was chosen. A committee reported on plans for remodeling the communion room to give extra Sunday-school rooms. Decision was made on the second plan and committees were appointed. Sister Sarah Steele who underwent a very serious operation is improving slowly. Miriam Hoff Fetter, Smithville, Ohio, Jan. 22.

OREGON

Albany.—We held our harvest meeting in October. In the after-

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Achievement Offering for the General Brotherhood Missionary and Service Work

Blank for Sending Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find dollars. Unless designated on the blank line this money is to be used for the agencies included in the Conference Budget.

Please place this money to the credit of

..... Individual

..... Class

..... Sunday School

..... Congregation

..... District

Name of sender

Street Address or R. F. D.

Post Office State

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	\$.....

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noon visiting friends spoke and several numbers of special music were enjoyed. Our love feast was held Saturday evening before the harvest meeting, with fifty-seven attending. The young people's get-together meeting was held in our church, with visitors from Newberg and Portland churches. The Ladies' Aid Society elected officers as follows: Sister Orin Gilbert, superintendent; Sister Stella Bowman, president; Sister Susie Nofzinger, vice-president; Sister J. D. Miller, secretary-treasurer.—Mrs. E. R. Tigner, Albany, Ore., Jan. 23.

PENNSYLVANIA

Allentown.—Our special services began Jan. 1 and ended Jan. 15, with Eld. Michael Kurtz of Richland, Pa., as evangelist. The services were inspiring and we had a good attendance. Four accepted Christ and one was reclaimed. Our baptismal services will be held Jan. 29 at the Embler church. We had a good support from our neighboring churches with special singing by choruses and quartets. We hope the church may grow spiritually as well as in numbers.—Lula L. Bleiler, Allentown, Pa., Jan. 19.

Altoona, Twenty-eighth Street.—Bro. D. B. Maddocks was elected as elder. He has served as elder for many years. Our church is growing under the leadership of our pastor, Bro. Glenn E. Norris. Bro. Ernest Miller is our Sunday-school superintendent; H. A. Brumbaugh, Men's Work superintendent; Mrs. Mabel Rhodes, missionary superintendent; Bro. Lewis Rhodes, adult adviser for young people. Our B. Y. P. D. is very active. They sponsored an early morning service on Thanksgiving, with Rev. G. Mason Cockran of the Presbyterian church as speaker. They presented a pageant for the white gift service, and our offering amounted to \$131. This was used for missions. The same group held a watch night service on Dec. 31. We have two teacher training classes. One is taught by Bro. Norris and the other by Bro. Sheldon Snyder. Our missionary society held their regular meeting Jan. 17, at which time new officers were elected. At this time we opened our mite boxes and received an offering of nearly \$90, which will be used for Women's Work. Mrs. Hannah Brumbaugh is director of Women's Work. We are able to have a Messenger club this year for the first time. Our evangelistic meetings will begin Jan. 30, with Bro. Harold Snider of Martinsburg, W. Va., as evangelist.—Mrs. Bertha Troutman, Altoona, Pa., Jan. 25.

Fairview.—Evangelistic meetings were held the latter part of November, with Bro. Nevin Zook of Philadelphia, Pa., as evangelist. All services were well attended. Ten were baptized and we feel our church was strengthened. At Christmas time the children gave a program and the young people and adults presented three worth-while plays, *Ourselves and Others*, *The Sweetest Story Ever Told*, and *The Search for the Holy Grail*. The student volunteers of Juniata College plan to send a deputation to our church Jan. 29. The Men's Work group is planning to give a special program on this same date. The Women's Work group is preparing a program on foreign missions to be given Feb. 12. Mission study classes are being started, using *Moving Millions* and *Shera of the Punjab* as textbooks. Our Sunday-school and church attendance has been increasing.—Mrs. Bertha L. Brumbaugh, Williamsburg, Pa., Jan. 27.

Huntsdale.—We met in council Dec. 13, and various reports were read and adopted. We decided to give baptismal certificates to all members baptized within the last year. Bro. Edward O. Spidle was re-elected as trustee for three years. We decided to set the date as Oct. 1 for the beginning of our church year.—Mrs. A. A. Evans, Carlisle, Pa., Jan. 30.

Lost Creek.—We had Thanksgiving services at three of our churches. The writer preached the sermon at the union service in Richfield on Thanksgiving evening. Dec. 10, 11 Bro. R. W. Schlosser of Elizabethtown College conducted our Bible institute. He spoke on *The Humanity of Jesus and The Deity of Jesus*. On Sunday morning he gave the rededicatory message at our Bunkertown house. Dec. 13 we met in council and Bro. J. A. Buffenmyer was re-elected as pastor and elder; I. C. Leister, clerk; James J. Willis, treasurer. It was decided to ask Bro. Wm. Zobler of Lancaster, Pa., to conduct our pre-Easter revival, beginning March 26, and closing with the love feast on Easter Day at 6:30 P. M. The Thanksgiving and Christmas offerings were given to world wide missions.—J. A. Buffenmyer, Bunkertown, Pa., Jan. 30.

Mingo.—Sept. 25 to Oct. 9 Bro. Jesse Whitacre of Reading, Pa., conducted evangelistic meetings at the Skippack house. He gave us splendid and inspiring sermons. On Oct. 8 two were baptized. In the evening we had our love feast, with a large number present. On Oct. 12 we were privileged to have Bro. J. M. Blough with us. Oct. 22, 23 Bro. Desmond Bittinger and family were with us and showed pictures of Africa, and also gave us a challenging message. Brother and Sister J. F. Graybill were with us Nov. 5, and gave interesting and inspiring messages. Nov. 27 at our young people's meeting, Bro. Ammon Meyer of Fredericksburg, Pa., gave us a Thanksgiving message. We met in council Dec. 10. The committee for Spanish relief reported sending \$48 for this work. Brethren Henry King and Elmer Moyer were with us and Bro. Paul Hessler was called to the ministry. Brethren Harry Hartley and Clinton Crist were chosen as deacons. Eld. J. N. Cassel was re-elected elder-in-charge. On Christmas Day Bro. Edward Wenger of Fredericksburg, Pa., brought us the message. On New Year's Eve we enjoyed a watch night service. Jan. 8 a group of student volunteers from Elizabethtown College gave a program at the Mingo house.—Carrie K. Hoffman, Collegeville, Pa., Jan. 19.

Myerstown.—Nov. 12, 13 we held our fall love feast. Visiting Brethren were Reuben Myers, B. W. S. Ebersole and Thomas Patrick who

officiated. Nov. 27 Bro. I. E. Oberholtzer was with us. He spoke about the terrible suffering our Christian friends are enduring in China. Our church met in council Dec. 1. Dec. 18 the student volunteers from Elizabethtown brought us inspiring messages. Christmas evening the children rendered a program. Jan. 8 Earl Keeney from the Little Swatara congregation preached a welfare sermon. March 12 is the time set for our revival meetings, with Bro. Paul Myer as evangelist.—Helen C. Bucher, Myerstown, Pa., Jan. 27.

Norristown.—Oct. 2 we had the pleasure of having Brother and Sister J. M. Blough, missionaries to India, with us. Oct. 9 we observed rally day with a unified service. Oct. 23 the young people conducted their installation service with a candlelight service. A number of our people took part in a community training school this fall. Bro. Row taught one of the courses. Our church also co-operated in a community preaching mission Nov. 13-20. Our love feast was held Nov. 6, with Bro. Clayton Gehman assisting Bro. Row in the service. Nov. 20 Bro. Leland S. Brubaker brought the message. Nov. 27 Brother and Sister Silas Shoemaker rendered a musical program. Dec. 4 the student volunteers of Juniata College rendered a program. Dec. 18 Bro. Desmond Bittinger and his daughter were with us. The daughter spoke during the Sunday-school hour and Bro. Bittinger brought the message at the church service. In the evening the young people presented the drama, *The White Christmas*, directed by Wilma Stern. They also sponsored a watch night service. The children rendered a Christmas program. Jan. 18 Bro. Trostle Dick was elected elder-in-charge in place of the late Bro. M. C. Swigart who had served our church as elder for a number of years.—Emma N. Cassel, Norristown, Pa., Jan. 23.

Philadelphia, Bethany.—While our pastor was holding evangelistic services in Western Pennsylvania we had Bro. Desmond Bittinger and his wife, returned missionaries from Africa, with us Nov. 20. They spoke and showed pictures, *In the Land of the Monkey Bread Tree*. We all enjoyed this service. Thanksgiving sunrise service was in charge of Bro. J. E. Whitacre, pastor of the Geiger Memorial church. Nov. 27 the preparatory service for our communion was in charge of Bro. A. C. Baugher, dean of Elizabethtown College. He also officiated at the love feast. Dec. 11 our pastor, Bro. Nevin Zuck, exchanged pulpits with Bro. J. D. Reber of the Brooklyn church. We observed a program of evangelism in the Sunday school and eleven signified their intention of accepting Christ. Five were baptized on Jan. 8 and the others are receiving instructions. Christmas was observed by a children's program in the morning, with a worship service, music by the combined choirs, and reception of new members. Pastor Zuck preached on *Crowding Christ Out*. In the evening a candlelight service was enjoyed. The choir sang carols and the pastor told the story of *The Other Wise Man*. Jan. 1 a musical was presented by the choir, led by Bro. J. W. Andrews. A new class under the PWA project met on Dec. 14. All boys and girls between nine and fourteen years are taught arts and handicraft, with Estelle Thomas as teacher. In our prayer meeting services during January we have been studying *Jesus Starts the Great Galilean Ministry*. This is led by our pastor. In the absence of our pastor on Jan. 29 Bro. Paul M. Robinson brought the evening message.—Mrs. Margaret E. Mohler, Philadelphia, Pa., Jan. 30.

Scalp Level.—We met in council Jan. 9. The pastoral committee reported that plans were being made for our next year's evangelistic meetings. We decided to purchase a pulpit Bible, a lighted bulletin board, a suitable piece of art for the front of the church, a new duplicator and some church hymnals. Bro. J. B. Miller will be memorialized by placing his name at a suitable place on each article. Also \$200 of this donation will be added to the Musselman fund, making it the Musselman-Miller fund. The interest received from this fund will be used to purchase Testaments for new members added to the church by baptism. Five have been added since our last report. The beginners, primary and junior departments presented Christmas programs for the mothers of the children. The combined junior and senior choirs presented a program on Christmas Day. The young people sang carols at different homes on Christmas Eve. Our church took part in the union week of prayer services, which were held in the three churches in our community. The Women's Work has taken over The Gospel Messenger agency and has secured enough subscriptions for a Messenger club. These weekly visits of The Gospel Messenger into so many homes should greatly strengthen the spiritual life of our church.—Mrs. S. L. Lehman, Scalp Level, Pa., Jan. 24.

Springfield.—The Sunday school gave a program on Christmas morning. In the evening the young people had charge of a candlelighting service. The guest speaker was Bro. Henry H. Moyer of Reading, Pa. A group of young people went caroling on Christmas Eve. The young people also had charge of the watch night services. More than seventy-five per cent of our families are now receiving The Gospel Messenger. On Jan. 7 we met in council and Bro. William Rivell and his wife were installed into the ministry. Elmer D. Bachman was elected trustee. The Plus Ultra class will give their missionary program April 29, with Brother and Sister Desmond Bittinger as guest speakers. We hope to be able to serve our Lord better in the coming year.—Miriam K. Steely, Quakertown, Pa., Jan. 30.

VIRGINIA

Beaver Creek.—Communion services were well attended on Nov. 6. Visiting ministers were Brethren B. B. Garber, John Driver, Lewis Claire and J. M. Foster. Oct. 23 Bro. O. S. Miller of Bridgewater gave a challenging talk at the B. Y. P. D. service. The B. Y. P. D. gave a special Armistice program Nov. 13. We were glad to have

Bro. Ralph White of Bridgewater College with us Nov. 6. The following Sunday Bro. Glenn Wine of the Sangerville congregation delivered the sermon. Bro. Paul S. Daugherty spoke at the Montezuma church services Nov. 27. Jan. 1 Bro. E. E. Muntzing talked to the Montezuma B. Y. P. D. group. The Montezuma B. Y. P. D. gave a Christmas pageant Dec. 18, and the following Sunday evening the Beaver Creek group gave the pageant, Bethlehem. Bro. Ralph White was with us on Jan. 8 and showed interesting slides on various phases of college life at Bridgewater. Pres. Paul H. Bowman gave a brief talk. Jan. 15 Bro. Raymond Peters delivered an inspiring sermon. On Jan. 19 Bro. Ernest Coffman brought us a splendid group of slides dealing with the work of the Church of the Brethren. On Jan. 22 the Y. T. C. of Bridgewater gave the play, Ill Winds Turning. Our offering for Spanish relief was taken Dec. 18. This offering amounted to \$65.51. The Ladies' Aid Society reorganized as follows: President, Mrs. S. E. Garber; vice-president, Mrs. J. E. Shirkey; secretary, Louise Shirkey; treasurer, Mrs. Wilbur Wright.—Arlene Ringgold, Bridgewater, Va., Jan. 29.

Walnut Grove.—Jan. 23 marked the close of another series of meetings conducted by Bro. Reuel Pritchett of White Pine, Tenn. He was here for the first time twenty-six years ago. He has been back many times since on various occasions. Much interest was shown throughout the meeting. Bro. Pritchett and his daughter were entertained in most of the homes and much personal work was done in this way. Twenty inspiring sermons were preached and six were baptized. One awaits the rite and one was renewed. Members have been encouraged to carry on the great work that has been left for us to do. We are working on our church building. Some windows have been replaced and we expect to finish it in the near future. We have paint for the building and are making plans for a new rostrum. We are working for the Messenger club and hope to enlarge our subscription list to The Gospel Messenger.—Mrs. Earl Warden, Taylors Valley, Va., Jan. 27.

WEST VIRGINIA

Beaver Run.—We have painted the outside of our church. Our annual church visit in September was followed by council meeting. The first two weeks in October Bro. F. J. Byer of Hollidaysburg, Pa., held our revival, closing with the love feast on Oct. 15. This is the fourth time he has come to Beaver Run and we enjoy having him with us. Five were baptized and four received by letter. We have unusual talent for music among our young people. They take great interest in singing and playing in our church and also in neighboring churches. Our Christmas program consisted of songs and exercises by the children and a pageant, The Story Beautiful, by the young folks. The trustees are repairing a defective flue so we may have the church insured. Officers are as follows: Elder, A. S. A. Holsinger; Sunday-school superintendent, Galen Ludwig; clerk, Bessie Holsinger; Messenger agent, B. W. Smith; Messenger correspondent, the writer.—Gratia Shoemaker, Burlington, W. Va., Jan. 23.

Old Furnace.—We met in council Jan. 7 and elected Sunday-school officers as follows: Superintendent, Chas. Bohrer; secretary-treasurer, Leslie Bohrer; cradle roll superintendent, Lucy Abe. We decided to start our fiscal year Oct. 1. Our attendance continues to increase. Brethren Alonzo Whitacre and McKinley Grapes were elected to the deacon's office. The ground floor of the church at Wiley Ford has been completed so that our people there have a place to worship. The dedication service was held Dec. 18, with Elders B. W. Smith and C. O. Showalter presiding. Eld. B. W. Smith held a week's meeting there. Three were added to the church. The Women's Work there has carried its share of the burden faithfully. They have aided financially as well as spiritually. The Women's Work was organized at Old Furnace, with Sister Pearl Whitacre, president; Sister Grace Self, secretary-treasurer. The Lord has called home one of our faithful workers, Bro. George Van Meter.—Mrs. Alonzo Whitacre, Ridgeley, W. Va., Jan. 25.

Shady Grove.—We met in council Jan. 15, and church officers were elected as follows: Stella Moyers, clerk; Ray Guthrie, treasurer; Minnie Guthrie, Messenger agent; the writer, correspondent. Through the earnest efforts of our Messenger agent, seventy-five per cent of the homes subscribed for the Messenger. We decided to hold our evangelistic services for two weeks beginning May 29 if we can secure an evangelist for that date.—Susie Faulkner, Brandonville, W. Va., Feb. 1.

Sunnyside Chapel.—Our love feast which was held Oct. 8 was well attended. It was held in our new church which was dedicated Oct. 2. Bro. E. T. Fike of Eglen, W. Va., preached the dedicatory sermon and also gave a brief history of the congregation from its organization in 1889. Bro. C. O. Showalter of Keyser preached in the afternoon, and the Keyser quartet gave some special music. The greater part of the labor on the church was donated. Those Brethren who so faithfully stayed by the work until it was completed are to be commended. Our two weeks' evangelistic meeting was conducted by Bro. Jonas Sines of Oakland, Md. He delivered wonderful sermons and interest and attendance were good. He also did much personal work and visited in a number of homes. Sister Sines was with us part of the time. Much good was accomplished during these meetings. Our Sunday school is progressing nicely under the leadership of Bro. Harry Parrill. The young people's class has taken a special interest in working for the new church. A program was given Christmas evening. The male chorus of Keyser will be with us Jan. 29. Our elder, Bro. B. W. Smith, preached for us on New Year's Day. We are hoping for a pleasant and profitable year.—E. Woodrow Baker, Laurel Dale, W. Va., Jan. 26.

Another Column of Books for Children

Last week we suggested a number of books for your children. This week we come with a second list. From these two lists you will be able to select what your own home needs. Make your own choice.



TELL ME ANOTHER STORY,\$1.75

Carolyn Sherwin Bailey.

"An answer to the universal plea of childhood"—providing for children of three to eight years new stories of intense interest, based on a carefully considered plan to train the child to think. The same theme may run through a group of stories. "Another Story"—and still another—can be told to entertain and interest without diverting the train of thought. The first story appeals to the child's knowledge founded on experience, the second to his reasoning

powers, while the third is fanciful and especially designed to stimulate the imagination. 335 pages.

AMERICA FIRST—One Hundred Stories From Our Own History,\$2.50

Lawton B. Evans.

Illustrated in Color and Gravure by Milo K. Winter. "America First" is to a complete history of America what Lamb's "Tales From Shakespeare" is to the unabridged edition. Emphasizes interesting details. For every period of United States history, it supplies a human interest story.

"BROAD STRIPES AND BRIGHT STARS,"75c

Carolyn S. Bailey.

Colored frontispiece and six full page pictures by Power O'Malley. Presents the developments of our nation as one of the most vivid panoramas the world has ever known, its first scene laid on Plymouth Rock.

FIRELIGHT STORIES,\$1.50

Carolyn Sherwin Bailey.

A collection of nearly fifty adapted folk tales taken from the folk lore of the Norwegians, Celts, English, American Indians, southern Negroes, and from New England. The stories have been selected with a view to their accumulative, rhymed character, as appealing to the child's interest in jingle and ditty. Illustrated with full-page pictures. 192 pages.

MORE MOTHER STORIES,\$1.50

Maud Lindsay.

This volume by Miss Lindsay is the peer of her earlier work. The stories are such as teachers and mothers may well study. Every child who hears one will exclaim, "Tell it again!"

POEMS FOR THE CHILDREN'S HOUR,\$1.75

Josephine Banton and Carolyn Sherwin Bailey.

Poems the children will appreciate, understand and memorize. They are short and deal with childhood.



STORIES CHILDREN NEED,\$1.75

Carolyn Sherwin Bailey.

Contains over fifty best stories for children, each adapted for the immediate use, without change, of the story teller. A graded collection, offering to children and parents a course in stories that will result in mental and moral training. The best writing for children in stories by such authors as Tolstoi, Hawthorne, Dickens, Bjornson, George Macdonald, Lewis Carroll, Raymond Alden and many others. 364 pages.

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Your Sunday-school will do its best work when it uses Brethren Lesson Helps and Brethren Sunday-school papers because they meet your needs.

BOOKS---New, Old, Good

The Old World and Its Gifts—\$1.96

By J. G. Meyer, O. Stuart Hamer and Lillian Grisso

A new book presenting geography, history and civics in a combined study. Not the old, tiresome, dry method. The authors take you by steamer, train and plane to Europe, Africa, Australia and Asia where you meet people in their homes and learn how they live. They show the ruins of ancient empires and buried cities as modern research has brought them to light.

Illustrated with hundreds of pictures, maps and charts. Contains 590 large pages of delightful and informing material. Written primarily for fifth-grade pupils your entire family will enjoy The Old World and Its Gifts.

Christian Home Making—\$1.50

Edited by Mrs. Robert E. Speer and
Constance M. Hallock

This volume of 153 pages is a joint statement of nine outstanding Christian women leaders and was prepared for the Madras Conference of the International Missionary Council. Considers the American Christian home and takes the reader in Christian homes in Africa, China, India and Japan. The last of its nine chapters discusses The Essence of the Christian Home. Here is a much needed book for your own home.

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Consider this beautiful book of—

29 full-page reproductions of choice photographs

Each picture illustrating a "Thank you" thought

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The whole book (60 pages) consists of these 29 pictures and a poem of 24 lines of which the first stanza is:

"Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything."

This book of art (pages 9¼ x 9½ inches) may be had for \$1.50.

Brethren Publishing House, Elgin, Ill.

GOSPEL MESSENGER

Vol. 88

Elgin, Ill., February 25, 1939

No. 8



A SAMARITAN IN JUDEA

(Sunday School Lesson for February 26—Peter in Samaria)

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Two Letters By Two Good Women About A New Messenger Club . . .

First Letter:

Our MESSENGER agent visited every home in our congregation the first week in December, telling them they could pay as they got the money up to Jan. 15. Some paid 25c or 50c, some paid it in five or six installments, others in two and others all at once. Our agent got subscriptions from every family but four. We took several days, all day, and enjoyed a social visit in each home. We took an old number of the MESSENGER to give to those who hadn't received it before. We mentioned the interesting articles, the ones that would be interesting to some families. Everyone enjoyed our visit and seemed glad to have the opportunity to subscribe and pay on the installment plan. This is a little more work for the agent but ours, Mrs. Elsie Stormer, was enthused over it and glad to carry their accounts in order to get subscriptions.—Mrs. R. B. Litzinger, Conemaugh, Pa.

Second Letter:

I am sending you the names and addresses of the members of our MESSENGER club. I have enjoyed the visits to the homes and the work of organizing a club. I asked Mrs. Litzinger to go with me when I made the visits. The literature that we used was the GOSPEL MESSENGERS that I had. We told them about all the help they could get by reading the MESSENGER: that they would be helped spiritually, and get the news about all our evangelists when they would be conducting meetings; and about all the good reading for their children, and that sometimes children will read this when they will not read the Bible, and it might be the way to teach them to read more of the things they should read. It required a lot of patience and effort but we finally succeeded in getting our amount. If there is anything that is not right about this please let me know. This is my first experience.—Mrs. Elsie Stormer, Conemaugh, Pa.

We welcome details of your experiences gained in the formation of Messenger clubs. More than 400 such clubs have been organized since Oct. 1, 1938. It would seem there should be much to tell. It is very possible you have some plan or idea which would be useful to others. You are invited to write it out and mail to: Messenger Circulation Department, Brethren Publishing House, Elgin, Illinois.

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We are interested in ways to get the most out of the church paper. It would help if we could get at least 75% of our resident members to reading The Gospel Messenger. Please send us your free literature concerning the economical Messenger club plan for doing that very thing.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

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No. 8

EDITORIAL

"Walk in Love"

ONE of Paul's favorite words was *love*—the Greek word for divine love. *Dearly beloved* was the way he was apt to begin a letter, or to address some one mentioned in a letter.

Of the conduct implications of love he never tired of speaking and writing. Witness such expressions as these: Follow after *love* (1 Cor. 14: 1), prove the sincerity of your *love* (2 Cor. 8: 8), by *love* serve one another (Gal. 5: 13), forbearing one another in *love* (Eph. 4: 2), speaking the truth in love (Eph. 4: 15), walk in love (Eph. 5: 2), abound in love one toward another (1 Thess. 3: 12).

But why multiply samples? At least one hundred and thirty times the Pauline epistles use some form of the Greek word for divine love. And as the reader will recall, it was St. Paul who wrote that classic interpretation of love found in First Corinthians Thirteen.

If Paul were here today what would he have to say about love? What is more needed in the world at large than the admonition: "Walk in love"? And even in some denominations and congregations the Pauline message is greatly needed. "Hold fast the form of sound words, . . . in faith and *love* which is in Christ Jesus."

H. A. B.

Some Things Are Not Going

MANY things are passing away but not all. Jesus spoke of both kinds. His word was among the things that would not pass away. The "law" was another and he took great pains to make clear what he meant by that. It was something deeper and more comprehensive than the mere words of the statutes. It was the spirit back of them, the principle involved in them and often imperfectly expressed by them. That's eternal, unchanging.

Hebrews speaks of the things that were being shaken and passing away, in order that the things which cannot be shaken might remain. That's a graphic way to

put it, but the point is that there were and are things which are imperishable.

No, everything isn't going. Heaven and earth may pass away but there are new and better ones in the making. God and truth and love and a great store of precious things are still here and will be always. We'd better pay more attention to *them*.

E. F.

Not Like Us And Yet All Right

HAVE you found out yet that there is more than one variety of good people in the world? If not, take a trip somewhere, get away from the group with which you are accustomed to mingle, and you will likely learn something greatly to your advantage.

To your advantage, we say, because it would multiply your sources of satisfaction. You would find people equally devoted to high ideals of righteousness, notwithstanding their preference for a different kind of pie from the one you like best, or for another make of automobile. Pressing the inquiry far enough, you might discover that their sacrifices for the kingdom of God even exceed yours.

Jonathans are good and so are Grimes Golden in their season but there are other apples also good. The cultural habits of Kansans may differ from those of Pennsylvanians, just as the dialect of Georgians differs noticeably from that of Rhode Islanders, but the Golden Rule can be expressed in the thought forms of any of them.

When our first missionaries went to India and reports came back about the styles of dress or undress current over there, no small anxiety was felt in the Miami Valley lest our recognized standards in this matter be not properly regarded. Then somebody remembered that the Great Commission requires only that the nations be made into disciples of Jesus Christ, taught to follow him fully, not that they must all become Ohioans or Virginians.

It is useful to recall often the ancient dispute between

the mother church at Jerusalem and the mission church at Antioch. It was about the reception of new converts into the church, not the mode of baptism but their preparation and instruction beforehand. They adjusted it, not by asking either Jerusalem or Antioch to do as the other did but by agreeing that each, while going her own way, would recognize also the method of the other. What a beautiful solution.

Some of our churches sing to the accompaniment of a piano or organ, others merely put more volume into their voices, while all can, if they will, sing with the spirit and with the understanding also, making melody in their hearts unto the Lord. Some of our churches have fully supported pastors, others have only fully consecrated farmer preachers, yet the same woe rests on both kinds if they do not preach the gospel, and the same blessing if they do.

When the spirit of Christ gets full possession of us, many of our problems vanish into thin air. E. F.

I Take a Vacation

Father's Old Home

I'M off for a vacation. The younger men tell me I must have a change, go places, see something new. They say my brain needs rest, my nerves must relax, my body must be rebuilt. Others take vacations; why not I? We've talked it over at home. The die is cast. So off we go—three of us—and it's company, not a crowd. The automobile, good roads, maps and service stations make all this possible. Yes, and the kindness of my chief who says I shall go and they will show me they can carry on in my absence. Ah, that's the rub. I know they can carry on, but I don't want them to know it. Knowing it they may suggest a change and a l-o-n-g vacation for me. Listen, and I will tell you my story.

Among my earliest recollections are the letters father and mother used to receive from Summit Mills, Pennsylvania. Those letters usually began, "I take my pen in hand to let you know that we are well." Not a bad beginning when it comes to good news from the folks far away. Then to me Summit Mills was only a name. Now it is more than a name; it is a place, the place whence those letters came. And the old home has come to life in my soul. There stands the house in which father was born, where he and mother started housekeeping, in which seven of their ten children were born. I do not know how old the house is or who built it, but I know it was honestly built for it is still well preserved. I drank from the old spring, saw the trough through which flowed the cool water that chilled the milk from which mother made sweet, golden butter. (She knew just how.) The two barns are gone, but the hills and hollows are as when father roamed over them with the other boys.

Grandfather must have been an active man. From a tax record of 1843 I note that he was assessed for one fulling, one carding and one sawmill. He was a "mechanic" as well as a farmer, a Miller by birth and a triple "miller" according to the assessment. He was a contractor and built the Mechanicsburg meetinghouse on his farm, close by his house. That house, 110 feet long, is still in service. Father often told us about the "Big Meeting" (Annual Conference) that was held on his farm in 1859, the year of the killing frost. For that meeting they used the two barns, the meetinghouse and the residence. Mother told how her biggest room was occupied by Standing Committee sessions and in that same room Standing Committee slept. Even the pasture was used and into it the horses of those coming to the meeting were turned. In the Life of John Kline I read that he and Nell (his faithful mare) were there, that he stayed at Daniel Millers and that he preached in the meetinghouse on Sunday. At one of the Big Meetings the discussion waxed rather hot, when one good brother arose and remarked that the horses in the pasture met as strangers, but they were getting along more peaceably than "we who have met as Brethren."

That Big Meeting began on Monday, June 13, and closed on Wednesday, at 2:15. Standing Committee numbered fourteen. "Daniel P. Sayler and James Quinter were appointed clerks, and Daniel P. Sayler, moderator." "Moderator" was then a new term at Annual Meeting. Eighty-seven churches were represented by delegates. The thirty-eight items of business were assigned to committees chosen from among the delegates. (The old custom was to assign queries to special committees for study and answer. The Old Order Brethren still follow this custom.) On Tuesday morning these committees reported and the business session began. In fact the business session, and the preaching were the whole of the meeting.

Summit Mills has a history. Its first name was Mechanicsburg. Another name was Yottersthattle (Yodertown) because Joseph Yoder plotted the town, but it never grew beyond a few houses. In 1838 the farmers organized for a boom. They subscribed \$2,150 and began to drill for salt, going down 700 feet. They found plenty of poor water but no salt in paying quantity. Others sought for gold and silver, holding that mountains must of necessity hide precious metals. But here, too, failure crowned their efforts.

This same Joseph Yoder was somewhat of a genius, the marvel and envy of the community. They called him "Axie" Yoder because he made so many axes and ax handles. I recall that my father had a homemade ax which he himself had ordered—it weighed seven pounds. He was strong and wanted an ax that would get results. Yoder kept some of his belongings under lock and key. This gave rise to tales that he was skilled

(Continued on Page 15)

THE GENERAL FORUM

Undisturbed

BY GERTRUDE LE FEVRE GRAFF

When storms or flames are raging,
When all are sore distressed,
I would that I be not disturbed;
But calmly in thee rest.

When sharp and bitter, angry words,
Have through my heart been thrust,
I would not fret, nor be disturbed;
But sweetly in thee trust.

When sorrows and afflictions
Have rolled across my soul,
I would not murmur nor repine—
For thou wilt make me truly whole.

My flesh is much too weak, Lord,
Strength to my spirit give;
My faith increase—that all may see
That thou doest in me live.

Remove my every doubt and fear,
My faith let nothing curb;
Thou art my strength, my portion, Lord;
Let nothing else disturb.

*York, Pa.***The Apostolic Foundation**

BY JOSEPH N. CASSEL

IN the year 1741 Count Zinzendorf, the head of the Moravian church, came to America. Prior to his coming he had resigned his bishopric in the Moravian church, in order that he might devote himself to the task of uniting the Christian bodies in America, especially the German-speaking denominations of Pennsylvania. At first his appeal seemed to fall upon deaf ears. Only at one place, Oley in Berks County, was he permitted to preach. After a year's effort he convinced a few men that the time had come for a better understanding among the religious bodies. A meeting was called to be held in Germantown. Just how many attended this meeting we do not know. More than fifty took part in the deliberations. They were from the following denominations: Tunker (Brethren), Lutheran, German Reformed, Mennonite, Schwenkfelder, Siebentager (Seventh Day Adventist), Separatist, Hermit and Moravians. Seven of these meetings were held, but the undertaking was finally abandoned when it became evident that Count Zinzendorf wanted his own way and was trying to introduce his way of worship and doctrine. A great effort failed. But out of it came the idea of holding an Annual Conference in the Church of the Brethren.

Years later David, son of Elder Christopher Sower

the Second, who lived at Norristown, and later in Westmoreland County, was expelled from the Church of the Brethren for having received Anna Johnson into church fellowship after having baptized her with one backward action. This act was declared to be akin to heresy. A storm of protest ensued resulting in the dismissal of David Sower from the church by Elder Peter Keyser and John Price.

David Sower contended that he was justified in doing so because it was the applicant's faith, and it would be wrong for her to be baptized any other way. The above opens a large field of controversy into which we do not wish to enter now.

The writer recalls attending Annual Meeting when such brethren as D. L. Miller, J. H. Moore, Daniel Hayes, J. G. Royer, I. D. Parker, S. F. Senger and other brethren of the type of those that I have named were leaders of our church. At this meeting the president of the ministerium, a Methodist minister of the city of Harrisburg, was invited to bring greetings from the ministers and churches of the city. In his address he said these very significant words: "While I have been in your midst I am made to feel that I am among a group of the Apostles of our Lord." It is natural for us to speculate why this man was led to express himself in this way. This was likely not the first contact that he had with the Brethren. It is evident that he believed that they were trying to worship God and obey the gospel of Christ as the apostles did. Is this aim too high for this age?

In the apostles' day when there were those that did not know the way of the Lord perfectly they were carefully taught the way, or were rebaptized and started aright, as their case demanded, so that they might truly be one as our Lord desired that they should be.

Protestants are more united today than they have ever been since the reformation. In this we rejoice. But this is no time to cease to serve the Lord, as he has taught us in his Word. We do not need to forbid those who do not follow us. We will do better if we continue to walk in the ways of the Lord and rejoice in the good they may be able to do.

The Brethren have led in nearly, if not all, the worthwhile reformations: education of the masses, Sunday schools, abolition of slavery, prohibition, emancipation of women, abolition of war as a means to settle national difficulties and a number of reforms of lesser importance. We see no other reason why they should lead thus except that they were motivated by the fact they wanted to do as the apostles of our Lord would do.

The writer believes the Brethren have brought the matter of the reformation further than any other re-

ligious body. Since our record in the past has given us this distinction we should endeavor to bring to fullness the good work begun.

Before we go too far in holding open communion at our love feasts, encouraging associate membership in our congregations, accepting members of oath bound lodges into church fellowship, or the taking away of the oversight of the churches from the eldership or bishop and placing it into the hands of the pastor, let us seriously consider. Are the lives and teachings of Christ and the apostles leading us? "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets Jesus Christ himself being the chief corner stone" (Eph. 2: 19, 20).

Fairview Village, Pa.

Ten Objectives of a Local Church

BY FOSTER B. STATLER

2. *Six More*

V. Train Leaders

ANOTHER objective of the local church is to train leaders: leaders who are good patternmakers, leaders who understand and can get along with people, leaders who can inspire others, leaders who themselves are led of God.

VI. Full-Time Christian Service

A sixth objective of the local church should be to send some young people into full-time Christian service. Into that service should go the strongest, finest and best of our young people. If the church comes to greatly desire it and the greatness and glory of the church are held before them, there will likely be some who will rise up to meet the challenge.

VII. Build Happy Homes

It must be the aim of the church to build happy, well-adjusted Christian homes. How greatly that is needed. The home holds a central place in the growth of the church and the development of a growing child. His ideals, habits, appreciations, outlook upon life, his sense of values and his Christian faith—all these take tone and color from the child's home environment. It is exceedingly important to the church and the nation that our homes should be happy and well adjusted. The church must seriously face her opportunity in this area of life and do something creative for its homes.

VIII. The Missionary Mind

Another objective of the local church must be to create the missionary mind among her people. That false attitude that giving to missions impairs giving and is detrimental to the local work must not be fallen into. The church that loses its missionary passion dies. The Christian faith is a missionary faith. It is intended for

the whole world. To be Christian the church must be missionary.

IX. Personal Counsel

Ours is a day when people's lives are tangled and confused. Defeat and a sense of futility easily lay hold upon people. Personal problems are many and varied. People need some one to whom they can go for sympathetic and understanding counsel in those problems. When the church fails to help people where they live, it ceases to have an appeal to those people. The minister and other church leaders must give themselves increasingly to the cure of souls. If we cannot make our Christian faith work in everyday affairs, it will be unreal, unsatisfactory, unattractive and soon given up. We must help people see the relevancy of Christ and experience him in everyday living.

X. Worship

Finally, we must help people to worship. A leading American preacher has said: "I plead today for a kind of religion which helps a man to live from a great depth of being. Beware of a Christianity which merely adds one more demand on life without being a resource of life. The demands of life are terrific enough already."

Assuredly so. Christianity is more than another demand on life. It is a great dynamic in life. To live triumphantly in a world like ours, one must have inner resources. They are not self-generated. They come from above. They flow into our lives when the barriers are down and the gates of life are open; we reach out and our spirits touch and live in contact with the Eternal Spirit, the reality at the heart of the universe. That reaching out and experiencing God is worship.

We must help our people to worship, privately and corporately, so that they may be steadied, given an inner peace and power, inner urges and impulses to love and sacrifice, which acted upon, will make them and us adventurers in building the kingdom of God.

Mount Morris, Ill.

Feet Washing in History

BY ALBERT C. WIEAND

I. *Introductory: The Physical Act*

(1) FEET washing as a physical act is at bottom, simply an act of cleansing. The purpose, or desired outcomes are the comfort, satisfaction, or sanitation, that come from being clean. When one washes one's own feet it is simply, that one may be clean and comfortable. The basic idea, in the act, then, is that of cleansing.

(2) When, however, one washes the feet of another, additional inner feelings, and motives and attitudes are aroused. There is, first of all, of course, just as in one's own case, the desire that he may be clean and comfortable and sanitary. One wishes in this way to be of serv-

ice to him. We wish to help him be clean. This is the spirit of service.

(3) But there is more. For when I contemplate washing the soiled feet of another, a certain feeling of repugnance and revulsion, of aversion and avoidance, is sure to arise within me. There is then this instinctive aversion and repugnance to be overcome.

(4) To overcome this instinctive aversion, so as to proceed with the washing of his feet, there must be a stronger feeling or attitude of interest in and desire for the welfare of the other, or a certain *love* for him. Therefore, *love* also is essentially involved in this act.

(5) Such love then for the other, if it be strong enough, will constrain one to sacrifice one's own feelings of revulsion, one's own desires, or comfort, or convenience—for the sake of the cleanness and comfort and well-being of another.

This involves subjecting oneself to another for his good. It is love humbling itself for service. It is to put oneself at the service of another. But this is exactly what humility is in its finest form.

And so the simple physical act of washing the feet of another involves five essential ideas: (1) cleansing, (2) service, (3) love, (4) humility, (5) aversion.

How fittingly, then, this act of feet washing dramatically symbolizes such Christian attitudes as are expressed in the following scriptures:

"Though I was free from all men, I brought myself under bondage to all, that I might gain the more" (1 Cor. 9: 19).

"Subjecting yourselves one to another [or putting yourselves at the service one of another] in the fear of Christ" (Eph. 5: 21).

"Through love be servants one of another" (Gal. 5: 13).

"Likewise, ye younger, be subject unto the elder. Ye all of you, gird yourselves with humility to serve one another; for God resisteth the proud but giveth grace to the humble." (1 Peter 5: 5).

Oak Park, Ill.

"The Christian's Responsibility for Social Service"

BY DE WITT L. MILLER

In Three Parts—Part III

ONE of my teachers once told us a story of how some years ago a doctor ordered him to drink buttermilk for his health. It was just at a time when he was starting upon quite an extended trip. As he stopped for lunch the first day of his trip he ordered buttermilk but the waitress informed him that they were not serving buttermilk. When he stopped for dinner in the evening he ordered buttermilk again and this waitress told him that they were not serving buttermilk on that particular eve-

ning. At the next stop it was the same story. It happened again and again and finally he concluded that if buttermilk was necessary to his health and if he was to drink buttermilk and have health he would have to live in a world where buttermilk would be furnished with his meals.

I am sure that we all see the analogy. If we are going to be able to fulfill the requirements for spiritual health we are going to have to live in a community—a world—that will support and furnish these requirements. This either leads to monasticism or a social program for religion. And if God's command to Adam to subdue the earth and replenish it refers to more than farming, and I believe it does, then it is your Christian responsibility and mine to go out and create the sort of a world in which a person can be a Christian, a world that will support and encourage the Christian way of life.

Ralph Sockman in his book, *Recoveries in Religion*, tells us that as society is now made up a genuine spiritual conversion and literal following of the moral precepts of the New Testament would mean physical suicide, and an adjustment to society as it is means moral suicide. We are faced with three alternatives: Either we be Christian and die a martyr's death, or we "conform" and die a spiritual death, or like the early Christians go out to change the world.

We believe that God is our Father and all men are brethren, that human life is sacred, and that it is wrong to take life individually or as a nation—that war is wrong. But we live in a world where the economic practices, racial superiority theories, class distinctions and all the rest lead almost inevitably to war. It isn't enough in such a world just to refuse to go to war—we must do that, of course. But the only way in which we can live the doctrine of peace is to create a peaceful world.

We believe that the body is the temple of the Holy Spirit and that which defiles the body also harms the spiritual nature. Therefore we stand for a total abstinence of all that is harmful and a temperate use of that which is good. But we live in a world where the government has gone into the liquor business; where practically every restaurant, drugstore, hotel, and public recreational hall present an enticing invitation to drink; where the social glass is once more quite the thing; in a world where a high school and college boy or girl can not refuse a cocktail or a glass of beer with the same nonchalance with which they would refuse a piece of pie.

In a world like that the only way we can be sure that a man will be sober and stay sober is to go out and make a sober world. And because you and I are citizens of this nation we are involved in the guilt of every person who gets drunk on government liquor and

for every crime by intoxication. The social order of which we are a part makes us responsible.

We believe that the Sabbath Day should be kept holy, yet how often do we encourage the restaurant, hotel, filling station and drugstore people to break the Sabbath? In order that we may have what we want, others have to break the Sabbath many times and we are involved in questionable transactions with regard to the sacred law.

We believe in universal justice. Yet we all like to buy where the prices are cheapest. We like to boast of how cheaply we can buy food, clothing and other necessities of life. And oftentimes we buy our cheap clothing, food, etc., at the expense of the broken bodies of underpaid, overworked labor. Can we be Christian and feel no responsibility at this point?

We have told the young people of the church that they can not dance, play cards and that they can't go here and they can't go there. My observation leads me to believe that they are not listening as well as they used to and I think I know at least one reason why. About the only place we left for them in their spare time was the parked car and the darkened parlor and the good sense of our young people told them that there was less evil in a social game of bridge or a properly chaperoned dance. And unless the church provides a social and recreational program that will adequately meet the social needs of youth in our day our young people have no other alternative.

All that is to say that we can't be perfect Christian individuals in an unchristian society. Of course unchristian people will never build a Christian society. We must have the personal and individual emphasis but we must also have the social emphasis.

It is not that we do not believe in the social emphasis of religion. In the larger sense of the phrase "social service" all missionary work and personal evangelism are included for they are means of enriching the lives of others. But we must get a larger vision of the need; we must enlarge our conception of the task of religion; we must get a fuller sense of our own personal responsibility as Christians and we must make our church program more inclusive, for Christ can not save a man until he saves him in every area of his experience.

Christ's program included the meeting of every conceivable kind of need from the furnishing of wine for a wedding dinner to the forgiving of the sins of men. If Christian people are going to be like Christ they will be greatly concerned and their compassion will be aroused concerning the unmet needs and unrelieved sufferings of men in the world. And if the church is going to truly represent Christ in the world it must be interested not only in the salvation of the souls of men

but also in the salvation of their minds and bodies as well.

A couple years ago in one of our large cities a couple Catholic nuns became aroused about the prominence given to obscene and salacious literature upon the magazine stands. They believed in purity of thought and life and they believed that such literature was a detriment to pure thinking and clean living, and so they decided to do something about it. And they tell me that they got that type of literature removed from the display stands of that city. It was the feeling of Christian responsibility for social service that did it.

When you and I really believe that we are our brother's keeper and that we can not be Christian apart from a Christian social order, religion is going to mean more to us and we are going to feel a personal responsibility for seeing to it that more of God's will is done here on earth as it is done in heaven. May God give us eyes to see and heart to respond to the challenge of Christianizing the social order of which we are a part and for which we are also responsible.

Did not our Lord say, "My field is the world"? Can we be true to him and say less?

Meyersdale, Pa.

When the Church Is Too Respectable

BY C. H. SHAMBERGER

IN the introduction to *My Country and My People*, by Lin Yutang, Pearl S. Buck points out that in jumping from medievalism to modernity the Chinese suffered from inescapable omissions. She likens the change to going from the period of unimproved road to the era of aeroplanes.

One is struck by something of the same thing in an attempt to understand what has gone on in the Church of the Brethren in recent years. Let us hope that the results have not been the same as she thinks they were in China. "The omission was too great. The mind could not compensate for it. The spirit was lost in the conflict." There are times when one may fear that something comparable to that has occurred in the church.

It can happen in connection with the place of worship. A study of church buildings erected prior to the twentieth century indicates that the utilitarian motive predominated. They were, for the most part, plain rectangular structures. No board of architecture set the pattern for them. They had little about them that was ornate. They were the expression of people who lived hard, thrifty lives and who believed that a plain house of worship was consistent with the lives they led.

As people built new homes or rebuilt their houses it was quite natural that they build different churches. They built churches that fitted into their own new

standards of homes. The change was inevitable and desirable. Not all of the attempts have been commendable, but they can be charged off to errors in the forward movement. What gives concern is the subtle feeling that a beautiful place of worship makes the lives of those who worship there beautiful. If it were only that simple! A worshipful building should contribute to the devotional life but it can also become an end in itself.

It is not only the place of worship but the form of worship that needs to be examined. We now have the worship service where a few years ago we had the preaching service. There was a time when the sermon was about the only part of the service which had advance preparation. There were hymns, prayers and the reading of scripture but the service was decidedly informal. The congregation often selected one or more of the songs and almost anyone might be called upon extemporaneously to lead in prayer.

Worship today is much more formal. Especially where the ministry is professional. The service is planned in advance and has unity. The sermon is an integral part of the service but does not stand out above the rest of it. There is harmony, inspiration, beauty and integration in a service of worship. It should include all of those elements and more. But that can easily become the hazard of the service for worship, too, can become an end in itself just as a beautiful church building can.

When one goes to a beautiful church and enjoys a beautiful service of worship one can quite readily conclude that one is religious. The extent of that feeling is apt to increase in direct ratio to the amount which one contributes to the improvement of the church building and the extent to which one participates in the worship service.

Religion at its best is not always housed in beautiful surroundings amid orderly ritual. Religion is much more than acts of worship. In fact worship is only a part of religion when it spurs one on to decent, courageous and serviceable living.

Religion has seldom been most effective when it has been most respectable. The phenomenal spread of the early church through the Roman Empire came about through the lives of ordinary people who were consumed with the reality of Christianity as a way of life. They met in catacombs and were forbidden to hold public meetings.

Many people in America do not attend church or belong to the church but no one who does is held in contempt. Church attendance and membership are quite respectable. They are good form and because they are that many people go through the motions of being churchmen without any specific effect on their lives and conduct.

The times when the church is most effective are when its members become concerned about their personal living and when they give of themselves and their resources for the spread of the gospel to those who do not yet share it. Beautiful buildings and well arranged services of worship have value only as they contribute to those ends.

Elgin, Ill.

Refugees: Time for Brethren to Act

BY LOWELL E. WRIGHT

"And now also the axe is laid unto the root of the trees" (Matt. 3: 10).

SHALL Brethren help German refugees?

Any member of the Church of the Brethren who knows even a little of the desperate need of the refugees, will feel that it shows ignorance or contempt of Brethren ideals to ask this question. To him the only question to be asked is—

How shall Brethren help German refugees?

We need to recognize at the outset that there are really two needs to be filled: the Brethren need to share is almost as great as the refugees' need to receive aid. In order to understand the first we need to understand the second, for the two are inseparable.

Let me tell you first about the need of the refugees; in a second article I shall outline ways in which Brethren can help to meet it.

The whole refugee problem is a vast one; it is worldwide and it seems to be permanent. But central Europe, at this moment, is its point of greatest intensity. We have not time to discuss here the reasons for the growth of anti-Semitism in Germany. But in order to forgive those who seemingly trespass against us with their antagonistic program and pogroms, we need humbly to recognize that insofar as we Americans abetted the World War, the Versailles Treaty and subsequent events which have aided Hitler's rise, we are ourselves by no means clean-handed when non-Aryan blood is spilled. Direct links between the suppression of Germany from 1918 to 1933, and the present Germanic philosophy of Nordic supremacy which brooks no "contamination" of German soil by "alien" blood, are not hard to find. We need to understand Hitler—yes, we need to forgive him—quite as much as we need to help the non-Aryans who are his victims. There are two sides to the question, and this is no time for Pharisaic prayers.

Here are people who face extermination unless we, and people of like sympathies, extend our hands to them. Their exact number is not known. Estimates run from 600,000 (Jews in Germany proper) to 3,000,000 or even more (including Polish and Austrian Jews and unnumbered part-Jewish and non-Jewish refugees).

These men, women and children are average human beings, astonishingly like us in fundamental habits and aspirations. Yet because of countless small differences in customs, immense barriers of adjustment confront them as they enter their foster-fatherlands. Direct contact with a few of these people has impressed me with their worth.

At this moment they crowd the refugee centers, the relief stations and our various consulates in bewildering confusion. Enough names were on the American consuls' list in August, it is reported, to fill our quotas (27,000 per year) for two years to come. Small wonder that suicide seems for many the only way out! Even the parents' willingness to be separated forever from their children is not beyond our understanding, given these circumstances.

Almost daily the problem grows more intense. Early in November the assassination in Paris of Ernst vom Rath, third secretary of the German embassy, by a young Polish Jew, Herschel Grynszpan, prompted the ostensibly spontaneous uprising against the Jews which occurred on Nov. 10, 11 and 12. These days are now known among Jews the world over as "The Days of Broken Glass." Jewish shops everywhere were destroyed, homes were looted, uncounted victims of mob violence were beaten or killed, and not a synagogue in Germany was left unburned. Soon after this, a billion-mark fine was laid on all property held by Jews; decrees forbade Jewish participation in almost all business; professional men and women were barred from practice; no non-Aryans were permitted in theaters or similar public buildings. For some time, few of their children had found it tolerable to attend public schools. Relief, supposedly impartially distributed regardless of race, is nevertheless scanty. They are literally being "starved into crime and then exterminated with fire and sword."*

It is plain that these people must be helped to leave their homes. They are permitted to bring almost no money or personal property with them. Even cameras were recently taken from some of a group of children as they crossed the German border on their way to England.

It is plain too that no single group of people can lift this yoke. The utmost co-operation from every possible source will be able to lift only a part of the burden. The Society of Friends is doing yeoman service, as my next article will show, but they can only give impetus to the program as a whole. Committees for aid to refugees are springing up, unco-ordinated in their efforts, all over the world, and still the need cannot be completely met. Brethren are needed—now.

No country has yet offered sufficient refuge. Per-

haps no single country should be expected to do so. But is it not clear that Tanganyika or British Guiana or Alaska or various suggested places of refuge in unbroken wilds, will be adequate for only a few of the hardier and more adaptable of these millions of people? Most of them will find it extremely difficult to fit into already established communities in a strange land.

Naturally they look to America. Our relative tolerance and freedom, our rich resources and our standard of living, are all attractive—just as they were to the small group of German Baptist Brethren called Tunkers, in the early eighteenth century. As Stephen Raushenbush points out in the *Christian Century* of Nov. 16, 1938, many of these emigrants have suffered the utmost and sacrificed unbelievably for the same ideals that are dear to Americans. They would make good citizens.

The objection that we have too many unemployed in this country already cannot be overlooked; but persons with energy and special gifts are always needed, and no pogrom can take from a man all his creative abilities or skills. The *Friends Intelligencer*, Dec. 10, 1938, reports that in England, 12,000 refugees are said to have made 15,000 jobs. Though it is not certain that this result would follow all admission of refugees, it seems not unlikely that the assets of these people will more than balance their liabilities.

Various other problems, and there are difficult ones, accompany any proposed aid to refugees. I do not see that they lessen our obligation.

A committee of three Friends spent most of December in Germany investigating possibilities of establishing group feeding for refugees, administered by the American Friends Service Committee. Almost miraculously, they seem to have succeeded; the program will be put in action soon. Brethren, too, will want to support it. But the message these Friends brought back from the refugees is one Brethren cannot ignore:

"We can stand hunger or cold or pain—but for God's sake get us out of Germany!"

Wallingford, Pa.

Persons or Programs?

BY KERMIT EBY

WHENEVER I think back over my school days, I am impressed by the fact that the fondest recollections of my teachers center around my contacts with them outside the classroom. While teachers no longer "boarded round" in Northern Indiana where I attended grade school, pupils vied with each other to take teacher along home when snowdrifts closed the roads.

To this day, I recall the thrill I got when Warren Holdeman helped me do chores and told me about his own boyhood experiences. Nor will I ever forget the books that Harvey Bowers loaned to me out of his

*As was threatened by the Schwartz Corps, organ of the secret police and the Hitler Elite Guard, according to the *Christian Century*, Dec. 7, 1938.

personal library. Esther Searers' enraptured after school eulogies of Shakespeare, will always stay with me. My interest in international relations and the Far East in particular grew out of Miss Werntz's assignment of the "Japanese Exclusion" as a subject for debate in American History II. V. F. Schwalm's clear-cut outline of the balance of power in Europe, while explaining the background of the World War to my father, strengthened my determination to go to college. Since then, my richest experiences have been the personal contacts with dozens of men whose patience was never exhausted by my desire to draw on their storehouse of learning and experience.

Since 1927 I have taught school nine years. Seven years were spent in the Ann Arbor high school. I quit teaching temporarily in September. Since then I have been in Ann Arbor three times to visit friends. Each time I meet my former students and each meeting confirms my conviction that best teaching is accomplished in the times when teacher and pupil meet as mutually sympathetic individuals.

In the last year I have been in many Chicago schools. As the system becomes clearer to me, I am impressed by the similarity of the management of a school system in a large city and the management of a corporation. In both, size makes personal contacts difficult, if not impossible. Both have been corrupted by buttons and telephones, files and efficiency.

So I ask myself, is it possible to preserve personal values in a highly complex mechanical age; an age in which cities are growing larger and human contacts more casual?

Frankly, it seems to me that everything I hope from education and life is dependent on the answer of the above question. For I am convinced that the greatest task of the twentieth century is to reaffirm our faith in the worth-whileness of the individual, in the sacredness of human personality. Entire nations are lapsing into barbarism. Nationalism is exalted while persons are debased. Ends are exalted; though the means thereto are reprehensible. Falsehoods, murders and liquidations are explained away by fanatics and doctrinaires, while they attempt to substitute a social conscience for their lack of a personal one.

How can men prate of their love for collective man if they humiliate individual man? How can a teacher talk about democracy if she despises the pupils she teaches?

Democracy stands for certain things which give it its essential character. It is based primarily upon the fundamental belief in the primacy of the individual. Democracy, from its beginning, has been a philosophy of liberty and equality. Man is important! Every man is important! Every man has capacities which he should be permitted to express and to use and to culti-

vate to the fullest extent compatible with society.

It is because of its affirmation of the sacredness of man, that democracy is opposed to slavery. It is opposed to property qualifications, religious or racial or sex qualifications for voters. It is opposed to dictatorships and class rule because these dispute its cardinal doctrine of popular sovereignty. It is opposed to domination by minorities and sections and cliques because it believes that power should be in the hands of the masses of men. It is opposed to ignorance, prejudice and superstition because only an intelligent, educated citizenry can judge wisely of the problems which face modern society. It is opposed to religious discrimination because it believes that men should be free to serve the spiritual values they choose as they will. It is opposed to the domination of the community by the army and navy because essentially it believes in peace, not war.

The great teacher and the real democrat are never autocratic. Power with people, not power over people, is their motivation. They are the Kagawas, Gandhis and Schweitzers of our generation, not the Hitlers, Mussolinis, and Stalins.

Today, Pastor Niemöller stands almost alone in opposition to the strutting Hitler. Yet when time's perspective restores the historical balance, the greatest German of the 20th century may be the former pastor of Dahlem church, not the former paperhanger.

But you will say to me, "I am no Kagawa, no Schweitzer, no Niemöller. Why can't you be practical?" And I can only reply that you are a teacher and as a teacher you are dealing with boys and girls in their most impressionable years. If you are intellectually honest and sincere, they will reflect your honesty and sincerity. If you are hypocritical and deceptive, they, too, are apt to be hypocritical and deceptive.

Since institutions are the reflected shadow of the men who originate them and keep them going, it seems to me that the first essential in a modern school system is a school administration, made up of men who believe that teachers are more important than curricula, pupils than records. Such administrators must be superior men to handle superior teachers, for teachers with intellect and imagination are never docile, never easily regimented. They are intellectually restless, anxious to experience new experiences and see new scenes. Routine tires them more easily than their satisfied and plodding neighbors. Their prophetic insights often irritate the smug and complacent in the community. At times their restlessness may lead to attacks on the status quo. On such occasions the administrator who understands what real teaching is must back up his teachers, even though it means an occasional moment of concern for his own security.

Alert teachers and alert pupils need much the same

kind of handling. Each must be dealt with as a person, not a number. By so doing, the superintendent maintains the confidence and friendship of his teachers; the teachers feel that their personality counts. Convinced that their individualism is respected, they are in a frame of mind to draw out the best in their pupils, and altogether the school achieves an interest in persons which gives education a significance that programs can never approximate!

In this day of programs and plans, files and records, tests and measurements, buttons and phones, it is true as always that the "letter killeth and the spirit quickeneth."

Chicago, Ill.

Israel as a Nation Will Repossess the Land Given Abraham

BY GLEN E. SWIHART

In Two Parts—Part One

I. *Because the promise is unconditional (Gen. 12: 1-4; 13: 15; 15: 18).*

By unconditional we mean that God promised to Abraham and his seed, when he said in Gen. 13: 15: "All the land which thou seeth, to thee will I give it, and to thy seed forever." This was to be a land for an everlasting possession under terms which did not rest upon the faithfulness of Abraham, but rather upon God, who in the fullness of time will accomplish the fulfillment of his Word. Inasmuch as the children of Israel have never possessed all the land described in Gen. 15: 18, it is reasonable to suppose that in the fullness of time there will be accomplished the literal fulfillment of his Word as spoken.

To say that God cannot fulfill his Word as spoken is to nullify the Word of God. "That the scriptures might be fulfilled," was a term used by Jesus on several occasions. Joseph and Mary fled into Egypt with the Child Jesus, "that the scriptures might be fulfilled which was spoken of the Lord, by the prophet, saying, Out of Egypt have I called my Son."

Man's failure and disobedience do not alter a covenant that does not rest upon his faithfulness for fulfillment. For instance: the covenant made with Noah after the flood did not alter nor annul the promise made to Eve of a seed that should bruise the head of the serpent (Gen. 3: 14, 15). Neither did the covenant made with Abraham annul or change the one made with Noah; for God had not said to Noah "When you see the bow you will remember," but he said: "I will look upon it that I may remember the everlasting covenant between God and every living creature" (Gen. 9: 16). In the covenant just referred to God was the only arbiter, and it did not rest upon the faithfulness of Noah or his succeeding generations for fulfillment. God had

dictated the terms which are set forth in Gen. 9: 1-17.

I think it has become clear from the foregoing that God not only can but has made covenants that are unconditional in that they rest upon the faithfulness of God to keep his word. The covenant made with Abraham was this kind of a covenant.

II. *The Jews will possess the land according to the terms of the Palestinian covenant.*

Much might be said concerning the two covenants—the old or Mosaic, and the new or better covenant. Both dealt with the sin question and the method of approach of sinful man to a holy and just God. Neither promised the land for an everlasting possession. Neither set aside the Abrahamic covenant which promised the land to seed of Abraham forever.

The contention that Israel will not inherit the land because they broke the Mosaic covenant fails to allow for other covenants (eight inclusive) and that the Palestinian covenant, which will eventually give the land to Israel, described in Deut. 29 and 30, was a separate covenant from the one made at Sinai, and was made in the land of Moab forty years after Sinai (Deut. 29: 1-5).

"These are the words of the covenant which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb" (Deut. 29: 1). This proves that this covenant was not a part of the Mosaic covenant (or decalog) given on two tables of stone, but was a separate covenant "made beside the one made at Horeb."

The Mosaic covenant was a conditional covenant. God had said in Ex. 19: 5 that if they will do certain things, then he will do certain things for them. And they answered Moses in Ex. 19: 8: "We will."

God must have anticipated their failure here for we read in Rom. 3: 19 the law was given "that every mouth might be stopped and the whole world become guilty before God." Again in Rom. 3: 20, we read: "For by the law is the knowledge of sin"; and, "It was added because of transgressions, till the seed should come to whom the promise was made" (Gal. 3: 19), showing that the law was not only conditional but for a limited time "until the seed should come," referring to Christ as the seed of the woman promised in Gen. 3: 15; and that the ceremonies and sacrifices under the law were only types and shadows to be fulfilled in Christ, who not only fulfilled all the ceremonial types of the law, but met every requirement of the law, "being tempted in all points like as we, yet without sin."

Therefore would it not seem unreasonable to suppose Israel will not be allowed to possess the land because they broke the Mosaic covenant which did not promise them the land for an everlasting possession, but was to show them their need of a Savior, and "was our school-

master to bring us into Christ, that we might be justified by faith" (Gal. 3: 24).

Since considering Deut. 29: 1-5 in the light of its context we know that God not only made another covenant with Israel that would eventually give them the land, but that these two covenants ran concurrently for nearly fifteen hundred years. God in his infinite wisdom knowing beforehand of their disobedience (Rom. 11: 1, 2) saw fit to make a separate covenant to bridge the gap between the promise given to Abraham which assures the fulfillment of that promise.

A new covenant does not necessarily set aside a former. The covenant made with Noah did not set aside the promise made in Gen. 3: 14, 15 of one to bruise the head of the serpent. The one made to Abraham did not set aside the one made with Noah. The one at Sinai did not annul the promise made to Abraham, although their disobedience was to be punished.

The gift of the land is modified by prophecies of three dispossessions and restorations. The first, described in Gen. 15: 13, 16, and the second, described in Jer. 25: 11, 12, have been accomplished. They are now in their third dispersion of which more will be said later in this discussion.

III. Israel's disobedience, and apostasy was anticipated.

My third argument to prove that Israel as a nation will again possess the land is based upon the fact that God anticipated their disobedience when the covenant was made. To verify this turn to Deut. 28. We will begin reading at the 64th verse: "And the Lord shall scatter thee among all the peoples, from the one end of the earth even unto the other . . . and among these nations shalt thou find no ease. . . . And thy life shall hang in doubt." And does it not? "And shall have none assurance of thy life." Have they? "In the morning thou shalt say, Would God it were even! And at even thou shalt say, Would God it were morning!" How true of the plight of the Jew in Europe today!

Then in Deut. 29: 9 we read: "Keep therefore the words of this covenant," referring back to the Mosaic covenant. "Then men shall say, Because they forsook the covenant of the Lord, the God of their fathers, which he made with them when he brought them forth out of the land of Egypt: for that they went and served other gods, . . . the Lord rooted them out of their land . . . and cast them into another land, as at this day" (Deut 29: 25-28).

Where can you find a better description of the Jewish people than in these brief quotations? I challenge you! "As at this day," were the words of the prophet over 3,000 years ago, foretelling what people would say in our day; and they are saying it. Christians should beware how they say it, lest we commit a great sin. "Glory not over the branches" (Rom. 11: 18), "Take

heed lest he also spare not thee" (Rom. 11: 21).

Since the foregoing so definitely describes the Jews of today, is it not reasonable to believe the following verses will describe their future? "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, And shalt return unto the Lord thy God . . . thou and thy children with all thine heart . . . that then the Lord thy God will . . . gather thee from all the peoples" (Deut. 30: 1-3).

It would seem absurd, to say the least, that God who foresaw their sinfulness after setting before them the "blessings and the curse" would carry out the curse and when and if they returned would fail to carry out the blessing according to his word.

Goshen, Ind.

Seeing Jesus

BY IRA D. SCROGUM

As Jesus was facing the supreme crisis of his life, some Greeks came to Philip, one of his disciples, with the request, "We would see Jesus" (John 12: 20-22). Just who these Greeks were is a matter of uncertainty among scholars. Just why they wanted to see Jesus we are not told. Just what they wanted to ask of him is purely a matter of conjecture. In fact, we are not even told whether or not Jesus granted their request though presumably they were given the privilege of an interview with him. At any rate, their request created one of the most dramatic incidents in the life of Jesus, and that in the very shadow of the cross when the consciousness of his final rejection by the Jewish nation was weighing most heavily on his mind and heart.

There can scarcely be any question as to the sincerity of these Greeks in wanting to see Jesus—in marked contrast to his rejection by the Jewish nation. This sincere desire on the part of these Greeks in their search for truth and fellowship with Jesus is suggestive of the attitude of every sincere Christian not only in his study of the life of Jesus, but also in all of his religious experience. The central desire of the heart of every Christian is that he might see Jesus, that he might know him more fully, that he might enjoy a richer fellowship with him.

We would see Jesus in the beauty of his earthly life. Jesus actually lived an earthly life. It is not enough, however, that we recognize the historical fact. It is not enough that we have an intellectual concept of the historicity of Jesus. It is not enough that we accept the earthly life of Jesus merely as a tradition of the past. We want to see Jesus as he actually lived. We want to

actually see him as he walked up and down Palestine. We want to see him as he sat by the seaside teaching the multitudes, as he walked on the storm-tossed Sea of Galilee, as he stood by the grave of Lazarus and bade him come forth. We want to see him as he touched the eyes of the blind man and made him see, as he laid his hands on the little children and blessed them, as he spoke words of compassion and forgiveness to the woman taken in adultery. We would be one of the crowd, one of his followers, one who was actually present when these events took place. We would see these events of his earthly life with our own eyes, and hear his voice with our own ears, so truly that these experiences are a living reality rather than a mere chronicle of events. We would that the earthly life of Jesus might become an actuality in our own experience. Only so can the historical Jesus be the living reality which it was. Only so can these events of his earthly life be a living reality to us. The fact of his earthly life is of little importance unless we can actually live these scenes with Jesus over and over again until they are a living reality to us.

Jesus worked and suffered and was tempted just the same as any other human being. He grew weary and sat by the well to rest himself. He got tired, and hungry and thirsty. He traveled long miles along the dusty trails of Palestine, not in the luxury of the modern tourist, nor with the ease of the hitchhiker, but afoot. Even so, he enjoyed the beauty of nature. His heart thrilled at the spark of faith he found in his fellow man. He was ever engaged in the work of the kingdom. He found strength in prayer and communion with his Father. He lived continually in the fullness of fellowship with his Father. We would see Jesus, therefore, in the naturalness of his earthly life. There was nothing strange or unreal about this lowly peasant of Palestine; there was nothing fanciful or fictitious; and even the halo of glory with which we sometimes picture Jesus only serves to obscure the reality, the naturalness, and the beauty of his earthly life. We would rid Jesus of all notions, prejudices, and strange interpretations, and see him as he actually lived on the earth.

We would see Jesus in the perfection of his humanity. To speak of the humanity of Jesus in no way discounts his divinity. The humanity of Jesus only substantiates his divinity. To live a perfect life, in his humanity, is one of the strongest proofs we have of his divinity. He lived his life in the fullness of what God intended man should live when he created man in his own image and likeness. We can think of Jesus as perfect—physically, mentally, socially and spiritually; any imperfection is simply incongruous to the very nature of his personality. His physical presence was commanding, attracted others to him, and seems to have

possessed a virtue of its own. Jesus was mentally alert, possessed an abundance of initiative and resourcefulness; and his teaching was so challenging as to cause others to exclaim, "Never man so spake." The social life of Jesus presents a fine example of man's true relationships to his fellow man. He was able to appreciate the good in others regardless of their station in life; he was a friend to all, especially to the friendless; and his spirit of altruism prompted him to daily deeds of helpfulness to the lowly, the humble, the oppressed, and the downtrodden. His life found satisfaction and victory in its spiritual relationships and in those supreme values of life which are the natural heritage of every man by virtue of his humanity. We would see Jesus, therefore, as a perfect man, and as an example of the life which man may enjoy in the reality of the Christ life.

We would see Jesus in his victorious resurrection. After a life of service to humanity, and an atoning death for sin, Jesus rose triumphantly. He was supreme over death and the grave, thereby giving man his greatest hope, and without which all else would be in vain. We would see Jesus, therefore, in his triumphant life, not merely as a theological dogma, but in the reality of his glorious resurrection. The virtue of the resurrection consists not in the acceptance of a doctrinal statement but in the reality of his triumphant life. The beauty of his earthly life, and the perfection of his humanity, found their consummation in his victorious resurrection. It is only in him, and in the power of his resurrection, that man can even hope for victory and the fullness of life. His earthly life in all the matchlessness of his perfect humanity would have been incomplete, and of little avail, except for the glory of his resurrection. We would see Jesus, therefore, in his triumphal resurrection as our hope and assurance; as the consummation of his earthly ministry; as our supreme occasion for rejoicing in the Christian life.

We would see Jesus in his glorified life. Life, with Jesus, did not end on Calvary though we are sometimes inclined to give such undue emphasis to his death on the cross as to overshadow the more important fact of his present glorified existence. In the first chapter of the Book of Revelation, verses 9 to 20, we have a marvelous vision of the glorified Christ as he walked among the churches. We would contemplate this vision until the reality of his present existence in a glorified state grips our hearts, and the actuality of his presence among the churches of the earth today is as real to us as when he walked the Judæan hills. While we do not see him with our eyes, nor hear him with our ears, nor touch his physical body with our hands, he is just as truly living on the earth today as when he stilled the storm-tossed sea, or broke bread with his disciples. A life so perfect, so complete, and in the beauty of a per-

fect humanity can not end; it has only changed form though the reality of its existence remains. Spiritual realities are just as truly existent as are physical realities. Jesus in his glorified state should be just as real to the Christian as he would be if he were physically present in the body. We would see Jesus, therefore, in the reality of his spiritual, glorified, present life.

We would see Jesus in the reality of his daily presence with us. Since Jesus actually lived an earthly life and that life has reality and significance to us, and since he is still living in just as real a way in a glorified state, he is an ever-abiding presence with us. The reality of that presence is the secret of fellowship with Jesus. Jesus is living, here and now, just as truly as if he were present in a physical body. He is not a God afar off with whom we may some day have fellowship; but his presence with us now, and in this life, is just as real as that of any human being. His abiding presence is a daily benediction. His word of consolation and comfort is as helpful as though spoken audibly. His smile of approval gives encouragement; his look of scorn is rebuking. His listening ear is ever ready to hear any problem or perplexity. His wise counsel gives strength for every task. We would see Jesus, therefore, in the reality of his presence with us at all times, in all our work, and in every experience of life.

Jesus stands supreme in all human history. He is the One whose life means most not only as a historical figure, not only because of the contribution he has made to the welfare of society, not only because of the influence he has had upon the life of man; he is incomparable in the beauty of the earthly life which he lived even though in an environment which was typical of the life of man with its limitations, its hardships, and its disappointments. He is incomparable in the perfection of his own humanity which was subject to temptations and trials like those of all humanity and over which he lived the victorious life. He is incomparable in the victorious resurrection, for even though he was subject to death, even the shameful death of the cross, yet he triumphed with life which knows no death. He is incomparable in his glorified existence for even though no longer walking the earth as a physical Being he is none the less living in the reality of his spiritual existence. He is incomparable in the reality of his daily presence with every individual for though not limited by physical body, nor material circumstance, he is a spiritual reality in all of life's experiences, a help in every time of trouble, and a strength for every need. We would see Jesus, therefore, not only as a living Reality in the historical past, but as a daily Presence in our lives, and as an Assurance of a fuller fellowship in that glorified life to come.

Chicago, Ill.

I Take a Vacation

(Continued From Page 4)

in black arts and was in league with the devil. Since men then saw ghosts and believed in "hexa" (witches), such stories naturally followed. He developed a machine for making nails and showed it to some Pittsburgh manufacturers. Being a "plain garb" man he trusted others fully. Later, when he applied for a patent, he found others had gone in ahead of him.

Hard by the old Miller home is the Lichty burial ground. Of no particular interest to you—just one of the thousand and one of "God's acres," some of which are well kept, others totally neglected. This one is well cared for and means much to me. Here are buried Grandfather and Grandmother Miller and daughter, Mary; also my oldest brother. There is a tragic story concerning the death of the first three.

Then typhoid fever was a dreaded and fatal disease. The best doctors did not know how to treat it. The patients were put to bed, buried in blankets, and given nothing to eat and drink unless it was hot. Thus they were literally burned up with fever. As a result these three died within ten days. A sad comment on the medical skill of 1850. The old Romans also thought that a cold drink might seem to allay fever for a short time but the after results would prove disastrous.

But that is not all. Several rods from these graves is another lot where five of my cousins from one family found their graves from August 9 to August 24, 1879. Why their death? Because the doctors of 1879 did not know how to treat diphtheria. Another sad comment on the medical ignorance of that time. Now it is considered almost criminal for a physician to allow one to contract typhoid fever or diphtheria. Thanks to the medical skill of today which gives the laugh to those who harp on "the good old days when I was a boy."

As in a 1938 automobile I leave my parents' Pennsylvania home, I recall that in the spring of 1864 neighbors, in two big wagons, hauled them and their six children, and such goods as they were taking along west, to Uniontown, where they boarded the train (not a streamliner), without diner and sleeping car, which jolted them on to Lanark, Ill., seven miles from which lay the tract of land on which they settled and on which they resided until 1908. Mother's father did not in the least approve this move, for he feared that all would perish at the hands of Indians, which he believed still inhabited the wild and woolly west. Verily, my parents must have been sturdy pioneers. A year later grandfather came west on a visit. He liked the country. He saw no trace of Indians. He was pleased with the prosperous and growing family. (I had just recently put in my appearance and was named in his honor.) He returned to Pennsylvania fully reconciled.

J. E. M.

KINGDOM GLEANINGS

Calendar for Sunday, February 26

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Peter in Samaria.—Acts 8: 14-25.

Christian Workers, My Favorite Psalm.

B. Y. P. D., Stewardship Play.

Intermediates, Getting My Money's Worth.

* * *

Gains for the Kingdom

One baptized in the Linville Creek church, Va.

Six baptized in the Wilmington church, Del., Bro. Murray L. Wagner, pastor.

Four baptized in the Independence church, Kans., Bro. H. L. Ruthrauff, pastor.

Five baptized and one awaits the rite in the Reedley church, Calif., Bro. Forest S. Eisenbise, evangelist.

Two baptized, one reclaimed and two reconsecrated in the Liberty church, Tenn., Bro. J. R. Jackson, evangelist.

Seven baptized and one received by letter in the Sterling church, Ill., Brother and Sister Oliver H. Austin, evangelist.

Six baptized, one received on former baptism and two received by letter in the Denton church, Md., Bro. Norman A. Seese, pastor.

Twenty-eight baptized, two received by letter and two reconsecrated in the Goshen City church, Ind., Brother and Sister B. M. Rollins, evangelists.

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Hugh Cloppert of East Dayton, March 19, in the Gratis congregation, Ohio.

Bro. Howard J. Kreider of Milford, Ind., Feb. 19, in the South Whitley church, Ind.

Bro. John E. Rowland of Mechanicsburg, Pa., March 13-26, in the Welty church, Pa.

Bro. Samuel D. Lindsay, pastor, April 20-30, in the Cedar Run church, Linville Creek congregation, Va.

* * *

Personal Mention

Bro. W. C. Sell, pastor of the Center Hill church of Western Pennsylvania, has "time off for two more revivals this spring and summer." Address him at Kittanning, Pa., R. 4.

In the first Iowa School for Missionaries held at Iowa State College at Ames, beginning Jan. 23, General Secretary C. D. Bonsack and India Missionaries I. W. Moomaw, Goldie Swartz and Anna Warstler were able to have some share.

Another golden wedding invites our congratulations. The date was Sunday, Feb. 5, and the subjects were Brother and Sister Heister Landes of Cerro Gordo, Ill. The more than eighty guests included some who were present at the wedding fifty years ago.

Bro. J. Oscar Winger, Manchester field man, graciously said the other day that he likes to drop in when he can and get a little inspiration, but he always leaves fully as much as he takes away. Now can you figure out who gains and who loses by this transaction?

Bro. E. R. Fisher, pastor of the Trotwood church of Southern Ohio, is preaching a series of Sunday morning sermons on The Character of Christ, designed to be preparatory to the Easter season. Humility, courage, patience, purity, are the qualities emphasized in the month of February.

To **Sister C. O. Beery** of Clearville, Pa., we are indebted for bringing to our attention the article by our lost Minerva J. Neher, which appears on page 22 of this issue. Many others will share the feeling which moved her to suggest: "It no doubt would be read with interest and profit. The reading of it so affected me."

Bro. Quinter E. Bashore of Covina, Calif., who is both an electrical contractor and a citrus grower has put two and two together in such a unique and surprising way that scientists and horticulturist are greatly interested in the possibility of using infra-red rays as a protection against frost damage. Field tests in Bro. Bashore's lemon grove are said to have shown surprising results. It is thought that the increased cellular activity set up by these rays enables growing plants and trees to resist cold.

Bro. Ralph W. Hoover, pastor of the Fruita church of Western Colorado, as the old year was nearing its end drove eastward with his family across the continental divide to attend the golden wedding of his father and mother, Brother and Sister D. F. Hoover of Rocky Ford. Thursday evening before New Year's Day the celebration was held in the social room of the Rocky Ford church, of which the honorees are charter members. Five sons and five daughters, "in-laws," children and grandchildren, with Pastor X. L. Coppock and wife, brought the total count to fifty-two, "a glorious meeting together again" of a family "widely separated in distance, yet drawn much closer together by this reunion."

Bro. Galen B. Royer's letter of Feb. 13 to the mission offices was about the achievement offering of the James Creek church of Middle Pennsylvania, now under Bro. R.'s shepherding care. We quote: "One week ago the country roads were such but 28 at Sunday school. Yesterday the same condition prevailed. One other car besides mine there. People walked. Twenty-six including a few small children present. . . . The little congregation laid \$33.30 on the altar of service gladly. Before holidays they gave the Juniata Volunteer Band \$17.65, which makes \$50.95 for the General Board's work. . . . It has been only a few weeks since they gave upwards of \$20 to Jewish and Christian sufferers in Europe. Yet the membership are small farmers and many day laborers." Interesting, not?

Sister Norman A. Seese, formerly of China, now of Denton, Md., sends us a clipping from the District News Letter for Eastern Maryland, edited by Bro. Wm. Kinsey. The current issue notes that the five congregations on the Eastern Shore, Bethany, Denton, Greenhill, Ridgely and Peachblossom, gave for Spanish relief a total lacking less than three dollars of being five hundred dollars, and wonders if any similar group of churches has done better. We cannot say as to that but Relief Chairman H. Spenser Minnich informs us that the brotherhood giving to Spanish and China relief for the eleven months past in wheat and cash is \$26,450. We would commend the example of the Maryland churches and of all the others which have had a part in this noble service. To keep informed on the progress of this work, see the quarterly reports published in the Messenger.

Miscellaneous Items

Of the thirty-two Iowa churches awarded certificates of merit during farm and home week held annually at Iowa State College and in recognition of contributions to rural life, three were congregations of the Church of the Brethren—Investor, South Waterloo and Panther Creek.

Teaching people how to read involves a collateral responsibility, or the providing of a literature calculated to improve the mind. This is said to be one of the greatest needs in mission lands. But is the real need any less at home, where there is tremendous competition for reader attention by those interests which have the sensational and even the untrue for sale! Here is the basic reason for a church literature.

"We are giving The Gospel Messenger Comes to Cedar Grove in our church for the evening service. Since we have our club formed we are using it as a means to help increase interest in reading the paper." If you have not used the Messenger program suggested in The Gospel Messenger Comes to Cedar Grove, why not send a post card request for your seven free copies of this little booklet? Address: Brethren Publishing House, Elgin, Ill.

The Men's Meeting of the sub-district number three in Northeastern Ohio "is going to town on Sunday, March 19, at 2:30 P. M." The town is Canton and the more precise location is the First church, Arnold Avenue and Hoover Place, N. W. The program looks interesting. The Christopher Sowers, Senior and Junior, John Naas and the Martin Urners, Senior and Junior, John Kline, home missionary and martyr, are to be portrayed. "Don't forget to bring the family and your friends because these meetings are open to all."

Seven thousand missionaries in China, four thousand of them Americans, are writing another heroic chapter in the history of Christian missions, according to Ira Wolfert in a copyrighted article appearing in the Dayton Daily News for Feb. 14. In the midst of heart-rending situations "only nationals of a foreign nation can meet the invaders and talk to them." The missionary is the only protection the Chinese people have in the dangerous and often protracted period between the retreat of the Chinese civil and military forces and the re-establishment of law and order.

The Rural Church School held at Vanderbilt University for many years is now called The Rural Church and Community Conference. The next session will convene April 17 to 21. On the program will be many eminent ministers and churchmen, among them Dr. Albert W. Beaven, president of Colgate-Rochester Divinity School, Dr. William Adams Brown, chairman of the Universal Christian Council and Dr. Mark A. Dawber, executive secretary of the Home Missions Council. For further information address Rural Church and Community Conference, School of Religion, Vanderbilt University, Nashville, Tenn.

To churches of Northwestern Ohio: The district conference for 1939 will be held in the County Line church five miles northwest of Ada, Ohio, March 14-16. The elders will meet at 1:00 P. M., March 14. Missionary, Educational, Women's Work and Men's Work meetings Tuesday evening and throughout Wednesday. The business session will be called to order at 9:00 A. M., Thursday, by the retiring moderator, Elder A. P. Musselman. Elder Edward Frantz, Elgin, Ill., will be the principal speaker for the conference. Watch for program and further announcements.—Jay F. Hornish, Writing Clerk, Defiance, Ohio.

"It is easy for us to sneer at all schemes calling for larger productivity as materialistic, but this is as cheap as it is easy. The bottom question has to do with what men want the money for. The most nobly spiritual man in a community may seem to be the most avaricious."

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The Achievement Offering

"I did not get to church today, but I am going to help in this offering a little just the same. Enclosed is \$5."—Chas. Ellabarger, Indiana.

"We are sending a contribution. It is only \$10, but given with a cheerful heart to our dear Lord and Savior."—Naomi Rentschler, Pennsylvania.

The New Hope and Liberty congregations in Tennessee have sent in money which not only makes a five per cent increase for them, but gives them the best record in giving for the past ten years.

"The enclosed \$15 for the Achievement Offering is almost double the last one and we pray many will double their contributions. We do not live in the Brethren church, . . . but I must help and be loyal to the church I love."—Mrs. V. E. Whitmer, Kansas.

February 28 is the last day of the business year. Because some remittances are unavoidably late, the books will be kept open until March 3, to receive contributions to be included in the year just closing. Money should be sent to the General Mission Board, 22 South State Street, Elgin, Illinois.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

A Book of Prayers for Boys and Girls, by G. L. Neumann. The Book Concern. 50 cents. 192 pages.

If you do not believe in teaching boys and girls to pray by giving them short prayers in verse and prose, you do not want this book of prayers. But if you do believe in this method of teaching your children to pray you have here a large number of prayers well stated. Prayers for self and for others, prayers for special days and special occasions, prayers for all times and places. While some of the prayers are a little stilted, most of them are simple.

Stories of Our Favorite Hymns, by W. G. Pollock. The Book Concern. 30 cents. 92 pages.

A little book with the story of fifteen great hymns of the church. Those who have one of the large books dealing with church hymns will not care for this one. Others will revel in the splendid stories here found and will ever after find greater meaning and help as they sing hymns such as Luther's Mighty Fortress. B. Y. P. D. leaders have here material for fifteen meetings in each of which one of these hymns and stories can be featured.

The Worship Committee in Action, by Norman E. Richardson and Kenneth S. McLennan. Presbyterian Board 1935. Paper, 50c. 140 pages.

This book has been widely used by young people in planning the worship for their group meetings. A unique feature is that the worship committee is ever before the reader who hears their discussions, their own criticism of their own work and plans for improving the worship service. Your own B. Y. P. D., and other services as well, will prove more helpful as you discover what this committee discovered when they got down to business and studied their own methods. If worship is fundamental, and it is, it behooves those who have it in charge to make it the best possible.

HOME AND FAMILY

Last Copy

BY ADA C. SELL

Another magazine to read,
And all the chores are done,
Its pages smooth, as yet unturned,
It's such a lot of fun.

Why read of love when love is gone?
Why worry through a plot?
You'll soon forget the pictured scene,
With characters forgot.

The pile of magazines will reach
From New Year to December
And then, pray tell me, foolish one,
How much will you remember?

Not much, perhaps, but this I know,
I scarce can wait to see
Each nice and new and shiny one,
They're welcome as can be!

*Alloona, Pa.***Why Do Boys Leave Home?**

BY EZRA LUTZ

Books are written, addresses made, entertainments held—all to make better men of our boys, when the secret of it all lies in our own lives. In the attainment of almost any achievement, a pattern is first laid to be followed.

How about getting started? What preparation must we make for a future life? We must realize that our children are the center of our social institution, and that friendship is a great factor in directing a child's life. Personal excellency and attractiveness are very important qualities in a parent's life for helping a boy to gain a life of future achievement.

A happy and hopeful attitude is an important factor in gaining the goodwill of a boy. His likes and dislikes must be satisfied. He must have confidence in his parents' leadership—a pattern must be placed before him. A boy's ambition, skill and knowledge must be changed into another life, in a way that is satisfactory to him. He must be transformed gradually. His life must be built up in his home surroundings. The home yard is his playground of youth.

If fathers could feel the worth of a little less work and spend a little more time in play or association with their boys many home problems would be solved. There are great opportunities in every walk of life, and the best way a father can instill confidence or trust in his boys is to offer a loving hand.

We have now come to a real experience—a real test or demonstration. My father was the parent of four boys. His sons never left home until they were ready

to start homes of their own. We stayed by father through every trial and hardship on the farm.

We were full of fun and ambition and received a lot of enjoyment and sport in doing things. It was in pioneer days when the old-time ox teams were largely in use. We were as other boys. We had a desire to imitate our neighbor in driving an ox team.

Father was a minister and was often called away from home on ministerial duties. He turned the farm jobs over to the boys to engineer during his absence. We boys were neither restricted nor threatened by severe punishment if we pulled off some peculiar stunt in his absence.

It was one Saturday and there was no school. As was the custom, Saturday was set aside for cleaning and bedding the stables for the coming week. Then was our chance to hitch up our ox team, which we had secretly trained in father's absence. He had never caught us in the act before, but this time father came home unexpectedly, and caught his boys hard at work. We were doing our Saturday's job with a fine pair of red steers, hitched to a special sled, made for the purpose.

To run and hide was impossible! We knew our father always extended a loving hand to us boys. We decided to meet him face to face. We feared no bad results for being caught in the act of driving the cattle while doing our work. We never were forbidden to do so. What did father say or do?—It was this: "Well, boys, I see you are driving cattle today. Would you rather drive cattle than horses? If so, do you think we can do the work as well? If you think so, all well and good, and we will sell the horses and we will drive cattle. It is all up to you boys. We will settle it right here and decide to drive either cattle or horses. For my part, I would rather drive horses, but if you boys would rather drive cattle we will sell the horses. It does not look well for me to drive horses if you boys drive cattle. We will all drive horses or we will drive cattle and be united in the performance of our activities. How about it, boys?"

We boys hung our heads looking cross-eyed at each other in deep thought. How should we answer father's definite question, and which of us should give the decision? We finally muttered out in a still small voice: "We would rather drive horses."

"All right!" said father, and the problem was solved without any harsh words being spoken. The victory was won. Father lost nothing by allowing his boys to make their own decision.

Later in years a neighbor who had five boys asked me if I knew why he was not as successful in business as

my father. I insisted on the neighbor's answering his own question. He did so by saying this: "It was because you boys stayed by your father, and mine did not. By that situation I became handicapped in my pursuit."

Why do boys leave home? Like cause produces like effect. Where there is love there is union. Where there is strife and harshness there is disorder, hatred, division and separation. There is a cord woven of *kindness, love and forbearance* that cannot be broken. No father can retain the *goodwill, friendship and service* of his boys and everlastingly nag, snap and growl at them from morning until night. Boys are boys, the world over! Their best nature is always looking for a brighter side of life than their present situation affords them. If it is not found in their home playground they will go where it can be found.

When will the parents of our nation's boys become conscious of the fact, that unless we make our homes the most enticing place in the world, our children will look elsewhere?

Judge Birk of the Chicago criminal court has been quoted as saying that in many cases the father should have been sent to prison instead of his sons, for the latter were driven out of home by harshness, and into a world of temptation and sin.

What greater tribute can be given to the parents in any home than for their children to say at maturity: "It is with deep regret that we now leave our home. It has been the most hallowed place in all the world to us these many years, and now we can look back and say: 'Blessed be those sacred memories.'"

Lena, Ill.

Stirred Up and Turned Over

BY LULA R. TINKLE

Do you remember strawberry time, when you were a child? Were you privileged to stir the preserves, the juicy red berries, buried in the thick sweet syrup, that filled the whole house with its delicious fragrance? Did mother not caution you to stir carefully, and keep stirring, lest the good rich berries should settle to the bottom and stick fast? When they got hot in the bottom you lifted them up, turned them over and mixed them about, so that they warmed all the other berries. When the stirring process had continued long enough mother said that they were done, because they were every one puffed, cooked on all sides, a perfect jam for company dinner. The stirring process was a very necessary part to produce the delicious preserves.

Stirred up and turned over! Do you see such a need in the church? Some have settled down, or are hot on one side, and cold on the other. Some are floating on top or around the edges, and are only warm in spots. Even the early disciples needed to be stirred up. Peter

said he stirred up the followers. "I stir up your pure minds by way of remembrance" (2 Peter 3: 1). He stirred them up, to put them in remembrance of things necessary for their salvation, in remembrance of the suffering Christ, and of his return.

Recently a great evangelist said: "The greatest need of the church today is, not more members, but stirred up members; members stirred up and turned over, not warm in spots, but hot all over and so full of the spirit that they keep bumping into others, giving warmth and zeal to their fellow creatures floating around on top and near the edge.

Ministers sometimes become burdened because it takes so much prodding, so much stirring up of the membership in the church, that they have only little time and strength left to go out to seek sinners and bring them into the fold. But after all, this stirring is a necessary part of the minister's work. The apostles found it necessary to put the disciples in remembrance of many things, about which they were forgetful, though so zealous at one time. Is the need not even greater in this present age when Christians must live in a world which is a whirlpool of politics, industry and social vices?

Seeking sinners makes a stronger challenge to the ministry than stirring up those within the fold who profess, but forget and neglect their early vows. But the stirring up is just as much needed. If our ministers neglect this, our church membership soon becomes weak, and growth ceases. They settle to the bottom and are lost, or they float on top and are scattered as lost sheep.

Would it not help if we gave more encouragement, and more credit to the ministers who are willing to give themselves to the taxing task of stirring up and putting in remembrance those who have not grown to full stature in spiritual health? Their work is so often little noted and overlooked, because numbers are not piled up on the membership roll. Spiritual growth of individuals is not indicated when the membership roll is counted. So we fail to recognize the ministers who are continually on duty, doing the work of Peter, stirring up and putting in remembrance the forgetful ones within the fold.

Whoever you are, wherever you are, if you have settled down, and need to be turned over, take heed when your minister reminds you of your early vow, of Christ's suffering, of his second coming, of the kingdom's work. Forgetting these we are no more prepared for the heavenly home than when we walked openly with sinners. What a mighty force the church would be if her membership could be kept stirred up so that each one was giving off a glow of Christian warmth and radiance all the while!

Would that every minister who has accepted the

sacred call might continue the work of the apostle Peter, so that the church membership may be kept stirred up, until the church becomes such a mighty power that the forces of sin are routed, and we may yet see a better world where we must have our earthly abode.

Upland, Ind.

Let Us Consider

BY REBECCA FOUTZ

DURING the changes that have taken place in the church there has been often the plea about getting rid of forms which some felt both lacked and hindered the spirit. This would seem to have been a move toward more simplicity. But there has only been a change of form, not *from* form, the trend being toward a popular form, whether being more Scriptural not seeming to be chiefly considered. Hence there still remain the problem and possibility of having form without the spirit.

The simple order of church service has been much supplanted by one of more form. This is added to by musical instruments and choirs—even some robed choirs. The Old Testament is searched for instructions concerning vestments while the New Testament teaching of the veiled head for women is generally disregarded.

The consecration of children is a form that has been added and like all form, its benefit depends upon whether the vows taken are lived up to. There is no New Testament teaching for it other than that Christ loved and blessed children. The ritual for it is more derived from the practice under the law.

Since there is no standard required for the lives of the parents taking these vows, one wonders how it can be anything but a form when this service is performed over a child in the arms of parents who spend hours at the card table, in motion picture places, even on the dance floor. And the father—and whisper it, it is so shameful to admit—sometimes the mother, a cigaret smoker. How can such possibly bring up a child in the way he should go?

The fact that this public service of consecration is only recent in the church does not mean that previous to this that such was not done. Many a child was dedicated to the Lord in the heart of the father and mother or in audible prayer and then brought up in the fear of the Lord in a home where family worship was the rule.

In the matter of attire could anyone say that we have less form than previously or that it is more according to the instructions and spirit of the Word? The form now changes with each whim of fashion and is added to by the putting on of jewelry.

The kiss of charity is largely discarded, presumably

for sanitary reasons, although even the world has not found that sufficient cause to drop this form of salutation as an expression of love. Few of those who use this excuse hesitate to go bathing in public places, thus immersing the whole and almost nude body in water where as a rule many others are doing the same and where some very unsanitary practices are indulged in. The qualms about sanitation seem to be forgotten when it comes to this popular pastime.

May the Lord help us to search our spirit and honestly consider our ways.

Philadelphia, Pa.

Man's Way or God's Way?

BY G. W. KIEFFABER

THERE are but two ways in life—man's way and God's way. Which will you take?

Man's Way

The rule of gold.
"We will go into this city . . . and trade, and get gain" (James 4: 13).
Lay up treasures on earth.

Get all you can.
Give me your dollar.
At death: How much money did he have?
Heaven helps those that help themselves.
Life is what you make it.

"Let us eat, drink and be merry."
Demands vindication.

Magnifies self.
Exalts self.
Life centers in self: self, others, Christ last, if at all.
Tells only such things as will win his ends.
Seeks the minimum penalty for the guilty.

Commits sin, and denies or condones it.
Asks: What does man think of my act?
Exalts worldliness.
Gives to the strong.

The reward: "Vanity, vanity, all is vanity!"

The wages of sin is death.

God's Way

The Golden Rule.
"Seek ye first his kingdom and his righteousness" (Matt. 6: 33).
Lay up treasures in heaven.

Give all you can.
Give me your life.
At death: Whom did he help?
Heaven helps those who help others.
Life is filling the niche God planned for you.
These things come only by prayer and fasting.
Offers mercy, even sacrifice.
Magnifies Christ.
Denies self.
Life centers in Christ: Christ, others, self.
Tells the truth.

Suffers the maximum penalty, though innocent, for the guilty.
Suffers for the sins of others, and confesses every sin.
Asks: What does God think of me?
Cultivates godliness.
Protects the weak, though helpless.
The reward: Heaven and all its glories, eternally, at God's right hand.
The gift of God is eternal life.

The test for every act every day of my life is: Will this act make someone happier and better? Which way: Man's or God's way?

Akron, Ohio.

OUR MISSION WORK

The Madras Missionary Conference

BY ROY D. BOAZ

At a time when our Christian faith is challenged from almost every angle, it was refreshing to listen to the firsthand testimony of witnesses to the work of the World Missionary Conference. It was comforting to hear these representatives from India, from South Africa, reaffirm that the salvation of men, now as always, lies in God's love of the world, as revealed in Jesus Christ. The Connecticut Council of Churches, desirous of bringing this message of the conference direct to the church people of Connecticut, sponsored a two-day conference in Hartford for the purpose of lending inspiration to our work.

The seriousness of the modern world situation was advanced by each speaker. The tribulations of modern time were interpreted as similar to the tribulations of the apostolic days. Four hundred and seventy-two delegates, speaking a total of one hundred and seventeen languages, saw in unmistakable terms a stiff and stern struggle confronting the so-called Christian world. Another crisis may either be here now or well on the way. Persecution is not a thing of the past, but prevails now in many places throughout the world.

Ten years ago the emphasis at the Jerusalem Missionary Conference was *The Christian Message*. Ten years later, in the closing days of 1938, the emphasis at Madras, India, was *The Ongoing Church*. I shall confine myself in this article to what was said on the faith of this ongoing church.

The great need for a more intelligent faith was sensed by these representatives from seventy countries of the world for the following staggering reasons: First, the prevailing loss of faith in so many areas. From many places there comes the cry to get away from the abstruse uncertainties of religion. Then, secondly, new faiths have arisen in recent years, new ideologies for which men are giving their lives in real devotion. These new faiths provide a real threat to the Christian religion in many parts of the world. Finally, there is that new faith in science and in humanism which we cannot deny—a faith which has captivated many.

In the light of this felt need, the conference proposed and formulated a nontheological faith which may be understood by all men. This faith was simply expressed as: a faith in God who is at once a Creator, and also a heavenly Father. It was emphasized that our God is not accidental but purposeful, and that we who are created in his image are not accidental creations but purposeful individuals having the power of choice to serve him or not. Then, we all rejoice in the

second statement of this faith: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life." Christ's presence here on earth was also not accidental, but was a purposeful act of God's love. There was no ambiguity about this. There were no divisions of opinion in the conference concerning this. Salvation is not an act of ours; salvation is an act accomplished by the grace of God. To some this may appear outmoded in a world in which man has achieved so much, but these representatives of seventy countries said just that. And, finally, there was a recognition of the gift of the Holy Spirit in the church. This gift, this fellowship of God's people, enters into the labors and sufferings of people. The church was called upon in this great conference not only to declare this message, but to practice it. It was called upon to give witness to this gospel without fear and to speak in the face of persecution and social indecency.

The difficulties now arising out of the new faiths which have so recently appeared in the world, were discussed. First of all, nationalism. In our own country, this might be called *Americanism*; in India, it takes the form of *Brahmanism*; but, in either case, it is a self-expressing and self-satisfying nationalism. But even a more dangerous type is the self-assertive nationalism, in which the state is absolutely supreme. It was reiterated again and again that the faith of the church must ever be that ancient commandment: "Thou shall have no other gods before me." Then, secondly, there is that most sinister faith, communism, which is atheistic in its ultimate conception of life. According to this gospel, man is an end in himself. And then, finally, there is that new faith which is particularly threatening in our own country, the faith of scientific skepticism. There has long since been a tendency either to deny or to ignore all truth which cannot be proved. We need ever to recognize that scientific validity is possible only with things, and it does not operate in the realm of spiritual values. Religion can never claim validity in the scientific world, for the simple reason that a Christian, a real Christian, knows much which he can never be able to prove according to scientific methodology.

Then, finally, in this matter of a living faith for the ongoing church, there was discussed the relationship of Christianity to the non-Christian religions. Needless to say, the conference was frankly divided on this theme, as we might well suppose. According to one group, non-Christian religions are to serve as schoolmasters, preparing the world for Jesus Christ. The old eastern religions are thus viewed as steps in God's economy in preparing men for the eventual reception of the gospel of Jesus Christ. Gandhi, for example, accord-

ing to this view, would be an enemy of Christianity, but a significant step in the life of the great Indian people in the march toward Christianity. According to this view, Christianity will eventually come along and say, "I am the crown of all religions." But another group said, "No, Christianity is not a crown, for the simple reason that the head and the body do not fit together. Christianity," said this group, "is the revelation of God, and it is not the crown of other groups." And then, a third group insisted that Christianity is a fulfillment of all religious aspirations, but that it is not all. Christianity is more than that, more than a fulfillment of aspirations. Christianity, likewise, is a judge of all as well. The judgment of a fourth group, coming from Germany, was interesting to all concerned. These Germans, coming by permission of the present German government, said that the kingdom of God is not identified with any social order at all. These Germans, possibly disciples of Karl Barth, said there was no use in spending any time in trying to bring in a new kingdom on earth, for the simple reason that God is the Judge of all, and he will take care of that. Needless to say, the decisions on these important questions were postponed and plans were made for further study and later report.

Despite all these difficulties, this World Missionary Conference paid tribute to a transcendent God and a redeeming Savior. They were unanimous in stating that the world was in command of that power which alone can come from God through the revelation of himself in the risen Christ. This judgment was also generally accepted, that the church, as a whole, has not yet the mind of Christ. The church has a superb reconstruction policy, in many places it has a broad social gospel, but it has not yet, in our time, held sufficiently aloof from the world long enough to tarry for the power from on high. What a challenge that is for a busy world!

West Haven, Conn.

Musings From a Contributor

"ENCLOSED please find \$50 for the Lord's work. My heart goes out to the poor Chinese people and would like the money to go for that purpose. . . . While I am poor financially, not owning my own property and having only income from my daily labor, yet I have the \$50 and give it freely. It pains my heart to know of those in our congregation that have several farms, but who are satisfied for the others to keep the church going. . . . While I have no bitterness toward the almost non-givers, yet I do not care to make their burden lighter when they could so very easily give much more than they do. So I will leave with you the question of to whom the credit should go, only that the Lord's work may go on to its fullest measure."

A Volunteer—My Reasons

BY MINNEVA J. NEHER

Reprinted from the *Missionary Visitor*, April, 1923

SOME folks here and there have heard the voice of God through a "burning bush" experience in their lives. Others have been struck down on the road to Damascus and through bitter experience have found the way of the Lord. Still others have in a quiet place on life's wayside met the Master face to face and there in the inner stillness of their souls have heard him call. Some have seen his call on the written page. Some have heard it from the pulpit. To others it has come through the voice of a friend. God in his great wisdom has various and numerous ways in which he speaks to his children.

In my own experience I can point to no mountain peak of vision, nor to any sacred hour or place where I definitely received my call or made my decision. To be sure, there have been a few times when I have been led up onto a mountain peak of vision, and there have been places and hours which are sacred in my memory; but these have only given inspiration and strength to the purpose that was already there, deep in the background of my life. When it came I can not say, only it was back there in my childhood days. My Christian home, the influence of my mother, missionary talks fostered it, but I think God himself put it there. That conviction that God wanted me to give my life among a heathen people has grown as I have grown. There have been times when I would like to have gotten away from it, when I wished it were not there. While I have not been always keenly conscious of it, yet it has been there in the undercurrent of my life, and get away from it, I could not.

In trying to analyze the incentives which have played a part in the molding of that undercurrent of my life into a clearly defined and clearly recognized life purpose, I must first go back to my childhood days. There were several pretty well defined reasons why I wanted to be a missionary. In the first place there was the appeal of the heroic. Missionaries to me were heroes of the truest type. I wanted my life to count for real heroism. I think this was the strongest motive at that time. Then there was the appeal of the need of the non-Christian peoples. The pitiable needs as they were pictured by returned missionaries touched my heart and I longed to help. The desire to please Jesus entered in too. I felt that a sacrificial life for such a needy people surely would be more acceptable to him than any other life. While these motives or incentives, as I think of them now, were not in their real content of the highest, yet they had a very real influence in the forming of a purpose which later would become more intelligent and be sustained by more worthy motives.

For a long time this purpose of mine remained more

or less passive. Even after I entered college and declared my purpose by signing the declaration card of the Student Volunteer Movement, and even though I was planning my education in accordance with that purpose, yet that purpose had not gripped me, heart and soul. I felt I was in line with God's will and that sometime I would find myself in the place to which he was calling me, but I must confess that I was not very enthusiastic about it. I had not yet learned what it meant to love God's will.

Seasons of doubting and testing came. It was through the darkest that the light gleamed brightest, and I came to know and appreciate my Lord in a new and fuller way. I learned what it meant to pray "not my will but thine be done," and what it really meant to want that *will* because it was the very best that a loving Father had planned for me. Then it was that my life purpose began to grow more real and vital. When I think of what Jesus means to me and of what he is and what he has done—why am I a volunteer?—"the love of Christ constrained me."

"I heard him call, 'Come, follow,' that was all;
My gold grew dim, my heart went after him,
Who would not follow if you heard him call?"

Monthly Financial Report

During the month of January contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$30,133.61. The total received for the year beginning March 1, 1938 was \$162,196.06, detail as follows:

	Receipts for January	Total receipts since 3-1-38
World Wide Missions	\$10,603.92	\$ 29,938.76
Women's Work Project	1,698.33	7,632.70

Home Missions	490.22	6,454.00
Foreign Missions	693.29	4,713.46
Junior League Project	675.67	1,826.99
Intermediate project	4.00	38.36
India Mission	2,050.22	3,273.50
India Native Worker	6.00	31.00
India Boarding School	120.25	459.67
India Share Plan	288.75	1,752.75
India Missionary Supports	2,468.55	15,280.81
China Mission	382.24	1,983.02
China Native Worker	12.41	141.93
China Boys' School		8.67
China Girls' School		10.68
China Share Plan	141.25	467.50
China Missionary Supports	1,199.74	11,250.85
South China Mission	10.00	115.00
Sweden Mission		50.39
Sweden Missionary Supports		358.41
Africa Missionary Supports	1,113.26	9,343.50
Africa Mission	2,129.99	5,126.24
Africa Share Plan	103.11	672.41
Africa Leper		112.70
Conference Budget Undesignated	4,100.38	46,561.36
Conference Budget Designated for—		
Board of Christian Education	50.88	3,246.42
Bethany Biblical Seminary (at Elgin)	336.28	3,297.95
Bethany Biblical Seminary (at Chicago) ..	88.75	1,288.44
General Education Board	8.09	106.04
Ministerial and Missionary Service Fund ..	9.32	12.32
Conference Budget Share Plan	8.00 Dr.	152.00
Youth Serves	1,356.71	6,488.23
	\$30,133.61	\$162,196.06
Non-Budget items—		
China War Relief	980.75	6,690.17
China—Spain Relief	1,965.42	12,560.05
Spanish Relief	735.34	7,023.12
American Mission to Lepers		13.50
Special Peace Fund	1.35	10.15
German Relief	22.00	66.03
Jewish Relief	65.00	111.35
	\$33,903.47	\$188,670.43

The following shows the condition of General Mission Board foreign and home mission finances on January 31, 1939:

Income since March 1, 1938	\$139,874.56
Income same period last year	133,893.20
Expense since March 1, 1938	164,321.91
Expense same period last year	163,469.57
Mission deficit January 31, 1939	1,051.42
Mission deficit December 31, 1938	15,935.99
Decrease in deficit January, 1939	14,884.57



What to Pray For

Week of Feb. 25-March 4

Dr. Barbara M. Nickey went to India in 1915. She was located in the Marathi language area and her home was Dahanu. The medical work began from the ground up and there were a number of years during which time her medical facilities were of the most simple kind. Ten years later the present hospital building was begun and finished within a year. Since then it has been easier to carry on the work. Before the hospital was put up a dispensary was built on the Dahanu compound and this added greatly to the ease with which the work could be done. But whether there were buildings or not, Dr. Nickey always knew how to do her work well; in this respect she has always been like Paul in that she knows how to abound and how to suffer need. Few doctors have ever been more conscientious in the giving of their time and strength to their work. As she represents us in the ministry of physical and spiritual welfare, let us pray for her. Pray also for her faithful assistants.

Sister Hazel Messer plans to sail for India within the next few months. Her furlough time has been well spent as she has been in many churches and she has also taken some special nurse's training in the great obstetrical hospital in Jersey City. Nurse Messer has found unusual joy in her work at Dahanu and she looks forward to returning to it with eagerness. The Indian nurses, the doctors and the children will give her a hearty welcome when she returns. Pray that her second term of service shall be even richer than the first.

Above: Dr. Barbara M. Nickey; below: Hazel Messer, R. N.

THE CHURCH AT WORK

ADMINISTRATION

Christ in Personal Living

By Foster B. Statler, Mt. Morris, Illinois

Christ is the answer to man's every need. He is his only hope.

We need him to be saved—saved from ourselves, the fears, hopelessness and pettiness of our lives; from the guilt and ruining effects of our sins. We need him for light, courage, inner peace, poise and power.

We shall find him meaningful for everyday living by surrendering to him in wholehearted abandon, our sins, our plans, ambitions and everyday problems. He shall become more real as we identify ourselves deeply with human need and his redemptive purposes, offering ourselves afresh each day to serve anywhere—even on the Cross.

Church at Work Calendar for March, 1939

Emphasis for 1938-39—"Christ in Personal Living"

"Not slothful in business" (Rom. 12:11).

Special Days

Decision Day—March 26.

Activities

Meeting of program planners (or Minister's Cabinet or Board of Christian Education).

Workers' conference.

Completion of plans for evangelism.

Plan to make meaning of communion service clear.

Plan for Vacation Church School—if your church and community need a Vacation Church School and if you have adequate leadership. Include intermediates in your planning.

Continue appreciation to givers who are faithful in weekly payments of their dedicated portion. This stimulates others who may have grown careless.

Plan Easter offering for Christian Education.

B. Y. P. D. Social—Alice in Adventure Land.

Young People's Sunday Evening Topics

Personal Religious Living

March 5—What's It All About?

March 12—At Home in a World.

March 19—Paths That Lead to God.

March 26—Christian? If So, Why?

Adult Sunday Evening Theme

Christian Doctrine

March 5—What I Believe About the Bible.

March 12—What I Believe About God.

March 19—What I Believe About Christ.

March 28—What I Believe About Salvation.

LEADERSHIP EDUCATION

Rethinking the Whole Church Program

By Mark Schrock, Olympia, Washington

In our local church the Board of Christian Education planned a leadership training course, "The Purpose and Program of the Church." Adults and young people combined their groups for both hours each Sunday evening for six weeks. We adopted Dr. Beaven's book, *The Local Church*, as a text for those who wished leadership training credit. There were about eighteen of these. Others were

encouraged to use Dr. Munro's pamphlet, *Your Church and Its Program*. A wealth of supplementary materials from the Brethren Loan Library and from the pastor's library was available, also lists of materials from the International Council of Religious Education.

Individual assignments of particular interest to the persons reporting gave special attention to various phases of the work. Worship experiences were planned and utilized at various times through the evening as the materials might suggest.

As concrete results, our people are now much more intelligent participants in the life of the church. In apparent harmony we have completely reorganized our church, with one Board of Administration where formerly we had eight or nine different boards working separately and often in conflict as to emphases and dates. A parish organization is being developed as an integral part of our plan and we are experimenting in unifying our church and Sunday-school activities, having already unified our evening worship and are at present preparing our membership for consideration of unifying our morning worship. In addition, plans were begun for a course on "Personal Religious Living," which was later carried out just preceding Easter. All in all, we consider these were six valuable weeks, although we did not reach as many people as we had wished.

WOMEN'S WORK

Organizing an "Aid Society" in 1898

By Mary Polk Ellenberger, Tekamah, Nebraska

In the year 1898 the question of the organization of an Aid Society was brought before the quarterly council of the Smith's Fork church near Plattsburg, Mo., which is now officially designated as the Plattsburg church. Locally it was known as the Walnut Grove church, because of the splendid grove of towering trees of that species that sheltered the large, plain, white building, adding dignity and beauty to the sacred spot.

The momentous question was met with grave courtesy. Enthusiasm did not run high, especially among the stronger sex. Some of them seemed to have the idea that such an arrangement might lead to gossip and other demoralizing effects upon the sisters. Some of the women, too, felt rather timid for they realized the seriousness of treading upon unknown ground. To the credit of our ministers of whom there were several, they offered no opposition, nor did the kindly deacons withhold their consent. Looking back over many years of fruitful service yielded by that society, I feel sure as I did then, that the guidance of the Holy Spirit was with us that day, for consent was given and the organization of the Sisters' Aid Society as it was then named was effected in a short time.

Organization took place in Mrs. S. Z. Sharp's living room in Plattsburg College of which her husband, Eld. S. Z. Sharp, was at that time president. There were eighteen or twenty members enrolled. We also understood that all sisters were considered as members by virtue of their church membership. This, we must admit, was an idea that took some time and a considerable amount of tact to put across.

We were fortunate in having splendid leadership, which obviated many of the difficulties of our beginning. Sister S. Z. Sharp, a gracious and charming woman, was our first

president. Her wisdom born of much experience benefited us greatly. After her came our own beloved Lea Sell. Mrs. D. D. Sell at the age of eighty-seven still lives, a benediction to the church she has served so many years and to the community at large. Our next president was "Mamma Mohler," as she was affectionately called. She was the widow of Eld. S. S. Mohler, one of our best known elders and church leaders. She had come to make her home with her son Ezra Mohler and family.

While we had a secretary, much to our regret her records were not preserved. In our inexperience they seemed to be of no value after being once read. How precious they would be today! A treasurer? No, we had none as we had no money in our treasury. There were no dues and no offerings were taken for we had not progressed to that point.

During the first year or two we met once a month at the college dormitory in the winter, and in our homes at other times. The devotional period was faithfully kept. Our work consisted of making over clothing, piecing and quilting quilts and comforts, making bonnets and prayer coverings, sewing carpet rags and other articles of usefulness. All materials were donated and our finished work was given to mission churches, principally to the South St. Joseph church and the Kansas City mission. Sometimes there were as many as one hundred pieces sent at one shipment. We sewed for families where sickness, fire or other misfortunes had made such service acceptable. Donations of fruit and other necessary articles were made also.

There were many handicaps in those early days, and to some of our number, a regular attendance called for a very real sacrifice. There were no telephones, no rural mail routes, no electrical or gas conveniences, no plumbing, and last but not least, no automobiles.

(To Be Continued)

Onward to India

By Alice K. Ebey, North Manchester, Indiana

This is the call coming loud and clear from the Lord of Hosts to his faithful soldiers. Does the cry of hunger and want in the war-torn lands drown the cry and close our hearts to the eternal call of Jesus, "Go ye into all the world and preach my gospel?"

"Moving Millions" is the mission study book for the year. We should study it, for the book was written by those who behold India's millions moving. It was written by those whose hearts understand and love the people of India—whose hands minister to their needs and lead them into the way of truth and life.

We should study India because her millions of people are moving on in search of freedom, politically, educationally, socially and religiously. For thousands of years the son thought as his father thought, his desires were no higher, he followed the same trade; the customs of his caste were sacred; he worshiped without questioning, the same gods. No movement of life stirred.

But today everywhere in that great land, the people of city and hamlet are on the move. Towards what goals do they move? They have broken from their old anchorage, but into what harbor will they sail? They have broken the chains of caste. Seventy million outcasts have recently broken the bonds of Hinduism and are setting forth in search of freedom and truth. Even in faraway villages they are moving towards freedom for womanhood, better health, better sanitation, better methods of work, better government, better schools, better society, and even a better religion.

One of their own leaders of this day declares, "No one is seriously bidding for the heart of India, except Jesus Christ."

Then onward to India! Study her trends and her needs, and knowing them, straightway go on to do your utmost to supply the needs. Doors of opportunity are wide open. E. Stanley Jones says they are off their hinges! Onward, then, and lead the moving millions to the Christ who sets them free and gives to them eternal life.

MEN'S WORK

Men's Work at Fruitland, Idaho

By Floyd Hostetler, President of Men's Work, Fruitland, Idaho

Ninety-four men and boys gathered in the dining room of the Fruitland church, the occasion being a father and son banquet. Bro. William Riddlebarger gave an interesting address on "The Kind of a Dad I Want My Dad to Be." There were other talks, also special music. It was an inspiration to the dads to be better dads, and to the boys to be more helpful to their dads.

Since there are so many apple trees to be cut down each year, the church takes advantage of burning apple wood instead of coal. Usually the trees are given to the church if the men will clear the orchard. A large group of men have been cutting trees, sawing and hauling the wood to the storage, for next winter's fuel. We certainly appreciate the help of the Ladies' Aid during the noon hour, while working in the wood.

ADULT CHRISTIAN WORKERS

What I Believe About God

Scripture: Acts 17: 22-31

Sunday, March 12

Note: See forum suggestions for outline March 5.

1. Is God a Being who knows and cares and with whom we may have fellowship, or is he simply a blind Force working out in the movements of a world-machine?
2. What is the significance of Jesus' words, "Our Father"?
3. What did Jesus mean by, "Who art in heaven"?
4. How is God's name hallowed?
5. If we believe that God is good and righteous, how do we know the nature of this goodness?
6. Is God near or far away or both? Explain.
7. Has God finished his work of creation, or is he still working in his universe?
8. What is the meaning of the statement, "Where love is, God is"?
9. If God is love and desires the highest welfare of all beings, does that mean that a person will not suffer if he disobeys God's law?
10. How may one learn to love God?
11. Why do we not love him more than we do?

== CORRESPONDENCE ==

INGRATITUDE

This is a true story. At one time we lived in the city of R—. Our back yard adjoined that of the Browns (this is not the real name, however). They had a very lively bunch of children—five I think. Our boy often played with them. The grandmother, a very tall, slim and stooped-shouldered lady, made her home with her son. She worked hard, helping to raise the grandchildren after rearing her own family. She was saving all she could toward the new home her son

was planning to build. I remember each Monday of seeing her bending over the washboard—three tubs in a row on a bench in the shade of the house. I remember also the long lines of glistening white clothes—a tribute to her hard labor.

Then the Browns moved into their new home. I never saw the grandmother again. But a few months afterwards when I was on a streetcar out in the suburbs, a neighbor pointed out a modern-looking home and remarked: "That's Mr. Brown's house. They did not have room for his mother. She is in the almshouse." Then I thought of the scripture: "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

Staunton, Va.

Mrs. J. S. Garber.

CHURCH MUSIC CONFERENCE

At the suggestion of Perry Huffaker, chairman of our national music commission, President R. W. Schlosser appointed a committee to plan for a church music conference, to be held at Elizabethtown College this June.

The members of this committee were: Dr. A. C. Baugher, dean of Elizabethtown College, and elder in charge of the Elizabethtown congregation of the Church of the Brethren; Prof. Harry Baughey, supervisor of music in Manheim Township High School; Prof. Perry Huffaker, minister of music in the Hagerstown Church of the Brethren; Prof. E. G. Meyer, director of music Elizabethtown College; Prof. J. Z. Herr, treasurer and business manager of the college.

The committee decided that the 1939 music conference shall be held at Elizabethtown College from June 29 to July 2 inclusive.

The registration fee for the conference shall be two dollars for those who attend more than two days of the conference, and 75c per day for those who attend two days or less, a fractional part of a day shall be considered as a day.

A charge of \$1 per day is to be made for boarding and lodging. The price of single meals will be 35c each and for lodging 25c per night.

Elizabethtown, Pa.

E. G. Meyer.

WILLIAM J. GOCHENOUR

William J. Gochenour was born Nov. 18, 1832, and passed away at his beautiful home, his birthplace, Jan. 23, 1939. He was the son of Brother and Sister Joseph S. Gochenour. Two brothers preceded him in death. One sister, Mrs. George Hoover, survives.

Bro. William Gochenour united very early in life with the Church of the Brethren. He was soon called to the deacon's office which he filled with unusual ability and efficiency.

The family has lost a loyal and devoted husband and father; the church one of her wisest counselors and main financial supporters; the community one of her most self-sacrificing public-spirited citizens. Bro. Gochenour was a large landowner, an unusually able financier, a wise counselor and a prominent business man. And yet he was one of the meekest and humblest of men. He employed many men and was always anxious himself to take the most dangerous and hardest place. In all things he truly preferred his brother to himself. He ran a general store in connection with his large farming and stock-raising operations. From his store poor people over a large area were fed and clothed whether they had money or not. Only a few of us know the immense quantities of merchandise he either gave away or sold on credit with little hope of ever collecting.

The writer of these lines, one of the ministers of our brother's congregation, spent many happy hours in his wonderful home. Bro. Gochenour spent the last forenoon of his earthly pilgrimage with his neighbors helping to repair the community telephone line. That afternoon he joined his son, Landon, who had just started to shred some fodder. A terrific and unexplainable explosion burst the shredder, hurling pieces of iron and wood in every direction. Our brother was instantly killed.

He is survived by his widow, nee Arbellia Keller, who came from a very prominent Valley family. He is also survived by two sons, Landon and Herman. Landon is married, a leader of the B. Y. P. D. work in his district and congregation, and a practical and efficient farmer and stockman. The younger son graduates this year from Woodstock high school, and has already achieved a statewide recognition in F. F. A. projects.

Funeral services were conducted by Eld. C. E. Long of Northern District Ministerial Board, assisted by Eld. Lawrence Helsley and Rev. George Lightner, Jr., of the Methodist church in the St. Luke church where Bro. Gochenour so faithfully labored and taught. In spite of the driving blizzard only a small part of the tremendous crowd could get into the church. The Lutheran church and near-by store were warmed to accommodate the overflow crowd.

Maurertown, Va.

Ernest L. Miller.

IN MEMORY OF J. W. AND LOUISA M. JASPER

"Heaven grows dearer as those we love are transplanted thither." It is more than five years since father was called from our midst but the memory and influence of an earnest Christian parent were never more cherished. With the passing of time we realize more fully his labors of love, his rugged honesty and his faithfulness to duty in order that a worthy heritage might enrich the family and cause he loved.



Recently, Jan. 2, 1939, mother also passed over to be with her Lord and her loved ones awaiting her in the better land. After long, weary weeks of suffering resultant from a fall last Sept. 16, she is at rest. Had she lived until April 11 she would have passed her eighty-first milestone. The final summons came to her at the home of her daughter in Marshalltown, Iowa. However, most of her life was spent in Polk County, Iowa, in the bounds of the Des Moines Valley church. She and her husband became members of this congregation in 1884, living true to their faith until called into the beyond.

They enjoyed the comradeship of Christian marriage almost fifty-five years, having entered into this union March 30, 1879. Five children came to their home. One son, Frank H., preceded them in 1932. Remaining are Eva R. Shaffer, Henry L. and Gerry E. Jasper, all of near Elkhart, Iowa, and Marie L. Eby of Marshalltown, Iowa.

Their lives and their home were marked by quiet, unassuming virtues—honesty, thrift, hospitality, neighborliness, loyalty, devotion to each other and to God. They knew the hardships, simple joys and well-earned victories of pioneer days as well as a small measure of prosperity later on. But ever they labored on not for material things alone. With other earnest souls they builded well in sturdy Christian character, homes, church and community for the kingdom of God. These have they left as a priceless heritage to those of us who remain. It is for us also to carry on their great unfinished task, to hold high the torch and bear it valiantly forward. Only thus we may truly memorialize their lives and worthily serve in the kingdom of our God—and theirs.

Marshalltown, Iowa.

Marie L. Eby.

ISAAC M. FORNEY

Isaac M. Forney, son of Edmund and Elizabeth Hershey Forney, was born at Polo, Ill., July 7, 1876, and died of a brain tumor at the St. Mary's hospital, Rochester, Minn., Feb. 5, 1939, at the age of 62 years, 5 months and 28 days.

He was united in marriage to Mamie Elizabeth Eikenberry at Greene, Iowa, on Christmas Day, 1900. To this union were born three sons and two daughters, all living: Arnold of Cedar Falls, Iowa; Burton of Claremont, Calif.; Helen of Manhattan, Kans.; Belva, now Mrs. Wm. Kline of Waterloo, Iowa; and Edgar of Royal Center, Ind.

The deceased is one of a family of nine children, four of whom are living: David H. of Raisin City, Calif.; Daniel L. of La Verne, Calif.; Mrs. Levi Minnich of Greenville, Ohio, and Edward J. of La Verne, Calif. Mrs. Forney preceded the deceased in death June 16, 1929.

The family lived at Polo, Ill., until 1910 when they came to Waterloo where they lived on a farm in Orange Township for twenty-two years. Bro. Forney was later married to Mrs. Ruth Heckman Slifer of Polo, Ill., where they lived on a farm the past six years. He leaves to mourn his demise besides his companion and the five children, seven grandchildren and a host of friends both in Orange Township and Polo, Ill.

The deceased became a member of the Church of the Brethren in his youth. For thirty years he served the church in the deacon's office. He was superintendent of the church school at South Waterloo for eleven years and for twenty years served as a member of the District Mission Board of Northern Iowa and Minnesota. He served one full term and a part term on the Board of Education of the Orange Consolidated School. In all of these capacities he served faithfully and well for he took his appointments seriously.

Funeral services were held at the South Waterloo church conducted by the undersigned and assisted by Brethren Oscar Winger of North Manchester, Ind., and H. Jesse Baker of Polo, Ill. The body was laid to rest in the Orange cemetery.

Waterloo, Iowa.

W. H. Yoder.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brinkmeier-Olthoff.—At the Yellow Creek Church of the Brethren, Jan. 17, 1939, Reuben Brinkmeier and Arlene Olthoff, both of Pearl City, Ill.—Galen G. Gerdes, Milledgeville, Ill.

Davidson-Keller.—Feb. 4, 1939, by the undersigned, at his residence, Earl Albert Davidson and Margaret Marie Keller.—James M. Moore, Lititz, Pa.

Deal-Holmes.—By the undersigned, at his home, Jan. 20, 1939, Robert L. Deal and Dorothy Holmes, both of La Verne, Calif.—A. O. Brubaker, Santa Ana, Calif.

Fredricks-Forrer.—By the undersigned, Nov. 24, 1938, in the home of the bride's parents, Brother and Sister Charles Forrer, Harold Fredricks and Margaret Forrer, both of San Diego, Calif.—Charles Forrer, San Diego, Calif.

Knuttson-Goddard.—Gilbert Knuttson and Dorothy Evelyn Goddard, both of Sacramento, Calif., Feb. 4, 1939.—John J. Ernst, Rio Linda, Calif.

Larkins-Martin.—Edward H. Larkins and Catherine Martin, Jan. 26, 1939, by the undersigned, at the Lititz Church of the Brethren.—James M. Moore, Lititz, Pa.

Melton-Wilkinson.—By the undersigned, Jan. 28, 1939, at the home of the bride's parents, K. Leon Melton of Porterville, Calif., and Ethel Wilkinson of Strathmore, Calif.—D. C. Gnagy, Lindsay, Calif.

Nichols-Burner.—By the undersigned at his home, John Cletus Nichols and Sister Esta Mae Burner, both of Luray, Va.—A. J. Caricofe, Luray, Va.

Rodebaugh-Lawn.—Dorothy Hamilton Lawn, daughter of Mrs. Stella Nitteour Lawn of Germantown, Pa., was married to Harold J. Rodebaugh of Drexel Hill, Pa., at the Germantown Church of the Brethren, Dec. 31, 1938, by Bro. M. C. Swigart.—Dorothy L. Rodebaugh, Philadelphia, Pa.

FALLEN ASLEEP

Brown, Mila May Straley, daughter of Brother David and Sister Leah Straley, was born Aug. 12, 1867, in Bedford County, Pa. Bro. Straley was an active minister in the Church of the Brethren for many years. At the age of sixteen she united with the church and remained in that faith until death. In March of 1898 Sister Straley and her parents moved to Carrington, N. Dak. There she met Charles Wesley Brown and on Feb. 1, 1899, they were united in marriage. To that union were born three children, one son dying in infancy. They had one adopted son. In 1918 they moved to New Mexico, locating near Clovis. After being ill for several months she was removed to the Baptist hospital on Jan. 20. The anointing service was administered. She passed away Jan. 23, 1939. She leaves her husband, one daughter, one son, one adopted son, eleven grandchildren, one brother and many friends.—Mrs. J. S. Adamson, Clovis, N. Mex.

Click, George Albert, son of Joel and Lucy Click, was born in Van Wert County, Ohio, Oct. 6, 1869, and departed this life Feb. 5, 1939, at his home in Van Wert, Ohio. He spent the early years of his life working in his father's sawmill. The past few years he was engaged in buying poultry. He leaves many friends who respected him for his honesty and fair dealing. He also leaves several nieces and nephews and other relatives. The last year of his life was spent with his niece. He was handicapped by blindness. His father, mother, two sisters and three brothers preceded him in death. Funeral services were conducted by the writer in the United Brethren church, with interment in the Brethren cemetery.—J. J. Guthrie, La Fayette, Ohio.

Cockran, Martha J. Wallace, was born Dec. 24, 1863, in Putnam County, Mo., and came to Kansas in a covered wagon with her parents in 1871. She was married to Robert Cochran on Dec. 25, 1882, near Greenwich, Kans. She was married by her father's youngest brother, Rev. S. D. Wallace. To this union were born three daughters and four sons, two daughters preceding her in death. Besides the children she leaves three sisters and two brothers, nineteen grandchildren, eleven great-grandchildren, many nieces and nephews and a host of relatives and friends. In 1910 they moved to Bartlesville, Okla., where she resided until her death, her husband having preceded her in death

in 1926. She was a member of the Church of the Brethren and lived a consistent Christian life. Funeral services were conducted at the Church of the Brethren in Bartlesville by the undersigned and in Cedar Vale, Kans., by Rev. Green of the Baptist church. Her body was laid to rest beside her husband.—George R. Eller, Dewey, Okla.

Cripe, Jemima Reed, aged 81, widow of Eld. Nathaniel Cripe, was born in Indiana, Aug. 7, 1857. In 1879 she was married to Bro. Cripe who died in 1935. Surviving are one son, four brothers and several grandchildren. Funeral services were held at the Rossville Church of the Brethren Feb. 4, with Eld. J. W. Root of Fairview church officiating. Burial in Whiteman cemetery, Michigantown, Ind.—Lillian A. Hufford, Rossville, Ind.

Epert, Sister Hannah, daughter of Martin and Nancy Mummert Metz, was born in York County, Pa., April 21, 1845. She moved with her parents to Elkhart County, Ind., in 1869. On March 25, 1888, she was united in marriage to William Epert, who died in 1921. Since that time she lived with her adopted daughter, Mrs. Inez Lewis, and her husband, Hubert Lewis. Surviving are the family with whom she lived, a nephew and other relatives. She was a lifelong member of the Church of the Brethren, and appreciated her church relationship and served well. Her final sickness was not prolonged. She was called home on Jan. 18, 1939. Funeral services were conducted at her home church, Rock Run, by the writer, assisted by Bro. Allen Yoder of the Mennonite church. Interment in the Allwine cemetery.—J. S. Zigler, Goshen, Ind.

Cunningham, Sister Maggie Rebecca, daughter of Phillip and Elizabeth Emswiler of Rockingham County, Va., departed this life Jan. 21, 1939, aged 75 years. In early life she joined the Mill Creek Brethren church. She was married to Bro. William Buckhannon Cunningham Oct. 5, 1883. They lived happily together until death parted them nearly fifty-six years later. Sister Cunningham was the first active member of the Church of the Brethren in Nelson County, Va. Through her untiring efforts Bethel church was built in 1909 and it will be a monument to her memory for many years. She was a faithful worker in the church and Sunday school until a short time before her death when illness confined her to her home. Sister Cunningham and her husband experienced the joy of having their son as pastor of their church for twenty-one years. Sister Cunningham is survived by her beloved husband, five children and a host of grandchildren. She is sadly missed by all. Funeral services were conducted by Bro. Warner, pastor of the Lynchburg church, at the Bethel church, with interment in the cemetery near by.—Mrs. Pernie L. Proffitt, Shipman, Va.

Fourman, Maggie Ellen, daughter of Willard and Amanda Fosick, was born near Potsdam, Ohio, Jan. 25, 1884, and departed this life Dec. 5, 1938. She was a member of the West Milton Church of the Brethren, having been a loyal and devoted follower of her Lord for more than thirty-five years. Most of her life had been spent in and around our community. On Dec. 25, 1905, she was united in marriage to Edward Fourman, and two sons and one daughter were born to this union. She is survived by her three children, her husband, one grandson, six brothers, two sisters and a host of neighbors and friends.—Mrs. Irvin Furlong, West Milton, Ohio.

Gindlesperger, Sister Clara Hoffman, died suddenly at her home in Berlin, Pa., on Dec. 28, 1938, at the age of sixty-one years. She was preceded in death by her husband. Surviving are two sons, two daughters, two sisters and five brothers. Funeral services were conducted at her home by her pastor, Bro. H. Q. Rhodes, with interment in the Berlin cemetery.—Mrs. A. R. Knepper, Berlin, Pa.

Gray, Clara Mildred, daughter of Cleveland and Erma Hunter, was born near Thornville, Ohio, July 11, 1909, and departed this life Jan. 17, 1939. During her illness she received the anointing. Dec. 20, 1931, she united with the Church of the Brethren at White Cottage. The following day she was united in marriage to Burl S. Gray of Zanesville, Ohio. Her husband preceded her in death April 26, 1936. She is survived by one daughter, her mother, one sister and one brother. Funeral services were conducted at the Thompson funeral home at White Cottage by the writer. Interment was made in Wesley cemetery.—J. D. Zigler, White Cottage, Ohio.

Harris, Isaac L., son of James P. and Margaret Harris, was born May 12, 1861, near Mooresburg, Tenn., and died at his home near Mountain Grove, Mo., Nov. 27, 1938. In 1874 he moved with his parents to Newton County, Mo., in the Shoal Creek church. In the fall of 1889 he moved with his family to Texas County, Mo., settled on a farm near Cabool, where he reared and educated a large family. When he moved to Mountain Grove he built a new house near the church of his choice and spent his last days as a retired farmer. Bro. Harris joined the Church of the Brethren in 1900, was elected to the ministry in 1902 and ordained to the eldership in 1905. In 1882 he was married to Sarah C. Hargis, who stood by him and rendered most efficient service to the end. Ten children were born to this union, two having preceded him in death. Bro. Harris was a kind husband, an affectionate father, a loyal citizen, a wise counselor in church and civic affairs and his place will be hard to fill. He leaves his companion, eight children, thirty grandchildren, five great-grandchildren and a host of other relatives and friends. Funeral services were conducted in the Greenwood church by the undersigned, assisted by Eld. A. M. Peterson, with burial in the near-by cemetery. A large number of relatives, neighbors and friends assembled to pay their last tribute of respect.—A. W. Adkins, Cahool, Mo.

Harter, William H., son of John and Sarah Harter, was born in Carroll County, Ind., and for the 72 years and 24 days of his life lived and helped in the development of the community about Flora,

passing away Jan. 23, 1939. His first marriage was to Amanda Clark in 1868. To them were born a daughter, who preceded them both, and a son, Russell, who remains. After his companion died in 1931, he was united in marriage to Emma Breneman in 1935. Their companionship, though brief, was most happy. Her care of him during his illness was a great comfort to him. He is also survived by three brothers, four sisters, three stepdaughters, five grandchildren and six step-grandchildren. Memorial services in the Flora church by the writer, and interment in the Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Kniseley, Mrs. Amanda, aged 70 years, died in the Mexico Old Folks' Home after a week's illness. Mrs. Kniseley moved from Goshen to the Mexico home on Oct. 13, 1932. She was born on May 15, 1868, a daughter of Isaac and Lydia Slutesman. She was married to Samuel Kniseley on Dec. 15, 1890. Her husband preceded her in death. The only survivor is a brother. Funeral services were conducted at the Old Folks' Home, with Bro. Walter Balsbaugh officiating.—Mrs. Ernest Fisher, Mexico, Ind.

Leiphart, Miss Anna, daughter of George and Margaret Leiphart, was born Nov. 29, 1862, in Donegal, Pa., and died Jan. 2, 1939. She came with her parents to Stephenson County in 1869. Her residence has been in Lena since 1907. May 24, 1937, she united with the Lena Church of the Brethren. She is survived by one brother and three sisters. Funeral services were conducted by the undersigned at the Lena church. Interment in the Louisa cemetery.—J. F. Burton, Lena, Ill.

Lotts, Sister Gracie Bell, wife of J. Elmer Lotts, died at her home near Arbor Hill, Staunton, Va., Dec. 17, 1938. She was born Jan. 28, 1890. Surviving are her husband, four sons and five daughters. She was the first of her family to join the Church of the Brethren. Her husband, father and mother were baptized on the same day, Sept. 2, 1922. Since that time all of her children and one grandchild have united with the church of her choice. Funeral services were conducted at the Arbor Hill church by her pastor, Bro. J. C. Garber, assisted by Rev. F. G. Hartman of the Presbyterian church. Burial was in the Mt. Tabor Lutheran cemetery.—Anna Flora, Staunton, Va.

Maynard, Emma, was born Oct. 20, 1919, and died Jan. 25, 1939. She was an active member of the Church of the Brethren for about three and a half years. She was a Sunday-school class teacher and also treasurer. She leaves five brothers, two sisters, her father and mother. She was regular in her attendance at church and Sunday school.—Mrs. Thelma Bevins, Heisey, Ky.

Michael, Mrs. Laura Belle Golden, aged 80 years, widow of John Henry Michael, was born in Clinton County, Ind., in 1859, and died at the home of her daughter near Frankfort, Ind. Surviving are two children, two sisters and one brother. Funeral services were conducted in the Church of the Brethren in Rossville, Ind., Feb. 7, by Rev. Fry of the Pilgrim Holiness church of Frankfort. Burial in the Pleasant View cemetery near Rossville.—Lillian A. Hufford, Rossville, Ind.

Moomaw, Mrs. Oda E., daughter of William and Sarah Garvey, and wife of Charles R. Moomaw, passed away Dec. 12, 1938, at her home at McFarland, Calif., after an illness of nearly four years. She was born at Leeton, Mo., May 4, 1881. In childhood she chose to follow her Savior, uniting with the Church of the Brethren. She was married in 1907 and moved to La Verne, Calif., in 1911, then to McFarland in 1913 where she resided until her death. Besides her husband she is survived by four daughters, her aged mother of Empire, Calif., six brothers and two sisters. All through her suffering she was very patient, maintaining her faith in God and giving encouragement and help to others whenever possible. She was deprived the privilege of attending many church services the last few years but she enjoyed many good sermons and sacred music over the radio. She spent much time reading her Bible and many good books. She often expressed her desire to live and be of more service to her Savior, but was willing to be submissive to God's will. Funeral services were conducted at the McFarland Church of the Brethren by her pastor, John I. Coffman, and Eld. Andrew Blickenstaff. Interment in the Evergreen cemetery at La Verne, with Bro. A. D. Sollenberger of Glendora, Calif., in charge.—Ethel Moomaw, McFarland, Calif.

Roberts, Jessie May, daughter of Grant and Sarah Rose, was born at Byesville, Ohio, Aug. 29, 1886, and departed this life Dec. 1, 1938, at the Bethesda hospital from heart trouble. Before going to the hospital she called for and received the anointing service. This greatly strengthened her faith and confirmed her hope of eternal life. She was united in marriage to Frank Roberts of Zanesville, Ohio, and to this union were born three daughters, all surviving. Six grandchildren also survive. She united with the Church of the Brethren at White Cottage, Ohio, Oct. 23, 1921, and remained faithful to the end. Funeral services were conducted in the Bateman funeral home in Zanesville by the writer. Interment in Greenwood cemetery.—J. D. Zigler, White Cottage, Ohio.

Sevits, Bro. John L., died at his home in Brothersvalley township, Jan. 12, 1939, aged 79 years, 4 months and 27 days. He was a son of William and Barbara Miller Sevits, both deceased. His wife preceded him in death fifteen years. He is survived by three daughters, a son, eighteen grandchildren and four great-grandchildren. Funeral services were conducted in the Pike Church of the Brethren by the pastor, Bro. H. Q. Rhodes, with burial in the cemetery near by.—Mrs. A. R. Knepper, Berlin, Pa.

Shrider, Martha Ann, daughter of John and Malinda Holloway, was born near Moxahala Park, Ohio, Feb. 7, 1847, and departed this life Dec. 2, 1938. For some years she made her home with her only

daughter in Zanesville, and it was here she fell and broke her hip. She was taken to the Bethesda hospital and due to her good heart and strong constitution she lingered for several weeks. She was united in marriage to Noah Shrider Nov. 12, 1868. To this union were born four sons and one daughter, all surviving. She is also survived by fourteen grandchildren, ten great-grandchildren and several nieces and nephews. Soon after her marriage she and her husband united with the Church of the Brethren near Thornville, Ohio, and remained faithful. Her husband preceded her in death Oct. 4, 1921. Funeral services were conducted at the Thompson funeral home at White Cottage by the writer. Interment was made in the Woodlawn cemetery in Zanesville.—J. D. Zigler, White Cottage, Ohio.

Wolf, Donald David, son of Donald L. and Wilma Keiper Wolf, was born on Mother's Day, May 12, 1929, at State College, Pa. He had a sunny disposition. He had many friends both old and young. He was ill in the Mercy hospital of Altoona only two days. The funeral services were held on Sept. 16, at the Hollidaysburg Church of the Brethren, where Donnie had regularly attended Sunday school, by Bro. F. J. Byer. He was buried in the Dry Hill cemetery near Woodbury, Pa. He left one brother who is three months old.—Mary Keiper, Hollidaysburg, Pa.

Zerfoss, Sister Della Pugh, died Nov. 25, 1938, in the Somerset hospital, aged 57 years, 11 months and 27 days. Surviving are her husband, four sons and three daughters. Funeral services were conducted in the Pike Church of the Brethren by her pastor, Bro. H. Q. Rhodes. Burial in the cemetery near by.—Mrs. A. R. Knepper, Berlin, Pa.

CHURCH NEWS

CALIFORNIA

Laton.—Bro. J. S. Zimmerman conducted a week's Bible institute for us beginning Jan. 22. We had a class every morning at ten o'clock and again in the evening. We enjoyed Bro. Zimmerman's stay with us. The meetings were inspiring and instructive. Our brethren have been busy cutting oak wood for the church.—Mrs. Erma A. Brabb, Laton, Calif., Feb. 6.

Reedley.—Our two weeks' revival, with Bro. Forest S. Eisenbise of Fresno, as evangelist, closed Jan. 29. His strong, spiritual sermons were a great uplift to the entire membership. Several were reconsecrated. Five boys were baptized and one young lady is yet to receive the rite. On Jan. 29 we had an all-day meeting. Dinner was served at the church and baptismal services were held in the afternoon. Sister Eisenbise and two daughters were with us and made contributions of music at the morning and evening services. Jan. 26 a fine group from Fresno were with us. The Fresno men's quartet sang a beautiful number. Bro. D. C. Gnagy, our district field worker, met with us Feb. 2.—Mrs. Mamie Sink, Reedley, Calif., Feb. 6.

COLORADO

First Grand Valley.—The church choir, directed by Mrs. B. R. Spitzer, gave a cantata on Christmas morning. They are now working on Easter music. The new year was begun with a week of prayer at the different homes. The local and district Men's Work organizations are putting on new life, and they plan to have a Lord's acre to help raise money. At the beginning of the new year we launched an evangelistic campaign which will close with passion week meetings and communion. Jan. 9 our pastor requested that the church secure a new man by Sept. 1, when he will close his fourth year of service with us. Bro. Feiler is open for evangelistic meetings after Sept. 1. Special days for Glade Park reunion will be March 19 and for Mesa July 2.—Clara Feiler, Grand Junction, Colo., Feb. 4.

FLORIDA

Miami.—On Jan. 10 we were pleased to have Bro. M. R. Zigler of the Mission Board and Bro. McKinley Coffman, our district field man, with us. They showed slides of the progress of the Brethren church. Attendance at Sunday school was ninety-four. We are looking forward to March 8 when Brother and Sister B. M. Rollins will start our revival. Pray with us for these meetings. We welcome tourists to worship with us. If you know of members or friends living in Miami please notify our pastor, T. S. Richardson, or the writer.—Mrs. Enos Overholser, Box 4002, Pinewood Station, Miami, Fla., Feb. 6.

ILLINOIS

Polo.—Average Sunday-school attendance during the past year was 181. This is the highest average in the history of this church. Average on time for the past ten months was 147, and the average for church was 157. Bro. Merle Hawbecker assisted Bro. Baker at our fall love feast Oct. 30. A Prince of Peace oratorical contest was held here Nov. 13, with two contestants from the Polo church and one from West Branch. Betty Patterson of West Branch received the first honor. This program was given in the Lanark church Dec. 4. Our church co-operated with the other five Protestant churches in a union Thanksgiving service at the Evangelical church Nov. 23. Rev. A. C. Hull of the Anti-Saloon League of Illinois gave a talk on Nov. 27. The men's organization has placed The Gospel Messenger in more than seventy-five per cent of the homes. This is the third year we have taken advantage of the club rate. Nov. 17 ninety-five attended the father and son banquet. Bro. Foster Statler of Mt. Morris was guest speaker. Mr. and Mrs. Fred Miller and Mr. and Mrs. R. O. Blough were installed into the deacon's office by Bro. Baker. Bro. John Heck-

man and Bro. Baker attended the pastors' retreat at the home of Bro. D. D. Funderburg on Jan. 16. Death claimed Mrs. Annie Shaw, the eldest member of our congregation, Jan. 23, two days before her ninety-fifth birthday. A peace study class of twenty young men has been organized. The Friendship Circle has pledged \$50 for the redecorating fund. Bro. I. M. Forney, one of our deacons, passed away Feb. 5 at the Rochester Clinic where he had gone two weeks ago for an operation. The young people held their annual banquet and watch night service on New Year's Eve. Much interest is shown in God's work. We are fortunate in having a large group of loyal young folks. They presented a fine Christmas play, And There Were Shepherds.—Mrs. Hazel Krum, Polo, Ill., Feb. 6.

INDIANA

Garrett.—We had a Christmas program with a good attendance. The Sunday-school and church attendance has been good. Our church is being wired for electricity. Our congregation was deeply grieved a few weeks ago by the death of a young sister, Doris Skelly, aged 19 years, daughter of Mr. and Mrs. Ray Skelly. She had been bedfast since September with a heart ailment. She was always willing to help whenever she could. A young man, Heber Getts, also passed away since September. We are hoping to have revival meetings within the next few months but as yet do not have an evangelist.—Mrs. Alvadale Ober, Garrett, Ind., Feb. 2.

Mexico.—We enjoyed Bro. H. L. Hartsough's message on Jan. 15. Our Sunday-school attendance has been good. We are happy to have Bro. Frank Fisher back at home again. He is improving nicely and is able to sit up. The Lord has richly blessed him during his sickness. He was assured that prayers of the people would be offered and he seemed consoled by that thought. A Messenger club is being formed again this year. The Sisters' Aid Society meets every two weeks for quilting and other sewing. We decided at our last devotional meeting to send clothing to the Spanish relief. Jan. 29 six young people from Manchester College gave us a program of talks and vocal music.—Mrs. Ernest Fisher, Mexico, Ind., Feb. 4.

IOWA

Cedar Rapids.—At our council in October it was decided to build a new church, investing more than \$20,000. The achievements and reports of the past year were reviewed. The financial committee reported a substantial balance in the treasury and that the church budget was underwritten for the new year. Brother and Sister Barnhart attended the pastors' conference in Chicago Oct. 17-20. Bro. Wm. Beahm met with us Nov. 20, speaking at the morning and evening services. Nov. 21 he spoke for the Cedar Rapids Ministerial Association. His services were very much appreciated. The Ladies' Aid sponsored a supper and bazaar. The proceeds, amounting to \$130, were added to the building fund. The Ladies' Aid also sponsored the neutral relief work. Dec. 7 there were ninety at the communion tables. Dec. 23 Brother and Sister J. K. Miller left for their annual trip to Florida. We had capacity crowds for Christmas program Dec. 18. In the morning the children gave a program and in the evening a play, The Topaz of Ethiopia, was presented, with Mrs. O. A. Prather as director. Bro. Foster Statler was with us for a week of revival meetings Jan. 16-23.—Mrs. W. Beiber, Cedar Rapids, Iowa, Feb. 3.

Osceola.—We met in council Jan. 22. Bro. J. D. Brower is our pastor and elder. Our trustees are Brethren Ward Folger, Howard Dewey and William Propst. Our Sunday school gave Thanksgiving and Christmas programs. A revival meeting will be held during the summer, with a love feast at the close of the meeting. Since our last report we had a new roof put on the church and plans are being made to do some work on the inside of the church.—Mrs. Emma Propst, Osceola, Iowa, Feb. 6.

KANSAS

Burr Oak.—There are many old people at Burr Oak. At a large funeral recently husband estimated that the audience would average over sixty-five years of age. Another funeral was held recently for a man who was ninety-four years of age. Bro. Martin Beanblossom celebrated his eighty-third birthday Feb. 4. Feb. 5 he played hymns on his accordion and an offering was received to apply on the Conference Budget. Pastor E. E. Thompson is laid up with a badly sprained ankle. Feb. 5 a brother and his wife took him to church in their car. With their help and the aid of crutches he went to church and delivered the sermon while sitting on a chair.—Mrs. E. E. Thompson, Burr Oak, Kans., Feb. 6.

Conway Springs.—Our members sent a box of groceries to the Old Folks' Home and one to Bro. Slaters. The Willing Workers' class went to visit Brother and Sister Goenners near Zenda Dec. 11. We met in council Dec. 18, and decided to hold future business meetings on Monday night instead of Sunday afternoon. An effort is being made to learn how many members we have. The young people's banquet was held Dec. 23, and a watch night service was enjoyed Dec. 31. We observed the week of prayer the first week of the new year. We held our love feast Nov. 21. Our harvest meeting was held Nov. 27. We observed Universal Bible Sunday Dec. 4 and gave twenty Bibles to those who did not have Bibles. McPherson College day was Dec. 11, and the offering amounted to \$29.10. We gave treats to the children on Dec. 25. A program was given in the evening. A playlet, The Land of Peace Makers, was given by a group of Sunday-school workers and students. Our pastor held a revival in Oklahoma Nov. 6-20. We are working on the Messenger club. Twenty names have been sent in so far. Bro. James Elrod, our elder, of Wichita, Kans., is to hold a

revival for us beginning April 23. We are looking forward to a good meeting.—Amos O. Brubaker, Conway Springs, Kans., Feb. 6.

Hutchinson.—On Dec. 4 Bro. Mohler of McPherson College gave the morning message. In the evening the ladies' quartet of the college gave a splendid program. Dec. 11 our pastor, Bro. Clinton I. Weber, and his family held open house and more than sixty guests were received. We were busy during the Christmas season. Eleven baskets of food, a number of blankets and some sheets were taken to the Old Folks' Home at Darlow. On Dec. 18 the children gave a Christmas program in the morning. In the evening we enjoyed a program by the choir. On Dec. 25 the play, The Topaz of Ethiopia, was given. Jan. 9 our council was held. The pastor reported that during the first three months of service with us he and his wife made 285 pastoral calls, conducted a ten-day revival, anointed two persons, solemnized two weddings, conducted two funerals, preached fourteen pastoral sermons and fourteen evangelistic sermons. Our missionary offering for the three months was about \$25. A new Sunday-school class for the young married people has been organized. The B. Y. P. D. group has been studying Home Builders of Tomorrow by Warren D. Bowman. Five letters of membership have been received. Jan. 29 our first annual birthday dinner was held, and the offering amounted to \$60.07. Sister Mayme King will present the play, The Color Line, Feb. 5. The B. Y. P. D. will present the play, The Awakening of Bro. Tightwad, Feb. 12. We have good attendance at our monthly workers' conference. Sister Nevin Fisher of McPherson, the district Children's Worker, was with us at our February meeting. Brother and Sister Weber will go to Rocky Ford, Colo., to begin a revival March 5.—M. Vivienne Moyer, Hutchinson, Kans., Feb. 3.

Larned.—We met in council Jan. 30. Henry W. and Mary Fox were installed as deacon and deaconess by Bro. H. D. Michael. Bro. I. C. Snively held a two weeks' series of union revival meetings with the Methodist and Mennonite churches co-operating with the Brethren church. Bro. Snively was well liked and many in the community expressed the wish that he might be secured as pastor. A vote was taken which was in favor of having him be our pastor. The ministerial board, Leonard Snowberger, D. W. Martin and H. W. Fox, was requested to make the necessary arrangements with the district ministerial board.—Mrs. Ruth H. Brown, Larned, Kans., Feb. 7.

Topeka.—Our communion was held in November and two were received by baptism. These services were conducted by our pastor, Bro. L. H. Root. Jan. 28, 29 our young people attended the B. Y. P. D. rally of the Northeastern District held in Kansas City. Bro. Burton Metzler of McPherson College gave the address on Saturday evening. Our pastor preached on Sunday morning. In his absence Rev. Rose delivered the sermon in our church. The mothers and daughters met on Feb. 3 for a program and social time. Mrs. Niola Ransom is our mother and daughter leader.—Mary M. Smith, Topeka, Kans., Feb. 7.

MARYLAND

Baltimore, First.—On April 1 we had a fellowship supper and our penny-a-meal banks were opened. We received \$81.01. On Oct. 14 we had a father and son banquet. A delightful meal and a good program were enjoyed. About \$85 was cleared on our church debt.—Mrs. Ruth Kellough, Baltimore, Md., Jan. 30.

University Park.—Our father and son banquet was held Nov. 8, and they enjoyed the fellowship together. Nov. 6 our B. Y. P. D. gave a peace play, Brothers. Our missionary director, Mrs. S. L. Brumbaugh, assisted the young people in their study of Moving Millions. Bro. Harry K. Zeller of Richmond, Va., conducted a two weeks' revival for us in November. He gave spirit-filled and soul-uplifting messages. Six were baptized. The Ladies' Aid served a chicken dinner Dec. 8. Dec. 18 an every member enlistment was made with satisfying results. A stirring Christmas play, Dust of the Road, was given Dec. 18 by the young people and adults, with appropriate music by a young people's chorus. Our children's play, Christmas Treasures, directed by Mrs. Lydia Brumbaugh, was given Dec. 22. Candy and oranges were distributed to the children. The Goodwill class is making a study of the Book of Romans, led by their teacher, Bro. S. L. Brumbaugh. Many of our people are planning to attend the Washington School of Christian Education to be held in Washington, D. C., Feb. 15-21. The penny bank offerings up to date amount to \$66.25.—Mrs. Perry F. Crabbill, Washington, D. C., Feb. 7.

OHIO

New Philadelphia.—Oct. 16 we held our home-coming, with Bro. Otbo Winger as speaker. He delivered two interesting sermons and we spent a pleasant day of fellowship together. Oct. 17 Bro. Elden Petry from North Canton, Ohio, began our revival. He preached thirteen spiritual sermons. Four were baptized at that time and two were baptized Christmas, making a total of sixteen baptisms during 1938. We closed our revival with communion services Oct. 30. Early morning services were held at the church on Thanksgiving Day. Twelve needy homes were remembered. An interesting Christmas program was given. Dec. 29 we had a father-son and mother-daughter fellowship supper, with seventy present. The work is progressing nicely under the leadership of our pastor and his wife, Brother and Sister A. H. Miller, who have been with us a year. The Ladies' Aid Society is doing good work. The Men's Work group was organized recently. We will have a pre-Easter service conducted by our pastor. These services will conclude with a love feast. The writer has been elected correspondent and Messenger agent.—Anna O. Kinsley, New Philadelphia, Ohio, Feb. 7.

West Milton.—Our young people are presenting programs in various

churches this winter. Dec. 14 we met in council. Bro. Harley Coppock of Middle District congregation met with us. Twelve persons from our church attended the first term of the leadership training school in Troy, Ohio, last fall. Our church had the largest number in attendance. We were also well represented at the second course. The second Wednesday of December the Ladies' Aid Society enjoyed an all day meeting, with a potluck dinner. At this time they exchanged gifts and the good cheer sisters were revealed. The Melopian quartet gave a program Dec. 11. On Dec. 18 our young people presented a musical Christmas program. We are glad for the special music given each Sunday morning. We also enjoyed readings by Mrs. G. W. Minnich and Mrs. F. Bradley. Our church was well represented at the annual missionary rally of Southern Ohio in the Pleasant Hill church Jan. 29. It was interesting to hear Brother and Sister Bittinger tell of their experiences in Africa. We also appreciated a message by Bro. Schwalm.—Mrs. Irvin Furlong, West Milton, Ohio, Feb. 4.

White Cottage.—Since our last report six have been added to our membership by baptism. This was a result of the evangelistic sermons by our pastor during November and December. He preached plain but inspiring sermons. Part of these were doctrinal sermons. Witnessing our love feast a few weeks previous helped to create a deeper spiritual interest. We are praying for others who are near the kingdom. Bro. Zigler anointed three persons in November. Two of them have passed away and the other is near death's door. Our oldest member, a sister ninety-two years of age, passed away Dec. 2. Bro. A. F. Brightbill of Bethany Biblical Seminary was with us for the week end of Dec. 11. He brought wonderful messages regarding music in the church and the home. Bro. Lester Miller, a student in Bethany, was the organist. Our young people are represented in Manchester and Bethany this year. We are looking forward to having Bro. Brightbill with us for two weeks in August. Our attendance has been handicapped this winter because of diseases. Our average for the quarter ending Dec. 31 was ninety-eight. Our Christmas candlelighting service was very impressive. Our Women's Work has been busy making bandages for Sister Horn to take with her to Africa.—Mrs. J. F. Shriver, South Zanesville, Ohio, Jan. 31.

PENNSYLVANIA

Martinsburg.—Bro. A. M. Dixon, pastor of the Church of the Brethren in Hagerstown, Md., conducted a series of evangelistic meetings in our church Jan. 9-22. His messages challenged us to live more consecrated lives. The periods of Bible questions and verses each night were helpful. Bro. Dixon and our pastor, Bro. Coffman, worked with untiring zeal, visiting in many homes. Twenty-seven were baptized and one was reinstated. The attendance and interest were fine. We appreciated delegations from Altoona, Roaring Springs and many other neighboring churches. The music was in charge of Kenton R. Miller, Mrs. I. Harvey Kagarise and Mrs. Wayne Ebersole. There was a special number each evening. The Christmas season was observed with three programs most beautifully proclaiming the birth of Christ. On Dec. 18 a candlelighting service was presented by the B. Y. P. D., directed by Wayne Ebersole and Margaret Rhodes, advisers. On Christmas Eve the young people sang carols at midnight at many homes and at the Home for the Aged. On Christmas morning the primary and intermediate departments gave a special program and the pastor preached an appropriate sermon. In the evening the choir, directed by Mrs. Ruth Miller Hartman, presented a cantata, The Music of Christmas. This was an impressive service. The church was decorated with evergreens and an illuminated star was lighted with candles. The offering was given to missions. The money for the support of Dr. Parker has been raised and forwarded to the Mission Board. Our Sunday school and church are working to reach our quota for the Women's Work fund and for the achievement offering. Sister Anetta Mow visited our church Jan. 8. We appreciated her visit and her interesting talk on missionary work. Feb. 12 members of the Juniata College volunteer band will conduct the morning service. Feb. 24 the churches of our town will observe world day of prayer in a union service.—Mrs. Kathryn L. Lehman, Martinsburg, Pa., Feb. 6.

Shamokin.—On Jan. 22 Bro. J. M. Blough, missionary on furlough from India, was with us and gave two stirring addresses. Our hearts were touched as he presented the needs of these people in such an earnest way. Bro. R. W. Schlosser, president of Elizabethtown College, held a Bible institute for us Feb. 4, 5, with four sessions in all. He spoke on The Humanity of Jesus, The Deity of Jesus, The Atonement of Jesus, and on Sunday evening he took us to the heights of Beulah Land. This was indeed a blessed experience. Bro. J. R. Snyder of Tyrone, Pa., will hold a two weeks' meeting for us, beginning Feb. 19.—Ruth Reedy, Shamokin, Pa., Feb. 7.

White Oak.—During the past year a committee was appointed to visit every home in the district in behalf of subscribing for the Messenger. The Messenger is now coming into more than seventy-five per cent of our homes. Oct. 19, 20 our love feast was held at the Longenecker house. Ministers present were Brethren M. G. and P. J. Forney, Jonathan Reber, James Moore, Harvey Eberly, H. L. Hess, W. N. Zabler, J. D. Rose, J. F. Graybill, Aaron Heisey, Hiram and Abram Eshelman, B. G. Stauffer and John Zug who officiated. On Oct. 24-26 we were favored in having Eld. Otho Winger speak to us at the Manheim house. On Dec. 6 Bro. Michael Kurtz of Richland began a revival at the Longenecker house, continuing for two weeks. The meetings were well attended and seven were added to the church. On March 12 we will begin a revival at the Manheim house, with Bro. B. W. S. Ebersole as evangelist.—Graybill Hershey, Manheim, Pa., Feb. 2.

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, on furlough, Elizabethtown, Pa., 1911.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., and Howard, 1919, 1938.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.
Wertz, Corda L., R. N., 1932.
Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.
Show Yang, Shansi, China
Bright, J. Homer, and Minnie, 1911.
Clapper, V. Grace, 1917.

Note: All three of the above stations should be addressed, Ping Ting Chow, via Yang Chuan, Shansi, China.

Pelting, China, % College of Chinese Studies
Cunningham, Dr. E. Lloyd, Ellen E., 1938.
Rothrock, Hazel M., 1938.

Taiyuan, Shansi, China, 7 Hsin Min St.
Shock, Laura, 1916.

Tientsin, China, % Hugh MacKenzie, 53 Race Course Road
Senger, Nettie M., 1916.

Tsichou, Shansi, China

Under care Wampler at Liao Chow.

On Furlough

Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
Pollock, Myrtle R., R. N., McPherson, Kans., 1917.
Smith, W. Harlan, and Frances, R. I. Stet, Mo., 1919.
Sollenberger, Hazel, Oceanside, Calif., R. I., Box 41, 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Bosler, Dr. Howard A., and Edith, 1931.
Engel, Alice, R. N., 1937.
Frank, Evelyn, R. N., 1938.
Harper, Clara, 1926.
Heckman, Clarence C., and Lucile, 1924.
Moyer, Edna Faye, 1931.

Lassa, via Maiduguri, Nigeria, West Africa

Brumbaugh, Grayce, R. N., 1937.
Royer, Harold A., and Gladys H., 1930.

Marama, via Damatura, Nigeria, W. Africa

Kulp, H. Stover, and Christina, 1922 and 1927.
Landis, Herman B., and Hazel M., 1938.
Utz, Ruth, R. N., 1930.

Kano, Nigeria, West Africa

Helser, A. D., and Lola, R. N., 1922, 1923.
(Serves Sudan Interior Mission)

On Furlough

Beahm, Wm. M., and Esther, 3435 Van Buren, Chicago, Ill., 1924.
Bittinger, Desmond and Irene Frantz, 228 Buckingham Place, Philadelphia, Pa., 1930.
Burke, Dr. H. L., and Marguerite, R. N., 203 E. 7th St., North Manchester, Ind., 1923.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Studebaker, Dr. Lloyd R., 104 Park St., New Haven, Conn., 1934.
Studebaker, Modena, La Verne, Calif., 1934.

INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Ziegler, Emma K., 1930.

Bu'sar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shickel, Elsie N., 1921.
Shumaker, Ida C., 1910.
Ziegler, Edward K., and Ilda, 1931.

Dahanu Road, Thana Dist., India

Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.

Jalalpor, Surat District, India

Under care of Mow at Bu'sar.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kirafole, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Esplandade Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921 and 1920.
(Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.
(Serves Woodstock School)

On Furlough

Blough, J. M., and Anna, Belleville, Pa., 1903.
Bollinger, Amsey and Florence M., 87 Sherman St., Hartford, Conn., 1930.
Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
Moomaw, I. W., and Mabel, 205 8th St., North Manchester, Ind., 1923.
Swartz, Goldie E., 3435 Van Buren St., Chicago, Ill., 1916.
Warstler, Anna M., 3435 Van Buren St., Chicago, Ill., 1931.

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GOSPEL MESSENGER

Vol. 88

Elgin, Ill., March 4, 1939

No. 9



KANTHABAI AND MANUBHAI AND FAMILY

(See News From Khergam, India, Page 14)

This family lives at Bamanvel, the first daughter church of Khergam. Kanthabai is Dhirajbai's older sister. The picture of Dhirajbai and Rup-singh and their children appeared on the front cover of the special India number of The Gospel Messenger, January 28, 1939. Kanthabai and Dhirajbai were always two kind and understanding sisters while attending the Vyara Girls' School. Since their marriage both of them find real joy in serving the Christ and carrying on his work in the villages.

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... Who Should Attend Bethany? ...

BY RUFUS D. BOWMAN, PRESIDENT OF BETHANY BIBLICAL SEMINARY

Who should attend Bethany? People in our churches often ask me this question. The purpose in answering it is to inform our brotherhood concerning the policies of the school, to guide prospective students in making their decisions, and to solicit the co-operation of our churches in the selection of students. The quality of our student body is constantly improving. The large majority of our students are a credit to the church. The spirit of devotion, consecration and love for the church pervades the student life. Bethany is endeavoring to represent in the best way the spirit and genius of the Church of the Brethren.

Bethany Biblical Seminary is owned, supported and controlled by the Church of the Brethren. The school is supported by an annual appropriation from the Conference Budget. The purpose of the school is to educate young people for Christian service. Since no tuition is charged, the Church of the Brethren, through the Conference Budget, puts money into each student who comes. This makes it imperative to consider the worthiness of each student who is admitted, and for each student who comes to consider his life purpose and possible contribution to the church.

There are really four departments of Bethany Biblical Seminary: the Seminary, the Bible Training School, the Music Department, and the Home-Study Department. These departments are under one administration and the resident students live in one fellowship.

Seminary

1. Seminary Standards. The Seminary is a graduate professional school that admits only college graduates. From the standpoint of scholarship, the Seminary has been placed upon the graduate level. The Seminary offers a three-year course leading to the B. D. degree and a two-year course leading to the M. R. E. degree.

2. Purpose of the Seminary. The Seminary exists to train ministers, missionaries, and church-school workers for Christian service. This is the professional school to prepare our present and future church workers for home and foreign service.

3. Who should come? The best young people from our colleges. Not enough of our stronger young people are preparing for the ministry and mission work. The colleges, ministerial boards, local churches, and the Seminary must co-operate in urging the most talented and consecrated young people graduating from our colleges to come to the Seminary to prepare for definite church work. The problem of recruiting deserves the attention of the brotherhood.

The Bible Training School

1. Standards. The Bible Training School specializes in the Bible and also offers courses in practical church work. The regular training school course is a two-year course in length, at the completion of which a certificate is given. These are undergraduate, professional courses designed to prepare mature workers for Christian service. No effort is made to secure college credit for work taken in the Bible Training School. The aim of this department is to train a group of workers who will not be reached by our colleges and give them practical help in their local church work.

2. Who should come? Sincere and devoted workers out in service, who have not had the advantage of a college education, but who need a year or two of training for their

church service should come. This is a large group in our church—ministers in service, ministers' wives, home missionaries, Sunday-school teachers, music leaders, and other active laymen. Our churches can be helped by taking advantage of this Bible Training School work. Workers who cannot come for a year may come for one quarter.

3. Who should not come? First, young people who should go to college. The training school should not be used as a substitute for college, nor for the purpose of getting credits to be used in college. Every young person who can should go directly to college. Our colleges are offering splendid work opportunities to worthy young people. Second, immature young people who haven't discovered what they want to do in life. Bethany operates with a limited faculty. The school simply does not have the financial resources to enlarge its personnel to handle the discipline problem of immature people. The energies of our faculty members must go into people who are preparing for Christian service. Third, those who want to use the school as an avenue to secure full time employment in the city. Bethany has a good name with some employment agencies in the city, chief of which is Sears, Roebuck and Company. Many of our faithful students secure part-time employment and work their way through. The school is glad for this. Bethany maintains a work office that exists to help secure employment for worthy students. But the object for coming to Bethany is school work, not securing employment.

These problems are mentioned for the purpose of soliciting the wholehearted co-operation of our churches in recruiting active church workers who need Bible training. These workers should get their training in the influence of our church.

The Music Department

This department offers a three-year diploma course designed to train leaders in the ministry of music in the church. This department specializes in local church music work and makes no effort to train public school teachers of music. The highest standards are maintained and the quality of work is recognized by other music institutions in this area. Not all of these courses are without tuition charges. Special fees are charged for private voice, piano lessons, organ lessons, and for some classwork. Who should come? Sincere people for local church music work.

The Home-Study Department

The purpose of the Home-Study Department is to give practical help to local church workers who cannot attend Bethany. A number of courses are offered. The Home-Study work is worthy of a much wider use by our brotherhood. Ministers in service will find stimulating courses. Sunday-school teachers will discover helpful material. Courses like The Gospel of Matthew, The Epistles of Paul, The Administration of Christian Education, and Hymnology and Church Music are given.

In conclusion, may I say that because of the desire of the school to serve the church and to use the church's money in the best way, Bethany is becoming much stricter in admission standards and is giving more attention to recruiting. Bethany is the servant of the church. We ask for your prayers, suggestions, and co-operation. May we unite our efforts in every way to build this institution in the way that will enable it to fulfill its divine mission.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Ill., March 4, 1939

No. 9

EDITORIAL

Going Down the Lenten Road

THE season invites us to penitence and confession, to prayer and new resolvings. This is the meaning of the Lenten approach to Calvary and Easter. All this is strictly in order at all seasons of the year. The difference now is that the emphasis is stronger.

The appeal to sacrificial serving is, or should be, harder to resist, in the very face of Gethsemane and Golgotha. Our weak natures need this extra help. We should make haste to take full advantage of it. The surrender should be swifter and surer and more complete.

And so should be the fruits meet for repentance. When this is genuine, results follow quickly. Submission to the divine will is not merely, nor chiefly, non-resistance. It issues at once in all manner of aggressive action, to the end that his will may be more fully done on earth, even as it is in heaven. It looks for ways to help that will to get done, and it finds them.

E. F.

At the Bargain Counter

BARGAIN hunting is often remarked upon as a peculiarly feminine characteristic, whether with or without good reason, but we do not think Paul had the women specially in mind when he urged it on the Christians of Ephesus. Yet it isn't quite fair to call it bargain *hunting*. It was a bargain all right but there was no need to search for it. The only thing required was the alertness of vision to recognize it and lay hold of it.

He called it "buying up the opportunity." That is a little less elegant but more exact and more forceful than "redeeming the time." It suggests keeping a sharp eye out for the bargains in opportunities which are always lying around. The reason given for extra urgency was that "the days are evil." That made the situation critical. It was of the utmost importance that no opportunity slip by unbought, regardless of the cost.

That cost was sure to be high, high in consecration,

in devotion to the kingdom ideal. Indeed the price had been set by Paul's Master. "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." That is high, isn't it? It was the fixed price of the best opportunities and there were no marked down special sales.

There are none now. The bargain consists now, as it did then, in the rare quality of the product, not in the low cost. The cost is not low. It cannot be. It's all that you have. The days are evil now, just as they were then. They invite us, they call us, they urge us with all possible emphasis, to buy up every opportunity to seek first the kingdom of God.

E. F.

The Churches and Social Security

As it seems to the writer, the extension of the Social Security Act to include the churches would be highly undesirable. Opinions upon this differ no doubt. Our reasons for the stated position are as follows—

1. Because our country has a great heritage of religious freedom, it would be unwise to jeopardize this liberty by such an entering wedge of governmental control as the proposed extension of the Social Security Act might easily prove to be.

2. Because what the government would seem to be offering to do, the churches are already beginning to accomplish, and in the long run can better do than some government agency.

3. Because as now administered the Social Security Act is really a misnomer. With funds ostensibly collected as a reserve to provide security used to meet current government needs, the so-called social security turns out to be just another tax!

4. Because extension of this kind of social security will but increase funds available for types of government spending of which we as a church cannot approve. It will force peace churches to further contribute toward the futile armament race.

5. Because it is time to think in terms of a balanced

budget, rather than in terms of the utmost dollar which can be collected from a tax-burdened public.

6. Because in the final analysis there is no essential difference in the effect of a tax on churches and outright confiscation. Taxation does by piecemeal what the unfriendly dictator might do in one act.

7. Because a wiser government policy would be to encourage rather than hinder the uplift agencies of the land. A government cannot expect to prosper apart from the well-being and general uprightness of its citizenry.

H. A. B.

I Take a Vacation

Lancaster

HERE is Lancaster, city and county, heralded far and wide as a center of the "plain people" so outstanding for their thrift, their simplicity, their honesty. Some may stare at these people whose style of dress may be different from the styles worn by the majority, but no one questions their stability and sincerity. They are among our country's prosperous and substantial citizens.

To one from Elgin, home of the nationally known Elgin watch, Lancaster seems like a second home, for as we enter we pass the home of the Hamilton watch. How did people ever get along before watches were invented? The sundial, the water glass, the sands of time, "talking in your water" are terms long ago passing out of our vocabulary. Strange how the commonplace grips. Here, too, is the home of the famous Armstrong linoleum, which carpets the homes of the high and the low everywhere. Lancaster County claims to be one of the wealthiest counties in America. One of its chief crops is tobacco, of which the annual sales mount to six million dollars.

The plain people are deeply religious. Nor is their religion so deeply buried that it does not come to the surface. That's what makes them plain people. Big meetinghouses are the rule and they are filled with worshippers. Here is one country Mennonite meeting-house that seats fourteen hundred, and they tell me they fill it with worshippers regularly. You cannot always judge the size of the assembled congregation by the size of the house. If you could, the pastors of many of our immense city church edifices—and some whose buildings are not so large—would get the shock of their lives next Sunday.

Lancaster is known for its markets. Ever go to a modern market in full swing? I do not mean such a market as one finds near the main entrance to Jerusalem where sanitary conditions do not prevail, but an honest-to-goodness Lancaster market. Such a market is a sight to behold and a temptation to the palate to one who is a stranger to markets. Anything and everything one may desire for the table, and all so tastily and

temptingly arranged. The purse is the only limit—for one who does not have settled convictions as to what is best for the family table.

In Lancaster, too, is the old home where President Buchanan once lived. The place is called Wheatland because the house once stood in a wheatfield. Patriotic citizens have formed an organization and have begun restoring the furnishings and buildings as they were of old. Already many original articles have been brought back to Wheatland and have been given their proper setting. Buchanan is buried in Lancaster.

When the British drove the patriots out of Philadelphia the Continental Congress held one session in Lancaster. Thus for one day Lancaster was the capital of the colonies in 1777. A monument in Penn Square daily reminds passers-by of this historic fact. Twenty miles from Lancaster Robert Fulton was born, and in the stream near his home sailed his first little boats. No one then thought of him as the man who would conquer the sea with his steamboat. Strange that it took men so long to discover the principle of the steamboat and the airplane to the extent of making these two monsters the servants of mankind.

And there is Ephrata, of interest to every Dunker, because of the well-known Cloisters of Conrad Beissel, that eccentric, talented character, who once ruled his little kingdom with iron hand. Once the seat of religious fervor, a cradle of sacred music, a seat of early printing, the source of strange doctrines, the Cloisters are remembered and visited because of what they once were rather than what they now are. Here Washington once had an army hospital for his sick and wounded soldiers. Here is buried the successor to Beissel, Peter Miller, that versatile scholar, who translated the Declaration of Independence into seven languages that its message might reach many people. Here one sees those steep and narrow stairs, the small rooms, the narrow board bed with its wood block four by four inches and a foot long which served as a pillow for the weary head when the day was done. Here are the old utensils used in cooking, baking, spinning, weaving and all other kinds of work. They made their own utensils and machinery. The inhabitants of the Cloisters were self-sufficient and provided whatever was needed for living.

Nor can we pass by Lititz where we greet Pastor James M. Moore whom I have known since he was a child. Some years ago I asked him when a pastor should move to a new location. His remark was meaningful for he has held long pastorates and difficult ones too: "A pastor should move at least two years before anyone else thinks he should." What a mass of church trouble would be avoided were all pastors to make that their rule!

Lititz has a long Moravian record. The Moravian brethren have made their impression on church history.

(Continued on Page 20)

THE GENERAL FORUM

We Are the Needy

BY ROY A. BURKHART

We are those who need your help.

We are the children of families crowded together in one flat, packed in one room with only one window to the sunlight.

We are the men who tramp the streets for work and return at night to shake our heads at the hopeful faces of our wives and children.

We are the families who cannot buy medical or dental care; who can only eat if you share; who can only hope if you give; who can only live if you care.

We are hopes that failed. We are love denied.

We are dreams that turned to the ashes of bitterness.

We are flaming spirits—smothered at their first flicker of divine promise.

We await you. We await prophets to unveil our faces, teachers to give us new vision, seers to endow us with the tools of living, doctors and nurses to heal us, food to feed us.

We can all be safe, some of us saved, and those of us who are still young may be great through you.

We are those who need your help.

Columbus, Ohio.

Our Quest for God

BY ELGIN S. MOYER

A Sunrise Service Talk Over WMBI

THESE days men are writing and speaking much on the challenging subject, *Our Quest for God*. However, when the emphasis is placed on the first word, *our*, as it often is, one would almost get the impression that most men think of God as One afar off, and as a God who is largely obscured from the vision and experience of mankind. And since he seems so far removed, it thus becomes necessary for men to seek him diligently and to strive earnestly to recover him. I believe that far too many Christians think it is necessary for them to strain every nerve in order to find the will of God and to have the blessing of his guidance. They feel they must constantly be on a great quest for God. They are seeking, endeavoring, struggling and working to find the mind of God, and to make themselves well pleasing to him. So often they feel that unless they pray correctly, work sufficiently, give beneficently, and live strenuously for him, their lives may not be pleasing to a great and holy God.

True, God is worthy the most earnest and faithful quest we can give. But if we are seeking to know and to do perfectly the will of God through Christ, we must realize that the seeking as well as the finding are first of all, God's part of the program. Through the study of God's Word, from the testimony of the saints, both past and present, and out of personal experience, I am persuaded that, search as we may, try as hard as we can,

we shall never reach the object of our quest in our own strength or endeavor. We can never attain him through good works, nor through morality or character building, nor even through periods of devotion and church attendance, and not even through most earnest desire and entreaty for holy living. The best that we can do in all of our endeavor and seeking and devotion is to wheel ourselves into position. We must become humble and pliable in the hands of him who knows and does all things well. Then, and only then, can he answer our prayer or reward our quest. We find as he reveals; we know as he makes known; we receive as he gives; we experience as he releases himself to us. Our part is to yield willingly and utterly to an all-wise, perfect God of love. When we fully yield or surrender ourselves to him, he freely gives himself to us. He is a Father, *our* Father, *our loving heavenly Father*. We are his children, the children of his love. His great passion is for us. Our great passion must be for him. He gave his best for us. We must give our all to him. So it is not merely a matter of doing something for him; nor is it really a matter of finding something for ourselves. But it is a matter of giving up everything—our loves, our purposes, our desires, possessions, talents, work, success, reputation, friends, ourselves, our all—for him. Then he can do everything for us. What we need to do is to give up all to him, and let him have his perfect way with us. For he does all things well. He loves us. His whole being goes out for us. Can we not entrust ourselves to him? Will he exact anything from us that he will not repay a hundredfold—yea, a thousandfold? In his great and infinite love and mercy he will magnify all our surrender to our spiritual welfare and to his eternal glory.

We may not understand why or how all of this can be done. But we are happy and satisfied to know that this is simply in his great, eternal and perfect plan of full salvation.

Dr. Robert E. Speer, in his most helpful little volume, *Seeking the Mind of Christ*, writes as follows: "It is the love of God that creates our love. His love is the power of our loving. . . . Also, it is God's will which seeks us, not we it. We simply allow ourselves to be found, when we find. Earnest hearts often torture themselves over their duty. 'What is God's will for me?' they ask, and seek in everything for an assuring word. The will of God, they think, is so hard to discover. But no one can seek and miss it. The will of God is seeking us with a patience, a pleading greater than any anguish we can ever know. It is we who darken our own skies. We look so far that we fail to see that it is the nearest thing in the world to us.

"And it is the life of God which comes to us. We

cannot become alive. Our life is a gift—a principle coming in from without. God is the only Source. The gift of God is eternal life. . . . In Christ was life, and that life was the light of men." We have made none of it. And this Christ is our King.

Yet while God is seeking us, and longs with his great heart of love to find our hearts responsive and ready to meet his yearning spirit, the quest still remains in a peculiar way our quest. Our hearts cry out with the psalmist: "Oh, God, thou art my God; earnestly will I seek thee. My soul thirsteth for thee; my flesh longeth for thee." Saint Augustine's great outburst of passion for God has become a rich gem and a sweet meditation for multitudes of saints since his day. You recall his utterance: "Thou hast made us for thyself; and we cannot rest, till we find rest in thee." Isaiah hears God speaking thus: "This people have I formed for myself; they shall show forth my praise."

One of our present day preachers in America says: "There is something in the soul that calls for the Eternal." Yes, I believe that God has planted in our beings the seed of longing that it may bring forth a fruitage of peace, rest and joy in him. But this fruitage can come only as we seek him with our whole being, and as we are willing and eager that he should come in and possess our longing hearts.

When we seek God, we know that he is seeking us with a vaster love and a greater compassion than we can possibly have in our search for him. Our searching, if it be humble, sincere and determined, will more than be matched by his seeking our hungering, thirsting hearts. Yes, we love because he first loved us. We seek him because he is on a quest for us. We come unto him because, by his Spirit, he is drawing us unto himself. We find him because he first finds us. We must forget that we selfishly want to find him, and remember that he jealously seeks and claims us. We must give up ourselves that he may find and possess us. This, in very fact, is our Master's teaching. He says, "Seek and ye shall find." And again, "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

When he finds our hearts humbled before him, yielded absolutely to his will, entirely emptied of self and open to his fullness and glory, then and only then can we really see him as he longs to reveal himself to us. Truly, this quest is a twofold quest. We are seeking God and he is seeking us. We will find him when we permit him to find us. His plan for us is that he might come into our lives and abide there with his full and continued presence and grace. But he will not force the issue. He does not intrude his will into any man's divinely given freedom of choice. But in his wisdom and love, God has fashioned the heart of man in such a way that man cannot help but realize his in-

completeness, insufficiency and insecurity without God.

Does it not seem wonderful how God down through the ages has planned perfectly for our finding of him and our abiding in him? Has not the conviction settled down upon your soul that there is only one meeting place, and that place is none other than at the foot of the cross? From the very dawn of creation, God has planned for fellowship with his children, and this fellowship focuses at one center—Christ. There is none other name under heaven than the name of Christ, and none other place than the cross, where we can have this full, sweet fellowship. May our song ever be:

"Never further than thy cross,
Never higher than thy feet."

Why are we so dilatory in our quest? Why are we so slow in our finding? We have need of God, and he is ready to supply our need. If we yield ourselves to him, he will give himself to us. As we become empty of self we can be filled with him. God's great offer of forgiveness and love is a mighty answer to our despairing cry for help and salvation. The arms of God are fully extended to us. Let us fall into these everlasting arms of love and grace, and find ourselves embosomed in the great heart of our Eternal Redeemer.

Oak Park, Ill.

Feet Washing in History

BY ALBERT C. WIEAND

2. Feet Washing as a Social Custom

WHEN we receive our guests who come to us from a journey, we take their hats and overcoats; then, after a few words of greeting, we show them to the wash-room where they may clean away the travel stains and rearrange their toilet a bit. In this way they are made entirely comfortable and are put perfectly at ease.

Just so the Oriental in receiving his guests, with fine courtesy, provides for their comfort and ease. The differing conditions of travel and the arrangements of their dress make the specific acts of hospitality a bit different from ours, but the spirit and purpose are the same.

Because they wore sandals and walked over dusty roads, the sandals were removed at the threshold, just as we remove our hats upon entering as guests the house of a friend. In order to provide perfectly for the comfort of his guests and to put them fully at ease, water is provided for the washing of their feet. Examples of this are at hand in almost any book of travel through Bible lands. In the Bible itself there are a number of references (Gen. 18: 4; 19: 2; 24: 32; 1 Sam. 25: 41; Luke 7: 37-46).

(1) Ordinarily, of course [just as our guests serve themselves], Orientals washed their own feet with the water thus provided by their host.

(2) Examples, however, are not wanting where sometimes menial servants or slaves washed the feet of distinguished guests. This custom is doubtless alluded to in 1 Sam. 25: 41, when Abigail replied with superb modesty to David's, the king's, proposal of marriage: "Behold, thy handmaid is a *servant to wash the feet of the servants of my Lord*," the king. "At Egyptian banquets guests sometimes had their feet washed by slaves," as shown by Wilkinson and Heroditus.

The following graphic account illustrates this custom among the Arabs of modern times. The quotation is from Edward Robinson, D. D., L. L. D., an American scholar who traveled in Palestine. Biblical research was done by him at this time. "We reached Ramleh," he says, "at twenty minutes before five o'clock. . . . With some difficulty we found our way to the house of the American consular agent, an upright and wealthy Arab of the Greek church. He and his eldest son were absent. And so the second son did the honors of the house. He conducted us to an upper room. Lemonade was brought; and then coffee.

"Our youthful host now proposed, in genuine style of ancient Oriental hospitality, that a servant should wash our feet. This took me by surprise; for I was not aware that the custom still existed here. Nor does it, indeed, towards foreigners, though it is quite common among the natives. We gladly accepted the proposal, both for the sake of the refreshment and of the scriptural illustration.

"A female Nubian slave accordingly brought water, which she poured upon our feet, over a large basin of tinned copper; kneeling before us and rubbing our feet with her hands, and wiping them with a napkin."

It was customary also as a token of esteem, especially for the guest of honor, to anoint the feet with perfumed ointment, after they had been washed in the usual way. This custom is followed by the sinful woman of Luke 7, and also by Mary of Bethany (John 12).

The difference between the two ceremonies is that Mary simply anoints Jesus' feet (without first washing them), for in this case the washing had doubtless already been provided for, when the guests entered the banquet hall, before "reclining at table." In the case of the anointing of Luke 7, the woman first washed his feet and wiped them—because as Jesus himself says, the usual courtesy of the foot washing had been neglected by the host (verse 44). For this discourtesy the host is rebuked by our Lord.

It is even said that when a host wished to bestow quite unusual honors upon his distinguished guest, the host himself took the place of the menial servant or slave, washing the feet of his guest.

"Hospitality was emphasized when the host personally performed the act" (1 Sam. 25: 41). Hastings' Encyclopedia of Religion and Ethics.

This seems to be the special form of the custom that is followed in Luke 7: 37, 38, 44-46. They were "reclining at table" (see verses 36 and 37, Revised Version, margin) on couches, when the woman came up "behind, at his feet" (verse 38), and "washed his feet with her tears and wiped them with the hair of her head."

"In India a guest is sometimes honored by the women of the village anointing her feet and wiping them with their hair." This quotation is from the *Women's Missionary Magazine* of the United Free church of Scotland, February, 1905.

The same custom, persisting even in Christian times, is alluded to in the following quotations from *Two Epistles Concerning Virginity*, attributed, perhaps wrongly, to Clement of Rome. *The Second Epistle on Virginity*:

Chapter 1. "Neither do women wash our feet, nor anoint us."

Chapter 2. "If there be there a holy man with him we turn in and lodge, and that same brother will provide and prepare whatever is necessary for us; and he himself waits on us, and he himself washes our feet for us, and anoints us with ointment."

Chapter 3. "We holy men do not eat or drink with women; nor are we waited on by women or by maidens. Nor do women wash our feet, nor do women anoint us."

The Greco-Roman customs of foot and handwashing are referred to by Homer, Martialis, Petronius, Plato, and Plutarch.

In the British Museum there are some reliefs in marble of Greek sculpture that show guests standing while their feet are being washed.

Ordinarily, however, they are pictured as seated on couches; sometimes even reclining on couches during the ceremony.

Oak Park, Ill.

Refugees: What Brethren Can Do

BY LOWELL E. WRIGHT

"Blessed are the merciful: for they shall obtain mercy" (Matt. 5: 7).

THREE questions face each of the refugees thrown upon the mercy of the world by recent events:

How can I leave my homeland?

Where can I go?

How am I to live when I get there?

These are not academic questions, upon the answers to which rests merely a student's scholastic standing. To these questions answers must be found, for human lives as innocent of wrongdoing as our own are in imminent danger of being snuffed out.

So we Brethren need to ask ourselves questions to match those others, and we must keep on asking until

we have done all we can to answer them correctly.

First, how can we help refugees to leave their homeland?

Chiefly, we can sign affidavits of support.

These affidavits are guarantees to the American consul in the refugee's country, that the refugee will not become a public charge within the five-year period during which he is qualifying for American citizenship papers.

If you are not a relative of the refugee, the consul will likely require one or perhaps two auxiliary affidavits, in addition to the first. A letter telling why you are interested in the refugee will often help.

Groups of people, such as a congregation or a B. Y. P. D. group, can share the responsibility of support in cases where it is needed, but an affidavit must be signed by a property owner, an individual.

In some cases, signing the affidavit will be a mere formality; the refugees have sources of support arranged for, and a signature is their chief requirement for freedom to leave the country. In other cases, the support which the affidavit pledges will be sorely needed, and co-operation of several individuals may be necessary to provide it. With most refugees it is a point of honor not to become a burden to the signers of the affidavits, but in some cases it simply cannot be avoided, however well-intentioned the recipient may be.

Friends have had centers in Berlin and Vienna and Paris for some time which help refugees, chiefly non-Aryan Christians (since Jewish organizations are caring for their own people admirably) to secure affidavits, travel expenses, and support. These centers co-operate with American consuls. In November Friends issued, through their Service Committee, a request to all the monthly meetings in the United States and Canada to support this work. The committee of three Friends who visited Germany in December secured permission from the government to conduct a feeding program and to aid refugees in leaving the country. Recently a special service in the interests of immigrants has been established at the American Friends Service Committee offices, 20 South Twelfth Street, Philadelphia. This service will provide a clearing house to connect the needs with the offers of support that come in. Brethren ought to co-operate in defraying the expenses of all these services.

Brethren will need no new central committee to handle this problem. Our Relief Committee, appointed by our General Boards, will be able to handle the funds and the communications which need to go through our central offices. Friends are eager for our co-operation, and are very willing to extend their services to us. Many overhead costs can be saved by our working together. You may address any question you have about ways in which you can help, or send money, to

the General Boards' Relief Committee at Elgin, Illinois.

Second, how can we help provide homes to which refugees can come?

Here the rural nature of the brotherhood places upon Brethren a special obligation, since subsistence is more readily procurable on a farm. The hospitality extended to us by Friends in our own early American beginnings also makes it peculiarly appropriate for us to repay our debt by working with them now. Perhaps a city congregation could provide necessary money, clothes, etc., for a family, while members of a rural congregation near by might offer living accommodations and food, in return for some help with the farm work.

It is the earnest desire of all friends of the refugees that they avoid concentration in any single area of the country; but particularly in urban centers congestion presents dangers.

Besides providing hospitality in our own homes, we might set up hostels in the eastern states where refugees could stay a few days or weeks at a time until they are located in more permanent homes. Another suggestion would be that a congregation could co-operate in paying the rent for a farm to be used as a home for the entire time of adaptation, although the immigrants should not be expected to adapt themselves so quickly to our language and ways if they are isolated from our community. Aid Societies could give neighborly aid to incoming families.

Summer accommodations will be needed for several refugee students. Our colleges, in which the living quarters are not fully occupied in the summer months, might help. Our summer camps might profit much from scholarships given to this group, or to an older group who might perhaps help with camp leadership.

"Foster parents" are needed for a number of children whom their own parents have desperately sent ahead, not knowing whether they will ever see them again, but recognizing in true parental ways the preference of saving the children's lives if only part of the family can come on the quota.

In this connection, Brethren will want aggressively to support the special legislation introduced into Congress this term, asking that 10,000 refugee children, ages 5-14, be admitted to the country above the quota. It is my special desire that Brethren colleges make scholarships available to refugee students, who can then come into the United States for a few years without affidavits and above the quota. The presence of these students on the campus would incalculably broaden other students' international outlook, and the training in American customs and vocations is of course just what the refugee needs. La Verne, Manchester and Juniata are now on the approved list of the Department of Labor, and the approval necessary for the acceptance of refugee stu-

dents could be readily obtained for other colleges.*

Inestimable skills in teaching and in the professions are being released from Europe, and Brethren ought to take advantage of this. A school health service would also profit from the addition to its staff of a Vienna-trained doctor. New professorships adding much to present curricula might be established. Financial support might be secured from other than Brethren sources if we open the way to several refugee educators. Here at Pendle Hill Wilhelm Sollmann, a social democrat who was Minister of the Interior under the Stresemann cabinet prior to 1933, has been used very profitably as a lecturer in international affairs and the convener of a course in adult education. Others of his caliber might make similar contributions, in various fields, to Brethren colleges. They should not displace any of our present faculties.

Preparing our Brethren youth for largely urban occupations as we are now doing is contributing suicidally to the decline of our rural congregations. Could we not use this opportunity to establish in connection with our colleges a training for rural living and rural leadership? Farms owned by the colleges might be used as living quarters for groups made up of refugees and Brethren students, who would share the farm tasks and spend whatever time seems best in study. Leadership as well as students might come from both refugee and Brethren groups. We would thus provide for the brotherhood a much needed source of rural leadership, trained to meet the requirements of new rural problems, and at the same time help some refugees to acclimatize themselves in the occupation where their only possible openings now appear.**

Third, how can we help to make earning a living possible for the refugees?

Adaptation periods of varying lengths will be necessary. The college's hospitality would serve a dual purpose in providing both a home and a training period. The hospitality of individual farmers would in many cases achieve the same end.

We need to seek imaginatively for occupational openings which do not place the refugee on a competitive basis with American labor, but rather, create new jobs in supplying the refugee's needs.

In your own community there may be a shortage of skilled workers in any number of fields. Explore these possibilities and exert every energy you have to connect refugees with these shortages, where they will be most welcome.

*When seeking approval of the Department of Labor for our colleges, Form ST-17, U. S. Department of Labor, Immigration and Naturalization service, is the one to ask for.

**Hertha Kraus, 233 North Roberts Road, Bryn Mawr, Pa., who is serving as counselor to the A. F. S. C. in respect to the refugee service, wrote me today (1-9-39) that there are many people already here, and others arriving daily with a permanent visa, who may fit into this training scheme. For them the colleges do not have to be on the Labor Department's approved list. Might at least one of these training units be ready to operate by the spring term?

A great many immigrants will be former business or professional men. They do not ask to take up life here at the same level at which they left it. But some of them may prove most valuable to the community in exactly their former occupations, and where possible we should aim toward that.

Money to support all these various kinds of aid is of course very much needed, and we may feel that already we are giving as much as is humanly possible.

But this is a situation which calls for the humanly impossible. Doing only the humanly possible may lose hundreds of lives and gifts which Brethren might have saved, and which are needed in this troubled world.

Wallingford, Pa.

The Churches and the Far Eastern Conflict

Condensed by Dan West from a statement* adopted by the Federal Council of Churches and the Foreign Missions Conference.

It is easy enough to decide that the churches must do something toward achieving justice and re-establishing peace and friendly relations in the Far East; it is not easy to decide exactly what action will be appropriate and effective. Some people call for a government embargo of war supplies to Japan—to stop the fighting; others say this would only extend the conflict. Some say it will prevent a future war with Japan; others, that it will hasten war. People are also divided on various proposals for political action. Our problem is not choosing between some action and no action, but choosing which kind of action. Some actions done with the best of intentions will bring more evil than inaction, even though “doing nothing” may seem morally worse than “doing something.”

Now is the time when the real faith and logic of the churches must be defined and held with soberness and courage as the only sound basis for action. If they are alive to their moral responsibility and are actively working toward the stopping of the war, they need not be too sensitive about charges of irresponsibility when they do not use political measures. They believe the root of the conflict to be moral, and so are committed to the use of moral forces. Only if any political measure has a sound moral basis, are people bound to approve it. Moral forces are not so swift or brilliant as military campaigns, but their results last.

The Relation of the Churches to State Policy

The foreign policy of modern nations is determined largely by the aim of self-preservation and self-interest; moral responsibility if present is a secondary value. “American interests” in China and the threat of a powerful Japan are mixed up with feelings of justice for China and sympathy for the Chinese, and the latter may not have so much to do in making foreign policy as the former.

* Obtainable from the Department of International Justice and Goodwill, 297 Fourth Ave., New York, N. Y., 5 cents.

In contrast, the churches are most concerned with the welfare of all peoples. Moral considerations are primary. That puts a tension between the churches and the states in matters of foreign policy, even though their programs may correspond at certain points. The churches must maintain this tension in order to influence their respective states toward an always improving policy. This does not mean merely the preaching of ideal principles in abstract terms—their influence must be more direct. As states are faced continually with choices between alternative policies, the churches must make clear their judgment and lend their weight toward the more nearly moral policy. It is a sad thing, however, when churches become so busy debating alternative political policies that they neglect to study and promote a policy and program of their own. They may sometimes work through the states, but they belong to a great international society with branches in every nation, including China and Japan.

The Policy of the Churches

Churches must contribute directly toward solving human problems. In international relations we need processes now more than objectives, means more than ends. Justice, liberty and right are well recognized as ends; as to how they shall be secured there is tragic confusion.

Threat, coercion, and violence—the war methods—involve so much evil and are so futile that they have been condemned in principle by most of the world. But because of their immediate and dramatic effects, and because there seems to be no other way out in a crisis, most men choose to go to war, believing it the lesser of two evils. In this situation it is not enough for the churches to oppose war; they must formulate, advocate, and use better methods. Otherwise they can only lend their support to state action which is compromised basically by self-interest. If the Japanese army is deprived of bombing planes through embargo by the American government, it is being coerced and threatened by a nation which has mobilized its weapons of violence in practice for making war upon Japan. This is not the action of an impartial judge, and will certainly bring resentment. Even if the Japanese army were deprived of these weapons, they can still use other means to destroy the soul and body of China. The effectiveness of government embargo is limited both morally and practically. But if individual Americans would forego profits by refusing to help send war materials to Japan, such action would be more nearly nonthreatening and more effective morally.

The methods of the churches toward achieving justice anywhere depends on the Christian interpretation of the essential nature of conflict. If this is a moral universe—an essential belief of Christians—moral forces ultimately determine the destinies of peoples as well

as of individuals. Then international conflicts can be resolved only by putting dynamic moral forces into operation.

Any disciplinary action motivated by fear, by resentment, or by rival intentions will lack something of moral effectiveness. Many Japanese know the record of our past: Perry's expedition to Japan, the acquiring of Texas, California, Porto Rico and the Philippines—and other items. Of course, times have changed and perhaps ethical standards have risen, but we still profit from American actions of yesterday somewhat similar to the Japanese actions in China today. The sincerity of our claim that we have repudiated the lower ethical standards of yesterday will depend upon our willingness to renounce the special privileges which we still enjoy from that past action. Then we will be in better position to discipline their government. We might ask for a stopping of the war on these terms: (1) a conference of the Pacific powers, (2) granting trade agreements between the Philippines and Japan to their mutual advantage—even with a temporary disadvantage to us, (3) trade agreements with Japan for a more liberal exchange of goods, thus aiding them to industrialize their country better for a higher standard of living. Morally effective disciplinary measures cannot be any part of our national defense—wrongly called "police power." Police are intended to be disinterested; armies and navies are not. There can be no international police power until the world community is organized for the maintenance of justice and order for the welfare of the total community.

The churches should exert their influence to lead the state into a morally tenable world position. This will require a more generous co-operation with other nations, both politically and economically, than we have yet given. Churches must be clear about the boycott. Whatever else is intended, it is a means of curtailing the income of the whole Japanese nation, for example, and depriving it of a portion of its total economic resources in order to coerce it to change its policy. Would we think it either just or effective to refuse to have business dealings with a whole family because one of their members does something we know is wrong? Would we starve them because of him? It is highly important that the churches maintain their world fellowship in the face of conflict. Maintaining the unity of the world Christian community when the political community is going to pieces will keep a relationship between peoples essential for solving their problems.

Some Factors in the Present World Situation

The effectiveness of some proposals for political action is limited by such facts as the following:

1. Much of the unrest has resulted from the "punitive peace" after the World War. We shall be partly

responsible for avoiding a similar settlement in the far east.

2. The world community is not organized as a whole; neither do nations stand alone. If two blocs of powers emerge, no single nation can be isolated and punished. If that should be attempted the bloc behind the attacker and the bloc behind the attacked nation are likely to be drawn into war. That may precipitate another world war.

3. The "peace bloc" is made up of nations with more of the twenty-five materials necessary for national existence. The "war bloc" consists of those which have less of these and are dissatisfied.

4. Nations which want to keep the balance of power fear the loss of their economic advantages as well as of their cultural values.

5. There are many ways of making war. Bombing civilians is quicker but narcotics may be just as effective. Whenever there is war, the best in civilization and religion is destroyed.

A Program for the Churches—Three Phases

1. Action of the Churches as Churches:

(a) In war or in peace, insist on our loyalty to God as above loyalty to the state, and humbly prepare ourselves to stand by this affirmation.

(b) Maintain and magnify the universal Christian family in a cracking world. (1) By prayer. Christians cannot pray against any people; and we dare not forget those who suffer. (2) By active interest in churches under crucial testings in Japan, China, Korea and elsewhere. (3) By deepening the fellowship between those who honestly must take part in war and those who honestly cannot do so—in local churches especially.

(c) Increase the support of missionary work; it is basic. Every church should follow carefully the reports of the Madras conference.

(d) "Bind up the brokenhearted" and feed the starving, but keep such work separate from political action. Support the Church Committee for China Relief, and plan to help the needy in Japan too.

(e) Where church boards hold investments that profit from war materials, urge those responsible to discontinue such trade. If that fails, sell the holdings. That is better than government embargo.

(f) Locally and nationally, cultivate mutual respect and understanding of members of other so-called races. Otherwise world conflicts are insoluble.

2. Action Which Churches Should Urge Upon Their Members as Persons or Citizens

(a) Show Christian friendship to Japanese as well as to Chinese.

(b) Give up profits from the sale of munitions if the action can be made morally effective.

3. Action Which Can Be Taken by Churches Toward Improving Government Policy

(a) Urge our government to make any concessions of national sovereignty that are necessary to establish the commonwealth of nations. Then peaceful change and police power to insure justice may become possible. Similar action was taken when the thirteen states established the federal union.

(b) Urge the government to try for international conferences, and to offer such economic concessions as are necessary for international justice.

(c) Urge our government to declare the principle of freedom for subject people and to work for the immediate drastic modification of the colonial system and the ultimate freeing of all peoples.

Our Faith

We acknowledge that the failure of Christians to live and to speak the realities of our faith are causes of our present distress. But even now we are not without hope for we believe in the power and the purpose of God. We turn to him in prayer, and we ask our fellow-Christians around the world for co-operation in building the kingdom of God on earth. To the abiding purpose of the world-wide missionary enterprise we would call all followers of Jesus Christ to give themselves with renewed devotion.

Which Day Shall We Keep?

BY GRANT MAHAN

Number One

It was a surprise to me to receive letters from two widely separated persons asking this question. Or it would be better to say that one asked the question and the other showed that he had made up his mind to choose the Sabbath of the Jews instead of the Christian Sabbath. The advocates of the seventh day are very positive in their statements and urge very earnestly that we leave our faith and go with them. I know many good people among them, and have had them trying to convince me that they are right and I am wrong in my belief as to which day we should keep. We have known them for more than sixty years, and they have ever been earnest proselyters, and they probably work on us because we are in some respects keeping the same ordinances that they do. Be that as it may, it seems to me that we have sufficient in the New Testament to uphold us in our faith and practice of keeping Sunday instead of Saturday. Later it will be time enough to look at history a little.

Jesus rose from the dead on Sunday. He appeared to Mary Magdalena early in the morning. Later he joined himself to two disciples who were going into the country. He ate with them, and while at the table it

seemed to me he must have preached to them a wonderful sermon. If we could but have listened to that sermon! Later, in the evening, he appeared to all but one of the chosen ones. He breathed on them and said, "Receive ye the Holy Ghost." A week later he appeared to them in the same place, under the same circumstances, when the one who had been missing before was present. He used the same greeting this time as before, saying, "Peace be unto you." They needed that word from him, for they were worried; they had the doors locked because they were afraid of the Jews. The "Receive ye the Holy Ghost" was not repeated, but his words were addressed to Thomas. That was a good sermon for any in any age who lack faith in their Lord.

One might wonder why he did not appear to them the second time on Saturday, the Jewish Sabbath. I think he would have done so if he had intended his people to keep that day. Other things that occurred at this time would make us think that the time of the Jewish law, given by Moses so long before, had expired, for the veil of the temple was rent. This would seem to indicate that the way into the holy of holies was not confined to the high priest, but was open to all who would enter in.

And at Pentecost came the Holy Spirit which Jesus had told them to receive when he for the first time after his resurrection stood among them. This, too, was on Sunday, not on the Jewish Sabbath. And what a Sunday that was! The members of the group were filled with the Holy Ghost, and when they spoke were understood by all who heard them. The Spirit made itself so felt among the hearers that many of them cried out and said, "Men and brethren, what shall we do?" Peter told them plainly what they must do; and the power was so great that three thousand believed the word spoken by Peter, and were baptized. There never has been another day like that one, when so many turned to the Lord with deep sorrow and fear, and then had their fears removed by obeying the word spoken by the Holy Ghost through the inspired apostle.

Farther on we are told that "upon the first day of the week when the disciples came together to break bread, Paul preached unto them." In his letter to the Corinthians Paul wrote to them, "Upon the first day of the week let every one of you lay by him in store as God has prospered him." It is evident from this that the church had some kind of meeting the first day of the week. In Romans he wrote, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it" (Rom. 14: 5, 6).

In the last quotation Paul was evidently writing to some Jews and to some gentiles; the Jews would nat-

urally want to keep the Sabbath, while the others would not. If that be the case, Paul evidently tells the Jews, tells both parties, not to dispute about the day which they set aside. Let every man be fully decided in his own mind, and act accordingly. If Paul had been telling those who listened to him that the seventh day was to be kept sacred to the end of time, he would not have written to them as he did, but would have told them clearly that the one who stood for the Jewish Sabbath was right, and that all of them ought to keep it.

Then in his letter to the Colossians Paul wrote: "Let no man therefore judge you in meat, or in drink, or in regard of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come." Paul had received a special revelation from the Lord. He would not have written as he did to any of the churches if he had not been convinced that what he wrote was in harmony with his revelation. And it is clear that Paul was not a stickler for the seventh day. No one of the followers of Jesus had been more strictly a Jew than was Paul before his conversion.

And we have the Apostle John telling us: "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." The voice came from the One who said to himself: "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

It seems strange that so many of the most important things in the New Testament took place on Sunday. The Lord could not have had to it the objections that our seventh-day people have. The Lord Jesus kept the seventh day all his life, because he lived and died under the Mosaic law. The new covenant could not become of force until he was dead; not until he had risen from the dead, thus showing that he was the One he said he was.

There is still more to be said on the subject.

Rehobeth, Md.

Israel as a Nation Will Repossess the Land Given Abraham

BY GLEN E. SWIHART

In Two Parts—Part Two

THE future existence of Israel as a nation depends upon something more sure than man's interpretation of scripture. It rests upon the Word itself. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea, when the waves thereof roar; The Lord of hosts is his name: If these

ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever" (Jer. 31: 35, 36).

Some have imagined a difficulty in the 36th verse quoted above in that it cannot refer to the natural seed of Israel because Israel has not been a nation since 70 A. D. The text reads: "shall cease from being a nation before me for ever." They haven't ceased from being a nation forever. The Palestinian covenant already referred to said that they would only lose their national existence temporarily, not forever, and that when they recalled the words of this promise the Lord would regather them into their own land.

Though the natural seed of Israel have ceased to be a nation since 70 A. D., yet they have not lost their identity as there are more Jews today than at any time in history. In Acts 7: 17 we read: "But as the time of the promise drew nigh, which God vouchsafed unto Abraham, the people grew and multiplied in Egypt." And so we wonder if perhaps we are not near, very near the time that God has appointed to do a great thing. Isaiah says: "Who hath heard such things?" "Shall a nation be born at once?" "For as soon as Zion travailed she brought forth her children."

"Behold I will bring them from the north country, and gather them from the uttermost parts of the earth" (Jer. 31: 8). "Hear the word of the Lord, . . . He that scattered Israel will gather him, and keep him, as a shepherd doth his flock" (Jer. 31: 10). "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah" (Jer. 31: 31).

IV. The "new covenant" of Jer. 31: 31 is to be a future event and refers to the Jews as a nation only.

Since the events pictured in the scriptures just read have not been fulfilled it is obvious that the covenant referred to is to be a future event when "they shall look unto me whom they have pierced," and say, "Blessed is he that cometh in the name of the Lord" (Zech. 12: 10; Matt. 23: 39). "And one shall say unto him, What are these wounds between thine arms? Then he shall answer, Those with which I was wounded in the house of my friends" (Zech. 13: 6).

Paul in Heb. 10: 9, 10, 12-18, and 8: 13 was not setting aside this covenant which gave a land for a possession to a people as a nation, but was showing the superiority of the new covenant over the Mosaic covenant, in that the new covenant had to do with a sacrifice for sin once and for all, and that the covenant referred to in Jer. 31: 31 was to be made with a purified, purified and redeemed people of which all redeemed by the blood are a type. Bear in mind the Hebrew epistle, as its name implies, was written to Hebrew Christians, while its doctrine is Christian "for we are all one in

Christ" yet its appeal is to the Jew in language and terms that he can understand.

As further proof that Heb. 8: 10, 11 does not substitute the gospel for the promise of a new covenant in Jer. 31: 31, but rather sets forth the believer and his experience as a type of the fulfillment of that promise, speaking directly to Christian Jews and not gentiles. "For all shall know me from the least to the greatest" does not describe the Jewish nation neither in the apostle's day nor in ours. In the light of present day world happenings we are made to wonder and to ask: "How long?"

The promise made with Abraham and later confirmed with Isaac and Jacob also promised a spiritual posterity. "And in thee shall all the families of the earth be blessed" (Gen. 12: 3) pointed ahead to Christ and the blessings of the gospel. However, the words of the apostle Paul in Gal. 3: 7-9, "Know therefore that they which be of faith, the same are sons of Abraham," does not set aside the literal application of the text in Gen. 13: 15 and 15: 18, as spiritual blessings do not consist of temporal substance as "the land which thou seest" and cannot be traced by natural boundaries, naming rivers found on the maps of present day school geographies. Neither have believers in Christ under the new covenant been substituted for the natural seed of Israel unless born Jews before conversion. In Rom. 9: 2-4, "I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: Who are Israelites." Paul says, "my brethren according to the flesh: who are Israelites." And again in Rom. 10: 1: "Brethren, my heart's desire and my supplication to God is for them, that they may be saved." This proves again that unsaved Jews were classed by Paul himself as Israelites. However, in Rom. 9: 6, 7 he shows the distinction between Jews who are only natural descendants of Abraham and those Jews who have become spiritual descendants of Abraham as well through belief in the Lord Jesus Christ.

Paul in 1 Cor. 15: 8 speaks of his own conversion as a type or foreshadow of that time when the Jews shall receive Christ as their Messiah and Deliverer; when he says: "Last of all, as unto one born out of due time, he appeared to me also." Ahead of the time when Israel as a nation shall say, "Blessed is he that cometh in the name of the Lord," when a nation shall be born in a day.

In the meantime, "hardening in part hath befallen Israel, until the fulness of the Gentiles be come in" (Rom. 11: 25), after which their eyes shall be opened. That is after the work of taking a bride from out of the gentiles, which began with the conversion of the household of Cornelius, shall be completed, then their eyes shall be opened.

(Continued on Page 20)

OUR MISSION WORK

Wells Without Water

BY J. M. BLOUGH

A WEARY traveler is languishing from thirst. Yonder he spies a well and with eager hope he trudges on. Finally he reaches it panting and fatigued; but alas, the well is dry! What a disappointment! What deception! And the helpless traveler dies of thirst.

What right has a well to exist if it does not furnish water? It has no other purpose. It may make a beautiful appearance, but if there is no water in it, the well is useless. People have a right to expect water from a well; if it fails in this it has wholly failed. Better were it, if it had not been built.

Another figure used in the Bible to teach the same truth is, "clouds without rain." A famine is raging; the sky remains cloudless. There has been no rain for many months. The earth is scorched; leaves are withering; scarcely anything green remains; drinking water is almost exhausted. Daily people lament and cry: "O for rain! If only the rain would come!" Then finally clouds begin to gather; they spread over the heavens. Hope is revived; people are joyful and expectant. But alas, the clouds hang overhead, but not a drop of rain! The people are disappointed and the famine rages on.

What if this should be true in a spiritual sense? A missionary is sent to a foreign field. He takes up his abode among a people who long for the water of life. He learns their language; he begins to serve. People come to him thirsty and expectant, for is he not a man of God bearing the blessings of God? But alas, they are disappointed for there is no flow of the living water! The well seems to be dry. There is a show of religion, plenty of activity, emphasis on program and organization; but no outflow of the water of life, and the people perish.

It is Sunday morning. God's children have assembled in the sanctuary. Their souls are weary and need refreshing. Their experiences during the week have been trying; temptations have been severe; some have yielded to them and peace has left them; some have had illness, sorrow, disappointment; some are despondent and are facing a losing battle. All are desperately in need of new life, comfort, courage, faith. They came for a fresh draught of the living water; they are needy and expectant; their eyes are on the minister; they long for spiritual food. Oh, the significance of that hour! What an opportunity! Will the minister be able to meet the demands of the assembly? Now the minister has been ordained for just such an occasion as this. What if he should fail? What if the well be dry? How many audiences return home from church on Sun-

day without the living water for their thirsty souls because the well was dry?

Thousands of Sunday-school teachers go before their classes every Sunday morning. It is the most important hour of the week. Here are young lives to be trained and brought into fellowship with God. The eternal truth is to be taught so that it may be accepted. The pupils must be inspired and led to consecrate their lives to the service of God. It is a magnificent opportunity to pour out the living water, and nothing short of that will satisfy the demands of the Sunday-school class. But what if the well be dry? If the teacher is not in touch with the fountain of life, then think of the irreparable loss the pupils suffer! Is this the reason for the meager success in our educational program?

Missionaries, ministers, Sunday-school teachers, it is imperative that we be filled continually with the Spirit of God even to overflowing, for the world about us is like a desert without the water of life. Jesus says: "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water." God forbid that any of us should ever be like clouds that bear no rain, or like wells that have gone dry.

Belleville, Pa.

News From Khergam, India

BY IDA C. SHUMAKER

Part Time Home at Bamanvel

I have just asked Manubhai to get a bed and some other things made for me at Bamanvel. Then when I go to Bamanvel to help in the work for a few days at a time, I will have a little corner to myself. I will not need to be a burden to the village teacher or to any one else. Bamanvel is the Khergam church's first daughter. Elder Naranji V. Salonki is the elder of the church.

Crowded Quarters

Since Laxmandas died last June, no other teachers have lived at Bamanvel but Manubhai and Kanthabai. They have charge of the school work and the Sunday school. They have their hands about full. Their living quarters are too small even as they are without sharing their room with me. They live in the one part of the schoolroom which the villagers built. They do not have enough space for their family.

They Give More Than They Are Able

The mission has provided nothing for these schools but the teacher and his equipment. The villagers have furnished everything else. This was required of them when they asked for a school. The first question which is asked is, "How much are you willing to do?" They have always done as much as they could possibly do. In this case it seems only right and fair that the mission should put up a house for the minister they send to Bamanvel. These people have had to get the land, the well and the schoolhouse, and a lot of other things necessary for an organized church.

So it scarcely seems fair to require them to put up the living quarters for the minister at this stage of the work. Already they have done about all they can do. In fact they have done more than they can do.

Going the Oxcart Way

Tomorrow morning, Elder Naranji, the ox driver and I will be off in the wee small hours of the morning on the twelve-mile trip to Bamanvel. We go to attend the church council and be back here at Khergam before it is too late at night. The roads are very bad. The river we have to cross has huge boulders in it at the place of crossing and farther up are such big and dangerous alligators. That sounds thrilling, does it not?

A Day Filled With Blessings

On Dec. 23 we had a special day. Khergam had called the commission to the churches, composed of Elders D. J. Lichty, Govindji K. Satvedi and Naranji Salonki, to come for the installation of Bro. Govindji Cheliarao into the full ministry. This was the only day the commission could come to us and so we changed our plans to suit them. The official meeting was held after the morning motor arrived from Bulsar at eleven o'clock. At one o'clock a baptismal service was held at the cement tank in the yard. Thirty-one dear people came to Jesus. Elder Govindji performed the rite at the invitation of Elder Naranji. Following this the council meeting and the installation service were held. The installation was an impressive ceremony.

Faithful During Twelve Years

In this month of January it does not become light very early in the morning and the sun does not warm things very soon, and it is the cool season. But at 7:15 the church bell rings for daily morning worship and all are in their places before the last tap of the bell. It is the unusual thing for anyone to come in after the last stroke of the bell. Every one comes and this means the whole family, the tiny babies and all. Sometimes the babies cry but the parents have taught their little ones reverence for God's house. There is no going in or out during the worship period unless some one gets ill or is called away on special business. Every morning the whole year round during the past twelve years the house has been filled. We do thank God for such faithfulness.

What to Pray For

Week of March 4-11

Throughout this week let us pray definitely for the Church of the Brethren's peace workers in Spain. At the present time three of our young people are in Spain helping to relieve suffering. They are doing neutral relief work. Two are on one side of the line and one is on the other side. In behalf of our church they are serving suffering humanity and no partiality whatsoever is shown. David Blickenstaff and Paul Bowman are working near Barcelona and Martha Rupel is at Murcia.

The call which has been to the women of our church to send in clothing for Spain is bringing in responses and it is hoped that during the next month a large shipment may be sent because from the reports which come over the radio and through the newspapers the people will be in desperate need of all the help which can be given to them.

As the church responds with workers, clothing, food and money it adds its fervent prayer in behalf of all who suffer and petitions the Father of us all that the war may cease.

In Two Places at the Same Time?

Just before Christmas our government school inspection was held here at Khergam as well as in the villages. We could well imagine that we are very important for our seventeen schools are under three deputy educational inspectors. Our schools are in three talukas (districts), Chickhli, Bulsar and Pardi. We were expected to be present at the time each inspector was present, but that was impossible when two inspections were going on at the same time.

(Continued on Page 22)



These three pictures show the congregation, the day school and a sewing class at the village of Bamanvel. This church is twelve miles distant from Khergam, and it is known as the first mission church of Khergam. Manubhai and Kanthabai are the Christian workers located in this community. Under the eldership of Bro. Naranji V. Salonki and the guidance of Sister Ida Shumaker, they are able to do much for this young church.

KINGDOM GLEANINGS

Calendar for Sunday, March 5

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Peter Preaches to Gentiles.—Acts 10: 30-48.

Christian Workers, What I Believe About the Bible.

B. Y. P. D., What's It All About?

Intermediates, Behold the Man!

* * * *

Gains for the Kingdom

Two baptized in the Codora church, Calif., Bro. Arnie Wright, pastor.

Three baptized and six received by letter in the First church, Omaha, Nebr.

Twelve baptized in the Allegheny Valley church, Pa., Bro. W. C. Sell, evangelist.

Six baptized in the Bethany church, Philadelphia, Pa., Nevin H. Zuck, pastor.

Two baptized in the Silver Creek congregation, Hickory Grove house, Ohio, Bro. J. Edson Ulery, evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Chas. Flory of Union, Ohio, March 5, in the Salem church, Ohio.

Bro. J. M. Blough of India, March 12-26, in the First church, York, Pa.

Bro. Paul M. Robinson of Ambler, Pa., March 13-26, in the Lancaster church, Pa.

Bro. Ralph G. Rarick of Syracuse, Ind., March 5, in the Oklahoma City church, Okla.

Bro. Graybill G. Hershey of Manheim, Pa., March 12-26, in the Antietam congregation, Pa.

Bro. H. C. Eller of Brownsville, Md., March 5, at the Downsville church, Manor congregation, Md.

Bro. R. L. Cocklin of Mechanicsburg, Pa., April 2, in the Three Springs house, Perry congregation, Pa.

Bro. C. F. Holsopple of Myersville, Md., Feb. 26, in the Harmony house, Middletown Valley congregation, Md.

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Personal Mention

Bro. Fred A. Flora changes his address from Santa Ana, Calif., to 3110½ Baldwin St., Los Angeles. He is taking pastoral charge of the First church in Los Angeles.

In the Bible class at Lena, Ill., which Sister Keltner was teaching a couple of Sundays ago, we learned that a short while before that Bro. W. W. Keltner and wife had quietly celebrated their golden wedding. So that's another one, for you who are keeping the count of them, to be chalked up to the credit of long-lived conjugal faithfulness.

Valentine Day and Lincoln's birthday competed for the honors in the celebration of the golden wedding of Brother and Sister Isaac J. Harshbarger of Girard, Ill. The former was the date of the original ceremony but because the latter fell on a Sunday this year it was found more convenient for the many most directly concerned. Further details of the occasion and the lives back of it will appear soon in our correspondence columns.

Bro. J. Perry Prather, pastor of the West Dayton church of Southern Ohio, was elected Chairman of the Pastors' Advisory Section of the International Council of Religious Education at the recent annual meeting of the Council in Chicago.

Bro. H. C. Early in a recent letter, written by his own hand but with evident difficulty, says: "Am nearly blind. My sight has failed much of late. Can't read a syllable. It's pretty dark but I am seeking a land where there is no darkness—no night." Bro. Early has about two months to go to make him fourscore and four.

"**Grandma Eby**" of Summerfield, Kans., is scheduled for a birthday next Saturday, March 11, which will make her ninety-one. The Women's Bible class met at her home recently and "Grandma told of the wonderful days she has spent being in the church with us all and working together. She has been an inspiration to all." On her birthday the Ladies' Aid will have their annual celebration with her.

Lincoln's birthday had unusual recognition in the Alliance church of Northeastern Ohio. It was the birthday of Bro. E. F. Garman, the one which brought his years to the number of fourscore. It was also the fifty-ninth anniversary of Brother and Sister Garman's marriage. Another faithful couple in that church had passed their fifty-fourth wedding anniversary last October. Our correspondence columns will tell you more about all this shortly.

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Miscellaneous Items

Teachers of children who read Our Boys and Girls are again reminded to encourage these readers to fill out the questionnaire concerning reading interests if they have not already done so. We appreciate the guidance of those adults who have already encouraged such responses by classes or departments. The questions will appear again in the issue for March 4, 1939. Collect the answers from your group and send them to the editor of Our Boys and Girls.

Some Writers for This Paper

"**Who Should Attend Bethany?**" On page 2 of this paper Bro. Rufus D. Bowman, president of Bethany Biblical Seminary, answers this question.

Refugees—What can the Brethren do to save the lives of refugees? Beginning on page 7 Bro. Lowell E. Wright has some pertinent suggestions to make.

Bro. Elgin S. Moyer, now librarian for Moody Bible Institute, shares with Messenger readers a sunrise service talk which he gave over WMBI. See on page 5, Our Guest for God.

Bro. J. E. Miller was ill with the flu when these lines were written, but his rare indisposition came long after he wrote the interesting account of a visit to Lancaster which you will find on page 4.

"**Which Day Shall We Keep?**" Strangely enough this question persists in bobbing up. If it is an issue in your community Bro. Grant Mahan's articles on the subject should be of help to you.

Bro. Albert C. Wicand, with the late E. B. Hoff, co-founder of Bethany Biblical Seminary, has written an interesting series of articles on Feet Washing in History. The second article is in this Messenger.

Tomorrow, March 5, is Jubilee Sunday for the First church of Chicago. It is the fiftieth anniversary of the organization of the Chicago church. At the morning worship hour Pastor M. Clyde Horst will speak on Enduring Values. An informal meeting for reminiscences and observations will be held at 6:00 P. M. Bro. Ralph W. Miller, son of First Pastor W. R. Miller, Bro. A. C. Wieand and others, will speak. "All former members and friends of the church within reach are urged to be present."

* * * *

From Our Messenger Friends

"I wouldn't want to be without the Gospel Messenger. The Jan. 14th number was worth almost the subscription price."—Leona L. Coy, Tippecanoe City, Ohio.

"I have ninety-five per cent of the homes subscribing for the Gospel Messenger this year. Don't you think that is pretty good?" So writes Bro. B. W. Smith, Messenger agent for the Beaver Run congregation, West Virginia.

"We of the Meadow Branch congregation, have taken advantage of the club offer ever since it was started and feel sure that many homes would not receive the paper were it not for these special rates."—Emma M. Bixler, agent, Westminster, Md.

"I mimeographed a letter this year and sent it out in an unsealed envelope and asked the folks to put their money in it, seal it up and hand it to me on Sunday at church. I also addressed the letter to them as their address should be on the Messenger, and if not to correct it. Then I had the money, the proper address and could easily make the record because each one was independent when it came to me. It worked fine."—J. S. Zigler, pastor of the Rock Run church, Goshen, Ind.

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With Our Schools

Juniata College

The new curriculum, under which Juniata has operated for the first time this year, has met with considerable success and has been commented upon favorably repeatedly by students and administrative officials alike. It is particularly gratifying to realize that only a few minor changes were found necessary for the new catalogue.

M. Guy West, pastor of the Central Church of the Brethren in Roanoke, Va., was on the Juniata campus for the first two weeks in February conducting a series of special services in the Stone church. Bro. West who was also heard in two inspiring chapel addresses, was well received by students and townspeople alike. His messages were a constant inspiration.

For a number of years Juniata has offered eight scholarships to winners of a competitive examination given annually. Three scholarships amounting to two hundred dollars annually for four years and three scholarships amounting to one hundred and fifty dollars annually will be awarded to each of the winning contestants who will be prospective resident students. Two scholarships amounting to one hundred dollars annually will be awarded to winning prospective day students. The examination will be given on the Juniata campus and at the high school in Camden, New Jersey, on Saturday, April 22, and at the Frick Training School in Pittsburgh on Saturday, April 29. Any high school senior who ranks in the upper one third of his class is eligible to take the examination at one of these three places. Former high school graduates with the same rank are also eligible.

Juniata College a cappella choir recently completed its most successful eastern tour since the choir's organization seven years ago. During the nine days it was on tour, the choir sang twelve sacred church concerts, six high school concerts and broadcasted five times. The audience in attendance at the church and school concerts numbered more than nine thousand, five hundred persons, according to a statement issued by choir director, C. L. Rowland. The choir was everywhere complimented on its excellent sacred program. "Expert blending of voices, fine enunciation, able handling of solo parts and effective tonal shading combined to make the program a memorable one for those who enjoy choral singing at its best," was the way one Vineland, N. J., paper interpreted the concert.

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased

Children's Worship in the Sunday School, by Jeanette E. Perkins. Harper and Brothers. \$2.00. 253 pages.

A new and good book which at the same time serves as a guide in building a program for worship, and as a source book for wise leaders. Stories, prayers, poems and songs are the bases around which the services are built. Constant use is made of what the children themselves contribute. This increases their interest as they see the leader recognize their simple statements.

The four main sections are From Wonder to Worship, Christmas as an Approach to the Life of Jesus, The Appreciation and Enjoyment of People of Different Nationalities, and Death and Continuing Life.

If it is your happy lot to train children in worship, you will find in this volume help and suggestions of inestimable worth. Much of both method and material will be new to you and will open your eyes to personal experiences of your own, which you have had but have not known how to use.

Christian Homemaking, edited by Mrs. Robert E. Speer and Constance H. Hallock. Round Table Press. \$1.50. 153 pages.

This book came into being because of the Madras Conference and embodies a joint statement of nine outstanding women who are deeply interested in building Christian homes throughout the world.

Chapter one deals with the Christian home in America, stressing both good and bad points, and points out how the home, school and church can co-operate, and must co-operate, if we are to have real Christian homes. Only as we are continually reminded of the home and how to grow future homemakers will we give serious and intelligent heed to this pressing problem.

As the editors take you into the homes of Africa, India, China and Japan, show you native conditions and reveal the transformation brought to the homes of these lands as the natives become followers of the Son of God, you begin to see how Christianity still has the power to change folks into better men and women. In these days of pagan pessimism it is stimulating to see the whole picture of the world. Too many of us see only the lowering clouds and hear the cannon's thunderous roar, or scent the lethal gas dropped from a clear sky. The Christian home is on trial. The times call for Christian men and women in home, in school, in church, in state to combine and build better Christian homes and more of them. Christian Homemaking will arouse the reader and stir him to action.

HOME AND FAMILY

Golden Wedding

BY JAMES H. ELROD

'Tis fifty years we've plugged along
Down life's road together,
Sometimes it's been all sunshine
Sometimes, rainy weather:
Whate'er it was we chanced to meet
We've always pulled together.

Sometimes one would bear the load
And then at times the other,
But both were always there to lift
For just somehow or other,
The load seemed lighter as we tramped
Down life's road together.

It's not been long—seems but a day
Since we stood together,
Pledged, in truth, for good or ill
That we would take each other;
Little we knew just how 'twould be,
Sharing life together.

Fifty years seemed long to us,
Looking down life's way;
How those years have quickly fled,
Spent in work and play,
Some in fullness, some in want,
As we walked together.

Well, somehow, it seems to me,
If in heaven 'tis better,
That will be a grand sweet place
Pressing on forever,
Up and down the lovely lanes,
Living on together.

Wichita, Kans.

Lost at Sea

BY LULA R. TINKLE

OUT on the great ocean a big ship plowed its way through the mighty waters, with record speed. It was a good ship, strongly built, luxuriously equipped, and designed to withstand the fiercest gale. The passengers were filled with hopeful anticipation for a successful and peaceful voyage. The ship sailed on and on. When it entered a harbor for supplies a few of the passengers became restless, and determined to take a short sail in one of the little boats at hand. Their captain said "No," but they would gratify their desire for a little pleasure, so out upon the water they sailed.

All went well until unexpectedly they struck an unusual current, and a strong wind defied their feeble boat to return. Every effort to reach their big ship was of no avail. They were too far out at sea, and to return was impossible when the wind and the tide were against them. They were all lost in a watery grave, though their big ship was within sight.

Christ's church is our big ship. It is a good ship. It is strongly built, welded with love, equipped with chart and compass—his Word, held by a blood-stained anchor, the Christ. It was carefully designed by a divine architect to withstand the fiercest gale. "The gates of hell shall not prevail against it."

Many have secured their passports and boarded the big ship. The ship sails on, certain to arrive in the harbor of eternity. Some enjoy the security in the big ship, and continually praise its Builder with deeds of love and songs of joy. Some do not enjoy the companionship of the heavenward bound passengers, and continually pine for the brilliant lights and gay companions they left at the coast line. They are unhappy passengers, and remain within their staterooms, while their more zealous companions are up on deck, catching the fresh breezes from heaven's port beyond.

Others are weary and impatient, longing for a side trip in a little sailboat. Some slip away in the sailboat marked *Amusements*, some in *Wealth*, and others in *Career*. These boats are lightly constructed, and run at high speed, but they do not carry the anchor, Christ. In fact, they have no anchor. When storms arise they drift and are dashed upon the rock of sin. Some see the approaching storm, and would return to the big ship, but the rest of the crew are bent on farther sailing, so on and on they go. Darkness comes upon them. The wind and the tide are against them, and they are lost in the sea of trouble that is darker than the night.

On and on the big ship sails, adding new passengers, but losing many because they will not hear the words of Paul: "Except these abide in the ship, ye can not be saved."

We who have passports to the eternal home, and have entered the big ship, should remember those words when we are tempted to take to the little sailboats. Our big ship is a good ship, able to withstand every adversity. There is none other like it, but its everlasting security can not save us, and we shall be lost at sea before it reaches harbor, *except we abide in the Ship*.

Upland, Ind.

God's Vessels

BY ETHEL SHERFY HARRIS

WE read a great deal in the Old Testament of the sacredness of the vessels of the temple and the reverence in which they were held. King Ahaz and others brought trouble upon themselves by their misuse or abuse of those things sanctified unto the service of worshipping God. No good Jew would think of appropriating one of those objects to his own use.

How sadly times have changed!

What church auditorium possesses as many hymn-books as the church organization purchased for it? Every song leader and pianist, and many of those who occasionally help with special music or otherwise find need for a hymnbook, no matter how little it may be used, who take one home, do so thinking, "Surely no one will miss just one." So when the large crowd arrives at a special service, we always lack a dozen or more books and the service of worshiping God is hindered because someone didn't hold these vessels of hymns sacred to the house of God.

Then, too, we heard about a church official who needed a Bible for reference, but had none of his own. So he just took the pulpit Bible (not a large one) home with him and kept it! The ministers of the congregation never used it. Visiting ministers used hurriedly found and somewhat dilapidated classroom Bibles.

In looking through a few private libraries here and there over the country, one occasionally finds these words: "This book is the property of the XYZ Church Library." Such books often remain on the shelves of a private library over a period of years and unused by anyone.

Only recently I heard that a certain congregation had owned a large amount of fine old pewter ware purchased by the early fathers for love feast use. Now, however, the supply is nearly gone, for each family has appropriated whatever suited its fancy and replaced it with 10-cent store articles. What relics for the future families of that church! What a symbol of the cheapness with which the "vessels of the Lord" are regarded!

A Pullman towel in one's home may be a standing American joke, but surely God does not wink, even yet, at the appropriation of the vessels of his house to one's own use.

Jennings, La.

The Religion of Childhood

BY EZRA FLORY

SOME ask at once, "Is there any religion in childhood? There is a stage in the development of religion that is peculiar to this age. It is one that is closely related to nature in which the child is surrounded. To these little children religion is relatively an objective affair. But let it never be forgotten that moral and spiritual alternatives are largely decided in the course of the first eight years. His innocence, credulity and trustfulness open his mind to truths of religion the same as to new ideals of every sort. He needs to be told and taught. Feelings are fundamental in his religious development. Fear, wonder, reverence, curiosity, dependence and faith call for attention and should be seen as the matrix of the unfolding life. He loves to believe before he thinks and acts. The facts sur-

rounding him are the ladder that reaches to heaven as surely as that told of an old man long ago. From every object in nature there is a pathway to God. The roots of the tree lie here.

We observe the child's play and say it is a time of animism. How hard they work at play! How real it all is! Notice, too, his sense of causality. Who makes the grass grow? Why did he ask his mother if God could not make it so there would be no mud puddles for him to fall into? Who makes the birds sing? How do they untangle those sweet cords down in their throats? They wonder where God is, how long his legs are and why he stays up in the clouds. When does he come down? Does he get tired and sleep? Who wakes him up? Have you heard one ask: "How far can a cat spit?" when he heard others talking about cats that spit?

A sense of immortality seems contained in the question, after a bird died and it was asked: "Where is its life now?" James asked the undertaker: "Why did you kill grandma?"

The home atmosphere works upon three innate tendencies of the human mind—sympathy, suggestion, imitation. There is too much bungling with these little buds of promise. Lessons are learned by them through action, motivation—examples they can imitate rather than through doctrines as such.

Consider some of the prayers of little children and then decide how we should help them to understand.

"Dear Jesus, we thank thee for everything. I thank thee for my little sister. It is cold now, but it will soon be warm, then we can pick flowers."

"Help me to be good, and help Dora to be good, too. Dora, hear that?"

"Mother, I played the snow prayer." What do you mean? "Wash me and make me whiter than snow."

Chauncey was standing above the pigs on a roof. He let a glove fall. Then he prayed: "Dear Father of Abraham, Isaac and Jacob, help me get my glove." He stretched hard and was able to reach it.

Looking up to the sky a three-year-old said: "Good-by, God, I must go now."

"Dear God, please make all days Sunday, so papa will be home," was prayed by a child about four.

"Take good care of H—— and C—— and bring them back when they are done."

When it rained hard and long a four-year-old prayed: "Please, God, turn off your spigot." The child wanted to go to grandpa's.

"But I don't know what to say, mamma," said a five-year-old. She said, "Oh, just say what you heard me say." He prayed: "Where in the heavens did my scissors go to?"

"Dear Jesus, make sister well. Make her well." "Dear Jesus, keep my papa from teasing me so."

After going to bed a four-year-old remembered he forgot to pray. He said: "Here I am with all my prayers inside of me."

"Dear Father, bless the garbage man," said a four-year-old when he saw the garbage man going by.

"Dear Jesus, we thank thee for the nice snow," prayed Donald. "We have such a good time sliding. If you don't believe it, just come and try it yourself."

At the table a four-year-old asked: "May I talk to my plate this time?"

A four-year-old asked: "Will Jesus be as nice as my Sunday-school teacher?"

When injured he was taken to a hospital. He asked, "Why didn't you take me to my Sunday-school teacher?"

"Mamma, is there really a Jesus? Did you see him?"

"Papa, is Jesus dead? . . . Well, you don't talk to him any more."

Goshen, Ind.

Old Johnnie's Text

BY CHESTER E. SHULER

THERE had been a fire in the town one early morning. Several buildings were destroyed and some of the occupants barely escaped serious injury.

"Poor old Johnnie," someone remarked, "he's lost everything. I don't believe he has even his tattered suit anymore."

True enough. Johnnie *had* lost practically everything, although that really wasn't much, because of this world's goods he had not possessed a great deal.

Now old Johnnie was well known as a devout Christian. Some of his worldly-minded neighbors watched with keen interest to see how he would "take" his loss.

It's too bad that most of those worldlings weren't in Johnnie's church next Sunday morning. Had they been present, they'd have learned a lesson, and the secret of Johnnie's patience and fortitude even in the face of such great losses.

"Brethren and sisters," he said in quavering tones and with much feeling, after there had been many offers of help, "I sure thank you for your kindness. I know God will bless you. He is blessing me and this here fire's goin' to work out for good to all them that love God. I tell you, friends, Rom. 8: 28 is just as true now as it was before my fire. You've heard me quote it many times before, but I believe it more than ever this morning!"

Rom. 8: 28 never becomes out of date—for the Christian who has real faith in God.

Harrisburg, Pa.

I Take a Vacation

(Continued From Page 4)

Here are a group of buildings and a work that have stood the test of time and the waste of years. I marvel at the old church that was erected in 1752, still in a fine state of preservation. In it Washington cared for his wounded soldiers. Mounting several flights of stairs I looked upon a very old homemade pipe organ now replaced by a more modern one. And behold those immense timbers overhead that support the roof weighing eighteen tons, the weight carried by them as they rest only upon the side walls. How large are those timbers? They measure 18" by 18" and are 73 feet long. They have carried that load since 1752. No wonder the government has repeatedly sent architects to Lititz to discover the secret by which those early builders planned their structures. Those timbers have defied time and termites. Here the early Moravians established a center of printing and education and are still carrying on a good work.

It is lunch time so we drop in at the Brethren Home near Neffsville and enjoy the meal with those who regularly gather in their large dining hall. Needless to say there is plenty of wholesome food well prepared, which may account in part at least for the health and cheer of those who are so fortunate as to find residence for their declining years in this, the largest Brethren Home. A chat with the superintendent and matron, a visit with several former friends and we are back in Lancaster for a night's rest in the parsonage of our genial hosts, Pastor and Mrs. M. J. Weaver. On the morrow we are off for Delaware.

J. E. M.

Israel as a Nation Will Repossess the Land Given Abraham

(Continued From Page 13)

Last but not least, James is speaking at the Jerusalem council: "Brethren, hearken unto me: Simeon hath rehearsed how first God did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After these things I will return, and I will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up" (Acts 15: 13-16). Compare this with Ezek 37: 22-28: "And I will make them one nation in the land, upon the mountains of Israel; and one king shall be king to them all."

"For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11: 15). "And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again" (Rom. 11: 23).

Goshen, Ind.

THE CHURCH AT WORK

LEADERSHIP EDUCATION

The Young Adults Help Themselves

By Mark Schrock, Olympia, Washington

Our young adults were not participating much in church life. Little children made it difficult for them to be regular and enjoy attendance in either the morning or the evening. It is likely also that the content of much of our work was not adjusted to their needs as they felt them. They decided to begin an early Sunday evening get-together. They met for an hour of thinking together, then stayed for thirty minutes of refreshments. Discussion centered entirely around the home with its many interests and problems. In addition to sharing their own experiences, they did considerable reading and made reports to the group which became the basis for further discussion.

The group met in the church parlor, and no one objected to the presence of children. Various families took turns at providing the refreshments. Holding their meeting from 5:00 to 6:30 P. M., they were able to have their children at home by early bedtime or to remain for the evening worship which followed at 6:30. The group discontinued for the summer and planned to resume in the fall.

ADULT CHRISTIAN WORKERS

What I Believe About Christ

Scripture: John 1: 1-18

Sunday, March 19

Note: See forum suggestions for outline, March 5.

1. Why do you love Jesus?
2. From what has Jesus saved you?
3. Do you think men have gained their largest vision of God from what Jesus said or from what he was? See 2 Cor. 4: 4-6.
4. What did Jesus mean when he said, "I am the Way"? "The Truth"? "The Life"?
5. Do you really believe that Jesus is the hope of our complex social life? Would you give your life as Niemöller of Germany is giving his if need be?
6. What is meant by the words, "God was in Christ"?
7. What are the outstanding characteristics of the man or woman about whom the neighbors say, "That person certainly is a Christian"?
8. If Christ were to come to your town would he be welcomed, crucified or neglected?
9. Would Christ feel at home in your church? In your home? Of what would you be ashamed?

WOMEN'S WORK

Memories of the Early Days

By Mary Polk Ellenberger, Tekamah, Nebraska

Most of us had large or medium sized families in our farm homes, we arose early, especially on Sunday and "Aid" mornings, attended to the milk and the chickens and prepared a substantial breakfast for the men who were to work in the field or timber. And for the children who carried dinner pails to school, lunches had to be put up, and the noon lunch too must be prepared for the men. The house work was hurriedly done. At last, dressed in a clean percale dress and chambray sunbonnet we started off in our buggy or spring wagon with perhaps one or two of the smaller children tucked in beside us.

The roads were nearly always rough and sometimes they were very bad. Road dragging was as yet unthought of. It usually consumed at least an hour or more of the precious morning to make the trip, but we always got there as early as possible so that a good day's work might be accomplished.

We had an old horse, iron gray, strong and awkward, but kind and trustworthy. We could always count on two things when driving him. One was that the trip was accomplished in safety and the other, that like a telegram, there would be several unaccountable stops, which were rather upsetting. At such times all we had to do to get him started off again was to pat him on the neck, pretend to rearrange the harness, get back into the buggy, give a cluck or two and start off as though nothing unusual had happened. Once he stopped quite suddenly as we were ascending a very steep hill, my baby was asleep in my lap, and my three-year-old boy who was by my side rolled out of the buggy and down between the wheels as easily and as quietly as a rubber ball. I shifted the baby and was out upon the ground almost as quickly as he had fallen. I snatched him up, plumped him into the buggy bed, and patted Prince on his neck. He looked at me as if to say, "Don't be alarmed. This is just a part of it. There is a lot of responsibility in hauling a woman and children to the Aid Society." I gave an extra twitch at his harness and another pat on his head and resumed my happy journey. As a reward for my dexterity in overcoming the contretemps Prince did not stop again until we arrived at our destination. Poor old Prince, he looked more like a peasant than a prince.

In the beginning of our society the noon meal was quite a problem. We felt it was too great a burden upon the hostess to furnish it, so we tried what is now called a covered dish luncheon. Of course it had a number of objectionable features. When Sister Mary Mohler came to us she solved our problem without loss of time. She said, "Let us each one bring her lunch just as though we were school children. The hostess will serve tea and coffee." We found this to be a wise plan for it consumed very little time. We ate our lunch from our laps, drank our hot drink gratefully and were back at our work in which our hostess could then join us.

Later on, the money-making idea crept in. Once we took an order to make sunbonnets at twenty-five cents apiece. We used up a bolt and a half of chambray in that project. Then came food sales, sale dinners and quilting for fifty cents a three hundred-yard spool of thread (the standard price is now one dollar for one hundred-yard spool). We made garments and did many other things by which to raise mission funds.

One of our deacons, who had always taken a great deal of interest in the work left a considerable sum as a trust fund to the Aid. Thus through the thoughtfulness of Peter B. Shoemaker, the scope of work and the influence of the society has expanded gratifyingly. They have been able to assist young ministers and other good work.

The late Eld. D. D. Sell of honored memory, once suggested that each church send an offering to Annual Meeting by her delegate. Previous to this the delegate in most cases had borne his own expenses to Conference and had also given the offering from his own pocket. This plan of sending an offering to Annual Meeting was adopted, and later on the Aid Society did the same.

Thus from small and timid beginnings, supported and overruled by the Holy Spirit, have most of our congregations joined in the great co-operative movement sponsoring many good works in the past and in the present, and now we are looking forward to greater things for the future. The Women's Work has won the very evident approval of God as well as the respect and honor of the church. May God bless the consecrated hearts and the willing hands of those who have brought this condition about.

MEN'S WORK

Men's Work at Mound City, Missouri

By Leonard M. Lowe, Mound City, Missouri

At the November meeting of the Bethel (Mound City) Workers' Conference and Planners' Committee, plans were made for a father and son banquet. Three young men were appointed to plan the program, and the mother and daughter organization was asked to serve.

Results were gratifying. The program committee met at the parsonage and arranged the program. The chairman asked each member of the committee to share in the work of notifying those who were to take part. The ladies organized their part of the work so that practically every woman contributed food, help or both to the endeavor. Tables were set by the men. The daughters served the food.

About forty men and boys met at the appointed time. After all were seated at the attractive tables, grace was sung and the meal begun. At intervals through the meal, the group sang songs from the song sheets prepared by the National Men's Work office. Many were surprised at the good singing. A father then spoke, challenging the group to greater fellowship. "Silver-Haired Daddy" was sung by a son. Another son spoke effectively concerning the high regard in which all young men hold their dads; a third young man played his harmonica.

The high light of the evening was an appreciated and inspiring address by a minister of a neighboring church. Following the theme, "Lives of Great Men," he challenged men and boys to follow such men as Dr. Grenfell, David Livingstone, and the great Master of men, Jesus Christ.

The co-operative spirit of the affair was a positive benefit to the whole community and rivaled if not surpassed the benefit received from the food, the music and the speeches.

News From Khergam, India

(Continued From Page 15)

Four Christmas Programs

We had our Christmas programs in the four centers of our area. On Dec. 21 we began at Gumbi. On Dec. 25, of course, the program was at Khergam, on Dec. 26 at Wankal, and on Dec. 27 at Bamanvel. The Khergam group went to each of the three other places and helped out wonderfully. We went in carts and took our turns at walking. The boys walked all the way. The crippled folks and the smaller children rode in the cart with the samaan (baggage). To gain time we took our food along and ate by the rivers. The villagers at each place served tea, sev, gantia and mamra, (similar to Chinese fried noodles and popcorn.) Each of the schools had a part on the program, and the Khergam children helped out which was very fine. The villagers who are slow to educate their girls could see what our schoolgirls can do.

The Best Ever

I really never saw a program in the United States given better than this one at Khergam. It was prepared entirely by the staff. I had not a thing to do with it but to share some things which Mrs. Weber of England had sent to me by Sister Elsie Shickel. They were just the little things which few would think of and yet they were helpful and useful.

Khergam, India.

CORRESPONDENCE

COLORFUL NEW MEXICO

Colorful New Mexico is a land of prehistoric ruins, ancient crumbling Spanish missions and sage covered plateaus, deep gorges, bottomless lakes, petrified forests, extinct volcanos, white gleaming sands and caves—one of the wonders of the world being Carlsbad Caverns.

Our state has a wonderful climate. The summers are cool and the winters mild. We have little snow in the eastern part of the state. We have few fogs to obscure the beautiful sunshine.

The eastern part of the state is a level plain while the western part has lofty mountains, deep canyons and timber.

To those who travel there are many interesting places to see. The caverns, national park, Indians, national forests, monuments, white sands and pueblos are some of these. A tour through New Mexico is always well worth while.

Clovis is located in the eastern part of the state, a few miles from the state line. It has a population of twelve thousand. We have good schools and churches of many denominations. We have good water. The land is rich for farming. Cattle, hogs and sheep are raised in abundance. This is an ideal place for poultry farms. Both land and city property may be bought at a reasonable price.

The Clovis and Miami churches are the only congregations of the Church of the Brethren in New Mexico.

There is great opportunity for the establishment of new churches of our faith if we only had more workers. Truly the fields are white unto harvest but the workers are few. The Clovis church has about ninety resident members. Our Sunday-school attendance is good most of the time.

For the past year we have been using the tithing system for finance. We find this method the best ever used here. We are sure this is God's plan.

We are praying that more families of our faith will come to our state and help to carry on God's work in a larger way. If you are dissatisfied where you are, opportunity to serve God awaits you here.

Mrs. J. S. Adamson.

Clovis, N. Mex.

WHAT DOES IT TAKE TO BE A FULL-FLEDGED AND AN IDEAL OR FULLY DEVELOPED CHRISTIAN?

It is not simply joining the church and having our names recorded on the church book that counts. There must be a complete transformation of one's being. There must be a genuine and complete consecration of our lives to his service. One is to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength" (Mark 12: 30). Here the Lord emphasizes all—which means he doesn't want halfhearted service. Nothing less than full service will satisfy him. We cannot be full-fledged or ideal Christians and still want to cling to the former things of this life. A fully converted Christian will

have no desire for the foolish and frivolous things that pertain to this world.

"Finally, my brethren, be strong in the Lord and the power of his might" (Eph. 6: 10). We must put on the whole armor of God. We must take the helmet of salvation and the sword of the Spirit, which is the Word of God. Then we should possess the Christian graces as recorded in 2 Peter 1: 5-7. We are to make our calling and election sure. If we do these things we shall never fail. It is then that we have the assurance of the promise of the abundant life in the everlasting kingdom that has been prepared for those who love him. This gives life to the eager soul.

Consider the old veterans of the cross, our forefathers such as Alexander Mack, Peter Becker and the Christopher Sowers. They were followed by leaders like Bro. Michael Wine and Bro. John Garber. If we had such men now to rule over the churches they would become stronger and members not so apt to drift away with the world. The church and the world once walked far apart, but the world kept nagging and urging the church to join in until finally it was won over. Now they have become so closely linked together one can scarcely tell them apart.

Middletown, Ind.

Florida Green.

YOUNG PEOPLE STUDY THE BIBLE

In response to a recent article, Are Prayer Meetings Old Fashioned? here is a bit of good news which I just can't keep to myself. I believe our pastor and wife, Brother and Sister H. S. Will, could well take for their motto, "Save the young people and you save the church."

Sister Will, well trained in music, has a splendid choir, mostly young people. When she needs special music numbers she calls on the young people instead of importing trained singers. Under her adequate training our Sunday morning anthems sound like the angelic choir.

Many young people will take an interest in dramatics if everything else fails. Our young people started the current year with a Wednesday night dramatic club and after a couple of productions they were through with that, but a wise pastor kept them coming on Wednesday nights for a trial Bible study. They started in on Genesis, "In the beginning God created the heavens and the earth." They found it a most expansive subject and kept coming to discuss things that had always been a mystery before.

Recently my son, who had become intensely interested, invited them to come to our home for their Bible study. I had an engagement for that evening which seemed quite important, but after I was urged twice with, "You are going to be here aren't you?" I gave it up and was present at the appointed hour when twenty young people came walking or in cars, each one with a Bible. Some had even brought other books on the subject. One young man who seldom comes to church and who I had reason to believe had grown a little indifferent had brought a library book on difficult passages in the Bible. He was intensely interested in the subject for the evening. I never was in a college Bible class that showed more personal interest. There was nothing lukewarm about that group. At the end of the hour the group reluctantly broke up, many questions postponed until the next meeting. Those in the group are all high school age young people.

Did I serve refreshments? No, it is not done. They already were refreshed with new food for thought. I just



Bro. W. P. Thompson of Fairmont, W. Va., was baptized by the writer Aug. 5, 1935. He was eighty-nine years old at the time of his baptism. He is still living and happy in the service of his Master.—Henry C. Sanders, Auburn, W. Va.

warmly welcomed a return meeting for it is an inspiration to me to have them in my home.

Icel Keim.

Wenatchee, Wash.

IN THE FACE OF NEED

In the face of the great need of the hour, I'm praying that the Messenger with its access to so many thousands of homes might send a call for a day of fasting and prayer on World Day of Prayer instead of the feasting and potluck dinners usually had on the day.

Recently we listened to Dan West on the world situation, and he says that the world is growing darker. Why, then, can we not forego the usual dinner before our prayer season and spend the whole day for this one purpose? Before the potluck dinner the women must spend the time preparing for it, and after the dinner one is too full to feel very deeply the world's need and hunger.

The Lord is still waiting to help us when we get so much in earnest that we will forget our appetites and give him a chance.

An Old-Fashioned Sister.

AN APPRECIATION

I have received so many letters of inquiry as to the sudden death of my dear husband, on Nov. 26, also letters of sympathy and encouragement, that it has been impossible for me to answer all. I am nearly fifty-three years old. I have been a reader of the Messenger all my life. I have given away many copies of the paper and donated the Messenger to others. The first three words I learned to spell were: The Gospel Messenger. It has ever been a welcome visitor to our home.

Thirty-five years ago I became a member of the Church of the Brethren, and for more than twenty-five years of that time I have been endeavoring in my weak way to carry the gospel message to others. Most of my work has been done in the mountains of West Virginia and Virginia, traveling on horseback and afoot, and working among the poor and the lonely. Twelve years ago I was married to Ernest B. Leatherman who was also a minister and an elder in the Church of the Brethren. Together we labored in the work of the Lord, doing what we could. More than five years ago my health began to fail and much of our active work had to be given up. Then two years ago my husband's health began to fail also. Nov. 26, 1938, he went home to be with the Lord. He was very patient through all his sickness, and just a few hours before his home going said: "Let us pray for God's will to be done." And again, he said: "I had a dream and saw God's beautiful, promised land."

With my health much improved to what it had been, I expect to devote part of my time this summer to evangelistic work and will have time for several series of meetings. To any church desiring my services, regardless of what your circumstances are, I will say I would be glad to assist you in the glorious work of the Lord. If you are interested in a revival in the work of the Lord, write me at once.

I thank all readers for words of sympathy and encouragement and pray God's blessing on all.

Mt. Airy, Md.

Mary Martin Leatherman.

ELDER MILTON C. SWIGART

The Germantown congregation was grief-stricken on Jan. 11, when their beloved pastor, Milton C. Swigart, was suddenly called home to be with his Lord. On Jan. 10 he was



taken ill with an acute attack of coronary thrombosis and on the evening of January 11 he passed away.

Bro. Swigart was born at McVeytown, Pa., on Dec. 28, 1868. During his early life he attended the Spring Run church at McVeytown. Here he accepted Christ as his Savior and later was called to the ministry. He attended Juniata College and Bucknell University. He taught his first term of school in Salina, Kans., later returning to McVeytown where he taught in several schools, finally, becoming principal of the McVeytown High School, which position he held at the time of his call to the Germantown church.

He was united in marriage to Anna Swigart. One daughter, Esther Naomi, blessed this home. In April of 1906, he with his family, came to Germantown and took over the pastorate of the "mother church" of the Church of the Brethren. They faithfully served this church throughout the years. In January of 1923 Mrs. Swigart passed away. She was known throughout the brotherhood for her untiring and unselfish ministry. At the time of her passing she

was the national president of the Ladies' Aid Society of the Church of the Brethren. Her work and service in the Germantown church and community were doubtless best expressed by one of the ministers at her funeral, when he said: "I always think of Mrs. Swigart as an angel of mercy."

Bro. Swigart was the shepherd of the flock here at Germantown for almost thirty-three years. Few have equalled such a record of service. The great company of friends who came to our church on Sunday, Jan. 15, to pay their last tribute of respect to him and the many that wanted to be here and could not are evidences of his far-reaching influence.

Many times he spoke on Philpp. 3: 12-15. How well we recall his words of testimony: "I do not expect to reach the goal, but when I am called, I want to be stretching out towards that goal." And truly his prayer was answered. He was taken while his life was yet fruitful. We all feel this loss because of the streams of blessings that flowed from this man. His many personal contacts in the church, the Sunday school, the prayer meeting, the young people's meeting, the conference work at Bethana, the work of the churches in the district and brotherhood—only eternity will reveal the fruitage of such a life. Sacrifices were made that today cannot be appreciated. We know that our loved one has entered into a far more abundant life and that we shall be reunited with him and enjoy the glories of heaven with those whom Christ purchased with his own blood. What a joy it must have been for him, when suddenly his eyes were opened and with not one thing between, he saw the Lord in his glory. He is now with the Christ of whom he has been telling us all these years.

Throughout all his ministry Bro. M. C. Swigart kept a careful record of duties performed.

First sermon preached: Gibbony church on Oct. 28, 1894; text, Matt. 2: 2.

First sermon preached at Germantown: Nov. 29, 1905; text, Luke 19: 10.

Last sermon preached at Germantown: Jan. 8, 1939, subject: The Man With the Ink Horn, Ezek. 9: 4.

Number of sermons preached in Germantown, 2,620.

First evangelistic meeting: Woodbury, Pa., May 5, 1900.

Last evangelistic meeting: Westminster, Md., Oct. 16, 1938.

Total evangelistic meetings: 101.

Special sermons here and there: 757.

Total evangelistic sermons: 1,537; total sermons: 4,914.

Communion services, 123.

Ordination services, 26.

Anointing services, 95.

Marriages, 175.

Dedication services, 12.

Funeral services, 424.

Baptisms: Germantown church, 757; elsewhere, 589.

He also had two calls for evangelistic meetings for 1939.

In 1933 Bro. Swigart was married to Frances Moyer of North Manchester, Ind., who has been faithful in working with him in carrying forward the work of the church.

The first funeral service was held on Sunday afternoon, Jan. 15, in the Germantown church, and was in charge of Dr. C. C. Ellis, president of Juniata College. There were eleven ministers on the platform, each of whom gave a tribute to Bro. Swigart and the Lord whom he served. The body was taken to McVeytown, Pa., on Monday and a second service was held in the Spring Run church which was also in charge of Dr. C. C. Ellis. He is survived by his

wife, Frances Swigart and daughter, Esther Naomi Swigart.
 "Precious in the sight of the Lord is the death of his saints" (Psa. 116: 15).

Lansdale, Pa.

Jeness M. Shepherd.

PASSING OF SISTER A. P. BLOUGH

When a loyal member is taken by death the local church feels the loss, and doubly so when the one departing is the wife of a long time pastor. A pastor's wife holds a unique



place in the hearts of the congregation. She spends her "years as a tale that is told." And what chapters in the story of her life! Whatever her age it seems "her sun is gone down while it was yet day," because on her the congregation and pastor relied regardless of the condition of her health. The subject of this sketch, though afflicted for many years, carried in her heart a deep and abiding interest in the work of her pastor husband and a growing devotion to the church he has been serving so many years.

Estelle N. Van Schaick and Albert Perry Blough were united in holy wedlock in Orange Township, Iowa, Sept. 24, 1891. On Jan. 3, 1893, Bro. Blough was called to the ministry. Five years later he was ordained and on the same day was chosen elder of the South Waterloo church and served until the organization of the Waterloo City church in 1929. During those years he was active in the ministry and for a long time was the pastor in charge in both country and city congregations. Since the division he has been pastor and elder of the city congregation. This means that Sister Blough lived her entire life in these two congregations.

Her active church membership experience began July 4, 1889, when she was buried in baptism with her Lord, a most fitting way of celebrating the birthday of our nation. At that time Bro. T. T. Myers, a student at Mt. Morris College, held a revival at South Waterloo. The Lord blessed his efforts, forty made the good confession and united with the church. Truly a most wonderful record for a student minister fifty years ago.

Sister Blough's activities were expressed in teaching Sunday-school classes and visitation until her health broke and she was forced to conserve her wasting energy. She found great joy, even though often she could not be present at church services, to remember the assembled worshipers with flowers or a plant. Thus all knew that she was thinking of them as they worshiped God. And so it came to pass that the crowded church was fragrant with floral offerings when she was laid to rest. She loved the noble and her heart reveled in the beautiful.

In her 69 years Sister Blough knew first, the loss of a mother, the blessing of good health, and later the meaning of suffering and handicap. These words read at her funeral state her case well:

In "pastures green"? Not always; sometimes he
 Who knoweth best, in kindness leadeth me
 In weary ways, where heavy shadows be.

And by "still waters"? No, not always so;
 Ofttimes the heavy tempests round me blow,
 And o'er my soul the waves and billows go.

And when the storms beat loudest, and I cry
 Aloud for help, the Master standeth by,
 And whispers to my soul, "Lo, it is I!"

So, where he leads me, I can safely go,
 And in the blest hereafter, I shall know
 Why, in his wisdom, he hath led me so.

Her faith held to the end. She and the family knew she could not get well. "I am ready to go if it is the Lord's will," she said. Time and again in her delirium she repeated, "I know that my Redeemer liveth."

Sister Blough was one of seven children born to Mr. and Mrs. William Van Schaick. At the age of six she lost her mother. She was fortunate in finding a good home with Brother and Sister Jacob J. Schrock where she was as their own daughter until she was eighteen. Surviving are her husband, a daughter, Marguerite, who teaches in the Waterloo high school, and two sisters. One daughter died in infancy.

Brother Blough has for years been active in the city ministerial association. Funeral services were in charge of this association, five ministers taking part. Rev. O. M. Yaggy of Cedar Falls, an intimate friend of the family, delivered the sermon.

Chronologically her life reads: Born, Nov. 24, 1869; baptized, July 4, 1889; married, Sept. 24, 1891; died Jan. 19, 1939. It also reads: A devoted wife and mother, a helpful neighbor, a Christian growing strong through suffering.

Elgin, Ill.

J. E. Miller.

PASSING OF JACOB D. YODER

Jacob D. Yoder, the son of David C. Yoder and Susan Miller Yoder, was born in Somerset County, Pa., Feb. 26, 1847, and died Jan. 23, 1939, at the age of 91 years, 10 months, and 27 days. He was married to Sarah Yoder of Somerset County, Pa. They lived on a farm in Pennsylvania until 1879, when they, with their children, moved to McPherson County, Kans., arriving in March, 1879. They settled in Hays Township on a farm of prairie land. Here he lived until he retired from farming in 1907.

To this home were born six children, four sons and two daughters: Joseph J., Laura J., now Mrs. Harry Murrey, both of McPherson, Kans.; William H. of Waterloo, Iowa; Ira D. and Mary Ellen, now Mrs. M. J. Mishler, both of La Verne, Calif.; and Elmer E., deceased. His companion preceded him in death twenty-five years ago and the son Elmer in March of 1937. Also there are twenty grandchildren and nineteen great-grandchildren living. The deceased was the last member of a family of twelve. Grandpa Yoder had made his home with his daughter, Mrs. Murrey, and her husband since the death of his companion. During the recent years of his complete blindness and semi-invalidism he was given the most tender care and affectionate attention.

Being a pioneer in a new and untried land he shared in the taming of the prairies and the developing of the new social, religious, political and economic life of the country. He was public spirited and progressive and took an active part in community affairs. He helped to build the school, the church and the college.

His interest in missions was a source of much joy to him. For eighteen years he supported Mrs. Myrtle Pollock of the Monitor church on the China field and for nine years he supported Lulu Ullom Kauffman, a second missionary, in the same field. He gave liberally to McPherson College and sent all of his six children to that school.

Many of his friends have preceded him in the journey of life, but he leaves a large younger group to remember him and to promote the good causes which he loved.

He united with the Church of the Brethren as a young man and was faithful and loyal to his church and Lord as best he knew to the end. He was never a minister or deacon, but he performed the fine service of a church loving layman. His home was the old-fashioned, hospitable kind. He and his good wife entertained many guests. These were a source of much joy to all the family. Many ministers were entertained in this home, among them leaders of the church of a half century ago. Father Yoder spent perhaps a dozen winters in California where he had many friends, but the summers were spent in Kansas.

In the McPherson College Bulletin for January there is an appreciation of Jacob D. Yoder's life, of which the following is a part: "He was a lifelong member of the Church of the Brethren and a very active layman. He had a large part in building the Monitor church, he often attended Annual Conference, he contributed generously to all worthy causes, he raised a good and useful family. Throughout all of her history he has been interested in the college. To it he contributed generously, to it he sent every one of his six children, and to it there came sixteen out of his twenty grandchildren.

"Here is an example of a man whose life spanned nearly a century, who lived worthily and effectively in accumulating the means for good living, in rearing a useful family, in taking his place as a Christian citizen in the community and in spiritual leadership as a layman. The name is well known throughout the Church of the Brethren through the work of members of his family."

Funeral services were conducted in the Monitor church where he had his membership from its beginning. Brethren W. A. Kinzie of Navarre, Kans., and V. F. Schwalm of McPherson, Kans., conducted the services. At these services music was rendered by a men's quartet from McPherson. Six grandsons were the pallbearers. The body was laid by the side of mother in the Monitor cemetery.

McPherson, Kans.

J. J. Yoder.

A TRIBUTE OF RESPECT

Sister Kate Sprenkle

Sister Kate Sprenkle, aged 82 years, departed this life Dec. 4, 1938, at her home in East Berlin, Pa. She had lived in this vicinity practically all her life. She united with the Church of the Brethren early in life, and was active in church work until the end came. She served the Sunday school as a teacher for a number of years, and was a charter member of the Sisters' Aid Society of East Berlin, serving as vice-president at the time of her death.

Even in her advanced years she never lost interest in the work of the church, attending regularly at church services and the business meetings of the church until her death. She never hesitated to testify for her Lord as she had opportunity, and was always ready to give of her substance in promoting the kingdom of God in lands where Christ is not known.

She is survived by her husband, Noah Sprenkle; one brother, Samuel Masemer; one sister, Barbara Bechtel. Several brothers and sisters preceded her to the glory land.

The funeral services were held at the East Berlin Church of the Brethren Dec. 8, last, by J. Monroe Danner, elder in charge, assisted by David Deitz, minister of the Old Order Brethren in Christ. Burial was made in the Mummert meetinghouse cemetery.

With the passing of Sister Sprenkle the church has lost a staunch, faithful member. May our loss be her eternal gain.

East Berlin, Pa.

Mrs. Florence V. Danner.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Anderson-Delp.—By the undersigned, at the home of the bride's parents, Jan. 28, 1938, Charles M. Anderson and Elizabeth M. Delp.—Wm. M. Delp, Hatfield, Pa.

Houston-Groff.—By the writer, at his residence, Dec. 10, 1938, Frank Houston and Ella May Groff, both of Sacramento, Calif.—Levi Fisher, Sacramento, Calif.

Kisseberth-La Rue.—By the undersigned, George L. Kisseberth of Benton Ridge, Ohio, and Eileen O. La Rue of La Fayette, Ohio.—J. L. Guthrie, La Fayette, Ohio.

FALLEN ASLEEP

Baker, John R., son of the late Adam and Sarah Baker of the Timberville congregation, died Jan. 30, 1939, at his home near Cootes Store, Va. He had been in failing health for several years. He had reached the age of 68 years, 7 months and 6 days. Surviving are his wife, three daughters, one son, three brothers, three sisters and twenty grandchildren. The funeral service was held from the Morning Star Lutheran church, with S. W. Berry officiating, assisted by the writer. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Baker, Robert Henry, aged 95 years, 7 months and 23 days, died at the home of his son, Clinton, in Brookville, Ohio. He spent his entire life in Clay Township near Arlington. He was a veteran of the civil war, being the sixth from the last survivor in Montgomery County. Late in life he accepted Christ and was baptized. He gave the land on which the Arlington church was built. When about twenty-three years of age he married Elizabeth Whistler. To this union four sons and one daughter were born. His wife, one son and the daughter preceded him in death. He leaves three sons. He passed away Feb. 3, 1939. Funeral services were held at the Brookville Church of the Brethren, in charge of the writer, assisted by Bro. McKee of the Fort McKinley church. He was laid to rest in the Arlington cemetery.—Roy B. Teach, Brookville, Ohio.

Bourchel, Sister Ethel M., was born Feb. 27, 1889, and died Jan. 28, 1939. She is survived by her husband, Jean N. Bourchel, one son, three daughters, one brother, her mother, Mrs. Viola Davidson, and four grandchildren. She united with the church soon after its organization in this city and was a devout faithful member. She served on various boards of the church and school and served as church treasurer for a number of years.—C. L. Snoechger, Cumberland, Md.

Bowman, Sarah M. McFadden, widow of J. F. Bowman, died Dec. 25, 1938, at her home in Ashland, Ohio, after a lingering illness of four years. She was born May 17, 1864, in Mifflin County, Pa., the daughter of Robert and Elizabeth McFadden. She joined the Brethren church at the age of nineteen and remained faithful. She was first married to Samuel Wohlgamuth of Wayne County, Nov. 26, 1882, who preceded her in death in 1886. A daughter was born to them. She was then married to Jeremiah F. Bowman, and they were parents of two sons and seven daughters. Bro. Bowman passed away April 20, 1936. A son and a daughter also preceded her in death.—Inez Dearsdorff, Ashland, Ohio.

Briles, Joel M., son of N. R. and Emily Briles, was born sixty-eight years ago at Hortonsville, Ind. His family came to Indiana from North Carolina before the Civil War. He was the sixth child of a family of eleven children and received his education in the common schools and the Westfield high school. In 1894 Bro. Briles was married to Ida M. Connor. He and his devoted wife united with the Church of the Brethren in 1901 that they might more fully serve the Master. Because of their willingness to work Brother and Sister Briles were advanced to the office of deacon. Their interest in the church of their choice and their deep convictions made them leaders in religious circles. After working for a number of years in Brazil and Plymouth Bro. Briles and his family moved to a farm near Plymouth where they could worship in the Church of the Brethren at Blissville. The writer recalls with pleasure the hospitality he enjoyed in this spiritual home while holding revivals in the Salem and Blissville churches. Bible study and prayer and Christian service were maintained supremely in their lives. This home was blessed with four sons, one of whom preceded his father in death. Six years before his death Bro. Briles suffered a severe stroke which rendered him invalid, but he continued his Bible study even though he was deprived of church attendance much of the time. He was patient and uncomplaining and always had a pleasant smile. Feb. 11, 1939, he passed away. Those surviving besides his loving and devoted companion are three sons. Brother and Sister Briles served as guardians for many orphans whom they took into their home as members of the family. Funeral services were conducted by Eld. Clyde Joseph of Plymouth, Ind.—J. S. Alldredge, Anderson, Ind.

Deener, Charles E., son of Joseph and Rebecca Deener, was born Aug. 10, 1867, in Washington County, Md., and died Nov. 28, 1938, at his home near Brownsville, Md. For forty-eight years Bro. Deener was a member of the Brownsville Church of the Brethren. The devotion of his life to his companion, children and neighbors was a worthy example. Surviving are his widow, Sister Annie Deener, three sons, two daughters, ten grandchildren, three brothers and two sisters. Funeral services were conducted in the Brownsville church by the pastor, Henry C. Eller, assisted by Eld. J. S. Bowlus. Interment in the adjoining cemetery.—Laura Fouch, Brownsville, Md.

Dickerson, Bro. Ira J., son of Bro. Archer and Sister Mary Dickerson, was born Dec. 1, 1853, and died after a brief illness Nov. 27, 1938. He was married to Sister Matilda Quessenberry Feb. 25, 1875, and to them were born four sons and two daughters. He united with the Church of the Brethren sixty years ago and was a charter member of the Pleasant Hill church. He was especially fond of music and in his younger days he gave vocal music lessons. He was also a teacher of the Bible class for a number of years. Nov. 23, 1918, Sister Dickerson passed away in North Dakota while visiting some of their children. Since her death he made his home with his youngest son, Larry. In his declining years he suffered from rheumatism and was seldom able to attend church. He is survived by one sister, three brothers, three sons, one daughter and a number of grandchildren and great-grandchildren. Funeral services were held in the Pleasant Hill church by Elders A. N. Hylton and Michael Reed, with burial in the church cemetery by the side of his wife.—Mrs. Ava M. Cannaday, Willis, Va.

Engle, Mrs. Lydia, was born at Waterloo, Iowa, Sept. 16, 1855, and passed away at Como, Ill., near Sterling, in the home of her son, Jan. 30, 1939. Her husband, Harmon Engle, preceded her in death sixteen years ago. She is survived by three sons, two daughters, eight grandchildren and four great-grandchildren. For sixty years she lived in this community, and for forty years she was a worthy member of the Sterling congregation. Funeral services were held at the Sterling church, with Bro. Kenneth C. Bechtel officiating. Interment in the Riverside cemetery.—Helen Hoak Eikenberry, Sterling, Ill.

Frey, Sister Margaret C. Stouffer, daughter of John H. and Missouri Snyder Stouffer, was born April 23, 1870, and died after a short illness Dec. 5, 1938, at her home in Greensburg, Md. On Dec. 29, 1896, she was united in marriage to Archie E. Frey. One son and one grandson preceded her in death. Surviving are her husband, two sons, three daughters, one sister and six grandchildren. She was a lifelong member of the Church of the Brethren. Funeral services were held at the home of her son, Clarence E. Frey, of Edgemont, Md., with Bro. C. R. Oellig officiating. Interment was made in the Welty cemetery.—Martha Heefner, Waynesboro, Pa.

Ganger, Isabelle, daughter of Henry and Lydia Miller, was born near Goshen, Ind., March 9, 1848. She spent her early years near

Goshen and received her education in the school near her childhood home. Early in life she moved with her parents to Illinois, locating near Girard. She was united in marriage to Levi Ganger in 1876, and to this union were born four children, one son and three daughters, all surviving. Besides these she is survived by a stepson, a stepdaughter, one brother, twenty grandchildren and a host of other relatives and friends. At an early age she united with the Church of the Brethren and lived a devoted Christian life, winning the respect of all with whom she came in contact. Last March she celebrated her ninetyeth birthday anniversary. She was called to her eternal home Jan. 6, 1939. Funeral services were held in the Girard Church of the Brethren, with Bro. E. F. Caslow officiating. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Gwin, Jacob N., was born near Limestone, Tenn., March 4, 1853, and passed away Jan. 28, 1939, at his home near Empire, Calif. In 1881 he was married to Margaret Jane Nead who survives. Four daughters: Dr. Ethel Gwin, Mrs. R. T. Evans and Mrs. E. C. Melrose, all of Modesto, and Mrs. W. H. Swadley of Johnson City, Tenn.; and one sister also survive. Bro. Gwin was elected to the ministry in 1891 and later was ordained as elder. He was a faithful and earnest worker and was known for his sound and kindly advice to many. Funeral services were held in the Empire church by the undersigned, assisted by Bro. Jake Deardorff of Waterford.—Niels Esbensen, Empire, Calif.

Haulman, Henry M., was born at Upton, Pa., Sept. 13, 1868, where he grew to manhood. He came to Iowa in 1900 and was married to Carrie Rowe in February of 1905. To this union were born two sons, one dying in infancy. His wife preceded him in 1929. He united with the Church of the Brethren in 1915, and remained faithful, always supporting and lending a helping hand to the upbuilding of the kingdom. He departed this life Dec. 14, 1938. Funeral services were conducted by D. D. Fleishman and the undersigned, with burial east of Dallas Center.—M. W. Eikenberry, Dallas Center, Iowa.

Holder, Carrie Belle, wife of Richard H. Holder, was born Dec. 6, 1872, and died Jan. 11, 1939. After forty-seven years of married life Sister Holder leaves ten children, fourteen grandchildren and one great-grandchild. For fifty-one years she was a faithful and sincere member of the Brownsville Church of the Brethren. The family loses a loving wife and devoted mother. Funeral services were held in the Brownsville church under the direction of her pastor, Bro. Henry C. Eller, assisted by Rev. H. C. Erdman and Jacob Zepp. Interment in the adjoining cemetery.—Laura Fouch, Brownsville, Md.

Kauffman, Isaac Newton, was born to Andrew and Mary Pbeanis Kauffman on April 1, 1870, in Union County, Ind. He passed away Jan. 21, 1939, at the home of his sister, Mrs. Lawrence Pentecost, after a long illness. Mr. Kauffman was reared and lived his entire life in this community. Unassuming and retiring Mr. Kauffman treated everyone justly and enjoyed the respect and friendship of many. He leaves his sister, one nephew, four nieces, three great-nephews and two great-nieces. Funeral services were conducted in the Miller funeral home at College Corner by Bro. F. E. McCune, pastor of the Four Mile Church of the Brethren. Burial in the College Corner cemetery.—Ruth Aline Pentecost, Liberty, Ind.

Knically, Martha Price, aged 63 years, wife of James Knically, passed away at her home Dec. 31, 1938. Besides her husband she is survived by one son, five grandchildren and one brother. Funeral services were conducted at the Otterbein United Brethren church by Eld. M. G. Sanger, assisted by Eld. J. M. Foster. Interment in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Lynch, Alice M., daughter of George and Elizabeth Gerlach, was born near Girard, Ill., Dec. 28, 1869, and died at the home of her son, Shirley A. Lynch, of Arlington, Texas, Nov. 21, 1938. She was married to Alfred Frederick Lynch July 29, 1891, and resided in Girard until his death on April 5, 1923. To this union one child was born and for the past fifteen years she made her home with him. She united with the Church of the Brethren at Girard in 1931, and lived a consistent Christian life. She had been confined to her bed since June 15, 1938, but was a very patient sufferer. The anointing service gave her much comfort and strength. She is survived by her son, two granddaughters and a host of other relatives and friends. Funeral services were held at the funeral home in Girard, with Bro. E. F. Caslow officiating. Interment in the Girard cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

McMahan, Samantha, daughter of Jacob and Olivia Ann Lamb Hiatt, was born Sept. 23, 1854, in Madison County, Ind., and lived her entire life in Madison and Delaware counties. Oct. 15, 1871, she was married to Enoch W. McMahan, who preceded her in death Jan. 9, 1926. To this union were born four children, three of whom preceded her in death. She united with the Church of the Brethren at the age of eighteen and remained faithful. She was in fair health for one of her age until six weeks before her death. She passed away at her home in Muncie, Ind., Feb. 6, 1939. She leaves a son, a foster son, two half brothers and one half sister. A sister also preceded her in death. Funeral services were conducted in the home by the writer and Eld. Russell K. Showalter, with burial in the Vinson cemetery near Summitville, Ind.—J. Andrew Miller, Muncie, Ind.

Michael, Iva Pumphrey, daughter of Mr. and Mrs. Jacob Pumphrey, died on Jan. 24, 1939, at the Rockingham Memorial hospital, Harrisonburg. She was aged 42 years. She is survived by her husband, three sons and four daughters, all at home. Mrs. Michael was a member of the Lutheran church but was a regular attendant of the Lebanon Church of the Brethren whenever circumstances permitted. Her three sons united with the Church of the Brethren. Funeral services were

conducted from the Mt. Pisgah U. B. church by Bro. B. W. Huff and Rev. C. W. Zinsman. Burial was in the adjoining cemetery.—Oneitta Byers, Mount Sidney, Va.

Miller, Annie Eicher, oldest child of Eld. J. K. and Elizabeth Eicher, was born in Mt. Pleasant Township, Pa., May 1, 1869, and died Dec. 17, 1938, after a short illness. She united with the Church of the Brethren when quite young and remained faithful. She was united in marriage to Charles E. Miller on Oct. 12, 1892, and he preceded her in death on April 25, 1906. To this union were born eight children, three of whom survive. Her father preceded her in death in 1936 and one brother died in 1937, leaving three brothers. Funeral services were conducted by her pastor, Bro. Q. A. Holsopple, at her home. Interment was made in the Mt. Pleasant cemetery.—Q. A. Holsopple, Mt. Pleasant, Pa.

Miller, Mrs. Katie Landis, widow of the late Aaron Miller, died at the home of her son-in-law, Bro. R. A. Etter, Nov. 27, 1938, aged 74 years and 6 days. Sister Miller united with the Church of the Brethren early in life and was active in church work and faithful in attendance. She was at church the evening before her death and had not missed a service in a series of revival meetings then being conducted in her church. She is survived by two daughters, one son, one stepdaughter, one stepson, fourteen grandchildren, three great-grandchildren, one brother and three sisters. Funeral services were held at the home and in the Fort McKinley Church of the Brethren, conducted by the writer. Interment was made in the Harris Creek cemetery, Bradford, Ohio.—C. F. McKee, Dayton, Ohio.

Naff, Leona Susan, daughter of Abraham and Elizabeth Naff, was born in Franklin County, Va., Sept. 25, 1872, and passed away at her home on Jan. 3, 1939. She lived her entire life in Franklin County, Va., and in the Brick congregation. In her early teens she united with the Church of the Brethren. She loved her Lord and was interested in the work of his kingdom. She was a member and regular attendant of the Ladies' Aid Society and served as teacher of the Beginner class for about twenty-five years. She loved little children and was happy in their service. Her Christian teachings and influence will continue to live in the lives of many. She will be greatly missed. Her home was open to all and a hearty welcome was extended to everyone. During her last illness she bore her suffering with Christian fortitude and patience. Surviving are a brother, a sister, a large number of relatives and friends. The large crowd which attended the funeral and the floral tributes were evidences of the high esteem in which the deceased was held. Funeral services were conducted in the Brick church by Brethren J. B. Peters, J. W. Barnhart and I. D. Hoy. Interment in the church cemetery.—Annie M. Leffue, Boone Mill, Va.

O'Roark, Robert F., died at his home near Lacey Springs, Va., Jan. 14, 1939, after an illness of several months. He was aged 71 years. Surviving are his wife, ten children and three sisters. The funeral service was held from the late home with Elders J. D. Huffman and J. S. Roller officiating. Burial in the Fairview cemetery near Endless Caverns.—Samuel D. Lindsay, Timberville, Va.

Reed, Bro. Paris, was born Feb. 17, 1859, the son of Jubiel and Rhoda Reed. When a young man he united with the Church of the Brethren. On Dec. 23, 1886, Bro. Reed was married to Druzilla Nancy Reed, who was at that time a member of the Church of the Brethren. Brother and Sister Reed were the parents of eleven children, three of whom preceded them in death. The eight remaining children are all members of the Church of the Brethren. In early manhood Bro. Reed was chosen as deacon. He and Sister Reed were quiet, devoted and faithful Christians, attending church as long as health permitted. Bro. Reed, after a long illness, passed away Feb. 1, 1938, and less than a year later Sister Reed joined him. Funeral services for both Brother and Sister Reed were conducted by Eld. Harvey Reed, assisted by Elders N. S. Mannon and Herman Spangler. Interment in the Smith cemetery.—Mrs. H. W. Spangler, Floyd, Va.

Richwine, Marilyn Joyce, daughter of William N. and Marie Young Richwine, was born Dec. 31, 1937, and died in a New Jersey hospital Jan. 15, 1939. Her parents are members of the Harrisburg Church of the Brethren, where Marilyn was consecrated to the Lord on Christmas morning. Besides her parents she is survived by a sister. Funeral services were conducted by Rev. Paul Freidrich of the Methodist church, with burial in the Bay View cemetery, N. J.—Mrs. E. M. Byrum, Harrisburg, Pa.

Starliper, Sister Elsie May, was born in 1905, and died Jan. 20, 1939, aged 34 years, at her home in Cumberland. She is survived by her husband, Avery Starliper, a son and daughter. She was the daughter of Mr. and Mrs. Chas. Plummer. She was a member of the Church of the Brethren for a number of years. Funeral services were held in the church by Bro. W. J. Hamilton, with interment in Hillcrest cemetery.—C. L. Snoeberger, Cumberland, Md.

CHURCH NEWS

ALABAMA

Oneonta.—Our Sunday school, with J. O. Tadlock as superintendent, had an average attendance of sixty-five last year. The B. Y. P. D. is carried on with interest and good attendance. Marwin McCullough is president, with Mrs. E. M. Culler as adult adviser. The young people gave a Christmas program to a large audience. Our Women's Work is active this winter. P. C. Ritchie is in charge of Men's Work. Anna Ellen Hoover, Messenger agent, has placed the Messenger in the homes of seventy-five per cent of our resident mem-

bers. W. B. Neher, a nonresident member, contributes to the church in a financial way which is a great help to our work. From his contribution The Gospel Messenger was placed in some homes, giving them the privilege to pay their subscription during the year. The church continues under the supervision of E. M. Culler as elder-in-charge, assisted by Bro. A. P. Fox.—Mrs. J. O. Tadlock, Oneonta, Ala., Feb. 14.

IDAHO

Nampa.—Feb. 12 a group of seventy-five Boy Scouts of America were guests of the Nampa church. Together with their sponsors and leaders they occupied a reserved section. Pastor M. S. Frantz delivered a splendid sermon on the Fourfold Life. Evening services were in charge of the women. A special women's choir, directed by Mrs. Richard Keim, rendered music. Talks were given by Mrs. Fanny Becker, Mrs. Walter Corder and Mrs. Callen. Bro. Ray Blickenstaff, Sunday-school superintendent, is doing good work. Attendance is increasing, being only a few short of the 300 goal. Council will be held the first Wednesday night in March. A number of our congregation are taking advantage of the community leadership training classes held each Monday night for a six weeks' period. The classes are conducted by the ministers of the town. Pastor Frantz is conducting a course on The New Testament: Its Contents and Values.—Stanley B. Keim, Nampa, Idaho, Feb. 12.

ILLINOIS

Freeport.—Bro. I. D. Leatherman conducted a very inspirational and profitable evangelistic service in October. Two were baptized. The B. Y. P. D. presented the play, *Alias the Good Samaritan*, to an appreciative audience. Since then they have given it in several neighboring churches. Dec. 2 the father and son banquet was held in the newly remodeled basement, and a number enjoyed the fellowship together. Dec. 18 the children presented a Christmas program. The following Sunday each Sunday-school class participated in an impressive white gift service. On Dec. 28 the members and friends of the church met for a social time together. An interesting program, directed by Mrs. Dan Fierheller, was enjoyed by all. Refreshments were served. The Aid Society has been busy this fall with sewing and missionary work. Their record for sewing and giving has been unusually good the past year. The average Sunday-school attendance has increased and we are expecting greater things.—Mrs. Charles Johansen, Freeport, Ill., Feb. 16.

Romina.—We met in council Dec. 18 and elected church officers. We also elected two deacons, Brethren Orvis Bookout and Merrit Bryant. Bro. George Miller was retained as elder. We have services the first and third Sundays in each month conducted by our pastor, Bro. Urias Blough. Bro. Oliver Dearing was with us the last of December and preached four sermons. One young man accepted Christ and the members were encouraged. We have a good Sunday school, though the attendance has not been as good this winter, but we are hoping for an increase when the weather and roads are better. Our young people's class is doing good work and we feel they have been an inspiration to the older ones. We have helped in a financial way. We have re-roofed the church, bought two stoves, put in a new pulpit and bought a piano. Repairs have been made on the church building. The members seem to be working in love and harmony. We are glad to have members who are passing this way visit us.—Mrs. Hannah Sollis, Salem, Ill., Feb. 16.

Sterling.—We experienced a series of evangelistic meetings conducted by Brother and Sister Oliver H. Austin which will long be remembered as uplifting and inspirational services. People from the entire community were attracted to these meetings. The sermons were particularly applicable to present-day needs. The music and stories by Sister Austin appealed to young and old. Seven were received into the church by baptism and one by letter. Interest and attendance have increased. During February vesper services are being held at four o'clock. The Sterling Sunday evening club has been sponsoring union services with prominent speakers. Our members have shown considerable interest in this project. Recent interesting programs at this church have been a playlet, *The Coming of the Light*, historically depicting events in connection with the printing of the Bible into English; and a meeting sponsored by the men's organization at which time beautiful pictures of the west and south were enjoyed. The members of this place appreciate the able leadership of Brother and Sister Bechtel, our pastor and his wife, and we look forward to doing many worth-while things for God and the church.—Helen Hoak Eikenberry, Sterling, Ill., Feb. 11.

Virden.—We met in council Feb. 7, and three letters were received and three granted. On Christmas Day one was baptized. The young people gave the Christmas play on Dec. 18. Women's Work has been reorganized with Sister Bertha Brubaker director of Women's Work and Sister Mary Vaniman, president of Aid. We are beginning to study the book, *Moving Millions*. For our Bible study we are reading from the New Testament. We have held two all-day meetings and have an average attendance of ten. Through January and the first few weeks in February the C. W. gave some interesting programs on missions. Feb. 12 the young married people will put on the missionary play, *Nanu Waits*. The B. Y. P. D. was host to the Springfield and Girard young people in a regional meeting Feb. 8. The sectional institute will be held in the Virden church Feb. 21-23, with World's Day of Prayer on Feb. 24. The Messenger club has been formed again.—Lillian Harshbarger, Virden, Ill., Feb. 10.

INDIANA

Cedar Lake.—Two of our oldest members are Sisters Lydia Haynes and Ellen Freed. They are sisters-in-Christ and also sisters-in-law. Both are seventy years of age. Mrs. Freed has been a member of the Church of the Brethren for fifty years and Mrs. Haynes for forty-six years. Neither has held her membership in any congregation other than Cedar Lake. As a small child Sister Freed was brought to this church by her parents in a big farm wagon. Later she knew the comfort of riding in a buggy. Her four children were taken to church for a number of years in a buggy. For nearly twenty-five years she has known the comfort and speed of the auto. Sister Haynes and her husband and six children drove horses to the house of worship for several years. They were the first family of their community to own an automobile. Sister Haynes has been a widow for six years. One son and a son-in-law are deacons in the church. Sister Freed became widowed when her children were small and later married Bro. Will Freed who is a deacon and trustee. Both have found pleasure in giving of their time and money to the church they love. They have been able to lead most of the members of their families to become faithful church members and at present there are thirty-seven members from these two families enrolled in the Cedar Lake Sunday school. As the total enrollment of this Sunday school is about sixty-five we feel very much that they are two faithful mothers at Cedar Lake.—Mrs. Dora Sliger, Garrett, Ind., Feb. 13.

Monticello.—On Christmas morning members of the Guernsey church witnessed the marriage vows of Audrey Paris to Delton Horde of Ohio. In the afternoon the Guernsey and Pike Creek communities attended the wedding of Alma Sickler of Guernsey to Clyde Bridge of Pike Creek. Our pastor officiated at both ceremonies. Feb. 11 Mrs. Minnie Hardesty became the bride of John Monnett. On Christmas evening the two churches united in presenting the pageant, *Why the Chimes Rang*. An offering of \$51 was received for missions. At our January council letters were granted to Grady Bridge and Ernest and Laura Zwicki. Vacancies caused by their moving were filled at this meeting. Paul Hielscher is the new member of the finance board; Eileene Guthrie, board of religious education and also Messenger agent. A large, appreciative audience witnessed the ordination service on Jan. 20 when our pastor, Bro. Fredrick Hollingshead, was ordained to the office of eldership. Brethren Chas. Oberlin of Peru and T. A. Shively of Pike Creek church officiated. A music institute was held at Pike Creek Jan. 27, 28, conducted by Bro. Elias Brightbill of Chicago. The Guernsey church has been raised and excavation made for a basement. Jan. 27 a public sale was held at Pike Creek and we received \$130.28 to be added to the building fund for remodeling the church house. On Feb. 17 the Cantilena choir from Manchester College will render a program. Our pastor will conduct pre-Easter meetings at Guernsey. Evangelist Moyne Landis will begin meetings at Pike Creek May 1, followed by our love feast on May 15. A nursery has been added to the Pike Creek Sunday school, with Eileene Guthrie as teacher, assisted by Faye Martin and Frances Barns.—Mrs. Lloyd Bridge, Monticello, Ind., Feb. 16.

MARYLAND

Frederick.—Oct. 2 we held our rally day and recognition service. An illustrated temperance lecture was brought to us on Oct. 9 by Bro. G. Elmer Brengle. The Men's Work organization presented a missionary program Oct. 16. Talks were given by John W. Wolfe on foreign mission service and by Harry B. Grove on home mission service. Oct. 23 we held our love feast, with our elder, Bro. J. H. Hollinger, officiating. The evening service on Oct. 30 was in charge of Mrs. John Zimmerman, temperance director of Women's Work. Talks were given by Edna Wilson and Florence Garner. Nov. 10 our father and son banquet was held, with 100 present. Rev. Wm. C. Royal of the First Baptist church gave the address. Nov. 13 was assistants' Sunday. During the church hour a special service was held for the dedication of babies. Nov. 17 about seventy young people and their friends of the classes taught by Mrs. Roy Leatherman and Jesse Shaver held their annual turkey and fellowship dinner. Dec. 4 a program of worship and music appreciation was directed by the music committee. Dec. 18 a special service was held for the dedication and distribution of our church collection envelopes. Five books were added to our library for which we are indebted to our pastor and his wife, Brother and Sister Shober, and Florence Garner. The home enrichment division renewed subscriptions for the American Girl, American Boy, Parents Magazine and Good Housekeeping. Early on Christmas morning a group of our young people went caroling after which breakfast was served to them at the church. A cantata, *Wilson's Yuletide Memories*, was given on Christmas night, directed by Donald Leatherman. The children gave their Christmas program on Dec. 26. On Dec. 29 the Aid Society and Golden Rule class held their annual Christmas party at the home of Mrs. John W. Wolfe, at which time there was an exchange of gifts by the peanut sisters. Through our Men's Work organization we again successfully met the club requirements of The Gospel Messenger. The B. Y. P. D. was in charge of the program Jan. 1, at which time they presented to the church a French morocco gold-edged Bible for pulpit use. Jan. 8 was consecration Sunday. Our workers' conference was held Jan. 2. Jan. 15 was youth Sunday. Ruth Shriver of Elgin, Ill., National Director of Children's Work, visited our Sunday school and filled the pulpit during the morning service. Jan. 22 was home enrichment Sunday and our pastor talked on *A Successful Marriage*. The evening service was in charge of Mrs. Shober. The program included the dramatizing of Longfellow's poem, *Hanging of the Crane*. Six babies have recently

been added to the cradle roll, making a total enrollment of fifty. At the conclusion of the leadership training course taught by our pastor a special service was held for the reconsecration of Sunday-school officers and teachers. The Men's Work will sponsor an instructional class for teachers each Wednesday evening.—Mrs. John W. Wolfe, Frederick, Md., Feb. 10.

Long Green Valley.—We met in council Feb. 4. Eld. Wm. E. Roop and Bro. W. E. Tombaugh were with us. Cottage prayer meetings will be held in behalf of the series of meetings to be held here March 19 to April 2 by Bro. Clarence Holsopple. In view of the temporary residence of Bro. Tombaugh in our midst the church decided to do without a summer pastor and have Bro. Tombaugh divide the preaching services with our elder and Bro. J. M. Prigel. The committee on daily vacation Bible school was requested to arrange early for this important work. Our district meeting delegates are Bro. Earl Southard and Sister Lillie Breidenbaugh, with Sisters Emma and Edith Prigel as alternates. All committees made favorable reports.—Mrs. J. C. Breidenbaugh, Long Green, Md., Feb. 13.

OHIO

Ashland.—The young people held a subdistrict get-together meeting on Nov. 2. Eighty-five young people were present. New officers were elected. Also on Nov. 2 a special council was held at which time it was decided to remodel and add onto our church building. At this time a building committee was chosen consisting of Bro. Deardorff, chairman; Montis Dilgard, Henry Martin, Harry Dolhy and Clifford Friend. When completed there will be two auditoriums, two smaller assembly rooms and sixteen Sunday-school rooms. There will be a seating capacity of six hundred, besides the basement assembly room which will seat three hundred. Great interest is shown in our building program. The men's organization has already done a lot of necessary work and the construction will be started as soon as the weather will permit. During the last two weeks of November our pastor, Bro. Deardorff, held a revival meeting at Union Center, Ind. Dec. 4 Sister Messer, missionary from India, gave two excellent and well-received messages. Our Sunday-school superintendent, U. S. Kreider, gave a banquet on Dec. 14 for all Sunday-school workers. The young people presented the Christmas play, The Promised One.—Inez Deardorff, Ashland, Ohio, Feb. 8.

Fostoria.—Our church was built up and strengthened spiritually by the evangelistic campaign conducted by Brother and Sister B. M. Rollins, Jan. 15-29. Bro. Rollins preached eighteen strong gospel sermons. Eighteen were baptized, twenty reconsecrated and one received on former baptism. Sister Rollins conducted the music and told stories to the children. She also gave a sermon in rhyme and made several beautiful rag paintings. Brother and Sister Boomer-shine and the evangelists made 135 visits during the meeting, conducted services at the old folks' home, addressed the B. Y. P. D. and anointed one person. Folks attended from Oak Grove and Green Springs churches and the local Baptist church. The attendance was large, increasing each night. Many warm friendships were made and we are looking forward to their return in a few years. We met in council Dec. 8 and Sister Marie Dull was re-elected church clerk and the writer, agent and correspondent. Two were received by letter. Dec. 18 the local L. T. L. gave a play, The Street of Hearts, in connection with our primary department Christmas program. The Christmas program was in charge of Sister Fannie Frederick. On Christmas Eve the choir gave a cantata, Prepare Him Room, directed by David Painter. Christmas baskets were sent to needy families by several of the classes. The primary teachers had a party for the children and gave them a Christmas treat. Jan. 8 Earl Schubert who is teaching in Butler, Ohio, was home and preached a fine sermon. The Pioneer class sponsored a project of supplying the church with new Brethren Hymnals. The Women's Work sent several boxes of clothing for Spanish relief. This was a district project. We are now in the midst of our school of missions. The B. Y. P. D. holds meetings every Sunday evening and gives inspiring programs, with Conrad Snively as president, and Bro. Robert Byerly as adult adviser. We now have a class in music instruction for young and old, conducted by David Painter. In our midweek services Brother and Sister Boomer-shine are conducting a study of the history of the origin of the Church of the Brethren.—Mrs. Lena Hall, Fostoria, Ohio, Feb. 16.

Salem.—The young people are doing splendid work for world wide missions. They gave \$106 for the seventy-two-hour project which the young people of Southern Ohio set as their goal for the past year. They went over the goal and supported the mission cause for ninety-nine hours. Jan. 8 we were favored with a special musical program by Mr. and Mrs. Fish from Columbus. Jan. 21 the Southern Ohio peace conference met at our church. The speakers, Dan West, Elizabeth Miller, Paul Kinsel and E. R. Fisher, gave good talks and enlightened us on many things. We met in council Feb. 6 and Earl Gorrell and Albert Landis were chosen as delegates to Annual Conference. Katie Flory, Frank Wenger, D. K. Rinehart and Jennie Miller are delegates to district conference. The Women's Work gave a good report. During the past year they received \$246 from sale dinners and freewill offerings. From this amount \$57 was sent to China missions and \$91 was paid as our portion to the district treasurer and other small items. The Aid Society has been doing splendid work in giving clothing and other things for relief in Spain and the Rescue Mission in Dayton. During the past weeks Bro. Paul Kinsel of Brookville and Bro. John Eikenberry from Harris Creek have filled the pulpit. Feb. 12 we had with us a Chinese person from the Bonebrake Seminary in Dayton.

We are looking forward to our revival to begin March 5, with Bro. Chas. Fory as evangelist.—Naomi Sibert, Union, Ohio, Feb. 14.

Silver Creek.—Bro. J. Edson Ulery of Onekama, Mich., began evangelistic meetings in the Hickory Grove house Oct. 30 and continued until Nov. 13. He preached good gospel sermons and on several evenings gave Bible lessons before the preaching hour. Attendance was good and two were received by baptism. Our love feast was held on Nov. 20. Brethren G. A. Snider, who officiated, and Walter Heisey of North Manchester were present. Our council was held Dec. 1 and the auditing committee reported the books of the church in fine shape. The children gave a program on Christmas morning and the young people gave a pageant, The Light, in the evening. The Women's Work had a missionary meeting at the church on Jan. 19. We have been studying India and Sister Garner had a number of India vessels and other things on display. India refreshments were served. The father and son banquet was held Jan. 19 and they reported a good meeting.—Mrs. Ottie Fisher, Pioneer, Ohio, Feb. 14.

PENNSYLVANIA

Brothersvalley.—We met in council Jan. 2 and elected officers. The treasurer reported a small balance in the treasury. The Sisters' Aid Society gave a report of the year's work. Attendance is good. Our work is mostly quilting. Attendance at Sunday-school and church services has been good. Our love feast was held Nov. 6, with a large number present. Since our last report three were baptized. We enjoyed a special sermon on Thanksgiving morning by our pastor, Bro. Rhodes. We are glad to welcome Bro. Carl Lauer and family who have located on a farm in our district. Our spring love feast has been scheduled for May 14.—Mrs. A. R. Knepper, Berlin, Pa., Feb. 2.

Heidelberg.—Rally day was observed Oct. 2. Elders James Moore and Ira Gibbel were with us and brought helpful messages. In the evening Bro. Henry Gottshall's chorus brought splendid messages. We enjoyed having Bro. Forest Weller of Elizabethtown College as our guest speaker in a Bible institute. Eld. Nathan Martin officiated at our fall love feast. Other visiting ministers who assisted were Milton Stoner, David Gihhle, Lester Royer and William Zobler. We enjoyed messages in song by the Little Prim Negro quartet and the Negro quartet from Lincoln University. Eld. Phares Forney of East Petersburg held our evangelistic meetings Dec. 4-22. The attendance and interest were exceptional. Bro. Forney brought simple but forceful messages. The special music was appreciated. There were thirty-eight confessions and baptisms. Our ministers are giving us a series of doctrinal sermons. The deacons have completed their annual visit. Our young people have organized into an active group, The Youthful Workers for the Lord. Our meetings are held monthly in the different homes.—Kathryn Brubaker, Sheridan, Pa., Feb. 3.

Lebanon.—Jan. 29 Bro. Nevin Zuck, our former pastor, worshiped with us and brought the morning sermon. In the evening Bro. Ammon Merkey of Fredericksburg brought the message. Feb. 12 was observed as race relations Sunday. In the evening a colored male quartet from Lincoln University rendered a program. Feb. 19 a special music program will be in charge of the Apollo Four from East Petersburg. March 19 the Bethany Bible class will render a public program during the evening service. Considerable interest is being manifested in the opening worship programs of Sunday school, with various classes and family groups in charge. At the close of the year fourteen received certificates of recognition for having read through their Bibles during the year.—Mrs. Carl W. Zeigler, Cleona, Pa., Feb. 12.

Perry.—Oct. 1, 2 we held our love feast at the Three Springs house, with a very large attendance. The following congregations were represented: Newville, Huntsdale, Carlisle, York, Mt. Olivet, East Fairview, West Greentree and Chiques. Eld. S. S. Eshelman of Chiques officiated, assisted by Eld. Harry Fahnestock of East Fairview. During October we met on two days to make the necessary repairs about the church and get our winter fuel into the cellar. About fourteen men were present. We are making plans to accommodate our district meeting which will be held in the Three Springs house in October of 1939. On Oct. 30 we had our rally day services in the morning and our harvest services in the afternoon. We had a very beautiful display of fruit and vegetables, which were brought by the members to express gratitude to God for his blessings. These gifts were taken to the children's home in Carlisle, Pa. Nov. 9 the former pastor, Bro. Steerman, and his wife left for Florida where they expect to make their home. On Nov. 13 an interdenominational Sunday-school convention of our district was held in the Three Springs house. On Christmas the children of Three Springs rendered a program. The writer expects to conduct evangelistic meetings in the Three Springs house beginning April 2. On April 30 we are planning to hold our love feast at the Three Springs house. We invite adjoining congregations to meet with us. During the past year the writer held services in the Farmers Grove house and Manassa Union house. The work has been going forward in a fine spirit.—R. L. Cocklin, Mechanicsburg, Pa., Feb. 16.

TENNESSEE

Liberty.—Nov. 13 Bro. J. R. Jackson began a revival at our church, preaching until Nov. 25. Two were baptized, one reclaimed and one reconsecrated. Many more seemed near the kingdom and we hope they will come soon. Bro. Jackson preached with great spiritual power. The church was greatly strengthened. Sunday school is progressing nicely. Bro. Jackson preached for us Feb. 11, 12, and an offering was taken amounting to \$15.60. We appreciate having Bro. Jackson with us for the coming year.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Feb. 13.

VIRGINIA

Monte Vista.—Our pastor, Bro. M. E. Clingenpeel, brought us a series of sermons dealing with the history and doctrines of our church. He is now leading a discussion with the young men of our community on our problems in case of war. The Ladies' Aid is to be congratulated as our Messenger agent in securing sufficient subscriptions to obtain the club rate. In addition to the ladies' regular donations and work they served lunch at a community sale, making a profit of \$10. The men's group did a splendid job of improving the church yard. The B. Y. P. D. has been particularly active. In addition to continuing the regular discussion meetings it has conducted the opening Sunday-school worship period once each month, and on different occasions has visited near-by churches with programs. Christmas Eve a program was rendered, followed by a social and the singing of Christmas carols. The Junior League opened the service on Christmas Day with an interesting program. Delegates were sent to both the district and regional conferences. The church is taking a special offering each month for Chinese and Spanish relief. Our Thanksgiving offering amounted to \$17.60, and we received \$23 in the Christmas offering. The church decided to change our second Sunday preaching service to the fourth Sunday. At the last council it was decided to relicense Bro. Harold Bowman for another year.—J. Bowman Webster, Callaway, Va., Feb. 1.

Staunton.—Our women's organization served a banquet to the district ministers' association and also distributed rainy-day kegs among the members. They are planning to recall these kegs at a general meeting at which time a mission play will be presented. The proceeds will be added to the achievement fund. At a recent council the following Sunday-school officers were elected: Lurty Grove, superintendent; Frank Adams, assistant; Elsie Flory, primary superintendent; Rollo Houff, secretary; L. M. Argenbright, treasurer; Elwood Steffy, board director; Frank Click, assistant board director. At the same time church officers were elected as follows: J. C. Garber, pastor and elder; Lloyd Kiser, treasurer; Lurty Grove, financial secretary; L. M. Argenbright, housekeeper; Anna Flory, correspondent and Messenger agent. The B. Y. P. D. sponsored a Christmas program and an offering was lifted for foreign missions.—Anna Flory, Staunton, Va., Feb. 6.

WASHINGTON

Omak.—Since our last report three have been baptized. The Land of the Monkey Bread Tree was shown on Jan. 1 to an appreciative audience. At our January meeting the Women's Work elected officers, with Sister J. E. Swallow, president of Sisters' Aid; Florence L. Breshears, missionary director. A B. Y. P. D. has been organized with Roger Breshears, president; Dick Downey, vice-president; Lila Corum, secretary-treasurer. Our church building has been remodeled and three new Sunday-school rooms added to accommodate the increasing attendance. Since the beginning of the Sunday-school year our attendance has increased nearly one hundred per cent. The growth has been gradual and steady. The attendance yesterday was ninety-three. We held our love feast Jan. 8, with thirty communing. More than one-third of these communed for the first time.—Florence L. Breshears, Omak, Wash., Feb. 6.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philipp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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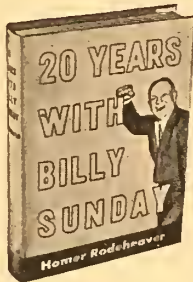
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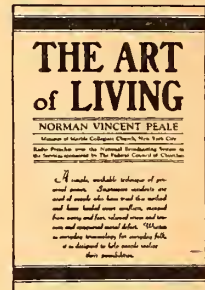
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The Desert in Blossom Time

MARCH 11, 1939

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I Am Your Gospel Messenger

- ¶ Let all who read give thought to the fact that
I am your Gospel Messenger.
- ¶ Through more than fourscore years I have been just
what you have taken pains to make of your church
paper.
- ¶ I have been as weak as the weakest thoughts you
have written, as strong as the noblest visions you
have committed to language.
- ¶ Spoken words are soon forgotten, but I am your indel-
ible record. Both your children and the world will
judge you by what I have been.
- ¶ I am your voice in the wilderness of this generation;
I am your studied message to a world that is con-
fused, to nations in anguish.
- ¶ Help me to be fair and true; help me to stand for the
right, supported by faith, hope and love; help me
to be your best.
- ¶ In more than twenty thousands homes I am a wel-
come and an appreciated visitor. Help me to
continue through the coming year.
- ¶ I am your Gospel Messenger. I can be as great as
your support will make me.

We welcome details of your experiences gained in the formation of Messenger clubs. More than 400 such clubs have been organized since Oct. 1, 1938. It would seem there should be much to tell. It is very possible you have some plan or idea which would be useful to others. You are invited to write it out and mail to: Messenger Circulation Department, Brethren Publishing House, Elgin, Illinois.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Ill., March 11, 1939

No. 10

EDITORIAL

Not Forgetting Our Main Business

Now that the brethren have so clearly shown MESSENGER readers, not only that the Jews will not repossess the land of Palestine but also that they will, it seems to us that everybody ought to be happy. Everybody, that is, whose happiness is bound up with questions of that kind. Those who do not like one of the answers given can take the other. Or, they can pass up the whole question and go on to matters of more moment.

To all who find the problem unduly fascinating we would commend the answer of Jesus to a similar question put to him by his disciples. They too were interested in the restoration of the kingdom to Israel and wondered if the time for this had not come at last. Jesus graciously but plainly told them that was not their affair. His Father would take good care of that. He had other work for them. He wanted them to be witnesses for him.

That is still the proper primary concern of all who profess discipleship of Jesus. What it means to be his witness and how to give this testimony most effectively—there is nothing more important than that right now.

E. F.

An Artist as a Steward

THERE are few who have not heard of Fritz Kreisler, though they may never have heard him play. The great violinist says that he was born with music in his system, that he knew musical scores instinctively even before he knew his letters. How marvelous to possess such natural gifts! Think of the money one could make! Yes, think of the money you or I could make if we were in Fritz Kreisler's shoes! But what does Kreisler say?

"I never look upon the money I earn as my own. It is public money; a fund entrusted to my care for proper disbursement. I am constantly trying to reduce my needs to the minimum. I feel morally guilty in order-

ing a costly meal, for it deprives someone else of a slice of bread—some child perhaps, of a bottle of milk. My wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world." Here is an artist turned steward.

H. A. B.

About Cain and Abel and You and Me

"By faith Abel offered unto God a more excellent sacrifice than Cain," but in what respect was Abel's faith superior? So that God "had respect unto Abel and to his offering but unto Cain and to his offering he had not respect"?

We sincerely hope it is something more important than mere curiosity, or even a historian's interest, that leads you to inquire. We hope the motive is a genuine desire to make your own offerings acceptable. Is that it? You know Paul earnestly besought the Romans to present their bodies a living sacrifice, holy and acceptable to God. You would like to make that kind too, would you not? With that understanding we do not hesitate to give you our opinion. You must be your own judge as to its worth.

We think the trouble with Cain's offering was not the material of which it was composed but the condition of the heart of the offerer. We base this opinion, partly on general principles, partly on hints in the story. Let's look first at the latter.

Both brothers offered what they had. One was a tiller of the soil, the other a keeper of sheep. Both took their offerings from the products of their labors. Perhaps you have already heard that "if the readiness is there, it is acceptable according as a man hath, not according as he hath not." So we must look elsewhere.

Cain did not love his brother. Else he would not have killed him. Then, too, when questioned about it, he disclaimed all responsibility. Was he his brother's keeper?

Surely there can be no doubt on this point. He did not love his brother. And that's only half of it. He did not love his God. For a man who does not love his brother whom he has seen, cannot love God whom he has not seen. Cain was no doubt afraid of God but he did not love him. And that fatal lack vitiated the quality of his faith. The faith that avails works by love. Without love, there can be no faith worthy of the name. Without faith it is impossible to please God.

By "general principles" referred to above we mean the character of God as revealed in Jesus Christ and the nature of his demands upon men through all the ages. Is it necessary to cite texts? Both Testaments abound in them. They all lead straight to one conclusion.

Cain lacked that vital thing which "is much more than all whole burnt offerings and sacrifices" and without which no offering is of any value.

E. F.

I Take a Vacation

Brethren Burial Grounds

God's acre will always be sacred to the living. We all love to linger by the graves of those long departed and read their brief records. In olden times men thought that to read tombstone inscriptions would destroy one's memory. But wiser men knew that such reading recalled the past and fixed more firmly in mind the record of the good and loved. I shall mention only a few of the many graveyards along our path. Not because these are all-important, but because to me they had a personal interest.

In Huntingdon, Pennsylvania, on the hill overlooking the city, one sees the resting place of James Quinter and H. B. Brumbaugh, both long active in the editorial work of our church publications. Bro. Brumbaugh was the man with the ready pen, who dashed off his editorials and, without reading, rushed them to the MESSENGER office, where L. A. Plate, who knew every phase of the printing business, deciphered the hieroglyphics and sped the message on to the typesetter. Though always a little ahead of his time, H. B. had that Christian balance that helped him keep step with the church so that it had the benefit of his counsel for many years. A rare gift which many of us might well covet.

James Quinter was the polished Christian statesman, the profound student, the popular evangelist, the master of debate who depended on truth and not on trickery or prejudice to establish his position, the only minister I know of whose local church asked Annual Conference to have its minister ordained to the eldership at Conference. Here are the facts: "A request from the church in Fayette County, Pennsylvania, to have our dear brother, James Quinter, ordained for the office of overseer at this Yearly Meeting." And the answer: "Concluded, that inasmuch as this brother had not been able to be present here, Brethren Joseph Showalter of Stark

and Henry Kurtz of Mahoning, Ohio, be appointed as a committee to attend to this business." (Minutes of Annual Meeting, 1856, Art. 28.) This was the year in which Bro. Quinter moved to Ohio to become associated with Henry Kurtz in editorial work. Did Bro. Kurtz at that time know what a wise choice he had made, and did Bro. Quinter have a vision of the editorial field then opening to him? Who knows? You will recall that James Quinter was for many years the efficient writing clerk of Annual Meeting, and that he died on May 19, 1888, at North Manchester, in his seventy-third year as he led the assembled Annual Conference in prayer, his last words being according to D. L. Miller, "We are glad to meet again," and according to H. B. Brumbaugh, "O Lord, I thank thee that we are permitted to meet again." His voice faltered, his body gave way, he was caught in the arms of another, and Daniel Vaniman closed the prayer. A profound silence swept over the audience. Brother Quinter was not, for God had called him. I remember the Chicago papers reported the death with the comment that the Dunkards do not believe that Elder Quinter is dead, but in a trance and will revive. Then as now reporters found the simple facts too mild for news.

Here also are monuments to other Brumbaughs and to Jacob M. Zuck, pioneer educator, who passed away at the early age of thirty-two, the same age at which Alexander the Great's life ended. But what a difference in their lives!

While speaking of editors I must not pass by these two buried at Berlin, that old center of Brethren influence. Here I stood by the grave of one whom I had known intimately and loved dearly, Isaiah Bennet Trout, for years the able editor of our Sunday-school literature. Here, too, is the resting place of Henry R. Holsinger, marked by a large granite monument, stating that the funds for the memorial were raised by the Brethren Church in memory of the part he had played in the founding of that organization. It is a fitting monument to a descendant of Alexander Mack, to a brilliant man who long had been outstanding in the councils of the Church of the Brethren, but whose impetuous nature made it impossible for him to keep step with the great majority. J. H. Moore, a lifelong friend of Holsinger, once told me he considered Henry R. Holsinger the *keenest* editor our church ever had, and that had he not been so radical the course of events might have been quite different.

Not many miles from Berlin is the old Blough burial ground on the original Blough homestead. On Nov. 3, 1750, Christian Blough, the ancestor of the Church of the Brethren Blough family, landed in Philadelphia. One of his descendants, Jacob Blough, laid the foundation for the Church of the Brethren near Berlin. His grandson and namesake is our present missionary to

(Continued on Page 21)

THE GENERAL FORUM

Radiance

BY ROY A. BURKHART

It is the outer glow of an inner light.

It is expressed in laughing eyes, wriggling feet, roving hands, and glowing faces of *babies*.

It is portrayed in happy play, hearty eating and sound sleeping of little *children*.

It is revealed in the buoyant activity, the vibrant friendship, the idealistic loves and the happy songs of *youth*.

It is voiced in the permanent love, the joy of work, the power to suffer, the sufferance to understand, and the devotion to children of *men and women*.

It is marked by the power to grow old gracefully, to live in memory of the best, to be sustained even in loneliness by a faith supreme, of *age*.

* * * *

It is possessed by those who seek to be true to the best.

It is the music of a life whose ideals, interests, hopes and desires are orchestrated.

It is hope to men, encouragement to youth, happiness to little children.

It is the spark of the divine in the fire of human purpose.

It is God in the soul of men.

Columbus, Ohio.

"Let the Hills Speak"

BY MERLIN C. SHULL

It was an old tradition of the Hampshire and Berkshire hills of Massachusetts that 1,200 feet above sea level was the snake line. They were afraid of the dangerous snakes to be found below that line. They built their homes on the poorer soil so as to be above the snake line. There were to be found the famous new England schoolhouses. The little red schoolhouses from whose walls went poets, scholars, statesmen, martyrs, missionaries, musicians and lovely homemakers. The highest peaks were reserved for the churches which could often be seen for forty or fifty miles. Their worshipers "went up to the house of the Lord."

Those hills made a healthful place to live. Saranac Lake in the Adirondacks is famed for the cure of tuberculosis. One little town has had only two deaths from this dread disease since the dawn of civilization.

Hills and mountains have often been religious symbols. It is impossible to separate the hills and mountains from the religious experiences of the Hebrews. Moses received the ten commandments on Mount Sinai. He viewed the promised land and departed this life from a mountain. Christ was transfigured on a mountain. It was on a hill that he preached "The Sermon on the Mount." He was crucified on a hill. And it was from another hill that he gave the Great Commission and ascended to heaven.

The mountains or hills may be taken as symbols of four great principles in the spiritual life.

1. *Vision.* Vision means the long view or the long look. Moses viewed the promised land and Christ the great missionary task of the church, from such advantage points. When Hoover was inaugurated President he placed his hand on the Bible where we read: "Where there is no vision the people perish." Marmont said of Napoleon, "There is so much future in his mind." Napoleon's vision is seen in these two statements. "There are only two powers in the world, the spirit and the sword. In the long run the sword will always be conquered by the spirit." And, "Alexander, Cæsar, Charlemagne and myself founded great empires. But on what did the creation of our genius depend? Upon force. Jesus alone built his empire upon love, and today millions of men would die for him."

2. *Idealism*, or the lofty view. There is an intellectual and moral snake line. The father of William Cullen Bryant warned against living below the snake line. William James said in a commencement address at Harvard that some of the staunchest supporters of Tammany were Harvard men. Some of the most unscrupulous of American journalist were graduates of Harvard, and that there was hardly a public abuse for which a Harvard advocate could not be found. The world would be flat without moral and intellectual mountain climbing. One likes to think of a mountain called truth with a Socrates climbing it; a mountain called beauty with a Michaelangelo ascending its slopes, and a mountain called goodness with Jesus of Nazareth standing on its heights.

3. *Fellowship*, or aloneness with God. It is natural to worship in the mountains. Jesus was transfigured in a mountain. The dividing line between the human and the divine was erased. When Jesus descended the mountain he healed the man of his terrible sickness. So the mountains stand for—

4. *Fresh Resources of Power.* A small stream can be seen rising in the mountain. Follow that stream and you will find a mighty river. Along the mountain streams are the flour mills, the electric power plants. And in the valley where the stream has become a mighty river are the factories, the cities, and the industry of man. It all began in the mountain. So with the moral life of man. "If great strong men could never be in deep mid-silence open-bound to God no greatness would be dreamed or done."

Conclusion. But alas, man often slips from his high ideals. But such are not hopeless. Good Friday and Easter have made a way of escape. A fable of the hills tells of a little girl who wandered far below the snake line. She was picking flowers along the river's

bank. A great copperhead was near by ready to strike a blow of death. A large eagle of the mountain viewed the dangerous sight. Like a flash he flew at the great snake, fastened his claws into its flesh and carried it high above a rugged rock. His claws loosened and the snake was dashed to death. *There is a power on high that is ever ready to help in times of danger.*

Elgin, Ill.

The Meaning of the Cross

BY KENNETH G. LONG

"AND behold, the veil of the temple was rent in two from the top to the bottom." This rending symbolized a great revelation, for it accompanied the most significant death in the history of mankind—the death of Jesus on the cross. The biographers of Jesus give over one quarter of their stories to the events surrounding the crucifixion. Why do they choose to emphasize this one thing above all the countless others which Jesus did? Why do the letters comprising most of the rest of the New Testament fairly abound with references to Christ's death while to the other events of his life little space is given? Why does Jesus, following his disciples' great confession at Cæsarea Philippi, constantly remind them "that he must go to Jerusalem and suffer many things . . . and be killed"? What is the significance of this emphasis? What is the meaning of the cross?

Immediately we admit that the full meaning of the cross is beyond man's comprehension. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man what God hath wrought." As yet "we see through a mirror darkly."

Even so, we may yet say, "Now I know in part." And to those who will accept it that *part* brings life. Paul expressed this when he wrote to the Roman Christians: "But God commendeth his own love towards us, in that, while we were yet sinners, Christ died for us."

By the death of Jesus two things were revealed: The desperate sinfulness of mankind, and God's supreme love for all men. By this revelation and death two great facts become established: Man finds the way to be reconciled to God, and man is shown the way true life is lived. To these four phases let us direct our thought.

The desperate sinfulness of man was revealed. This was not the first revelation of man's guilt. Man's conscience had proclaimed it first of all. The earliest forms of religion were little more than magic rites with which man tried to appease the wrath of the gods, because his awakening conscience told him he was guilty of doing wrong. The Bible is frank in presenting the sinfulness of mankind, even of Israel and her leaders. Men were conscious of sin in Jesus' day, for

when he said, "Let him that is without sin among you first cast a stone at her" they left one by one, beginning with the eldest until all were gone. Sin was known before the cross was raised.

But *never* has it been portrayed in all its terrible blackness as it was at the crucifixion. Picture it again in your mind. From the Jewish nation, God's chosen people and the most righteous men of that day, come the Pharisees, the elders, the chief priests; these are the great leaders of their nation, and yet in these very ones sin appears in all its sordidness. We see them round up a mob of the baser men of the city and then go forth by night and arrest the betrayed Master; we follow to the mock trial where lies are declared against an innocent Person; we watch as at the judgment hall they insist that the penalty be death; we are amazed as we notice them stir up the mob until it demands Barabbas' release and Jesus' crucifixion. We are aghast at the insults heaped upon Christ as he hangs dying: "He saved others; himself he cannot save"; "Let the Christ come down from the cross!"

Look again at the Roman soldiers gambling at the very foot of the cross for the clothes of One whom they had mocked, scourged, crucified! Notice the fickle mob howling, "Crucify him! Crucify him!" and gloating in the suffering of their Savior and Friend.

Over against all these, "Behold the man!" The Man who knew no sin; whose every thought, word, and deed were for these very men; whose heart knew nothing but love for all—a perfect Man in whom could be found no blemish—the Son of God, who "When he was reviled, reviled not again," who when he was condemned unjustly, opened not his mouth, "who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, and taking the form of a servant, he humbled himself, becoming obedient even unto death, yea, the death of the cross." *In this striking contrast sin is revealed in all its awfulness!*

The cross reveals God's supreme love for us. He had ever been seeking to show men his love. Even when Israel was wandering in the wilderness God's love provided food for the journey, and the pillar of cloud by day and of fire by night to guide them. His love sent Jonah to preach to Nineveh. It was his love which gave the prophets their message of hope in the darkest days of Israel's history.

Jesus came to teach men that God loved them. "If ye then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give good things to them that ask him?" That was his best description of God. He is a father waiting and longing to open the windows of heaven and pour out blessings upon his children.

To this end Jesus lived. The passion of God's di-

vine love in his heart constrained him to minister to all needy men. The lame walked, the blind received sight, the deaf heard, the dumb spake, the lepers were cleansed, demons were cast out, the hungry were fed, the dead were raised up!

Yet in the death of Christ we find the final and complete revelation of God's love. This was the consummation, the highest peak towards which all former manifestations, all prophecy, all Christ's teaching and all his life pointed. Here was the most graphic and most meaningful revelation. It was greater than the living word and the living ministry. Others had taught that God was love; others had done the ministries of love. This was greater. Christ died that God's love for men might be revealed. Verily, "God commendeth his own love towards us, in that, while we were yet sinners, Christ died for us." The text sets forth two phases in this matchless revelation of love.

First, Christ died for us while we were yet sinners. That is breath-taking! "For scarcely for a righteous man will one die; for peradventure for the good man some one would even dare to die." This is Paul's statement just before he wrote our text. But that one, a righteous one, should die for sinners sets forth a love transcending any love man had ever known. Just as

sin is shown in its blackest at Calvary, so the love of Christ is transformed and portrayed in beauty unspeakable and full of glory. In the fiercest onslaught of the forces of evil the love of Christ stood out most grandly. In no other setting could the prayer, "Father, forgive them for they know not what they do," have been more revealing of the Master's love. While we were yet sinners! Christ endured the supreme sacrifice for those who hated him most bitterly, for the very ones who demanded his cross!

Now let us notice that the apostle says, "*God commendeth his own love toward us.*" This is the second phase. God reveals his own love through his Son. God was in Christ suffering as he suffered, sacrificing as he sacrificed for us sinners. God's own Son was dying. Who does not suffer when one he loves suffers? What true father does not suffer when his son suffers? What mother's heart is not pierced with pain and grief when her child is hurt? If, then, we being evil know what it is to suffer vicariously with our children, *how much more* must God have suffered when his only Son hung dying on the cross! It is more painful to see a loved one suffer unjustly than it is to endure unjust pain. That is even more true of God than of us. God's suffering at the cross in a certain very real sense was more intense than Christ's. Yet he consented to Christ's death. Why? How could he do this? Simply because "*God so loved the world.*" He *so loved* us all that he gave his only Son. He was the supreme Sacrifice. Nothing can ever transcend this gift! Sin was powerful enough to nail Christ to the tree, but the love of God, which consented to the act that truth might be established, in that very moment forever conquered sin! Sin is powerless against the reality of the cross. It is conquered once for all! "God commendeth his own love towards us, in that, while we were yet sinners, Christ died for us." The cross reveals God's supreme love for us.

That love revealed by Christ's death on the cross wrought man's reconciliation with God. When man catches this revelation of God's love the power sin has over his life is broken. It matters not how far in sin he may have entered, how far he may have strayed from the Father. Here is a love that irresistibly draws one to his Maker. The cross reveals such a horror of sin and such a glory in God's love that man cannot but choose the latter.

"He breaks the power of ruling sin,
He sets the prisoner free.
His blood can make the foulest clean,
His blood availed for me."

Christ's vicarious suffering unto death leads men unto the Father God. Such was the testimony of the prophets: "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of

Pray On, Sister

BY JAMES M. MOORE

As a good sister shook hands with her pastor one Sunday morning, she said, "Brother, I don't know why it is, but I have been especially moved lately to pray for Brother D." The pastor replied: "Pray on, Sister; it is God's Spirit who is urging you to pray."

The sister was quiet and unassuming, and was not looked on as being able to do anything so great for the church. She was just one of those good souls, who loved everybody and whom everybody loved.

Brother D was a minister, who just at that time was experiencing some difficult and discouraging trials. He was seriously considering giving up the ministry altogether. The pastor had already had one prayer conference with him, and was looking forward to another, with a desire to help him to renewed courage. It was indeed a difficult problem.

Well, the outcome of it all was that Brother D did find new courage. He entered more fully into the preaching of the gospel than ever before, and served faithfully in the ministry until death closed his life work.

But suppose that sister had not prayed when the Spirit moved her. Many need our prayers. If the Spirit moves us to pray for some one, be sure there is a reason, and pray.

Lititz, Pa.

our peace was upon *him*, and by *his* stripes *we* are *healed*." Such was the testimony of Jesus: "And I, if I be lifted up from the earth, will draw all men unto myself." Such was the testimony of the apostles: "Grace to you and peace from God the Father and our Lord Jesus Christ who gave himself for our sins, that he might deliver us out of this present evil world." Such has been the testimony of all true Christians of all ages!

"When I survey the wondrous cross,
On which the Prince of glory died;
My richest gain I count but loss,
And pour contempt on all my pride.

"Were the whole realm of nature mine,
That were a present far too small.
Love so amazing, so Divine
Demands my soul, my life, my all!"

The cross is more than a revelation; it is a reconciliation; it is life to all who will believe it. *It* is the power of God unto salvation, for it is the Good News. "Christ died for us."

Yet this is not all. It offers life, and it also shows man the way to live. It shows us the secret to life, the way of the cross.

Jesus had taught his disciples this same thing. He had said, "If any man will come after me let him deny himself and take up his cross and follow me." "He that loseth his life . . . shall find it." The disciples were slow to comprehend. When Jesus answered James and John by asking them, "Are ye able to drink the cup that I drink?" they answered, "We are able," little realizing what they said. Not until they saw their risen Lord did the disciples understand that Jesus by his death revealed to them the way of life. Only then did they know that the overcoming life was the life of cross bearing. It was to be a cross of love, a love that flowed first from the heart of God into their lives and from them unto their fellow men. It was a cross of self-accepted sacrifice, whereby they might bear every kind of shame and reproach for the sake of their Lord and glory in it.

What a life it led the early apostles into! Paul said, "I die daily," "I am crucified with Christ," "It is not I that live but Christ liveth in me," and in this faith he went forth and preached Christ and him crucified to the whole world, bearing his cross "in scourgings, stonings, in perils of robbers, in the sea, among false brethren, in labor and travail, in hunger and thirst, in fastings, in cold and nakedness." This was the way of life by the way of the cross. And when the earthly life of the great apostle was closed by the executioner at Rome it was not death—it was a glorious entrance into life eternal!

That meaning of the cross has come down through every age of the Christian church. That is the meaning

of the cross for us today. Shall we not meditate upon it until we see sin in all its awfulness and shrink from it? Until we see Divine Love in all its beauty and winsomeness and are irresistibly drawn to and reconciled with God in Christ? And shall we not also accept the way of the cross as the way of life, and, going forth, preach Christ and him crucified, ever dying daily with the Savior? For thus we, too, shall enter into life eternal!

Chicago, Ill.

Bind Up These Wounds!

BY JOSEPH VAN DYKE

THE spiritual fathers of the modern Church of the Brethren were German refugees, self-exiled from their native land. Although they loved their fatherland with the intense affection all normal men return to the land of their birth, they gave their supreme loyalty to something higher than the state. When a choice between the two had to be made—they chose exile and God.

The roots of a man's life grow deep into the subsoil of the country of his youth, and it was with pain and great loss that our German forefathers uprooted their lives and then transplanted them in the fertile earth of America. It was an undying conviction that made those German Baptists, whose children's children were to be known as Brethren, say *auf Wiedersehen* to a beloved fatherland and cast their lot with a young republic that guaranteed religious freedom to all. By their act they proclaimed their unquenchable belief in the primacy of the individual conscience over the will of the state. By their act they condemned intolerance and injustice and cruelty so far as they were directed against themselves. They chose to be outcasts rather than to compromise with their faith.

Today the physical or spiritual descendants of those refugees are the loyal and respected citizens of a great nation and, to some extent, control the policies and official and nonofficial acts of that nation. Today they are economically solvent; they own their own farms (the majority, at least) and their small businesses and exist in comfort, or they earn salaries in factories or schools or offices which permit comfortable living. They are, on the whole, prosperous lower and middle class, not rich but certainly not poor. When they go to Jericho they can afford a mule or two on which to load the goods they have bought in the shops, and there are usually some coins or bills in the billfold, too.

We have changed, then, from the oppressed and the persecuted class of one country to the financially successful and privileged class of another country. Today we teach our doctrines in churches and Sunday schools and camps with no governmental check at all. Our

weekly publications which boldly declare our views are carried by the government mail service wherever we care to send them. No censors tell us what we shall or shall not believe and preach and practice. We are not discriminated against in business or professional competition because we are descended from refugees who held beliefs that were unorthodox. We are the inheritors of freedom, we have grown prosperous in the land.

Unfortunately there are some in the world today who are not so well off. In that same fatherland which first gave birth to the Brethren faith and then repudiated it, a new tolerance has grown up, directed this time not at the adherents to a new religious doctrine but at all members of an old, much hated race: man, woman and child. This race, made up of individuals who are good or bad or a mixture of good and bad like the rest of us, has been seized and stripped of its goods. It has been clubbed and beaten until it is bleeding and half dead. It has been starved and discriminated against and crowded in concentration camps and left to die. Today half a million individuals of this race are lying by the roadside where all the road may see. Naked and destitute they appeal for help: for aid to escape the mad persecution, for help to start a new life in a new land, for a little money, for a little sympathy, for a little oil on their wounds. And what is the world's answer?

Here comes a Pharisee. He is voluble in his protestations of horror. He condemns in fine rhetoric the nation which has committed such a sin against a long-suffering race. He upbraids the guilty leaders for their stupid prejudices, for their gross injustices, for their inhuman cruelties. He even sheds a few tears of pity. Then, after he has carefully delivered his speeches of sympathy so that all the world might hear, he turns sadly and passes by on one side and goes on his way.

Here comes a Levite. He is an intellectual and a humanist; he despises the hypocritical Pharisee. He decries with fervor the uncivilized behavior of a sister nation. He is positive that something must be done. His agile mind is soon busy with plans by which some country may absorb the unfortunates, perhaps Guiana or Alaska or Palestine. The Levite's son, a college boy no doubt, wonders why they can't take one of the refugees into their family, but the scholar is doubtful. To do that he would have to sign an affidavit guaranteeing to keep the refugee from being a public charge for five years—that would be a serious responsibility. Besides, there is our nation's unemployment problem with millions on relief, and he decides that it would be unwise to burden our country with more indigents. If he could bring money out of Germany, then it would be different. But as it is he is sorry, definitely sorry, but he can do nothing at present. He passes by on the other side and goes on his way.

Is there no Samaritan traveling this highway who will see and pity and then succour this wounded one? He cannot use fine words of sympathy which leave out mention of raised quotas. He cannot use pity which would ship him off to areas where no one but the hardiest of pioneers have been able to survive. He needs someone who will wash those ugly wounds and wrap them up and take the man to a shelter. Is there no one who will take the responsibility—no one who will say, "I will pay the bill for this man out of my pocket until he can get on his feet again"?

Once *we* were the refugees and we were taken in and given homes and the chance to work and hold up our heads. Now it is someone else who is wounded and suffering and who needs compassion and deliverance.

Are Brethren misnamed? Have they become Pharisees and Levites? Or is there a strain of the Samaritan still alive in us?

Bind up these wounds!

Burt, Michigan.

Which Day Shall We Keep?

BY GRANT MAHAN

Number Two

WE are trying to consider whether we have enough in the Bible, and especially in the New Testament, to justify us in keeping the Lord's Day instead of the Jewish Sabbath. All of us are familiar with the Decalogue and the other parts of the law of Moses. But sometimes we seem to overlook some passages which are very important. Jeremiah has such a passage in 31: 31, 32; it reads as follows: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers."

Then in Jer. 32: 40 we read: "I will make an everlasting covenant with them." In Isa. 55: 3, we find this statement repeated, where it is said: "I will make an everlasting covenant with you." Just a little thought will convince us that the covenant then in existence must be gotten out of the way before a new covenant could be made between the Lord and his chosen people. Those who insist that the seventh day is the right day to keep, because God commanded it and never annulled the commandment, will do well to consider these statements in the Old Testament. It is made very clear and very emphatic here that the Lord intended to make a new covenant with his chosen people, and that this new covenant would not be like the other one. The Lord kept his promise and sent his Son to fulfill the promise and make the new covenant.

Coming back to the New Testament we find in Heb. 8: 6-9, these words: "But now hath he obtained a

more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers." And then in verse 13 it is said: "In that he saith, A new covenant, he hath made the first old. Now that which is becoming old and waxeth aged is nigh unto vanishing away."

Paul wrote in Col. 2: 13, 14: "And you, being dead through your trespasses and the circumcision of your flesh, you, I say, did he quicken together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances, which was contrary to us; and he hath taken it out of the way, nailing it to the cross." It seems to me that these quotations from the Old and New Testaments are very positive about the old law having been superseded by a new and better covenant. This new and better covenant says nothing at all as to the day we shall keep. But the passages quoted in the former article, and the examples given would seem to be sufficient to show that the keeping of Sunday as the Lord's Day is not without good reason, considering only what we have in the Bible. There are other good reasons given in history, and we hope to give some of them in another article.

The seventh-day people take the stand that the words in our Bibles which tell of the doing away with the old covenant and the making of a new one never took place. Writing of Jesus and the Sabbath, one of the writers some years ago said: "Instead of repealing, the truth is, he actually entered into argument with the Pharisees to show that his acts were all conformable thereto. And instead of removing, he positively asserted that he did not come to destroy, but to fulfill, or, in other words, to maintain." Christ's words were that he came to fulfill, and the law would not cease to be in effect until it was fulfilled. The natural meaning of that is that when the law was fulfilled it would be removed. And as Christ came to fulfill, and did fulfill it, the law was not binding after that on those who had been obeying it.

The law as it was we have in the Old Testament. The law as it has been since Christ's coming to the world to make the new covenant, and as it will be through whatever time remains, and through the judgment day, we find in the New Testament. He says that his words shall judge us in the last day. There is not a word said by him as to the law having any binding effect upon his followers. When the council was held at Jerusalem to decide whether gentiles must be circumcised, the members of the council and the Holy Ghost decided that no other bonds should be placed on

the gentiles than those named in their letter to the churches. It was decided there that the law was not binding, and nothing more than what was said in their decision was to be considered binding on believing gentiles.

We need to learn just what the New Testament says about it. We say, and we believe, that Jesus came and brought to the world a saving gospel. That logically means that nothing outside of his gospel, full obedience to his gospel, is necessary for salvation. The church was organized to carry out what was to be done, to find ways and means to obey the commandments of Jesus. Let us hold fast what has been told us by the Lord, and let us not be carried away by every wind of doctrine. Our church was sadly injured not long after the members came to America by Conrad Beissel. His work came to naught, so far as getting many of our people to go with him, and was not heard of any more except as history.

The best way to learn is by study and by prayer for the guidance of the Spirit. He will keep us from going away from the path we should follow, if we submit our wills wholly to the Lord's will. We too often set up our own opinions, and so long as we hold fast to them we are not in a position to learn. The whole heart must be emptied of self, and given entirely to the Lord. Mental reservations have kept many men and women from opening their hearts and giving the Spirit full sway. Our wisdom is but a broken reed when it comes to depending on it for salvation. So many false statements have been made as to what was done to change from the seventh to the first day of the week, that we need to learn at least some of the facts of history regarding this important matter.

Rehobeth, Md.

Living Waters

BY ELGIN S. MOYER

"He that believeth on me, as the scripture hath said, from within him shall flow rivers of living waters. But this spake he of the spirit" (John 7: 38, 39).

THE Scriptures refer again and again to the purifying, refreshing, life-giving qualities of water. The Holy Spirit finds one of its chief symbolisms in water, as: rivers of living water, water of life, wells of water, fountains, baptism. In the study of our text, let us consider: 1. The Source of the Flow; 2. The Enveloping Power; 3. The Eternal Outreach; 4. The Overflow.

God is the source of all spiritual life. We receive the Spirit only as he gives to us. Yet he gives freely; the flow is continuous and our intake should be constant. "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21: 6). He gives to

the limit of our capacity and in accordance with our receptivity. It is only when we limit the flow into our lives that there need be any deficiency. His giving, moreover is commensurate with our earnest, expectant asking. "If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11: 13). Let us note most carefully that the Holy Spirit is a gift from God; not a wage, nor a recompense, nor even a reward. It is a free gift, a grace, God himself in our lives. See also, Acts 2: 38, 39; John 4: 10.

As the flowing fountain abundantly enriches all who benefit by its waters, so the Spirit of God abounds in, overwhelms, and enriches the souls of all who drink of the living water. The true Christian life will be a full, overflowing, abounding life. This is Christ's very purpose for us and we need stop nothing short of its full reality. Jesus said: "I came that they might have life, and that they might have it more abundantly" (John 10: 10). Drinking from this fountain satisfies our spiritual thirst, giving us a life of joy and peace. But this drinking presupposes our willingness to make full commitment to Christ, to yield our all to him, to have our lives purified and our vessels cleansed that we may be able to take in draughts of the pure abundant water that he gives. Yes, when we give this live-giving stream free course in our lives, we will truly be possessors of the abundant life.

While the water of life gives us satisfaction here and now, its outreach is eternal. Jesus said: "But the water that I shall give him shall become in him a well of water springing up unto everlasting life" (John 4: 14). We are living in Christ now. We possess life eternal now. See 1 John 5: 13. But these living waters are effective for time and eternity. What a consolation, what a blessing, what a strength—going forth in our labors with him and for him, knowing that he supplies the abundant and never-ceasing life for our daily strength, for power in service and for our hope of joy and service eternal.

The Christian who is filled with the Spirit is one who possesses the overflowing life. Indeed, "from him shall flow rivers of living water." Herein lies the secret of the vitalizing power of our religion. Let each of us ask ourselves some questions. Is the water of life flowing out from me? Does the world know that I am a Christian? What do my nearest neighbors know or think about it? Do they have reason to believe that Christ is my all-absorbing passion? Is my life by the power of his Spirit both contagious and dynamic? Is Christ really and freely speaking through me? Do I have an abundance of the Spirit? Is my life an artesian well of refreshing, life-giving water?

If we Christians become overflowing wells of this

life-giving water, the world will know it. We cannot restrain the flow of the fountain except by a dam or by choking the channel. Do we want to choke the channel? On the other hand, we cannot and will not become barren or useless so long as the flow is free. Will we let the Holy Spirit have his perfect way in us?

Oak Park, Ill.

Feet Washing in History

BY ALBERT C. WIEAND

3. *Feet Washing as a Semi-Religious Custom*

Feet Washing in Connection With Marriage

IN various lands feet washing is an essential feature of the marriage celebration, and has some religious significance.

"Roman brides had their feet washed when they approached their husbands."

"In parts of rural England and Scotland relics of this custom still survive."

"In parts of Joba the bride kneels and washes the feet of the bridegroom as he enters the house." It is a token of her subjection to him.

In India there are various customs of feet washing in connection with marriage. Sometimes the feet of the guests are washed. Sometimes the feet of the bridegroom, and of the bride and of the bride's mother. Sometimes the bride washes her husband's feet. Since evil spirits are supposed to enter persons by their feet, these ceremonial washings of the feet are observed religiously as a preventive measure.

Among the ancient Poles the bride was to wash her husband's feet.

So, also among the Jews, as reported in the Talmud, feet washing was a service which a wife was expected to render to her husband, no matter how many maids she might have.

Washings, Jewish Encyclopedia, Vol. 12, Page 473

Defilements that were slight, were cleansed by washings. Defilements that were graver, required sacrifice.

Jewish Encyclopedia, Vol. 5, page 357 (Feet Washing): "Because Jews wore sandals and went barefoot in the house frequent washing of the feet was required."

"Hence it was the first duty of a host to give his guest water for the washing of his feet."

To omit this was a sign of marked unfriendliness. "It was also customary to wash the feet before meals and before going to bed" (Vol. 3).

To abstain from washing them was a sign of deep mourning (2 Sam. 19: 24).

Rabbinical Literature

It was a service a wife was expected to render to her husband.

The priests were not permitted to minister unless they had performed their ablutions, among which the washing of the feet is especially mentioned.

To insure the proper degree of cleanliness the ceremony was to be done twice.

Judaism, holds that "Cleanliness is godliness." There were three kinds of washings—

- (1) of the hands
- (2) of the hands and feet
- (3) of the whole body

A pupil poured water on the hands of his teacher (Elisha). According to the Talmud, on the day of Atonement the high priest immersed his whole person three times and washed his hands and feet ten times. "A gentile wishing to become a proselyte must immerse his whole body. This ceremony no doubt originated among the Essenes, who were very scrupulous respecting ablutions and in the observance of the rules of purity."

Persons were not allowed to enter a holy place or to approach the Deity with sacrifice or prayer without having first performed the rite of ablution or as it is called, sanctification (Ex. 19: 10; 1 Sam. 16: 5).

The Egyptian priests had to wash themselves twice every day and twice every night in cold water.

The Greeks, Hesiod says, were never with unwashed hands to pour out the black wine at morn to Zeus or the other immortals."

"So fixed became this custom of washing the hands before divine service that the Christian church adopted the Jewish custom of providing the worshiper with fountains or basins of water exactly as the Temple or Tabernacle had.

Among the Mohammedans washings of hands and feet preparatory to prayer are required five times a day.

"With the Jews, ablution was also required before each meal by the members of the Pharisean brotherhood was to assume the same character as the sacrificial or sacred meal, of which the priest could partake only after having undergone the rite of ablution.

Ablution, McClintock, Vol. 1, Page 22

"It became the custom in the early Christian church for the ministers in view of the congregation to wash their hands in a basin of water brought in by the deacon, at the commenment of the communion service.

Something like this practice is still retained by the Eastern Churches—and in the Church of Rome when mass is celebrated.

Similar ablutions by priests before proceeding to perform the more sacred ceremonies were usual among the heathen.

"The Egyptian priests carried the practice to a burdensome extent."

Oak Park, Ill.

The Hope of Immortality

BY D. LINCOLN BAKER

"This is life eternal, that they should know thee the only true God and him whom thou didst send, even Jesus Christ" (John 17: 3).

PEOPLE in all places and in all ages have believed that death does not end all. The hope of the human race since death first came into the world has been its faith in immortality, or the life everlasting, and in the resurrection of the body. Jesus never spoke of immortality, because he took it for granted. He often spoke of "eternal life," the life to be lived in the presence of God, both upon earth and in eternity. He spoke of physical death as a sleep from which one would awaken. Physical death to him was only an incident and not an end. It was only spiritual death that gave him great concern such as the Prodigal's death in the far country.

The life to come was for Jesus his Father's house. "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you, . . . that where I am, there ye may be also." Yes, heaven is where Christ is. "Today shalt thou be with me in paradise," and "Father, into thy hands I commend my spirit."

Christ's own resurrection is our best guide as to what death and the life in the world to come must mean. He rose from the dead, left the tomb empty, restored fellowship with his disciples, and the mystery of his presence after the event did not daunt them. He was not a ghost or a spirit, he was the same Jesus. His disciples knew him; they were with him, and in his fellowship they found peace.

We are told that there will be "a resurrection in the last day, when the bodies of those who sleep in Christ shall be fashioned in the likeness of the glorious body of their Lord, with whom they shall live and reign forever." But "flesh and blood cannot inherit the kingdom of God." The body, "Is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body."

To us a spiritual body is a mystery. But Paul says: "We know that if this earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life."

Christians consider the death of the body to be an open door into a fuller life where they will be "made free from sin, enjoy immediate communion with God and the vision of his glory." Paul says: "To me to live is Christ, and to die is gain." Those who die in the Lord immediately pass into glory, for to them the grave is victory. "O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

"Our citizenship is in heaven: whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself."

Surely, it is satisfying to remember that "his servants shall serve him and they shall see his face." "For now we see in a mirror darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three: and the greatest of these is love." And when the veil is lifted, those whom we have loved will be with him, and we shall know as we are known.

"My knowledge of that life is small,
The eye of faith is dim:
But 'tis enough that Christ knows all,
And I shall be with him."

—Richard Baxter.

St. Louis, Mo.

Simon and Sermon

BY I. N. H. BEAHM

THE foregoing title may seem a bit new to some folks, and it is really new to the writer, for the main words were coined only on New Year's Day.

The sermon was one on objectives or projects for 1939. It seems now better to speak of objectives or projects rather than in terms of resolutions for a new year, and so the speaker was branching out on new and some untried lines and yet old and familiar at bottom.

And the second outstanding idea of the New Year's discourse was on the apostle Peter. We are taking him up for three months' study, and consequently three months' Bible study involving this outstanding apostle was made one of two divisions for the New Year's sermon.

This eminent apostle to the church in Jerusalem and to the Jewish bishopric, in particular, was one Simon. Now Simon represents this fisherman of Galilee and therefore his human name. And the word *Simon* has reference to the humanity of Simon Peter. And since the Savior gave him a new name, Cephas or Peter, which means a stone or rock, we have in this new name, given by the Savior, prophecy of what he should be and

of what he would be by the transaction of the Savior and by Simon Peter's getting on the right track and becoming solidified or petrified, even as a rock.

Now it is only fair and just to say that the three greatest preachers of all times are John the Baptist; Jesus of Nazareth, the Son of God; and Simon Peter of Bethsaida, the fisherman of Galilee.

And Jesus Christ spake as never man spake, so that he is the cream and the feast and the best of all speakers. Of John the Baptist, none who preceded were greater. He was the forerunner of the Christ. And Peter was the mighty speaker under the dynamic of the Holy Ghost and at the Jerusalem Holy Pentecost, in other words, the Jewish Pentecost. He was also, and likewise, or similarly, the dynamic speaker at a house and home of Cornelius in Cæsarea, the Gentile Pentecost. The preaching on both these occasions in Jerusalem and in Cæsarea, the one especially to the Jew and the other especially to the gentile, was substantially the same. The coming of the Holy Ghost and the speaking with other tongues and the baptizing were parallel.

Let us suppose that, as there were about three thousand baptized on the Day of Pentecost, there were about three hundred baptized in Cæsarea that day, according to a fair and scriptural estimate. The wishy-washy, impulsive, very human Simon of Bethsaida became transformed or transfigured into that unwavering, greatly stabilized, highly spiritualized rock, or Peter, which Jesus Christ intended and prayed for, and which this great man of God actually became. His sermon power, that is, his sermonic ability was the greatest since Christ. Hence, we have the great antithesis or contract between the Simonic and the sermonic exemplified in this outstanding and wonderful representative of the gospel of Jesus Christ. This is wonderfully encouraging to anyone who would aspire to rise from such weakness to such strength and to the sublime heights of gospel preaching. Simon was flesh and blood. Peter is Jesus Christ incarnate. Simonic is worldly. Sermonic is spiritual. Simonic changes with the moon and the wind. Sermonic is a constant quantity. Sermonic is Peterfied and petrified and rockified and solidified and stabilized, even like the eternal Christ of Heb. 13: 8: "The same yesterday, today and forever."

In the house of the high priest we behold Simon vacillating and prevaricating and deprecating his own and abdicating the Master. But before the officialdom of the day in that dignified body of rulers in Israel, we behold as adamant, as a lion and as "terrible as an army with banners." What a change from the shifting and drifting of the Simonic into the steady and constant and adherent to the Word of God into the sermonic or Christian!

Thus it is that a certain staid and formalistic charac-

(Continued on Page 20)

HOME AND FAMILY

True Measure of Wealth

BY EVELYN GERBERDING SMITH

"He was so generous," they said,
Yet had no earthly store . . .
The clothes upon his back, a mere
Small paying job . . . no more.

How then could folks who knew him say
He was a generous soul?
What could he give who too had lack
Of riches, as a whole?

The riches of a helping hand
The coins of love . . . and gold
Of kindly words. The wealth within
His heart, no bank could hold.

His jewels, words of wisdom rare
And prayers for friend and foe . . .
He left a trail of treasures as
He passed through life, and so . . .

'Though he is gone, his name unknown
To those of fame and might
His life will count for good . . . for what
He had, he used aright!

Long Beach, Calif.

Recompense for Life's Disappointments

BY J. CARSON MILLER

"MAN proposes but God disposes." Often our plans for the future are carefully laid, and we feel sure that they will work out all right, but before we are aware something occurs that requires us to completely reverse them. It may be that it has cost us much time, energy and money in making preparation for a certain course or occupation that we had intended to follow. Then we are compelled to change, and are sorely disappointed. Pardon me for giving an illustration from my own experience to show how God sometimes changes our plans for the better.

A little over fifty years ago I conceived the idea of studying the "noble art and mystery of stenography," my object being to become a reporter of speeches and sermons, or perhaps a court reporter. My progress was fairly rapid, and in course of time I became proficient enough to take a position as stenographer in a wholesale house in Lincoln, Nebr. It was my intention to push on and perhaps eventually secure a position as court stenographer, or, at least something more remunerative than taking dictation in a wholesale house. Here God stepped in and said: "You are not strong enough for what you are thinking of doing. You will be obliged to change your plan. You can never stand the strain of a court reporter. It is evident that your condition of health will not allow you to continue even in your present position." The outcome was that I had

to resign my position and go back to the farm, where it seemed I belonged. Here is where the disappointment came in. I had spent time, money and hard work in acquiring my knowledge of shorthand, and it seemed to me that I was on the road to success as a reporter. Now the time, money and energy that I had spent in this direction were, I thought, a complete loss. I had acquired a fair knowledge of the business I intended to follow, but of what use could that knowledge be to me now?

God, however, soon showed me that my time and money were not misspent, and that he had other work for me in which I could use the knowledge that I had thought useless. I was called to the ministry. To prepare an ordinary speech or address had always required a great deal of time on my part. It was a task to prepare anything for the public. I had to write, rewrite and write it over again before it was at all satisfactory. I was not slow in discovering that my knowledge of shorthand would be of material assistance to me in the preparation of sermons. With it I could write out what I wanted to say even faster than I could think, so that much time was saved in writing out a production. From that time to this my sermon notes and outlines have been entirely in shorthand. Most of my outlines have been rewritten and copied a number of times. I could not possibly have done this with ordinary long-hand, or even with a typewriter. It would have required too much time, and I would have been completely discouraged before reaching the desired end.

"To save time is to lengthen life." I have saved many hours of time by the use of shorthand, and thus my life has been lengthened—not in years, but in the amount of work done. My humble efforts in the ministry have not been what they should have been, but by the use of shorthand I estimate that I have done much more than I would have accomplished otherwise.

I was disappointed because I had to give up reporting as a profession, but I now feel that God has amply rewarded me. He had something else that he wanted me to do, and so ordained that the time I had spent in preparing for a different line of work was not lost. I now see that he gave me something better than he took away from me. This is only one of my disappointments, but just as in this case, when other disappointments have come, on carefully thinking over the circumstances, I have invariably been able to see compensation. Your disappointments may have been very different from mine. You may have been disappointed in love, in financial ventures, in the outcome of a meeting, in the yield of a crop, in the success of a business transaction, in a friend who proved false, or you may have been unfortunate in many other ways. Do not take your

disappointment too seriously. It may be the voice of God. Ask yourself the question: "What does God have in store for me?" He may have something better for you than you anticipated. Yield to him, for he knows best what you ought to do, and if you sincerely and honestly submit to him, he will invariably reward you for making the change that is necessary in your lifework.

While living at Bridgewater, Va., some years ago, I frequently passed the door of an old neighbor, and as he sat on his porch we often took a little time for conversation. I was particularly impressed with the fact that this old man always saw God's hand in everything, and sincerely believed that God was doing more for us than we deserved. "God is the best paymaster," he would say. This expression is not in the Bible in these exact words, but the spirit of it is there. In our shortsightedness we are apt to take the wrong course in life, and therefore get wrong impressions of what we ought to do. Would that our constant prayer might be—

"Great God of wisdom, love and might,
Teach me to know and do the right;
Help me along life's thorny way
To do my duty day by day."

Moore's Store, Va.

Toward an Understanding of Trust and Distrust

BY PERRY L. ROHRER

HERE is a father who explains that the brakes on his auto failed, resulting in an accident killing his wife and child. Now he cannot sit back and relax when riding in an auto. No matter how new the car, he simply cannot feel secure when his safety depends upon the functioning of automobile brakes. His brother who has never been in an auto accident laughs at his predicament and tells him it is all just his imagination.

A poor decrepit figure comes telling a tale of how he practiced thrift all his life. He saved a few thousand dollars for his old age. The bank failed and he lost it all. Now he has been placing all his meager savings in an old tin can under the porch of his house. He can't trust banks.

A young man grew up in a fine home where his parents lived daily in such a manner as to cause their children to see that they were devoted and trusted each other. He fell in love with a young lady and they were married. He assumed that this marriage would have the same degree of trust and devotion. Presently he discovered that his wife was fickle. She was unduly friendly with other men. He could never be quite certain that she would be true to their marriage vows. One affair followed another. The wife chided him for his

moods and inability to be lighthearted about it all. He lost his courage, became defeated inside and now finds it difficult to trust his wife. His life will never be as effective because of this experience.

Western civilization requires an increasing amount of ability to retain and regain faith, to say nothing of the problem of aggressively increasing one's faith in people and their activities.

One who trusts everyone completely will very likely come to distrust most everyone. He who distrusts everybody will soon be found insane—a paranoic.

Trust and distrust then should perhaps come to be applied carefully and with a great deal of consideration. Perhaps the following will give some aid in working it out:

1. There are those who have formulated a way of living which makes necessary rather complete distrust of all they do.
2. There are some who mean well but generally do the wrong thing in strategic moments and places.
3. There are others who are naive and uninformed, who vigorously promote untrustworthy projects and ideas.
4. Some are to be trusted in a very limited area such as, quality of clothes or brand of flour to use in baking.
5. A few recognize their inabilities and deficiencies and refuse to mislead where they do not know.
6. It is generally easy to live with those who are humble with regards to their mistakes, and willing to admit error.
7. Lack of trust calls for better understanding. It is difficult to hate when we really understand.
8. Injuries to one's faith in an individual heals more rapidly when there is an atmosphere of brotherhood.
9. The Christian religion is at its best a brotherhood.
10. Let's have a larger brotherhood.

Chicago, Ill.

Faithful

BY JULIA GRAYDON

HE passed away not long ago, a good faithful worker, a carpenter who was skilled in his line of work, and no job was too large or too small for him to do cheerfully. He would often discuss the Bible and its teachings with us while he worked for us.

And he was so honest in every way.

We shall never forget his frequent words: "Lady, is that too much?" when he gave us his price after he had finished his job.

It was a pleasure to give him work, and we shall miss him very much, for there are not many quite like him—"A workman thus needeth not to be ashamed."

Harrisburg, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, March 12

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Peter Delivered From Prison.—Acts 12: 5-17.

Christian Workers, What I Believe About God.

B. Y. P. D., At Home in a World.

Intermediates, He Went About Doing Good.

* * * *

Gains for the Kingdom

Two baptized in the Eden Valley church, Kans.

One baptized and two received by letter in the Yakima church, Wash.

Twelve baptized in the McFarland church, Calif., Bro. Niels Esbensen, evangelist.

Eight baptized in the New Salem church, Ind., Bro. J. Edson Ulery and Sister Cora Stahly, evangelists.

Twenty-two baptized and one awaits the rite in the Maple Grove church, Ohio, Bro. J. W. Fidler, evangelist.

Twelve baptized, two reconsecrated and two received as associate members in the Outlook church, Wash., Brother and Sister G. G. Canfield, evangelists.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, March 26, in the Tampa church, Fla.

Bro. A. R. Showalter of Air Point, Va., March 5-19, in the Union Grove church, Ind.

* * * *

Personal Mention

The Standing Committee delegate to the Anderson Conference from the Second District of India is Eld. A. F. Bollinger.

Sister Alice Engel, Africa missionary, will be supported by the Ephrata church of Eastern Pennsylvania, as the result of action by the church council March 1. That was part of the good news in Pastor Galen R. Blough's letter to the mission offices. Here is a little more: "In the last year we raised around \$8,000 by different departments of the church. That means almost \$20 per member. I think that is splendid." Has your church done that well?

To Bro. W. E. West of Mount Morris, Ill., we are indebted for this leaf from his recent pastoral experience: A housewife had to go to the hospital for an operation. Her husband left his store long enough each day to go fifteen miles to see her. The day before she was to come home, he had to have an operation for appendicitis. She delayed her homegoing one day. Her father who lived with them died two days later, when she could not be up yet. The son-in-law, of course, could not attend the funeral. Before he could be back at his store, his clerk had to go for an appendicitis operation. But there's another side to this story. "The neighbors have been very kind to them all through this." Maybe you can find an illustration here for your next sermon on the Good Samaritan.

Bro. J. Clyde Forney, pastor of the Elgin church, will speak at the noonday lenten service over WGN, Chicago, Wednesday, March 15, 12:35 to 1:00 P. M., Central Standard Time. His thought theme will be "Faith."

Bro. Samuel Fike of Waterloo, Iowa, full of years and faithful service, long time resident near the South Waterloo church and known to many throughout the brotherhood, fell into his final sleep on Thursday of last week. The mortal remains were laid to rest on Sunday afternoon, following fitting services by Pastor W. H. Yoder.

Brother and Sister S. H. Flora of Overbrook, Kans., also found Lincoln's birthday convenient for a quiet celebration reminding them of long ago marriage vows, though the exact original wedding date was Feb. 8, 1883. So that makes it six more than golden for them. Keep an eye on our correspondence columns for a little more about this.

Editor H. A. Brandt is at La Verne, Calif., for a short visit, called there by the death of his father, Bro. C. J. Brandt, whose long standing illness came to its inevitable end, Thursday, March 2. Bro. Brandt was one of the pioneers in the church life of Southern California, having lived the latter fifty-two of his eighty-three years in that section.

The Releasing of Power was Pastor H. L. Hartsough's sermon theme on a recent Sunday morning. Have you heard of the mighty energies hidden in a single atom, ready for man's use if he can ever learn how to release and control them? Well, there are mightier energies than these at the heart of the universe, awaiting release through the God-touched spirits of men.

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Miscellaneous Items

To find the church where the Northwestern Ohio District Meeting will be held March 14 to 16: If you come by Route 30 N, turn south at county line between Hancock and Allen Counties. If you come by Route 30 S, turn north at Maysville or between Hardin and Allen Counties. The church is seven miles south of Bluffton and five miles northwest of Ada, on the county line.—J. L. Guthrie, La Fayette, Ohio.

At Westernport, Md., the Mary Hykes Harsh Circle was organized last June by the women of the congregation. Mrs. Harry Pense is president and Mrs. Victor Liller the secretary. "Old and young are working together with the enthusiasm that we knew she had. . . . In five months we raised \$130 for the building fund of our church and expect to pay our quota for the national project and Camp Galilee cabin project."

Men's Work Meeting for all churches of Northern Indiana. This is a regular routine meeting and is being held under the auspices of the Men's Work cabinet of the district. Rock Run is the host church and the men and the boys of the district are hereby welcomed to attend this meeting. The time is Sunday, March 19, 1939, afternoon and evening. The hour for the first session is 2:30 P. M. Lunch will be served during the fellowship hour between the two sessions. Rock Run is the home of one of our Men's Work pastoral projects. The local cabinet will cheerfully answer your questions and show you about the parsonage farm. Bro. J. Oscar Winger is the speaker for both sessions. Special emphasis on our district project, the Quinter-Miller auditorium at Camp Mack.

Notice to Churches of Northwestern Ohio: The district conference will be held in the County Line church, five miles northwest of Ada, Ohio, March 14-16. Under the direction of the District Ministerial Board, the first session of the conference will convene March 14, 10:00 A. M. All ministers are urged to be present, subject: The Outlook of the Church of the Brethren From a Minister's Viewpoint—Robert Byerly and N. I. Cool. Elders will meet at 1:00 P. M., 8:00 P. M., address: Edward Frantz, Leaders the Church Needs Now. Wednesday morning, 10:00 o'clock, address: J. F. Hornish, president District Mission Board, What the District Mission Board Attempts to Do; 10:45, address: Edward Frantz, Tending the Flock in These Times. Wednesday afternoon, 1:30, address: Edward Frantz, Two Great Teachers of Long Ago; 3:00, Sectional Meetings, Women's Work and Men's Work. Wednesday evening, 7:30, Camp Echoes; 8:25 address: Edward Frantz, The Objectives in Christian Education. The business meeting will be called to order at 9:00 A. M., Thursday, March 16.—J. F. Hornish, Writing Clerk.

* * * *

It Was Your Contribution That Brought Victory

By the small margin of \$243, Achievement Offering giving exceeded the year's goal of \$225,000. Hundreds of congregations and some individuals gave more than \$243 and without their gifts we would have failed to reach the goal.

An hour before the closing of the books we were more than a thousand short. Then came the Waynesboro congregation's good check which brought victory.

We would have fallen short of the goal except for any of the following:

1. The \$247 Nebraska increase (36%) over last year.
2. The \$2,910 Eastern Pennsylvania (9%) increase over last year.
3. The \$1,224 Middle Indiana increase (11%) over last year.

4. The \$636 Southern Pennsylvania (6%) increase over last year.

5. The \$300 gift of a family in the central region.

6. The \$250 gift of three western sisters.

7. The \$203 Tennessee increase (32%) and the \$121 Western Maryland increase (30%).

8. The \$1,617 increase (10%) from Southern Ohio.

9. The \$87 increase (10%) from Oregon.

10. The contributions from any 244 members who gave a dollar each.

11. The contributions of any 976 members who gave 25c each.

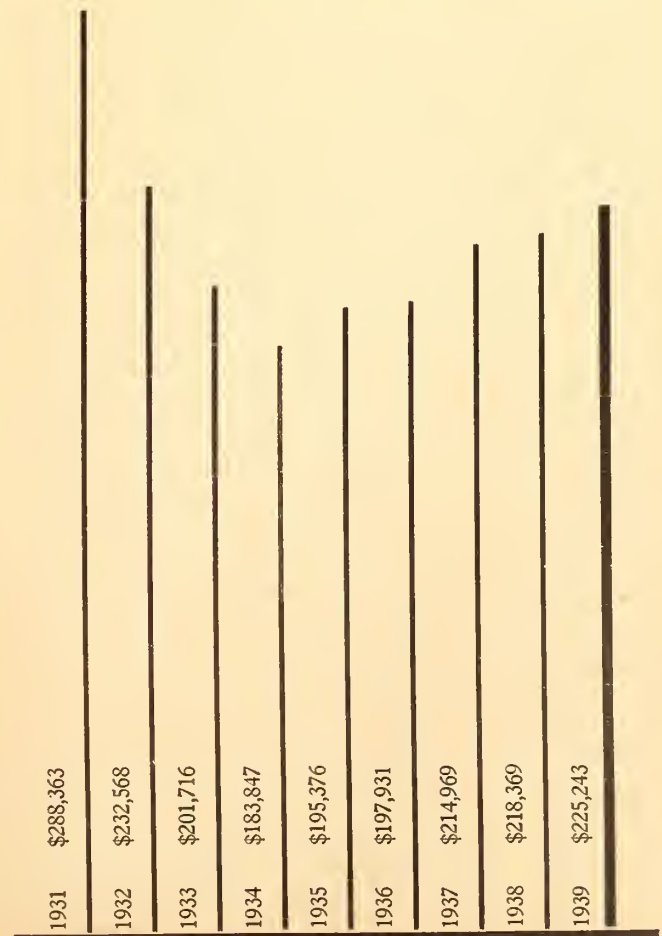
12. The earnest labor of the District Conference Budget Field Men.

The foregoing items gathered at random reveal a vital interest in the world outreach of the church. Would that space permitted telling far more. Next week we hope to report more the actual giving by districts. In our enthusiasm we are not unmindful of the many members who still did not give in any generous way. Let us diligently teach stewardship and win all members to a generous sharing in the work of the kingdom.

How many congregations increased in giving 10% or more? Will the ministers write or appoint some one to write in 200 words the vital factors contributing to the increase. Send at once to H. Spenser Minnich, 22 South State St., Elgin, Ill.

Conference Budget Giving

For Fiscal Year Ending February 28, 1931 to 1939



OUR MISSION WORK

A Challenge to the "Older" Churches

BY A. F. BOLLINGER

OUT of the Madras Conference came a vivid dramatization of the power of the love of Christ to overcome national barriers, even under very difficult circumstances. Dr. Yuasa of Japan told of the fears and misgivings of the Japanese delegates as they journeyed toward Madras. Especially did they dread meeting the delegates from China. How could they associate on a basis of Christian brotherhood? Would not the Chinese delegates bear hatred in their hearts because of what Japan had done to China? Would not the other delegates discriminate against them? But such was the reality of Christian love in the hearts of all that the Japanese and Chinese came to really love each other, rising above national pride and prejudice.

From the lips of others we heard of the personal sacrifices that Dr. Yuasa has made for the sake of Christ. He is a Christian pacifist, as a result of which he has had to resign the presidentship of a large university and to suffer great persecution. He is looking forward to a world order in which Christian love can transcend national boundaries and create order out of social, economic and political chaos. As I listened to him there flashed into my mind speeches of hate against the Germans which I heard delivered during the World War even by ministers of the Church of the Brethren and my head dropped in shame.

Another challenge came from Miss Soga of South Africa. In repose her face seems to mirror the burdens of the whole black race, but when she speaks it lights up and a radiant Christian soul shines out. In the course of her address she said: "The uniqueness of Christianity is challenged by the black men of Africa. The white men came to Africa and told us to look up to God. While we were looking up they took away all the land from under our feet, and left us without anything to call our own. Our rulers are Christians, yet there is no equality or fair treatment for the black men. They preach one thing and practice another. They preach that we are all brothers, but they do not let us worship in their churches. Therefore, say the black men, we don't want that Christ, we want a new Christ that will do what he preaches."

What a challenge to the Christian church! What a judgment of the white man! What a burden of guilt lies upon the "superior" white race! From most of the countries of Asia and Africa comes this same tale of oppression and greed and scorn. Let us come to God in deep penitence to seek forgiveness for these wrongs which the people of our own race have perpetrated upon the humbler people of the world!

Another tale of heroic faith and constancy comes to mind. Dr. Ives told of one day sitting down beside one of the delegates at Madras and starting a conversation. Noticing that he looked frail and worn, she asked, "Is the heat of India getting you down?"

"No," he replied, "what you see in my face was caused before I ever came to India. I have been in India five years as a missionary. Before that I lived in my native country of Turkestan. When I confessed faith in Jesus Christ my wife turned against me and left me with five little children. My family also turned against me. Another Christian friend and I were arrested, and put in prison. They cut off the head of my friend before my eyes in order to frighten me. I don't know why they didn't do the same to me except that my family was a well-known family. Then they tied my hands behind my back and hung me up by the arms for three days. After that they kept me in a dark cell fastened to a ball and chain for three months. All that time they were trying to get me to recant. When I remained firm they finally took me to the border of the country and said, 'We never saw anyone like you; we don't know what to do with you; get out of the country and stay out.' So I came to India and have been preaching the gospel here."

Does that make you feel, as it did me, that we who live lives of ease in sheltered America do not know what Christian heroism is? Not all of the Christian martyrs lived 1,500 years ago. Such stories of faith and devotion come from almost every country that was represented at the conference.

Devotion and sincerity of a little different type are seen in the delegate from the East Indies who could not speak English at the time he was appointed; but so seriously did he take the responsibility that he went to Borneo and spent three months learning English because he knew that English would be the official language of the conference.

The topic that kept creeping into the speeches of all the delegates, and, we gather, was uppermost in the minds of many at Madras, was the urgent need for Christian unity. They spoke of the difficulties in facing the people of other religions because of a divided church. They pointed out that the Christians of mission lands are Methodists or Baptists or Brethren only by accident, because they happened to hear the gospel from the representative of one of those denominations. And when you come to think of it, doesn't it sound just a bit queer to hear of "The Dutch Reformed Church of America in China," or some such name? Speaking to a large group of clergymen, Miss Sircar said, "My request is, please do not come in the way of church union."

What a challenge these representatives of the "younger" churches have brought to us of the "older" churches, with their fresh enthusiasms, their vital faith, unafraid in the face of opposition and persecution! They seem to have captured anew the freshness of the gospel in a way that reminds one of another "young" church which arose nearly two thousand years ago. They are living victoriously in life situations that would test the faith and courage of the best Christians of any time or place. Therefore it seems a bit presumptuous to call them "younger" and ourselves "older," with its suggestion of greater wisdom on our part. Let us take care that our age does not turn out to be senility. Let us come to Christ in all humility, confessing our weaknesses and praying for a revitalizing faith that will project us into the stream of world consciousness, where we shall realize that Christ's kingdom will only come when we can look upon our fellow Christians as brothers, oblivious to national and racial lines.

Hartford, Conn.

In Christ There Is No East or West

BY FLORENCE M. BOLLINGER

"And they shall come from the east and the west, and from the north and the south, and sit down in the kingdom of God."

DOES it not seem sure evidence of the working of God on earth that in this day of world strain and chaos, the above prophecy could be fulfilled? Representing sixty-four different countries, the 472 delegates who met in the great missionary conference at Madras, India, saw its literal fulfillment.

We at Hartford, Conn., had a glimpse of it too, in our unique opportunity of hearing the first voice of this great conference when, Feb. 2 and 3, all the delegates of an international team of eight members shared with us the challenge and inspiration of Madras. The coral strands of India were but a memory, and the stormy, tempestuous seas of the Atlantic a reality, as their voyage had ended at New York only two days before. The elements seemed to be doing their utmost to give a chill reception, for snow and sleet greeted them at Hartford, but the people's welcome of the team was contrastingly warm and cordial. An inspiring statewide Youth Rally ended the conference here and the next morning with the group divided into several teams, they set out on their several ways to carry the message of Madras over America and into Canada.

The theme of the first session, The Faith by Which the Church Lives, struck a keynote related to Madras as a whole. As Miss Ruth Seabury put it, the Conference was in itself a venture of faith. Plans were uncertain, many obstacles were in the way. The questions, "Will there be a war?" and "If so, can a conference convene

at all?" had often been spoken. But the delegates did *assemble in faith*.

Then what fellowship followed as these 472 people, so different in custom, race, color and country, *listened to the record of faith* as illustrated in their own lives or in the lives of their fellow Christians.

More significant even than that they had listened to the record of faith was it that this great body, as they worked at vital issues, were *seeing faith transforming their differences* and making them one in aim, giving them a faith to plan for the kingdom of God on earth.

Sometimes, high notes in our conference transcended the speakers who uttered them. All the yearning, burdened soul of Africa seemed to find expression in the message Mina Soga carried from her people. They had said, "Tell the people at Madras that we want another Christ, a Christ who does not recognize the color bar."

The happiest experience at Madras for Dr. Yuasa had been the finding of a great friend in Dr. Loo, one of the Chinese delegation. In speaking to the youth on the theme, The Church in Relation to the Outside World, Dr. Yuasa said: "If I could stand before you with my friend, Dr. Loo at my side, half my message would be given."

We could not but feel the spirit of oneness which had been theirs at Madras—that unity which made them feel, "*We are not alone*." Our individual or national problems are not ours alone. The sufferings of

What to Pray For

Week of March 11-18

Sister Grace Clapper and Brother and Sister Bright are at Show Yang carrying on the work as best they can. Every day is filled with many duties, even if they do not always follow a regular schedule. Opportunities to witness for the love of God and the brotherhood of man are about them at every turn. Testimonies come from our brethren in China that Christ is meaning more to them than ever before.



The splendid book entitled, *China Marches Toward the Cross*, by Cressy, which tells so forcibly the story of the Christian movement in China at the present time, gives us a picture of Christian hope and fortitude which we believe is wholly true of the work in our own territory also. Against a colossal background of human misery, the work of Christ moves onward. Many are the Christians who testify to the sustaining power of the Christ in their lives, a realization which they have gained only through suffering.

Shall we not pray definitely for all of our missionaries and all of our Chinese brethren and sisters that they may be kept by the power of God?

China, the poverty of India, the anemic Christianity of the west, these and all other problems or successes belong to the church as a whole. The kingdom of God cannot come in its fullness until we recognize this oneness. This need for oneness and unity had been the burden of Christ's last prayer when he said, "Neither for these only do I pray, but for them also who believe on me through their word. . . . That they may all be one; even as thou, Father, are in me, and I in thee, that they may be in us."

Dr. Rajah Manikam graphically described the banyan tree as figurative of the church of Christ throughout the world. A picture accompanying a story entitled *The God of the Banyan Tree*, in an autumn issue of the MESSENGER will show you how the rooting and branching process of the banyan represents continuous growth and interdependence. Cut off a branch and the root is destroyed. Allowed to grow the banyan reaches a great size and is a blessing to men and cattle who rest in its shade. So it is with the church which Christ rooted in Asia many years ago. It branched out and new churches rooted in many lands. Asia sent the message of Christianity to the west, the west in modern missions has sent it back. Though the torch has often flickered, it has never gone out. Dr. Manikam believes that the Christianity of the east will some day revitalize that of the west. The tree of the church of Christ must grow as a whole—vigorous in both roots and branches. We must believe in what we sing:

"In Christ there is no East or West,
In him no South or North;
But one great fellowship of love,
Throughout the whole wide earth."

Hartford, Conn.

World Wide News

COMPILED BY ANETTA C. MOW

Mrs. R. W. Porteous and her husband were captured in 1930 by the communists in China when they lived at Shanghai. At that time hundreds of friends prayed for their deliverance. After three months of hardships and indignities they were released. She passed away at Nanchang, China, after serving in China for forty-four years. Mr. and Mrs. Porteous taught in the Burrows Memorial Bible School in Nanchang.

Dr. Rufus Jones and Dr. Harry Silcock have been visiting China to study the situation. They represent the Quaker mission of the United States and England. They are considering opening headquarters in Shanghai for the administration of relief. The Quakers, the Mennonites, and the Church of the Brethren are deeply concerned about neutral relief and the best ways of bringing in the reign of peace.

Since the **International Missionary Council** held in Madras, India, from Dec. 13 to 30 is now in the past, readers will be eager to read reports of the themes which were discussed. Dr. John R. Mott (Chairman), Dr. Paul W. Harrison of Arabia, Dr. Frank W. Price of China and Dr. H. Kerr Taylor of Nashville are among those who are to give

their views and reactions to the conference discussions. A little later on our own pages we hope to have a report of the Missionary Council written by our own delegate from India, Bro. Premchand G. Bhagat.

Mrs. Prem Nath Das, Vice-President of Isabella Thoburn College in Lucknow, India, has been chosen as successor to Mary E. Shannon who retired early in 1939. Mrs. Das is the first Indian to become head of the first college for women in Asia. Mary E. Shannon was awarded the Kaiser-i-Hind medal for conspicuous public service.

Kemal Ataturk, President and founder of modern Turkey, died last fall, on Nov. 10, at fifty-eight years of age. General Ismet Inonu, the former Premier succeeded Ataturk. The new president is expected to continue constructive work in Turkey. It is believed that he was responsible for abolishing the Moslem Caliphate, closing religious schools and monasteries, and forcing Turks to discard the fez and wear hats. He was called "the conscience of Ataturk."

China Marches Toward the Cross is a small booklet priced at 25c written by Earl H. Cressey. The author has written a summary which every one interested in the future of missions in China should read. The work of missions is not finished, the hope for Christ and his way is not dim. Opportunity may be written in capital letters. "The prestige of Christianity was never so high and people everywhere are ready to listen to the gospel as proclaimed by men and women who are giving their lives for China and are revealing Christ by their acts as well as by their words. Order this pamphlet from the General Mission Board.

Adult education in Iran is making great strides. Students in Teheran University last year numbered 1,549 of whom eighty-six were women. 18,354 Boy Scouts were enrolled. Dr. Sadiq stated in an address in Teheran that brotherhood, the sacredness of family ties and the doctrine of the resurrection are the center of the Christian religion.

A Missionary Airplane has been purchased for Alaska. It is a Fairchild plane with a Warner-Scarab 145-horsepower engine. It seats three persons besides the pilot. The plane will be stationed at Bandle, a village on the Arctic Circle, where a new work was opened last summer. When the plane becomes a weekly visitor to the unevangelized regions the work should quickly expand.

Some time ago while Broad Street Presbyterian church of Columbus, Ohio, was closed for repairs, the church plant of Temple Israel, a Jewish congregation in the vicinity, was put at their disposal. At the end of the period about fifty members of the Presbyterian church entertained an equal number of members of Temple Israel at a dinner and program in their honor as an expression of gratitude for their courtesy and generosity in thus sharing their church plant.

Simonic and Sermonic

(Continued From Page 13)

ter is necessary to the maintenance of the gospel. The true church or Brethrenism is always nonconformed to the world. And nonconformity to the world is the spiritual and negative essence of the New Testament.

Away with the Simonic of the church today! Ring in the sermonic need of the hour! Let humanism be petrified in the "Rock of Ages."

Carnality is brittle and breakable as glass. The Simonic in us is like putty. It should be like "clay in a potter's hand." Then it may be as lively stones are built up into a spiritual house, and holy priesthood.

The study of Simon Peter scheduled for the first quarter of 1939, is a rare and sacred chance to behold the transition of mud to marble, of clay to stone, of Simon to Peter, of human to divine and of worldlyism to Christianity "to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Thus, too, may be seen the winning power of Godly women, "whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price" (1 Peter 3: 3, 4).

Nokesville, Va.

Insurance Policies

BY LOTTIE B. EAVEY

EMERGENCIES may happen at any moment. A wise person gets ready for these emergencies long before they must be faced. Insurance policies are one means of providing for emergencies. For instance, a fire insurance policy will pay the insured value for a building if it burns down.

There is insurance of almost every kind except one: and that is the most important of all—the insurance of the inner life.

No agent has ever tried to sell you moral insurance, yet the greatest emergencies of all are those that come in the inner life.

We have all experienced the sudden sweeping of a tornado of temptation. Haven't you known instances where a fire of anger destroyed a good record, or a great disappointment embittered the soul?

Moral insurance against such emergencies cannot be bought with money, but the true Christian has in his soul the invaluable insurance of courage and faith to meet every need.

Morrill, Kans.

I Take a Vacation

(Continued From Page 4)

India. In this same burial ground is the grave of Eld. John Forney, the father of the better known John Forney, and the great-grandfather of J. Clyde Forney, my present pastor. Here is one family in which four generations served in the Church of the Brethren ministry.

Because I had a special interest in church leaders, Dr. John S. Flory and wife of Bridgewater drove our party to the Linville church to see the grave of Eld. John Kline, four times Moderator of Annual Meeting (1861-1864), foully murdered June 15, 1864, during those trying days of the Civil War, and buried in the Linville church cemetery. Here the Conference of 1879 was held. Near by is John Kline's old home from which he rode "faithful Nell" more than a hundred

thousand miles as he went to and fro in the work of the church, and from whose back he fell to the ground mortally wounded by the assassin's bullet. On his marker I read these words:

"When he was present he was useful
When absent wanted much
He lived desired
When killed lamented."

His name is chiseled "Kline" but, strange to say, that of his faithful wife "Cline." In this same graveyard are buried the Florys, Ziglars and others well known in Brethren circles. Joining the Kline farm is the one on which Peter Nead once lived, in the house of which M. R. Zigler was born and reared.

Here we are in Indiana, homeward bound. Yonder is Nettle Creek congregation near Hagerstown where the Conference of 1864 convened. Then Lewis W. Teeter was a young man. Later he became a noted preacher and Bible commentator and long presided over this congregation. Once the publishers of Webster's Unabridged Dictionary were in the habit of offering a copy of their dictionary at teachers' institutes to any teacher who would write from memory the Lord's Prayer in every particular as recorded in Matthew's Gospel. No one qualified until one day Lewis W. Teeter, then a teacher, did it without a single mistake. He was awarded the dictionary. Not a bad record for a Brethren preacher. I cannot do it; can you? He loved and knew his Bible, and that made him proficient. He is buried among those he served long and well.

In West Manchester burial grounds lie the mortal remains of Robert H. Miller, that preacher with the piercing eye and lawyer mind, writer and debater, defender of the faith, appointed on many church committees and long a force in the councils of the church. He had planned to be a lawyer, but fell in love with the daughter of a Brethren minister. When he pressed his suit with the father, the father stated that he had no objections to the suitor but, being a Brethren minister, he did not want to see his daughter marry a lawyer. To this Robert replied: "I do not have to be a lawyer, but I must have your daughter as my wife." That settled it, and they were married. Twelve years later he united with the church, soon was called to the ministry and grew in favor and influence. I well remember his death at Mt. Morris. He had come to the college to take a chief place in the Bible institute in 1892. He delivered one sermon, took pneumonia and in a few days passed away. In his death a maker of Brethren history went to his reward.

Yes, the country is dotted with the graves of Brethren who were mighty pillars in the Lord's work. They accomplished much. They set high standards. It will do your soul good to stand by their graves with uncovered head, and think—just think—think. J. E. M.

THE CHURCH AT WORK

ADMINISTRATION

Building a Workers' Library in Your Church

"Books are next to personalities in influence"

Are you thinking of the possibilities of a library in your own church? If so, there are certain goals and guideposts to be kept in mind:

1. Who is to be served—leadership of the church only, and/or adults, and/or young people, and/or children.
2. How choose the books.
3. How promote the use of the books.
4. How finance the library.
5. Qualifications of the librarian.
6. Housing the library.
7. Relation of the church library to other libraries.
8. Furnishing a library of periodicals to leaders.

Members of the churches are being urged to read many different kinds of books. To be skilled in our church work it is necessary to give some time to the reading of religious literature. A large percentage of our church membership will not read unless they are urged to read. Therefore, it is essential that each local church provide a live library. This means that new books should be constantly made available and introduced to the congregations. These libraries can be built by the ministers securing the Gish books and making them available for the total church membership, by buying books personally and then making them available to the other members of the church, and by the people going together and ordering certain books through the church or church school organization. Where money is not available to buy books Loan Library books can be secured for a short period of time. A catalogue of the Brethren Loan Library can be secured from the General Boards, 22 South State Street, Elgin, Illinois.

The government feels that the people of the nation should read more, and therefore there has been enacted a law whereby the postage rates have been reduced to 1½¢ a pound, eliminating the zone rates, making it possible to send a book anywhere in the United States at the same rate. We feel that church people should encourage the reading of books these days because we are able to get them so cheaply as far as postage is concerned, and the government is setting a period of time to June 30, 1939, as an experiment to determine whether or not the people of the United States will use this service sufficiently to continue it on this low rate of postage.

"But We Have Some Old Books!"

The old library that has stood in the dusty corner for some years will not likely arouse much excitement; and psychologically, it will be best to talk about a new library. The real booklover will retrieve from the old-time shelves those classics that because of their universal truths do not suffer by being dated. Don't be afraid to discard the no-longer-useful! The first step toward a live and helpful library is a spring house cleaning among the books you already have!

Choosing the Books

It is likely that every pastor, and perhaps many superintendents and other leaders, have a habit of culling from a



wide variety of magazines, the titles of books and pamphlets that have meaning for their groups. Some of these periodicals that are definitely church-centered are: Gospel Messenger, International Journal of Religious Education, Epworth Herald and Elementary Magazine. Most of these carry both commercial advertisements and book review columns. Then there are other periodicals such as Parents, National Parent-Teacher, Forum, Atlantic Monthly, Harpers, Reader's Digest, and even the daily newspaper columns. All these are worth watching; and if the library enthusiast will read, with pencil in hand, that will be a good start.

Financing a Workers' Library

Here are three ways:

1. If your church or Sunday school has a budget, put it in with all other regular expenditures.
2. Put on a "drive" once per year, to get a number of persons each to donate one new book to the library. If it is to be a library primarily for your leaders then the "drive" perhaps should be made among the leaders only.
3. Birthday money.

Types of Books to Buy

For your workers, for your teachers, age group advisers, chairmen of committees, trustees, music leaders are the most precious asset, or the most dangerous liability, your church has. Buy books for them first, and continuously. They should have access to the newest and best. The best books for young people's leaders, the best for adult leaders, the best for children's leaders, for your pastor's cabinet or official board—all these are vital.

Many churches will do well to build up their workers' library only, for the first few years. From twenty-five to fifty dollars per year would be much more than most of us now spend for leaders, but it isn't more than we spend for a vacation school, or an evangelistic meeting. Leaders are of crucial importance. We should spend the church funds

as though they were. Study the types of books listed in the index of the Brethren Loan Library leaflet, as samples of types. One list of "types to buy" includes religion, general leadership training books, personal enrichment books, recreation, economics, marriage, parent education, personality guidance, mental hygiene.

For adults, buy books on home life if there is money available.

Fiction for both children and adults would be an appealing thing, and popular. Several things should guide here: Is there a community library? Is there a public library? Is there state traveling library service? Available at very low cost?

Magazines and the Library

Every leader who has been asked by the church to take responsibility should have access to the most expert advice through periodicals in his or her field.

For pastor, superintendent, age group advisers, trustees, deacons, Boards of Christian Education, pastor's cabinet: Brethren Teachers' Monthly, Gospel Messenger, International Journal of Religious Education.

For adult teachers, men's and women's work leaders: Gospel Messenger, Brethren Teachers' Monthly, International Journal of Religious Education.

For young people's leaders: Gospel Messenger, Brethren Teachers' Monthly, International Journal of Religious Education, Epworth Herald.

For children's leaders: Gospel Messenger, Brethren Teachers' Monthly, International Journal of Religious Education, Elementary Magazine, Pilgrim Elementary Teacher.

Don't Forget the Pamphlets

Pamphlets are just as valuable as books at times. The "leader of leaders," the library enthusiast, and whoever else will, should eagerly jot down every reference to new pamphlet material that is of importance to the work of the church. Better yet, send a post card or letter with stamps at once, while the idea is hot.

Keep pamphlets in folders; the "book table" at your workers' conference should display the new ones as they come in.

There should be lists of both books and pamphlets frequently and conspicuously available so everyone will know what is there.

The Librarian

The good librarian is usually an officially appointed person—who must love books, and believe in his power to help people.

The pastor, the "leader of leaders," the librarian, the Sunday-school superintendent, all can help to create enthusiasm.

The workers' conference is the natural place for creating interest. Have five to ten minutes in your program each time for someone who has the ability to make a good "sales talk."

The typed list—either on the bulletin board in the vestibule of the church, or near the library shelf or cupboard, or better yet individual lists which conscientiously keep workers informed of all new materials added—this helps.

Dr. Edward Rafferty in Church Management, November, 1932, has suggested some qualifications for "a church director of reading":

1. "To every man his work. Every man on the church job where he can be most efficient. . . . In this instance the 'man' is more often the woman."

2. Someone "who has broad culture and familiarity with best . . . literature . . . and can judge character and literary values."

3. An everyday Christian life that measures up—the life back of the book.

4. "One who passionately believes in character-making through the printed page."

5. Must know the needs of people to be served.

6. Should know the community public library, school library, bookstore, and private magazine and book spending habits of the people she is to serve.

Housing the Library

Perhaps the library should be in two divisions, one with locked shelves for reference books to be loaned to the teachers and workers, to be used by them. Then, possibly there should be open shelves for reference books and other material to be available to all and for magazines, pamphlet literature, etc. Having determined upon the books to be provided, the library itself may be located in a corner of any of the social rooms of the church or in the church vestibule but, of course, it would be fine if a small room could be set apart for this purpose alone where the church people could, at all times, read or study without interruption.

Any good carpenter can build the shelves as may be required. A hinged door could be built to cover some of the shelves in such a manner that it could be opened down and used for a table. The spaces between the shelves should be of different sizes to accommodate different size books.

ADULT CHRISTIAN WORKERS

What I Believe About Salvation

Acts 2: 37-42; 4: 12; John 3: 16

Sunday, March 26

Note: See Forum suggestions for outline of March 5.

1. Why do men need salvation?
2. What is meant by sin?
3. Do you agree that sin is man's choice of the lower when he might have taken the higher?
4. Does sin harm the one sinning or the neighbor or both? Explain.
5. How may one sin against God?
6. What part does Christ play in salvation?
7. What do we mean by the statement, "That man or that woman is really converted"?
8. Do people have the same emotional experiences in conversion?
9. Does the child living in a Christian home have the same type of an experience as the adult who has lived away from Christ?
10. What place do the following have in conversion?
 - a. Knowledge of right and wrong.
 - b. Sense of guilt.
 - c. Confession of sin.
 - d. Forgiveness of sin.
 - e. Baptismal vow.
 - f. Commitment to Christ.
 - g. Holy Spirit.
 - h. Joining the church.

WOMEN'S WORK

Spanish Relief Work**As Martha Rupel Tells It**

Sister Martha Rupel of Pasadena, California, sailed for Spain in July, 1938, and has been there for a number of months and so it is felt that our women will be glad to hear something of the details of her work. Knowing that Sister Maud Newcomer was in close touch with Martha's parents, we have asked her to send us some facts about Martha's work in Spain. The following excerpts are taken from some of Martha's letters. These will appear in this issue of The Gospel Messenger and in the next issue also.—A. C. M.

The whole of last week I spent in Archena, a small village about fifteen miles from Murcia. Mr. and Mrs. Aerni, Swiss missionaries, have been located there for a number of years. They work hard and their house is always open to the people. If by chance the door is locked they bang and push to get in. Here I weigh all the children in the canteen—250, and about 100 besides—to see who were really in need of milk. I also weighed over thirty babies, all of whom were under weight. One eight-months-old baby weighed seven and a half pounds. It is among these little ones that one sees what death of starvation means.

At last we have a building for our canteen here in Murcia. I hope now we can soon get started with it. I am eager to get my clinic started and have the assistance of the Swiss doctor whom the International Commission is going to send. Some of his time will be spent in the villages, so I don't know how much I can depend on him here.

How I wish you would make and send me a desk or two. I set my typewriter on the ironing board which rests, one end on the bed and the other on a stool. The men at the warehouse and office made us a number of boxes for cupboards. They have been so good about it, that I haven't the nerve to ask for a table or desk.

I am getting the Messenger now, thanks to whoever is responsible for its sending. October 15 is the first number I received and October 22 came the next day. So now I may get a little message from home every week.

A little tired, I am tonight and ought to go to bed, but it is yet too early for that. I have been working at the hospital four days as a substitute for one of the nurses who has been ill. She is an English Quaker who has been in charge of an English hospital in Syria for fifty-two years. I understand she will be back on duty in the morning, much to my relief. For I am eager to get at the work for which I came to Spain. Much of my time so far has been spent in the hospital.

Many experiences at the hospital have deeply impressed upon my mind the awfulness of war. All one can say or even think cannot be half bad enough. Two babies died for me while there from starvation. One, seven months old, weighed only five and a half pounds. It sounds bad, but the people just do not bring their babies to us until it is too late to do anything for them.

We got a lot more milk again last week and had the best example of what I call Divine protection that I have experienced for we came near losing the whole amount of fifty tons. The ship on which it came was damaged soon after it was unloaded. We have been extremely fortunate all the time in being able to get all our supplies and I don't call it "luck" either.

A new load of supplies has come and we are now eating American bread which to our joy is made of whole wheat flour. We have our warehouse about full now of milk, flour and all. Tonight we got another load from Valencia of what all, I do not yet know. But I hear there are eighteen

Friendship Suit Cases, and for those we are grateful. It will be my job tomorrow to unpack and sort them. I have just heard, too, that the Mennonite trucks will be in tomorrow. For those we are rejoicing, for transportation is one of our greatest problems.

(To Be Continued in Next Issue)

MEN'S WORK

Men's Work in Southeastern Kansas

By H. L. Ruthrauff, Independence, Kansas

At the Southeastern Kansas District Conference, held at the Osage church last October, the men of the district had two meetings, out of which came a new interest in organizing the men of each local church. Several churches have already organized and are doing fine work. The district project agreed upon was to get men to attend church. Good reports are coming in of the effectiveness of such a project.

Two churches, Verdigris and Gravel Hill, are laying plans to back their churches financially. The men of the Verdigris church are planning to repair their building to get ready for district meeting next fall. Being a rural church, their plan for financial support is through "the Lord's acre" idea. Gravel Hill reports several acres of ground, and that some live stock have been pledged. They also are planning to beautify the church grounds by planting trees in the spring.

Independence men have just recently organized and have taken as their project the attendance of men at all church services. Their first step is to check upon themselves with regard to regularity in attendance. Next month they will lay plans for stimulating an interest among the men who do not attend.

It is estimated that there are 3,000,000 more women attending church than men. It is time we men should get our religion in our own names instead of the names of our wives.

CORRESPONDENCE

HOW IT WAS DONE AT WAYNESBORO

Our city has just had a wonderful experience in spiritual uplift. The Waynesboro Ministerial Association composed of the ministers of eleven of the churches of the city, conducted a city-wide religious survey Nov. 28 to Dec. 5. The survey was carefully planned and executed with the result that a large number of nonchurched and delinquent church members were found who expressed a desire for a better spiritual life. Then Jan. 2 to Jan. 6 inclusive the annual union week of prayer services were held with unusually good interest. A general exchange of pulpits was sponsored by the Ministerium Sunday evening, Jan. 8.

A Home Visitation Evangelism Crusade under the direction of Dr. Guy H. Black of Kokomo, Ind., was conducted by the churches of Waynesboro, Jan. 9 to 13. Each evening about 250 workers from eleven churches met to eat and get instructions from Dr. Black and then visited prospects for the Christian life and church membership. On Sunday afternoon, Jan. 8, a large group of workers under Dr. Black's direction made loyalty calls upon inactive members of our churches with good results.

In our own church we followed the week of Home Visitation by a week of meetings, with Bro. John D. Ellis of Johnstown, Pa., doing the preaching. To the number who had already decided to come to our church by letter or through baptism were added ten during the meetings. Since the meetings others are coming.

We have baptized thirty-two, received one on reprofession, one will be received on former baptism, about twenty-five will come by letter. There are still others in prospect.

It has seemed to us that the combination of Home Visitation and the public services is the ideal way to carry forward the evangelistic phase of our work. We recommend it very highly.

Levi K. Ziegler.

Waynesboro, Pa.

AFTERMATH OF A TEMPERANCE LESSON

While I was listening to the discussion on the Sunday-school lesson for Feb. 19, a temperance lesson, my mind ran back sixty years. Then I was living in a house with a brother and sister in Davenport, Nebr., who had three small girls. The brother had been elected to the ministry about three years before. He was a forceful speaker and a power in the church. He was also a good business man. I had helped him put up the first store building in the town.

He was successful and esteemed highly in the community, yet I noticed that he had the habit of taking strong drink of mornings, so I warned him of the risk he was taking. But he said that one time he had a sickness, I think it was typhoid fever, which had injured his health and he needed a stimulant. I went back on the farm in the spring, but often met him and did carpenter work for him. So it was that I knew that the habit grew on him. In a few years he took the Keeley cure, and succeeded in breaking the habit for awhile, but finally went back to his drams.

There were more children, I do not know how many, but I know the oldest children were fine girls with bright minds. I know now little about the children, but I heard one time when west that one of the boys was a preacher. When I was west three years ago I heard that the mother had a brother in La Verne so I went to see him to learn something of the family I had once known. He told me that the father and mother were both dead, that they had been separated a considerable time. When the father was near the end of his earthly journey the children persuaded their mother to go and take care of their father, which she did. They had separated several times and went back to try again.

Over thirty years ago he came to my home in Nebraska and visited with us. I think he had been making his home with some of his children. It was hard for me to see my friend go as he did, but how sad it must have been for his companion and his bright, sensitive children! Yet I have known of other cases almost as bad. And there have been millions of such cases since whole nations have gone to destruction through strong drink and luxury.

I need not mention more, for we all know the suffering and shame the drunken father brings to the mother and children. What they do helps to fill our penitentiaries, insane asylums and institutions for the feeble-minded.

I am reminded almost every day when I look over the daily news of another form of intemperance. For I see that some fine looking man has died from heart failure, doubtless caused by heavy eating with but little physical exercise. A chain is no stronger than its weakest link. Thus if one of the vital organs is weakened, and breaks, life goes with it.

When I was twenty-six years old I nearly died with dyspepsia. I have had to be careful of my eating ever since. I am now in my eighty-eighth year and I have never had better health than today. When I was a boy my father kept a jug of whisky in the closet. It was not used as a beverage,

except one time when my father had been sick for a year and a half with the dumb ague. He was a cooper, so he went to his shop and made an eight-gallon keg which he filled with barks and roots, then poured in all the brandy it would hold. After this had set a few days he commenced drinking the brandy, and before he had drunk it up he was well of his ague. My father smoked and my mother told him that if he did not want her to be left a widow with a lot of little children to care for, he would have to quit which he did. He lived to be ninety years old. My brothers all formed the habit, and they have all passed on; but my youngest brother who is fifteen years younger than I, and myself, never formed the habit. None of my children or grandchildren use it, for which I am thankful.

Elgin, Ill.

Jas. A. Flory.

PASSING OF SISTER FLORA BOWMAN NAFF

After an illness of nine weeks Sister Flora Bowman Naff, wife of Eld. B. T. Naff, passed quietly into the life beyond at their home, Callaway, Va., on Oct. 17, 1938, at the age of 67 years, 8 months and 28 days.



She was the eldest daughter of Eld. Daniel and Hannah Flora Bowman. At the age of fifteen she united with the Church of the Brethren and was married in 1889.

Most of her married life was spent in the Black Water Chapel church, later rebuilt into the Monte Vista church, in the Bethlehem congregation.

In all walks of life she humbly moved in quietude and gentleness. One of her children pays the tribute that to their memory she never grew cross or angry. She was a patient and willing helpmate to her companion and a loving and untiring mother to her children.

She was at all church services when sickness did not prevent, and an active member of the Aid Society till her health began to fail. She was anointed a week prior to her death by her pastor, Eld. M. E. Clingenpeel, assisted by Eld. Isaac Bowman.

She has left to mourn her departure: her companion; four children: Mrs. A. A. Akers of Roanoke, Va.; Mrs. H. C. Eller of Brownsville, Md.; Joel B. Naff of Callaway, Va.; Miss Bessie Naff of Chicago, Ill. Also surviving are eight grandchildren, three brothers, three sisters and many relatives and friends.

Her funeral service was held in the Monte Vista church. Prov. 31 was read by her pastor. Eld. C. E. Eller of Salem, Va., gave the sermon, after which her body was laid to rest in the church cemetery.

The funeral was attended by a large assembly of people, who came to pay their last tribute to one who had lived a life of Christian service.

Callaway, Va.

J. Bowman Webster.

TO THE MEMORY OF AN AGED MOTHER

Elizabeth Barbara Schildt, widow of the late David W. Schildt, was born March 1, 1848, and departed this life at her home in Rocky Ridge, Dec. 20, 1938, aged 90 years, 9 months and 19 days. She was the daughter of the late Henry and Barbara Jones of York County, Pa.

Oct. 31 she fell at her home and fractured her shoulder. From this injury she never recovered. She had a remarkably bright mind for one of her age, even during the seven weeks of intense suffering.

On her ninetieth birthday, March 1, 1938, she received over one hundred post cards and letters from her many relatives and friends.

She spent much time looking them over and took great pleasure in showing them to all who called upon her.

She was a loyal member of the Church of the Brethren for more than seventy years, and a member of the Monocacy congregation for about fifty years. Owing to infirmities of age Sister Schildt did not attend church the last few years, but was a constant reader of the Messenger; thus she kept in touch with the church.

She loved company and the Brethren always received a hearty welcome in her home. She was a good neighbor, and a devoted mother to her family of ten sons and one daughter. All survive her except one. They are Harry F. of Keymar; Wm. D. Detour; James and Elmer P., Rocky Ridge; Charles and Penrose, Thurmont; Silas, New Midway; Elvin and Edwin, twins, at home; Mrs. Chas. Fox, Woodsboro. Thirty-three grandchildren and thirty-six great-grandchildren also survive.

Seven of the children are members of the Church of the Brethren. One among them is Eld. Elmer P. Schildt, who is elder-in-charge of Monocacy congregation, Rocky Ridge.

Funeral services were held Dec. 23, with Elders Chas. A. Stover and J. P. Bowman in charge. Interment in the adjoining cemetery.

Rocky Ridge, Md.

Elsie A. Eigenbrode.

PASSING OF SISTER ELLA SHOWERS NIES

Ella (Showers) Nies was born Aug. 12, 1877, and died at Lititz, Pa., on Dec. 23, 1938, aged 61 years, 4 months and 11 days. She was the daughter of Adam and Eliza (Eitnier) Showers.

On Oct. 17, 1897, she was married to Henry E. Nies. To this union five children were born, one having died in infancy. Early in life she gave her heart to God. About thirty-five years ago, a few years after her marriage, she with her husband united with the Church of the Brethren. Sister Nies was a charter member of the Lititz congregation. On Sept. 16, 1914, she and her husband were set apart in the deacon's office. In this capacity she served most faithfully, always performing her duties with sincerity and to the honor of our Lord. Sister Nies was anointed during her last sickness.



To know Sister Nies was to love her and we will ever cherish her memory. Before and during her recent illness she was always cheerful and it was a pleasure to visit with her. She had a deep concern for her immediate family

and her fellow men. Even though she did not spend Christmas Day on this earth, she planned for the giving of gifts to her loved ones.

She is survived by her husband and the following four children: Mrs. Marian Reidenbaugh of Lititz, Lottie at home, Raleigh of Lancaster and Mrs. Mary Groff of Lancaster. She also leaves six grandchildren, four sisters and four brothers.

For the family, the daughter, Lottie, wrote this tribute for a worthy mother: "We cannot say that we have lost her. Her life was such that it will ever be real to us. She made for us a home—rich, not in this world's goods, but rich in kindness, simplicity and hospitality. She worked with her hands and taught us to do so. Although her suffering was intense, her patience and fortitude were beautiful to see. Her faith in her Savior and Lord carried her through it all. During her long illness she received hundreds of cards, bouquets and other tokens of love and sympathy. Many were the comments on her life. We feel as the wise man of old, when he said, 'A woman that feareth the Lord, she shall be praised.' We would say no more. Rather, would we try to live the life she did, so that when our time comes to go we shall be as ready as she, and have made as good use of our lives. Then there will be no need for regrets or misgivings. May God grant us the grace to prove faithful to our trust."

Brief services in charge of Bro. John Hevener were held at the house on Tuesday afternoon, Dec. 27, with further services at the church conducted by our pastor, Bro. James M. Moore; text Isa. 35: 10. Interment was made in Longenecker's cemetery, conducted by Bro. Harvey Eberly.

Lititz, Pa.

Mrs. Louis Huebener.

BERTHA DUTCHER HAMER

Bertha Dutcher Hamer, daughter of the late Frederick and Lydia Dutcher, was born July 10, 1883, at Malvern, Ill. She was graduated from the Sterling, Ill., high school, and soon afterward united with the Church of the Brethren. For three years she attended Bethany Biblical Seminary in Chicago, Ill., preparatory to mission work. In connection with her work at Bethany Seminary she spent parts of three years at Battle Creek sanitarium to acquaint herself with the methods of health cooking used in that institution in order to introduce those methods at Bethany Biblical Seminary. This training proved to be an invaluable aid to her later in her home.

For two years she did mission work for the Church of the Brethren at Sterling, Ill., and for four years was district mission worker in Minneapolis, Minn.

She was married to Orville L. Hamer Dec. 6, 1917, at Sterling, Ill., after which she came to Orange Township to reside. Since that time she served the Orange church in many capacities; namely, superintendent and teacher in the primary department of the Sunday school, teacher in the adult department, director of vocal music, church clerk, member of the welfare board, and with her husband, served in the office of deacon for twenty-one years. Her knowledge of Bible truths was outstanding. She was vitally interested in the work of the church and attended its services faithfully as long as her health permitted. In whatever capacity she served, she gave her very best service unstintingly and was satisfied with nothing less than her best.

Homemaking was to her a fine art where the most simple tasks were performed with grace and dignity. The ideal was ever upheld to her children that doing less than one's best was unworthy of an individual. After coming to her farm home she adapted herself readily to country life and took a keen interest in its activities. In this capacity her co-operation and counsel were always most helpful to her husband.

For a period of eight years Mrs. Hamer had been a sufferer from the rare and incurable malady which gradually undermined her vitality—leukemia, the destruction of red blood cells. The last year of her life was made possible by those of the community who gave so unstintingly of their very life blood. For this she was deeply grateful. Forty-seven transfusions were given to sustain her life during the last year, but the best medical science had to offer was of no avail. At no time in all of her illness did she lose hope of recovery. It was not, however, until three weeks ago that her condition became critical. From that time she gradually grew weaker. As the dawn breaks into a perfect day, so her dawning into the new and fuller life began with the break of day, Feb. 20, 1939.

Those who preceded her to the spirit world are her parents, and infant sister, Eva, and a brother, John. The latter passed away Dec. 22, 1938. Surviving beside the husband, are three children: Donald of Waterloo; Burlin, student at Iowa State college; and Lois, teacher at Baldwin, Iowa. Also surviving are: a brother, Horace Dutcher, Canoga Park, Calif.; and three sisters: Mrs. Elva Wolfe, Minneapolis, Minn.; Mrs. Mollie Domer, Sterling, Ill.; and Mrs. Ada Royer, Elgin, Ill.

Funeral services were held at the South Waterloo church with the undersigned officiating. The body was laid to rest in the Orange cemetery.

Waterloo, Iowa.

W. H. Yoder.

HARSHBARGER GOLDEN WEDDING CELEBRATION

When on Feb. 14, 1889, Eld. Jonathan Bruhaker performed the wedding ceremony which made husband and wife of Isaac J. Harshbarger and Miss Martha R. Bruhaker, there was with their "love and cherish" promises their secret hope that they would be favored of the heavenly Father and able to live life pleasantly together for at least



fifty years. And now, as an item of good and wholesome news, and notwithstanding ill health this fond hope has at last been realized and was celebrated Feb. 12, which was the Sunday nearest the exact date, Valentine Day, by relatives and many friends at their country home near Girard, Ill.

Eld. Isaac J. Harshbarger was elected to the ministry in 1893, advanced to the second degree in 1896 and ordained to the eldership in 1902. His father and grandfather were also ministers in the church, who were namely and respectively Elders Joseph W. and John Harshbarger. Church activities in the earlier years were at the Pleasant Hill church. The church house still stands and is yet used on occasions for community gatherings. It stands just across the road from the Pleasant Hill cemetery where so many have been buried who once lived and labored in that part of Southern Illinois. The outgrowth of Pleasant Hill is now in the churches of Girard and Virden. Elder Harshbarger has given many years of faithful service to the Girard church as a minister of the gospel, and in these latter years has been serving also as overseer. He has performed many marriages and preached many funerals. While still exercising a keen interest in the

affairs and welfare of the church, his present health does not enable him to attend services regularly and his latest sermon was preached in July, 1936.

Sister Harshbarger is of the large and widely known family of Deacon John Brubaker, who was also of near Girard. Four of her brothers have served in the ministry. One of these was Bro. Charles H. Brubaker, our first missionary to pass in death on the field of India. Another was Bro. Nicolas J. Brubaker, a teacher of many years, and who, at his passing, was a member of the trustee board of La Verne College. And another brother is Eld. Alpheus O. Brubaker, present pastor of the Santa Ana church, Calif. One of her sisters is Sister Elizabeth Minnich Vaniman of La Verne, Calif., and who is the mother of Sisters Hazel and Modena—wives respectively of Bro. Herman B. Landis and Dr. Lloyd R. Studebaker, missionaries in Africa.

Elder and Sister Harshbarger, in 1894, moved into a house of their own building, and which now is the tenant house on their farm. Since 1926 their residence has been in the new home they have built by the reconstruction of what was formerly her parental home—the old home of the Brubakers. A unique and grand old grandfather's clock has been the faithful timekeeper in their home for almost as long as they have been married. In the long ago it was passed to Sister Harshbarger as a gift from her Grandfather Naff.

Into the Harshbarger home were born four children—three daughters and a son. Vinna, the oldest, became the wife of the undersigned in 1917. Ethel is now Mrs. Lemon T. Weddle. They reside near her parents. Russell married Miss Barbara Bonds, and they reside now in Springfield. Ada, the youngest, is now Mrs. Ernest E. Lowmes, of Lombard, just out of Chicago. The firstborn of our three daughters, now twenty years of age, is the oldest of the nine grandchildren. All four of the children, plus all of the grandchildren who are of conversion age, and all four of the "in laws" are active Christians. All have been helped to this certainly by the influential Christian living of Father and Mother Harshbarger. All of the family circle were present, with the exception of the Lowmeses, who sent a gift of fragrant flowers. There was served at noon a bountiful family dinner. Open house was held throughout the afternoon and evening.

There was an afternoon program which was also a shining hour, with music, prayer, singing, several addresses and a benediction. Of the talks, the one that elicited the most interest naturally was that made by the groom of fifty years ago. Of the sixty-five people present at their wedding, only sixteen are living now, and only four of these remain resident in the old home vicinity of Girard.

The groom of fifty years ago is now seventy-four and the bride sixty-eight. Yet as today sees them with a continued forward look, there is for them the earnest prayer that they may be allotted a number of additional years together. They feel that life in many respects is "sweeter as the days go by"; that they have more to be thankful for now than ever before; and that the best of all lies on ahead where, with the redeemed, we'll be gathered home!

Syracuse, Ind.

Ralph G. Rarick.

TWO AGED COUPLES HONORED

The Alliance, Ohio, church enjoyed a unique privilege when recently they gave special recognition in honoring two aged couples who have been faithful and loyal in every way since the beginning of the church in Alliance. On Feb. 12 Bro. E. G. Garman reached his eightieth milestone along the journey of life, and on that same day, the fifty-ninth anniversary of the Garmans' wedding day. His good wife was eighty years of age just five weeks previous, on Jan. 8. Both of these aged saints of God were among the charter members of Alliance church and were numbered among its most active members until physical disability hindered them. But though unable now to attend any services, they still contribute liberally in a financial way. On Feb. 12 special mention was made of them and prayer offered for them in the morning service. A beautiful flower and basket of fruit were taken to their home after the service.

On Feb. 20 Bro. John R. Hoffman reached the eightieth milestone, still active and interested in the forward movement of the church he loves. He is teacher of the Adult Bible class, and he and his good wife who is four years younger than he, are very seldom absent from the Sunday morning services. Oct. 23, 1938, marked the fifty-fourth anniversary of their marriage. It is couples like these who build our real homes and whose children rise up and call them blessed. On the evening of Bro. Hoffman's birthday eighty-three members and friends of the church gathered in the church where they enjoyed a birthday supper, and an interesting program of music and talks, the chief talk being given by the one honored. A beautiful flower and basket of fruit were given to Brother and Sister Hoffman as a reminder of our esteem for their lives of service and love. Bro. Hoffman, who is a poet of no mean ability, read a poem written for this occasion. Faithful ones like those mentioned here are always an inspiration to a pastor.

Alliance, Ohio.

J. W. Fyock.

LANDES GOLDEN WEDDING

A very happy day was spent in the home of Brother and Sister Heister Landes of near Cerro Gordo, Ill., on Sunday, Feb. 5, celebrating their fiftieth wedding anniversary.

A company of eighty-six persons, consisting of relatives and friends, ate dinner with the service. The young people present did the serving and



A. Wayne Carr, pastor of Okaw congregation, was master of ceremonies.

Four persons over eighty years old were present: Brother and Sister Geo. Ulery, Sister Martha Wagoner and Mrs. M. Stuckey. Guests were there who attended the wedding fifty years ago. The couple received many beautiful gifts. Heister Landes was born seventy-two years ago near Ephrata, Pa., the son of Samuel and Rebecca Lutz Landes. The family moved to Illinois when he was two years old, settling near Cerro Gordo. Left an orphan at the age of twelve years, he was given a home with Wm. Bingaman and wife and lived with them until his marriage. He united with the Church of the Brethren when fifteen years old, was elected to the ministry in 1894, and later was ordained to eldership.

Hannah Landes was born sixty-eight years ago near Cerro Gordo, Ill., the daughter of Isaac and Mary Ann Henricks Arnold. She united with the Church of the Brethren in 1889.

They are the parents of three living sons: Earl and Ralph of Chicago and Arvel of Decatur. Earl and Arvel are twins. A son, Ray, passed beyond at the age of twelve. There are seven grandchildren.

Fifty years of Christian living and honest industry lived in one community have endeared them to their neighbors and friends.

After singing *Blest Be the Tie That Binds* we left for our homes feeling it was good to be there.

Decatur, Ill.

Mary E. Friesner.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gongwen-Grant.—On Jan. 30, 1939, at the parsonage of the Osceola Church of the Brethren, Dewey Virgil Gongwen and Barbara Jane Grant, both of Elkhart, Ind., by the undersigned.—Paul C. Lantis, Elkhart, Ind.

Heaston-Julius.—By the undersigned, at the Modesto Church of the Brethren, Feb. 18, 1939, Alan Charles Heaston and Laverne Agnes Julius.—I. V. Funderburgh, Modesto, Calif.

Ortolani-Shaffer.—By the undersigned, Jan. 21, 1939, at the First Church of the Brethren, John E. Ortolani and Kathleen E. Shaffer, both of Quakertown, Pa.—Wm. J. Wadsworth, Jr., Lansdale, Pa.

Reed-Shumaker.—On Feb. 16, 1939, at the parsonage of the Osceola Church of the Brethren, by the undersigned, Carl Reed of Nappanee, Ind., and Lucille Shumaker of Bremen, Ind.—Paul C. Lantis, Elkhart, Ind.

Ulery-Wallace.—By the undersigned, at his residence, Feb. 18, 1939, Lester V. Ulery and Edna Irene Wallace.—Edward Stump, North Liberty, Ind.

FALLEN ASLEEP

Altland, Joseph Allen, died Jan. 26, 1939, at his residence in York. He was aged 74 years, 1 month and 21 days. He leaves his wife, one son, one daughter, two sisters, one brother and two grandchildren. He was a member of the York congregation for a number of years. Even though he suffered much he attended church services whenever possible, accompanied by his faithful wife. Funeral services were

conducted by his pastor in the Koller funeral home, with interment in the Greenmount cemetery.—S. S. Blough, York, Pa.

Barnhart, B. E., was born to John B. and Frances P. Barnhart, Aug. 24, 1863, in Franklin County, Va., and died Dec. 30, 1938. The widow, one daughter, foster daughter, four sons, twenty-four grandchildren, five brothers and two sisters survive. He spent all except ten years of his life in Franklin County, Va. These ten years were spent in Roanoke, Va. He united with the Church of the Brethren in early manhood in the Antioch church. Later he bought a farm in the Germantown congregation. He was elected deacon in early life, serving faithfully in this capacity. He was married to Ximena Catherine Sink on Jan. 7, 1886, and five boys and two girls were born to this union. One girl died in infancy and one boy later in life. They also took an orphan girl into their home and raised her to womanhood. This home was always open to visitors. Bro. Barnhart was a man of few words but when he spoke his words had meaning. When there was sickness in the community he was never too busy to help. He never said unkind things, was honest in his dealings and always seemed happy. He bore his sickness very patiently and was ready and willing to go. Funeral services were conducted at the Old Brick church by J. B. Peters and J. W. Barnhart, with burial in the church cemetery.—Mae B. Spigle, Troutville, Va.

Bean, Amos D., passed away Sept. 26, 1938, at his home in Lansdale, Pa. He was aged 64 years, 9 months and 7 days. Besides his wife, Sister Alice Delp Bean, he is survived by one daughter, two grandchildren, two brothers and one sister. He was a charter member of the First Church of the Brethren, Lansdale. He lived a quiet, unassuming, but faithful, consistent, Christian life. Funeral services were conducted by his pastor, Bro. Wm. J. Wadsworth, Jr., in the Dett's funeral home. Interment in the Lower Skippack Mennonite cemetery.—Mrs. Wm. J. Wadsworth, Jr., Lansdale, Pa.

Brooker, Wm., aged 78 years, pioneer resident of Mecosta County, and one of the community's most beloved persons, died at his home Feb. 12, after an illness of six weeks. He was born Sept. 1, 1860, in Belleville, Canada. He came to Chippewa Township in 1881 and in 1889 he was united in marriage to Lena Holsworth. In November of 1909 they moved to Missoula, Mont. After twenty-five years in Montana they returned to make their home among old friends. He was a faithful member of the Church of the Brethren. He will be remembered for his words of cheer and his consideration of others. He leaves his wife, one brother, two sisters, nieces, nephews and a host of friends. Funeral services were conducted by Bro. Chas. Spencer, assisted by D. P. Schechter of Shepherd.—F. Van Westrienen, Rodney, Mich.

Browning, Oliver H., son of Jessie and Mary Browning, was born July 1, 1874, in Rock Creek, Wis., where he lived most of his life, and departed this life at Menomonie, Wis., Feb. 4, 1939. In 1920 he was united in marriage to Sister Mary Moser at Fredericksburg, Va. To this union was born one daughter who died in infancy. He leaves his wife, three sisters, three brothers and a host of friends. In 1920 he united with the Church of the Brethren at Chippewa Valley. Funeral services were conducted by Pastor Howard Peden, and he was laid to rest in the cemetery near Carryville.—Frank Peden, Rock Falls, Wis.

Cook, Sadie Elizabeth, aged 61 years, was born in 1878. She was united in marriage to Philip Cook March 8, 1897. She leaves two daughters, one son, her husband, two brothers and three sisters. Two daughters preceded her in death. She was a faithful member of the Church of the Brethren. She was a kind and loving mother and was loved by all who knew her. She was always present at church, and never complained, though she had been in failing health for several years. Funeral services were conducted at the Walnut Grove church by her pastor, Bro. P. I. Garber.—Esta Wratchford, Moorefield, W. Va.

Cripe, Sister Amanda, daughter of Tobias and Barbara Burket Cripe, was born in Elkhart County, May 30, 1863. She was the oldest of twelve children. In 1883 she was united in marriage with John H. Cripe, and to this union were born four daughters and four sons. Early in life she and her husband united with the Church of the Brethren and remained faithful. Her husband died March 12, 1926, after a lingering illness. Two grandsons preceded her in death. Most of the time since her husband's death she lived with her daughter, Mrs. Hal Winters, of Goshen. While visiting another daughter, Mrs. Jason Roose, she became ill and quite unexpectedly passed away Feb. 8. She is survived by all her children, twenty-five grandchildren, seven great-grandchildren, five brothers and one sister. Funeral services were held in the Union Center church by Bro. John D. Frederick and the undersigned, with burial in the adjoining cemetery.—David Miller, Nappanee, Ind.

Cripe, Noah J., son of Daniel S. and Barbara Rarick Cripe, was born in Elkhart County, Ind., May 21, 1858, and passed away at the home of his nece near Goshen, Ind., Jan. 9, 1939, from a stroke. He had been in failing health for some time and was nearly blind for a number of years but was able to be about the day before his death. He never married. He is survived by three sisters, one brother and nieces and nephews. He served in the Spanish-American War. Funeral services were held at the home, with Brethren M. D. Stutsman and William Hess officiating. Burial in the Rock Run cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Deprille, Tony, was born Feb. 18, 1887, and died Sept. 26, 1938. He leaves his wife and one daughter. Death resulted from a fall into a vat of hot water. Tony came from Italy when about fourteen years of age and had made his own way since. He was a good husband, kind

father and a good neighbor. He called for Bro. P. I. Garber several weeks before his death and expressed a desire to be baptized when he was strong enough. Funeral services were conducted in the Walnut Grove church by Bro. P. I. Garber.—Esta Wratchford, Moorefield, W. Va.

Hake, Edward J., died Jan. 28, 1939. He leaves his widow, Sister Gertie S. Hake; his wife's parents, Brother and Sister Jacob Melhorn; her brothers and sisters and other relatives and friends. Bro. Hake was a member of the First church, York, and was forty-five years of age. Funeral services were held in the home, with Eld. Daniel Bowser in charge. Interment was in the church cemetery at Shiloh.—S. S. Blough, York, Pa.

Heffner, Sister Emma Adeline, oldest daughter of William and Leah Knouse Pontius, was born in Elkhart County, Ind., April 22, 1870, and departed this life Feb. 6, 1939, at the general hospital in Elkhart. She was married to Beauregard Heffner, who preceded her in death in 1897. Six children were born to this union, four surviving. Funeral services were conducted by Elders Ervin Weaver and Earl Nusbaum in the Osceola Church of the Brethren of which she was a member. Burial in the near-by cemetery.—Paul C. Lantis, Elkhart, Ind.

Hofmeister, Lucy Naomi, daughter of McDaniel and Adaline Nations Lanham, was born at Kingston, Ill., July 19, 1870. Her childhood days were spent in the vicinity of her birthplace. Early in life she gave her heart to the Lord and served faithfully as she had opportunity. Aug. 1, 1901, she was married to Henry Hofmeister. In 1934 they moved to Haxtun where they had since made their home. Oct. 15, 1934, she united with the Church of the Brethren. Seven children were born to this union, two dying in infancy and one in 1937. She leaves her husband, two daughters, two sons, three brothers, eleven grandchildren and several nieces and nephews. A niece had been making her home with the family this year. After an illness of several years she passed away Feb. 9, 1939. Funeral services were held in the Church of the Brethren by Bro. E. F. Weaver, with interment in the Haxtun cemetery.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Hold, William H., passed away Jan. 19, 1939, at the home of his brother near Farmersville, following a long illness. He was seventy years of age. For many years he had been a faithful member of the West Alexandria church. Funeral services were in charge of Pastor J. G. Groff, and were held at the Slifers Union church, with burial in the Hold cemetery. Three brothers and two sisters survive.—Mrs. W. H. Cunningham, West Alexandria, Ohio.

Leech, Mrs. Ellen M., died Jan. 21, 1939, aged 67 years, 6 months and 13 days. She was sick with pneumonia just a little more than a week. She leaves her husband, Daniel B. Leech, two brothers, two sisters and a number of nieces and nephews. She was a member of the York congregation for more than twenty years. Funeral services were held in the Futer funeral home by the undersigned, her pastor. Interment in Greenmount cemetery.—S. S. Blough, York, Pa.

Litten, Sister Bessie Ward, wife of Thomas Litten, died Feb. 3, 1939, at the Washington County hospital as a result of severe burns. Sister Litten was the daughter of the late Jonas C. and Catherine Ward Liskey. She was born and reared in Harrisonburg, Va. Brother and Sister Litten and their family moved into the Downsview district where they were engaged in farming for a number of years. About a year ago they moved to a farm near Boonsboro. Nov. 21 she and her husband and two children were baptized and received into the Church of the Brethren, being converted during a series of meetings conducted by Bro. C. B. Smith. She was a faithful Christian mother and interested in the work of the church. She is survived by her husband, two daughters, two sons, three brothers and several grandchildren. Funeral services were conducted at the Downsview Church of the Brethren by Brethren Rowland Reichard and Harry R. Rowland. Interment was made in Greenlawn cemetery.—Naomi H. Coffman, Fairplay, Md.

Lofton, Adam Harness, was born Nov. 30, 1885, and died Jan. 20, 1939. He leaves nine children, his father and mother, six brothers and three sisters. His wife and one daughter preceded him in death. Bro. Lofton united with the Church of the Brethren a number of years ago. He always attended church when possible although he lived about eight or nine miles from the church and walked most of the time. He managed to keep his children together after the death of his good wife who was a fine Christian mother. Part of them are old enough to care for themselves, but some are still small. Funeral services were conducted at the Walnut Grove church by his pastor, Bro. P. I. Garber.—Esta Wratchford, Moorefield, W. Va.

Myers, Isaac M., died Feb. 6, 1939, at his home in York, after an illness of about a week. Bro. Myers was a member and regular attendant of the York congregation. He united with the church sixty-five years ago. His wife and son preceded him in death. Since the death of his wife he and his daughter Mary lived together. He is survived by his daughter, three grandchildren, three great-grandchildren and many other relatives. Funeral services were conducted by the writer at the Futer funeral home, with interment in the Greenmount cemetery.—S. S. Blough, York, Pa.

Ogden, Sarah P., daughter of James L. and Ellen Irvin, was born in Brown County, Ohio, March 14, 1857, and died at her home in Dayton Feb. 12, 1939. She was married to Wm. H. Ogden Sept. 4, 1878. To this union five children were born, two dying in infancy. Early in life she became a member of the Methodist church and was a devout Christian. Although her sickness which she bore patiently kept her from attending the services for a number of years, she continued her loyal support of the work at the East Dayton Church of the Brethren.

Surviving are her husband, three daughters, four grandchildren, one great-grandchild, two brothers and two sisters. Funeral services were held at the East Dayton church by the writer. Burial in the Memorial Park cemetery.—Hugh Cloppert, Dayton, Ohio.

Schamel, George C., died at his home at St. James, Md., Aug. 28, aged 82 years. On March 29, 1936, he united with the Church of the Brethren, Manor congregation, and enjoyed the comfort and satisfaction of being listed with God's children during his later years. He is survived by his widow, five daughters, three sons, thirteen grandchildren and three great grandchildren. Funeral services were held at his home on Aug. 30, by Bro. Rowland Reichard. Interment was made in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Sewell, Bro. Charlie H., was born Sept. 14, 1889, at Mt. Hope, Wash., and passed away Feb. 13, 1939, at his home near Lenore, Idaho. He was married to Alice Powell on July 10, 1915. To this union were born four sons and three daughters. The four older children are members of the church. He leaves his wife, seven children, his aged mother, Mrs. Rose Sewell, of Los Angeles, Calif., and a brother. He had been ill for about six months. During his illness he expressed a desire to unite with the church but did not become strong enough to be baptized. He was anointed by Bro. A. R. Fike. Funeral services were conducted by Bro. Fike at the Clearwater Church of the Brethren. Burial in the cemetery near by.—Mrs. Carrie E. Herrin, Lenore, Idaho.

Stuckey, Maurice H., son of Levi and Rachel Holsinger Stuckey, was born in New Enterprise, Pa., Jan. 27, 1887, and passed away Feb. 8, 1939. In 1909 he was married to Ethel Hoover and to this union were born four children. In 1926 he moved with his family to Telford, Pa., where he lived until the time of his death. He united with the Church of the Brethren in New Enterprise when a boy, where his father was a faithful minister. He later transferred his membership to the Ambler church where he was a faithful attendant when health permitted. Death came after a lingering illness. He is survived by his wife, three children, his mother, two brothers, two sisters and a great number of other relatives and friends. Funeral services were conducted by the writer, his pastor, at his home Feb. 11, assisted by Bro. I. S. Hoffer of Ambler and Brethren David Cassel and Norman Frederick of Hatfield. Further services were held in the New Enterprise church by the writer, assisted by Bro. Wilfred Stauffer. Burial was in the New Enterprise cemetery.—Paul M. Robinson, Ambler, Pa.

Wallace, William H., was born in Elkhart County, Ind., Oct. 6, 1865, and passed away Jan. 6, 1939. He was the son of Edward and Elizabeth Wallace and was united in marriage June 29, 1889, to Minerva Overholser, who preceded him in death nearly three years. They united with the Church of the Brethren six months after their marriage and remained faithful. He is survived by one daughter, two sons, ten grandchildren and four great-grandchildren. Funeral services were held at the West Goshen church, with Brethren William Hess and Foster Berkey officiating. Burial in West Goshen cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Wise, Sister Lizzie, was born Jan. 7, 1859, and died Jan. 12, 1939. She was a lifelong member of the Church of the Brethren. She was united in marriage to Bro. Adam Wise Feb. 23, 1879. She is survived by her husband, five children, one sister and three brothers. Funeral services were held Jan. 16 in the Bergstrasse Lutheran church by Eld. M. S. Stoner and the writer. Interment was made in the adjoining cemetery.—Noah W. Martin, Ephrata, Pa.

Yingling, Charles S., was born March 3, 1882, and died Jan. 28, 1939, from pneumonia, having been ill less than a week. Surviving are his mother, his wife, Annie R. Petry Yingling, one son, two sisters and one brother. Funeral services were conducted by Rev. John S. Tome of the Lutheran church and Eld. J. E. Myers.—A. P. Hetrick, Hanover, Pa.

CHURCH NEWS

CALIFORNIA

Codora.—We are rejoicing in the service of the Master. Our interest and attendance have increased. Two have been added by baptism. We have placed the Messenger in eighty per cent of the homes.—Roy E. Wright, Chico, Calif., Feb. 18.

McFarland.—Nov. 13 the high school young people presented a peace play, Brothers, in the local church and repeated the performance in the Bakersfield church on Nov. 20. They also enjoyed a potluck supper with the Bakersfield young people. Our Thanksgiving service was held Nov. 23. The Christmas program was rendered Dec. 23. This consisted of a play by the juniors and intermediates, supplemented by music and a reading by the adults. The district officers for the Women's Work group gave a program the last of the year. Pres. C. Ernest Davis of La Verne College gave us an address on Dec. 30, which was followed by a social hour. Jan. 1 the Emanuel male quartet from Dinuba gave us a splendid concert. Our revival meetings were held Jan. 15-30 by Bro. Niels Esbensen of Empire. Bro. Esbensen and our pastor labored most earnestly among us. Twelve were baptized and a large number reconsecrated. One joined another church in the community and two came into our church as associate members. Several of our members and the pastor are attending the regional conference at La Verne Feb. 12-18. Following the conference we will have Sister Modena Studebaker as our guest. She will speak to the women and girls Feb. 18 and will occupy the pulpit Sunday morning and evening. Two young men from Pomona are showing pictures of a trip through Germany, followed by a peace address. Miss Ruth Shriver

is in charge of a meeting of Children's Workers from Bakersfield, Lindsay and McFarland on Sunday afternoon at the local church. The C. W. groups are concluding the school of missions.—Mrs. Walter Root, McFarland, Calif., Feb. 17.

COLORADO

Haxtun.—Feb. 5 the pastor gave another interesting talk for the children, Danger Signals Along Life's Way. Ministers of this county organized an association on Jan. 9 and will meet at regular intervals. Their first meeting after the organization was held at the home of Rev. and Mrs. J. H. Burkey of the Paoli Methodist church. Rev. N. F. Horn of Holyoke, Colo., presented a paper on The Objectives and Values of a County Pastors' Conference. Our pastor talked on Problems Common to Us as Pastors. Jan. 20 the mothers and daughters met at the parsonage for a social evening together. The young people held a social at the parsonage on Feb. 14. This community was greatly saddened by the sudden death of one of our faithful members, Sister Henry Hofmeister. The Mothers' Sunday-school class of which she was a member attended in a body, forming a line on each side of the main entrance of the church as the funeral procession passed through. A McPherson College offering will be lifted Feb. 26. The W. C. T. U. is sponsoring a union service of the local churches on Feb. 26. Dr. Mooney will speak on the effects of liquor. Rehearsals have begun for our Easter cantata, Mary of Bethany, directed by M. G. Talcott.—Mrs. Warren D. C. Wood, Haxtun, Colo., Feb. 21.

INDIANA

Center.—We are having good attendance at church services, and our meetings are inspiring. Pastor B. R. Cross is preaching sermons on the ordinances of the church. Bro. James Kessler has rendered several helpful services. We have not had revival meetings as the evangelist was unable to be with us. Some of our members attended revivals at neighboring churches, Bremen, Pine Creek and Blissville, and received much good. We are very thankful for the nice weather we have had this winter as most of our members live on side roads. Several new families are attending services now. In our Sunday evening services we are devoting a period to studying the Bible. We are studying 2 Kings now.—Dorcas Ritenour, Lapaz, Ind., Feb. 17.

Syracuse.—Elders J. S. Zigler and Charles C. Cripe of the district mission board were with us in our autumn quarterly council. We appreciate their help. Eld. Galen Bowman is now our overseer. Bro. Bowman has been helpful in many ways. We now have a local church budget, and give our tithes and offerings by way of the envelope system. Already the giving has improved. Bro. Leonard Barnhart is our church clerk and treasurer; Bro. Guy Symensma, adult Sunday-school superintendent; Sister Ruth Meek, in charge of elementary department; Bro. Ralph Coy, young people's director, with twenty young people; Sister Ada Klink, Ladies' Aid director; Bro. Roy Meek, custodian. Beginning Nov. 13 we were favored with two weeks of evangelistic meetings and gospel preaching by Eld. T. E. George. Three were baptized. Thanksgiving evening there was a capacity audience in the union Thanksgiving service in our church, with Bro. George delivering the message. Our unique Christmas program was enjoyed by a packed church, Dec. 25. All ages were represented in the program, which was made up in part of a string ensemble and adult choir. To the pastor and wife the church gave the much appreciated gift of a bedstead.—Mrs. Ralph G. Rarick, Syracuse, Ind., Feb. 18.

KANSAS

Bloom.—We met in a church service on the evening of Feb. 12 at the home of Brother and Sister G. W. Weddle. Some church business was transacted and the achievement offering was received. We are not having regular services but are trying to meet the church obligations. Elder and Sister Weddle have been active in the church since 1893. They came from Virginia. Although they have passed their eightieth milestone they still enjoy reading The Gospel Messenger.—Mrs. A. C. Keller, Minneola, Kans., Feb. 17.

Eden Valley.—Two people were baptized recently. The church sent 220 bushels of wheat for Spanish children. The Men's Work group painted the church and parsonage and cut wood for the church. The Ladies' Aid held a successful bazaar. We had a white gift Christmas service for the Old Folks' Home at Darlow.—Mrs. Oscar Miller, St. John, Kans., Feb. 23.

MARYLAND

Manor.—On March 5 we expect to have Bro. H. C. Eller of the Brownsville church with us to begin a series of meetings at the Downs-ville church. We shall be glad to have our neighboring congregations worship with us during the meetings. Feb. 12 the Willing Workers' class rendered a missionary program consisting of a dramatic reading portraying life conditions in India, special musical numbers and the singing of old favorite hymns. An offering amounted to \$12 to be applied toward our achievement offering. The young people rendered several musical selections at the rededication services at the Sharpsburg church Feb. 19.—Naomi H. Coffman, Fairplay, Md., Feb. 20.

NEBRASKA

Omaha, First.—Dec. 18 the children gave a program in the evening, followed by a pageant, The Coming of the Great Light, given by the choir and forty other persons. White gifts of food were distributed to needy homes. The Christmas offering was used to purchase thirty-six Hymns of Praise songbooks and rebind and repair the other books. Our Sunday evening services are held from 6:30 to 8:00, with a wor-

ship program for the entire family from 6:30 to 7:00. Following the worship program the children have Junior League, using the topics arranged by Mrs. A. J. Fry. Mr. Herman Caskey and Mr. H. L. Fahrney are leading the B. Y. P. D. in a study of Jesus' Teachings for Young People. The pastor leads the adult group in an open forum. During February they are studying The Doctrine of Peace. The Sunday-school officers and teachers and their families met on Feb. 6 for their annual get-together, with forty-nine present. A lunch was enjoyed and Mrs. Flora Potter of the Juvenile Court spoke on Problems of Boys and Girls in Omaha. So far this Conference year our church has given \$72.44 to the Conference Budget. The children's department is supporting two babies in Africa and will soon have enough to support two more. Three have been baptized and six received by letter.—Mrs. H. L. Fahrney, Omaha, Nebr., Feb. 17.

OHIO

West Alexandria.—Our pastor, Bro. J. G. Groff, conducted a two weeks' series of meetings. He brought uplifting sermons and much good was done. Sunday-school officers are: Primary superintendent, Francis Gilbert; assistant, Clara Brower; adult superintendent, Earl Reigle, assistant, Lawrence Cooper; secretary-treasurer, Charles Cooper. In December the Ladies' Aid met at the home of our pastor and exchanged gifts. The following officers were elected: Women's Work president and Aid chairman, Grace Campbell; secretary-treasurer, Ruth Landis; Aid secretary-treasurer, Florence Erbaugh; mission chairman, Mina Kempton; mother and daughter, Beulah Reigel; Bible study, Gertrude Groff; children's department, Frances Gilbert; peace and temperance, Hester Good. In October Mr. S. A. Propst gave an interesting temperance lecture. Lowell Campbell, student of North Manchester, gave a talk on peace Nov. 27. The Friendship Sister society had a banquet followed by an interesting and enjoyable program. They organized a like society for another year with the younger sisters joining. Dec. 20 a Christmas program was given by members of the Sunday school, directed by Robert Hill, Stanley Buchanan and Leo Harrison. The Ladies' Aid held a market at Thanksgiving time and realized \$30. We are hoping to have a good delegation at the district Aid meeting. Our cradle roll superintendent, Dora Brower, reports an enrollment of twenty-one babies. Our congregation was deeply saddened by the death of Bro. Crosswhite of Eaton. Bro. Crosswhite had filled the pulpit here at various times. Despite considerable sickness our attendance has been good.—Mrs. W. H. Cunningham, West Alexandria, Ohio, Feb. 14.

West Dayton.—The past quarter has been very interesting. The first Sunday was rally day in the morning, with the installation of officers and teachers. In the evening was the annual installation of the choir, with a beautiful candlelighting service. Armistice Sunday was fittingly brought to a close by an illuminating interpretation of European affairs by Dr. Andrew Cordier of Manchester College. Nov. 20 marked the fifth anniversary of Bro. Prather and family with us. Our love feast on Nov. 27 was a most uplifting and spiritual service. Dec. 4, National Bible Sunday, a dramatic sermon, The Church Through the Centuries, written by Bro. Prather, was presented by thirty-three characters and the choir. The sermon depicted the outstanding characters of the Christian church as they carried the gospel throughout Europe and America. The candlelighting effect was impressive. We have asked him to put the sermon in print. It carries a message that would benefit any church interested in the marvelous story of the spread of the gospel. The younger women of the Aid Society honored all the women over seventy years of age at a Borrowed Time Circle dinner on Dec. 14. There were seventeen present who had passed the seventieth milestone. A missionary play was given and a barrel was packed for our Southern Ohio mission field. Our choir rendered three special musical programs which were appreciated. The Christmas Eve candlelight service was broadcast by loud speakers from the tower of the church, sending out the Christmas spirit into the community.—Cordie M. Murray, Dayton, Ohio, Feb. 20.

PENNSYLVANIA

Indian Creek.—Our fall love feast was held Oct. 29, with Eld. John Zug of Palmyra officiating. Nov. 10 a number of our sisters enjoyed the Women's Work meeting at Mechanic Grove. Our young people sponsored a young people's conference, Dec. 3, 4, with Bro. Frank Carper as guest speaker. The messages were inspirational. We enjoyed a visit from Missionary J. F. Graybill and wife. Bro. Graybill spoke at the Sunday evening service and Sister Graybill spoke to the junior group. At Christmas time the Sunday school, Sisters' Aid and various classes gave gifts to the needy. The Sunday school gave a Christmas program of recitations, songs and readings. Dec. 31 the juniors held their annual close-of-the-year public program. Our winter Bible study is held on Wednesday evenings in connection with prayer meeting. We have sent clothing and an offering to Spanish relief. We are scheduled for four services throughout the year at the County Home, the first one having been Jan. 29. We enjoyed a visit from the volunteers of Elizabethtown College on Jan. 8. They presented a helpful and instructive service. Our Bible institute was held Feb. 11, 12, with Bro. A. C. Baugher as instructor. He presented four helpful and inspiring messages. We are looking forward to visits from the Overholtzers and Bittingers. We are again taking advantage of the club rate. There seems to be an increase in interest in our church paper.—J. Wilford Price, Vernfield, Pa., Feb. 19.

Mt. Olivet.—Feb. 5 we were favored with a message on Stewardship by Bro. C. C. Sollenberger of Carlisle, Pa. March 18, 19 we are planning to have a Bible institute to be conducted by Bro. Ralph Schlosser of Elizabethtown College. We will have three sessions, Satur-

day evening, Sunday morning and afternoon. We invite anyone who can conveniently do so to be with us during these sessions.—Ada Brandt, Millerstown, Pa., Feb. 21.

Palmyra.—On Dec. 19 a group of colored folk, including the Little Prim quartet, gave a program. Their pastor preached an interesting sermon in the afternoon. The quartet sang several spirituals at both the morning and afternoon services. Bro. Carper preached in the morning. The evening service consisted of songs and a reading. On Christmas we had regular services in the morning. In the afternoon a number of our members went to the Lebanon County Home for the Homeless and held services. We hold services there twice a year. Each time we take a little treat for each guest of the home. A deacon Brethren donates the boxes and the members fill them with fruits and candies. In the evening the Sunday school gave a fine program. Dec. 31 the B. Y. P. D. held a watch night service, with Bro. Stanley Baugher of Hershey as guest speaker. Brother and Sister J. F. Graybill of Sweden visited us in January and told of their work. Jan. 22 the Sanger quartet from Lebanon gave a program. Feb. 5 Brother and Sister I. E. Overholser were with us. Bro. Overholser told of his experiences in war-torn China. We are steadily moving forward for the advancement of Christ's kingdom. Since the beginning of the Sunday-school year the attendance has averaged over 500. Our prayer meetings, led by Eld. F. S. Carper, are interesting and inspiring. We are studying the Psalms. The Sisters' Aid Society is doing a noble work. All officers were re-elected. Forty-eight meetings were held with an average attendance of twelve. Total receipts for the year were \$313.38. We paid to missions \$125, contributed \$100 to building fund, made sixteen quilts and comforters, 116 aprons and a number of other articles. Our deacons are conducting the annual visit among the members. We are looking forward to the last week in April when the district meeting will be held in our church.—Mrs. Moses Groy, Palmyra, Pa., Feb. 17.

Spring Grove.—We held our love feast Oct. 2, with Brethren R. E. Myer, Amos Martin and R. P. Bucher as visiting ministers. Bro. Bucher officiated. Oct. 16 Bro. Roy Forney of East Petersburg was with us in the interest of Sunday school and preached an interesting sermon. A series of revival meetings began Nov. 27, with Bro. Irvin Heisey of Fredericksburg as evangelist. His sermons were plain and convincing. His labors were not in vain. We met in council Jan. 4.—Noah W. Martin, Ephrata, Pa., Feb. 20.

VIRGINIA

Cooks Creek.—On New Year's night a special missionary program was given by the Women's Work organizations of Dayton, Pleasant Run and Garbers churches. Special features were the candlelighting service and the opening of the mite boxes. The offering amounted to \$105.87. At the February council Brethren L. S. Miller and W. F. Flory were elected as delegates to Annual Conference. Brethren I. C. Early and Frank Miller are delegates to district conference. On Feb. 5 Bro. E. S. Coffman and his wife gave an illustrated lecture on Education and Evangelism. The Gospel Messenger club was sponsored by the Women's Work organizations. The Sunday schools of our congregation have pledged themselves to help in supporting the Eld. John Kline Memorial at Bridgewater College. Bro. H. C. Early preached a stirring missionary sermon on Achievement Day, after which the offering was lifted. On Feb. 19 the local W. C. T. U. will hold a silver medal contest at the Dayton church.—Olive Flory, Harrisonburg, Va., Feb. 15.

Linville Creek.—On Nov. 13 the men's organization sponsored a John Kline memorial service. C. D. Lantz of our men's organization also gave a talk. Music was furnished by the men's chorus of Bridgewater College. Dec. 4 Bro. Ralph White was our guest speaker. He showed slides on the history of our church. Bro. Paul Bowman spoke to us about the John Kline Chair of Religion to be established at the college, and special music was furnished by the college quartet. Nov. 23 Bro. Lindsay preached our Thanksgiving sermon. Seven of our members received credit at the leadership training school at Timberville. Nov. 19, 20 the B. Y. P. D. had as their guest Bro. Walter Kahle. He spoke on Scientific Money Management. This study was continued for two months. Dec. 23 the young people held a social, after which they went caroling and delivered baskets to sick and needy persons. On Christmas night the B. Y. P. D. presented a pageant. We met in council Dec. 20. Jan. 2 Bro. Ernest Coffman gave an illustrated lecture on the work of the church. A large crowd attended the services on Jan. 8 when Brother and Sister J. M. Blough, missionaries from India, spoke to us. One was received by baptism on Feb. 12. We are joining with Timberville and Unity congregations for our series of Lenten services. Every Friday night a service will be held continuing through Palm Sunday. These services will be followed by the presentation of the cantata, The Nazarene. Our series of meetings will be held at Cedar Run April 20-30, with Pastor Lindsay as evangelist. The student volunteer mission band of Bridgewater College presented a program at Cedar Run on Feb. 12.—Lillian Moyers, Broadway, Va., Feb. 13.

Roanoke, Ninth Street.—We have been enjoying a wonderful program of work, and are looking forward to great achievements under the leadership of Pastor Earl Wm. Fike, Eld. H. A. Hoover and Sunday-school Superintendent W. L. Fralin. From the time we dedicated our new building in October of 1937 to October of 1938 we added 104 new members. Our Women's Work is giving instructive and educational programs. Through the work of the Ladies' Aid Society financial assessments have been met, service has been rendered to the needy in our community and also to Spanish relief. Our Men's Work, led by E. J. Jacobs, has arranged to transport to and from church several

faithful members living at a distance. Their beautification of the church lawn, planting of trees and shrubbery will be appreciated most as the years come and go. Their work in getting The Gospel Messenger into seventy-five per cent of the homes is most commendable. Our committee for prayer meeting services has been arranging some unique programs. This phase of church life seemed to be stimulated last fall at the beginning of the revival when we met each evening for special prayer. Much has been accomplished as a result of prayer. We believe we have more daily Bible readers than ever before. During the revival Evangelist E. E. Muntzing suggested we read a chapter daily, and 1,428 chapters were read and many new verses committed to memory. With the coming of the Messenger into the homes our minds will be receiving much wholesome, spiritual food. Our church is enjoying good attendance. The personal interest and loyalty of the group, the new attendance recognition program, the good musical program arranged by our choir directors, J. B. Huffman and Mrs. Stanley Strickler, and the messages brought by our pastor all have their drawing power. Recently we enjoyed messages from Bro. Ezra Fike, father of our pastor, and Bro. Galen Fike, brother of our pastor. We are happy in our financial outlook as January shows a marked increase in all our benevolent gifts. Pray for us and for our pastor who labors hard for the cause and who now has no companion to share in the problems and responsibilities.—Mrs. J. R. Boone, Roanoke, Va., Feb. 14.

WASHINGTON

Richland Valley.—We enjoyed Bro. Homer L. Burke's interesting talk and pictures he showed on Africa on Dec. 12. The Sunday school gave a program on Christmas night. A pageant, The Old, Old Story, was also presented. We were fortunate to have Brother and Sister Mark Schrock from Olympia in an institute Jan. 16-20. Sister Schrock's messages on worship were very impressive. She also helped us realize the important place music holds in our services. Bro. Schrock studies with us about our own church problems. The writer attended the midwinter conference at Ellisforde and was greatly inspired by the fine discussions and services. A few of us went to Salkum Jan. 23 for a fireside meeting with their group and Brother and Sister Schrock. The large group of young people enjoyed the challenging talk by Bro. Schrock. Helen Crawford, Thelma Danilson, Glenna Brubaker, Rex Rolle and Jess Dunning comprised the carload of young people who came down on a get acquainted tour with the Richland Valley and Salkum young people on Feb. 4, 5. About forty-five young people met in one home and sang, played and discussed the country and city life. The visitors stayed for church services the next morning. They are looking forward to their next joint meeting. Sister June Yearout left on Dec. 15 for Sunnyside, Wash., where she has accepted the pastorate. We were sorry to see her leave but are happy for Sunnyside.—Elsie Nikos, Ajlune, Wash., Feb. 9.

Tacoma.—Our work has been going along nicely. Two young people have recently returned from a trip to Tennessee. We have quite a few new babies in our church and will have a nice beginners' department in a few years. Mr. and Mrs. W. D. McGee and their small son have moved to Ajlune, Wash. Feb. 10 we had a birthday and Valentine party at Harry Hammedee's home to celebrate the birthdays of Harry Lammedee, Harriet Bancroft and Mrs. J. Stryker. Bro. Verne Spillman is our pastor.—Thelma E. Weed, Tacoma, Wash., Feb. 16.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

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Brethren Publishing House, Elgin, Ill.

GOSPEL MESSENGER



Photo by "Frasher's," Pomona, Calif.

The Snows of Spring

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MARCH 18, 1939

The Day of the Church Press

- ¶ A passion for inquiry is the keynote of the restless age in which we live. The church press helps to meet the imperative need which grows out of this condition. It visualizes the meaning and the value of the spiritual outlook.
- ¶ Newspaper headlines reveal why there has never been a time when this was more necessary. Civilization, so close to collapse, is groping toward the enlightenment which the leaders of religious thought are constantly contributing to the church press.
- ¶ Thoughtful observers agree that the value of the church press is beyond estimate. By loyally supporting the church paper of your choice, you are in effect aiding the church itself—and thus encouraging the spread of the finest aspirations and impulses known to man.
- ¶ Throughout the ages the church has been the most powerful force for the enlightenment of humanity. Your moral and monetary support of the church press is an investment in the future of every church activity and the project of moulding civilization into the kingdom of God.
- ¶ Indeed it is more than a coincidence that so many secular publications are giving more attention to religious topics. Editors and publishers as well as the public look to the church press for an authentic presentation of the news and the view of the church. The educational value of the church press is alone a sufficient reason for giving it your support.

—Adapted From Associated Church Press.

We welcome details of your experiences gained in the formation of Messenger clubs. More than 400 such clubs have been organized since Oct. 1, 1938. It would seem there should be much to tell. It is very possible you have some plan or idea which would be useful to others. You are invited to write it out and mail to: Messenger Circulation Department, Brethren Publishing House, Elgin, Illinois.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Ill., March 18, 1939

No. 11

EDITORIAL

There Are Fifty-two of Them

EVERY time one of these more newly invented special weeks slips up on us and gets gone again before we think of something nice to say about it, we seem to have a deepened understanding of Jesus' wisdom in handling certain of his troublemakers. We are thinking just now of the man who recognized his duty to love his neighbor but, fearing that he might love the wrong man, asked Jesus who his neighbor was. Remember how Jesus answered him? By telling him to be a neighbor himself to whoever needed one.

To avoid serious blunders hereafter on the week's question, please be informed that every year has fifty-two weeks in which it is perfectly proper to practice brotherhood, or to eat canned foods if you cannot get fresh ones as economically. Or to do whatever else wisdom and opportunity may suggest. We freely admit that some weeks are better than others for setting out tomato plants, but for cultivating any of the Christian graces, the open season this year includes fifty-two weeks with an extra day thrown in for good measure.

Yes, this is "courtesy week," sure enough. So will next week be. And the one after that. E. F.

Responsibility Is a Corollary

THOSE who can recall their geometry will remember that each recitation brought its proposition to prove, usually followed by corollaries. Now these corollaries were further propositions which naturally followed or were dependent upon the proving of the main proposition.

Life also has its main propositions and its resulting corollaries. Key decisions bring in their train a whole chain of responsibilities. Even such a matter as gaining an education places one in a new relation to those not so fortunate. Whenever and wherever new light or a better technique is gained responsibility follows as a corollary.

The apostle Paul recognizes the principle involved and states it very concretely when he says: "I am debtor both to the Greeks and to the Barbarians; both to the wise and the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also" (Rom. 1: 14, 15).

And now it is a wholesome thing that scientists are beginning to see that responsibility is an inevitable corollary, that what they have done in the quiet of their laboratories which has so changed our world, has put them under special obligations to see that man does not misuse their discoveries and thus destroy himself.

Says the eminent biologist, Dr. Oscar Riddle: "Scientists as citizens must acknowledge their share of responsibility for the things which are happening around us; they must take part in the application of science to a world which they have shaped." It is a significant thing when those who are thinking ahead of the crowd make a point of seeing that their findings are not abused.

H. A. B.

I Take a Vacation

Brethren Churches

It's an education to study the architecture of Brethren meetinghouses. Changes come and go. In every period you will find the style of house that best served the ideals of the people for whom it was built. The typical house for years had the low ceiling, acoustically sound; undecorated, four bare walls; two entrances, necessary because the men and women occupied each their own side of the house; and a basement, if the ground was favorable. This type of house served well for many years, years in which the two chief purposes of the meetinghouse were the preaching service (often every two weeks) and the two-day love feast which attracted the entire community. The free meals, the stirring preaching, and the social hours were community builders, though it may be that the church at that time did not realize that the social features took the place of

the more popular picnic which was then frowned upon by the Brethren.

The long table behind which sat a half dozen preachers was essential in the day of the free ministry. And to look into the faces of those preachers, leaders in the community, was a strong factor in character building. There was no raised platform for the speakers because all were to be on the level. To raise the preachers above the main floor would be a step towards class and pride. The square top of the windows and doors was in keeping with the simplicity and faith of the church. The same may be said of the low ceiling and the right angle where walls and ceiling joined.

When my grandfather built the Mechanicsburg meetinghouse he gave the ministers a raised platform of three steps. That was going too far, and the church asked him to reduce the platform to one step. One was tolerated but three were taboo. He also rounded the regular right angle where walls and ceiling met. There were objections to this also but the innovation was tolerated. Grandfather was just a little ahead of the architectural ideals of the congregation.

When Sunday schools became popular all classes met in the one big room. Confusion there was a plenty, but that did not trouble class or teacher for some years. Then came curtains, separate rooms by remodeling the auditorium, utilizing the basement, or adding a basement. All these helped to adapt the old house to the new purpose. In erecting new buildings congregations have learned how to build to meet Sunday-school needs. The introduction of musical instruments and the coming of choirs are calling for further alterations. Fortunate is that congregation that knows when and how to build and change, that remains united in its building program, that builds within its financial resources, and that does not contract an unduly heavy debt. Today the trend is towards fewer seats in the auditorium and more rooms in the building.

In general I was pleased with the inviting surroundings of Brethren meetinghouses, whether in city, town or country. Often the house of worship is an index to the activities of the congregation. Isn't it a joy, as you spin along a new route, to read "Church of the Brethren"? Or to see in large letters "Welcome to Church of the Brethren—2 Miles"? Service stations, which so persistently announce their location, can teach churches a new and practical way to announce their location.

On our trip we had the pleasure of seeing the inside of the following Brethren meetinghouses: Meyersdale, Huntingdon, Waynesboro, York, Ephrata, and Lancaster—all of Pennsylvania; Washington, D. C.; Hagerstown, Maryland; Manassas and Bridgewater, Virginia. These houses represent various types of architecture, but each seems well adapted to the needs of

the people it serves, which, after all, is the chief purpose of a house of worship. Ever the house should be built to serve the congregation and not the congregation to serve the house.

While a suitable house is a great aid in developing the religious life of the community, while the best equipment is not to be despised in the Sunday school, while comfortable seats and restful walls have their place, there are other matters of greater moment. Not the least of these are a minister absolutely devoted to his Master, teachers who understand and love their Bible and their pupils, and a congregation that supports the church and school by attendance, by contributions and by daily life. These are conditions that win sinners and build up Christians in holy living. There were evidences that we as a denomination have such congregations.

Blessed is that congregation that has a meetinghouse suited to its needs, neat, simple, attractive because of the spirit it breathes forth, a house free from debt, a people united in faith and practice, where all meet regularly to worship God and to have sweet fellowship, and where front seats are as easy and crowded as are those in the rear. Such a church building is verily the house of the Lord.

J. E. M.

Men and Schemes

THE patience of MESSENGER readers with an incorrigible editor is truly remarkable. How they do bear with him! It is because he knows this that he ventures to set down here another gleaning of the kind he likes. Wonder what the afore-mentioned patient readers will think of this: "Not in schemes and particular systems but in regenerated men, led on by ever enlarging Christian ideals, lies the hope of a better world."

Perhaps the words between the commas will act as a saving clause and temper somewhat the violence and velocity of the bricks they feel like throwing at him for bringing up that old subject again. For a regenerated man is led on by ever enlarging Christian ideals. That is the sure result of regeneration. A regenerated man has new life in him and life must grow or die. Life of the Christian kind enlarges its ideals constantly.

And so it turns out that regenerated men—we mean really regenerated ones—demand better schemes and systems. And they will make them. But the order in which these things happen should not be overlooked: first, the men; then the ideals; then the schemes. It is the making of schemes without the regenerated men that brings failure and worse. It brings disaster.

That's why we have so much of failure and disaster in our world right now. There's no lack of schemes and systems. There is a tremendous shortage of regenerated men to make them work for human weal.

E. F.

THE GENERAL FORUM

We Are Faces

BY ROY A. BURKHART

We are faces.
 We are the windows of the soul.
 We reflect the state of the mind.
 We reveal the health of the body.
 We portray the purposes of the heart.
 We may be serious or somber; radiant or sullen; happy or sad; frank or diffident.
 We are signs of peace or distress.
 We are the criteria by which the worth of the person is judged.
 We may help or hinder growth—if we are too beautiful, persons may depend entirely on us.
 We may give to others cheer or sadness; hope or despair; desire or disdain; fellowship or estrangement.
 We may reveal the heart of a son of God or the sordid state of a lost soul.
 We are faces.

Columbus, Ohio.

Our Objective

BY PAUL MOHLER

SEVERAL years ago, one of our church leaders, visiting our church, spoke of the need for some new objective on which our church could unite with interest, enthusiasm and energy. It must be what God wants and what men can see as valuable. It must be something that is being neglected now, but whose importance can be readily realized. It must appeal to all ages, but especially to the young. Its results must be both immediate and eternal. It must be both scripturally fundamental and practically modern. It must be worthy of the full powers of both God and men. Where shall we find it?

Ask Jesus

If anybody ever knew what was most worth, most as a human objective, it was Jesus. If anybody ever knew what was worth most as a divine objective, it was Jesus. When he told us what to ask of God in prayer, he told us both what is most worth having and what God is most willing to give. As far as I am able to judge, he gave us the most fundamental, far-reaching and universally appealing objectives in what we call the Lord's Prayer. Some of these objectives, we have accepted; but others, we have neglected. Perhaps we shall find what we want in the neglected objectives.

The Accepted Objectives

Turning to Matt. 6: 9-13, I find an objective stated in each verse. One might naturally expect that Jesus would set the most important, or at least the basic objectives first, then the others in the order of their importance, or in the order of their development. If this

is true, we should accept verse 9 as basic or first in importance, verse 10 as coming naturally out of verse 9, verse 11 out of verse 10, and so on. But I must confess that in my life, in spite of what I have thought at times to have been much attention to verses 9 and 10, my greatest interest has been in the objective of verse 11—material supplies for physical needs and comforts. That is bad enough, but the worst is that so many other Christians have done the same thing, and, of course, the non-Christians have come to think that the material blessings that the Christians have sought and obtained in such amazing abundance and variety are both the chief objectives of the Christians and the chief values which they obtain. That has given us a material-minded world with a materialistic philosophy that threatens to ruin us all.

Too Much Bread

When this prayer was first given, bread was hard to get. Famine was always just around the corner. If anybody had then said that at some future time bread (grain) would be so plentiful that men would not know what to do with it and would restrict its production in the public interest, the idea would have been considered fantastic. It would not have been believed as at all possible; yet that is exactly what we are facing today because we have taken this as our chief objective, chosen out of all those set before us in the Lord's Prayer. We have prayed for it, thought about it, worked for it, denied other objectives for it, and have secured it to our sorrow. As Brethren, our ideal was to be farmers—good farmers, producing good food and lots of it. We chose and occupied the most fertile lands in the best agricultural sections. We conserved and even built up the soils and led others in better methods of farming—to the end that we should overload our markets with good things. Truly it is time we are finding a new objective! But the farmers are not the only sinners among us. We who are teachers, merchants, mechanics, etc., have had the same objectives—material well-being and wealth.

Forgiveness

Our church leaders have always recognized the problem faced in dealing spiritually with materially-minded Brethren and their materially-minded neighbors whom they yearned to see come into the church. What appeal would reach them? Apparently the easiest was to hold up the objective of verse 12a—forgiveness of sins. They all knew themselves to be sinners when they took a square look at themselves. The way to reach them was to throw a scare into them so they would come to the church and be baptized in order to escape the wrath due them for their evil deeds. We then took up as our objective getting people "saved" by accepting certain

theological doctrines and performing certain sacramental duties. Other churches had stressed this objective and we followed them into a great effort that filled the country with people who now had two objectives—getting material wealth and getting forgiven for the sins committed in getting it. Unfortunately, but slight attention was paid to 12b, so that too many forgot to forgive while asking for forgiveness. Choice was also made between the objectives in verse 13. We did not care to co-operate with God in avoiding temptation, but we did want him to deliver us from evil, including the evils that naturally come upon us when we neglect some of the objectives he has set before us.

What Evils?

What evils have fastened upon us because of our choice of objectives? First, an unbalanced economy. Surplus of goods and lack of goods in the same nation. This sounds crazy, doesn't it? But it is a fact. Then men asking forgiveness of their sins while hating and fighting other men, both as classes and as individuals, think that by virtue of believing certain fundamental doctrines and depending on the blood of Christ for their own forgiveness, they have insured their safety while hating other men. That is unreasonable too, but it is entirely too common. Then there is the evil of the great overpowering temptations spread around us everywhere in commercialized amusements, distractions, sensuality and vice—all here because we expected God to do our dirty work for us while we pray for deliverance from evil. We were sure that God needed our co-operation in supplying us with bread, but not in delivering ourselves and our children from evil institutions set to destroy us. Temptations assail us on every hand because we have allowed them to establish themselves. We need some John Wesleys among us.

The Neglected Objectives

The first three objectives, in verses 9 and 10, have had our lip service and little more. Perhaps here is our desired objective—needed by everybody, desired by God, practical, attainable, good for both time and eternity. Let us check them over. The first one—that God be glorified is, of course, basic. Jesus gives us as the purpose of all our prayers “That the Father may be glorified” (John 14: 13). Without first honoring the Father, no man will accept him as King, so the second objective depends upon the first. But acknowledging him as King means nothing unless we do his will. So the third objective is the culmination. The three are one, inseparable and invincible. On these, depend all the others. Why have we been so blind as to pass over these lightly and give ourselves to lesser objectives in the hope of enjoying them while neglecting these? We are like a man trying to produce apples without trees.

Contrasts

Make a list of what you find in the world today—

both good and evil. A short list of more prominent features will answer this purpose. Now list what there would be if the name of God were hallowed, his kingdom established, and his will performed on earth as in heaven. How do the lists compare? Consider what a difference verses 9 and 10 would make in taxes, in the cost of transacting business, in safety of body, mind and spirit for ourselves and loved ones—yes, count safety of property too, for God wants us to have property as we may need. Consider what they would do for social advantages, racial and national relationships, industrial progress, home happiness, child welfare, political purity, educational facilities, etc. Can you think of a single good thing that would be lost or a bad thing that would remain? To get a complete contrast, we must, of course, compare a part of the world entirely untouched by the gospel of Christ with what we may know it would be like if Christ reigned supreme.

Choosing

With these contrasts before us, it should not take a very smart group of people to make a wise choice of objectives. The principal thing is willingness. There is a price to pay; will we pay it? Nobody can choose for us, of course. Each can choose for himself; but each one who chooses these objectives as his for which to live and to die becomes God's hand to reach others and his voice to call them to the same objectives. God did wonders with a small band under Gideon and with a still smaller band at Pentecost. We are a small church; but even a minority of our small church can shake the world if we give our lives to these objectives.

Impossible?

Everything really worth doing has been declared impossible. As stated above, what has been done in modern times in producing material wealth would have been declared impossible in the Middle Ages. Men prayed for daily bread, and they also worked, thought, planned, invented, adventured, explored, risked and succeeded—beyond all expectation. If men will pray for the will of God to be done on earth as in heaven, then work, think, plan, explore, adventure and risk their all under God's guidance, they will at least solve the problem of distributing the bread grains so that “He that gathers much shall have nothing over; and he that gathers little shall have no lack.” Distribution should not be a harder problem than was abundant production just a few years ago. It may take more love to work it out than it did to produce when greed for gain was the dominating motive; but these objectives will open the floodgates of love to become the greatest motive for activity the world has ever seen. Give us the love commanded by our Lord and pictured in Eph. 3: 14-21 and no problem will be insoluble and no difficulty insurmountable in reaching these objectives.

Is It New?

No, it is not new. These were the objectives of Jesus' own life and the lives of the apostles. Jesus hal- lowed the name of the Father, accepted him as King, and performed his will on earth as in heaven. The apostolic church realized these objectives to a great de- gree. Paul even went so far as to challenge others to follow him (1 Cor. 4: 16). If the church had not got- ten sidetracked into theological discussions (as many Christians are sidetracking themselves today) there is no telling what would have been done in and with and for the world. Why not pick up these objectives where they dropped them and make a new start—not in the- ology but in practical Christian living of a quality and a degree seldom seen in our day? The church that hon- estly, sincerely and unitedly undertakes that has the whole world for a field and all eternity for its reward.

This is what men and women of all denominations in the Oxford Group Movement are doing all around the world without impairing or changing their church affil- iation and activity except for the better; but they have no patent on it. It is as open to us as to them. No other denomination has a better right or greater cause to lead than we; Why not do it?

Pasadena, Calif.

The Undivided Heart

BY CHARLES E. ZUNKEL

In your mind's eye picture, see a young man who is the pride of his mother. All through his childhood she has coddled him and sought his welfare. But she has also made his decisions and choices for him. He has never learned the value of money, how to make, or spend, or save it. All this has been done for him. When his interest develops in young ladies, mother largely dominates his selection of girl friends. Even after marriage she follows him into his home, caring for him when he is sick, and from time to time provid- ing some of the delicacies in food that she is confident he must have. In fact, she stands between him and his companion. We call this a mother fixation. Innocent though it may seem to be, we deplore it and recognize its disastrous effects. There may also be father fix- ations.

When one turns to think of Christianity and one's re- lationship to his Lord, is it not true that this relation- ship which is deplored in the family is the kind which ought to exist between a Christian and his Lord? I would suggest that to be so related to him is to possess an undivided heart.

Is not this that which Jesus asked of his followers? Recall that he suggested that one who does not hate father, mother, wife and children, is not worthy of him. Then he follows with the suggestion that we need to

count the cost of discipleship. Probably it was a good plan that our church fathers read this passage before admitting new people into church fellowship.

Jesus, in calling the Rich Young Ruler, asked of him the surrender of his great possessions. It was too much for the poor fellow, so he turned away with longing in his heart but indecision and unsurrender as his re- sponse.

Again, on another occasion, the Master gave that rather lengthy discourse, in which he pleaded that our treasure be in things eternal and abiding. The com- ment of Jesus is that one cannot serve two masters. There must be an undivided heart.

When some would follow Jesus, but gave excuse that they first had other things which commanded their at- tention, he reminded them of the sacrifice of a dis- ciple and suggested that no one who puts his hand to the plow can look back and turn the straight furrow.

Indeed, when one pauses to consider the teaching of Jesus, he is startled by the amount of teaching which may be classed in this category. One may be inclined to think that Jesus was just pretty hard on those who would be disciples. But he well knew that divided loy- alties mean failure. Without making sweeping con- demnations of the church of our generation, if one is honest and fair, may we not say that one pressing need within the church is more undivided hearts?

E. Stanley Jones tell the story of his desire one day to give some message to one of the workers on his house roof. He went out and called to him, but the fellow could not hear the call; he was walking across the roof with some sheets of metal resting on his head. Some- times the din of other things is so loud in our ears, that we are unable to hear the voice of God.

In our generation, how much it would mean to the church if our people had undivided hearts in their atti- tudes toward the great ideals which our church has cherished? What would it mean in terms of brother- hood? Our world needs ever new and fresh demon- strations of the spirit of brotherhood. This is true in the home, in the church, in the community and in the state. Antipathies divide our world on every hand.

What would it mean, if today our church would ag- gressively hold high our ideal of temperance? Many of us still cherish it, but we aren't as aggressive in local leadership and crusading as we might be.

In a world rife with situations which make war constantly threaten, have we an undivided heart on the issues of peace? It is an abiding conviction with me that ultimately our only hope of remaining true lies with an overwhelming conviction of the sin of blood- shed, strife and war. Otherwise we become lost in theoretical issues and we rationalize any situation to the place where we feel impelled to participate in armed intervention.

We have had a reputation for integrity. Our people's word used to be as good as their bond. Is that as generally true today? In an age when business is often not too ethical, when falsehood and deceit are condoned, can we keep undivided hearts?

The writer to the Hebrews was right when he suggested that we run the race of life, "keeping your eyes fixed on Jesus." In the words of the poet:

"Who follows Christ's insistent call,
Must give himself, his life, his all."

Danville, Ohio.

The Finished Work of Christ

BY FRED A. FLORA

It is quite generally conceded by believers of the Word of God, that the Cross of Christ is central in the salvation of a soul. This attitude is quite in harmony with Scriptures (John 3: 14-16; 1 Peter 2: 24). The purpose of this article is to study carefully, just what was accomplished on the cross, which accomplishment is perhaps most comprehensively indicated by the phrase, "The Finished Work of Christ."

Three times in the Gospel of John the Lord speaks of a work, either to be finished or that is finished. In John 4: 34 he says: "My meat is to do the will of him that sent me and to finish his work." In John 19: 30 the Master says, "It is finished," and in John 17: 4, "I have finished the work which thou gavest me to do." It seems evident that this last scripture, though uttered before the cross, anticipates the cross as an already accomplished fact, since only on the basis of the "finished work of Christ" could the requests of the Lord be granted.

Now the question of supreme importance is to know what was wrought on the cross, that there may be an intelligent basis upon which faith may rest, since faith in a cross and One who died upon it has merit, only as who he was, and what he did are taken into account. In other words, what constitutes the "finished work of Christ"? The answer may be briefly stated thus: the finished work of Christ is the combined value of his propitiation, reconciliation and redemption as these aspects of the cross are related to the whole world, lost in sin.

It should be observed that what Christ did on the cross saves no one, it only establishes a sufficient ground upon which God is free to save any and all who believe (John 1: 12; 3: 14-16; 5: 24; 6: 40; Acts 16: 31; Rom. 3: 22, 26).

Propitiation, the first of these three words, occurs in the following passages: Rom. 3: 25; 1 John 2: 2; 4: 10; also translated reconciliation in Heb. 2: 17, and merciful in Luke 18: 13. It always looks toward God and never toward men, and indicates the removal of

certain barriers that stood in God's way and prevented him from saving lost men. At first thought it would seem the simplest thing in the world for a loving God and one with all power to do whatever he pleased toward his sinning creatures, but when it is remembered that God is also a just God the simplicity of the situation disappears and it becomes most complex and even from every human angle most impossible. The case may be clearly set forth as follows, God pronounces death as the punishment for sin, Adam sins and death, "separation from God" is universal, since all are reckoned dead (Rom. 5: 12-15; Eph. 2: 1), and under condemnation or divine judgment (John 3: 18; Rom. 5: 16, 18).

The justice of God demands that the judgment fall upon sin, since only thus can his righteous character be sustained. Propitiation in the Scriptures does not indicate the placating of an angry God, but it does clearly speak of the fulfillment of the most exacting judgment upon sin, in order that "he might be just and the justifier of him which believeth in Jesus" (Rom. 3: 26). Therefore in the propitiatory work of Christ he took the sinner's place, bearing the sin of the world (John 1: 29; Isa. 53: 8; 1 Peter 2: 24; 2 Cor. 5: 21), and thus became the substitute for the sinner.

Not only did he bear the sin, but he also provided a righteousness that met to the utmost completeness the demands of a holy God. It should be observed that the removal of the sinner's sin does not give him acceptance with God, but only when a righteousness of God is provided (Rom. 3: 21, 22; 2 Cor. 5: 21), and Christ is made exactly that to the believing sinner (1 Cor. 1: 30). Thus God is made forever propitious toward the sinner, and while the publican before the cross could properly pray, "God be merciful (or propitiated) to me a sinner" (Luke 18: 13), such a prayer is entirely amiss now, since all that ever can or will be done, has been done to constitute God propitious, thus Christ is said to be "now" the propitiation for the sins both of believers and of the world (1 John 2: 1, 2).

We notice now the second word, *reconciliation*, and just as propitiation always looks toward God and never toward man, so reconciliation is always toward man and never toward God (Eph. 2: 16; Col. 1: 20, 21; 2 Cor. 5: 18-20).

In the reconciling work of Christ the whole world is said to be benefited (2 Cor. 5: 19), and we are led on in our understanding of the meaning here by two statements, first "not imputing their trespasses unto them" (verse 19), and the commission of the ambassador to say to them, "be ye reconciled to God" (verse 20). We hereby see that the import is not that the world is actually reconciled to God by the work of the cross, but that a satisfactory ground for his reconciliation is es-

tablished, or as one has put it, he is not saved but made savable, by the reconciling work of the cross.

Again we see that sin no longer stands in the way, it is no longer what will you do about your sin? but, what will you do with the Savior?

Furthermore, the finished work of Christ includes redemption, and redemption looks specifically toward sin and has to do with the paying of a price and so we are told (1 Peter 1: 18, 19) that the price was "the precious blood of Christ." The whole of the redemptive work is set forth in three words, the first meaning, to buy in the market, the second, to buy out of the market, and the third, to loose or set free. However, so far as the finished work of Christ is concerned, the first word only is under consideration, since no one is taken out of the market and set free by what Christ did on the cross, since a personal acceptance is necessary for that, but the fact remains that a price altogether sufficient has been paid to bring out and set free every soul who will appropriate by faith the value of Christ's finished work (John 1: 12; 6: 40). It will be observed that the finished work of Christ on the cross constitutes the gospel (1 Cor. 15: 1-4) that is to be preached in all the world, and they are to be told, not that God will do something for them, but that he has already done everything that needs to be done and that they are shut up, either to accept or reject what has been provided. What will you do with the Person and Work of Christ?

Santa Ana, Calif.

Which Day Shall We Keep?

BY GRANT MAHAN

Number Three

MATTHEW, Mark, Luke and John all speak of that great event of "the first day of the week." Luke speaks of another "first day of the week," when Paul preached. Paul himself wrote the Corinthians to lay by them in store, as the Lord had prospered them on the first day of the week. It remained for John in Rev. 1: 10 to give the day its rightful name, "the Lord's day." It is the day we still hold as sacred to the Lord. We have written of some of the places in the Bible where the Jewish Sabbath was kept, and also of the fact that God said the old covenant under which all Jews were to live until the covenant was fulfilled by Christ and taken out of the way. Now we want to call attention to a few historical facts which go to prove that the Lord's day, our Sunday, has ever been the day for worship by most of those who believed in Christ. At the first there were some Jews who could not give up any part of the law of Moses, and so they and those whom they influenced kept the seventh day.

We do not know the date when John wrote Revelation, but it is generally agreed that it was a considerable

time later than the other apostles wrote, some placing it in the last decade of the century. Not long after that time a letter was written by Pliny, the younger, who was Roman governor of Bithynia from 109 to 111 A. D. Christians were being persecuted, or prosecuted, under an old Roman law which forbade introducing new religions into Rome and against meetings without permission. It was Pliny's duty as governor to carry on this prosecution. But he wanted a clear understanding as to what he was to do in certain cases, and so wrote to the Emperor Trajan as follows:

"Having never been present at any trials concerning those who profess Christianity, I am unacquainted not only with the nature of their crimes, or the measure of their punishment, but how far it is proper to enter into an examination concerning them. Whether, therefore, any difference is usually made with respect to ages, or no distinction is to be observed between the young and the adult; whether repentance entitles them to a pardon; or if a man has once been a Christian, it avails nothing to desist from his error; whether the very profession of Christianity, unattended with any criminal act, or only the crimes themselves inherent in the profession are punishable; on all these points I am in great doubt. In the meanwhile, the method I have observed towards those who have been brought before me as Christians is this: I asked them whether they were Christians; if they admitted it, I repeated the question twice, and threatened them with punishment; if they persisted, I ordered them to be at once punished: for I was persuaded, whatever the nature of their opinions might be, a contumacious and inflexible obstinacy certainly deserved correction. . . . Some among those who were accused by a witness in person at first confessed themselves Christians, but immediately after denied it; the rest owned indeed that they had been of that number formerly, but had now (some above three, others more, and a few above twenty years ago) renounced that error. They all worshiped your statue and the images of the gods, uttering imprecations at the same time against the name of Christ. They affirmed the whole of their guilt, or their error, was, that they met on a stated day before it was light, and addressed a form of prayer to Christ, as to a divinity, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble, to eat in common a harmless meal. From this custom, however, they desisted after the publication of my edict, by which, according to your commands, I forbade the meeting of any assemblies. After receiving this account, I judged it so much the more necessary to endeavor to extort the real truth, by putting two female slaves to the

torture, who were said to officiate in their religious rites; but all I could discover was evidence of an absurd and extravagant superstition. I deemed it expedient, therefore, to adjourn all further proceedings, in order to consult you. For it appears to me to be a matter highly deserving your consideration, more especially as great numbers must be involved in the danger of these prosecutions, which have already extended, and are still likely to extend, to persons of all ranks and ages, and even to both sexes. In fact, this contagious superstition is not confined to the cities only, but has spread its infection among the neighboring villages and country. Nevertheless, it still seems possible to restrain its progress. The temples, at least, which were once almost deserted, begin now to be frequented."

As to this letter one thing more should be quoted, by the translator, as follows: "This letter is considered as almost the only genuine monument of ecclesiastical antiquity relating to the times immediately succeeding the apostles, it being written at most not above forty years after the death of Saint Paul. It was preserved by the Christians themselves as a clear and unsuspecting evidence of the purity of their doctrine, and is frequently appealed to by the early writers of the church against the calumnies of their adversaries."

In the parts of the letter quoted there are some things to which attention should be called. The most important for the study we are making is that the Christians of that day had a "stated day" for their meetings, and that day was Sunday, not Saturday: the Jewish Sabbath was well known and would have been mentioned if the day had been the same.

The letter also shows that in those days, as in the present, there were weak members, those who could not stand persecution. But there were many who were faithful unto death. That is much for which to be thankful, for on their faithfulness depended the future of the church. There is reason to be thankful that there was a good man as governor of the province, one who did not go to the extreme which he might if he had been of the other kind. And it is good that Trajan was the kind of emperor he was, for he was not seeking the blood of the Christians as some did. An extract from his letter to Pliny will show this.

He wrote as follows: "You have adopted the right course, my dear Secundus, in investigating the charges against the Christians who were brought before you. It is not possible to lay down any general rule for all such cases. Do not go out of your way to look for them. If indeed they should be brought before you and the crime is proved, they must be punished: with the restriction, however, that where the party denies he is a Christian, and shall make it evident that he is not, by invoking our gods, let him (notwithstanding any former suspicion) be pardoned upon his repentance.

Anonymous information ought not to be received in any sort of prosecution. It is a very dangerous precedent, and is quite foreign to the spirit of our age."

Rehobeth, Md.

The Meaning of the Cross

BY J. FRANK BOWERS

WE need to spend much time meditating on the meaning of the cross, for after all everything is tied up in this one event. What does it mean to us? Is it just an event in history—something that happened two thousand years ago, or is it vital to our salvation?

Just a short time before Jesus was crucified he said that salvation had come to the house of Zaccheus, the rich tax collector, because of a change of heart. This tax collector was ready and willing to make things right, and with this confession Jesus said that salvation had come to his house, and this was before the death of Jesus.

Jesus set up standards of righteousness, the way to God, and because of these standards he was nailed to the cross. This was not because he had sinned, but because of the sins of the people. He tried to get men to accept his way, but his way went counterwise to theirs. He exposed the racket of the scribes and rulers of the people. He showed them how they were binding down the poor, how they were heaping burdens—too heavy to bear—upon the people. Their whole scheme was contrary to the will of God—it was mockery. Jesus was a revolutionist, an internationalist, and for that reason was he crucified. Had he lined up with the party in power he would never have been crucified. He exposed their wickedness, their system, and of course anyone who stood in their way was to be gotten rid of.

He was a friend to the sinner, the outcast, the one who did wrong, in fact to all classes of people, who needed help. His plan was for men who needed help. He came to give them sympathy and forgiveness. He brought to them a more excellent way of life not by punishment, but by a great love. He ate and lived with and for them. He was their friend.

The cross stands historically as a monument to the sin of bigotry, ignorance and unfounded prejudices. We find this same thing demonstrated in many ways—in the inquisition, the witchcraft of New England, and lynching. And sometimes we find the cross demonstrates that religion of a very pious type can be utterly divorced from ethical conduct. A good example of this is in the writing of the greatest hymn on the cross by John Bowering while he was, at the hands of Queen Victoria, forcing opium traffic on China. Or the slave trader, who with a boat load of slaves bound for America, would conduct worship on board, and yet compiled

one of the great hymns of the church while on one of these trips.

The illustrations given above were sometime ago, but how about the present time? Do we have hatred, self-esteem, craving for church power and bigotry? Do we have the attitude, we are always right and if you do not believe as we do, you do not believe the Bible?

The vicarious suffering of Jesus stands out as the one great thing in his life. He set standards, and he was willing to die for those standards, if there was no other way. He would not change his plan, and they nailed him to the cross because he would not renounce what he had given to men. He gave his life, not to satisfy an angry God; but because of men's sins, their bigotry, their prejudice and their ignorance.

Fresno, Calif.

Feet Washing in History

BY ALBERT C. WIEAND

4. *Feet Washing as a Religious Ceremony*

UPON these various social customs of feet washing the religious ceremonials of feet washing are based. This is true in the various oriental religions. It is also true in the Old and New Testaments.

In fact it is the familiar social customs and the associated human emotions and reactions that give point and force and reality to the religious symbolism of the ceremony.

(1) *In Egypt* Flinders Petrie, excavator and archaeologist discovered that the ancient Egyptians practiced feet washing before approaching sacred shrines for worship. (See Encyclopedia of Religion and Ethics.)

(2) In the *Greco-Roman* religion also it was a part of their ritual to wash their feet before worship of the gods.

(3) *Mohammedans* also wash their feet before engaging in religious services.

In all of these cases provision was made for the washing of the feet, by providing lavers or tanks or basins in the places of worship.

The fonts for feet washing before worship, in various Greek, Latin and Catholic and Christian churches, alluded to by Eusebius, Tertullian, Chrysostom and others, seem to be of the same character. They seem to have been the outgrowth of these ancient customs here described.

(4) In many other cases where feet washing is not mentioned other ablutions before worship are practiced, such as: the washing of the hands or the bathing of the body, or the washing of one's clothes to cleanse ceremonial defilement.

(4) *Among the Jews*, allusions to hand washings before worship are numerous in the Old and New Testaments and in the Talmud.

Egyptian priests were required to bathe three or four times daily in connection with their worship.

(5) *Foot Washing as a religious ceremony in the Old Testament.* In the ceremonial of the tabernacle there was provided a laver, "whereat to wash." It was placed between the altar and the tent of meeting. Here the priests washed their hands and their feet. This they did before offering at the altar. And also before entering into the tabernacle. The penalty for disobedience was death (Ex. 30: 17-21; 40: 30-32). To this religious rite there are references in Philo and in the Jewish Talmud. (See article on Feet Washing in Hastings' Encyclopedia of Religion and Ethics.)

At this same font Aaron and his sons were bathed all over when they were inducted into the priest's office. After the bathing they were invested with the holy garments "and then consecrated, with the anointing oil," to minister in the priest's office" (Ex. 40: 12-16).

(6) *Feet Washing in the New Testament.*

(a) The Example and Teaching of Jesus (John 13: 1-17). At the last supper of Jesus with his disciples, just before the eating began, "Jesus rose from supper, laid aside his outer garments, poured water into the basin and washed the disciples' feet and wiped them with the towel wherewith he was girded."

This dramatic action on his part was not at first understood by his disciples and greatly astonished them. His explanations of his actions, both in the midst of the service when challenged by Peter, and after he had concluded the ceremony, definitely gave a religious interpretation and invested it with such profound ethical and spiritual significance that the Christian church has never been able to forget the ceremony or his teachings concerning it.

"In fact down to the time of St. Bernard we find ecclesiastical writers, at least occasionally, applying to this ceremony the term *sacrament*."

"This tradition, we may believe has never been interrupted, though the evidence in the early centuries is fitful and interrupted" (Herbert Thurston in the Catholic Encyclopedia).

(b) The allusion by St. Paul (1 Tim. 5: 10). This statement by Paul is understood by some to refer to the social custom of hospitality. By others it is taken to refer to the literal observance, by the apostolic churches, of Christ's command: "Ye also ought to wash one another's feet." For example, Herbert Thurston in the Catholic Encyclopedia says: "Christ's command to wash one another's feet must have been understood from the beginning in a literal sense, for St. Paul implies that a widow to be honored and consecrated in the church should be one who had washed the saint's feet."

Eusebius, Tertullian, Chrysostom and others refer to feet washing, in preparation for worship among the post-apostolic churches, both Greek and Latin.

Oak Park, Ill.

The Christian Liberal's Dilemma

BY KERMIT EBY

FROM time to time my zeal for social reform brings me face to face with the reminder that I am a "communist," and oddly enough it is when I am being thus falsely charged that I become the most sympathetic with the communist position. This is so because of the injustice of being falsely labeled and the recognition that false labeling has always been the escape of individuals who are unwilling to face the facts instead of honestly making mental adjustments. And the knowledge that the radical camp in America is filled with misunderstood and falsely accused people further increases my sympathy for them. It is no accident that the extreme left in America is filled with embittered men and women who were sincerely anxious to work in and through the church and were denied that opportunity and sometimes accused of insincerity.

Those of us who are honestly interested in building a better world order through the impetus of Christian idealism gain nothing by impugning the motives and questioning the sincerity of the communists. Likewise a communist, if he is intelligent, will not forget that there actually are sincere and brave fascists. In this much-bewildered world the time has come when we must call a halt to name calling. It accomplishes nothing. In fact, the ease with which we use the term "communist" or "fascist" betrays us, for it is an oversimplification to assume that all radicals are communists and all conservatives are fascists.

Many people are marching towards the same social objectives as the communists. For example, I agree with the communists in their main social objectives, namely, peace and democracy; yet I disagree violently with them on their means towards the accomplishment of world peace. Communists likewise argue for collective action; that is, for united action in the democracies to enforce law. And here we who are trained internationalists face our gravest problem, for we too believe in collective action and we too believe that war should be outlawed. So when our communist friends bring in resolutions for collective action for peace, we must disagree with them, for they mean collective action in the so-called democracies, and we mean the removal of the enforcement of the law from the hands of litigant nations and placing the matter in the hands of a court; just as in our local society we do not attempt to enforce law individually but permit police and courts to enforce it.

Communists are naturally very active in the labor movement, for it is in the labor movement that real revolution is taking place today; and by revolution I mean change, not necessarily violence. The labor movement communists take the position that the easiest way to power is to bore from within. The comrades are placed on powerful committees and in strategic positions. They know exactly what they want because they are disciplined—they follow the party line, and the party line today tells them to work in the labor movement and if possible to capture it, in order ultimately to destroy capitalism.

Now I agree with them that competitive capitalism is a social anachronism. Nevertheless, as a Christian, I cannot agree with them that the end justifies the means. In other words, I cannot agree that economic democracy will come by denial of the very rudiments of the democratic process in a destruction of individualistic pattern, because I am convinced that communist tactics will not bring the Utopia that communists envision. Instead it will bring an American fascism of the worst kind—fascism based on Ku Klux Klan nativism, which will be anti-Catholic, anti-Jewish and anti-Negro.

As a realist, I recognize that it is of no use for me to damn the communists because they work longer and harder than I; nor is it of any value for me to question their motives. Actually many of them are my closest personal friends. We disagree violently on philosophy and tactics and I tell them that I will fight them but not with their weapons—because I believe that the acceptance of the enemies' weapons weakens one's case.

To be practical, we must recognize that historically we are moving through an age of transition and in this age the church has been floundering. Many of her sincere ministers have been captured by the radical movement because the social objectives of the radicals are their own. And may I point out, these same individuals are often used, because nothing is more important to a radical movement than a good front. Now I do not propose to be a front for any movement with whose means to an end I disagree, and before I can make such a decision I must understand the movement; so I study Marx and Lenin and Strachey and Browder, learn the communist vocabulary, and if necessary talk just as glibly about the class struggle and the dictatorship of the proletariat as the best of them. By so doing, I know that I shall be less apt to be used than if I did not know what was being advanced. Likewise, I attend radical meetings, and it is there I learn what is happening on the social frontier. Incidentally, in such a rapidly shifting age as ours, one must keep up to date all the time, for what was true yesterday may not be true today.

Next to understanding of the movement is the recognition that there must be an alternative proposal if we

would earn the leadership we believe necessary to achieve our goal. May I suggest positively the following:

1. The church develop a committee of social action, an exploratory group which will keep the leadership of the church informed as to social thought and action.

2. The serious acceptance of the responsibility by the colleges of the Church of the Brethren to train its most able young men to become mediators in areas of social conflict. That is, they must be technically trained in economics, history and political theory, and also have firsthand contact with both the left and right, the radical and the conservative.

3. Further development of the so-called tension area plan of the Quakers whereby young people are sent into the social laboratories where actual conflict exists.

4. Development of credit unions, co-operatives and all types of mutual self-help organizations through church leadership. I would have the capitalistic system changed through the democratic process as is being done in Denmark. (Bishop Grundtvig was a real Christian leader.) (The Church of the Brethren might lead the way in labor relations in its own establishments, might establish equitable salaries for its ministers, retirement plans for its missionaries, and co-operatives wherever possible.)

5. The church would recognize that no real contribution to social change can be made by name-calling. Only honest alternative proposals will suffice.

Chicago, Ill.

An Open Letter to "Unemployed" Christians

My Christian Friend:

You are a stockholder in the largest and best profit-sharing institution in all the world. It is a concern which pays dividends not yearly but weekly and daily. Have you been receiving your "dividends" in love, joy, peace, faithfulness, gentleness, self-control? If you have not, it is because you are a "nonparticipating stockholder."

Perhaps you have already guessed that the institution of which I speak is the Universal Church of Jesus Christ. As a member of the Church of the Brethren you belong to this glorious, immortal fellowship. I have viewed with great concern, your continued inactivity in the marvelous brotherhood to which you once vowed to be faithful until death. Can you afford to miss these "dividends" which shall last through eternity? Is there anything for which you would exchange your soul? And if there is, though it should be the whole world, what shall it profit you?

A "participating stockholder" is one who attends public services at God's house, receives the holy com-

munion and contributes systematically of his means to the kingdom program. As you can see there are many gradations from the completely "participating stockholder" to the wholly "nonparticipating stockholder." You and God know your particular grade.

I am writing this to you out of a sincere desire to help you in making the investment which is necessary that you may receive the largest possible dividends. I urge you to be regular at one or more public service at the church each week. If it is impossible for you to attend your own church attend some other. Use diligently the weekly offering envelopes. You will be surprised how God will bless you in this. If you can't be present every time, use them anyway and bring or send in the back numbers at the first opportunity. Be a good steward of the material blessings which God has put in your trust. Cultivate a religious atmosphere in your home. Godly homes do not just happen. Read your Bible daily. Don't forget to pray.

I hope you are well and happy in your work. We often think of you and long for you. May the blessings of our heavenly Father and the "dividends" of his kingdom be fully yours evermore.—Howard H. Keim, Jr., Huntington, Ind.

"First, Disarm Our Own Hearts!"

BY GRACE HILEMAN MILLER

"We must first disarm our own hearts," declared a college student recently in an oratorical contest dealing with the subject of peace, "if we really want to do anything toward promoting world peace." How true, how very basic, and how certainly something in which everyone can and must have a part in doing.

The girl orator referred to the fact that all true peace is founded on the principles taught and lived by the Prince of Peace, the Lord Jesus Christ. She believes the hope of the world is the aggressive pacifists.

Even though the Church of the Brethren is the oldest, or one of the oldest peace organizations in the world, what doth it mean if hearts of brethren and sisters are armed with aught but the peace of the Lord Jesus Christ?

La Verne, Calif.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

THERE was fifty years' difference in their ages, perhaps a hundred in the style of clothing; but so great is the power of genuine brotherliness that they walked into the church service together without a hint of embarrassment on either face.

New York, N. Y.

OUR MISSION WORK

Why Continue Christian Missions in China?

BY I. E. OBERHOLTZER

THIS is a mooted question. Why continue missions in a warring country, the future of which is altogether obscure and problematical? Some favorable reasons may be given.

The Christian Morale Has Not Abated. Shrunk church attendance is readily understood and in no way indicates a waning of spiritual fervor. There are no signs of moral and religious defeatism. Suffering and tribulation have united the Chinese people. Few attacks have been made upon Christians because they were Christians. And in general, the invaders have been lenient and considerate of Christians and Christian groups. Many are the reports of Christian heroism, of those who have stood unafraid amid great danger as per illustration of the Chinese pastor who held his worshiping congregation from panic when enemy planes were raining bombs all around, by singing hymns until the raid had passed by.

The Stricken Are Still Chinese People. Our Brethren mission began its work out of a sincere desire to bring to the people of Shansi salvation through Jesus Christ our Lord. The present conflict has neither blotted out the people of China nor destroyed the Christ whom we preach. The reasons and motives for evangelizing China are not altered by the incident of war. The people are still Chinese needing salvation. And these needs have greatly increased. To spiritual salvation must be added physical and material salvation. Multitudes are buried beneath a load of deep sorrow and suffering. Naked, hungry, tired and worn, they need spiritual and physical rest. And our Lord has promised rest and salvation to all who will come unto him.

There Is a Decreased Leadership. The leadership of the Chinese church has stood by in a remarkable way. Yet in occupied areas many of the outstanding leaders have evacuated before the invading army. They have gone into the interior where many of them will become established and never return. But this leaves flocks without shepherds of their own people. New guides and lamps will be needed and it falls upon the mission to fill up these depleted ranks with a new leadership trained and nurtured in the atmosphere of the mission.

The Christian Church Is the Only Unselfish Major Institution of a Religious, Cultural and Educational Nature Remaining in Occupied Areas. Native religions, government, education, reforms and business have all capitulated before foreign invasion. Fire gutted temples, scorched and tottering idols, and fleeing priests can bring no salvation to China. Outside of the Christian

movement I know of no efforts taken by any of the native religions to bring relief of any sort to a stricken people. Government education has come to an end and there is no opportunity for youth to pursue a modern education of an advanced order. What unrestricted educational and cultural facilities remain are operated under Christian supervision. Christian forces are alone in the field. There is no other sympathetic institution to offer hope and guidance to a confused and bewildered people.

A Unique Opportunity Has Arisen. The present crisis offers opportunity for the Christian movement to earn the popular confidence and deep sympathy from the whole of China's people. The unselfish and widespread effort of mission societies to save life and relieve suffering has not failed to register a warm appreciation throughout the Chinese nation. Nor has passed by unnoticed the testimony of faith, hope and courage of the large number of Chinese leaders who have remained faithfully on the job. And many non-Christians have shown their admiration for what they call our loyalty and courage in that pastors and missionaries have remained with their flocks throughout these heart-breaking days. The splendid response of the Christian forces in China's hour of need has gained a prestige for

What to Pray For

Week of March 18-25

It seems too bad that mail does not come through from China as frequently as we would wish it to come. For some time word from Bro. O. C. Sollenberger and his son Howard has been expected giving rather definite information about the work which they are carrying on. However, we know that all the missionaries are carrying on faithfully and as best they can every day, and this



should cause us to pray regularly for them. Our imaginations and also the facts which we read in our daily papers and the announcements which we hear over the radio all give us plenty of foundation for most earnest prayer.

Giving toward neutral relief has been coming in quite well and it is splendid when our church people are touched with the needs of those in such desperate circumstances. Let us continue to give and to pray.

the Christian movement which needs continued cultivation.

The Prestige of the Christian Movement Is Good. In contrast to the years when Christianity was only tolerated and sometimes resented, it is now widely accepted as part of the Chinese setup. Anti-Christian sentiment is disappearing and the most radical enemies of the church are now turning to it for help. One missionary spoke to ten thousand students in thirty high schools with the result that over seven hundred decided to become Christians. In a well-known university 129 out of 400 students decided for Christianity and a hundred others decided to become better Christians. In the Brethren mission, as in every other mission, there has been a deep hunger of the soul for spiritual things during the last twenty months. As in the days of the early church, the blood of the martyrs is becoming the seed of the church, so that accessions to the church are on the increase.

Now that one of every ten leaders in political positions has taken training in Christian institutions, that China has a higher per cent of Christians in its government than any other non-Christian nation, and that the central government has endorsed the Christian movement by granting to it many religious concessions, it would seem like deserting the cause of Christ just when many years of monetary support, effort, patience and prayer are bearing fruit among the educated leadership of the country as well as with the common people.

Christian missions are at the crossroad of a new epoch in China. Everything is in a fluid state over there and the destiny of the Christian church is indeed obscure and problematical. Yet the sincerity of American Christianity is at stake. The Chinese tolerated our mission efforts when there was peace in the land and when it was relatively easy. What would the Chinese people have to say of the Christian movement, if in the hour of strain and stress, pain and suffering, sacrifice and death, it would run away from a difficult and unattractive situation? Does the Church of the Brethren have the Christian courage to make the necessary sacrifices to still shepherd their child in China into the new era? The opportunity is ours.

Home on Furlough From China.

THE SHARE PLAN

By this method a Sunday school or class can provide a support, usually \$25, \$50 or \$100 for a particular mission station. An attractive five-year certificate suitable for framing is issued. Each year as the payments are made a seal is sent to affix to the certificate. Letters of information are sent several times annually. Now is a good time to begin and make the first partial payment in the Achievement Offering.

Moving Millions

(Moving Millions, 50 cents, continues to be a popular book among the Women's Missionary Societies. No less than 500 copies have been ordered by various women's groups. Also the little booklet, How to Use, based on the study book, price 15 cents, is being used by the majority of those taking up the study of the book. Order both of these books from the General Mission Board, Elgin, Illinois.—A. C. M.)

CHAPTER IV.—THE MINISTRY OF HEALING IN INDIA

Chapter Outline

I. Early Medical History.

The Scudder Memorial Hospital, Early Women Doctors.

II. Medical Competition: America or India?

III. Medical Agencies.

Governmental, Widespread Medical Missions, Zenana Hospitals.

IV. Evangelistic Work in Hospitals.

V. Indian Christian Doctors.

VI. Responsibility of Medical Missions.

The Church of the Brethren has two hospitals in India, at Bulsar and at Dahanu. Three American doctors are on the field. Dr. A. Raymond Cottrell and Dr. Laura Cottrell at Bulsar. Dr. Barbara Nickey is at Dahanu. At the present time Verna Blickenstaff, R. N., is the nurse at Bulsar and Hazel Messer, R. N., has her work at Dahanu. Turn to the June 4, 1938, Gospel Messenger, Annual Report Number, on page 21, and study Medical Table IV. This chart gives a lot of information concerning our medical work in India. Charts with their rows of statistics talk when we learn how to use them.

Women's Work at Denton, Maryland

BY MRS. NORMAN A. SEESE

As the fiscal year closes we look back over our work for the past months and wonder whether the little we have done will meet the Master's approval. There were, no doubt, many opportunities for real service which we have missed and we are praying that in the new year we may do more and better service for the kingdom. These words about our work we pass on hoping that they may be helpful and suggestive to churches which find it difficult to carry on a Women's Work program. Where the workers are few and scattered, as they are in some country churches, the promotion of such a program is not easy.

Eight years ago we completed our organization. Prior to that we had an active Missionary Society and Aid. At the present we have these with Home Enrichment and Bible Study divisions. Even though the work has been difficult and our goals were not fully realized, there has been joy unspeakable in working together.

We have found different ways of raising funds necessary to do the things we wanted to do. The most attractive are these: food sales, serving lunches and suppers, sewing, selling products and articles for home use, and giving as much as we can by free will offerings for our missionary work. Recently we served a Chinese supper which we think was most successful.

Our Home Enrichment division, directed by Mrs. C. A. Pentz, has been quite active. We have two groups of mothers, those who have adolescent children and those who

(Continued on Page 21)

KINGDOM GLEANINGS

Calendar for Sunday, March 19

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Peter Exhorts to Christian Living.—1 Peter 3: 8-18.

Christian Workers, What I Believe About Christ.

B. Y. P. D., Paths That Lead to God.

Intermediates, The Supreme Courage of Jesus

* * *

Gains for the Kingdom

One baptized in the Brownsville church, Md.

Two baptized in the West Goshen church, Ind.

Three baptized and four received by letter in the Middle River church, Va.

Twenty-nine baptized in the Cloverdale church, Va., Bro. C. O. Showalter, evangelist.

Four baptized in the Bartlesville church, Okla., Brethren Geo. R. Eller and E. W. Burchfield, ministers.

Forty-one baptized and three reinstated in the Spring Run congregation, Pa., Bro. D. I. Pepple, evangelist.

* * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, April 13, in the Tyrone church, Pa.

Bro. Niels Esbensen of Empire, Calif., March 13-26, in the Live Oak church, Calif.

Bro. Charles Essick of Circleville, Ohio, April 3-16, in the East Dayton church, Ohio.

Brother and Sister G. G. Canfield, March 16 to April 2, in the Olympia church, Wash.

Brother and Sister Oliver H. Austin, March 26, in the West Wichita church, Kans.

Bro. Ralph G. Rarick of Syracuse, Ind., March 21, in the Washita church near Cordell, Okla.

Bro. Ora Huston of Oklahoma City, Okla., March 27, in the Big Creek church near Cushing, Okla.

Bro. Moyne Landis of Pierceton, Ind., May 1, in the Pike Creek church, Monticello congregation, Ind.

Bro. Rufus D. Bowman of Chicago, Ill., April 2-9, in the Brick house, Nettle Creek congregation, Ind.

Bro. John E. Rowland of Mechanicsburg, Pa., July 16, in the Bermudian house, Lower Conewago congregation, Pa.

* * *

Personal Mention

Religion at the Center is Pastor W. H. Yoder's sermon theme tomorrow morning, March 19, at the South Waterloo church.

Brother and Sister G. G. Canfield will have charge of the morning devotions over KGY, Olympia, March 20 to 25, 7:00 A. M., Pacific Time.

Pastor John R. Snyder of Tyrone, Pa., and his good wife had a little special interest in Saint Patrick's Day, March 17. It was the forty-first anniversary of their marriage. "And the Gospel Messenger has come into our home all that time." Congratulations on both counts.

The Anderson Conference will have Eld. I. E. Oberholtzer as Standing Committee member from China, with Eld. W. Harlan Smith as alternate delegate.

"Useless Prayers" is one of the suggestive themes which Pastor Clinton I. Weber of Hutchinson, Kans., has been bringing to the attention of the people at Rocky Ford, Colo., these past two weeks.

The Austins, well known evangelists, have been alternating lately between revival meetings and vacations "because of weather conditions" and "because of a scarlet fever scare." But see under "Our Evangelists."

Sister T. S. Moherman of Ashland, Ohio, "must go back to Cleveland in a few days to have a veil removed from my eye. This happens often and is not a serious operation, but must stay in the hospital a couple of days."

"Meeting Life's Crises With Christ" is the subject of Pastor Bernard N. King's Sunday morning sermon, March 26. The organization and working personnel of the McPherson church is very attractively presented in the newly issued 1939 yearbook.

Bro. Elmer B. Royer of Norwood, Ohio, with Joseph Van Dyke, editor of Brethren Action, after months of suffering and surgery, was reported under date of March 6, as very critically ill with a malignant tumor. Writes Sister Royer: "He has not worried at all and his spirit has been most beautiful. That fact has done much to sustain me." As a useful spiritual exercise, suppose you try to put yourself in his place, or hers.

Bro. H. K. Ober, whose affliction for some months has been well known to Messenger readers, passed into rest last Sunday evening at Willow Grove hospital near Philadelphia. The immediate cause of his death was a cerebral hemorrhage attributed to the automobile accident of Oct. 8, last. Funeral services were set for 2 P. M., Thursday, March 16, at the Elizabethtown church. We shall expect to have shortly a suitable account of Bro. Ober's life and service to the church in so many fields, educational, pastoral, administrative and others innumerable. With sincere sympathy for the bereft ones we can but rejoice in the peace which has come to his troubled soul.

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Miscellaneous Items

Minister Needed. In a certain district a farm has been given for the use of a minister. The church is willing to pay part support. Any one interested in this type of ministry and support will please write to the General Ministerial Board, Elgin, Illinois, at once.

Southern Ohio District Meeting will be held in the Trotwood church April 28 and 29, beginning at 1:30 P. M., Friday, April 28. All queries, petitions and recommendations, in order to appear in the printed program, must be in the hands of Secretary J. H. Good, 730 W. Columbia St., Springfield, Ohio, not later than April 10.

Men's Work District Meeting for Eastern Maryland will be held at the First church in Baltimore Friday, April 14, 6:30 P. M. Following the supper will be music and addresses by W. Newton Long, Dr. Chas. E. Resser and Folger McKinsey "The meeting is not limited to delegates but anyone who can attend will be welcome and may be sure of receiving inspiration and a blessing."

A Post-Madras Conference will be held in the First Baptist church of Indianapolis tomorrow afternoon and Monday, March 19 and 20. The speakers are Bishop J. Waskom Pickett, Dr. Hachiro Yuasa, Rajah Bhusanam Manikam, Miss Ruth Seabury, Miss Minna Soga. "All meetings open to everyone."

We are requested to call attention to the Farm Discussion Group programs to be broadcast this spring, under the supervision of Mr. Paul F. Vogt of the United States Department of Agriculture. These are "neighbor to neighbor discussions, introducing groups of farm men and women in characteristic give and take of ideas on the problems of agriculture and the nation, informal, spontaneous, farmer organized and farmer led." The topic for Wednesday, March 29 is "Problems of Church and State Relations in Rural Life." The hour is 12:30 to 1:15 P. M., Eastern Standard Time.

The next music camp for the Manchester territory will be held at Camp Mack May 30 to June 4. If you are one that should be there, make your plans now to attend. Prof. Paul Halladay of the Manchester Music Department will be dean of the camp. He will be assisted by an able corps of instructors including Professor Brightbill of Bethany, Professor Boyer and Miss Murl Barnhart of Manchester and others. "The courses will be varied in nature and our chief aim is to meet the practical problems of our local music leaders. We aim to do quite a bit of work preparatory to our conference chorus singing." For more detailed information we suggest that you confer with Dean Halladay of Manchester College. He can tell you about the expense involved and what these camps are doing by way of fostering better music in the churches.

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Brotherhood Record of Conference Budget Giving

Giving for the Conference Budget increased 3.2% over a year ago. A survey in other denominations reveals current giving on a level with or slightly above the year before. In achieving our increase, we had the advantage of the Christopher Sower anniversary.

The average giving per capita reflects the spirit, the ability, the habit and the membership in the respective districts. In every congregation some church members give little or nothing for missions. Many good givers are doing their full duty. Can we enlarge the horizons and deepen the interest of all our members?

Relief giving totaling \$29,690.35 as compared with \$16,611.64 last year is over and above the Conference Budget giving shown below.

	Year ending Feb. 28, 1938	Year ending Feb. 28, 1939	Average per capita Year ending Feb. 28, 1939
EASTERN			
Pa., S. E.	\$ 5,408.90	\$ 4,895.46	\$1.41
*†Pa., Mid.	12,663.63	14,059.18	1.31
*†Pa., W.	10,995.53	11,057.52	.94
*†Pa., E.	32,348.69	35,257.09	3.41
*†Pa., S.	11,103.62	11,739.08	1.76
	\$ 72,520.37	\$ 77,008.33	
SOUTHEASTERN			
N. and S. C.	\$ 126.84	\$ 95.98	\$.06
Fla. and Ga.	1,719.14	1,281.66	1.80
*†Md., E.	7,666.78	8,166.20	1.57
*†Md., Mid.	4,688.66	5,359.10	1.55
*†Md., W.	372.60	493.29	.43
*†Tenn.	623.55	827.29	.31
*†Va., E.	1,895.94	1,947.10	.61
*†Va., 1st	3,361.65	3,408.13	.57
*†Va., N.	3,761.71	3,830.26	.52
*†Va., 2nd	5,685.24	5,739.63	.92
*†Va., S.	1,465.47	1,716.85	.29
*†W. Va., 1st	1,797.89	2,088.50	.61
*†W. Va., 2nd	105.67	122.12	.17
	\$ 33,271.14	\$ 35,076.11	
CENTRAL			
Ill., N.	\$ 7,963.04	\$ 7,683.92	\$1.59
*†Ill., S.	2,618.92	2,941.36	1.08
*†Ind., Mid.	10,473.86	11,828.29	1.91
Ind., S.	15,112.23	12,733.48	1.46
Ind., N.	6,297.54	4,566.48	1.28
Michigan	2,412.41	2,245.99	.81
Ohio, N. E.	7,311.51	6,843.68	1.18
Ohio, N. W.	3,901.81	3,253.61	1.02
*†Ohio, S.	15,283.87	16,899.89	1.58
	\$ 71,375.19	\$ 68,996.70	
CENTRAL WEST			
*Colo., E.	\$ 1,044.23	\$ 1,041.93	\$.78
†Iowa, Mid.	3,962.15	3,971.66	2.04
*†Iowa, N.	4,030.08	4,403.80	1.85
*†Iowa, S.	1,322.59	1,402.76	1.18
*†Kans., N. E.	1,302.31	1,407.16	.74
Kans., N. W.	559.35	419.28	.49
*†Kans., S. E.	468.01	590.76	.69
Kans., S. W.	2,869.08	2,690.52	1.29
*†Mo., Mid.	267.82	381.12	.44
*†Mo., N.	297.39	442.87	.40
Mo., S.	273.03	217.76	.33
*†Nebraska	680.74	927.15	.65
*†N. Dak.	395.05	464.17	.82
*†Oklahoma	1,122.12	1,099.53	.92
	\$ 18,593.95	\$ 19,450.47	
WESTERN			
*†Calif., N.	\$ 3,247.95	\$ 3,844.06	\$1.39
Calif., S.	11,956.87	10,564.80	2.71
Canada	82.12	98.97	.26
*†Colo., W.	204.96	213.13	.65
Idaho	1,354.95	931.66	.58
Oregon	1,027.34	821.74	1.42
Texas and La.	359.45	334.26	.75
*†Washington	1,833.64	1,863.54	.94
	\$ 20,067.28	\$ 18,672.16	
Unallocated	\$ 2,441.70	\$ 6,039.74	
	\$218,269.63	\$225,243.51	

* Above average past two years. † Above last year.

HOME AND FAMILY

Give Me My Flowers While I Live

BY GERTRUDE LE FEVRE GRAFF

Have you a thought that me would help,
A gentle word to give?
Wait not until my ears are closed,
But tell me while I live.

If any thought or word of mine
Has helped you on your way,
It will encourage me to know
That I have helped today.

Oh, do not wait until I'm dead,
My ears and eyes quite closed—
Give me my flowers while I live,
If but a single rose.

If unkind words you thought to speak,
Hold them until that hour
When unkind words won't hurt my heart,
Their sting deprived of power.

Give me my flowers while I live;
When dead I cannot see
Nor hear the words you meant to say,
Though gentle they may be.

And kind words spoken always bring
A lighter heart—to bear
The heavy burdens—and you too
Lightheartedness will share.

I care not if there are no flowers,
When I am laid away—
But give my flowers while I live,
And they will last for aye.

York, Pa.

The New Easter Dress

BY ADA SCROGUM

First Half

ABOUT this time last year a few imaginary thoughts arranged themselves in the form of a story for the benefit of the children in an Easter program. After Easter was past I laid the story aside and supposed it had served its purpose. A few days ago a friend of mine came to visit us. While she was here she told about the new Easter dress she was going to get and how it would be made. As she was telling about the dress, that little story of last year came creeping back into my mind, and here is the story—

Betty Burton was a happy little girl with a sunny disposition. She came from a home that was good but not luxurious. She always had what she needed, but not many extra things. Her parents, in order to teach her the value of money, gave her a small bank in which she put her money. Whenever Betty ran an errand for them or did some extra work, they gave her a few pen-

nies or a nickel to put into her bank. Betty was very careful with her money and only occasionally she spent just a little for herself.

Across the road from Betty's home was a small house in which lived a woman with her crippled boy. The father of the boy had been killed in an accident, and the mother had to take in washings and sewing in order to support herself and her little boy. The boy was about the same age as Betty and had been crippled since his birth. He could not walk and had to sit in a wheel chair all the time. He was known in the community as Crippled Jim. Betty pitied him and often took her picture books and went across the road to show him the pictures so he would not get so lonesome. Occasionally Betty's mother made some candy for him, and it always made Betty so happy to see how much he enjoyed the candy.

In the course of time Betty's bank became so full she could not get any more money into it. So they opened it, took out the money, counted it, and found that it amounted to about two dollars. When asked what she would like to do with it, Betty studied a moment and then said: "I know what I will do with it. May I get a new suit for Crippled Jim? He said he never had a coat or suit in all his life except what his mother made out of the old clothes his father wore. And he needs a new suit now. Can I get it for him? Wouldn't he be happy?" Mrs. Burton was glad for the missionary spirit in her little daughter and so it was decided that the money should go for a new suit for the crippled boy.

About that time all attention was directed to the community church. They began to practice for an Easter play. Betty had one of the leading parts in the play and became so absorbed in it that she forgot everything else. Therefore her mother reminded her one day about her money, saying that she thought it would be nice to get the suit before Easter so that Crippled Jim could be taken in his wheel chair to the church and see the play. Betty was silent for a few minutes and then said: "Mother, I can't get Crippled Jim his suit. I am in the play and I must have a new dress." Her mother told her that the dress she wore last year, the little blue organdy, was plenty good enough for this year and she had not outgrown it yet. But Betty looked her mother squarely in the face and said emphatically: "No, mother, I must have a new dress this year." And so the money went to buy Betty a new pink silk taffeta dress.

Saturday forenoon, just before Easter, Mrs. Burton pressed the dress, put it on a hanger, and hung it on a nail in the wall. Betty walked back and forth in front of the dress as she admired its loveliness. Her mother

saw an element of pride springing up for the first time in the heart of her little daughter. So she told Betty to take the dress upstairs and hang it in the wardrobe; and she gave Betty strict instructions not to wear it till Sunday morning. However, that afternoon, when Betty was getting ready to go to the church for the last practice, the temptation was too great for her little heart. She put the dress on and stood in front of the mirror as she turned from side to side to see how nice it looked. Then she put her coat on, slipped quietly out the front door, and ran down the road as she thought to herself: "Mother won't know I wore my new dress today. Why should I wait till tomorrow?"

They practiced a long time that afternoon and it was getting late when Betty started home. She was afraid her mother might be watching for her and would see that she had worn her new dress, so she must get home as soon as possible. She decided to take a short cut through the pasture field. But in order to do that she must climb a fence. She hurriedly climbed to the top of the fence and jumped down on the other side but—rip! Betty had been in such a hurry that she had forgotten to button her coat, and now her beautiful new pink silk dress was torn right in front from the waist to the hem. Now what could she do? Who could fix it? How could she get another one when her money was all gone? Why didn't she listen to her mother? Or why didn't she get that new suit for Crippled Jim so he could be happy? As these thoughts rushed through her mind, Betty realized as never before that she had been selfish and disobedient. But what could she do about it now? Nothing—except to go on home. She tried very hard not to cry, for Betty was a brave girl, but the big tears seemed to scald her face as she reached the door. Mrs. Burton was waiting for her but she did not scold. She knew that a beautiful new dress, torn beyond repair, was punishment enough. She merely went upstairs, got the little blue organdy of last year, pressed it carefully, and hung it in the wardrobe for Betty the next morning.

Betty was awake early on Easter morning, but she did not feel much like getting up. She ate her breakfast without saying much, and her mother could see tears in her eyes. When they started to church, Betty walked between her father and mother, as her custom was, but she did not skip gayly along as she usually did. She walked slowly and looked down. The disappointment was a very heavy burden in her little heart. But Betty was a brave girl, and before she reached the church she had forgotten her pride and selfishness. She took her part in the play the same as always and helped to give a beautiful message to the congregation.

That afternoon, as the Burton family was seated quietly in their home, Betty suddenly exclaimed: "Say, mother, it didn't matter one bit about that old dress this

morning, did it? After the play started I forgot all about my dress, and I took my part in the play just the same. I got along all right, didn't I, mother?" And Betty had learned a lesson which she carried with her throughout her entire life.

Elkins, W. Va.

Tadmor in the Wilderness

BY ELIZABETH R. BLOUGH

THEY were singing, "I love thy kingdom, Lord," at the opening of the morning church service. With the sun glinting on his fair hair and sun-browned hands, Frederick lingered by the church door to continue a discussion which had started in the Sunday-school class on the question: Should we do more for our foreign missions?

Frederick spoke to his teacher, Mr. Dettra: "I am trying to be honest; I know we are told to go into all the world, but when I think of the money that has been spent, and the men and women who are sleeping in foreign lands, I wonder whether it is worth while."

Mr. Dettra replied: "I know you are honest, and I want to talk this over with you. But unless we go in now, we shall be late for church." The two went in together and listened to the following statement in the discourse:

"Sacred history has given us vivid pictures of the glory of King Solomon. Steps of ivory led up to the throne which was the back of a golden bull, placed between twelve colossal golden lions. The forests of Lebanon gave the beams of the king's palace. At one corner, a tower was run up shingled with 1,000 shields of gold. In the pleasure grounds surrounding the palace, there were lakes fed by artificial channels running away from the hills. There were 12,000 horses in the stables chewing their bits over troughs of gold. Jerusalem was the wonder city of the age; other nations feared and paid tribute to a king so powerful. But a greater project than even the palace or the temple was the building of Tadmor in the wilderness.

"King Solomon had brought about such great changes that his people believed in his power. After he had been reigning twenty years, he planned the building of a city in the wilderness of Gilead between the river Euphrates, and the city of Damascus. An army of men marched the wilderness way, then stopped at an oasis in the midst of the desert, leagues away from any human habitation. Water was the first requisite. Then the architects surveyed the chalky limestone range of hills. Then began the building of houses and the planting of palm and olive trees, and vegetation of all kinds, until there was a fruitful spot in this wilderness. Only a great king like Solomon could bring about a miracle city like Tadmor. What a blessing Tadmor proved to

be! When the weary caravans came in sight of this city, there was rejoicing; the wilderness was robbed of much of its terror by the building of Tadmor."

Elder Kellar drew lessons from his text. After the services Frederick invited Mr. Dettra to go home with him. He said: "You know since my father died, we dread our quiet Sundays. We are lonely and mother is always glad to have me bring some one to take dinner with us."

Mr. Dettra got into the car with Frederick, and was soon at his home where he received a warm welcome from Frederick's mother. "Now I call this real kind of you to visit with us today; we need company." Dinner was ready, and as they sat at the table, the mother explained: "I do try to cook whatever Frederick likes for our Sunday dinner." She offered chicken and dumplings to Mr. Dettra.

"Only a mother can prepare a dinner like this! I have never forgotten our Sundays at home," commented Mr. Dettra.

"Your mother was a good cook, many's the time we had our Sunday dinners together. Here's some warm apple pie!" Mother was beaming on them both; she appreciated praise. She always did all the cooking possible on Saturday, yet when Sunday came, Frederick had a warm dinner.

All three of them sat out under the maple trees and talked of many things. Then Mr. Dettra said: "I believe that what Elder Kellar said about the building of Tadmor must have made some things about foreign missions clear to you. We face a tremendous task. Sometimes, I cannot blame the English minister who told William Carey: 'Young man, when God wants the heathen converted he'll attend to it without you.'"

Frederick replied: "It is the immensity of the task which bothers me. Judson preached fourteen years without a single convert in Burma. Meanwhile the pleas for money, for workers, is unending."

"Idol worshiping lands are the dark places of the earth and full of habitations of cruelty. Who are we to hold back and so hinder our missionaries?" questioned Mr. Dettra.

"And especially when Christian people have the happiest homes in the world and an open Bible," said Frederick's mother, who was an interested listener.

"When Jesus died on the cross, not one man dared to stand openly beside him; he left no church, not one written line. Far greater than Tadmor in the wilderness is the church of today. We consider a thousand million men and women the world over needing Jesus Christ. The time has come for the church to consider great plans, devisings and sacrifices," concluded Mr. Dettra.

Frederick then said: "I'll take it back, all my pessi-

mism; I was wrong. And I see this, too. Should we fail in foreign missions, our own church may be lost in the wilderness of worldliness and greed; we'll have to continue to support our missionaries. We keep our own hearts warm and tender by prayer and giving according to what we have."

Hatfield, Pa.

Faith and Healing

BY ESTHER J. GOSNELL

"But wilt thou know, O vain man, that faith without works is dead" (James 2: 20)?

There was an article in a certain paper entitled *The Mind and Health*. The writer mentioned that many diseases have their origin in the mind, and can only be healed through the mind. Solomon said: "A merry heart doeth good like a medicine" (Prov. 17: 22a). Doctors know the cheerful patients recover better than the gloomy ones.

Faith is a great factor in getting well. Remember what Jesus once said to the woman who pleaded with him for healing: "Woman, great is thy faith; be it unto thee as thou wilt." Also we read: "Faith cometh by hearing, and hearing by the word of God."

The writer said: "God deals with the mind first, and then with the body through the mind. God's method in dealing with mankind is to educate and enlighten. Healing instantly and miraculously is not God's accustomed way of healing. If instantaneous healing was the best way, God would certainly heal in this manner more frequently."

Often with slow healing one has time to make needed reforms and is able to avoid mistakes of the past.

The writer mentioned that "because every infirmity is not removed is no evidence that prayer has not been answered. Infirmities very frequently serve a purpose. Paul prayed thrice that a certain infirmity which afflicted him might be removed, but God saw best not to do so. He said to Paul: "My grace is sufficient for thee: for my strength is made perfect in weakness."

The writer also mentioned that Jesus once turned water into wine, but he did not intend for people to always get their wine that way. Rather, he expects that they should plant vineyards and obtain the fruit of the vine by labor.

Because Jesus healed instantly does not say he intends for all healing to be done that way. Read James 5: 14-16. Here it says that if any be sick, let them call the elders. They should anoint the sick and pray for them, and their prayer of faith shall save the sick and the Lord shall raise them up. It also says, "Pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." But that does not say they will be healed instantly.

In Mark 16, the latter part of the chapter, Jesus is telling of signs that will follow those that believe in him. In the latter part of the eighteenth verse we read: "They shall lay hands on the sick and they shall recover." So whether healing is instant or otherwise, Jesus has promised to hear and answer the prayers of his faithful believing followers. All things whatsoever ye shall ask in prayer, believing, ye shall receive (Matt. 21: 22).

Mt. Airy, Md.

If I Were a Layman

BY EZRA FLORY

I HAVE heard so often what would be done if So and So were a minister. I am a minister and I thought it might be well for me to say a few words on the reverse situation, or, if I were a layman. That is, if I were a layman I would:

- (1) Acquire the habit of getting to church on time.
- (2) When I arrived I would sit still and meditate or read my Bible till services began.
- (3) I would have a regular seat where I would try to have my entire family.
- (4) I would not whisper while sitting in my seat, lest attention be detracted from the church, as a holy place and the service as a spiritual occasion.
- (5) I would join in singing and do it wholeheartedly.
- (6) I would not chew gum, candy or tobacco in the church house.
- (7) If obliged to withdraw for attention to a child I would do it as quietly as possible.
- (8) While prayer is being offered I would offer my own prayer silently, then listen to what the leader prayed.
- (9) I would keep my eyes upon the minister while he talks because that helps the speaker and encourages him.
- (10) If called upon to assist in the services at any time I would do it the best I could.
- (11) After dismissal I would not visit in the house. I would speak to strangers and make them feel at home. But visiting in the house after services drowns out impressions that have been made and lowers reverence for the place of worship.
- (12) I would frequently invite the minister to my home because his presence would increase our friendship and help my children.
- (13) I would not be slow to praise ministers for their efforts. When I have any suggestions for their improvement I will make them as tactfully and kindly as I can.
- (14) I would attend all council meetings and try to

increase the spirituality, peace and prosperity of the church.

(15) I would be careful what I talk before my children in the home so as to say nothing derogatory about the church and her ministers. I would be careful what I say before strangers about the church.

Goshen, Ind.

Too Busy

BY RUTH HORNING BROWN

WHEN you would have stopped to see if Mrs. So-and-So could have gone along to Aid if you had not been too busy—

There really were several sick folks at the hospital you meant to go and see if you had not been so busy—

There are several lonely little ladies in the neighborhood who are not as busy as you, but who seem so heartsick and hungry for just a short friendly visit—that when you do call it gives you a guilty feeling.

Really is it right for us to be too busy to serve the Lord in the little homely tasks of today?

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

Larned, Kans.

Women's Work at Denton, Maryland

(Continued From Page 15)

have small children and infants. Monthly meetings have been held, discussing problems relating to the needs of each group. Programs are given by each group throughout the year.

Our missionary group, under the leadership of Mrs. N. L. Rairigh, is now studying, *The American City and Its Church*. It promises to be a very interesting and helpful study. We meet monthly in the different homes and give public missionary programs several times a year. This group has sponsored a project in our congregation for giving to Chinese war sufferers. Many of our group are giving sacrificially to the many, many calls for help. We have also made contributions to Spanish relief.

Our Aid under the direction of Mrs. Mary Morris is doing commendable work. We are able as a result of our efforts to put funds into different channels. While not all of our women are able to attend all our meetings we often have one hundred per cent co-operation in giving for the different sales and projects.

Let me tell you of some of the places where we have been able to put some money, not large amounts, but we have found that gifts of ten, fifteen or twenty-five dollars are a great help to any cause. We have given to the following: war relief, world wide missions, our women's project, temperance work in the region, sending girls to camp, equipment and repairs in our church kitchen, songbooks for the church, and gifts to our local budget. We made contributions toward retiring our church debt, and praise God, that debt is now paid. The only thing we owe is a debt of love and service to a needy world. God grant that the Denton church may faithfully retire that debt as the years come and go.

Denton, Md.

THE CHURCH AT WORK

ADMINISTRATION

A Real Co-operative

By M. R. Zigler, Executive Secretary, Ministry and Education

Only a few people can secure all the books they need for their work. Therefore, libraries have been established and provided in many different ways. James R. Gish started a unique way for ministers to build effective libraries. Ministers, church and church school officers and teachers have to deal with many subjects which make it impossible to have a sufficient number of books for exhaustive study. Therefore, the Brethren Loan Library has been developed to make it possible for church workers to have the very best books available for a short time on many subjects, without buying them.

The Loan Library catalogue provides a list of books on administration of the church and church school, plans for church building and equipment, teaching methods, finance, church history, evangelism, the home, music and art, rural and city life, and many others. These books are selected primarily for church workers. Most public libraries do not carry these books. Every person should possess a good library of his own but in order to make the studies that should be made by ministers and local church workers it is necessary to have available when occasion demands those books that are needed for specific studies.

Just now the government is making it easy because of a reduced rate of postage for anyone to share the Loan Library materials.

Rules for the Use of Books in the Brethren Loan Library

1. Individuals may order one or two books at one time, to be returned within two weeks from the date received. Look on card pocket inside front cover of books for date due in office.
 2. One person may order more than two books if they are to be used by a group. In such instances, user will be billed for actual amount of outgoing postage. These books must be returned within four weeks from date received.
 3. Two weeks' extension of time will be granted upon request if there is no previous call for the book.
 4. Postage both ways shall be paid by the user. Send five cents for one book, or ten cents for two books, in coin or stamps, to pay outgoing mailing costs. (This reduced rate of postage is effective until June 30.)
 5. When ordering, indicate your willingness to wait for the book or books desired, or give first, second and third choices of books.
 6. Be sure to wrap books carefully when returning. Use corrugated paper, cardboard, or boxes for extra protection.
- Send for Catalogue of Brethren Loan Library which lists books available.

ADULTS

Books for Adults With Little Cost

By D. D. Funderburg, Director of Adult Work

Adults and leaders of adults will find in the Brethren Loan Library a number of choice books which they may borrow and read with but very little cost to themselves. The church has paid for these books; the government has re-

duced the postage rate for transportation for a short time. Why not use this opportunity?

In the Loan Library catalogue you will find twenty-one books listed under the general heading of Adults. These books will give anyone an insight into the possibilities and methods of adult growth. On page 14 under the title, Home, are listed thirteen books on family life, forty-four books which will help the parent to become a better parent, besides other books in the field of sex education which have a place in home building.

We would also call your attention to the splendid books listed under Rural Life on pages 5 and 6. Every adult should read some of the fifteen books on temperance listed on page 22. Adults, here is your opportunity to read with little cost to yourself.

YOUNG PEOPLE

Some Recent Youth Books

By L. S. Brubaker, Director of Young People's Work

One of our earlier preachers said, "When I see that strange Figure hanging on the Cross, life ceases to be a picnic and becomes a crusade." Leaders of youth ought to secure every available opportunity for personal help and life enrichment. Life today is not just a picnic; it is a crusade, a crusade against those factors which threaten to destroy the finer things of the American Christian home and of American democracy.

A very valuable source of help to leaders is found in the Brethren Loan Library plan. To secure further information on this plan, write for one of our Loan Library catalogues. Some of the most recent books added to the youth section of this library can be mentioned here. Perhaps the outstanding one is "Youth Tell Their Story," by Howard M. Bell. It is a study of the conditions and attitudes of young people between the ages of sixteen and twenty-four in the state of Maryland. This survey was conducted for the American Youth Commission of the American Council on Education, Washington, D. C. Charts, graphs, pictures, etc., are used generously in giving youth's answer to questions such as: "Why leave home? Would you go to war? Do you go to church? And do you drink? This volume is well worth the time of any leader of youth to study carefully. It may be purchased through our office for \$1.50.

Another book sponsored by the same commission called "How Fare American Youth?" was written by Homer P. Rainey, director of the above youth commission. This deals with other vital problems pertaining to the American youth of today. Dr. Rainey believes that our youth normally want to belong to the team, and to play their part they must be led to believe that they are needed in our present day society. Facts relating to youth and their jobs, their health, their schooling their family and their church are brought out in a very revealing way. It would be a very valuable source book for youth leaders and it too may be purchased through our office for \$1.50.

Three study-course booklets have lately been added: "Problems and Principles of Social Living," by Weston, "Youth and Christian Living," by Brown, and "Over Christian Highways," by Burkhart. The first two sell for 30c each for the teacher's edition and 20c for the pupil's edition, and "Over Christian Highways" sells for 25c.

CHILDREN

Are You "Dead in the Top"?

By Ruth Shriver, Director of Children's Work

Two men were looking up at a tall tree that boasted on top—only a long gaunt trunk. One man made an interesting observation, "That tree is just like Brother —, dead at the top!"

In every profession, including church workers, there are those who are alive at the top. We call them "creative" leaders. They are always thinking of new ideas. They form the frontier trail blazers. They see their way through problems. They have a broad intellectual horizon. They do not go off on tangents. They have known how to grow and have never stopped growing.

No children's leader can afford to be "dead at the top." Our world is moving too fast. Neither is it necessary for us to stop growing, if we cultivate the habit of growth. A little girl who was asked what she would like more than anything else, said, "I would like to grow, and grow and grow—forever!"

How many of the following books do you know?

Building Personality in Children, Myers.
Children's Work in the Church, Skinner.
Children of the New Day, Glover and Dewey.
Church and the Children, The, Jones.
Modern Parent, The, Myers.
Child From One to Twelve, The, Arlitt.
Experiences in the Church School Kindergarten, Moore.
Teaching Junior Boys and Girls, Eakin.
Teaching Primaries in the Church School, Smither.
Ways of Working in the Nursery Department, Warren.
Guiding Kindergarten Children in the Church School, Shields.
Junior Department of the Church School, The, Smith.
Our Movie Made Children, Forman.
Amateur Poster Maker, Perkins.
Books of Games for Home, School and Playground.
Famous Hymns With Stories and Pictures, Bonsall.
New Horizons for the Child, Cobb.
Which Way for Our Children? Munkres.

Here are some possibilities for using books in the children's department:

- (1) Have a new one reviewed at each of your workers' conferences.
- (2) Put on a friendly contest between departments—if you have departments—to see which will read the most books in a year's time.
- (3) Have the same book passed around among your children's workers and ask each person who reads the book to write a brief note—and if she cares to, a one-line evaluation of the book—in the back flyleaf pages.
- (4) Read bits of interesting chapters in your workers' conference to whet appetites for more reading.

A sure preventive for being "dead in the top"—take time to read!

DRAMA

Loan Library and Drama

Another way the Loan Library can assist local church workers is in the field of drama and plays. There are many dramas available through denominational and commercial publishers. But how is a local play committee to know what plays are suitable? The answer is—order them for examination and reading from the Brethren Loan Library. On January 28 this section of the Gospel Messenger contained a suggested list of seventeen Easter plays which could be ordered for reading and examination from the Brethren Loan Library. Within a month's time these plays were sent out about 125 times and from them appropriate plays have been selected and quantities ordered.

The mimeographed bulletin, "Plays for Church Groups," lists the plays which may be borrowed for reading and also gives a brief description of the plays including size of cast, length of production time, royalty if any, and price per copy. These plays have been carefully selected from a large group of catalogues and recommended lists. Send at once for your copy of "Plays for Church Groups" and join other local church workers who are using this Loan service.

LEADERSHIP EDUCATION

Books and Better Leaders

By Ruth Shriver, Director of Leadership Education

John Wesley found time to read books—he read them while circuit riding.

All leaders can find time to read books—if they really care enough. Protestantism in America is betting its life on volunteer leadership. We are not paid. But we cannot afford to be untrained. And most of us do not need to be untrained. Having college and university degrees is not the only guarantee of leadership; many leaders have educated themselves. We cannot afford to be uneducated; and education is as long as life.

Reading books is not so much lack of time with most of us as lack of management of time. The book that is at our elbow gets read. Benjamin Franklin read books while his companions were carousing. "Heaven is not reached by a single bound"; neither is creative, powerful leadership. When you find a real leader, do not imitate him; imitate the way he gets his ideas. Learn his study habits; and imitate them.

Last week's Gospel Messenger had much to say about the building of a local church workers' library. Most of us have enough money to do it. But we have to educate ourselves into doing it. We put money into our buildings and physical upkeep without thought. Why not begin to put money into leaders?

If you want to build a workers' library, send for the 1938-39 "List of Books for a Local Church Library." It will suggest what books to buy if you want to buy ten, twenty-five, fifty, seventy-five or one hundred books. Prices and authors and dates of publication are given.

MINISTRY

Gish Fund Books

.....11. Bible Dictionary, Wm. Smith edited by F. N. Pelouhet	25c.....
.....26. Bible Atlas, Jesse Lyman Hurlbut	60c.....
.....68. Archaeology and the Bible, George A. Barton	75c.....
.....86. A History of the Christian Church, Williston Walker	75c.....
.....108. The One Volume Bible Commentary, Dummelow	65c.....
.....181. Flashlights from History, John S. Flory	35c.....
.....192. Cruden's Complete Concordance, Alexander Cruden	55c.....
.....200. Cokesbury Funeral Manual, William H. Leach	25c.....
.....202. Home Missions Today and Tomorrow (Report of Conference)	25c.....
.....204. Revolution in Economic Life, W. Russell Shull	35c.....
.....205. The Life Portrayed in Sermon on the Mount, Robert H. Miller	35c.....
.....215. Evangelism in a Changing World, Ambrose M. Bailey	65c.....
.....216. The Art of Ministering to the Sick, Richard C. Cabot and Russell Dicks	\$1.60.....
.....218. Victorious Living, E. Stanley Jones	90c.....
.....219. The Funeral Message, Earl Daniels	50c.....
.....220. Religion in Shoes, Hunter B. Blakely	50c.....
.....221. The Minister's Wife, Mrs. D. W. Kurtz	25c.....
.....223. Rebuilding Rural America, Mark A. Dawber	40c.....
.....224. The Minister's Job, Albert W. Palmer	60c.....
.....225. Living Religion, Hornell Hart	90c.....
.....226. Oxford Message and Decisions (Conference Report)	15c.....
.....227. Edinburgh Conference Report	5c.....

.....228. Message and Method of the New Evangelism, edited by Jesse Bader	60c.....
.....229. Home Builders of Tomorrow, Warren D. Bowman	40c.....
.....230. Adventures in Radiant Living, G. Ray Jordan	80c.....
.....231. The Singing Church, Edmund S. Lorenz	75c.....
.....232. Doran's Ministers Manual for 1939	\$1.00.....
.....233. Psychology for Christian Teachers, Alfred L. Murray	80c.....

Order from the Brethren Publishing House, Elgin, Illinois.

ADULT CHRISTIAN WORKERS

What I Believe About the Cross

Sunday, April 2

Mark 15: 22-41

Note: See forum suggestions outline for March 5.

1. Why has the cross been made the symbol of the Christian faith?
2. Why has the cross become the theme for so many Christian hymns?
3. Can you describe how you feel when some one says, "Christ died to save us from sin"?
4. What part did the story of the cross have in your starting the Christian life?
5. How does the story of the cross help you to bear suffering?
6. What is the relation between the life of Christ and his death on the cross?
7. How does Christ's death differ from the death of others who voluntarily surrender their lives to save the lives of others?
8. What does it mean to bear the cross of Jesus?
9. Do you believe there is any power stronger than suffering love?
10. Can you sing with Isaac Watts?

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away;
'Tis all that I can do.

WOMEN'S WORK

Spanish Relief Work

As Martha Rupel Tells It (Continued)

By Maud Newcomer, Pasadena, California

"We are having some rainy weather now and it is very chilly. We would not notice it much if we ever got warm outside of our beds. Then, too, we are often damp. Our shoes get wet through and remain so until the sun shines long enough to dry them. I think I wrote you about our narrow streets, how we must flatten ourselves against the sides of the buildings to allow space enough for autos to pass. Now I have a new story. Since umbrellas are in style I have to fold mine up when an auto, horse or buggy comes along so that it can get by. That is very inconvenient when the rain is pouring. The next umbrella I bring to Spain is going to have a longer handle so that I can hold it up over. I have had this one over a horse's head about as much as my own. These poor people have scarcely enough clothing to cover their skins, in spots, and yet they don't seem to mind the chill too much. I don't see how they stand it. I wear all the clothes I possess and am still not comfortable.

"It's 'early to rise' for me in the morning, as we are opening our canteen in Murcia, after three months of waiting. We will feed about five hundred for a start, but plan for one thousand each morning thereafter and hope to increase

the number as our supplies increase. There are at least that many more between the ages of three and twelve that need it.

"I went to one of the refugios last week to see some children who were said to have the measles. I found three cases and so went back the next day to take them to the hospital. The poor people were in a terrible way. This one building had no furniture whatsoever—not even a bedstead. I found nearly twenty mattresses on the floor of one room and men, women and children all sleeping there together. There was no privacy. The most covers I saw were two blankets. All slept on the bare mattresses and pillows. By the time I got around to the third room I had a train of fifteen following me—right into the other fellow's room."

Such are the fruits of war.

CORRESPONDENCE

NEW CHURCH EDIFICE FOR YORK, PENNSYLVANIA

The congregation of the Church of the Brethren, York, Pa., signed a contract on Feb. 18 for the erection of a new church edifice on the site of their present building at the Second Church of the Brethren, corner of East Princess and Spruce Streets, in the eastern section of the city.

The new structure will be built of colonial brick with stone trim, and will be constructed "L" shaped. The main portion of the building will be 80 feet long by 41 feet wide, and will contain the church auditorium. The wing is 36 feet by 45 feet and will be occupied by the Sunday school departments. The design will be colonial in style and will have a portico supported upon four large columns, protecting the entrance of the church. The porch floor and steps will be constructed of flagstones laid on brick. There will be a tower in the angle between the auditorium and Sunday-school room with entrances into each room.

The forepart of the building will have two floors. The women's rest room, lavatory and a committee room will be on the first floor; on the second floor will be the Ladies' Aid room and the officials' room. A room for the pastor's study will be located at the right of the pulpit. The entire first floor will be covered with asphalt tile flooring. The church auditorium has a capacity of 330 people. The Sunday school room has a capacity of 290 persons and can be opened into the church auditorium by means of rolling partitions, thus enabling the minister in the pulpit to see 620 persons. The Sunday-school room will be divided into nine classrooms by rolling partitions and curtains.

The entire basement will be finished and will contain the heating system, toilets, kitchen, prayer meeting room, and an assembly room. The prayer meeting room will have an outside entrance, asphalt tile floor, and a capacity of 100 persons.

The present church building was constructed in 1907 to accommodate a growing missionary movement begun two years before by members of the First church, located at West King Street and Belvidere Avenue in the western section of the city. The original building committee was headed by John F. Sprenkel, Sr., father of the present chairman. The Second church and the First church have since that time functioned as a single congregation. The Sunday school at the Second church has had a steady growth and has outgrown the present facilities. Efforts to construct a new building were started in 1925 when the membership increase was straining the present quarters, but

conditions were not favorable due to prices being high at that time and a lack of available funds. The subsequent depression during the early thirties again delayed repeated efforts to expand. The plans for the new church edifice were prepared with the understanding that the Second church will sometime become a separate congregation; the building is arranged so that it can be used for holding love feasts, district conventions, and for council meetings. The York church believes that present prices for both labor and material are the most favorable for the past several years and to delay building operations would mean higher building costs again. The committee anticipates that the building program and equipment will require approximately thirty thousand dollars.

The committee is planning to have ground breaking exercises on Sunday, March 12, in anticipation of actual building operations beginning the following Wednesday. Eld. S. S. Blough is pastor of the congregation. George E. Stough is superintendent of the Sunday school at the Second church. The completion date is scheduled for Nov. 15, 1939.

J. F. Sprenkel,
Chairman Building Committee.

A RELIGIOUS CENSUS OF RURAL SCHOOLS

Before me is a map of Clarke County, Iowa. This is my county, my home since 1930. This map is different. The rural school districts are shown in color. Seventeen districts appear in red; sixteen in blue; nineteen in yellow; twenty-one in green; seventeen in white.

The Danger Zone

The red districts mark the danger zone. From one to twenty per cent of the children attend Sunday school. Here we find spiritual illiteracy at its worst. Parish fences are in need of repair. Between neglected rural churches, a "no-man's" land, spiritually speaking, has developed.

Along the eastern border of Doyle Township are three red districts. Out of twenty-nine children in these three schools, none are in Sunday school. Jackson Township reports three districts in red. Out of a total of thirty children three from these schools attend Sunday school. Liberty has four districts in the red. From their fifty-five children, seven attend Sunday school.

These seventeen districts are scattered through nine of our twelve townships. They report a total of one hundred and seventy-six pupils, eighteen of whom are in Sunday school. Only seven are regular in attendance. This danger zone reports an average of ten per cent of school age children in Bible school.

Not church competition but indifference, neglect and sin characterize this area.

The Twilight Zone

The blue districts might be called the twilight zone. From twenty-one to forty per cent of the children are in Sunday school. They are an improvement over the red area, still conditions are serious.

Knox Township reports one district in red and three in blue. Washington also has one red and three blue districts. The sixteen districts in this twilight zone report a total of one hundred and seventy-seven children; fifty-five of these are in Sunday school; one hundred and twenty-two are not. With thirty-one per cent in Bible school and two thirds of these irregular in attendance, we face a situation here that's far from satisfactory.

Yellow Fields

The yellow districts indicate those where from forty-one to sixty per cent are in Sunday school. There may be progress here but there is a real danger of stagnation. One will not find a high rate of spiritual literacy in communities where scarcely over half of the school children attend Sunday school.

On the northern border of the county there are three townships, each having three yellow districts. Among the nineteen yellow districts, two hundred and four children are reported, one hundred and three of whom are in Sunday school. Two thirds of these are irregular in attendance.

Green Fields

Districts having from sixty-one to eighty per cent in Sunday school appear in green. Here we may expect growth. Corn must throw off the yellow and take on a deep green before a satisfactory harvest can be expected. Here hope runs high, expectations are bright.

Osceola Township has four and Fremont three districts in green. This is our largest group. The twenty-one districts in green report two hundred and fifty-three pupils. From this number, one hundred and seventy-five attend Bible school and seventy-eight do not. Sixty-nine per cent are in Sunday school. Nearly half of these are regular in attendance.

Harvest

Districts reporting more than eighty per cent in Sunday school appear in white. Here conditions are favorable to harvest. This is the first group in which regular attendance is in the lead. From these seventeen white districts, one hundred and eighty-five pupils are reported. Ninety-four per cent of these are in Sunday school. Only eleven pupils out of this group are not in Sunday school. Here we approach universality in attendance for school age children. The possibility of getting other district groups to approach this standard makes a study of this kind so interesting and so abundantly worth while.

The Honor Group

Districts in white reached a high percentage in Bible school attendance. In addition to this the honor group reached eighty-one per cent or better in regular attendance. Only five of the seventeen white districts reached this standard. These five report forty-six pupils, forty-three of whom are in Sunday school and forty-one are regular in attendance. Out of those who attend, ninety-five per cent are regular.

County Totals

The county as a whole goes yellow. That is, the average is above forty but under sixty per cent. From a total of nine hundred and ninety-five rural children, fifty-three per cent attend Sunday school. Of those who attend only forty-five per cent are regular. This represents a gain over a year ago. But there is still room for large improvement.

Through the help of Rev. H. L. Van Dellan of Pella seven union Sunday schools were organized in this county last spring and summer. He represents the American Sunday School Union for this section. Three of these schools have kept going through the winter. This organization work will again be taken up in March.

A year ago the teacher of Bell school reported one of her pupils in Sunday school. A Sunday school was organized in her district. Her report last fall revealed that all attended Sunday school part of the time, most of whom were irregular. She said her pupils had become Sunday school conscious.

The county as a whole needs to become Sunday-school conscious. This county wide census of rural schools will help toward that end. The maps and charts are based upon religious census returns. These reveal weak spots and gaps in our denominational program. The county papers are publishing reports and articles based upon this survey. Our problem is to motivate communities and work toward universal attendance. In several districts this is being accomplished.

The county superintendent and public school teachers gave fine co-operation in making this religious school census possible. This is a partial survey of returns. Town reports are incomplete at this writing. A. T. Hoffert.

Osceola, Iowa.

HOW SHALL WE RAISE THE FUND

In a recent council meeting a great amount of time was spent discussing ways of raising seven hundred dollars for redecorating the church. Many things were said. Some things were left unsaid.

Some wanted to save enough to pay cash, others wanted to start the work at once if a loan had to be procured to finance it.

As the meeting progressed much was said about having faith in God. Some said big business was conducted on credit, others advocated self-denial and sacrifice of luxury. But through it all, no one said to deny ourselves the things of this world which we have learned to love so well.

I maintain if we could rebuild the temple of the Holy Spirit and get rid of its shabby appearance, and clean out the cobwebs of unclean indulgence we could arrange to redecorate the house of God in less time than was spent in the discussion.

I venture to say if every individual present at that meeting would have decided to use the money that will be spent for movies, cosmetics, unnecessary clothes, cigarettes, tobacco and drink; and if money needed could be given outright in place of raised by suppers, we would have had a united vote and the money would have been available without interest.

May God be merciful and help us to seek first the kingdom of God. Whatsoever you do, whether you eat or drink, do all for the glory of God.

Toledo, Ohio.

Mrs. Noah Chalmers.

ELDER JACOB NOAH GWIN

Jacob N., oldest son of James K. and Mary Ann Whistler Gwin, was born near Limestone, Tenn., March 4, 1853. He attended school in the neighborhood, also attended Washington College not far from his home. In 1873 the family moved to Colorado.

Jan. 5, 1881 he and Margaret Jane Nead were married at the Nead home near Limestone. Their first home was near Trinidad, Colo. Three years later they moved onto a homestead near Pomeroy, Wash. In 1890 they moved to Moscow, Idaho, in order to have church and school privileges. In the fall of 1896 the family moved to Ashland, Ore., traveling in a covered wagon. On the way they attended the district meeting of Oregon, Washington and Idaho, held at Mabel, Ore. The move to Oregon was made in the hope that a change of climate might relieve father of throat trouble, which it did. They returned to Idaho after a three years' stay. Thirty years ago the family moved to

California. The remainder of father's life was spent there on a ranch near Modesto.

In June of 1936 he had a stroke of paralysis. Most of the time during the two and a half years since, he was able to get up for his meals. The last week of his life he was entirely bedfast. Jan. 28, 1939, with his wife and three of his daughters by his bedside (Dr. Ethel A. Gwin having devoted her time to his care since his stroke) he quietly passed from this world to meet his Savior face to face.

The funeral service was held at the Empire church Jan. 31, with Eld. Niels Esbensen in charge. He was assisted by Eld. J. W. Deardorff, who was a long-time associate of father's in the ministry. Interment was in the Citizens' cemetery. He leaves his widow, four daughters—Dr. Ethel A. Gwin, Laura Gwin Swadley, Dora Evans and Bertha Melrose—nine grandchildren, and one sister. Three children preceded their father in death.

Father was elected to the ministry in Moscow, Idaho, in June of 1891. Sidney Hodgen was pastor of the Moscow church at the time. He was ordained elder at the district meeting held at Talent, Ore., in 1897. During these years he proved himself a good minister of Jesus Christ, and never ashamed of the gospel. He was active in the ministry. A call for service was never turned down. He might work ever so hard during the week at carpenter work or farming, but Sunday found him at the house of God doing whatever God had for him to do. In his earlier ministry, before the days of automobiles, I have known him to get up before daylight and travel as far as twenty miles to fill an appointment at a schoolhouse or church. He taught Sunday-school classes for years. He enjoyed preaching and his sermons adhered closely to the Bible and showed careful study of the Word and a reverent attitude toward it. But the best sermons he preached were not delivered in the pulpit, but were lived out in his life. His was an unpretentious, unselfish, devoted Christian life. The common tasks of life were done as unto the Lord. Everyday religious observances and conversation were natural to him.

Father was absolutely honest in all his dealings. One of the few times I ever saw him angry (for though he had a temper it was well controlled) was when he had been accused of misrepresentation. He was a lover of peace. He wrote in my album when I was a child, "A soft answer turneth away wrath, but grievous words stir up anger." He lived this out in his life. One time our chickens scratched up a neighbor's garden. The neighbor was very angry; in fact his wife, knowing his temper, was alarmed, not knowing what he might do when he announced his intention of telling his neighbor what he thought of him. When father met the angry man at the door he listened till the latter had poured out his wrath. When he had finished father kindly told him he was sorry and would try to see that it never happened again. The man left without a word. Later, telling the incident to some of the neighbors, he said: "Any man that will talk like that to me, his chickens can scratch up all my garden and I'll not say a word." Father showed the same spirit in church work. When things were done contrary to his best judgment he could show Christian charity. Even when occasionally an unkind remark was made to him he could love the one who had been unthoughtful. One time for the sake of keeping harmony in the church when some of the members wanted to allow a needy sister and her little family to live in the basement of the church for awhile and some were opposed to it, father and mother took her into our home and cared for her.

He loved all mankind. Once when I as a child said, "I

hate so and so," father said, kindly, "You must never hate anyone, you can hate their ways but not them." He loved to give to others, not only money but in many other ways too. When he was strong he nearly always had a larger garden than his family needed which he liked to share with others who hadn't a garden. While visiting in the parsonage of the Oakland church a number of years ago the pastor's wife told me this. Father and mother had given them a sack of walnuts. A boy called at the home on an errand, she told him to crack himself some nuts while she got what he wanted, adding, "A man in the country gave them to us." With a look of astonishment the boy exclaimed, "Gave them to you!"

How father loved to sing! He might have worked hard but he was seldom too tired to sing at noon or night. He enjoyed going to the homes of shut-ins to sing for them. During his days of invalidism it was a joy to him to have friends come in and sing for him. I hope it is true that there is a great deal of singing in heaven. Father will enjoy it so much.

As I think of father's call home this verse comes to my mind again and again, "And Enoch walked with God: and he was not; for God took him." Father walked with God. He began the walk in his youth and continued all his days and no matter whether the road was smooth or rough he always found God good and faithful and I know that now in the presence of his Lord his joy is complete.

Johnson City, Tenn.

Laura Gwin Swadley.

FALLEN ASLEEP

Albright, Sister Sarah, widow of Bro. Samuel R. Albright, was born at Clover Creek, Pa., April 1, 1853, and died at the home of her son, Albert Albright, in Roaring Spring, Pa., Jan. 11, 1939. Sister Albright and her husband served the church as deacon and deaconess until her husband's death thirty years ago. She united with the church many years ago and remained faithful. She is survived by two daughters, three sons and a number of grandchildren. Funeral services were conducted at the home of her son, with her pastor, Bro. S. P. Early, in charge. Interment was made in the Albright cemetery.—Mrs. Lean M. Hoover, Roaring Spring, Pa.

Arner, Emery H., son of Franklin and Melissa Arner, was born March 22, 1875, at North Lima, Ohio, and died Feb. 6, 1939, at Woodworth, near Youngstown, Ohio. On April 7, 1898, he was united in marriage with Minnie Cole. About twenty-two years ago he united with the Woodworth Church of the Brethren, having formerly been a member of the Methodist church. He is survived by his wife, two brothers and four sisters. Funeral services at Fry's funeral home by Eld. G. S. Strausbaugh, with burial in Forest Lawn cemetery.—Mabel E. Strausbaugh, Columbiana, Ohio.

Boyd, Franklin M., aged 76 years, 1 month and 2 days, died at the home of his daughter, Mrs. Harry Weigle, Shannon, Ill., Feb. 1, 1939. He was born Dec. 29, 1862, at Cherry Grove, Ill., and spent his entire life in this vicinity. He was married to Cora Mae Finifrock on Feb. 28, 1883, who preceded him in death. To this union were born one son and two daughters, who survive. Eight grandchildren, two great-grandchildren, six sisters and one brother also survive. He was baptized by the undersigned on July 12, 1934, and remained faithful. One brother and three sisters attended the funeral services which were conducted by the undersigned.—W. E. West, Mt. Morris, Ill.

Brower, Mrs. Dora Grove, widow of George S. Brower, passed away at Madrid, Va. She was a daughter of the late Abe Grove of Danforth, Ill. For many years she was a faithful member of the Church of the Brethren. Surviving are three sisters and numerous other relatives. Funeral services in the Barren Ridge church were in charge of Elders C. E. Long and B. B. Garber and Rev. Joseph Weaver of the Mennonite church. Interment in a near-by cemetery.—Helen E. Coffman, Staunton, Va.

Eavey, Sister Mollie J., passed away Feb. 3, 1939, at the age of 83 years. Her husband, Daniel Eavey, preceded her in death seventeen years. Sister Eavey was an active member of the Church of the Brethren for over forty years, and was faithful in attendance at church services until a few weeks before her death. She is survived by four sons, four daughters, twenty-nine grandchildren, six great-grandchildren. Funeral services were in charge of Elders N. W. Coffman and C. M. Driver. Burial in Barren Ridge cemetery.—Helen E. Coffman, Staunton, Va.

Fix, Joseph, was born near Madison, Wis., March 19, 1869. He was a son of Francis and Sophia Fix. He grew to manhood in the vicinity of Mitchell, S. Dak. Sept. 29, 1897, he was married to Rose Merz of

Madison, Wis. He was christened in the Roman Catholic church but only actively followed its teaching until about twelve years of age. In 1905 he came to the Twin Falls tract, making it his permanent residence two years later. His wife and five children remain. A daughter passed away at the age of twenty-one months. A week before his passing an only sister passed away in California. Services were conducted by the undersigned in the Twin Falls funeral parlors. Interment in the Twin Falls cemetery.—Van B. Wright, Twin Falls, Idaho.

Fyock, Erma Jean, fifteen-month-old daughter of Ira J. and Genevieve Ferrier Fyock, died of pneumonia Feb. 4. She was sick just one week. Besides the parents she leaves a sister, two brothers, the paternal grandparents and the maternal grandparents. Funeral services were conducted by the writer in the Purchase Line Church of the Brethren. Interment in the Montgomery cemetery.—Dorsey Rotruck, Clymer, Pa.

Hall, Lydia Elizabeth, daughter of Walter and Katharina Stadler, was born at Helvetia, W. Va., May 20, 1904. After three weeks of intense illness she died at the city hospital in Akron, Ohio, Feb. 22, 1939. On Nov. 9, 1929, she was married to Henry Hall of near Akron, Ohio. This union was blessed with two sons, both surviving. Three years of married life were spent in West Virginia and during the remainder of his life he lived near Hartville, Ohio. On June 6, 1920, she united with the Christ's Reformed church and on Nov. 27, 1938, with her husband she was received into the fellowship of the Hartville Church of the Brethren. She is survived by her husband, two sons, her father, mother, three brothers and two sisters. Funeral services were conducted by the undersigned at the Hartville Church of the Brethren. Burial was made at Helvetia, W. Va.—Clyde Mulligan, Hartville, Ohio.

Harris, Lulu Edna Brallier, was born Dec. 22, 1912, at Grandview, Wash. She was united in marriage to Clifford E. Harris, Dec. 6, 1930. She passed away very suddenly Feb. 6, 1939. She leaves her husband, a daughter, two sisters, one brother and many relatives and friends. She was a member of the Church of the Brethren from her youth. Funeral services were conducted by the writer.—B. J. Fike, Sunnyside, Wash.

Howsare, Edith B., youngest child of Israel M. and Susanna Martin Bennett, was born near Artemas, Pa., June 1, 1874, and died at her home near Chaneyville, Pa., Dec. 5, 1938. She spent her girlhood days in the community in which she was born. At the age of eighteen she united with the Church of the Brethren in the Artemas church. She lived a devoted Christian life. While her home since marriage was several miles from her church she attended services frequently and contributed freely to the finances of the church. In December of 1902 she was married to Emory Howsare. She is survived by her husband, two sons, four daughters and five grandchildren. Three children preceded her in death. Two brothers and two sisters also survive. The Artemas church feels keenly her departure, with that of her oldest brother, Eld. John Bennett, who died Jan. 27. Funeral services were held at the Artemas church, conducted by Bro. E. M. Detwiler of Everett, Pa. Interment was in the cemetery near by.—Mrs. Alva Brumbaugh, Artemas, Pa.

Long, Bertha Horner, was born Dec. 3, 1871, near Geneva, Iowa, the daughter of Mr. and Mrs. W. C. Horner, and died Feb. 7, 1939, from injuries received in an automobile accident at Dyer, Ind. She was married to Perry R. Long Dec. 29, 1897. For several years they resided near Hampton and Dumont, Iowa, but have been residents of the Worthington and Reading community for the past thirty-eight years. Three children were born to this union, one son dying in infancy. She is survived by a daughter, a son, her husband, three grandchildren, four brothers, one sister and a stepmother, Mrs. Frances Horner. Sister Long became a Christian early in life and lived true to her profession. After moving to their present home Sister Long and her husband, son and daughter united with the Church of the Brethren. She took a deep interest in all activities of the church. She was a faithful attendant of the women's Bible class and the Ladies' Aid. Her sudden death is deeply mourned by her family, her church and the entire community. Funeral services were held at the home, with further services at the church by Bro. J. Schechter, assisted by Rev. Paul Millard of the Church of Christ. Interment in the Summit Lake cemetery.—Mrs. H. H. Hauenstein, Reading, Minn.

Martin, Sister Rachel, daughter of the late Mr. and Mrs. Washington Husbaum, died Feb. 1, at the Maryland University hospital, Baltimore, at the age of 76 years. She was a devoted member of the Locust Grove Church of the Brethren for over fifty years. She was always ready to help the church in every way she could. She was an able Sunday-school teacher and served in that capacity until failing health and old age caused her to give it up. She was a worker in the Aid Society since its beginning. She had strong faith in the doctrines of the church of her choice and was anointed before going to the hospital. She was a devoted wife and mother and is survived by her husband, David W. Martin, nine daughters and three sons. All her children but one are members of the Church of the Brethren. Funeral services were held in the Locust Grove church in charge of Bro. Lawrence Helsley, assisted by Wm. E. Baker and Eld. D. E. Klein. Interment in the adjoining cemetery.—Mrs. Wm. W. Purdum, Mt. Airy, Md.

Michael, Eli, died at his home near Sangersville, Dec. 18, 1938, of pneumonia, at the age of 78 years. Besides his wife he is survived by two daughters, six sons, a number of grandchildren and several great-grandchildren. Funeral services were held from the Emmanuel Church of the Brethren by Bro. John Hess, with burial in a near-by cemetery.—Mrs. H. K. Milstead, Mt. Solon, Va.

Moore, Minnie Siegford, was born Nov. 4, 1879, and departed this life

Feb. 3, 1939, in McPherson, Kans. At the age of six months she moved with her parents to Osage, Minn., where she grew to womanhood. She was united in marriage to C. S. Moore July 3, 1905, in Detroit, Minn. After living in Longmont, Colo., and Macdoel, Calif., they located on a farm near Raisin, where they lived until the present time. Three children were born to this union. She and her husband united with the Church of the Brethren in 1908 and served in the office of deacon. She was a faithful companion, loving mother and will be greatly missed in the church, the home and the community. She leaves her companion, two daughters, one son, a sister, two brothers, nieces and nephews, besides other relatives and a host of friends. In the fall of last year Brother and Sister Moore started on an extended trip by auto to visit friends and relatives in the northern and middle states, also Canada. They had almost completed their visit when she was stricken with a paralytic stroke. Funeral services were conducted in the Church of the Brethren in Raisin by Bro. M. A. Long, assisted by Bro. W. H. Meyers. The body was laid to rest in the Washington Colony cemetery.—Elizabeth Kimmel, Raisin, Calif.

Myers, John W., died at his home near Roanoke, Va., Jan. 16, 1939, aged 58 years, 2 months and 24 days. He was united in marriage to Ida Mills, Oct. 9, 1902. To this union were born nine children, three of whom preceded him in death. He united with the Church of the Brethren Jan. 21, 1937, and lived faithful until death. Funeral services were conducted at Lotz-Windley funeral home by his pastor, Bro. M. G. Wilson, assisted by Bro. J. S. Crumpacker. Interment in the Cedar Lawn cemetery.—Mrs. R. H. Layman, Hollins, Va.

Nichols, Elizabeth C., daughter of Armour and Sarah Strosnider, was born in Deep Valley, Pa., Sept. 30, 1859, and died Jan. 11, 1939, at the home of her daughter, Mrs. Anna Myers, Lisbon, Ohio. In 1879 she was united in marriage with Oliver G. Nichols, a veteran of the Civil War. To this union were born one son and two daughters. In 1917 she united with the Church of the Brethren. Her husband preceded her in death in 1901. Funeral services were conducted in the home by Eld. G. S. Strausbaugh, with burial in Lisbon cemetery.—Mabel E. Strausbaugh, Columbiana, Ohio.

Price, Sister Alice Page, wife of Charles W. Price, died at her home following an extended illness. She was aged 72 years. She was a member of the Locust Grove Church of the Brethren but had lived in Frederick for a couple of years. Her home was always open for the meetings of the Aid or class and she enjoyed having them visit her. She was a daughter of the late Peter and Ellen Cutsail and is survived by her husband, two sons and six daughters. Funeral services were held in the Pleasant Hill Church of the Brethren in charge of Bro. R. E. Shober, assisted by W. T. Gover. Interment in adjoining cemetery.—Mrs. Wm. W. Purdum, Mt. Airy, Md.

Rennecker, Anna Matilda, daughter of Joseph and Susanna Rennecker, was born in Carroll County, Ohio, Feb. 15, 1857, and departed this life at her home near Canton, Ohio, Jan. 2, 1939. She accepted Christ and united with the Sugar Creek Church of the Brethren. Later in life she transferred her membership to the Hartville congregation of which she was a member at the time of her death. She became ill on May 21, 1938, and suffered until the time of her death. She is survived by three sisters and two brothers. Funeral services were conducted by the undersigned at the East Chippewa Church of the Brethren, assisted by Brethren J. C. Inman, D. R. McFadden and Elmer Frick.—Clyde Mulligan, Hartville, Ohio.

Strohm, Mary Elizabeth, daughter of Joseph and Elizabeth Miller, was born March 9, 1857, in Paige County, Va., and passed away Feb. 16, 1939, in the bounds of the Bristolville church, Ohio. She was united in marriage to Henry Strohm, May 1, 1879. To this union six children were born. In early life she united with the Church of the Brethren. Her husband preceded her in death nine years ago. Funeral services were conducted at the Bristolville church by Eld. G. S. Strausbaugh, with burial in the Bristolville cemetery.—Mabel E. Strausbaugh, Columbiana, Ohio.

Vannmeter, Mary Ellen Rohrbaugh, daughter of Christian and Mary Rohrbaugh, was born March 7, 1868, and passed away May 28, 1937, having been anointed several hours before her death. Feb. 10, 1887, she was united in marriage to George W. Vannmeter. This union was blessed with six children, one girl preceding her in death. Five children, twenty-four grandchildren, three great-grandchildren, one sister and one brother survive. On Dec. 15, 1938, the husband, George W. Vannmeter, passed away. He had also been anointed. He was the son of Isaac and Mary Vannmeter, and was born in Grant County, April 22, 1864. In August of 1891 Brother and Sister Vannmeter united with the Brethren church. In 1903 they were elected to the deacon's office and served faithfully. Father leaves one sister. They were serving in the Old Furnace congregation at the time of their deaths. Both were laid to rest in the Pleasant Dale cemetery. Funeral services were conducted by Bro. B. W. Smith, assisted by S. Paul Daugherty.—Mae Grapes, Ridgely, W. Va.

Wheatley, Anna Eliza, daughter of Thomas and Rebecca Donohoe McCannon, was born May 21, 1861. When fourteen years old she united with the Mineral Creek Church of the Brethren near Leeton, Mo., and lived a consistent Christian life. She was united in marriage with Bud Wheatley in 1881. To them were born six children, all surviving. Mr. Wheatley died in 1934, just a few months after they had celebrated their fifty-third wedding anniversary. Since the death of her husband she made her home with a son in whose home she died Feb. 24, 1939. Funeral services were conducted at New Church, with burial in the cemetery near by.—James M. Mohler, Leeton, Mo.

CHURCH NEWS

CALIFORNIA

Los Angeles, First.—A marked increase in attendance at both Sunday school and church followed our rally day program. The love feast, Nov. 20, seemed unusually spiritual. Bro. F. A. Flora officiated to a goodly number of local members and visitors from neighboring congregations. Brother and Sister Geo. C. Carl, district workers, met with us Nov. 27. Nov. 20 Dr. Burke of Africa gave a vivid portrayal of the life of natives in the home, the school and the church. District officers of Women's Work gave an interesting program Dec. 11. The church met in council Dec. 14. The children presented their program Christmas morning, after which a treat was given to them. A purse was given to our elder, D. B. Miller, and his wife. In the evening we were favored with an illustrated lecture by a speaker from the Palestine association of the city. We met in council Jan. 25 and unanimously agreed to secure the services of Eld. F. A. Flora, formerly of Liberty, Ind., as pastor.—Katherine Newsom, Los Angeles, Calif., Feb. 22.

Pomona.—Bro. E. B. Van Pelt is our Sunday-school superintendent and all other officers are the same as last year. Pastor Rothrock reported forty new members by letter and twenty-four by baptism. Six were lost by letter and death. We elected the following deacons: Henry Larick, Marian Noll, Gerald Deal, Ernest Carl and Harold Brubaker. On Dec. 23 the Covina choir assisted our choir in giving an excellent Christmas program. We aided Covina in their program on Christmas Eve. Bro. Rothrock has been giving wonderful sermons on the Book of Revelations. He has given over the evening hour in January and February to young people and the student preachers from La Verne College. We appreciate their messages. Our Aid Society is very active and has given several dinners at the church. Mrs. Edgar Rothrock is president of the Women's Work. They have charge of one Sunday evening each quarter. Mrs. Warner gave a talk last quarter and Miss Adams from Palestine spoke for us on Feb. 19. Feb. 29 we will hold a fellowship supper. Our pastor has plans for special meetings leading up to Easter.—Mrs. E. B. Van Pelt, Chino, Calif., Feb. 27.

Raisin.—The church, the grammar school and the women's community club united in a Christmas program Dec. 22. It was given at the church and the house was filled to capacity. A treat was given the children. Members of the C. E. went caroling Christmas Eve. Christmas evening the C. E. gave a fine program. The pastoral board has been supplying the pulpit since our last report. Among those who have been with us bringing helpful messages were Bro. C. H. Yoder, Rahhi Greenberg and Bro. David Studebaker from Modesto. The Bible institute, conducted by Bro. J. S. Zimmerman of La Verne, was cut short because of the sudden passing of Sister C. S. Moore. Bro. Zimmerman began Feb. 7 and closed the following Sunday evening. Those who attended received helpful Bible teaching. He also gave a fine talk at our missionary meeting. The mission group is studying Sudan's Second Sunup. Our Messenger agent has again arranged for The Gospel Messenger at the special club rate. In the passing of Sister Moore the church has lost a faithful and helpful worker.—Elizabeth Kimmel, Raisin, Calif., Feb. 23.

IDAHO

Emmett.—Bro. Win. Riddlehager conducted our evangelistic meetings the last of November, closing with a love feast. One young sister was baptized. Elders Riddlehager, Betts and Eiler were present. Pastor Blickenstaff officiated. A father and son banquet was held Feb. 7 with more than fifty attending. Elder Riddlehager was the speaker. Feb. 11 a fellowship banquet was held in connection with the council. Delegates were elected for district meeting to be held in April. Our Ladies' Aid has been quite active. Many of the meetings were held in the church basement. Their largest activities included quilting and aiding the needy.—D. J. Wampler, Emmett, Idaho, Feb. 24.

INDIANA

Logansport.—On Dec. 14 our members met for a fellowship supper, followed by the council meeting. On Dec. 18 the Christmas play, A Stranger in Bethlehem, was given to a well-filled house. On Feb. 5 we enjoyed a program given by the Manchester College deputation team. Feb. 12-17 eleven of our churches in the city united in a series of spiritual emphasis week services. Meetings were held in a different church each evening. Our pastor led the singing. Feb. 19 Attorney E. A. Miles of Indianapolis, a representative of the Anti-Saloon League, gave a splendid message and a colored male quartet from Mississippi sang for us. The pastors' wives of the city sponsored the World Day of Prayer service on Feb. 24. The women's organization has given considerable financial help. The men's organization is responsible for furnishing the fuel. Various Sunday-school classes have taken some definite project relative to the local church program. The young people are planning an Easter sunrise service, and a program will be given in the evening. Our pastor gives interesting and inspirational sermons.—Mrs. Fred Rush, Logansport, Ind., Feb. 28.

New Salem.—Feb. 5 we closed our two weeks' evangelistic meetings, with Bro. J. Edson Ulery as evangelist and Sister Cora Stahly as music director. Interest and attendance were good. Eight were baptized. Our council was held Feb. 18. The Sisters' Aid is enjoying the New Testament Studies as outlined by the Women's Work group of our district. The aim is to get as many as possible to read and study

the New Testament. At present Pastor Howard Kreider is away in an evangelistic meeting.—Dora A. Stout, Milford, Ind., Feb. 24.

North Winona.—Some time ago our church was favored with an interesting report of Naomi Wenger's trip to Europe. Sister Wenger is a daughter of Pastor R. C. Wenger. In the absence of our pastor on Feb. 5, Bro. A. W. Cordier of North Manchester brought us the morning message, using the theme, The Religious Conditions of Europe. The committee is busy getting our Easter program ready. The Aid Society has been sewing one day each week for relief. Bro. Roy Patterson and family made a fine donation of wood to our church. The men have been busy cutting it. Dec. 17 we observed neighborhood night. The church members and invited guests enjoyed the evening together. A potluck supper was served and a program given. Our Sunday-school and church records show a marked improvement in interest and attendance.—Mrs. Alma E. Hanawalt, Pierceton, Ind., Feb. 27.

Union Grove.—Our Sunday-school attendance has increased twenty per cent during the past five months. Our father and son banquet was held Nov. 28, with good attendance and interest. There were 120 present. The missionary society held a silver tea in November, with thirty-five present. The interest and offering were excellent. Pastor Russell K. Showalter moved in the church farm parsonage the first of December. This forty-acre farm was purchased by the church last summer. The members are donating their time and are putting out twenty acres of grain for the church. The children gave a splendid Christmas program Dec. 18. Our church in co-operation with the Eden Congregational-Christian church completed a community survey the week of Dec. 18-24. The first week in January the two churches conducted a rural community life institute. Last fall fifty-five men picked and cribbed forty acres of corn for a sick man. The women served them dinner. Last month the men cut wood, and the missionary society served the dinner. A Midweek Bible study and prayer service is being led by the pastor. Bro. A. R. Showalter of Air Point, Va., will conduct our revival March 5-19. The pastor is conducting a radio devotional program over WLBC, March 6-10. Prof. Reed Thompson will train our choir and direct the music during the revival. We are looking forward to the church community farm sale on the church farm in September. Two community fellowship suppers were held during the winter. Plans are underway for the members to take full advantage of the Annual Conference in June which comes to Anderson, only twenty-five miles away. Eld. I. E. Weaver and his wife left our community last fall, moving into the Salamonie congregation of Middle Indiana. We miss them very much. Bro. Weaver is still serving us as elder and they visit us occasionally.—Mrs. R. K. Showalter, Muncie, Ind., Feb. 24.

West Goshen.—Two have been baptized. Feb. 5 Mr. T. S. York of Indianapolis, Ind., superintendent of Anti-Saloon League, came to us and brought a helpful talk. The offering amounted to \$60 and will be used to help with the Anti-Saloon League work. Feb. 19 was Achievement day. In the morning Sister Anna Warstler spoke, and in the evening the Christian Workers' meeting was sponsored by the missionary society. Bro. David Metzler spoke for this meeting and the worship hour. Our achievement offering amounted to \$388.86. Our Sunday-school superintendent, Bro. Ira Shidler, has planned a teachers' and Sunday-school workers' meeting for each month. On March 23 Rev. Paul Mininger of Goshen College will be the speaker for this meeting. We are looking forward to our pre-Easter services, with Bro. David Metzler of Nappanee, Ind., bringing the messages.—Mrs. Mina Ganger, Goshen, Ind., March 7.

IOWA

Dallas Center.—Our church is progressing nicely under the leadership of Pastor D. D. Fleishman. Under the direction of our general church school superintendent, Mrs. Martha Wingert, all departments of the school are very active. Both the Ladies' Aid and the women's missionary society are doing creditable work. The latter is now using Moving Millions. Although the day was stormy, a good-sized delegation from here attended the district Women's Work conference at the Panther Creek church on Feb. 9. This fall our church entertained the all Iowa rural church group. A very profitable day was spent together. The last Sunday evening in January we were very fortunate in having Bro. C. D. Bonsack give us one of his inspiring messages. On Feb. 5 Bro. I. W. Moomaw of India was our guest speaker. His messages were much appreciated. On the following Sunday we took our achievement offering which amounted to \$70. The union World Day of Prayer service was held in our church the evening of Feb. 24. Men, women, young people and children participated in the service and everyone felt it was very worth while. Our pastor is now preaching a series of Lenten sermons.—Mrs. Lois Robinson, Dallas Center, Iowa, March 1.

Indian Creek.—Our Sunday school gave a Thanksgiving and Christmas program, which were well rendered and greatly appreciated. The church honored the pastor and family at Christmas time by giving them a generous shower of fruit, vegetables and groceries. The Gleaners' class sponsored a community night program Jan. 27, with our field man, Harl Russell of Marshalltown, as guest speaker. This was much enjoyed by all and we decided to meet the last Friday of every other month. The Ladies' Aid has been busy this winter. They have been quilting, serving sale dinners and also had one food sale. We are fortunate in having the highline come by the church. We have installed lights, and the interest and attendance on Sunday evenings have been most encouraging. The pastor attended the regional conference at McPherson, Kans., and reported a wonderful time.—Mrs. R. W. Quakenbush, Maxwell, Iowa, March 2.

MARYLAND

Ridgely.—We met in council Feb. 6. The missionary committee reported that during the year \$136.36 was received. The B. Y. P. D. officers are Caroline Hutchison and Joseph Cherry, presidents; Esther Crouse, adult adviser. This group sponsored a watch night service Dec. 31 at the home of the vice-president. Our church has more than seventy-five per cent of its families taking The Gospel Messenger. The Women's Work and B. Y. P. D. groups are sponsoring a fund for a new carpet. Our men's organization is sponsoring a fund for a new church roof. Delegates to district meeting are Elder Joseph Rittenhouse and Earl Hutchison, with M. F. King and Estella Rittenhouse as alternates. Eld. Ira D. Eby of Westover, Md., preached the annual missionary achievement offering sermon Feb. 12. An offering of \$18 was received. A surprise shower has recently been given for our pastor, Eld. Joseph Rittenhouse, and family. A short, social program was given. Our love feast will be held May 25, 7:30 P. M. On Friday evening our men's Bible class met in the M. E. church in Denton for a County Men's Federated Bible class meeting for the purpose of affecting a county organization. Our president, Franklin A. Stayer, was chosen treasurer.—M. F. King, Ridgely, Md., Feb. 27.

NEW MEXICO

Miami.—Feb. 12-16 we enjoyed a revival with Brother and Sister Oliver H. Austin as evangelists. It was a wonderful treat to have the Austins with us. The sermons were wonderful. The inspiring song service led by Sister Austin, and the stories she brought to the children were enjoyed by young and old alike. Twenty souls confessed Christ and of this number nineteen have been baptized. Two were received by letter. Eight of those baptized were husbands and wives for whom the church had long been anxious. This meeting has truly been a spiritual uplift to the church members as our souls have been fed with the spiritual food we so much needed.—Mrs. Iva Wray Lapp, Miami, N. Mex., March 1.

OHIO

Cleveland.—We have been without a pastor since January of 1938, and the pulpit was filled by various guest ministers and speakers. In December of 1938 Bro. J. D. Reber of Brooklyn, N. Y., accepted our call and began his pastoral work in January. Bro. Inman of Canton, Ohio, officiated at the installation service. We are happy to have Bro. Reber and his dear wife and daughter with us and to enjoy this fellowship with them. Our attendance has been steadily growing since their coming. We can confidently say that you may expect good things from us with God's help and under the splendid leadership of Bro. Reber.—Mrs. D. Bame, Cleveland, Ohio, Feb. 28.

Owl Creek.—At our last council Bro. C. H. Deardorff of Ashland, Ohio, was chosen to continue as our elder. In January Brother and Sister Martin Krieger started their second year in the pastoral work here. Bro. Krieger is now giving a special series of sermons appropriate to the Lenten season. Special services, including a communion, are planned for the week before Easter, with Bro. Krieger in charge. A special Christmas program was given by the young folks.—Mrs. Mary E. Dowds, Mount Vernon, Ohio, Feb. 26.

Pleasant Valley.—The church is progressing wonderfully under the leadership of our pastor and wife, Brother and Sister C. G. Erbaugh. We now have preaching the first Sunday night of each month by the pastor, and every third Sunday an organization of the church is responsible for the program. This plan is well liked and is working splendidly. Revival meetings were held Nov. 28 to Dec. 11, with Bro.

ANNOUNCEMENTS

Annual Conference	LOVE FEASTS
June 7-13, Anderson, Ind.	Arkansas
District Meetings	April 1, Springdale.
Idaho and Western Montana, Weiser, May 5-7.	Indiana
Maryland, Eastern, Locust Grove, April 26.	May 15, Pike Creek, Monticello.
Maryland, Middle, Fahrney Memorial Home, April 20.	Ohio
North Dakota and Eastern Montana, Pleasant Valley (York), June 25-29.	April 23, Hartville.
Ohio, Southern, Trotwood, April 28, 29.	April 7, Kent.
Pennsylvania, Eastern, Palmyra, April 26, 27.	Pennsylvania
Pennsylvania, Middle, New Enterprise, April 11-13.	April 2, 7 pm, Mt. Pleasant.
Pennsylvania, Southeastern, N. J., and Eastern New York, Quakertown, April 20.	April 9, 6:30 pm, Lost Creek.
Virginia, First, Hollins Road, April 12-14.	April 9, 7 pm, Mt. Joy.
Virginia, Northern, North Mill Creek, (Bethel house), April 14, 15.	April 19, Waynesboro.
Virginia, Second, Bridgewater, April 26-28.	April 30, Three Springs, Perry.
	May 14, Brothersvalley.
	May 21, 7:30 pm, Geiger.
	May 28, Springfield.
	Virginia
	April 6, 6 pm, Middle River.
	May 7, 7 pm, Timberville.
	May 13, 7:30 pm, Unity, Bethel.

R. H. Nicodemus as evangelist. His spiritual and uplifting sermons were helpful to all who attended. We are looking forward to Bro. Nicodemus being with us this fall in our revival. The Gospel Messenger and Southern Ohio Herald have been placed in all homes by the Sunday school. Six attended the Christian Leadership school in Greenville for five Tuesday evenings the last of October and November. We enjoyed the programs given by the Bear Creek chorus. Several from our church attended the missionary rally at the Pleasant Hill church Jan. 29. Several women attended the women's meeting at Covington Feb. 22. We are glad to have our pastor and wife back with us after a vacation in Florida. Bro. Clarence Priser preached for us in the absence of our pastor. We were glad to have Bro. Harley Coppock with us on pulpit exchange Sunday. A special council was held, at which time we decided to remodel the church. A balcony is being made to be used for children's classrooms. We were very much handicapped because of our lack of Sunday-school room. The men and women are doing the work. The young people elected the following officers: Ferne Rhoades, president; Harold Rhoades, vice-president; John Trotter, secretary and treasurer. A tableau, The Life of Paul, was presented by the young people. Four of our group attended the B. Y. P. D. conference at Covington. The 74-hour project was a great success. Our young people gave \$50.04 toward the project. We more than doubled our goal. Our goal for this year is \$35.—Marie Caupp, Union City, Ind., Feb. 28.

Poplar Grove.—We are expecting to have Brother and Sister B. M. Rollins with us the last of October and the first of November. We met in council Feb. 28 and church officers were elected. Reports from the various committees were satisfactory. The pastor reported many calls in the homes, especially where there was sickness. In addition to this he and his wife attended numerous Sunday-school class meetings. Mrs. Harry Williams, our missionary director, reported that \$377.77 was raised for the General Mission Board. The amount given for the Spanish and Chinese relief was \$41. In addition to this \$24 has been given in wheat. The treasurer reported a balance in the treasury after all outstanding bills were paid, as did all other church and Sunday-school organizations. Plans are to be made for a vacation Bible school. Pastor D. G. Berkebile will be our Annual Conference delegate. Bro. Berkebile is now conducting a mission class, using Moving Millions as the study book.—Homer Halladay, Greenville, Ohio, March 1.

OKLAHOMA

Bartlesville.—On Nov. 6 Bro. Haney of Cushing brought the morning message. In the afternoon three were baptized by Bro. Geo. R. Eller. At a special council Bro. E. W. Burchfield was elected to the ministry. In the evening our love feast was held, with Bro. Haney officiating. Thirty-seven communed. Dec. 23 our Christmas program was held. We have a splendid young people's class. Our attendance includes mostly children and young people. Bro. E. W. Burchfield and Bro. Geo. R. Eller take turns bringing the messages. On Feb. 26 one was baptized by Bro. Burchfield. In the evening Bro. Varec brought an inspiring message. The Ladies' Aid meets every Thursday. Cottage prayer meetings are well attended.—Mrs. Harry Boltz, Bartlesville, Okla., March 2.

PENNSYLVANIA

Roaring Spring.—Jan. 22 Bro. M. W. Sell, financial secretary and member of the official board, presented the church with a beautiful leather bound Hymnal for the pulpit and 152 new Hymnals for the church. Bro. George B. Replogle represented the church in an acceptance speech, after which the pastor conducted the dedicatory service, dedicating the Hymnals for use in the worship of God. Our superintendent, Bro. Howard A. Hoover, is conducting a mission study class. Our pastor is the teacher and the class is held on Wednesday evenings. We have an average attendance of fifty, and are using the book, Moving Millions. Feb. 26 a missionary play will be given by our young people. Our father and son banquet was held Feb. 1, with 125 present. An interesting program was enjoyed. The banquet was served by the women's Bible class. Feb. 12 a deputation team from Juniata College gave a program in our church. The Morrison Cove chapter of the Juniata College Women's League held their quarterly meeting in our church Feb. 10. Miss Spencer, Dean of Women, gave an interesting talk and a college quartet gave several numbers. Bro. Jason Brumbaugh, our chorister, has been ill and we are hoping for his speedy recovery. We will hold a week of evangelistic services prior to Easter, with Bro. H. H. Nye of Huntingdon and others bringing the messages.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Feb. 24.

Spring Creek.—The church had a birthday dinner Dec. 11 to raise money for McPherson College. Each person gave a birthday offering or as much as he liked for his dinner. We received \$16 from this offering. The Ladies' Aid Society held a bazaar and food sale before Christmas and made \$32. The Sunday school gave a splendid program on Christmas Eve. The young people gave the play, Silent Night. After the services the young people went caroling. The men have organized a Men's Work. Bro. Edwin Klotz was elected president. Their first project was to cut down willows by the church. For two weeks in January we held union services with the Methodist and Baptist churches. We are getting the Messenger at the club rate again. The young people's class presented the church with new curtains for the rostrum, and the Ladies' Aid Society bought a new rug for the rostrum. We have been enjoying some fine sermons by our pastor, Bro. Roy E. Stern, and also by Bro. Lyle Klotz. We are glad our pastor could attend the regional conference at McPherson, Kans. Our church was host to the women of the Methodist, Baptist and

Evangelical churches for World Day of Prayer.—Mrs. Glen Elliott, Fredericksburg, Pa., Feb. 24.

York.—We met in council Jan. 26, at which time the building committee was authorized to proceed with their plans. As soon as weather permits an East End church will be built. Jan. 28 the Juniata a cappella choir rendered a fine program. They were entertained by the B. Y. P. D. and the music committee at the home of Brother and Sister Elmer Leas. The choir was heard over the radio that same Saturday. Brother and Sister I. E. Oberholtzer, missionaries from China, were with us Feb. 15. The B. Y. P. D. has supported the whole church program for two hours, amounting to \$60. It has also helped to support Roy Pfaltzgraff in his preparation for missionary work. A "giver-up" social was held in a garage Feb. 10. This social proved to be one of the finest ever held. The Brethren Youth Builder is receiving fine recognition, with 350 copies being printed the first of each month. The paper consists of six pages and is filled with church items, including the work of the young people and an editorial by S. S. Blough. The B. Y. P. D. started a building fund for the remodeling of the local church. They are also helping to organize a B. Y. P. D. at our East End church. The missionary society was recently reorganized with Sister Eliza Krape as president and is working on a project for the Nashville Tennessee Mountain Mission. This organization is also securing Gospel Messenger subscriptions. Practice has been started for an Easter cantata, Rise, Glorious Conqueror, to be given April 9. We are looking forward with interest to our revival meetings to begin March 12. Bro. J. M. Blough, missionary to India, and brother of Pastor S. S. Blough, will be the evangelist.—Mildred Meals, York, Pa., Feb. 22.

VIRGINIA

Barren Ridge.—Our council convened Feb. 18. We decided to give \$350 for the endowment of the John Kline Chair of Bible and Religion at Bridgewater College. One letter of membership was granted. A new congregation has been organized at Forest Chapel from territory that was formerly a part of Middle River and Barren Ridge congregations. As a result of this division about forty-five members of the Barren Ridge church have transferred their membership to the new congregation. Bro. S. D. Lindsay of Timberville, Va., has been engaged to conduct our revival in August. Our delegates to district conference are Brethren V. A. Phillips, F. M. Garber and S. H. Driver. The church decided to send a delegate to Annual Conference. Dr. J. S. De Jarnette, Superintendent of Western State hospital at Staunton, Va., gave a temperance address at our church recently. We are expecting Bro. L. S. Miller of Harrisonburg to give his illustrated lecture sometime this summer. The women will observe World Day of Prayer with the women of the Presbyterian church. Our achievement offering amounted to \$220.50.—Helen E. Coffman, Staunton, Va., Feb. 23.

Cloverdale.—Bro. C. O. Showalter of Keyser, W. Va., was with us for our revival meeting. He brought us spirit-filled sermons each night for two weeks. Twenty-nine were added to the kingdom. Our communion was held Nov. 29, with 150 attending. We elected Brethren W. D. Rogers and R. H. Layman as deacons. Installation services were held for the new deacons and their wives on Jan. 22. Bro. J. S. Showalter, chairman of the district ministerial board preached the sermon and had charge of the installation service, assisted by our pastor, Bro. M. G. Wilson. Christmas Day was observed with a splendid children's program in the morning. In the evening the B. Y. P. D. gave the play, The Lost Star. Delegates to district meeting are O. S. Garber, W. K. Murray and R. H. Layman. We held our joint school of Christian living with the Daleville and Troutville congregations in the Daleville church, Feb. 12-17. The school was well attended and thirty received credits. We added \$500 to our building fund out of surplus in our church treasury.—Mrs. R. H. Layman, Hollins, Va., March 2.

Johnsville.—The young people organized a Young People's Crusade in the spring of 1938. Their goal is to tear down the strongholds of Satan and to build up the kingdom of God in our community. The following officers were elected: Clyde Starkey, president; Maude Wells, vice-president; Johnny Giles, secretary; Bro. H. S. Spradlin, adult adviser; Trula Bradford, Maude Wells and Willie Absher, program committee. These young people and the McDonald Methodist church young people work together. These meetings are sometimes held in other churches and in return other churches bring programs to our church.—Trula Bradford, Blacksburg, Va., Feb. 20.

Lynchburg.—Dec. 18 we had a children's program and a lovely white gift service symbolized by a large white ship. As gifts were made from the different departments soft music was played and appropriate lines were spoken. Many baskets were given to the poor and sick. On Sunday night a play, The White Christmas, was given. Jan. 27 the men sponsored a father and son banquet, with 56 present. Bro. Clark Kiger was toastmaster. The main speaker was Mr. Lawson Driskill of the Y. M. C. A. On Feb. 8 the Women's Work group elected the following: Mrs. A. L. Warner, president; Mrs. Clyde Kirkland, vice-president; Miss Lelda Smith, secretary; Mrs. David Weaver, treasurer. The missionary committee has just completed the study of Moving Millions as a Women's Work project. The men were invited to attend the six programs covering this study. Feb. 12, world fellowship day, we had a special service, inviting people of other nationalities and religions to worship with us. We had with us a young man from Germany. Mr. Abe Schewel, of the Jewish faith, spoke. Feb. 19 three young people gave a touching playlet, The Cocktail Hour. Bro. Frank Coffey and family have moved back with us from Richmond, Va. Bro.

Coffey, now chairman of the official board, has been very active in church work. At a recent meeting a number of goals were set, including increased giving, as many as twenty-five converts a year, definite aims toward leadership training credits. Mrs. Clarence Coleman is head of missionary activities. Contributions from the women's Bible class, Women's Work and children's department are enabling us to complete the painting of the basement. Sunday-school attendance has been good during these winter months and we hope for a steady growth during the spring.—Mrs. David B. Weaver, Lynchburg, Va., Feb. 25.

Mt. Zion.—We have had the pleasure of having Linville Creek and Woodstock B. Y. P. D. groups bring inspiring programs. The children presented the pageant, The Christmas Road. After the program three gave a Christmas program. On Christmas night the young people groups went carol singing. New Year's Eve we had a watch night party. Jan. 19 we had council meeting. Bro. D. N. Spitler was re-elected elder; Bro. Nathan Spitler, clerk; Bro. N. A. Varner, treasurer; Sister Elizabeth Wakeman, Messenger agent; the writer, Messenger correspondent. We are glad that we again have the Messenger in seventy-five per cent of the homes. The treasurer reported all bills paid and a small balance in the treasury. We raised our mission quota for this year. Bro. M. R. Wolfe of Bridgewater is expected to be with us the last week of July in a series of meetings. Jan. 22 the B. Y. P. D. had as guest speakers Miss Grace Roberts and Miss Mae-ville Jordan, week-day religious educational instructors of Rockingham County. The program was very interesting. Our district B. Y. P. D. is giving some special thought to work in West Virginia. In this yoke-fellow movement our group has the mountain group to work with. We hope that in our contact with this group of young people each B. Y. P. D. will find spiritual values. The week end of March 11, 12 we expect to have the student volunteers of Bridgewater College bring us a program.—Elsie Broyles, Luray, Va., Feb. 20.

Salem.—We met in council Feb. 19 and decided to hold our next council at night instead of in the daytime. Brethren C. M. Myers and W. P. Harris were elected delegates to district meeting to be held April 9, 10, at Bethel church near Petersburg, W. Va. Brethren W. L. Riggelman and L. R. Dettra were elected as alternates. We decided to hold our revival the last of August. Our love feast will be held in September. The collection amounted to \$9.15.—Ollie Lee Cline, Stephens City, Va., Feb. 18.

Valley Bethel.—We met in council Feb. 18. The Aid Society reported an increase in membership. The finance committee recommended a budget of \$212.75 and this budget was adopted. The Aid Society sponsored a plan to raise money to build a fence around the churchyard, and a committee was appointed to plan for this. Pastor R. E. Bussard has been ill and the B. Y. P. D. rendered a program Feb. 19. The B. Y. P. D. had charge of the Thanksgiving and Christmas programs. Plans are being made for an Easter service. Delegates and alternates to district meeting are: Eld. C. B. Gibbs, Clay Waggy, Mrs. Vernie Bussard, and John Bussard.—Edna C. Bussard, Bolar, Va., Feb. 20.

WASHINGTON

Outlook.—Our church work has been progressing nicely. Attendance has been good and spiritual interest has grown in many ways. Prayer meetings, led by Pastor B. J. Fike, have been a great blessing to many. Evangelistic meetings were held Jan. 1-22, with Brother and Sister G. G. Canfield as evangelists. Twelve were baptized, two reconsecrated and two came in as associate members. Bro. Canfield gave good messages and inspired us to give more of our time and talent to the cause of Christ. Sister Canfield helped much with the music and we do appreciate her efforts. Our Men's Work is becoming more active. The Ladies' Aid is always busy and helps the church very much. We were able to take advantage of the Messenger club again this year. We have a large community to work in here at Outlook.—Violet Lyon, Granger, Wash., Feb. 21.

Yakima.—On Christmas morning a program was given by the Sunday school. In the evening a play, The Good Shepherd, was presented. Two have been received by letter and one by baptism. Since our last report we have had with us Brethren L. A. Gans, B. J. Fike and Eddie Noland. From Jan. 1 until Jan. 29 our Sunday evening services were closed because of the union evangelistic campaign. There were nineteen denominations co-operating in these meetings. Bro. Brouger was the minister. Feb. 5 a musical program was rendered. The Friendship Circle served a chicken dinner Dec. 13 and made a nice sum of money. They purchased a heater for the parsonage. Sister Amanda La Vell, who was eighty-nine years old Jan. 16, pieced a quilt and the Ladies' Aid quilted it for Hazel Rothrock, a Washington girl, who sailed for China last August. Sister Enoch Faw has been an invalid for years and is very poorly. She is patiently waiting to go home to her Father. She bears her suffering with much patience. Our adult C. W. was reorganized. Bro. A. E. Cable is instructor and Katie Baldwin is chairman. We are studying the life of Christ. Ladies' Aid officers are: Jessie Sharp, president; Frances McConnell, vice-president; Lucy Ardinger, superintendent and treasurer; Mrs. Stamper, assistant; Grace Buck, secretary. We are busy quilting, making comforters and serving a number of dinners to some of the warehouse ladies. The proceeds are to be applied on the building fund. We have four groups in our church, Men's Work, young people, Friendship Circle and Ladies' Aid. All are putting forth an effort to help with the building project. Feb. 17 our six-day institute closed. It was conducted by Brethren Clement Bontrager and Paul Longenecker, our pastor. Sister Mabel Schrock was ill and could not be our song director as planned. Our pastor has just put out a 1939 church directory.—Katie Baldwin, Yakima, Wash., Feb. 21.

Daily Devotions—1939

A guide to Daily Devotions is a big factor in victorious living. Here the experience of others can be used to advantage. The following are a few choice books for **Your Daily Devotions**. For less than a half cent a day you can greatly enrich your daily life. Any of the following books will prove their worth.

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By E. Stanley Jones

Unconsciously the author reveals the secret of his own victorious life.

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Get the habit. Order your books from

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Photographs by Harold Burdekin

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29 full-page reproductions of choice photographs

Each picture illustrating a "Thank you" thought

Each sentence pointing the child to God

The whole book (60 pages) consists of these 29 pictures and a poem of 24 lines of which the first stanza is:

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Thank you for the birds that sing,
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The problems considered are vital and often met—

The solutions offered often grew out of personal experiences—

The book appeals to ministers and other religious leaders—

The editor understands the minister's work calls for many personal interviews with all classes—

This personal consultation marks this book as differing from many others—

Gives you 174 pages of live and usable material for \$2.00.

A book for church leaders whom those in perplexity consult

Brethren Publishing House, Elgin, Ill.

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The type is large and bold and runs clear across the page, so that it can be read with ease, and the book is pocket size and so light that it can be easily held with one hand. Also a fine Testament for folks with impaired vision.

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THIS IS PICA TYPE

And Ō-zī'as begat Jō'a-thām;
Jō'a-thām begat Ā'chāz; and
chāz begat Ēz-ē-kī'as;

Pocket Size Testaments

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10 For every beast of the forest is mine, and the cattle upon a thousand hills.

11 I know all the fowls of the mountains: and ^a the wild beasts of the field are ^b mine.

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GOSPEL MESSENGER

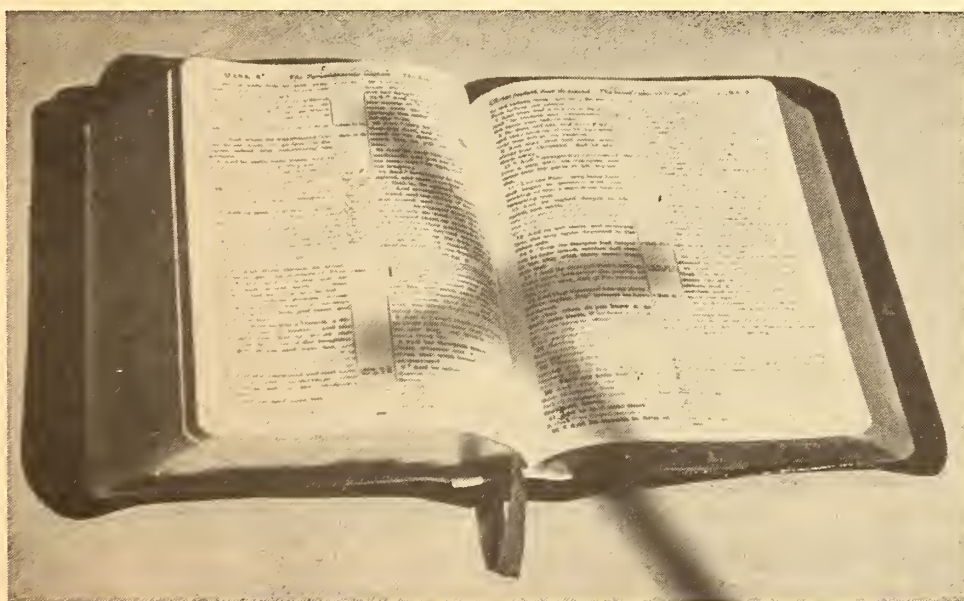


Photo by E. G. Hoff

Keep the Book and the Cross
in Christian Education

(Table of Contents, Page 16)

MARCH 25, 1939

I Am Your Gospel Messenger

- ¶ Let all who read give thought to the fact that I am your Gospel Messenger.
- ¶ Through more than fourscore years I have been just what you have taken pains to make of your church paper.
- ¶ I have been as weak as the weakest thoughts you have written, as strong as the noblest visions you have committed to language.
- ¶ Spoken words are soon forgotten, but I am your indelible record. Both your children and the world will judge you by what I have been.
- ¶ I am your voice in the wilderness of this generation; I am your studied message to a world that is confused, to nations in anguish.
- ¶ Help me to be fair and true; help me to stand for the right, supported by faith, hope and love; help me to be your best.
- ¶ In more than twenty thousand homes I am a welcome and an appreciated visitor. Help me to continue through the coming year.
- ¶ I am your Gospel Messenger. I can be as great as your support will make me.

We welcome details of your experiences gained in the formation of Messenger clubs. More than 400 such clubs have been organized since Oct. 1, 1938. It would seem there should be much to tell. It is very possible you have some plan or idea which would be useful to others. You are invited to write it out and mail to: Messenger Circulation Department, Brethren Publishing House, Elgin, Illinois.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

We are interested in ways to get the most out of the church paper. It would help if we could get at least 75% of our resident members to reading The Gospel Messenger. Please send us your free literature concerning the economical Messenger club plan for doing that very thing.

Name Congregation

Street or Route City..... State.....

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, March 25, 1939

No. 12

EDITORIAL

"Others, Yes, Others"

ONE of the chief American interests, perhaps next in line to that of making speeches, is doing something about the other fellow's way of life. And we work at this so hard that our statute books have become veritable mountains of things to be done or things to be avoided. In the matter of reformation it is certainly "others, yes, others."

Come, now, all you who would reform others, and let us get busy with ourselves. For it may well be that those very others for whom we are so concerned, are troubled over our low estate. Why not declare a moratorium on reform for others and concentrate on the subject nearest at hand?

In most cases it will be found that the subject needs some special attention. Personally we have found the job about the hardest thing ever tackled. Now, if one can succeed in reforming the dear enemy in his own heart he has earned the right to speak to others. And having earned the right, it is just possible it may not be necessary to make the speech.

H. A. B.

A Story With Two Morals

To the writer of her communication, who knew the person well, the name was plain enough, but to anyone without that knowledge the second letter was either an "a" or an "o" while the third answered equally well for an "e" or an "l." That gave four possible spellings. There was no way of telling which was correct.

This bit of innocent thoughtlessness reminds us that it is the picture in the mind, not the one on the paper, that settles the question of identity. And if the one in the mind happens to be blank, the one on the paper, unless drawn with very careful exactness, may mean exactly nothing at all.

This little story has a twofold moral: The one on the surface points to the importance of writing names plainly when the persons designated are unknown to the intended reader. The one deeper down warns us how

much our prejudices have to do in determining what we see. On the very day this is written the mail brings a striking illustration of this fact.

Writing about the use of musical instruments in worship the brother says: "Even in the Old Testament there is no authority for instrumental music." Can you imagine a prejudice so deep that it completely blinds the eyes to what the words of the last psalm so plainly say? While this is an unusually flagrant case of the kind, it will be well for all of us to re-examine, not rearrange but re-examine, our prejudices in an effort to discover their possible effect upon our eyesight.

It is the mind that sees or fails to see. Physical eyes, though useful beyond estimate, are only instruments of sense perception. And where there is nothing plastic behind them on which impressions can be registered, well, they just don't take.

E. F.

I Take a Vacation

Brethren Colleges

WHEN I was fourteen years of age Mt. Morris College opened its doors under Brethren management. That was a period of awakening, of beginnings, of entering new fields. I breathed in the air of these three enterprises: In printing, the Brethren at Work (1876); in missions, the Danish mission (1875); in education, Mt. Morris College (1879). The educational awakening was general in our brotherhood. Consider these dates and facts: Juniata, 1876; Mt. Morris, 1879; Bridgewater, 1880. True, all these started on a small scale and not as full colleges, but they marked a forward movement. Besides, Ashland College was then beginning to take shape. I well recall that Bro. S. Z. Sharp had his home with my parents as father piloted him among the membership as he raised funds for Ashland College, my father heading the list with \$300 which was a princely sum for those days.

Among the happy recollections of my father is the

fact that he was ever awake to the best for the church whether new or old. He neither worshiped the old just because it was old, nor did he reject the new just because it was new. Both for the farm and the church he looked for what promised better conditions. After the crisis brought on by the disappearance of the first president of Mt. Morris College, the school people went to the District Meeting of Northern Illinois, seeking counsel as to the future of the college. The picture was dark indeed. All the ministers present except two—J. H. Moore and father—voted to discontinue the school. These two alone saw far enough into the future to urge the school people to go on with the good work. (Of course the school preachers did not vote on this proposition as they sought help.)

On our vacation trip we entered the grounds of three of our colleges: Juniata, Bridgewater and Manchester. Hence we speak only of these three. All reported a good enrollment and a fine outlook for the year. At Juniata we discovered an enlarged plant, and an enrollment so large that a second seating in the dining hall was necessary. Here we also saw that the freshmen of today are brighter than they were when I was a freshman. When I was a freshman we were all so green that all easily knew the difference between the entering and the seasoned students. Now, however, freshmen are so intelligent that it becomes necessary to label each one lest he (or she) be taken for a senior and thus the seniors be humiliated. Modern freshmen, being wise, appreciate the compliment and wear "the mark of the best" with a smile.

Being my fourth visit to Bridgewater I was struck with the growth of the plant and the educational standards reached. I think it was on my first visit to the college that, after a trustee meeting, I rode a horse from Linville to the home of Samuel Bowman, one of the trustees. He was becoming interested in agricultural education and was eager to know what Mt. Morris was doing in that line. He later left not a small estate to Bridgewater. His farm was the old Lincoln estate so at that time I had the good fortune to sleep in the house once occupied by the grandfather of honest Abe Lincoln. As I again passed this Lincoln home on our vacation trip all this came back to me. I saw the Bridgewater students assembled in chapel just before the noon lunch period. Something worth considering about this chapel period before lunch. For one thing, it makes sure chapel will be out on time. Bridgewater has nine students from Cuba. Cuban colleges will not grant degrees to their students unless they know English. For that reason students come to the States for part of their work. One of these students is a girl. When the college raised the question of a girl's smoking the assurance came that there was no cause for alarm as no Cuban girl of good character would

think of smoking. What a challenge to the girls of America!

Manchester was happy. One reason was the fact that the gymnasium for the women was no longer a dream but a reality. Now the weaker sex has the same chance to develop physically as the men of the college have had for years. A pale face and a delicate body never were proof positive either of wisdom or of piety. Manchester is fortunate in having in its management a man who is a builder as well as an educator, L. D. Ikenberry, whose architectural skill has meant thousands of dollars to the college. He is now building his monument, the physical plant of the college.

I rejoice in the progress all our colleges have made. They have a fine record of achievement. As I see it, those great men, our pioneers in education, who had the vision of higher education for Brethren boys and girls have never received the recognition they deserve. Unhelped, unsupported, unappreciated, sometimes misunderstood and even opposed, they toiled on and built wiser than they themselves knew. Many feared the colleges would lead our young people from the church. Rather did the colleges save the young people for the church, and they are doing that very thing today. May that ever be their course, for without young people the church is doomed and without the church the world is doomed.

But did we not start too many schools? It now seems so. But things are not always what they seem. Starting schools was in the air. And yet there may not have been too many for their day. Nature has a way of finding the proper level. I was fortunate enough to live within twenty-five miles of Mt. Morris College. Had I lived five hundred miles from it, I doubt very much whether higher education would ever have appealed to me. And like myself were hundreds of Brethren young folks. Dr. Frank Gunsaulus once told us in chapel at Mt. Morris that our school reminded him of the academy just thirty miles from his father's farm in Ohio, of which he became a student. Then he added with feeling: "Had it not been for that little academy so near our home, I doubt very much whether I ever would have left my father's farm for an education." The world was greatly enriched because of what that academy did for the farmer lad, Frank Gunsaulus. The Church of the Brethren has been greatly enriched by her academies, her colleges, and her seminary.

I have seen all of our colleges and the seminary in action. I have seen the output. I knew many of the early leaders. I know many of the present teachers. The Church of the Brethren is to be congratulated on its educational institutions and those who work in them. In the words of Tiny Tim may we all say every day: "God bless every one" of them.

J. E. M.

THE GENERAL FORUM

Prayer for Courage

BY RUTH BEEGHLEY STATLER

God, give to me courage—
 My feet so faltering go,
 So tangled seems my path—
 Dark, threatening clouds hang low;
 I press my face against
 The future's darkened glass—
 I see nought but the storm—
 Grim shadows on the grass.
 God, give to me courage
 Until those shadows pass.

*Somerset, Pa.***A Radiant Church**

BY I. S. LONG

"Great grace was upon them all"

NOTHING just happens. Every event has a cause. The early church was radiant. Do we today need anything more truly than the sort of experiences that made that church radiant? Do we ardently wish that sort of life and grace and power? We shall note some of the causes of that "great grace."

Peter told the multitude that, "God hath made that same Jesus, whom ye crucified, both Lord and Christ." Pricked to the heart, they asked, "What shall we do?" The jailer asked, "What must I do to be saved?" They were told to repent, that is, to change their attitude and thoughts toward Jesus, and to believe on him and be baptized unto the forgiveness of their sins.

Each person made Jesus Lord and Christ. Each convert was asked whether he would make Jesus Lord, Lord of all. Only then was he baptized. Only by the Holy Ghost can one really say Christ is Lord (1 Cor. 12: 3). Speaking under the influence of the Spirit one can say nothing against Jesus either.

Making Jesus Lord involves his resurrection, of course. A dead and buried Jesus meant only the burial of their hopes. God had raised him up, and they were witnesses. They saw him alive, and rejoiced. They saw that he was declared "to be the Son of God with power . . . by the resurrection from the dead." This involves our resurrection, for he is "the first fruits of them that sleep."

In those days the greeting as they met was, "The Lord is risen!" To which the other would reply, "He is risen indeed!" That is beautiful. And what a Reality the risen Lord was to them ever after!

Making Jesus Lord also involves his return for his people. "This same Jesus who is taken up into heaven shall so come in like manner as ye have seen him go into heaven." "Behold, he cometh with clouds; and every

eye shall see him." "I will come again and receive you unto myself." It makes a world of difference whether one believes this truly or not.

Making Jesus Lord involves also our reunion with him in the life beyond. Though here below, "Our citizenship is in heaven." "We shall be caught up together with them in the clouds, . . . and so shall we ever be with the Lord." We shall be "like unto the angels," and like them will be able to say: "This is my Father's world."

Having a faith like that in a living Lord, it is easy to surrender all to him. Paul told them: "All are yours." This was true in Christ, not apart from him. Hence, they gave him their hearts wholly. They were his, and he was theirs. His joy was theirs. His radiance was theirs. His life was theirs. God was the Owner of them and of their possessions. They were pilgrims en route to the celestial city. In sheer love of him, and of one another, they gave. Mohammedans have told me, "We never count in giving to God for the mosque," meaning they give with overflowing hearts till the building is done.

Making Jesus Lord means prayer is real. They did not pray to space. Listen to them: "Lord, thou art God which made heaven and earth. . . . And now Lord, grant unto thy servants boldness to speak thy word." They did not ask for freedom from persecution, or for vengeance upon their enemies.

The Lord in heaven heard and answered prayer too. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." Peter was in prison: "but prayer was made without ceasing of the church unto God for him." He was released. Barnabas and Saul were sent forth by the Holy Ghost from a church fasting and praying.

In how many places in the book of Acts do we note the sure guiding hand of God! He met their need always, whether by angels, by visions, by living voice or by means of the still small voice of inner conviction resultant on waiting on him. God still meets his people who after private devotions wait quietly to hear his voice in the soul.

Making Jesus Lord made the group a mighty movement, a wonderful fellowship. They were not individuals fired with enthusiasm, acting separately: but were melted and fused into one organism, called the body of Christ.

In that fellowship, the levers making for rapid expansion of the gospel were real co-operation, brotherhood and great mental and spiritual activity. They had all things common. They did not call their goods their

own. They were brothers, indeed. In moving to another group, even a slave believer was treated as a brother. Secret orders, Kiwanis, or Rotary clubs, good as they may be, could not have arisen in such a society. The church loved everybody and undertook for them.

Making Jesus Lord meant they were literal soul winners of others. "The Lord added unto the church daily." Three thousand came on that first great day. Acts 4: 4 says: "The number of the men came to be about five thousand." In Acts 6: 7: "The number of the disciples multiplied in Jerusalem greatly." In Acts 17: 6 they are accused of turning the world upside down. In Acts 19: 20: "So mightily grew the word of God and prevailed." Paul claims to have fully preached the gospel from Jerusalem to Illyricum. Free from all men though he was yet, he says: "I have made myself servant unto all. . . . Yea, woe is unto me if I preach not the gospel." Peter says: "We cannot help but speak the things which we have seen and heard." Fine, this zeal for the Master! Fine, this inward compulsion to witness both by life and fiery tongue of what Christ mean to them individually! Fine, if today we had this same "great grace" resting upon us all!

It is worth while too. For "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." But regardless of future reward, the radiance of such life is worth millions to us today.

Baltimore, Md.

Books, Thoughts and Words

BY L. C. HOSFELDT

IN all the world's history, we doubt if there has ever been a time when there were so many books published, on so many different subjects, as now.

Our public libraries are loaded to the brim, and there are countless bookstores and newsstands where books and magazines of every description can be rented or purchased. Anything and everything imaginable can be had at a very low cost, and the more worthless the book or magazine, the less it costs.

There are books and magazines galore; some are good, some are not so good, and a great many are bad, and some are exceptionally evil, and should be barred from the reading public.

To make a proper choice of one's reading matter presents a very real and difficult problem, especially to the immature mind. The selection of proper books and magazines should be done with a great deal of concern and forethought, for it is admitted by all intelligent men and women, that one's reading matter will largely determine one's thought and actions.

Books are the blocks with which are paved the high-

ways of human intelligence, and the kind of **books men** and women read will unerringly tell us what kind of men and women they are, or will be, for good books inevitably make the reader thereof better, while bad books will just as surely make the reader bad.

Therefore good books should always be selected, the best books, those which contain the loadstone of logic, and helpfulness, and then the reader should not let the dust of negligence cover their leaves of gold, for good books are worth their weight in gold.

Bad books are like bad company, and good books are like true friends. Books are stumbling blocks when they are bad, and steppingstones when they are good.

Reading good books connects us with the feed wires of knowledge, strengthens the terminals of the intellect, and keeps us in wedlock with good wishes.

Reading increases the mintage of the mind and polishes the transmission of thought. Thoughts are the children of the brain; words are the garments they wear. Words are as dainty as daisies, or may be as dangerous as dynamite.

Words, like many other things, are neither good nor bad within themselves; they are good or bad only in connection or relation with something else.

To learn to properly use a new word each day, is a good way to help fill a vacant vocabulary. He who banks a good word each day will never be sent to the intellectual infirmary.

Thoughts lead to words, and words to sentences, and picturesque sentences come from the paint shop of practice. Golden thoughts that are clad in ragged, half-said words, may fall to the ground and go unheeded, while thoughts polished and painted with well emphasized words will be listened to with profound interest.

Misplaced words are impediments on the road to intellectual transportation; they block the highway of speech, and clog the conduits of conversation. Words are the tools with which we build huts or palaces on the highway of mental intercourse. Conversation is an art at which we may practice each day. A silver tongue will never fail to have an attentive ear.

He who can speak fluently, eloquently and interestingly, should never silence his tongue, for there are many wrongs to right, and many souls to be brought to the knowledge of the truth.

To be able to help others to know and accept the truth, one must know the value of thoughts and words, and be able to present them in such manner that they will be believed and acted upon. They must be "fitly spoken," for then only will they be "like apples of gold in pictures of silver." For words to bring forth their fruit in their season, the speaker must of necessity have pondered them well, and, like the psalmist, be able to sincerely say: "Let the words of my mouth and the

meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

And, finally, "Whatsoever things are true, whatsoever things are pure, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, think on these things." This will enable one to speak with the trumpet of truth and the soul of sincerity, be a light to the world and salt to the earth.

Los Angeles, Calif.

Your Worth

BY MERLIN C. SHULL

A LOFTY self-respect void of pride is a prize. Slander is one of the most difficult things for a good man to bear. You may question his wisdom and he admits it. You may speak of his blunders and he confesses them. But when you question his motives he undergoes tremendous inner suffering. This high sense of honor, of personal integrity and of loyalty to one's conscience is a priceless possession. "That good thing keep."

Too many have lost this self-respect or "high opinion of one's self." This sense of the sacredness of personality is the very kernel of the religion of Jesus. Every sin is a sacrilege against a person or persons. Child labor, twelve-hour shifts in industry, unemployment, the liquor traffic and reckless driving are sins against people. The right kind of a "high opinion of one's self" will lead to a high opinion of each and every man. Amos, Hosea, Micah, Lincoln, Jane Addams, Wilberforce, Carry Nation and pre-eminently Christ were prophets of the worth of man.

Standing over against this treasury of personal worth, are the true materialists. Sometimes they are in priestly garb. The sacred to these, are such things as the temple, the shrine, the ancient form or ceremony, position, honor, money, property, the caste or class. Forms that make better people are right, otherwise they are wrong.

Religion at its best makes people and ideals sacred. The ten commandments, the sermon on the mount, helpless or crippled children, the poor and needy, the easily led—in fact, all men and all life are sacred to the true followers of Christ. "No religion can survive the loss of the sense of the sacred." This is why Christ died and rose again. No life is too marred by sin to lose its sacredness. One reason why each life is so sacred is because it was created to live into everlasting life. We need to say often: "No, before God not that!" In our changing world this priceless value of one and every person is in great danger.

We need men like Spinoza, the philosopher of Holland. King Louis XIV offered him patronage and honor if he would dedicate one book to him. Spinoza continued to polish lenses for a living rather than sell his

self-respect to a wicked king. Christ appealed to the best in folks. The woman in danger of being stoned, Levi, the tax collector, Peter, the future rock, and James and John, sons of thunder, heard the call of their best through Christ. An ex-president of Harvard says that the strongest appeal that he was ever able to bring to bear on wayward boys, consisted in making clear to them, how much they had been sacrificed for and how much their failure would mean to those who cared. Christ's death shows how much he loved and how much God loved and cared. His resurrection showed that not even "the gates of hell" can dim the true worth and everlasting life of a soul. Christ died because, what we may "by God's grace" become, was worth dying for.

Elgin, Ill.

Dare We Lose Our God!

BY HAROLD D. FASNACHT

ONE of the leading business men of the city dropped in recently to pay a brief business visit. This business man, of Scotch-Irish stock, shrewd but honest, energetic in his undertakings, has attempted to build a progressive business which should be patronized and respected by all classes of worthy people.

During his visit the conversation not unnaturally shifted to the quite popular subject of the present business recession. The interested, honest business man told of his unfortunate difficulties with labor during the recent construction of a new addition to his plant. He told of the great number of unpaid accounts outstanding on his books at the present time. Quite critical, but with sympathetic concern toward the present chaotic conditions, he denounced in no uncertain terms, some of the common business practices carried on today in the name of good government. Then, frank and unsolicited, he said in his broken accent: "I'll tell you, my friend, the trouble with the American people is that they have lost two important things: First, the American people lost their religion and soon afterward they lost all ideas and sense of self-respect. When the people lost their self-respect the Eighteenth Amendment went with it. I don't know what the end will be. Without religion and respect there's room for anything."

Although the evidence is painful, this business man has told us nothing new in these words. Nevertheless the things he said are significant. They are the more significant coming from a thrifty, successful man who has fought the rifts and tides of opposition and financial uncertainty and has come out saying, "It is not more business and more laws we need, it is more of God—more of the sense of respect—more of that sanity, poise, and self-control which tend to balance men's lives and give them a healthy, moral attitude toward other men." This man is not preaching, he is simply reciting evidence in very certain terms.

Perhaps one of the most important lessons to be gained from all of Jesus' teachings is in the method he used in attacking important social problems. In his day there were poor people and rich, there was injustice on every social level. There were the immoral practices of social and economic groups and the indifference of the custom-bound individuals. Jesus attacked these problems by trying to help those concerned, not by initiating rules to force them to unwonted action. Jesus believed in the principle of leading men to right courses of action because of the ideals and principles involved, rather than by pointing out the evils and setting up rules against them. In short, he believed just this: "Seek God first and all his righteousness and all other needed things will be added."

But today we seem to have forgotten all Christ taught us about these methods of solving problems. Today we are forced to fear it is politics and not honesty that gains recognition among men. It is the continual battle of trying to outdo that sends men to their graves with worn-out minds and shattered nerves. The policy of economic prestige and political power makes soldiers of men and sends them to the trenches to perform murder in the name of their country. For others, the social structure has forced them, after a losing battle with necessity, to resign before their time of service is rightfully over.

Can seeking God cure all these ills? We can very fairly assume that much of the present difficulty is the result of greed, indifference, pride, selfishness. Give a man a God as the substitute for his feeling of selfishness and he becomes generous. Get a man to feel a growing spirit of brotherhood, and greed must find a new abode. If any shall humbly stoop to give a cup of water in the Master's name and place his delight in the law of the Lord instead of in himself, he has suddenly opened unto himself a new realm of service, he is suddenly capable of great things. These virtues are godly, they bring godly results, they give man security in lieu of material uncertainty. He forgets the old and grasps the new just as a child crying for a lost ball is appeased at the offer of a toy balloon.

If a people lose their God, not only is all hope of salvation lost to that people, but the force which might have guided them onward in the direction of eternity becomes ineffective. If that same people has lost their respect for the noble and the beautiful, then in the place of respect will come the baser and ignoble things which destroy and bring recession, even in the lives of men. Dare a people attempt to live without a religion, without respect!

Jesus would not evade the main issue as we are prone to do. His method would be that of lifting men to a plane of love, devotion and fellowship. To cure the ill, he would lead men to an abounding interest in the posi-

tive things of life, to allow no space for the negative. He would inspire men to lift others from the depths of economic difficulty by giving them that which is more abundant. He would assure us again that it profits us naught if we gain the whole of the world, but lose our own souls in that struggle. He would, in some way, interest men in their own examples enough that respect for right rather than reputation would bestir their ambitions.

"Through him that strengtheneth me," may we pray that we shall not become disappointed and lose the way on our difficult journey. But may we labor on like a clock in a thunderstorm, undaunted by the din of all that may be conflicting, unperplexed by the maze of alternative choices on our pathway. With the hearts and minds of all mankind set on that which is godly, the end can not bring turmoil, chaos, recession—these do not come of good things. The result will be a kingdom of right, truth, nobleness.

Denver, Colo.

Everyday Religion

BY OLIVE A. SMITH

A DEAR little deaconess of my acquaintance has a favorite saying which is much in evidence at the various meetings held in the church to which she ministers: "If your religion does not make you easier to live with, it is of little practical value."

Like all aphorisms, this one may be questioned or subjected to endless modifications by those who refuse to admit that the indulgence in moods and tempers and unfortunate personal habits is evidence of a lack of reality in religious life. We are reminded of the fact that great geniuses are invariably poor husbands or wives, that devotion to big interests and lofty ideals renders one impatient of the petty details which make up daily living. It may even be argued that Jesus himself repudiated the limitations involved through maintenance of home life or the annoyances incident to "making a living," after he quit the carpenter's bench.

Very true, and yet, only half a truth. Great genius, like every other precious gift, may be used to defeat the end which the Master deemed the greatest of all ends, the achievement of real Christian character. "What shall it profit a man if he gain the whole world and lose his own soul?" And what better evidence is there of a loss, at least closely akin to that of the soul, than this awful inability to live reasonably, happily, and in peace and harmony with those about you?

Real religion must, automatically, make one easier to live with because its possessor automatically walks with the Christ in patience, in gentleness, unselfishness, consideration for the thoughts, feelings, and personalities of others. Daily, hourly, weekly—at all times and

all seasons, regardless of the humdrum or the emergency in daily life—the question uppermost in a real Christian's mind is: "What would Jesus have me do?" Not always, or often, perhaps, in the spirit of pious resignation or in deference to that much-abused word, *service*, should the question be asked. Rather, it should be asked with reference to the choice of activities, the particular way in which one can best function—not as a genius or an example of marvelous "success," but in that field where there is so little real competition—the field of genuine Christianity.

We tire of hearing of the increasing difficulty of living together, due to the growing complexity of life, but there is no use to tire of it. We must accept it, just as we must accept every other fact connected with our changing world, and we must study, work, plan and pray to meet it wisely. We must not be guided by mere tradition or precedent, nor be unduly influenced by platitudinous generalities. As Christians we must realize that the only real call to life comes from Christ and that we can, and must, make all other calls subservient to it. That is half the battle for Christian living—the wise choice for the making of Christian environment.

Paul's admonition, "Be not unequally yoked together with unbelievers," has been arbitrarily applied to the marriage relation alone. But its application is really much broader than that. We cannot avoid being influenced by the air we breathe. And if, in our home, business, or social relations we must breathe an atmosphere antagonistic to the growth of Christian faith and the achievement of that indefinable blessing known as "God-consciousness," we have established the fundamental condition of an unpleasant, inefficient Christian life. Beware of any yoke which condemns you to the breathing of unchristian air.

Still, where there is apparent unity of faith and purpose there is that same problem of applying Christianity to daily living. How often do we hear it said of some erratic individual: "Yes, he is hard to get along with, but when you get to know him he is splendid."

On the face of it, such an appraisal is illogical. The Master made himself understood to others, even in a casual meeting. Too well did his enemies understand the firmness, the indestructibility of that matchless character which always expressed itself gently, helpfully, in the spirit of love and kindness. Always he was a builder, never a destroyer of the best in the person he met. So are we, if we are really Christian. Even from the most human standpoint, it is absurd to think that any individual must be deferred to and made the subject of scientific research in order to be understood and appreciated. America has one hundred-thirty million inhabitants. Why should any one be worthy of such intensive study? Can a real Christian be will-

ing to contact his fellows as one of these mysterious studies in human nature? Verily, no! Christianity expresses itself, even regardless of the will of its possessor.

Christianity, if it be real, gives one the poise, the outlook on life, the invincible faith which makes one "easier to live with." The dread of old age is the dread of losing this poise, this sane and calm view of life. As we grow older we should grow easier to live with: more patient, more tolerant, less easily disturbed by life's incidents. To say that these weaknesses come with age and trouble is a mistake. If the foundation is correctly laid, we grow better as we grow older. Every day of being "easier to live with" lays the foundation for a still better day. Everyday religion is the only real religion. Let us apply the test and learn the lesson of daily Christlikeness.

El Cajon, Calif.

Which Day Shall We Keep?

BY GRANT MAHAN

Number Four

IN the Epistle of Barnabas mention is made of the keeping of the Lord's Day. It is not known what Barnabas it was who wrote it, though the general opinion has been that he was not the Barnabas who was the companion of St. Paul. There is no general agreement as to the time when it was written. The most probable date was between 120 and 150 A. D. This places the date of it only about forty years after the letter of Pliny. The letter says: "We keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead."

Ignatius was another writer in the early part of the second century. There is some dispute about his letters, some of them being held as spurious. If the letters be authentic, then Ignatius appeared before the Emperor Trajan at Antioch. He went on to Rome and there suffered martyrdom. Of the Sabbath and the Lord's Day the letter says: "Let us therefore no longer keep the Sabbath after the Jewish manner. . . . But let every one of you keep the Sabbath after a spiritual manner. . . . And after the observance of the Sabbath, let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all the days."

Dionysius of Corinth mentions Sunday incidentally in a letter to the church of Rome, A. D. 170: "Today we kept the Lord's day holy, in which we read your letter."

Justin Martyr was probably of Roman origin and was born about 114 A. D. "Before his conversion to Christianity he studied in the schools of the philosophers, searching after some knowledge which would satisfy the cravings of his soul. At last he became ac-

quainted with Christianity, being at once impressed with the extraordinary fearlessness which the Christians displayed in the presence of death, and with the grandeur, stability and truth of the teachings of the Old Testament. From this time he acted as an evangelist, taking every opportunity to proclaim the gospel as the only safe and certain philosophy, the only way of salvation. It is probable that he traveled much. We know that he was some time in Ephesus, and he must have lived for a considerable period in Rome. Probably he settled in Rome as a Christian teacher. While he was there, the philosophers, especially the Cynics, plotted against him, and he sealed his testimony to the truth by martyrdom. It is very probable that he suffered martyrdom in the reign of Marcus Aurelius, in 165.

"The writings of Justin Martyr are among the most important that have come down to us from the second century. He was not the first that wrote an Apology in behalf of the Christians, but his Apologies are the earliest extant. They are characterized by intense Christian fervor, and they give us an insight into the relations existing between Christians and heathens in those days."

Near the end of his first Apology he wrote: "And we afterwards continually remind each other of these things, and the wealthy among us help the needy; and we always keep together; and for all things wherewith we are supplied, we bless the Maker of all through his Son, Jesus Christ, and through the Holy Ghost. And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons; and they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphan and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead."

We have quoted at some length from some of those whom we have mentioned, for the reason that it is of

the greatest importance to show that from the very beginning of the church in the world, the disciples kept Sunday as the Lord's day. It seems too bad that so much of the early writings of the Christians was lost in the wrecks of time; but we have great reason to be thankful that as much was preserved for us as we have; for that is sufficient to tell us how the men and women of the church in those days lived, and suffered, and died for their Lord, and were then taken home by him, often in terribly cruel deaths; but the Lord was with them and strengthened them. From what was written we should be made to think more earnestly of the blessings of religious liberty, being able to worship God according to his word, with none to molest us or make us afraid.

There remain a few more references to give the MESSENGER readers. There will be enough to show clearly that the Pope of Rome had nothing to do with the change of the day of worship from Saturday to Sunday, for Saturday was never recognized by the Christians as a body as their day of worship. And we trust that the facts given will suffice to set our people at rest in regard to this question which has troubled a good many of them.

Rehobeth, Md.

The Lamp on the Stand

BY J. WM. DETRICK

As I have looked out my window night after night for the past five months, I have looked upon lights and darkness. Towering above the city is a large light which sends its beam from the city water tower into the vast darkness of the night. Here and there, below the great light, I see smaller lights. Some of these are distant, some are near, some are very bright for their size, others are dim, and many are almost invisible to the eye. Enveloping these scattered lights, which receive their power of electricity from the same source, is utter darkness which is black, hideous, sinister and cold.

Interesting is the fact that this tower light is not blown about by the great winds of the prairie, nor does the dust cover it that it cannot be seen. Yes, the dense fog often does not permit one to see the radiating beams, but one has the assurance that the light still shines.

Such is life. Towering high above the heavens, yes, and deep beneath the surface of the sea, present in the west and as bright in the east, farther than the sun and nearer than the blood which flows through our hearts, we may ever find the Light of Life, the Spirit of Jesus Christ. As one observes, one finds that the light of Christ existing in the personalities of men and women is in some, bright; in others, dim. The lights in the city are not able to change themselves into

brighter lights, but someone must change one bulb for another which is capable of radiating a brighter light. We are as the city lights; we alone cannot change our nature that we may shine more brightly, but we must depend upon the Someone to help us do it. We must, however, have the will to allow the change and only with such a will can we shine more brightly as examples of the great Light.

Unfortunately, some of the lights do not pierce the darkness with their light and comparatively the same are many who are known as Christians. How long must we be content to feast from the table of good things, both material and spiritual, without a desire to stoop to lift the burdens of others, to share in the work of the kingdom? Far better is it for a light to be dim, with the will to be changed to a brighter light, than for a dim light to be satisfied as it is and burn out and become dark even as the night. Many of us are content to live the same today and tomorrow as we lived yesterday, without a will to advance from existence into life, from dimness into brightness. When we are thus we lose the small amount of brightness we have and become as those who know not the Way, the Truth and Life.

As Shakespeare said: "How far that little candle throws its beam, so shines a good deed in a naughty world." So we might say: "How far that person sends his Christlike spirit into the world, so Christ exists in a sinful world." Yes, sometimes the great light on the tower is very dim, and sometimes almost invisible, but I believe it is because of those things in the air which tend to veil it. Often the Great Light of Life is invisible to us or sometimes faintly seen, not because he is not present, but because our eyes see the many things which try to blot him out.

Finally, what is the source of our brightness? The Source is the same from which the Great Light receives his power; it comes from God. How can we expect to have our light shine if we, as professed followers of Christ, refuse to possess the power which only God can give? Let us sink to our knees more often and earnestly ask him for divine power and he will graciously give; let us sincerely seek the needs of our fellow men and he will help us find the way that our lives may become more bright; let us knock and he will open unto us mysteries of glory which shall help us over the chasms of existence and teach us how to live victoriously.

As Jesus looks upon the people of the world he lovingly reminds them that "he who has found his life will lose it, and he who loses his life for my sake will find it" (Matt. 10: 39). You are the light of the world (Matt. 5: 14)! No one lights a lamp to put it in a cellar or under a bowl, but on a stand so that those who come in can see the light (Luke 11: 33); so your light is to shine before men, that they may see the good you do and glorify your Father in heaven (Matt. 5: 16, Mof-

fatt). Let us, therefore, allow God's will to be our will, his way to be our way, and then we shall shine "as a lamp set upon a stand" and we shall give light to those who dwell in darkness, and thereby accomplish an act of love for the glory of our Christ.

McPherson, Kans.

Feet Washing in History

BY ALBERT C. WIEAND

5. *Feet Washing in the History of the Christian Church*

1. *Washing the Feet of Catechumens at Baptism.*

(The history on this and the following points is largely a brief synopsis of the article in Hastings' Encyclopedia of Religion and Ethics.)

"Indications are abundant that in the Gothic and Gallican churches it was the practice of the bishop to wash the feet of the neophytes. It was called *the pediluvium*.

"*The Roman church* never formally established this practice, but admitted that the pediluvium might be observed as an incitement to humility."

The church at Milan, however, went much further, stating that besides teaching humility, "the rite did proclaim a deep mystery, and revealed a method of sanctification," for Christ had said, "If I wash thee not, thou hast no part with me."

In Ireland also the washing of the feet of the newly baptized was observed.

In Northern Africa this practice was prevalent, and is referred to by St. Augustine, by way of correcting misapprehensions regarding it.

In Spain, too, the practice flourished for a time, then was disputed, fell into disfavor, and finally was forbidden by the Synod of Elvira, in A. D. 306.

The practice never became universal, however, and today no trace of this feet washing rite as a part of the baptismal service can be found.

2. *Washing the Feet of the Poor.*

Although the custom of feet washing in connection with baptism (i. e. the pediluvium) came to be forbidden, and so disappeared, feet washing of the feet of the poor was encouraged and the practice became widespread and has persisted until our own times.

It has had currency in the eastern churches, in Palestine, Turkey, Greece, Russia, Armenia, Egypt.

It is usually performed on the Thursday of Passion week, because that is the anniversary of the day on which Christ originated the service, and gave to his disciples the mandate, "If I then the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet."

Because these words of our Lord were regarded as a mandate, this feet washing service is called, in Latin,

the *mandatum*, in English, the *maundy* (from Middle English, *maundy*, meaning a command). Hence the name, Maundy Thursday.

Of this service, properly called the Maundy, the one celebrated in Jerusalem by the Greek Patriarch is more or less typical. On the Thursday before Easter (or Maundy Thursday), the head of the Greek church in the Holy City washes the feet of twelve of his bishops, in the courtyard in front of the Church of the Holy Sepulcher.

The Latin church of Palestine also observes the rite in Jerusalem.

In the same way the Pope washes the feet of thirteen poor men.

Until recent times the Czar of Russia, the Emperor of Austria, the Kings of Spain and Bavaria followed out this custom on Maundy Thursday.

The Maundy was performed by the *kings and bishops of England* down to 1754. The Roman Catholic Church of England still preserves the rite.

Traces of the rite are also found in Scotland and Ireland.

3. Feet Washing in the Monasteries and Among the Monks.

"In the religious orders the ceremony found favor as a practice of charity and humility. The rule of St. Benedict directs that it should be performed every Saturday for all the community, by him who exercised the office of cook for the week; while it was also enjoined that the abbot and the brethren were to wash the feet of those who were received as guests. The act was a religious one and was to be performed with prayers and psalmody, for in our guests Christ himself is honored and received."—Herbert Thurston in *The Catholic Encyclopedia*.

4. Greek Orthodox Church.

The Greek Orthodox church regarded feet washing as an ordinance, while Roman Catholics regard it not as a sacrament, but merely as a sacramental. A "sacrament" in this sense is a ceremony ordained by Christ; while a "sacramental" is one ordained by the church.

5. Luther and the Reformers.

At the time of the Reformation, Luther and other reformers denounced feet washing, as then practiced by the Roman Catholic Church, charging that it was hypocritical—a ceremony "in which the superior washes the feet of the inferior, who, when the ceremony is over, will have to act all the more humbly towards him, while Christ had made it an emblem of true humility and abnegation, and raised thereby the position of those whose feet he washed. It is not only the feet of the twelve, but those of everybody we should wash. If you wish to wash your neighbor's feet, see that your heart is really humble, and help everyone in becoming better."

Because of this opposition by the reformers to feet

washing, as then observed in "the Maundy," it fell into disfavor among Protestants, and naturally was not observed.

6. Feet Washing Revived.

The Anabaptists, however, and the Mennonites and the Moravians revived the practice—but in a form more in keeping with the spirit and example and teaching of Christ when he instituted the service.

Since that time the Church of the Brethren (Dunkers) and the Amana Society, both of them offsprings of the Pietistic movement, have followed their example.

The practice has also likewise at times been observed by the Waldenses, the Winebrennerians (Church of God), some branches of Baptists, Seventh Day Adventists, the River Brethren (Brethren in Christ), Christian Union, Church of the Living God, New Congregational Methodist Church, United Brethren in Christ, etc.

In concluding this brief historical sketch, we may say with Professor A. B. Bruce: "Some of the purest and noblest souls in modern times who have lived for the welfare of their fellow men have felt so attracted by this rite that they have desired to have it recognized as a sacrament."

Oak Park, Ill.

The Incomparable Christ: The Minister's Final Reward

BY JOHN H. CLAWSON

MANY rewards await the young minister. His experience is enriched every day by the various tasks that fall to his lot. Each task becomes a golden privilege and later develops into a beautiful reminiscence as he grows older in the work of his calling. These memoirs furnish the minister with tender thoughts, refreshing motives, and ever increasing joys as the years roll by.

The sacred baptisms, the beautiful dedications, the harmonious homes begun with his words of union and benediction, bring to him glorious trysting places where he may rest his soul and revive his courage. The noble friendship and fellowships with people of like faith and different faith; all these play a conspicuous part in the recompense of the minister.

The various churches he serves from time to time bring to his heart, to his mind, and to his experience ever increasing and enriching moments that keep his life from a monotonous routine that would tend to destroy the free and far-reaching soul. But none of these include the final reward.

To these may be added however the sad moments, the discouraging features of the minister's life. Churches with their ebb and flow of members, funerals which bring him from the height of joy to the depths

of sorrow, homes of misery where he visits, and the degradation of sin which burdens and humiliates, and casts down the minister truly interested in the welfare of his people and the kingdom of God.

But the minister's final reward outshines, enthralls and enchants to so great a degree that these lesser experiences shrink in the happier rewards of anticipation. The minister's final reward is the absolute certainty of the incomparable Christ, the permanency of his heaven, and the complete satisfaction received when in joyous fellowship the minister meets his Lord face to face. The whole Christian purpose is met and achieved when the final reward of the "man of God" comes, and he would not want it otherwise.

The certainty of the incomparable Christ is the minister's noblest, most stimulating and worth-while reward. One great fact we have learned from our past and present is that Jesus Christ is sure, and real, and alive. He is the Alpha and the Omega, the beginning and the ending. "Jesus Christ the same yesterday, today, and forever." "This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief."

There are two things about which every minister can be dogmatic. The first is that he is a great sinner, the second that Jesus Christ is the great all-sufficient Savior. For he is a sure and abiding refuge.

Though the heavens pass away, though friends disappoint, though cherished plans and fond hopes become frustrated, though governments rise and wane, though all shall pass away, Jesus Christ ever remains.

"Change and decay in all around I see;
O thou who changest not, abide with me."

This should be our watchword, that we who change must cling tenaciously, longingly, steadfastly to him, the One who never changes. He holds, then we hold—for our union is inseparable and indestructible. Most surely you, my friend, will agree with me that this is part of the final and eternal reward—the absolute certainty of Jesus Christ.

The permanency of heaven is no small part of this final reward. Since Jesus Christ is sure, the destiny of his redeemed people is certain and eternal. The stronger the foundation the more permanent the building. Jesus Christ is the Architect, the Builder, the Owner; what he superintends never passes away. Because he is eternal, heaven must be a reality; because his work and plans and purposes are stable and enduring, heaven is stable and enduring.

But where is heaven? Man knows not. How may heaven be described? Man understands not. Why is heaven? Man finds no reason within himself. That heaven exists is a reality in the soul of the humble believer. The indefinable witness or something with the heart of the new creature in Christ Jesus speaks

softly but convincingly that "God is in his heaven," and he is there to stay.

There is another sob of the human heart about heaven. What is heaven? That is the ever living and vital question of all ages. Every soul asks that question. Few find the answer that satisfies. Can we? Here is our answer: heaven is truth seen before it is too late. Faith alone can glimpse the rays of truth that lead to heaven.

Destroy the heaven we know today and multitudes will create a new heaven, a grander, bigger, nobler heaven tomorrow.

"Or if on joyful wings,
Cleaving the sky,
Sun, moon, and stars forget,
Upward I fly,
Still all my songs shall be,
Nearer my God to thee."

Finally, the minister's soul finds gentle repose when his spirit is united forever in sweet communion with Jesus Christ, the Master Soul. The sublimity of that consideration brings instant satisfaction to the toiling minister in a world of dissatisfaction. The more noble the soul is here, the greater attainment yonder.

Who can dare to be more generous than a minister? Who may be as generous as a minister? With forgiveness in his heart, and compassion on his lips he may approach the nearest example of Christlike faith.

"When earth's last picture is painted and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died;
We shall rest, and faith, we shall need it—lie down for an aeon or two,
Until the Master of all Good Workmen shall set us to work anew."

Robinson, Pa.

I Am the Voice of the Order That Now Is

BY ROY A. BURKHART

I am the Order that is.

I am the system that gives the wealth to a few; a chance to struggle to some; a hopeless future to many.

I rob men of their desire to work and make them willing to sit under the Christmas Tree of Uncle Sam.

I produce the power of healing, but restrict it to them who can pay, or hand it out like stale bread to those whose running sores hurt human pride.

I am educational systems that kindle ideals and prepare for life in a world with tragic diminution of opportunity.

I am the passion for money, prostituting the urge to play, to love, to achieve.

I see my hope in youth, for some will serve me while millions will be crushed by my death struggle to stay as I am.

I am the Order that is.

Columbus, Ohio.

OUR MISSION WORK

Good News From China

From the City of Long Living Sun

BY MINNIE F. BRIGHT

SEVERAL weeks have slipped by since the joyous Christmas time and we must not delay longer in telling you something of the happenings in this center which has seen so much of sorrow and tragedy through the years. A Bible institute had been planned beginning some ten days before Christmas. As the time approached members from a distance, inquirers, and applicants for baptism began to assemble. They came in groups of twos and threes mostly, at intervals of from a few hours to a day or two. Groups coming from the same area found it wise to travel the roads in this way to avoid suspicion. It was an adventure fraught with physical danger to any living beyond a few miles from the city to cross "borders and lines." Because of this our noble group of Christians had been in much earnest prayer for those who would venture the journey that God would "send his angel" to be with them.

Only a few women had the courage to leave their homes in times like these. One of these while riding in her open, springless two-wheeled oxcart met four soldiers who pressed their guns against her forehead and breast as though to kill her. When she was telling me her experience I said: "Weren't you terribly frightened?" She replied, "I never uttered a sound. I bowed my head and prayed to God and trusted him to

keep me. What had I to fear?" Such faith from a simple, unlettered back-country woman startled me. Another, an applicant for baptism who had been here for some weeks, wanted to go back to his village and bring several of his friends to attend the class. His "credentials" for travel were not according to present requirements and this has been the cause of death to more than one. Once he was stopped by a sentinel and in his extremity he began praying and saying, "Hallelujah." He also took out his Bible from an inner garment and began reading from the Word of God. He was allowed to proceed on his way after being cautioned by the sentinel about travel restrictions. These were the only two instances where difficulty was experienced, and the church had a special season of thanksgiving to God for his providential care of all as they traveled through dangers to be spiritually refreshed. We have heard such marvelous testimonies from these dear ones of God's miraculous care of them during moments of extreme danger that it is easy to imagine ourselves in the "days of the apostles" and the beginning of the early church.

It had taken a good bit of time to get all the brick beds in order to care for those who would attend the class. It was necessary that every one who came remain within the compound walls. They were urged not to go on the street through the day as it might bring them physical difficulty. The gates were locked early each evening and we were gratified that such fine co-opera-



What to Pray For

Week of March 25 to April 1

Long has the statement, "No news is good news," been considered correct. We shall take it for granted that this is true concerning Sister B. Mary Royer and her work at this time, for no word has come to the office from her during the past several months. When missionaries are too busy to write, we take it for granted that their days are filled to the brim and running over with duties. However, we feel that the church should know what the duties are and so we shall ask you to pray for Sister B. Mary as she cares for the babies in the Dahanu Baby Home, as she meets with the women of the Christian community and directs them in their study and in their prayers, as she helps the other missionaries in many ways, not the least of which is to direct in the plans of the household. B. Mary has always preached more by her life than by her teaching in words. Pray that this kind of witnessing may long continue.



Sister Goldie Swartz has been home on furlough since last spring and it will not be long until she will be making plans to return to her work at Dahanu, India. Never too strong physically, yet Sister Swartz has always managed to carry a strong person's load. Let us remember her in our petitions that she may return to India endued with strength sufficient for every task. Much of her work has been in the villages surrounding the central station of Dahanu and she has learned to know the people of that territory very well. It is hard work to tour among the villages. Most of her time has been spent in evangelistic work, traveling from village to village, teaching and instructing the people and telling them the story of Christ's love. Such close contacts with the indigenous tribes has given her a keen insight into their habits and a systematic understanding of the simple life of the villagers. She has found great joy in this service.

tion prevailed. Every available sleeping place was filled and some of the beds to more than usual capacity. In fact the brick beds were not sufficient to care for all who came and as a last resort straw had to be placed on the brick floor of one of the rooms, and on this some of the guests rested. A stove in the room gave sufficient heat to keep them comfortable even though the temperature was near zero.

The attendance was much beyond our expectation. To see more than a hundred hungry souls feasting on the Bread of Life during these days is a memory never to be forgotten. I have never seen anything quite like it in all my life. Those who came were present for a genuine purpose—to know more of God and be led into a closer fellowship with him. There is an eagerness, an openness, among the people for Jesus Christ such as has never been before. They are seeking spiritual safety in this unsafe world. One who was recently baptized, a former teacher in the government school who traveled much throughout the county in the interests of anti-foot binding, said to me: "We never know from one day to another how soon tragic death may overtake us, and I want to be prepared for the great transition whenever it comes." She lives in a village three miles away. Her sincere quest for a sure foundation, Jesus Christ, is typical of thousands in this land today.

A temporary baptistry had been built in one of the buildings for the occasion so as not to necessitate the crowd going elsewhere for such a service, as might attract attention and the probability of difficulty. It was a day of great rejoicing when forty-six received baptism in the forenoon of a Friday and in the afternoon around one hundred and thirty surrounded the Lord's table in memorable fellowship.

The following day the members met in a business session. The most outstanding piece of work accomplished was that of deciding to raise \$50 (Mex.) through the year to help evangelists to go out to preach the gospel. The next day was Christmas and the last day of the "feast days." It was fitting that special gifts should be made to the King on that day. It was proposed that the offerings should be set aside toward evangelistic work as had been decided the day before. Not a member was missed as the ushers went through the packed little chapel where more than two hundred had gathered. Some were very, very poor having had everything swept away from them, yet out of their poverty they gave something to the King. I am sure there was no little "gold, and frankincense and myrrh" among the offerings. When all was counted it was found that slightly over the \$50 had been raised.

Christmas evening closed the final meetings of those glorious days together. The children gave a beautiful pageant, "The Christ of All Nations," which Miss Clapper had helped them prepare. It was with anxious

hearts we gave farewells to the Christians as they began to scatter. They left as they came, by twos and threes. God kept them and not one suffered danger. In the springtime another baptismal service will be planned to care for those now receiving instruction, and nothing preventing, there will be one among the number who wished baptism so much but had been hindered at the time of baptismal services. He later went into the pool and baptized himself as no qualified person was then there to baptize him. He was so eager to be "right" with God. He will be "properly" received at a later date. The Spirit of God is not bound and we thank him that out of all the sorrow and tragedy of this land many are turning to Christ, the Hope of the world.

Show Yang, Shansi, China.

Mrs. Wang and Her Adopted Son

BY MARTHA NEIDERHISER PARKER, R. N.

BABY WANG was brought to the city clinic by the grandmother. I think I never saw a more undernourished and rachitic child. He was then about twenty-one months old and weighed only 12½ pounds. He could



Reader's left: Mrs. Wang and her adopted baby boy in September, 1938. The child was then twenty-two months old and weighed less than fourteen pounds. Note his humped back. Reader's right: One month later, after receiving calcium and cod liver oil and being placed in an improvised frame to straighten its back, the child is ready to go home. Hospital expenses were cared for out of relief funds.

hardly sit up and he cried when we tried to straighten out his little legs. To move him at all seemed to hurt him.

The fact was that the baby had had no milk from the time of adoption (three months old) until just a month before the clinic visit when they had started to give a half pint of goat's milk a day. The doctor's orders were more milk, cod liver oil and calcium, and weekly visits

(Continued on Page 21)

KINGDOM GLEANINGS

Calendar for Sunday, March 26

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Peter Interprets Christ's Sufferings and Death.—1 Peter 1: 17-23; 2: 20-25.

Christian Workers, What I Believe About Salvation.

B. Y. P. D., Christian? If So, Why?

Intermediates, The Complete Loyalty of Jesus.

* * * *

Gains for the Kingdom

Fifteen baptized in the East Dayton church, Ohio.

Nine baptized in the Akron church, Ohio, Bro. J. W. Fidler, evangelist.

Two baptized in the Fairview church, Ohio, Bro. J. A. Guthrie, pastor.

One baptized in the Liberty church, Tenn., Bro. J. R. Jackson, evangelist.

Ten baptized and six received by letter in the Williamsburg church, Pa., Bro. Galen R. Blough, evangelist.

Five baptized and two reclaimed in the Falling Spring church, Hade house, Pa., Bro. Otho Hassinger, evangelist.

Three baptized and one received by letter at Cedar Rapids, Iowa, Bro. Foster B. Statler, evangelist; S. L. Barnhart, pastor.

Four baptized, six reclaimed and thirty reconsecrated in the Clay County church, Fla., Brother and Sister B. M. Rollins, evangelists.

Twenty-two baptized and one awaiting the rite in the Maple Grove church, Ohio, Bro. J. W. Fidler, evangelist; Bro. D. E. Sower, pastor.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. E. S. Coffman, April 9, in the Connellsville church, Pa.

Bro. A. J. Caricofe of Luray, Va., April 24, in the Bassetts church, Va.

Bro. C. N. Stutsman, pastor, March 26, in the Grants Pass church, Ore.

Bro. H. Q. Rhodes of Berlin, Pa., March 27, in the Akron church, Ohio.

Bro. Albert Cook of Dillsburg, Pa., April 9, in the Boiling Springs church, Pa.

Bro. J. R. Jackson of Limestone, Tenn., April 2-9, in the Liberty church, Tenn.

Brother and Sister Oliver H. Austin, April 16-30, in the Gravel Hill church, Kans.

Brother and Sister B. M. Rollins, May 1, in the Juniata Park church, Altoona, Pa.

Bro. Charles Essick of Circleville, Ohio, April 2, in the East Dayton church, Ohio.

Bro. O. J. Hassinger of Carlisle, Pa., March 26 to April 9, in the Newville church, Pa.

Bro. J. W. Fidler of Brookville, Ohio, April 30 to May 14, Unity congregation, Bethel house, Va.

Bro. Leland S. Brubaker of Elgin, Ill., March 26 to April 2, in the Philadelphia, First church, Pa.

Bro. John Rowland of Mechanicsburg, Pa., April 10, in the East Petersburg congregation, Salunga house, Pa.

Personal Mention

Bro. R. A. Nedrow of 816 W. Pine St., Shamokin, Pa., is available for two series of meetings this spring and summer.

Bro. Harold Bowman, formerly of Callaway, Va., should now be addressed at Wirtz, Va. The B. Y. P. D. members of Southern Virginia please note this change.

Five more than golden it was for Brother and Sister Henry Netzley of Glendora, Calif., for March 6 was the fifty-fifth anniversary of their marriage. How they memorialized the event will be told soon in our correspondence columns.

"On account of ill health I have resigned the pastorate of the Michigan City church, Ind., and need an indefinite time of rest to recuperate. We are leaving this city at once for our new address, 1447 North Gordon St., Pomona, Calif." So writes Bro. D. W. Shock.

Dr. John R. Mott, veteran Christian statesman, world traveler, and long-time leader in youth movements and missionary enterprise, has accepted an invitation to speak at the Anderson Conference. He will give the principal address at the missionary convocation on Monday, June 12.

Brother and Sister C. W. Lahman of Franklin Grove, Ill., and daughter are enjoying their stay at Gulfport, Miss., thus escaping the cold of the north. On March 1 Bro. Lahman turned his seventy-seventh milestone. From a clipping he encloses we note that he is still deeply interested in world movements.

Bro. Harl L. Russell of Marshalltown, Iowa, favors this office with a newspaper clipping showing the results of a recent city wide church census in that city. He thinks it "not very complimentary to our city to have considerably over one half the population not belonging to any church." What is the situation in your city or community and what do you think should be done about it?

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Bro. Edward K. Ziegler and family, returning from India on furlough, are expected to arrive at New York on the Queen Mary April 5.

Bro. J. W. Lear, pastor, begins pre-Easter evangelistic services at Glendora, Calif., tomorrow, March 26. "Our health," he writes, "continues good. We are enjoying the climate and the flowers as well as the people."

Bro. John M. Stover of Bradford, Ohio, writes from Port Orange, Fla.: "We are enjoying our winter in the south-land very much. . . . Flowers blooming, air balmy and birds making melody." Sister Stover's health is "much better than last winter but she is still pretty frail."

Dr. A. W. Cordier of Manchester College will conduct a "European Educational Tour" this summer, sailing from New York, June 13 and returning August 15. "The main purpose of the tour is to make a penetrating study of the various European countries and of Europe as a whole in relation to the rest of the world." If you are interested Dr. Cordier will be glad to give you full information.

"**Grandma Eby**" of Summerfield, Kans., thanks "all the dear friends and relatives . . . for the beautiful cards and the good letters" with which they remembered her ninety-first birthday. Writes her daughter: "She enjoyed so much having them read to her. Mother had a stroke the last of August . . . from New Year's up to about a month ago she could sit in a chair for a few minutes at a time but since then she has been bedfast but doesn't suffer any pain for which we thank our dear heavenly Father. She has twelve grandchildren and five great-grandchildren."

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Miscellaneous Items

Juniata College has our thanks for the annual catalogue of 1938-39 with announcements for 1939-40.

Queries for Middle Maryland District Meeting should be in the hands of Clerk Henry C. Eller, Brownsville, Md., by Easter. The meeting will be held at the Fahrney Memorial Home, Wednesday evening, April 19, and all day Thursday, April 20.

The Old Church at Brownsville, Md., will be rededicated in an all day service Sunday, April 2, with Bro. Minor C. Miller as chief speaker. Brethren A. M. Dixon and I. S. Long will also give addresses. Bro. M. R. Wolfe begins pre-Easter meetings that evening.

"**Often have I heard** father tell how in their early married years, when times were pressing hard on them financially, he would say: 'We will do without the Messenger this year.' My mother would answer: 'No, the Messenger must come; we can't do without it.' So in the forty-three years they lived together they were constant readers of the church paper."

"**Yesterday** the little James Creek congregation, 60 members, fully one fourth having no way of attending the services, laid \$33.30 on the altar. Before Christmas they gave \$17.65, making a total of \$50.95. Previous to this they gave more than \$20 for war relief. Their contribution for the general brotherhood work is larger than at any time for ten years." Galen B. Royer, Pennsylvania.

Bro. Kyle Fliesher of Cedar Rapids writes that Men's Work groups from the eastern section of Middle Iowa met at the Cedar Rapids church, Sunday evening, Feb. 26. An hour of fellowship, with light refreshments was enjoyed. Fifty-seven men representing six congregations were in attendance. There were addresses by O. S. Reiste, district president, and Harl Russell of the National Council. The congregations represented were: Dallas Center, Iowa River, Prairie City, Garrison, Dry Creek and Cedar Rapids.

With Our Schools

La Verne College

The Student Ministerium recently conducted an evening service at the Sailors' Rest Mission in San Pedro.

Dr. K. A. Sarafian, head of our Department of Education, will teach three important graduate courses in the summer school of the University of Southern California.

Mr. Paul Fancher, freshman from Monrovia, Calif., represented La Verne in the All Southern California College Orchestra at Santa Barbara State Teachers' College on Feb. 28.

Miss Frances Kutchback, senior from North Vernon, Ind., has been selected as a candidate for the graduate student scholarship offered La Verne College by Claremont Colleges.

The International Relations Club continues its forum work among the southern California churches. On the evening of March 5, a team from the club appeared at the Hermosa Beach church in a service built around the theme of nonviolence.

La Verne students heard Marian Anderson, famous Negro contralto, without hindrance from any backward-facing organizations, when she appeared recently on the Claremont Colleges Artists' Course of which our school is a part. The next artist to appear will be Robert Casadesus, celebrated pianist.

The calendar for the commencement season has been revised and events will take place as follows: Baccalaureate service, Sunday, May 28, 7:30 P. M.; Commencement, Thursday, June 1, 8:00 P. M.; Senior Play, Friday, June 2; Alumni Banquet, Saturday, June 3. Close of final examinations, Friday, June 9.

La Verne will be host to a one day Extension Session of the Whittier Institute of International Relations on April 4. President Mendenhall of Whittier College, Dr. George Albert Coe, and Professor Earl Cranston of Redlands University will be the speakers. There will be sessions at 11:20 A. M., 3:30 P. M. and 7:30 P. M., besides a luncheon session. The public is invited.

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Brethren and Refugees

Recent articles in the Messenger have brought forcibly to our attention the plight of many human beings now known as refugees. For reasons of race, religion, or otherwise they are not wanted in the land of their birth. As a church we have as yet taken no official action to aid refugees. Our Relief Committee has been studying the problem. We are in sympathy with individuals or families lending aid in bringing refugees to America and helping them get established here. Many problems are involved in this act of mercy. The sponsors need to sign an affidavit that the refugee will not become a charge of the government. Finding a place in the social life of a community and employment will require careful consideration.

The American Friends have pioneered in this type of humanitarian service and are more able than we to give information and guidance. We suggest you write us of your interest and we will secure information for you and put you in touch with the Friends Service Committee. Funds are being received by General Mission Board, 22 S. State St., Elgin, Ill., for use in refugee work.

Church of the Brethren Relief Committee,
H. Spenser Minnich.

HOME AND FAMILY

At Close of Day

BY ORA W. GARBER

Just as a little child at close of day,
Aweary from his hours of happy play
In many a well loved and familiar scene,
Turns to his home with confidence serene
That loving parents waiting for him there
Will welcome him and show him every care—

So may we too, at close of that last day
When dusk shall fall and life shall ebb away,
With confidence and simple childlike trust
That God, our heavenly Father, kind and just,
Will welcome us with gracious loving care,
Turn homeward to those mansions over there.

Elkhart, Iowa.

The New Easter Dress

BY ADA SCROGUM

Second Half

ON Easter Sunday this year there is going to be a play in every church. It is the great play of human life in which we are all participants. Each person will have an active and important part in this play whether he sits in the pew, takes part in a program, or stands behind the pulpit. And I am afraid many people are saying to themselves, like Betty said to her mother, "I must have a new dress this year"; while somebody, like Crippled Jim, must go without a much needed suit. Or it may be worse than that. Perhaps there are people in foreign countries who will have to go without a knowledge of Jesus as their Savior because of the money spent on Easter dresses in America. I read in a magazine not long ago that the United States, even during the depression, enjoyed more luxuries than any other country of the world. We have more luxuries now than we had then, and are still trying to get more. Let us think for a moment of the war-stricken countries like Spain and China. Do they each have a new Easter dress this year? Or go to a foreign mission field like Africa. Do they have new Easter clothes? Then come back to America and take a glimpse at the home mission sections of our country. Do they each have a new Easter dress? These above mentioned people are just as much children of God as are we. Would they not be glad for new Easter clothes as much as we? Why could we not share with them that they might be happy too?

We do not need a new dress on Easter Sunday. If the dress we wear the Sunday before Easter is all right then, it will certainly be good enough just one week later. Maybe we think that we should wear new clothes on Easter because it is the sign of new life and the awakening of all nature after a long winter of sleep.

Perhaps so, but the awakening of new life should be in our hearts and not on our garments, and it should shine out to others through a good disposition and a cheerful face and not by gaudy colors on our clothes. Jesus taught us a heart-religion and it is time we should wake up inside our hearts. It would be very pleasing to God if we would wake up out of a long winter of selfishness and share our blessings with the rest of the world. It would be far better if we would wake up out of the sleep of indifference and consecrate ourselves more fully to the Lord and his work. He will bless us and judge us by our consecration and our willingness to share with him. So after all, the new Easter dress custom is only a fad, a style, a fashion. We do it because everybody else does. Each one tries to outdo the person who had on the best dress last year. Or, in other words, it is merely "keeping up with the Joneses!" We are told in God's Word that "they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

I have often heard people say that they like to go to church on Easter Sunday to show their new clothes and to see all the new styles that other people wear. Then, too, I have heard others say that they do not like to go to church on Easter because they cannot have new clothes and feel that others will notice it. And I know one person who did not go one Easter Sunday because she did not have clothes good enough for that occasion. And so we are hindering the worship of humble and sincere souls and are keeping them from church just because of our pride and foolishness. What a shame! And we go to church to show our new clothes! Is that the proper motive for entering God's house of worship? Is it possible that we have made the church a fashion center instead of a religious center? Could it be that we go to church to see the new styles instead of bowing in humble worship and submission to a risen and living Savior who has power over life, death and sin? Have we forgotten his command to tell the good news to every creature? Must we spend all our money on ourselves and ignore that great command?

I believe that back of our new Easter clothes is the spirit of pride and selfishness. It is not right for us to spend money for things we do not need when there is so much human suffering in the world today and so many people have not yet heard of the saving power of Jesus Christ. We have become so absorbed in such a little thing as style that we have forgotten that we have a great living religion to spread throughout the entire world. Jesus told the Pharisees that they had "omitted the weightier matters of the law." Perhaps we, like the Pharisees, have omitted the weightier matters of love,

service, unselfishness, kindness, humility, obedience and stewardship; and like Betty we have forgotten the little crippled boy across the road simply because we have become so absorbed in our own little affairs, and we feel that our part in the play of life is of such great importance that we "must have a new dress this year."

I saw a cartoon a few years ago that impressed me very much. It was a picture of a very fashionably dressed lady sitting in the church pew as the offering plate was being passed in front of her and she was dropping in a nickel. At the same time she was holding a songbook and singing, "Take my silver and my gold, not a mite would I withhold." As soon as I saw that picture I was instantly reminded of a poem which I had seen not long before that. The first two lines go something like this:

"Ten cents for missions, and a dollar bill for lace,
Is our index of proportions, shows our zeal for the race."

And I believe that a new dress at Easter time and a nickel in the offering is our index of proportions and it shows our zeal to save the race. I happen to know a person who, last spring, paid five dollars for a permanent wave and gave ten cents in the mission offering. Yes, it shows our zeal to save the race. It would be far better if we would forget about that new Easter dress this year, and take the money with which we intended to buy it and put it in the mission offering. God bless us richly if we are willing to share with him out of a humble heart. I have often read that "out of the abundance of the heart the mouth speaketh," and I believe also that out of the abundance of the heart comes forth the money to fill the Lord's treasury. And there is no better time of the year to fill the treasury than on Easter Sunday when we have the vision of a resurrected Christ so fresh in our minds. There is nothing that should so spur us to action as the fact that we have, not a dead Christ, but a living Lord as our personal Savior. There is nothing that could give us a desire for service any more than his command to "Go ye into all the world."

Can you be as brave as Betty? If you can, you will put away the spirit of pride and selfishness, and you will not spend extra money for clothes this year. Instead of that, you will place the money in the hands of the Lord himself to be used to spread his kingdom in the world and to carry on his great work. If you can do that, you will find that the great play of Easter morning will go on just the same; you can take your part in the service just the same; and you will find, as Betty did, that after all it did not matter what dress you wore on Easter morning. And furthermore, you can be a better child of God in the future because you have made a sacrifice for him in his blessed name.

Elkins, W. Va.

Pay Dirt of Movies

BY LULA R. TINKLE

LISTEN to these words from the teacher of a young people's Sunday-school class. "I see no reason why you should not attend movies, provided you look for the good there, and let pass that which is not good. We are continually meeting both the good and the bad wherever we go, and we need to learn how to sift out the bad, reject it, and accept only the good. I never fail to find some good in every movie, and the evil there has no effect on my character. Learning how to choose is a part of youth's training."

What teaching! Have you heard any like it? Some of the class agreed. Some thought for themselves. One turned to a magazine in which was published the findings of a commission of thirteen men, who had been working four years on a *movie* investigation. These are the findings in brief:

1. There are 17,000 movie houses in the United States.

2. *Sex*, since 1920, has been the central theme in 15% of the pictures. 19% have one or more scenes of illicit love as a goal.

3. *Drunkenness* is very much in evidence. More than three fourths of the pictures contain liquor situations. Two thirds of the characters shown have been using liquor, while one half of the characters show intoxication.

4. *Gambling* has a prominent place. One sixth of the pictures show gambling scenes.

5. *Crime and exciting careers* make up 27% of the feature films. Four out of five show some sort of crime. There are four crimes to the picture on the average.

6. *Brutality* has a striking place. Two fifths of the pictures show murder in all its horror.

7. *Athletic Mania* is in one fifth of all items.

8. *Money and luxury madness* shout aloud. Two fifths of all characters are shown as wealthy, one tenth as poor. Flaming youth is shown in evening dress and high powered auto.

9. *Loafing* is prevalent. Only one in 44 is engaged in common labor and agriculture.

10. *Sex relationship* is easy and careless.

11. *Gangsters* take their place as glorious heroes.

12. *Prostitutes* are made attractive, and many pictures specialize in fallen women.

These striking facts caught the attention of the thinking Sunday-school scholar, and he wondered how there could be much room left in the movie for the good, which his Sunday-school teacher says she finds in every movie.

If we are truthful we must say that the movie is in conflict with the ideals of the home and church and

school, which have built up our America to a place of pride among the nations. Youth is seeking life, and the large majority are ready to accept with unquestioning eagerness that which seems to satisfy their desires. These striking facts concerning the movies surely reveal that youth does not see real life there. They see the worst element of society and imagine that is real life. But these eager youth are only observers, they have not yet experienced, so it is unfair to ask them to judge, or to sift out the little which is good, pure, just and true, from the filthy muck. Their emotions are often stirred to the highest pitch. To seek expression is only normal, but we easily observe that their development is abnormal when so strongly influenced by the elements that destroy clean thinking and pure living.

Upland, Ind.

"Life Plus Love Equals Living"

BY MRS. S. KAY BOWSER

THAT little invisible thread which unites the body and the soul, that brings us out of nowhere into a world of sunshine and shadow, we call life. The physician as he bends over the dying patient says that "life" is ebbing away; and yet until the heart ceases to beat and the body ceases to function, that patient retains his hold on that mysterious thing called life.

After all, what is life? God's Word says that it is but a vapor, that it springs up as does the green grass, and like the grass it vanishes away. It is but the very short period between the day of our birth and the day of our passing, or death, physically speaking.

Life and living can mean much to us if we would only stop and think. We are too much in a hurry today. Everywhere men and women are rushing around in order to accomplish their work, to keep up to schedule, to be efficient. Like our Jewish friends, for some of whom the writer has worked, we must have efficiency and production or else— After all, what do we have in life for all this struggle and rushing that we do? We brought nothing with us into the world and it is certain that we will carry nothing out.

Our lives today would be more peaceful, joyful and loving if we gave more thought to the seriousness of life. "In a world where death is, we have no time for hate." To me that little quotation is food for thought. It has acted as an alarm clock to my sleeping thoughts. I began to think on that passage of scripture in John 14: 6, which says that Jesus is the Way, the Truth and the Life. In him there is life. How many people are living today, yet without life! Our lives are all too short that we should waste them in hating and in doing evil to our fellow men.

The Lord who made the heaven and the earth, and who created man, has but to lay his hand over these

hearts of ours and we cease to live in this physical life. When God says that it is enough, the one faithful in this life is promoted from God's workroom below to his heavenly office above. Here all the plans are drafted, and here the worker finds eternal life with peace and perfection to replace all the strife and mistakes he has suffered in the world.

We have no time for hate. We must be up and doing—doing the work that each one has laid out for him. The way in which to do that work, and to accomplish the greatest good, is to wear a cloak of love. Too many of us, even those calling themselves Christians, draw their cloaks of righteousness about themselves when they have to rub elbows with a sinner or a drunkard on the streets. No, we do not have to mingle with them as we do with our best friends; but we must have a feeling of pity, of love for them, a feeling of disgust for their sin. Too many folks hate the sinner along with the sin. Too many times we feel that we are above those who have been less fortunate than we. Often in our churches there is a repetition of James 2: 2 when there come into the assembly two classes of people, and we have respect to the one class more than for the other. "Love suffereth long, and is kind. Love is not puffed up." Let us search our hearts, and if we find love there for our fellow men, regardless of their estate in life, we have the breath of life, and living will no longer be mere existence, but one grand, sweet song.

For our motto let us follow Micah 6: 8: "He hath showed thee, O man, what is good; and what doth God require of thee, but to do justly, and love kindness, and to walk humbly with thy God?"

Kittanning, Pa.

Things We Remember

BY JULIA GRAYDON

Nor long ago a group of young people from our city went out to the County Home to sing for the guests, and a few days later one of them said to us: "An old colored woman at the home asked about you and said she lived with you years ago." When he gave us her name we knew right away it was Martha S——, a good religious worker who was always talking about her church.

That was years ago and yet she had not forgotten us, although we had not seen her for a long time.

"To think that she remembered us all these years," I said, "What a good memory for a very old person."

Then I remembered something too. We always gave our worker in the kitchen a gift at Christmas, but I do not remember of any of them giving gifts to us, with one exception. It was Christmas morning and as was my custom I opened the door for her and to my surprise Martha S—— handed me two pretty little bas-

kets—one for me and one for my sister. We kept those baskets for years and I have never forgotten that incident which I know gave her pleasure also.

It is not always the big things in life we remember, is it?

Harrisburg, Pa.

Mrs. Wong and Her Adopted Son

(Continued From Page 15)

to the clinic. When they neither came back to get the medicine nor for clinic visits, Mrs. Jung (the school nurse) and I made a visit to their home with the evangelist. They made excuses for not coming, but finally said they could not afford to buy more milk, much less to buy medicine.

We had the family investigated and found that only the grandmother and the baby's mother were left. The father was killed when Ping Ting was "occupied." There was no one in the immediate family to earn a living. They were being helped by the rest of the family. The rest of the family living in the same courtyard brought their children for us to see. We found more babies needing care. They brought thirteen children from that courtyard for examination at the clinic the next week!

We began to supply the medicine for the Wang baby and they bought the milk. But the mother needed rest because of recurrent tuberculosis, and the baby needed care in the hospital for awhile. So they stayed about four weeks in the hospital on relief. The baby was put on the improvised frame as you see in the picture. When they left the hospital, it weighed nineteen pounds. Its back had straightened nicely but the frame must be kept on for some time yet. We got the child to drink bean milk as that is much cheaper than goat's milk, and they can afford to buy it. They still get cod liver oil for both mother and baby from relief funds.

Ping Ting, China.

"I Call and Call in the Dark"

REPORTED BY A BOMBAY MISSIONARY

It was an oppressively hot morning in early April, 1938. As I reached the mission day school located in one of Bombay's chawls (line of rooms) my heart was as heavy as the atmosphere. The night before when the health welfare nurse came from the dispensary in these same chawls she told a sad story. It concerned a little ten-year-old Hindu girl in the primary class of our school.

I walked into the primary room and was thrilled as always at the sight of these tiny ones, happy and busy with slates and readers. Very soon, however, the picture was marred by a dejected little figure at one end

of the back room. She was bent over her slate and as I approached, the face lifted to me struck chill to my heart. What could have happened to that happy care-free child to kill the sparkle in her eyes and cause her to look out upon the world in that dull, hopeless way?

The long, sad story in brief is that Bhimi's mother, during one of the vile Hindu festivals sold her to a terrible man, who although he had a wife, would come to Bhimi each night. The child would go to bed in her home with her mother and waken to find her mother gone and this hideous monster in the dark room.

"I am so frightened when it gets dark," she said, "that I cannot sleep. 'I tie my skirt to my mother's sari so she cannot leave me, but when I go to sleep she unties her sari and goes. I call and call in the dark, but no one comes to help me.'"

Through the assistance of the Bombay Children's Aid Society, under the Children's Moral Act, we were able to get Bhimi temporarily in the Children's Home. The case went up through the high court and was finally settled late in July of that year. Bhimi was given to the custody of the home.

Her words, "I call and call in the dark, but no one comes to help me," keep ringing in my ears. I wonder how long it will be before Bhimi's call for help will be answered for all such girls in India.

Thanks From China

Sister Anna Crumpacker has sent the following letter of greetings, both in the original Chinese and in the English translation. It is from the China, Shansi, Ping Ting Chow, Brethren Mission, Women's Bible School Court.

To the American Church of the Brethren in Christ Jesus, to the lay members, elders and deacons, teachers and all. Peace to you.

We were in the midst of war and great distress. Sorrow was beyond the endurance of powerless young women. Whichever way we looked there was great difficulty. We thank God that through his great mercy we were led to this place, where the missionaries warmly received and protected us till we have received this great blessing of learning to know the gospel, and where our sorrow has been turned into joy.

Not only have our souls received salvation, our sins been forgiven, but our bodies have been saved through the money sent by the church in America. We were weak and nearly dead, but now we are strong. For this great blessing, we have no words with which to express our thanks.

We thank God and you, for the money and prayers which you have given us. We now hope that all who are thus suffering from war may share a similar relief. Our great hope is that war may cease from the world. Do pray for peace and for us who are in such great sorrow.

We write this letter because we want you to know that we do thank you. May the grace of Jesus Christ and his peace be with you alway.—Women's School of Ping Ting Chow, Jan. 2, 1939.

THE CHURCH AT WORK

ADMINISTRATION

The Church at Work in Teaching—Evangelism

By M. R. Zigler, Executive Secretary, Ministry and Education

The Lenten Season

He who has been a thief must steal no more, but, instead of that, should work with his own hands in honest industry, so that he may have something of which he can give the needy a share.—Eph. 4: 28 (Weymouth's translation).

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Matt. 28: 18-20.

I am the resurrection, and the life.—John 11: 25.

Throughout Christendom faces are turned toward Easter in memory of the resurrection of Christ. The spirit of sacrifice is being taught. The cross is being emphasized. Re-interpretations are being discovered and presented through sermons, discussions and meditations. Attempts are being made to apply the principles of the cross to life. The resurrection promises fulfillment in abundant living. This is a time for rededication of life. Sincere dedication develops into sharing that which one possesses with those who are in need.

The Church School

The church and church school are one. The church school represents teaching provided by the church. Thousands of teachers under the auspices of the church as volunteers without pay teach every Sunday in our church schools around the world. Teaching has been the method of perpetuating the Christian faith and doctrine. Through this method every generation learns the story of the Christ and his resurrection. The minister, the superintendent, officers and teachers unite in planning and directing the church school to the end that all may know Christ, to obey him and to share his message with others.

Christian Education

It has been discovered that there are four main divisions in our church constituency: adults, young people, intermediates and children. As in all educational efforts it is necessary to provide materials suitable to the various ages and needs. The Church of the Brethren, through Annual Conference, found it feasible to provide a board, known as the Board of Christian Education, to develop and promote the program of teaching. District Boards were likewise authorized. Local churches were advised to appoint a committee or to form a minister's cabinet to plan and carry forward the work in the local churches. The organizational structure for Christian education should be integrated into the structure of the church in such a way that there will be no disintegration which allows for overlapping and misunderstanding. The church program must be one—united and active.

Christian Action

It has been said many times "we learn by doing." Teach-

ing that does not produce action is not effective. Good teaching develops a conviction. Convictions well founded bring about actions congenial to the convictions. Effective teaching of peace will produce characters that will live peaceably. Likewise, any good teaching will have the characteristics of the objectives taught. Teaching produces the character of the church. Therefore, it is very important to plan carefully the educational program of the Christian church.

Evangelism

Most denominations emphasize evangelism during this period of the year. Many people desire to be received into the Christian church at Easter time. It is fitting to enter the Christian life at the time we are celebrating the resurrection of our Lord. Many of the boys and girls coming to our church school will naturally want to accept Christ during Easter season of 1939. Therefore, along with our

teaching program and in accordance with the great commission we ought to do everything possible to cause those who attend our church school to think about committing themselves to Christ and to help them make the decision. Everyone who is in the church now was led into the fellowship by someone. Therefore, we owe it to those who have not yet accepted Christ to help them make their decisions. Last year the Church

of the Brethren received a large number of people into the fellowship of the Christian church but not enough. There are too many people in America close by our churches and in our homes that have not yet made this decision. Invitations in person should be sent out to all of these. The church through the church school should make a special effort during this season to give everyone an invitation into the Christian fellowship.

The Church Faces the World

Consecration of life must be a product of our church and her teaching program. Talented young people should find their way into the Christian ministry or to the mission field. Others should find themselves in honest tasks, working with their own hands in order that they might have something to share with those who are in need. The world needs Christ and the message of the cross. It needs also the knowledge of the resurrection. A gift at Easter time for the program of Christian education is a gift to maintain our church schools, to provide literature, to discover helpful suggestions in order to attain the goals, first, to secure the acceptance of Christ as a personal Savior, second, to bring about the development of Christian character, third, to promote service to society, and fourth, to meet the pagan influences that are dynamic in the world today, through our churches, church school, camps, conferences, regional and district meetings. The program of Christian education covers a wide range of activities, besides just the teaching of the Bible. By Conference action, the Board of Christian Education is responsible for promoting the program of

Keep the BOOK and the CROSS
in Christian Education

EASTER OFFERING

BOARD OF CHRISTIAN EDUCATION

CHURCH OF THE BRETHREN

ELGIN, ILLINOIS

peace, temperance and moral welfare, good music, home life, evangelism, stewardship, recreation, through our adult, young people and children's program.

Authorized \$19,250

Experience has revealed that in order to carry on the program of Christian education it costs approximately \$19,250. When this budget is built it is then presented to the Council of Boards, where the members of the General Mission Board, General Ministerial Board, the General Education Board and representatives of Bethany Biblical Seminary review and approve it. It is then presented along with the askings of the other boards to the Annual Conference where it is studied and finally approved by the highest body of the church. It is thought that there ought to be a standard set by which a local church might judge what it ought to give for this program. If every church would give a certain amount per capita it would be a very healthy thing to do. In order that there might be some basis for the offering it has been suggested that each Sunday school be asked to give not less than 25c per member. However, we know that if everyone would give a sacrificial offering it would be much higher than this.

To Superintendents of Church Schools

Wouldn't it be an expedient thing for you and the pastor to call together the teachers of your church school and discuss the matter of encouraging everyone to save something from his income and to encourage a liberal offering on Easter morning for the teaching of the Word of God for the promotion of the efforts to secure the acceptance of Christ as personal Savior and Lord on the part of those who have not yet accepted the Christian fellowship? May you have a joyful experience receiving many people into your church through your church school, and may you also have the joy of receiving an offering that is sacrificial and meaningful that we might expand our program of Christian education throughout America and the world. Send your offering to the General Mission Board, 22 South State St., Elgin, Ill., designated for Christian education.

ADULT CHRISTIAN WORKERS

What I Believe About the Life to Come

1 Cor. 15: 50-58

Sunday, April 9

Note: See forum suggestions outline for March 5.

1. What are your reasons for believing in the life to come?
2. What are the things that make it difficult for some to believe in the future life?
3. What did Christ do and say to make it easier to believe in the future life?
4. Are the discoveries of modern science increasing or decreasing faith in the future life?
5. What effect does one's present life have on this future life?
6. What effect does one's faith in a future life have on his present way of living?
7. What does Paul say about the life to come in 1 Cor. 15?
8. How may we help others to a stronger faith in immortality?
9. Do pearly gates and golden streets describe your heaven or do you conceive of it as a moral and spiritual fellowship with God, the souls we love and the great souls of all ages?

10. What has judgment to do with the life to come?
11. Is heaven a place of rest or activity and service?
12. "I see you are still among the living," said a man to his sick friend. "No," said the friend, "I am still among the dying. I expect to be soon among the living." Which was correct?

WOMEN'S WORK

There Is Joy in Victory

BY ANETTA C. MOW

Every woman who has worked for the Women's Work Project during the past year will rejoice that the goal has been reached and even exceeded. This means another victory for the women. The total for 1938-39 stands at \$16,-040.68.

As yet there has not been time to make out the record sheet for each district, but this will be done as soon as possible so that each district may know how much it gave.

It is a matter for praise as we look back over the records of giving for the past eight or nine years since the women took on the project of the Mission Girls' Schools in other lands and also decided to help definitely in preparing literature and providing slides for the work in the homeland, to see how consistently the goal has been reached each year. This should cause rejoicing and also cause us to renew our zeal and press forward.

In the past week as the letters poured into the office there was a thrill about it all which was hard to define. There was great rejoicing when the books were finally closed to find that not only the women had reached their goal but that the church as a whole had reached the goal which it had set for itself this year.

Shall we not pray that God may direct our church in the setting of her goals and then in reaching them.

== CORRESPONDENCE ==

ORGANIZING AN AID SOCIETY IN 1908

The Ladies' Aid or the Women's Work, which it is now called, is still existing in the Bethel church at Naperville. Mrs. A. D. Sollenberger, the pastor's wife at that time, brought the question to us about having a Ladies' Aid. There was no opposition. So we met in the home of Mrs. Emma Shiffler and elected our officers. Mrs. A. D. Sollenberger was our first president. Our meetings were held in the homes twice a month. Offerings of five and ten cents per member were taken, and this income was used to buy material to make children's garments. The average attendance was between eight and ten, and later about fifteen. The secretarial books from 1908 to 1914 are not available, so much of the information cannot be given.

To Mrs. Emma Shiffler, now deceased, should be given much credit of promoting and encouraging the Aid work. She was president for many years and held more meetings in her home than in any one place. There were many discouraging times when the Aid work might have grown lax, but for her untiring efforts. Our devotionals were faithfully kept.

Some of the early supporters were: Mrs. Sarah Duetchman, Mrs. Kate Eichelberger, Mrs. Sarah Mohler, Mrs. Nancy Auner, Mrs. Sarah Barkdoll, Mrs. Anna Netzley and Mrs. Elizabeth Netzley. To these sainted ones much credit is due.

From 1914 to 1922 our records show we made garments

for children, quilted quilts, tied comforters, made aprons and made over secondhand clothing. About five hundred and three pieces and another box of clothing, the amount of which is not known, were sent to Hastings Street Mission, Douglas Park Mission and Bethany hospital in Chicago, Ill., also Mount Morris Home, Mt. Morris, Ill.

Our work from 1922 to 1939 was somewhat different. We have had bake sales, and also sold aprons and all types of needlework, tied comforters, quilted, served birthday lunches and many suppers, and also received special collections.

Our receipts from 1922 to 1939 were \$4,388.07, an average of \$255.12 per year. Our receipts were used for things too numerous to mention.

Naperville, Ill.

Mrs. Agnes Steck.

THE LAY MEMBER'S SIDE OF IT

In the Messenger of March 12, 1938, a pastor gave quite a bit of publicity to a pastoral year, so much so that it made me wonder just what a pastor is. I had rather thought of Christ as a "pastor pattern," but surely I was wrong. Nowhere do I read where Christ with his heavy, almost beyond endurance, program of pastoral, ministerial, professional work turned in an itemized pastoral report like the one above referred to.

I have worked in churches that employed a part-time pastor, a full-time pastor, and in churches where unpaid ministers did all the pastoral work and the preaching. But always the man who can preach God's Word without an eye to money is the man whose church is growing most spiritually and numerically and practically. Except in cities where social, home, and church life must all be cared for by the church, I believe the unpaid ministers could and would continue to care for the needs of the folks in the sections they serve. Several years ago churches were not in debt because of luxurious buildings, erected because they needed more room—a poor reason now because if all the folks who attend a morning worship service were moved close together in a neighborly fashion the first six pews or benches would scarcely be filled. In those same years the communion tables were filled and one did not worry about who would sit beside you; now one must indeed be careful to sit at the correct place and with the chosen ones. I wonder why the difference! I realize economic conditions have changed much, but after all, why the church? "Jesus Christ the same yesterday, today, forever."

Here is the cinch the lay member is looking at: in families of from three to nine children, plus parents, a father alone is employed, getting maybe \$22 to \$25 a week—and never sure of his time or his job. Of course some lay members get much less; a few perhaps get a little more. The pastor is sure of his salary for a given term with the promise of a six months' notice if termination of his services is desirable. He should have a rather comfortable feeling that few lay members know much about. From that salary the lay member supports and cares for what needs he may have. And now we will go down the list of expenditures mentioned by the pastor that he may again remember the days before he became a pastor, for the pastor should know how the lay members live and use their share of the money after paying him his salary. So whatever the criticisms or judgments, here goes—in the hope that the pastors may be enlightened. I regard myself as just one of many consecrated lay members in our brotherhood.

First of all a consecrated lay member cannot take seriously the Word of God without sharing even his tiny income,

benevolently. And there is a joy which accompanies all real giving, no matter how small. In his family, five to eleven are going to Sunday school and church. Each gives to the offering in his or her class (usually two offerings are lifted—one for building fund and one for church or Sunday-school expenses as the building fund is not included in expenses). The older children attend B. Y. P. D. and give there; the smaller children attend junior or intermediate leagues and give there; then there are the class meetings to which some of the members of this family give; the regular church offerings and the special church offerings; the offering for the evangelist who comes in once or twice a year (a richly deserved offering, for I do think an evangelist is worthy of his hire). Along with all these offerings—birthday, Easter, missionary, harvest home, etc., the lay member gives toward the pastor's salary. And since relief and welfare have been delegated to other organizations, one of course gives there. Then in places of employment when a fellow worker becomes ill or there is misfortune, the co-workers of course "pitch together" and help out. And occasionally a boss has a birthday and to increase security the workers purchase a little gift of appreciation for their jobs. I can give no figures as they are constantly changing.

In riding around we lay members have discovered, too, that an auto takes gas. And we can't supply figures for that either. But with all the special programs and rehearsals, the collecting and returning of children that are widely scattered, we find the car takes quite a bit of gas, and the going to and from church services adds a little more. You see lay members don't live next door to the church. And then too lay members' cars use tires, oil, license and repairs. The pastor's 625 gallons of gas are used in doing his chosen work. The lay members, many, many of them, must use their cars daily going to and from their work, too. The companies that employ and pay them, don't offer to pay their gas or fare to and from work; it must be paid out of the salary or wages received.

Suppose we next consider the clothes and toilet account. In these days not many of our lay members are guilty of overdressing. If we are too shabbily clothed other members and pastors are quite hesitant about recognizing us on the street if they are in company with their better dressed friends. I wouldn't say the average workman works in blue overalls, though that is surely nothing to be sneered at. We have a standard of dress that must be followed, that compares quite well with what a pastor is expected to wear. And I do not mean in the professions either—just workaday factories and shops! And perhaps it wouldn't hurt the pastor to occasionally don overalls and be seen in them. My father was a minister and was more often seen and met his members in overalls than any other dress. And he certainly lost no respect in so doing. Yes, it happens that he was a farmer—but he had a kind of education I think equalled or excelled that of many pastors. He was also a school director in a fairly good-sized educational center. No, he wasn't ashamed to be seen in blue overalls. He didn't think more highly of himself than of others.

Suits, shoes and dresses, etc., soon mount up in spite of bargain counters and hand-me-downs. Again the figures cannot be given because lay members must too frequently "rob Peter to pay Paul."

Another large account is fuel, light and telephone, if we can afford one—as few can. Lay members' homes are more comfortable if warmed all winter and we have friends who call, too, and we like to give them a warm reception. Yes, the fuel and light bill in most homes equals the pastor's.

Little opportunity to accumulate! How many lay members do or can accumulate? In case of death there are many in these days who do not even have the insurance to care for the indebtedness and funeral expenses and enough so the family can have at least a year to adjust themselves without worry! So we who can, pay the insurance man \$135 annually, maybe more, maybe less, but oh, so many cannot afford to pay any.

Most normal families are heavy feeders and we eat as many meals a year as does any other normal family—pastors are no exceptions. By doing some light gardening and without being supplied with the use of a cow—in many, many cases there isn't even a tiny garden—we many times have not compared too favorably with China or Near East relief. Food totals can scarcely be given because again "Paul is robbed to pay Peter."

And certainly where living conditions are like this sickness is bound to strike. And our doctors are oh, so good. Many times they go unpaid entirely, or for long periods of time, because there is no money to pay. Dental services are a luxury. So again there are no figures.

And now, books and study—music—magazines—summer camps! Also interest and payments on notes—postage and stationery—refrigeration—taxes—labor—gifts—house equipment—fares! And finally, permission to leave your job and earn \$189.08 while your salary continues, and know your job is waiting for you when you return! The companies and firms that employ us lay members aren't that generous.

Pastors, we lay members pay rent and we don't get 10% reductions here and there, nor are our cellars filled with the little extras that help out quite a bit when there are hungry mouths to feed. Many lay members have deficits at the end of many of these recent years because of unforeseen happenings—cuts in wages, cuts in time, lay-offs; but we continue to give our services freely and gladly to help in Sunday school, church, daily vacation Bible school, Ladies' Aid, etc. And I am not a rarity; there are many, many who give like service and more, freely.

Why do pastors seemingly take the attitude that their salary should be clear? You can mention no job or profession that does not use the wages or salary received for living expenses. Then, why should the pastor take exception to that fact and try to make it appear unusual or unique when he buys the necessities of life out of the salary he was willing to accept for the chance to use the profession he had chosen? Many lay members prepared for life professions and are not even given the chance to use them, even for any kind of a salary! When a worker in any other profession or job begins to quote figures on how his salary isn't big enough for his expenses in these days a boss usually doesn't listen long. There are always the long waiting lists of unemployed.

Why don't young men take up the ministry as a profession? I believe that many of our young men would be and are willing to study and prepare for the ministry, but few are willing to take it up as a "paid profession." Our boys come from the kind of families that make up the lay members that are struggling to pay their pastors, the kind of homes from which the pastors we do have originally came from. The opinion of one young minister, I quote: "I couldn't be a pastor in most of the congregations I know, because I know how hard the members have to work just now, and they are expected to attend the services I do, and help in the Sunday school and other church organizations, giving their services free." A second young minister said: "That goes for me, too." One of those young men teaches

school for a livelihood, but somehow finds time to preach every other Sunday at home, is Sunday-school superintendent, and directs daily vacation Bible school; the other is preparing for vocational work among young people and he preaches very often.

One of the ministers in a congregation in which I worked and which employed a full-time pastor, was employed in a factory daily, yet preached regularly, attended all church services, taught Sunday school and visited as many homes and had as much church mileage on his car as did the full-time pastor. Another minister said: "I can serve my community more fully by using my abilities to help make the schools Christian." He does just that and preaches and visits and assists in all church activities free. Another young preacher says: "I teach to earn my bread and butter, and so can preach more effectively because I work during the week as do my members." What reason did Paul give for continuing his tentmaking? And for his day, and maybe ours, I believe he too could have said, and honestly: "I have a doctor's degree and much learning. But I'll make tents, although I do think a laborer is worthy of his hire. My congregation will have no comeback on that score; they will either have to find other reasons for criticizing, or else come across and help along with this religion of Jesus Christ!"

What about Dorcas' report that she published?

"Made 2 coats—\$4.00; underwear, \$1.00; 6 shirts, \$6.00; 6 dresses, \$6.00. But I'm only earning \$20 and must buy my own clothing, food, fuel, etc. This certainly is no cinch.—Signed Dorcas."

Not Dorcas! Not until she was dead was that report made public; and it didn't read like that. The folks to whom she had done good spread the story around.

Manheim, Pa.

Mrs. Lon Haley.

OBITUARY OF BARBARA ESHELMAN

Barbara Elizabeth Eshelman, daughter of Jonas and Elizabeth Mummert, was born in York County, Pennsylvania, July 18, 1859. She departed this life, Feb. 17, 1939, aged 79 years, 7 months.

Very early in life she moved with her parents to Fulton County, Illinois, and located near Astoria. Most of her life was spent in Fulton County. Feb. 24, 1901, she was united in marriage with Bro. D. E. Eshelman. She had been a helpful and loving companion throughout the years of their union, ably assisting him in the work of the various pastorates he has served. Brother and Sister Eshelman have served in the Oak Grove, Woodland, Camp Creek, Coal Creek, Canton and Spring Run churches. For more than 60 years she was a consistent member of the Church of the Brethren. They were faithful attendants at the services of the Canton church at the time of her death. Her pleasant face will be missed.

Everywhere Brother and Sister Eshelman have gone they have found a host of friends. Their friendly and helpful spirit has won for them a place in the hearts of people within and without the church.

Surviving her are: her husband; two step-children, Esther Mary Coleson, and Alva Eshelman of Decatur; Howard Eshelman, a foster son, of Canton for whom she had provided a home and, as nearly as possible, taken the place of a natural mother.

Aunt Barbara, as she was commonly known among us, was ready to go. A few days before her passing she called for her pastor and requested prayer and the anointing serv-

ice according to the custom of her church. She expressed a spirit of submission to the will of God, a readiness to depart and be with Jesus, but a desire to remain with her husband if it was the will of God.

God took her, and he doeth all things well. We know that the glories of heaven await her. We would not wish her back. We can but ask God to make us fit to go to her when our journey here is done.

Funeral services were conducted by the undersigned, assisted by Bro. I. J. Gibson of Astoria in the Canton church. Interment in the Woodland cemetery at the Woodland Church of the Brethren near Astoria, Ill., Monday, February 20.

Chas. Dumond.

Canton, Ill.

ELDER JOHN BENNETT

John Bennett, oldest son of Israel M. and Susanna Martin Bennett, was born in Allegheny County, Md., Oct. 25, 1850, and passed away Jan. 27, 1939.

While yet a small boy his parents moved across the Maryland line into Bedford County, Pa. In this home, surrounded by much virgin timber, he spent his boyhood days assisting his parents clear fields and build up a farm home.

When thirteen years of age his father was drafted into the army during the Civil War. The family income not being large enough to pay his way out of service for more than two times, his father was compelled to go as a soldier. During the absence of grandfather, father being the oldest boy in the family, it fell to his lot to help his mother care for the home and younger brothers and sisters. The heavy work for one so young in years caused a curvature of the spine from which he never recovered.

His chance for an education was limited, being confined to what he could get in a one-room school and three terms of normal school work.

When a young man he became a country schoolteacher. He followed this profession for thirteen years. He was a great reader and this helped him to acquire a practical education.

In 1873 he married Anna C. Sowers. They established their home on a farm at Artemas, Pa., about one mile from his boyhood home. To this union were born six sons and six daughters. All grew to manhood and womanhood. Death did not enter this home until three years ago, when mother was called home.

In June of 1874 he united with the Church of the Brethren in the Snake Spring congregation. Eld. Jacob Steele baptized him. In 1876 he was called to the ministry and in 1897 was ordained as an elder.

Father was much devoted to the church and its work. He was financially a poor man, yet he spent much time and made many sacrifices that the cause of the Master might prosper. His active service covered a period of about fifty years.

He was instrumental in the building and organizing the Amaranth and Glendale churches in Middle Pennsylvania. He served as pastor and elder of these churches, including his home church at Artemas, for a number of years.

He also took an active part in the district work of the church. He was a regular attendant at the district meeting, having attended twenty-five consecutive meetings.

He frequently served on church committees, serving twenty-five years as a member of the Old Folks' Home Board at Martinsburg, Pa. He was a member of the Home Mission Board four years and served twice as delegate to Annual

Conference. These different church activities demanded much travel. His home being isolated from the principal part of the work it was necessary to do much of this travel by private conveyance, and in earlier years by horse and buggy.

It was always a pleasure at his return from some of these long trips to hear him tell about the meetings attended and of the people whom he met. We realize now that the joy he got from serving the Lord in this way well repaid him for the sacrifice made.

Father always had a great interest in the welfare of his home community. He was outstanding in the support of anything that was uplifting and helpful to both young and old. The young people as well as the older always respected him and many came to him for advice and comfort.

He was a merchant, farmer and postmaster. This caused him to meet many people in a business way. In business he was generous, almost to a fault, which often caused dishonest people to take advantage of him.

The membership of his home church being small, the interest he had in religious activities of the community led him to co-operate with ministers of other denominations in supporting the Sunday-school cause. He was active in the State Sabbath School work. He preached hundreds of funeral sermons and performed many marriage ceremonies.

In the home he was a kind and devoted father. His home was a hospitable one and people of many positions of life have been entertained in it.

The last ten years of father's life was spent in entire blindness. This affliction he bore bravely. The many scripture verses and beautiful hymns committed in earlier days proved quite a comfort to him.

Mother's going away three years ago left him quite lonely, for since his blindness she had been constantly at his side. Since that time he was cared for by a daughter who did what she could for his comfort.

We sadly miss him, but we are thankful for the years we were permitted to have his good, Christian life for an example. He leaves the following children: Mrs. Alva Brumbaugh and Mary Bennett of Artemas, Pa.; Mrs. Everett Trail of Flintstone, Md.; Mrs. H. V. Morse and David I. Bennett of Altoona, Pa.; Quinter and Edgar Bennett of Cumberland, Md.; Howard Bennett of Mercersburg, Pa.; Earl Bennett of Akron, Ohio; Mrs. Ursula Jay of Everett, Pa.; and Mrs. Wm. Petersen of Denver, Colo. He also leaves thirty-five grandchildren, thirty-six great-grandchildren, two brothers and two sisters.

Funeral services were conducted in the Artemas church, by Bro. E. M. Detwiler, assisted by Brethren C. O. Beery and W. J. Hamilton and Rev. Walter Twigg of the Christian church. Interment in the cemetery near by.

Artemas, Pa.

Mrs. Alva Brumbaugh.

THE HOMEGOING OF OUR DEAR MOTHER

Esther Ann Streight was born in Fulton County, Pa., Dec. 27, 1854, the daughter of Joseph and Charity Whitfield Streight. With her parents she moved to Bedford County where she grew to womanhood, and on June 1, 1875, was united in marriage to John L. Holsinger of Bakers Summit. They went to housekeeping on the old Holsinger homestead near Bakers Summit, remaining there until March of 1907 when they moved to Oklahoma.

To this union were born eleven children. Two sons, David and Edward, preceded her in death. She is survived by nine children: Abbie Pote, Ripley, Okla.; Barbara Fred-

erick, Woodbury, Pa.; Charity Holsinger, Cushing, Okla.; Essie Crow, Gainesville, Texas; Oliver Holsinger, Tulsa, Okla.; Melda Holderread, Cushing, Okla.; Joseph Holsinger, Agra, Okla.; Ralph Holsinger, Coalgate, Okla.; and Julius Holsinger, McPherson, Kans.; also one sister, sixteen grandchildren and ten great-grandchildren.

She united with the Church of the Brethren in 1876, and had been a loyal, devout Christian ever since, always attending service whenever opportunity afforded. As a mother her affections knew no bounds. Her influence for right living, constructive thinking and all things that stand for the betterment of the home, the church and the community, she exemplified by the life she lived.

She did not want to be a burden to others. God granted her wish as she was not bedfast but gradually weakened and peacefully slept away on Jan. 24, 1939, aged 84 years and 28 days.

Funeral services were conducted in the Big Creek church by Pastor R. A. Haney. Six grandsons carried her body to the cemetery adjoining the church where she was buried beside her husband, Eld. John L. Holsinger, who died April 12, 1932.

Abbie S. Pote.

Ripley, Okla.

OBSERVE FIFTY-SIXTH WEDDING ANNIVERSARY

Brother and Sister S. H. Flora celebrated their fifty-sixth wedding anniversary Feb. 12, 1939, in their home near Overbrook, Kans. After having attended Sunday school and church fifty-eight of the neighbors and relatives gathered at their home where a bountiful dinner was served in cafeteria fashion.

The afternoon was pleasantly spent visiting. They told of some of the earlier day experiences.

Bro. Flora was born May 6, 1860. Sister Sarah Barnhart was born Oct. 20, 1863. Both were born in Franklin County, Va. Both grew up on the farm and knew some of the hardships of early farm life.

On Feb. 8, 1883, they were united in marriage. They lived in Virginia the first two years of their married life, coming to Kansas in 1885. In 1893 they located on the place where they now live. Brother and Sister Flora's home was blessed with seven children. Two have gone to their eternal home. Those living are as follows: Norman and Joe of Quinter, Purnia Smith of Waverly, Susie Brubaker of La Verne, Calif., and Myrtle Bozarth of Miami, Fla.

Their daughter, Purnia, and two of her sons and a daughter-in-law, Mr. and Mrs. Lloyd Smith and Merlin Smith, and a grandson, Lewis Vance, were present.

Brother and Sister Flora have been faithful members of the Church of the Brethren since an early age and have contributed freely to their church. They are also faithful Gospel Messenger readers.

Thus far they have enjoyed reasonably good health and it was the wish of all present that they might enjoy many more happy anniversaries and good health to serve their Master.

Overbrook, Kans.

Mrs. Ruth Morgan.

THE HOME GOING OF W. M. HARRIS

William Martin Harris, eldest son of the late John A. and Annie Yount Harris, was born near Annex, Va., Oct. 16, 1868, and passed away at his home near Staunton, Va., Feb. 11, 1939, from a cerebral hemorrhage. Although a semi-invalid for the past four years he was able to be up and about the home until his last illness of nine days' duration.

On March 20, 1895, William Martin Harris and Mamie B. Wampler were married at Barren Ridge, Va. Together they established a Christian home near Staunton, Va., and for nearly forty-four years they shared each others joys and sorrows and reared their three daughters, Mrs. Mable Coffman, Covington, Va.; Mrs. Anna Belle Flory, Aiken, S. C.; and Mrs. Virginia Cosden, Washington, D. C. Two grandsons and two granddaughters also survive.

Father lived a beautiful, useful life in his community, entering into its many activities and interests. His sound business judgment was often sought by old and young alike. He was a consistent member of the Middle River Church of the Brethren, seldom missing a service until ill health prevented his attending. He served for many years as deacon and church chorister. Perhaps father's greatest contribution to his church and the churches of the community was his gift of song. He loved to sing and was never too tired, no matter how hard he had worked, to go to some neighboring church to lead the singing for a revival meeting. Children often gathered about him and were delighted with his singing.

He was a liberal giver to the church, not only of money but also of

time. He was a member of the Mission Board of the Second District of Virginia for many years, serving as chairman and secretary of the board. The mission points of the district received much help and encouragement from his visits to them.

Father was laid to rest in the Middle River cemetery by the side of his parents. The funeral service was conducted by Bro. Samuel Harley, pastor of the church, assisted by Rev. J. M. McBryde, Presbyterian pastor of Old Stone church, and Rev. C. W. Tinsman, pastor of the United Brethren church at Verona. During the service a special choir sang. The pastor fittingly described father's life when he said: "Anything one might say about the deceased can neither add to nor take from the life he lived."

Aiken, S. C.

Mrs. Anna Belle Flory.

THE TRAGIC PASSING OF MARY J. MOHLER

The Big Creek church and community at large were grief stricken Friday morning, Feb. 17, when word came that a beloved member and resident, Mary J. Mohler, had been instantly killed in a car accident near Vinita, Okla., as she and three others were on their way to Leeton, Mo., to attend the funeral of her sister-in-law, Mrs. C. A. Lentz. She was aged 60 years, 3 months and 11 days.

Mary Janet Akers was born in Washington County, Tenn., Nov. 6, 1878. With her parents she came to Missouri in 1886 where she grew to womanhood. She was united in marriage to Ira Mohler May 18, 1898, at Leeton, Mo.

They came to Cushing, Okla., in 1900 where they had since made their home. They united with the Church of the Brethren in 1909.

One son died in infancy. Her husband, two sons—Leonard of Cushing, Okla., and Chester of Hays, Kans.—two sisters, three brothers and one grandchild survive.

In her passing the family loses a loving wife and mother, the church a loyal and faithful sister, and the community a kind, interested neighbor. She lived a busy life working quietly and unselfishly.

Her pastor, Eld. R. A. Haney, conducted the funeral service in the Big Creek church. Interment in cemetery adjoining the church.

Ripley, Okla.

Abbie S. Pote.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Kitch-Markley.—By the undersigned, March 5, 1939, at the home of the bride's parents, Brother and Sister Frank Markley, Arthur R. Kitch of near Bourbon, Ind., and Goldie E. Markley of near Plymouth, Ind.—N. H. Miller, Bourbon, Ind.

Yohe-Gill.—Henry A. Yohe and Thelma W. Gill, at the home of the bride's parents, March 2, 1939, by the undersigned.—Jesse W. Whitacre, Reading, Pa.

FALLEN ASLEEP

Aiken, William M., was born in Altoona Nov. 1, 1874, and died Feb. 20, 1939. Surviving are his wife, Maude Aiken, and one sister. He was a devoted member of the Church of the Brethren and was a Sunday-school teacher of a class of boys who took a special liking to him. The church has lost one of its faithful members. He is also greatly missed in the community and the home. Bro. Aiken formerly belonged to the Baptist church, but when he and his wife moved into our community they joined our church. Funeral services were conducted in the Stonerstown Church of the Brethren by Pastor Clyde Bush, assisted by Bro. S. I. Brumbaugh. Interment was in the Cherrytown cemetery.—Mrs. Clyde Bush, Saxton, Pa.

Baringer, Aaron, son of Jacob and Mary Frame Baringer, was born near Goshen, Ind., July 29, 1885. Because of failing health he moved to Detroit, Mich., in January of 1939, and passed away March 1, 1939. He united with the Church of the Brethren and remained faithful. He served in the deacon's office for many years. Surviving are his wife, one son, one daughter, one son-in-law, one daughter-in-law, one brother, three sisters and four grandchildren. Funeral services were held in the Christian church in Geff, Ill., by the writer. Interment in the Martins Creek cemetery.—Urias Blough, Geff, Ill.

Dellinger, Bro. William Franklin, died Feb. 25, 1939, at his home near Moores Store, Va. He was born Jan. 30, 1870. On Oct. 13, 1888, he was united in marriage to Sister Sarah Barb. In July of 1924 he united with the Church of the Brethren. He is survived by four sons, four daughters, forty-seven grandchildren and three great-grandchildren. Funeral services were conducted by Eld. J. Carson Miller at the Powder Spring church. Burial in the cemetery near by.—Mrs. J. D. Wine, Forestville, Va.

Falkenstine, Minnie Ethel Smith, was born June 14, 1890, near Bruceton Mills, W. Va., and departed this life Feb. 17, 1939. She was the daughter of Hadley and Melissa Street Smith. She was united in marriage to W. Harvey Falkenstine, and to this union were born

six sons. She is survived by her husband, five sons, two brothers and a large number of relatives and friends. She was converted at the Sngar Valley Methodist church at the age of eighteen. Since moving to Morgantown, W. Va., she gave about fifteen years of faithful service to the Church of the Brethren. Just a few days before her death she called for the anointing service which was administered by Pastor Obed Hamstead and Bro. Paul Wolfe. Funeral services were conducted by Bro. Hamstead at the Highland Methodist Episcopal church. Her body was laid to rest in the Mount Union cemetery.—Mrs. Russell G. Houston, Morgantown, W. Va.

Hawkins, Nancy Ann Michael, was born Feb. 14, 1869, and departed this life Dec. 4, 1938. She was the daughter of Henry J. and Elizabeth Michael. She was united in marriage to Simon Hawkins who preceded her in death Feb. 24, 1932. To this union were born three children, of whom only one survives. Every possible means was used to make her comfortable and happy. She was a loving mother, a good friend and neighbor to all. Funeral services were conducted by our pastor, Bro. Obed Hamstead, at the home of her daughter, Mrs. Goldie Copeland. Her body was laid to rest in the Mount Union cemetery.—Mrs. Russell G. Houston, Morgantown, W. Va.

Hoffert, Bently Kern, son of Phileman and Catherine Seitz Hoffert, was born near Bremen, Ohio, June 14, 1864. He was united in marriage to Susannah Buchingham near Oakley, Ill., Dec. 25, 1890. He leaves his wife and four children, fourteen grandchildren, one great-grandson, one brother and one sister. Two sons preceded him in death. Mr. Hoffert had always enjoyed good health until about a year ago. He passed away at the Cedar Valley hospital, Charles City, Iowa, Jan. 27, 1939. He was a farmer and had resided at Oakley, Ill., Marshalltown, Iowa, coming to Greene, Iowa, in 1912, where he resided since that time. Although he was not a member of our church he attended services regularly and took part in some of the church activities. Funeral services were conducted by the writer. Interment in the Rose Hill cemetery.—C. E. Schrock, Greene, Iowa.

Jenkins, Thomas, was born Dec. 2, 1877, at Vole, Ceammirgan-shire, Wales. He was brought to America at the age of three months and grew to manhood at Nanticoke, Pa., where in his boyhood he united with the Welsh Congregational church. Mr. and Mrs. Jenkins were married at Kingston, Pa., thirty-seven years ago. They also lived at Shamokin for several years. In 1912 Mr. Jenkins moved with his family to Los Angeles. They attended the Church of the Brethren on Hancock Street, where three of the children became members. He rejoiced in the blessings of the anointing service. He was a loving husband and kind father, sympathetic and thoughtful of their comfort. He leaves his devoted wife, Anna, two sons, three daughters, one daughter-in-law, one son-in-law, one granddaughter, three brothers, one sister and many friends. Funeral services were held at the Mater and Son funeral parlors, conducted by Bro. J. Z. Gilbert. Interment in the Forest Lawn Memorial cemetery.—Katherine Newson, Los Angeles, Calif.

Kintner, Wilma E., daughter of Melvin Corblin, was born in Lenawee County, Mich., April 23, 1916, and passed away in Garden City, Mich., March 3, 1939. She was married to Bro. Clyde W. Kintner of Blissfield, Mich., Jan. 20, 1936. To this union one daughter was born. She was a patient sufferer. She leaves her husband, daughter, father, stepmother, two sisters, one brother, one half sister, one half brother and one stepsister. Funeral services were conducted in the Zion U. B. church by Bro. J. A. Guthrie. She was laid to rest in the church cemetery.—Gertrude E. Guthrie, Swanton, Ohio.

Lambert, Minerva Pfoutz, was born near Gettysburg, Pa., June 13, 1864, and passed away on March 1, 1939, from a stroke following a fall which occurred three weeks before. Dec. 22, 1887, she was united in marriage to Charles D. Lambert. They lived in Sidney, Nebr., until 1895, when they moved back to Gettysburg, Pa. Later they moved to North Dakota, living near Surrey until 1925 when they moved to Minot. Their fiftieth wedding anniversary in 1937 gave her much pleasure. Four children came to bless this home: Clarence Percival, Vestal Irene, Charles Arthur, Lahman Daniel. Charles and Clarence both died in one week from scarlet fever in March of 1904. She was baptized into the Church of the Brethren in June of 1887 and always lived a Christian life. She was always interested in her family, home and church. She was a loving companion and kind mother. She leaves her husband, one daughter, a son, three grandchildren, two sisters and a host of friends. Funeral services were held in the Surrey church by Eld. Jorgen Boe of Kenmare, assisted by Ray Harris of Minot. Interment was in the Surrey cemetery adjoining the church.—Della M. Funderburg, Surrey, N. Dak.

Lichty, Ross, was born Nov. 6, 1861, in Somerset County, Pa., and died March 6, 1939, at his home in Carleton, Nebr. He had been afflicted for several years but bore his sufferings with much patience. He was a liberal supporter of the church. He was first married to Ida Baucmaster Sept. 20, 1885. She passed away Dec. 24, 1923. To this union were born five children, who remain. June 22, 1925, he was married to Mrs. Helen Kirk, who survives. Besides the children and his wife he leaves two sisters and one brother. Funeral services were conducted at the Bethel church by the pastor, assisted by Rev. J. D. Kemper of Carleton.—I. C. Snively, Carleton, Nebr.

Miller, Alice Luella, second daughter of Andy and Mary Burlingame, was born Aug. 21, 1888, and passed away at her home in Albion, Jan. 25. She was united in marriage to Wm. Warder Miller, March 25, 1886. Had she lived two more months they would have been married fifty-three years. Brother and Sister Miller united with the Brethren church early in life, and lived devoted Christian lives. To this union were born six children, two dying in infancy and one at the age of sixteen

years. She leaves her kind and loving husband, three children, seven grandchildren, five brothers and three sisters, besides a host of other relatives and friends. She lived all her life in Monroe County. Funeral services were held at the Albion U. B. church, with Bro. C. A. Albin of Ottumwa conducting the services. Burial in the Smith cemetery.—Christina A. Henderson, Frederic, Iowa.

Mullendore, Jennie May, wife of George B. Mullendore, died Dec. 6, 1938, at her home in Rohrsersville, Md. She was born May 23, 1871. She was a member of the Pleasant View church near Burkittsville. Besides her husband she is survived by three daughters, two sons, eight grandchildren, one sister and one brother. Funeral services were held at the home, with Bro. C. F. Holsopple officiating. Interment in the Rohrsersville cemetery.—Olive V. Mullendore, Rohrsersville, Md.

Shaw, Martha Ellen McPherson, daughter of James M. and Rachel McPherson, was born near Bulls Gap, Tenn., Aug. 31, 1877, and passed away Feb. 24, 1939. She came to Nebraska with her parents on Sept. 20, 1885, and was united in marriage to Miles S. Shaw on Jan. 1, 1905. To this union was born one daughter, who survives. Early in life she united with the Brethren church and remained faithful. She leaves her husband, one daughter, two brothers, one sister and a number of nephews and nieces besides a host of neighbors and friends. Funeral services were held at the South Beatrice church near Holmesville, by the undersigned, with burial in the church cemetery.—Swigart F. Miller, Pickrell, Nebr.

Shively, Jacob, son of Jacob and Sidonia Super Shively, was born at Billtown, Ohio, March 30, 1857, where he lived the first fifty-nine years of his life. Dec. 15, 1881, he was married to Lida Ellen Fredrick, who survives. March 27, 1907, they came to Muncie, Ind., where they had since resided. Bro. Shively was of a family of eight children, all of whom preceded him in death except one brother who lives in Marshalltown, Iowa. He and his wife united with the Church of the Brethren Oct. 24, 1931, and always enjoyed the church services. He had been confined to his bed for the past two weeks. He passed away Feb. 27, 1939. Besides the wife and brother he leaves a nephew, other distant relatives and many friends. Funeral services were held at Meek's Mortuary, with the writer in charge. Burial in the Beech Grove cemetery.—J. Andrew Miller, Muncie, Ind.

Shroyer, Mary Ann, daughter of Leonard and Magdalene Hohn Shroyer, was born July 7, 1856, in Stark County, and died March 3, 1939. She accepted Christ early in life, uniting with the Church of the Brethren and served her Christ for sixty-three years. She is survived by one sister. Funeral services were conducted in the home of Geo. Lenhart, by the undersigned, with burial in the East Sparta cemetery.—Elmer E. Frick, Louisville, Ohio.

White, David L., was born at Milton, Ohio, May 14, 1851, and died Feb. 28, 1939, at the home of a granddaughter near Richmond, Ind. He was a retired farmer and carpenter. His wife preceded him in death eight years ago. He leaves a half brother, a half sister, two granddaughters, sixteen great-grandchildren and one great-great-grandchild. Funeral services were conducted by the writer at the Meek's Mortuary, with burial in the Tumlinson cemetery between Muncie and Middletown.—J. Andrew Miller, Muncie, Ind.

CHURCH NEWS

CALIFORNIA

Covina.—In the absence of our pastor during January the following preached for us: Brethren J. S. Zimmerman, Ernest Davis, Lorell Weiss and Roy A. Crist. Their messages were appreciated. Feb. 5 our pastor and his wife were welcomed home. Feb. 19 Mrs. Yoeman, county superintendent of the Loyal Temperance Legion, gave a talk to the adults and juniors. At the mother and daughter meeting in February Mrs. Blu from Los Angeles told about the work of the Children's Home Society. Appropriate services will be held on Good Friday and Easter. Bro. Lear, pastor of the Glendora church, will conduct a Bible class during the first week of May. The women observed World Day of Prayer in a union meeting in our church Feb. 24. Communion will be held May 7. Attendance has increased.—Mrs. Tempie S. Funk, Charter Oak, Calif., March 8.

Hermosa Beach.—In January the La Verne deputation team, directed by Vernon Heckman, came to us with a helpful program. One Sunday in February Bud Henzie of Pomona, a La Verne student, showed his pictures which were taken on his trip through Europe on a bicycle. March 5 a La Verne deputation team, directed by Lorell Weiss, came to us in the interest of peace. Beginning April 2 our pastor, Bro. Galen K. Walker, will conduct pre-Easter services each evening, with Bro. Dan Weaver in charge of the music. On Easter Sunday we will have services conducted by our pastor, Sunday school and choir. Our love feast will be held April 13, 7:30 P. M.—Mrs. Vinna Bowman, Hermosa Beach, Calif., March 7.

Santa Ana.—March 5 Bro. W. T. Luckett, pastor of the Long Beach church, closed our series of evangelistic meetings. The meetings were very beneficial. Five were received by baptism, several came forward for reconsecration and on the last Sunday morning when he gave a general reconsecration call nearly everyone responded. Bro. Luckett conducted short services for the children every evening and held their interest by telling a twelve-chapter continued story. He also held a contest between the boys and girls for attendance. The boys won by four points. Our young people are well represented by the district B. Y. P. D. rallies. One of our members, Kay Teter, is on the district cabinet.—Cecelia M. Myers, Santa Ana, Calif., March 6.

FLORIDA

Clay County.—Feb. 19 Brother and Sister B. M. Rollins of Keyser, W. Va., began a series of meetings. A keen interest was manifested from the start for they had been with us in a similar meeting three years ago. Bro. Rollins preached eighteen gospel sermons. Sister Rollins conducted the music, told inspiring stories to the children and did some rag painting. The evangelists visited nearly every home in the community, addressed the local schools and the Christian Workers' meeting. Interest and attendance were good considering the rainy weather. During the first few days of the meeting we had electric lights installed in our church and Bro. Rollins held a short dedication service. During these meetings we were pleased to have with us several people from Goshen, Ind. Four were baptized, six reclaimed and many reconsecrated. The entire church has been strengthened and encouraged.—Mrs. M. B. Jenkins, Doctors Inlet, Fla., March 7.

IDAHO

Bowmont.—We met in council Feb. 24, and letters were granted to Brother and Sister Francis Bodle and their daughter. The Men's Work is painting the church. Last fall the church was shingled. We are planning to do some work on the interior soon. Delegates to district meeting are Sister Mae Doramus and Bro. John Vasser, with Bro. Sam Gross and Sister V. M. Goodman as alternates. Recently the Ladies' Aid met at the home of Sister Sam Emmert to celebrate its eighteenth anniversary. It has grown a lot during the eighteen years. More than fifty were present at this meeting, including children. We quilted and had a lovely program. Some of our members are sick.—Mrs. V. W. Goodman, Nampa, Idaho, March 2.

INDIANA

Anderson.—Bro. K. W. Kim who is a student at Anderson College spoke for us some time ago. He is from Korea and has been studying in this country for about two years. He has been in the ministry for several years. We are looking forward to a visit from the John Winger family on Sunday.—Mary Leckron, Anderson, Ind., Feb. 17.

Eel River.—We met in council Feb. 27. Our evangelistic services will be held the last two weeks of June by Bro. Charles Zunkle of Ohio. At the close of the meeting we will have our love feast. Our young people gave a cantata at Christmas time. We will have our harvest and homecoming meeting the first Sunday in September. We had a joint meeting of the churches in the township on World Day of Prayer. Sister Mabel Moomaw, returned missionary, was the speaker in the forenoon.—Fern Wolfe Miller, North Manchester, Ind., March 6.

Wakarusa.—Our Sunday-school attendance has been good, considering the sickness we have had. The church has been steadily growing under the pastorate of Bro. H. A. Claybaugh who brings powerful sermons. The church voted to have a ten-day pre-Easter evangelistic service, with our pastor in charge. Our young people sponsored a B. Y. P. D. service Nov. 22, with the young people of the Baugo and Yellow Creek churches as guests. Bro. Dan West, young people's adviser of Northern Indiana, was the guest speaker. A social hour was enjoyed and refreshments were served. A deputation team from Manchester College gave a very spiritual program at our church on Dec. 11. One of our number, Violet Bollman, a senior of the college, was among the group.—Mrs. H. O. Metzler, Wakarusa, Ind., March 6.

Walnut.—At our December council the following officers were elected: Elder, C. C. Cripe; treasurer, Esther Rohrer; clerk, Pearl Starner; trustee and finance board member, Ernest Fanning; ministerial board, Walter Swihart; cemetery committee, Frank Mowiser; Messenger correspondent, Chloa Fletcher; Messenger agent, Ray Burroughs; library committee, Mary Reed; music committee, Hazel Risher; program committee, Clara Fanning. The play, A Sign Unto You, was given on Christmas night. Our Aid Society is sewing for Spanish relief. Each member is endeavoring to read the New Testament through this year. Through the co-operation of the Sunday-school classes, Aid Society and our agent we again met the cluh requirements for The Gospel Messenger. The B. Y. P. D., with Mrs. C. C. Cripe as adviser, is enjoying the Sunday evening meetings, as the members discuss various problems of today. The Bible study hour, led by Bro. Cripe, is held each Sunday evening this winter. The Book of Galatians was studied and now Ephesians is proving interesting and helpful. During the Lenten season Bro. Cripe is using a series of sermons on The Cross. At the evening services he is preaching on Following Jesus. The Cantilena choir from Manchester College with Professor Dan Boyer will give a musical program March 12. Pre-Easter services are being planned, with various departments and Sunday-school classes being responsible for the opening thirty minutes of each evening service.—Mrs. Elmer Fletcher, Argos, Ind., March 8.

Yellow Creek.—We held our annual visit on Feb. 20, with quarterly council on Feb. 24. There were four letters granted. We will hold a pre-Easter service beginning April 6, with Bro. A. C. Wicand of Bethany bringing the messages. On May 28 Bro. Homer Burke is planning to be with us. Our harvest meeting will be held Sept. 10. Our delegate to Annual Meeting is Bro. Samuel Miller, with Irvin Miller as alternate.—Gladys Hoover, Foraker, Ind., March 7.

IOWA

English River.—We met in council Feb. 25. The ministerial board reported that plans are being made to have a series of meetings the latter part of May or first of June, with Bro. Earl Frantz as evangelist. We decided to have a love feast in connection with the meetings. Our delegates to Annual Conference are Brethren Homer Caskey and

Virgil Coffman, with Sam Brower as alternate. We have been doing a little repair work on the church. We have sanded and refinished the floor in the main auditorium. We have also refinished the classrooms in the basement and built in new cupboards and arranged to cook in the basement. New tables were made.—Mrs. Lillian Rohison, South English, Iowa, March 3.

KANSAS

Gravel Hill.—Fourteen people whose birthdays come in March were special guests at the birthday dinner on Sunday. Brother and Sister V. F. Schwalm were also visitors. Bro. Schwalm brought the morning message. The young people are planning to attend the young people's conference at Independence March 11 and 12. The men planted trees in the churchyard. Brother and Sister Oliver H. Austin will hold a series of meetings for us April 16-30.—Clara Kaufman, Gridley, Kans., March 8.

Ottawa.—A number of our members are sick. Pastor Fleming has been able to keep his appointments even though his wife was ill. We are hoping she will gain rapidly and will soon be able to worship with us. Bro. H. B. Wheeler, chairman of the deacon body, is ill at this writing. The young people's class, taught by Bro. S. E. Hume, held their annual class meeting last week, with thirty present. We are indebted to this class for the inspiration received when a colored minister of our town accepted the invitation to bring part of his congregation to our service, favoring us with several special numbers. The talk given by their minister will long be remembered. The Friendly Forum class, taught by Eld. W. B. DeVilbiss, held their class meeting recently. The Sunday school classes are looking forward to promotion day. The pastor is directing his hearers toward decision day and is stressing Lenten season. The men's group meets once each month to enjoy a fellowship hour and interesting program. The Appanoose men's group put on the program one evening. The local men's group is working on a project in which they expect to plant a field of corn, the proceeds to be used for a worthy cause. The Ladies' Aid is busy helping in various ways. In December they sponsored a penny supper that proved to be successful. March 2 we held our council which was preceded by a potluck supper.—Mrs. J. E. Ott, Ottawa, Kans., March 4.

MARYLAND

Brownsville.—In November Bro. A. M. Dixon was at Brownsville in a two weeks' revival effort. His messages were spirit filled and forceful. Prayer and consecration services were held before and during the revival. Fifteen were received by baptism and the church was strengthened. Christmas services were held in all three houses and on Christmas morning our pastor delivered a message. New Year's Eve we had a watch night service. Sister I. S. Long of Baltimore was our guest speaker at our January women's missionary meeting. She spoke also at the morning service. Both messages were very much appreciated. The offering of \$32 was given to the Women's Work

ANNOUNCEMENTS

Annual Conference	
June 7-13, Anderson, Ind.	Indiana
District Meetings	April 12, Osceola.
Idaho and Western Montana,	May 6, 7:30 pm, North Winona.
Weiser, May 5-7.	May 13, 7:30 pm, Beech Grove.
Maryland, Eastern, Locust Grove,	May 15, Pike Creek, Monticello.
April 26.	Maryland
Maryland, Middle, Fahrney Memorial Home, April 20.	April 6, 6:30 pm, Meadow Branch.
North Dakota and Eastern Montana, Pleasant Valley (York), June 25-29.	May 7, 6:30 pm, Pipe Creek.
Ohio, Southern, Trotwood, April 28, 29.	Michigan
Pennsylvania, Eastern, Palmyra, April 26, 27.	April 8, Pontiac.
Pennsylvania, Middle, New Enterprise, April 11-13.	Minnesota
Pennsylvania, Southeastern, N. J., and Eastern New York, Quakertown, April 20.	May 21, Worthington.
Virginia, First, Hollins Road, April 12-14.	Ohio
Virginia, Northern, North Mill Creek (Bethel house), April 14, 15.	April 23, Hartville.
Virginia, Second, Bridgewater, April 26-28.	April 7, Kent.
LOVE FEASTS	
Arkansas	Pennsylvania
April 1, Springdale.	April 2, 7 pm, Mt. Pleasant.
California	April 9, 6 pm, Chambersburg.
March 31, 7:30 pm, Live Oak.	April 9, 6:30 pm, Lost Creek.
April 13, 7:30 pm, Hermosa Beach.	April 9, 7 pm, Mt. Joy.
May 7, Covina.	April 19, Waynesboro.
Illinois	April 23, Windber.
April 6, Astoria.	April 29, 30, Salunga.
May 7, Lanark.	April 30, Three Springs, Perry.
	May 7, Connellsville.
	May 7, 6:30 pm, Philadelphia, First.
	May 13, 14, Falling Spring, Hade.
	May 14, Brothersvalley.
	May 21, East Petersburg.
	May 21, 7:30 pm, Geiger.
	May 28, Springfield.
	Virginia
	Feb. 25, Mill Creek.
	April 2, Harrisonburg.
	April 6, 6 pm, Middle River.
	May 7, 7 pm, Timherville.
	May 13, 7:30 pm, Unity, Bethel.

project. The Brownsville church has been repaired, with new ceiling and windows. The walls, floor and seats were refinished. April 2 we will have a rededication service. Bro. M. R. Wolfe of Bridgewater, Va., will be with us that day and during holy week. One was baptized March 1.—Mrs. Laura E. Fouch, Brownsville, Md., March 6.

MICHIGAN

Shepherd.—Since our last report we have had our church furnace repaired and moved to a more advantageous position in the basement. The Women's Work continues busy in the three phases of the work, Aid, mothers and daughters and missions. Five mothers have been remembered with love gifts by the group. Nearly thirty women and girls are faithful to the work and a good spirit of co-operation is manifest. Sister Olive Schechter is president. This winter we tied comforters for the different members and pieced tops for comforters and quilts. The Men's Work group has held several meetings and Dr. E. C. Beck of Central State Teachers' College was the speaker at one of these meetings. They helped with the work in the basement, thus cutting down the cost considerably. At our December council committees were appointed to take care of arrangements for the district meeting which will be held here in August. The ministerial board is to make plans for our revival. We have a Messenger in every home.—Iva A. Harmon, Mt. Pleasant, Mich., March 3.

MINNESOTA

Worthington.—We met in council Feb. 28. Bro. Schechter gave a very interesting report of the work for the past three months. During that time Brother and Sister Schechter made thirty-eight calls, sixteen of which were calls on sick folks. We have been paying our pastor each week and this has worked out very nicely. Our communion will be held May 21. We are looking forward to our evangelistic meeting this summer. Brother and Sister Ralph Shade were elected delegates to Annual Conference, with Bro. J. Schechter and Sister Ida Strom as alternates. A committee was appointed to make plans for landscaping our churchyard. The trustees were authorized to repair our highway signs and put up several others. It was decided to purchase new songbooks. Bro. Schechter recently attended the pastor's conference at McPherson, Kans. The B. Y. P. D., assisted by some children and adults, will present The Dawning, a pageant, on Easter evening. It is being directed by Mrs. Meda Fowler.—Mrs. H. H. Hauenstein, Reading, Minn., March 8.

OHIO

Akron.—Bro. J. W. Fidler of Brookville, Ohio, conducted a series of meetings Nov. 14-27, closing with a love feast. The spiritual sermons were a challenge to all who attended the services. Seven young people were baptized immediately following the meetings and two have been baptized since. On Christmas Eve a large group sang carols for the aged, the sick and for others who requested them to sing at their homes. On Christmas morning the children gave a program. In the evening the young people presented the play, The Empty Room. The Bethany Bible class has adopted the custom of presenting potted plants to members seventy years of age or more on their birthdays. On Jan. 15 special recognition was given to Bro. J. E. Hiller, who celebrated his seventy-sixth birthday Jan. 19. Our pastor, Bro. C. H. Petry, is conducting a series of teachings on the Book of Revelation on Sunday evenings. Much interest is being shown. The Book of Daniel is being studied at the midweek services. The Men's Work gave a program at the Subdistrict Men's Work meeting at the Eastwood church, March 5. We are expecting to have Bro. H. Q. Rhodes of Berlin, Pa., with us for a two weeks' evangelistic meeting, March 27 until Easter.—Edna Disler, Akron, Ohio, March 7.

Canton City.—Feb. 5 our church celebrated its twenty-fifth anniversary, with a homecoming and basket lunch at noon. Bro. W. D. Keller who was pastor at that time and preached the dedicatory sermon twenty-five years ago gave an encouraging talk on The Permanency of the Church. After lunch Bro. Strausbaugh, a former pastor, gave an interesting talk. Pastor J. C. Inman spoke in the evening. All three services were well attended. We spent a very pleasant day of fellowship with many friends who had once attended services at this place as our guests. The Men's Work and Women's Work are uniting their efforts to purchase an electrically lighted bulletin board. Feb. 26 Bro. Philip Griffiths, a student minister, came home for the week end. He preached a very good sermon on Sunday morning. The Gospel Messenger is now coming into more than seventy-five per cent of our homes. March 5 some of the young people of Springfield church gave a peace play, Wargod of Mars. A collection was received for China relief.—Cora B. Masters, Canton, Ohio, March 9.

New Carlisle.—We met in council March 5. Bro. H. H. Helman was chosen as delegate to Annual Conference. Brethren James Barnhart, Max Zinn and John Gump will represent us at district meeting. We decided to co-operate with other churches of the town in union pre-Easter services. We decided to have a weekly church bulletin printed. The women are quite active in their three organizations—mother and daughter, missionary society and Ladies' Aid. We have paid our pledge to the district budget and have decided to put in a new kitchen and redecorate the entire basement of our church for our home project. Bro. Earl Fike of Roanoke, Va., held a very good evangelistic meeting for us Jan. 8-22. His soul-inspiring sermons were appreciated by all who heard him. The meetings were well attended. Eleven Sunday-school scholars were received into church fellowship through Christian baptism. On Dec. 18 Brethren Reber Studebaker, James Barnhart and Max Zinn were installed into the deacon's office. A beau-

tiful and impressive service was held by our pastor, with Bro. John Gump assisting.—Glenna Funderburg, New Carlisle, Ohio, March 8.

Olivet.—Our love feast was held Oct. 31, with Eld. J. D. Zigler in charge. The B. Y. P. D. district cabinet gave the worship program Nov. 27. One of the two county teachers' training schools was held at Olivet, with a fair attendance for five consecutive weeks, ending Dec. 6. Quite an interesting program on Peace was given at the father and son banquet Dec. 13. The B. Y. P. D. sold quite a number of Christmas cards during December. On Dec. 25 the children were given treats and our pastor preached an appropriate sermon. In the evening a varied group presented the pageant, Jesus the Light of the World. The women held three all-day Aid meetings, two markets and gave Brother and Sister De Lauter \$5 for a Christmas gift. The proceeds from the markets amounted to \$83.37, and from the good luck basket, \$7.03. The reorganization of the Women's Work resulted in the same officers being elected. Our enrollment for the past quarter was 153, with an average attendance of 115.—Mrs. Chloe De Rolph, Thornville, Ohio, March 3.

Trotwood.—Many of our young people attended the Southern Ohio winter conference at Covington and were happy to share in the project for missionary work. Jan. 8 our pastor's wife, Sister Cora Fisher, had charge of the children's service during the morning worship hour and gave a splendid talk. Bro. Rufus Bowman of Bethany Biblical Seminary brought the evening message. Jan. 9 he delivered two addresses at the semi-annual meeting of the Dayton Ministerial Association. Other Sunday evening guest speakers during the last two months include Mr. Britton from the Juvenile Detention Home in Dayton, Mr. McFarlane (Negro) of the Dunbar high school in Dayton and Rev. Leeks of Covington Christian church. We also enjoyed the Delco male chorus of forty voices. Our pastor, Bro. E. R. Fisher, is presenting excellent messages on the Characteristics of Jesus. Feb. 12 was ministerial exchange day and Bro. Fisher preached at New Carlisle. Bro. H. H. Helman was our pulpit guest. World Day of Prayer was observed in the evening when Mr. Alexander Voronae of Cleveland brought his enlightening message of Russia. Mrs. Mark Shellhaas is president of Women's Work and Eugene Landis is president of Men's Work. Since the beginning of the year the Sunday-school classes have had charge of the prayer meetings. Bro. Edward Frantz will be with us April 6-9 for pre-Easter meetings. April 28, 29 our church will be host to the district meeting of Southern Ohio.—Mrs. Eugene Landis, Dayton, Ohio, March 6.

PENNSYLVANIA

Codorus.—On Jan. 15 the student volunteers from Elizabethtown College rendered a program. A reading was given by Leah Godfrey. On Jan. 22 Bro. Clyde Weaver from East Petersburg preached at the Pleasant Hill house. Bro. J. I. Baugher of Hershey, Pa., conducted a very inspiring and uplifting Bible institute at the Shrewsbury house. Feb. 8 Rev. J. B. Baker of York, Pa., showed slides on his recent trip to the Holy Land. March 5 Bro. Henry Miller from the Black Rock congregation preached at the Shrewsbury house.—Grace G. Keeny, York, Pa., March 9.

Roaring Spring.—We met in council March 6, and one letter was granted and one received. Delegates were elected for district meeting to be held at New Enterprise, April 11. They are Brethren S. P. Early, M. W. Sell and Sisters Lena M. Hoover and Eliza Over. Brethren S. P. Early and M. W. Early will represent us at Annual Conference. The missionary play, Nanu Waits, was given by our young people on Feb. 26. It was directed by Mrs. Howard Hoover and the pastor. An offering was lifted for missions. We are continuing to support Sister Crumacker in China.—Mrs. Lena M. Hoover, Roaring Spring, Pa., March 6.

Spring Run.—Our two weeks' revival, conducted by Bro. D. I. Pepple of Woodbury, Pa., closed Jan. 29. His strong, spiritual sermons were a great uplift to the entire membership. As a result forty-one were added to the church by baptism and three others reinstated. Interest and attendance increased as the meetings progressed. Planned visitation was made and in some cases entire families decided for the Lord. A very enjoyable event was the mother and daughter banquet held on Feb. 15. More than 150 were present and enjoyed the program of music, readings and short talks. Mrs. M. C. Swigart of Germantown, Pa., gave the address. On Feb. 19 we were privileged to have with us Bro. J. M. Blough of India. The student volunteer group of Juniata gave a fine program Feb. 26. They also gave a program at the Pine Glen house in the afternoon. We are looking forward to having the Juniata College a cappella choir with us on March 26.—Mrs. Luther Dunmire, McVeytown, Pa., March 6.

Williamsburg.—The work has been progressing under the leadership of Brother and Sister Wilbur Ncff. Evangelistic meetings were held Nov. 7-20, with Bro. Galen R. Blough of Ephrata, Pa., as evangelist. All services were well attended. The music was in charge of the choir. Each night there was a special number. The men's chorus from Martinsburg was with us one evening and gave several splendid numbers. The Ephrata choir was with us Nov. 13 and rendered several beautiful anthems. These special numbers added much to our meetings. Our pastor and Bro. Blough visited many homes. Ten were received by baptism and six by letter. A union Thanksgiving service was held in the Methodist church. Our pastor delivered the message. Christmas Day was observed in the morning with a special program by the children. We had our white gift offering in connection with this service. This amounted to \$64. The choir presented a cantata on New Year's Eve. The B. Y. P. D. gave a pageant, We Beheld His Glory. Our church took part in the union week of prayer services

which were held in the different churches of the town. Jan. 3 the treasurer of the building fund paid \$400 toward the indebtedness of the new addition to our church building. We met in council Jan. 16. Jan. 29 the student volunteers of Juniata College rendered a very interesting program. The B. Y. P. D. held a contest for new members. The contest lasted for six Sunday nights. Much interest and enthusiasm were shown. The losing side entertained the winning side. We hope this new interest may result in more activity as well as spiritual growth and development.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa., March 7.

VIRGINIA

Christiansburg.—During November the Women's Work group made and sold apple butter. The young people carried baskets to isolated members at Christmas. The Aid Society also sent baskets to the needy and isolated members. On Christmas a program was given by the children, and the Sunday school gave them a treat. In the evening the women gave a candlelight service. A series of sermons was given by our pastor during January. Our council was held Jan. 11. One letter was granted and we decided to have our revival in August. Bro. Kahle was with us Feb. 5 and gave three lectures on money management. February is loyalty month and appropriate sermons were given. Feb. 12 the young people gave a play, *The Church of My Dreams*, which was much enjoyed by all. At the recognition service at Boone Mill in October, our young people won a silver seal, instead of a blue seal as previously reported.—Mrs. H. S. Spradling, Christiansburg, Va., Feb. 27.

Daleville.—Our church made much progress in the past year. A carefully planned visitation program proved helpful. We have enjoyed visits and messages from the following missionaries: Sister Elsie Shickel and Brother and Sister J. M. Blough. The ladies of the church closed their books with a balance of about \$100. We were hosts to district meeting. Brother and Sister Oliver H. Austin were with us in evangelistic meetings Oct. 20 to Nov. 6. Fifteen were received by baptism. A number of helpful messages were given. Bro. Raymond R. Peters officiated at our love feast Nov. 13. While Bro. Wampler and his family were in an evangelistic meeting in the Greencastle church, Pa., Nov. 20 to Dec. 4, the men's and women's organizations did some repair work and refinished the floors in four rooms. The men gave the program on Thanksgiving Day. They also sponsored the Gospel Messenger subscription campaign, securing enough subscriptions to get the benefit of the club rate. The women had charge of the Christmas service. The school of Christian living for the Botetourt County churches was held at Daleville, Feb. 12-17. The opening session was a joint service at which time members from three churches formed the choir and gave two messages in music. Bro. E. W. Woodie of Troutville gave the sermon. There were three classes—The Use of Art in Christian Education, taught by Russell G. West; Guiding Intermediates, by Raymond R. Peters; The Program of the Local Church, by Guy E. Wampler. The attendance and interest were good. The school of missions started on Feb. 19, and will continue for six weeks. Following a worship service those present separate into three groups—children, young people and adults.—Mrs. Guy E. Wampler, Daleville, Va., Feb. 23.

Hopewell.—Our love feast was held in November, with Bro. H. K. Zeller, Jr., assisting, in the absence of Eld. C. E. Eller. In December the pastor's cabinet met and planned a program for the coming year. This plan has proved successful and much interest has been shown. Attendance has increased and members are co-operating. We plan to secure special speakers and slides to stress our theme each month. February has been set aside as Bible month. All churches in co-operation with the American Bible Society are working to get good readable Bibles in every home, and to create greater interest in Bible reading. Our Sunday school is showing progress. The superintendent and teachers meet each month and discuss plans and problems to make a better school. We will make plans for a vacation school. The Ladies' Aid meetings are inspiring and much interest is being shown in the poetry club which meets each month. The Hopewell Brethren church is anticipating a very interesting and profitable year with God's help and guidance.—Mrs. Ethel Jones, Hopewell, Va., Feb. 24.

Timberville.—On Jan. 1 Brethren Paul H. Bowman and Ralph E. White of Bridgewater College were with us in the interest of the John Kline Chair of Religion of the College. Feb. 19 Bro. Ernest E. Muntzing and Miss Etta Bowman gave helpful messages in the interest of Christian education. In a recent council the report of the finance board together with the new budget was approved. Our every member canvass for the financial program gave encouraging results. Bro. L. M. Clower was unanimously re-elected elder. We are now observing Lent with tri-congregational worship programs on Friday evening of each week. The pastor leads in the worship with sermons by the home ministers. The churches of our community observed World Day of Prayer with a program in our church the evening of Feb. 24. A chorus from the churches of our joint pastorate will sing the cantata, *The Nazarene*, during the Easter season. The cantata will be given in Timberville on Easter Sunday evening. A broadcast will also be given from station WSAV in Harrisonburg, Va., April 2, 5:30 P. M. A children's choir, comprising the children of the three congregations, will sing with each presentation of the cantata. The cantata will be directed by L. C. Huffman, with Anna Hollar accompanying. The children's choir will be directed by Naomi Roller, with Mrs. Vesta Zinkle accompanying.—Mrs. Samuel D. Lindsay, Timberville, Va., Feb. 25.

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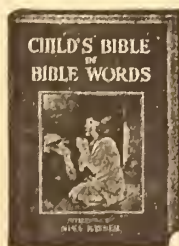
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GOSPEL MESSENGER



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Palms In The Desert

APRIL 1, 1939

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Monticello

Mt. Pleasant

Muncie

Nappanee

Nettle Creek

New Paris

North Liberty

Osceola

Pine Creek

Pipe Creek

Pleasant Hill

Pleasant Valley

Pleasant View

Pymont

Richmond

Rock Run

Rossville

Salamonie

Salem

Santa Fe

South Bend, Second

South Whitley

Spring Creek

Union Center

Union Grove

Upper Deer Creek

Wakarusa

Walnut

Wawaka

West Manchester

Yellow Creek

IOWA

Cedar

Cedar Rapids

Coon River

Dallas Center

Des Moines

Des Moines Valley

English River

Fairview

Fernald

Franklin

Garrison

Greene

Iowa River

Ivester

Libertyville

Monroe County

Mt. Etna

Panther Creek

Prairie City

Salem

Sheldon

South Keokuk

South Waterloo

Spring Creek

Union Ridge

Waterloo

KANSAS

Belleville

Bloom

Buckeye

Burr Oak

Conway Springs

Eden Valley

Galesburg

Holland

Kansas City, First

Central

Maple Grove

McPherson

Monitor

Morrill

Navarre

Newton

North Solomon

Olathe

Osage

Ottawa

Ozawkie

Parsons

Prairie View

QUINTER

Richland Center

Topeka

Washington Creek

Wichita, First

KENTUCKY

Constance

LOUISIANA

Roanoke

Rosepine

MARYLAND

Baltimore, First

Baltimore, Woodberry

Bear Creek

Beaver Creek

Broadfording

Denton

Flower Hill

Glendale

Green Hill

Frederick

Manor

Meadow Branch

Monocacy

Peach Blossom

Pipe Creek

Ridgely

Pleasant View

Sams Creek

Thurmont

University Park

Westminster

MICHIGAN

Battle Creek

Beaverton

Crystal

Elmdale

Flint

Lansing

Marilla

New Haven

Onekama

Pontiac

Union Center

Rodney

Shepherd

Sugar Ridge

Sunfield

Thornapple

Vestaburg

Woodland

Zion

MINNESOTA

Guthrie

Lewiston

Minneapolis

Root River

Worthington

MISSOURI

Bethany

Cabool

Deepwater

Mineral Creek

Mountain Grove

North Betbel

Osceola

Peace Valley

Plattsburg

Rockingham

Shelby County

Shoal Creek

Spring Branch

Turkey Creek

Wakenda

Warrensburg

MONTANA

Poplar Valley

Whitefish

NEBRASKA

Beatrice

Bethel

Lincoln

Octavia

Omaha

Silver Lake

NORTH CAROLINA

Flat Rock

Fraternity

NORTH DAKOTA

Cando

Carrington

Surrey

NEW MEXICO

Clovis

Miami

OHIO

Akron

Ashland Dickey

Bear Creek

Beech Grove

Black River

Black Swamp

Brookville

Canton, First

Castine

Chippewa

GOSPEL MESSENGER

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EDITORIAL

To the Work Regardless

How fondly we like to think the war clouds not quite so threatening as they were some months ago. One almost dares to hope that the next world war may be put off so long that it will not come at all. But the opportunity and responsibility of the church do not depend on that contingency. Let's keep that fact clear, please.

If the complete collapse of civilization can be prevented, it can only be through such forces and influences as the church is charged with fostering. If worse must come to worst and another "dark ages" must engulf mankind, the new renaissance and the new civilization will come only through these same forces which are the special trust of the church. On either alternative the call to church diligence is as urgent as it can possibly be made.

So why worry so much about the unknown future? Our task is all set anyway. It does not depend on what the nations are going to do this year or next or within the next five or five hundred years. It depends on the universal need of Jesus Christ and on the charge he gave us. Nothing that may happen can add one whit to its urgency or detract therefrom. Up then and "to every man his work."

E. F.

Mesaba to Yield New Riches

THE great Mesaba iron deposits of Minnesota are perhaps the richest in the world. But at the present rate of extraction, say 50,000,000 tons per year, they cannot last forever. Indeed the end seemed a good deal less than fifty years away until another advance in mining methods was announced.

The advance noted is the perfection of what is known as the "sink and float-process" to a point where the loss of the heavy liquids used is almost negligible. The "sink and float" method will make it possible to go right back over the great mounds of refuse which have ac-

cumulated for almost forty years and save coal and iron from what was formerly thrown away. The new process has doubled the life of the Mesaba deposits at the present rate of extraction.

Is it probable that there might be mounds of unused time, or of unrealized possibilities, or gains to be had through improved living processes which would double your usefulness? If Mesaba can yield new riches it is likely that your life can be enriched in much the same proportions.

H. A. B.

The Fascination of the Cross

WHAT a word that was when Jesus pictured himself "lifted up from the earth" and—doing what? Remember it? "Will draw all men unto myself." It's the pulling power implied in that word "draw" that invites our attention.

Note first that men must be *drawn* to Christ. It's the only way to get them. They can't be driven. With hearts saddened beyond all possibility to estimate, we are witnessing today the world's reversion to reliance on material might. Bomb-carrying planes and battle-ships are the order of the day. The nations are mad and going madder, America with the rest, but these engines of destruction are not bringing them closer to Christ and his kind of a world. The force that will do that must be more powerful.

It *is* more powerful. It is the most powerful in the universe. It is Christ on the cross drawing men to himself. The silent energy of that mighty magnet, unseen and all but curtailed off the world stage today, is steadily, everlastingly, confidently, pulling at the hearts of men. It will not let go until it has won them.

Men cannot completely shut that picture out. In spite of them their eyes turn back to it. This is partly the reflection of their own sense of helplessness. Deep down in their hearts they know that they are lost. They know the final futility of all their bluster and

great show of strength. And so instinctively, involuntarily, they keep turning to that forlorn, forsaken and yet majestic figure on the cross, suspecting that somehow he will prove to be the victor in this eternal struggle between gentle goodness and bombastic wickedness. The fascination of the cross is irresistible.

The bottom fact in this mystery is the power of suffering love. Here is reputed almightiness, infinity if you please, bleeding its heart out in a last and utmost plea, Come unto me and I will give you rest, come unto me and live. Add this to the realization of human utter undoneness, add this to the forced discovery that help must come from somewhere and that there is no other resource from which it can come, and the fascination of the cross is irresistible. For this is love to the uttermost and Love to the uttermost is God.

And this, then, is the way to the abundant life. It is the way to the ideal community. It is the way to national prosperity. It is the way to soul peace and to world peace. It is the way to the kingdom of God.

The world must be *drawn* to God. It cannot be driven to him, nor can it be driven to anything else that is good. Suffering love is the law of life and peace. The cross of Christ is the moving picture of the ages. It is a moving picture of God in the eternal process of drawing the world to himself. For God was in Christ reconciling the world unto himself.

He is still doing exactly that. In the cross of Christ he was lifted up before the sight of all men and he is drawing them unto himself. The season invites us, calls us, pleads with us, to look at him again. And now when the world is so defiantly and disastrously denying the power of the cross, it is a time for renewing our faith in the drawing way of winning men to Christ and life and peace. And in the drawing power of the cross of Christ.

E. F.

The Unwelcome Visitor

It was past midnight on an east-bound train running between Kansas City and Chicago. In the chair car but five of the ten who had boarded the train remained. Of the five remaining, four were men and one a middle-aged woman.

All were asleep—or trying to sleep, but a large and prosperous looking man of seventy. Early in the evening the writer had noted this garrulous person holding forth in the men's lounge. He had cornered a lone listener and seemed determined that he should not get away.

Eager for another victim, the unwelcome visitor ranged the aisle. Noting a stir of life on the part of the lady passenger, the loquacious person draped himself over the back of the seat just ahead and began to ask leading questions, meanwhile adding information about himself and his family.

The lady passenger parried with evasive answers and more than covert hints that she preferred sleep to the unwelcome visitor's company. But the latter would not be denied. He rambled on, blandly disregarding the other passenger's feelings. He seemed determined to tell his story to the bored listener. Once he moved on, but returned to rouse his victim to hear something he had forgotten.

Finally his station was called and the unwelcome visitor pushed off down the aisle and disappeared into the night. In his place we gained another aged passenger, but one with better manners. The rest of the night's journey was made in peace.

H. A. B.

Some Bases of Democracy

PARENTS of more than one child know that children are not alike. Each is an individual with certain idiosyncracies. In some cases these differences are few and not too well defined. In others they are many and striking. Our point is that every child is a person, with the likelihood that his personality will become more pronounced with maturity. Here, then, is the physical variation in man which justifies democracy. Men are persons, not automatons. They should be treated as entities, as individuals.

Yet there remains a question about values. Granted that men are different, should social control aim in the direction of obliterating their differences, or toward making the wisest use of the same? Let nature speak at this point. There is obviously tremendous waste as a result of variation. Luther Burbank often destroyed ten thousand seedlings for the one he counted worth saving. And yet, what other way is there for discovering the new variety, the priceless variation which may become the basis for a whole new industry?

We do not know how hard to press the analogy drawn from nature, but we do know that progress waits upon significant variation. The new agriculture is being built upon tailor-made plants and animals. Improved and disease resisting strains are the things now most highly desired. With respect to man, the attitude which the Master took was to regard each individual as intrinsically worthy of the opportunity to develop into his best. This he sought to accomplish through appreciation, sharing and the challenge of example.

It is in this way that we arrive at a second or spiritual basis for democracy. Variation is the starting point for new achievements in the moral and spiritual realms. Of course, there is a very real danger that persons will come short of expectations, that freedom will be abused. There will be resultant suffering and waste in terms of human life. But it is only thus that persons are released to become more than automatons, or to grow into the likeness of the divine Exemplar.

H. A. B.

THE GENERAL FORUM

"And Enoch Walked With God—"

BY KENNETH MORSE

And Enoch walked with God—
Along what brilliantly illumined paths,
Beneath what tall majestic trees,
In meditative colloquy,
Or taught by silent mystery,
We do not know.

But surely at that feast of truth
A soul was lifted beyond life,
Trembling and joyful to accompany
The rhythm of eternity
Walking with time. The march of God
Across the fields of earth must be
More of divinity than man can bear
Beside him here.

Moses before the bush knew fear,
As facing greater flame than fire:
Only the meek shall find God here;
Only the humble know the ground
Where he walks without a sound;
Only the holy hear the angel choir.

Altoona, Pa.

Immortality or the Resurrection of the Body

BY FRED A. FLORA

As we celebrate the resurrection of Christ at what we term Easter, two words will be much in use—*resurrection* and *immortality*. As our only source of information concerning these words as used in Christian doctrine must come from the Scriptures, it is well that we consider them carefully.

Considering, first, immortality or immortal together with its antithesis mortality and mortal, we discover that in the Scriptures these terms are used only with reference to the body, never with reference to the soul and spirit, and refer not to endless duration merely, but to living endlessly in a deathless body.

You will find the references to the mortal in the New Testament in Rom. 6: 12; 8: 11; 1 Cor. 15: 53, 54; 2 Cor. 4: 11; 5: 4, and to the immortal in 1 Cor. 15: 53, 54; 1 Tim. 1: 17; 6: 16; 2 Tim. 1: 10; Rom. 2: 7.

Never in the Scriptures are these terms used with reference to the soul and spirit, but only concerning the body; therefore, the frequently used expression "immortal soul" has no foundation in the Word of God.

Because of the misconception of the definite meaning of immortality many are led, while not believing in the resurrection of the body, to make much of immortality, by which they indicate the continued or endless existence of the spirit or personality. It should further be observed that in 1 Cor. 15, where the great classic on resurrection appears, it is specifically stated that

this mortal shall put on immortality, speaking of the living believers when the Lord comes (1 Cor. 15: 51; 1 Thess. 4: 17), and that this corruptible shall put on incorruption, referring to those who are asleep in Christ (1 Cor. 15: 51; 1 Thess. 4: 15, 16).

Of course, there could be no resurrection apart from the resurrection of the body, for only the body is dead (James 2: 26); and as to the soul and spirit, it is only a moving out (decease or exodus, Luke 9: 31; 2 Peter 1: 15), and this is confirmed in the case of the Lord Jesus when he yielded up his spirit (Matt. 27: 50; Mark 15: 37; Luke 23: 46; John 19: 30), and the soldiers found the body dead (1 John 19: 33). Releasing the body of the Lord Jesus, now dead to Joseph of Arimathæa (Matt. 27: 57, 58; Mark 15: 45; John 19: 38), Joseph took the body and laid it in the tomb (Matt. 27: 59, 60; Mark 15: 46; Luke 23: 53; John 19: 38-42), and the women beheld how his body was laid (Luke 23: 55).

On the morning of the first day of the week when they came to the sepulchre they found not his body (Luke 24: 1-3, 23). When the Lord appeared to his disciples it was his body he showed them, that body that was nailed to the cross, with the nail prints in the hands and feet and the spear thrust in the side (John 20: 20, 24-29); and he declared the reality of his material body by saying he was flesh and bone in contrast to the spirit which the disciples thought him to be (Luke 24: 37-39); and he demonstrated the fact by eating before them (Luke 24: 41-43), all of which clearly shows that the resurrection of Christ was a resurrection of the body.

The Scriptures further declare that in that same body, while they beheld, he ascended into heaven (Acts 1: 10). And the heavenly messengers declared that in that same manner he would come again (Acts 1: 11).

Concerning his coming again the Word declares: "His feet shall stand, in that day upon the Mount of Olives that is before Jerusalem on the east" (Zech. 14: 4) and that he shall sit upon the throne of David (Psa. 16: 10 with Acts 2: 29-31), and that he shall reign over the house of Jacob forever and of his kingdom there shall be no end (Luke 1: 32, 33).

Christ is said to be the first fruits of them that slept (1 Cor. 15: 20, 23), and in the order of resurrection as given here the next group are said to be "they that are Christ's at his coming" (1 Cor. 15: 23).

All that we may know concerning the nature of the resurrection bodies of believers, we learn from the resurrection body of Christ, what his was ours will be (Phil. 3: 21). At the present time, according to Scrip-

ture, Christ is the only One who has the resurrected, glorified and immortal body (1 Tim. 6: 16), and every believer in Christ whether asleep or awake will be a part of that company to receive the incorruptible and immortal body at his coming.

There is a common objection to the doctrine of the resurrection of the body based upon a statement in 1 Cor. 15: 44, "It is sown a natural body, it is raised a spiritual body," by which a spiritual body is made to mean a body composed of spirit, whatever that might be, but the whole Bible teaching of the resurrection of the body cannot surely be brushed aside by a single statement, beside it should be noted that the terms "natural" and "spiritual" are not used to describe the construction of the body but only the animation of the body. Let me illustrate: someone says to me, there is a steam engine, and I ask, is the engine made of steam? Oh, no, he replies, but it is propelled by steam, or here is an electric motor, is the motor made of electricity? Certainly not but it is propelled by electricity. Likewise the resurrection body is not a body made of "spirit" but one that is animated by the spirit. When the Lord Jesus took upon himself humanity he had during his life here upon the earth before the cross a body like our bodies, kept alive by the blood coursing through his veins, for God declares in (Lev. 17: 11) that the life of the flesh is in the blood, but on the cross he spilled every drop of his blood to redeem us from sin and it ran out upon the ground when one of the soldiers with a spear pierced his side (John 19: 34), so that the Lord was speaking with the most precise exactness when he said that his was a body of "flesh and bones" (Luke 24: 39). There is no doubt very much that we do not know concerning the resurrection body, but what the Scriptures declare we may know positively, rejoice in the revelation and in the light of it, live until he comes according to Titus 2:12, 13.

Santa Ana, Calif.

Reflections on the Cross

BY CHARLES E. ZUNKEL

HOLY WEEK, with its emphasis on the sufferings and love of our Lord, attempts to call attention to his redemptive spirit. In reflection upon that fact, and upon the emphasis that the church has put upon it, we should become aware that this spirit of redemptive love which Christ had should be shared by each of us who profess to follow him. It was not enough that he had it; we must have it, too. And, until each of us come to possess it, we shall not fulfill our individual work.

But it occurs to me that we ought to press the matter a bit further. Not only should each of us possess and utilize the redemptive love of our Lord, but it must be made manifest in the corporate life of the church. The

church, too, has a redemptive task. This may express itself in various ways. On the one hand, it may be used to redeem a lost social life, a sinful social order. Dr. Charles E. Jefferson has pointed out that we may talk of crusading for a changed social order, but this must happen first within the life of the church. It must be such a brotherhood that it can live a life of mutuality, love, concern for all, and goodwill. There is little use, for instance, of talking about creating a warless world unless, first of all, the church can live at peace and harmony within its own brotherhood. And that may have local, or denominational, or even interdenominational application! We talk of more just relations between employer and employee, but within the church itself can these differences be blotted out? There is not much reason for the church to attempt to tell non-Christian people that they can solve these problems, if church people cannot demonstrate that they can solve them in their own brotherhood. The same thing may be said of racial animosities. We need within the corporate life of the church constant demonstration of the principle of redemptive love.

On the other hand, the church needs to exercise redemptive love toward its own members who may fall into the ways of sin. Too often, there has been an inclination to go to one extreme or another in dealing with those who have fallen victim to temptation. Either we have been harsh and unbrotherly in our treatment of offenders, or else we have been negligent and unconcerned. Surely there is a middle of the road position. It seems clear that the early church was such a brotherhood, that those who slipped into sin were treated as offending members of a family. In the family, erring children are not despised. No, not if the true family spirit exists! And mother and father love often does its work in lifting them to nobler manhood and womanhood. So should it be within the church.

If this redemptive work is to be carried on within the church, toward offending members, two things are needed. First of all, members must themselves possess hearts of love and sympathy toward their brethren. Brotherhood must be a reality in the church life. In the second place, the home and the church must hold high the true ideals of good living. There must not be any carelessness here. If we fail to hold high ideals, and stress only the kindly spirit, we shall soon find the moral idealism of the church far from what it ought to be.

When all of this has been said and we sit in reflection upon the meaning of our Lord's suffering and love, we realize what a stupendous task awaits the church. And it may help us in our thinking if we come to realize that what the world needs is not so much emphasis upon a shining crucifix, beautiful as it may be. What the world is waiting for is constant and fresh demon-

strations of our Lord's redeeming love in the life of Christians and in the corporate life of the church. This is what comes to me, as I reflect upon the cross.

Danville, Ohio.

Which Day Shall We Keep?

BY GRANT MAHAN

Number Five

THERE has ever been a difference of opinion as to the author and date of the "Apostolic Constitutions." The earlier writers were inclined to the opinion that they belonged to the apostolic age, and to Clement, who was a "bishop and citizen of Rome." "The most peculiar opinion in regard to them is that of Whiston, who devoted a volume of his *Primitive Christianity Revived* to prove that 'they are the most sacred of the canonical books of the New Testament'; for 'these sacred Christian laws or constitutions were delivered at Jerusalem, and in Mount Sion, by our Savior to the eleven apostles there assembled after his resurrection.'" Whatever their date and authorship, there is good reason to believe that they were in existence at a very early date in the Christian era.

In book seven of these constitutions there are two references to the Lord's day. The first one says: "You must keep fast on the day of the preparation, because on that day the Lord suffered the death of the cross under Pontius Pilate. But keep the Sabbath, and the Lord's day festival; because the former is the memorial of the creation, and the latter of the resurrection." Here we have the keeping of the two days, which prevailed in some sections for a time after the church was organized.

The second reference reads: "On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together, without fail, giving thanks to God, and praising him for those mercies God has bestowed upon you through Christ, and has delivered you from ignorance, error, and bondage, that your sacrifice may be unspotted, and acceptable to God." It will be noted that here the seventh day is not mentioned, while stress is laid upon the assembling on the first day, Sunday. Sometimes this first day was called the eighth day, as it was the day after the seventh day kept by the Jews.

The "Didache" or "Teaching of the Twelve Apostles" was a manuscript discovered by Briennios in 1873, in the library attached to the Monastery of the Most Holy Sepulchre, in the Phanar, or Greek quarter, of Constantinople, where it was preserved. Several things of interest to the student of the Bible are found in this "Teaching," but we shall refer only to what is said in it about the Lord's day, as follows: "But on the Lord's day do ye assemble and break bread, and give thanks,

after confessing your transgressions, in order that your sacrifice may be pure. But every one that hath controversy with his friend, let him not come together with you, until they be reconciled, that your sacrifice may not be profaned." Barnabas must have known the whole treatise, for he mentions the last chapter of it; and this shows that the manuscript was written very early in the Christian era.

More quotations could be given from other of the early writers, but we think enough have been given. Much that is interesting and instructive is given by Origen of Egypt; Anatolius, Bishop of Laodicea; Victorinus, Bishop of Petau; Peter, Bishop of Alexandria, and from the writers of church history, as Eusebius, Sozomen, and Socrates. Lactantius wrote of Constantine: "Constantine Augustus, having assumed the government, made it his first care to restore the Christians to the exercise of their worship and to their God; so he began his administration by re-establishing their holy religion."

I quote, also from Lactantius, a part of the edict of Constantine and Licinius. This edict dates from about ten years before Constantine's Sunday law: "When we, Constantine and Licinius, emperors, had an interview at Milan, and conferred together with respect to the good and security of the commonweal, it seemed to us that, amongst those things that are profitable to mankind in general, the reverence paid to the Divinity merited our first and chief attention, and that it was proper that the Christians and all others should have liberty to follow that mode of religion which to each of them appeared best; . . . and therefore we judged it a salutary measure, and one highly consonant to right reason, that no man should be denied leave of attaching himself to the rites of the Christians, or to whatever other religion his mind directed him, that thus the supreme Divinity, to whose worship we freely devote ourselves, might continue to vouchsafe his favor and beneficence to us. . . . And we thought fit to be thus special in the things committed to your charge, that you might understand that the indulgences which we have granted in matters of religion to the Christians is ample and unconditional; and perceive at the same time that the open and free exercise of their respective religions is granted to all others, as well as to the Christians. . . . Moreover with respect, to the Christians, we formerly gave certain orders concerning the places appropriated to their religious assemblies; but now we will that all persons who have purchased such places, either from our exchequer or from any one else, do restore them to the Christians, without money demanded or price claimed, and that this be performed peremptorily and unambiguously; and we will also, that they who have obtained any right to such places by form of gift do forthwith restore them to the Chris-

tians; reserving always to such persons, who have either purchased for a price, or gratuitously acquired them, to make application to the judge of the district, if they look on themselves as entitled to any equivalent from our beneficence. . . . And that the tenor of this our gracious ordinance may be made known unto all, we will that you cause it by your authority to be published everywhere." This new decree, though made by both the emperors, was entirely due to the greater influence of Constantine in all important affairs of the government.

Decrees were made in 311 and 313 in regard to Christian worship. There was no reference to Sunday until the year 321, when Constantine made a law with reference to it. In this law there was no reference to religion; it was a civil law, the only reference to religion being that of the Day of the Sun. Labor in the cities was to be suspended for that day: "On the venerable Day of the Sun let the magistrates and people residing in the cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost."

The Nicaean council, which is counted as the first ecumenical council of the church, was held at Nicea, in Bithynia, in 325, by order of the Emperor Constantine, to appease the trouble caused by the heresy of Arius. Twenty canons came from this council. There was no question of the Sunday keeping at all here. In the last canon of the twenty there is a reference to Sunday, but it has nothing to do with the keeping of the day; or, rather, it shows very clearly that the Christians were in the habit of meeting for worship on that day. It reads: "20. Orders that all persons shall offer up their prayers on Sundays and Pentecost *standing*." (A footnote to this canon says that "Pentecost here denotes the whole of the fifty days from Easter to Whitsuntide.")

The question was simply one of the posture in prayer during that time from Easter to Whitsuntide. This shows very clearly that Sunday had long been the day of worship for the early Christian church. At the council were "three hundred and eighteen bishops from Syria, Cilicia, Phœnicia, and Arabia; those of Palestine also attended, with those of Egypt, Thebais, Libya and Mesopotamia. A Persian bishop also was present, and a Goth, also bishops from Pontus, Galatia and Pamphylia, Cappadocia, Asia, Phrygia, Thrace, Macedonia, Achaia, Epirus and Spain." This list of names reminds us of the list given at Pentecost when the Holy Spirit was given to the disciples. When bishops from all these places were present and made no objection to

the word Sunday, it shows how general was the day the one on which Christians universally met to worship, and should convince all that there was no change made at any time by any body of men. There is no evidence of any action of this kind being taken at any time in the early history of the Christian church. The only place on record of any such action being taken is the one at the council at Laodicea, and that action was taken about forty years after the council at Nicea. We shall take that up in the final article on this subject.

Rehobeth, Md.

Hear Us, Holy Jesus

BY HOWARD H. KEIM, JR.

"AND one of the malefactors that were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, today shalt thou be with me in Paradise" (Luke 23: 39-43).

Matthew and Mark in the first two Gospels tell us that both robbers joined in the abuse of Jesus. Luke preserves for us the account of the conversion of one robber. Perhaps in the early stages of the crucifixion the thieves were equally vile in their mockery of the Christ. But gradually the divine character of the One who was crucified on the central cross dawned upon the drugged consciousness of one of the malefactors. It must have been in Jesus' prayer for the forgiveness of his executioners that the thief saw his fellow sufferer as the Son of God.

So it was that the spark of God, which had been dormant through many years in the heart of the thief, burst into sudden flame, and made the leap of faith. "Jesus, remember me when thou comest in thy kingdom," he said. This penitent sinner asked not for salvation, nor for position at the King's right hand or left. He requested only a kindly thought in the mind of God.

Answering the leap of faith in the heart of the contrite thief was a corresponding leap of love in the heart of Christ as he answered, "Today shalt thou be with me in Paradise." How godlike it is to give the penitent sinner far more than he asks: to carry him on the wings of faith into blessed and eternal communion with the Father and the Son! That is Paradise indeed.

We, too, have grievously sinned against God and our fellow men. If we have not stolen the possession of others, we have been covetous of their wealth or prosperity, their health or success. If we have not

murdered our fellows in bloody deed, we have harbored against them feelings of hatred or ill will, feelings of jealousy or mistrust or suspicion. If we have not worshiped the pagan gods of pleasure, pride, lust and greed, we have all, at times, been indifferent to the tender spiritual leadings of our Father God.

So we too are on our crosses, but surely we are compelled to say, "We suffer the due reward of our deeds." The Son of Man, though he has indeed done nothing amiss, is still being crucified by a pagan worldly society, even though a third of it claims to be Christian. Cannot we too, like the penitent thief, make the leap of faith? Can we not enter the spiritual paradise of communion with God through Jesus Christ? His crucified love will forget our hateful and sinful past if we only make the leap of faith. Though we may not expect removal from our cross we may expect a paradise of fellowship with Christ. For the love of God which shines in Jesus Christ is ever leaping to meet our leaping faith.

Huntington, Ind.

Rethinking Brethren Ideals

BY LOWELL E. WRIGHT

I. *Pacifism*

Is peace an outworn ideal? Are peoples itching for battle, tired of the tameness of their respite?

Even with two major wars going on, and with all nations armed more than ever (even Switzerland and Scandinavia, the pacifist's favorite examples of non-belligerence, succumbing to the fever) we can hardly say that anyone really wants the bombing and bleeding to continue. Common citizens in even those nations which we are prone to consider as aggressors—Japan, Italy, France, Spain and Germany, for example—are desperately tired of the war, or desperately frightened by impending war.

No, people still want peace—perhaps more now than ever. Why else would they be willing to pay such big prices for it—prices that seem to have risen with a greater demand, like potato prices? People are willing to see billions of their dollars, or marks, or lira, or yen, spent for the military machine on which they rely to preserve even the mask of peace. This means real sacrifice, and we pacifists are prone to underrate it. We are inclined to think that since all these people disagree with us about the means, they also disagree with us about the end—which for them, as well as for us, is peace.

"But these people who blindly go on believing that armaments will keep peace are just plain fools!" we say when we read the big navy headlines.

Well, yes, but no bigger fools than they think we are—we silly people who think it is impossible to sit at

a conference table with a madman and develop a fair solution of conflict to which he will agree. Each of us, from the other's viewpoint, seems pretty much a fool.

And I think we are fools, both of us, if we fail to see that back of our mutual disdain, accompanied often by contempt and even, occasionally, by hatred, there is a hearty, healthy desire in us both for peace.

"But we cannot compromise our convictions! We cannot acknowledge that they are even partly right, that we need even a small army for a while yet, 'until human nature is changed'! We don't believe in the use of force at all, either a little force or a lot of force! We believe rather in the power of love!"

Oh—do we?

I've been wondering—why do you suppose it is that pacifism has not won more converts? It seems so reasonable, so right, so truly practical. One would think everyone could see that by this time. He would think no people would want to go without butter and eggs and lettuce, and even liberty, to provide themselves with guns, after guns have failed them so miserably, so tragically, before.

The point is that they don't agree with us for exactly the same reason that we do not agree with them—because they don't believe our way will work.

And, when you think of Munich or Versailles, one cannot exactly blame them.

Surely no pacifist can feel either hilarious or smug these days, if he only thinks—

Thinks of the hate reflected in headlines;

Thinks, while he says grace over ample meals, of whole nations starving, of whole cities where not a cat or a dog or a rat is to be seen;

Thinks, while he does his chores, or teaches his pupils, or sells insurance, of the millions whose job, and therefore whose lives, depend on killing or helping others to kill;

Thinks, while he worships, of the houses of God that are burned, or empty, or perhaps serve now as arsenals;

Thinks, while he chats gaily and freely with his friends and his opponents, of the fear of censorship which chills such open talk in other lands, and even within the gates of some of our own industrial empires;

Thinks, while he sits before decorative wood fires, of small bare feet scurrying or limping through Spanish or Chinese snow, carrying numb, hollow-chested bodies to a dubious shelter—

No, if he thinks, a pacifist cannot long be hilarious. If he thinks, he has to admit that there are a great many ways in which people are failing each other, and that, so far, his way has not offered much more to the hungry and the insecure and the weak than their way.

Still, he is right—he cannot compromise his convic-

tions. He cannot agree to even "purely defensive" militarism. His very nature prevents it. His convictions are too deep.

So he has to assume the immense burden of showing them that his way works—that reason can win over force, and love over hate. And if he has tried for decades with pamphlets and speeches and peace strikes and peace films and peace books (such a sacrificial effort it has all required, too!) and they seem still to be unconvinced—as they are—what can he do then, our pacifist?

That, you see, brings him up to today . . . *now*.

If he is really not much of a pacifist, he will be bewildered now—not very sure of himself—wondering sometimes if this new way, collective security, might not turn the trick—an international police force—one of these *might* be the way to secure peace without bloodshed.

If he is really not much of a pacifist he will dally with all these for a while, and then, though not without a blush for decency's sake, he will give up. He may even join the R. O. T. C. or the navy.

But if he is a pacifist. . . .

Do let's drop this evasion!

If *we* are pacifists, and if *we* believe that in love lies power to build peace, then we'll *prove* it. Prove it so powerfully and irresistibly that they, hungry for peace as they are, will be ready to exchange their faith in guns for our faith in goodwill.

This, of course, will not be easy. It will require an intolerance of our own weakness that marks us as a supremely self-disciplined people.

It will require at the same time a tolerance of others' weaknesses that attracts them without encouraging those weaknesses.

We shall need to be able to turn from some of our favorite activities in peacemaking which have clearly shown themselves to be ineffective in winning allegiance to pacifism, and invest our energies in the discovery and the execution of new techniques.

We shall need to see that merely hating militarists does not make us pacifists—that even conscientious objection to war, important though it is, is merely defensive pacifism, and is in itself purely negative.

We shall need to be aggressive in our pacifism (not belligerent; *aggressive*) not waiting to express our philosophy until events have forced us to.

We shall need to see that the construction of peace (not the mere preservation of the pseudo-peace we now endure) will depend upon constant improvement over the status quo; and we shall need to be quicker than any rabid nationalist to move for justice; for the erasure of conflict through forestalling its causes.

Believing in the power of love, we'll make ourselves instruments of that love. We'll say, with Ernest Fre-

mont Tittle, that "It is the very nature of love to discover ever new and ever nobler ways in which it may express itself."

We'll bring understanding, born of patient effort, into all our own relationships with men, seeing with Tolstoi that "all men everywhere are my brothers and my equals, and my true welfare lies in the welfare of all mankind."

We'll change people's hearts as well as people's minds; but we'll be able to do it only as our own hearts and minds—yes, and hands too—give a dynamic, magnetic quality to our way of living.

We'll be pacifists at home and in our own communities as well as internationally. And that is perhaps the severest test of all.

There is, of course, an alternative—the alternative of apathy. We can just sit, satisfied.

But then we shall not be Brethren or pacifists or Christians. And I think we still want to be all three.

Wallingford, Pa.

The Living Dead

BY PAUL THOMPSON

THIS term has been used in connection with the soldier boys who were gassed, shell-shocked, or otherwise injured to the extent that they never again recovered to their normal health. I wish to use it with a little different meaning. I refer to the people who apparently have at least normal health and mentality, but who are living in this world and are neither getting from the world, nor giving to the world anything of value. I believe and am sure that there are those people living in every community and church who when they are called from their earthly home will not even be missed because they have made no contribution whatsoever to the world. There will be no work left undone because of their death. There will be no apparent vacancy because of their hasty departure. These are the "living dead," and because they have failed to give happiness to others they have failed to reap happiness for themselves.

There is a story told of a superstitious old farmer who always wore a piece of asafetida around his neck with the hopes of warding off rheumatism. One day while en route to the city he encountered a severe rain-storm, and because his wagon possessed no shelter he was drenched to the skin. Of course the asafetida began to melt and taint his shirt. When he arrived home the aroma surrounding his person was unlike the advertised aroma of Lucky Strikes, but more like unto that surrounding Lazarus after his four-day visit in the tomb. Finally, one of his sons made the remark to his brother: "Say, dad's dead, but he doesn't know it."

That is the peculiar thing about a dead person—he doesn't know he's dead. Advertisements claim that if

one is afflicted with halitosis he doesn't know it—but others do. Perhaps that could also be true with the living dead. Whenever a church is dead it doesn't know it—but others do. Whenever a community is a century behind the times and so to say is dead, it doesn't know it—but other communities do. A person must know his faults before he can remedy them. Just so with the living dead churches and members. They must realize they are devoid of life before they will ask God to restore unto them life and salvation.

I have visited many churches in my short life. Some of the churches I find are among the living dead. They are badly in need of repair; the grass around the building is knee-high; windows are broken or cracked; the song service is draggy; the prayers seem insincere; the preacher is lazy, lacks enthusiasm, and because of his half-prepared sermons the deacons sleep contentedly in their pews; the members are clannish and do not welcome newcomers; but if some one even suggests that they might be asleep in Zion they flare up like a sky-rocket on the Fourth of July. A visitor never steps into the church of which I am a member and pastor, but what I wonder if his impression will be that our church is also one of the living dead. What are we as

individuals and churches doing to prove to the world that we are alive? If the church is not growing in numbers and spirit, if the efforts of the church for righteousness cannot be seen, if the community cannot feel the influence of the church, then the church should be listed in the directory of its own cemetery.

As the strength of the individual links determine the strength of the chain, so does the life and character of each individual member determine the force of the church. If you are a weak member, or perchance a dead one, your life is weakening the church, but by the grace of God you may become a bright and shining light for the Master.

There are folks who are so emotionally dead that the sorrowful cry of a dying sparrow does not move their heartstrings to pity. These same individuals cannot be stirred to action even though there is suffering, heartache, and anguish at their side. There are those who are so self-centered that they can think of nothing pleasant except themselves. And still many people's spirituality is deceased within their souls leaving a frail and decaying carcass of thin tissue and bones. These are all worse and more pitiful than the leper with all his uncleanness.

Am I one of these living dead? Am I one of those living physically, but not eternally? Hark to the words of the wise counselor, the Apostle Paul: "I beseech you therefore brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable unto God which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds, that you may prove what is that good and acceptable and perfect will of God."

Conway Springs, Kans.

Reflections on Heaven

BY FAITH LEHIGH

Would that to me the power were given
To get a glimpse o'er into heaven,
To see the shining angels fair,
To see the mansions over there,
To look, just for a little space,
Upon my blessed Savior's face.

Oh, how I wish for one brief sight
Of that great throng in garments white,
To see those shining streets of gold,
And oh, to hear just one sweet strain
From out that heaven-born refrain!

I've seen, with spiritual eye,
Through faith, joy that exists on high.
I thought that I could almost hear
Those heavenly anthems on my ear;
But with the darkened glass removed
I'd like to see what faith has proved.

But if, for just one moment's time,
I'd see celestial portals shine,
I fear I'd never want to look
Again upon life's blotted book,
Or turn back to this vale of tears,
If once I'd sight those heavenly spheres.

But if I'm true, I know sometime
I'll enter in those courts sublime;
Not just for one small glimpse 'twill be,
But throughout all eternity
I'll be with him whom I adore,
And dwell with him for evermore.

Hanover, Pa.

Is Another World War Imminent?

BY EDGAR ROTHROCK

THE summer of 1938 will surely be remembered as a time when the war clouds gathered and a storm seemed inevitable. By press and radio the people of Great Britain, the United States and some other non-dictator countries were daily informed of the seriousness of the situation.

The Munich conference avoided a break for awhile and possibly for years. Premier Chamberlain deserves the gratitude of the world for gathering around the conference table the leaders of the nations most seriously involved. We may not like the dictators but just now they occupy a large place in world affairs and are entitled to consideration. They speak for many millions of people who are rather solidly behind their leaders.

The pressure for colonies by the have-not nations is

still strong, but even if forcible seizures continue it does not seem likely that a general war will result. Japan and Italy are both suffering from costly operations abroad with little financial return apparent in the near future. But if they are defeated in their programs the reactions must come from within and not outside their own national life. The economic pressure on their peoples must already be tremendous.

The situation has been dark but the prospects for peace are getting brighter. The defense of China and both sides in Spain hoped to benefit by a general war. So far all have been disappointed. The Spanish conflict seems to be over and the much feared international strain does not seem likely to lead to any serious break. The press reports that Franco has asked that Italian forces be withdrawn. Their story promises to become a thorn in the side of the apparent victors. The Chinese will have to continue to make their own fight for freedom.

No one wants war. The glory of war is no longer mistaken. No nation can be at all sure of winning even an aggressive war on other nations. Even weak nations are almost unconquerable. So many factors besides military forces favor the nation whose rights and territory are violated. Napoleon's retreat from Moscow may be matched by a Nippon retreat from China. Italy's armies were victorious over Ethiopia, but she has not been able to accomplish much in the way of colonization. There are many obstacles which seem to be unsurmountable.

The dictator nations will not fight for each other. Japan was on the side of the allies in the World War but sent no soldiers to Europe. Who is going to help Japan in any way? No one. Italy was supposed to be an ally of Germany before the World War, but the traditional fear and dislike of the Italian people toward Germany quickly changed the situation. That fear and distrust are not dead. Russia and Germany will not fight each other unless one or the other attacks. Russian policy is clearly defensive war only. Germany has no design on the European territory of Italy, France or Great Britain. Will she attempt to grab Asiatic territory in our generation? Since Munich I doubt it.

If war is not imminent what an opportunity is presented for the constructive forces to work! Can the church, education and statesmanship create a new civilization soon enough to make a permanent world order in which war will threaten less. The Bible or portions thereof are now printed and read in over one thousand tongues. All faiths which accept any or all of the Bible can and should unite against the paganism which threatens them. The radio calls listeners around the world to weigh carefully the true and the false. A mighty challenge is being given today to the poet of yesterday who wrote:

"Truth forever on the scaffold, wrong forever on the throne
But that scaffold sways the future, and beyond the dim
unknown
Standeth God within the shadow, keeping watch above his
own."

There is a challenge to the forces of righteousness to join hands with the One who died on that cross, and the Father of all, to usher in a new day.

Pomona, Calif.

Ye Are My Witnesses

BY T. E. MILLER

IF no one ever did any more witnessing than I do, what would the world know about our blessed Redeemer? This is a question which, I believe, every professing Christian might well ask himself. If we are not witnessing for our Master, then why not? Isa. 43: 10-12; Psalms 66: 16; Psalm 107: 2; Acts 1: 8; Matthew 28: 19, 20; Mark 16: 15, 16; Luke 24: 46-48; and Matthew 5: 16 give us plenty of evidence that those who know him are to be his witnesses.

There are those who believe that it is sufficient to live rightly in the presence of those about us. This must certainly be a part of our witness, but is it enough? In Rev. 12: 11 they overcame the devil "by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." In school we learn better those things that we learn so that we can tell them, and telling them helps us to establish them better. Would not the same law work with our experience with Christ and of salvation? Would it not make us stronger Christians, and is it not possible that some are losing out in their lives because they have failed to witness for so long that the devil has begun to make them doubt their own salvation?

Personal testimonies have fallen into disrepute in some places because the lives of some did not correspond with their testimonies. Self-exaltation and praise can never take the place of witnessing for Christ and exalting *him*, but when the latter becomes the center of our testimony the world can not gainsay it.

Hindrances to Witnessing

One of the principal hindrances to witnessing for Christ is sin in the life of the individual. Anything harbored in the heart separating us from God must certainly be overcome before we can expect to give a clear witness. However, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9).

Worldly-minded Christians may find it difficult to witness for their Savior, for in their hearts they realize that they are living on the same plane with the world. "Come out from among them, and be ye separate, saith the Lord, touch not the unclean thing; and I will receive you," is an admonition upon which we can

depend. If, however, we visit the same places of vice and amusement that the world does, mingle with the same half naked crowd on the public bathing beaches, where suits are continually growing more scant, and love the same things that the world loves, how can we witness of One whose affection means more to us than anything else on this earth?

I believe when a Christian meets sin that either he should rebuke it and bring conviction if possible to the sinner, or else he should flee from its presence. Unless he does one of these two he will quite likely come away with some of the blackness of sin in his own life.

The cares and worries of life may often hinder people from witnessing for their Lord, for they are so anxious about the everyday trials that they have no time nor desire to witness to the goodness of God. These might well cast their cares upon him and start out defeating the burden giver and oppressor.

Then there are many precious timid souls who honestly feel that they cannot give a testimony of any kind, by word of mouth, or witness to anyone they meet, by speaking to them of their Lord, for they are just sure they would blunder. How much good might often be done even with a few blundering remarks! Our influence is immeasurable in human terms.

If you are not witnessing because you are not sure where you stand before God, study carefully John 5: 24; Matt. 10: 32 and Rom. 10: 9, 10, and others. Go through with God until you are satisfied and then start out by standing on the promises and use the "sword of the spirit" which is the Word of God. We Christians are often weak and defeated because in this terrible warfare against the powers of darkness we stand without the helmet of salvation fastened firmly and unable to use the sword of the Spirit, because we do not know our Bibles.

There may be many other reasons why folks do not wish to carry on witnessing for him, but whatever the reason a study of God's Word and prayer will help to solve the problem.

There are many faults and sins in my past, but I can say that God has never failed me. When anyone failed it was I. He has been merciful, has answered prayer, has been wonderfully good to me, and I acknowledge him as my Savior, and trust his blood to cover the past and that he will lead me into all righteousness, and corrective measures.

If we confess him before men the Word tells us that he will confess us before God. What a promise! But the prince of this world is making it hard for us to witness now. Some day it will be different, and who knows it may be soon. When the King of kings comes in his glory with the angels, the happiest moments of your recollection will be those when you were witnessing for him. Do you have the faith to believe that,

and to lay up treasure now? What a joy to meet those who have been saved because of our witness, but what about those lost because we did not do what we could?

North Liberty, Ind.

Penitence and Its Prerequisite

BY L. AVERY FLEMING

A Lenten Sermonette

THE Lenten season is dedicated to penitence and humility. The creation and cultivation of these fine qualities will vitalize and give new meaning to living.

Penitence is sincere sorrow for one's sins and offenses. He who achieves this "state of being" secures release from tensions and conflicts, both internal and external. The practice of penitence creates the philosophy that "right makes might." It is a great constructive force operative in every area of activity.

"Repent and be saved" sounds somewhat unrealistic to modern men and women; but actually, when stripped of some confusing accumulations, it is a realistic call to amend and correct the mistakes of everyday living. Our political, economic, social and individual sins make such a call imperative at this time. "Except ye repent, ye shall all likewise perish," is naked, stark realism, particularly to this generation.

Perhaps humility (or meekness) is a prerequisite of penitence. We do not refer to the unfavorable, spiritless and tamely submissive type of humility, but to that which imparts dignity without arrogance, reverence without timidity, and a drive that leads to the correction of our mistakes. The humble man is not vain, or haughty, or resentful. He is not domineering, blustering, fretful, or impatient. He is a free man—free from pride, prejudice and arrogance. He is kind, patient, long-suffering and pacific. Truly, "In your patience ye shall win your souls." Paul's insight and wisdom is revealed in his emphasis upon "serving the Lord with all humility of mind."

Huxley, the scientist, demonstrated great humility when he spoke of himself as "a little child gathering a few shells on the shore of an illimitable sea." Einstein reveals the same quality when he says "the basis of all scientific work is the conviction that the world is an ordered and comprehensible entity. . . . My religious feeling is a humble amazement at the order revealed in the small patch of reality to which our feeble intelligence is equal." If these truly great men feel the need of humility, surely we who are so much less need to be humble. "Blessed are the meek."

Almighty God, help us to realize the need for practicing penitence and humility. Revitalize our wills and give us the courage to develop these great qualities in our lives. May the finest fruits of our practice be the development of personalities in harmony with thee.

Ottawa, Kans.

HOME AND FAMILY

An April in Virginia

BY MRS. R. J. COFFMAN

An April in Virginia's best to me of all,
The flowers begin to bloom, the whippoorwills to call,
The trailing arbutus is first to greet the spring,
Its fragrance fills the woodland as the robins sing.

Of many little flowers, I do not know the name;
The redbud and the dogwood give Virginia fame;
The pink and purple tints among the evergreen,
Is the most beauteous thing that I have ever seen.

The mountain laurel too will add its blossoms rare,
It can not be excelled for beauty anywhere;
It brightens up the valleys and it really seems
To understand the words of murmuring mountain streams.

Why go to foreign land, why travel many miles?
Enjoy Virginia's beauty, answer it with smiles,
Just drive some evening out along a mountain road
And you'll forget your troubles and your heavy load.

Roanoke, Va.

First Premium

BY LEO LILLIAN WISE

"I DECLARE, Annie," asserted her sister, Kathryn Stevens, "if you don't get first premium on your display at the flower show—well it will just be a plain case of unfair judging!"

Annie used her apron to wipe her forehead, she had flushed happily. But she pointed out that many things could happen between then and time for the flower show.

Just then there was an insistent honk, and Kathryn ran, for she rode to work with a neighbor. On the way downtown she was talking about Annie's flowers.

"You know," Kathryn said, "Annie has always had to stay at home. First father was sick a long time, then it was mother. Of course I've had to hustle keeping on the job to make money; but at the same time I've met folks, while for so long Annie was cooped up at home. Now since they're both gone she just revels in her flowers and the Garden Club. This year the top prize means three dollars, and I know Annie covets some perennials. I just hope she gets that premium money. Of course, I could squeeze out three dollars somehow; but it wouldn't be the same as earning it herself."

Meanwhile Annie worked happily among her flowers, pruning here a bit, lifting a dead leaf there. She sat down under the apple tree fanning herself as she looked from one beauty to another. As Kathryn had shrewdly surmised Annie knew down to the last cent what she would purchase with three dollars! She kept her eyes open while visiting other gardens.

A couple of days passed and Annie worked both indoors and outside. She gloated over the gorgeous colorings of her gladiolas and the shimmering beauty of the branching asters. Surely with her deft skill in flower arrangement she had a chance to win.

"O Annie!" She heard someone call her name and ran to the door to see her next door neighbor, Mabel Rusk, hurrying up.

"What's wrong?" Annie turned white as a sheet with visions in her mental eye of Kathryn meeting with an accident. Annie had spent so many, many years in the sick room!

"Have you heard," Mabel was nigh breathless, "about the awful thing that has happened to Sam Glenns?"

Annie shook her head in denial as she sank into the splint bottomed chair while Mabel collapsed into the old rocker.

"It's just too tragic," Mabel fanned herself vigorously. "Little Dale and a couple of his cousins were climbing trees. His sister, Grace, saw them and called for them to come down. It must have frightened Dale when he saw how far from the ground he was for instead of coming down he went higher. Then lost his hold and crashed to the ground. They've taken him to the hospital."

Annie felt sick to her stomach, the thought of the manly little fellow with such lovely grey eyes crushed by a fall made her chill as if the finger of death were pointed at her. He was such a dear child, how often she'd reached out to pat his shoulder as he passed her in church. For Annie had been created with a mother heart, loving all children, grieving over neglected ones, fated never to have any of her own.

Kathryn heard the news while at work. That evening before they retired the word came that little Dale had gone without regaining consciousness. Neither sister slept well that night.

The next morning Mabel Rusk came out into the back yard where Annie was pottering round, as she calls it, with her flowers.

"Say, Annie," began Mabel eagerly, "you know I'm on the flower committee for the Aid Society. We must get flowers for little Dale. I was just wondering if you'd fix up a basket for us?"

For a moment Annie swayed upon her feet, what! Give up the flowers she was cherishing for the flower show! Something of the struggle must have shown in her face for Mabel said hastily: "Now it's all right, if you think you can't spare them—"

Well, Annie Stevens wasn't going to have anyone think she grudged a single flower in time of need, so

she burst out chidingly: "Nonsense! What's come over you, Mabel? Of course I can let you have them. Tell you what, I'll gather them early in the morning, put them into deep jars of water then you can take them out in the evening."

Late that evening as the two sisters sat reading the papers Annie tried to speak casually: "I'm letting the Aid Society have flowers for little Dale Glenn."

Kathryn's jaw dropped as she gasped, "The ones for the show?"

"Yes," Annie nodded, then added tartly, "Why not?"

"Are you being paid for them?"

"Of course not," Annie spoke testily.

For a moment Kathryn looked at her sister; then she said musingly, "You could have asked them three dollars."

"I could have, but I didn't."

Again there was a silence broken finally by Kathryn saying softly: "You've always been a dear!"

Somehow the quick tears did not sting Annie's eyelids, she knew that Kathryn understood. The next evening when Mabel came for the flowers she had still another request. Annie thought to herself ruefully, "She's bound to push me on!"

Mabel pleaded, "Please, Annie, you fix the card because you're so good at something like that."

Annie chewed the end of her pen thoughtfully, she'd like to make the card mean something as well as the flowers. Then an inspiration came, she wrote quickly: "Little Dale climbed the heights and fell to life immortal." Added the customary words of sympathy and whom the flowers were from.

Since she often rode with Mabel, Annie went along. The little lad was surrounded by an abundance of lovely flowers, someone had slipped a bud into his waxen fingers. Annie thought she had never seen parents more gracious in their grief than Sam and Nellie Glenn.

Nellie read the card with the flowers, half gasped then read them again. She demanded of Mabel: "Did you write this card?"

"No," denied Mabel; "Annie here did it."

To Annie's amazement Nellie flung her arms round her shoulders, saying midst her sobs: "Oh, you didn't know it, but the day my father and mother were married he placed upon her finger the ring with the words, 'Our love is immortal' engraved inside. And then you use that same word, *Immortal!*" Annie forgot all about first premiums, as she softly stroked Nellie's hair.

It was the day to send the flowers in for the exhibit. Annie walked out among her flowers. Then she caught sight of something she must have overlooked. Unbelieving, she ran cross the yard to the place where

she had placed her odds and ends of plants, then almost fell upon her knees uttering silent praise for the asters, sheltered and protected, had burst into bloom very lovely.

Somewhat awe-stricken she used her shears with the utmost care. Indoors she searched for the jar that surely was the right container for the majestic blooms. Then she changed her dress and called a taxi.

Ever since Annie had cut her flowers without stint for Dale her sister Kathryn had been turning over in her mind how to make it up to her. She urged that night: "Let's go and see the show."

"Don't mind if I do," agreed Annie. They had a chance to ride with friends. As they walked round the room it seemed impossible to get near a display round which folks were jammed. As they drew nearer they heard someone say: "Those asters are a marvelous miracle; I'd like to congratulate the grower."

Impatiently Kathryn pushed her way in and stood on tiptoe to see. Then pushed rudely in to see more clearly! Yes, that was her great-grandmother's jar which they cherished with the utmost care. Tied lightly to one fluffy aster was a card with the words: *First Premium*.

"Annie, Annie," exclaimed Kathryn when she could get back to her sister, "you did get *First Premium* after all!"

But somehow Annie in the midst of congratulations showered upon her wondered silently if the *First Premium* had not come with the flowers for a little lad who climbed the heights and fell to life immortal.

Bellefontaine, Ohio.

Great Souls

BY LUTHER HARSHBARGER

In geology class recently, the professor told us that if one should put some dirt on a piece of marble and sow some seeds there, when they became plants, the roots would grow all through the dirt, and down to the marble. If, after a while, one should take the dirt off, he would find the imprints of the roots in the marble. Some people are like that. Compared to the aeons of time, man is like a plant. Yet the imprint of a good life is left in the marble of time, particularly in the lives of those about him. How long that imprint will remain and the kind it will be, depends largely upon where one places his values. Some place value in wealth, land and political standing; still others in popularity and power. The kind of life that makes a lasting contribution is one of honest, faithful, generous service.

I want to tell here of one who lived a life like that. He was my grandfather, W. S. Harshbarger, who was born in the hills of Huntingdon County, Pennsylvania, of sturdy German stock, at the dawn of the Civil War. As a young man he crossed the mountain in the vicinity of Spring Run church, where he married Ida Myers and set out to serve his community as a farmer. He became a member of the church there and was elected to the office of deacon in

(Continued on Page 20)

KINGDOM GLEANINGS

Calendar for Sunday, April 2

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Saul Becomes a New Man.—Acts 9: 1-12, 17-19.

Christian Workers, What I Believe About the Cross.

B. Y. P. D., Christian Education in the Church of the Brethren.

Intermediates, I Will Follow Jesus.

* * * *

Gains for the Kingdom

Eleven baptized in the Clovis church, N. Mex.

Two baptized and two reconsecrated in the Schoolfield church, Va.

Two baptized in the Quinter church, Kans., Bro. D. A. Crist, evangelist.

Two baptized in the Dixon church, Ill., Bro. William E. Thompson, pastor.

Nineteen baptized in the Miami church, N. Mex., Brother and Sister Oliver H. Austin, evangelists.

Forty-four baptized in the Altoona, Twenty-eighth Street church, Pa., Bro. Harold Snider, evangelist.

Six baptized and two received as associate members in the Buckeye church, Kans., Bro. James Elrod, evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. F. Holsope, pastor, April 23, in the Pleasant View church, Md.

Bro. Mark Cripe of Covina, Calif., May 22, in the Spring Creek church, Ind.

Bro. Ellis Wagoner of La Fayette, Ind., April 2-9, in the Pitsburg church, Ohio.

Brother and Sister Oliver H. Austin, April 16, in the Gravel Hill church, Kans.

Bro. I. N. H. Beahm of Nokesville, Va., April 2, in the Knob Creek congregation, Tenn.

Bro. Henry F. King of Myerstown, Pa., April 30, at the Greentree house, West Greentree congregation, Pa.

* * * *

Personal

"**Four Awful Men**" and "**Four Awful Women**" are two of the subjects which Bro. I. N. H. Beahm will use in his meetings beginning April 2, in the Knob Creek church, near Johnson City, Tenn.

Brother and Sister Peter Mullenix of Battle Creek, Mich., will celebrate their golden wedding April 16. Pastor F. E. Mallott cordially invites all their friends to be present at the church service that morning. "The congregation is celebrating with them and this special service of commemoration and thanksgiving is planned."

Pastor Warren D. Bowman of the Washington City church will have two services on Easter Sunday morning, one at 9:00 A. M., the other at 11:00 A. M., with the church school at 10:00 A. M. "Visitors in the city are cordially invited to attend one of these services." The church is at Fourth Street and North Carolina Avenue, S. E.

Pastors Earl Frantz and Homer Caskey of the Ivester and English River churches, Iowa, are exchanging pulpits for two weeks. Bro. Caskey's is a pre-Easter engagement while Bro. Frantz will begin May 21.

Bro. E. S. Rowland of the Longmeadow congregation of Middle Maryland is devoting some time during the summer months to evangelistic work. Write him for an early date, addressing him at Hagerstown, Md., R. 4.

Bro. A. P. Musselman, pastor of the Lima church of Northwestern Ohio, has accepted a call to the pastorate of the Anderson church of Southern Indiana. The transfer is expected to be made by Sept. 1, or earlier if a successor is secured for Lima.

Among recent Messenger office callers were Bro. Fred E. Harrell, wife and little girl of North Carolina, now of Bethany, Bro. Robert Strickler and wife of Bridgewater. The Harrells were first time visitors; the Stricklers renewed contacts begun at the time of the Ames Conference.

Bro. J. J. Scrogum of Elkins, W. Va., who is caring for the Elkins, Bowden and Gladys congregations, has an unusual record of Sunday-school attendance. On Feb. 28 it had been forty-four years since he missed going to Sunday school. Is it any wonder our correspondent can say: "He is faithful and true and loyal to the Church of the Brethren?"

From Bro. E. H. Eby, formerly missionary in India, now residing in Chicago, son of the "Grandma Eby" referred to in recent mentions, comes this word: "According to her desire Mother Eby lived to see her ninety-first anniversary day and went ten days beyond it, then passed painlessly and peacefully into the beyond, leaving her mortal body behind which was laid away yesterday (March 23)."

Sister H. K. Ober and family of Elizabethtown, Pa., wish to take this means of thanking their many dear friends who so kindly remembered them in their recent bereavement. There were hundreds of beautiful cards of sympathy, letters of comfort, telegrams and floral tributes. Also for the words of cheer and the interest manifested during Bro. Ober's five months' illness following the automobile accident on Oct. 8, 1938.

Dr. C. C. Ellis, president of Juniata College, will be with the First church of South Bend, Ind., in a Holy Week service, starting with Tuesday evening, April 4, and continuing over Easter Sunday, with meeting each evening at 7:30, except on Friday when the meeting will start at 7:00, and be followed by a communion service. Pastor H. F. Richards and the church extend to members of other churches within reach of South Bend, a cordial welcome to attend any or all of these helpful meetings.

* * * *

Miscellaneous Items

More About Our Annual Conference is the title of a brief article from Bro. A. M. Stine, secretary of the Committee of Arrangements for the Anderson Conference. You will find the article on page 23 of this Messenger.

In appreciation of her Brethren heritage a young woman was recently moved to write: "I do have to appreciate the Church of the Brethren and the privilege of having been brought up in a Brethren home, as well as a Brethren college, when I see the difference in other communities. Little Bible is known by any one here—even by the Sunday-school teachers."

Between Oct. 1, 1938 and March 20 of this year 504 Messenger clubs have been organized. You will find the list on page 2 and so long we had to dispense with the folio line to make room for all the names. Other clubs are still to come in as we know of several April and May expirations. When the list for 1939 is finally complete certainly more than half the churches will have Messenger clubs this year. And you too can have a club at any time 75% of the resident Brethren families of your congregation subscribe for their church paper. Why not write for information?

Clothing to Spain. Good reports have been received from a couple of the colleges saying that fine response came from the surrounding churches in sending in parcels of clothing for Spain. The college committees then shipped the clothing on to Philadelphia. From Juniata College nine large boxes of clothing were sent on to Philadelphia. Word from McPherson also indicates that boxes were being packed and sent to the stock room in Philadelphia. Without doubt all this material has already been baled and sent on to Spain, since they were working hard to send the clothing during the cold weather when it was so badly needed. The Relief Committee wishes to express deep appreciation to every church that responded to this call, and to every woman who helped to fill the parcels and to the faithful committees on each college campus that repacked the boxes. If those who became the recipients of each garment could express thanks directly to those who gave how satisfactory that would be, but since that is impossible we would wish to say a hearty Thank You.—A. C. Mow.

* * * *

Men's Work and Women's Work

Men's Work at Hartville, Ohio, gave a program when it was necessary for their pastor to be away over a Sunday. At Reading the men of the church are hoping to have a corn crop project this year.

Bro. John W. Meyers, president of Men's Work in sub-district No. 3, Northeastern Ohio, writes that his district has assumed \$100 of the \$200 the men of Northeastern Ohio are raising toward the improvement of Camp Zion. A goodly portion of this is already in hand and the twelve churches of the third subdistrict are anxious to get their part raised and in the hands of the camp committee at an early date.

"Men's Mass Meeting at the Covington church, Southern District of Ohio, plan to complete their \$500 project by April 1. After a very interesting discussion the group decided to adopt a \$500 budget for the coming year to be used as the cabinet planned. They also favored the local groups to furnish programs periodically for the Greenville Home and at some of the mission points. E. R. Fisher and Ira Gump retired from the cabinet and were replaced by Roy Teach and B. F. Studebaker."—Chester J. George, Secretary of Men's Work.

Mrs. Lloyd Bridge, Monticello, Ind., of the Pike Creek Aid Society writes to say her Women's Work group finds it very helpful to plan a fourfold program at the beginning of the year. Responsibility is carefully distributed so that each has a chance to do what she can. During the winter months each home is being visited by a captain and four other members. "These calls are made unannounced to the hostess who is to serve light refreshments out of what she happens to have on hand." Besides the usual projects the Pike Creek women plan to send two members to leadership training camp this summer, one or more young people to camp, one to music camp, and help with the remodeling of the church.

The executive board of Northeastern Ohio Men's Work will meet Sunday, April 2, in the First church at Canton to arrange a program for the annual men's meeting at Camp Zion which will be held July 30. This is an all day meeting.—John W. Meyers, Canton, Ohio.

Freeburg church of the Northeastern District, Ohio, was host recently to a Men's Work group which gave a program on pioneers among the Brethren. Alexander Mack, Peter Becker and Conrad Beissel were treated by as many speakers. The concluding address was on the famous Ephrata cloisters.

Bro. Frank S. Driver of Weyers Cave, Va., is sure that the milk of human kindness still flows in certain parts of this troubled world. As proof he tells of what happened when a neighbor of the community lost his large barn and contents, and had no insurance. Men's Work of the Pleasant Valley church stirred up the good people of the valley to help, and when all was counted the unfortunate farmer had received in money and kind an amount equal to \$347.45.

"This year we had the privilege of having Sister Ruth Shriver, Director of Children's Work, in our Western District of Maryland women's meeting," writes President Mrs. N. D. Cosner and Secretary Mrs. S. P. Digman. "This was very inspiring for we are beginning to feel we are a part of the larger church program though our district is small. Besides hoping to meet our obligation for the national project in this coming year, we decided to build a cabin for the girls at Camp Galilee, which will cost about \$150, planning to pay \$75 this year and the remainder next year. This seems like a big task for nine churches, but if all do their best it can be done. We pray that all the women and girls of the district will help in these worthy projects."

* * * *

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Pioneer Girl—The Early Life of Frances Willard, by Clara Ingram Judson. Rand McNally and Company. 50 cents. 80 pages.

Some books are made to sell; others are so written that you just will read them whether you know their story or not. Here is one you will read. Written for the younger folks, portraying life a hundred years ago, with numerous illustrations in color, illustrations that illustrate, the author wins and holds complete attention to the last. You follow Frances from her first home near Rochester, New York, to Oberlin, Ohio, then in a covered wagon drawn by one horse driven by her mother to Janesville, Wisconsin, where real pioneer life begins. Frances is inquisitive, daring, learning. Her knowing parents understand her and she grows into the great reformer. September 28 will mark the centenary of her birth. She was the first woman college president to confer degrees, advocated an 8-hour law for labor, courts of arbitration, temperance, and founded the W. C. T. U. Her early life was a prophecy of the great leader she later became. Hers is the only woman statue in the Capitol at Washington standing among the immortals dedicated by the several states, a great and deserving tribute to her outstanding character. As her life will be reviewed in this century year every home should have this little book that all within its walls may learn again the possibilities of childhood and the nobility of those few men and women who know how to choose the big things of life and dedicate themselves to the betterment of all.

OUR MISSION WORK

The Challenge From the Cross

BY A STUDENT NURSE VOLUNTEER

SOME people wonder why young people consecrate their lives to Christ and vow that they will live their lives for others. There are many and various reasons, but the challenge from the lips of the dying Christ are enough to spur any conscientious person to try to raise the standards of his world.

The wounded Savior spoke seven brief statements upon the cross. The first three were about others, the next two were about himself, and the last two were about the prophecy and his spirit.

The first challenge from the cross was, "Father, forgive." In the deepest of agony Christ thought of the nations who were denying him. He asked that they might be forgiven. They were forgiven, for the blood of Christ forgave them; but some one has to be big and bold enough to step across traditionalism and tell them about this wonderful Savior. If the nations are forgiven and Christ is stretching out his hand to them, which one of us, having suffered nothing, would dare be coward enough to keep him and his salvation to ourselves?

The second statement of Christ was to the thief. It was one full of assurance. It was, "Today thou shalt be with me in paradise." This was an assurance that there is life eternal. We have that life now. It is not of the tomorrow but the today. We have it within us now. We shall never die and yet, there are thousands dying. Can we keep this precious gift to ourselves? We cannot, it is impossible. So the youth of the Church of the Brethren have as a slogan to build a better world.

The third concern of Christ was his mother. He turned to his mother and said, "Woman, behold thy son." He did not mean that she should gaze upon his wounded body; but that John, his beloved disciple, was to be his substitute to her longing, empty mother's heart. This statement portrays the humanity in Christ. He understands us. He loves us. He is not a commanding or fierce God. He does not demand that we lash our bodies and cause self-affliction such as the heathen think their gods require. He merely pleads that we love one another. Is that not reason enough for you to call your neighbor and tell him about your Savior, too?

The fourth statement of Christ betrayed the deepest agony. It was, "Father, why hast thou forsaken me?" At that moment the Son of God has dipped into the deepest of agony, into hell itself. Our Savior was tasting death such as his followers shall never taste. And while he was suffering this other world torture his

body still made its human demands, for he cried, "I thirst." He who was the Light of the world had just peered into the deepest of darkness. He who offered the fountain of living waters to all was now thirsting.

When he had passed through all this agony that prophecy might be fulfilled, he cried, "It is finished." Prophecy was fulfilled and salvation was now ready for men to proclaim and for men to accept.

The last statement of Christ was, "Father, into thy hands I commend my spirit." This last statement of Christ gives us full assurance that Christ is with the Father and that there is a home eternal. All must know about it. The Father's work must go on in spite of persecution.

Are these words not wonderful enough to broadcast throughout the whole world? They are challenging enough for us to commit our lives unto him that others may know that "we have been with Jesus." The work of our Lord must be carried on in spite of the most cruel persecution that we might be forced to go through.

As the psalmist says, "The voice of the Lord is upon the waters." It cleanses us, it comes back to us. Sometimes the calm surface of the waters gives us peace, but the roaring waves call us not to sit at home and nurse ourselves but to cross through the salty spray that others might learn to know him. The roaring sea calls! Be up and doing. Hold the ropes, a ship might sink, a soul may be lost! Pray as you never prayed before; give as you never gave before; do as you never did before; and live as you never lived before, for the voice of the Lord is upon the waters and the challenge from the cross calls as it never did before. The lips of the dying Savior send this last challenge across the world. What one of us can neglect the call of the cross if once we have seen but its shadow?

News From China

BY O. C. SOLLENBERGER

Relief Work

I spent the first two weeks of January helping in relief in the Pan-Tun and Hung-Shui district, which is from twenty to thirty miles south of Liao. The people there are in very bad circumstances. Even many of them who were formerly considered wealthy do not have homes and the necessities of life. We gave relief to over a thousand families who are in the worst condition, and that is only about a third of those in the district who suffered as a result of last year's invasion. We are spending our relief money very carefully now, because we know conditions will be worse later on.

Women Spin and Weave Cloth

Most of the women in that district can spin thread and weave cloth. To those who did not have their homes and spinning wheels burned we gave cotton to weave into cloth.

They give us a share of the cloth which we will use to help those who cannot spin and weave. We think work relief is better than outright giving, so expect to give work relief whenever possible. I am glad to be here to help. The people are very appreciative. I am sure it is going to open hearts for gospel teaching.

The Future Looks Dark

I do hope we can keep on with our relief work this spring, but whether we can is uncertain. There is rumor of another invasion of this territory this spring. Howard wrote that preparations were already under way at that end, so it may not be far away. The folks here are quite uneasy today. Some are already leaving. I understand the folks at Ho-Shun have left. Poor folks! They know what it means to suffer if anybody does.

Two Little Boys

On his way back from Wu-Hsing County, Howard found two orphan boys along the road some place and brought them along back to Liao, had clothes made for them and put them in the boys' school. The smaller one is quite cute. He said their father had been shot and their mother died soon afterwards. Such tragedies these days are numerous in China!

Cold Weather

It is still quite cold. The thermometer still registers below zero some mornings.

BY V. GRACE CLAPPER

Christmas Greetings

When I first arrived, I received very few letters, but about Christmas time the mail began to arrive with letters and Christmas greetings in abundance. At that time I was too busy to answer and have been about as busy ever since.

The Memorial Number

The Memorial Messenger was very late in arriving. The issues of December 10 and 17 arrived ahead of it.



Dr. Daryl and Mrs. Martha N. Parker are on the left-hand side with their sons, Donald and Bobby, standing by them. Brother and Sister Ernest Wampler and their sons, Joseph and Gene, are on the righthand. Bro. O. C. Sollenberger stands in the center, with Sister Minerva Metzger on the left and Sister Myrtle Pollock on the right side of the picture. This picture was taken at Ping Ting, China.

School Work

We opened our women's and children's schools about a month after my arrival. The way they came in was most unusual for this place. It was encouraging.

The Busiest Christmas

I had the busiest Christmas I have ever had, yet my rooms looked less "Christmasy" than they did on any previous Christmas in all the years I've been here.

Show Yang Bible Institute

We had a ten days' Bible Institute just preceding Christmas, and what crowds, and what an interest was shown!



What to Pray For

Week of April 1-8

At the present time two families and two single ladies live at Marama, Africa, but the Kulp family expects to return to Lassa shortly. This will leave Clara Harper and Ruth Utz, R. N., and Herman and Hazel Landis to carry on the work in and about Marama. A few months ago the Kulp and Landis families made the trip to Lassa to help in a few church matters and to decide about the house into which the Kulp family will move. Bro. Kulp had the misfortune to break both bones of his right arm near the wrist but it was healing nicely when he wrote his last letter. The church will be glad to know that the Kulp children, Philip, aged nine, and Naomi Jean, aged six, are with their grandparents in Pennsylvania and are well and getting on nicely.

No recent word has come from either Sister Utz or Sister Harper. However, we know that both of them are busy with their tasks. As nurse, Sister Utz has many responsibilities caring for the physical needs of the community. Sister Harper is in and out among the homes teaching the people how to live in more intelligent ways. Everything that is done is done with the one purpose of bringing Christ to these African homes. After reading the splendid book, *Christian Home Making*, which tells of Christian homes in Africa, China, Japan, India, as well as in America, one would feel that Sister Clara Harper could write a splendid chapter on the homes of Africa, for she has been in so many homes helping them to try to live the Christian way of life.

H. Stover Kulp
Christina Kulp

Clara Harper
Ruth Utz



We never had anything like it here before. I could have wept for joy to see those rugged, ignorant, country people so interested in the gospel message. Ordinarily in a crowd like that, there is more or less confusion, and their indifference spoils the atmosphere, but it was not that way this time. Everybody remained quiet regardless of the length of the service, and as soon as the bell rang for the next service, the room was filled up again immediately.

Baptism

At the close of the institute, two days before Christmas, we had baptism and a love feast. Forty-six were baptized, making a total of seventy-two for the year.

A Drawing Power

We do know that relief funds have a peculiar drawing power, but we know also that thousands of people in these perilous times are seeking for a "refuge from the storm," and they feel that the church is about the safest place, so if they have even such a motive I think they can grow into Christianity, or Christianity can grow into them, with proper teaching; but if their motive is to get a job, or have the church support them, with no idea of repentance, there isn't much hope. It has always been the policy of the church to move slowly and cautiously.

My Chinese Companion

I have a fine little helper in the person of Anna May Wang. She is only twenty-three years old, but is such a devoted, consecrated Christian, that it's a real joy to work with her. She does a good job in taking Minneva's place so far as companionship is concerned.

Monthly Financial Report

During the month of February contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$63,047.45. The total received for the year beginning March 1, 1938 was \$225,243.51, detail as follows:

	Receipts for February	Total receipts since 3-1-38
World Wide Missions	\$19,181.35	\$ 49,120.11
Women's Work Project	8,463.47	16,096.17
Home Missions	421.04	6,875.04
Foreign Missions	1,714.38	6,427.84
Junior League Project	202.50	2,029.49
Intermediate Project	16.00	54.36
India Mission	238.64	3,512.14
India Native Worker		31.00
India Boarding School	93.32	552.99
India Share Plan	567.60	2,320.35
India Missionary Supports	6,233.64	21,514.45
China Mission	758.07	2,741.09
China Native Worker	25.00	166.93
China Boys' School		8.67
China Girls' School		10.68
China Share Plan	162.50	630.00
China Missionary Supports	5,075.55	16,326.40
South China Mission		115.00
Sweden Mission		50.39
Sweden Missionary Supports	700.10	1,058.51
Africa Missionary Supports	3,643.51	12,987.01
Africa Mission	1,543.20	6,669.44
Africa Share Plan	191.25	863.66
Africa Leper	13.00	125.70
Conference Budget Undesignated	12,441.98	59,003.34
Conference Budget Designated for—		
Board of Christian Education	55.18	3,301.60
Bethany Biblical Seminary (at Elgin)	337.43	3,635.38
Bethany Biblical Seminary (at Chicago) ..	17.26	1,305.70
General Education Board		106.04
Ministerial and Missionary Service Fund..	15.00	27.32
General Ministerial Board	60.18	60.18
Conference Budget Share Plan	77.00	229.00
Youth Serves	799.30	7,287.53
	\$63,047.45	\$225,243.51
Non-Budget items—		
China War Relief	1,125.61	7,815.78
Chile Relief	17.00	17.00
China-Spain Relief	1,765.45	14,325.50

Spanish Relief	318.07	7,341.19
American Mission to Lepers		13.50
Special Peace Fund		10.15
German Relief		66.03
Jewish Relief		111.35
	\$66,273.58	\$254,944.01

The following shows the condition of General Mission Board foreign and home mission finances on February 28, 1939:

Income since March 1, 1938	\$194,029.48
Income same period last year	183,535.28
Expense since March 1, 1938	190,964.57
Expense same period last year	176,055.72
Mission surplus February 28, 1939	26,460.84
Mission deficit January 31, 1939	1,051.42
February, 1938, increase in receipts, eliminating deficit	27,512.26

Great Souls

(Continued From Page 15)

which position he served faithfully until his declining years.

In his attitude toward and relationship with others, he was honest. In this world where honesty is a rare virtue, that memory stands out as a beacon light. So his life stands as an ensample of integrity to all who knew him. He led a "quiet and peaceable life in all godliness and honesty."

In his obligations to the church, he was always faithful. I can remember visiting him as a boy and of going to church every Sunday in spite of the weather conditions. Though we traveled in the spring wagon, and later in a 1921 Model T, yet a little snow or rain did not keep us home. As I think of it now, no one walking was passed by even though the load grew to ten. We were usually the first to arrive and frequently an hour before time for services to begin. Neighbors often said, "Winfield is there so it is time for us to get ready to go."

Morning devotions in this home came as regularly as breakfast. After the morning chores were done we gathered in the room while he read scripture to us. Then we knelt in prayer. That picture comes to me vividly now. It seems that in our busy life we lack some of that serenity that he possessed, largely, I suspect, because of his daily meditation.

As regularly as Sunday came, he was seated at the end of the second seat from the front singing hymns and praises to his God. When the minister in charge called for hymn selections, grandfather would call out, "No. 654." This hymn began:

Almighty Sovereign of the skies
To thee let songs of gladness rise;
The daily good thy creatures share
Springs from thy providential care.

That hymn symbolized something in his life. He was always grateful and proved it by generous giving. A portion was set aside each week and although they saw some lean years making a living on a forty-acre farm, that portion was always shared. People sometimes said he was "too good for his own good," and perhaps that was true, but he enjoyed it. But he did not live for himself. He must have farmed either to "feed God's hungry people" or to make enough to help others, but his manner of living makes me unable to conceive of his having done it for selfish purposes.

He died last October after three years of declining health. Today as I look back, I know of no other who has so profoundly influenced my life.

His life was gentle, and the elements
So mixed in him that nature might stand up
And say to all the world, "This is a man."

McPherson, Kans.

THE CHURCH AT WORK

ADMINISTRATION

The Church Work Through Passion Week

By M. R. Zigler, Executive Secretary, Ministry and Education

Church School Attendance

At a meeting of national executives of Boards of Christian Education held recently in Chicago, Mr. Ralph N. McEntire of Topeka, Kans., presented a report upon studies in the field of church school attendance. While the trend of attendance in church school has been downward, Mr. McEntire stated that his purpose was constructive and that he desired to challenge the group. Some statements made by Mr. McEntire were:

"The facts relating to Sunday-school attendance do not follow a uniform pattern, and there seems to be nothing in the 'general condition' to cause decline.

"In one denomination, among the churches studied, 9% of the decrease was due to decreased enrollment, 91% to increased outgo. Our problem is a failure to hold rather than a failure to attract. Two reasons for failure to hold: people say either (1) 'I didn't care for what you gave me,' or (2) 'Other interests in life appeal to me more.'

"Give more attention to the irregular attendance of individual members. There is a desperate need for records and a need for using them after you get them. Losses often begin with an uninvestigated absence.

"The major factor in our Sunday-school losses is the change in the parental attitude in the home today. If the church will go out and hold the home it will hold the children. Parent training is more important than teacher training.

"The successful Sunday school usually reveals three major factors: (a) a better than average lay activity, (b) an evangelistic atmosphere, (c) a definite program for winning the home.

"The thing that has taken the life out of our Sunday schools has been 'spiritual erosion.'

"The trouble is man-made. It is our fault. When we will be ready to pay the price, we can reverse the process."

The Home and Church School Attendance

Mr. McEntire presented some suggestive ways whereby parents can help to secure for their children those benefits from our program of religious education which are possible in richest measure only through co-operation between church and home.

1. Co-operate in regularity and "on-timeness."
2. Get acquainted with the teacher.
3. Give religious education right of way.
4. Make every home influence helpful.
5. Use the "family entrance"; bring, not send.
6. Consult with us, advise with us.

Statistical Studies

Most Sunday schools keep individual records. Careful study should be made. Many persons have maintained very satisfactory church and church school attendance. Others have withdrawn at different ages and for different causes. Every effort should be made to discover why people—adults, young people and children, attend the church school and also just as carefully study why they withdraw from church

and church school activities. It is clear that people withdraw at one place for one reason and in another congregation for a different cause.

"If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"

An Effective Morale

Dr. C. A. Hauser of the Evangelical and Reformed church says that "we need to emphasize the need for building a wall of fathers and mothers about our churches if we are to keep the children and also we need to spiritualize our church groups and give more attention to the dynamic in our program."

City church leaders are harassed to know what to do for the youth that are unemployed, in the cities. Dr. Mark A. Dawber, executive secretary of the Home Missions Council, has been calling the attention of the Protestant church to the fact that 3,000,000 young people are dammed up on the farm, many of whom are not needed there. To meet this problem both in city and rural areas parents must through the Christian church join heroically in solving this inescapable problem.

Evangelism

During this Easter season the Christian commitment should be emphasized, explained and the claims of Christ be specifically presented to those individuals who have not yet accepted Christ as their personal Savior. Most people long for a time when they can trust anew. The confession of sin, the request for forgiveness is inherent in the building of Christian character. The joy comes in realizing that there is a chance for a new start. The goals and objectives of life brighten, through this understanding. The church perpetuates this message and method from one generation to the next. Good news is being sought by many lonesome, discouraged people. Through the church and the church school Christian men and women may be inspired to be individual evangelists in this day when there is such a great need for Christ in the hearts of men and at the time when we need so many more good active Christians to make the church more effective in the world.

Easter Offering

The Christian education movement to be successful must be supported by gifts. All the General Boards and the Conference have agreed that \$19,250 is necessary for the program of Christian Education approved by the Annual Conference. It is very satisfying, therefore, to ask the church school, the recipients of the work of the Board of Christian Education, to give a liberal offering at Easter time for the General Board of Christian Education, 22 S. State Street, Elgin, Ill. The work of the General Board of Christian Education is for the districts and the local congregations. Through this effort certainly we ought to be able to increase our church school attendance, improve our school activities, and enlarge the Christian church through our evangelistic efforts. Let us unite all of our church schools in one great common effort in sharing through our church and church school offering on Easter Sunday, April 9. It certainly will be a happy experience also if many persons are received into the Christian church during this Easter season.

LEADERSHIP EDUCATION

A Helpful Pre-Easter Series of Studies

By Mark Schrock, Olympia, Washington

Last spring before Lent, we began a series of Sunday evening services calculated to prepare the personal lives of ourselves and others for happy experiences and fruitful service in these troublesome times. Each evening period consisted of three parts: group participation in worship, a sermon, and a forum or group discussion, all centering about the same major phase of the general theme. Many very helpful books were made available, with the aid of the Brethren Loan Library which sent us an excellent selection for a month and renewed them for us for the second month. No one text was used, but we drew heavily from Kirby Page's books, "Living Creatively," "Living Courageously," and "Living Triumphantly," and from Hornell Hart's "Living Religion." About fifty other books of devotional nature or with a social outreach were circulated among folks of various interests. The pastor read widely and then summarized in his sermons the best he found, in an attempt to make each idea practical in terms of the individual listener. The sermon then became the basis of the discussion in both the adult and young people's departments. Another phase of the work came as a by-product, but was nevertheless vital. A number of the members, young and old, came to the pastor during the course with personal problems of which they had become more aware, or more eager for help. This was a helpful Lenten season to many of us.

ADULTS

Adults and the Church School

By D. D. Funderburg, Director of Adult Work

A secretary of a church school for thirty years reports that the best way to hold boys in the church school is to surround them with a "wall of men." Surveys have been made which show that the vast majority of the boys and girls who drop out of the church school are those whose parents do not attend.

If for no other reason than to help the boys and girls the church school officials would be justified in putting forth every reasonable effort to enroll and encourage regular attendance of the parents. But we know that even the parents can profit by church school participation. Adults, rather than children, are the key persons in religious education which seeks to grow Christian character and prepare people for abundant living.

WOMEN'S WORK

Investigate

By Mrs. E. G. Hoff, Elgin, Illinois

Investigate the new banquet program on **Bells**. It contains suggestions for decorating, patterns, readings and the program. The price will be five cents. Order from the General Mission Board, Elgin, Ill.

Other banquet suggestions are (1) Material for Mother and Daughter Programs. It contains fine programs among which is one on brides and one on a candlelighting service, 10c. (2) The Home Nest, 5c. (3) Along the Mother and Daughter Trail, 5c. (4) Mother's Flower Garden. Turn to your Gospel Messenger of April 13, 1935.

Investigate **Child Problem Plays**, by Irene Cowen Tipsett. This 50c booklet is a group of six short plays, using from two to five people each. Children included. Time

about 15 minutes each. They feature the serious, pathetic and comical aspects of the way parents handle the behavior problems of their children. One deals with the right and wrong way to handle the problem of stealing. Another shows what happens when parents quarrel in the presence of their children. Another deals with a child's health being endangered by a too indulgent mother. They fit well as a basis for discussion on these various problems. They could be read openly or as a radio feature behind screens if time is limited for committing parts. The few objectional features you find in them may be omitted or adjusted.

Have you investigated **Wings for the Martins**, a weekly radio program presented by the Office of Education, Washington, D. C., in co-operation with the National Congress of Parents and Teachers and the National Broadcasting Company? This program is educational, showing the newer approach to many problems confronting the home and school, such as family fun, regard for personality, report cards, home work, reading methods, experience, and child-centered learning. The series begun in November still has six weeks to run. Listen in and find how one family lives in a modern way. Time: 8:30 to 9:00 P. M., C. S. T., Wednesday evening. For the station consult your radio guide.

PEACE

York B. Y. P. D. Sends Relief for Spain

By Mildred Meals, York, Pennsylvania

Clothing and materials for Spain should be sent to the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pa., and money should be sent to General Mission Board, 22 South State Street, Elgin, Ill. In this manner our contributions of money can all be accounted for in the total record of Brethren giving.—H. S. M.

The York B. Y. P. D. felt the urgent need to help the refugees of war-torn Spain, so accordingly a drive was started. We have collected donations of thirteen large boxes of clothing and soap, and \$12 in money. This was taken to the American Friends Service Committee in Philadelphia, Pa., where it was sorted and packed in bales to be shipped to Spain. The following statement was made in their acknowledgment of this donation: "In many towns overrun with refugees, we operate feeding stations and milk clinics for babies. We also help to operate camps and homes for children and distribute large quantities of clothing, cod-liver oil and soap. It is clear that the needs continue to be great."

ADULT CHRISTIAN WORKERS

What I Believe About Christian Growth

Eph. 3: 14-19; 4: 11-16

Sunday, April 16

Note: See Forum suggestions for outline of March 5.

1. What are some of the statements of Christ that indicate that Christians should grow in the Christian life?
2. Name some of Paul's statements.
3. What is meant by babes vs. men in Hebrews 5 and 6?
4. Name some great Christian virtues that all should have.
5. What does Peter suggest a Christian should add? 2 Peter 1: 1-11.
6. If plants need food, light, atmosphere, and water in order to grow what do Christians need? How get these?
7. What gospel truths do you understand better today than you did five years ago?
8. What changes in conduct have you experienced?
9. Name the elements in your spiritual health program.
10. What signs of spiritual growth have you noticed in your church? Your community?
11. How does your church help Christians to grow?

CORRESPONDENCE

MORE ABOUT OUR ANNUAL CONFERENCE

The three members of the Executive Committee on Conference Committee of Arrangements met at Anderson, Ind., March 16, to further complete plans for our Conference which is to convene next June 7-13.

We again made the rounds over the grounds and are pleased with the improvements being made. Nothing is being overlooked to enhance the comfort and convenience of our Conference guests. The raised and widened cement walks are all in, and much grading and draining is in progress. There will be abundant parking space for cars on and near the grounds. A very convenient space has been set aside for house cars or for tenting. Water, lights and garbage care will be provided at a cost of \$1 for each house car or tent for the entire meeting.

Lodging facilities on the grounds, while unpretentious, will be sanitary and varied in price. Prices will range from 35 cents to 75 cents per person per night. Lodging may be had in private homes at \$1 per bed.

The health of visitors will be carefully guarded. The ample water supply has recently been tested and will be tested again before Conference. Tests have shown the water to be pure. The Indiana health law is rigidly enforced. All workers on the Conference grounds will comply with health regulations by presenting health certificates, including the Wassermann blood test. All workers under eighteen years of age must bring permits signed by parents. We are hoping for a large attendance and praying that the divine Presence may actuate the entire Conference. More detailed information will appear later. Any communications may be addressed to the undersigned.

A. M. Stine, Secretary,
No. Manchester, Ind. Committee of Arrangements.

PACIFIC COAST AREA REGIONAL CONFERENCE

One of the most successful conferences in the history of Pacific Coast area was held Feb. 12 to 17 with day sessions at La Verne College, excepting Sunday, and evening services at the church, with the attendance ranging from 300 to 800 people. The conference was climaxed with the annual La Verne College New Era Benefit Banquet at which 475 people were gathered around the tables in Fellowship Hall to enjoy a meal prepared and served by the La Verne church women assisted by the Aid Society groups of the district of Southern California and Arizona. Dr. Walter Hepner of San Diego was the speaker, President C. Ernest Davis of the college was master of ceremonies; Professor Robert Walker rendered violin music assisted at the piano by Professor Ralph Travis; Professor Harold Reed sang, accompanied at the piano by Mrs. Reed. The freshman quartet, composed of Richard Landis of Live Oak, Donald Miller of Washington, Charles Butterfield of New York City and Arthur Snell of La Verne, also sang—all musicians being from La Verne College.

The especially rich, inspirational and practical program featured such nationally known speakers as Ruth Shriver, children's director of the brotherhood; Dan West, brotherhood director of peace work; J. W. Lear, former dean of Bethany Biblical Seminary; Harper S. Will, pastor of the Wenatchee Valley church; Dr. D. W. Kurtz, pastor of the La Verne church, former president of McPherson College and Bethany Biblical Seminary; Edgar Rothrock, regional representative on the General Ministerial Board; Roy Crist,

professor of religion and sociology at the college; President C. E. Davis was also on the program.

Several special features proved very practical. The first hour and a half in the morning Miss Shriver conferred with the children's workers and Brethren Rothrock, Lear, West and Kurtz led discussions with the ministers and pastors. On Thursday morning the groups were combined with Miss Shriver as speaker. The middle of each forenoon was devoted to a "How to Do It" hour led by area pastors including Wilbur Liskey of Live Oak, Paul B. Studebaker of Modesto, Neils Esbensen of Empire, Grant T. McQuire of Pasadena, and Charles Forror of San Diego. Various phases of the church program were considered at this hour.

The La Verne College faculty hour brought heads of the departments of the institution before the conference in addresses speaking on: Why I Believe In God. These people included the following: Miss Gladdys Muir of the history department; Dr. George Hollenberg, scientist; Dr. W. I. T. Hoover, of the philosophy department; Dr. Kevork A. Sarafian, education director; and President Davis when he spoke intimately about the college, its achievements and its needs, as well as the things for which it stands.

The last period each afternoon was devoted to "an understanding of our area and task," which gave leaders in the various districts an opportunity to give a brief statement of what is being attempted with the possibilities and needs of their program. Harper Will represented Washington; William Riddlebarger, Idaho; Francis H. Barr, Oregon; D. G. Gnagy, Northern California; George Carl, Southern California and Arizona; Albert Hollinger and Glenn McCune, Western Canada.

Roy Crist of the college conducted a Bible Hour each day developing the theme: "Building the Christian Person," basing his discussion on The Sermon on the Mount.

Various groups put on half hour programs before the address or sermon each evening at the church. These programs included: a religious drama, Release, by the speech department and directed by Mrs. Laura E. Haugh; a program by the children's choir of the La Verne church directed by Mrs. A. J. Beckner; appearance of the music faculty—Professors Travis as organist, Reed as vocalist, and Walker as violinist; a program by the college deputation team directed by the Vernon Heckman.

Out of town people were lodged in La Verne homes under a lodging committee composed of Mrs. A. A. Neher and Mrs. S. J. Miller. Meals were served by the college student dining club.

La Verne, Calif.

Grace Hileman Miller.

WHEN CHURCH LEADERS MOVE

The Nampa Church of the Brethren held a fellowship supper early in January honoring Bro. Elmer Eastman, his wife Marie, son Donald and daughter Lorraine. All four were very active in our church. Their loss to our membership will be greatly felt. Bro. Eastman's work has called him into the rugged interior of this great state to Salmon City, which is nestled in the Sawtooth Mountains. There is no Church of the Brethren at Salmon City, but we are sure the Eastmans will not put their light under a bushel.

Bro. Eastman has been the local church school superintendent for six years. Also he was chairman of the church finance board which raised over \$10,000 last year for the new meetinghouse.

Sister Eastman was a children's worker and secretary of the Sunday school. Donald was church pianist. Lorraine was active in the intermediate girls' work.

The fellowship was perhaps the finest such meeting of the Nampa congregation with about 400 in attendance. The supper was sponsored by Men's Work and Women's Work. Eld. C. A. Williams served as toastmaster.

Nampa, Idaho.

Stanley B. Keim, Clerk.

A MORAL EQUIVALENT OF WAR

If there is anything a western cattleman hates, it is a wild-eyed maniac yelling "boo" and "bogeyman will get you" at a bunch of nervous steers. A stampede of destruction is almost sure to follow, unless some level-headed cowboy's presence can exert a steadying influence to divert the cattle. American mass psychology is as jittery right now as a bunch of range steers, and there are plenty of armament maniacs "booing" and "bogeying" around the herd. There will likely be a stampede if there isn't some pretty level-headed assurance and herd riding done.

If this propagandist-fabricated nightmare of "Hitler's planning to take London tomorrow, then New York next," or "the rising sun is already beginning to float over Seattle and San Francisco," should come true, all our plans would have to be summarily dropped, income would cease, and thousands of young men would march away to the colors.

But a wise cattle rustler doesn't wait until his steers stampede, for once those tossing horns and cutting hoofs are driven by a brain that has lost all rhyme and reason, it would take superhuman effort to turn them to peaceful ways before they had expended all their energy. He keeps his wise old cattle pony in motion around about the herd and sings everything he knows—that the cattle may be sure he is there. It is reassuring to know that someone is doing something.

So now to the young people of our land comes a call to the colors for the summer of 1939. It is in the service of these United States, and to the flag that makes our throats thicken and our eyes flash, when it snaps out in the breeze at the top of the staff. But there will be no "blare of bugle and ruffle of drums." There will be no hats off along the street as you pass by, but rather it will be a "brush of angel wings" and a still small voice in your ear at night, "well done, my good and faithful servant." For this is an enlistment for peace, to spread sanity to a hysterical stampede.

The state of Washington is planning to enlist young people in the cause of peace by having a summer work camp. This camp will be the living testimonial of the youth of the Church of the Brethren to their creed: "My life and my time for constructive service to my country."

Take your map and look for Washington in the northwestern corner of the United States. Locate Spokane on the extreme eastern border. Follow up toward Canada near the Columbia River and find the Colville Indian reservation. Between there and Spokane, too small to be indicated on your map, is the little mountain town of Chewelah. This little community is in the midst of logged-off land and near it is a magnesite mine. Uncle Sam's social welfare board has it spotted as a "hard-core unemployment center." It needs facilities for recreation for its people, but it will be years before they themselves can supply it. The people there have agreed to furnish materials and a construction engineer. Are Brethren youth willing to give time and muscle power?

This gift of time and work, like "bread cast upon the waters," brings bigger returns to the giver. For youth's part, they will get: eight weeks of life in the open, camping western style in tents in that rather cool, delightful mountain air; eight weeks of living co-operatively, cooking, eat-

ing, working, studying, and worshiping with the highest and best of Christian friends; eight weeks under the directorship of outstanding western leaders; eight weeks of growing into the life of a community and sharing the problems of a people, whose problems are many; eight weeks of intensive training in sociology, economics and psychology that no college in the land can give; eight weeks to worship with two little Brethren churches that have no pastors and a nonresident elder, but whose members are faithful and uncomplicating and whose steadfastness warms the cockles of the heart.

Problems for the study hours will be the peace question, the economic, sociological and psychological effects on a people who are living on marginal agricultural holdings, the problems of employment in mines, and the recreational and social problems of a small mountain community.

The price of enrollment will be the same as that in Quaker camps in the east—\$50 per camper. Earnest, consecrated youth from all over the United States are invited to have a part. The enrollment will be limited as to number, thus guaranteeing each participant receiving the greatest good. Volunteers should contact Dan West, Goshen, Ind., or the director, Mark Schrock of Olympia, Wash.

If you are too old to enlist in this call to the colors, or your responsibilities are too great to leave for eight weeks, enroll your purse. You may sign up for a full scholarship in your name and the \$50 will pay the tuition for some willing youth who can give his summer but has no cash. You can send any part of a scholarship to be joined by other purse volunteers who cannot send a full amount. Send these enlistments also to Peace Director Dan West or Camp Director Mark Schrock.

To those who only "keep the home fires burning" we do not ask you to buy liberty bonds or knit sweaters or fry doughnuts or roll bandages, but we do ask for your interest, your prayers, and your blessings for these leaders, these teachers, these directors and these youth who are making a sacrificial summer count for the kingdom out here on the rim of the Pacific. A sacrificial summer for peace now will count more than a sacrificed life on the battlefield later.

Wenatchee, Wash.

Geraldine Eller.

"BREAD UPON THE WATERS"

I enjoy the many good articles in the Messenger from all parts of the brotherhood, and from the mission fields. We have a lively congregation here at Roanoke with some fine workers. J. F. Hoke, J. B. Firestone, Glenn Harris are noble men with strong and spiritual zeal. They are willing to work and to sacrifice for the cause of Christ. We have some wonderful young people who are good Sunday-school and church workers. We have a fine country with spring-like winters.

In the Gospel Messenger for February 11, Where Hospitality Survives, by H. A. B., brings to my mind another incident which happened in the great southwest. Some fourteen years ago a party from New Orleans, five in all, was on the way to Galveston, Tex., to enjoy a vacation. From eating some chicken sandwiches they got ptomaine poisoning. They thought they were going to die. They drove into a station at Roanoke, La., where they were taken in by strangers and cared for all night, and medical help was called.

Twelve years afterward one of my daughters, having kept their address, wrote to one of the ladies that her father was in a hospital in New Orleans and said that if it were pos-

sible she would be glad if she would go see him. One day a lady walked into my sick room with a big smile. "I guess you don't know me," said she. I had to admit I did not. Then she said, "I would have known you in New York." Then she began and told the story of twelve years before. We had a fine talk and shed tears of joy. They all came to see me and administered to my needs. So the experience brings to mind the scripture, "Cast thy bread upon the waters: for thou shalt find it after many days."

Roanoke, La.

J. E. Lewis.

IN MEMORY OF ELDER E. J. EGAN

Elder E. J. Egan passed to his reward Feb. 26, 1939, at his home in Chambersburg, Pa., aged sixty-five years. My first acquaintance with him was at Blue Ridge College. As a boy in Western Pennsylvania he secured employment and by his own initiative and skill maintained himself. When quite young he met with a misfortune which left him physically handicapped for life.

Undaunted by poverty and physical hindrances he labored and studied and secured an education, moving onward and upward until he commanded a professorship in some of our colleges. While yet a young man he accepted a call to the ministry and by the same perseverance developed an exactness and eloquence which secured for him pastorates and assignments by the Mission Board.

When his body began showing signs of giving way from the demand put upon it he returned to agriculture, locating in a congregation with a free ministry. Here he gave of his ability in answer to the call for ministerial assistance.

About seven years ago he and his good wife, who was Miss Olive Hollinger, one of his students in college, retired to a home in Chambersburg. The urge to work caused them to open a small business in their home. With the same resourcefulness which characterized all of his actions he built it into a profitable enterprise.

When the toll of years revealed the sign to him, Road Ends, he planned for it as one who took life as it was handed to him, and used it to the honor and glory of his God who had entrusted it to him.

As I survey this life I feel here was a man deserving of the appreciation of every boy who may feel the odds are against him. And it should challenge young people to join life with a hope and a will to succeed.

Hagerstown, Md.

Harvey J. Martin.

MRS. NAOMI ELLEN HORST

Very early in the morning of Jan. 25, 1939, Mrs. Naomi Ellen Horst died in Chicago, Ill., aged 74 years, 4 months and 24 days. She is survived by her husband, Eld. A. B. Horst; one daughter, Mrs. Cora M. Sollenberger of Uniontown, Pa.; one son, the writer, at whose home she died; and two brothers, Daniel H. and Elias S. of Orrville, Ohio.

She was a daughter of Samuel H., and Nancy Metzler Martin, who passed away in 1900 and 1912 respectively. She was a descendant, representing the fifth generation, of both David Martin, who migrated from Switzerland in 1727, and Joseph Horst, who came from the same country in 1731. She was born in Holmes County, Ohio, but spent her youth in Wayne County, Ohio, near Dalton.

Her marriage to Abraham B. Horst was solemnized Jan. 31, 1884, by Eld. Samuel Sprankel, of sacred memory. Had she lived six days more they might have celebrated their fifty-fifth wedding anniversary. Plans for the occasion

had been formulated, but the heavenly Father decreed otherwise, and to him we bow in humble submission.

Mother joined with father in the baptismal covenant Aug. 3, 1884, David M. Irvin, of sacred memory officiating. As father was called to service in the church as deacon June 17, 1891, as minister Oct. 14, 1899, and as elder Oct. 14, 1905, she loyally assumed her part and faithfully assisted in the pastorates at Black River, Bellefontaine, Mt. Zion and Greenwood. She often "stayed by the stuff," while father answered the many calls to duty.

Memorial services in Chicago were in charge of Eld. W. W. Slabaugh. Final rites were conducted by Eld. D. R. McFadden at Pleasant View church, seven miles east of Orrville, Ohio. Bishop Ira J. Buchwalter, mother's schoolmate, Rev. Benjamin F. Good, a former neighbor, and Eld. S. M. Friend of the Black River church, assisted. Interment was made in God's acre, near by, held sacred as a burying ground by the Horst and Martin families for a hundred years.

M. Clyde Horst.

Chicago, Ill.

IN MEMORY OF C. J. BRANDT

Christian Jacob Brandt was one of the six children of Adam and Sarah Wyland Brandt. He was born Feb. 8, 1857, near Harlan, Iowa. Father passed on at his late home in La Verne, Calif., on March 2, 1939, being a little more than eighty-two years of age.

Dec. 23, 1883, he was married to Sarah Yoder, a daughter of Elder Stephen Yoder. For some years father farmed in Shelby County, Iowa. In the fall of 1887 the move was made to California, in which state he spent his remaining days. For the past twenty-nine years he was a resident of La Verne, where he was an orange grower until failing health obliged him to retire.

Father was baptized into the Church of the Brethren in May of 1885, and elected a deacon in 1889. In several of the early California congregations he was active in Sunday-school work both as superintendent and as a teacher. He also served terms as church trustee and church treasurer. In his quiet way he did what he could for the church he loved.

Surviving are his widow and four children: Harry A. of Elgin, Ill., Mrs. Margaret Fesler of Covina, Calif., and Mrs. Josephine Hanawalt and Jesse C. of La Verne, Calif. There are eighteen grandchildren; six of the older grandsons acted as pallbearers. One sister remains—Mrs. Alice Dawes of Harlan, Iowa. His twin sister passed on several years ago.

Though father was quiet and unassuming, he was always eager to venture much for what he believed was worthy. He worked long and hard that his children might have educational advantages. Both in these years and the longer years he was compelled to spend quietly at home, he showed more than the usual measure of faith and patience.

Funeral services on March 6 were in charge of Brethren D. W. Kurtz and Galen K. Walker. Burial was made in the Evergreen cemetery, La Verne, Calif.

Elgin, Ill.

H. A. Brandt.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Baer-Hartsough.—By the undersigned, at the home of the bride's parents, March 5, 1939, Chas. Stanley Baer and Opal Marie Hartsough. J. S. Zigler, Goshen, Ind.

Bame-Gant.—By the undersigned, Feb. 26, 1939, in the Lima church, Ohio, F. Lawrence Bame of Arlington, Ohio, and Floris Gant of Lima. —A. P. Musselman, Lima, Ohio.

Fluke-Baker.—By the undersigned, in the Koontz Church of the Brethren, Dec. 25, 1938, Clifford Fluke of Curryville, Pa., and Pearl Baker of New Enterprise, Pa.—D. I. Pepple, Woodbury, Pa.

Greve-Whitney.—By the undersigned, at the parsonage, Jan. 28, Leon Greve and Ruth Whitney.—John B. Wieand, Decatur, Ill.

Hall-Sweitzer.—By the undersigned, at the bride's home near Tatesville, Pa., Feb. 5, 1939, Homer Hall of Hopewell and Evelyn Sweitzer of Everett, Pa.—D. I. Pepple, Woodbury, Pa.

Harmon-Boyles.—By the undersigned, at the parsonage in Covington, Ohio, John Harmon and Paulayne Boyles, both of Bradford, Ohio, Feb. 25.—G. L. Wine, Covington, Ohio.

Lambert-Smith.—By the undersigned, at his residence, Jan. 1, 1939, L. Z. Lambert of the Milford community, and Leliah Janet Smith of the New Salem community.—Ralph G. Rarick, Syracuse, Ind.

Musselman-Troute.—By the undersigned, March 9, 1939, at the parsonage in Lima, Ohio, Harold I. Musselman and Hattie K. Troute, both of Hillsboro, Ohio.—A. P. Musselman, Lima, Ohio.

Reese-Swaney.—By the undersigned, in the Lima church, Ohio, Feb. 26, 1939, Robert E. Reese and Ruth Swaney, both of Lima, Ohio.—A. P. Musselman, Lima, Ohio.

Shapland-Stambaugh.—By the undersigned, at the parsonage of the First church, Chicago, Feb. 4, 1939, Frank Shapland and Lena Stambaugh, both of Kankakee, Ill.—M. Clyde Horst, Chicago, Ill.

Shawyer-Smith.—On Feb. 10, 1939, by the undersigned, at the parsonage, Seymoure H. Shawyer of Blackwell, Okla., and Wincel Vee Smith of McPherson, Kans.—Bernard N. King, McPherson, Kans.

Smeltzer-Mishler.—By the undersigned, at his residence, Feb. 10, 1939, Wayne Arthur Smeltzer and Mary Arlene Mishler, daughter of Brother and Sister Jesse Mishler, of the Union Center community near Nappanee.—Ralph G. Rarick, Syracuse, Ind.

Swanson-Freeburg.—On March 12, 1939, by the undersigned, in the Church of the Brethren at McPherson, Kans., Donald H. Swanson and Anna Carol Freeburg, both of McPherson.—Bernard N. King, McPherson, Kans.

Ullrick-Ashley.—By the undersigned at the church parsonage, Dec. 21, 1938, Virgil Ullrick and Wanda Ashley.—S. L. Barnhart, Cedar Rapids, Iowa.

FALLEN ASLEEP

Baker, Mary Elizabeth Coffman, daughter of Absalom and Mary Stinespring Coffman, died Aug. 29, at the home of her daughter, Mrs. M. A. Layman. Mrs. Baker was born at Dayton, Va., Aug. 11, 1846. She married William Baker in 1864. To this union four children were born. Her husband preceded her in death. She was always patient, kind and cheerful. Her influence as a homebuilder will long be remembered. Mrs. Baker is survived by four children, twelve grandchildren and six great-grandchildren. Funeral services were held at the home of her daughter by her pastor, Bro. Earl M. Bowman, assisted by Eld. N. D. Cool. Interment in the Dayton cemetery.—Mrs. Mattie Miller Texiere, Harrisonburg, Va.

Barrett, Richard, son of Frank and None Barrett, died March 3, 1939, at Anderson, Ind. He was born in Middletown, Ind., and spent most of his life at that place. He was married to Lydia Reamer only three weeks before his death. He leaves his wife, his father and mother, three brothers, four sisters and several nieces and nephews. Funeral services were held at the Church of the Brethren by Bro. E. L. McCullough, with interment in the Keesling cemetery.—Florida Green, Middletown, Ind.

Bumbaugh, Sister Sadie Ellen Mickley, widow of Holker Bumbaugh, died March 5, 1939, aged 75 years. She was the daughter of the late Brother Eli and Sister Mary Rook Mickley, and lived her entire life in Mont Alto and vicinity. She had been in failing health for the last several years suffering from a heart condition and was critically ill for five days with a stroke. Three daughters, two sons, a brother, twenty-nine grandchildren and five great-grandchildren survive to mourn the loss of a good mother who lived a faithful, consistent, Christian life. Funeral services were conducted by Eld. Welty Smith, assisted by Eld. M. C. Valentine, with services at the Mount Zion church and burial in the adjoining cemetery.—Grace E. Smith, Waynesboro, Pa.

Carroll, John, died at Middletown, Ind., March 5, 1939, after a few days' illness from heart trouble, aged 75 years. He was the son of Mr. and Mrs. John Carroll. Two nephews survive him. Burial in St. Mary's cemetery.—Florida Green, Middletown, Ind.

Clabaugh, Armond, son of Chauncey and Gertrude Clabaugh, was born at Cumberland, Md., Jan. 7, 1910, and died at the Everett hospital, Nov. 23, 1938. He was a devoted member of the Methodist church. Surviving are his wife, Sister Mazie Claar Clabaugh, five children and three sisters. Funeral services were held at the Holsinger house, conducted by Bro. W. N. Stauffer and Rev. W. W. Banks. Interment was in the Holsinger cemetery.—Barbara S. Frederick, Woodbury, Pa.

England, Malissa Luella Workman, was born in Ashland, Ohio, Oct. 25, 1861. At the age of sixteen she became a member of the Church of the Brethren. Dec. 22, 1880, she was married to Eld. W. F. England, the ceremony being performed by Eld. Robert H. Miller, the father of Prof. R. H. Miller, former pastor of the La Verne church. Her husband was an outstanding leader of the Church of the Brethren in Northeastern Ohio, as well as in Southern California. She was a most worthy and helpful companion to him in their rich services to the church. Their children are: Charles M., L. Susie Moomaw, J. Florence Funderburg and Dr. David L. Five grandchildren also survive. The family moved from Ashland, Ohio, to California in 1907, and Sister England lived most of this time in La Verne. She passed away Feb. 19, 1939, aged 77 years, 3 months and 24 days. Funeral services were conducted by Pastor D. W. Kurtz, at the Todd and Reeves funeral home in Pomona. Interment was made in the Pomona mausoleum by the side of her husband.—Grace Hileman Miller, La Verne, Calif.

Fletcher, Daniel, son of Cornelius and Susan Boone Fletcher, was born in Madison County, Ind., Feb. 26, 1853, and died Nov. 26, 1938, at Middletown, Ind. He was married to Julia Tyra, Nov. 25, 1883. This union was blessed with four children. Three children and his wife sur-

vive. Funeral services were held at the home by Rev. Givens, with interment in the Miller cemetery.—Florida Green, Middletown, Ind.

Frederick, Bro. David S., son of Samuel and Susan Frederick, was born near Woodbury, Pa., Nov. 8, 1871, and departed this life at his home, Oct. 29, 1938. On Dec. 29, 1898, he was united in marriage with Anna Stayer. Two children blessed this union. He was a faithful and devoted member of the Church of the Brethren and a regular attendant of the Woodbury church when health permitted. He was anointed at his request. Surviving are his wife, one son, one daughter, six grandchildren, two brothers and three sisters. Funeral services were held at the Replodge house by Eld. F. R. Zook, assisted by Elders J. E. Rowland and J. H. Clapper. Eld. D. I. Pepple had charge of the music. Interment was in the Dry Hill cemetery.—Barbara S. Frederick, Woodbury, Pa.

Gance, George W., was born June 24, 1858, in Henry County, Ind., and departed this life March 9, 1939. In 1885 he married Amanda Sult who preceded him in death in 1895. Later he was married to E. Catherine Wagner of Peru, Ind. Surviving are the widow, one daughter, three stepdaughters, three stepsons, fourteen grandchildren and ten great-grandchildren. In 1898 Bro. Gance and family moved to Cando, N. Dak., and ten years later he moved to Manistee County, Mich., where he since resided. He was a member of the Church of the Brethren for thirty-five years. Previous to that time he belonged to the United Brethren church. Funeral services were in charge of the writer, assisted by Bro. Max Hartsough and Rev. Wright.—J. Edson Ulery, Onekama, Mich.

Gingrich, Bro. Samuel H., died at his home March 6, after an illness of several weeks. He had been in failing health for several years. He was aged 68 years and was a charter member of the Greencastle Church of the Brethren. Surviving are his widow, two daughters and three sons. Funeral services were in charge of Pastor I. J. Thomas, assisted by Bro. Jacob Myers. Burial in the Cedar Hill cemetery.—Kate E. Gilland, Greencastle, Pa.

Hackman, Mary Weidler, widow of Henry C. Hackman, was born at Rothsville, Pa., in 1862, and died Jan. 9, 1939, at the home of her daughter and son-in-law, Mr. and Mrs. Elmer Weaver, of Lancaster, Pa., after several months' illness. Her husband died twenty-one years ago. Sister Hackman was a quiet, consistent member of the Church of the Brethren for forty-two years. The past twenty years she served in the Lancaster congregation. She is survived by two sons and three daughters. Funeral services were held at the Groff funeral home by her pastor, M. J. Weaver, assisted by Bro. David Snader of Akron, Pa. Interment in the Rothsville Lutheran cemetery.—Mrs. Kenton M. Cox, Lancaster, Pa.

Haynes, John, died July 31, 1938, at his home at Middletown, Ind., aged 80 years. He leaves his wife, Sarah Mitchem Haynes, seven daughters, four sons, several grandchildren and three sisters. Funeral services were conducted at the home by Bro. E. L. McCullough. Interment in the Miller cemetery.—Florida Green, Middletown, Ind.

Imler, Shirley Louise, daughter of Michael and Mary Baker Imler, of near Woodbury, Pa., was born in June of 1936, and died Feb. 27, 1939, of pneumonia. Surviving are her parents, ten brothers and sisters and one half sister. Funeral services were conducted at Byers funeral home, with Eld. F. H. Mohr in charge. Interment was in the Holsinger cemetery near Bakers Summit.—Barbara S. Frederick, Woodbury, Pa.

Kindig, Philip T., youngest son of Eld. Jacob J. and Phoebe Zirkle Kindig, was born near Benson, Ill., Sept. 28, 1866, in the bounds of the Panther Creek church, and passed away at his home in Hastings, Nebr., March 7, 1939. He moved to Nebraska with his parents many years ago and settled on a farm in Adams County. Twenty years ago he moved to Hastings. Oct. 8, 1891, he was married to Anna A. Schultz. Five children were born to them, four preceding him in death. His wife and one son survive. He united with the Church of the Brethren many years ago and was an official for a number of years. Funeral services were conducted in the Livingston funeral home by the writer, assisted by Bishop D. G. Lapp of the Mennonite church. Burial in the Juniata cemetery by the side of his children and his parents.—J. J. Tawzer, Hastings, Nebr.

Kirk, Mary Ann Cripe, daughter of John and Mary Ann Cripe, was born Feb. 15, 1860, near Hillisburg, Ind., and passed away Dec. 31, 1938. In her early life she united with the Church of the Brethren and remained faithful. She was married to Joel Cripe at Hillisburg, Ind., Nov. 22, 1875. To this union were born six children, three preceding her in death. Her husband died on May 12, 1910. She later married Dan Cripe who passed away Jan. 4, 1916; and John Shiltz who passed away Aug. 8, 1930. In 1932 she was married to Walter R. Kirk who survives. She was a kind and thoughtful mother, always present in sickness and sorrow, ready and willing to do her part. She was living in Osceola, Mo., at the time of her death. She leaves her husband, two sisters, one brother, three children, seven grandchildren, ten great-grandchildren and a host of relatives and friends. Funeral services were conducted by the undersigned at the Pleasant Mound Church of the Brethren, with interment in the near-by cemetery.—L. M. Baldwin, Osceola, Mo.

Koontz, Mrs. Clara Leis, was born at St. Charles, Mo., on Nov. 20, 1866. At the age of twenty-two months she was brought to Cincinnati, Ohio. At the age of seven years, Mr. and Mrs. William Huber of Eaton, Ohio, took her into their home where she grew up as one of their own children. In 1909 she was married to Earl Koontz of Eaton. To them twelve children were born, two preceding her in death. She united with the Church of the Brethren in April of 1937, and remained

faithful. She passed away Feb. 5, 1939, after a brief illness. She leaves her husband, ten children and seven grandchildren. Funeral services were held in the Eaton church by her pastor, Bro. Frank Eby, assisted by the writer. Burial in the Mound Hill cemetery.—Wm. M. Deaton, Eaton, Ohio.

Kuhs, Sister Anna, of Somerset County, Pa., died at her home March 1, aged 76 years. Death was caused by a heart attack. She was a life-long member of the Church of the Brethren. Her husband preceded her in death several years ago. She is survived by four sons, three daughters, two brothers and nine grandchildren. Funeral services were conducted at the home, by the writer, assisted by Bro. H. Q. Rbodes. Interment in the Casebeer cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

Maderia, Charles Calvin, Jr., was born at Milton Grove, Pa., March 30, 1897, and departed this life March 1, 1939. He was the son of the late Bro. Charles and Laura Rotbermel Madeira. He united with the Church of the Brethren at the age of thirteen and always lived an earnest Christian life. He was an honor graduate of Elizabethtown high school, and held his B. A. degree from Juniata College, his M. A. from New York University, and was to be awarded a doctor's degree from the same institution in June. He rose successively through the positions of classroom teacher, supervising principal and superintendent of schools. The honors awarded him in the education field are testimony to the esteem in which he was held. He is survived by his wife, three children, five brothers and four sisters. One daughter preceded him in death.—Mrs. E. M. Byrem, Harrisburg, Pa.

Martin, Sister Minnie Margaret, wife of George W. Martin, died recently at her home, after a four-month illness, aged 71 years, 10 months and 25 days. She was a member of the Fourth Street Church of the Brethren. Besides her husband, Sister Martin is survived by three sons, four daughters, one brother, sixteen grandchildren and three great-grandchildren. Funeral services were held in the Church of the Brethren by Bro. C. E. Grapes. Burial at Broadfording cemetery.—Mrs. Geo. Haldeman, Chambersburg, Pa.

Maust, Bro. Samuel Jacob Calvin, son of Joseph W. and Ellen Smith Maust, was born at Macdoel, Calif., June 17, 1914, and died in an automobile accident, Jan. 20, 1939, about thirty miles south of Bakersfield, Calif. He was aged 24 years, 7 months and 4 days. He was baptized into the Church of the Brethren at Camp La Verne when a boy. He leaves his wife and young son, his parents, three sisters and a host of other relatives and friends. Funeral services were held at the La Verne church by Eld. Edgar Rothrock, assisted by Pastor D. W. Kurtz and Eld. Ernest Davis. Interment in the Evergreen cemetery.—Grace Hileman Miller, La Verne, Calif.

May, Ernest W., was born in England, July 26, 1868. He was baptized into the Church of England as an infant and was confirmed at the age of fourteen. From that time on he sang regularly in the choir of the Anglican church. At the age of twenty he came to America where he first lived in Philadelphia. The last forty years of his life were lived around Harrisburg, Pa. He married Ida Wollett of Boiling Springs, Pa., July 21, 1904, and became a member of the Harrisburg Church of the Brethren. He was a devoted husband and a faithful member of his church. After three months of illness and suffering he passed away Feb. 25, 1939. He is survived by his wife and stepdaughter.—Mrs. E. M. Byrem, Harrisburg, Pa.

McMullen, James, was born in Broadway, Va., in 1858, and died Feb. 25, 1939, in Middletown, Ind. He was the son of Phillip and Catherine McMullen and came to Middletown early in life. He was twice married. Both wives preceded him in death. Five daughters and four sons survive. Funeral services were conducted at the Church of the Brethren by Bro. E. L. McCullough. Interment was made in the Miller cemetery.—Florida Green, Middletown, Ind.

Meyers, Milton, aged 63 years, died Dec. 30, 1938, after a two-day illness of heart disease. Bro. Meyers was a building contractor. He was the oldest member of the Somerset Borough Council, having served since 1925. He was a member of the Church of the Brethren for many years, serving on the building committee and as trustee. He leaves his wife, two daughters, five brothers and one sister. Funeral services were conducted at the E. S. Landis funeral home by Pastor T. R. Coffman. Interment was made in the Husband cemetery at Somerset.—Mrs. R. A. Trease, Somerset, Pa.

Miller, Sister Nora, wife of William Miller, died recently at her home, after a nine-week illness, aged 61 years, 4 months and 5 days. Sister Miller, who was reared by her uncle, John McClellan, was a member of the Fourth Street Church of the Brethren. Besides her husband, Sister Miller is survived by one daughter, one granddaughter, one sister and two brothers. She is also survived by her stepmother and stepbrothers and stepsisters. Funeral services were held in the Church of the Brethren by Bro. C. E. Grapes. Burial at the Cedar Grove cemetery.—Mrs. Geo. Haldeman, Chambersburg, Pa.

Miller, Virginia Pickens, was born near Washburn, Ill., March 10, 1865, and died in Peoria, Ill., Jan. 5, 1939. She was united in marriage to John D. Miller March 12, 1881. To this union were born three sons and two daughters. Two sons and one daughter preceded her in death. Her companion died in 1931. She united with the Church of the Brethren in 1896, and remained faithful. Funeral services were conducted by her pastor, Bro. M. A. Whisler, in the Lowpoint church.—Mrs. M. A. Whisler, Lowpoint, Ill.

Minick, Mary Ellen, aged 78 years, and widow of Hezekiah Minick, died at her home Feb. 21, 1939. Nearly all her life had been spent in Cerro Gordo. She was a member of the Church of the Brethren. She is survived by three children, one sister and three brothers. Funeral

services were held from the Dobson funeral home, conducted by Bro. W. T. Heckman, assisted by Bro. W. S. Coffman. Burial in the West Frantz cemetery.—Eunice Heckman, Cerro Gordo, Ill.

Phillips, Catherine, died Feb. 25, 1939, at her home in Cerro Gordo. She was born in Indiana, Jan. 2, 1868, the daughter of Mr. and Mrs. Andrew Phillips. Since early childhood she had been a member of the Church of the Brethren. She is survived by one brother and five sisters. Funeral services were held in the Church of the Brethren by Brethren W. T. Heckman and W. S. Coffman. Burial was in the West Frantz cemetery.—Eunice Heckman, Cerro Gordo, Ill.

Powell, Emma Catherine Bair, a daughter of Solomon and Elizabeth Bair, was born in Hanover, Pa., Nov. 6, 1867, and died at the age of 71 years, 3 months and 12 days. She was afflicted for the past fourteen years. Very early in life she accepted Christ as her Savior and for over fifty years was a faithful follower of her Lord. She became a member of the Church of the Brethren more than forty years ago. She was united in marriage to Jacob Powell on Dec. 25, 1887. To this union were born three children, one dying in infancy. She is survived by her husband who is past eighty-one years of age, a son, a daughter, one sister, and a brother. Funeral services were conducted at the Astoria Church of the Brethren by Bro. Lester E. Fike. Burial in the Astoria Memorial cemetery.—Rose Wickert, Astoria, Ill.

Pugh, Vernon C., son of Clifford and Edna Snyder Pugh, was born Nov. 17, 1929, and died in February of 1939. Vernon died at the Wabash hospital following a two months' illness. He is survived by his parents, one brother, one sister and the grandparents. Bro. Walter Balsbaugh officiated at the funeral services.—Mrs. Ernest Fisher, Mexico, Ind.

Rairigh, Mina, daughter of Ezra and Mary Fox, was born near Bradford, Ohio, Dec. 14, 1867. She passed away suddenly while visiting at the home of a daughter in Royal Oak, Mich., March 5, 1939. In 1873 she came to Michigan, residing in and near Woodland since that time. At the age of fourteen she joined the Church of the Brethren, remaining faithful. When health permitted she was active in Aid Society work. On April 8, 1886, she was united in marriage to John Ezra Rairigh, son of the late Eld. Isaiah Rairigh. She was preceded in death by the husband, one son and two daughters. Surviving are three daughters, six sons, thirty-two grandchildren, seven great-grandchildren, three sisters, one brother and many other relatives and friends. Funeral services were held at the home church by Bro. P. B. Messner, assisted by Rev. Fay Wing.—Grace E. Messner, Woodland, Mich.

Rensel, Jennie M., daughter of Reuben E. and Jane E. Brightbill of Quentin, Pa., was born May 26, 1882, at Jonestown, Pa. She was preceded in death by two sisters, one brother and her father. Four sisters, two brothers and her mother, all of Lebanon County, survive. She is also survived by her husband, Samuel A. Rensel, one son and daughter. She united with the Church of the Brethren in 1903. Nov. 4, 1937, she had a stroke and suffered a great deal until her death, Dec. 4, 1938. Funeral services were held by Bro. L. H. Brumbaugh, with interment in the Mechanicsburg cemetery.—S. A. Rensel, Harrisburg, Pa.

Ruby, Harriet, was born in New Cumberland, Pa., Nov. 26, 1850, and died in Harrisburg, Pa., March 1, 1939. She was the last of a family of twelve children. Her two children preceded her in death. Six grandchildren remain. Sister Ruby was a member of the Church of the Brethren and found great pleasure in the fellowship of her church and in the worship and praise of God.—Mrs. E. M. Byrem, Harrisburg, Pa.

Smith, Ida M. Bottorff, was born in Ohio, Oct. 12, 1869, and departed this life Jan. 17, 1939. She was united in marriage to Henry W. Smith March 3, 1887. They celebrated their golden wedding anniversary by having open house. She is survived by her husband, Eld. Henry W. Smith, and seven children: Mrs. Lawrence Scheel, Mrs. Lloyd Bishop and Orvin of Sunfield, Galen of Battle Creek, Harold of Nashville and De Vere of Portland, Mich. Twelve grandchildren, four great-grandchildren and one sister also survive. She is greatly missed in the home, the community and church which she faithfully served. She was present at all church services and Aid Society unless hindered by illness. Funeral services were held at the Church of the Brethren, with Bro. H. V. Townsend in charge. Interment in the cemetery near the home and church.—Mrs. Oscar Ulrey, Vermontville, Mich.

Snyder, Martha Ann, daughter of Bert and Mary Metzgar Snyder, was born in Miami County, Ind., Oct. 1, 1917, and departed this life in Tucson, Ariz., Feb. 22, 1939. The family moved from their home north of Peru to Arizona five years ago, hoping to improve Martha's health. She called for the anointing which gave expression of her faith in God. At the age of fifteen she confessed her Christ and became a member of the Church of the Brethren. She was faithful to her Christ and to the church. Besides the father and mother she leaves three brothers, three sisters and many other relatives and friends. Funeral services were held at the Church of the Brethren at Mexico, with Brethren Walter Balsbaugh and Harley Fisher officiating.—Mrs. Ernest Fisher, Mexico, Ind.

Steele, James Henry, son of Daniel and Mary Karus Steele of Bedford County, Pa., was born Aug. 12, 1858, and died at his home near Goldsboro, Md., Feb. 28, 1939. He was united in marriage to Amanda Manspeker Aug. 12, 1884. Besides his wife he leaves three sons and two sisters. Funeral services were conducted by Eld. Joseph Rittenhouse, in the Church of the Brethren in Ridgely. Interment in Greensboro cemetery.—M. F. King, Ridgely, Md.

Warnock, Jennie, daughter of James and Susan Wright, died at Middletown, Ind., Feb. 5, 1939. She was born in Rockingham County, Va., Sept. 30, 1858. She was married to Jacob Warnock Dec. 24, 1901. After her husband passed away in 1912 she moved to Middletown. She is survived by one son, two brothers and two grandchildren. Funeral services were conducted at the Christian church at Middletown by Rev. Wilson. Interment in the Miller cemetery.—Florida Green, Middletown, Ind.

Watkins, Sister Ida, was born near Fincastle, Va., and died at her home in Middletown, Ind., March 7, 1939, aged 72 years. She had not been well for several years but was bedfast only a short time before her death. She was the daughter of Fannie Fuqua Beemer. She had lived in Middletown since 1916. She was a member of the Church of the Brethren. She leaves her husband, two daughters, three sons, seven grandchildren, one great-grandchild, and one brother. Funeral services were conducted in the Church of the Brethren by Bro. E. L. McCullough. Interment in the Miller cemetery.—Florida Green, Middletown, Ind.

CHURCH NEWS

CALIFORNIA

La Verne.—We are in the midst of a three months' evangelistic program which will be climaxed on Easter Sunday. Pastor Kurtz is bringing evangelistic messages, and workers' meetings are being held after the Wednesday evening Bible study. Bible study is featuring high points of the Sunday-school lesson and a study of the Book of Acts. Eld. J. S. Zimmerman is bringing inspirational messages to the C. W. society, assisted by other brethren. The Men's Brotherhood has been active. They have been having potluck dinner meetings, to which all are invited, followed by good programs. The men are backing several important church projects. E. R. Blickenstaff is president of the men's group. The Junior League, directed by Mrs. A. A. Neher and the writer, has launched a Bible memory contest. The first contest was held on March 10, with Ila Flora receiving the medal. The college age young people's meetings are well attended, with a variety of speakers and programs. Last Sunday evening Bro. Harry Brandt of Elgin, Ill., was guest speaker. A group of college young people observe morning watch on Wednesday mornings. A student ministerium is very active and sends weekly delegations to the Chinese Mission in Los Angeles on Sunday afternoons and to the San Bernardino church on Sunday mornings. The Aid Society recently added a helping hand department to their program. The committee in charge includes Mrs. S. J. Miller, Mrs. P. V. DuBois and Mrs. I. D. Yoder. Mrs. Cora Schrock is president of the Aid Society. Bruce Reeves is heading up the Boy Scout organization, with Paul Fancher leading the Friendly Indians. Both are La Verne College boys. Lois Clark, assisted by Edith Shick and Mrs. Wilbur Pobst, recently took over the leadership of the junior choir. On Good Friday night the adult choir, directed by Robert Walker, assisted by Prof. Ralph Travis, will put on the Seven Last Words of Christ.—Grace Hileman Miller, La Verne, Calif., March 14.

Live Oak.—Since our last report two letters have been granted. Dec. 22 C. Ernest Davis, president of La Verne College, gave an address. While here he visited his father, Eld. C. W. Davis, who is eighty-three years old. Dec. 25 a Christmas program was rendered and an offering was taken for La Verne College. Dec. 30 the La Verne deputation team gave a splendid program. While Pastor Liskey was attending the regional conference at La Verne our pulpit was filled Feb. 12 by Bro. Chrichett of Oroville, Calif. That evening the Junior C. E. gave a program. Feb. 19 Bro. Herrick, a minister of the community, gave the morning address. The young people's group was in charge of the evening program. Feb. 22 Sister Ruth Shriver of Elgin, Ill., National Director of Children's Work, and D. C. Gnagy of Lindsay, Calif., Executive Secretary of Northern California, were honored guests at a dinner, after which they conducted an interesting meeting. March 1 we met in council. Bro. Richard Landis was licensed to preach. He is now attending La Verne College. At the close of the meeting the Aid Society presented name quilts to Pastor Liskey and his wife and also to Eld. W. R. Brubaker and his wife. Sister Brubaker's health is permitting her to attend church services again. Our monthly Sunday night singing service seems to be gaining favor and large attendance. March 5 the young people were in charge of the singing service. March 13 Bro. Niels Esbensen of Empire, Calif., will begin an evangelistic meeting. We are holding some prayer meetings in preparation for the meeting. Our love feast will be held March 31.—Mrs. Frank Ott, Gridley, Calif., March 8.

IDAHO

Nampa.—We met in council March 1. Bro. Wm. Riddlehager will assist Pastor M. S. Frantz in a pre-Easter meeting. Sixteen letters were received, thirteen granted, three deceased, one reinstated and twelve baptized, making a gain of thirteen since Sept. 1. We have 508 members. The Easter pageant will be in charge of Minnie Keim. We decided to have a program honoring the high school seniors. We also decided to extend a call for the 1940 district meeting. Delegates to district meeting are J. W. Blickenstaff, F. J. De Coursey and Oliver Fillmore, with Eld. C. A. Williams, Harry Beckwith and Joe Hemler as alternates.—Stanley B. Keim, Nampa, Idaho, March 8.

ILLINOIS

Astoria.—At the Thursday evening prayer meetings the pastor is leading us in a study of The Prayer Life of Jesus. Bro. I. J. Gibson

taught in the district educational program in the Romine church, Dec. 27-29. Cottage prayer meetings were held in the homes during National Prayer Week. The men's organization sponsored the Messenger club and the Messenger is going into seventy-five per cent of the homes. The Aid Society donated food and clothing to an unfortunate family whose home was destroyed by fire. They also served lunch at a farm sale and served a Farm Bureau dinner. Missionary society opened their missionary envelopes and received an offering of \$14.40. The sectional young people will be entertained by the Astoria young people March 26. The Christian Workers' Society has been studying the Parables of Jesus, with I. J. Gibson as leader. Two letters have been received and one granted. Bro. Fike spent a few days in a Bible institute at Virden, and also attended the youth conference at Springfield. Ethel Gibson was delegate to the missionary and youth conference. Pius Gihble, Benton Rhoades and Herbert Blickenstaff were delegates to the youth conference at Springfield. I. J. Gibson also attended. We will have services each night of Holy Week, with communion services on April 6. All church night was observed March 9 at prayer meeting services, with a good representation present. Benton Rhoades will represent us at Annual Conference, with I. J. Gibson as alternate.—Rose Wickert, Astoria, Ill., March 10.

Lanark.—We met in council March 9. Our pastor and elder, Bro. I. D. Leatherman, gave a report of his work for the past year. We have all felt keenly the loss of our pastor's wife but the work has moved along very well. He will begin his ninth year with us Sept. 1, 1939. Our love feast will be held on May 7. It was decided to set the first Sunday of May as our permanent date. Bro. Joe Pieson is our delegate to Annual Conference, with Mrs. Ada Zuck as alternate. The junior church is progressing, with an average attendance of twenty-five, led by Brother and Sister Joe Pieson. The influenza epidemic has hindered our work, although we have an average Sunday-school attendance of 185. We have decided to begin our morning services at 9:45 and close at 11:30 through June, July and August. We will have a varied program with light refreshments during the evening services for July, and no evening services in August. The talking motion picture, Golgotha, was presented on Feb. 22. The young people have been studying the book, The Church Takes Root in India, in a joint meeting with the adults. The missionary society is studying Moving Millions. Forty families have been enjoying the fellowship suppers this winter. Death claimed Mrs. Mary Force, our oldest member of the church and community, Feb. 26. She was ninety-four years old, was active in her home and attended church when the weather was favorable. A number of Sunday-school officers read books from the Loan Library.—Mrs. Ada Royer, Lanark, Ill., March 12.

INDIANA

Anderson.—Recently we enjoyed a visit from the John Winger family. They sang several songs which were appreciated. There are eight children but on this occasion the two smallest ones were left at home with relatives because of illness. At the evening service the Manchester College volunteer band was with us, and two student ministers gave talks. A young lady led the singing. Bro. Virgil Finnell was also with us. We met in council Feb. 28, and decided to have Bro. A. P. Musselman of Lima, Ohio, as pastor, beginning the first of September. Until that time our elder, Bro. R. S. Showalter, will act as pastor. Bro. Showalter has resigned as part-time pastor of the Arcadia church. Bro. Otho Winger preached a missionary sermon for us Feb. 27. He also preached for us in the evening. Bro. Levi Wise, one of our faithful members, fell while working about a month ago and has been confined to the hospital since that time. Many others have been ill with the flu. A Junior Aid Society has been formed for the younger women and girls. This group will embroider, knot comforters, etc. Much interest has been shown in this work.—Mary C. Leckron, Anderson, Ind. March 14.

Beech Grove.—We met in council March 7. Bro. E. O. Norris was re-elected elder. Sisters Sadie Fuqua, Nora Wheelchel and Ruth Paxton were chosen as program committee. Delegates to Annual Conference are Vernie Beaver and Ruth Paxton, with Sarah Killy and Sadie Fuqua as alternates. We are very much encouraged as we received letters of membership from Brother and Sister Ira Hiatt and their sons, James and John. On Feb. 12 a program was conducted by a group from Manchester College. Our church observed World Day of Prayer Feb. 24. The Aid Society is doing splendid work, led by Sister Ruth Paxton. The Ladies' Aid of Anderson invited our group to spend the day with them March 9. We enjoyed a day of real fellowship. An Easter program will be presented April 9. We are planning to have a fellowship supper, sponsored by the Junior Bible class. Our love feast will be held May 13, 7:30 P. M.—Mrs. Zella Fuqua, Fortville, Ind., March 10.

Howard.—We met in council March 2. One letter was granted. Arrangements have been made for Bro. Zigler to be with us April 16 for an all-day meeting. Adjoining congregations are invited to be with us. A basket dinner will be served at the church. Since our last business meeting electric lights have been installed. Our Aid Society has been doing good work. They have donated a number of new garments to the needy. It was decided to consider the possibility of having a joint pastor with Bachelor Run. The writer was chosen delegate to Annual Conference.—Mrs. Ella Flora, Kokomo, Ind., Feb. 13.

Mexico.—We met in council March 2. One letter was received and four granted. Delegates to Annual Conference are Brethren Harley Fisher and Robert Kraning. Since our last report the young people's

class and the men's class have exchanged classrooms. Feb. 19 was missionary day and Bro. I. W. Moomaw gave two interesting talks. A special offering of \$124 was taken. Five from the Mexico church attended the Children's Workers' Conference at Wabash, March 11. March 12 Dr. Niles, secretary of the Lord's Day Alliance, was with us and gave a talk.—Mrs. Ernest Fisher, Mexico, Ind., March 14.

Middletown.—We met in council recently. Bro. McCullough had charge of three funeral services in our church in less than two weeks, and also one in Anderson. We have had much sickness in the community. Recently one was anointed.—Florida Green, Middletown, Ind., March 14.

North Winona.—We met in council March 9. Sister Ruby Horn was chosen delegate to Annual Conference, with Bro. Harry Lozier as alternate. Our regular communion services will be held May 6, 7:30. We are asking that ministers, especially, note this date and enjoy the meeting with us. It was decided to have pre-Easter meetings, conducted by our pastor. A program will be rendered Easter evening. We are looking forward to a Children's Day program. Our attendance has been good throughout the winter.—Mrs. Alma E. Hanawalt, Pierceton, Ind., March 13.

Spring Creek.—A regional men's meeting, with seven churches being represented, was held at our church Feb. 26. Bro. I. W. Moomaw was the guest speaker. Bro. Vernon Miller delivered an inspiring message on March 5. On Sunday evening Bro. Paul Halladay, Vernon Stinebaugh with his violin and the Manchester College ladies' quartet brought us a message through music. We met in council March 6. Bro. George Snell was chosen as delegate to Annual Conference, with Mrs. Chas. Freeman as alternate. We are planning to send someone to each camp at Camp Mack this summer. Bro. Mark Cripe will hold our revival, beginning May 22. We will hold our communion at the close of the revival. We are planning to have a Good Friday service April 7 and are inviting our neighboring churches to attend.—Marvel Mowan, South Whitley, Ind., March 15.

KANSAS

West Wichita.—On the night of Feb. 18 a fire caused considerable damage in our church. A portion of the floor around the furnace opening in the center of the auditorium was burned. The loss was covered by insurance, and the auditorium has been redecorated. The work was done by the men. Our new pastor, Bro. Ernest Shively of Chicago, is expected to come to us some time before Easter. Eld. D. A. Heckman of this city has been acting as pastor for the past several months. Brother and Sister Oliver Austin will conduct a revival in our church from March 26 until Easter. Plans are being made for the revival, especially in the midweek prayer service.—Mrs. Guira Green, Wichita, Kans., March 16.

MICHIGAN

Pontiac.—The work at this place is progressing under the leadership of Pastor C. E. Tromhley. The church decided to hold pre-Easter services, with our pastor in charge. Our love feast will be on April 8. Mrs. Ray E. Fleming was elected director of daily vacation Bible school. Attendance at the Aid Society meetings has been good. The Aid has been able to give help to many of the church activities. The Home Builders' class is planning to hold a supper March 17. Easter envelopes will be handed out and the money will be sent for missions and district work.—Mrs. E. J. Ebey, Pontiac, Mich., March 13.

Sunfield.—We met in council in December and elected the following: Bro. D. H. Keller, elder and pastor; Sister Martha Keller, associate pastor; W. R. Cheal, clerk; C. D. Frantz, treasurer; Jennie Ulrey, Messenger correspondent; Bro. Henry Smith, Messenger agent, also member on missionary, ministerial and finance committees. It was decided to use the envelope system of giving. The letter of membership for Brother and Sister Keller and Bro. Oscar Ulrey were read. Dec. 18 a pageant, Christ in America, was given by the Sunday school. The choir gave special Christmas numbers. The Sisters' Aid cleared \$26 on a Christmas hazaar. On Jan. 8 an unusual union meeting was held in our church. Six churches of the surrounding communities co-operated in a serious consideration of the temperance problem. Hon. L. D. Dickinson, Lieutenant Governor of Michigan, was the speaker. He described conditions in our community and state. We decided to capitalize the objections in an effort to solve the liquor problem in the community. Bro. Keller was named to plan the work. Jan. 28 the young people's conference was entertained. Brethren H. V. Townsend and Walter Young were guest speakers. Feb. 5 a special program was enjoyed which consisted of a religious debate between B. Y. P. D. and adult C. W. On Jan. 17 our dear sister, Ida M. Smith, passed away suddenly. We met in council March 5, following a potluck dinner. We received letters of membership from Brother and Sister Royal Frantz and Sister Grace Brovont. Sister Jennie Ulrey was chosen as home department superintendent. We are looking forward to a two weeks' revival to begin Oct. 1, with Bro. J. W. Fidler of Brookville, Ohio, as evangelist. The men did fine work in tearing down an old storage shed and excavating under the part of the church which had not been excavated for storage room. We are looking forward to having Bro. F. E. Mallott with us March 12. Sister Mallott is to be with us some time in May as guest speaker for our mother and daughter banquet.—Mrs. Oscar Ulrey, Vermontville, Mich., March 11.

MISSOURI

Rockingham.—At our council meeting, Robert Shirky was elected Sunday-school superintendent. En route to district meeting Professor Robert Mohler of McPherson stopped with us and spoke at our

father and son banquet. One hundred were present. The Women's Work group is very active. By their co-operative effort at the Northorne Fair in giving meals, and also at the annual hazaar they were able to clear enough to pay over \$100 into the church treasury. They have sent money and clothing to China and Spain. At Christmas time the children gave the morning program, directed by Mrs. Robert Shirky and Leta Early. In the evening the young people gave the play, The Other Shepherd. We are now planning for an Easter cantata. Since our last re-organization of the B. Y. P. D. the two churches, Rockingham and Wakenda, are co-operating in a stronger B. Y. P. D. program. Bro. Earl Breon and his wife from McPherson College were with us recently and Bro. Breon gave us a strong message at the evening service.—Genevieve Sandy, Norborne, Mo., March 14.

NEW MEXICO

Clovis.—Our church is steadily growing in number. Feb. 29 six were baptized, and March 5 five more were baptized, making a total of thirteen since Feb. 1. We are planning a homecoming March 19, with all-day services. We hope all of our nonresident members will fellowship with us. The young people gave a temperance play March 12. We were glad to have Brother and Sister W. J. Ward and family of Morton, Texas, with us Feb. 29. Three members of their family were taken into the kingdom, making all of the family members of our church.—Mrs. J. S. Adamson, Clovis, N. Mex.

OHIO

East Dayton.—The primary department gave a program on Dec. 25. In the evening a pantomime was presented by the Willing Workers' class. This class also sang carols to the shut-ins. The Berean class went to the Old Folks' Home at Greenville on Dec. 18 and presented a short program and distributed gifts of flowers and candy to the inmates. Over twenty baskets of food were given by the church to

ANNOUNCEMENTS

Annual Conference

June 7-13, Anderson, Ind.

District Meetings

Idaho and Western Montana, Weiser, May 5-7.

Maryland, Eastern, Locust Grove, April 26.

Maryland, Middle, Fahrney Memorial Home, April 20.

North Dakota and Eastern Montana, Pleasant Valley (York), June 25-29.

Ohio, Southern, Trotwood, April 28, 29.

Pennsylvania, Eastern, Palmyra, April 26, 27.

Pennsylvania, Middle, New Enterprise, April 11-13.

Pennsylvania, Southeastern, N. J., and Eastern New York, Quakertown, April 20.

Virginia, First, Hollins Road, April 12-14.

Virginia, Northern, North Mill Creek (Bethel house), April 14, 15.

Virginia, Second, Bridgewater, April 26-28.

LOVE FEASTS

Arkansas

April 1, Springdale.

California

April 13, 7:30 pm, Hermosa Beach.

May 7, Covina.

Illinois

April 6, Astoria.

May 7, Lanark.

Indiana

April 6, 8 pm, Second, South Bend.

April 12, Osceola.

May 6, 7:30 pm, North Winona.

May 13, 7:30 pm, Beech Grove.

May 15, Pike Creek, Monticello.

May 20, 8 pm, Camp Creek.

May 28, Cedar Creek.

June 3, 7:30 pm, Pipe Creek.

Iowa

April 11, Fairview.

Maryland

April 6, 6:30 pm, Meadow Branch.

April 8, 2:30 pm, Longmeadow.

May 7, 6:30 pm, Pipe Creek.

May 7, 5 pm, Pleasant View.

Michigan

April 8, Pontiac.

April 8, Sugar Ridge.

Minnesota

May 21, Worthington.

Ohio

April 6, 8 pm, Black Swamp.

April 6, 7:30 pm, Pleasant Hill.

April 7, Marion.

April 7, Kent.

April 8, West Milton.

April 9, 7 pm, Trotwood.

April 23, Hartville.

June 17, 7:30 pm, Eversole.

Oklahoma

April 9, Big Creek.

Pennsylvania

April 2, 7 pm, Mt. Pleasant.

April 7, 2:30 pm, Lititz.

April 9, 6 pm, Chambersburg.

April 9, 6:30 pm, Lost Creek.

April 9, 7:00 pm, Coventry.

April 9, 7 pm, Mt. Joy.

April 19, Waynesboro.

April 23, Windber.

April 30, Three Springs, Perry.

May 6, 7, Salunga.

May 7, Connelville.

May 7, 6:30 pm, Philadelphia, First.

May 7, 6:30 pm, Rummel.

May 13, Oak Grove.

May 13, 14, Falling Spring, Hade.

May 14, Brothersvalley.

May 21, East Petersburg.

May 21, 7:30 pm, Geiger.

May 23, 24, Greentree house,

West Greentree.

May 27, 2 pm, Akron.

May 28, Springfield.

Virginia

April 2, Harrisonburg.

April 6, 6 pm, Middle River.

April 6, 6 pm, Mill Creek.

April 8, 7 pm, Pleasant Valley.

May 7, 7 pm, Timherville.

May 13, 7:30 pm, Unity, Bethel.

June 4, Schoolfield.

West Va.

April 5, 7:30 pm, Pleasant View,

First District of Virginia.

needy homes. During January and February we enjoyed hearing several outside speakers. Sister Bittinger and Brother and Sister Burke brought messages from the Africa mission field. Our average Sunday-school attendance for the last quarter was 259. Since Dec. 15 thirteen have been baptized. Our midweek prayer meetings continue to be a source of great inspiration and strength. This group also holds cottage prayer meetings wherever the need is felt. We are looking forward to our Easter meetings, which will begin April 2, continuing for two weeks. Our evangelist will be Bro. Charles Essick of Circleville, Ohio.—Mrs. Evelyn Smart, Dayton, Ohio, March 11.

Eversole.—We met in council Feb. 23, and one letter was received and five granted. Visiting ministers were Brethren E. R. Fisher and G. O. Stutsman. Our delegates to district meeting are Clarence Priser, Harvey Priser, Ida Priser, with Anna Landis, Crosby Simmons and Clara Erhaugh as alternates. Our Annual Conference delegate is Clarence Priser, with Naomi Erhaugh as alternate. Our love feast will be held June 17, 7:30 P. M. We are going to have pre-Easter services with our neighboring ministers bringing the messages. Dr. Burke will be in Southern Ohio April 15, 16. He will be at Bear Creek Saturday night, West Alexandria Sunday morning, Trotwood Sunday afternoon, and Eversole Sunday night. At Bear Creek and Eversole the pictures, In the Land of the Monkey Bread Tree, will be shown.—Anna M. Landis, Brookville, Ohio, March 16.

OREGON

Grants Pass.—On Dec. 8 Dr. Homer L. Burke of Africa showed the movie, The Land of the Monkey Bread Tree. As this was put on under the auspices of the B. Y. P. D., a silver offering was taken for their foreign mission project. A program was given on Christmas Day. The children gave their program in the morning and the pastor preached an appropriate sermon. In the evening a program, Christ, The Gift Magnificent, was presented. The B. Y. P. D. attended a union watch social at the First Baptist church. Recently five letters were received and one was reclaimed. On Jan. 15 the young people presented a missionary drama, Ordered South. On Jan. 19 the young people gave Bunah Stutsman a surprise farewell as she left for Seattle, Wash., where she entered Virginia Mason hospital for nurse training. Feb. 1 a social was enjoyed. Jan. 29 Bro. R. C. Flory delivered the morning address. In the evening Eld. George R. Shade delivered the message. Feb. 19 Bro. Ernest Wine, pastor of the Ashland church, delivered the address in the absence of Bro. Stutsman. A program was rendered in the evening, honoring Lincoln, Washington and Longfellow. Feb. 26 reports of the Pacific Coast regional conference were given. Our council was held on March 5. Two letters were granted. Plans are being made for a two weeks' pre-Easter revival to be conducted by our pastor, Bro. C. N. Stutsman, beginning March 26. Several reports were accepted.—Alta P. Morton, Grants Pass, Ore., March 8.

PENNSYLVANIA

Chambersburg.—Jan. 29 to Feb. 12 Bro. Rufus Bucher of Quarryville conducted an uplifting and inspirational revival service. People from the entire community were attracted to these meetings. Sixteen gave their hearts to the Lord and were baptized. Special music was furnished by Bro. Blain Bear and the choir. We met in council March 8. We will hold services the week before Easter. Our love feast will be held on Easter Sunday evening at six o'clock. We have re-elected Bro. C. E. Grapes as pastor and elder. Other officers were elected. Our pastor gave a splendid report of his work. Our attendance has been good. Attendance at Sunday evening services and prayer meetings has been increased. Our Messenger agent, Bro. Aaron Ehersole, has the Messenger club started.—Mrs. Geo. Halde-man, Chambersburg, Pa., March 11.

Connellsville.—Since our last report thirteen have been baptized. Bro. F. A. Myers is our pastor. Bro. Myers started a series of sermons on the Beatitudes the first of the year. Bro. E. S. Coffman will begin evangelistic services on Easter continuing for two weeks. On March 5 we will begin a contest with the Mt. Pleasant church. It will last through March and April. Our love feast will be held the first Sunday in May. Our B. Y. P. D. completed a series of studies on Know Your Bible. Feb. 19 we lifted our Achievement Offering. Due to poor industrial conditions, with many moving away, etc., our church activities have been at low ebb.—Mrs. Louise Atkins, Connellsville, Pa., March 10.

East Petersburg.—We will conduct pre-Easter services at East Petersburg, beginning April 5, closing with the resurrection sermon on Sunday morning at both East Petersburg and Salunga. In the evening the mixed chorus will render an Easter program, directed by Sister Mary Forney, at Salunga. On Monday evening, April 10, we will begin a series of meetings at Salunga, with Bro. John Rowland of Mechanicsburg as evangelist. We will have our love feast at Salunga April 29, 30, and at East Petersburg, May 21, with an all-day meeting.—Mrs. Emanuel Scifert, East Petersburg, Pa., March 13.

Falling Spring.—Our fall love feast was held Oct. 22 at the Hade house. Nine visiting ministers were with us. Bro. Grayhill Hershey of Manheim officiated. Carroll Valentine brought us a very inspiring and helpful message on Thanksgiving morning at the Hade house. An offering was lifted for use in the home congregation. Bro. Otho Hassinger began a revival meeting at the Hade house on Jan. 15. He gave us nineteen gospel sermons. While the weather was uncertain much of the time, the crowds were large and interest was fine. Five were received into the church by baptism and two were reclaimed. One young brother was baptized some weeks before that. We met

in council on March 4. Two certificates of membership were granted and five were received. Bro. Lowell Gearhart was elected delegate to Annual Conference, with Bro. Guy Stamy as alternate. May 13, 14 was set for our love feast, at the Hade house, with services beginning in the morning at 10:30 o'clock. Services are again being held in the Falling Spring house. The church was replastered and remodeled during the winter months.—Grace E. Smith, Waynesboro, Pa., March 11.

Greencastle.—On Feb. 12 the worship service was in charge of the children, with songs, scripture and recitations by the children and an address by our district children's superintendent, Mrs. Widdowson. Feb. 19 the Juniata volunteer band was in charge of the service. Feb. 26 Bro. Ralph Schlosser was with us in a Bible institute. March 5 our pastor was again with us after a three-month absence. He attended Bethany Biblical Seminary during the winter term. Our church met in a fellowship supper March 10, with 125 attending.—Kate E. Gilland, Greencastle, Pa., March 14.

Mountville.—On Nov. 13 a group of student volunteers of Elizabethtown College met with us at Manor house and conducted the services. Dec. 18 Bro. Abram Hess of Bareville preached a missionary sermon at Mountville house. Bro. Forest Weller of Elizabethtown College conducted a Bible institute Dec. 3, 4. The B. Y. P. D. rendered a program on Christmas night. A Negro quartet from Lincoln University rendered a musical program Feb. 26. We met in council March 8. The Aid Society gave an outstanding report. A committee has been appointed to see what can be done in regard to Men's Work. We reached our goal in our Achievement Offering. Our delegates to district meeting are N. K. Musser and Harry Enders, with B. G. Bushong and H. K. Gerlach as alternates. Bro. N. K. Musser is delegate to Annual Meeting, with B. G. Bushong as alternate.—Florence K. Herr, Millersville, Pa., March 14.

Shamokin.—We began our series of meetings on Feb. 19, continuing until March 5. Bro. John R. Snyder of Tyrone, Pa., was our evangelist. He brought earnest, helpful messages. The attendance was fair. Several meetings were in progress in neighboring churches and this had quite an influence on our attendance. Mildred Nedrow of Sipesville, Pa., was our song leader. Each evening she spent a half hour with the children, telling them stories and teaching them songs. The meetings closed with two applicants for baptism.—Ruth Reedy, Shamokin, Pa., March 8.

Springville.—We met in council March 10. Our delegate to Annual Conference is Bro. Ralph Heisey, with Bro. Evan Dinger as alternate. Delegates to district meeting are Brethren Jacob Lininger, Donald Royer and Mark Enck, with Brethren Rufus Royer, Norman Zug and John Steffy as alternates. Sister Erla Weinhold was appointed Messenger correspondent.—Sarah Bollinger Dierwechter, Denver, Pa., March 15.

VIRGINIA

Bassetts.—On Oct. 15 our communion was held, with Bro. J. B. Peters officiating. A large number attended. A peace program was given by the Junior League on Nov. 27. On Nov. 25 our pastor, Bro. S. H. Flora, and his wife and sons and the writer attended the alcohol education institute at the Jefferson high school in Roanoke. On Dec. 4 Bro. Raymond Peters gave us an interesting message. The Ladies' Aid sponsored the Messenger club. The Messenger is now going into more than seventy-five per cent of the homes. A Christmas program was rendered by the Bassetts Sunday school and also Mt. Hermon. On Christmas Eve the different organizations of the Bassetts church took groceries, fruit, clothing to the sick and needy families. At the end of the Christmas program at Mt. Hermon a white gift service was held. Bro. W. H. Kahle was with us Feb. 13, 14 and gave an interesting lecture on Money Management. Our revival begins April 24, with Bro. A. J. Caricofe as evangelist. The B. Y. P. D. district round table will be held at the Bassetts church March 14.—Mrs. W. H. Smith, Bassetts, Va., March 6.

Middle River.—Jan. 1 Bro. Raymond Peters, editor of the South-eastern Herald, preached for us. Bro. Dan West was with us Jan. 4 and talked concerning relief work in Spain. We were fortunate to have him with us. Three have been baptized and four received by letter. Feeling the need of a parsonage, a building committee has been appointed and the foundation is now laid. Our B. Y. P. D. enjoyed a social given by the Pleasant Valley B. Y. P. D. recently. The World Day of Prayer was observed in our church. We met in council Feb. 25, and Bro. Samuel A. Harley was elected delegate to Annual Meeting, with Bro. B. B. Garher as alternate. Delegates to district meeting are Brethren F. Y. Garher, Ira Cline, B. J. Wampler and Arlie Cline. We decided to have pre-Easter services, with the home ministers in charge. Our love feast will be held in connection with these services on April 6 at 6 P. M. An Easter cantata is being planned, under the direction of our chorister, Bro. Joseph Humbert. We decided to have a revival meeting in August.—Bessie Hope Diehl, Staunton, Va., March 1.

Peters Creek.—We met in council March 1 and decided to call Bro. Robert Strickler, now of Bethany, to be our full-time pastor beginning the first of September. Delegates to district meeting are Sister Emma Garst and Bro. Gordon Deyerle, with Brethren M. C. Garst and Claude Vinyard as alternates. A special missionary offering of \$135 was received the third Sunday in February. Our Aid Work is going nicely, with Sister Ruth Plunkett as director. Three new members have been added recently. Through the winter months we are meeting twice a month in order to catch up with our work.—Mrs. J. S. Showalter, Roanoke, Va., March 7.

WASHINGTON

Wenatchee Valley.—The church, as is its annual custom, while the other people are observing the president's ball, keeps the pastor's birthday with an all church social. The birthday pennies are brought in for the year, and the various month groups contribute to the program. We were particularly fortunate in having Brother and Sister G. G. Canfield, national evangelists, with us for a few days between their meetings at this particular time. They gave a short musical recital at the birthday party. The pastor's birthday present was a heater for his car. The following week the men held their annual election dinner. Eldon Miller is the Men's Work president for 1939. Bro. H. S. Will, our pastor, is the Washington trustee for La Verne College. He was gone for several weeks, attending trustee meetings and taking in the Pacific Coast Regional conference. He brings back encouraging reports of the college and the new administration, and stirring echoes from the meetings. During his absence the elder filled the morning engagements and the B. Y. P. D. and the Junior choir had charge of the evening services. Mrs. A. L. Sellars is doing fine work in training these boys and girls in church music. During the winter the B. Y. P. D. has been attending a special young people's Bible study class on Wednesdays under the leadership of the pastor. At our March council two young men were reconsidered for the ministry. They were both licensed last year and this spring Bro. Ward Pratt and his wife were advanced and will be installed soon. Bro. Vance Sanger who is in McPherson College was relicensed. The Washington and Northern Idaho United Christian Youth Conference convened in our city. Their mass meetings were held in the high school auditorium and their meals were served in our church. Our ladies served four meals to over 600 people at a meal. The meetings and addresses were very inspirational. Bro. Mark Schrock of the Olympia church was with us yesterday to begin a week's series of meetings. A church clinical discussion will be held on church problems, preceding the preaching services. Bro. Schrock is very uniquely fitted to lead and advise our group in church administration and church work. We are eagerly anticipating the work and association together.—Geraldine Eller, Wenatchee, Wash., March 8.

WISCONSIN

Stanley.—Our Christmas program was well attended. An offering of \$14.60 was taken for world wide missions. The offerings on the third Sundays of each month go for missions. Besides this we take a special offering the first Sunday of the month for China and Spanish neutral relief. The Ladies' Aid has done well the past year, with receipts totaling \$167.83. We are struggling along trying to pay our debt, and the Aid Society has helped on a number of projects. Just recently we served the chamber of commerce supper and cleared a substantial sum. On New Year's Eve a watch night service was held, with thirty attending. The program consisted of vocal and instrumental music, some very good readings and a Bible question contest. We have a very interesting young people's meeting each Sunday evening preceding the regular preaching service. Stormy weather and sickness in February caused a slight decrease in attendance.—Mrs. Jacob Winkler, Stanley, Wis., March 7.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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GOSPEL MESSENGER



Four Sentinels

*White flames on countless hills,
Four flames upon this slope,
Sure sentinels they are
Of life and death and hope.*

Photo by "Fraser's," Pomona, Calif.

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APRIL 8, 1939



QUINTER

BRUMBAUGH

MILLER

MOORE

FRANTZ

The Story of Your Gospel Messenger

In April of 1851 a little monthly magazine was sent out from a springhouse near Poland, Ohio. The magazine was the Gospel Visitor and the editor and publisher was Elder Henry Kurtz. In some respects Bro. Kurtz is one of the most remarkable men in our church history, and as for the paper he started, it was the harbinger of a new day for our people, and the beginning of what is now your Gospel Messenger.

It was in 1855 that Henry Kurtz induced James Quinter to join him in the printing venture. But soon the Civil War cast a blight across the land. However, The Gospel Visitor survived and through the reconstruction period increased in influence. Meanwhile the aging editor relinquished the management of the Visitor into Bro. Quinter's able hands.

East and west papers were springing up, but ultimately the most of these were merged with the Visitor to make a bigger and better church paper. By 1883 this process of combining and enlarging had given our church The Gospel Messenger. And it had also drawn together an unusually able group of men in the field of church publications. Amongst these were the Brumbaugh brothers, D. L. Miller, Joseph Amick and J. H. Moore.

One further step was cherished by D. L. Miller and his associates. And that was that the publishing interests built up since 1851 might be church owned. In 1897 this dream was fulfilled. What the Messenger had been in spirit, it now became in fact—the official organ of the Church of the Brethren. Since 1897 our church owned publishing interests have greatly expanded. Besides the Messenger they now include books and a full line of Sunday-school quarterlies, papers and other supplies.

In January of 1931 the Missionary Visitor was merged with the Gospel Messenger. More recently a Church at Work department was added and other efforts made to make the Messenger the complete church paper for the Brethren home. One subscriber has written: "Our church feels that the Messenger is so vital for the Christian life that we have decided to put it into every home that houses a member of our church."

Members of the Church of the Brethren are really stockholders in this printing enterprise. Thus he who supports The Gospel Messenger and the rest of the Brethren publications does two good turns: he helps himself and his church as well.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

We are interested in ways to get the most out of the church paper. It would help if we could get at least 75% of our resident members to reading The Gospel Messenger. Please send us your free literature concerning the economical Messenger club plan for doing that very thing.

Name Congregation

Street or Route City State

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, April 8, 1939

No. 14

EDITORIAL

When Proportion Is Important

ACROSS the river from my window is the back end of a large brick building, with its broad, free, windowless expanse, the sign painter's perfect paradise. For several years a leading baking company has had the lease of it for advertising purposes. Two men are painting a new "ad" on it and the way they are making that loaf of bread stand out from the wall, almost breaking away from it as if to come out to meet you, is a marvel to behold.

How can they get such an effect on a perfectly flat surface? They understand the art and science of perspective. Lines and angles are so drawn, colors are so contrasted and blended, that the proportions, tones and shades are exactly right to yield the desired result. The big word in producing the proper perspective is *proportion*. They might have used the same colors and the same amount of paint and have had nothing but a mess when they had finished.

Which is about what happens in the delineation of spiritual truth when the artist ignores the vital matter of perspective. He may quote Scripture accurately and profusely, but if he does this without regard to the progress of revelation through the centuries between Genesis and Jesus Christ, he may produce a terribly distorted picture. He should give greatest weight to the weightier matters and put first things first. If he gives the same careful attention to proportion that Jesus did, the loaf of the Bread of Life will stand out from the flat, drab wall of history and chronology, appealingly, grippingly. It will make the onlooker want to partake of it and live.

E. F.

When and Why People Read

A PARTIAL answer to the question as to when and why people read may be gathered from figures recently published by the Chicago public library. According to Librarian Carl B. Roden "people start reading when business slows up and they lose their jobs." This sug-

gests that not only reading but thinking is initiated by pain or at least by discomfort.

A second factor noted by our Chicago authority is that there is an important relation between reading and what is offered to be read. That is, when few new books are bought book circulation declines. And so it takes more than trouble to start one thinking and reading. There must be the conviction that something promising or worth while is offered.

H. A. B.

Easter Thoughts in Nineteen Thirty-Nine

ENOUGH has already happened in nineteen thirty-nine to prove that it is not going to be an easy year. Certain of the idealists are beginning to show the effects of increasing strain. Two well-known figures, usually classed as pacifists, have chosen to redefine their positions. One says that he is now an active pacifist; the other prefers to be known as a peace salesman. We are not sure whether this sudden fastidiousness means a gain or a recession in peace convictions.

However, there is one thing we do know. In emergency times the trend is for values to blur and for convictions to become slanted or twisted into new directions. Even the great verities of the Christian faith are not immune. Thus we surmise that in nineteen thirty-nine the truths symbolized by Easter are being questioned anew by confused or troubled minds. What else could one expect when whole nations are in process of being dechristianized?

When all sorts of propaganda beat in upon one's consciousness it is difficult to keep from becoming a victim of the current vagaries of thought. Long ago something not too complimentary was written about those who drift here and there in response to every wind of doctrine. Even so, what is Brother Average Christian going to do for self-protection? How can he keep measurably free from the peculiar lunacies of his age?

In this connection it is interesting to note that the Master studiously avoided all appeal to the credulity of man. Reason, judgment and native goodness were some of the springs of action that Jesus sought to touch. As for the apostles, their method is perhaps best summed up in Acts 15, where certain practical results which they interpreted as in line with prophetic teaching were held to justify a new attitude toward the gentiles. Our point is that Jesus and the disciples evidently assumed that the average man has the mental machinery required to deal with the basic issues of life and conduct. And certainly there was never a time when there was greater need than in our own day, for men to think for themselves.

Now in such a spirit let us approach a typical question raised by the Easter occasion. What of the life everlasting so frequently mentioned by New Testament writers? What should one think regarding such a theme in nineteen thirty-nine? Let us begin with such facts or resources as are in the average mind. Thus, who but knows that the idea of eternal life must be very old? In Gen. 1:27 one reads that man was created by God and in his image. Such an origin and such endowments suggest that man's destiny extends beyond his little day on earth, that in very truth he was made for partnership in work and fellowship with a heavenly Father.

Hence, it is not strange that the Hebrew patriarchs and prophets looked earnestly to the future. As Moses, one and all endured as seeing him who is invisible. When Jesus came he did not argue for the life everlasting. Rather, his every act and word assumed that man is worth saving, and that being saved he is destined for fellowship with a Father in heaven. "In my Father's house are many mansions: if it were not so, I would have told you." Then there is the remarkable change which came into the lives of the apostles. Men who returned to their nets and their fishing were suddenly galvanized into demonstrations of power which proved that they had come by some new and dynamic conviction. They had seen and talked with a risen Lord. And never again could they or the world be just the same.

But one may say that these are the familiar arguments for the life everlasting. What is there other than these which the modern man of average mental powers can grasp? For one must remember that this is nineteen thirty-nine. Martin Niemöller is still in a concentration camp. In several lands Christianity has suffered eclipse. And yet, hardly can one mention these things before there rushes to mind the fact that in yet other lands the Christian way is taking on new life. And the harder the conditions faced, the more virile the faith exhibited. Consider the new interest in Christianity as reported for distressed China. Even in America one senses a new seriousness on the part of

both young and old. And certainly this has some bearing upon one's convictions concerning God and Christ and the life eternal.

Or let those who would think along these lines consider how man's outlook tends to run in cycles not unlike the changes which mark the seasons of the year. Thus a springtime of faith eventually runs into a summer and autumn of self-sufficiency, and finally into a winter of doubt. And yet, or as surely as winter turns to spring, an age of honest doubts is bound to eventuate in a spring of more intelligent hope. This we believe is what is in process of happening in the intellectual world. Gone is much of the pride of intellect of a generation ago. Today the thoughtful scientist is newly humbled as he peers at a majestic universe through a one-hundred-inch telescope. And tomorrow what will that two-hundred-inch reflector reveal? Who knows? But it will not be less than man has surmised. Thus in each day of need man continues to rediscover God, finding him not less but ever more majestic. And with such rediscovery there goes new assurance of the life everlasting. In nineteen thirty-nine one can yield himself to the latest transient propaganda, or he can hold fast to the basic verities even now in process of reaffirmation.

H. A. B.

Two Congregations of Today

JUST for convenience we shall call the two congregations Galilee and Judea. Both are large and active locally as well as in supporting the general brotherhood activities. Judea is wealthier than Galilee and much more conservative. The order in dress is strictly adhered to and the manner of conducting the public worship is almost exactly the same as that of fifty years ago. Galilee has made significant changes in both these particulars. A visitor going from one church to the other would be struck with the difference in appearance and in the way the meetings are conducted.

But if that visitor remained long enough to get acquainted with both churches he would find it hard to decide which one is doing most to promote the kingdom of God. He would find love and devotion and sacrifice in both in generous measure. If he had the good fortune to spend a few days with the elder of Galilee, and then a few more with the elder of Judea, he would be surprised and delighted that men of such differing opinions on church polity could both love the church so much and be so gracious in spirit toward each other.

It can be done. Judea and Galilee have done it. Church customs need not be exactly alike everywhere. Recognition of this is the secret of true unity, prosperity and usefulness in kingdom extension. We commend the example of Judea and Galilee and their elders-in-charge to all other churches and elders.

E. F.

THE GENERAL FORUM

Victory

BY MYRA BROOKS WELCH

Long, long ago a cross was borne
Up to a lonely hill—
A tomb was sealed, a guard was set
Death said, "I rule at will."

But lo! the tomb became a shrine
To point men to the stars—
For love cannot be sealed in tombs
Nor bound by iron bars.

No longer king, Death stands at bay,
He only holds the key
That swings aside the earthly door
To immortality.

La Verne, Calif.

The Spirit of Him That Raised Up Jesus From the Dead

BY PAUL MOHLER

HAVE you grown tired of the endless struggle between what you know you ought to do, and what you are naturally impelled to do? When Jesus said, "Come, unto me, all ye that labor," he must have meant you and me. Why have you not found rest? Something in his program must have been neglected. It is high time that all the world should come to Jesus and put his offer to the test by thoroughly, carefully and scientifically fulfilling all his conditions, thus giving him every opportunity to fulfill his promises. This is no time for dalliance.

It is easier for me to study spiritual problems by means of analogies, so I suggest that you take a blackboard or paper and sketch several trees without wasting time on details or efforts at perfection. Just a ground line with trees showing roots below ground, and bodies above. Mark one tree Good Fruit, and the others Bad Fruit. Now suppose that you were on an island visited by no ships. You have lots of trees bearing bad fruit, but only one bearing good fruit, and you wish to reverse that order; how can you do it? A nurseryman would tell you to graft. Let's adopt his idea; and, since we are just supposing, let us do the grafting in our own way, whether he would pronounce our way practical or not.

Let us cut off all of our bad fruit trees but one, just above the ground, but leave that one stand as it is. Cut off the good fruit tree too, just the same as the others. What shall we do with the bodies removed? Burn all but that of the good fruit tree. Cut that into scions and plunge one into each of the other stumps, apply wax, and await events.

On a certain date, some 1,900 years ago, God had an

island in his universe, full of men bearing bad fruit—all of them (Rom. 3: 10-18). He had just one bearing good fruit (John 1: 14). What was he to do about it? He had the good tree cut off (Acts 2: 22, 23). Then he cut off others (Rom. 6: 3, 8), removing their old habits and dispositions (Gal. 2: 20a), and grafted in characters with the same life that was in Jesus (Gal. 2: 20b). What happened then? We get glimpses of the results in Acts 2: 41-47; 4: 31-35; Eph. 2: 1-10; Col. 1: 3-8; 1 Thess. 1: 2-10, and other New Testament sections. I challenge any nurseryman to effect a greater change in plant life by grafting than God effected in the lives of people living in that day—and even today.

But this is an Easter lesson; so let us look again at our illustration. Our blackboard should now show one tree uncut, one stub with the body cut off and no graft in it, and several stubs with grafts in them. What will happen to the ungrafted stub of the good fruit tree? Our nurserymen will tell us that if the life is really strong in that stub, it will throw up new shoots and grow another top, probably very quickly. No need to worry about that. Now for the tree that is uncut; that looks a lot better than those that are cut off, doesn't it? But what is it worth? Which would you rather have, a thousand trees like that, or one with the top cut off and a good graft set in? I think we can all agree on that.

And what will happen with the grafted stubs? Our nurseryman will say that, with proper care on the part of the grower, each stub will send its strength into and through the scion and develop a new body, top and branches, bearing good fruit just like that in the original good fruit tree. He is very positive about it. It works every time.

Turn again to our application. Did Jesus rise again? We know that he did. Was his rise rapid? We know that it was. Does he bear the same fruit as before? We know that he does.

How about the uncut trees? Did they continue to bear bad fruit? We know that they did—just the same as when Jesus was in the flesh. If there was any difference, they were worse than before. Read the record of persecutions and murders experienced by the disciples.

Now look again at the grafted stubs. Some grew wonderfully—the apostles and many others—and bore fruit like the original tree just as we have seen in the references above. But some did not do so well. Jude tells us of some that bore very, very bad fruit. Peter, Paul and James tell the same story. We see the same today. What went wrong? Ask the nurseryman.

He will tell you that when a tree is cut off and a

graft set in, the old life is not dead. It will make a tremendous effort to form another body with the old life; and if it is not hindered, it will do it too. A new body with the old life and character in it will spring up, take the strength of the root away from the scion, grow rapidly, and bear much fruit of the same old kind. They are apparently only invigorated by the pruning they suffered. Find their likeness in 2 Peter 2. Here Peter says that their last state is worse than their first.

But there are still others that are betwixt and between. In 1 Cor. 3: 1; 5: 1-8; 6: 1-11; 11: 17-34 and elsewhere, we read of early Christians who were still bearing much bad fruit. We find the same mixture today. Why? Let's ask the nurseryman again.

He tells us that a grafted tree may support new growth from below the graft and growth in the graft at the same time. It may even bear two kinds of fruit—some of the old bad fruit, and some of the new good fruit. He says that this will surely happen if the grower allows any of the buds on the old wood to develop and grow. He has to watch closely, rub off the buds or break off the sprouts from the old wood if he wants a tree that will bear only good fruit.

But here is where our analogy falls short, as all analogies do. A nurseryman pays no attention to the wishes of his trees. He works his own will upon them. But the Father, who is our husbandman (John 15: 1, 2) is more considerate. His care is only for those who wish for it. If we wish to let our old evil life come again into full bearing, he allows it. If we wish to produce some evil fruit and some that is good, he allows that. It is only for those who earnestly desire and honestly seek for their whole life energy to be spent in producing good fruit, that his care is exercised to the utmost. It is in those who work out their own salvation with fear and trembling that God works, both to will and to do his good pleasure.

How shall we insure the bearing of good fruit only? Jesus says, in Luke 9: 23: "If any man would come after me [to be like me in character and in fruitage], let him deny himself [the old man that waxeth corrupt after the lusts of deceit] and take up his cross [by which the shoots of the old growth are pruned off] daily [in waiting before the Father each morning for pruning] and follow me." It is, indeed, the Father's work to keep the buds rubbed off the old wood; but we have to come to him daily and to give him time, and to submit to the application of the Spirit and the Word, if the work is to be well done and the results satisfactory.

What has the Holy Spirit to do with all of this? Everything. It is the Holy Spirit that is the inner life that bears the fruits of love, joy and peace that Jesus bore; and here comes Rom. 8: 11 saying: "If the Spirit of him that raised up Jesus from the dead dwell-

eth in you [the Holy Spirit], he that raised up Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you."

Pasadena, Calif.

Easter Optimism

BY MCKINLEY COFFMAN

As Eastertide approaches our hearts instinctively turn to the familiar scriptures. The crucifixion and the resurrection claim our rapt attention. We may study these great doctrines either as an optimist or as a pessimist. The scriptures lend themselves to the optimist in an overwhelming way. We see the old giving way to the new.

Shortly before the crucifixion, Jesus said: "Now shall the prince of the world [that is, Satan] be cast out." In a way this is dethronement. Jesus has also said: "And I, if I be lifted up from the earth, will draw all men unto me." In a way this is enthronement in the hearts of men.

Almost simultaneously with the lifting up of Christ the real drawing of men began. The centurion was tremendously affected by that death on the cross, and said: "Truly this was the Son of God." Nicodemus and Joseph of Aramithæa went boldly to Pilate and begged the body of Jesus. When Pilate learned of his death in such an unusually short time he marveled greatly. There are implications in all of these statements of the great drawing power of Christ. The great prophecy of Isaiah begins a literal fulfillment, that "of the increase of his government and peace there shall be no end." Christ so conspicuously lifted up on a cross, on the top of a hill, now becomes the Center of all things. Even Satan could say with John the Baptist: "He must increase, and I must decrease."

Satan always decreased when Christ was about. Once on the mountain the devil sought to take advantage of Jesus, when humanly speaking Christ was at his weakest, having fasted forty days and forty nights. But Jesus overcame by resisting all of the temptations. Again Satan attempted to undo the Master by making a deceptive appearance in one of Christ's carefully selected disciples, namely, Simon Peter. But again Jesus ordered him about as a dog, saying: "Get thee behind me, Satan." The defeated devil went slinking away and Jesus went on steadfastly to Calvary exhibiting the marvelous grace of God. Here at the cross Satan met his Waterloo. "Now, is the prince of this world cast out." So far as Jesus is concerned, the devil is an out-cast forever. He who deceived Adam and Eve, and the nations of the world, would now from henceforth meet with defeat at the hands of every individual drawn to Christ.

Is the devil still the prince or ruler of this world?

Unquestionably the devil is still prince or ruler of all worldly or unregenerated people. But this whole world is not under the domination of Satan. There are literally millions of Christians who will not recognize Satan as the ruler of this earth or knowingly yield to his deceptive ways. As he was cast out or rejected by Christ, so do the followers of Christ reject him today and own Christ as King of kings and Lord of lords.

We do not mean to say that the devil has no power over men, or that the devil is bound. We do mean to say that his head was bruised by the death of Christ and bruised yet more as he is rejected by the followers of the Lamb. It is, therefore, not scriptural or even rational to say that the devil is prince of this world. Neither is it right to say that Christ is the Ruler of this world. When we notice the roadhouses, saloons, great wars, large naval appropriations and preparations for wars, we know that the devil still has a great kingdom with innumerable followers. On the other hand, when we see the thousands of churches and contemplate the myriads of souls that inhabit them daily and weekly, owning Jesus Christ as their Lord and adhering to his blessed principles, we know beyond the shadow of a doubt that great is the kingdom of righteousness and of God on this old earth.

The crux of the whole matter is largely with us. If Satan be lifted up upon the earth in all his lying and deceptive nature, men will forsake him. If Christ be lifted up in all his suffering love, men and nations will be drawn unto him. In a very definite way Christ or Satan is ruler on this earth according to our optimism or pessimism. As for me, I do know that Jesus suffered and died, was buried and rose again triumphant over Satan, sin, death, hell and the grave. Therefore, he lives and reigns victoriously over a spiritual king-

dom of this earth of which I personally am a part. I thank God for this outlook and privilege, and take new hope daily.

Sebring, Fla.

What the Church Should Bring to Young Life

BY GLEN E. WEIMER

At its best the church is a spiritual mother—a nourisher of the good life. Thus, through its social activities, teaching and worship it should bring to young life "a vital and growing religious experience." God must be more than a subject for thought—he must be the very center and meaning of existence—a meaning that is steadily expanding and enriching life and thought. Under the persuasion of this living contagion young life will discover the secret of life to be in the company of the One who set the stars in their courses and who tabernacles in the human heart. If the church cannot bring the contagion of a great faith to young people—it is as barren as Gobi—and a body from which the life has departed. The eternal word to our time is, church of God, lengthen thy ropes—strengthen thy stakes—sink thy roots into the depths of God—then growing persons can be infused with the power of new life.

Then, the church should bring to young life, "a tested body of religious knowledge." Through the centuries the race has been experimenting with life in company with the transient and the abiding. Thus, men have not only found the way of life—it has also found them. To be sure, God has not spoken his last word on any subject—but he has spoken nevertheless. We know that God's grace is as wide as life—that every act has its consequences—that God is at work in the world processes of creation, judgment, healing and leading—that the way of Christ is the highest we know—and that ideal values are real even though ideal.

Moreover, the church should bring to young life, "a religious sense of responsibility." We may not be our brother's keeper—but, we are our brother's brother—herein lies responsibility—a religious obligation. If unjust and unnecessary conditions crush, degrade and humiliate my brother, these constitute an attack upon my own personality—and I am responsible to God to free my brother from the prison to which he has been consigned. When once this sense of religious responsibility is pulsating in life—the night will be far spent and the day at hand. For a new series of crusades will shake the kingdoms of the world into ruins and on the ashes the City of God will rise triumphant in splendor and power.

Again, the church should bring to young life, "a technique of worship and of religious living." *How* is the forgotten word—the most difficult word with which the worker in religion must wrestle. It is a sim-

The Resurrection and the Life

BY FREDERICK D. ANTHONY

Another year has come and gone,
Marked by another Easter dawn;
The day on which with one accord,
We worship our dear, risen Lord.

By one man sin came into life,
And death by sin was widely rife;
But God so loved the human race,
He gave his Son to take our place.

Our blessed Savior knew no sin—
Was holy, harmless, pure within;
But God chose him to take our place,
Through faith in him we're saved by grace.

So let us on this Easter day,
In home and sanctuary pray,
Through him be kept from sin and strife,
Our resurrection and the life.

Baltimore, Md.

ple matter to entertain the theory of God—but desperately hard to find the way to live in the power and presence of God. *How* is the ultimate task of every church leader. To hold that love is the highest virtue or mark of the good life is comparatively easy, but to make love the law of life is difficult. How can love be translated into attitudes—purposes—practical life—that is the final test of the church's ministry. To fail here is to thrust young life into a world of make-believe—and to make of religion an illusion and mirage. *How* to discover truth, *how* to test it, *how* to execute responsibility, *how* to pray, *how* to handle temptations, *how* to lay hold of the resources of God that are within, without and beyond, *how* to translate the hard, discouraging and disconcerting experiences of life into the bony structure of character—in a word, *how* to make the Christian religion vibrant in life, the word flesh once again that men may behold the glory of God's begotten—that is the last test of the adequacy of the church's approach to the youth of today. When the church brings to young life the contagion of a great faith—a tested body of religious knowledge—a religious sense of responsibility—and a technique of worship and of religious living—then it can be truly said: "The church is the spiritual mother and the nourisher of the spiritual life."

Belding, Mich.

Who Are Your Delegates?

BY RAYMOND R. PETERS

THE time of the year is here when many of our churches will be electing delegates to district and Annual Conferences. Every church should elect the proper number of members to attend these conferences.

Getting people away from home to attend conferences is one of the best forms of leadership education. Usually upon examination you will discover that the persons who give the most trouble and retard the growth of the church most are those who seldom attend other churches or conferences where they may get new ideas and see how other people execute their church work.

Since attending conferences is such a vital part in leadership education, a large number of persons should have the opportunity to represent their churches as delegates. A complete record should be kept so that the same persons are not elected each year. I feel that any pastor who allows the church to elect either himself or his wife as delegate to district conference is making a great mistake. Every time the pastor or his wife serves in this capacity other members are denied this opportunity. The pastor and family will attend the district conference any way. Therefore, I suggest that every pastor notify his people at the council meeting that he and his wife are not eligible to serve.

There are times when the church would like to vote for someone else but feel that the pastor will be expecting to be elected.

I do not feel that a pastor should serve as a delegate to Annual Conference except in rare cases. The laity of the church needs this experience. Every church should take an interest in this matter. The church should provide a fund for this purpose. One man stated recently that churches would grow much faster if they would send a delegate to Conference each year. I am writing this aware of the fact that a large number of pastors are not receiving sufficient income to attend the Annual Conference. Therefore, I suggest that certain groups help the pastor to enjoy this privilege.

Daleville, Va.

The Meaning of Glory

BY OLIVE A. SMITH

"A WORD is the symbol of an idea," said the author of an old-time textbook on rhetoric. And how the ideas of the human mind shift and change, with time and experience, under the varying suggestiveness of words! Said a minister, "I have read that verse of scripture at least one hundred times, but never, until this minute, have I seen in it what I see now." And his experience is not novel.

To the lover of God's Word as the most sublime Book ever produced, the familiar phrase is ever new and but partially comprehended. And to the lover of words in general, the study of Biblical words becomes an enthralling joy. Even though we know that language is pitifully inadequate as a conveyor of thought and emotion, we can frequently point to some little word as an actual lifesaver.

"Glory!" shouts the emotional religionist in a noisy expression of his fervid faith. And in support of his interpretation there are Biblical passages galore, plus the myriad products of writers of hymns and devotionals. David had much to say of this kind of glory. "Thou art my glory." And, later, "O Lord, our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens."

In similar vein Solomon used the word, yet more than David. He implies the ideas of praise, adulation and the kind of worship which centered about God as the Occupant of a throne. The glory of that era was never separated from obvious grandeur. Any volume of hymns of the churches reflects, in a large degree, that conception.

But, as always when we want something authoritative in Christian interpretation, we turn to the words of the Master. What did he say about glory? What was the meaning, what were the ideas and conceptions which inspired his use of the word?

Sometimes, at least, the Old Testament interpretation seems to persist. He warns the disciples against a conspicuous giving of alms, like that of the hypocrites who covet "the glory of men." Then turning from this idea of public praise and adulation there is another kind of glory in connection with the urge of faith, in the Father's love and care, as opposed to worry for the future. "Consider the lilies of the field. They toil not, neither do they spin. And yet I say unto you that even Solomon, in all his glory, was not arrayed like one of these."

He promised that the Son of Man should come, "in the glory of his Father, with his angels." And the meaning of that passage we do not know.

Perhaps the writers of our sacred songs got much of their inspiration from the writers of the gospels. All our precious hymns of Christmas praise seem to be echoes of the angels' song, "Glory to God in the highest." It is not strange, perhaps, that emotional laymen of later times should have adopted the habit of expressing religious ecstasy by the use of that same little word.

But religious ecstasy is never sufficient to meet the problems of daily living. Time went on. The Master's work was assumed, carried on and finished. Then came the ascension. His followers were left—as they are always physically left—to carry on alone. They—and we—must turn to that grand old Gibraltar of Christian experience, Paul the Apostle, to learn more about glory. And he never fails us. For his day, for our day, and for all days, Paul gives us that broad, comprehensive view of life which should shame our pettiness, our childish cowardice and weakness, our absurd misinterpretations of the meaning and purpose of life. To some of us, Paul has been the great medium of personal introduction to words. And we have come to be the passionate lovers of certain words because of the suggestiveness he attached to them. Like some of our modern radio speakers, Paul was the consummate master of language. No word was wasted or misplaced. What does Paul have to say about glory? We are all Corinthians, listening to the matchless challenge contained in his words: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Paul called those afflictions light, but we would probably call them heavy. We cannot measure up to his standard of the appraisal of experience as a character builder. Perhaps the remainder of the passage will give us an inkling of the reason for failure. "While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal." Looking at, thinking of, working with the things that are seen, for the purpose of the aggrandizement of things seen, it is not strange that we fail to find the glory of daily living.

Again Paul says, "But we glory in tribulations." Why? That seems absurd. We do not glory in tribulations. We protest. We make detours. We shrink and cower and complain. We discuss our little ills and cares and disappointments. To us they are purposeless, or worse, positively malicious. But Paul did not see it that way. He explains why—"Knowing that tribulation worketh patience; and patience, experience; and experience, hope." Coming to the parting of the ways which means, for us, those pangs of desertion, we listen again to Paul's pronouncements concerning glory. It is hard to relinquish those dear living, breathing bodies unless we can think, with Paul, of other bodies more beautiful and glorious. And we hear him say: "The glory of the celestial is one—and the glory of the terrestrial is another."

The times press heavily upon us. We can afford to forget about the glory of kings and thrones and earthly power of all sorts and conditions. We can—and should—repudiate in the fullest possible degree, every challenge to personal glory, as Jesus so often used the word. But the glory of overcoming selfish and self-centered living, the glory of turning every obstacle into success of the kind Jesus lived, the glory of helping to preserve a faith in the eternal verities of life when faith seems dying, or dead, the glory of performing cold, barren duty which is unappreciated, even scorned, apparently futile, these things we must see in the little word, *glory*.

El Cajon, Calif.

Which Day Shall We Keep?

BY GRANT MAHAN

Number Six

WE have yet to consider the Laodicean council. It was at this council that a canon was made for Sunday. It has been said that this was done under the directions of the pope of Rome. Sometimes Roman Catholics have been quoted as saying that this is an evidence of the pope's power to make laws for the church. Those who have believed this do not know what was done at the council, nor do they know who were at the council and were the authors of the sixty canons which date from that council.

I quote from Landon's *Manual of Councils*: "Laodicea (in Phrygia) (314-372). The year in which this council was assembled is disputed. Baronius and Binius assign the year 314; Pagi, 363; Hardouin places it as late as 372, and others even in 399. Beveridge adduces some probable reasons for supposing it to have been held in 365. Thirty-two bishops were present, from different provinces of Asia, and sixty canons were published, which were received into the code of the universal church."

The canon in question is very short: "29. Forbids Christians to observe the Jewish Sabbath." As has been said in a previous paper, the Jews were inclined to keep their Sabbath; also the gentiles who were under Jewish influence did the same. But the Christians after a time were unwilling to be a part of the Jewish church, and so the Christians gradually ceased to keep the two days and confined themselves to keeping the Lord's Day. The Laodicean council was not under the influence of the pope of Rome. We are plainly told that the thirty-two bishops attending it were of Asia. The split between the east and west had already taken place, and there was no real working together of the two sections.

There is so much that could be quoted on this question, and all of it is in favor of the keeping of Sunday, though there were some who kept both days. We want to quote from a few of the writers of church history, and will begin with Schaff's *History of the Christian Church*, Volume II, page 201: "The celebration of the Lord's Day in memory of the resurrection of Christ dates undoubtedly from the apostolic age. Nothing short of apostolic precedent can account for the universal religious observance in the churches of the second century. There is no dissenting voice. This custom is confirmed by the testimonies of the earliest post-apostolic writers, as Barnabas, Ignatius, and Justin Martyr."

Then from Albert Henry Newman's *A Manual of Church History*, Volume I, page 141: "2. *Times of Worship*. The Jewish Christians continued for a long time to observe the Jewish Sabbath, assembling also on the Lord's Day. The Jewish Sabbath seems never to have been enjoined upon the gentile churches; and we find early in the second century the first day of the week observed as a matter of course.

"(1) The process of the change was probably as follows: At first the Jewish Sabbath and the Lord's Day were celebrated by most Christian communities. Two circumstances led to the abandonment of the former. First: The inconvenience of celebrating two days in immediate proximity. Secondly: The spirit of opposition to the extreme Judaizers. Christians saw that a large and influential party was trying to make Christianity a mere Jewish sect. They were disposed, therefore, to reject as much as possible of the Jewish ceremonial.

"(2) With regard to the propriety of the change, two views have obtained currency among those who defend it: First: That the Sabbath is of perpetual obligation, but that the essential idea is that of rest and worship on one day in seven. As the resurrection of the Son of God is to the Christians of fundamental importance, it was fitting that the one day in seven should be made to coincide with the day of this great event."

In Elliott's *Delineation of Romanism*, page 44, we find: "(3) Nor do we depend entirely on tradition for the observance of the Christian Sabbath; because, though tradition be a confirmation of the apostolical practice and the ground of it are sufficiently deduced from Scripture. . . . And that the change from the seventh to the first day of the week took place at the opening of the Christian dispensation, we have positive proof from Scripture, with which corresponds the testimony of tradition. The abrogation of the Jewish Sabbath appears plainly recorded in the following passage: 'Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days' (Col. 2: 16)! We find the first Christians uniformly assembling together on the first day of the week for divine worship (John 20: 19; Acts 20: 7; 1 Cor. 16: 2). Accordingly we find it recognized by St. John: 'I was in the Spirit on the Lord's Day' (Rev. 1: 10)."

And in Smith's *Bible Dictionary*, under Lord's Day, we read: "What he [Constantine] did for it was to insist that worldly business, whether by functionaries of the law or by private citizens, should be intermitted during its continuance. Were any other testimony wanting to the existence of Sunday as a day of Christian worship at this period, it might be supplied by the Council of Nicaea, A. D. 325. The fathers then and there assembled assume it as an existing fact, and only notice it incidentally in order to regulate an indifferent matter—the posture of Christian worshipers upon it."

Much more could be given, were there time and space for it. For a good many years it has seemed to me that our Advent friends lay too much stress upon the Old Testament command to keep the seventh day. As quoted in an earlier article, the Old Testament was quoted to show that that law was to be done away. And the New Testament says that Christ fulfilled the old law and took it out of the way, nailing it to his cross. Salvation does not depend on the keeping of any part of the Old Testament teaching. Christ brought us a full salvation, and the conditions under which we may obtain it are all found in the New Testament. We are not saved by obeying part of the Old and part or all of the New Testament, but by obeying all of the New from the heart.

Years ago I found in a book, the name and author of which I did not take down and have forgotten, the following list of dates in regard to Sunday in early church history. It has ever seemed to me to be a sufficient answer to all who would have us go back to the Old Testament to make sure of our salvation. I have since verified them in the books and have found many other facts to prove that Sunday was kept from the very time of Christ's resurrection. But here is what I copied:

Resurrection day, A. D. 30; one week later, 30; Pentecost, 30; Paul, Acts 20: 6, 7; 1 Cor. 16: 1, 2, 59; John on Patmos, Rev. 1: 10, 96; Pliny to Trajan, 107; Epistle of Barnabas, 120; Justin Martyr, 140; Dionysius, Bishop of Corinth, 170; Clement of Alexandria, 194; Tertullian, Africa, 200; Origen, Egypt, 225; Apostolical Constitutions, 250; Anatolius, Bishop of Laodicea, 270; Victorinus, Bishop of Petau, 300; Peter, Bishop of Alexandria, Egypt, 306; Constantine's Sunday law, 321; Eusebius, 324; Council of Laodicea, 364. The pope had delegates at Nicea, but none at Laodicea.

Rehobeth, Md.

Making the Whole Man Whole

BY DEWITT L. MILLER

"Whether one member suffereth, all the members suffer with it" (1 Cor. 12:26).

ST. PAUL used the above text to apply to the church. He took as his analogy the human body. It so happened that there came to my attention the other day a circumstance that reminded me of this text, not as to its meaning with regard to the church, but in reference to the analogy itself and its wider reference to the whole man.

Here was a man who was physically in a bad condition. He came home from work and something his wife did or said irritated him and the quarrel that followed nearly broke up the home. It so happened that he went from that quarrel to a community meeting where his opinions were not given what he thought was due consideration. As a result he made trouble for a community organization.

If a preacher were to analyze the difficulty he would look for the source of the difficulty in the man's religious life. If a psychiatrist were to analyze the man's trouble he would probably go into an examination of the man's attitudes and have something to say about tensions and adjustments. If a doctor of medicine were to take the man in hand he would probably prescribe a tonic.

This case of course favors the judgment and the analysis of the medical man. Of course other cases appear from time to time that favor one time the psychiatrist and another time the minister as a "Soul Doctor," as Dr. Zahniser calls him. It would seem to be a modern application of the injunction of the apostle that, "there are diversities of ministration, . . . and diversities of gifts," and that one should not try to do the work of the other but each in his own way contributing to the health of the whole body.

There are many very practical questions that arise. Should a minister attempt to diagnose the needs of those who come to him without knowledge of the medical and psychiatric sciences as well as a thorough knowl-

edge of "Beliefs that matter"? Should a medical doctor presume to meet all of the needs and ailments of a person on the basis of physical deficiencies? Should a psychiatrist see the difficulties of a person always in terms of the power of the wrong kind of mind over matter? Is there a danger in looking at just one phase of man's experience and is there a need for a more comprehensive consideration of the life and needs of the human being?

Seminaries today are beginning to give courses in mental health that endeavor to teach the young cleric certain truths relative to the recognition and diagnosis of mental difficulties and ability to minister to the milder cases. Should there not also be information given the minister relative to the influence of healthy bodily function upon the mind and the behavior of the individual? Should the minister not have in his possession some accurate scientific knowledge relative to differentiating between physical, mental and spiritual ailments?

My plea is that ministers and laymen alike recognize that poor health, physically, mentally and spiritually, may start from difficulties in any one of the three phases and that the three are inseparably related. It seems to me that a study of Jesus' ministry from this standpoint reveals that he had a keen sense of discrimination as to which area of human experience was the source of difficulty. And finally, let a thorough attempt be made on the part of ministers to come into a more thorough understanding of the doctor and psychiatrist and their work in an attempt to make the whole man whole.

Meyersdale, Pa.

With All Your Heart

BY DON KLINGER

THE Bible abounds in beautiful tributes to the faithful men of God, but none is more lovely than the words of the chronicler concerning Hezekiah. He wrote: "And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered." (2 Chron. 31: 21).

But though a lovely tribute, it would look strangely foreign on a tombstone of 1938. For in a sense this is an age of insincerity; we dabble in much, but we do little well. It might profit us, then, to see what God's Word says about wholeheartedness.

We find the phrase "with all your heart" is used thirty-four times, and upon closer examination see that these admonitions to sincerity cover the whole realm of Christian experience.

First, we must *believe* with our whole hearts that the Lord Jesus died to be our Savior. Mental assent is not

enough; from the very depths of our being we are to accept him as our Substitute.

When the Ethiopian eunuch wished to be baptized, having been persuaded, at least intellectually, that Jesus was the Messiah, Philip answered him with the challenge: "If thou believest with all thine heart, thou mayest." Were all Christian workers like Philip in this respect, more of our converts might, like the eunuch, "go on their way rejoicing."

Again, we are to *trust* him unreservedly—with all our hearts. "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Prov. 3: 5). It would appear that if we could trust him for forgiveness of sins we could trust him for daily living; surely "he which hath begun a good work in you will perform it until the day of Jesus Christ." But alas, many Christians pass up this verse and take for their life motto: "Why trust when you can worry?"

I think one reason for this lack of trust is found within our verse in Proverbs. We try to apply the first part of the verse while we neglect the latter part. We must realize that our ways are not his ways, and "lean not unto our own understanding."

"When temptations come upon you,
And the Tempter presses hard,
Flee to Christ, in him take refuge,
Trust in the Lord with all your heart.

"When your pathway seems uncertain,
And your eyes with tears are dim,
Do not think God has forsaken,
With all your heart keep trusting him.

"When for Christ reproach you suffer
Just because you've faithful been;
E'en when friends all turn against you,
With all your heart still trust in him.

"When your sins press hard upon you,
And you're longing to be free,
Hear the voice of Jesus, saying,
'With all your heart just trust in me.'

"Even in your service for him,
As you're giving forth his Word,
Do not lean on your own wisdom,
But with all your heart trust in the Lord.

"Should strange trials fall upon you—
Trials that seem all too hard;
E'en darkest night will turn to morrow,
When trusting Christ with all your heart."

Let us, then, be daring, wholehearted "trusters."

Another thing in which the believer is apt to be slothful is the giving of *praise*. David said: "I will praise thee, O Lord my God, with all my heart" (Psa. 86: 12). Praise is doubly important, for not only is it giving God something he is worthy of, but in exercising it, we insure ourselves against spiritual stagnation.

There is a story told of a missionary in Africa who

grew weary in the King's business. Feeling he must have spiritual refreshment, he left his lonely mission station and made a trying journey through the jungle to the home of a fellow worker. He arrived there to find his brother away on an evangelistic tour, and with leaden feet, prepared to make the long safari back to his needy field, still stonyhearted, unblessed. Just as he was leaving, his eyes wandered to a little motto on a desk—"Try Praise." Instantly the Spirit convicted him of his lack of praise, and as he counted his blessings and praised the Blessed One, the joy bells once more began to ring. He went back to his place of service refreshed, rejuvenated, because he learned to praise!

We would do well to ask ourselves, are we living a life of genuine, wholehearted praise? "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name" (Heb. 13: 15).

Had we more time we might dwell on the injunctions to "be glad and rejoice with all the heart" (Zeph. 3: 14), to "walk before the Lord with all the heart" (2 Kings 23: 3), and to "serve him with all the heart" (Deut. 10: 12), but we would pass on to the final and all inclusive one.

It is, of course, that "first and greatest commandment" found in the Old Testament and in three of the gospels. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

I believe every child of God has within him a Spirit-given desire to live a life of wholehearted love toward God. We dream of a day when our every faculty shall be energized, every capacity filled, and the whole nature pervaded with this transcendent gift. We shall sing then, not as mere poetic fancy, but as a glorious experimental reality—

"I worship thee, sweet will of God,
And all thy ways adore;
And every day I live, I seem
To love thee more and more."

April

BY MAY ALLREAD BAKER

Now, everywhere, the touch of April's fingers
Is visible on trees and hedge and branches.
While grass grows green in places where she lingers,
She coaxes violets out with tender glances.

She's fond of sudden showers with sunshine after;
And, in the sky the vivid rainbow arches.
With wily ways, and warm, persuasive laughter
She brightens up the somber spruce and larches—

Hangs tassels gay, on alders by the river;
Brings red-bud bloom to lavender perfection.
Soon, on the fields, young grain shall lift and quiver—
Fair April, symbol of the resurrection!

Lewisburg, Ohio.

"But how," you ask, "Can we enter into this blessed experience now? We brace our wills to secure it. We try to copy those who have it. We lay down rules about it. We watch, we pray; but these things do not bring the fullness of love into our souls." Ah, love is never produced like that. We receive love when we receive God. If we would have love we must seek him. God is love and love is God. More love means more of God. When Sir James Mackintosh was dying, a friend saw his lips move, and when the ear was put down it caught the whisper, "God—love—the very same." Yes, love is the only word convertible with God. It is not his mere name, but his nature—his being—himself. When he comes to the heart, he comes not empty-handed. He brings his love with him, and that consciously received, produces an answering love in our hearts to him. It is thus that we love him "with all our heart."

May God bless his Word to our hearts. Let us not incur the wrath of our Father by being like the Laodiceans, neither cold nor hot. On the contrary, in "whatsoever ye do, do it heartily, as unto the Lord, . . . knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

Chicago, Ill.

Design in Creation

BY WM. J. TINKLE

THE universe is not the resultant of interaction of blind forces. As the product of a process of trial and error there are more failures than successes. This is the central idea in the theory that animals and plants vary in every conceivable direction, and only the ones which happen to fit their environment endure. Some claim that this process, natural selection, has given us our present species of plants and animals.

If the above theory were true, the strata of rocks which contain remains of past plants and animals would be the graveyard of the unfit. The fossils of extinct species would represent creatures so poorly balanced that they could not exist. Is this what we find? A few extinct forms will be mentioned, which are examples of many others. The giant beaver was nine feet long and shaped just like the modern beaver. The saber-toothed tiger had very strong bones and attachments of large muscles, and adequate brain capacity. The calamites were much like our horse-tails, but of the size of trees. These creatures had the symmetry and adaptations which characterize modern forms, and many had added size and strength.

Instead of crude forms resulting from trial and error, animals and plants are wonderfully adapted for the lives they live. The duck has webbed feet, the crane has long legs and bill, the bee has a long tongue—but it is unnecessary to multiply examples. Adaptations are

so abundant that we take them for granted and cease to wonder about them. The scientific world is agreed that they have not arisen as a result of desire or use on the part of the animal. Acquired characters are not inherited. Adaptations are a manifestation of design on the part of the Creator.

Some of man's works excite our admiration, but are crude as compared with those of God. A section of a beautiful flower looks more grand under a microscope; but a razor blade looks like saw teeth filed out by a moron. God had good reason to look over his creation and pronounce it very good.

Is there aught of value to us in thus pulling back the curtain to get a glimpse of the Master Artist at work? Let us behold, admire and wonder. Carlyle says that when wonder transcends the bounds of admiration it becomes worship. Let us worship our Creator.

The book of Genesis and the book of Job give us accounts which we do well to read and ponder. They are partly poetic; the greatest truths of the world are best stated in poetry. William Cullen Bryant, a great student of nature as well as a great poet, watched a water-fowl as it winged its way alone far into the gathering night. The faith of that great man may well be emulated by us, as he closes the poem:

He who, from zone to zone,

Guides through the boundless sky thy certain flight

In the long way that I must tread alone,

Will lead my steps aright.

Upland, Ind.

Deposits Guaranteed

BY W. A. KINZIE

IN temporal affairs men desire to play safe, they want the surest protection possible. If they invest in real estate the title must be first class, if they buy bonds they demand that they be gilt edge, should they deposit their earnings in a bank they see that deposits are guaranteed. These precautions are sane and well taken.

But when it comes to eternal values these same good business men may exercise less wisdom, it all depends upon how they evaluate. A Man of good authority said: Place your treasures where they are safe, where they will not decay, not corrode, and where evil hands cannot lay hold. Deposits in earthly things are subject to uncertainty and loss.

The bank of heaven guarantees every depositor, all men may become spiritually rich and may place their treasures of good deeds, kind words, and lofty ideals within its vaults and be assured against all shrinkage and loss. This guarantee is found in Matt. 6: 19, 20. Where will we place our life's treasures?

Navarre, Kans.

OUR MISSION WORK

Crystal Jade and Precious Spirit

BY ANNA CRUMPACKER

FAST friends they are now, these two young girls. They were born in the same city, in the same year in the same month. The Chinese one was a plump, rosy baby, the first girl, so it wasn't too bad, even for parents who preferred boys. She was named Crystal Jade.

The American baby was thin and scrawny. All that western doctors and nurses could do, seemed necessary to keep her little body and spirit together. But she was a girl and the joy of her parents knew no bounds. She was named Precious Spirit.



By their communities, both fathers were considered fairly prosperous. Each planned to give his daughter opportunities for education and culture; each hoped his daughter might be helpful in the world. The homes were only a mile apart but the families were unacquainted.

While Crystal Jade was still a baby, her loving mother passed on into the other world. In a very short time, another mother came into the home. She also loved this attractive child, and the father's ambitions for her continued. Soon, too, this mother was called to leave this world, and poor Crystal Jade began to know real sorrow.

A third mother came into the home. Two younger brothers also arrived. Were not boys much more important than a girl? Why spend money on a naughty girl who soon must leave the home and be with a mother-in-law? Who dare say that Crystal Jade and every other girl is not naughty sometimes? She didn't particularly like tending her little brothers. She did run off to the theater. Her voice was loud. She was not always obedient. Her father sent her to the government school. She was brilliant. She learned her lessons too quickly and had time for play and mischief.

War came. Crystal Jade, along with many other girls, sought refuge in the mission compound. She never had been there before. She knew nothing of the Christian way of life. It was little wonder that her voice reached too high a pitch when rooms were so

near the street. It was no wonder her energy took her beyond the narrow bounds set. Her past reputation made splendid fuel for gossip. When the question came up at teachers' meeting, regarding the re-enrollment, some thought it unwise to allow Crystal Jade to enroll. There was always the question, "What would happen to the girl if she was sent away?" Then the other side, "Why keep a bad girl when there are so many good ones with not enough room to accommodate them?"

Precious Spirit was spending her summer vacation at home and was teaching English in the summer school. The question of sending Crystal Jade away was mentioned in the home. It brought a storm of protest. Precious Spirit was sure that Crystal Jade had the quickest mind, the most initiative, the most courage of any girl in the school. Why send her away because her voice was loud? She never had known any reason for changing it. The very thought of sending her away brought sorrow to Precious Spirit's heart and tears to her eyes. There was another teachers' meeting, but no teacher was willing to assume the responsibility of keeping Crystal Jade quiet. It so happened that at the school one court is back from the street. This was the proper place for the girl. The dear Christian woman in charge of this court, agreed to try her, if the seriousness of the situation would be explained to Crystal Jade, and if she would promise to do better.

Then there was another scene when Crystal Jade was invited to the principal's room. First she rebelled, then she cried, but finally she was grateful for a chance to try again, even in the little back court. And from

What to Pray For

Week of April 8-15

Pray for the General Mission Board of the Church of the Brethren. Each Board member requests the sympathetic understanding of every member of the church. The work of the Board is heavy in the direction of the mission program of the church.

At present, Otho Winger is Chairman of the Board and C. D. Bonsack is General Secretary with H. Spenser Minnich, Assistant Secretary. Clyde M. Culp is Treasurer. The members of the Board are: J. J. Yoder, McPherson, Kans.; H. H. Nye, Huntingdon, Pa.; Leland S. Brubaker, Elgin, Ill.; Rufus D. Bowman, Chicago, Ill.; Nora Rhodes, Dallas Center, Iowa; W. Newton Long, Baltimore, Md.

Since 1880, when a missionary board was founded, thirty-eight different people have served on the Board. Honor and responsibility have been given to these members and for these reasons they need the sustaining prayers of a missionary-spirited church.

that day on she did try and a more completely changed girl, I have never seen. Now she is loving, thoughtful and as helpful as can be. She is a dependable helper to the nurse in charge and kind to everybody. Crystal Jade and Precious Spirit had become close friends.

Time came for Precious Spirit to go back to the American school. There was an affectionate good-by. Strange to say, Crystal Jade did not seem envious of her American friend. Trying to smile through bitter tears Crystal Jade, said: "It is wonderful that you can go to school. I would do any kind of work in the world if only I could go on and prepare to help my people." Good-by over, she went to her room to think it through. She decided it was the Jesus way of life alone that could bring people hope and she determined to accept Jesus in her life. The next time she went home to tell her family of her decision, the mother was furious and dictated policies to the father. If she was baptized, she was no longer theirs. If she came home without being baptized, she would be married off at once, as the money was needed for the sons. There would be opium, too, but the mother did not mention that.

Crystal Jade came back to school, distressed but determined. She said she was trusting Jesus and she asked others to pray with her and for her. She asked definitely for baptism as soon as others would be baptized. When the next month's school fees were due, her father gave her the cash. This seemed more than she had hoped. She was intensely happy and felt that the heavenly Father was providing for her. She wants so much to go on in school and be able to do something worth while. Her good cheer, her courage and her faith are all remarkable.

Christmas vacation came and again these two girls, Crystal Jade and Precious Spirit, had many happy times together, sharing each other's joys and problems. There was no evidence of race prejudice or jealousy.

Crystal Jade is one of more than a hundred girls in the Christian school. A year ago few of them knew anything of Jesus Christ. Your faith, your love, your gifts, your prayers, make this work possible. We do thank you, and may God bless you.

Ping Ting, China.

Dr. Parker Writes to the Juniors

The following letter from Dr. Daryl M. Parker of Ping Ting, Shansi, China, was written to Miss Anetta Mow of the mission rooms.—Ed.

The big box of bandages and clothing which Sister Grace Clapper brought to China has proved to be one of the most useful gifts to our hospital work which could have been sent, since just at this time gauze, bandages, and cloth of all kinds are so difficult to obtain. Will you kindly accept our thanks and gratitude. We thank every one who so thoughtfully helped to prepare that box of hospital supplies.

Our medical work this past year at Ping Ting has been

pretty much localized to the city and its environs, but our health program with the refugees last winter and spring gave us a new vision of the needs and opportunities right at our gate! Our school health program for some 200 boys and girls, and 150 older girls and women, has already shown remarkable results in better hygienic habits and improved general health, besides the correction of defects and early treatment of such serious diseases and tuberculosis.

A most interesting experiment is the "tuberculosis sanatorium" run as a part of the Bible school where the young women are kept happy and have a chance to learn of Jesus while they get well.

Another most worth-while project has been the special mother and baby clinics which have brought us in closer co-operation with the evangelistic workers than ever before. Then the health co-operative, which has just been started, we feel is going to make the hospital services more available to those who need medical care, and we hope it will teach them the value of preventive medicine and the value of early treatment for even the slightest ailment. And so we might go on, but we are indeed thankful that God has seen fit to spare us and given us an opportunity to help out during this time of need in China. This is a time of "man's extremity" and we are glad to be able to tell these friends of God's love and of the victory he can give in spite of circumstances.

Your prayers and encouragement and gifts are needed and deeply appreciated. Many thanks again to the groups who lovingly prepared the bandages and other supplies.

World Wide Mission News

COMPILED BY ANETTA C. MOW

The land of Tibet has long refused to hear the Gospel of Christ, but there are a number of instances which give encouragement to those who have attempted to preach the Word of God there. In the town of Sheh there are now four Christian households. A Tibetan evangelist has gone to live there in order that he may teach the people to read and to give them Christian training.

A missionary from China testifies that more progress has been made in Christian work in China in the last six months in his area where he has been doing relief work than in the previous ten years. The people understand this language of love and service.

Not many miles from Los Angeles, California, is a district without Christian ministry. It is typical of 10,000 communities in our boasted land which are without religious instruction, Protestant, Catholic or Jewish. There are 60,000,000 of our fellow citizens without definite association with religious faith and culture.

In every high school among the Mormons there is a theological training department where every pupil is expected to attend classes for one hour a day in their graduating year. Members of lower classes attend one hour or more a week. They are taught from the Bible along with their Mormon books which are held in very high esteem.

In India, the Christians are much interested in the proposal to establish a Sundar Singh Ashram at Subathu. It will have a twofold purpose: (1) to be a center for the deepening of the spiritual outlook of the people and provide ample means and devise methods for doing so; (2) to serve as a school for the preparation of Sadhu missionaries imbued with the spirit of sacrifice to carry the gospel message to all corners of India.

KINGDOM GLEANINGS

Calendar for Sunday, April 9

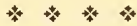
The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Paul Preaches the Risen Christ.—Acts 13: 16, 23-31, 38, 39; 1 Cor. 15: 19-22.

Christian Workers, What I Believe About the Life to Come.

B. Y. P. D., Easter Program.

Intermediates, Christ Liveth Forevermore.



Gains for the Kingdom

Fifteen baptized in the Denton church, Md., Bro. E. S. Coffman, evangelist.

Ten baptized in the Shippensburg church, Pa., and others will be baptized soon.

Five baptized in the Ellisforde church, Wash., Brother and Sister G. G. Canfield, evangelists.



Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Wilbur Bantz of Toledo, Ohio, April 16, in the Swan Creek church, Ohio.

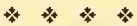
Bro. J. A. Buffenmyer of Bunkertown, Pa., April 16-30, at the Van Dyke Mission, Pa.

Bro. M. J. Brougher of Greensburg, Pa., April 16, in the West Dayton church, Ohio.

Bro. William Riddlebarger of Boise Valley, Idaho, April 12-23, in the Twin Falls church, Idaho.

Bro. B. E. Waltz of Needmore, Pa., April 2-16, in the Up-ton house, Back Creek congregation, Pa.

Bro. B. W. S. Ebersole of Hershey, Pa., April 10, in the Lexington house, West Conestoga congregation, Pa.



Personal Mention

Brother and Sister Charles Brubaker of the Harrisburg church of Eastern Pennsylvania are another faithful pair entitled to your golden congratulations. The date of their marriage was March 20, 1889. Seven of their ten children are living.

Dean A. J. Brumbaugh of the University of Chicago and a former president of Mount Morris College will be the principal speaker at the Mount Morris-Manchester alumni banquet to be held in the basement of the Mount Morris church at 6 P. M., April 21. "Both college quartets from Manchester will furnish music. All alumni and friends are welcome."

Bro. William Beery, veteran vocal music leader and composer, now residing at Elgin, is eighty-seven today, Saturday, April 8. He is celebrating the occasion by singing over WLS (870), Chicago, within the half hour beginning at 2:30 P. M. We hope you see this in time to hear him. If you do, and perhaps even if you do not, you will wish him to have yet many happy returns of the day.

Bro. M. J. Brougher, member of the General Ministerial Board and long-time pastor of the Greensburg church of Western Pennsylvania, will preach the sermon at the West Dayton church of Southern Ohio, Sunday morning, April 16. The occasion is the fiftieth anniversary of the organization of the congregation. For further details of the program, see under Church News in next week's Messenger.

Bro. Jesse A. Smeltzer, 2367 Sixth Street, La Verne, Calif., "would like to spend from May 15 to Aug. 1 holding five evangelistic meetings in some of the western or midwestern states." Churches desiring his services should get in touch with him soon.

Brother and Sister James T. Cummings of Boone Mill, Va., have the congratulations which they would have had sooner if we had known about it. They had a golden wedding March 4. There will be a little more about it soon in our correspondence columns.

Bro. John M. Stover's later word from Port Orange, Fla., was not so encouraging in regard to Sister Stover's health as that noted two weeks ago. She had developed "a desperate case of streptococcus infection of the throat." Her life despaired of at first, she is "not out of the woods but has a good chance of recovery. . . . She is still dangerously ill and we crave an interest in the prayers of the household of faith."

President Rufus D. Bowman of Bethany Biblical Seminary will address the Elders' meeting of Southern Ohio at 1:30 P. M., April 28, on The Problems and Duties of Elders Today. At the same hour Pastor M. J. Brougher of Greensburg, Pa., will address the public assembly on Evangelism. Bro. Bowman will speak again that evening following Bro. H. M. Coppock of the District Mission Board, also at the opening of the business session next morning. The place is Trotwood.

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On March 21 Bro. Charles R. Eshelman, son of the late "Uncle Sam" Eshelman who for many years knew the names and addresses of thousands of Messenger subscribers, passed away at Compton, Calif., after several weeks of illness. He worked in our Publishing House some years ago.

Bro. S. M. Forney, R. 3, Kearney, Nebr., is sponsoring a devotional period over KGFV (1310), Kearney, at 8:00 A. M., every second Thursday beginning April 6. He "would like to extend to the pastors and churches of Nebraska and northern Kansas, especially, an invitation to use the facilities of the station if they so desire, during the months of June, July and August. Dates can be arranged by writing Bro. Forney.

* * *

Miscellaneous Items

Here are our thanks to Bethany Biblical Seminary for a copy of the current issue of the annual catalogue, with the usual information as to courses of study and other relevant matter.

Men of Middle Indiana are meeting at Markle church April 16 at 2:30 P. M., for an afternoon and evening session. Young men (18-31) will have a separate session with I. W. Moomaw and Dan West in the afternoon. Fellowship supper and evening meeting all together. Every man is requested to attend.—L. W. Shultz.

The Michigan churches will have a workers' conference at the Sugar Ridge church next Saturday, April 15. Leaders of the discussions will be Ruth Shriver, J. Edson Ulrey and Harold Chambers. "This is an invitation to your church and Sunday school to send as many workers as possible, pastors, superintendents, teachers, officers and others."

Tomorrow night, Easter night, April 9, 7:30 P. M., Ninth Street church of Roanoke, Va., will dedicate a pipe organ recently installed as a memorial to the late Mrs. Earle Wm. Fike. Friends far and near have responded to this worthy cause. Sister Fike was a lover of pipe organ music and as this memorial will render continued and distinctive service to the church she loved it is a beautiful tribute to her memory. Filled with the gift will be the names of all who have shared in the project. You are especially invited to attend the service arranged for Easter night.

* * *

With Our Schools

Juniata College

Through co-operation with the Association of American Colleges, of which Juniata is a member, Juniata will present, for the second consecutive year, a piano concert by the noted American pianist, Bruce Simonds. Mr. Simonds will visit the campus for two days, lecturing and giving informal recitals in addition to his scheduled public appearance.

Plans are already under way for Juniata's annual Sub-Freshman Day, to be held this year on May 6. The college invites all interested high school seniors and their families and friends to be guests of the college for the entire day. The program this year, although not yet complete, will probably include campus tours, a luncheon, a triangular track meet, a band concert, and the annual May Day activities.

Rufus D. Bowman, president of the Bethany Biblical Seminary of Chicago, was a recent visitor to the Juniata campus. President Bowman spoke to the entire student group during the morning chapel hour, and then, in the afternoon, addressed the Juniata faculty. Bro. Bowman's talks were an inspiration to all who heard him. He sincerely urged the putting of more into life than is taken out in order that all may have a more cultured, a fuller life.

Manchester College

The college is pleased to announce that Dr. W. W. Peters, dean of Drury College, Missouri, has accepted an invitation to return to Manchester as head of the Department of Education.

On Feb. 20, Manchester College went on the air with a program over WOWO, Fort Wayne. Reports from Florida, Texas, Minnesota, and New York indicate that the program was heard over a wide area. Another radio program was given April 1 over WIRE, Indianapolis, but the area reached was not large.

The spring quarter has opened with a large attendance. Interest in college work is growing. The work of the trustees and management has been much increased to provide for the larger numbers. The local Executive Board has recently been increased by the addition of three new members—Dr. A. W. Cordier, Prof. A. R. Eikenberry, and Calvin Ulrey.

Feb. 24, 25 there was held on the campus of Manchester College the largest debate tourney ever held in the United States, reporters say. The 476 debaters representing 58 colleges and universities held some 700 debates in 24 hours. More than 100 debates were going on at one time. Every available room in the college and city schools was in use while many teams went to Huntington City college and high school. This tourney has been held on our campus for a number of years, and is growing in interest. The high school debating league of Indiana holds its finals each year on our campus. This year it was held March 31.

* * *

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

In That Case . . . edited by Murray H. Leiffer, Willett, Clark & Company. \$2.00. 174 pages.

This book presents fifty perplexing questions, such questions as may arise in the experience of any pastor. Instead of answering the questions himself the editor chose ten outstanding ministers and so assigned the problems that always two ministers offer their suggestions on each problem. Thus the reader hears not from the editor nor from one man only, but from two. These two may agree on their solution and again they may differ. In either case the live minister is sure to receive valuable help when the same or a similar situation confronts him and calls for his best consideration.

The fifty questions are grouped under these ten captions: The Minister, A Leader of People; The Minister as a Personal Counselor; The Minister and Lay Leadership; Mobilizing Support for the Church; Problems Arising Within Church Organizations; Problems Arising Between Church Organizations; Other Adjustment Problems; Inter Church Problems; Church-Community Problems; The Minister's Role as a Professional Man.

As I read these pages I felt that many a minister, had he had this book in his study, could have advised more wisely, answered more discreetly and spoken more helpfully, and thus might have avoided much of the bitter feeling that developed, and instead might have developed and united his forces and changed pastorates less frequently. Other church leaders, as well as the minister, will find wholesome and stimulating pages by reading and studying *In That Case*. . . Here is a book that pastors cannot afford to pass by.

HOME AND FAMILY

Our Crosses

BY LORA SHATTO

We each have crosses we must bear
 Along our weary road;
 They sometimes seem to break us down
 With the burden of their load!
 We well-nigh feel we can't go on,
 We lose our faith in man.
 But crosses fill a need in life—
 They're part of God's great plan.

Can crosses bring us happiness
 As through this life we go?
 Ah, yes! Our crosses may create
 The greatest joys we know.
 If we can share these crosses with
 A friend whom we adore,
 'Twill bring us joyous blessings too,
 And peace forevermore!

The truest Friend we'll ever have
 Is God in heaven above.
 He sent his Son to bear his cross
 Because of his great love.
 Just take your cross to him in prayer,
 He is your loyal Friend;
 He'll guide through darkness and despair—
 Stay with you to the end.

He'll help you bear the heavy load
 O'er pathways strewn with flowers,
 And bring you joyous fellowship,
 Through happy, fleeting hours.
 No longer will you feel the strain
 Of an over-burdened load;
 But in your heart you'll sing a song
 As you journey down the road.

Elgin, Ill.

In Newness of Life

BY ADA CASSELL SELL

"MOTHER! Listen! Here is a letter from Aunt Harriet. She says her forsythia has been in bloom for two weeks, and her japonica has started to bloom. Would you think that a couple hundred miles could make such a difference? I do wish I were at Aunt Harriet's! Of course, I want to live in Pennsylvania, but when the Virginia folks write things like that I can hardly wait for things to be a little more like spring here."

"Mother" was Mrs. Wilson's own mother, a darling, silver-haired lady of past fourscore. Placidly she sat in her rocking chair in the east bay window and regarded all the events of the day from a ripened, philosophical pinnacle. Her daughter contributed much to the happenings of her day, by sharing news from every source and life in general.

"Yes, Lucy, I spent two winters in Virginia when your father was helping take the railroad out through

Illinois. Each February when your Aunt Harriet's flowers began to bloom I felt such a sense of exultation and exaltation. Somehow, no matter how I had grown to accept as a matter of fact the coming of the first green things here, there where they came earlier, it became a symbol to me—a symbol of something beautiful, a sign that no matter how dark it is, how cold it is in one part of the world, in another the sun is shining, the flowers are blooming, and the trees putting forth baby leaves."

"Yes, mother, and—" smiled Lucy, noticing grandma's faraway, happy look.

"You were thinking there is a beautiful land somewhere, where—" finished Lucy, expectantly, going over to her mother and kissing her.

"Beautiful golden sometime—sometime! I think of reunion where angels abide, in the beautiful, golden sometime."

Grandma's voice quavered through words of the hymn so familiar to her, but not to the present generation. She liked it better than the jazzy hymns.

"Mommie, mom-mi-e-e-e!"

"Yes, Jack! What is it?"

"Why, I—I—I mean, w-e-ll, you see—" floundered the eight-year-old, eager to explain his joy, but all of a sudden doubting how it would be taken.

"What in the world, Jackie?" prompted mother, while grandma's eyes twinkled. Such things kept her interested in life, when ninety-five per cent of the folks she had loved and lost had merely been transplanted to the garden where Jesus is waiting.

"Come, mommie!" begged Jack, pulling Lucy along to the garden.

"I took away just a bit of ground, and there, there! See! The daffodils! Just about ready to peep out!"

"Fine! Although, son, with this bright sunshine and mild weather they would soon have peeped out of their own accord. Now tuck the earth around them again."

"I won't hurt the plants?"

"No, dear."

"Jack, as usual, had to try to coax nature along. He scooped enough dirt away to find the daffodils. Now he'll be begging for seeds," Lucy told grandma.

"See anything of my lilies, and peonies?" asked the old lady hopefully.

"Yes, those that get the most sun. I knew you'd ask me and I looked especially before I came in."

Grandma smiled in satisfaction.

Lucy deftly separated egg whites for a sunshine cake and smiled reminiscently as she worked. Last year Jack had done the same thing and so had she and grandma.

"Mother!"

"Yes, Jerry."

"Can I have eggs to set again this spring?"

"Yes, son."

"Thanks! I'll go see what shape the coops are in."

"Jack! Jerry! Go away, you! You'll ruin the beauties! Mother! Make the boys let them alone!"

"What, Marjie?"

"Arbutus, mother! Kate and I found it on the cliffs, all tucked away under dry winter leaves."

"It does seem early for it, dear. But how delicate it is. And the ones with the deeper pink coloring! I like them best. There's nothing like the first arbutus. Let's put it in a blue bowl and show it to grandma, Marjie."

Thus Lucy was teaching her daughter to share life with the sweet, old lady.

"What's that newspaper package, sis?" asked Lucy.

"Guess! Dandelion greens! Enough for dinner. And I brought enough bacon to fix with it."

"Fine! That was thoughtful of you, daughter. We need pretty flowers and useful greens."

"Believe I'll get Jud and Charlie to help clear the stumps from the back lot, mother! I'm counting on another potato field this year. Soon be time to start plowing. Believe the season is opening up early."

"You're all alike, George!" laughed his wife, while grandma nodded her acquiescence.

"Huh! You wouldn't have married me if I'd been just like everybody else, now would you, Midge?" laughed George as he roughened Lucy's wavy hair, and kissed her cheeks, all pink from working near the stove.

"I mean the things that happened today, George. Aunt Harriet's letter, her forsythia and japonica in bloom; Jack dug for signs of daffodils; Jerry wants to set hens; Marjie found lovely arbutus and dandelion; you with your spring plans . . . and, see here, mother, what's that you're looking at? A seed catalogue, I do declare! So you beat Jack to it?"

"Yes, Lucy. Look at these fine sweet peas! It's almost time to get them in the ground! And the onions! Told you that was the onion snow, Friday!"

Soon there were three heads close together, and the talk was all seeds, seeds and seedlings.

"I'll get some nice rich earth in a couple of wooden boxes, grandma, and you get the cabbage, tomatoes, celery and pepper plants started!" bossed George.

"Sure thing!" agreed grandma eagerly. "I'd love to!"

And that evening at family worship it was grandma's turn to read. She turned to Romans 6 and selected one verse, reading it several times. It was verse 4. She pointed out, from the perspective her years had given her, the signs of newness of life she had noticed

in the day's living. She urged that all strive for a newness of life in their Christian walk. There were only a few days left before Easter, and grandma wanted each and everyone to feel the need of the resurrected feeling. She hoped the risen Lord would be very near and dear to each of them, and that they might together greet the Easter morn with a consecrated song of gladness in their hearts.

"Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 4).

Altoona, Pa.

Old and Young

BY EDNA M. MADERIA

"CHILDREN and young people are always welcome at my house," said Grandpa Traylor. "Their joyful spirits and fresh outlook on life help to keep me young in spirit."

Plato said he liked to cultivate the friendship of old men because he felt that they have traveled over a road he might have to tread. If young folks would cultivate the friendship of older men and women, they would hear many interesting tales of the long ago. They could also learn much from the experiences related to them. On the other hand, the older folks would be cheered by the companionship of the younger ones.

Here are some words from an old song:

"Don't forget the old folks,
Love them more and more.
As they turn their longing eyes
Toward the golden shore.

"Let your words be tender,
Loving, soft and low.
Let their last days be the best
They have known below.

Refrain:

"Don't forget the old folks,
Life will soon be o'er,
Cheer them 'till their weary feet
Will tread the golden shore."

And for the old folks I'll add:

"Don't forget the young folks,
Tell them o'er and o'er
Of the dangers of the road
You have walked before.

"Let your words be earnest.
Give praise when you can.
You may help them pass their tests,
They will thank you then.

Refrain:

"Don't forget the young folks.
Tell them more and more:
How to tread the narrow way
Which leads to golden shore."

Harrisburg, Pa.

THE CHURCH AT WORK

ADMINISTRATION

The Church Looking Forward to Pentecost

By M. R. Zigler, Executive Secretary, Ministry and Education

On to Pentecost

The Lenten season, Passion week, and finally Easter Sunday, represent in the church calendar a very important segment in the spiritual program of the church of Christ. Throughout America and the world, on April 9 this year, more people will worship together than any other day of the year. It would be heartening if the attendance on Easter Sunday could be maintained throughout the year. To do that it must be considered possible and plans made to achieve this goal.

On Easter Sunday it is essential to remember the resurrection of Christ but also there should be a forward look. In the early church Pentecost followed Easter. The Easter services should point toward Pentecost. The celebration on Easter ought to prepare the members of the Christian church for a great ingathering of friends, neighbors, and even enemies into the fellowship of the Christian church within a few days after Passion week experiences. It is easy for people to think of a let-down after Easter time, and there is often immediate planning for a vacation through the summer months. A strong program cannot be built for the Christian church unless there is a constant building on what has happened previously. Therefore, following Easter the church membership should challenge itself to rise to new heights of service and inspiration. Throughout Protestantism we are urged to set our faces toward Pentecost with the goal in mind of reaching men for Christ through the increase in attendance in our churches and church schools to the end that all may know Christ and accept him as Savior.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2: 41, 42).

Tomorrow Morning Easter Offering

Through different ways the children of your church, the young people and adults have been urged to set aside a special offering to be given on Easter for the work of Christian education in the Church of the Brethren. The Board of Christian Education has been assigned many different responsibilities, and among them are these:

(1) To prepare materials for the church and church schools in obedience to the commission of Christ to go teach.

(2) Through the church and church school leaders special efforts have been made to provide helpful suggestions for the different age groups of our church, adults—men and women, young people, intermediates and children. All the church schools have received these helps.

(3) Constantly many letters are being written to the office of the Board of Christian Education requesting helps in the field of administration dealing with the organization of the church and church school. These have been answered in many different ways through the preparation of literature and personal letters.

(4) Peace is one of the great messages of the Church of the Brethren and the Board of Christian Education has provided one person to give full time to this subject and to

create literature to help people understand and to teach youth the way to peace.

(5) Temperance is a very live issue today. The Church of the Brethren should lead in eliminating the evils of alcoholic beverages. A part of the gifts that come through the local church for Christian education is spent for this cause.

(6) Church music is very essential in the development of our worship. Through a music commission the Board of Christian Education attempts to provide the best helps possible for the improvement of congregational and special music.

(7) Evangelism. The outcome of our teaching and planning program reaches its height in securing the acceptance of persons to follow Christ as their Savior and Lord, which decision is followed by the development of Christian character so that there might be developed a rich brotherhood in which needs may be adequately met to live a happy life on the earth.

LEADERSHIP EDUCATION

When Church Organization Becomes Individual Inspiration

By Mark Schrock, Olympia, Washington

Immediately after Easter last year, our new Board of Administration of the local church met to face the task of directing the total program of the church. We visualized our work under five heads: (1) studying our needs, as individuals, groups and community; (2) outlining some definite goals individually and as groups, with probable time required to reach the various goals; (3) determining the activities that will be needed in order to reach our goals; (4) discovering the material, human and spiritual resources available for our work; and (5) organizing our forces so as to reach our goals and meet our needs in the best possible way.

It became apparent that we must first face our own individual needs. We determined to meet for two hours one night each week. A part of each evening was given to trying to understand and help some one of the persons in the group, which consisted of seven elected members in addition to the elder and pastor. The remainder of the evening was devoted to studying the present program and evaluating it. The report of the conference on the United Christian Adult Movement gave us helpful charts as a basis to check our work. The board quickly became welded together into a very friendly group who visualized the benefits possible if the entire church should become permeated with the sympathy and honesty necessary to work with each other's real personal problems in friendly groups like this.

We adopted "Christ in Personal Living" as our emphasis for the coming year and asked the pastor to set aside more time for individuals to confer with him about any problems they might have. Areas of life which seem to require most help for our members were listed as: economic, homes, recreation, and worship. We surveyed the total membership for the one individual in each case who could most likely furnish the needed leadership in that area of interest. With that person as chairman we proceeded to build a small commission of interested and capable persons who were to study the situation and bring to the board plans for the church's work in that area of life. From this group are to be selected those who are to supervise the respective phases of our church activity.

I suppose I must confess that as a pastor I have often felt impatient with much of the work by boards and committees of supposedly Christian leaders. The meetings have been filled with chores and void of inspiration. But when board meetings can help people to become alive on important matters, weave strong bonds of friendship so helpful that the natural desire is to share these experiences with others, dream boldly of the future as God must will, and then counting the cost and weighing the resources launch out to attain the goal with the best means at hand, it seems to me that the pastor has an especially fruitful agency for revealing the spirit of the living Christ.

ADULT CHRISTIAN WORKERS

"And He Called Them"

Matt. 4: 18-22

Sunday, April 23

I. Jesus calls persons through—

1. Love (1 John 4: 19).
2. A cup of cold water (Matt. 10: 42).
3. A song (Eph. 5: 19).
4. A right life (1 John 1: 2).
5. The Word of God (Col 3: 16).

II. Men answer because they are hungry—

1. For the bread of God (John 6: 33-35).
2. For comfort (Matt. 11: 28-30).
3. For peace (2 Thess. 3: 16; John 14: 27).
4. For righteousness (Psa. 43: 11).
5. For love (Psa. 36: 10).

III. What part do Jesus' followers play as "fishers of men" (Matt. 4: 19)?

WOMEN'S WORK

A Book Review

By Mrs. E. G. Hoff, Elgin, Illinois

The Home in a Changing Culture, by Grace Sloan Overton was written as an outgrowth of material prepared for the use of local councils of Federated Church Protestant Women. It is not only intended for personal reading but for women's and parents' study groups in churches and elsewhere. A bibliography follows each chapter and stimulating questions which may be the basis for a discussion period. A fitting prayer likewise accompanies each chapter. The book is Christian in its content, its purpose being to unify the efforts of church women in the task of establishing a Christian social order in which all areas of life shall be brought into harmony with the life and teachings of Jesus Christ. Mrs. Overton is well known for her contribution to conferences and camps and for her talent as a writer. This book sells for \$1 and can be ordered through the Brethren Publishing House. It is also in the Brethren Loan Library and may be borrowed for reading.

Family life has changed along with the changing world. Every home pattern has been a part of its environment in the past. In colonial times the home was largely a self-supporting unit. The homestead era likewise largely utilized the family on its own acreage. Careers were few. But what of the homes of today?

Women today have broken tradition and are seeking careers. The problem is, can they be new women in a Christian way in a new culture? What new home patterns are being created? What of value is being conserved from the old? Is it to be Christian? Can the family still be the

center and maintain its security? Can it keep family relations sacred and yet have a social consciousness? Can the home protect personality rights and the regard for the individual as Jesus did?

American women today do not want the family patterns of Russia, Italy and Germany. They desire security and freedom for their families. They do not want to be tools of the state or to produce man power for war; they must then reshape family patterns by building their Christian ideals into the thinking and habits of the youth of today. Formative years are precious as a foundation for future realities. Parents see both ways—backward and forward; youth mostly forward. Parents must weave values of the past and present into future structures and destinies. The supreme need is that the home builders of tomorrow keep a spiritual outlook and God consciousness along with their social passion as they weave new family patterns.

Christian Home Making

Christian Home Making is the title of a brand new book which is just off the press. It is edited by Mrs. Robert E. Speer and Constance M. Hallock. Price, \$1.50. It is so fine in its presentation of the Christian home that all parents should wish to read and study it. The truth of the fact that the Christian family must be the basic Christian unit is brought out clearly and illustrated by examples from Christian homes around the world. The statement is made that the value of the Christian home has never been more real, and less evident, than now and yet in face of this lack of evidence the Christian ideal is moving steadily forward everywhere in the world in spite of the strident manner of life today. This quiet confidence and assurance concerning the eternal values of the home brings encouragement and determination to all who read the book.

The book was prepared for the Madras Conference of the International Missionary Council by a group of nine women. They have given the essence of the Christian home in America, Africa, China, India and Japan. The two chapters, *The Four Walls of Home* and *The Essence of the Christian Home*, are worth the price of the book. How fine it would be if every missionary woman on our fields might have a copy. And it would be splendid if the women in our home churches might also get a copy and use it for study.

Send to the General Mission Board for your copy. General Mission Board, Elgin, Illinois.

CHILDREN

Storytelling and Dramatization

By Orville Booth, Director of Children's Work, District of Washington

Storytelling

The story is of great importance in the activities of the children's program and should not be used just as a fill-in, but with a definite motive in view. A story deals with life experiences and situations and will carry over into the experience of the child's life because some time in his life he has had a similar experience. A story well told should give pleasure, provoke thought and develop right attitudes. It will lead the child to love that which is beautiful and be repulsed by that which is ugly. It should create interest and have an emotional as well as a dramatic appeal. It must teach a central truth and result in improved behavior.

The storyteller should put a great deal of preparation on the story; in fact, he should clearly visualize every scene so that the story becomes a part of his being and he really

lives or experiences it. The storyteller should have a definite purpose in view in telling a story. In a worship program it should help to create a worshipful spirit and help emphasize the theme of the program. The story should be well adapted to the age of the child.

After the story has been told nothing more needs to be added. So many times at the close of the story the effect is weakened by the storyteller's explaining the moral and making the application direct to the listeners. With very few exceptions the child will understand what the moral is and make the application for himself.

Dramatization

Dramatization is an outgrowth of the play interest which is natural in all children. As in the case of the story, the children are led through dramatization to understand the life experiences of other people. The child who takes part in a drama has a chance to give expression to its ideas through his own experience in the light of his own interpretation. In the Sunday-school class or other places in the program of the church where a good story has been told which could be easily dramatized it would be helpful to have the children dramatize it as they will have a chance to live and experience the moral they have applied to their lives in the story.

CORRESPONDENCE

THE OLD RUGGED CROSS

Softly the music of the beautiful hymn was wafted along the corridors of a large hospital as a patient sang the words to the hymn that has touched the hearts of many. The singer accompanied her singing by playing on her harp. A number of other patients gathered at the door of her room eagerly listening and asking her to sing and play again.

The music and singing of this Christian hymn helped the listeners to forget for a while their pain, while their thoughts were lifted to the One who called the weary and troubled ones unto himself. And as twilight shadows deepened and the listeners sought repose, the words and music brought comfort to their hearts.

"I will cherish the old rugged cross
Till my trophies at last I lay down,
I will cling to the old rugged cross,
And exchange it some day for a crown."

Huntington, Ind.

Florence Miller.

THE WORK IN BLOOMFIELD

Just north of the city limits of Peru there is a district of mostly poor homes known as Bloomfield. A year ago last November a religious survey of this district was made by a few of our local church women in connection with a city survey. Later, members of our church were assigned homes there in which to call and obtain decisions for Christ and church membership.

About three months later a very definite call of the Lord came to our local church to start a mission Sunday school in Bloomfield. Many felt this a needy and neglected community. After much prayer and investigation it was decided to begin such a work. Since that time three homes have responded in which to conduct an afternoon Sunday school. The work began slowly, but has grown until last Sunday there was a record attendance of forty-four.

Several times we have invited ministers to preach short sermons following the Sunday school. The week of March

fifth to twelfth our pastor, Bro. C. R. Oberlin, conducted a week's preaching mission in the home where our Sunday school is held. We advertised our meetings by having the Bloomfield people distribute handbills, printed and donated by one of our members. As a result of this preaching mission and the prayers of many concerned, thirteen were baptized and one reconsecrated. In this group were four mothers, the remainder being young people and children.

One of the group went back to her club and told them she would not be there any more to play bunko; another has refrained from customary rough language, another has quit the use of intoxicating liquor, and one boy threw away his marbles after he was told it was not right to play for "keeps."

Before baptism, an entire evening was used in giving instructions for church membership and in answering questions concerning church practices. We are praising God for such a victory in less than a year of Sunday-school teaching. May he continue his work and may we remain faithful and humble in his calling and service. Won't you join us in prayer for the work in Bloomfield?

Peru, Ind.

Mrs. Wm. H. Bittel.

UNION SERVICES AT DIXON

The Protestant churches of Dixon, Ill., have had some type of pre-Easter services for several years which have proved helpful to the city. These services always culminate in a three-hour union service on Good Friday. Last year the schools and business places closed for the Good Friday services, making this service a united effort of the entire city. The Dixon Ministerial Association is very grateful for the fine response and this hearty co-operation. Last year these union services were held each Thursday evening during Lent, closing with the Good Friday service.

Last year Bro. M. Clyde Horst, and this year Bro. Rufus D. Bowman, was the speaker in one of these services. Both made excellent impressions on those who heard them. The Dixon Brethren church appreciates very much the help of these brethren.

Dixon, Ill.

William E. Thompson.

EASTER IN YOSEMITE

At 9:53 A. M.—a large number of people had already gathered at Mirror Lake, Yosemite, for the Easter Service. To our right was Half Dome, high and forbidding over which the sun did not show until 9:53. We were eagerly awaiting this hour. The ground was white with snow and all about us were the Christmas Trees of the forest covered with snow.

We were getting colder as we waited, but gladly we stayed until the service began and sat thoughtfully through the hour for it was an experience not enjoyed by many in this faraway mountain retreat. Mingled through it all was the spirit of Easter, perhaps the greatest season of the year not excluding Christmas which is a season of festivity and merrymaking.

Over against Half Dome it was gray and dark and cold. Before us right at our feet lay the silvered bowl of Mirror Lake; and on beyond through great rocky portals, as through great gates, was a vast area of snow-covered mountains with a tinge of pink in the morning's sunlight. Here was a picture which only the Great Master Artist could so wonderfully and gloriously spread before us, so sublime that any unnecessary noise or commotion seemed irreligious.

More people came, arranging themselves as comfortably as possible for the service which was to follow. Off to the right a hundred yards or so we could see the robed choir gathering amid the trees, and soon we heard the processional played by a brass quartette, and then saw the choir taking its place on a jut of land extending a short way out into the lake. To the left over a rocky path extending into the lake, the minister found his way to the improvised pulpit.

Then ringing clear across the glassy lake, and echoing and re-echoing back into the mountains, came that old familiar strain "The Holy City"; then the call to worship—

"The Lord is in his holy temple—
Be silent before him, all the earth!"

And again, clear and beautiful, carrying up into the hills and valleys the words of "O Morn of Beauty," by the University choir. The minister stood to pray—such reverence as his voice seemed to carry to the very sky!

I will lift up mine eyes unto the hills:
From whence cometh my help.

My help cometh from the Lord,
Who made heaven and earth.

He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.

Behold, he that keepeth Israel
Will neither slumber nor sleep.

The Lord is thy keeper:
The Lord is thy shade upon thy right hand.

The sun shall not smite thee by day,
Nor the moon by night.

The Lord will keep thee from all evil:
He will keep thy soul.

The Lord will keep thy going out and thy coming in
From this time forth and forever more.

So beautiful the words and music from the choir, "Christ the Lord Is Risen Today"; a simple sermon by a sincere minister, "Easter Faith"; a song, the benediction, and another Easter service was over. As we left we placed our offering at the foot of a cross erected on the rocky slope.

Again the next year we drove 700 miles for another Easter service in Yosemite Valley, California. And now we would like to do the same thing again this year.

Pomona, Calif.

J. E. Throne.

WOMEN'S MEETING, McPHERSON REGIONAL CONFERENCE

The annual meeting of women of the McPherson region was held in connection with the Ministers' Conference at McPherson College, McPherson, Kans., Feb. 19-24.

Every day throughout the conference the women spent two hours together. The first two days were spent in the interest of Children's Work, under the direction of Mrs. Nevin Fisher of McPherson, Kans., with Bro. and Mrs. C. I. Weber of Hutchinson, Kans., Bro. J. H. Mathis of Lewiston, Minn., Mrs. Paul Swigart of Parsons, Kans., Prof. Fisher of McPherson College, and Bro. James Elrod of Wichita, Kans., as research workers.

The last two days were spent in the interest of Women's Work, with Mrs. V. F. Schwalm in charge. She presented some "Don'ts in Women's Work," which she had secured from eighteen pastors. These were the pastors' reactions to Women's Work in their congregations. They were very helpful suggestions.

Mrs. J. H. Mathis presented a type of organization se-

cured through an "Interest Finder," by which women organize on the basis of their particular interests and needs.

A class for pastors' wives was a helpful part of the afternoon program, conducted by Mrs. J. H. Mathis.

The inspirational service was held on Thursday afternoon. Mrs. Bernard King of McPherson led us in beautiful hymn singing, with Mrs. C. I. Weber at the piano. Mrs. Frank Baldwin of Morrill, Kans., guided us in our devotional thoughts. Miss Myrtle Pollock, recently returned missionary from China, gave the message on The Joy of Service. The McPherson women gave the play, The Second Mile. This meeting was attended by over one hundred and was a fitting climax to the week's activities.

For some time the women's program of our conference has been gaining in popularity with the women of our region. We look forward to it from year to year with keen anticipation. We are going to make an effort to get more to attend another year. In our region, which covers such a large territory, the Regional Conference is the only time when many of us get together, and we therefore make the most of these occasions.

We feel that the 1939 conference measured up well to the fine standard that has been set in the past.

Mrs. J. H. Mathis, Regional
Lewiston, Minn. Secretary-Treasurer, Women's Work.

PROGRAM OF YOUNG PEOPLE'S MEETING, UPPER CONEWAGO CONGREGATION, PENNSYLVANIA

This meeting is to be held in the Mummert house, April 22 and 23, beginning at 7:30 o'clock Saturday evening. The theme of the meeting is Helping Our Youth Build Christian Character.

The sermon Saturday evening will be given by Eld. Emra T. Fike of Oakland, Md. The subject: Growth; Its Nature and the Results (2 Peter 3: 18).

The Sunday forenoon meeting is to be from 9:30 to 11:30. Eld. G. Howard Danner of Abbottstown, Pa., will give the lesson. The sermon will be given by Eld. Emra T. Fike; subject: Christian Manhood (1 Cor. 13: 11).

The Sunday afternoon meeting will begin at 1:15. There will be two sermons, the first by Eld. A. M. Niswander of Williamson, Pa. The subject: Exemplifying the Preserving Power of the Kingdom of God. The second sermon will be given by Eld. J. E. Trimmer of Carlisle, Pa. The subject: How May the Church Best Combat the Spirit of Worldliness?

The evening meeting will begin at 7:15. The sermon will be given by Eld. H. A. Merkey of Manheim, Pa. The subject: Facing Such a Time as This.

All are invited and are asked to bring: Your lunch; a car full of people; your Brethren Hymnal (old); suggestions for a better conference.

J. Monroe Danner.
East Berlin, Pa.

MEDICINE THAT HEALS

Suffering for many years with a common ailment, and being unable to get anything more than temporary relief from a number of my local doctors, I at last was advised by two of them that I should go to one of the leading hospitals of our nation for observation.

In response to their suggestion I entered one of our nation's largest institutions. Not until then did I realize the

great effort medical science is putting forth to combat diseases that prey upon the human body; nor did I realize the great amount of money that is being expended and the sacrifice humanity is making in order to prolong, if possible, man's earthly pilgrimage. In many cases the patients seemed to show great signs of improvement and were praising the doctors. And I was made to wonder if God's hand was not back of it all.

It was quite a pleasure on the second afternoon after my arrival to meet a dear friend, who also was somewhat of a stranger in the hospital and this large city. But how sad when he told me of having a son in one of the wards suffering from what doctors pronounced an incurable disease. I stood by the bedside of this young man and wondered why one so young in years should be called from time into eternity. Then I said: "The Lord's will, not ours, be done." The doctors knew, the nurses knew, the father knew, and his many friends knew the end was fast approaching; and yet not a single stone seemed to be left unturned for his recovery. However, in spite of all medical science had to offer and loving hands could do, he soon slipped away.

This sad incident brought to my mind the thousands of people, yea multiplied millions who are suffering from diseases that prey upon the soul. How very sad to suffer from this disease of sin which oftentimes wrecks the body in this world, and both soul and body in the world to come. We do not have to try different doctors, or pay out a large sum of money as this dear father did, but we can all go to "The Great Physician" who can cleanse us from all sin and disease. He does not ask for money, only that we present our bodies a living sacrifice. We are reminded just now of two occasions where money was a hindrance to salvation instead of a help. Sometimes the obligation may seem to be too great, yet he soothes that pain by assuring us that we will not be tempted above that which we are able to bear. I think we all feel sure that the Father's prescriptions are always effective. Yet we are like a person I once knew who was under the care of a certain doctor, and when asked how she was feeling, replied that he was helping her, but she certainly did not like his medicine. Neither does medicine that cures the soul always appeal to our taste.

We seem to be living in an age in which our tastes have become so sensitive that we almost demand a sugar-coating for all medicine that does not appeal to the human appetite. What has been said of our human appetite seems to be preying upon our spiritual appetite. God's medicine does not always appeal to these worldly tastes of ours, and as we demand a sugar-coating for medicine to cure our bodily afflictions, so we often add a coating to our spiritual medicine, and often therefore hinder its effectiveness. We would do well to remember that the Physician who prescribes for soul disease has always effected a cure on those who follow his instructions. His medicine is so pure that it needs neither coating nor coloring. We hear so much in this age about the many kinds of germs that we become interested in saving our bodies rather than in saving our souls; and as a result we fail to observe a commandment of which we are reminded more often perhaps than any other in the New Testament. I refer to Christian salutation.

We are so prone to obey man rather than God. We are told in the Holy Scriptures that God created man in his own image. What a great endowment! How wonderfully and fearfully is man made. And yet how sad to see so many professed Christians who are not satisfied with God's creation, but who stand before a Sunday-school class, occupy a place in the choir, or in some church program with

paint on nail, lips, brow, etc. The Scriptures tell us that the Lord looks upon the heart, and we are commanded therefore to adorn the soul. Yet, unless really we have been born again we still have the desire to be seen of men; and as a result many who are supposed to have crucified the flesh seem to take pleasure in adorning their bodies with rings, pearls, etc. There seems to be such a great desire for worldly honor that many of the sisters in our own fraternity dishonor their heads in order to be popular with the world.

Let us not forget that in being influenced by man's disobedience we not only endanger our own destiny, but we may cause others to stumble or fall. And oh, what a pronouncement: "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Most of us are interested in medicine that can heal the body; then why should we be so careless with one who can save the soul, or what would you give in exchange for your soul?

John H. Thomas.

Johnson City, Tenn.

A WORTHY EXAMPLE OF DEVOTION

Brother and Sister S. E. Decker are two respected citizens of the city of Glendora, Calif., as well as beloved members of the Church of the Brethren.

Bro. Decker was born Aug. 31, 1860, at Roseburg, Oregon, and was reared in the bounds of the Myrtle Point church in that state. Here he met a charming young lady by the name of Cora B. Roberts, who became his wife Jan. 10, 1884. She was a member of the church at the time of their marriage. Bro. Decker, as he tells it, was a bit stubborn and resisted the wooing of the spirit for several years. But the faithfulness of his companion and the companionship of believers had the desired effect and in 1891 he was baptized.



In 1892, Bro. Decker was elected deacon, in 1897 he was installed into the ministry, and in 1903 he was ordained to the full ministry or eldership as the office is generally designated. This rapid rise in church service indicates the complete surrender made and the confidence of the church in his ability to serve. In this the church was not disappointed.

In those days the states of Washington, Oregon, and Idaho were all in one district and for seven years Bro. Decker served under the district mission board. He did evangelistic work also for the same board, serving three terms. He held the oversight of both the Ashland and Talent churches for a period of seven years.

Bro. Decker also did evangelistic work outside of his own district. As early as 1901 he held a meeting in the Covina, Calif., congregation with marked success. An immediate result was the conversion and baptism of twenty-five souls.

S. E., as he is familiarly known, had carpentering as his vocation. In this he labored with the same precision that he did in the ministry of the Word. He assisted in the erection of four church houses—Covina and Inglewood in southern California, and at Myrtle Point and Ashland, Oregon.

In 1920, this worthy couple moved to Glendora. Bro. Decker did much supply preaching and assisted in general church work until fifteen years ago when he suffered a break in health. Many times during this long period he has been confined but his testimony for the Lord and his constant prayer life have been an inspiration to many.

Much of the service for the church has been with meager or with no material remuneration. Sister Decker has been a faithful and a worthy helpmate for him, and without her his accomplishments would have been seriously curtailed. During all of his periodic ailments she has been his faithful and willing attendant and nurse.

Jan. 10, 1939, this happy couple celebrated their 55th wedding anniversary. This fact alone has great significance and challenge in a time when divorce proceedings find the headlines in our daily press.

Although, like many others who would have enjoyed a family of children, they were denied this joy and responsibility. However, they have been father and mother in spiritual relations to many children and youth in the churches where they served. May they still have years of service for the Master.

Glendora, Calif.

J. W. Lear.

THE ULERYS CELEBRATE THE SIXTY-FOURTH WEDDING ANNIVERSARY

Brother and Sister Geo. Ulery of Hammond, Ill., were married in January of 1875, therefore have spent sixty-four years together building a home. A few couples live to celebrate a golden wedding, so the



Ulerys have had a rare experience. As they have not been in good health, just a few friends called to see them on their recent anniversary.

Bro. Ulery was born in Wabash County, Indiana, eighty-six years ago; his wife, a daughter of Henry and Caroline Kuns, was born in Clinton County, Indiana, eighty-three years ago.

They have spent many years in active church work. She united with the church in 1872, and he in 1877. He has served in the deacon's office since 1894.

One son, Menno, came to gladden the home, but fell asleep in 1921. While Brother and Sister Ulery do not live close to the church of their choice they are faithful in attendance when possible.

They are noted for their hospitality and congenial natures. These characteristics, with their Christian living, have endeared them to their Methodist neighbors, among whom they have lived since the early settling of the community. They have many happy memories of the past and a vision of hope for the future. They may not have many more anniversaries here but can look forward to a happy reunion beyond.

Hammond, Ill.

Mary E. Friesner.

OBSERVE FIFTY-FIFTH WEDDING ANNIVERSARY

Brother and Sister Henry Netzly of Glendora, Calif., observed their fifty-fifth wedding anniversary on March 6, 1939. They were married in Illinois in 1884, and moved to Nebraska in 1889 where they resided until coming to Glendora in 1908, where they are still active in church and home. They are never absent, unless sick, from church services where they both love to be.



Father Netzly was 84 years old on Jan. 19 and Mother Netzly will be 74 on April 15. They have six children, twelve grandchildren and three great-grandchildren. All are living near. There have been no deaths in the family.

A formal dinner was served to the immediate family on Sunday,

March 5, and the following evening they were most pleasantly surprised by their Sunday-school class. Several lovely gifts and many cards and flowers were showered on them. Their pastor, Bro. J. W. Lear, formerly dean of Bethany Biblical Seminary, gave a talk. Also several of the class spoke, all wishing them good health and more anniversaries.

Glendora, Calif.

Mina Netzly Englehardt.

SAMUEL FIKE

Samuel Fike was born June 9, 1859, in Davidsville, Somerset County, Pennsylvania, the son of Jacob and Elizabeth Fike. He died at his home in Orange Center March 2 of a heart ailment, after about a year's illness. He was in the eightieth year of his life.

Sixty-nine years ago he came with his parents from Pennsylvania to Orange township, settling on a farm east of Orange Center.

Bro. Fike was united in marriage to Sarah Kimmel, Feb. 22, 1882, in Waterloo, the ceremony being performed by Eld. J. A. Murry. Together they lived on this same farm until 1914 when they retired from farm life and moved to their new home they had built for themselves in Orange Center. Sister Fike died May 4, 1936, after they had been married fifty-four years.

The hospitality of the Fike home was common knowledge to all who knew them. The proverbial latchstring was ever out and a warm welcome was given to everyone who came under the shelter of the roof.

Bro. Fike united with the Church of the Brethren in his early youth. It was the church and the cause for which it stands that took possession of his life. Time and money were freely given whenever they were needed to advance the interests of the church. Few have lived and have given more of themselves, or have touched so many lives. His work in the mission in Waterloo for many years was just the effort needed to keep alive the struggling work. There he was Sunday-school superintendent for a great many years, as he was also later at the South Waterloo church for eleven years. He taught Sunday-school classes among varying age groups.

His great joy and deepest satisfaction was in evangelistic singing as he accompanied evangelists to the churches of Iowa, Illinois and Minnesota. During his lifetime he is this way aided seventeen different evangelists in holding thirty-seven revivals. This meant an outlay of a great deal of time and usually very little remuneration. His official position in the church was that of a deacon, in which office he served long and faithfully. He served on the district mission board and also on the trustee board of the Old Folks' Home.

Surviving are a son, Lloyd K. Fike, Empire, Calif.; three daughters, Mrs. Elizabeth Forney, Stockton, Calif.; Mrs. Lulu Hartzell and Mrs. Stella Harbaugh of Orange township; five grandchildren; and a foster son, Harry Purdy, Gilbertville, Iowa, whom the Fikes reared.

Funeral services were held at the South Waterloo church on Sunday afternoon, March 5, where hundreds of neighbors and friends had come to pay their respect to one they had known and loved. The pastor fittingly spoke on The Shield of Faith. Bro. W. O. Tannreuther assisted in the service. The body was laid to rest in the Orange cemetery by the side of the beloved companion who had preceded him nearly three years before.

Waterloo, Iowa.

W. H. Yoder.

IN MEMORY OF SARAH LEATHERMAN CUNNINGHAM

Sarah Leatherman Cunningham was the daughter of the late Eld. Nicholas Leatherman, M. D., and Catherine Arnold Leatherman of Purgittsville, W. Va. She was born Dec. 8, 1862, and departed this life Nov. 3, 1938, from cancer of the stomach. She was aged 75 years, 10 months, 25 days. Her suffering was not intense until the last few weeks of her life. She bore her suffering with Christian courage.



Sarah united with the Brethren church at the age of twelve years. She was deeply interested in Christian work and was a good speaker. Had the attitude of the church been then as it is now, she would have been elected to the ministry. She attended Bridgewater College in 1885 and 1886. She took the teachers' course and also studied music, both vocal and instrumental. She attended music school at Dayton, Va., under the instruction of G. B. Hol-singer and J. H. Reubush; she also studied under Dr. Geo. F. Root, Silver Lake, N. Y. Sister Cunningham taught public school for thirty-two

years during the winter, and taught several normal courses and vocal music classes in the summer, also organ and piano for about forty years. Most of her teaching was in Mineral, Grant, Hardy and Hampshire counties of West Virginia. Dec. 26, 1894, she was married to John Calvin Cunningham. To this union were born six children, one preceding her to the spirit world. Her husband and the following children mourn her departure: Lysle G. and Carl L. of Purgittsville, W. Va.; Mrs. Winona Allen of Shanks, W. Va.; Mrs. Evalina Shanholtz of Moorefield, W. Va.; Mrs. Mabel Stickley of Rada, W. Va.; there are also twelve grandchildren.

Sister Cunningham was one of the main stays of the White Pine congregation. It seemed every one sought her advice from the elder to the layman. She was the music director, and was quick to observe musical talent and spared no pains to develop it, even if the person had no money to pay. Sister Cunningham was Sunday-school superintendent many years and assistant superintendent many more. She

was always more concerned to help some one else do the work and get the credit than take it to herself. She was truly a meek woman, and was loved and respected by all who knew her. The church would not hold the people at the funeral which was under the direction of the writer assisted by A. S. A. Holsinger, W. W. Bane, and India Hockman. Her body was laid to rest in the family cemetery on the home farm.

Markleysburg, Pa.

B. B. Ludwick.

IN MEMORY OF ALBERT C. LEINART

Albert C. Leinart was born Oct. 6, 1873, at Spring Grove, York County, Pa., and passed away on Aug. 11, 1938, at his home near Mountville, Lancaster County, Pa. He was the son of Daniel and Emma Clark Leinart. Three brothers and three sisters survive.

Bro. Albert Leinart united with the Church of the Brethren at the age of twenty-one. He was married to Sister Barbara T. Herman on Oct. 20, 1898. After his marriage he moved on the farm where his wife had been born, in Lancaster County, and remained there the rest of his life. To this union were born three daughters—Anna, Barbara and Mary. These daughters survive. They are all living at home. Mary is now the wife of Bro. Harry Enders. His wife preceded him in death by seventeen months.

He served the Mountville church as trustee for over thirty-three years, and filled the office of deacon for sixteen years. Both of these offices were filled with unusual ability. He was a wise counselor, a sympathetic and helpful adjuster in all kinds of affairs, which confronted him, and always tried to put himself in the weaker brother's place. He was one of the meekest and humblest of men. In all things he preferred his brother to himself.

The family has lost a loyal and devoted father, the church one of her wisest and most conscientious advisers as well as a strong financial supporter, the community one of her most self-sacrificing and public-spirited citizens.

Funeral services were conducted by Elder Norman K. Musser, assisted by Harry C. Neff and Daniel Bowser of York. They were held in the Mountville church where Bro. Leinart so faithfully labored and taught.

Mountville, Pa.

Florence K. Herr.

FALLEN ASLEEP

Baker, Sister Mary, was born in York County, April 9, 1857, the daughter of the late Elijah Paup. She married George M. Baker who preceded her in death. Sister Baker died in York, at the home of her daughter and son-in-law, Mr. and Mrs. D. W. Rishforth, Feb. 12, 1939. She united with the Church of the Brethren forty-two years ago. Surviving are three sons, two daughters and six grandchildren. Funeral services were conducted in the Futer funeral home by her pastor, the undersigned. Interment in the Greenmount cemetery.—M. A. Jacobs, York, Pa.

Bendure, Harley Lake, was born Oct. 6, 1900, at Londonderry, Ohio, and departed this life March 11, 1939. He was the son of Mr. and Mrs. Barge Bendure. On June 25, 1930, he was united in marriage to Frances Detrick of near Mendon, Ohio. They resided in that community until his death. He was a member of the Methodist Episcopal church for several years. Since living in this community he attended the Ross Church of the Brethren, was a member of the Willing Workers' class and helped in various other ways. He is survived by his wife, his father, six brothers and one sister. Funeral services were in charge of Brethren A. P. Musselman and J. A. Guthrie and the undersigned.—A. L. Coil, St. Marys, Ohio.

Cox, Melvina Henry, was born in Green County, Ind., Dec. 22, 1864, and passed away March 11, 1939, at her home near Leeton, Mo. She was united in wedlock with Robert Cox in 1884. In 1888 she and her husband united with the Church of the Brethren and remained faithful. She was the mother of ten children. Her husband and two children preceded her in death. Funeral services were held in the community church, with interment in the cemetery near by.—James M. Mohler, Leeton, Mo.

Deitrick, John, was born, and lived the major part of his life, near Harrisonburg, Va. Eighteen years ago he with his companion and three of their children located in Hardin County, Iowa, where he passed away, aged more than three-score and ten. He is survived by his companion, two sons and a daughter who live in Eldora, Iowa, and three daughters in Virginia. Bro. Deitrick had been a member of the Church of the Brethren since early in life. When he moved to Iowa he transferred his membership to the Ivester church. He was located so far from the church that he could not attend as regularly as he would have liked, but he maintained a keen interest in the work of the church. Bro. Deitrick was a hard worker. A few months before his passing he was afflicted with serious throat trouble which made it impossible for him to talk and very difficult to eat. He is greatly missed by his loved one. Funeral services were conducted by his pastor, the undersigned.—Earl M. Frantz, Grundy Center, Iowa.

Dinnes, Mary, daughter of Samuel and Lydia Sheller, was born

in Carroll County, Ill., and died at her home in the Ivester community near Grundy Center, Iowa, aged 81 years. When nine years old she came with her parents to Grundy Center, Iowa, where she lived the remainder of her life. Sister Dinnes was a member of a family of eight children, two preceding her in death. Her husband also preceded her in death in 1925. She is survived by three children and her brothers and sisters. She was a Christian mother and neighbor. She became a member of the Ivester Church of the Brethren in early life. In this fellowship she was always happy and ready to give of her life for Christ whom she loved. She suffered for a number of months before she was released by death. Funeral services were conducted by the undersigned, her pastor.—Earl M. Frantz, Grundy Center, Iowa.

Gallatin, Albert Clayton, died Feb. 18, 1939, at the home of his son, Bro. Francis Gallatin, after a brief illness. He was almost 74 years of age. He was a consistent member of the United Brethren church. Surviving are two daughters, three sons, two sisters, seventeen grandchildren and ten great-grandchildren. Funeral services were held at the Shindler funeral home by his pastor, Rev. E. E. Redding, assisted by the writer. Interment in the Greenmount cemetery.—M. A. Jacobs, York, Pa.

Glunt, Mary, daughter of John and Elizabeth Royer, was born near Spartansburg, Ind., Aug. 14, 1864. At her death she was aged 74 years, 6 months and 5 days. At the age of eighteen she moved with her parents to Darke County, Ohio. Dec. 25, 1900, she was married to William H. Glunt. They made their home in Wayne County, Ind. This union was blessed with three children, one son dying in infancy. In 1920 the family moved to North Manchester for the purpose of educating their children. Six years later the husband died, leaving Sister Glunt and the two daughters to carry on. Sister Glunt had been a faithful member of the Church of the Brethren since she was eighteen years old. Quiet, unassuming, she lived a beautiful Christian life which is an excellent testimony to the power of Jesus. She was next to the oldest in a family of fifteen children and she rendered faithful service in caring for her younger brothers and sisters. When she married Bro. Glunt there were five stepsons to whom she gave kind motherly care. She leaves her daughters, stepsons, five brothers, three sisters, thirteen step-grandchildren and six step-great-grandchildren, besides other relatives.—H. L. Hartsough, N. Manchester, Ind.

Martzell, Sister Minerva R., of Stevens Lane County, Pa., died suddenly of heart trouble on Feb. 21, 1939, while quilting with the Brethren Aid Society in Denver of which she was a charter member. She was a member of the Church of the Brethren for thirty years. She was aged 45 years, 8 months and 1 day. She is survived by her father, John G. Martzell of Stevens, one sister and one brother. Her mother, Emma Royer Martzell, died nineteen years ago. Funeral services were conducted Feb. 25 at the Middle Creek church by Brethren John L. Myer and J. Bitzer Johns. She was laid to rest in the adjoining cemetery.—Sarah Bollinger Dierwechter, Denver, Pa.

Mathias, Della Blocher, was born at Virden, Ill., Jan. 25, 1880. She united with the Church of the Brethren at the age of thirteen. She died at her home near Hershey, Pa., March 16, 1939. Oct. 14, 1903, she was united in marriage to Oscar Mathias at Girard, Ill. To this union was born one daughter. Some years before her death she became a member of the Dunkard Brethren church and was a member of that church at the time of her death. She and her husband were instrumental in beginning a mission work in their home in California, which resulted in the Hermosa Beach Church of the Brethren. Funeral services were conducted at Hanoverdale house by Elders J. L. Myers of Loganville, Pa., and A. G. Fahnestock of Lititz, Pa.—Oscar Mathias, Hummelstown, Pa.

McConnell, Sister Edna C., daughter of the late Sherman and Susan Trimmer Crist, was born in York, Sept. 24, 1895. She was baptized Nov. 15, 1908, and remained faithful. She passed away Feb. 10, 1939, in the York hospital. She is survived by her husband, Bro. Claude McConnell, three sons, one daughter and three sisters. She was a member of the Madison Avenue church. Funeral services were held in the church by her pastor, the undersigned. Interment in the Greenmount cemetery.—M. A. Jacobs, York, Pa.

Mock, Catherine, died Jan. 23, 1939, aged about 76 years. She was a faithful member of the Church of the Brethren for many years and was a regular attendant as long as health permitted. Funeral services were conducted by her pastor, W. K. Kulp, with burial in the Berkey cemetery.—Mrs. Charles Statler, Windber, Pa.

Moomaw, Cyrus M., son of John and Mary E. Moomaw, was born near Sugar Creek, Ohio, Aug. 20, 1877, and passed away March 13, 1939. One daughter preceded him in death nineteen years ago. He is survived by his widow, a son, two daughters, four grandchildren, five brothers, four sisters and many friends. He was a faithful member of the Church of the Brethren from his youth. Funeral services were held in the Union church at Sugar Creek by the undersigned, assisted by Rev. Howell of the United Brethren church. Interment in the cemetery at Shanesville, Ohio.—A. H. Miller, New Philadelphia, Ohio.

Phander, Anna Mae Tyson, daughter of Elizabeth and John H. Moyer, was born in Harleysville, Aug. 29, 1878, and died Feb. 26,

1939. When a girl she moved to Lansdale, Pa., where she lived until the time of her death. She was married to 1897 to William Phander, to which union were born five children, all surviving. She united with the Church of the Brethren at Ambler where she was a faithful member until the time of her death. She leaves her devoted husband, two sons, three daughters, one granddaughter, two sisters and one brother. Several brothers and sisters preceded her in death. Funeral services were held at her late home by the writer, assisted by Dr. Gomer Reese, pastor of the North Wales Lutheran church. Interment was made in the North Wales Lutheran cemetery.—Paul M. Robinson, Ambler, Pa.

Reed, Reba, daughter of Roscoe and Ethel Reed, died Feb. 20, aged 1 year and 8 months. Funeral services were conducted in the home by Bro. H. C. Spangler, assisted by Bro. C. D. Spangler. Burial in the family burial ground in Floyd County, near the Flat Rock church.—Mrs. J. K. Hensley, Roanoke, Va.

Riggins, George W., was born July 23, 1865, in Etna Green, Ind. He was united in marriage to Gratie Chandler in 1890, who survives. He leaves also a son, two daughters, four grandchildren and one great-grandchild. Mr. Riggins had a cheerful smile and pleasant word for all. Funeral services were conducted from the Second South Bend Church of the Brethren by Pastor Edward Stump, assisted by Rev. Wilson of the First United Brethren church. Burial was made in the Highland cemetery.—Mrs. C. H. Stanley, South Bend, Ind.

Stambaugh, Sister Annie E. Firestone, died Feb. 26, 1939, following a brief illness. Her husband, E. Milton Stambaugh, preceded her in death. She was a faithful member of the Church of the Brethren for many years. Surviving are one sister, one daughter, four sons and twelve grandchildren. Funeral services were held in the Altland meetinghouse in York County, conducted by her pastor, the writer, and Bro. Jacob Stauffer. Interment was made in the adjoining cemetery.—M. A. Jacobs, York, Pa.

Strom, Lester Royce, passed away at a hospital in San Bernardino, Calif., following a day's illness. He was the son of Mr. and Mrs. Harry Strom, and was born March 1, 1911, at Worthington, Minn. He died March 7, 1939. At the age of twelve years he united with the Church of the Brethren at Worthington, and lived a beautiful Christian life. He graduated from the Worthington high school with the class of 1929, and took a business course at Mankato College. He became a very efficient bookkeeper, and at the time of his death was employed in the office of a large creamery in San Bernardino. He had been in California since the spring of 1937. He was married to Blanche Roetman, a former resident of Worthington. Besides his wife he leaves his parents, four sisters and three brothers. Funeral services were held in Worthington March 13 at the home of his parents and at the Church of the Brethren, with Bro. J. Schechter officiating. Interment in the church cemetery.—Mrs. H. H. Hauenstein, Reading, Minn.

Wirick, Annie, widow of Joseph Wirick, died March 2, 1939, aged 68 years. She is survived by five sons and two daughters. Funeral services were conducted in the Rummel Church of the Brethren by Pastor W. K. Kulp.—Mrs. Charles Statler, Windber, Pa.

CHURCH NEWS

California

Belvedere.—At our December council officers were elected, with Bro. J. E. Steinour as elder and pastor, making his seventeenth year as pastor of this church. Interest and attendance are good. Sister Sophia Wright is president of the adult C. W. group. Brother and Sister W. C. Lindsay are directors of young people. Splendid interest is being taken in the junior group which was organized a few months ago, with Mrs. Smith and Sister Violetta Oliver as leaders. The room in which they meet has been enlarged and a piano installed for their use. The Sunday school is preparing an Easter program. At the meeting of the Altruistic class in January the other Sunday-school classes were invited guests. Bro. Ernest Carl of La Verne was guest speaker and he showed splendid pictures of Camp La Verne. Bro. Garnet McRostie, on furlough from the mission field in West French Africa, recently spent a couple of weeks in our midst. His inspirational messages were a great benefit to all. Our love feast was held March 5.—Maria E. Barnhart, Los Angeles, Calif., March 20.

Glendale, First.—The goal for our Achievement Offering was reached. Seven letters have been received. The president of the Ladies' Aid Society, Mrs. Emma Deeter, was given a pleasant surprise on her birthday. The intermediate department, led by Sister Martha Senger, gave a temperance program in honor of the birthday of the founder of the W. C. T. U. Feb. 19 Bro. F. H. Barr, pastor at Myrtle Point, Ore., brought the morning message. March 19 a group known as the Samaritan Players gave a Bible drama, The Kingdom Within. Sister E. A. Stutsman has been ill for some time, and is missed very much by the congregation. The choir is making preparations for Easter Sunday. The children are also happy with thoughts of a lovely Easter program.—Mrs. Lulu Terford, Glendale, Calif., March 20.

Modesto.—The birthday supper in January brought in more than \$60 for missions. A program was enjoyed along with an evening of fine fellowship together. The Children's Workers' conference for Empire, Waterford, Oakland and Modesto was held Feb. 21, with Ruth Shriver, director of Children's Work, as speaker. The men's organization entertained the ladies at their last meeting. The speaker was D. C. Gnagy, district field man. At our March 15 council our pastor, Paul B. Studebaker, was elected elder. David Studebaker's ministerial license was renewed for an indefinite period. We will have revival meetings preceding Easter. The Women's Work group is sponsoring a chicken supper to be held on March 21. Our attendance is increasing.—W. E. Smith, Modesto, Calif., March 21.

Florida

Okeechobee.—We met in council March 5, and Eld. S. W. Bail was elected pastor for the rest of this year. We have been blessed with visiting ministers during the past few months. The Erbaugh brothers, both ministers, from Dayton, Ohio, preached for us on several Sundays during their vacation. Bro. J. K. Miller was with us two Sundays. He gave an interesting talk on his trip around the world. Bro. J. F. Graybill who is on furlough told us about the work in Sweden. Brethren D. B. Maddocks and W. A. McDaniel preached for us recently.—Mrs. George Trumble, Okeechobee, Fla., March 16.

Easter Offering for the Work of Christian Education

Blank for
Sending Money



General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed finddollars. Unless designated on the blank line this money is to be used for Christian education.

Please place this money to the credit of

..... Individual

..... Class

..... Sunday School

..... Congregation

..... District

Sender

Street or Route

Post Office State.....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
..... 193..	\$

CUT HERE

Sebring.—At our January council officers were elected for the Ladies' Aid as follows: Mrs. H. A. Spanogle, president; Mrs. Annie Fasnacht, vice-president; Mary Miller, secretary-treasurer. During the winter this group has been busy quilting and helping the needy people. The annual report showed an average attendance of sixteen, and a total of \$73 received. They met Feb. 2 for an all-day meeting, with a splendid attendance and fellowship. A basket dinner was served, followed by a program led by Mrs. Erbaugh. The mite box program on Feb. 5 was sponsored by the Women's Work. It consisted of special music, a talk by Bro. J. F. Graybill of Sweden and a pageant, The Call From Afar. The offering which was taken during a candle-lighting service amounted to \$66.58. In December the parsonage was painted on the outside. Jan. 24 Pastor Coffman called a special meeting to give all members and tourists an opportunity to present suggestions. Some of these were discussed and others submitted to committees for consideration. Our pastor was elected elder. A weekly church bulletin has been made possible by the donation of a mimeograph machine by the Good Fellowship class. February is the climax month of the tourist season. The tourists' social afforded a pleasant evening of mingling, music and talks. The state of Pennsylvania took the lead in having the highest number of tourists present. The second highest number came from Virginia. The two weeks' Bible institute was a great success. Day sessions reached an attendance of 122, and evening audiences were much larger. Bro. Paul Bowman, the guest speaker, gave two addresses each day. His instruction was comprehensive and masterful, and his efforts were thoroughly appreciated. Bro. McKinley Coffman was also a daily instructor, and gave excellent food for thought. Bro. J. F. Graybill had charge of several periods each week. There were over thirty special numbers of music during these two weeks. We invite all tourists back again.—Mrs. F. M. Holtenberg, Sebring, Fla., March 20.

Illinois

Cherry Grove.—On Dec. 18 a combined missionary and Christmas program was given. After a basket dinner we met in council. On Dec. 25 the church gave Brother and Sister W. E. West a pound shower. They received many useful gifts which they appreciated very much. Feb. 15 the young men gave a program in honor of Lincoln's birthday. We met in council March 3 and elected church officers. Bro. W. E. West was re-elected elder. Bro. West handed in his resignation which was reluctantly accepted. He and his wife have worked with us two and one-half years. Bro. Merle Hawbecker of Mt. Morris accepted the call to take up the work until June 1. The Ladies' Aid has been busy quilting. They recently made another donation for Spanish relief. We are hoping that many of our members who have been ill will soon be able to attend services regularly again.—Ruth E. Sword, Lanark, Ill., March 20.

Panther Creek.—We met in council March 5. Delegates to district meeting are J. E. Small and Harold Wiley, with June Small and J. E. McCauley as alternates. Delegate to Annual Meeting is J. E. Small, with Amos Yordy as alternate. Our communion will be held May 28, 7:30 P. M. Bro. Walter Coffman of Cerro Gordo, Ill., will hold our revival meeting some time this fall. We enjoyed a message by Bro. W. E. West of Mt. Morris, Ill., on March 5. The student volunteer band from Manchester College presented a program and play, No Banners Flying, March 19. We are working on a program for Easter.—Alta Small, Roanoke, Ill., March 22.

Indiana

Camp Creek.—We met in council March 17 and elected the following: Trustee, Floyd Snell; ministerial board, Truman Nifong; missionary treasurer, Mrs. Ruth Whiteleather; Messenger agent, Glenn Disher; Messenger correspondent, the undersigned; program committee, Mrs. Jesse Danner. It was decided to have our communion May 20, 8 P. M. Our next council will be held June 2. Our church will be wired for electricity soon. On Easter Sunday the B. Y. P. D. will give a missionary play, Standing By. The church had a grocery shower on our pastor, Bro. N. H. Miller and his wife on New Year's Eve. The Aid has been growing and doing fine work. They donated to the Mexico Welfare Home and to a needy family. The Topeka male chorus will give a program March 26.—Laura Flory, Napanee, Ind., March 22.

Cedar Creek.—We met in council March 14 and decided to hold our love feast May 28. Our treasurer's report showed a balance with all bills paid. Bro. A. F. Morris will terminate his pastoral services with us in August. He has served as our pastor, along with his duties as public school teacher, for thirteen years. We earnestly hope to find another leader by Sept. 1. We succeeded in increasing our mission giving. Our church will cooperate with the Cedar Lake church in an Easter cantata to be given at our sunrise service.—Lucille Lung, Cedar Creek, Ind., March 16.

Pipe Creek.—In January a peace offering was taken to be used in Spanish and Chinese relief. A supply of clothing and materials was also sent. A group of student volunteers from Manchester College gave us a program Jan. 15. We lifted our Achievement Offering Feb. 19. One letter was granted since our last report. Bro. Boyd Bechtelheimer of Walton preached

for us two Sundays recently. Our council meeting was held March 10. The treasurer's report showed an increase in our mission giving. The yearly report of the Aid Society was read. Bro. Milo Huffman was chosen delegate to Annual Conference, with Bro. T. A. Shively as alternate. Our communion will be held June 3, 7:30 P. M. Brother and Sister Moomaw, returned missionaries from India, will be with us Easter Sunday. There will be a basket dinner and an afternoon service. A number of our primary workers attended the conference held in the Wabash City church.—Martha O. Hessong, Peru, Ind., March 16.

Iowa

Muscatine.—Sixty were present at a fellowship supper recently. A musical program followed, and a radio broadcast sponsored by members was greatly enjoyed. The intermediate boys organized a Pioneer Boys' Club, with Bro. Wyatt, our pastor, as adviser. We have had some very interesting Sunday evening meetings, with different groups taking charge. Two musical programs were given and the play, The Five Billies, was given. We are now making plans to present a pantomime, The Cycle of Time. Our Sunday school is very much alive and we have a good spirit of co-operation in all branches of the work. We were much pleased with the results of our food sale.—Mrs. Irene Bowman, Muscatine, Iowa, March 17.

Kansas

Buckeye.—We met in council and elected the following officers: Bro. Shank, elder; Bro. U. S. Brillhart, pastor; Harold G. Correll, Sunday-school superintendent. Our meetings were held the latter part of October. Bro. James Elrod of Wichita, was the evangelist. Six were baptized and two received as associate members. At Christmas time the Sunday school presented a white gift service. The gifts were given to the Kansas Children's Home. We are now looking forward to Easter.—Mrs. Harold G. Correll, Abilene, Kans., March 17.

Maryland

Meadow Branch.—We met in council March 16. Elders John J. John and C. O. Garner assisted Eld. Wm. E. Roop in the important work of the council. One letter was granted. Luke Ebersole of Elizabethtown is to assist in our daily vacation Bible school to be held here in June. Chas. P. Geiman was re-elected clerk; John Garner, treasurer; Emma Bixler, Messenger agent; William E. Roop, elder-in-charge. Delegates to district meeting are Mrs. Ruth Rinehart, Arthur Naill and Arthur Sentz, with Samuel Bare, Scott Garner and John Garner as alternates. Time for the Thanksgiving Day services was changed from 10 A. M. to 8 P. M. Much needed repairs are being made on the church house.—Wm. E. Roop, Westminster, Md., March 23.

Pleasant View.—We met in council March 12. Officers were re-elected. Delegates to district meeting are Sisters Ruth Ausherman and Mary Bowlus. Sister Nannie Moser is Messenger agent. An evangelistic meeting will be conducted by Pastor C. F. Holsopple, beginning April 23, and closing May 7, with a love feast at 5 P. M. The Aid was granted the privilege of recarpeting the church aisles. Our Aid recently met at Sister Portia Arnold's home for an all-day quilting meeting. A covered dish dinner was served. After the quilt was completed we enjoyed a short worship period, and then studied Moving Millions. We are enjoying this book and are eager to know more about India. At our midweek Bible class and prayer service we are studying Romans, with our pastor as leader. With the assistance of the Aid and a few individuals it has been made possible to place the Messenger in seventy-five per cent of the homes of our congregation. The Sunday school is preparing an Easter program.—Mrs. J. S. Bowlus, Jefferson, Md., March 21.

Michigan

Sugar Ridge.—Jan. 4 the Aid reorganized. Jan. 14 we had a good attendance at our mother and daughter meeting. Feb. 15 the Aid met at the home of Leedy Saxton, with good attendance. During March our pastor has been giving some very good sermons leading up to the pre-Easter meetings, April 2. The meetings will close April 8 with a communion in the evening. We hope many will enjoy the communion service with us. Eleven of our young people attended the young people's rally at Brethren, March 12. Our attendance is increasing.—Mrs. Eliza Blocher, Custer, Mich., March 21.

Ohio

Black Swamp.—We met in council March 7 and elected the following officers: Treasurer, Bro. Walter L. Kurfis; secretary, Sister Mercedes Tienarend; clerk, Sister Ella Korn; trustee, Bro. Bernal Myers; missionary committee, Sister Grace Hanely; welfare committee, Sister May Garner; ministerial committee, Brethren Leo Crago and S. D. Baker; prayer meeting leaders, Sister Martha Myers and Bro. Bernal Myers; elder, Bro. Wilbur Bantz. Bro. George and Sister Ida Garner are delegates to district meeting, with Bro. Andrew and Sister Ella Korn as alternates. Our love feast will be held April 6, 8 P. M. Bro. Bantz suggested we form a triple alliance among the Toledo, Fairview and Black Swamp churches for the purpose of spiritually deepening the lives of the people, with joint meetings about three

times a year. The idea was met with much approval. An evangelistic committee, including Brethren Elmer Hanely, Ellsworth Shamp and Bernal Myers, was formed to secure an evangelist and prepare the church for a series of revival meetings this fall or winter. The Manchester College deputation band presented a play on Feb. 19. Our Sunday school has shown a continuous growth this year. March 9 the Ladies' Aid Society met for an all-day meeting.—Olah M. Johnson, Millbury, Ohio, March 17.

Dupont.—We met in council March 10, and elected Sunday-school officers as follows: Walter Noffsinger, superintendent; Verna Kohart, assistant; Marie Hoover, C. W. leader; Oren Shafer, assistant; D. P. Weller, prayer meeting leader; John Measel, secretary-treasurer; D. P. Weller, elder. Delegates to district meeting are George Hornish and Frank Leatherman. Delegates to Annual Meeting are Brother and Sister Weller. On March 5 Bro. G. A. Snider of Manchester College brought an inspiring sermon. We have just completed our Messenger club. The young married people's class and the young people's class are practicing for an Easter play.—Anna Measel, Oakwood, Ohio, March 20.

Marion.—Our young people gave a Christmas play, directed by Mrs. Ruth Brumbaugh. The Women's Work held a missionary meeting in February, and our mite box offering amounted to \$13.50. Our annual birthday supper, under the supervision of the Women's Work, was celebrated March 16. We received \$6.09 in the birthday offering. Our congregation was well represented at the Northwestern Ohio district meeting, March 14-16. In our council meeting on Feb. 28 it was decided to have pre-Easter meetings conducted by Pastor Daniel Brumbaugh, with communion services on Good Friday. A play, His Satanic Majesty, was given by the young people in February. The Women's Work is looking forward to the mother and daughter banquet in May. Mrs. Forest Ballinger, director of mothers and daughters, will be in charge of the banquet. The Sunday-school attendance has been very good.—Mrs. Lowell, Marion, Ohio, March 17.

Pittsburg.—Our Christmas program was directed by Sister Roy K. Miller. The Christmas offering amounted to \$30. Our Achievement Offering amounted to \$28.90. Four of our members attended a temperance conference in Columbus, Ohio, in December. They brought back good reports. We appreciated having Bro. Rufus D. Bowman preach for us on Jan. 15. Bro. William E. Hamilton of Middletown, Ohio, preached for us on pulpit exchange Sunday. A number of our members attended the men's and women's meeting at Covington, Ohio, Feb. 22. We were glad to have reached our quota for Gospel Messenger subscriptions. At a recent council delegates were chosen for Annual Meeting and district meeting. Bro. Roy K. Miller is delegate to Annual Meeting, with Bro. William Royer as alternate. Brethren Roy K. Miller and William Royer are delegates to district meeting, with Brethren D. W. Bright and S. C. Gnagey as alternates. Three letters of membership were given. We have planned to hold a week of pre-Easter services, with our pastor in charge. We will have a union sunrise service on Easter in the Methodist church.—Mrs. J. W. Eikenberry, Arcanum, Ohio, March 20.

Prices Creek.—Everyone has co-operated to make the past year a very fine one in attendance, offerings and spiritual growth. On Christmas the church sent gifts of cookies to the folks at the Greenville Home. The children denied themselves one gift from their parents and used the money for their mission project. The Aid sent fancy work to Cincinnati for the Christmas market. The young people and young married people caroled at twenty homes on Dec. 23. We had a fine program on Christmas night. The Men's Work has been organized only about one year but they have been doing fine work. They cut wood for a brother, and have fixed the tables and benches so the communion can be held in the basement. They also made a lighted bulletin board which was placed on the church lawn. The young people made a good contribution to the 74-hour project. The Ladies' Aid meets almost every week to quilt, embroider and to study missions. They have contributed generously to the support of the church. Mite boxes were used for the first time and proved successful. Over \$100 was put in our mite boxes during the year. During the recent illness of our pastor, Bro. Robert Tully from Gratis preached two excellent sermons. Bro. Root of Eversole church preached for us for the pulpit exchange. At the last council Brethren Timmons and Hollinger were elected delegates to Annual Conference. Brethren Burnett and Miller were elected as delegates to district meeting and one delegate will be sent from Cedar Grove. Brother and Sister Kenneth Hollinger were unanimously asked to stay as pastors for another year. The Gospel Messenger comes to seventy-five per cent of our homes. We are planning a full program for Easter. We will have a sunrise service with a neighboring church, and the Joy Bell Ringers from Columbus will give a message in music in the afternoon. The cantata, Thomas and the Risen Lord, will be given on Sunday night. Work has been started to enlarge the rostrum and to make two classrooms. We have had much sickness.—Mrs. Kenneth Hollinger, Camden, Ohio, March 23.

Reading.—In our Ladies' Aid we have an enrollment of eighty-eight. Fifty-four meetings were held during the year, with an average attendance of five. Total receipts were \$174.25, and we paid out to foreign, home, district and local needs \$172.68. We

regret very much that we were not able to get the club rate for the Messenger. Our men now have an organization and are planning to do some work this year. Our pastor and his family spent their Christmas vacation with relatives in Kansas. In his absence Bro. Diehm of Youngstown preached for us. A purse was given Bro. Lehman and his wife as an appreciation of their work. Two adults and one junior had perfect attendance during the Sunday-school year. The junior received a Bible. We entertained the subdistrict B. Y. P. D. Feb. 12. A Lincoln program was given in the afternoon and in the evening Brethren Diehm and Fyock spoke for us.—Rena Heestand, Homeworth, Ohio, March 20.

Sugar Creek.—On Dec. 13 a deputation team from Manchester College gave an interesting program. The Sunday school co-operated in presenting an impressive Christmas program. The program ended with a candlelighting service. The C. W. meeting was reorganized, with Bro. C. E. Housten as president. We

ANNOUNCEMENTS

Annual Conference

June 7-13, Anderson, Ind.

District Meetings

Idaho and Western Montana, Weiser, May 5-7.
Maryland, Eastern, Locust Grove, April 26.
Maryland, Middle, Fahrney Memorial Home, April 20.
North Dakota and Eastern Montana, Pleasant Valley (York), June 25-29.
Ohio, Southern, Trotwood, April 28, 29.
Pennsylvania, Eastern, Palmyra, April 26, 27.
Pennsylvania, Middle, New Enterprise, April 11-13.
Pennsylvania, Southeastern, N. J., and Eastern, New York, Quakertown, April 20.
Virginia, First, Hollins Road, April 12-14.
Virginia, Northern, North Mill Creek (Bethel house), April 14, 15.
Virginia, Second, Bridgewater, April 26-28.

LOVE FEASTS

Alabama

April 14, Fruitdale.

California

April 13, 7:30 pm, Hermosa Beach.
May 7, Covina.

Colorado

April 16, Wiley.
April 28, Haxtun.

Illinois

April 7, 7 pm, Polo.
April 16, Dixon.
May 7, Lanark.
May 28, 7:30 pm, Panther Creek.

Indiana

April 12, Osceola.
April 29, 7:30 pm, Nettle Creek.
May 6, 7:30 pm, North Winaona.
May 13, Buck Creek.
May 13, 7:30 pm, Beech Grove.
May 15, Pike Creek, Monticello.
May 20, 8 pm, Camp Creek.
May 28, Cedar Creek.
June 3, 7:30 pm, Pipe Creek.

Iowa

April 11, Fairview.
May 20, Des Moines Valley.

Kansas

April 30, Burr Oak.
May 13, 7 pm, Maple Grove.

Maryland

April 8, 2:30 pm, Longmeadow.
April 30, 5 pm, Woodberry.

May 6, 2:30 pm, Piney Creek.
May 7, Denton.
May 7, 6:30 pm, Pipe Creek.
May 7, 5 pm, Pleasant View.

Michigan

April 8, Pontiac.
April 8, Sugar Ridge.

Minnesota

May 21, Worthington.

Missouri

May 23, Mountain Grove.

Ohio

April 7, Lick Creek.
April 8, West Milton.
April 9, 7 pm, Trotwood.
April 16, 7 pm, Ft. McKinley.
April 23, Hartville.
May 7, 8 pm, Swan Creek.
June 17, 7:30 pm, Eversole.

Oklahoma

April 9, Big Creek.
April 16, Ames.

Oregon

May 6, Mabel.

Pennsylvania

April 9, 6 pm, Chambersburg.
April 9, 6:30 pm, Lost Creek.
April 9, 7 pm, Coventry.
April 9, 7 pm, Mt. Joy.
April 19, Waynesboro.
April 23, Windber.
April 30, Three Springs, Perry.
May 6, 7, Salunga.
May 6, 7, 10 am, Ziegler house, Little Swatara.
May 7, Connellsville.
May 7, 6:30 pm, Philadelphia, First.
May 7, 7 pm, Norristown.
May 7, 6:30 pm, Rummel.
May 13, Oak Grove.
May 13, 14, Falling Spring, Hade.
May 14, Brothersvalley.
May 20, 10 am, Upton house, Back Creek.
May 21, East Petersburg.
May 21, 7:30 pm, Geiger.
May 23, 24, Greentree house, West Greentree.
May 24, 25, 10 am, Middle Creek house, West Cone-stoga.
May 27, 2 pm, Akron.
May 27, 28, Big Dam house, Schuylkill.
May 28, Springfield.
May 30, 31, 10 am, Chiques.

Virginia

April 8, Moscow.
April 8, 7 pm, Pleasant Valley.
April 16, 6:30 pm, Fairfax, Oakton, church.
April 30, 7:30 pm, Cedar Run church, Linville Creek.
May 7, 7 pm, Timberville.
May 13, 7:30 pm, Unity, Beth-el.
June 4, Schoolfield.

have been having some interesting and helpful programs. We succeeded again this year in getting The Gospel Messenger at the club rate. The missionary offering for the last three months totaled \$85. Feb. 5 Bro. W. J. Heisey of North Manchester, Ind., gave an interesting talk. We were represented at the district conference by Pastor W. D. Landes and his wife. Our Sunday-school attendance has decreased because of the unusual amount of sickness in the community.—Wealthy Kiracofe, Lima, Ohio, March 23.

West Milton.—The faculty of West Milton school, together with Prof. Howard Hamlin of Columbus, state director of scientific temperance, were guests at a luncheon at our church Jan. 18. On Feb. 24 the four churches of West Milton observed World Day of Prayer in a union service at the Friends church. The guest speaker was Dr. Hinckle who spent several years as a missionary in Jamaica. Feb. 12 when the pastors of Southern Ohio exchanged pulpits, Bro. E. F. Couser was the guest speaker here, and our pastor, H. E. Helstern, filled the pulpit in the East Dayton church. In the evening the young people enjoyed a service, with a supper and social hour. Rev. W. L. Nofcier of the Methodist church was guest speaker. March 1 we met in council and decided to redecorate the interior of our church. We are planning to have our love feast on April 8. We have prayer meeting each Thursday evening. Our Achievement offering amounted to \$26.50. March 12 a large crowd assembled to hear Mr. and Mrs. Wilbur Fish of Columbus as they brought a program of sacred music. A potluck dinner was held for all ladies having birthdays in March. The oldest one present was Sister Hester Pfeifer, who is eighty-five years of age. She is a regular attendant at Aid, Sunday school and church. The Aid meets on Wednesdays to quilt and do other work. They had a booth in Covington at the Women's Work conference, with quilts and other articles on display. Sisters Paul Studebaker and Everett Detrick were delegates to this conference. The Aid sent a case of soap, two suitcases of clothing, bedding, etc., to Spain, and also gave clothing to the needy families in the community. Recently they elected the following officers: President, Sister Susan Kelly; vice-president, Sister Walter Mishler; secretary, Sister Everett Detrick. Our young people are working on the 100-hour project. March 26 Painter Creek will give an evening of entertainment here. Our B. Y. P. D. will be host for the party following. The primary department, directed by Sister Harry Moore, will give an opening program for the adult department on Easter morning. There are forty-three primary students. Our young people are preparing an Easter evening program. We have a Men's Work organization. A father and son banquet will be held soon.—Mrs. Irvin Furlong, West Milton, Ohio, March 18.

Oklahoma

Big Creek.—Four of our members attended the regional conference at McPherson, Kans., in February. Interesting and inspiring reports were brought back to us. One year ago Sister Haney, missionary director, gave mite boxes to the women who were unable to attend our regular workers' meetings. Feb. 5 a women's missionary program was rendered and a playlet, The Magic Box, was given. The mite boxes were opened and a nice sum of missionary money realized. It was decided to give all the women mite boxes this year. At our March council it was decided to begin daily vacation Bible school at the close of school. We decided to have our spring love feast on April 9 at the close of a two weeks' meeting. Bro. Ora Huston of Oklahoma City will be the evangelist.—Abbie S. Pote, Ripley, Okla., March 20.

PENNSYLVANIA

Philadelphia, First.—On June 9 we held a most impressive service in memory of those fine women of our church who have passed on. The women met at 5 P. M. for a social hour, which was followed by the devotional service. Bro. Desmond Bittinger of Africa preached for us. It meant much to have Mrs. Murphy direct this service. For several months she had been very ill, but we are glad she is able to be with us again. On Feb. 26 Bro. C. C. Ellis, president of Juniata College, preached for us. More than 250 of our Lenten booklets, The Fellowship of Prayer, have gone out to the women of the church. This is the twelfth season during which our women have made a unified effort to climax the year's activities through daily meditation and devotion and through sacrificial giving. These offerings have been given to women's home and foreign missions, Spanish and Chinese relief and to various other projects. We are hoping to climax the fine spirit of interest in church activities which has been manifest during the year in the pre-Easter revival, March 26 to April 2, with Bro. Leland S. Brubaker, director of the young people in charge. The committees in charge of the meeting have been working earnestly. Various ministers will assist in the devotions. Our spring love feast will be held May 7, 6:30 P. M.—Mary Kirk Spence, Philadelphia, Pa., March 11.

Woodbury.—Oct. 30 we held our love feast at the Replogle house, with Pastor J. H. Clapper officiating. The following evening evangelistic services began at the Curry house, conducted by Bro. J. Perry Prather of Ohio. His efforts were much appreciated and helpful. There were thirteen accessions. Thanksgiving services were held at each house and the offerings were given to home missions. Preceding the love feast at Holsinger

Nov. 27 Bro. J. H. Clapper held a week's meeting. During the Christmas season programs were rendered by the Sunday schools, and an offering was received for mission. Our council convened at the Replogle house Jan. 14. Bro. Palmer Miller was elected to succeed Bro. Isaac Snoeberger as general trustee, and Bro. Paul A. Stayer was re-elected on the ministerial board. Bro. Lawrence Bianchi, Italian evangelist, will begin a series of meetings at the Holsinger house March 6.—Barbara S. Frederick, Woodbury, Pa., March 5.

TENNESSEE

Liberty.—Our pastor and Eld. J. R. Jackson came to us March 11 and preached three sermons. As a result one young man was baptized. Bro. Jackson preaches with great spiritual power. He will hold a week of revival services beginning April 2. We hope to get much benefit from these meetings.—Mrs. J. B. Isenberg, Jonesboro, Tenn., March 14.

VIRGINIA

Cannon Branch.—We had our father and son banquet Nov. 18, with Bro. J. M. Blough from India as the speaker. While Brother and Sister Blough were with us in November we had several inspirational meetings. On one occasion Bro. Blough reviewed the book, Moving Millions, with our Women's Work group. We had our usual Christmas activities. The children's department, directed by Mrs. Alvin B. Compton, gave a program Dec. 23. On Christmas night the young people gave a pageant. We received contributions of food and arranged several baskets for needy families. Jan. 8 we met in council. A good temperance program directed by Mrs. Walter Sodd, was given Jan. 29. The Ladies' Aid is quite active under the direction of Mrs. Lester Mauck. Feb. 12 the Women's Work group gave a missionary program, directed by Mrs. O. R. Hersch. The pageant, Asleep in Zion, was presented.—Mrs. Alvin B. Compton, Manassas, Va., March 13.

Harrisonburg.—Bro. Cool was in charge of the parsonage dedication service on Dec. 11. An interesting history of the Harrisonburg church was read at this time. In the afternoon a reception was held at the parsonage for the members and friends. The children's director, Mrs. Edith Garber, sponsored a playlet on Dec. 25. In the afternoon the choir broadcast carols and the Christmas play, The Dust of the Road. In the evening this was repeated at the church. On Jan. 8 Bro. Ernest Coffman showed pictures at the evening service. On Jan. 15 Bro. Luther Miller delivered an illustrated address. The Sunday school and church attendance is far above average for this time of year. One Sunday-school class has gained a number of members as a result of a contest. The Spiritual Life Institute at Bridgewater was inspiring. A number of our members attended. Our communion services will be held April 2. The World Day of Prayer union service was held in our church Feb. 24. Feb. 12 two babies were consecrated at a very impressive service. The class in Christian Nurture, with Bro. Earl M. Bowman as teacher, will begin soon. It will be for the benefit of all young church members and children who may be thinking of uniting with the church. Members of the B. Y. P. D. are holding a contest. Twenty members have joined us since our last report.—Mattie Miller Texiere, Harrisonburg, Va., March 9.

Mill Creek.—Fifty-eight of our Sunday-school members had perfect attendance records during the past year. At Christmas time the Sunday school presented a radio to Bro. Victor Miller who has been ill for some time. Bro. Miller was very active in church affairs, and as long as his health permitted he was Sunday-school superintendent and church clerk for many years. The young people visited the shut-ins during the Christmas season. The Duplane Rayon Plant at Grotoes, Va., gave the Sunday school \$20 as a Christmas gift. Our members have been contributing to Spanish, German and Chinese relief. We succeeded in getting the Messenger into seventy-five per cent of the homes in our congregation. The W. C. T. U. declamatory contest was held recently at the Friedens Reformed church. On Jan. 22 Mrs. Mabel Clark of Norfolk gave a forceful lecture on temperance. Feb. 4 she met with the young people and at this time the Y. T. C. was organized. Members of our church attended the World Day of Prayer service at the Friedens Reformed church. On Feb. 12 Bro. C. C. Wright, Dean of Bridgewater College, spoke at our B. Y. P. D. meeting. He brought an interesting message on Why Marriage Succeeds or Fails. On March 5 Bro. J. M. Henry of Bridgewater College spoke for us. At the evening service an illustrated lecture on the college was given. Our love feast was held Feb. 25.—Lera Bowman Jarrels, Penn Laird, Va., March 10.

Oak Grove.—We met in council March 2. We took a special gift offering at Christmas time to apply on the building fund, and received more than \$100. Last November the B. Y. P. D. gave a fellowship supper, and a splendid program was given, with Bro. Raymond Peters as guest speaker. Jan. 5 Brother and Sister J. M. Blough, returned missionaries from India, gave us a splendid service. Jan. 22 Bro. B. T. Naff who is now living with his daughter in Roanoke filled the pulpit in the morning. On Feb. 5 the B. Y. P. D. of the Ninth Street Church of the Brethren, Roanoke, Va., gave us a splendid program. Our local ministering brethren gave a series of peace studies from

Feb. 12 to March 5. A play was given March 19. The Sisters' Aid Society met in the home of Mrs. W. C. Stevens Feb. 24, and gave a World Day of Prayer program. We are planning to have a deputation team with us from Bridgewater College on Easter Sunday. We are planning to have our spring love feast on May 13, followed by a program on Mother's Day. Delegates to district meeting were elected at our last council. District meeting will be held at the Hollins Road church, April 12-14.—Mrs. J. K. Hensley, Roanoke, Va., March 21.

Pleasant Valley.—At the spring council the church recommended the appointment of Bro. Murray L. Wagner of Wilmington, Del., as pastor beginning Sept. 1, 1939. At that time Pastor Minor M. Myers will leave here to resume missionary work in China. The congregation voted to join with a Pennsylvania congregation in providing financial support for Sister Myers on the China mission field. Pastor Minor M. Myers was elected as delegate to Annual Conference. District meeting delegates are Brethren B. F. Miller, Jr., E. M. Grove and Paul Wright. The treasurer's report was read, and the finance committee reported that \$40 a week had been pledged to the church budget as a result of the every-member canvass. The canvass has not yet been completed. Insurance on the church property was increased. It was decided to hold pre-Easter services. Communion services will be held on Saturday evening before Easter, beginning at 7 o'clock. The church voted to build a parsonage and a committee was appointed which includes I. J. Driver, J. A. Click and M. L. Wright.—Frank S. Driver, Weyers Cave, Va., March 17.

Schoolfield.—Our work has been progressing nicely since our new pastor, Bro. Raymond Eller, and his wife have come to work with us. They have played a great part in getting The Gospel Messenger into many of our homes. The Ladies' Aid Society was elected as Messenger agent. We have at last completed the underpinning of our church house. Members and friends furnished labor and the young people furnished cash for this project. On Christmas evening a program was given by the young people. The play, A Little Child Shall Lead Them, was presented. Our field worker, Bro. M. E. Clingenpeel, has visited us once since Christmas. Bro. Walter Kahle gave four lectures in February on The Christ Approach to the Money Problem. A group of our young people attended the alcohol educational institute at Roanoke. They also went to Bassett, Va., to the district round table on March 14. Since our last report one letter has been granted, two persons baptized and two reconsecrated. Our men's organization is conducting cottage prayer services each week at the homes of our members. We are looking forward to our revival services which will be held in May by Bro. Coffman. Our communion services will be held June 4.—Mrs. W. C. Swift, Schoolfield, Va., March 21.

West Virginia

Spruce Run.—March 11 we met in council. Sunday school was reorganized, with Bro. John Fleshman as superintendent; Sister Mary Broyles, assistant. Bro. Claude Halstead was elected delegate to district meeting, with Bro. D. W. Booth as alternate. A sister was received by letter. Our Women's Work is progressing. We have completed three quilts this winter and hope to do more in the future. Bro. Showalter gave us two excellent sermons recently.—Lena B. Shaver, Lindside, W. Va., March 20.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

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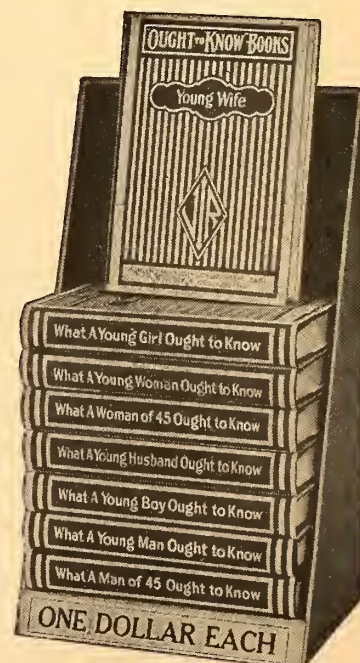
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GOSPEL MESSENGER



Learning two characters every day. In the midst of most disturbing circumstances, education among the Chinese peasants is carried on. See article on page 13

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Volume 88, Number 15

April 15, 1939

WILL YOU PLEASE EXPLAIN THE MESSENGER CLUB PLAN?

¶ Below you will find a dozen questions often asked about the Gospel Messenger club plan, and the best brief answers we know how to give. Please remember your questions and suggestions are invited.

1. Just what is the Messenger club plan? Since November of 1934 The Gospel Messenger has been offered at a reduced rate where 75% of the resident Brethren families subscribe.

2. How does the club rate compare with the regular rate? The regular subscription price of the Messenger is \$2.00 per year. The club rate is \$1.25, or five eighths as much.

3. How can we tell when 75% of the resident Brethren families have subscribed? Since conditions vary greatly as between congregations, we believe those organizing a club can best judge what would be a fair interpretation of the rule.

4. Are you not afraid some churches will send in minimum lists? In general, we have felt our churches want to play fair. Second thought will suggest that a short list harms no one more than those who send it.

5. How many Messenger clubs have been organized? In the 1934-35 season the number was 343; for 1935-36, 445; for 1936-37, 470; for 1937-38, 539. Already for 1938-39 Messenger clubs number more than 500.

6. What kind of churches has clubs? A glance at the list of churches now having clubs shows that literally all kinds of churches use the plan—country and city churches, rich churches and poor churches, large churches and small churches. Surely you, too, will want a Messenger club in your congregation.

7. When can a Messenger club be organized? A club can be organized at any time that you desire. The prime requirement is to get 75% of the resident Brethren families to take their church paper.

8. How long has the Messenger been published? In 1851 Henry Kurtz began the Gospel Visitor. By 1883 this had become The Gospel Messenger. In 1897 the Messenger became church owned and since has been published as the official organ of the Church of the Brethren.

9. Who should subscribe for the Messenger? The Gospel Messenger is the one paper in all the world published especially for the Brethren home. It would seem that every Brethren family should have it.

10. Do others than Brethren ever take the Messenger? Not infrequently we get letters of appreciation from those not members of our church. They appreciate the Messenger's high moral tone, breadth of interest, and Bible emphasis.

11. Our congregation has more than one preaching point; how can we organize a club? In such a case, each preaching point may be considered a unit, and if the group there meets the percentage requirement, may have its own Messenger club.

12. What about groups of nonresident members? Is there any way for such to have clubs? This year we are suggesting that a group of ten or more nonresident members succeeding in getting the Messenger in 75% of the homes represented in such group, can have the club rate.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

We are interested in ways to get the most out of the church paper. It would help if we could get at least 75% of our resident members to reading The Gospel Messenger. Please send us your free literature concerning the economical Messenger club plan for doing that very thing.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, April 15, 1939

No. 15

EDITORIAL

Why It Endures

So far from being able to hear all the speeches coming from convention platforms in these strenuous times, one is hard put to it even to see all the subjects listed for discussion. The forty odd page program lying before me is full of them. Here is one that gives me a lot of quiet satisfaction: The Enduring Significance of the Church.

Whatever the speaker may say about it, whatever the failures and shortcomings of the church, the world will not get along without it. The church endures and its significance endures because the need of it endures. It isn't meeting that need any too well, but it comes nearer doing so than any other organized effort of humanity. It is learning from experience and will meet that need better as the years go on.

It would make faster progress than it does, both in understanding and in accomplishment, if you and I and several million other Christians were more faithful members of it.

E. F.

Grandma Knows Your Background

THE family sitting at the supper table was larger by four than the immediate circle. Of these extra guests one was a grandmother and another a college chum of the oldest son in the family. Son and chum had an evening class together, and for convenience' sake had also chosen to eat the evening meal at the former's home.

Now the college chum bore a name familiar to the group he was visiting, and yet his family connections were not clearly understood. That is how questions began to be asked and various bits of information volunteered and fitted together. Certainly the ablest collaborator in all this was the grandmother present.

She contributed such choice bits of information as the fact that she had known the young college chum's mother, when as a little girl this mother wore long

curls and spoke pieces with unusual effectiveness. In the course of ten minutes or so the young visitor's background was filled in and he then knew more of his antecedents than he had ever known before. Happily all that was revealed was good and true and worthy to be set in the records of the just.

But through it all there was revealed the range and richness of a grandmother's knowledge. One does not live observantly for more than seventy years without gathering a tremendous amount of information useful for the filling in of background. It is very possible that some grandmother knows much about who and what you are and could help you on your way to the realization of your better self.

H. A. B.

What Is Religious Work?

It was a well attended business meeting of the congregation. A mortgage had been paid on the church property. An unusual mission offering had just been reported, too. There was a great spirit of gladness and appreciation on the part of all present. In fact it was just the kind of a spirit out of which revivals grow.

While it was being explained how the men who painted, mixed concrete, cut wood and did other of the common chores about the church and parsonage did much to make the work a success, we noticed the glow on the faces of these men who did this work. Some of them were out of a job at the time and gladly helped. But their faces indicated that they had discovered something in these common duties with their hands that made religion and the church more real and vital to them. Those who had given more in cash scarcely received any more, or as much, of the feeling of the value of Christian fellowship.

In the midst of this picture we began to think. What are the religious values of work, anyhow? In what kind of work does the Lord share his richest blessing? What is Christian service? Is one vocation more religious than another? Is the desire to work for the

church and be on its pay roll more religious than raising potatoes, building houses or selling drygoods or groceries? The fact that these men had joined in the comradeship of others to help the church, that without any selfish motive they used their time and their lives for the good of others and the glory of God and his church, seemed to do something for them. They found the joy of religion—the kind that Jesus exemplified and blessed.

We have not overestimated the place and value of the work of saving men; but perhaps we have underestimated the spiritual possibilities of the common tasks that come to all of us as we struggle for life's necessities. If these are done unselfishly, for the good of others, maintaining right moral purposes and methods, keeping Christ's glory and church in mind as well as our own needs and comforts, why should they not have increasing religious value? Could we not even make these evangelistic processes for soul-saving and spiritual enrichment? God has planned our living by way of the sweat of our faces. Experience teaches that both body and mind are kept healthful in reasonable steady employment. Besides, there are lonely toilers in the common tasks who appreciate the comradeship of those who can share.

Let us thank God for the men of thought who can inspire our spirits and minds to noble thinking; who enrich our lives and literature by the fruit of their minds and pen; for those who inspire by their devotion and leadership in the Christian ministry. But meanwhile let us not underestimate the spiritual possibilities that lie along the line of our common tasks where comradeship is so vital and needed in these days.

He spoke to men of vines and corn,
Seedtime and harvest too;
Of catching fish and tending sheep;
The work they had to do.

He talked to women of their lamps;
Of salt and meal and oil,
Of yeast and bread and patching clothes;
He sanctified their toil.

O Master, come again to us
In that old simple way!
Touch with thy grace the commonplace
As in that far-off day!

C. D. B.

This Man Was in Prison

A MAN just released from the penitentiary writes us, submitting a well-written article which we cannot use, because of its length and other considerations. But here's a glimpse into some of his thinking:

"Picture the mental reaction of a lone convict incarcerated in a penitentiary. I lived the life and I wrote it down. I wanted to see for myself and see I did . . .

I have reached the contemplative age. . . . During my forced exile from the outside world I was convinced of how little I knew and how much there was to find out and now that I could do it, I was going to set forth, bound for the beauty and wonder of happiness and life and a better understanding of that great bugaboo *fear*. . . . Then the light of truth began to dawn upon me. My spiritual awakening did not come all at once. . . . I should not presume to offer others ideas worked out purely for myself, unless they were based on experience. Experience is not what happens to a man, it is what a man does with what happens to him."

What a pity that a mind like that should miss the trail of life and find it again only at such heavy cost! Does it make you think of two references by Jesus to the folks in prison, one in the Nazareth sermon at the beginning of his ministry, the other in that picture of the judgment which he painted in his discourse on the end of the world?

E. F.

"The Best Tenth"

"FREQUENTLY the loss of even the best tenth will cut down by fifty per cent the effective support the community gives to higher interests." So wrote Professor E. A. Ross in *The Social Trend*, thus neatly summing up the sociological interpretation of why communities decline, nations grow old, and civilizations cease. Test this statement by the rather universal decline which set in following the World War and the loss of so many of the world's best. Test it by what happens to a community when the best stock is exported for a few generations. Test it by what happens to a church when the dependable families die out or move away.

The cutting edge that makes progress possible is "the best tenth." In it one finds those who think ahead, whose planning serves to save or redeem a community economically. In it one finds those who live uprightly and unselfishly, constantly adding to the social well-being rather than wasting substance in riotous living. In a very real sense "the best tenth" is "the *best* tenth." The Master likens such to salt and to light. Without them the world would perish, as did Sodom. Without them the light would be darkness!

The world has great need of "the best tenth" right now. Indeed, one sometimes falls into moods when he wonders if a ten per cent composed of those who are honestly trying to live up to their best light in spite of the moral drag of their times can save a world weighed down with a ninety per cent who are indifferent or actively wicked. Yet God has reserves of which we do not know. "I have left me seven thousand in Israel, all the knees which have not bowed to Baal." Perhaps our principal concern should be to so live as to be counted amongst "the best tenth," leaving results to God.

H. A. B.

THE GENERAL FORUM

Unfathomed

BY RUTH BEEGHLEY STATLER

The breath of a rose, the sparkling dew,
A white-sailed boat on a lake of blue,
The crescent moon in the milky way,
The flaming sky at the close of day,
A flake of snow from an ember sky,
The honk of the wild goose flying high,
And the shining gold of the desert sand
Transcend the things I understand.

Somerset, Pa.

What Are You Living For?

BY I. S. LONG

ST. PAUL said: "For me to live is Christ." Each of us lives for something definite, or should do so. A farmer gladly works hard to pay for his home. A fisherman earns a livelihood by fishing. A student lives to get a good education. A doctor lives for his patients. A lawyer lives for his clients. An author lives to set down in a book that will charm its readers the thoughts that inspire him. A painter lives to put on canvas the vision that presents itself to his soul. The young man in love lives to win the heart of his sweetheart, without whom life is vain. For each of these, to live is to do something definite, you see.

Paul lived this motto, too. It was true of him. He was not disobedient to the heavenly vision. "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the gentiles; immediately I conferred not with flesh and blood." That is, he responded to the call.

Some other mottoes of Paul's were: Gal. 6: 14; 1 Cor. 2: 2; Philpp. 3: 13. He gloried only in the cross of our Lord Jesus Christ. He forgot everything else and sought to press toward the prize of the high calling in Christ Jesus. He would know nothing, save Jesus and him crucified. This splendid consecration to such a Master made Saul of Tarsus the great saint and apostle, Paul.

Paul preached whether he was supported by the churches or not. He became all things to all men that he might by all means save some. He suffered as perhaps few others ever have, for Jesus' sake. He was stoned, beaten with stripes, imprisoned, shipwrecked, opposed by legalistic brethren who were false to Christ, and finally he was a martyr for the Master. He feared no one, not even death. Hear him asking: "What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And, "Who now rejoice

in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." What a spirit was his! And what joy must have welled up in his soul as he knew all this suffering was his in the will of his Master who had died for him!

Suppose you could have asked Daniel and his friends, boys carried away into Babylon, into captivity, far from home and loved ones, what they were living for, what would they have answered, think you? We can surmise a good deal by the following: "But Daniel purposed in his heart that he would not defile himself with the king's meat, nor with the wine that he drank." Or, listen to the three other boys: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace: and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." What if loyalty to their God did mean being thrown into a fiery furnace or into a den of lions! What a deliverance was theirs! And what promotion and honor resulted also! For them, to live was to be loyal to their God.

During the last great World War, one day, 250 Armenian Christian men, fine fellows, were marched out to be shot, in the presence of their wives, unless indeed they renounced their religion and denied Christ, as Master and Lord. They were promised freedom on condition they embrace Islam, instead. To a man, they bared their breasts, choosing rather to be shot. What was Christ to them, think you?

We are told that during the Boxer rebellion in China, in the year 1900, 146 missionaries and children and 16,000 Chinese Christians were cruelly slain, many of them being buried alive, their sin being solely that they were living for Christ.

Few of us these days are asked to die for Christ. True, three of our own beloved missionaries, just prior to Christmas of 1937, paid the supreme price for their devotion to the Master. God grant them a full reward! Rather, we are asked to live for Christ. And this is not easy, these days. Are you willing to live for him?

The motive makes the man. It was a great motive that made Abe Lincoln great. It was a great motive that moved Woodrow Wilson to try to set up a League of Nations to secure peace to the world, and thus to forestall future wars. And, believe me, the world will yet have to come to something of his ideal, or else be forever under the fear and threat of imminent war, as we experience these days, at awful cost, in money.

Is living for Christ a worthy motive? Is he not alone the Savior of men? Peter says there is no other (Acts 4: 12). What greater thing can one do than build his

kingdom, therefore? Pleasures are mere bubbles: money vanishes, as we all experience. If one is ill or fails in business, if he does not deeply love the Lord, what has he left? Nothing! But if one is out and out for Jesus, what if he is sickly, or what if his money is gone?

If Christ is "all the world" to one, religion and life mean so much more. In that case the Bible and prayer and witnessing to others are realities to one, wonderfully worth while, and life is a grand triumph in Christ, as Paul says (2 Cor. 2: 14).

A lofty aim makes a lofty career. The opposite is also true. One's life is measured by the thing that motivates the man. For the excellency of the knowledge of Christ Jesus, Paul counted all things but loss, but refuse, that he might win Christ and be found in him. Hence, under any conditions, to Paul life was a hope, an aspiration, a destiny. To him, Christianity was Christ, and being yoked up with him, to live and love, and to win the world to his Master.

Watson Gilder's poem is pertinent here:

"If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to him
And to him will I cleave always.

"If Jesus Christ is a god—
And the only God—I swear
I will follow him through heaven and hell,
The earth, the sea, and the air!"

This is the right attitude, it seems to me. I challenge you readers to come after Jesus, and to live for Christ alone. For such love as his, "Demands my life, my soul, my all."

Baltimore, Md.

Will the Brethren Escape Sophistication?

BY C. H. SHAMBERGER

THERE is a jocular observation that a good Methodist moving to the city becomes a Presbyterian when he becomes well-to-do and that when he really becomes wealthy and moves to the suburbs he joins the Episcopalians.

I am told that many youth attending schools founded by the Quakers belong to denominations known as having the wealthier than average constituencies. Their grandparents were Quakers, or possibly Friends, but their parents became successful financially and socially and affiliated with churches in keeping with their changed positions.

A friend was making a critical analysis of the present day Methodist church. According to his view it has spent much time in explaining that it no longer believes in the conversion emphasis of John Wesley. It doesn't seem to fit into magnificently endowed in-

stitutions of higher learning and modern churches. But he feels that when they have succeeded in explaining away their attitude on conversion they have robbed themselves of the thing which distinguished them as a church.

If the church of John Wesley has become sophisticated, and if the Quakers have undergone a similar change, may it not also happen with the Church of the Brethren? We may well ask if it can escape sophistication. The trend referred to among Methodists could be equally well applied to the Brethren.

How often pastors of city churches will point out leading members of outstanding churches who were at one time members of the Church of the Brethren or came out of Brethren homes. Brethren pastors in moments of generosity will say that we should be glad to thus enrich the Protestant leadership of the cities. But one frequently detects a note of yearning upon the part of pastors that these same men might be leaders in the churches they are attempting to build.

If we go back and trace the history of these former Brethren we will find in many cases that they came off the farm into the city. They are inheritors of the qualities which make for leadership. They have lived clean. They have wholesome interests. They have the ability to work hard. And because they have those qualifications they move up in the organizations with which they are associated. People in the city have a tendency to fraternize with those who have similar interests and positions. They do that in church affiliation as they do elsewhere. A scarcity of people of common standing in the church of which they are members is frequently the reason why they change. It makes little difference whether the church is Methodist, Brethren, Friends, or some other.

Most successful people are inclined to be more or less sophisticated. Most local congregations desire to have as many successful people in them as possible. They may disclaim that they share that desire, but practically, most of them make it a point to let the world know who among them is outstanding.

The Church of the Brethren up to a few years ago was decidedly unsophisticated. Its members, with few exceptions, were farmers. There was little distinction between them. One might come to own more acres than others but he was still a farmer. The educational attainments were much the same. One doesn't have to go back far to find Annual Meeting decisions on the question of whether members should go to high school. Social interests were about the same whether they lived in Virginia or Kansas. And because of "distinctive doctrines" the members of the church lived more to themselves than they did with people of the community.

Out of those days developed what continues to be

known as "Dunkards." I have profound dislike for that word but the longer I live and am called upon to explain what church I belong to the more I realize that it had a definite meaning. I doubt if "Brethren" will ever come to identify us as a people to the extent that Dunkard has. I suspect that in our sophistication we will cease to retain qualities which will make us distinctive.

This is certainly no plea for an attempt to return to things as they used to be. That can't be done. Most Brethren living in cities will not go back to the farm. Education will be extended. Members of the church will become more and more successful in business and the professions. Those things seem to be inevitable and many people believe it desirable that they should be. But along with them can the church of today utilize its heritage rather than spend itself explaining it away?

Elgin, Ill.

The Customer Is Right

BY WALTER S. COFFMAN

ACCORDING to Bunyan the House Beautiful is situated atop the Hill of Difficulty. From there one may look into Immanuel's Land; but the Valley of Humiliation lies between. Christian remarked that "as it was difficult coming up, so, as far as I can see, it is dangerous going down." Prudence answered, "Yes, so it is; for it is a hard matter to go down the Valley of Humiliation, as thou art now, and to catch no slip by the way."

So Christian began to go down very warily; yet he caught a slip or two. It was in this Valley of Humiliation that Christian fought the hardest battle of his whole journey, the one with Apollyon. When he saw his foe coming toward him, he had a mind to return; but significantly, he remembered that he had no armor for his back. So he went ahead, met his foe in a dreadful battle, and won.

We are told that this book was written in the Bedford jail. So the author had himself come down through the Valley of Humiliation. Wonder what the slips were that he caught by the way. Do you suppose they were resentment, recantation, lapse of faith, hatred? Whatever they were, we are glad he caught them before they damaged him.

How the minister must be careful in the Valley of Humiliation! It is hard to admit that "the customer is always right," especially when he is sure he (the customer) is wrong. But business has had to make that admission. So must the minister, except where a great principle is at stake. It is no disgrace to go down into this valley. The disgrace comes only when one slips or turns back.

One of the worst dangers is to turn back. How easy

it is to decide to go into some other kind of work; for after all, the ministry pays so little. Or the congregation is not worthy of the sacrifice that the minister has made for them.

There is also the danger of slipping into resentment—to go ahead but always to carry a grudge. And this attitude puts one dangerously in the way of the Devil's Atonement. E. Stanley Jones warns us against this. The classic example is that of Caiaphas who declared "that it is expedient for us, that one man should die for the people, and that the whole nation perish not." It is easy to pick out sacrifices for other people to make rather than to do some sacrificing oneself. Essentially, that is the Devil's Atonement. A good friend of mine has cautioned me more than once to this effect: "When someone finds fault with you do not try to defend yourself, but analyze yourself and see how you can serve so that there will be no ground for such faultfinding." This process does away with the possibility of the Devil's Atonement.

To be sure, it will take us into the Valley of Humiliation—we seem to be made that way. But what does it matter, if, like Christian, we wrest victory out of it? Maybe it is what Jesus meant when he said: "Agree with thine adversary quickly." Too often we act as if the advice were: "Take issue with thine adversary quickly."

Bunyan says that Immanuel's Land, via the Valley of Humiliation, is "as common as this hill [Difficulty] to and for all the Pilgrims." That is insight, undoubtedly; and it came right out of the author's own experience. The greatest work of his life was done while he was in jail. I expect that every minister of the gospel could point to more than one instance in which he himself trod this valley. That is no disgrace; but did you make some slips, or turn back? Or did you catch the slips, fight the battle, and win? That is the question.

Cerro Gordo, Ill.

Including Whom?

BY REBECCA FOUTZ

THE subject of women's slavish devotion to fashion never loses interest as a topic for comment or newspaper publicity. The reason is that regardless of how unbecoming a style may be or how robotlike it makes them seem, they will follow it. And the craze for so-called beauty aids is astounding. In a recent lecture the widely known Dr. Haven Emerson, director of public health of the college of Physicians and Surgeons said:

"As one looks about at the cadaveric fingertips, the enameled toenails, the deformed eyebrows, the filled facial creases that try to reveal character but are cheated out of it, the hectic cheek reminiscent of the

fever ward of a tuberculosis hospital, the ill assorted daubs of aniline upon the lips, one wonders if it is worth the while of the congress to enact protective legislation, or health officers and their laboratories to attempt enforcement of local ordinances, to save a beauty-mad generation from those qualities of cosmetics that threaten to replace the bloom of health with one more appropriate to a dish of waxed fruit."

If this indictment referred to unenlightened, heathen women we would feel sorry for them. But the shame and pity of it is that a large number of those referred to profess to be Christian women; and yet more shame and pity—some even among us who vowed to forsake Satan and all his seductive and soul destroying ways stand indicted.

And the grotesque and absurd styles in women's hats which have been the vogue, moved even a city newspaper to comment editorially and quote Schiaparelli, the Parisian designer, as saying in explanation of them: "I like to amuse myself, so I do so through some of my creations. If I didn't, I would die."

Here again the shame and pity of it is that professing Christian women will wear such freaks so that a vain, pagan-sewing woman may be amused. And again there is the added sorrow that some among us who vowed to live for Christ even yield obeisance.

Those who are in business say that following fashion costs millions of dollars a year. And who is paying a large part of those millions? It is hard to say again that it is those who profess Christ—while missions have to cut budgets and cripple the great work which should be advancing instead.

Early this year the topic, A Christian's Use of Money, for Christian Workers' meeting was outlined in our church publications. Along with liquor and tobacco, chewing gum was listed as one of the things that was a misuse of a Christian's money.

We do not have the statistics concerning chewing gum, but feel certain that it is a very minor item of expenditure as compared to a number of other things which are not only wrong and unbecoming for a Christian, but are causing us to lose our testimony concerning the separated and simple life, which even those outside the church are sorry to see take place, besides those in the church whom it causes grief and heartache.

There was no mention of money used to buy diamond engagement rings by young men in the church or the cost of worldly pleasures that are indulged in by both sexes, or of that spent for cosmetics and jewelry and hair cutting, trimming and waving by sisters, all of which would sum up to an amazing amount and none of which helps to make progress in the Christian life or to enrich the soul. It is gratifying the craving of the flesh the same as others do with liquor and tobacco.

Some seem to feel that we will be judged only by the

share we give directly for the Lord's work. But how we make our money, how we use all of it, will have to be accounted for, for it is all a part of the deeds done in the body. Lord help us to be more faithful stewards.

Philadelphia, Pa.

The Roamer Looks at Routine

BY JOSEPH VAN DYKE

WHENEVER I hear some modest fellow admitting that he has not missed attending church and Sunday school for going on six years, and has always written a letter to his mother every week he has been away from home—I immediately edge away from that perfect individual and then, at a safe distance, turn and regard him for a time with awe and admiration. To an erratic person like me it seems impossible that there should exist in the same world with me a being so perfect, so wholly impervious to temptations, so lacking in faults, and so completely resigned to a regimented existence. Of course I realize he has merely carried the idea of routine to its logical conclusion, having crowned it king not only of his business life but also of his religious and emotional lives as well. He is a methodical success simply because he is doing with his whole heart what the rest of us do with half a heart—put life on a schedule. My admiration for him, however, is tempered with another emotion. He sees my awe; he cannot discern my pity.

And why should such a man who idolizes his mother and faithfully supports his church have my pity? Because he has made his master a thing I distrust, and because he does not realize that he is a slave.

Perhaps the oldest routine in the world and the most universal is that of eating. The familiar statement "Dinner is served," or a bourgeois equivalent such as "Come and get it," or simply "Dinner" has a welcome sound to all of us who are healthy human beings. We like to eat. But I sometimes wonder if truly it is not the dinner that is being served (ministered to), whereas it seems to me that I, the diner, *should* be served or ministered to instead. Everywhere I go I find it is the dinner which is sacred—when the hour strikes it must be consumed. Unfortunately, I find that often other things of far greater importance in the eternal scheme of things than steaks and vegetables are holding my attention when that call comes. I may be writing a letter to a friend and am on the point of stating a priceless idea in a memorable way; I may be thinking a line of a poem or bringing to life a character in a play; I may be immersed in the little pool of peace that sundown sometimes offers; but—dinner is served. I must abandon everything—no matter how lovely or fugitive—and answer the summons or I am a boor. Routine must be obeyed.

I know the trials of cooks; I understand the tribulations of all those who must maintain a routine of any sort; but even so I rebel. After all, my happiness and my peace of mind are more important than the cooling soup. I am willing to eat cold potatoes or no potatoes but I am unwilling to lose what may never be offered to me again: a mood, a moment, a singular loveliness. And why should I lose them? I seem to remember hearing someone say on a similar subject, "The sabbath was made for man, not man for the sabbath."

Still, was it? Perhaps Sunday was actually designed by the Creator to be the basis of a sacred routine dedicated to himself forever and ever. Perhaps he is very proud of his machinelike worshipers who diligently present themselves each week at the appointed time to genuflect before him. How the smoke of their sacrifices must delight his nostrils, the sound of their pious psalms fall sweetly on his ears!

I have my doubts. I incline to agree with the radical Teacher who announced that man was not made for the Sabbath. Obviously it does not need him, but just as obviously he needs the Sabbath. There is no question about that. He needs a day on which he can turn from his common work and reforge his ties with divinity, a day when he may pierce again the fogs that constantly rise from the heats of daily living and hide him from his vision of God. He needs that day else at the end he will find himself lost, a castaway, one cut off from the One who is at once the meaning and the mystery of all life. But he needs so much more than a single day once a week. It is true that Sunday in church is a means by which a man renews his hold on God. But it is so inadequate! A man needs God at unscheduled times, not just on the first day of the week. No one can know the day or the hour when dire need will throw him to his knees, or when a time of decision will meet him and he must wrestle with an angel till dawn. A routine can not be devised that will fit the needs of a human soul.

Why do we not pray, "Dear God, forgive me if I ever absent myself from you for six days and then try to worship you on the seventh. You are too necessary to me to ignore you for an hour, much less a day. You are the center around which I move constantly as a planet circles the sun. Never is one circuit finished but another is begun. So may I always be in your presence, my Father."

How little a thing to boast of: that one has stood within the walls of a church for nearly six years, once each seven days! Better should such an one bow his head remembering how many barren weeks he has lived when God was far away and like a dream once clearly perceived but since lost or basely forgotten. How little a thing to do: to put God on a schedule. It was the custom of Jesus to worship in the synagogue but he

did not have a perfect attendance record. That habit did not prevent him from counting as most important his solitary talks with his heavenly Father, and it did not stop him from spending the holy day in the fields or the desert or beside the sea.

A routine should make one free, should release one from the tyranny of the duties that life exacts from him. If it gives him freedom then he should hail it as a blessing. If, instead of being a servant, it becomes the master—let it be tossed to the winds. Let it serve if it will, but let it end when man must bow to it instead of remaining loyal to the reach of his own spirit.

Burt, Mich.

Do We Believe in Prayer?

BY MILDRED JEFFERY

THE need for believing, prevailing prayer is as urgent today as when Christ walked the dusty roads of Palestine. Prayer is the offering of adoration, confession, supplication and thanksgiving to God. There is a little motto hung on the wall of many Christian homes and churches, saying: *Prayer Changes Things*. Much is said and written about the private prayer life of the Christian. Prayer lists are available in tract boxes for the distribution of free Christian literature in many churches. How much time do you, do I spend in earnest, believing prayer? If I believe there is water on my farm, I dig till I get it. If I believe God answers prayer, why is my life more often one of defeat, than victory?

In the August *Reader's Digest* I came across these words from an article condensed from "Psychology: Briefer Course," by William James. "There is no more contemptible human character than that of the nerveless sentimentalist and dreamer, who spends his life in a weltering sea of sensibility and emotion, but who never does a manly concrete deed. The weeping of the Russian lady over the fictitious personages in the play, while her coachman is freezing to death outside, is the sort of thing that everywhere happens." Another James puts it this way: "But be ye doers of the word and not hearers only, deceiving your own selves, for if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was; but whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his doing" (margin).

An interesting experiment in prayer (I can hardly call it more) was made on Sunday, June 3, 1934. In that year the American wheat crop decreased more than 100,000,000 bushels on account of drought. Cattle were starving, and over 50,000 head in the Dakotas were pur-

chased by the government. Congress appropriated a half billion dollars for relief purposes. There was a great need for rain, and five minutes was taken on the Blue Network for prayer to God that he would accept a confession of sin and backsliding, forgive transgressions, and honor his promises by sending rain. *Five minutes* of concentrated, united, believing prayer, and in four hours (time enough for the sceptics to have finished laughing) rain fell, and the drought was broken. And then what? Did the American people continue with five minutes' prayer each day over the radio for the church, nation, world, that God's kingdom might come, his will be done on earth as it is in heaven? As individuals we pray earnestly and acceptably in a crisis. As a nation we do the same thing. And the rest of the time? God forgive us, and revive us! He ever remaineth faithful—we are the faithless ones.

Many Christians throughout the world today are praying for a revival. Several weeks ago a Sunday was designated for World Communion. We have our Day of Prayer. We realize what prayer can do. We know God answers prayer. Let us pray earnestly that God will put a real spirit of prayer in our heart that the spirit of prayer may be revived in our homes, churches and nation, remembering that God has said: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7: 13, 14).

When God called Moses to deliver the Israelites from Pharaoh's domination, "Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" Is it not thus that the Christian reasons today under the conviction of a need for prayer? He looks about him and sees that everywhere things are wrong. He is overcome by the feeling of his inability to make things right, and neglects to pray. "And the Lord said unto him [Moses], What is that in thine hand?" It was only a rod, but with the power of God behind it, Moses was able to work miracles, destroy Pharaoh, and free the children of Israel from Egyptian bondage. The Christian has the instrument of prayer in his hand. By its use the impossible becomes the possible. "Men ought always to pray and not to faint."

In an editorial in the *Sunday School Times* entitled "Why Pray?" we read: "When God ordained prayer as one of his laws, and did not exempt his only Son from that law, he limited himself by our prayers. While we cannot understand in this life the mystery of God's sovereignty and omnipotence together with man's free will, we know that both are true, and that our sovereign, all-wise, all-loving, and all-powerful God awaits the prayers of his children before doing certain

things that both he and they long to have done."

The Seventy Eighth Psalm contains the story of God's wrath against the incredulous and disobedient, and the charge is made: "Yea, they turned back and tempted God, and limited the Holy One of Israel. They remembered not his hand, nor the day when he delivered them from the enemy."

It is no more necessary to understand how prayer can "move the arm of God" than it is necessary for a child to know all about electricity before he can work the radio, or heat the electric toaster. The power is there. All we need to do is to turn on the current!

Call to Prayer

When I hear the vesper bell
Chime softly on the air,
I bow my head and whisper
A humble little prayer.

And God stoops down to listen
To what I have to say,
And fills my heart with longing
To trust him more each day.

And life is so much sweeter
For having tarried there—
God keep the music ringing
That calls a world to prayer!

Hawthorne, Calif.

Heart Versus Mind

BY OLIVE A. SMITH

IN these days of diverse thought as to the essentials of Christianity one of the interesting studies is a comparison of the treatment of heart life and mind life as we find it in the Bible. "In the beginning God—" we are told. Dictionaries, with their fine discriminations concerning words, are man-made. The study of words, to those who love words, is a fascinating one. But we wonder whether it is by accident that the Holy Word speaks nearly one hundred times of the heart and scarcely one fourth as often of the mind.

Heart life directs the affections, mind life the intellectual side of daily living. The heart seems to steer our emotions and their effects. The mind persistently battles for understanding, controls our opinions, judgments and purposes.

It is said that we in America are learning to think. Much stress is being laid upon the increase in general intelligence due to use of the radio and the marvelous circulation of reading matter. Much is being done to remedy that startling situation revealed at the opening of the World War when it was discovered that 25 per cent of our would-be American soldiers available at a certain time could neither read nor write. Adult education is on the road to becoming universal. But the education of the heart, the mainspring of life, the religious

training, the binding back to God, are we sure that this is keeping pace with the dissemination of knowledge concerning material things? As true as in olden times is the pronouncement, "The fool hath said in his heart, there is no God." Was it by accident that the writer used the word *heart* as the seat of unbelief?

David and Solomon were the two persons who spoke most frequently of the heart in connection with their faith. David, sweet singer of psalms, seemed almost to forget the importance of the mental faculties in his protestations of faith, his deathless longing for and trust in the God whose laws he at times violated. "My heart crieth out for the living God." And again, in that beautiful Twenty-Seventh Psalm there is an echo of the courage of the shepherd boy: "Though a host should encamp against me, my heart shall not fear." Was David lacking in mental acumen, intellectual capacity, the kind of intelligence which, in any generation, passes for wisdom?

Solomon, who even more than modern legislators might be called a "Solon," spoke more frequently of the heart than of the mind. Let the earnest searcher for knowledge con the thoughts of these great thinkers and, if he can, emerge from their contemplation with an exaggerated idea of his own wisdom or the assurance that his personal opinion on any subject is above question.

Was it by accident that later writers paid more homage to the mind as the basis of faith and victorious Christianity? We cannot know. The Christian psychologist of today does his best to solve the problem which comes to him as a pastor or teacher, viz., the problem of a split personality, that baffling conflict between desires and actions which wrecks so many fine young lives in these confused days. When we have listened to an account of his experiences we think of that great psychologist of old, of Paul waging the age-old conflict with himself, asking to be delivered from his body of death because he could not whip it into line with his better self. He wrote of his mind: "I thank God through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin."

Writing to the churches and their leaders Paul had a good deal to say of the mind and its functions. Writing to the Romans he adjured them to "be of the same mind one toward another." If that message were written to any body of persons today the instinctive reaction would be expressed in one word, "impossible." Peace which comes from harmony of minds seems like an idle dream. And yet, we dare to dream of a warless world.

To Timothy Paul wrote, "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." Mental unbalance is increasing in

America today, and why? Poverty, loss of economic stability, industrial dissensions and social unrest are rather on the increase we are told. Yet all these answers are incomplete. The lack of a living, personal Christian faith is the cause of more insanity than all of these other forces combined. True religion imparts that poise, courage and mental balance which meets successfully any material problem which may arise. A greater than Paul said: "And seek ye not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind." And from the same source come these words concerning the heart life of the true disciple: "Let not your heart be troubled: ye believe in God, believe also in me."

Of a certain elderly man who often threatened self-destruction because of his so-called "troubles," a friend remarked: "He never grew up emotionally. He is still a child." He is another pitiful illustration of the lack of a genuine Christian experience which enables one to count everything in life as a "light affliction"; or better still, as a basis for that "glory" of which Paul was so fond of speaking. A modern radio preacher regrets the tremendous spiritual waste of trouble.

An intellectual faith may be better than no faith, but the mind cannot carry on alone. Since the beginning of time men have tried it and failed of any degree of spiritual success. The devils believe, and tremble. Modern agnostics and mind wanderers also believe, but seemingly do not tremble. The modern mind has become too cocksure of the infallibility of its beliefs to tremble. Which calls to memory another of Paul's meditations: "For who hath known the mind of the Lord that he may instruct him? But we know the mind of Christ."

Little do we yet know of the mind or the heart of Christ. But the wish and the will to know help us a little way toward that knowledge. Of almost any saying or action of the Christ we can only say, as another modern preacher often says a bit wistfully: "I wish I knew just what Jesus meant." So far as he could

If

BY JULIA GRAYDON

IT came over the radio recently and I cannot forget it.

Someone told of a criminal strapped in the electric chair saying as his last words: "If my mother had not died when I was a child, and if my father had been my pal, I could have earned a decent living for myself."

Yes, we can repeat:

"Of all sad words of tongue or pen
The saddest are these, it might have been."

Think this over, parents.

Harrisburg, Pa.

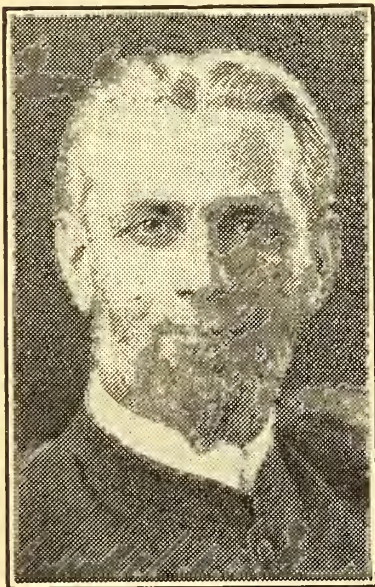
know and understand, he tried to do. That is as far as any of us can go on the Christian highway. But that effort keeps our minds and hearts in tune with the mind and heart of the Infinite.

El Cajon, Calif.

The Home Going of Elder Henry K. Ober

BY A. C. BAUGHER

Elder Henry K. Ober, Elizabethtown, Pa., son of the late Michael R. and Susan Kulp Ober, died in the Fuller Osteopathic hospital, Willow Grove, Pa., Sunday, March 12, from the effects of a cerebral hemorrhage. He had been seriously ill since he was injured in a second automobile accident on Oct. 8, 1938, while riding as a passenger in an automobile, returning from a meeting of the Federation of Men's Bible Classes.*



Henry K. Ober was born Jan. 2, 1878, near Mastersonville. Death came at the age of 61 years, 2 months, and 10 days. He united with the Church of the Brethren March 19, 1899. On May 25, 1899 he

was united in marriage to Cora B. Hess. Four children came to bless their home, two of whom have preceded him in death: Stanley, in 1926, at the age of twenty-four, and Henry, at the age of ten months. Two daughters, Grace, wife of Paul Grubb, and Ruth, wife of James Miller, both of Elizabethtown, remain with Sister Ober to mourn his departure. Seven grandchildren, one brother and one sister also survive.

Bro. Ober received his elementary education in the schools of Lancaster County, Pennsylvania. He graduated from Millersville State Normal School in 1898, after which he taught rural school for several years. In 1902 Brother and Sister Ober moved to Elizabethtown College, where he assumed the duties of teacher, in which capacity he served until his election to the presidency of the same institution in 1916. He was ordained to the ministry by the Elizabethtown Church of the Brethren Dec. 15, 1904, and to the office of elder, Sept. 2, 1915. He received the Bachelor of Science degree from Franklin and Marshall College in 1918; the Master of Arts degree from Columbia University in 1922, and completed his residence requirements for his Doctor of Philosophy degree at the University of Pennsylvania in 1923 and 1924. In 1927, Franklin and Marshall College conferred a well deserved honorary Doctor of Divinity degree upon him.

From 1916 to 1921 he served as president of Elizabethtown College, and again in the same capacity from 1925 to 1928, then he resigned on account of ill health. He was secre-

tary of the Board of Trustees of the college from 1930 to 1936, and president of the Board of Trustees from 1936 to 1939.

The Elizabethtown church of the Brethren called him as its pastor in 1928, and he served in that capacity until 1939.

Bro. Ober had been a member of the Board of Christian Education of his church since 1911, president of the Lancaster County Sunday School Association from 1918 to 1939, chairman of the Ministerial Board of the Eastern District of Pennsylvania since 1932, vice-president of the Pennsylvania Sunday School Association, delegate to the World's Sunday School Association, Tokyo, Japan, 1920, and moderator of the General Conference of the Church of the Brethren in 1929. He served as borough engineer of Elizabethtown from 1904 to 1919. He was active in many other civic and religious organizations, and it can be truly said of him that he gave himself in unselfish service to his church and the community.

Funeral services were conducted by the writer, assisted by the local ministers and the District Ministerial Board. Approximately 2,000 persons came to the home and the church to pay their last respects. Services were held in the Elizabethtown Church of the Brethren and an overflow service was held in the building of the local Church of God. The familiar words of Paul were used as a text: "For me to live is Christ, and to die is gain" (Philpp. 1: 21). His body lies buried in Mt. Tunnel cemetery, Elizabethtown, Pa.

In the home going of Elder Henry K. Ober, the Church of the Brethren sustains the loss of a strong and courageous minister. In his departure all of us will miss his affable Christian spirit, his dignity in proclaiming the Word of God, his fearlessness in opposing the forces of evil, and his leadership in the field of education. We recognize in the passing of Bro. Ober the loss of an able leader for civic righteousness. His addresses on temperance for more than a quarter of a century have helped to make the country a better place in which to live. He will be long remembered for his righteousness antagonism to the liquor evil.

His deep loyalty for the principles of the Christian home is reflected in his addresses on "Child Rights" and "Orange Blossoms." He delivered the former lecture more than two hundred and seventy-five times, and the latter to more than two hundred audiences. It is certainly not too much to believe that many homes have been made happier and stronger because of his living.

As a minister, Bro. Ober was dynamic. His sermons were forceful and convincing. His enthusiasm in the pulpit was contagious and his deep appreciation of human nature brought his services into demand throughout the brotherhood.

We believe that Bro. Ober's wide acclaim as a minister lay in the fact that he was a thorough-going student of the Bible and the laws of God as recorded in nature. His sermons were inspiring because they portrayed the beauty of God, they were convincing because they were fearless, they were comforting because they pointed the way to the house of many mansions.

Bro. Ober played not a small part in the field of education. A large corps of Sunday-school teachers have been inspired to become better teachers through his contribution in the book, "Teacher Training." His active participation in the work of the Board of Christian Education of the Church of the Brethren for more than twenty-eight years, has left an indelible imprint upon the history of the church, and the part he played in higher education in connection with Elizabethtown College is not less impressive.

* See Messenger for Nov. 12, 1938, page 20, for details.

OUR MISSION WORK

Relief in China

See Picture on Cover Page

FOR more than twenty months, armies have been fighting and trying to wedge themselves into the heart of China. These months have been filled with a tremendous amount of suffering. In many ways this conflict has been no worse than those of the past. But at other times it seems that the present totalitarianistic lack of concern and tolerance adds a new note to the suffering. Those who see and hear of this cannot help but have a deep sympathy for those in distress. The contribution of relief funds, in which the Church of the Brethren has taken no small part, is evidence of this humanitarian concern.

Through general reading you know there is both occupied and free territory. In both there is much need, but doubtless it can be said that more need is in the occupied areas. Stores and homes were looted and much of what was of no use to those who came in was burned. As a rule the civilians fled. Those who remained by their homes were mistreated and sometimes killed. Of course all normal activity was paralyzed, food was hard to get and all were living under a tremendous strain.

It is easy to see that such circumstances make it impossible for people to live ordinary lives. Many families found themselves without bread winners. Others who once operated thriving businesses, had not only lost everything but had no way of providing for themselves. Still others found that scarcity and forbidding prices were starving them. Old folks saw the fruits of hard work crumble before them.

The problem of feeding those who are hungry, and providing safety for those who are in danger is a most difficult one. But through helping in education and in illness some assistance can be given. It is almost impossible to make the necessary investigation. Local authorities have been able to help some in occupied territory, but widespread relief is almost impossible.

The situation in unoccupied areas is somewhat different. Here more planning and carrying out of programs can be done. The possibilities for helping with relief are numerous. Better surveys can be made.

The direct results cannot be given in any detail, but anyone can imagine what need must follow the burning of homes with their furnishings and supplies. Necessary supplies are prevented from being taken into certain territories and this causes great hardship. Many are in need of food which they have no way of getting. Added to all of this, there have been crop failures in certain sections.

The threat of reinvasion hangs over the people and this increases their fear and distress. Many of the peo-

ple never know when they will be forced to flee from their homes. Sometimes the threat is only a rumor, but no one knows when the rumor may prove true. When it is a matter of life and death they prefer not to take the chance.

In the giving of relief it is always a problem to know who shall receive some help and who shall not. To make wise decisions requires careful investigation. Relief work is done in co-operation with local authorities since they understand their own situation better than those who are not in real close touch with their needs. Help is given to the most needy. Each one who receives help does so after the elders of the village give him a receipt duly stamped and sealed. Those who may receive help are brought together and told why they are selected and they are given encouragement. That they understand the spirit behind the giving is shown by their humble expressions of appreciation. Some have found it a bit hard to understand why anyone would want to help them without asking anything in return.

Most of the relief is given in the form of millet. Some cloth and cotton has also been given to be made into winter clothing. Whenever there were women in the family, cloth was furnished and the women made the necessary clothing.

It has been found the best policy to supply cotton and have the women of the home spin and weave it into cloth. This not only helps to supply the family with cloth, but it furnishes homework. If a woman can make more cloth than she needs for her own household she may use two thirds for her needs and the other third she returns to the committee, and thus it goes to help someone else. Many women are eager to work

What to Pray For

Week of April 15-22

The Woodstock School in India is located at Landour in the Himalaya Mountains. The elevation is 6,000 feet.



From March until December, the school is in session. The children of our missionaries attend this school. Just one month ago the children from our mission returned to the mountains for another nine months. Bro. Ralph Townsend is our teacher missionary at Woodstock. Being a teacher in a school where so many different missions are presented, gives Bro. Townsend the opportunity to understand mission work in various places over India. The opportunity to

help shape the life and character of the missionary children is an opportunity and responsibility greatly to be desired. Turn to page 11 of the Jan. 28 Gospel Messenger to see the pictures of the Woodstock School children.

and make their cloth and so there are more requests for cotton than can be supplied. Many would like to spin and weave cloth but cannot because their equipment has been destroyed and they cannot secure another wheel or loom.

Small revolving loans are also made. The purpose of the loan fund is to provide small loans to those who could use this money to make their own living. This loan goes to men who use it as capital for the purchase of cotton which they carry from the places in which it is grown. After selling the cotton they can repay part of the loan and still have enough to make a second trip for more cotton. All of these loans are to be paid back within a year. The integrity of the men who receive the loans is guaranteed by the village from which they come.

As long as such suffering exists it is hoped that relief may be extended to these people. The heart of the church is touched as it ministers to such need and it drives us to our knees to pray for the day when peace and goodwill and love shall reign throughout the earth.

Moving Millions

Chapter V—Higher Christian Education in India

Chapter Outline

- I. Christian Missions and Educational Pioneering.
- II. Beginnings of an Educational System.
 1. Educational Pioneers.
- III. Higher Christian Education in India Today.
 1. Indian Educational Leadership.
 2. Higher Christian Education for Women.
 3. New Emphasis on Education for Girls.
 4. Examples of Christian Colleges for Women.
 5. Importance of Women's Colleges.
 6. Coeducation.
 7. Prominent Women.
- IV. Special Problems in Christian Higher Education.
- V. The Lindsay Commission.
- VI. The Influence of Christian Institutions.
 1. Centers of Christian Life and Service.
 2. Desire for Christian Unity.
 3. The Student Christian Movement.
- VII. Why Maintain Christian Colleges in India?
- VIII. A Statesman's Estimate.

Ahwa, India News

GLEANED FROM ELLA EBBERT'S LETTER

In the Land of Kings

A new hostel (dormitory room) for boys of the Rajah's or King's of the Dangs has been provided. Through experience it has been found that these boys are more happy and contented when staying nearer home than when taken away for school. The government has requested that help and training be given to these boys here.

Four Princes

In the hostel the boys are by themselves under the care of a former village teacher who is related to one of the kings. He is a Christian and native of the Dangs. At pres-



Ahwa School Staff: Two of this number are native to the Dangs. They were educated here at Ahwa and at Palghar. Having received their vernacular final standing, they are qualified to teach according to the government standard. Ella Ebbert is sitting on the right.

ent there are four boys and it is hoped that one or two more will come in later. Although they room alone yet they attend classes in school along with all the other children.

Wells of Learning

They go to school when the bell rings and they are learning things both inside and outside of books. Perhaps they would learn certain facts quicker if their parents and relatives would not distract them so frequently.

When Parents Visit the School!

It is no uncommon sight to see the parents camping under a tree not far away from the school. They send word to the children to come to see them. This is rather hard on the children's schedule but doubtless the parents learn something by observing the school at close proximity. It is just as true in India as in America that parents need educating as much as do the children.

Help From Government Officials

For some time there has been a desire on the part of some of the Gujarati officials living here in Ahwa for a Gujarati teacher in our Christian school. The government agreed to pay the wage of a teacher if we would attach one to the school. Now it seems that the time has come when we ought to teach Gujarati (although this is Marathi territory) to the pupils taking the agricultural bias course who are capable of going on for training. Thus they could get their training at the Anklesvar Vocational School rather than at some non-Christian or government school. The Assistant Political Agent of the Dangs approves heartily of this idea, and has asked us to go ahead and arrange for the teacher.

A Teacher From Anklesvar

From June on we hope to have a trained man from the Anklesvar Vocational Training School on our staff. This will be a very definite help to our school, and especially so for the agricultural bias pupils.

Ahwa Will Be Dangs Government Headquarters

Up to the present time, Surat has been the Dangs government headquarters. The city of Surat is about sixty miles from Ahwa. During the coming year there is to be a new secretariat and a new dispensary. A new bungalow is to be built for the A. P. A. (a political agent) who is the highest government official for the Dangs. Already this

building program has begun. The foundation walls for the dispensary are being built and the other buildings will follow in quick succession.

Ahwa, India.

News Items From Anklesvar, India

BY LILLIAN GRISSO

Happy to Be Back at Work

It seems very wonderful to me to be back at my work at Anklesvar after an absence of five months. Naturally I must not rush at my work quite as much as I did before I took sick. During the hot season I expect to go to Kotagiri in the Nilgiri hills of South India. Dr. Barbara Nickey and I will be together.

A Village Wedding

Last Saturday I made my first trip to a village since I was ill. One of our former schoolgirls was married. She lives in the village of Umervarda. Premchand G. Bhagat performed the ceremony.

Desire to Become Christians

A Christian woman from Haturan was a guest at the wedding. When she saw me she begged me to come to her village. She had become a Christian somewhere. She said that quite a number of people in Haturan want to become Christians. How these people have learned about Christianity I know not. Perhaps it was just through this woman's influence. We plan to go to her village some day after the cotton season is over.

Touring in the Villages

Bro. William Kinzie has been out in the villages most of the winter season. He has come in touch with many people and they are asking for schools and teachers. Some of them are entering the church. During the ten weeks he was touring fifty were baptized. We rejoice in the open doors in the Anklesvar district and we trust there may be a way to take care of the opportunities.

Baroda State King Dies

The ruler of Baroda died recently. The Indian papers have carried long accounts of his interesting life. He was a village boy who was called from farm life to become a member of the royal family. He was adopted and when twelve years of age he became king of the Baroda State. When he began his career in the royal palace he could neither read nor write, but at eighteen he took over the reins of government. He made a singular success of his work, and he was known throughout the world as one of India's most intelligent native kings. He worked hard to educate his subjects and to bring to them a higher standard of living.

Anklesvar, India.

Marking Off Another Milestone

BY MARTHA N. PARKER

It is almost nine o'clock and I am not downstairs yet when I hear the children say, "Mamma is up." They start running up the stairs calling, "Hurry and come down, mamma, so we can sing, 'Happy birthday to you.'" Just then Dr. Parker calls to say he must be off to the hospital. What a way to start the day and the year—getting up too late to have breakfast with the family! But truly I am not just being lazy. We spent an unusually long day at the hospital yesterday. An operation on a man with a perforated gastric ulcer kept us there until almost eleven P. M. We

only hope his having waited almost thirty-six hours after it ruptured before coming to the hospital is not just so many hours too long.

Breakfast over, I then go to the hospital, first to the sewing room, for last night I discovered that a mouse had been in there and chewed the edges of the folded towels, making holes in eight of the eighteen. How the mouse got on the upper shelf of that cupboard and harmed nothing else I do not know. Well, I must get those towels to the sewing woman to fix and not forget to have the steward get me some traps to set in that cupboard.

The next thing is to see what supplies are needed in the wards and in the operating room. On the women's side they need new hand brushes I know, for when I scrubbed up to deliver that baby yesterday I found the brushes almost beyond use. And the broken forceps I sent some time ago to have fixed have not come back. So I must ask about that. These and the orders in the supply order book are attended to. Then to the wards to make rounds.

All on the women's ward seems to be going along smoothly. The girl with typhoid is much better. She really can hear and talk a little, though she had been deaf during the worst of the disease. She even smiles at me. The case in the other private room who has had a hard time after her abdominal operation feels much better this morning. She said she feels awake for the first time since her anesthetic over a week ago! On the men's ward everyone is hurrying around as there are five men to prepare for operations today. The boy for the eye operation has just arrived. I send the father to the office to register him. The nurses will prepare the boy. The man who was operated last night is having a rectal feeding. The student nurse who is giving it needs some help in getting the drip adjusted correctly. The patient is being kept quiet with sedatives, and although a third-class patient, he should really be in a private room. We will have to see what can be done. Three of the private rooms are full. The hospital evangelist has been living in the fourth with one of the student nurses. The evangelist must live here because his home is in the city and a lot of the work is done in the evenings after the city gates close. Well, I will talk to the steward and maybe they can move into rooms with the other nurses, out in the nurses' quarters.

The patients in the east room are all getting along nicely. On the way to the big ward I see a student nurse carrying a syringe, filled with medicine, to the doctor. He has not covered the needle properly to carry it the whole length of the corridor. He must be told. The doctor is calling me now. This heart case that suddenly started a temperature day before yesterday has erysipelas on his face! Now where can we find a place to isolate him? Well, I will have to change plans again. He will have to go into the room where the evangelist has been. We will move one of the patients out of the room where the man is who was just operated, leaving just one other patient in with him, and put one bed in the east room even if it does make that room rather full.

Now they have come for the first patient to take him to the operating room. So off we go to help there awhile. The regular routine goes on here while the five cases are operated; a fatty tumor on the forehead, a dilatation of the esophagus, cleaning up of a chronic ulcer of the leg, operation on a little boy to correct "cross-eyes," and a large carbuncle on the back of the neck. By the time these are finished it is past dinner time, so home to dinner. Chinese food today! The boys were disappointed that there was no

(Continued on Page 23)

KINGDOM GLEANINGS

Calendar for Sunday, April 16

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Paul Establishes Churches.—Acts 14: 1-7, 19-23.

Christian Workers, What I Believe About Christian Growth.

B. Y. P. D., Following the Lord of Life.

Intermediates, The Person I Hope to Become.

* * * *

Gains for the Kingdom

Two baptized in the Lick Creek church, Ohio.

Eight baptized in the Valley River congregation, W. Va.

Ten baptized in the Bassenger-Okeechobee church, Fla.

Eleven baptized in the York church, Pa., Bro. J. M. Blough, evangelist.

Five baptized in the Defiance church, Ohio, Bro. Clarence Bowman, evangelist.

Nineteen baptized in the Reading church, Pa., Bro. Wilmer A. Petry, evangelist.

Six baptized in the Miami church, Fla., Brother and Sister B. M. Rollins, evangelists.

Fourteen baptized and one awaits the rite in the French Broad church, Tenn., Bro. Fred Dancy, evangelist.

Six baptized in the Mount Pleasant church, Ind., Bro. Edward Stump, evangelist; Bro. N. H. Miller, pastor.

Eight baptized in the Harrisburg church, Pa., Bro. J. A. Robinson, evangelist; Bro. Lewis Brumbaugh, pastor.

Seven baptized in the South Whitley church, Ind., Bro. Howard Kreider, evangelist; Sister Neva Bourden, song leader.

Two baptized, one received by letter and one reclaimed in the Gratis church, Ohio, Bro. Hugh Cloppert, evangelist; Bro. Wm. Deaton, pastor.

* * * *

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. V. Ankrom, April 12, in the Pleasant Hill church, Pa.

Bro. Albert Cook, pastor, April 23, in the Boiling Springs church, Pa.

Bro. Lawrence Bianchi, April 30 to May 14, in the Claysburg church, Pa.

Bro. Oscar R. Fike of Cordell, Okla., April 17, in the Guthrie church, Okla.

Bro. C. O. Showalter of Keyser, W. Va., July 17-30, in the Salcm church, W. Va.

Bro. Otho Hassinger of Carlisle, Pa., May 28, in the Huntsdale church, Pa.

Bro. I. R. Beery of Pleasant Hill, Ohio, April 16, in the Shepherd church, Mich.

Brother and Sister D. W. Shock of Michigan City, Ind., April 10, in the Iowa River church, Iowa.

Bro. Arthur Durr of Waynesboro, Pa., May 7, in the Ziegler house, Little Swatara congregation, Pa.

Bro. John H. Wimmer of Schelocta, Pa., April 24 to May 7, in the Sugar Grove house, Shade Creek congregation, Pa.

Personal Mention

Bro. A. C. Auvil of Fairmont, W. Va., should now be addressed at Independence, same state. Correspondents will please note this change.

Bro. E. A. Edwards, pastor of the Kent church of Ohio, is available for two evangelistic meetings this year. Bro. Edwards' address is 118 East Summit St., Kent, Ohio.

Bro. I. C. Snavely is closing his pastoral work with the Bethel church of Nebraska, June 1, and would consider another engagement with a country church. His address is Carleton, Nebr.

A sister who modestly prefers to be unnamed desires the prayers of Messenger readers in her behalf. She is sorely afflicted and suffers much. She believes that "the effectual fervent prayer of a righteous man availeth much."

Dr. Lloyd Studebaker and wife are scheduled to sail from New York for Africa, April 26 on the S. S. Europa of the Hamburg-American Line. Marilyn, the younger child, goes with them. Melvin Ellis, aged nine, will remain in America. "Letters bidding them Godspeed will be greatly appreciated as they leave for another term of service."

Bro. Levi Wise of Anderson, Ind., having been confined to a hospital for over seven weeks with a broken limb, has been "carrying on the work as district treasurer in bed, using wife and daughter as my legs." He appreciates the "many kind words of sympathy and love" which have come to him. He hopes to be in shape to help serve the people at the Anderson Conference.

Bro. Albert C. Wieand of Bethany Biblical Seminary is listed for a course on Expository Preaching in the special summer term for pastors at The Biblical Seminary in New York, July 24 to August 11. In the published announcement Acting President J. Campbell White says of this course and the instructor: "He has been here at The Biblical Seminary for a course of lectures of that type during the current year. He impressed our students and faculty as one of the most challenging expository preachers we have ever heard."

Sister Mary L. Cook, pastor of the Roann church of Middle Indiana, finds it physically impossible to answer personally the hundreds of letters and greetings sent her during her recent illness of over two months and expresses her thanks and appreciation in this way. After six weeks at Bethany hospital she is attempting to take up her work at Roann although strength is returning very slowly. She writes: "There seems to be no assurance that this thorn in the flesh can be removed but God has given his promise, 'My grace is sufficient for thee,' hence I am planning to remain in service as long as the Father wills."

Bro. Elmer B. Royer, whose critical illness was referred to in our issue of March 18, came to the end of the road on Monday, April 3. According to the word which reached us a little too late for mention last week, the last rites were set for Thursday the sixth at Dayton, Ohio. We shall have more shortly about this fine young man, so eager to serve his fellows and so full of promise for many years to come. The bereft ones have much need of your sympathetic interest, in particular the lonely heroine who suffers most and endures so bravely. Among her nearest of kin is that far-away sister, Martha Neiderheiser Parker at Ping Ting Chow.

Miscellaneous Items

A thoughtful reader in West Virginia writes: "I enclose \$1 to pay for my Messenger for the next six months. Money is scarce but I will sacrifice in order to get the Messenger. It is just like a dear friend coming to visit me each week."

Northeastern Ohio is having a "Kingdom Building Week" April 18 to 25. "The purpose of the campaign will be to better acquaint the people of the churches with the total district program. The plan is to send two visitors into each church of the district and have them present the various activities, then give opportunity for questions." Sounds like a fine idea, doesn't it?

Inglewood church (California) is planning a home-coming on April 23, beginning with Sunday school at 10 o'clock. The guest speaker for the morning will be Bro. J. Z. Gilbert of Los Angeles. A basket dinner will be held at noon, with the church furnishing hot coffee. The afternoon will provide a full program with different speakers.—Mrs. Asa E. Thomas, Inglewood, Calif.

Notice to the churches of North Dakota and Eastern Montana: The date of our district conference and changes in arrangements are as follows: Thursday afternoon, June 29, Sisters' Aid and Christian Education programs; Friday, June 30, forenoon, Sunday-school program; afternoon, business session; Saturday, July 1, forenoon, ministerial program; afternoon, B. Y. P. D. program; Sunday, July 2, B. Y. P. D. program. All queries, reports and papers to be printed in the district conference booklet must be in my hands not later than May 4. The conference will be held in the Pleasant Valley church at York, N. Dak.—Ray Harris, Writing Clerk.

Response to the Clothing Call: From North Manchester College comes the report that twenty-nine large boxes of clothing were shipped to Philadelphia for Spain. This represented no less than 2,500 pounds of clothing which were sent in by the churches in the North Manchester territory. This is a most excellent response. Much credit should be given to the men and women representing both the college and the North Manchester church for the time and service they gave in receiving, repacking, and shipping the many parcels which were sent in care of the college. Those who gave themselves to this labor found it a source of joy knowing that they were also making a definite contribution in behalf of suffering Spain.—Anetta C. Mow.

Juniata College Ministers' Fellowship will be held May 1 and 2. Theme—An Effective Church. Program as follows: Monday, May 1, 4-4:30 P. M.: Chairman, Glenn Norris; Church Discipline, James M. Moore; Discussion, E. M. Detwiler. Dinner, 6 P. M. At 7:30, Chairman, George Detweiler; Peace, Dan West; Discussion, T. F. Henry. Social hour with Brethren students, 9. Tuesday, May 2: 8 A. M., Quiet Hour, S. P. Early; 8:30. Chairman, Wilfred N. Staufer; Missions, J. M. Blough; Discussion, H. S. Replogle. Chapel, 10:15, Stone Church, Dan West. At 10:45, Chairman, Harold Rowe; Church Ordinances, James M. Moore; Discussion, J. A. Robinson. Luncheon, 11:45. At 1 P. M., Chairman, E. M. Hertzler; Business Session; 1:30, Church Organization, R. D. Murphy; Discussion, M. J. Brougher; 2:45, Address, Charles C. Ellis. Women's Program, Tuesday, May 2: Chapel, 10:15. At 10:45, Chairman, Mrs. George W. Wright; Panel Discussion: Aid Society, Mrs. H. B. Heisey; Mothers and Daughters, Mrs. J. A. Robinson; Mission Girls' Schools, Mrs. J. M. Blough. Luncheon, 11:45. At 1 P. M., Women's Leagues of Juniata College, Social Rooms, Brumbaugh Hall. At 2:45, Address, Charles C. Ellis.—Calvert N. Ellis.

A census of every church in the brotherhood is now being made to find all of the members who are engaged in or interested in medical, nursing and related vocations. A letter with convenient blank form and stamped return envelope has been mailed to each pastor or elder in charge, by the General Education Board, in co-operation with the special Hospital Committee of the 1938 Annual Conference. The one selected to conduct this census is Bro. Homer F. Sanger, 821 South Ridgeland Avenue, Oak Park, Ill. When all the 922 churches written to have responded he will have some interesting and valuable information to announce. The census will also greatly assist him in his duty of advising those who seek guidance in these useful but technical vocations, and in helping them to preserve church relationship. All who receive the census blank are kindly asked to respond without delay. When no names are available kindly so advise.



In the Messenger Twenty Years Ago

Bro. E. F. Sherfy, now in attendance at McPherson College, Kans., has been secured as pastor for the Morrill church, same state.

Bro. T. E. George of South Bend, Ind., has been chosen as pastor of the Manchester church, same state, and will enter upon that work in the near future.

Brother and Sister J. F. Graybill expect to sail from Christiania, Norway, March 15, on the Steamship "Bergensfjord," and expect to arrive at New York about March 26 or 27. They may be reached with mail at Palmyra, Pa.

Pres. D. W. Kurtz of McPherson College, dropped into the "Messenger" office for a very few minutes, last Monday morning, as he was on his way to Detroit, Mich., to attend a meeting of the Religious Education Association.

Bro. W. R. Miller of Onkama, Mich., well known to our people through his lectures on Bible Lands, has just completed a three weeks' series with several of the churches in Northeastern Ohio, in which an unusual degree of interest was aroused.

Meetings of the General Sunday School Board and of the Becker Bicentennial Committee are scheduled for this week at the Publishing House. As this is written, the members of the last named—Brethren H. C. Early, H. K. Ober and J. H. Morris—have arrived and are now in session.

From a recent communication we learn that Bro. D. L. Miller and wife are contemplating an early return, this season, to their summer quarters. Bro. Miller is scheduled for a series of meetings at Covina, Calif., to begin March 2, and after that they expect to turn their faces eastward.

Bro. John R. Snyder has been asked by the Committee of Arrangements of our next Conference to take charge of the "Daily." He will spare no pains to make the undertaking the success it ought to be, but obviously this cannot be done without the co-operation of the entire membership.

Bro. Quincy A. Holsopple changes his address from Elgin, Ill., to Penn Run, Pa. Since the return of Brother and Sister Holsopple from the India field, the former has been one of our Publishing House workers. Regretting to lose them here, we wish them success in their new field of labor.

Bro. A. J. Culler spent a day at Elgin last week in further conference with the committee on relief and reconstruction plans. He was accompanied by his wife and children, who are planning to spend some months with Sister Culler's mother, near Tyrone, Pa. Bro. Culler has arranged to sail for the east March 15, in company with Bro. J. E. Miller and the other Sunday-school leaders, whose proposed trip was explained in our issue of two weeks ago.

HOME AND FAMILY

Submission

BY IDA M. FISHER

I've nothing to do with tomorrow,
My Savior takes care of each day.
No matter, in joy or in sorrow,
He leads every step of the way.

Then help me, not trouble to borrow—
Let faith be my guiding star,
That he'll help me today and tomorrow,
And be with me anear and afar.

For life is not always pleasant,
I sometimes walk paths that are dim.
Through heartaches and disappointments,
My hopes are placed firmly in him.

So I now put my trust in my Savior—
Will not falter, but keep faith to the end.
He will do all he can in my favor
For he is my Master and Friend.

Lewistown, Pa.

Store Up for Yourselves Treasures in Heaven

BY GRACE HILEMAN MILLER

"REBECCA, I happened on to a new meaning to an oft repeated Bible text, and it was this morning in my daily reading book," exclaimed Mary Cassell. It was on a Tuesday morning that Mary appeared at her neighbor's door.

"You did!" responded Rebecca, looking up from the vegetables which she was preparing for dinner. "Well, I'll say you must have, for your face is all aglow!"

"Rebecca, it is so rich I just had to come and share it with you."

"Tell me the text first, Mary, then I can appreciate it the more."

"Lay up for yourselves, treasures in heaven," Remember it?" queried Mary.

"Surely, but what new angle does this heart-searching little book of yours follow, I want to know?"

"Listen: 'This scripture clearly teaches the need and value of reserve spiritual power.'"

"Wait, Mary, read that again."

"'This scripture clearly touches the need and value of reserve spiritual power,'" repeated Mary very slowly.

"'Reserve spiritual power'—what does the writer mean?" pondered Rebecca.

"Well, farther on, he calls 'reserve spiritual power that degree of Christian achievement when we are genuinely Christian at life's tension points.'"

"I begin to see—"

"Rebecca, when I recall how disgusted I was yesterday when a certain sister made things so unpleasant

for me when I was in her office—you know I told you about it—well, I was forced to realize that I simply have not been laying up treasures in heaven to draw on in time of need. Why this little book even suggests that how I feel inside when tests come, even though I am outwardly controlled, is an index to the amount of my treasures in heaven!"

"That is a rich, even though somewhat appalling thought, Rebecca; I am so glad you are sharing it; do you know that when you came to the door I was in the midst of a fierce battle in my own heart about some slights from one whom I least expected? Why, I have no reserve spiritual power, either."

"What does your author suggest by way of building up spiritual reserves, or laying up treasures in heaven?"

Mary read: "'Daily spiritual intake greater than that of the day's need; thoughtful discriminating prayer, meditation and self-examination.'"

"'Daily spiritual intake, greater than the day's need; thoughtful discriminating prayer, meditation and self-examination,'" repeated Rebecca, slowly. "Can I discipline myself to partake of it? I am going to try!" concluded Rebecca Cline.

La Verne, Calif.

Grow Not Weary of Well-Doing; God Never Forgets

BY ADA MASTERTSON THOMAS

It was a most touching scene! A little old Englishman, who had passed the fourscore and ten mark, was being laid to rest in a small country cemetery in a community which he had left over fifty years ago; but today they were bringing back his mortal remains to rest beside those of his wife and an infant son, both of which had been placed in this unpretentious spot during the short time they had made this community their first home in America. And I, being the minister's daughter, happened to be one of the group who made the rather long overland trip to this last resting place.

As the small group of us made our way across the lawn of the cemetery to the burial spot, I noticed two elderly men whose grey locks and feeble appearance were mute evidences of the fact that they too had reached a goodly age. They stood with their canes, and beside a tree close by, but rather in the background, apparently too timid to make their wants known. The services proceeded and ended; yet no notice had been taken of them. Finally the casket was about to be lowered when a son-in-law of the deceased happened to glance around and recognize the old fellows. He quickly stepped up to the undertaker.

"Would you mind to open the casket?" he asked of him. "Some old friends of father's are here who I'm sure would like to see him just once more."

The request was granted, and with tottering steps they approached the casket to pay their last respects to one who had been dear to them many years before. They paused a moment; their chins quivered; tears rolled down their thin countenances, and they passed by.

To me this scene was something like a revelation or vision. I thought to myself that perhaps years ago this little old Englishman had performed kind deeds, spoken loving words, and lent a hand when necessary, all of which had endeared him to their hearts and they had not forgotten.

Many others had taken note of the fine Christian life he had lived. A minister in the town where he passed away, remarked: "Oh, that England might send us more such citizens as this." He was so small in stature—in fact—four feet eleven inches, but his good deeds had been many: 'is body was 'most too small to 'old 'is big 'eart!

Again, as I stood there beside his grave, I thought that sometimes we may grow weary of well-doing; at times our work seems to have been in vain, but here was a man who had scattered sunshine fifty years ago, and two old pals had not forgotten. Surely if mortals remember our good works that long, think what a glorious day it will be when we gather at our Master's right hand to be rewarded according to our works.

Mt. Morris, Ill.

Your Light—and Mine

BY MAY ALLREAD BAKER

"My reward is with me, to give to every man according to his works" (Rev. 22:12).

I AM firmly convinced that we all came into the world with a mission—our own particular work for which God has fitted us. Jesus say, Matt. 5:14: "Men do not light a candle and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house." And again: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Certainly, we cannot all be preachers. If this were the case, who would be left to mind the babies, wash the dishes, till the fields and milk the cows?

We cannot all be teachers, for the factory wheels must turn round; the miller must grind the flour, the steamships must ply their trade between continents. The good wife must bake and cook and sew. We cannot all be high officials, and hold down white collar jobs. We must have day laborers, and plumbers and street cleaners. Housewives must wash dirty dishes and clothing; mop floors and sweep cobwebs.

Again, whatever our mission in life, few are so fortunate as to be able to devote themselves to that mission exclusively. Many of our best ministers have to teach, or even farm, as a sideline in order to support their families. Many talented housewives must spend long hours at tasks that are disagreeable to them, in order to keep the household running smoothly. A day laborer, at heart, may be a poet or sculptor, artist or inventor—if given the opportunity.

How, then, are we going to find time to cultivate our own particular talents that God may have given us?

First, I might say with the writer: "Make haste slowly." Most of us, especially when young, grasp at life too hastily. We do not give time for the fruit to ripen naturally on the tree. Young people too often fling themselves into marriage or other careers without due thought or preparation, and with results that are not always happy.

I agree with Anne Shannon Monroe in her wonderful book, *Singing in the Rain*, that not all women are potential mothers. This is the greatest gift that can be given to women—these are the sowers of the harvest—God's harvest. The future of the country is given into their hands to train and direct—but all women do not possess this gift. Many women make better lawyers, nurses, doctors, artists, preachers, teachers than they do mothers.

How are we going to find time and means to cultivate the particular talent God has given us? We who are tied down to house and factory labor—to the daily grind, whatever it may be?

How does the tiny stream seek and find the river, reaching at last the mighty sea? How does the winter snow melt, revealing green grasses and purple violets underneath?

By degrees, of course. A stream meanders in many

The Home Going of Elder Henry K. Ober

(Continued From Page 12)

The fact that he officiated at hundreds of funerals, weddings, and love feasts; administered the ordinances of baptism, the communion and the anointing to large numbers, made his ministry sympathetic, and his understanding of human problems warm and broad.

We, the ministers, and others interested in the kingdom of Jesus Christ, should find great inspiration and daring courage in the life of our departed brother.

To Sister Ober and family, we give the words of the poet:

"E'en for the dead I will not bind my soul to grief;
Death cannot long divide.
For is it not as though the rose that climbed my garden wall
Has blossomed on the other side?
Death doth hide, but not divide;
Thou art but on Christ's other side!
Thou art with Christ, and Christ with me;
In Christ united still are we."

Elizabethtown, Pa.

out-of-the-way places; through shady woods, and stony, deep-cut watercourses before finding the river. Growing gradually wider and deeper, gathering force as it goes steadily along, it moves towards its goal—the river—thence to the sea. This takes time and persistence, without which nothing is won worth while.

The other day I was reading of a poor colored girl who had become a great singer. She has worked, after school hours, as a nursemaid in order to finish high school. Afterwards, she had toiled long hours in a factory in order to save up money for singing lessons. Her voice secured her, finally, a wealthy patroness who sent her abroad, to Switzerland where she had the best of masters. Today she is a success.

On the other hand, I personally know two girls, the only children of a very wealthy man. Nothing was denied them. Both were talented. Thousands of dollars were spent on their education. The eldest was sent to a law school in a famous western city, where she graduated with honors. The other was sent abroad to study music. The first married, unhappily, before she had ever practiced law. The other, after a year or two of fair success as a singer, lost heart in her profession and abandoned her career. Today both are divorced, soured and embittered.

Why? They lacked the persistence to go ahead with their life work, as well as the cheerful, hopeful, religious outlook on life accorded the true Christian.

So, whatever your talent, cultivate it! If you cannot be one of those fortunate enough to work for pure joy, forging ahead for your talent alone, let your light shine for the home folks.

There is a young woman in our church who is a wonderful singer. Were her voice trained and cultivated with good masters, she could, doubtless win both fame and fortune. Meantime, she sings for her home and her church folks—not hiding her candle under a bushel—not sulking because her audiences are only simple farm folks. Some day she may sing for the rulers of the earth! In the meantime, she is getting good training.

There is another—a day laborer. He can carve beautifully in wood. He makes tiny heads of famous men and women, fantastic palaces of fairy proportions, stags, elephants, horses. "When I get too old to work," he told me, smiling, "I expect to do nothing but carve these little figures. Heard tell of folks makin' a livin' out of these things. Besides I enjoy makin' 'em."

A dear old lady confided to me that she loved washing dishes, that she would actually love to get a job washing dishes in some restaurant if the girls would let her. "Give me plenty of good, hot soapy water and a dishpan full of dirty dishes and I am happy," she concluded, wishfully.

Such was her talent—and a mighty fine one. Just

imagine what a disagreeable place this world would be to live in, if no one would wash the dirty dishes!

There are many of us who like to sew. Can you make lovely fairylike stitches? A quilt or a fine piece of tapestry will bring beauty into the world, long after the patient hands that wrought it have mouldered into dust. Can you paint a worth-while picture? Write a poem? They, too, shall live long after the painter or writer has passed from material things. Can you teach? Have you loving patience with young folks and little children, showing them the way they should go, and the evils to avoid? Is your gift still a greater one—the gift of preaching—of carrying the Word of God to places where people know him not?

Perhaps you are only a homemaker. The father, maybe, of a family, toiling long hours in the hot factories, or under the hot sun, in the fields, making a living for your loved ones. You too, have your talents; your place in the scheme of things; in you, God has planted something worth while—something of the beautiful. Perhaps a love of good poetry, or books, or music, or of flowers. You may have a love for the great outdoors, and for animal life. There is something real, something above the artificial glitter of superficial life that is calling to you.

Are you a busy housewife and mother? If you are a true mother-woman, then you are blessed above all others—for your talent is here, in your little ones. It is yours to teach toddlers how to take the first step, to kiss rosy cheeks and comfort those with bumped noses. It is yours to put childish aggravations to rights, to cuddle a soft, little body to sleep—caring for nothing else, desiring no other happiness, for this is your mission in life.

But, whatever your talents may be, get them out to the light and dust them off. They will make you happier, as well as the world a cheerier and better place in which to live.

Lewisburg, Ohio.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A boy attending a village school had no lunch to eat at noon when the others ate. The family had been living mostly on soup.

Hearing of this situation, the proprietor of a local store called the boy in, and said: "When you go by to school each morning bring your dinner bucket in here and I'll fill it for you. Or, if your parents don't object, just come and live with us this winter."

A happy, well-nourished boy is now running across the street each morning when the school bell rings.

New York, N. Y.

THE CHURCH AT WORK

MINISTRY

Ministerial Placement

Careful plans have been worked out by Annual Conference to guide the churches in selecting ministers and ministers selecting churches. A leaflet, "Ministerial Policy and Placement," has been prepared which should be secured by all pastoral committees and ministers who are thinking of pastoral changes. Write to the General Ministerial Board, Elgin, Ill., for copies of the plan.

The pastoral year begins September 1. The members of the General Boards desire to be helpful in the regions. Churches and ministers should contact the representative of the General Ministerial Board as early as possible for counsel and guidance. By regions these are: Southeastern Region—Paul H. Bowman, Bridgewater, Virginia; Eastern Region—M. J. Brougher, 554 Stanton St., Greensburg, Pennsylvania; Central Region—H. L. Hartsough, North Manchester, Indiana; Central West Region—W. H. Yoder, Route 1, Waterloo, Iowa; Western Region—Edgar Rothrock, Pomona, California. The aid of the District Boards should be secured by the local church in arranging a pastoral program.

A Minister's Loyalty

By Merlin Shull, Elgin, Illinois

Loyalty should be a favorite word with every minister.

1. Loyalty to God and his Word, with a consuming faith in his greatness, all-sufficiency, nearness and love, is absolutely essential to a shepherd of souls. The minister must be a man of the Book. He will read many other books and magazines, but his Bible will be his food and drink, his chart and compass.

2. A minister should be a bond servant of Christ. Christ's ideals, his spirit and presence should command the minister's complete and unfaltering devotion.

3. He should believe in and be loyal to the principles and program of his denomination. If he cannot give his wholehearted devotion to them he should either leave the ministry or serve in a fraternity that more nearly represents his faith. This does not imply any lack of freedom in the ministry of the Church of the Brethren. No church has a freer ministry. Loyalty to that freedom and to the faith and polity that made such freedom possible, should be cheerfully and faithfully given. Men who are not loyal to their chosen leaders and the ideals and policies of the church cannot help to build a greater church of Christ.

4. A pastor should loyally support the best institutions and moral forces of his local community. Neighbors should always be able to say, "We know where Rev. — will stand on this issue." Keen discernment will often be necessary so as not to lend support to crusades with mixed motives and unchristian methods of promotion. Methods as well as purposes should be Christian to commend themselves to a Christian minister.

5. It should go without saying that a minister will be loyal to his congregation. They have the first right to his time and energy. The Ethical Code for Ministers and Congregations, prepared by the General Ministerial Board, expresses this in a fine way.

6. The minister should be a loyal husband and father. Few things so tarnish the ministry as disloyalty and failure here. Paul says that elders should be "able to rule their own

Do You Know That—

the postage rate on books is now 1½¢ per pound to all parts of the United States?

Take advantage of this rate to read books from the Brethren Loan Library. Write the General Boards, 22 S. State Street, Elgin, Illinois, for a free catalogue.

households well." A fine family life is a shelter from the storms of life and a firm rock on which to stand to do battle for the Lord.

7. And, last of all, the minister should be loyal to himself, loyal to his best self. "To thine own self be true, and it follows as the night the day, thou can'st not then be false to any man."

ADMINISTRATION

Responsibility

Dr. Arthur E. Holt stated at a meeting of the Home Missions Council: "Something awful has happened to Christendom, and it is more than a mere paralysis of commerce or an industrial depression, more than political reaction or even a social decadence. These things that are so apparent in our social order are but the evidence of spiritual disease. Nothing less than a moral revolution can save democracy.

"Our democracy must recover its sense of responsibility if it is to survive. Puritanism gave to America her last formula for responsible living. It offered the people of the United States participation in the final act of a drama of divine redemption. It believed profoundly that the appearance of Jesus Christ constituted the greatest day in human history. But in the course of time our democracy has lost this sense of morality. We have turned our backs upon the God of Redemption and are now worshipping the 'God of Getting-on.'

"Democracies believe in God but they have lost the sense of responsibility to meet the needs of the common people. Totalitarianism has cast out God but is deeply concerned to meet the needs of the common people. Whoever in the final analysis will meet these needs will get the people."

Annual Conference

By M. R. Zigler, Executive Secretary, Ministry and Education

Annual Conference has become the most outstanding event of the year in the Church of the Brethren. It is the most powerful influence in unifying our church life so that we have a family spirit. Churches should carefully consider sending delegates. Every local church is expected to be represented at Annual Conference. It is a very valuable experience for the church to have someone attend Conference and return to report the findings of the Conference. It is important for all age groups and for every cause the church represents. Therefore, it is essential that the minister attend and that adults, young people and children are represented in such a way as to help build the program for the church, and carry back the inspiration and helps to the local congregation that we may all move unitedly through the coming year and thus the greatest good be accomplished.

Since the day of automobiles, it is possible for five or six people to go together, thus cutting down the expense and making it possible for more to attend. Therefore, many congregations have been able to send their ministers and three or four other church workers. Traveling together, attending the meetings and returning to their homes, spending a week or ten days together talking about the work of the church certainly provides a nucleus of people in the local congregation that can carry forward the work more enthusiastically and intelligently than if no one attended Annual Conference. The help of every local congregation is needed to make the Conference successful. The ministers in charge of churches certainly should have the chance to attend our Annual Meeting. The local church should make this possible financially.

LEADERSHIP EDUCATION

"Do Grown-up People Ever Study?"

By Ruth Shriver, Elgin, Illinois

A little girl who was told by her teacher that she had to study her lesson for the next day made the remark quoted in the title.

Grown-up people—especially leaders—do need to study if they are not to grow dull and unstimulating in their leadership. We hear two different people speak, one challenges our interest at once. His vocabulary, his illustrations, his awareness of trends, all make us feel that he is alive to his world. The other leader puts us to sleep at once. Vaguely, we sense that he is in a rut. His ideas are moth-eaten; his vocabulary also.

How can every church worker who has a job to do find a personal growth program that will fill the bill? The minister, Sunday-school superintendent and church cabinet (or Board of Religious Education, if this is the responsible administrative group) will be deeply concerned about this problem of getting every leader in touch with a growth program.

Some workers can go to camp; some cannot, because of work or home obligations. Some leaders can go to institutes and conventions, some cannot. Some have money and the initial interest to buy books and magazines wherever they can find them, others do not.

So the administrative leaders of the church must see to it that channels of learning are open to every worker, of the kind he can and will use.

1. The workers' conference. There are several reasons for believing that the old time "teachers' meeting" needs to be revived, rebuilt on a streamlined basis, and used both as an initial primer for the learning process for leaders and also as an actual educational instrument itself. Have you studied the new 1937 leaflet on "The Workers' Conference"? It is the best and finest yet. Twenty-seven pages long, it discusses every angle of the problem. There should be at least five copies of it in each church this fall.

2. Books and magazines. It has been said a few times of recent years that religious education has failed in its task. If it has, one reason is that we have not made the church a real educational institution. Can you imagine a school, a college, a university, without books? Neither can a real church fail to use the abundant resources of the printed page for its work. We have an "embarrassment of riches" to draw from. A church budget should show an increasing amount from year to year for all kinds of books and periodicals. Church-school leaders give their services free;

they should not have to pay for the things that will train them for their jobs.

3. Apprenticeships. In the present unemployment crisis in America, the apprenticeship method of learning anything is being increasingly emphasized. To learn "on the job" is to really know. To "learn to do by doing" is one of the really accepted educational slogans of our century.

One church has the practice of turning over its Sunday school and church once each month, entirely to assistants, including minister, superintendent, and all—an excellent way to gradually break in apprentices.

Do you have all the important 1938-39 leadership training materials at hand?

Enlisting and Development Church Workers. 15c, 1936.

Leadership Education in the Local Church, Annual Guide and Report Form. Free, 1938.

Workers' Conference, The. 10c, 1937.

Building a Workers' Library. Free, 1937.

Self-Rating Scale for Church Workers. 25c dozen copies. 1937.

Guide for Offering First Series Courses in Workers' Conferences. 10c, 1936.

Standard Leadership Curriculum, First and Second Series, The. Free, 1938.

Manual for Deans Who Administer Second Series Courses. 10c, 1935.

Second Series Courses, The, Bulletin 502. 20c, 1938.

First Series Courses, The, Bulletin 501. 10c, 1938.

Growth in Christian Service. 15c, 1937.

ADULT CHRISTIAN WORKERS

Words of Wisdom

Proverbs 1: 1-6

Sunday, April 30

- I. In Prov. 1: 7-9.
- II. In Prov. 3: 1-8.
- III. In Prov. 3: 9, 10; 11: 24, 25.
- IV. In Prov. 6: 6-11; 15: 19; 20: 4.
- V. In Prov. 11: 30.
- VI. In Prov. 14: 34.
- VII. In Prov. 15: 16, 17; 16: 8; 17: 1.
- VIII. In Prov. 20: 1; 23: 20, 21.
- IX. In Prov. 20: 10.
- X. In Prov. 20: 14.
- XI. In Prov. 25: 21, 22.

PEACE

Institutes of International Relations, 1939

June 15-June 24—

Iowa, Grinnell College, Grinnell, Iowa, E. Raymond Wilson, secretary.

June 12-June 23—

Kansas, Bethel College, North Newton, Kans., Donovan E. Smucker, secretary.

June 26-July 5—

Carolina, University of North Carolina, Chapel Hill, N. C., Helen T. Binford, secretary, Guilford, N. C.

June 18-June 28—

Pacific Northwest, Reed College, Portland, Oregon, Pauline Ross, secretary.

June 30-July 9—

Middle Atlantic Area, Lafayette College, Easton, Pa., E. A. Schaal, secretary, 20 South 12th Street, Philadelphia, Pa.

June 20-June 30—

Mills, Mills College, Oakland, Calif., Joseph Conard, secretary, 6457 Outlook Ave., Oakland, Calif.

June 27-July 7—

New England, Wellesley College, Wellesley, Mass., George Selleck, secretary, 5 Longfellow Park, Cambridge, Mass.

June 28-July 8—

Whittier, Whittier College, Whittier Calif., J. Herschel Coffin, director.

June 12-June 23—

Oklahoma, University of Oklahoma, Norman, Okla., Dr. Leonard A. Logan, director.

ADULT

A Better Use of Mother's Day

By D. D. Funderburg, Director of Adult Work

Many mothers are not pleased with the way this day is observed in many places. True mothers are more interested in advancing the cause of the Christian family than in listening to eulogy concerning themselves.

It is suggested that this year Mother's Day be the occasion for a festival on the Christian family. Saturday evening may be used for a family meal at the church at which time there would be an address on the condition of the world and its effect on the home. Sunday morning the sermon theme would be the Christian home. Then on Sunday evening the adults may meet in discussion groups trying to solve some of the perplexing problems confronting their own family life.

The family is the high point in human society and when it breaks down no substitute mends the break.

WOMEN'S WORK

For the Woman of Forty

By Lottie E. Hoff, Elgin, Illinois

There has been a scarcity of printed literature in the past for women which would have helped them to understand the changes which come in middle life. What a Woman of Forty-five Ought to Know in the Self and Sex Series published nearly forty years ago has been a source of help to many women. Fortunately, the women of today are not so hesitant in disclosing and facing the crises which come at this period. The why of many processes, as the slowing up of physical energies, the mental conflicts, the vague feeling of spiritual unrest are more thoroughly understood and explained. And with this understanding comes the assurance that for many women the last half of life may be the most fruitful and satisfying.

The following suggestions are made with the hope that many women over forty will be more fully helped to understand the physiological and psychological changes which come to all. Younger women too should read them so that they may understand the whole life cycle with more clarity and be prepared serenely for the last years of life.

1. **Women Over Forty**, by Sara Trent, published by the Macaulay Company. Price, \$2.00, 1934.

Nature has plenty of good sense at this transitional stage. Women do not need to sit in "mental rocking chairs and pity themselves." They are ripe for achievement. The writer stresses the beauty of maturity.

2. **Women After Forty**, by Grace Loucks Elliot, published by Henry Holt and Company. Price, \$1.25, 1936.

This is a book not to be read too rapidly but often. It would be well to own one yourself and to share it with oth-

ers. There is no denying advancing years, but there is a possibility of denying being shelved. For the last half of life there are many compensations, creative work, finer friendships, deeper spiritual experiences, and finally the completion of life.

3. **Change of Life in Men and Women**, by Marie Carmichael Stopes, published by G. P. Putnam Sons. Price, \$2.00, 1936.

This book may well be read by both men and women. It deals mainly with the physiological factors in the crises for men and women.

With these books as with others there are things with which we may not agree, yet we can glean much from the research of medical and mental science.

These books may be ordered through the Brethren Publishing House and are also available through the Brethren Loan Library.

Marking Off Another Milestone

(Continued From Page 15)

birthday cake for mother. We tell them to see the cook and maybe he will fix one for supper. Then all to bed for a rest, but daddy has to go back to clinic today.

Rest over and some writing done. Now I hear the children getting up all happy after their rest. After seeing them dressed and their Ta Sao (caretaker) giving them their tomato juice and getting them ready to go out, I am off to the hospital again to make rounds and see that all are set for the night. Clinic is just over. Another patient has come in on the men's side and they need another soap dish as all are in use. And this bed needs a mattress before they get any more patients. So off to the sewing room again. I helped to fix up a couple of the sickest patients for the night. If I never knew why most nurses are girls I know now since helping here in China. I have learned the reason since trying to train these boys for nurses! The Chinese girls make good nurses with training, but that is more than one can say of many of the boys. But as yet we are still following the old plan of boys for nurses on the men's wards.

Back home and changed into a dress, then I did some reading and watched the boys play with their daddy. We have supper and on comes the thing that the children had been waiting for all day, cake with candles and ice cream! They sang "Happy birthday" again, then on came the presents picked out for me by the boys. There was a big red apple from Donald, a nice, smelly bar of soap from Bobby, and a bedside table from daddy made by the local carpenter, carving and all. After all of this we go to the living room where we play and sing for an hour with only two interruptions from folks with various requests.

Dr. Parker is off to the hospital for another look at the sickest patients. I take the children upstairs and start getting them ready for bed. They undress and brush their teeth with Ta Sao's help while I do the day's household accounts with the cook. Back upstairs to tell them their "good-night story" and hear them pray. Their prayers are mostly thanks tonight for the good ice cream and cake!

I finish writing this while I wait for Dr. Parker to come back from the hospital, then if it is not too late we will read a bit together before going to bed.

Happy, happy birthday—for although busy, not rushed. It is the Master's work and I am only trying to help as I feel he wants me to.

Ping Ting, Shansi, China.

CORRESPONDENCE

ANNA P. EBY

Annie Eby, daughter of Daniel Price of Oregon, Ill., was born on March 11, 1848, and grew to womanhood amidst the wholesome environments of farm life. She learned there to love the beautiful and the good and the true, all of which were personified in the God she loved and served.



On Feb. 10, 1876 she married John G. Eby, eldest son of Enoch Eby of Lena. The two then migrated to Iowa to build a home. After some years they trekked westward again, ending their journey at Morrill, Kans., where they lived for several years. Cheap land drew them still westward. This time they landed in Marshall County, Kans., in the community now known as the Richland Center church, with Summerfield as their post-office

address. Here the family has resided more than forty years, helping to found the church and to build the church house after having held meetings in schoolhouses and communions in cornercubs for a time.

Annie's personal interests centered round three objectives: her home, the school and the church. Seven children were born to imbibe her motherly influence. Six of them remain to bless her name and to bear loving testimony to her faithfulness as a mother and homemaker. She loved them to the end.

A friend of education, she urged all her children to take advantage of public school instruction. She also sent several of them to McPherson for shorter or longer terms of study.

Devoted to church life, she was a willing helper to her husband who served many years as elder of the church. She has seen the church grow from infancy to a community institution extending its influence in every direction. Two boys of this church became college professors, one a college president. Not less than six of them became ministers in the church and one a missionary to India. To the very last of her long career Annie manifested an interest in the spiritual welfare of the church. She held firmly and advocated persistently the principles of the church as she understood them. She found it difficult at times to adapt herself and her thought life to the many changes as they came into the church and community life. But she was gentle in spirit and was beloved by all who knew her, and her circle of influence was wide. She was the oldest citizen in the township in which she resided. Adversity, even poverty she met with fortitude and was ready to share what she had with those more needy.

What was mortal of her was left behind on March 21, and laid away two days later. Her spirit lives on to bless all whoever came under its influence. Her days were many (more than ninety-one years); her griefs and sorrows mingled with victory, peace and joy. She loved life. Asked a few days before her departure if she was happy in the thought of leaving she replied: "I am ready to go, but I always loved life and I shall stay as long as I can." She had a will to live till her ninety-first birthday. She lived ten days beyond it then passed into the beyond peacefully, having been affectionately cared for by three of her children

till the end came. Only her body is gone, she is with us still—a mother in Israel, beloved of all.

Chicago, Ill.

E. H. Eby.

NORMAN WILLARD ANDES

Again, we are reminded of the brevity of life, in the passing of Bro. Norman Willard Andes, son of Ora T. and Willard J. Andes. He was born Oct. 2, 1917, near Bealeton, Va.



After an illness of one week, he heard the Father's summons to "Come up higher," and pneumonia had claimed one more victim on Feb. 3, 1939.

Norman, always a good and obedient child, gave his heart to his Master at the age of ten, and united with the Church of the Brethren. He was licensed to the ministry in April of 1937.

He graduated at Bealeton High School in 1937. While in school, he was an active participant in the various high school organizations such as Literary Society, Monogram Club, and F. F. A. He held the office of secretary of F. F. A. Alumni Club, and was much concerned about the welfare of his community.

Norman was always found at his post of duty in church work of any kind, loyal in spirit, active in service. Besides being one of the foremost members of the local B. Y. P. D. and former president of same, he was also a member of the District B. Y. P. D. Worship Staff, and was assistant superintendent of the Midland Sunday school for the current year.

Quiet and unassuming in manner, he was friendly, patient and sincere, but not afraid to stand for right and the truth, and was a faithful follower of the meek and lowly Jesus. He was an enthusiastic lover of music, and played the guitar, for the pleasure of himself and others.

He is survived by father, mother, four sisters, and six brothers. Funeral services were held at Midland church on Sunday, Feb. 5, with Brethren J. A. Hinegardner and A. W. Long in charge. The many lovely floral tributes were mute witnesses of the love and esteem in which he was held by his many friends.

The pallbearers were first cousins, and the flower girls were cousins and dear friends. He was laid to rest in the adjoining cemetery.

His life was best summed up in the words of the text used at the funeral, "For me to live is Christ, and to die is gain" (Philpp. 1: 21).

Mrs. Lelia M. Andes.

Bealeton, Va.

My Tribute to Bro. Samuel Fike

Bro. Samuel Fike as he lived and labored among us meant much to me in more ways than one. He was so alert physically. He spent many days in our home. Upon arising in the morning he would hunt one up, and no difference what he found one doing, he was equal to the occasion, taking the task and releasing one to do something else. If he found one turning the milk through he would take the crank and finish the task; if scalding a chicken he would get a pan of water and proceed with the dressing; if pumping water for the stock he would take his turn at that.

He was so humble. I am convinced that his chart talks did as much for winning souls for the kingdom as did the sermons of those he labored with. Bro. Fike lived very close to his

Lord. In spirit I associated him with the Apostle John. His life touched life and turned it heavenward.

He was always so composed. In leading the song service he not only glorified his Lord, but led his audience to do the same. When the day's work was ended he never seemed worried, but retired to sleep like a child. I know this world is a better place to live in because he traveled through it. I was not privileged to meet his wife, but I have been informed few companions traveled hand in hand as they did. So may God bless his going, and if all who knew him would live as sincerely as he did, there are many whose lives would be touched for the better. It would be interesting indeed to know how many Messenger readers were taught to sing "Keep Sweet" by Bro. Fike.

Prescott, Iowa.

Nora Alexander Colyn.

Battle Creek Women's Work Yearly Report

March 1, 1938, to March 1, 1939

The Aid Department had ten regular meetings during the year, with an average attendance of nine. Besides the Aid meetings, the three Aid circles had their individual meetings at which they sewed and planned various projects. As a result \$25.50 was given to the church for coal, \$50 for pastor's support, \$25 for church debt and \$56.20 for church improvements and equipment. A large box of clothing was sent for Spanish relief. On Feb. 24 the Aid held their annual birthday social at the church.

The missionary department had four meetings at the church. At the first two meetings we had a study of the Moslems. At the third meeting Hazel Messer showed pictures and gave an inspiring talk on her work in India. At the fourth meeting we had a study of India. Through mite boxes and offerings, we were able to pay our quota of \$15 to the National Project.

The home enrichment department had four meetings, the mother and daughter banquet and three mother showers.

The Women's Work brought individual communion glasses for the church. The officers for the coming year are as follows: President, Sister Ruby Klingman; vice-president, Sister Viola Gow; secretary-treasurer, Sister Leah Hard; Aid director, Sister Katherine Porter; missionary director, Sister Ruth Glessner; home enrichment director, Sister Tina Dean.

Battle Creek, Mich.

Leah Hard, Secretary-Treasurer.

Tragic Passing of Walter Louis Grisso

On Dec. 29, 1938, the whole congregation of Poages Mill, Va., received a shock when the president of our B. Y. P. D., Walter Louis Grisso, aged 16, was killed instantly by an accidental gunshot.

Louis was the son of Brother and Sister Fred L. Grisso of Salem, Va., and was born Aug. 17, 1922. He united with the Church of the Brethren at the age of thirteen and was a regular attendant at Sunday school. He was unusually talented in his school work, graduating at Andrew Lewis high school at the age of fifteen. Louis was a very conscientious boy, always thoughtful of the wishes of his parents.



His aptitude in school, his fine disposition, his loyalty to the church and his obedient, thoughtful attitude in his home had won him many friends among his classmates, and had led some of us to look upon him as promising material for the ministry.

But these plans were shattered and the whole congregation plunged into sadness when Louis died instantly of a gunshot wound inflicted accidentally by one of the neighbor boys who was trying to shoot some partridges, but who slipped and fired in the wrong direction.

Funeral services were conducted at the Poages Mill church by the writer, assisted by Bro. D. C. Naff.

The whole congregation feels deeply the loss, nevertheless we rejoice with him in his new experience with his Savior and his larger field of usefulness in the blessed country beyond. His body was laid away in beautiful Sherwood cemetery, there to rest beneath the sod and the dew.

One evening at the close of a busy day my attention was drawn to a lovely afterglow against the evening sky. The afterglow seemed more winsome than the sun itself, and it lingered long to bless us with its beauty. We are living in the afterglow of a life that was brief but beautiful, and this afterglow will linger long to bless us.

Callaway, Va.

E. S. Bowman.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Meyer-Longenecker.—By the undersigned, at his home, March 11, 1939, Mark C. Meyer of Fredericksburg, Pa., and Barbara G. Longenecker of Lebanon, Pa.—S. K. Wenger, Rexmont, Pa.

Stauffer-West.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. C. L. West, Prescott, Iowa, Feb. 15, 1939, Robert H. Stauffer of Polo, Ill., and Hazel Marie West of Prescott, Iowa.—Francis L. Shenefelt, Polo, Ill.

Venenga-Hess.—At the home of the bride's parents, Mr. and Mrs. Robert Hess, Roy Venenga and Isabelle Hess.—Earl M. Frantz, Grundy Center, Iowa.

Wolfe-Dohner.—By the undersigned, March 12, 1939, at the home of the bride's parents, Brother and Sister Wm. Dohner, Mark W. Wolfe and Mabel M. Dohner, both of Pine Grove, Pa.—S. K. Wenger, Rexmont, Pa.

FALLEN ASLEEP

Berry. David Vernon, eighteen-month-old son of Mr. and Mrs. Charles Berry, died on Feb. 28, 1939. He leaves four sisters and his parents. Funeral services were conducted in the First Church of the Brethren by the writer. The body was laid to rest in the cemetery at Piney Flats.—Cecil C. Ikenberry, Johnson City, Tenn.

Branscomb. V. E., was born April 6, 1874, in Washington County, Tenn., and departed this life Feb. 27, 1939. He was a son of Isaac and Mary Jane Branscomb. He was married to Sallie Tipton, and five sons and five daughters were born to this union. He became a member of the Church of the Brethren at Knob Creek in 1906, and remained faithful. He is survived by his wife and ten children. Funeral services were conducted by the writer, assisted by Rev. A. K. Dudley. His body was laid to rest in the Knob Creek cemetery.—Cecil C. Ikenberry, Johnson City, Tenn.

Burrall. Marshall C., died Feb. 15, in Frederick City hospital, at 45 years of age. During his last illness he was cared for by his wife and sister, both of whom are nurses. For many months he suffered from cancer. He was the son of Eld. J. M. Burrall who preceded him in death a few days less than one year ago. He united with the church in his childhood and lived the life of a quiet, honest, Christian citizen, highly respected by all who knew him. Interment in the Pleasant Hill cemetery. Funeral services were conducted by the writer and Rev. Royal of the Baptist church who delivered the sermon.—S. Ira Arnold, New Market, Md.

Cline. David T., was born Jan. 24, 1858, and died Feb. 28, 1939, at his home in Augusta County. He was the son of Abram and Catherine Driver Cline. He united with the church in 1885, and served as a deacon for a long period of years. Oct. 14, 1886, he married Eliza Evers. To this union were born six children, three having preceded him in death. He is survived by his wife, two daughters, one son, fifteen grandchildren and one great-grandchild. Funeral services were conducted from the Lebanon church by Bro. B. B. Garber, assisted by Bro. B. E. Cupp. Interment in the adjoining cemetery.—Oneitta Byers, Mt. Sidney, Va.

Cline. Elder John W., the oldest son of Abram and Catherine Driver Cline, was born in Rockingham County, Jan. 22, 1846, and died Feb. 14, 1939. He united with the church in 1864. He served as a minister for a number of years and was ordained as elder on Aug. 7, 1920. On Dec. 24, 1868, he married Sara Zimmerman. To this union were born eight children, two daughters having preceded him in death. He is survived by his wife, six children, twenty-three grandchildren, twenty-seven great-grandchildren and one great-great-grandchild. Funeral services were conducted from the Lebanon church by Bro. C. E. Long, assisted by Bro. B. B. Garber. Interment in the adjoining cemetery.—Oneitta Byers, Mt. Sidney, Va.

Fite. Sarah Jane, eldest daughter of David and Susannah Wine-land, was born Sept. 16, 1871, near Virden, Ill., and died at her home in Girard, Ill., Jan. 13, 1939, after an illness of a few days of bronchial pneumonia. Her parents were among the early settlers in this part of the country and she lived her entire life in this vicinity. She was united in marriage to Alvin A. Fite, and to this union were born two sons and six daughters. Three daughters preceded her in death. Early in life she united with the Church of the Brethren and always took an active part in all church activities. She is survived by her husband, two sons, three daughters, ten grandchildren, two brothers, one sister and many other relatives and friends. Funeral services were held in the Church of the Brethren in Girard, by Bro. H. C. Albright. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Frantz. Frances M., daughter of Elias M. and Florence Mountz

Frantz, was born Dec. 2, 1937, and died Feb. 15, 1939. Besides the parents there survive six half brothers and two half sisters. Funeral services were conducted in the Frystown house by Elders Ira D. Gibbel and Jacob P. Merkey. Interment in the adjoining cemetery.—Stella D. Merkey, Bethel, Pa.

Glunt, Mary Royer, was born near Spartansburg, Ind., Aug. 14, 1864, and departed this life Feb. 19, 1939. She was the daughter of John and Elizabeth Royer. At the age of twenty-five she moved with her parents to Darke County, Ohio. On Dec. 25, 1900, she was married to William G. Glunt. They made their home in Wayne County near Richmond, Ind. This union was blessed with three children, one son dying in infancy. In 1920 the family moved to North Manchester and six years later Mr. Glunt passed away. She had been a faithful member of the Church of the Brethren since the age of eighteen. Quiet, unassuming, she lived a beautiful Christian life. She was next to the oldest in a family of fifteen children. When she married Mr. Glunt he had five children in whom she was always greatly interested. She also did much to encourage the daughters in their education and Christian growth. She leaves two daughters, five stepsons, five brothers, three sisters, thirteen step-grandchildren and six step-great-grandchildren. There were short services at the home in North Manchester by Eld. Edward Kintner, with further services at Salem, Ohio, by H. L. Hartsough, assisted by Sylvan Bookwalter. Interment in the church cemetery.—Eva Glunt, North Manchester, Ind.

Helman, Sister Mary, daughter of William and Katherine Bryant, was born in Whitely County, Ind., March 14, 1855, and passed away at the home of her granddaughter, Mrs. Eva Juday, in New Paris, Ind., Feb. 21, 1939, after a short illness. She was united in marriage to Tobias Helman who passed away Nov. 12, 1906. This union was blessed with one son and one daughter, the latter dying in infancy. She united with the Church of the Brethren forty years ago and remained faithful. She always tried to serve her Lord and Master in any way she could. She was a kind, loving mother, a good neighbor and friend to all. She always attended church and Sunday school as long as her health permitted. She was presented with a beautiful plant on Mother's Day for being the oldest mother present at Sunday school. She leaves one son, four grandchildren and nine great-grandchildren. All of these who have come to the age of accountability are members of the church of her choice. She is also survived by one brother. Funeral services were conducted by Eld. Wm. Brubaker at the Elkhart Valley church. Interment in the Prairie Street cemetery near Elkhart, Ind.—Mary C. Kiefer, Goshen, Ind.

Holderead, Ransom M., son of David and Rebecca Holderead, was born March 18, 1899, and departed this life March 9, 1939, at his home in Plymouth, Ind. He had been ill for the past two years. He was united in marriage to Callie Miller Oct. 18, 1910. He is survived by his wife, four sons, two daughters and three grandchildren. Four sisters and two brothers also survive. Mr. Holderead united with the Church of the Brethren at the age of thirteen and led a devoted Christian life. Funeral services were held in the Plymouth Church of the Brethren by the writer, assisted by Eld. C. E. Joseph. Interment in the Oak Hill cemetery.—Arthur C. Keim, Plymouth, Ind.

Hoover, Amanda, was born Nov. 18, 1861, in Ohio to Mr. and Mrs. William Fisher, and departed this life Feb. 7, 1939, at her home near Leesburg. In 1881 she was married to Haman Hoover who died twenty-eight years ago. To this union were born three children, two dying in childhood. During her early married life she became a member of the Church of the Brethren and lived a devoted Christian life. She leaves one daughter, three grandchildren, three great-grandchildren, one sister, one brother and scores of ardent friends. Sister Hoover's life was quietly lived but her deeds of mercy, kindness and charity have brightened the pathway and lightened the burden of scores of people. She responded to the needs of others gladly and generously. She will be greatly missed but her Christian influence will live on. Funeral services were conducted in the New Salem church by Brethren Howard Kreider and Emerald Jones. Burial in the New Salem cemetery.—Irene Kreider, Milford, Ind.

Howard, Sister Eleanor, passed away at her home March 12, aged 67 years. In her going we have lost a good woman. For many years she cared for her five motherless grandchildren. She and her husband and the three oldest children united with the Church of the Brethren about seven years ago. The two younger children have become members since then. She lived a consistent, Christian life, always doing good for someone. Because of ill health she could not always be at church services but came when she could. A large number of people attended the funeral and witnessed the interment in the Pleasant Hill cemetery. Services were conducted by the writer.—S. Ira Arnold, New Market, Md.

Long, Susie Beckner, daughter of Martin and Elizabeth Beckner, was born near Millersburg, Ind., Feb. 25, 1859. When she was six years of age she moved with her parents to Michigan where she resided seventeen years. From there she moved with the family to Neosho County, Kans. On Jan. 1, 1885, she was united in marriage to Ira J. Long, with whom she was permitted to live more than forty-nine years. To this happy union two sons and two daughters were born. After their marriage they moved to Oklahoma. Her husband preceded her in death Feb.

14, 1934. She was a devoted wife and loving mother, always anxious about the welfare of her family. Sister Long had been in ill health for a number of years and most of the time during recent years was confined to her home. In the early days Sister Long became a Christian and united with the Church of the Brethren at Ames, Okla., with which church she was associated at the time of her death. She passed away March 9, 1939. She is survived by two sons, two daughters, fourteen grandchildren, five great-grandchildren, two sisters and four brothers. Funeral services were conducted at Drummond, Okla., by Rev. Burgert, assisted by Bro. E. E. Barnhart. Burial in Del Monte cemetery near Drummond.—E. E. Barnhart, Ames, Okla.

Lucabaugh, Sister Harriett Baugher, wife of John W. Lucabaugh, and daughter of the late Eld. G. M. Baugher, passed away following an operation at the Hanover hospital Feb. 26, aged 51 years. She was a faithful member of the Pleasant Hill Church of the Brethren for many years. She faithfully served as a deacon's wife, always willing to assist in the work of the church. The family loses a loving wife and a devoted mother. She is survived by her husband, one son, two daughters, five sisters and one brother. One daughter preceded her in death. Short funeral services were conducted at her late home near Hanover, with concluding services at the Black Rock Church of the Brethren by Elders G. Howard Danner and S. M. Lehigh. Interment in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

McWilliams, Raymond, died Jan. 4, 1939, aged 26 years. He is survived by his wife, six children, his mother and a number of brothers. He was a member of the Pleasant Hill Church of the Brethren. Funeral services were conducted at the home of his brother near Hanover, Pa., and at Mummerts house near East Berlin, by the undersigned and G. Howard Danner. Interment in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Moyers, George, son of the late Henry and Susan Moyers, was born May 8, 1864, near Singers Glen, Va., and died March 18, 1939, at his home near Broadway, Va. He had been in ill health for a number of years. He was a lifelong member of the Church of the Brethren. Surviving are his wife, one daughter, one foster daughter, a brother, a sister and a number of grandchildren. The funeral service was held from the Linville Creek church, with the writer and A. J. Fitzwater in charge. Interment in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Mummert, Esther, six-month-old daughter of Brother and Sister David Mummert, died at the home of her parents near Brodbeck, Pa., Feb. 6. She is survived by her parents and grandparents. Short funeral services were conducted at the home, with concluding services at the Pleasant Hill Church of the Brethren near Spring Grove by the undersigned and N. S. Sellers. Interment in the adjoining cemetery.—Paul K. Newcomer, Spring Grove, Pa.

Shuler, John A., was born near Bellefontaine, Ohio, Feb. 15, 1871, and died at his home in Lovewell, Kans., March 7, 1939. He was the youngest child of Christian and Milanda Shuler. At the age of eight years he and his parents moved to Ionia, Kans. Later he moved to the vicinity of Formoso and Lovewell, Kans. On June 8, 1913, he was married to Irena May Baringer. To this union two daughters were born, one dying in 1914. Sept. 1, 1911, he was baptized into the Brethren church and remained faithful. He was a farmer and mason. His last illness was caused by paralysis and flu. He leaves his wife and daughter, one brother, one sister and many other relatives and friends. He was a kind husband, a loving father and a good neighbor. Once he saved Mr. Jerome Hyde and wife and two sons from drowning. He will be greatly missed in the home, the church and community. Funeral services were conducted in the Lovewell church by the undersigned, with interment in the Lovewell cemetery.—W. W. Gish, Belleville, Kans.

Stone, Harvey B., son of George and Sarah Stone, was born Feb. 26, 1869, and departed this life at his home in Girard, Ill., Feb. 28, 1939. He was married to Anna L. Lienard, Oct. 1, 1893, and to this union were born eleven children, five daughters and six sons. One son died in infancy. He is survived by his wife, ten children, one brother, one sister, twenty grandchildren and a host of other relatives and friends. About fifty years ago he united with the Church of the Brethren and was a member of the church in Girard at the time of his death. Funeral services were conducted at the Shane funeral home by Bro. E. F. Caslow of Virden, with interment in the Girard cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Thomas, Susan Buterbaugh, daughter of Isaac and Rowan Snively Buterbaugh, was born near Hagerstown, Md., Feb. 10, 1862. Her mother passed away when she was only eight years old. She and her father and brothers moved to northern Illinois in 1864. She was baptized into the Church of the Brethren at Lanark, Ill., Oct. 16, 1885. July 28, 1886, she was married to James F. Thomas. They moved to California in 1894, and to Inglewood in January of 1896. They were present at the organization of the Inglewood church, at which time she and her husband were elected and installed into the deacon's office. Sister Thomas was the last charter member of the Inglewood church living in Inglewood. She was also the last member of her immediate family. Her husband passed away Dec. 16, 1911.

Sister Thomas lived a faithful, Christian life. She was devoted to her Lord and to the church of her choice. She gave of her means and her strength to the service of the church. She served ten years as Sunday-school superintendent, and seven years as assistant superintendent. For a number of years she was teacher of the adult Bible class, and president of the Ladies' Aid. She passed away March 18, 1939. She leaves two step-daughters, a number of nieces and nephews, and a host of friends and acquaintances. Funeral services were conducted by Bro. Wm. H. Wertenbaker of La Verne, Calif., assisted by her pastor, Bro. J. W. Deeter. Interment in the Inglewood Park cemetery beside her companion.—Mrs. Asa E. Thomas, Inglewood, Calif.

Trueblood, Elenora, daughter of Frederick and Rachel Wright, was born July 17, 1850, near Monticello, Ill., and departed this life Jan. 21, 1939, at her home near Nilwood, Ill. She was married Feb. 15, 1872, to Albert Trueblood, who preceded her in death, June 21, 1926. She was one of nine children and her parents were early pioneers who came from Ohio to Illinois. She united with the Church of the Brethren about fifty years ago at Urbana, Ill. She and her husband assisted in church work in Piatt and Champaign counties. She leaves her son and his wife, four grandchildren, one brother, one sister and many nieces and nephews. For a number of years she was lovingly cared for by her son and his wife. Funeral services were held at the residence near Nilwood, Ill., by Bro. E. F. Caslow. Interment in the Girard cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Vanscoyoc, Evan Altice, son of Rachel and Isaac Newton Vanscoyoc, was born near Garnett, Kans., Oct. 22, 1865. He departed this life Dec. 21, 1938, at his home at Sweetbrier Farm near Welda, Kans., after a lingering illness. In his early youth he accepted Christ as his Savior, uniting with the Church of the Brethren. As his mother's parents were of the Friends faith she was reared in that faith, but after her marriage and after coming to Kansas she united with the Church of the Brethren. He was ten years old when his father died. On March 1, 1893, he was married to Mary Emily Frame at her home near Lane, Kans. He was a faithful, active, Christian worker, serving as deacon for many years. He also served well in other responsible positions in the church, school and community. He loved to sing. His kindly welcome, his words of help and encouragement will be sadly missed. He had a keen sense of humor. He enjoyed his Christian life, always seeing the best in people. Oct. 13 he and mother were both anointed. Besides his wife and five children he leaves one sister and a large number of relatives and friends. Funeral services were held at his home church by Bro. Chas. A. Miller. He was laid to rest in the Mont Ida cemetery.—Mrs. M. C. Shaefer, Garnett, Kans.

Wenrick, John M., son of Jonathan and Esther Miller Wenrick, was born in Darke County, Ohio, Oct. 8, 1867, and died in the Greenville hospital Feb. 9, 1939. He was one of a family of nine children. One brother and two sisters passed away in childhood. He grew to manhood in the community of his birth and on Nov. 23, 1889, was united in marriage to Laura Keener. To this union were born two children. He was an industrious farmer. In later years he retired to Greenville but retained his interest in agriculture and spent considerable time in the management of his farm. He and his wife united with the Church of the Brethren in the Greenville congregation. Bro. Wenrick was a trustee of the church for a number of years. He leaves his wife, one son, one daughter, three grandchildren, one brother, four sisters, many distant relatives and a large number of neighbors and friends. His days were dedicated to the simple comforts of life, and he was very devoted to his family. His manner inspired confidence and indicated character. Funeral services were conducted by Bro. G. O. Stutsman in the Greenville church with burial in the Greenville cemetery.—James Renz, Greenville, Ohio.

Wilsey, Charlotte Watson Shuss, was born in Bedford County, Pa., Jan. 22, 1869, daughter of John and Rachel Elder Shuss. She came with her parents to Washington County, Nebr., in 1872, and six years later moved to Pawnee County, Nebr. She was married to John Wilsey in 1897. She leaves her husband, one daughter, six sons, eighteen grandchildren, two brothers and three sisters. They moved to Idaho in 1900. Three years ago they moved to Oregon. She had a stroke in 1928 and it left her a cripple. She departed this life March 9, 1939, at Woodburn, Ore. She was baptized into the Brethren church in 1891. Funeral services were held at Clarkston, Wash., by Eld. A. R. Fike of Moscow, Idaho. Burial was in the Vineland cemetery. Her six sons were pallbearers. She was the oldest sister of the writer.—Amanda E. Flory, Winchester, Idaho.

a month. Members are eager and trying hard to build up a Sunday school. Our attendance has greatly increased. During the last quarter we had an average of sixty. We are also quite proud of our Bible readings for the last quarter.—Myrtle Alice Carpenter, Fruitdale, Ala., March 26.

California

Bakersfield.—There has been a gradual increase in our church and Sunday-school attendance. We have had several fine speakers during the past few months. Bro. C. Ernest Davis from La Verne College, Bro. Gnagy from Fresno and Dr. A. U. Michelson from the Christian Hebrew Synagogue of Los Angeles brought interesting messages. Our young people attended an interesting circuit meeting at McFarland. This included the churches between Fresno and Bakersfield. These meetings are proving very beneficial to the young people of the district. There have been several baptisms. The Ladies' Aid is busy quilting and sewing, with an afternoon given each month for Bible study. This study has been interestingly conducted by Mrs. Paskel Henson. Two friendship quilts have been made. One was presented to a former pastor and his wife, Brother and Sister Glen Montz, and the other was given to Brother and Sister Leonard Birkin, our present pastors. The Mothers' club meets regularly for Bible study and social contacts. Dime cards were used last year, and half of the money was used for the women's project and the other half was used to buy milk for a mother with several children. The women enjoyed having Miss Martha Shick, Mrs. Bowman of McFarland and Mrs. Shryer of Lindsay with them. A short missionary play and program of music and readings were given, and instructive talks were given by the visiting ladies. We are planning a pre-Easter meeting, and on the Friday following the love feast will be observed.—Mrs. Myrtle Fox, Bakersfield, Calif., March 24.

Empire.—On Dec. 8 three adults were baptized. While our pastor was preaching at McFarland, Bro. Harvey Snell preached for us. A play, *The Lost Key*, was given on Feb. 12. India pictures were shown recently. Bro. Esbensen, his wife and several others attended the regional conference at La Verne. Inspiring reports were brought to us upon their return. Our council was held Feb. 23. Two letters were granted. A choir has been formed and seats have been raised for them on the platform. The deacon body and the Women's Work sponsored a very helpful program for the World Day of Prayer on Feb. 24. Ray Shively was in charge. The Women's Work held a potluck supper and meeting, with Martha Shick of McFarland and other district officers present on March 2. The Alpha Gamma girls' club put on a birthday supper for the church and community on March 10, with about 300 attending. An offering was received. A district B. Y. P. D. all-day meeting was held in Empire March 12. Bro. C. Ernest Davis of La Verne spoke for them. A dinner was served at noon. With our director of missions, Olive Showalter, as teacher we are studying *Moving Millions* during the C. W. hour. Our pastor will hold pre-Easter meetings for us. An Easter pageant will be given, directed by Harvey Snell.—Pearl Kappler, Empire, Calif., March 22.

Colorado

Haxtun.—The Homemakers' class elected the following officers: President, Mrs. Delander; vice-president, Mrs. Tom Crist; secretary, Mrs. Tracy Hardy; treasurer and courtesy chairman, Mrs. Lee Bamford. We were very glad to have Bro. Dan West with us recently. He gave us an interesting talk. On March 5 we were favored with special group singing by the primary children. On March 12 Bro. Roscoe Baker brought the message in the morning and Bro. L. L. Holmes brought the evening message. Our pastor was attending the youths' conference in Denver. For the past few weeks the Sunday-school teachers and officers have been especially invited to attend our regular Wednesday night Bible class. Instead of the usual study the subject of prayer has been taken up and the evening has been devoted more definitely to prayer. This course will continue until Easter. Our pastor has started a church membership class which meets at the parsonage each Saturday afternoon. Teachers' meetings are to be held the second Monday in every month. We met in council on March 21. Our love feast will be held on Friday evening, April 28. It was decided to have a vacation Bible school this year and Bro. E. F. Weaver was elected to direct it.—Mrs. Warren D. Wood, Haxtun, Colo., March 26.

Wiley.—Our church helped to observe World Day of Prayer in the Methodist church. In February we reversed morning services for two Sundays by having Sunday school last. This was done at the request of the McClave church during their series of meetings conducted by Bro. X. L. Coppock who preached for us one Sunday morning. After considerable effort our Gospel Messenger club was secured. This was made possible because some individuals and the Aid-Missionary group gave a number of gift subscriptions. We were glad to have Bro. C. D. Bonsack with us March 5 when he gave a message concerning our mission fields. Pastor O. E. Messamer and five young people attended the youth conference in Denver March 11, 12. Our quarterly birthday dinner was held March 19. We met in council that afternoon. Everett Fasnacht was relicensed to the ministry. Our pastor and his wife are to stay with us for another year. We are planning to have communion services April 16. Our church will unite with the local Methodist church

CHURCH NEWS

Alabama

Fruitdale.—We met in council March 16 and decided to buy a new runner for the church aisle. Members of the Sunday school will clean the church yard the last week of March. Sister Anna Lehman will receive her church letter April 2 as she is moving to North Manchester, Ind. Communion will be held April 14. A committee is in charge of choosing an evangelist for our meetings. The mission point at Uniform, Ala., has been opened again, and Bro. G. W. Petcher holds a service there once

in several pre-Easter services. The pageant, Life Immortal, will be presented on Easter. The children will sing some Easter songs. We are planning to repaint church walls in the auditorium and basement. The young married people's class is having an attendance contest.—Naomi E. Fasnacht, Wiley, Colo., March 26.

Florida

Bassenger-Okeechobee.—Recently we had a revival at the Bassenger church, with Bro. Burroughs as evangelist. His messages were strong and spirit filled. Two weeks later Bro. Fred Hollenberg of Sebring was with us for a week. He showed slides of The Life of Christ, and preached for us. As a result of the two meetings ten were baptized. The church has been revived and the Sunday school has been built up. The young people have organized, with Mildred Chandler as president. As a project they are reading the Bible through this year. They are also planning to be represented at the summer conference at Eustis, Fla. Pastor Ray Lantz is doing good work here, and the Lord is blessing us. A number of members met recently and cleaned the church house and planted flowers on the lawn. We are hoping to have a communion service in the near future.—Stella Campbell, Bassenger, Fla., March 27.

Idaho

Twin Falls.—We met in council March 20. J. W. Norris and Rose Fix were elected delegates to district conference, with H. A. Swab and Olive Heistand as alternates. The church unanimously invited the Wrights to remain as pastors for the coming year. Because of two of their young folks' attending eastern colleges they are undecided as to whether they will remain in the west another year. Our revival will begin April 12, continuing until April 23, with Bro. William Riddlebarger of Boise Valley as evangelist. Communion will be held at the close of our revival. Our church has been redecorated with indirect lighting fixtures being installed. We also have a new rug for the pulpit. The ladies were responsible for the finances and the men donated their time and labor. Our attendance has been increasing.—Mrs. F. M. Heistand, Hazelton, Idaho, March 27.

Illinois

Dixon.—Dec. 4 Bro. Rufus D. Bowman was the speaker at our rededication services. Dinner was served in the church, the women furnishing needed items for the meal. The sermons were a great blessing to all who heard them. Revival meetings were held Dec. 5-17, with Brother and Sister Mark Burner as evangelists. Interest was good. In December a sale of handmade articles and a chicken supper netted us a nice sum for the building fund. A jitney supper was held by the women's C & S club on Jan. 26. The profit went to the church. Donations by the various organizations and members and friends of the church were much appreciated. The donations included carpets, pews, hymnbooks, four offering plates, stair treads, sink for the kitchen and cupboards. On March 13 a business meeting was held. We decided to have Bro. W. E. Thompson remain with us another year. Bro. B. C. Whitmore will take charge of our pre-Easter services. Our communion will be held April 16. A rummage sale was held March 25 by the C & S club. Attendance has been good and we are striving for a larger attendance.—Mrs. Orville C. LeGore, Dixon, Ill., March 24.

Girard.—At our council the following officers were elected: Bro. I. J. Harshbarger, elder; Bro. W. A. Deardorff, associate elder; H. V. Stutsman, clerk; G. S. Watson, treasurer. Five of our Sunday-school girls have been received by baptism. Bro. H. C. Albright of Decatur, Ill., comes to us each Sunday for morning and evening services and brings inspiring messages. March 1 the fathers and sons enjoyed a banquet, with Bro. Albright as speaker. Recently the church floor has been refinished and the walls of the basement painted. The women united with the women of the churches of the town in the World Day of Prayer service. We are planning for union pre-Easter services. Our love feast will be held April 6, 7 o'clock.—Mrs. H. V. Stutsman, Girard, Ill., March 20.

La Motte Prairie.—We met in council March 26. Bro. Ira Hiatt is conducting pre-Easter services for us, beginning on Tuesday evening before Easter. Bro. Wayne Carr of La Place will hold a three-week revival for us beginning Oct. 9. A committee was appointed to arrange for a vacation Bible school this summer. The Christian church co-operates with us. We furnished the director last year and their pastor is to direct the school this year. We have papered and painted the interior of our church recently. This was done by the Ladies' Aid and other donations.—Mrs. Laura Plunkett, Palestine, Ill., March 27.

Indiana

Buck Creek.—March 11 we met in all-day council. It was decided to have preaching each Sunday morning beginning with the first Sunday in April. The unified services of Sunday school and preaching have proved so satisfactory that we have decided to continue them. We have made our last payment on the new furnace which was installed last summer. We are building a kitchen in the basement of the church. On March 12 a group of six students from Manchester College were with us and gave a program. March 26 the young married people's class presented a playlet, They Just Won't Talk. Our communion service will be held May 13.—Mrs. Neva Cross, Mooreland, Ind., March 27.

Mount Pleasant.—Our church was engaged in a very splendid revival meeting which lasted for two weeks, coming to a close March 12. There were six baptisms. Bro. Edward Stump, pastor of the Second South Bend church, assisted Pastor N. H. Miller. Many calls were made throughout the community and much good was accomplished. Most of the adjoining congregations, including the Second South Bend church, came in special delegations on various evenings and contributed to the services. Extensive work was done on the heating plant which included the installation of a forced circulation system. We met in council March 14. We will have our love feast on June 3, 7:30 P. M. The work of the church is progressing very well. Bro. N. H. Miller is doing splendid work in the community as pastor.—Mrs. Floyd E. Leeper, Argos, Ind., March 30.

New Paris.—We met in council March 9. Five letters were granted. Sister Violet Mock is to represent this church at the music camp this spring at Camp Mack. We are planning to redecorate our church in the near future. We succeeded again in placing The Gospel Messenger in more than seventy-five per cent of the homes in our district. The Sunday-school attendance has been very good considering that much sickness has been in this vicinity. The cottage prayer meetings are being well attended each Wednesday evening. The B. Y. P. D. is progressing. Bro. Dan West, young people's adviser of Northern Indiana, will be guest speaker in our church in the near future. The reorganization of the Women's Work resulted in Sister Lulu Alwine being re-elected president; Sister Clara Harshman, president of Ladies' Aid Society; Sister Fern Neff, president of missionary society; Mrs. George Mishler, president of mothers and daughters. Bro. Russell V. Bollinger, a former minister and elder of this place who is now attending school at Madison, Wis., together with his family spent the holiday vacation here with relatives. We appreciated Bro. Bollinger's messages. Bro. Ed Boyts and family who spent the winter months in the south are back in our midst again.—Mary C. Kiefer, Goshen, Ind., March 28.

Osceola.—The attendance during the past month has shown a considerable increase. Jan. 15 the Women's Work presented a missionary program about the work in India. On Feb. 12 a program about the China mission field was given by the Men's Work. Our pastor, Bro. Paul C. Lantis, will conduct pre-Easter services. On Easter Sunday the Women's Work will sponsor a play, For He Had Great Possessions. On April 12 we will hold our love feast.—Paul Singrey, Elkhart, Ind., March 11.

Pleasant View.—Our two weeks' revival, with Bro. J. L. Guthrie of La Fayette, Ohio, as evangelist, closed Jan. 19. Sister Elma Rau of Beaverton, Mich., directed the song service. Their work was greatly appreciated. A few neighboring churches gave us special numbers. Since our last report Mrs. B. F. Emley passed away. Her vacant chair cannot be filled. Dec. 25 a Christmas program was given to a large audience. We met in council March 16, and two letters were granted. Bro. J. A. Snell was chosen delegate to Annual Conference, with Bro. Harvey Kreider as alternate. At present Bro. Roy Dilling of North Manchester is conducting a singing class. March 19 Manchester College Cantilena Choir, directed by Prof. A. W. Boyer, was with us. The B. Y. P. D. attended a group meeting at the Walnut Street church in North Manchester March 26. These meetings were well attended and a great help to our young people.—Etta Wine, South Whitley, Ind., March 27.

Second South Bend.—Our church met in council March 3. Delegates to Annual Meeting are Mrs. C. H. Stanley and Mrs. T. J. Finney, with Mrs. Edgar Carswell, Mrs. Roy Metzler and Mrs. Claude Ullery as alternates. Our love feast will be held April 6, 8 P. M. A few weeks ago we had a service and burned the mortgage on our church building. Our attendance has been affected some by illness, but interest is good and souls have been saved.—Mrs. C. H. Stanley, South Bend, Ind., March 21.

Iowa

Des Moines Valley.—Our services have been well attended during the winter months despite a great deal of sickness. Our Sunday-school attendance shows an increase of fifteen per cent over the previous year. All the organizations are helping to carry out the church program. The men's organization sponsored a successful drive for Messenger subscriptions. The women have been busy quilting. We are studying Moving Millions at our missionary meetings. The B. Y. P. D. has purchased new Hymnals for the church, this being their project during the last twelve months. Our giving to the work of the general boards for the year ending Feb. 28, 1939, showed an increase of twenty-five per cent over the previous year. Our pastor obtained slides of our mission work in Nigeria and China and these were shown during January. Feb. 5 Goldie Swartz and Anna Warstler of our India mission were with us and gave much appreciated messages. Our pastor has been stressing evangelism and personal religion at all services during the Easter season. At a recent council Pastor Ora W. Garber's term of service was extended to autumn of 1942. Our love feast will be held May 20.—Stella Reynolds, Elkhart, Iowa, March 28.

Kansas

Burr Oak.—Bro. S. E. Thompson's broken ankle has now sufficiently recovered so that he gets about without the use of

crutches or cane. March 26 he stood while preaching for the first time since his ankle was broken, Feb. 1. We met in council March 26 and two were added to the church by letter. Brother and Sister B. M. Rollins have been engaged to hold our revival sometime during 1940, either April, September or October. They will be glad to serve some other near-by church at the same season. Our love feast will be held April 30, and we invite members of the near-by churches to be with us. Our Aid Society is having a food sale March 29. Bro. S. E. Thompson was chosen as elder.—Mrs. S. E. Thompson, Burr Oak, Kans., March 28.

Maryland

Denton.—On Jan. 19 our mothers and daughters held their annual fellowship supper. An inspiring program was given with Dorothy Emerson of the University of Maryland as guest speaker. We had two missionary programs in February when our dime investments and mite boxes were received. We had more than a ten per cent increase in our missionary giving this year. Our revival, conducted by Brother and Sister E. S. Coffman, has just closed. The church has been built up spiritually and fifteen souls were added to the kingdom by baptism. A very sick man and his wife await the rite of baptism. Bro. Coffman preached the word with power and the membership was most active in personal work. Two of those baptized were young fathers and their stand for Christ unites their homes in Christian fellowship. Feb. 24 the World Day of Prayer was observed in our church. Bro. Warren D. Bowman of Washington, D. C., gave his lecture, The Foundations of a Christian Home, at a union service March 10, and all the churches on the Eastern Shore were represented. Our spring communion will be held the first Sunday in May. Our delegates to district meeting are Brethren Norman A. Seese and J. W. Krabill. The women spent March 10 at our state capital as the guests of our Senator Davis and his wife.—Mrs. Norman A. Seese, Denton, Md., March 25.

Woodberry.—Our church continues to grow and prosper. On Dec. 17 the Aid Society gave a surprise birthday party for our president, Sister Ada Kaufman. Our pastor and his wife enjoyed the evening with us. A gift was presented from the Aid Society through Mrs. Grace Rairigh as a token of appreciation for her splendid work. We had a number of special events during the Christmas season. Our children, directed by Sister Ruth Yingling, presented a splendid program to a large audience. At midnight on Christmas Eve the young people's choir, directed by Sister Virginia Atkinson, gave an appreciated musical program. A number of our members attended the Foreign Missions Conference in our city. We also had the pleasure of having Bro. Leland Brubaker bring us challenging messages at the morning worship service and at the B. Y. P. D. meeting. The Messenger club has proved to be a great blessing to our church. Through the efforts of our faithful members a number of new homes are added to the club each year. On Feb. 3 our young people were entertained at the parsonage by Sister Thelma Hinegardner, our pastor's wife. On Feb. 5 four were baptized. Feb. 15, 16 the Post Madras Conference came to Baltimore. Representatives from our church attended a number of the sessions. In co-operation with the churches of the Hampden area our church participated in the World Day of Prayer services. Feb. 26 Bro. J. M. Blough brought us a challenging message. Bro. Sherman Roy, president of our young people's organization, and his helpers have been doing commendable work. Besides regular programs they have exchanged programs, conducted joint socials with other young people, attended rallies, and they are taking active part in the church improvement project. During December, January and February the Women's Work programs have been directed by Sister Anna Smith, director of missions. Excellent programs were given. We raised money for China relief. Our juniors are meeting each Sunday evening, directed by Bro. Emory Smith. Our spring council was held March 10. Brethren C. H. Hinegardner, J. S. Lau and D. C. Angle were elected delegates to district meeting. The reports were very encouraging. The improvement committee and trustees presented the need for more adequate church and Sunday-school facilities. The church voted that in addition to about \$1,700 available at present they may borrow not in excess of \$3,000 to enlarge the church plant. This project will include a baptistry, heating plant and additional Sunday-school rooms. Bro. C. H. Hinegardner was asked to remain as pastor. During the Lenten season we are joining in the community prayer services which are held each Tuesday afternoon. Our new mimeograph has been helpful and we appreciate having printed programs. On March 14 the young people's classes were entertained by Bro. Carol Yingling's class at his home. Our love feast will be held April 30, 5 P. M., at the Woodberry church.—Mrs. William T. Horn, Baltimore, Md., March 24.

Ohio

Ft. McKinley.—Our church and Sunday-school organization is going forward with Bro. C. F. McKee as pastor; T. S. Eikenberry, Sunday-school superintendent; Mildred Etter, junior superintendent; Mrs. Walter Smith, primary superintendent. Most of our Sunday-school teachers are schoolteachers or have had special training. Several of our young people enjoyed the Southern Ohio young people's conference at New Year's time. They are busy helping to raise 100 hours of support for the brother-

hood in sacrificial giving and also 100 hours in personal, Christian service. Our boys' club has been conducted in the church basement and in the home of Bro. R. F. Helstern. Young men, with their adult leader, have made weekly visits to the Y. M. C. A. for recreation and group meetings. Bro. Ivan Eikenberry held a series of peace discussions with the young people in their Sunday evening B. Y. P. D. meetings. The closing meeting was conducted by Bro. R. F. Helstern. In our January-February mission series we were privileged to hear splendid messages from

ANNOUNCEMENTS

Annual Conference

June 7-13, Anderson, Ind.

District Meetings

Idaho and Western Montana, Weiser, May 5-7.

Maryland, Eastern, Locust Grove, April 26.

Maryland, Middle, Fahrney Memorial Home, April 20.

North Dakota and Eastern Montana, Pleasant Valley (York), June 29-July 2.

Ohio, Southern, Trotwood, April 28, 29.

Pennsylvania, Eastern, Palmyra, April 26, 27.

Pennsylvania, Middle, New Enterprise, April 11-13.

Pennsylvania, Southeastern, N. J., and Eastern, New York, Quakertown, April 20.

Virginia, Second, Bridgewater, April 26-28.

LOVE FEASTS

California

May 7, Covina.

Colorado

April 16, Wiley.

April 28, Haxtun.

Illinois

April 16, Dixon.

May 7, Lanark.

May 13, 8 pm, Allison Prairie.

May 28, 7:30 pm, Panther Creek.

Indiana

April 29, 7:30 pm, Nettle Creek.

May 6, 7:30 pm, North Winton.

May 13, Buck Creek.

May 13, 7:30 pm, Beech Grove.

May 15, Pike Creek, Monticello.

May 20, 8 pm, Camp Creek.

May 21, 6:30 pm, Rossville.

May 27, 7:30 pm, Antioch.

May 27, 7:30 pm, Middletown.

May 28, Cedar Creek.

June 3, 7:30 pm, Mount Pleasant.

June 3, 7:30 pm, Pipe Creek.

Iowa

April 24, Iowa River.

May 14, 7 pm, Prairie City.

May 20, Des Moines Valley.

May 28, South Keokuk.

Kansas

April 30, Burr Oak.

May 8, 8 pm, Conway Springs.

May 13, 7 pm, Maple Grove.

Maryland

April 30, 5 pm, Woodberry.

May 6, 2:30 pm, Piney Creek.

May 7, Denton.

May 7, 6:30 pm, Pipe Creek.

May 7, 5 pm, Pleasant View.

May 14, 6:30 pm, Monocacy.

Minnesota

May 21, Worthington.

Missouri

May 23, Mountain Grove.

May 27, Shoal Creek.

Ohio

April 16, Canton, First.

April 16, 7 pm, Ft. McKinley.

April 23, Hartville.

May 7, 8 pm, Swan Creek.

June 17, 7:30 pm, Eversole.

Oklahoma

April 16, Ames.

April 30, 8 pm, Guthrie.

Oregon

May 6, Mabel.

Pennsylvania

April 19, Waynesboro.

April 22, 2 and 6 pm, Hatfield.

April 23, Windber.

April 30, Clover Creek.

April 30, Three Springs, Perry.

May 6, 7, Salunga.

May 6, 7, 10 am, Ziegler house,

Little Swatara.

May 6, 7, 2:30 pm, Weltys.

May 7, Palmyra.

May 7, York, First.

May 7, 6 pm, Hanover.

May 7, 6:30 pm, Berkey house,

Shade Creek.

May 7, Connellsville.

May 7, 6:30 pm, Philadelphia,

First.

May 7, 7 pm, Norristown.

May 7, 6:30 pm, Rummel.

May 13, Oak Grove.

May 13, 14, Falling Spring,

Hade.

May 14, Brothersvalley.

May 14, East Fairview.

May 14, Shamokin.

May 14, 6:30 Huntsdale.

May 14, 7 pm, Claysburg.

May 20, 10 am, Upton house,

Back Creek.

May 20, 1:30 pm, Bareville.

May 21, East Petersburg.

May 21, 7:30 pm, Geiger.

May 23, 24, Greentree house,

West Greentree.

May 24, 25, 10 am, Middle

Creek house, West Cone-

stoga.

May 27, 2 pm, Akron.

May 27, 28, Big Dam house,

Schuylkill.

May 27, 28, 10 am, Prices

house, Antietam.

May 28, Springfield.

May 28, 9:30 am, Bermudian,

Lower Conewago.

May 30, 31, 10 am, Chiques.

Tennessee

May 6, French Broad.

Virginia

April 16, 6:30 pm, Fairfax,

Oakton, church.

April 23, Lower Union.

April 30, 7:30 pm, Cedar Run

church, Linville Creek.

May 7, 7 pm, Timberville.

May 13, 7:30 pm, Unity, Beth-

el.

May 21, Waynesboro.

June 4, Schoolfield.

West Virginia

July 30, Salem.

Brother and Sister I. E. Oberholtzer from China and Dr. and Sister H. L. Burke from Africa. Dr. A. W. Cordier and Bro. Dan West gave stirring addresses on world conditions and peace. Brother and Sister Grant Weaver of Harris Creek and Bradford churches were with us on pulpit exchange Sunday while our pastor spoke in the Beaver Creek church. Bro. Paul Kinsel gave an informative message recently concerning the work of our district board of Christian education. On Feb. 19 a white flower was placed in our church in memory of Frances Willard, this being her centenary year. Our pastor paid an impressive tribute to her great and sacrificial work. Several of our men and twenty-one women attended the annual men's and women's meetings of Southern Ohio on Feb. 22 at Covington. On World Day of Prayer our neighboring United Brethren church joined with us in an evening service of prayer. An appreciative audience was deeply moved by a play, Where God Is, Love Is, given recently by our young people. We are looking forward to Holy Week services and communion at Easter time.—Mrs. Beulah Eikenberry, Dayton, Ohio, March 29.

Lower Miami.—The B. Y. P. D. of Montgomery County met at Lower Miami church Jan. 28. Bro. N. B. Wine is director of this group and does many things to keep the young people interested. We had a good representation from each of the ten Brethren churches of our county. Bro. V. F. Schwalm of McPherson, Kans., was guest speaker. His message was interesting and instructive. Russell Helstern of Ft. McKinley church recently brought an interesting message for us. Mrs. T. S. Eikenberry, also of Ft. McKinley church, delivered a temperance talk which we appreciated very much. On Feb. 12 Dr. Homer Burke, returned missionary from Africa, was with us and his message was enjoyed by all. We met in council March 1. Lawrence Garst was chosen delegate to Annual Meeting. Jesse Noffsinger and E. B. Ruble are delegates to district meeting. We are planning pre-Easter services to be conducted by Lawrence Garst.—Mrs. Wm. Furrey, Dayton, Ohio, March 27.

Oklahoma

Ames.—We had a program on Christmas Day and treats were given to the Sunday-school pupils. An offering was lifted for missions. Jan. 11 the women met at the writer's home and Lotie Keaton, a Negro lady, gave a talk on her work among her own people. The other meetings were held at Sister Myrtle Freed's home and Mrs. Gooden's home. In February the pastor attended the regional conference at McPherson, Kans. Our council was held March 19. A dinner was served at the church. Sister Katie Beckner was granted a letter of membership. The request for help from the mission board was presented along with a discussion of the standards as set forth in their request. A decision was made to hold an evangelistic meeting in early fall or late summer. Our communion will be held April 16, and we would be glad to have members from neighboring churches attend. Sister Susie Long of Drummond recently passed to her reward.—Mrs. Florence Barnhart, Ames, Okla., March 27.

Oregon

Mabel.—We had the pleasure of having Elder and Sister J. W. Barnett with us in evangelistic services. Some of the services were held in Marcola as some of our members live there. The services were inspiring. We took offerings on Christmas Day and on Achievement day. We also give relief offerings once each month. We have only ten members. Six homes are represented in the membership and The Gospel Messenger goes into five of the homes. In the other home a sister lives alone and cannot see to read the paper. We pay our money into the treasury, then take enough out of the treasury to pay for all the Messenger subscriptions. During the past year our congregation raised for General Missions, district work, relief work and our home expenses over \$250. We get some help from those not members of the Church of the Brethren. We are planning for an Easter program and will have a love feast May 6.—H. H. Ritter, Mabel, Ore., March 25.

Pennsylvania

Akron.—We met in council March 7. Elders David Snader, H. F. King and Nathan Martin were present. Delegates to district meeting are David and Emma Snader, with Harry and Anna Dohner as alternates. Delegate to Annual Meeting is David Snader, with Harry Dohner as alternate. The visiting elders installed Bro. Harry Dohner to the full ministry. Clarence Rudy was installed into the deacon's office. Our love feast will be held May 27 at 2 P. M.—Geo. B. Wolf, Akron, Pa., March 20.

Altoona, Twenty-eighth Street.—Bro. Harold Snider of Martinsburg, W. Va., conducted a two weeks' revival in our church, closing Feb. 12. He brought spirit-filled sermons each night. The attendance and interest were good. On Sunday afternoon he conducted a mass meeting for men. Forty-four were baptized. Our choir director, Bro. Clair Replogle, had charge of the music, and brought special numbers each night. We are using Moving Millions in a mission study class on Sunday evenings. March 5 we had five members of the volunteer band from Juniata College with us and they gave a good program. Our B. Y. P. D., led by Bro. L. Rhodes, is doing excellent work. They have a large group and we are glad to see most of them

remain for the evening church service. Our Aid Society president, Sister Hannah Brumbaugh, keeps the ladies busy with their needles each week. They find many things to do in aiding the needy. Recently they sent some clothing to Spain. March 19 Juniata College a cappella choir, directed by Prof. C. L. Rowland, rendered a musical program to an appreciative audience.—Mrs. Bertha Troutman, Altoona, Pa., March 19.

Back Creek, Upton.—We met in council March 18, with most of the officials present. Many offices were filled. Certificates of membership were granted to Brother and Sister Haper Heckman. We received one certificate of membership. Annual Meeting delegates are Elders M. B. Mentzer and Edgar Landis. Our love feast will be held May 20, 10 A. M., at Upton. Everybody is welcome. Our series of meetings will begin April 2 and continue until April 16, with Bro. B. E. Waltz of Needmore, Pa., as evangelist. We are always ready and willing to receive those who want a church home.—Nelson Wilson, Greencastle, Pa., March 22.

Markleysburg.—The Christmas program was well rendered to a large audience. Our congregation has qualified for the Messenger club rate. It seems the more that take the Messenger the better the church progresses. Our finances are being taken care of much better since we use the envelope system. Pastor B. B. Ludwick will begin a meeting in the Bethel church of this congregation March 27, closing Easter Sunday. Our Dorcas Circle entertained the Uniontown Church of the Brethren Ladies' Aid March 9. Everyone seemed to enjoy being together. The ladies quilted very faithfully on our two quilts. Sister George Wright gave a splendid address concerning the Women's Work project of the district. We have planned for an Easter program. We have also made plans for a vacation Bible school in three of our units—Bethel, Union Chapel and Markleysburg. We are going to have two singing classes this summer, one at Bethel and one at Markleysburg. The home department is proving a valuable asset.—Mrs. B. B. Ludwick, Markleysburg, Pa., March 21.

Pittsburgh.—We have received Brother and Sister Jacob Speicher and their three sons by letter. Bro. Speicher has accepted the position of treasurer to complete the term of Bro. J. M. Brallier who is our pianist and a member of the board of deacons. The united efforts of the organized Bible classes and all departments of the church in a white gift service at Christmas time erased a deficit in the current finances. Two benefit suppers and the annual Boy Scout banquet were served. The New Year's message was delivered by our pastor's son, Emerson Shideler, of Chicago. The recent flu epidemic invaded our ministerial force. When our pastor took sick Bro. D. Z. Eckert took charge of the pulpit until he was taken sick. Bro. V. C. Holsinger preached one Sunday and Bro. W. R. Rummel preached one Sunday. All these resident ministers are very much appreciated. Bro. Shideler is back in his pulpit again, busy preparing a special program for the week before Easter. We are expecting to have Bro. Calvin Bowman as guest speaker at three services. A program of music is being arranged. A committee of women met with Mrs. Shideler March 15 to prepare a program for a women and girls' meeting to be held April 15. We will have a guest speaker and hope to have good attendance.—Mrs. Elizabeth Barnett, Pittsburgh, Pa., March 16.

Rummel.—Bro. H. Spenser Minnich preached for us on Jan. 15. Our church co-operated with the local ministerium and had services during the week of prayer. At our January council it was decided to make a drive to pay off the debt on our parsonage. It was also decided to purchase new hymnals. Solicitors were selected to contact all the homes of the church and the response was very commendable. Our church is now free of debt and we have almost enough cash left to purchase the hymnals. The women's council sponsored the reading of Soudan's Second Sunup. They are planning to study Moving Millions. They had a special service on Feb. 23 at which time Bro. Bianchi preached and sang for us. Our pastor, W. K. Kulp, preached a series of sermons at our Sunday night services recently, including married women's night, married men's night, young ladies' night, young men's night and family night. At each service various members had charge of special music and devotions. The men's Bible class has again paid its pledge of \$100 for the India share plan. They have met this pledge promptly for about twenty years. A community training school was in progress the past six weeks. Ten of our Sunday schools were enrolled. The pastor is planning to preach every night during Holy Week, with a program on Easter Sunday evening. Our spring love feast will be held on May 7.—Mrs. Charles Statler, Windber, Pa., March 21.

Schuylkill.—Dec. 25 the Big Dam Sunday school rendered a splendid Christmas pageant and Bro. Perry Sanger gave the address. The Swope's Valley Sunday school rendered a Christmas program and Bro. D. W. Bucklew of Annville gave the address. Feb. 22 Brother and Sister I. E. Oberholtzer were with us. Bro. Oberholtzer gave an impressive talk of their work and experiences in war-torn China. March 12 a young people's program was held. Our elder, S. K. Wenger, made a few remarks. Recently the following have brought us uplifting and inspiring sermons: Brethren Cyrus Krall, Wm. A. Forney, P. H.

Sanger, Harry G. Fahnestock, A. S. Heisey and S. K. Wenger. March 13 we met in council. The treasurer gave his yearly report. Delegates to district meeting at Palmyra April 26, 27 are Sister Esther Binkley and Bro. Mark Wolfe, with Brethren Arthur Wolfe and Adam Haldeman as alternates. Our love feast will be held May 27, 28, at the Big Dam house at 10 A. M.—Mrs. Arnold Zechman, Pine Grove, Pa., March 22.

West Greentree.—When Brother and Sister Bittinger were with us in the fall we decided to sew bandages for the Africa mission. We held three meetings at which time we made bandages and packed them in large boxes. We also sent 200 small shirts, small blankets, Bible picture, charts, etc. The attendance ranged from twenty-nine at the first meeting to seventy at the last meeting. Feb. 26 Bro. A. R. Bridge and his wife from North Manchester, Ind., visited us at the Greentree house and Bro. Bridge brought the message. March 4, 5 Bro. J. M. Moore held our Bible conference at the Florin house. March 7 we met in council at the Rheems house. March 14 we held a special council for the election of a minister. Elders Nathan Martin and Samuel Eshelman were called in to help with the work. Brother and Sister Harry W. Eshelman were called to the ministry. The delegates for Annual Meeting are Brethren S. S. Shearer and J. B. Brubaker, with Brethren Allen Ober and John Eshelman as alternates. District meeting delegates are Brethren John Buffenmyer, S. R. McDannel and Andrew Heckman, with Brethren John Ginder, Paris Ober and John E. Eshelman as alternates. We also decided to start having Aid Society meetings again. We did not have Aid meetings for two years. The following officers were elected: President, Sister Alice Eshelman; secretary, Sister Ade Breneman; treasurer, Sister Mabel Brandt. Our vacation Bible school will be held the last two weeks of July, with Bro. Isaac Earhart as president; Sister Ade Breneman, secretary and treasurer.—Mrs. Henry E. Breneman, Elizabethtown, Pa., March 20.

Virginia

Lower Union.—On March 11 we met in council, and our ministerial board, Brethren Davis Nally, John Cline and George Beahm met with us. The church voted to advance Jacob W. Via to the full ministry, and he and Sister Via were ordained into the eldership. Bro. Via has been in the ministry for almost twenty-one years. He was ordained to the ministry on May 11, 1918. During these years he faithfully labored in the field of service in his home congregation and elsewhere. He has been a sympathetic adviser to our young people. It was decided to hold our love feast at the Lower Union house on April 23. Plans are being made to increase our efforts at this place. Our young people are trying to come up to a higher standard of work this year. The women were able to send an offering at the end of the year for our achievement offering. The church also sent in an offering to the General Mission Board. Fifty new Hymns of Praise songbooks have been purchased. We now have electric lights in the church house.—Ethel Via Kindrick, Free Union, Va., March 28.

Washington

Ellisforde.—In December we met in council and elected church officers as follows: Anna Weddle, Messenger agent; Mrs. John Longanecker, music director; Henry Colbert, treasurer; Mrs. Lynn Verbeck, clerk. The Senior Aid held its annual fall bazaar in December, netting a sum of around \$80. The Men's Work group sponsored a rummage sale in December which netted \$70. The Christmas programs were presented on the Sunday before Christmas by the children. The young people presented a beautiful pageant on Christmas night. The beautiful scenery was painted by Bertha Longanecker. During the Christmas holidays we entertained the Washington midwinter conference. The week following midwinter conference Bro. Paul Longenecker and Sister Mark Schrock conducted a week's institute in our church. The young people presented the church with fifty new Brethren Hymnals. The young people sold candy last fall, netting a neat sum. The young people are certainly helping with the church program. In February we had our annual church birthday social. We have recently decided to have Wednesday evening as all church night. Once a month we also have a social evening. Beginning Feb. 22 and closing March 12 Brother and Sister G. G. Canfield held evangelistic meetings. Five were baptized. Our communion services were held on March 13, with a large attendance. Twenty-three years ago the first communion of the local group was held here in a cleaned out saloon. Now we have a beautiful church building. Twelve of those attending the recent communion were also present at the first communion. Bro. William Mohler, who is nearing 85 years of age, was the oldest person present and Beverly Ann Breshears, who is 8 years old, was the youngest at our communion this year. Mrs. C. V. Stern is president of the Senior Aid; Mrs. Carman Weddle, president of Junior Aid; and Earl Longanecker, president of Men's Work. Our attendance is growing and has increased twenty-five per cent since last year. One Sunday evening while the Canfields were here there were 240 present. Our membership is 123. The church work is progressing under the leadership of Brother and Sister Bontrager. They have endeared themselves to the community as well as to our church members. The Messenger is again in seventy-five per cent of the homes.—Mrs. Earl Longanecker, Tonasket, Wash., March 25.

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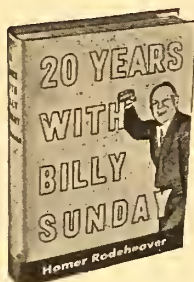
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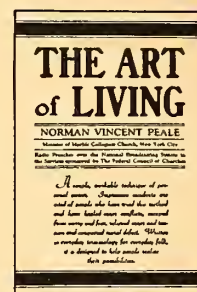
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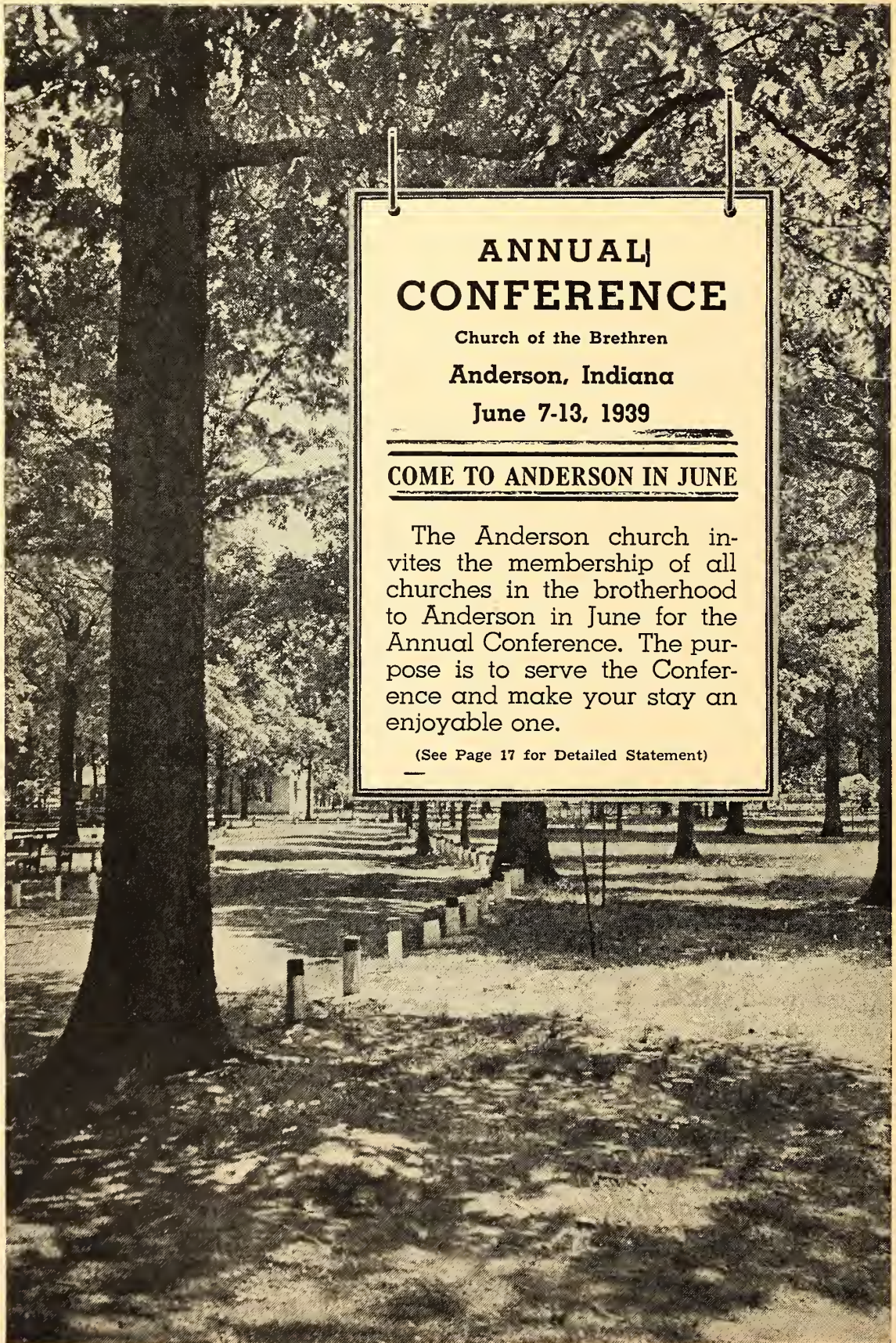


A View of
Anderson
Conference
Grounds

April 22, 1939

Volume 88, Number 16

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ANNUAL CONFERENCE

Church of the Brethren

Anderson, Indiana

June 7-13, 1939

COME TO ANDERSON IN JUNE

The Anderson church invites the membership of all churches in the brotherhood to Anderson in June for the Annual Conference. The purpose is to serve the Conference and make your stay an enjoyable one.

(See Page 17 for Detailed Statement)

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, April 22, 1939

No. 16

EDITORIAL

Creators and Conservers

HERE'S a gem from the day's mail which you should have a chance to see: "Disobedience brings progress. Actually there has been no creation except by radicals. . . . The conservative teacher is a total loss. Radicals are the creators, the stimulators of thought and action."

So they are, and God bless them and may he give some of them at least a little more reasonableness than the quoted words disclose. The conservative teacher, so far from being a total loss, is the very person who prevents the half-baked products created by the radical from being a total loss. He takes them, looks them over carefully, trims them, makes them usable and useful.

Time is the test of permanent values. Experience distinguishes between the good and the bad. The conservative gathers out the good and keeps it safe and passes it on to those who follow. True enough, he often tries to hold on to the not so good. That's why he isn't all gain. But it is nonsense to call him all loss. Sometimes he hinders progress, yet without him there would be no progress, because the creations of the radical would be thrown away too soon, to be replaced by the newer creations. And so on indefinitely.

The extremist, whether he comes from the right or from the left, is always a narrow-minded person. That is what makes him an extremist. If he could see two truths at once, he would appreciate the merit in both and his position would include them both.

Progress is the result of joint action between the creator and the conserver. It is steadier and speedier in those rare and blessed instances in which the creator and the conserver are found in the same person.

E. F.

The Return of an American

It was last summer when a war scare was on that Louis Bromfield, Pulitzer prize novelist who has spent most of his time in Europe since the World War, sent

his three young daughters back to his native Ohio. Europe did not then look like a safe place for children aged fourteen, eleven and six. And Mansfield, Ohio did seem to offer seclusion and safety.

The novelist explained that the visit was the first time the children had been back to America since they were babies. But let the father continue: "After they had been here for a time they were delighted with the freedom and with their chances to play with other children without being swamped with propaganda of one sort or another. They said they would not live in Europe again. . . . So I've come home to buy a farm."

H. A. B.

Looking Up the Family Tree

THERE'S a man in New York who wants to sell me a book about my ancestry. He has been looking into it and throws out vague hints of things to make one proud. He has even found out what the family coat-of-arms looked like, an accomplishment which certainly proves him to be an investigator of no mean proportions. He would no doubt do the same for you. One thing you could surely count on. His natural kindness of heart would keep him from discovering anything unfavorable. At least until after he has your money.

Pride of ancestry has a long and brilliant history. It goes right on past the illustrious ladies of the D. A. R., past the Pilgrim Fathers and Plymouth Rock, plunging deeper and deeper into the unknown recesses of antiquity. One of the worst cases on record is that of a group of Jerusalem politicians of nearly two thousand years ago.

The record is one of a spirited conversation they had with Jesus. They were loud in boasts of their Abrahamic descent, staking their claim to special privilege on that fact. Jesus had found in them traits of character suggesting a different parentage. He said that if they were Abraham's children they would do the works of Abraham. On the contrary they were trying to kill

him. "This did not Abraham." The true test of lineage was likeness in spirit, not physical blood connection. That in fact had nothing to do with it.

The most talented apostle of Jesus taught the same doctrine. "He is not a Jew who is one outwardly. . . he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter." The heirs of the promise to Abraham are those who have the kind of faith that Abraham had, regardless of physical genealogy. Spiritual ancestry is the only kind that determines spiritual kinship with God and his children.

Whether Anglo-Saxons belong to the ten lost tribes, how many Jews get back to Palestine and what may be the future of that unhappy land or of the unfortunate victims of the Madman of Europe—all this has its own kind of interest but it has nothing whatever to do with the fulfillment of God's covenants with his people. That depends solely on their response to the pleadings of his Spirit with them beseeching them to love and trust him and do his will.

This holds good for all Jews and all gentiles, Nordics and Negroes, yellow men and white, Mayflower descendants and F. F. V's. The way to promote the divine plan of the ages, including the fulfillment of prophecy and the consummation of the kingdom, is to help win men and women and children into fellowship with Jesus Christ and his way of living.

Isn't it strange that it should be necessary to keep saying this obvious and simple thing over and over in this gospel-enlightened age? Isn't it strange that men and women who seem to mean well and ought to know better will go up and down the land confusing and frightening the people instead of preaching the gospel to them? "The peace of God" isn't the only thing that "passeth all understanding."

E. F.

His Position Was Sound

HE had been asked to talk to the group about Personal Christian Living. He said he was glad to do this because nothing could be more important. He liked all three words and taken together they make a powerful combination.

Living is difficult, even dangerous, but necessary nevertheless, if anything is to come of the much publicized effort to increase the total of human happiness. The Christian way of doing this is the only one that gives promise of success. All others have been tried and found failures. Should not Christian living have a fair trial before the living business is given up entirely?

And the rock-bottom basis of the whole enterprise is strictly personal. With great earnestness, almost vehemence, the speaker insisted that personal Christian living is really the only kind of Christian living pos-

sible. Oh, yes, he knew about community life, national life and all the other innumerable varieties. But he found that when these are put into the test tubes of experience and analysis, they always break up into tiny globules of personal Christian living. All the other kinds are made of this.

And so at the risk of being thought narrow, if not a little cranky, he just hammered and hammered away at the supreme urgency of the personal element in this Christian living business.

But don't imagine that he forgot how numerous and broad a Christian's personal relationships must become. As if a Christian could shut himself up in a private cell of detachment from our world of constantly expanding human need and forget how many brothers he has whom he must love! Not at all. This speaker did not belong to that school of thoughtlessness. E. F.

The Dividends of Brotherhood

In a recent issue of the American Friend Stanley Hamilton calls attention to an interesting by-product of living the brotherhood way. He is an American Friends Service Committee worker and a friendly adviser for their Coal Areas Committee. Thus he is one who has given thought to what can be done for those in depressed industrial areas and for those from the oppressed areas of other lands. Concerning the brotherhood attitude toward refugees he writes:

"Records and reports from Holland state that refugees have set up and are now operating in that country many small industries employing from five to one hundred people. These little industries have given employment, not only to refugees, but to 10,000 Dutchmen as well. A report issued by a member of the British cabinet states that small refugee industries in England now give employment to about 7,000 English people who would otherwise be without work. Thus, the experience in these two countries would indicate that the refugees cannot only look after themselves, but they can help thousands of idle people find new jobs."

The point that Mr. Hamilton then raises is whether or not it would not be good business as well as religiously ideal for America to do something practical for the distressed but capable refugees of Europe. And history supports his thesis. The lands that have purged their populations of the energetic or more tolerant elements have sooner or later suffered a sharp decline. Those which have welcomed such unfortunates have reaped tremendous dividends from brotherhood. Consider how Spain suffered after the Jews were expelled, France after the Huguenots were liquidated; then remember the new life these refugee peoples brought to the Low Countries and to England. Why not give thought to the dividends of the more brotherly way of life?

H. A. B.

THE GENERAL FORUM

The Country Church

BY MAY ALLREAD BAKER

I've always loved a country church the best,
With unassuming members, plainly dressed.
A little, white church standing in a grove
Of cool, green forest trees. Where peace and love
Breathe from the quiet, hallowed atmosphere—
It seems that worship had more meaning here.

I love to look out through the windowpane
During the sermon, at the growing grain;
Or, in the winter, see the falling snow
Beautify the earth; and watching, know
The tender resurrection of the spring
Speaks more of Christ than any man-made thing.

Stained windowglass and vaulted roof may be
More fashionwise—they shut God's world from me!
The blue hills, pale on the horizon far;
The twilight sky, lit by the evening star;
The tapestry of limbs against the glow
Of wintry sunset—these are God's, we know!

Then let me worship always, if I may,
On Sabbath morn, or at the close of day
In some small country church, where pomp and pride
And worldly things, alike, are laid aside,
Where pious folks with unassuming ways
Breathe forth their earnest prayers and hymns of praise.

Lewisburg, Ohio.

Has the Church Failed?

BY FLORENCE C. HEBEL

So many times lately we have been reading articles by popular writers in which they say: "The church is losing its grip. It is not meeting the need of the times. It is failing the people."

We have been watching these and other critics. They can find many faults and write of them most convincingly. They tell of the great opportunity there would be to help—just a general statement like that—and millions are not receiving this help. They pounce on this form of service and that. They pick it all to pieces and show up all its inefficiency. But they never write one suggestion for bettering the situation.

Being one of these unpaid church workers (in contrast to the writers of the above articles who are paid for their writing), we began to note the persons whose lives we knew had been touched by the church.

We think first of a woman who went through the fiery furnace of having a husband become unfaithful. Even though she upbraided him, she read in the Bible that a woman should be subject to her husband and prayed for grace to live through it. She had one bad year, but his passion burned itself out, he repented deeply, and for thirty years they have had a happy home. That woman is too shy to pray in public. The

writers would never know how deeply the religion taught by the little country church she attends has become a part of her life. But God knows.

We know another woman who saw her husband joining the church after sixteen years of prayer for him. While a very kind man, he was not a bit religious. Then their only child died. The mother's only comfort was reading everything she could find about heaven. God even gave her dreams of her daughter in heaven. She talked everything over with him. She coaxed him to go to Sunday school. At last she asked him to kneel with her in their home. First she prayed, and then she asked him to pray. She was terribly afraid he would not, but he did. We insist it was as wonderful as any miracle. His father was no Christian. His brothers are not. He is a shy man. It took tremendous courage for him to present himself before the altar to join the church, but he did it.

We know two other instances where men raised in non-Christian homes, one a grandfather, have joined the church recently in response to the prayers and lives of their wives whose inspiration was the church. Yet they say the church is losing its grip!

We know a widow with five children. Every time she is down to her last penny, some one will come along to buy some eggs or a chicken or something she can spare. "That's the Lord providing," she will tell the children. Though she has had sickness and accidents to deal with, she is not a bit discouraged. "The Lord will provide." She goes to church when she is so tired she can not remember a word the preacher says, but she feels better for having gone. Does not the church help her?

We know a woman who had hoped by hard work to accumulate enough of this world's goods for a really comfortable and not a skimpy living. But ill-health attended. After twenty years her house was shabbier than at the beginning and prospects looked no brighter. "Prosperity might have spoiled me," she said, and worked cheerily on. When rebellion did flare up, she said a little prayer and promptly found peace again. No help for these times? Wrong again.

A man and woman, seventy-eight and seventy-six, living on a farm, working hard, who sleep through the sermons, still would not miss church. Friends tell them they have done their duty in the years past and that they should rest now, but they love to go. The church has a blessing for them.

"This is the twentieth century," say some folks. "The church is too old-fashioned." Yes, Christ told of a son whose father was too old-fashioned. He demanded his share of the money and went off to live

with the gay set. Then his money vanished and he was glad to go back to his old-fashioned father.

When humanity has sinned until it loses the power to charm evil companions, it will be glad enough to creep back to the church and find it still the Rock of Ages.

The most important thing is that the faithful ones be not discouraged by this constant criticism. Keep the church going. The world needs it. It is God's voice and hands and feet and reflects the love of his great heart.

It might be good for us church people to ponder some of the faults the critics list. There is always room for improvement. We realize that we are imperfect. But the main idea is right, and by God's help the church must not fail.

Liverpool, Pa.

The Supreme Values of the Christian Life

BY CHARLES E. ZUNKEL

I SUSPECT that most of us, in moments of strain and stress, in periods of perplexity and temptation, ask ourselves: Is the Christian life worth living? It is one of those questions that will arise when the way ahead seems difficult.

It arose also in the minds of the disciples. They had followed Jesus with ideas in their minds that they had to give up. There was the material-minded notion of a temporal kingdom to be established. There were hopes of power, glory and position. It is no wonder that when Jesus made hard demands upon those who would follow, they asked, "Lo, we have left all, . . . what shall we have?"

But there are certain supreme values which the Christian life has to offer. We need to be fully aware of these. First, there is *the experience of divine companionship*. Deep within every human heart is the desire for companionship. The young child usually is happier with associates in his or her play. Later, we find a young man or woman seeking certain friendships of the same sex and of the opposite sex, as well. Back of all true marriage is a hunger for someone with whom to share life with all of its joys and privileges. One aspect of this desire for companionship may be seen in the fact that hunters of the far north often find companionship in some good dog, when no human companionship is possible. But fine as human fellowship is, there is yet an unsatisfied longing for fellowship with the Divine. St. Augustine voiced it as well as anyone, I suspect, when he said: "Thou hast made us for thyself, and our hearts are restless until they rest in thee." The great poets have frequently borne testimony to this Divine Presence. Travelers in perilous places have been known to be conscious of this Divine Presence. Sir Ernest Shackleton in "South" tells of his antarctic ex-

periences. The ship was lost in an ice jam. Men were afloat in an ice jam for eight months. At last, in constant peril, they took to open boats. Finally, they land on Elephant Island. Twenty-two men were left there. With five others, Sir Ernest went eight hundred miles across the worst of seas to South Georgia. Then he was compelled to cross mountains covered with glacier ice. Thirty-six hours of perilous travel followed. All the while he was conscious of Another Presence. There were but three of them, but a Fourth was constantly by their sides. He told his companions nothing of his experience, but discovered from each of them, in turn, that they had also been conscious of a Divine Presence. Rufus Jones tells how, at sea, in the middle of the night, he felt himself surrounded by a Mighty Presence and held in invisible arms. He could not quite understand why. But the next day a cable told him that at that time his little son lay dying in his home in America. Each of us, who lives sincerely the Christian life, may bear testimony to such experiences of divine companionship. "Lo, we have left all, . . . what shall we have?" What more can we ask than this?

Following along with the divine companionship, there is a *divine comfort*. There is pretty much of the Jewish thinking in us; that is, if we are Christian we can therefore be assured prosperity, health, friends, family, the material blessings of life. But goodness is no absolute guarantee of these. Life teaches this over and over. Consider a child stricken with cancer. Recently physicians in a near-by town operated on a tiny girl. They found cancer, and all they could do was to sew up the wounds and wait for the disease to take her. Many a child is stricken with infantile paralysis and left crippled for life. The story is told of a young woman whose eyesight was failing her. She went to the hospital for treatment. Then one day the pastor heard a rap at his study door and the girl's mother was admitted. She had come to have him help her break the news to the girl that she would go blind. Of course, the pastor went. But what was to be said? He sparred for time, talking of other things. Finally, the girl burst out, "Tell me, is God going to take my sight away?" In a burst of inspiration the pastor said, "Don't let him do it; give it to him." In the weeks ahead the girl prepared her heart for the hour when sight would be gone. Six weeks later she offered a beautiful prayer, dedicating her sight to God. Cases such as these might be multiplied from the experiences of life. What is there to say in the face of such seeming tragedies, but that God will see us through? But there is a divine comfort that will make us strong! "Lo, we have left all, . . . what shall we have?" No substitute may be offered for a divine comfort.

Again, the Christian life *furnishes needed restraint*.

It helps us regard all life as sacred. There are divine possibilities in all of life. Because of this, one is unwilling to throw his life away. He is unwilling to be a victim of his appetites. Also, it makes one recognize and respect the virtues of others so that he is unwilling to destroy the divine possibilities in them. And love becomes the motive that brings success. "My yoke is easy and my burden is light" because of love. Paul discovered that the Law could not make him a righteous man, but love could. It was the impelling motive from within that brought success in the face of every obstacle. "Lo, we have left all, . . . what shall we have?" living the Christian life can bring us peace and joy, the consciousness of rightness. This is another supreme value of the Christian life.

Following along with this restraint, there is the *great purpose* which fills our lives. Paul said, "This one thing I do, forgetting the things which are behind, . . . I press on toward the mark of the high calling of God in Christ Jesus." How necessary it is that life be filled with dreaming and purpose. Young people no doubt dream of a home they wish to have some day. They should keep on dreaming, keep on holding high ideals, keep high standards of conduct, keep themselves pure and of a noble purpose. Life some day may yield if we are consistent in our seeking. The Christian is one who, in the words of the psychologist, has a "fixation" on Jesus Christ. He must be kept in the forefront of our thinking, our conduct, our life. There is much of the sordid in life about us. We need to keep visions of him in our thinking if we would keep from sordid thinking, from low impulse and desire.

A Simple but Sublime Illustration

BY GRACE HILEMAN MILLER

WHILE discussing the subject of fasting and other Jewish laws at prayer meeting the other evening, the leader drew a sphere on the blackboard, as he said, all these laws when entered into with the right spirit are filled full of meaning and inspiration, but, in the great majority of cases they degenerate to mere form, then all the meaning and inspiration run out. He then began to slowly erase the sphere, beginning at the center and continuing until the merest circle remained. "It is thus that empty form, just the outward visible shape of the law, just a hollow, thin, weak structure, a mere shell or worthless husk, remains of the real body of truth originally represented," he continued.

What a simple but sublime illustration of the cause of the extreme weakness of many professing Christians today. What power they have had has run out, and even the empty form is hardly visible in any phase in their business and social life.

La Verne, Calif.

Yes, if we think things through to a proper conclusion, we will discover that the Christian life has much to offer. We ought to be willing to make many sacrifices for it. The best things in life are always costly. No wonder Jesus said we should give up home, parents, brothers and sisters, wives, children, if need be for him. And what shall we have? Certainly we may not be assured material abundance. He never promised that! But of much more value is a divine companionship, a divine comfort, necessary restraint for good living, and high purpose to give meaning to our life. Such gains as these far outweigh any losses we may undergo.

Danville, Ohio.

Galatians Six One

BY DOW A. RIDGELY

"BRETHREN, even if a man be overtaken in any trespass, ye who are spiritual restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." The above quotation expresses an opportunity for service, states who are to do it and instructs how it is to be performed. The writer did not advise that the unfortunate one be disowned, but he was concerned about having him restored.

The matter of restoration may include a number of methods of procedure, but there are at least two mentioned in the Bible that may be used effectively—admonition and teaching.

Admonition: In earlier ages the watchmen were to hear Jehovah speak and then warn the wicked. If the watchmen were faithful in giving the warning their lives were spared, but if they were unfaithful their lives were required as well as the lives of the unrighteous. The following verse of scripture bears some resemblance to the Galatian quotation used above. "Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand" (Ezek. 3: 20). In New Testament scriptures, the apostle Paul stresses the value of admonition. He names some attributes of the ones who give it and advises that it be appreciated (Rom. 15: 14; Col. 3: 16; 1 Thess. 5: 12, 13; 2 Thess. 3: 14, 15).

Teaching: When Jesus was upon earth, he spent much time teaching. When he went back to the Father his final commission was to make disciples of all nations, to baptize them and to teach them to observe all things that he had commanded. Many persons today are hungering and thirsting to be taught the way of the Lord more perfectly.

Not only does the apostle urge the erring one be

restored, but he would have it done in a spirit of gentleness.

"Forget not, brother, thou hast sinned,
And sinful yet may be;
Deal gently with the erring one,
As God has dealt with thee."

The above quotation implies that we may be imperfect creatures. But it is possible to be spiritual and the restoring is to be done by the ones who are spiritual. When Jesus ascended, he said: "But ye shall receive power when the Holy Spirit is come upon you." Again he said, "Howbeit, when he, the Spirit of truth is come, he shall guide you into all the truth." The Holy Spirit is a safe Guide and should have a large place in all church activities.

However, one needs to be very careful for he may not know all the facts. A very able pastor once said: "I always have been very slow in giving my voice in favor of excommunicating a member. He may be fighting against a sin that his grandfather should have gotten rid of." Robert Burns expressed a kindred thought in these words:

"What's done we partly may compute,
But know not what's resisted."

Many individuals have been lost to the church because when they first began slipping they were not restored by the proper methods. May no one ever be able to say truthfully: "No man careth for my soul."

Parkersburg, Ill.

The Grace of Giving

BY EZRA FLORY

THIS subject is not properly brought to the attention of many. In the Old Testament we read of great givers. David said, in substance, when a place for offerings was donated: "I will buy it for I will not offer to the Lord that which costs me nothing" (2 Sam. 24: 24, 25). We read at another place that we are not to take the name of God in vain, which means that when we worship God we are not to use his name without leaving a gift at the altar. The Israelites gave enough in offerings that they were able to support one tribe out of the twelve that these might be teachers. Priests and Levites were thus provided.

These long-ago people believed it wrong to fail to support workers. They put their words thus: "Thou shalt not muzzle the ox that treadeth out the corn." Paul used the same expression when he taught the grace of Christian giving, applying it to the importance of support for workers who are worthy.

In Second Corinthians I find nine characteristics of Christian giving. It was personal, consecrated (first they gave themselves), proportionate, systematic (on the first day of the week), voluntary, sacrificial, joyful,

urgent (praying us that we receive the gift), growing. These were gleaned from chapters eight and nine.

As Paul's Third Journey closed we follow him hurrying to Jerusalem with an offering (not a collection) for the poor saints in Judea, whose earnestness had caused the word of hope to be carried to people far off in Europe (Macedonia).

Christ teaches giving by his own example in giving himself for us. He was rich, but he became poor for our sakes that we through his poverty might be made rich.

A minister asked me recently: "What shall I teach them about it? Does giving a tenth mean that we may first take out our living?" When I assured him that a tenth is not the teaching of the New Testament at this point, he seemed astonished that I would so teach. But the New Testament directs, "As the Lord hath prospered." He at once asked me, "Will that be a tenth?" Will you reply? Let me say that were professors to give according to the New Testament they would give more, and with a different motive than the people of the Old Testament.

The law of tenth is based on the old legalism. A man could give that and dismiss conscience. The New Testament asks: How much do you have left after giving? Was your heart in that gift? Listen again to the story of Jesus as rich men came forward to cast money into the treasury. See those who gave out of abundance. Behold the Master observing all that procedure. Then came that poor widow, the very picture of need, who cast in only two mites, or less than a tenth of a cent. Jesus declared she gave more than all. He measured that supreme giving by what was left. He saw her motive. The very incident brings shame of blushing to my cheeks. Would to God more giving today would be like that of this poor creature.

I was about to preach at . . . on Christian Giving. When the pastor discovered what I was attempting to do, he at once explained how they were largely giving the tenth. I did not preach that sermon. Perhaps I made a mistake.

See all our claptrap set to remind us of giving—mite boxes, support for . . ., offering to . . ., the weekly envelope. What else? Have you heard those people say: "All they think of is money every time I attend services?" You ask what is the remedy? How shall we attract growing youth to the cause of Christ as they choose their life's work?

I can say that we shall never do it by appeals to law. We must enable them to see that the teachings of the New Testament stand on principles, not on devices. That brother who had sufferers in China upon his heart last December when he denied himself of some Christmas presents and sent money to aid others, is a happy man in Christ. I cannot see how a man can

think he is a good Christian and refuse to follow the example of his Master and the early church. Let more of the right motive open the strings of those tightly closed pocketbooks. Never in history were opportunities in the field of giving greater than now. Let us find the right way.

Goshen, Ind.

An Expanding Church

BY I. S. LONG

"They went forth and preached everywhere, the Lord working with them" (Mark 16: 20).

I CHOOSE to call this the Jerusalem church—since for some three years or so, the church operated in that city alone, and continued to grow.

1. Reasons for That Wonderful Expansion

(a) The coming of the Holy Spirit upon them in mighty power, so that they spoke with other tongues, is the first reason. These tongues were understood by the multitude, and were something far different from the prattle of the so-called tongues of today. Being Spirit-empowered, Spirit-filled and Spirit-led they were a magnetic and mighty group of witnesses. They could not help speaking the things they had seen and heard (Acts 4: 20).

(b) When not obedient to the great commission, great persecution was allowed to come upon the church, and "they that were scattered abroad went everywhere preaching the word." Philip went to Samaria and a great revival broke out at once (Acts 8: 4, 6). Others went as far as Phenice, and Cyprus and Antioch, "and the hand of the Lord was with them," so much so that Barnabas was sent from the mother church to look into the coming of Grecian Jews into the church, and Peter and John were sent to look into the Samaritan revival. "Much people was added unto the Lord. . . . And the disciples were called Christians first in Antioch."

(c) The Jerusalem council publicly aided greatly in that gentiles were henceforth allowed without hindrance to come into the church and Christianity became a world religion instead of a Jewish sect. The conversion of all classes was sought from that day.

(d) The early church had great leaders in the persons of Peter, Stephen, Philip, Barnabas and Saul, all being men of faith and vision and great courage, being Spirit-endowed personalities. These men not only dreamed dreams, they really did things for God.

(e) That church grew and the religion spread because it proclaimed a Savior. No other religion has a Savior. "There is none other name under heaven, given among men, whereby we must be saved" (Acts 4: 12). Zoroastrianism was once a strong faith with much support, but it died down, for it had no Savior. Folks are told to save self by their own deeds. Considering

Jesus' words and works, his life and selfless death, no wonder he can invite all men unto himself (John 12: 32)!

(f) The early Christians taught what they experienced. They spoke out of their souls. They experienced the forgiveness of sins, the filling and leading of the Holy Spirit, they knew Jesus Christ as Lord and Savior, they experienced the "joys of salvation." No wonder they went forth and preached everywhere! No wonder they were witnesses of these things (Acts 5: 32)!

(g) They were a wonderful fellowship, a brotherhood that shared everything they possessed, namely the good news, their Savior, their joy and even their possessions, so that no man among them lacked anything. What an unselfish group! No wonder the heathen cried: "How these Christians love one another!" No wonder we have Acts 4: 33: "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Marvelous experience that!

2. Essentials of Expansion Today

Who says we can grow by any other means? Like them, we need to be Spirit-endowed folks, we need to speak out of the experience of men and women really saved from sin unto God, in Christ, and we need to be a real brotherhood that shares all we have. To this end, the Word and prayer and personal witness and self-surrender to Jesus as Lord must be our all in all. Then only can we expect real Divine guidance to the folks to whom we can be a blessing.

Are you not moved upon at times to speak to a certain person you meet? And after the interview have you not been sure of Divine guidance? Has no unconverted man ever been won to Christ by you? If not, how sad for you in "that" day!

You do not need to go to the foreign field to be a missionary, to find the lost. Sixty per cent of your fellow Americans are unchurched. They are at your doors. Now and then the writer finds one who has not been in a church in fifteen or sixteen years. Occasionally, a father whose children attend church and the church school is of that sort. What a pity! Godless parents!

These folk often think themselves pretty good people and dare tell you so, if you ask them. I like to ask such a man whether he would pay his debts. He always takes pride in saying: "Yes, sir, and that quickly"! Then, it is good to ask him: "Whom do you owe for your health, your family, your good circumstances, your home, the scenery about it, the air you breathe, and your own life indeed? Yet you pass up your debts to him and act as if he does not even exist. This is bad business at least."

The early church was a very honored institution. It

ought to be an honor yet to join the church, which is the bride of Christ. Tell folks so. Then people generally may do like a woman I know who asked: "May I join your church, sir?" She thought it a privilege to join up with that group, and was not like the Pharisees who think they confer an honor upon the church by joining it.

Do you know that Sunday-school children later rarely ever go to jail? Surely you know that adult Christians have far finer personalities than the unchurched. Their horizon is far wider and their powers far more expanded, and they are the folks you really need. Who cares for Judas or Pilate today? But what good man does not live a far nobler life because of Moses and David and Peter and Paul? They still live. For these reasons every Christian should be busily engaged in Christ's service, as per his ability and talent.

3. The Need and the Call

There are doors in every land, but several are wide open to the messenger of the good news today. The need is the call, and it is for any one with ears to hear.

Mohammedanism, for example, has no Savior, but only a prophet whose morality is lower than yours or mine, by far; and yet a Moslem prince in India calls for 1,000 volunteers from amongst his people to lead India's Untouchables into Mohammedanism. It may interest you to know that every Mohammedan trader is an unordained missionary to others, and the whole Moslem population is exceedingly zealous for their faith.

Did you read that one sect of the Untouchables in South India has voted by nine to one to join up with the Christians? And did you read the notes of Bro. Lichty in May 8, Messenger, 1937, that there are calls on many sides for schools and teachers and for the missionary too; and in either of these two instances there are few teachers and missionaries to go to them to lead them into the fold of Christ? It is said the Moravians used to have one missionary for every 55 members: the Church of the Brethren has one missionary for about 1,600 members. A year ago our giving for foreign missions was \$1.28 per capita. Several years ago the giving of the Seventh Day Adventists, with the Law rather than the good news for a gospel, gave \$31 per capita, a year. This is distressing to us. It must be so to our dear Lord who gave himself for us.

By reiteration and colorful presentation men like Hitler, and Stalin and Mussolini have led great peoples into new paths, into atmospheres quite distinct from what they were before they came to power. Why should not every one of you young people throw your personalities, by the grace of God, upon folks somewhere? Theirs is a secular work, yours a spiritual enterprise. Theirs transient: yours eternal, in duration of effect. In all sincerity, I ask you why you should not say,

"Mine the mighty ordination of the pierced hands!" Why allow a few brave souls to labor alone, without your presence and help, so long as life and opportunity are yours! Think of the apostles and martyrs of early days, about whom it was well said:

"A noble army, men and boys,
The matron and the maid,
Around the throne of God rejoice,
In robes of light arrayed.
They climbed the steep ascent of heaven
Through peril, toil, and pain,
O God, to us may grace be given
To follow in their train!"

Baltimore, Md.

Beware of the Mortgage

BY OLIVE A. SMITH

MANY of us can remember a mother's horror of the mortgage which was placed on the home or personal property, as an easy way out of some financial emergency which the pioneer farmer or business man was frequently called upon to meet. Mother, unlike any other member of the family, sensed the fact that it was a mere makeshift in solving the real problem of living. Looking far beyond the temporary relief procured by the mortgage money, mother saw the shadow of foreclosure, the awful loss which would occur when the last day of grace should be gone and the mortgagor would proceed to collect his debt.

In far too many cases mother's foreboding proved true. To borrow, in those days, was comparatively easy if one had adequate security. To repay was, as it still is, extremely difficult. Then, too, a mortgage was once considered a bit of a disgrace. Time has changed the status of the mortgage. It is now one of the approved mediums of business and financial success and its absence—rather than its presence—is unusual. Yet that same ugly fact which saddened the soul of mother is still operative. A mortgage is a "promise to pay," and the failure to pay at the appointed time means the loss of what was once a valuable possession.

But there is another type of mortgage which operates more fatally, more insidiously, than that promise to pay of olden time. There is the mortgage on personality, on action, on freedom to do the right, which seems particularly in evidence during these confused times, although it has always existed. This mortgage of the spirit is held by the person who—possibly without your request—has done you a marvelous favor, advanced your material interests, made you costly gifts, or, in some way, met an emergency in your experience. The help extended was timely, the gifts were generous. But—there is that same ugly fact—the existence of a mortgage. You are not free. You are under a "blan-

ket" and the owner of that blanket has a power over you.

Since the days when Jesus walked and talked with those whom he called his friends, rather than his servants, this type of mortgage has crippled and retarded the cause of Christianity. It is the arch enemy of Christian faith and courage, the wet blanket which extinguishes the fires of a vital, living faith in a God who doeth all things well and a Savior whose way of life offers real freedom.

Despite our present-day tendency toward collectivism and our efforts for achievement of social justice, the Christian life is still an individual assignment. Nothing is more foolish than to judge another's duty or obligation from a personal standpoint. "I would do so and so if I were in his place" is an outworn evidence of egotism or spiritual meddlesomeness. The consecrated author of "In His Steps" laid a substantial foundation for the guidance of youthful Christianity when he propounded the question: "What would Jesus do?" Adapting it to the most trivial matter of daily living we might say: "What would Jesus have me do?" And, when the answer comes—as come it does to every sincere questioner—happy is he who has no mortgagor shadowing him with reminders of a foreclosure on his activities. Happy is he who can listen to the voice of the Master who never has a slave, but who says, "Follow me," because his way alone means freedom.

It is in the realm of public life, more especially, that this mortgage of the soul operates. Let us imagine, if we can, the countless thousands of men who have entered public life with a heroic determination to fight for the highest and the best, to be of real service to their fellows, in brief, to be Christian statesmen. Then

come the legions of mortgage holders, each hugging to his consciousness that ugly aphorism, "Every man has his price." Before the onslaughts of these cunning devisors of mortgages, the Christian faith and courage fail, the idealist becomes a realist and that gentle voice which says, "Follow me," is lost.

Psychologists tell us that the "split personality" is fatal to the best art of living. A conflict between one's desires and the springs of real action is a deadly enemy of efficient life. And, here again, the mortgage holder often diverts the stream of life from efficiency to weakness in Christian living. "It is your duty," he maintains, "to fritter away time and energy in popular amusements, to join in the sports, the orgies and the meaningless activities of those who have done so much for you. Join the crowd. Help to make life bright and happy for others." Holders of these soul mortgages, more than others, are adept in their appeals to the sense of duty and obligation.

As never before, perhaps, youth of today is prone to think for itself. Yet—as never before—all the forces that make for a spiritual mortgage holding are organized, alert, the masters of all appeals to logic and reason which lead directly away from the Christ ideal of life.

Nothing is harder than to be indifferent to kindness, to refuse gifts, to courteously refuse favors or material advantages of any kind. But we need to beware of the mortgage. No matter how hard or how rough the way which is pointed out by the Christ, we need always to know that we need not be afraid to follow where he leads.

El Cajon, Calif.

A Father's Legacy

BY JULIA GRAYDON

WHILE on my vacation one summer I met a widow who was at times much depressed, largely caused by her husband's tragic going out of life by his own hand.

A loss of money was partly responsible for the act.

In talking with her I found that he had had a good Christian father.

A little later she copied for me an inscription the father had written in a Bible given by him to his son.

Here it is: "Presented to J. W. G. on his eighteenth birthday by his loving father. This book has the best law, history, business principles, and the truest examples of human nature ever written, and withal the words of eternal life."

Perhaps he read his Bible, perhaps not, but that is not for me to say.

The father wrote his admonition and left it for the son to follow.

Harrisburg, Pa.

Frustration

BY RUTH B. STATLER

I sought for shaded woodlands,
For springs of water cold;
I found but rugged cliffs—
Leafless trees and old.

I sought for grassy meadows,
For sunny fields and fair;
I found but stony sod—
Thorns and briars there.

The leafless trees, the rugged cliffs,
Gave me a farther scope
Of life worth while—of worlds beyond—
Renewed a brighter hope.

The briar gave to me the Rose
Of Sharon sweet; the sod,
The stones from which were built
My steps that lead to God.

Somerset, Pa.

HOME AND FAMILY

Search

BY MARY FRANKLIN REED

I sought God in the garden,
In the cooling fountain spray,
I sought him on the mountain—bold and strong and gray,
I sought him in the evening dusk
Alone on Vesper Hill,
Now I know that God is all loveliness-still.

Bridgewater, Va.

For the Least of These

BY ELIZABETH F. MILLER

THERE was no grass between their front door and the sidewalk, so the children played on the cement sidewalk. Seventeen blocks away there was a park with a few trees and a little grass, but it was so far to go on a hot summer morning. Angela and Marie, the little leaders of the neighborhood group, were discussing what to play.

"Let's play, 'Going to the seashore,'" suggested Marie, as she shifted her baby brother to her other hip.

"No," objected Angela, "we did that last summer. Let's play, 'Going to the country,' this time."

The above incident which was suggested by a cartoon may never have occurred verbatim as it is written here, but there are thousands of children in the cities who can only play "going to the country" and who never get to go there, not even for a day.

Last summer I traveled several hundred miles eastward through our country. In the big cities I was depressed by rows and rows of tenements all alike, by the crowds of children flocking to the parks where there were a few square feet of ground for each child, and by the lack of real places to play.

Between the cities, we traveled through beautiful country in New Jersey, Maryland, Pennsylvania, West Virginia and Ohio. Along the roadside were farm homes with little of the poverty in evidence in certain sections of the cities. Best of all, there was a richness of green and gold—trees and grass and sunshine.

I came home and went to camp. There I saw the delight which a few fortunate city children experienced when they lived close to the things of nature, away from streetcars and ice cream cones and the movies and continuous radio and dullness.

For what in the city can compare with climbing an apple tree to your own special "seat," or getting your legs scratched while picking blackberries for your favorite jam, or watching the cows being milked and then helping, or with a hundred and one other things that mean real living!

A few families can afford to send their children to camp, which is, after all, our modern attempt to return to "country living." Sometimes the Children's Bureau "farms out" youngsters who have lost one or both parents. But there are thousands who have no "vacation" away from their soul-limiting neighborhood, children whose lives lack adventure. No wonder that often their favorite game is "gangsters and G-men."

The larger part of our church members still live in the country. Would it not be pleasant for the farm family to have a ten-year-old guest for a week or longer, or perhaps a succession of guests all summer? It would be heaven for a city child.

There would be tasks to be done, of course, but there would be hours of freedom, such freedom as does not exist on city pavement. There would be a taste of essential living. Imagine a child who has only seen potatoes from the grocery store to the table, actually *digging* the potatoes! What fun! You would not need to invent adventures. They simply *are*, on a farm.

In the evenings, no street lights would obliterate the stars. Sunsets and moon rises would not be shut from view by buildings. And quiet words of faith and reason would find their place.

If you live in the country, not far away is a fair-sized town or city, perhaps twenty-five, perhaps fifty miles, but not too far for automobiles to travel. And in the city, there are eager children . . .

As we ourselves adventure into more religious understanding of social problems, we recognize that it should be our duty and our joy to attack the social ills that exist. And there is nothing more true than that "An ounce of prevention is worth a pound of cure." It seems to me that this humble method of providing wholesome environment and creative adventure for little children would have most worth-while effects.

One family could begin. But it would be very fine if an entire congregation could sponsor such a project, perhaps co-operating with a sister congregation in town to find the children. I am not attempting to lay down a plan of organization, but I am suggesting a course of action which seems to me socially worth while in bringing the personalities of little children close to that which is good. If this suggestion is followed, the project should not be made a new form of charity, but an *adventure in living*!

Christ himself opened his arms to children. And as you give happiness unto the least of these, you give it unto him.

Dayton, Ohio.

Two Appraisements of Life

BY WALTER SWIHART

Number 1

IN a Georgia cafe there sat at my left a man and his wife. In the aisle by the lady's side lay a glossy Scotch terrier. At another table a bit farther to the left sat another man and wife. These four with myself were the only people in the cafe at the time. Soon the first woman opened conversation with the second woman regarding the dog that lay blinking contentedly in the aisle. She spoke very knowingly of the breeding, blood and strain of the much prized Scotty she little less than worshiped.

I am not speaking to laud, nor to disallow the merits of the lady's particular fad, only to compare, for many people cherish fads.

By and by the lady at the second table said: "I, too, have a fad. I am the rearer of homeless boys, motherless boys, and have four in my home at this time. Husband and I are hurrying back from a short visit in Florida to see if all is well back in our home. We were not blessed with children, for which we both longed lovingly; and so to make up for this deficiency we decided to take into our home two likable little boys who were left motherless. It was so grand to love them that we made room for two more. We cared for them as though they were our own; to us they were our own. As they grew we made room for another and another. We put them through the grades, through high school, then college, and on until they were qualified to enter into good positions, and were succeeding in their chosen callings. We have thus made homes for eleven deserving boys, clean, just and respectable young men. And hear me, not one of the eleven either drinks, gambles or smokes."

Number 2

Back at the corner table of the same cafe one evening sat a man, a woman and their four children, two boys and two girls. The oldest was a girl of about fifteen, then a boy of perhaps twelve, and a boy and a girl that were younger. The cafe was filled. Their supper had been placed on the table before them, when the father, speaking to the older boy, bowed his head reverently. The boy at once turned his face submissively and offered thanks for the meal in a clear fervent undertone.

At the same table the next morning appeared a very different scene. A gay brunette sat vitiating the sweet, pure air with the exhalations she had first drawn deep into her lungs. All that corner of the cafe was thick with curls of smoke. It was then that I asked, "Father, why do we against our liking have to take with our food the residue of the tobacco weed? Or are we

compelled to revamp both our courtesy and our etiquette? Is the personal liberty of one more vital than the discomfort of a score?"

Red Mountain, Calif.

God's Greenhouse

BY MRS. LILLIAN KELLER

ONE day it was my privilege to be shown through a large set of greenhouses. I have always been very much interested in different kinds of plants and flowers, and as I was being shown through I thought how nice it would be if I could work in such a place. To take the best of care of the delicate, tender plants, to water, feed and care for them, to see that they got neither too hot nor too cold would be joy supreme.

Then my thoughts ran on a little farther, and I thought how much we might liken our work, as parents, and especially as mothers, to work in a greenhouse. God gives us delicate, tender, little plants to care for, to feed, nurture and to see that every thing is kept as it should be so that they will grow properly and develop into the kind of plants that God meant them to be.

We need to keep down such weeds as selfishness, disobedience, the use of tobacco and strong drink. We need to cultivate unselfishness, obedience, religion, promptness and fair play so that our plants may grow and develop rightly. May we as mothers make the very best we can of our job in God's great greenhouses.

Octavia, Nebr.

"God Will Take Care of You!"

BY GRACE HILEMAN MILLER

THE other evening we were discussing children's fears in our teacher training class, and how lead the child to overcome them in the most constructive manner. One of the members of the class, a girl about eighteen years old exclaimed: "Teach them that hymn, *God Will Take Care of You*. Honestly, I sing that hymn every time I feel myself getting afraid, and it helps me a lot to be brave and just go ahead with courage. Just the other evening the dark overtook me on my way home on a lonely dark road, and when I felt myself getting scared I began to sing that hymn softly to myself. Shortly the little boy who delivers papers away out in the country overtook me on his bicycle, and sure enough he was singing, *God Will Take Care of You*." Then several other members of the class testified that the song had proved "a friend in direst need" more than once.

What surer foundation of Christian character can we parents and teachers lay than that which is found in the teaching of good hymns as well as choice portions of Scripture to our children?

La Verne, Calif.

OUR MISSION WORK

"Born Free and Equal?"

BY MARTHA NEIDERHISER PARKER, R. N.

The names in this story are fictitious, but some of the incidents are real happenings. Mei Lin is just a name I have used for a young girl who came to our hospital from a house of prostitution and gave birth to her baby here. The conversation related in that part of the story is the conversation I had with the young mother. Whether the man who took the baby to his home might have been the baby's own father is a matter of conjecture. But in China a man's son, no matter who the mother is, may be taken into the man's home and his wife will help him raise it just as one of the family.—M. N. P.

IN a little village in the mountain region of north China, Mei Lin first opened her little dark eyes. She was born on the coldest day of the "big cold" in the "year of the dog." The mother had given birth to this her fifth child with no one to assist her except an aged aunt of the father. This aunt, now at sixty-five, could scarcely see more than enough to make her way across the little dark room which was the larger of the three rooms that housed the family. Although this was the fifth child and the mother looked upon childbearing as just another time when she must miss two or three days from the making of the "mo-mo" (steamed bread) which her husband sold in the city a couple miles away, she now lay back exhausted.

For ever since the son who was now two years old was born, she had never had enough to eat to give her strength to do all she must do. And did not the son take all the milk from her breast and cry for more? Well, this last baby was just a girl, and since the son and only heir of the house needed her milk, they would give the baby girl away, or maybe sell it if they could find anyone who would buy her. Even as she thought these thoughts she held the little one closer. But the sale money would buy a little more food for the boy and his sisters. It was this thought that had saved the baby's life a little while before when the aunt could so easily have seen that the little unwanted girl never cried.

As the sun became hazy and slipped behind the peak of the snow-covered mountain the father returned from the city. The oldest child had informed him at the gate that another daughter had been born, so he never troubled to go over and look at the child, but with a very dejected air sat down outside the door in the smaller room, by the little stove filled with coal balls made of clay and fine coal. This fuel was cheaper than the good coal of which the near-by mountains were full, also it held the heat longer.

As he warmed his hands he began telling his wife how hard it had been to sell even the few "mo-mo" she had been able to make between pains the day before, and wondered how they would be able to feed yet another mouth.

"We will sell the baby," said the mother through drawn lips.

"It will be for the best," the father answered as he leaned over to pick up his son who had come in.

So Mei Lin was sold for a couple bushels of millet to a man from the city who was not questioned as to her future home.

In the same month in another little village several miles away in a house the same size as the one in which Mei Lin was born another little girl child was born. The mother was resting peacefully on the warm kang, a brick bed that occupied half the room, and was heated by burning sticks or coal in the small opening under the middle of the kang. She looked contentedly at the baby by her side. Soon the grandmother came tapping in on her bound feet with her cane in one hand and a bowl of millet soup in the other for the mother to eat.

"This will be fine today, Ma," said the mother, "but tomorrow I must have something more to eat."

"Tomorrow! Why, what do you mean? You must eat nothing but millet soup for forty days, since it is a girl. And did you not eat millet for fifty days after the son was born?"

"Yes, Ma. But the nurse who helped us when I was sick and who helped today when we thought the baby would never come said that was why I had such pains in my legs and back after son was born. And she said it was because of that sickness after son was born that I had such a hard time when this baby was born. And did I not get better right away when I took the medicine the doctor told the nurse to give me and ate the food she said I must eat if I wanted to get strong and rid of that pain? And now she says I must eat vegetables and

What to Pray For

Week of April 22-29

During this week let us pray for our relief workers in Spain and China. Our relief work is very closely associated with our mission work and it is very similar in many ways. Although it is difficult to receive letters from these workers and know what they are doing from day to day, nevertheless we can remember them faithfully.

Their work is hard, even dangerous. It calls for the very best they have to give. To remain neutral in the midst of warring groups is difficult. To show impartiality is a divine grace that needs to be cultivated by most of us, but for the Christian relief worker it is an absolute essential. To be wise as a serpent and harmless as a dove is another definite requirement. These workers must bear physical hardships as they endure suffering and sorrow with others. Certainly they must need strength and courage, much grace and patience and wisdom. Let us ask God to grant them these blessings.

Pray for David Blickenstaff and Paul Bowman and Martha Rupel in Spain and for Howard Sollenberger and all the missionaries associated with him in China.

eggs and bean milk so that I can feed this baby and be well and strong."

"Feed this girl!" said Ma. "Are you not then going to have a wet nurse feed her so that you can again feed your son?"

"No, grandmother. Our son is doing fine since the nurse told us how to feed him bean milk and eggs. He is now big enough at two years to eat more. It will cost us no more to buy the eggs and bean milk than it would to hire a wet nurse. And I want to care for my own little girl. Even if we must work harder to care for our son and our four girls now, the boy's father says we want to keep them all with us and do the best we can."

"Very well. I told the son's father that the nurse saved the boy's life so she might know something about babies after all. But I had nine babies and only four of them died before they were big enough to help pick firewood so I should know a little about babies, I guess. But do as the father wishes. I am getting too old to keep up with the new way you are learning now."

So the little girl was kept and cared for and when she had passed her first birthday they named her Ai Ying.

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It was just twenty years after the birth of Mei Lin and Ai Ying on the last day of the "big heat" that the head nurse in the mission hospital was called to come at once for "two women are wanting to give birth to babies." She hurried to the hospital and helped in the rush of the next two hours to bring two babies into the world. These two babies were the first born, the sons of Mei Lin and Ai Ying.

Outside the door where Ai Ying gave birth to her child waited the husband, the mother-in-law and Ai Ying's own mother. With outward calm but with great joy they received the word that a man-child was born. Ai Ying had married into a good family after having spent several years in the mission school. It was while she was there that her husband saw her and admired her sweet, happy face and great poise. So through a middleman, as is the custom, her parents were approached. They found their daughter was perfectly willing to marry this man, for although he was thirteen years older than she, she had secretly admired him, having seen him in all three times! But of course she had never spoken to him.

So there was a welcome for Ai Ying as she came back from the delivery room to the ward. And disregarding all others the new father sat long by her bedside holding her hand quite openly, unusual though it was for a man thus to show so publicly his love for his wife.

Outside the door where Mei Lin gave birth to her son waited no one. For Mei Lin had been sold to a house of prostitution, which is all we know of her life during those years. But her face tells a story that is

open to all to read. When she came back to her bed she lay pathetically quiet, with her eyes partly closed, but with tears slipping down to wet the round, firm pillow that the Chinese must have even in the foreign-like hospital.

Ten days later the nurse walked into the ward to find Mei Lin sobbing loudly. She finally quieted her, and heard between sobs: "He wants my baby but not me! Don't let them take my baby from me!" The nurse explained to her that her baby would be in a family away from all that she had had to endure. For the house that owned her was now selling her baby for adoption to a family who had no son. "I know," she said, "but tell him to take me too. I would be his slave." She could not understand why she would not be wanted in the nice home to which her son was to go. And there was nothing to do about it for those who owned her owned her baby too. So the baby went to its new home and Mei Lin went back a few days later to the house from which she came to spend her days in longing for her baby, the only person she had ever really loved.

When Ai Ying's son was two weeks old the mother-in-law and the husband came to take them home. The mother-in-law took the grandchild from the nurse and with the profuse politeness of the Oriental thanked them for all the care given mother and baby. Ai Ying with a happy and shining face went out leaning on her husband's arm.

When the first month had passed a "full month feast" was given in honor of the new heir. Ai Ying stood proudly by as all the relatives and friends came to see the son and to offer presents and congratulations to the happy parents.

Ping Ting, China.

Our Primary School at Ping Ting Chow

BY MINERVA METZGER

Perhaps you are wondering what is happening in our primary school here at Ping Ting Chow. It is over a year since the regular work was closed. Since then we have had several sessions similar to Daily Vacation Bible Schools. On Oct. 3, after more than three months of vacation, we opened a Bible school for children, offering work to the first four grades and the kindergarten. It runs five and a half days a week and we have Sunday school and children's church on Sundays. Our course of study includes reading, arithmetic, writing, hygiene, Bible, music and outdoor games.

The enrollment soon overreached the capacity of our buildings. We wished we could accommodate all or be able to say, "No" that means "No," for some children come in and sit down regardless. With a very few exceptions these boys and girls live and board at home. It has been the most satisfying experience in all these years of school work. We now have a permit from the government to reopen our school, and moreover are urged to do so.

Ping Ting Chow, China.

KINGDOM GLEANINGS

Calendar for Sunday, April 23

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Paul Wins Recognition for Gentile Christians.—Acts 15: 23b-29; Gal. 2: 1, 2, 9, 10.

Christian Workers, "And He Called Them."

B. Y. P. D., World Youth in Conference.

Intermediates, Habits That Help.

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Gains for the Kingdom

Six baptized in the Jackson Park church, Tenn.

Five baptized and two await the rite in the Omak church, Wash.

Two baptized and a number received by letter in the Flora church, Ind.

Seven baptized in the Bethel church, Nebr., Bro. I. C. Snavely, pastor.

Three baptized and one reclaimed in the Downsville church, Manor congregation, Md., Bro. Henry C. Eller, evangelist.

* * * *

Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. J. M. Geary, pastor, May 14-21, in the Maple Spring church, Pa.

Bro. H. M. Snavely of Carlisle, Pa., April 30 in the Ligonier church, Pa.

Bro. Wayne Carr of La Place, Ill., Oct. 9, in the La Motte Prairie church, Ill.

Bro. D. C. Gnagy of Lindsay, Calif., April 17, in the Butte Valley church, Calif.

Bro. Robert L. Cocklin of Mechanicsburg, Pa., May 1 at the Codorus church, Pa.

Bro. C. F. Holsopple of Myersville, Md., April 23, in the Pleasant View church, Md.

Bro. Russell G. West of Roanoke, Va., April 30 to May 14, in the Pampa church, Texas.

Sister June Yearout, the "Rocky Mountain Girl Evangelist," April 16, in the Lincoln church, Nebr.

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Personal Mention

Sister Myrtle Pollock is scheduled to sail for China from Vancouver, May 13, on the Empress of Canada.

Middle Missouri has chosen Eld. James M. Mohler as Standing Committee delegate to the Anderson Conference, with Eld. C. A. Lentz as alternate.

Northwestern Ohio's Standing Committee delegates to the Anderson Conference are Elders Orville Noffsinger and D. P. Weller, with Elders J. J. Anglemeyer and J. L. Guthrie as alternates.

Standing Committee delegates to the Anderson Conference from Southern California and Arizona are Elders Lorell Weiss and E. M. Studebaker, with Elders Mark Cripe and W. T. Luckett as alternates.

Bro. W. H. Yoder and wife of the South Waterloo pastorate were among recent callers at the Messenger offices. Bro. Y. was here to attend a meeting of the executive committee of the General Ministerial Board.

Middle Iowa sends Eld. D. D. Fleishman to the Anderson Conference as Standing Committee delegate, with Eld. Oscar W. Diehl as alternate.

India and Africa had able personal representation at the Mission Board meeting, the former being served by Bro. I. W. Moomaw and Sisters Goldie Swartz and Anna Warstler, the latter by Brother and Sister William Beahm.

Southern Pennsylvania has chosen as Standing Committee delegates to the Anderson Conference Elders J. E. Trimmer, G. Howard Danner and J. E. Rowland, with Elders H. M. Stover, W. G. Group and S. C. Godfrey as alternates.

Western Pennsylvania will have Elders Walter F. Berkebile, J. F. Graham and DeWitt L. Miller as Standing Committee delegates to the Anderson Conference. Elders Q. A. Holsopple, Arthur Rummel and F. A. Myers are alternate delegates.

Bro. W. E. Hamilton is closing his pastorate of the Middletown church of Southern Ohio. He will spend this spring and summer in postgraduate work but will have some time available for assisting other pastors and filling vacancies where needed in Southern Ohio and neighboring districts. His address is 619 Cleveland St., Middletown, Ohio.

Brother and Sister Peter Brubaker celebrated their sixtieth wedding anniversary at Leesburg, Fla., March 16. They wish to express their appreciation to all who sent messages of congratulations and good wishes. "About a hundred cards and letters were received from many different states and Canada." The surprise "shower" had been planned by their daughter, Sister Cora Masters of Canton, Ohio.

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Bro. John I. Coffman, pastor at McFarland, Calif., noting the baptism of a father, mother and daughter, adds: "They lost a six-year-old boy about two months ago and this grief seems to have brought them very close to their Lord. God does work in mysterious ways."

Other kingdom laborers, missionaries under appointment or in prospect, at the Mission Board meeting, were Brother and Sister Ira S. Petre, Brother and Sister Chalmer E. Faw, Brother and Sister E. Paul Weaver, Sister Susan Thomas, all of recent or present Bethany vintage.

Chairmen Winger and Hartsough of the Mission and Ministerial Boards respectively paid their respects to the Gospel Messenger in quick succession one morning last week without any ill effects. The Mission Board went into session shortly with all members present. As indicated in another item the Ministerial Board met in sub-committee only.

Prof. J. C. Stayer, Dean of Men in Juniata College and Assistant Professor of Mathematics, with his good wife, daughter and son, made a brief first visit to the Publishing House April 11, and for a few minutes saw the General Mission Board in session. They were returning homeward from an Easter visit with the family of a brother-in-law, Pastor Foster B. Statler of Mount Morris.

Bro. Jesse C. Shaver of Frederick, Md., enclosing clippings from the Frederick News showing sample of weekly advertisements the church has been running for the past year and more, says: "A different message is carried each week. These advertisements cost us \$1.50 per week but pay for themselves in increased attendance and enthusiasm. . . . We had 344 in Sunday school yesterday, the largest attendance ever recorded in our Sunday school."

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Miscellaneous Items

Eastern Pennsylvania will have a Sunday-school and Missionary Meeting in the Reading church on Memorial Day, May 30. Save the date.

Second Virginia offers an imposing list of names and themes for the discussions at the Bridgewater District Conference April 26 to 28. The names include those of M. M. Myers, A. S. Thomas, M. R. Wolfe, D. B. Garber, Mrs. D. A. Cline, D. D. Funderburg, Paul H. Bowman, Jno. S. Flory, Oscar S. Miller, Mrs. Frank Y. Garber, Mrs. Minor C. Miller, Ralph E. White, Samuel A. Harley, Raymond R. Peters. The ministerial program begins at 10:00 A. M., Wednesday. The elders meet the same day at 1:30 P. M. That evening and throughout Thursday various other church interests receive attention. The business session convenes Friday at 10:00 A. M. under the guidance of Moderator John T. Glick, Reader O. S. Miller and Secretary N. D. Cool.

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With Our Schools

Bethany Biblical Seminary

Dr. Sarah Jansen, a practicing physician, gave a challenging and interesting lecture on March 31.

The Orionis Vocal Ensemble from the American Conservatory of Music gave an interesting recital, March 17, with readings by June Alice Olson.

Dr. Otho Winger, president of Manchester College, gave an interesting lecture, Feb. 3, on Indian life, especially the Potawatomi tribe which once inhabited the Chicago area.

Rev. Gustavo A. Velasco, pastor of the Mexican Methodist Church of Chicago, gave an interesting talk, March 3, in the Bethany chapel, on the topic: The Church in Mexico.

Dr. Edmund D. Soper, professor of comparative religions in Garrett Biblical Institute, Evanston, Ill., gave a masterly address, Jan. 20, in the Bethany chapel, on the subject, "Religion in the World Today."

Dr. Lindquist, secretary for missionary work among the American Indians for the Home Missions Council, gave an interesting address on the characteristics of the Indians. He was substituting for Dr. Mark Dawber who was scheduled for this date but was unable to come.

The lecture committee presented Edgar Borup, violinist and student at the American Conservatory of Music, and Miss Grace Hassel, reader and graduate student at the American Conservatory School of Dramatic Arts, Feb. 17, in the Bethany chapel. Miss Irma Borup was the accompanist.

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Come to Anderson in June

The Anderson church invites the membership of all churches in the brotherhood to Anderson in June for the Annual Conference. The purpose is to serve the Conference and make your stay an enjoyable one.

Anderson is a typical industrial city of about 40,000 population. Modern factory buildings, up-to-date stores, new school buildings and helpful churches maintain the work and cultural life of this city. The Ministerial Association and the Chamber of Commerce join in inviting our Conference here. Anderson does not have the extremely rich in her population. You will find here the stable middle class (wealth considered) people that largely make up the membership of our churches. We are sure you will like our city.

The local church has a membership of almost 300. A new church building dedicated in 1931 provides ample room for Sunday school and worship services. The church this year is changing from a free ministry to a full-time pastor. We anticipate his coming on or before Sept. 1.

The Conference grounds have a distinctly religious background. They are designed for and used each year for religious conventions similar to ours. The grounds are leased to the Committee of Arrangements and the committee has full possession of these grounds during the period of the Conference. Many improvements have been made since our Conference was held here in 1932. New and wider walks have been put in, shrubbery planted and a great amount of parking space provided inside the grounds. Several hundred cars can be parked adjacent to the tabernacle and the center of the camp grounds. Private dormitory rooms are available at very low cost on the grounds; lodging is also available in modern homes near the Conference grounds. All meals and food will be sold under supervision of our own people. Excellent meals or lunches will be served at moderate cost.

The health of all coming to Anderson will be protected, as Indiana has rigid health laws, all of which will be complied with. City and sewer systems serve the grounds and several tested wells will be open for the Conference.

Come to Anderson and enjoy a religious Conference in a religious environment.—The Anderson Church.

THE CHURCH AT WORK

ADMINISTRATION

Church at Work Calendar for May, 1939

Emphasis for 1938-39—"Christ in Personal Living"
He loved God's Word so much that he made printing it his first business. Compare Ps. 119: 97.

Special Days

Mother's Day—May 14.

Rural Life Sunday—May 14.

If "Rebuilding Rural America"—Dawber, has not already been in the church program, plan for a review and discussion of this book:

Goodwill Sunday—May 21.

Conference Offering—May 21.

Pentecost—May 28.

Memorial Day—May 30.

Activities

Meeting of program planners (or Minister's Cabinet or Board of Christian Education).

Workers' conference.

Mothers and Daughters' Week—May 14 to 21.

Mother and Daughter Banquet.

Honor parents of infants—May 14.

Recognition of graduates of schools and colleges.

Plan for Conference Offering. Emphasize the sending of an offering to Annual Conference.

If not already provided for, arrange to send your minister to Annual Conference.

Young People's Sunday Evening Topics

May 7—Choice of a Mate.

May 14—Courtship.

May 21—The Engagement.

May 28—Entering Upon Marriage.

Adult Sunday Evening Topics

May 7—Christ: A Rural Youth.

May 14—Christ and the Rural Gospel.

May 21—Christ and the Rural Gospel (continued).

May 28—Christ: A Rural Minister.

MINISTRY

Summer Student Pastoral Work

By M. R. Zigler, Executive Secretary, Ministry and Education

Since 1922 the General Mission Board through the Home Department has used student ministers during the summer time to serve churches that have been unable to support a full-time minister. Experience has proved that student ministers can do an immense amount of good in a congregation during the three or four months' vacation time. This is especially true in rural areas, and has also proved to be of value in city churches.

Another value which is very important in this plan is that it gives a young minister a chance to experience the work of the ministry. This experience might encourage him to go on in his desire to be a Christian minister. If, however, he finds that the work is not congenial to him it gives him an excellent opportunity to change his profession before he completes his training.

The ministers of our brotherhood should be interested in helping young men secure this experience by finding places for them. It has been suggested that a number of our ministers might find it convenient for them to secure these young men as assistant pastors to serve dur-

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ing their vacation time and do some extra work that needs to be done in the congregation under their supervision. Every minister in the brotherhood recalls those early experiences when someone gave him a chance. These young men must start somewhere. A summer pastoral program gives a laboratory or an interne experience which every minister needs before he enters upon full-time service. Serving the church as a minister is not an easy task. It demands the very best education and experience that can be given.

The General Ministerial Board and the Home Mission Department of the General Mission Board will gladly receive a call from any church that will provide a place for a young minister to serve. It is our hope that the church that calls the young man for the summertime will try to pay a reasonable amount to help him return to college or seminary, or sufficient that he can secure his education without debt. Debt has become a great barrier to going on in the Christian ministry. Our salaries are too low to pay off a large debt. If our young men are to be happy we must find a way for them to secure their preparation without being burdened with a large debt. Through the summer pastoral plan these young men earn their salary for the work they do. If the remuneration is sufficient they can go back to school and pay for their tuition, room and board.

Any church desiring to call a young minister for the summertime will please write the Home Department of the General Mission Board at the earliest convenience.

CHRISTIAN FINANCE

Ten Reasons for Supporting the Program of the Church

By Rufus D. Bowman, Chicago, Illinois

1. Because of the gracious blessings from our Father God and Savior Jesus Christ.
2. Because wholehearted sharing for the work of the kingdom is the Christian's joyous privilege and sacred obligation.
3. Because of the increasing need for the gospel of Jesus which is the world's only hope of salvation from confusion and despair.
4. Because the Christian church is the instrument commissioned by the Eternal with the divine work of bringing the kingdom of God into human hearts.
5. Because the Church of the Brethren through her heritage, ideals and possibilities has "come to the kingdom for such a time as this."
6. Because the "fields are white unto the harvest"—

the need for workers on our mission fields and the opportunities to present the gospel were never greater.

7. Because the Church of the Brethren has a wonderful group of young people ready to serve Christ and his church if we share our incomes for their support.

8. Because the Church of the Brethren has a constructive program of Christian education, including church colleges and seminary; missions, peace and temperance education; church school and leadership education; which is making a vital contribution to society now and building the foundations well for the future.

9. Because this is sunup for the Church of the Brethren since we are ceasing to be an introverted church and in Christian service are losing ourselves.

10. Because wholehearted Christian sharing is the pathway to abundant living, to a more dynamic church, and to the fulfillment of the "Go ye" of the great Commissioner.

ADULT

Evangelism and Religious Education

By D. D. Funderburg, Director of Adult Work

Too often have religious leaders made a false differentiation between evangelism and religious education. Evangelism is said to be the attempt to win people to the acceptance of the good news of Jesus Christ. Religious education that is worthy of the name seeks through educational method to bring people to a personal commitment to Christ, their Lord and Master and to help them reconstruct their lives accordingly. It is true, however, that some religious teachers in the past have not taught for a verdict. They have given too little place for life commitment and personal acceptance of Christ, the Way, the Truth and the Life. As a result much of their effort has failed to bring about the desired change in experience and development of character.

It is now being urged that commitment be given large consideration in the whole church school program including teachers, curriculum, method and worship. Studies show that where there is a teacher attitude of evangelism there is progress.

ADULT CHRISTIAN WORKERS

Christ: A Rural Youth

Sunday, May 7

I. Christ honors rural life.

1. The stable forever honored by his birth (Luke 2: 1-7).

2. The shepherds of the field immortalized (Luke 2: 8-20).

3. Rural highways carried him to safety—rocked to sleep by the step of the donkey (Matt. 2: 13-15).

4. Home in the country village of Nazareth (Matt. 2: 23).

5. Taught the Hebrew Scriptures which told of rural people.

6. Played in the hills and market places (Matt. 11: 16, 17).

7. At twelve years of age visits Jerusalem and is lost in the city (Luke 2: 42-50).

8. First thirty years a rural youth growing, learning, working.

9. Baptized in a country stream by a rural preacher (Matt. 3: 13-17).

II. Modern rural youth.

1. Why should anyone apologize for being from the country?

2. Is the country today producing strong youth? Give evidence.

3. What advantages do rural youth have?

4. What disadvantages?

5. Do parents and teachers inspire youth with a love for the countryside?

6. How may rural highways be made more safe for our youth?

7. How may parents help their youth to find homes on the land?

8. Why do so many rural youth fail to commit their lives to God as Christ did?

9. A bright Christian youth in college said: "I would like to return to the country to live but my parents don't want me to." Were the parents wise in taking that stand?

CHILDREN'S DEPARTMENT

"Education Today for Character and Citizenship"

By J. D. Reber, Cleveland Heights, Ohio

A conference sponsored by the International Council on Education Today for Character and Citizenship was held at the University of Chicago March 23, 24 and 25. Some thirty character building agencies co-operated in setting up and conducting the conference. The Church of the Brethren was represented by Ruth Shriver and J. D. Reber. The conference dealt realistically with the problem under consideration, the high points of which came on the afternoon and evening of March 23. In the afternoon a panel of youth, lead by Dr. Harold L. Bowman, a minister of Chicago, faced the questions, "What are the most serious problems facing today's youth?" and "Where are young people finding the best help in solving these problems?" It was agreed that unemployment and economic maladjustment in general were serious difficulties. While there did not seem to be any agreement as to the best sources of help, there was evidence throughout the discussion that young people are feeling that they must develop abilities within themselves to cope with their problems.

In the evening, among other addresses, Dr. Howard Y. McClusky of the University of Michigan reported on some community co-ordinating projects which the university is sponsoring and supervising, showing how large communities are being inspired not only to eliminate the causes of crime but also to improve cultural, recreation and health facilities.

A complete report of the conference will be found in the May issue of the magazine, "Character and Citizenship," published by the sponsoring council, the address of which is 5732 Harper Avenue, Chicago.

WOMEN'S WORK

Activities of Two Mothers' Groups

By Mrs. Clyde Mulligan and Mrs. G. O. Stutzman

1. The Modern Mothers of Hartville, Ohio, is a group of younger mothers who study home problems. This group has a chairman and a secretary. Last year we studied "The Modern Parent," by Myers. Someone was responsible for a chapter at each monthly meeting. This year we are varying our programs. An outline of the year's programs was presented by the president at the

first meeting. Different members of the group volunteered to be responsible for one month's program. We also have a devotional period and a social hour in which light refreshments are served.

The year's program is outlined as follows:

January and February—Home Extension program by a representative from Ohio State University.

March—Program Planning for the Year.

April—Christ in the Home.

May—Mother's Day program, also a banquet.

June—Sex Education.

June—Helpful Food Suggestions.

August—Making the Home Attractive.

September—The Sabbath.

October—Book Review.

November—Thanksgiving.

December—Christmas.

2. Greenville, Ohio. The Mothers and Daughters' Society has sponsored stork showers which we feel have been very helpful in promoting fellowship and in several instances seemed to be the point of contact needed to awaken interest in spiritual things. Often a friend or relative of the expectant mother offers the hospitality of her home and serves light refreshments to all mothers and daughters of the church and any others whom the committee may see fit to invite.

Each guest takes a small gift which is placed in a cradle, crib or baby buggy and opened by the guest of honor before the group and passed around the room for all to see. The beauty and daintiness of the little gifts and the spirit of goodwill and well-wishing create an atmosphere of reverence for motherhood. Usually the unwrapping of the gifts and serving of refreshments are all the entertainment needed, but sometimes music or poems suitable to the occasion are rendered.

CORRESPONDENCE

Women's Work Conference of Southern Ohio

Held at Covington, February 22

The theme of the meeting was: "I have set before thee an open door, and no man can shut it" (Rev. 3: 8). This theme was suggested by one of our members, Sister Minnie Bright, in her farewell message just before sailing for China over a year ago.

The meeting was called to order by the president, Sister Mabel Couser. Sister O. L. Hoover led the audience in a wonderful worship experience by singing verses from several familiar hymns. Sister Glen Dershen was organist. This was followed by a devotional period conducted by Sister W. H. Gnagey. Along with other scriptures the message of Rev. 3: 7, 8 was presented showing the open door of our day with its opportunities and responsibilities.

After a quartet from the Oakland church sang, "Lord, Give Me of Thy Love," Bro. I. W. Moomaw of Anklesvar, India, read John 1: 4 and John 10: 10. He spoke out of the depth of his heart as he told of his experiences in India. He showed the Christian church in India as a growing, serving and burdened church still battling against illiteracy. The church in that great land needs the light and life of Jesus Christ. We were encouraged to help to bear their burdens.

Sister Anetta Mow, the National Secretary-Treasurer of Women's Work from Elgin, spoke of the value of the Women's Work Project as it shares Christ with the girls

and women of India, China and Africa. The transformed lives of these girls were shown by likening them to precious stones polished after the similitude of a palace, Psa. 144: 12. Sister Mow introduced as representatives from India, China and Africa, some of the beautiful Christian women whose lives had been transformed and polished, even as a stone most precious. Behind every Christian woman in these lands there stands a faithful missionary, filled with the Spirit of God; and behind every missionary there stands a faithful church at home. All women who have given so joyously in behalf of girls and women on the fields have been helping to polish these stones and make them fit for the temple of our God. When referring to the amount which the women have given to the Women's Work Project, Sister Mow read the little poem about a Living Budget:

A budget isn't sums to me;
It's happy schoolgirls' faces,
It's tired, sick mothers getting well,
It's light in gloomy places.

It isn't just long columns full
Of headachy addition,
It's missionaries sailing out
To fill a great commission.

It's you and I, who'd like to go,
And give our gifts to prove it.
How wonderful a budget is!
It lives, and so I love it.

In the afternoon, Sister T. S. Eikenberry conducted the intercessory prayer period bringing a strong plea for peace. After this, an oration on peace was given by Sister Olive Coppock, followed by the prayer song, "O God of Love, Give Peace." A number entered into this service, offering up prayers for greater vision and for power to live more consecrated lives of service. A trio from the East Dayton church gave a message in song, "I'm Walking Everyday With Jesus." The Secretary-Treasurer of the District Mission Board, Bro. Orion Erbaugh, expressed appreciation for the Women's Work gift to their board.

Sister Mabel Moomaw then spoke on the Women's Work of India. She spoke of the joy she has had in her association with the women of India. Into her home have come various classes of women, some trained and well educated, others illiterate, some hard working day laborers from the fields, others women of leisure, some Christians and others non-Christian. Sister Moomaw expressed her conviction that the missionary is only a success as she helps others to become leaders. She also spoke of the interesting work the women of India are doing along the line of temperance. She reminded us that many doors of India are open but that many are still bolted.

Then came a presentation of Women's Work by the Directors. Sister Roy Honeyman, with open Bible, appeared on the platform, while back of the platform was sung, "Blessed Bible." Sister Levi Minnich, representing the Aid, exchanged a little girl's torn dress for a new one. "Help Somebody Today," was sung while this was done.

Sister Charles Stebbins, the missionary director with three others represented the three foreign fields. Mrs. Kathryn Stebbins, the sister of Anna Lichty of India, was dressed in one of the pretty Indian's costumes. She gave a message from India. Violet Ginn, a Chinese girl from Dayton, represented her sisters in China. She wore an attractive Chinese gown and expressed thanks for the message of Christ shared with them. Mrs. Saunders of the Bethel Baptist (colored) church of Dayton, expressed her appreciation of the girls' schools in Africa.

Mrs. Omy Erbaugh, children's director, along with her twin sister, Mrs. Amy Flora, presented the Marsh twins, Cathryn Ane and Carolyn Sue. The little girls sang two numbers and repeated the 23rd Psalm.

For the mothers and daughters' department, Mrs. F. C. Puterbaugh read the poem, Houses and Homes, while on the organ was played softly "Home Sweet Home." The two daughters took their places beside the mother and in turn spoke of the kind of a daughter she would like to be. The mother then spoke in response.

Peace and temperance was represented by Mrs. T. S. Eikenberry. Flag pledges were given by three Covington girls. Mrs. Quinter Erbaugh from Bear Creek gave a reading.

The attendance was not quite so large as some of the previous years on account of the weather condition. The 46 organized churches of the district were represented, except four churches. The largest number came from Painter Creek with 27, and New Carlisle next with 26. All of the 46 churches had paid in their full quota for the year. As a district we were able to pay over our apportionment to the three different organizations of our Women's District Project. Sister J. Q. Neher was chosen as Secretary-Treasurer, Mrs. Alfred Flora as Aid Director. The offering amounted to \$144.65. Vice-President, Mrs. G. L. Wine, expressed appreciation for the work of the outgoing officers and spoke of the splendid service of Sister Levi Minnich, who had served so faithfully since the organization began in Southern Ohio. Words of thanks were also given to Mrs. Alfred Flora in behalf of her work as secretary-treasurer. (This last sentence was added by the editor.—A. C. M.)

The convention appreciated very much the entertainments provided by the three churches of Covington. Before the benediction, Mrs. Thelma Shellhaas and Mrs. O. L. Hoover gave a message in song, "The Stranger of Galilee."

Mrs. Alfred Flora.

Trotwood, Ohio.

Northwestern Ohio Women's Work Meeting

Women's Work of Northwestern Ohio held their meeting in the County Line church near Ada, Ohio, on the afternoons of March 14 and 15, at the time of the district conference. Both sessions were well attended and much interest was manifested in the different parts of our Women's Work.

Most of our churches were represented in these meetings. Our president, Sister George Throne, had charge of our services. On Tuesday afternoon Sister D. Brumbaugh of Marion, Ohio, conducted the devotional services. Sister Rosetta Cottrell of Bellefontaine, Ohio, had charge of the music. Sister Throne gave us echoes from our Women's Work meeting at Annual Conference.

Our question box proved quite interesting, bringing out the successes in the different departments of our Women's Work. On Wednesday afternoon the theme of our meeting was The Home. We had a reading, So Much to Do at Home, by Sister Hazel Boday of Fostoria, Ohio.

Our speaker for the meeting was Sister Ellen H. Wagner of Elgin, Ill. She used for her subject: The Christian Home, Its Influence in the Home, Church and Community. The Christian home is an influence, shaping the children's plans for life. The church promotes Bible study and the missionary spirit is taught to the youth. What the young get in the home and church are taken

to the community. The Christian community is a good place to live. We had special music from the Toledo church.

We had societies reporting as having one, two or all of the different departments in Women's Work. A total of 183 meetings was held the past year. We gave for our National Women's Project, India, Africa and China girls' schools, \$202.50; paid in our district project the Frigidaire for our Old Folks' Home in Fostoria, Ohio, \$291, which we will finish paying for as our district project this year. Reported as given for foreign missions: \$158.39, home missions \$114.82, district project and work \$196, local church \$1,264.43. Our women helped in Spanish relief, missions in Kentucky, Camp Mack and needy families in our church and community. We pray that the interest and good work of our women will continue as well for the coming year. We re-elected Sister Dewey Rowe as director of Aid, and Sister Orville Noffsinger as missionary director. We plan to have a women's rally in the fall.

Millbury, Ohio.

Ella E. Karn, Secretary.

Church Music Conference Faculty at Elizabethtown

Prof. Alvin F. Brightbill, Dean of Music at Bethany Biblical Seminary; Prof. Perry Huffaker, Minister of Music at Hagerstown, Md.; Prof. C. L. Rowland, Head of Juniata College Music Department; Prof. Harry Baughey, Director of the East Petersburg A Cappella Choir and Music Supervisor of Manheim Township High School; and Gertrude Royer Meyer, Instructor of Piano at Elizabethtown College, have kindly consented to serve on the faculty of the church music conference which will be held at Elizabethtown College from June 29 to July 2 inclusive.

Elders, pastors, Sunday-school superintendents, choristers, choir directors, church organists and others who are particularly interested in church music should plan to attend this conference. In the near future we shall report the courses which will be offered. We welcome suggestions and inquiries.

E. G. Meyer,

Dean of Music Conference.

Elizabethtown, Pa.

Elder J. P. Krabill

Elder John P. Krabill was born near West Independence, Ohio, May 28, 1848. He passed away at Fostoria, Ohio, March 24, 1939, attaining to the ripe old age of 90 years, 10 months and 26 days. He was the son of John and Hannah Bare Krabill.

At the age of sixteen years he confessed Christ, and became a member of the Church of the Brethren. Later he felt a definite call to the Christian ministry. It was during the years of his sojourn in the Portage church that this congregation gave him the formal call to this official position. Here he lived a long time, serving in a free ministry. Prior to his going into this congregation Miss Alice Binkley had become his wife, and together they wrought in behalf of the membership of the church. His wife was a true helper in the calling to which they had been called.

For a time before his call to the Christian ministry he had lived at Williamstown, Ohio. Here he had married Miss Lucy Bushong. Two children were given to this union. Both of them survive their parents. They are

Ambrose of Toledo, and Carl of Butler, Pa. Others of near kin who survive are his sister, Fannie Rodabaugh of Williamstown, Ohio, and another sister, Mrs. Lucy Bosserman, Pioneer, Ohio.

The life of Bro. Krabill was one of many adverse circumstances. Four times the unwelcome visitor of death passed over his threshold, taking with him beloved ones to whom he had given the sacred vows of matrimony. Besides these, precious children were also called away. As a whole, his life was one of sorrowful experience. However, these sad things did not cause him to lose his faith in the righteous providences as they came to his home. He was confident that in another land he would understand why so many adversities came to him, and so he kept on going, and with a full assurance of faith that in the end all will come out right.

The last years of his life were spent in the Old Folks' Home at Fostoria. Brother and Sister Isaac Coblentz are the keepers of the home, and they gave "Uncle John" the most sympathetic care, endeavoring to bring into the last years of his life all the joy that it is humanly possible to give to a suffering brother. The relatives feel deeply in debt to these faithful ones for the unselfish service given to him during the years of his helplessness. In a wonderful way these untiring servants are giving their lives for such ones who have met with misfortune on life's pathway. Sometime, when they have rendered their last act of sympathetic kindness, we feel sure that they will be in that select group who will hear the voice of the Judge on the throne say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The funeral services were held in the Harrold Funeral Home at Fostoria. The minister spoke from the words of Job: "If a man die, shall he live again?" His body rests beside his beloved helper in the ministry in the cemetery in the Portage church community. Brethren Boomershine and Harvey Thomas assisted in the funeral service.

Jesse J. Anglemyer.

Williamstown, Ohio.

Passing of Sarah Byroad Hahn

Sister Sarah Byroad Hahn was born Oct. 24, 1869, in Boone County, Ind., and died March 20, 1939, in the home of her son, Lowell Hahn of Gemmell, Minn., of heart trouble, with which she had been troubled for a number of years. She was the daughter of Susan Woodland and John Byroad.



In 1887 she was married to Charles Haskins who died two years later. In 1895 she was married to Bro. M. L. Hahn of Indiana, who died sixteen years ago. Since then she had lived with her son, Lowell and family. Soon after her marriage to Martin Luther

Hahn they moved to Illinois where they served in the Hurricane Creek, Colchester, Camp Creek, Canton and Coal Creek churches. Her husband also served as elder in several other churches. During these years her hus-

band conducted many series of meeting, leaving the burden of the home to his wife, and often for as long as six weeks at a stretch.

In 1916 she with her family moved to the Brumbaugh church of North Dakota, later moving to Hines, Minn., for Bro. Hahn's health. There in the north woods they built a one-room log house which was to be as a beacon light for many a toil-worn soul. They soon found there were a few families of like precious faith not so far away and in due time Bro. Hahn helped to organize what is now the Guthrie church. In this log house anybody was welcomed and when the other Brethren families assembled in their home for council meetings and love feasts, grandpa would invariably say: "I'm so glad all the children could come home." And how grandma's flowers in the window cheered the passersby! But death finally claimed grandpa and then it was that grandma went to live with her son and family, who did all they could to make life pleasant for her. She was isolated from the church for many years, but she seldom missed a love feast, and kept in close contact with the church by spending many days visiting in the homes of the members in the Guthrie church, both encouraging and receiving encouragement. She kept abreast with the church at work by always taking the Messenger.

She received the anointing service several times and was glad to take advantage of this rite. Finally she knew her days were to end soon, and then it was she called her immediate family together and gave them farewell. She leaves to mourn her loss her two sons: Alva Haskins of Wolcott, Ind., and Lowell Hahn of Gemmell, Minn.; also three stepchildren, John Hahn and Mrs. John Rhoades of Celina, Ohio, and Mrs. Redenbo of Lyndon, Ill. Also two sisters and two brothers, also a number of grandchildren.

Mrs. Ella Stern.

Barnum, Minn.

In Memory of Elder S. S. Sheffer

Bro. Salmon S. Sheffer was born June 8, 1873, and died Feb. 22, 1939, at his home in Dillsburg, Pa., in the bonds of the Lower Conewago congregation. He married Hannah



Cook in 1893, and on Aug. 4, 1896 he and his companion united with the Church of the Brethren and have always been faithful and loyal members. Bro. Sheffer served as Sunday-school superintendent of the Wolgamuth Sunday school for thirteen years, being elected in 1906 when the Wolgamuth Sunday school was first organized and serving in that capacity until 1919.

In 1921 he was elected to the ministry and one year later was ordained to the eldership. He served faithfully in all these official positions, and was always ready to lend a helping hand where help was needed. He loved the church and was greatly interested in helping the younger generation build sound Christian character. A great influence on others was brought about by the life that he lived. He practiced what he preached and was known and respected by his neighbors and friends for his adherence to all Christian principles. His home was one of peace and contentment, a beautiful example of 1 Tim. 6:6: "Godliness with contentment is great gain."

On Feb. 14 he was suddenly stricken ill with pneumonia. He called for the anointing service, and was anointed Sunday evening. But his bodily strength failed fast and on Wednesday, Feb. 22, he peacefully passed to the great beyond. Thus the church has lost a strong pillar. But his influence will live on and on.

He is survived by his faithful wife, one daughter and son-in-law, Mr. and Mrs. Charles Eichelberger, who are also faithful workers in the church. The grandchildren are: Mary Eichelberger and Eugene Eichelberger and Mr. and Mrs. William Haverstock. Two sisters and one brother also survive, and a host of friends.

Largely attended funeral services were held in the Wolgath Church of the Brethren, with burial in the adjoining cemetery. The service was in charge of Brethren Howard Danner, Kervin Henry and William Harlacher, using as a text, 2 Cor. 5:1. Bro. Sheffer selected this text and also the ministers during his last illness.

Our hearts have been made sad by his departure but we rejoice in the blessed memory of a life well spent. May the life which he lived, his wise words of council, and his prayers, which we shall never forget, ever be a challenge to us to walk closer by the side of our blessed Jesus and do more and better work for the upbuilding of the church which our beloved brother so dearly loved.

Dillsburg, Pa.

Mrs. Alice Wolf.

The Passing of Sister C. A. Lentz

Lydia Elizabeth Mohler, second child of Daniel W. and Barbara A. Mohler, was born near Ashland, Ohio, Aug. 16, 1872, and departed this life Feb. 15, 1939, at Leeton Mo.



With her parents she came into the Leeton community when she was but ten years old spending her early life on the old D. W. Mohler farm west of Leeton. Following her marriage she spent one year at Adrian, Mo., after which she and her husband moved back to Leeton where they had since lived.

Oct. 7, 1888, she with her parents accepted the call to the blessed life of Christian service by uniting with

the Church of the Brethren. She accepted Christ under the preaching of Eld. J. M. Mohler of Pennsylvania, and was always constant and earnest in the hope to which she has now passed on to realize.

On March 7, 1895, she entered into a life partnership of marriage with Charles A. Lentz, with a determination to do her part in building a Christian home. She dedicated her entire life to this purpose with such success that those of her family who remain are gripped with a mighty cord that can never be severed.

To this union four children were born: Lydia Ellen, who passed away at the age of eight months; Alfred Paul of Maywood, Calif.; Lois of Leeton, Mo.; Eunice of Rich Hill, Mo. The latter two girls are twins. She is mourned by the entire families of the three living children, including three grandchildren.

In March of 1899 the Mineral Creek church called Brother and Sister C. A. Lentz to the ministry. They gladly accepted, placing their lives unreservedly in the Father's direct charge. They sacrificed much and received much in return. Many times they were led by the Spirit to the hilltop to behold visions of the kingdom.

Mrs. Lentz, because of physical disabilities, could not

enter into some of the more strenuous work of the church. As a teacher of the beginners she had great talent and accomplished much. She spent countless hours and days in cutting and drawing pictures and in study for presentation of the Bible story to the children. What a joy it was to her when these beginners grew to manhood and womanhood and entered into the responsibilities of life.

Funeral services were held in the Mineral Creek church by Eld. James M. Mohler and Bro. Harold Miller, pastor. Interment was in the Mineral Creek cemetery.

In Loving Memory of Mother Lentz

By Mrs. Paul Lentz

The Master called the other day,
Took mother home with him to stay.
Though bitter tears so vainly fall,
Her words and smile we now recall.
Her laughter on the darkest day
For many cheered their dreary way;
Her voice is now forever stilled,
Our hearts with deepest grief are filled.
Oh, so unselfish was her life—
Wonderful mother, friend and wife.
We realize through blinding tears
How much we'll miss her through the years.
She would not wish us mourn or weep,
For she's not dead—only asleep—
Has dropped her earthly load of care.
God give us strength our grief to bear.
Mother beloved, her crown is won;
Her task complete and nobly done.
Our most sincere and earnest prayer
That we may meet her over there.

Leeton, Mo.

Mrs. Andrew Holderread.

Men's Work in Northeastern Ohio

About 130 persons participated in a very interesting program put on by Subdistrict No. 3 of Northeastern Ohio Men's Work at the First Church of the Brethren, Canton, Sunday, March 19. Ten of the twelve churches of this subdistrict were represented.

Wilbur Stuckey of the Freeburg church gave a very unique impersonation of the Christopher Sowers, showing the father advising his son on his future plans and explaining his attitude toward business. John Naas and the Martin Urners were discussed by Robert Antrum of Alliance, and John Kline, our first American missionary, by Raymon Minser of Hartville.

An offering was lifted, which amounted to \$11.50. Part of this will be used for some missionary cause and part for our Camp Zion project.

Our next regular meeting will be a continuation of the study of our early church leaders, getting a little closer to our present day, namely: James Quinter, D. L. Miller and Wilbur Stover. This meeting is to be held at 2:30 P. M., Sunday, May 7, in the Alliance church. Any of the surrounding churches from other subdistricts near enough to Alliance to attend are heartily invited. Come and we will do you good.

At our March 19 meeting our Northeastern Ohio treasurer informed us our subdistrict went over the top on our \$100 quota for our Camp Zion project.

Our Hartville Men's Work and Women's Work recently combined to hold a birthday fellowship supper, in place of the usual father and son and mother and daughter banquets.

The First church of Canton Men's Work with the Women's Work purchased an electrically operated bulletin board to be installed on the church lawn.

The Alliance and Freeburg men's groups united for their father and son banquets. One year they have it in Alliance and the following year in Freeburg. This year it will be held in the Freeburg church.

Canton, Ohio.

John W. Meyers.

God's Christ

Are we, the blood-bought saints of God, letting Christ have the center of our lives? Do we live every day so those around us may see that Christ is living in us? "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

Blood-bought, we are not our own; we are his. He paid the price, and every drop of his precious blood as it wet the cross of God's Christ, dripped there those terrible hours, had power to cleanse from sin every soul born into the world. Can anyone look with disfavor or contempt on that precious blood of our God's Christ? And are we looking for that blessed hope, are we telling others to watch and pray? "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:16-18). Our Lord himself said in John 14:2, "And if I go to prepare a place for you, I will come again." Oh, let us who are saved tell it over and over to comfort one another, and give the good news of salvation to the lost. Can we live the victorious life? Yes, for I no longer live my own life, but God's Christ, my adorable Savior, lives in me. Thus my life is joyous, victorious and free.

Let all who love their Christ speak of the truth of Christ, the love of Christ, the death of Christ, the resurrection of Christ and the coming of Christ. Then those in sin will hear when we speak, and souls will come to be saved. Let us give the Holy Spirit a chance to saturate and permeate our hearts, souls and minds. So may we be separated unto him, not stepping over the line into the territory of the Prince of power of the air, Satan, who rules the world. Let us be found on the side of God's Christ.

Los Angeles, Calif.

Sophie Wright.

Cummings Golden Wedding Anniversary

On March 4, 1889, James Thomas Cummings and Emma Catherine Naff, both of Franklin County, Virginia, and of the Bethlehem congregation, made their marriage vows to Elder Daniel Naff, and in the presence of a few relatives, to be a happy union and to make life a blessing to each other.



Mrs. I. D. Hoy, Mrs. Ruth Naff, Miss Nora Cummings and Elmer Cummings of Boone Mill, Va.

James T. Cummings was the son of the late T. B. Cummings who served in the war between the States. He was formerly from Alabama, but made his home in Franklin County after the war. Emma Catherine Naff was the daughter of the late Eld.

Daniel Naff, one of the early church builders of this county, and as many of the early ministers, went through many hardships serving the church.

James T. Cummings was elected to the deacon's office in August of 1894, to the ministry in 1896, and ordained to the eldership in 1910. For many years he was very active in the ministry and church work, not only in his own congregation, but in other parts of the district. However, in the last few years he has not been active in the ministry. But at this writing he is in fine health and takes his place on the farm as a full time man. Brother and Sister Cummings love their home, and spend much time in making it a beautiful and comfortable place to live.

On March 5 they celebrated their golden anniversary, by the coming of their children and grandchildren, neighbors and friends, who wish them many more happy years together.

Boone Mill, Va.

Ira D. Hoy.

Home Going of Mrs. Minnie B. Boomer

Minnie B. Boomer, the youngest of six children—one son and five daughters—of Jonas and Harriet Craige Leedy, was born in Huntington County, Indiana, Jan. 13, 1865.

While still a young girl, she moved with her parents to Kansas and there grew to womanhood. During the time the McPherson College was being erected, she assisted her mother in conducting a boarding house in the college town and many of those instrumental in the establishing and building of the college resided with them.

Later, they moved to Wichita, Kans., where in 1890 she was married to James Nelson. One son was born to this union, but he died while a wee infant. The Nelsons established a home in Solomon, Kans., and during her residence at that place, she united with the Church of the Brethren, being a descendant of a long line of influential members of that church. Her husband's profession being that of a miller, they had homes in various other sections of Kansas and in Oklahoma. While looking after property interests in Arcadia, Fla., Mr. Nelson underwent an emergency operation and died the day before Thanksgiving, 1916.

Sister Nelson was married to William E. Boomer July 23, 1924. They established a home in Tampa, Fla., where she and Bro. Boomer have been members and regular workers in the Church of the Brethren at that place. While vacationing in Indiana, Bro. Boomer united with the church of her choice at Andrews, Ind.

In Sister Boomer's last illness, feeling that her earthly journey was nearing the end, she called for the anointing. In this service her only request was that if it were the Lord's will, her passing might be painless; and on Sunday morning, Feb. 12, that prayer was answered by her peaceful passing into eternity.

She leaves to mourn her passing: her husband, W. E. Boomer; one sister, Mrs. R. O. James, of Indianapolis, Ind. Funeral services were conducted at a Tampa funeral home by her pastor, Bro. A. D. Crist. Burial and services were held Feb. 16, 1939, at Monument City, Ind. the old family burial plot and the vicinity of her early childhood.

Tampa, Fla.

Mrs. A. D. Crist.

The Mows' Golden Wedding Celebration

The Congregational church in Froid, Mont., was the scene of a very happy occasion on Sunday, March 26, when friends from the entire community gathered at one o'clock to help Brother and Sister J. K. Mow celebrate their Golden Wedding Anniversary.

A few minutes after one o'clock the family arrived. They were escorted to a long table, on the stage of the recreation room, which was appropriately decorated with gold streamers, a bridal centerpiece, two large wedding cakes and a bounteous dinner. Here the honored guests, friends, and twenty-six of the immediate family were seated. About one hundred and seventy-five other guests were served at tables in the main room by waitresses wearing gold paper caps.

At the proper time, a well planned program was rendered, consisting of instrumental music, vocal numbers, and talks by three ministers and friends. They spoke in appreciation of the qualities which they had learned to appreciate in the Christian living experienced by the Mows.

Bro. Mow is a man of conviction and one who has always been fearless in standing for honor and right. For years he has been senior deacon in the Grand View church. As long as they lived on the farm he was seldom absent from services, and now since they live in town, he is still interested in the promotion of all church activities.

Since we have had no minister in our church, he was overseer for a number of years and performed that duty well. Brother and Sister Mow both miss the services of the Brethren since moving to town. Their home on the farm was always open to company and especially to those immigrating to this country in former years. The drouth conditions of the past seven years have brought disappointment for them. Added to this Bro. Mow is almost blind. Sister Mow has very poor health, but in spite of these handicaps they are growing old together, grace-

fully and beautifully, as was expressed in a poem read by Mrs. Glen Swank. Bro. Mow is 75 years old and Sister Mow is 71.

At the close of the program a cash gift and many greetings were presented by the toastmaster, Rolo Harbo, after which Rev. Cosand closed with a benedictory prayer.

This rugged pioneer couple were married on the Swihart farm near Argos, Ind., on March 24, 1889. They have four children: George, Sherman, Mary Hunter, and Dorothy Rush. In the family there are eleven grandchildren and one great-grandchild. George, the eldest son, could not be present. It was the first time that all four generations were permitted to be together.

The out of town relatives present were: Mr. and Mrs. Geo. Hunter and Evelyn who is staying with her grandparents this winter, Mr. and Mrs. Aril Engebritsen and baby, Mr. and Mrs. Geo. Swihart, Mr. and Mrs. Frank Rock and two children, Sherman Mow and Dale Swihart.

The affair was sponsored by the Brethren Ladies' Aid of which Sister Mow has been a faithful member since its organization, but friends of the entire community assisted in making it a very successful event. It was a tribute of respect and esteem to one of the few couples who have had such long and fruitful experiences in this part of the country.

Several hours were spent by the crowd visiting with one another. Many of them had been almost isolated for several months because of blocked and bad roads. It was indeed a memorable occasion which will not soon be forgotten. The well wishes of all present went with the Mows as they returned to their home.

Dagmar, Mont.

Bertha I. Glein.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Corbin-Brooks.—Harold Corbin and Nellie Brooks, both of McClave, Colo., by the undersigned, in his home, March 25, 1939. —W. D. Harris, McClave, Colo.

Daws-Loomis.—By the undersigned, at his residence, Jan. 11, 1939, George Daws and Kathryn Loomis, both of Lena, Ill.—J. F. Burton, Lena, Ill.

Kuzmal-Meek.—Nov. 13, 1938, Ralph Kuzmal of Camden, Ind., and Doris F. Meek of Flora, Ind., by the undersigned.—Clarence D. Sink, Camden, Ind.

Robertson-Pullen.—By the undersigned, Jan. 4, 1939, Raymond H. Robertson of Camden, Ind., and Esther Louise Pullen of Flora, Ind.—Clarence D. Sink, Camden, Ind.

Tyler-Harmon.—By the undersigned, at his home, April 1, Demerl Tyler, son of Mr. and Mrs. James Tyler, and Elizabeth Harmon, daughter of Mr. and Mrs. Loyal Harmon.—N. H. Miller, Bourbon, Ind.

Winters-Gordon.—By the undersigned, March 26, 1939, in Liberty Heights Avenue church, Glen R. Winters and Thelma I. Gordon, both of Hancock, Md.—I. S. Long, Baltimore, Md.

FALLEN ASLEEP

Baker, John Ronald, two-months-old son of James and Lucille Baker of Martinsburg, Pa., died at the Nason hospital, Feb. 12, 1939. He was born Dec. 12, 1938. He is survived by his parents, a twin brother and his grandparents. Funeral services were conducted in the Smithfield Church of the Brethren by Bro. A. R. Coffman, with interment in the Fairview cemetery.—Mrs. Fred Hoover, Martinsburg, Pa.

Beck, Bro. Henry J., husband of Leona Beck, died April 1, 1939, aged 51 years, after three weeks' illness. He is survived by his widow, four children, his mother, three sisters and one brother. Funeral services were held at the Koller funeral home in York, by Elders J. E. Myers and J. M. Stauffer. Interment in the York New Salem cemetery.—A. P. Hetrick, Hanover, Pa.

Demuth, Sister Susanne Ruth, passed away at her home in Jacksonville, Pa., Feb. 15, 1939, following a stroke. She was aged 90 years. She was the daughter of the late David and Maria Garber Demuth, and for many years was engaged in nursing. Sister Demuth was the last of a family of eight children and is survived by nieces and nephews. She was a faithful member of the Huntsdale Church of the Brethren, being its oldest member. Funeral services were held at the home, with further services in the Huntsdale church, conducted by Brethren Otho J. Hassinger and L. K. Buffenmyer. Burial in the Huntsdale cemetery.—Mrs. A. A. Evans, Carlisle, Pa.

Dukes, Susan Elliott, was born in Seneca County, Ohio, Jan. 20, 1857, the daughter of George W. and Elizabeth Sheidler Elliott. Jan. 30, 1877, she was married to Perry F. Dukes, who preceded her in death in 1930. To this union were born one son and two daughters. She united with the Church of the Brethren in

1879 and has been a loyal, devout Christian ever since, always attending services whenever possible. As a mother her affections know no bounds. Her influence for right living, constructive thinking and all things that stand for the betterment of the home, the church and community, she exemplified by the life she lived. She did not want to be a burden to others. She was critically ill only about a week before her passing, but had been in failing health for the last few years. She died Feb. 1, 1939. Funeral services were conducted in the Green Springs Church of the Brethren by Pastor S. U. Snively, assisted by H. V. Thomas. Burial in Pleasant Union cemetery.—Mrs. Cora Haugh, Green Springs, Ohio.

Eash, Twilla Yvonne, daughter of Brother and Sister Samuel Emma Ann Harvey Eash, died at the parental home, March 14, 1939, following a brief illness of pneumonia, aged 1 year, 7 months and 18 days. Surviving are her parents, one brother, three half brothers and four half sisters. Funeral services were conducted at the Thomas Mennonite church by the writer, assisted by Rev. Harry Shetler of the Mennonite church. Interment in the adjoining cemetery.—H. C. Hess, Johnstown, Pa.

Fegan, Sister Mary R., daughter of Brother and Sister Samuel M. Miller, died in Palmyra, March 14, after an illness of over five months. She was born at Harrisonburg, Va., thirty-four years ago. She united with the Church of the Brethren in the Greenmount congregation in Virginia in 1916 and remained faithful until death. Surviving are her aged parents, her husband, two sons, one daughter, four brothers and two sisters. Funeral services were held in the church at this place, with burial in the Gravel Hill cemetery.—Mrs. Moses Groy, Palmyra, Pa.

Fiechter, Flora J. Corl, was born near Suffield, Ohio, Jan. 31, 1860, and departed this life in her home near Bourbon, Ind., March 9, 1939. She was married to George Fiechter on April 8, 1883. Four children were born to this union, all surviving. The husband passed away four years ago. She united with the Christian church early in life and continued in that faith until death. Funeral services were conducted in the home by the undersigned.—N. H. Miller, Bourbon, Ind.

Forshey, Mell, was born in Monroe County, Ohio, March 26, 1874, and died March 23, 1939. He was the son of George and Catherine Forshey. He is survived by his devoted wife, Mrs. Vina Forshey, one son and his wife, one granddaughter and two brothers. Bro. Forshey was a faithful member of the Church of the Brethren. Funeral services were conducted at the church by Bro. L. R. Holsinger, assisted by Bro. C. H. Petry. Burial in the Maple Hill cemetery.—Mrs. Fred Young, Mogadore, Ohio.

Hauck, Sister Fannie, was born March 19, 1872, and died at the Lancaster general hospital, Jan. 16, 1939. She is survived by one sister, Mrs. Ella Kulp of Neffsville, Pa., with whom she resided for twenty-five years, and one brother. She was a member of the Church of the Brethren. Funeral services were held at the Landis Valley Mennonite church by Brethren Noah Landis and Henry Hess, assisted by the home ministers. Interment in the adjoining cemetery.—Amanda Weaver, Lititz, Pa.

Henry, David Price, was born Jan. 8, 1924, and departed this life Feb. 28, 1939. He was the son of Tom and Manerva Henry. Besides his parents he leaves a number of other relatives and friends. Funeral services were conducted at the home by Bro. Wilbert Erisman. He had a kind, loving disposition and was loved by all.—Mrs. Wilbert Erisman, Fairview, Mo.

Hollinger, Jessie Pearl, daughter of David and Elizabeth Flory, was born March 14, 1876, in Miami County, Ohio, and passed away at her home near Phillipsburg, Ohio, March 24, 1939. When twenty-three years of age she united with the Salem Church of the Brethren. March 6, 1898, she was united in marriage to Edward Hollinger. To this union were born one daughter and one son. She is survived by her husband, two children, four grandchildren, two sisters and one brother. Funeral services were held in the Salem church by Bro. J. Perry Prather, assisted by Rev. Geo. Oliver of the United Brethren church.—Cordie Murray, Dayton, Ohio.

Johnson, Clara May, was born in Carroll County, Ind., Oct. 11, 1880, and departed this life Feb. 8, 1939. She was united in marriage with Bruce Johnson, March 12, 1902. She leaves her husband, two sons and three grandchildren. She was an affectionate mother, a generous neighbor and a kind companion. Funeral services were held in the Lower Deer Creek church by the writer.—Clarence D. Sink, Camden, Ind.

Joliff, Roy Lynn, son of Merlin and Bessie Joliff, was born at Williamstown, Ohio, April 3, 1896. He passed away March 5, 1939. On Oct. 16, 1915, he and Jessie Musgrave were united in marriage. Five children were born to this union, all surviving. He is also survived by his companion, four sisters and three brothers. He was a hard working farmer, and made a good livelihood at this occupation. He was a good friend and neighbor, always willing to go the second mile. He seemed to delight in accommodating his friends. Funeral services were held in the Eagle Creek church, with a large number present. Services were in charge of the pastor. Burial in the Eagle Creek cemetery.—Jesse J. Anglemeyer, Williamstown, Ohio.

Lambert, Hewie Hampton, died Dec. 30, 1938, at his home at Elkins, W. Va., aged 60 years, 2 months and 29 days. He was married to Stella Mullennex, who with his father, two sons, two daughters and five brothers survive. His life was spent in Pen-

dleton and Randolph counties, West Virginia. He united with the Church of the Brethren years ago. Funeral services were held in the home, by Eld. L. S. Miller, assisted by Bro. V. L. Bennett, with interment in the Maple Wood cemetery.—Edith M. Scrogum, Elkins, W. Va.

Marker. Fannie Abigail Frick, daughter of Nathan and Sarah Ann Frick, was born at Kent, Ohio, June 13, 1892, and departed this life Jan. 16, 1939. She united with the Church of the Brethren at the age of fourteen, and served her Christ in a very loyal way. She was always interested in her family, her home and her church. She was united in marriage to Franklin Frederick Marker June 28, 1916. To this union were born two daughters and one son, who with the husband remain to mourn her departure. She is also survived by three brothers and two sisters. Her kindly disposition and fine Christian character made for her a host of friends in both church and community. Funeral services were conducted by the undersigned at the S. C. Bissler funeral parlors in Kent. The body was laid to rest in the Springfield cemetery.—E. A. Edwards, Kent, Ohio.

Oldham. Samuel T., son of Joshua and Mary Herbert Oldham, was one of seven sons born into the Oldham home. He passed away at his home near Williamstown, Ohio, March 24, 1939. He had lived in this community all of his lifetime. Five brothers preceded him in death. On Sept. 8, 1897, he and Anna Campbell were united in marriage. Two children were born to this union, one passing away in childhood. The mother died Oct. 18, 1913. In young manhood Mr. Oldham was converted in the Williamstown M. E. church. Oct. 6, 1918, he became a member of the Church of Christ in Findlay, Ohio. At this time he re-consecrated his life. He was a good father and loved his home. He was well read in the Scriptures. Funeral services were held in the Williamstown church. His body sleeps beside his wife in the Williamstown cemetery.—Jesse J. Anglemeyer, Williamstown, Ohio.

Pippenger. Mrs. Mary Alice, was born Jan. 6, 1864, in Union township, the daughter of Samuel and Lydia Stouder Neff. She died at the home of her daughter and son-in-law, Mr. and Mrs. John Clouse, with whom she made her home. Her husband, Levi E. Pippenger, died June 30, 1932. She is survived by four children, thirteen grandchildren and eight great-grandchildren, two brothers and three sisters. She was a member of the Union Center Church of the Brethren. Funeral services were held in the Union Center church, with burial in the adjoining cemetery. Bro. David Miller and the writer were in charge of the services.—John Frederick, Nappanee, Ind.

Prowant. Ezekiel, son of Nelson and Pricilla Prowant, was born at Chief, Mich., Aug. 8, 1905, and departed from this life March 16, 1939. He was married to Ruth Rader May 1, 1934. Since that time the home had been in Findlay where Bro. Prowant had a trucking business. He leaves his wife, three children, his father and mother, two brothers and one sister, besides numerous other relatives. At the age of sixteen he united with the Church of the Brethren. Last December he rededicated his life to the call he had accepted when a boy and became a member of the Eagle Creek congregation. Since that time he had been a faithful church attendant. Funeral services were conducted in the Coldren funeral home, with burial in the Bowling Green cemetery. The services were in charge of his pastor.—Jesse J. Anglemeyer, Williamstown, Ohio.

Saylor. Perry, was born in Carroll County, Ind., in 1860, and died at his home in Rossville, March 23, 1939. He married Mary Gochenour in 1879, and they celebrated their sixtieth wedding anniversary Feb. 27, 1939. He had been a member of the Rossville Church of the Brethren for many years. Surviving are the wife and two daughters. Funeral services were conducted by Bro. John Root of Fairview Church of the Brethren, assisted by Rev. Vern Stuber of Progressive Brethren church, at the Rossville Church of the Brethren March 25. Burial in the Rossville cemetery.—Lillian A. Hufford, Rossville, Ind.

Smith. Amon L., son of Eli D. and Sarah Lykens Smith, was born at Smithfield, Nov. 6, 1897, and passed away March 16, 1939, at the Nason hospital in Roaring Spring, Pa. Death resulted from complications which developed from injuries received in a fall about four weeks previous. In May of 1918 he was united in marriage to Susie Dilling, by Bro. L. R. Holsinger. He became a member of the Smithfield Church of the Brethren at an early age. Surviving are his wife, four sons, three daughters, five brothers and five sisters. Funeral services were conducted at the Smithfield Church of the Brethren by Bro. D. I. Pepple, assisted by Bro. Ira Holsopple. There was a very large crowd at the funeral services. Interment was made in the Fairview cemetery.—Mrs. Fred Hoover, Martinsburg, Pa.

Swink. Barbara Flory, daughter of John and Susanna Flory, was born June 20, 1844, and died at the Old Folks' Home near Marshalltown, Iowa, at the age of ninety-four years, nine months and one day. Funeral services were held in the English River Church of the Brethren March 23 by Eld. W. H. Brower.—Lillian Robison, South English, Iowa.

Treese. Mrs. Barbara Ellen Longenecker, daughter of Jacob and Esther Longenecker, was born at Woodbury May 15, 1870, and passed away Feb. 20, 1939, at her home near Smithfield. She was united in marriage to Aden L. Treese at Shellytown, Oct. 25, 1900, by Bro. G. W. Brumbaugh. She was a member of the

Smithfield Church of the Brethren. Surviving are the husband, two sons, two daughters, twelve grandchildren, one great-grandchild, one brother and five sisters. Funeral services were held in the Smithfield Church of the Brethren by Bro. G. S. Batzel, assisted by Bro. Ira Holsopple. Interment was in the Royer cemetery.—Mrs. Fred Hoover, Martinsburg, Pa.

Tusing. Stephen Monroe, a son of the late Elijah and Anne Smith Tusing, was born Aug. 2, 1866, near Timberville, Va., and died March 28, 1939. He was a member of the Church of the Brethren since early boyhood. Surviving are his wife, one daughter, two sons, two sisters and one brother. The funeral service was held from the Timberville church with the writer and Bro. Chas. E. Carr in charge. Interment in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Wells. Violet S., daughter of George and Mary Shafer, was born in White County, Ind., March 8, 1856, and died Feb. 1, 1939, at the home of her daughter. In 1873 she was united in marriage to David D. Ulery. To this union were born six children. She was preceded in death by Mr. Ulery and one daughter. In 1919 she was married to Edward L. Wells, who also preceded her in death. She had been in ill-health for several years and was not able to attend church services, but she was loyal to her Christ and read her Bible daily until blindness overcame her. Funeral services were held at the Lower Deer Creek church by the writer.—Clarence D. Sink, Camden, Ind.

Wolfe. Anna Prudence Gipe, was born at Greencastle, Pa., Oct. 9, 1849, and died at the Old Folks' Home at Marshalltown, Iowa, April 3, 1939. She was united in marriage to Amos E. Wolfe at Greencastle, Pa., Feb. 22, 1876. They came west that same year and lived at Mt. Morris and Sterling, Ill. They moved to Black Hawk County, Iowa, in 1920, where they lived with their daughter, Mrs. J. Wilbert Miller, until eight years ago when they took their abode at the Old Folks' Home at Marshalltown. Bro. Wolfe preceded her in death four years ago. Four children were born to this union, all surviving. Besides the children there are twelve grandchildren, a sister and two brothers. Funeral services were conducted at the Old Folks' Home at Marshalltown by the undersigned, assisted by Bro. J. A. Eby. The body was laid to rest in the Iowa River cemetery.—W. H. Yoder, Waterloo, Iowa.

CHURCH NEWS

Arizona

Glendale.—The regional conference at La Verne, Calif., the week of Feb. 12 was attended by Gladys Waas, Edith Gillett, Emma Sine and Geraldine Greenwood. These women brought back worth-while thoughts which they had gleaned from the conference. Our church was favored by a visit from Brother and Sister George C. Carl. The young women have organized a Dorcas club, which will serve as an auxiliary to the Women's Work organization. They are holding their meetings at night and will give some members a chance to serve that were unable to attend the Women's Work group. Mary Powers is president of this group. Every Thursday a group of our young people meet in a drama club. March 26 the play, The Color Line, was presented before the Phoenix congregation. Members of the cast were Chester Gillett, Don Heatwole, Edith Gillett, Bill Greenwood, Adelaide Brewster and Geraldine Greenwood. March 19 heads of the Women's Work departments of this district paid us their annual visit and presented a fine program. Sisters Lehmer, Schaeffer, Schrock and Nehr were here from California. March 31 we met in council and plans for Passion Week were made. We discussed possible improvements for our church.—Thelma Heatwole, Glendale, Ariz., April 3.

Colorado

Denver.—At our council meeting two letters were granted. The musical talent is beginning to show improvement since Harold Fasnacht is church chorister. A male quartet and a sextet have been organized, and render special numbers occasionally. Three weeks ago the Colorado Christian Youth Conference met in Denver for three days, bringing a large group of Christian workers from all over the state to our city. A number of our young people took advantage of this great opportunity and gave an interesting report on the following Sunday evening. The Crusaders' class sponsored the birthday supper on March 23. A large crowd attended and \$5.25 was received. The money will be applied on the decorating fund. During Holy Week the pastor, Bro. John Whiteneck, Jr., will give a series of pre-Easter services. The Ladies' Aid Society has been spending some time visiting in homes of members. Some of the folks are unable to attend church services. They feel they can bring a word of cheer and comfort to those who are less fortunate.—Maude C. Kinzie, Denver, Colo., March 31.

Florida

Miami.—On March 8 Brother and Sister B. M. Rollins began our revival. Bro. Rollins gave eighteen wonderful sermons and Sister Rollins directed the music. The children enjoyed her stories and rag paintings. Six were baptized. On March 27 Brother and Sister Oberholtzer, missionaries on furlough from China, were with us and told of conditions in China. Recently

Brother and Sister Graybill and their daughter, missionaries on furlough from Sweden, were with us and preached both morning and evening. Brother and Sister S. W. Pearce of Johnstown, Pa., were with us one Sunday. Brother and Sister George Bralier, who spent the winter in Miami, have left for their home in Iowa. We will miss them but look forward to having them with us next winter. If you know of members or friends living in or near Miami please send their names and addresses to Pastor T. S. Richardson, 2129 N. W. Forty-second St., Miami, or this correspondent.—Mrs. Enos Overholser, Pinewood Station, Box 4002, Miami, Fla., March 31.

Illinois

Allison Prairie.—We met in council March 26. The church voted to retain Bro. Dolar Ritchey as pastor for three years. A committee was appointed to plan for a vacation Bible school this summer. Our love feast will be held May 13 at 8 P. M. One letter was granted. At our midweek prayer meetings we are studying the Book of Revelation, with our pastor as leader. We are having good interest and attendance.—Viola Frye, Lawrenceville, Ill., April 4.

Romine.—We met for communion services on April 7. Pastor Blough and Elder George Miller were with us. Bro. Wieand was also with us and had charge of the services. Before communion services one aged brother who had been in poor health was anointed. Three brethren and their wives were installed into the deacon's office. It was a very impressive service. We feel our church has been wonderfully blessed and wish to express appreciation to all, and especially to the ministers who have come to us from other places. We humbly ask an interest in the prayers of God's people.—Hannah Sollis, Salem, Ill., April 6.

Indiana

Antioch.—On Jan. 29 Bro. Ira Hiatt of Jasonville, Ind., began a revival meeting and continued for two weeks. There was much sickness in the community which hindered our attendance. We had a very spiritual meeting. Two of our church family have passed away recently. At our last council Bro. Clyde Ritchie was licensed to the ministry. Bro. Herbert Starnier and Meral Brinson were chosen as Sunday-school superintendents. Our communion will be held May 27, 7:30 P. M. We are looking forward to having the mission band of Manchester College with us the last Sunday in April.—Mrs. A. W. Ritchie, Muncie, Ind., April 3.

Blissville.—We met in council March 8. Our finance committee gave their report. Several good recommendations were partly accepted and some were left to be reconsidered at the June council. Bro. Arthur Long was chosen as delegate to Annual Conference, with Bro. Morningstar as alternate. Our pastor, Bro. Morningstar, was very ill with influenza for several weeks and Bro. Arthur Long very ably took charge of the services. Bro. Morningstar has recovered and is again with us in the services. We are planning for an Easter morning service. Our Ladies' Aid and women's missionary society are very busy. They are doing splendid work.—Mrs. Mae Pippenger, Plymouth, Ind., April 4.

La Porte.—We have been enjoying several special services along with the regular services. Bro. J. W. Grater of South Bend was with us on Feb. 12. Bro. W. W. Slabaugh will be with us on Easter. We were able to reach our goal in the missionary budget, for which we are thankful. There has been much illness among our members but conditions are improving.—Mrs. Price Umphlet, La Porte, Ind., April 6.

Middletown.—Bro. Zirkle gave us two uplifting sermons last Sunday. Bro. McCullough went to Beech Grove Sunday evening to fill an appointment. Brethren McCullough and Zirkle preach at the church east of town once a month. We received one by letter at our council meeting. We have prayer meeting every Wednesday evening. We are looking forward to Annual Conference with much anticipation. We hope to have some visitors at that time.—Florida Green, Middletown, Ind., April 1.

Rossville.—By a unanimous vote the Pyrmont and Rossville churches have called Eld. Robert Sink of Brighthurst, Ind., as pastor for both congregations. His service will start in September of 1939. Bro. Sink will live in the parsonage at Rossville. Eld. Ellis Wagoner of La Fayette has been filling appointments at this place for the past several months and will continue until September. He is giving us some very spiritual sermons. The B. Y. P. D. is holding regular Sunday evening meetings, with many worth-while programs. The Women's Work meets regularly each month in all day sessions. The afternoons are given over to the study of India. We are using the book, Moving Millions. Churches of the town and community united in a union service Feb. 24. A contest on alcohol education for the junior community children was held on Feb. 26, sponsored by the Iota Sigma W. C. T. U., in which a number of our younger women are working. The Sunday-school and church attendance was above average until an epidemic of flu, chicken pox, mumps and some scarlet fever struck this vicinity. We hope to get back to normal attendance soon. March 30 we met in council and Elder Frank Replogle and Bro. Harry Gochenour were elected delegates to Annual Conference, with Bro. Ferris Hylton as alternate. The men's chorus has been revived and has given several

special numbers. We will have our communion on May 21, 6:30 P. M.—Lillian A. Hufford, Rossville, Ind., March 31.

South Whitley.—A workers' meeting was held early in February at the home of our superintendent, Sister Leatha Striggle, with a very good attendance. Plans were made for the improvement of our Sunday school. A two weeks' revival was held in February with Bro. Howard Kreider in charge. Sister Neva Bourden of Nappanee was in charge of the song service during the last week. The meetings were very inspiring, and in spite of much sickness interest and attendance were good. Seven were baptized. Bro. Kreider had the pleasure of uniting two of our young people in marriage, the young man being one of the seven baptized into the church. Communion services were held on Monday evening following the meetings. We are looking forward to a good church year. We have lost one of our members, Bro. Michal Kitch, by death. He was one of the older members and had been in ill-health for the past two years. His presence in the church services is very much missed. A short time before his death Brother and Sister Kitch celebrated their golden wedding. A group from the church went to their home and held a short service and presented them with a gift as a token of affection and appreciation for their many years of service. At this time a committee is hard at work preparing a program for Easter Sunday evening.—Mrs. Kimber Humbarger, South Whitley, Ind., March 29.

Turkey Creek.—We met in council March 26, and elected the following: Treasurer, Bro. Mervin B. Mishler; clerk, Sister Alice Atkinson; trustee, the writer. Bro. Leroy Fisher was elected delegate to Annual Conference at Anderson. We decided to have our revival meetings in October, beginning with the harvest meeting and closing with the love feast on Monday evening following the revival. Our Sunday-school attendance has been good. We have had much sickness this winter but no deaths.—Henry L. Pletcher, Nappanee, Ind., April 3.

Iowa

Prairie City.—We met in council March 12. Bro. I. A. Buckingham was chosen delegate to Annual Conference, with Bro. Earl Brubaker as alternate. The young people are planning on buying a new piano for the basement. They have been practicing singing one evening each week during the past few months, with Winifred Martin as leader. They are now working on an Easter pageant which will be given Easter Sunday evening. Our Sunday school and church attendance has been good during the winter considering the sickness and bad roads. Our Women's Work council has been meeting every two weeks for all-day meetings. We observed World Day of Prayer. Our love feast will be held May 14, 7 P. M.—Mrs. Gail Timmons, Prairie City, Iowa, March 28.

South Keokuk.—We met in council in March. Stanley Williams is our church school superintendent for the next six months. We decided to send a delegate, Eld. D. F. Shelly, to Annual Conference. We will be represented by two delegates at the Southern Iowa district conference. They are Mrs. Jasper Smith and Mrs. Leo Power. Our love feast will be held May 28. Our church attendance has been fairly good. An Easter program will be given.—Enid Wonderlich, Richland, Iowa, April 5.

Kansas

Conway Springs.—Our Achievement Offering amounted to more than \$30. Nine of our members attended the regional conference at McPherson College in February. A short play, The Gospel Messenger Comes to Cedar Grove, was given Feb. 19. The Sunday-school board meeting was held March 9. We decided to meet once each month for the improvement of our Sunday school. Willing Workers' class social met at the parsonage Feb. 14. A play, The Light in the Window, is to be given Easter Sunday evening. Our business meeting was held March 27. We decided to co-operate with the other churches on Sunday nights during July and August. A committee was appointed to study and investigate for a student loan fund so that more of our young people may attend McPherson College. We decided to retain our pastor for another year. He will attend McPherson College next winter. We will have our love feast May 8, 8 P. M., at the close of our revival meeting by Bro. James Elrod.—Amos O. Brubaker, Conway Springs, Kans., April 3.

Maryland

Monocacy.—March 5 Mr. Gerald Monsman of Baltimore gave us an instructive address on danger of America going to war, and how we can help prevent it. An offering was lifted in the interest of peace. March 25 we met in council. Elders E. C. Bixler, Joseph Bowman and Elmer P. Schildt assisted in the election of a minister. Bro. S. R. Weybright was licensed to preach for one year. Our delegates to district meeting are J. P. Bowman and C. A. Stover, with John Fogle and J. P. Weybright as alternates. Eld. E. P. Schildt was chosen as elder-in-charge for another year. Our spring love feast will be held on May 14, 6:30 P. M.—Elsie A. Eigenbrode, Rocky Ridge, Md., April 3.

Piney Creek.—We met in council March 11. Our elder could not be present on account of ill-health. Bro. Charles Bowers is our prayer meeting leader, with Bro. Maurice Bowers as assistant. Delegates to district meeting are Brethren Silas Utz and Maurice Bowers, with Brethren Birnie Bowers, Norman Utz

and Edward Forney as alternates. We elected Bro. Charles Stover of the Rocky Ridge congregation as our elder for one year. The B. Y. P. D. is doing fine work.—Mrs. Vergie A. Bowers, Taneytown, Md., April 4.

Minnesota

Barnum.—We met in council March 28, and Brethren J. H. Mathis of Lewiston, W. O. Tannreuther of Waterloo, Iowa, H. H. Wingert of Kingsley, Iowa, and Bro. Lewis of Lewiston were with us. Six letters of membership were granted as two families were moving to another state. We plan to have a short series of meetings during the Easter vacation, followed by our spring love feast. Our weekly prayer meeting and Bible study was kept going all winter, with Pastor Oscar Stern in charge. Our young people have kept up the B. Y. P. D. work all winter.—Mrs. A. E. Finifrock, Barnum, Minn., April 1.

Lewiston.—We met in council March 27. We were happy to have Brother and Sister W. O. Tannreuther of Waterloo, Iowa, and Bro. H. H. Wingert of Kingsley, Iowa, with us. One letter of membership was granted. Our love feast will be held on Good Friday evening. We are enjoying special pre-Easter meetings, with our pastor in charge. A cantata is being arranged and will be given on Easter Sunday evening. Brother and Sister J. F. Mathis have been retained as pastors for another year. March 26 the congregation had a basket dinner, observing the twentieth wedding anniversary of our pastor and his wife. This church will put in a call for district meeting in 1940. Our pastor was chosen as Annual Conference delegate. The young people's conference of this section will be held the last week in June. Bro. Leland S. Brubaker of Elgin will be guest speaker. We expect to have a vacation Bible school. The parsonage will be painted soon. The Women's Work group is buying the paint. We elected Brother and Sister Walter Duncanson and Brother and Sister Everett Bearden as deacons.—Mrs. Ruth Eddy, Stockton, Minn., April 5.

Missouri

Carthage.—Young people's rally was held the last week end of February. The rally was closed with a love feast on Sunday evening. March 1 Bro. Dan West gave us fine messages. An offering was received for Spanish relief work. March 26 a farewell sermon was given by Bro. Barkdoll. A basket dinner and social time were enjoyed. We are sorry to lose the Barkdoll family. They are leaving us to take up a new field of duty at Marilla, Mich. Our prayers and good wishes go with them in their new work. The faithful members of our Ladies' Aid meet each Thursday for quilting.—Mrs. Glen Trowbridge, Carthage, Mo., April 3.

Mountain Grove.—Bro. A. W. Atkins gave some very interesting sermons during his field work of this district. We met in council March 26. Mr. Owen Atkins informed us that our new well had been completed. We elected a new Messenger correspondent, Sister Brubaker having moved from this community. Our fellowship supper will be held April 5. We decided to have our love feast on May 23.—Stella Lady, Mountain Grove, Mo., March 28.

Shoal Creek.—We met in council March 9, and decided to have our love feast on May 27. We now have a Sunday school organized at our mission point near Washburn. They have held Sunday school regularly for a few months and are doing splendidly. Our Sunday school here is increasing slowly. We are planning to have a short Easter program.—Mrs. Wilbert Erisman, Fairview, Mo., March 31.

Nebraska

Lincoln.—Jan. 12 our B. Y. P. D. sponsored church night. Sixty-three were present. Each class was responsible for two numbers on the program. Every second Thursday of the month will be set aside for this purpose until warm weather. Jan. 29 Bro. Jarboe gave an inspiring message to the B. Y. P. D. group. At the church hour in the evening Bro. Becker of the city mission spoke and showed pictures of the city mission. Feb. 5 the B. Y. P. D. gave the play, *The Lost Church*. Feb. 15 Rev. Ford of the Anti-Liquor League spoke at our morning service. Mrs. Davis of the W. C. T. U. spoke to the B. Y. P. D., and at the evening church service the First Methodist church presented a short play. Feb. 16 the B. Y. P. D. gave a program for church night. Feb. 24 the women's council observed World Day of Prayer by having a meeting and luncheon at the Nebelsick home. In the evening the young people had a candy-making party. March 3 we met in council. We will have our love feast following the revival meetings which begin April 16. Bro. Smith, our pastor, handed in his resignation to take effect Aug. 1, 1939. He will take up a pastorate in California. March 9 sixty were present at church night. A Bible quiz was enjoyed. March 23 a box social was sponsored by the B. Y. P. D. The money will be used to buy church curtains. The men's organization has been busy repairing benches in the church. Women's council will sponsor the repapering and repairing of the church parsonage.—Mrs. Robert H. Evans, Lincoln, Nebr., March 24.

Ohio

Defiance.—We met in council March 11 and elected officers. Bro. J. L. Guthrie was retained as elder. Bro. Leonard Schwader and Sister Lottie Noffsinger were elected delegates to district

conference, with Sister Mattie Eitnrear and Bro. Edward Kintner as alternates. Bro. Lowell Kintner was elected delegate to Annual Conference, with Bro. Orville Noffsinger as alternate. We held a two weeks' revival beginning Jan. 22, with Brother and Sister Clarence Bowman as evangelists. Five were baptized. On Christmas morning we had a candlelighting service which was very beautiful and impressive. On March 5 Bro. Walter J. Heisey gave an interesting talk on his experiences in China. He spent fourteen years in China and served at the station from which the three missionaries mysteriously disappeared on Dec. 3, 1937. Our Sunday-school and church attendance is very good.—Mrs. Mazie Noffsinger, Defiance, Ohio, March 28.

Gratis.—We met in council the last of January. March 5 Bro. Parker Filbrun of the Bear Creek church showed his moving pictures of his trip around the world. This was enjoyed by all present. Our revival was held March 19 to April 2, with Bro. Hugh Cloppert of Dayton, Ohio, as evangelist. The services were well attended and the speaker gave inspiring messages each evening. Two were baptized, one received by letter and one reclaimed. Pastor Wm. Deaton and the evangelist visited 111 homes during the revival.—Elizabeth N. Lowman, Camden, Ohio, April 4.

Greenville.—The men held a social supper and business meeting on March 20. At this meeting the projects for the coming year were studied and plans were made for our father and son banquet. The young people will go caroling on Easter Sunday morning. The young people are attempting to organize a county temperance interdenominational organization. To do this the aid of four churches, one in each corner of the county, has been sought. The means of education is by plays and other programs. The end is a petition to bring about local option, and to put every young person in the county to work on temperance.—James Renz, Greenville, Ohio, March 26.

Lick Creek.—The work here has been going on very nicely, with an increased attendance in Sunday-school and church services. Pastor Dewey Rowe has been bringing us a series of twelve sermons on Immortality. Since the first of January our adult department has been studying the book, *The City Church*. This has proved very helpful to our group. The B. Y. P. D. is studying the book, *Home Builders of Tomorrow*, led by Pastor Rowe. They are enjoying the study very much. Our Women's Work has been going forward and meets each week. The women have been quilting and serving sale lunches. The Men's Work recently had an evening service and gave addresses on *Why People Should Attend Church Regularly*. March 5 our choir and orchestra put on a musical program which was appreciated. March 3 we met in council. We are planning our Holy Week services with the ministers of Silver Creek, Hicksville, Defiance and Poplar Ridge churches. Each minister will preach one sermon in each church. Our love feast will be held April 7. April 30 we are planning to celebrate the first anniversary of our parsonage and will raise an offering to help on the parsonage indebtedness. We are looking forward to having Bro. Homer Burke with us on May 21. He will tell us of his work in Africa. Two have been baptized since our last report. Brethren Jacob Shearer and Leo Stombaugh were delegates to district conference held in the County Line church near La Fayette, Ohio.—Mrs. Leo Stombaugh, Bryan, Ohio, March 25.

Swan Creek.—Our church and Sunday-school attendance have been good this winter, and our Sunday evening services have been fairly well attended. The young people have been in charge, with one leading each Sunday evening. Some very interesting and helpful topics have been discussed. The children and young people gave a good Christmas program which consisted of recitations, songs, dialogues and a dramatization of Christmas hymns. They are now preparing an Easter program. In January a deputation team from Manchester College held a service which was much enjoyed. At our council on March 3 Carl Wyse and H. H. Hendricks were elected delegates to district conference. Two new members were added to the congregation by letter. Bro. Wilbur Bantz of Toledo, Ohio, will begin a two weeks' revival on April 16. Our communion will be held on Sunday evening following the revival, May 7, at 8 P. M.—Ida E. Wyse, Wauseon, Ohio, March 27.

West Dayton.—On April 16 we will celebrate the fiftieth anniversary of the organization of the congregation. An interesting program has been planned for the day, with Bro. M. J. Brougher of Greensburg, Pa., delivering the address. Greetings from the community will be given by Mayor Brennan, Dr. Daniel Brownlee from the Council of Churches, Dr. W. R. Greenwald from the Dayton Ministerial Association, and Dr. Frank Shultz from the Sunday School Council of Religious Education. The Manchester College quartet and the West Dayton choir will furnish special music. At the afternoon meeting former pastors will give greetings and members of the local congregation will give historical sketches of the various organizations of the church. In the evening Bro. Brougher will begin a two weeks' evangelistic meeting to which all are invited.—Cordie M. Murray, Dayton, Ohio, March 25.

Oklahoma

Guthrie.—Since our last report we have received seven by letter. Sister Bertha Boggs, our pastor, is working faithfully making calls each week end, trying to reach the unsaved souls in the community. In the past six months she has reached sixty-

five homes and made one hundred and sixty calls. We expect to hold a revival, beginning April 17, closing April 30 with all-day services, home-coming and communion at night. Bro. Oscar R. Fike of Cordell, Okla., will be the evangelist. We are holding cottage prayer meetings on Friday evenings, praying especially for our evangelist.—Mrs. C. L. Mohler, Guthrie, Okla., April 3.

Pennsylvania

Allegheny Valley.—Under the leadership of Eld. J. H. Wimmer and Pastor J. V. Ankrom, who moved into our midst Jan. 28, 1938, and the fine co-operation of the membership, our church has been growing. We have been able to secure new seats for our auditorium, repaper the entire church, enlarge our pulpit platform and buy new carpet. We also have an outside bulletin board, new cement steps, and the outside woodwork has been painted. Our prayer meetings have created new interest and we have an average of ten for the year. Our young people organized a B. Y. P. D. and in January they began to affiliate with Circuit No. 9 of Western Pennsylvania. On Jan. 6 the circuit met in our church and there were more than a hundred present. They are now having weekly meetings with an average attendance of twenty. Feb. 26 Rev. Joseph B. Matson, returned missionary from China, spoke both morning and evening. March 26 a large group of our young people attended B. Y. P. D. quarterly rally held in the Center Hill church. The theme was Temperance. There was an afternoon and evening program, with a fellowship hour and a basket supper. In the evening the Plum Creek young people presented the play, What Shall It Profit? Between three and four hundred were present. This same play was presented in our church April 7. Our young people are looking forward to another rally when there will be a movie presentation of Camp Harmony in the Plum Creek church, April 28. Our pastor will conduct a revival in the Pleasant Ridge church beginning April 12 and continuing for two or more weeks. During his absence the local board will secure ministers to supply the pulpit.—Mrs. Leota Pfeffer, Natrona Heights, Pa., April 7.

Chiques.—Feb. 25 we met in council. We decided to hold a Bible institute May 13, 14, with Brethren A. C. Baugher and Ralph W. Schlosser as instructors. A hedge is to be planted between the cemetery and church ground at the Chiques house. Our young people called for Bible study and a singing class. At a recent meeting they appointed Bro. B. G. Stauffer for their teacher and they will have weekly meetings at the Mastersonville schoolhouse. Since our last report we had one applicant for church membership. Delegates to Annual Meeting are Brethren Herbert O. Wolgemuth and David G. Gible, with Bro. Henry E. Ginder and Mrs. Henry B. Shearer as alternates. Delegates to district meeting at the Palmyra church are Bro. Elmer H. Zug and Brother and Sister Henry B. Shearer, with Mrs. Elmer H. Zug and Brethren Ed Gible and B. G. Stauffer as alternates. March 5 we had the pleasure of having the Bittingers, returned missionaries from Africa, with us at the Mt. Hope house. Stanley and Patty Lou both addressed the Sunday school. The women made up a box containing 217 dresses, and four large cans of bandages were wrapped by different Sunday-school classes to be used for the work in Africa. The men's chorus from the Messiah Bible College at Grantham will be with us at the Chiques house April 23, sponsored by the B. Y. P. D. March 12 Bro. Harvey Markley from the West Conestoga church preached for us at the Chiques house. Our love feast will be held May 30, 31, at the Chiques house, beginning at 10 A. M.—Mrs. Fanny Zug Shearer, Manheim, Pa., March 24.

Clover Creek.—Feb. 19 we were favored with a message on Temperance by Bro. H. H. Nye of Juniata College. Feb. 20 Bro. Rufus Bucher of Quarryville began a revival which continued for two weeks. He preached strong, spiritual sermons, challenging the church to greater consecration and zeal. We feel our church was spiritually helped by his labor with us. We enjoyed a visit from the Juniata College volunteers on March 26. They presented a helpful and instructive service. We met in council March 30 and three letters were granted. Our delegates to district meeting are Brethren Jesse Beach and Arch Brumbaugh and Sister Mary Fornwalt. Our love feast will be held April 30, and will be preceded by three nights of meetings by the pastor. There seems to be an increase in interest in our church paper as we are again taking advantage of the club rate.—Pearl Snowberger, Martinsburg, Pa., April 3.

East Fairview.—An interesting Bible institute was held in our church March 11, 12, with Bro. R. W. Schlosser as instructor. On the following evening we met in council, with a large attendance. Elders Nathan Martin and H. F. King, members of the ministerial board, were present and assisted the church in the election of a minister. Bro. J. Norman Weaver was licensed to preach. Bro. Weaver previously served in the deacon's office.

ANNOUNCEMENTS

Annual Conference
June 7-13, Anderson, Ind.

District Meetings
Idaho and Western Montana,
Weiser, May 5-7.

Maryland, Eastern, Locust
Grove, April 26.

North Dakota and Eastern
Montana, Pleasant Valley
(York), June 29-July 2.

Ohio, Southern, Trotwood,
April 28, 29.

Pennsylvania, Eastern, Palmyra, April 26, 27.

Virginia, Second, Bridgewater,
April 26-28.

LOVE FEASTS

California

May 7, Covina.

May 7, 7:30 pm, Reedley.

Colorado

April 28, Haxtun.

Florida

April 30, 6:30 pm, Sebring.

Illinois

May 7, Lanark.

May 13, 8 pm, Allison Prairie.

May 15, 7:30 pm, Lena.

May 28, 7:30 pm, Panther
Creek.

Indiana

April 29, 7:30 pm, Nettle
Creek.

May 6, 7:30 pm, North Wi-
nona.

May 13, Buck Creek.

May 13, 7:30 pm, Beech Grove.

May 15, Pike Creek, Monticello.

May 16, Anderson.

May 20, 7:30 pm, Upper Fall
Creek.

May 20, 8 pm, Camp Creek.

May 21, Pleasant Hill.

May 21, 6:30 pm, Rossville.

May 27, 7:30 pm, Antioch.

May 27, 7:30 pm, Middletown.

May 28, Cedar Creek.

June 3, 7:30 pm, Mount Pleas-
ant.

June 3, 7:30 pm, Pipe Creek.

Iowa

April 24, Iowa River.

May 12, Libertyville.

May 14, 7 pm, Prairie City.

May 20, Des Moines Valley.

May 28, South Keokuk.

Kansas

April 30, Burr Oak.

April 30, 7 pm, Ottawa.

May 8, 8 pm, Conway Springs.

May 13, 7 pm, Maple Grove.

Maryland

April 23, 6:30 pm, Sams Creek.

April 30, 5 pm, Woodberry.

May 6, 2:30 pm, Piney Creek.

May 7, Denton.

May 7, 6:30 pm, Pipe Creek.

May 7, 5 pm, Pleasant View.

May 14, 6:30 pm, Monocacy.

May 14, 7 pm, Locust Grove.

May 20, 5 pm, Brownsville.

May 21, 6 pm, Westminster.

May 27, 28, 10 am, Upper Cod-
orus, Black Rock.

June 3, 4 pm, Manor.

Minnesota

May 21, Worthington.

Missouri

May 23, Mountain Grove.

May 27, Shoal Creek.

Ohio

April 23, Hartville.

April 23, 7 pm, Ft. McKinley.

May 7, 8 pm, Swan Creek.

June 17, 7:30 pm, Eversole.

Oklahoma

April 30, 8 pm, Guthrie.

Oregon

May 6, Mabel.

Pennsylvania

April 22, 2 and 6 pm, Hatfield.

April 23, Windber.

April 30, Altoona, Twenty-
eighth Street.

April 30, Clover Creek.

April 30, Three Springs, Perry.

May 2, 7 pm, Greencastle.

May 6, 7, Salunga.

May 6, 7, 10 am, Ziegler house,
Little Swatara.

May 6, 7, 2:30 pm, Welyts.

May 7, Connelville.

May 7, Palmyra.

May 7, Replogle house, Wood-
bury.

May 7, York, First.

May 7, 6 pm, Ephrata.

May 7, 6 pm, Hanover.

May 7, 6:30 pm, Berkey house,
Shade Creek.

May 7, 6:30 pm, Philadelphia,
First.

May 7, 6:30 pm, Rummel.

May 7, 6:30 pm, Reading.

May 7, 6:30 pm, Roaring Spring.

May 7, 7 pm, Green Tree.

May 7, 7 pm, Norristown.

May 7, 7:30 pm, Pittsburgh.

May 13, Oak Grove.

May 13, 1:30 pm, Indian Creek.

May 13, 2 pm, Spring Grove.

May 13, 14 Falling Spring,
Hade.

May 13, 14, 1:30 pm, Midway.

May 13, 14, 1:30 pm, Richland.

May 13, 14, 4 pm, Pleasant
Hill.

May 14, Brothersvalley.

May 14, East Fairview.

May 14, Shamokin.

May 14, 6:30 pm, Huntsdale.

May 14, 7 pm, Claysburg.

May 14, 7 pm, Ligonier.

May 14, 7 pm, Snake Spring
Valley.

May 20, 10 am, Upton house,
Back Creek.

May 20, 1:30 pm, Bareville.

May 20, 7:30 pm, Jennersville.

May 20, 21, Heidelberg.

May 20, 21, 10 am, Hanover-
dale, Big Swatara.

May 21, Codorus.

May 21, East Petersburg.

May 21, 6:30 pm, Maple Spring.

May 21, 7:30 pm, Geiger.

May 23, 24, Greentree house,
West Greentree.

May 24, 25 10 am, Middle
Creek house, West Cone-
stoga.

May 27, Lower Claar.

May 27, 2 pm, Akron.

May 27, 28, Big Dam house,
Schuylkill.

May 27, 28, 10 am, Prices
house, Antietam.

May 28, Shrewsbury house,
Codorus.

May 28, Springfield.

May 28, 9:30 am, Bermudian,
Lower Conewago.

May 28, 5 pm, Carlisle.

May 30, 31, 10 am, Chiques.

Tennessee

April 22, Liberty.

May 6, French Broad.

May 13, New Hope.

Virginia

April 23, Lower Union.

April 30, 6:30 pm, Lebanon.

April 30, 7:30 pm, Cedar Run
church, Linville Creek.

May 7, Bridgewater.

May 7, 7 pm, Timberville.

May 13, 7:30 pm, Unity, Beth-
el.

May 21, Waynesboro.

June 4, Schoolfield.

West Virginia

July 30, Salem.

Bro. Jacob H. Ruhl was chosen as deacon. We feel that these two young brethren and their wives will be used in a wonderful way in our church. March 26 our B. Y. P. D. sponsored a pre-Easter program. Our delegates to district meeting are Brother and Sister J. Norman Weaver and Bro. Jacob H. Ruhl. Eld. H. A. Merkey is our delegate to Annual Meeting. The church decided to conduct a daily vacation Bible school this summer. Sister Ruth Longenecker will be the director, with Sister Mary Weaver as assistant. The Elizabethtown College male quartet will render a program on Sunday evening, May 7.—Mrs. H. A. Merkey, Manheim, Pa., April 3.

Harrisburg.—An offering of \$101.10 was received on Achievement Sunday. Feb. 19 a chorus of forty-one boys from the Hershey Industrial School rendered a program of sacred music. Feb. 20 to March 5 evangelistic services were conducted by Bro. J. A. Robinson of the Walnut Grove church in Johnstown. Eight accepted Jesus Christ as their personal Savior. The Harrisburg church enjoyed the inspiring messages. March 12 the applicants for membership were baptized by Pastor Lewis Brumbaugh. The baptismal service was very impressive as the pastor presented each one with a white carnation as they came up out of the water, symbolizing that their lives may remain as pure as the flower. At our last council Bro. Brumbaugh was elected delegate to Annual Conference. Delegates chosen for district meeting at Palmyra were Brethren G. N. Falkenstein and T. H. Brumbaugh and Sister W. A. Trimmer. Our pastor was granted a nine weeks' leave of absence during the summer so he can fulfill a teaching assignment at Juniata College. Bro. Brumbaugh will fill his pulpit the last three Sundays of this period. March 12 a group of six young men from Quakertown, Pa., rendered a program. They gave an excellent program of music, testimonies and preaching. We appreciated their services. They had to travel a hundred miles each way through hazardous weather. March 24 Dr. D. E. Hoff filled the pulpit at the evening service, portraying the life and work of Paul. The Men's Work presented the church with a Speed-O-Print mimeograph which shall enable us to print Sunday bulletins and other church notices.—Mrs. E. M. Byrem, Camp Hill, Pa., March 27.

Hanover.—The Juniata choir, directed by Chas. L. Rowland, rendered a program of sacred music in the local United Brethren church on Jan. 27. Jan. 29 the B. Y. P. D. gave a program on missions, consisting of talks, a dialogue and a candlelight service. Our Achievement Offering on Feb. 12 amounted to \$39.52. On Feb. 17 Brother and Sister I. E. Oberholtzer were with us. Sister Oberholtzer spoke on a phase of her work with the Chinese, while Bro. Oberholtzer spoke on Doing Mission Work in a Time of Crisis. Feb. 26 the B. Y. P. D. gave a dramatization on stewardship, The Lost Key. At our council on March 29 Bro. J. E. Myers was re-elected elder. Bro. Claude Miller was elected clerk. Elders Aaron Baugher and Howard Danner assisted in the election. It was decided to have pre-Easter services. Our love feast will be held May 7, 6 P. M.—A. P. Hetrick, Hanover, Pa., April 4.

Hatfield.—We met in council March 25, with a fair attendance. Two letters of membership were granted. A very good offering was lifted for church expenses. A missionary offering was also lifted. We decided to have a week of services prior to Easter. Our love feast will be held April 22, at the Hatfield house, at 2 and 6 P. M. Delegates to district meeting are Norman S. Frederick and the writer, with Wm. M. Delp as alternate.—J. Herman Rosenberger, Souderton, Pa., March 31.

Huntsdale.—We met in council March 21, with Eld. Otho J. Hassinger presiding. Auditors elected were Brethren Clark Sheaffer and Selden Mellinger. We decided to purchase two dozen Hymnals. May 7 is our appointment at the Old Folks' Home. Our love feast will be held May 14. We decided to hold evangelistic meetings the latter part of May. Our Achievement Offering in February amounted to \$149.54. On March 12 Professor Forrest L. Weller of Elizabethtown College conducted a Bible institute which was very much enjoyed. Our pastor, Bro. L. K. Buffenmyer, may represent us at Annual Conference.—Mrs. A. A. Evans, Carlisle, Pa., April 3.

Little Swatara.—Jan. 15 a welfare program was rendered at the Frystown house. The problems discussed were dancing, gambling, liquor and reckless driving. Our local Sunday school and missionary meeting was held at the Frystown house on March 12. We met in council March 18. The delegate to the Annual Conference is Jacob P. Merkey. The delegates to district meeting are Elam Weaver, Elias M. Frantz and George G. Snyder. Our spring love feast will be held May 6 and 7. We have the promise of Bro. Arthur Durr of Waynesboro, Pa., to be with us in the revival meetings beginning May 7 at the Ziegler house.—Stella D. Merkey, Bethel, Pa., March 23.

Mt. Joy.—Cottage prayer meetings are being held each week. The men have spent several days attaching bookracks to the seats and tilting the pews to a more comfortable angle. From Feb. 5 to March 26 a series of mission studies was conducted. At the close several reels of motion pictures taken in India were shown. We are anticipating a pre-Easter service the week of April 2, with Bro. E. S. Coffman in charge. Our communion will be held Easter evening.—Marjorie Newill, Mt. Pleasant, Pa., March 31.

Palmyra.—Feb. 26 the Apollo Four of East Petersburg gave a

musical program in our church. March 14 the mother and daughter organization rendered an interesting program. March 19 the Elizabethtown College chorus gave a musical program here. March 26 more than 800 young people, representing forty B. Y. P. D. groups of Eastern Pennsylvania, attended the first of a series of fellowship meetings in the afternoon and evening in our church. Bro. Donald Royer of Denver and Bro. Norman Baugher of Hershey, both members of the B. Y. P. D. cabinet, served as moderators at these two sessions. Bro. J. I. Baugher, principal of the Hershey schools, delivered the addresses. The afternoon devotions were in charge of the Indian Creek young people. Three group conferences were led by Bro. A. C. Baugher, by the district cabinet and Bro. F. S. Carper. A fellowship supper was served by the Palmyra B. Y. P. D. to 350 guests. Bro. Donald Royer showed pictures of the Quaker work camps. The Little Swatara girls' chorus gave a short musical program and the Mountville group conducted the evening devotions. The young people decided to support Brother and Sister Earl Zigler, missionaries to India. Bro. Luke Ebersole of Hershey is president of the district cabinet. Some of the young men of our church organized a chorus recently, with Bro. Henry Gotshall as leader. We met in council March 29. Arrangements have been made for our district meeting which will be held in our church April 26, 27. Five delegates have been elected to represent this church. Eld. F. S. Carper was chosen delegate to Annual Conference, with Eld. W. F. Garber as alternate. Our spring love feast will be held May 7, with an all-day meeting. March 15 and 22 Elders J. C. Zug and W. F. Garber preached interesting and helpful sermons. Eld. F. S. Carper is conducting pre-Easter services. Sister Anna Smith was chosen Messenger correspondent.—Mrs. Moses Groy, Palmyra, Pa., April 3.

Reading.—On Jan. 15 Bro. Ralph Jones was our B. Y. P. D. guest speaker. Bro. Jones' three children sang several selections. The Ladies' Aid Society has had one bake sale this year, and made \$9 profit. Another sale is planned for April 8. All the food that is sold is made by members of our church. Several quilts have been completed and on Feb. 14 a Valentine box social was enjoyed. The Men's Work organization elected Bro. Jerome Crowther as president. This group sponsored the advertising of our revival meeting. The men are planning to sell potted plants at Easter time. The choristers and pianists comprise a music committee which plans for special music at each church service. Sister Ruth Whitacre heads this committee. Feb. 4 our Sunday-school business meeting was held. New songbooks, Worship and Praise, have been purchased for the Sunday school. A special drive is on to induce more Bible reading. Four members have read it through since Jan. 1. Attendance certificates will be presented to those with a perfect attendance at the end of the year. Our record attendance was 160 on March 19. Our church missionary offering on Feb. 19 amounted to \$53. At the Feb. 25 council meeting the pastor's resignation was accepted, effective Aug. 31. Brother and Sister Whitacre are entering the evangelistic field Sept. 1. Our church decided to purchase individual communion cups in the near future. On Feb. 26 our pastor was speaker at the Water Street Mission, Lancaster. Special music was furnished by the adult male quartet and the Nies mixed quartet. This program is a regular Sunday afternoon feature of station WGAL, Lancaster. Bro. Wilmer A. Petry of Akron, Ohio, conducted our revival meetings March 6-19. His sermons were forceful and inspirational. Nineteen were baptized on March 22. During the revival our pastor and evangelist spoke over WRAW, Reading, at two different times. Special music from the church was also a feature at these programs. Neighboring churches furnishing special music during our revival were: Myerstown, East Petersburg, Little Swatara, Coventry, Baumstown Union, Mohrsville, Maiden Creek, Pine Grove and East Fairview. Home talent was used also. March 25 we met in special council. Brethren Henry King and Nathan Martin of the district ministerial board met with us. It was decided to obtain and continue a full-time pastor. Our membership totals 186. May the Lord continue to bless this church and bring souls to Christ.—Ann King Nies, Berkshire Heights, Pa., April 1.

Shade Creek.—A group representing the student volunteers of Juniata College rendered a fine program at the regular worship hour Feb. 5 at the Berkey church. Through the Windber Ministerium week of prayer services were arranged for the first week of January with ministers from the other churches filling the pulpit. Pastor Graham is giving a series of messages on Prayer Teachings of Christ. The young people of the Berkey church had charge of the Christmas program Dec. 18, at which time Bro. James Murphy of Rummel brought the message. A series of evangelistic meetings was held in the Gahaghen mission in charge of Bro. Boyd Lehman, assisted by the local ministers. As a result two united with the church. Our Sunday-school records show an improvement in interest and attendance. Our love feast will be held in the Berkey church May 7, 6:30 P. M. Evangelistic services will be held in the Sugar Grove church at Blough, April 24 to May 7. Bro. John H. Wimmer of Shelocta, Pa., will be the evangelist.—Nellie Lehman, Blough, Pa., March 29.

York.—Feb. 26 Bro. J. Monroe Danner of East Berlin preached for us. The same evening during the C. W. hour Mr. Carson Donley of our city brought us his message in poetry, including some of his own and some of his best loved poems. He is seventy-one years of age. Ground breaking services for the East

End church were held March 12. Bro. J. M. Blough was the guest speaker. Bro. I. N. H. Beahm also spoke and seven local ministers gave short remarks. A mixed quartet and male chorus brought special music. A farewell program was held in the old church on March 19, this being the last service in the old church. Bro. Chester Royer preached for us in the evening and Bro. Ralph Lehman brought the morning message. Services from now until the new church is completed will be held in a hall. Ten home prayer meetings were held preceding our evangelistic meetings. Our revival meetings closed March 26. Bro. J. M. Blough, missionary from India, was the evangelist. Eleven were baptized. The New Fairview, Black Rock and Carlisle choruses brought us special numbers in song. We also appreciated the special numbers by local talent. Brother and Sister Blough devoted some time to the children each evening. At the March B. Y. P. D. meeting Sisters Gertrude Graff and Katie Lefever led a discussion of the Sermon on the Mount. The April meeting will be centered around events during Holy Week, including a testimonial meeting on What Easter Means to Me. March 9 a joint meeting with our East End young people was held. Each B. Y. P. D. officer spoke about his particular field of duty. The B. Y. P. D. has been remodeling and distributing worn toys, giving food and clothing to poor families and helping one family for a period of six months. The missionary society gave eight plants, made twenty-one visits, sent nine sympathy cards and seventeen get-well cards, gave Sunday-school papers to the hospital and jail, held one meeting in the County Home and gave games and cutout puzzles to the children. A stewardship play, The Lost Key, was presented on March 31 by the Hanover B. Y. P. D. During Holy Week we will have services on Wednesday and Friday evenings. A cantata, Rise, Glorious Conqueror, will be given Easter night. Easter morning the Sunday-school children will give a program. May 2 Mrs. A. C. Baugher will give a lecture on Home Building.—Mildred Meals, York, Pa., April 1.

Tennessee

French Broad.—A very successful revival was held at our church, beginning Feb. 19, with Bro. Fred Dancy of North Carolina as evangelist. He preached some wonderful sermons and sixteen were converted. Fourteen have been baptized and one awaits the rite. Bro. S. E. Lewis of Taylors Valley, Va., had charge of the song service. Brethren Dancy and Lewis made many friends. We are looking forward to April 6, 7 when Bro. Dancy will give lectures and show pictures of missions. We will meet in council April 29. Our love feast will be held May 6. Pastor Reuel B. Pritchett was called to Beaver Creek church and was taken ill with mumps and flu. He will continue the revival as soon as he is physically able. Sister Trula Wine will entertain the junior girls and boys with an egg hunt at her home April 8. Sunday school is progressing nicely with James Rodeffer as superintendent.—Ethel M. Jones, Dandridge, Tenn., April 1.

Virginia

Moscow.—We met in council March 17 and several letters were granted. The ministerial committee gave a report of the Griffin work and the treasurer gave a report of the year's work. Decided to have a series of sermons in August. Our communion will be held April 8. We decided to get individual communion glasses. Delegates to district meeting are Paul Reeves and R. P. Clatterbaugh, with Florence Driver and C. R. Sheetz as alternates. One has been received into the church since our last report. Dec. 18 Bro. Paul Bowman was with us in the interest of the John Kline memorial fund for the Bible chair. That evening Bro. Ralph White gave an illustrated lecture on the history of the church. Dec. 24 a pageant was given. Jan. 15 Bro. Kahle was with us and gave an interesting sermon. Jan. 29 Sister Sarah Myers gave an impressive talk on missions. Our Women's Work offering amounted to \$15.13. Feb. 15 Bro. Ernest Craun gave an interesting talk to the B. Y. P. D. Our Achievement offering amounted to \$153.30. Feb. 26 Bro. L. S. Miller was present at B. Y. P. D. and gave an illustrated temperance lecture. March 6 Bro. C. E. Smith was with us, and on March 19 Bro. Wendell Flory of Bridgewater College brought the morning message. Our Aid Society has grown in interest and attendance. Our mission study book is Moving Millions. Dec. 28 we met at Sister O. S. Miller's home for a social and learned who our missionary sisters were in 1938 and exchanged names for 1939.—Mrs. Verna Z. Sheetz, Mt. Solon, Va., March 29.

West Virginia

Tear Coat.—We met in council March 25, with a large attendance. New officers are: S. Paul Daugherty, presiding elder; Chester Saville, clerk; Leo Combs, treasurer; Mary Alice Hockman, Messenger correspondent. Sunday-school officers are: E. D. Combs, superintendent; P. S. Hockman, assistant; Arthur Hockman, secretary; Ralph Combs, treasurer. It was decided to have a week of pre-Easter revival services, closing with a love feast on Easter Sunday. Our choir will render a musical program at the district and Sunday-school meeting which will be held at Rock Oak in June. Members of our church are being urged to write to representatives in congress to support the Ludlow Amendment. We hope that all other congregations will join with us in the program for peace promotion.—Mary Alice Hockman, Augusta, W. Va., April 2.

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, on furlough, Elizabethtown, Pa., 1911.

CHINA

Liao Chow, Shansi, via Peking, North China
Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., and Howard, 1919, 1938.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.
Wertz, Corda L., R. N., 1932.

Ping Ting Chow, Shansi, China
Crumpacker, F. H., and Anna, 1908.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.

Show Yang, Shansi, China
Bright, J. Homer, and Minnie, 1911.
Clapper, V. Grace, 1917.

Peking, China, % College of Chinese Studies

Cunningham, Dr. E. Lloyd, and Ellen E., 1938.
Rothrock, Hazel M., 1938.

Taiyuan, Shansi, China, 7 Hsin Min St.
Shock, Laura, 1916.

Tientsin, China, % Hugh MacKenzie, 53 Race Course Road
Senger, Nettie M., 1916.

Tsinchou, Shansi, China
Under care Wampler at Liao Chow.

On Furlough
Myers, Minor M., and Sara, Bridgewater, Va., 1919.

Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.

Pollock, Myrtle F., R. N., McPherson, Kans., 1917.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Sollenberger, Hazel, 418 Summit St., Oceanside, Calif., 1919.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bosler, Dr. Howard A., and Edith, 1931.
Frank, Evelyn, R. N., 1938.
Harper, Clara, 1926.
Heckman, Clarence C., and Lucile, 1924.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Brumbaugh, Grayce, R. N., 1937.
Kulp, H. Stover, and Christina, 1922 and 1927.

Marama, via Damatura, Nigeria, W. Africa

Engel, Alice, R. N., 1937.
Landis, Herman B., and Hazel M., 1938.

Kano, Nigeria, West Africa

Helser, A. D., and Lola, R. N., 1922, 1923.
(Serves Sudan Interior Mission)

On Furlough

Bittinger, Desmond and Irene Frantz, 228 Buckingham Place, Philadelphia, Pa., 1930.
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EDWARD FRANTZ, Editor

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EDITORIAL

He Can Handle His Part

Do you know that there are some things which the Father has "set within his own authority"? There are, a good many in fact. He is running the universe mostly himself though he does appreciate our co-operation in certain matters, for instance, in planting and cultivating grains, fruits and vegetables, useful for food. He takes care of the seasons and the sunshine and the rain.

The same thing is true in the great business of getting his kingdom established in the hearts of mankind. He has indeed committed to us a very grave responsibility in this enterprise, but he is looking after the times and the seasons, the ages and the dispensations. Our part of it is both so strenuous and so delicate that we can ill afford to use any of our time and strength in taking on his work too. We are going to need it all.

How he is ever to get all his covenants and promises and prophecies properly fulfilled is quite a puzzle to some people but it might be that he knows the way out. The hints he has given on this point, backed by the revelation of his nature which we find in his Son Jesus Christ, are sufficient to warrant perfect confidence in his ability to handle the problem.

We recommend leaving it rest right there. We can feel free to go ahead with our own job. For further details consult the Great Commission.

E. F.

It Seems That Blood Will Tell

Blood will tell when it comes to the ministry, or so it seems as one reads of the Kretzmann family. For in this family the father is a minister, and five of his six sons. It is said all six sons prepared for the sacred office, but that one became a university professor instead.

Investigation reveals that Rev. Karl Kretzmann

and his sons represent the fifth and sixth generations in the Lutheran ministry since this family came to America 108 years ago. "But the family, before coming to America in 1831 from Schleswig, Holstein, represented continuous generations of ministers from the time of Luther's reformation." There is a record which makes it look like blood will tell, even in the ministry.

H. A. B.

In It but Not of It

To be in the world and not of it is difficult and delicate business, and yet that is our business exactly. Our constant temptation is either to try to withdraw from the world or to surrender to it. Either alternative is fatal to usefulness.

Jesus' kingdom is in the world but not of it. Its inspiration and ideals do not come from its environment. It proposes to change that environment according to a pattern derived from another source. The outlook is none too promising right now but the objective still stands. It will not be changed.

Nor will the policy by which that objective must be attained. It cannot be. Evil can be overcome only with good. World ideals and kingdom ideals are directly opposed to each other. They cannot live together. They never do. When they try it, one kind gives way to the other. Satan cannot cast out Satan.

And yet powerful voices coming from the seats of the mighty in church as well as state urge us to do that very thing. They talk of speaking to the apostles of violence in the "only language which they can understand." Thus they would clothe their apology for using the devil's instruments in the attractive guise of the skill with which the wise teacher adapts his methods to the capacity of the pupils. But the analogy will not hold. The question is not that of the point of contact in

teaching. It is that of changing evil to good. This cannot be done by multiplying the evil. It can only be done by the patient and persistent application of the good.

The thoughts and imaginations of evil men can be taken captive for Christ, only by bombarding them with the thoughts and imaginations of Christ. Evil cannot be overcome with evil. Satan cannot cast out Satan. Cruelty and hate can be replaced by kindness and love only by assaulting them with kindness and love.

We are not of the world even as Christ was not of the world. He prayed for us, not that we should be taken out of the world, but that we should be kept from the evil, and that not from suffering evil merely but from taking part in the practice of it.

E. F.

Meeting of the General Mission Board

THE General Mission Board met in their April meeting the week following Easter. All members, as well as many visitors were present. Chairman Otho Winger presided at all sessions with his usual vigor and interest. The sessions began at eight in the morning and usually concluded about ten at night. The church can scarcely imagine all the problems that come up, nor the devotion of these busy men and women in facing the needs and progress of the work. The responsibility of appointing missionaries which usually occurs at this meeting is a serious business. To select and assign the choice young people who are needed for the difficult tasks of frontier service is most keenly felt and prayerfully considered.

The opening session brought special cheer when two fine young men and their wives came to offer their services for the Africa field. Not only do the fields urgently need additional workers; but the days in which we are living show clearly that conditions at home are dependent upon what is going on elsewhere in the world. These two men with their wives were approved, subject to health and other later reports being satisfactory. These were Chalmer Faw and wife, graduates of La Verne College; and Paul Weaver and wife, graduates of Elizabethtown College. The former has taught several years in Bethany Seminary and the latter is a student there.

Besides these two couples, Ira Petre and wife of Maryland had been previously approved for Africa and Susie Thomas of West Virginia for China. Sara C. Shisler, having recovered her health, was also returned to Africa. At this meeting Dr. Leonard Blickenstaff, now completing his internship in medicine, and Ella Elizabeth Rogers of Muncie,

Ind., were approved for India. Dr. Blickenstaff is a son of Bro. L. A. Blickenstaff and wife now in India. It is always stimulating to have the second generation of missionaries dedicate their talents and training to the mission cause, since they are familiar with the needs, language and problems of the work.

A number of young people are looking toward China. The most of these desire further preparation and experience. But the urgency in that field ought to challenge some who *can* go. It is generally agreed by students of the situation that in no place on earth now are missionaries more needed or appreciated. Every letter from the field pleads for help and recruits. Who will answer?

The Board had extended an invitation to Dr. John R. Mott to give the address at our missionary convocation this year. He reports that he intends to do so, even though he has other urgent engagements for that time. We are sure that all of our people will appreciate hearing this widely experienced Christian and missionary statesman. He was chairman of the recent Madras Conference, and will likely share some impressions of that meeting and of the missionary outlook in general in our confused world.

The members of the Mission Board are also directors of the Publishing House. They spent much time in this department of their work. Publishing houses are having a hard time and many are facing bankruptcy. Radio and motor cars have reduced reading. Our Publishing House has had a long and successful career, but the high price of labor and reduced interest in reading create new problems. The loyalty of our people in the use of our own papers and Sunday-school literature is deeply appreciated and helps to make the problem easier.

Proper administration of the work on the field and at home, care of aged workers, keeping the church informed about the work, selecting and training workers of right attitudes and motives, finding proper folks to take the place of those growing older, economy and the wisest use of the money given by the church, the way to peace and goodwill in the world—these and many more problems were discussed and prayerfully considered. The conclusions to such problems are usually in the process of trial and experiment and not easy to report. All agreed that the gospel of Christ is the world's only hope. To make this gospel effective and radiant in our own lives and churches, and to share it with all nations seems to be our task now, and the hope for a troubled world.

C. D. B.

THE GENERAL FORUM

Could We But Know

BY ORA W. GARBER

Could we but fully know
The inner struggles of a wayward life,
More kindly attitudes we then would show,
And our petitions up to God would go
That he would still its tumult and its strife.

Could we but fully know
The aches and sorrows of another's heart,
With greater love for him our lives would glow;
A greater sympathy from us would flow;
More helpfulness to him we would impart.

We can not fully know.
Yet if we will but look into our own
Our knowledge of another's soul will grow,
And we the seeds of hope and cheer can sow
As faithfully as if we'd fully known.

Elkhart, Iowa.

What Is the Future System of Our Ministry?

BY F. E. MALLOTT

WE have been following the quest in this caption and paradoxically we have gone backward into beginnings rather than forward into the future. But now I believe we have reached the point where past events may be said to light the horizon in the present hour.

In following the history of any religious denomination it is instructive to make cross-comparisons to the contemporary life of neighboring denominations.

In my study of church history I have found it particularly valuable to study contemporary events in the Brethren, Mennonite, and Friends (Quaker) churches. It is not solely because these are the three "historic peace churches." They have many other similarities beside their common pacifism—and some of their likenesses may be the result of common pacifist convictions.

During the eighteenth century these denominations lived neighbors in southeastern Pennsylvania and there was much exchange of influence among these three societies.

In reference to our present study, they have this in common, that all three groups have exemplified a voluntary, nonprofessional form of the ministry.

The Quakers have been more emphatically anti-clerical than Brethren or Mennonites. Taking their warrant from the example and visions of George Fox, they have historically opposed a professional ministry with energy. Fox recorded his

vision-experience on one occasion as follows: "At another time, as I was walking in a field on a First-day morning, the Lord opened to me that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ; and I wondered at it, because it was the common belief of people. But I saw it clearly as the Lord opened it to me." *Fox's Journal*. Fox was virulent in his opposition to "priests" (ordained ministers) and to "steeplehouses" (conventional church houses).

The founders of the Brethren did not have this emphatic anti-institutional bias of the early Quakers. The Brethren were of a milder temper. They were of a Pietistic background which was not so much anti-institutional as noninstitutional. However, Mack and his associates, being separatist Pietists, were in revolt against the church and especially against its state-appointed, university-trained pastorate.

It is this background and its perpetuated influence which makes intelligible such an action as that of the Annual Meeting of 1882 in Article 10 of that year. "We also declare distinctly that our loyal and faithful brotherhood should neither fellowship, countenance, nor tolerate those who would undertake to establish, under any pretense or color whatever, theological schools, or theological departments of schools or colleges having in contemplation or purpose the training or graduation of any youth specially for the ministry of the brotherhood or elsewhere, but we should faithfully adhere to our long-established practice in calling brethren to the ministry."

In former articles we have located the beginning of the pastoral ministry among us as being at the Philadelphia church. There they began to do something which resembles supporting the minister about 1860. We are still in need of further information, and need more details, but the fact as stated seems to be authentic.

Let us establish a cross reference to Quaker history. A leading Quaker journal in the United States is the *Friends Intelligencer* published in Philadelphia. In the issue of Fourth Month, 16, 1938, page 271 an editorial writer gives a bit of history of first-rate importance to our study.

There this writer locates the beginning of the pastoral system among the Friends. The Monthly Meeting of Glens Falls, New York, brought a minister named Douglas from California to do "gospel and pastoral service" in their midst. The Monthly Meeting did not want it to seem that they were employing a pastor, and tactfully tried to

suppress the news, that it might not reach other Quaker meetings so. (Could this furnish us with a clue as to why it is a bit difficult to get exact information concerning the ministerial situation in our own church in Philadelphia in 1860?) But the Quaker minister insisted, and the Glens Falls Meeting had to pass a minute recording him as pastor. The writer in the "Intelligencer" says this happened "about 1860." The parallel is too startling to require comment.

John Henry Douglas, the Quaker minister in the case, has himself written: "I think this is the first record that can be found where a Monthly Meeting has called a minister and the first record to be found where a minister was liberated to go to another meeting as pastor."

It is obvious that some force was at work in America from 1860 onward. The force was felt among both Brethren and Quakers. It is not difficult to decide what it was. The Industrial Revolution had reached America, and from about the midpoint of the century was altering the whole face of American life. Here I cannot resist digressing to remind the reader that it was in 1851 that Eld. Henry Kurtz began to publish the *Gospel Visitor* and we recognize this as a epochal point in our history.

It was from the fifties, or from 1860 onward, that American society began to change rapidly from a rural, pioneer social order and a purely agricultural economy to an industrial, urban society. From this major shift develop innumerable consequences.

One far-reaching result was the great development of the professions. The professions became much more sharply defined. Much service which had been rendered informally now became formal and carefully defined. The blacksmith no longer pulled aching teeth for his neighbors and the barber no longer bled sick neighbors.

The professions became much better defined than they had been hitherto in our rural American society. The number of the professions increased. The number of practitioners of each profession increased. There came a demand for better training for every profession. Young men no longer read law in the office of an old lawyer, and young men no longer went along with an old doctor as an apprentice. There was made both popular provision and state provision for professional training and a greater measure of state regulation for most professions. Such is the natural result of an increased urbanization and industrialization of society.

A process which affected every area of human service—such as law, medicine, and teaching, as

examples—would not leave the church untouched. That is why Brethren and Quaker history exhibit such a close parallel. A number of denominations had carried on the European tradition that the ministry is a learned profession and they had preserved such a ministerial class even amid the American wilderness.

With the prevalence of the Industrial Revolution in America such nonclerical groups as the Brethren and Friends felt the environmental pressure to formalize, i. e., to professionalize their ministry. Time had dimmed their original anti- or non-institutional animus. The pressure of the rising urbanizing, professionalizing influence seemed both necessary and inevitable. That is what the development toward the pastoral system has been for us. The development has now been sketched from 1860 to the present day.

Battle Creek, Mich.

The United States Senate Feels the Need of More Prayer

BY JACOB H. HOLLINGER

RECENTLY the United States Senate observed for the first time the new rule requiring every session to begin with prayer. One of the senators urged his colleagues, "in this time of great international crisis, to depend less upon our own impotent selves and more and more upon our omnipotent God." He said: "Senators, will you not permit me, with appropriate humility, to suggest that we seriously strive to enter into the spirit of this daily worship; that we seek surcease of intolerance, irritability and hate in the citadel of charity, truth and love that safely and serenely sits upon the holy hill of prayer." Heretofore, the Senate has prayed only on the day following an adjournment and since it sometimes goes for weeks recessing each night, prayer was not called for long periods of time. The chaplain of the Senate is the Rev. Ze-Barney T. Phillips, D. D., pastor of a local Episcopal church. The prayers which he offers at the beginning of each session of the Senate are spiritual as well as eloquent. The following is one of them:

O thou whose power unresting and unhalting flows as secret music in an enchanted silence to renew the universal vision of the soul: help us ere we undertake the duties of another day, to surrender all to thee—our spirits, souls, and bodies, that no taint of sin may thwart in us thy purposes, for thou wouldst have us to be true and pure and brave and strong, following in the footsteps of the blessed Christ. And if our vision of thee fails, then do thou bring us back to thee through these sacred human ties, making us true because of those who

trust us, keeping us pure for the sake of those who care, helping us to be brave when courage is so needed and strong for all there is to suffer, until we and all thy children feel again the blessing of thy presence and the sanctuary of thine everlasting arms. We ask it in our Savior's name. Amen.

The senator who sponsored the new rule was right when he urged his fellow senators "to depend more and more upon our omnipotent God." A number of years ago when the World's Sunday School Convention was held in Washington City, Dr. F. B. Meyer of London, president of the association, at one of the evening services introduced the President of the United States, The Honorable William Howard Taft, who was the speaker that evening. Dr. Meyer said that for many years it was his daily practice to remember in prayer the King of England and the President of the United States. When President Taft responded to the introduction he said, "I am certainly glad to hear Dr. Meyer say that he prays daily for the President of the United States for God knows he needs it."

If Presidents, members of the national congress, state legislators, governors of states and all in positions of civic authority could be impressed with the necessity of soliciting Divine guidance in fulfilling their obligations to the state and nation many of our distressing social and economic problems would be solved.

Washington, D. C.

Man in His Right Mind

BY BERNARD N. KING

College Chapel Talk Based on Luke 8:26-39

ONE of the strangest stories of the New Testament is found in the eighth chapter of Luke. It tells about a crazy man getting cured. In those days insane asylums and state hospitals were unheard of. Up to about a century ago many demented people wandered through the country to starve or pick up their living like wild beasts. The man of this story was from the city. He had broken loose from binding chains, roamed around naked and lived in tombs. They said he was demon possessed.

One day Jesus met this poor human wretch. Tenderly he tried to help him. But from Legion, as he was called, came the piercing and terrifying cry: "What have I to do with thee, Jesus, thou Son of the Most High God?" On the hillside was a herd of swine and quite naturally they pricked up their ears and ran. Going down hill generated so much inertia that at the water's edge below brakes were insufficient to prevent all the swine

from drowning. Some Jews, no doubt, were glad for this. Soon the news of this great loss spread around among the Gerasenes and multitudes of curiosity seekers congregated around Jesus.

Among the remarkable discoveries made was that this insane man was sitting at the feet of Jesus, clothed and in his right mind. This is the emphasis, I feel, this story should get. People who linger and live in the presence of Jesus are inevitably changed! They are made whole again. The Christian way of living is the sanest way to live. To be or not to be a real Christian in the final analysis is to be or not to be in your right mind. Genuine Christianity is not excess baggage in life, but rather a prescription and a power which releases us of the weights and hindrances which so easily beset us. No one can run his best race in football togs. Neither can one live well and beautifully with attitudes and habits that characterize so many maladjusted lives today. Let's break the chains of enslaved living!

There are some discomfiting facts about modern civilization. Insanity is distinctly a disease of civilization. We are told that ten persons out of every hundred today are mentally sick and that there are more afflicted people in the United States receiving treatment in institutions for mental troubles than there are patients in hospitals for physical disabilities. Henry C. Link's book, *The Return to Religion* says: "In 1933 the total number of patient days in all hospitals in the United States for mental cases was 173,000,000 against 123,000,000 patient days for all other diseases. In New York state it has been authoritatively estimated that hereafter one in every twenty-two persons born in the state will go to an institution for mental illness." This reminds us that Legion was from the city. Granted that these figures are extreme, do they not indicate the extent of maladjusted lives in our modern world?

Now the common attitude is that a distinct line may be drawn between the sane and the insane. This is not true. Scientists do not use the terms to distinguish between normal and abnormal minds. "Insanity" is a term popularized by legal procedures. The truth is that most of us are a bit abnormal mentally. Generally speaking mental sickness corresponds in extent and degree to physical sickness. How many people are 100% perfect under the careful examination of a competent physician? Too few, we are sure. Likewise it is true that under mental tests we are not 100% healthy. In other words it is a rare achievement to have a right mind.

Our past environments have not been altogether ideal. Our schools, homes, community life and

churches are imperfect because the individuals who direct them fall short of perfection. Thus our attitudes will stand improvement, our prejudices might be lessened and our warped personalities can be changed.

The ultimate goal of education is to change individuals—to make them whole or create in them right minds. This Bible story may be taken as a parable on Christian education. Of course the demon possessed man is an extreme case. On the other hand many have maladjusted lives who need to be "born again." The business of education is to help people have healthy attitudes, wholesome thinking and integrated living. It is my firm belief that this can best be done in a Christian college where students still are privileged to sit at the feet of Jesus.

All of us ought to decide on what is the right mind? There are good minds, brilliant minds, serviceable minds and moral minds. But who has the right mind? Who are we to judge? Just a few suggestions follow.

The mind to work shows healthy thinking. Jesus said: "My Father worketh hitherto and I work." The Master glorified the commonplace duties of life. He spoke of the sower in dignified terms. Paul said: "Whatsoever a man soweth that shall he also reap." Many claim that relief has demoralized the American's self-respect and habits of industry. People want to reap where they do not sow. The gambling menace has been in recent years sweeping America like wildfire. It is an unhealthy mental attitude when people seek to get something for nothing. To sit at the feet of Jesus, hearing his teachings and grasping his spirit causes one to brace up and get in the right mind toward the world's work. Every college student should pray: "Lord, save me from the attitude of thinking that the world owes me a living." The right mind is one of industry and service.

Wholesome social attitudes also characterize the right mind. Statistics reveal that a large per cent of patients in mental hospitals are there because of social diseases. Jails and prisons are filled with individuals with anti-social attitudes. The right social mind is one of decency, purity, justice, courtesy, gentleness, kindness—all of which radiate out from the person of Jesus.

The world today is paralyzed with fear, worry and pessimism. But in the presence of the Christ one feels a dynamic faith, a radiant joy and an abiding trust. Suppose we were to practice the presence of God in daily life as Jesus did? Our lives would be different. Here in this small Chris-

tian college are opportunities of cultivating that mind "which was also in Christ Jesus."

The Christian college has a balanced program in the light of human needs. The right mind is the balanced mind. Here the student may cultivate right attitudes toward the Infinite. In relation to the other sex one is encouraged to be wholesome and pure. Play is to occupy a sensible part of the program. Human rights and democracy are magnified, and with a constant emphasis on supreme values there should be a genuine "renewing of your mind" in light of the Eternal.

I know of an influential psychologist who says that 90% of his advice is taken from Christian sources. The people like it. They gladly pay for it. They don't go to church. If they knew it was religion they would rebel. Nevertheless, it integrates life. Henry C. Link also found himself prescribing religion to his mental patients and so he decided to go back to church and support her. Like the demon possessed man of centuries ago, troubled and demented people today need to sit at the feet of Jesus to be clothed anew and find their right minds. Jesus, the Christ, makes men whole.

McPherson, Kans.

Education for Christian Civilization

BY KERMIT EBY

PESSIMISM reigns in many quarters today. Civilization seems to be tottering. Education, the means by which Americans hoped to build a new and enlightened era, no longer goes unquestioned. Educators are challenged by their results—a breakdown of democracy, racial persecution, and war.

As a teacher, it seems to me that there is much truth in the charges against the results of modern education. Nevertheless, my thesis is that education of the proper sort is our real and abiding hope for a better world.

Jesus was a Teacher. The most influential men of all the ages were teachers: Buddha, Confucius, Socrates. As great teachers they had certain things in common. The most significant was their conviction that one could not separate thought and action; that if thought and action were separated in the learning process, the time would come when there would be action without feeling.

We who look to Germany in horror should be reminded that German education was and is unique in its separation of thought and action. The German scholar looked at scholarship as an end unto itself. Today Germans persecute Jews; act without feeling.

Teachers never should use people as means to ends. We must beware of all philosophies that advocate the use of, or persons that use, others as means to ends, as modern dictatorships do. If Jesus emphasized any thought more than others, it was that persons are ends unto themselves.

Our public school emphasis is entirely too competitive; so is much of our Sunday-school emphasis. We teach our boys and girls to compete with each other. This is wrong. Jesus in the story of the talents stressed that it was important to develop the talents we had, but not in competition with others. Today in progressive schools, we likewise teach the pupil to compete with himself; for it is his progress in the development of his talents that is significant.

As long as teachers separate the bright from the dumb, as long as teachers feel that only the few are capable of development, they miss the significance of their position. There are no bright or dumb to the Christian, or the teacher who loves people; only boys and girls each capable of development within his or her capacities.

In this day of persecution and prejudice, we must educate for understanding. There is no more ridiculous theory than the racial superiority theory of the Germans. There is no pure race, anthropologists agree. Yet we pride ourselves on our caste. Recently a Jewish lady said: "I'm afraid of your theory. The Negroes might take it up." To the Christian and the teacher there is only one race, the human race.

In most professions, it is important that the right thing is done. Physicists or chemists in the laboratory achieve the same results if the ingredients are the same. This is not so in teaching. In teaching, it is not only important that the right thing is done, but it must be done by the right person. Education is the product of human relationship. It is the product of interaction. Jesus lived with the Twelve; Socrates did likewise; Confucius and Buddha were never without their disciples, Gandhi today has his intimates.

We are prone to forget the facts we learn in our classroom, but the impressions of vital personalities stay with us forever. The interaction of human personalities is more creative than a picture, more creative than a symphony. Paintings and symphonies are the creations of genius. Life is the creation of all of us. So the teacher is the person, like Jesus, who lives creatively with others.

To live with others, we must love others. When others are sure of our affection, they feel secure. The reason that the best teaching is done in the lower grades is because there is more affection be-

tween teacher and pupils. As we go up the scale to a modern university, little effective teaching is ever done because there is no personal friendship between professors and students. No wonder university people are socially so ineffective.

There must also be freedom for the dissenter in the educational process. Where there is no rebellion, there is no creativity, no progress. The prophet stoned today becomes the saint of tomorrow. As individuals, we must, if we are to be creative, think, feel and act in our own way. The Stone Age, historians say, was an age when there was a perfect transmission of racial heritage. Fathers taught sons their exact duties. No deviation from the fixed was tolerated. The result was stagnation—the Stone Age. Finally, after thousands of years a few courageous spirits began to express their ideas and progress started anew.

Progress is the product of the innovator. The scientist we almost worship today destroys old systems before he creates the new. Galileo reversed the thinking of his day by destroying the premise that the earth was the center of the universe.

There has been creation only by those courageous enough to challenge the status quo. Hence, it is no historical accident that the artists, the creative thinkers, are the first to be forced out of the regimented state where creeds are put ahead of persons. Two years ago every artist exhibiting at the Carnegie exhibit for world artists was in exile. Salvemini and Borgese of Italy are in the United States. So are Einstein, Bruening and Benes.

In conclusion, it needs to be said that all must understand what Jesus meant when he said, "Except ye become as little children"—willing to learn. Truth and right have not failed. Only we have failed to comprehend it and to act on it.

Chicago, Ill.

Force of Example

BY JULIA GRAYDON

A SWEET-FACED elderly lady told me not long ago about a little daughter in the home where family worship was a daily thing.

The father being absent that morning, the mother found the child, not old enough to read, sitting in her father's chair with a book open in her lap ready to begin the service she was accustomed to. She had watched that father day by day and was trying, in her way, to follow his example. "Suffer the little children to come unto me and forbid them not," said our Savior.

What shall our example mean to those about us?
Harrisburg, Pa.

OUR MISSION WORK

An Untouchable Lad Is Touched

BY MABEL W. MOOMAW

A LAD, fourteen years of age, stood before our door. After greeting him he kindly asked: "May I have a New Testament? Here is the cash for it." I took the coin and gave him the Book. He returned a courteous "Thank you," and turned down the path.

This lad, Ranchod, by some may be considered a little different from the other lads who so often come to our home. He is keen, alert and has a radiant personality. If you were to see him with other lads in the classroom, on the playground, or in the field at work he would be sharing and contributing his part. But the one thing that marks this lad, for some, as being different is the fact that according to the caste rating he is an *untouchable*. To be an *untouchable* means just what the word implies. If he touches any one of a higher caste that individual is defiled. Such as he are *untouchable* for no fault of their own, but because they were born into this caste. They must endure the subjection and disgrace of their eternal fate without a murmur.

The story of the *untouchable's* plight is as old as the Hindu caste system. Christian missions have always been friendly to this unfortunate group. Some missions have devoted their full time to the *untouchable* caste. We need only to follow the Master Teacher as he taught, healed and served in many ways the outcaste during his ministry to determine what our attitude should be toward these good people so neglected and downtrodden in Hindu society. So Christian missionaries have devotedly worked and prayed for their welfare. The unyielding wall of caste prejudice has been so strong that often there seemed to be little noticeable progress compared to the amount of effort so freely given. However, there have really been rich rewards. Many have been given the opportunity of education and enlightenment and are now leaders in the Christian church; also some are holding responsible positions of trust in various lines of service.

A few Hindu reform leaders have risen in the past few years to join the ranks of those uplifting the outcaste people and as a result some legislative



Here stands Ranchod, the untouchable—yet his very face shows he is a lad of great promise.

measures have been taken. Three laws in particular have been passed in various provinces. First, that *untouchables* are allowed to draw water from the village well; second, the children are allowed to enter temples of worship; and third, the children are allowed to sit in school with children of other castes. While these laws have been enforced to a very limited degree, they have been very helpful. Recently Bro. Moomaw was visiting a government village school. This school of five grades was being conducted in a one room building with two doors opening to the outside. Just outside one of the large doors on the ground sat two small boys with their slates and books. He did not ask why they were sitting there. He did ask, however, "What do these lads do when it rains?" The teacher was apparently very busy just at that moment and did not reply, so one of the older boys volunteered to answer, "Sahib, they use this umbrella," pointing to a worn and ragged umbrella near by. Before he left the village the teacher promised these lads their rightful place with the other pupils.

Ranchod's request for a New Testament is the request made by many of India's *untouchables*. He, like many others, are earnestly seeking something better. He has not formally accepted Christianity, but from his few pice of spending money he has saved enough to buy this Book. Having few possessions one might think that a growing and energetic lad would want many material things for his own pleasure, but he chose to buy a New Testament. We feel certain that Ranchod will become a Christian. His old father assured Bro. Moomaw recently when he was in his village that, "If he wishes to become a Christian he may have my consent."

Christ's message of love and good cheer is for all. We are sure he had in mind all castes and classes when he said: "And I, if I be lifted up, will draw all men unto myself."

On Furlough From India.

Dr. John R. Mott Pleads for China

DR. JOHN R. MOTT has promised to attend the Anderson Annual Conference and speak to us at the Missionary Convocation on Monday afternoon. Dr. Mott is one of the Christian world's outstanding missionary statesmen. He has been largely responsible during the past fifty years for the direction of missionary thinking and action into the channels recognized by most churches as being essential to the growth and spread of Christianity among the nations of the world. He has been a keen student of world events and world needs. The following lines are quoted from Dr. Mott's plea on behalf of China.

"We are now facing in China the greatest area and volume of relatively unrelieved human suffering of modern times, not excepting the World War.

"I have just returned from the World Consultation of the Leaders of the Older and Younger Churches of the World, held near Madras, India. Of the seventy countries represented at this remarkable gathering, China had the next to the largest delegation. Its fifty or more men and women included representatives of all parts of China—northern, southern, eastern, extreme western and central. Among this number were bishops and other executive officers of national bodies who had traveled widely throughout different areas embracing the war zone. They had all come directly from their fields. They thus afforded a quite unique, competent, and thoroughly trust-

worthy company of witnesses and interpreters of present conditions. Their testimony was unanimous and most impressive as to the widespread and tragic suffering, and as to the desperate need of a great enlargement of relief.

"In view of these up to date and reliable reports, as well as those of other trusted correspondents and travelers with whom I have had recent contacts," continues Dr. Mott, "*it is my conviction that we are now facing in China the greatest area and volume of relatively unrelieved human suffering of modern times, not excepting the World War.* I would urge the ministers and lay leaders of our churches and congregations, large and small, to leave no stone unturned, no matter what the difficulties or handicaps, to assure at the earliest practical date a truly notable, sacrificial offering from young and old, rich and poor, for the Church Committee for China Relief."

A Burned Home

AN old woman sat patching a ragged garment for her husband. He was sitting near by but uttered not a word, for his speech was gone since the day of the tragedy. Only the black and charred walls of their home surrounded them. So completely had everything in the home been destroyed that there was hardly a corner suitable for shelter against the wind.

On the day when most of their neighbors had fled to the mountains, the father, mother, and son had stayed behind for they had heard that the soldiers would not harm them. They had hoped to believe that story.

And then the invaders passed by. Three soldiers came into the little court yard and asked for food and water. The old mother immediately brought them the best she had. They were not pleased, for they threw the food upon the ground and searched the place for something better. On finding a supply of grain which had been put away for future use, they hauled it out and started to feed their horses. When the animals had eaten their fill the soldiers set fire to the rest of the grain.

This was more than the son could endure and so he fell on his knees to beg that their food supply be not destroyed. He was silenced forever by a sword. The mother was sent out to find some chicken. She hurried away but as soon as she was out of sight she ran for the mountains. After the invaders moved on, she hurried back to the spot that had been her home. She found a wounded husband and a dead son and her daughter-in-law was missing.

What to Pray For

Week of April 29-May 6

During this present year the home mission study books have called our attention to the city. Some adult groups have taken up the study of the city and faced the many difficult problems which are found in the city churches. Although as a church we do not have much mission work in many of the large cities, nevertheless the whole subject of mission work in the city should enlist our earnest prayers. We should pray for all churches which are giving time and attention to mission endeavor in our cities.

So many people from other lands have come to America and made their homes in the cities that the Christian churches of America may truthfully say that they have foreign missions at their door. With such opportunities right at hand, every church should be aware of its responsibility. Let us pray for all churches in the cities and for all mission effort among the Chinese, Japanese, Mexicans, Italians, Poles, and other groups of peoples.

We should also remember that there are thousands of people in our fair land who have no permanent homes, but move from place to place to gather in the fruits and vegetables which fill the cans on our shelves. Let us pray for the churches that have made themselves responsible to bring enlightenment, education and spiritual help to these wandering people.

The black, broken walls of a ruined home and her wounded husband were all the comfort she knew. There seemed so little left for them to live for, yet their stout hearts and brave spirits faced the days ahead. They gathered in some cornstalks and mixed some mud and started to make a tiny hut which would give them shelter. Some little portion of relief administered to bruised hearts like these seems to bring a triple portion of blessing. It blesses those who receive, those who minister, and those who give. As a church we may be thankful that we have had a share in bringing some relief to this stricken home.

"In My Name Shall They Cast Out Devils"

BY ELDER GOVINDJI K. SATVEDI

Elder Govindji came into the Church of the Brethren mission when he was a small boy and he has grown into the work of the church until today he is one of the outstanding leaders of the church in India. For years he has been elder of several of the churches and he has also been moderator of a number of the district meetings. In his own Christian experience he has long learned the power of the spirit of Christ. On being asked to give some of his personal experiences in helping people to get rid of the evil spirit which possessed them, he wrote the following incidents. Others may follow. Those in America who have never met with such experiences may feel that these facts are very strange, and yet those who live in India know full well that demon possession is real and something which needs to be dealt with.—A. C. M.

SUPERSTITION and fear are very common in India everywhere and woven into people's lives. They are found among all classes of people, and even some Christians walk in the shadow of such an inheritance.

Once a child in a Christian family was suddenly taken with stomach trouble. The parents seeing the child suddenly sick, at once thought it was the result of the evil eye. In order to get rid of the trouble they took a little earthen jug, filled it with water, then covered its top with a piece of rag and bound it tightly. Then they passed the jug around about the head of the child seven times. After this they turned it upside down and hung it up. Naturally the air pressure would not allow the water to come out, but very fearfully they said: "See how bitter the evil eye is." They believed that the power of the evil eye was proved because the water was held in the pot. But on my visit I convinced them not by words but by an experiment that the water remained in the pot by natural laws of pressure and not because the power of the evil eye had been made to work on the water. I asked for a similar pot and proved the pressure of air. And the parents got over that superstition.

Some twenty years ago there was a young girl of about eighteen years of age in a certain Christian family. She was not baptized as she had been married at an early age to a non-Christian. Once she came to visit her parents who were living in a

Hindu neighborhood at Bulsar. A fence of thorns separated them from the Hindu side and a wooden god was right in the fence. As the young girl was cleaning the yard she accidentally pushed the Hindu god to the Hindu side. As soon as a Hindu woman discovered this she rebuked the girl for pushing the god and said the god would surely punish her. The girl became much frightened and later on did have fever. At first they thought little of it, but when the fever continued on unbroken for a long while she took it as punishment from the heathen god. So she went to a witch doctor but did not find relief. Then she went to a well-known Moslem grave where people possessed by evil spirits come for days and often for months hoping for relief. The girl stayed there some time. She received a charm to wear on her arm and drank magic water, but all was in vain. She suffered for a year and came to the point of death. Moreover she began to dhun (swaying the body from side to side, beating the head upon the

(Continued on Page 14)

Monthly Financial Report

During the month of March contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$5,448.15. The total received for the year beginning March 1, 1939 was \$5,448.15, detail as follows:

	Receipts for March	Total receipts since 3-1-39
World Wide Missions	\$ 348.00	\$ 348.00
Women's Work Project	786.12	786.12
Home Missions	61.76	61.76
Foreign Missions	99.16	99.16
Junior League Project	25.73	25.73
India Mission	30.00	30.00
India Boarding School	54.91	54.91
India Share Plan	207.59	207.59
India Missionary Supports	743.63	743.63
China Mission	65.85	65.85
China Share Plan	306.25	306.25
China Missionary Supports	222.90	222.90
Africa Missionary Supports	758.01	758.01
Africa Mission	142.94	142.94
Africa Share Plan	314.35	314.35
Africa Leper	20.00	20.00
Conference Budget Undesignated	711.55	711.55
Conference Budget Designated for—		
Board of Christian Education	48.65	48.65
Bethany Biblical Seminary (at Elgin) ..	140.50	140.50
Bethany Biblical Seminary (at Chicago) ..	92.00	92.00
Youth Serves	268.25	268.25
	<u>\$5,448.15</u>	<u>\$5,448.15</u>
Non-Budget items—		
China-Spain Relief	\$ 807.05	\$ 807.05
China War Relief	295.42	295.42
Refugee Fund	10.00	10.00
Spanish Relief	101.48	101.48
Amsterdam Fund	175.00	175.00
	<u>\$6,837.10</u>	<u>\$6,837.10</u>

The following shows the condition of General Mission Board foreign and home mission finances on March 31, 1939:

Income since March 1, 1939	\$ 7,687.20
Income same period last year	6,998.84
Expense since March 1, 1939	15,908.28
Expense same period last year	23,651.60
Mission surplus March 31, 1939	18,239.76
Mission surplus February 28, 1939	26,460.84
Decrease in surplus, March, 1939	8,221.08

HOME AND FAMILY

Patchwork Quilts

BY MRS. G. L. WINE

Written for Mrs. Alice Clark, Bridgewater, Virginia
June 20, 1938

I know a room where beauty rare
And sweet content, and quiet toil,
Are blended like the pastel shades,
And rainbow hues, and spiral coil—
Of patchwork quilts.

With nimble fingers, scissors, thread;
With quiet art and patterns true,
She appliques each tiny scrap
Of yellow, green, and pink and blue—
Into her patchwork quilts.

With tiny needle, even stitch,
She fashions feathers, diamonds, stars,
And wind-blown tulips, Sharon's rose,
Great Dresden plates, and sunburst flowers—
Upon her patchwork quilts.

And all the while she dreams sweet dreams
Of baskets, full of roses red,
Log cabins, trips around the world,
And friendship, names, upon a bed—
Her dreams in patchwork quilts.

A crazy, nine patch, Irish chain,
Embroidered, rose, a snowball white,
Striped watermelons, spreading fans,
In turn shall grace tall beds at night—
Her dainty patchwork quilts.

A lovers' knot, beneath the stars,
Along the flower garden trail;
A wedding ring, sunbonnet babes,
Sweet mem'ries all, that never fail—
Life's love in patchwork quilts.

Her patient toil, and calm content,
With pastel shades, of dark, and light,
All some way blended with life's love,
And dreams, are covers for the night—
Beneath her patchwork quilts.

Covington, Ohio.

Build!

BY LEO LILLIAN WISE

"Good morning, Aunt Martha," the voice challenged the busy housewife, "here are the magazines mother promised."

"Come right in," Aunt Martha is aunt to all, "and thank you so much, Gene."

The youth seated himself near the window, whistled a greeting to the fluttering canary and hailed Pepper, the sedate, fluffy cat. Then he accepted the plate of cookies handed him by Aunt Martha.

"Same cookie baker, aren't you!" he chuckled.

"My, yes," smiled Aunt Martha as she reached

for her mending, "even though you are so grown up don't tell me that you have outgrown liking them?"

"Seeing that you've known me since I was able to make a beeline for your house," he said, "you can guess the answer."

Aunt Martha smiled as she judged the size of a patch needed. Then she replied: "Yes, I think I know the answer. But tell me how do you feel now that you are through school?"

"Bewildered I presume like lots of others," he said promptly, "wanting to go places and feeling that the ways are blocked."

"Not discouraged, are you?" she asked.

"Not sure," Gene spoke a bit moodily.

"That wasn't a fair question, I admit," said Aunt Martha. "Of course there are hundreds of young folks feeling they are the victims of mistakes made by the generation older than themselves. Just so self-pity doesn't wreck them."

"It was an odd thing," she mused, "how a few words over the air the other morning set me to thinking. A man was telling about Edison and an assistant who had worked long and faithfully upon a certain project. Finally the assistant said: 'This is the five thousandth time we've failed.' But Mr. Edison said something to this effect: 'Rather, we know five thousand ways it cannot be done!' This just made it plain to me that surely we know many ways how not to do things. Think of great world problems facing us: lack of faith in fellow men, man's inhumanity to his fellow man, the underprivileged, greed, and many related lines all spelled with capitals. Then narrow those problems down through nations and states to the tiniest hamlets, and finally to each individual. Surely when we know five thousand ways that lead to defeat and disaster we might try something else."

And then Aunt Martha continued: "It makes me think of a letter among my collection of old letters. It was written back in the eighteen fifties by a man who had gone to Illinois. He related some of his activities, his plans for the future. He described in some detail a day's work, winding up with these words: 'When I lie down at night I know I have done a good day's work.' Perhaps after all the biggest job ahead of any generation—and have you ever thought it's difficult to say where a generation begins or ends? They overlap so. As I started to say, the biggest job is to build for a better tomorrow, to create new understand-

ings, new concepts of life. Right in our own neighborhood there is work to do. Shall I illustrate? Well, last night when Uncle Dan drove in the double garage he discovered some little tikes had started a fire inside. As luck would have it the fire had gone out. I shudder every time I think how easy it might have started a blaze hard to put out before inflicting serious damage. All because some mothers are unconcerned about the doings of their young hopefuls."

Just then the buzzer sounded and Gene hastily went his way. Later in the day Aunt Martha saw a group of little lads laden with sacks starting off down the street with Gene as their leader. His eyes twinkled as he halted just long enough to say to her: "I am starting a building project!"

"Just wait a minute," a bit of lump choked her throat, "I want to give you a sack of cookies."

Yes, she thought to herself, as she watched the small group far down the street, there are problems and again problems, but thank the dear Lord for the folks who do something about it while waiting for larger opportunities to come their way.

Bellevue, Ohio.

The Old-Time Doctrine

BY EZRA FLORY

GET your Bibles and read: Prov. 13: 24: "He that spareth the rod hateth his son"; Prov. 19: 18: "Chasten thy son, seeing there is hope"; Prov. 22: 15: "Foolishness is bound up in the heart of a child; but the rod of correction shall drive it far from him"; Prov. 23: 13: "Withhold not correction from the child"; Prov. 29: 15: "The rod and reproof give wisdom; but a child left to himself causeth shame to his mother"; Prov. 29: 17: "Correct thy son, and he will give thee rest; yea, he will give delight unto thy soul."

Should we cry: "Back to Proverbs!" Why should children of good parents go wrong? Note the verse: "They will keep the way of Jehovah." God knew Abraham to the end that he would command his children and his household after him (Gen. 18: 19). We read of one parent of whom it is said: "His father had not displeased him at any time in saying, Why hast thou done so?" (1 Kings 1: 6). Follow and note the life that this son lived, bringing rebellion against his good father.

I read of another Child who called a little child and used him as an object in teaching adults (Matt. 18: 2). That Child grew (Luke 1: 80; 2: 40; compare 1 Sam. 2: 21, 26; 2 Peter 3: 18). That Child ministered unto the Lord (1 Sam. 2: 14, 18;

Matt. 20: 28). From a child he knew the Holy Scriptures (2 Tim. 3: 15; Act 17: 11). "Even a child is known by his doing" (Prov. 20: 11; Acts 4: 13).

Goshen, Ind.

"In My Name Shall They Cast Out Devils"

(Continued From Page 12)

ground, mumbling unintelligible sounds) and whenever she did this the family were half dead with fear.

When I moved to Bulsar I heard of this. The mother of the girl asked me if there was any remedy. I said, "Yes, there is a remedy. Call me whenever she begins *dhuning*." So they sent for me. I went to the home and spoke to her, calling her by her name, but she did not respond. Then I just prayed silently and very earnestly and commanded her in Jesus' name to quit *dhuning*. She at once quit the rhythmic swaying but she would not speak to anyone. The next day was Sunday, so I said I would come again and pray for. On the next day I took some friends with me and we prayed that she might be restored to normal thinking. I prayed, laying hands on her head that she be made whole again. She was then convinced that she had been led astray and that she could be restored. After that she turned to the Savior and lived a happy life the rest of her days.

Just a year ago a high caste woman living in a part of Bulsar town was possessed of a devil. After suffering from various witch doctors for three years she called me. With my wife I went there. I told her I was not a witch doctor nor a sorcerer, but I believed in the true and living God who is the Creator of all the universe. I said anyone who believes in the name of his Son, Jesus the Savior of the world, would not perish by any Satanic power; but before one could be benefited by that Savior he must get rid of belief in all sorts of gods and goddesses and all fear thereof. Then in order to create faith in her I read portions of the Gospels where such works were described. After hearing these accounts she said she believed in that Savior. I then asked her to cut off all the charms and threads which were tied all over her body. She asked for a knife and cut them off. Then I asked her to denounce those charms thrice in the name of the Savior. I asked her to do that to remove her faith from false gods and to create faith in the true God. Then I prayed over her and she was healed. She praised the name of the Savior and began to read the Gospels. No Satanic power now takes possession of her since God is her refuge.

Bulsar, India.

THE CHURCH AT WORK

ADMINISTRATION**Suggestions for the Observance of Rural Life Sunday****Fifth Sunday After Easter, May 14, 1939**

The year 1939 marks the tenth anniversary of the launching of Rural Life Sunday. It is also the 30th anniversary of the publication of the Roosevelt Country Life Commission report which marked the beginning of the country life movement in the United States. These anniversaries, and the present surge of interest in the rural church movement, should stimulate more churches than ever before to observe this year Rural Life Sunday.

How shall Rural Life Sunday be observed? The usual way is to set aside the Sunday morning hour for a worship service and sermon or address that is centered about the spiritual realities of rural life. This custom is now widespread. Sometimes spiritually-minded agricultural leaders are invited as guest speakers. Local agricultural societies such as the 4-H, Future Farmers, Farm Bureau and Grange are happy to co-operate, not only in attending but in taking part in such an observance. City churches may invite town and country pastors to speak on an appropriate theme.

The following order of service and suggestions were prepared by the Committee on Town and Country of the Home Missions Council and are presented as helps in planning an effective Rural Life Sunday Observance.

Order of Service**PRELUDE****CALL TO WORSHIP:**

The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.

O come, let us worship and bow down: let us kneel before the Lord our maker.

For he is our God; and we are the people of his pasture, and the sheep of his hand.

HYMN: "We Plow the Fields, and Scatter"—Brethren Hymnal, No. 425.

RESPONSIVE READING:

Minister: From that time Jesus began to preach, and to say . . .

Congregation: No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Minister: Consider the lilies of the field, how they grow; they toil not, neither do they spin:

Congregation: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

Minister: Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven . . .

Congregation: Shall he not much more clothe you, O ye of little faith?

Minister: What man of you, having an hundred sheep, if he lose one of them . . .

Congregation: Doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

Minister: I am the good shepherd, and know my sheep, and am known of mine.

Congregation: As the Father knoweth me, even so

know I the Father: and I lay down my life for the sheep.

Minister: I am the true vine, and my Father is the husbandman.

Congregation: Every branch in me that beareth not fruit he taketh away.

Minister: Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine;

Congregation: No more can ye, except ye abide in me.

Minister: If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Congregation: Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Minister: Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

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ADULT CHRISTIAN WORKERS**Christ and the Rural Gospel****Part One****Sunday, May 14**

Note: Assign the sections to different individuals and ask them to study the references pointing out both Jesus' keen insight into rural life and the spiritual truth he was trying to teach.

Introduction: The country occupied a large place in the thinking and teaching of Jesus. So many are his references to country life that his gospel is sometimes said to be a rural gospel. It is hoped that a study of this emphasis may challenge the whole church to greater appreciation of rural life. Rural preachers, teachers and laymen will do well to know and talk the language of their people as Jesus did.

1. References to birds—

- (a) The eagles (Luke 17: 37).
- (b) The fowls of the air (Matt. 6: 26).
- (c) The ravens (Luke 12: 24).
- (d) The sparrow (Matt. 10: 29-31).

2. References to the weather—

- (a) The lightning (Luke 17: 20-24).
- (b) The sunset (Matt. 16: 2-4).
- (c) Sunshine and rain (Matt. 5: 45).
- (d) The wind (John 3: 8).
- (e) The storm (Matt. 8: 23-26).

3. References to plants and growing things—

- (a) Herbs of the garden (Matt. 23: 23).
- (b) Beautiful reeds (Matt. 11: 7).
- (c) Flax (Matt. 11: 7).
- (d) Grass (Matt. 6: 30).
- (e) The lilies (Matt. 6: 28, 29).
- (f) The vine (John 15: 8).
- (g) Fruit trees (Luke 6: 43, 44).
- (h) The fig tree (Luke 13: 6-9).

4. References to wild animals—

- (a) The fox (Luke 13: 32; Matt. 8: 20).
- (b) Wolves (Matt. 10: 16; Matt. 7: 15).
- (c) Snakes (Matt. 12: 34; also Matt. 23: 32, 33).
- (d) Serpents (Matt. 10: 16).
- (f) Scorpions (Luke 10: 19).

KINGDOM GLEANINGS

Calendar for Sunday, April 30

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. Paul Crosses Into Europe.—Acts 15: 36; 16: 4-15.

Christian Workers. Words of Wisdom.

B. Y. P. D., Forming Friendships.

Intermediates, Gaining Strength Through Worship.

• • •

Gains for the Kingdom

One baptized in the Reedley church, Calif.

Four baptized in the Spring Run church, Pa.

One baptized in the Pleasant Hill church, Pa.

One baptized in the Brownsville church, Md.

Eleven baptized in the Lebanon church, Pa., Bro. S. G. Meyer, evangelist.

Two baptized and one received by letter in the Yakima church, Wash.

Three baptized in the Root River church, Minn., Bro. Mark Burner, pastor.

Five baptized in the Warrensburg church, Mo., Bro. Russell Burris, pastor.

Nine baptized in the Robinson church, Pa., Bro. John H. Clawson, evangelist.

Eleven baptized in the McPherson church, Kans., Bro. Bernard N. King, pastor.

Eight baptized in the South Waterloo church, Iowa, Bro. W. H. Yoder, pastor.

Eleven baptized and five received by letter in the Des Moines church, Iowa.

Fourteen baptized in the Lancaster church, Pa., Bro. Paul Robinson, evangelist.

Eight baptized in the West Manchester church, Ind., Bro. T. G. Weaver, pastor.

Seventeen baptized in the Ivester church, Iowa, Bro. Homer Caskey, evangelist.

Three baptized in the Everett church, Pa., Bro. E. M. Detwiler, pastor-evangelist.

Four baptized in the Osceola church, Ind., Bro. Paul C. Lantis, pastor-evangelist.

Thirteen baptized in the Washita church, Okla., Bro. Ralph G. Rarick, evangelist.

Fourteen baptized and nine received by letter in the church at Washington, D. C.

Four baptized in the Sampson Hill church, Ind., Bro. J. Andrew Miller, evangelist.

Five baptized in the Madison Avenue church, York, Pa., Bro. M. A. Jacobs, pastor.

Seven baptized in the First church, Philadelphia, Bro. Leland S. Brubaker, evangelist.

Five baptized in the Independence church, Kans., Bro. H. L. Ruthrauff, pastor-evangelist.

Fifteen baptized in the Live Oak church, Calif., Bro. Niels Esbensen of Empire, Calif., evangelist.

Nine baptized and six received by letter in the Canton church, Ill., Bro. Chas. Dumond, pastor.

Thirteen baptized and three received by letter in the Polo church, Ill., Bro. H. Jesse Baker, pastor.

Seventeen baptized and five received by letter in the Mt. Morris church, Ill., Bro. Foster B. Statler, pastor.

Nine baptized in the West Wichita church, Kans., Brother and Sister Oliver H. Austin, evangelists.

Five baptized, one restored and five admitted to associate membership in the Ottawa church, Kans., Bro. L. Avery Fleming, pastor.

• • •

Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. W. C. Sell of Kittanning, Pa., May 1-7, in the Rummel church, Pa.

Bro. A. J. Beeghly of Somerset, Pa., May 7-21, in the Hyndman church, Pa.

Bro. W. K. Kulp of Windber, Pa., May 22-28, in the Center Hill church, Pa.

Bro. Walter Berkebile of Rockood, Pa., May 6, in the County Line church, Pa.

Bro. G. L. Baker of Marianna, Pa., pastor, May 7-21, in the Ten Mile church, Pa.

Bro. David H. Snader of Akron, Pa., May 7, in the Marsh Creek church, Pa.

Bro. I. S. Long of Baltimore, Md., May 21, in the Mechanic Grove church, Pa.

Bro. Howard A. Merkey of Manheim, Pa., May 15-28, in the Carlisle church, Pa.

Bro. C. F. Holsoapple of Myersville, Md., May 7-20, in the Grossnickel church, Md.

Bro. H. P. Garner of Pioneer, Ohio, April 30, in the Pleasant Chapel church, Ind.

Bro. Howard Danner of Abbottstown, Pa., May 14-27, in the Welsh Run church, Pa.

Bro. Isaac B. Kensinger of Martinsburg, Pa., May 8-14, in the Cherry Lane church, Pa.

Bro. Emra T. Fike of Oakland, Md., May 8, in the Columbia Furnace church, Va.

Bro. Howard Whitacre of Flintstone, Md., May 10-21, in the Maple Grove church, Md.

Bro. H. M. Snavely of Carlisle, Pa., April 30 to May 14, in the Ligonier congregation, Pa.

Bro. Robert L. Cocklin of Mechanicsburg, Pa., May 21 to June 4, in the Ridge church, Pa.

Bro. Ralph E. Shober of Frederick, Md., April 26, in the Union Bridge church, Pipe Creek congregation, Md.

Brother and Sister Oliver H. Austin of McPherson, Kans., May 25 to June 4, in the Worthington church, Minn.; May 7-21, in the Cando church, N. D.

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Personal Mention

Middle Pennsylvania has selected Elders Chas. L. Cox and Geo. L. Detweiler as Standing Committee delegates to the Anderson Conference, with Elders D. B. Maddocks and H. M. Hanawalt as alternates.

Sister Nettie M. Senger's letter of March 19 said, along with other interesting things: "I shall be teaching here in Peking in the Women's Union Bible School this spring two periods a week. That's all the doctors will allow. School opens last of March, closes last of June. By living in the Y. W. C. A. this winter I have gotten more into the life of the young Chinese women and feel it has been wonderfully worth while. I've taught a Bible class here to hostel guests all winter."

Northern Virginia has chosen Elders Homer J. Miller, Earl M. Bowman and L. S. Miller as Standing Committee delegates to the Anderson Conference. Elders C. E. Long, S. D. Zigler, and J. S. Roller are alternate delegates.

Bro. Russell G. West, pastor of the First church of Roanoke, Va., will spend the summer in evangelistic meetings. He has two open dates: June 26 to July 9, July 30 to Aug. 13. His address is 712 Loudon Avenue, N. W.

Bro. F. H. Crumpacker says he is having trouble with mail coming to Ping Ting Chow, China. It is a marvel that they get as much as they do. But he advises mail to Ping Ting Chow, Shansi, China, to be addressed via Peking, North China.

Missionary Modena came in first but inquiry soon revealed that Dr. Lloyd was not far away. Of course we were glad for the chance to extend farewell greetings to the Studebakers as they were on their eastward way. They are by this time well out on the heaving bosom of the Atlantic with Africa calling in the distance. The heart of the whole church should be going with them.

John F. Reich, Secretary of the Committee on Spain, in a recent letter to M. R. Zigler says: "It was pointed out that inasmuch as David Blickenstaff has long carried the full brunt of responsibility in Nationalist Spain, and that this side was the more difficult and delicate, the success of the entire project is thus very largely to his credit. I do hope you will impress this sense of appreciation on your associates."

Bro. Joseph H. Clapper, Assistant Secretary for the recent District Conference of Middle Pennsylvania says: "The spirit of the meeting was fine and attendance large at all sessions. . . . Bro. I. E. Oberholtzer was with us and spoke before the various groups of the church. His messages were well received. . . . The district conference sends a call to the Annual Conference for the Annual Meeting to be held in the Eastern Zone in 1940."

Miscellaneous Items

Bridgewater College has come through with copies of the 1939 catalogue number of the college bulletin for our files, a favor which we greatly appreciate.

Continued China-Spanish Relief. The Relief Committee of the Church of the Brethren stresses the importance of all churches continuing giving for relief. Even though the war in Spain is over, there is great need and our workers are still there. The war in China continues and our workers are expecting the church to continue backing them up with relief funds. We anticipate the forthcoming Anderson Conference, June 7 to 13, will consider the relief need and set forth some new authorization. The General Mission Board has just received \$60 from Detroit, \$27.89 of which was given by the Chinese Sunday school. On Easter evening the Chinese were in charge of the service. Fifty-three Chinese and 144 Americans were present.

With Our Schools Bridgewater College

The Fifty-ninth Commencement will be observed on Monday, June 5, preceded by the usual commencement events. Dr. Guy E. Snively, executive secretary of the Association of American Colleges, will be the speaker.

The new catalogue which is just off the press shows the official attendance for the year to be 299. The attendance of regular college students shows an increase of 16.9% over any previous year.

Bridgewater is especially happy to have been reviewed by the Southern Association of Secondary Schools and Colleges at the recent meeting of the association and to have been removed from probationary membership, into good standing with the association.

The May Day Celebration and home-coming has been announced for Saturday, May 13. The program includes athletic events, the presentation of "The Merchant of Venice," by the Curtain Club, the May Day pageant and Mother's Day program in the college on the following day.

Founders' Day Celebration on April 3, was unusually stimulating. Dr. W. T. Sanger, president of the Medical College of Virginia, and Honorable Harry Flood Byrd, United States Senator from Virginia, were the speakers. The college honored both speakers with honorary degrees. The ceremony honoring Senator Byrd and his address were broadcast over station WSWA.

New Gish Books

Gish Fund Books are furnished to ministers of the Church of the Brethren only at these low prices because funds from the estate of James and Barbara Gish were placed in the hands of the General Mission Board for this purpose. From the income of this fund the General Mission Board bears part of the cost of the Gish Fund books.

Three new books have been added to the Gish list. All correspondence about the books and orders for the same should be sent to the Brethren Publishing House, Elgin, Illinois.

No. 234, Fifth Avenue to Farm, by Frank Fritts and Ralph W. Gwinn. Regular price \$3; Gish price, 75c.

This is the finest book on the dignity, worth and benefits of farm life in our civilization, I have ever read. It is so thorough, so penetrating and enlightening that to attempt a review seems an injustice. Every city and rural pastor should read it. Alert laymen in city and country will always be grateful to the one who placed it in their hands. It should be required reading by all students of sociology and religion whether in college, university or seminary.

The average birth rate in the American city is 80 per cent. This means that cities grow or hold their own only by migration from the farms, since few foreigners now come to our shores. The farm birth rate is 150 per cent. More than sixteen million have gone from country to city in the past twenty years.

Many of our western colleges draw more than half their students from the farm. Less than 10 per cent of these return. Yet the authors clearly show that the chances for high salary and social position in the city are far more limited than most students perceive. Only a comparative few reach the top. The children of these few, are few, and they seldom follow their parents in success. More sons of farmers become presidents of banks than sons of bankers. The environment of the city is against the developing of executive types of persons. Modern industry becomes increasingly the doing of narrow, specialized tasks. The dull, unimaginative,

(Continued on Page 19)

Suggestions for the Observance of Rural Life Sunday

(Continued From Page 15)

Congregation: For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

ANTHEM OR SOLO

SILENT PRAYER

UNISON PRAYER: Vision and Zeal in Rural Work

O God, heavenly Father, we beseech thee to grant to us and all the leaders, members and organizations of thy church, a vision of the fields white unto the harvest in the country districts of America. Increase in us a desire to minister to those living on farm and ranch, in little town and open country, and so guide us by thy Spirit that we may harvest the souls committed to our care in love and power and understanding; through him who said of old, Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest; thy Son, our Savior Jesus Christ. Amen.

PASTORAL PRAYER

OFFERING AND RESPONSE

RURAL LIFE CONSECRATION SERVICE (the people standing):

Leader: Let us remember before God all who till the soil, fearing not sweat, dropping over the eyes like tears, because of the oldest of all faiths, the conviction that God will provide.

People: O God, bless the work of our hands, and strengthen the purpose of our hearts. As we plough the fields and sow the seed in hope, may we by thy grace come again with rejoicing, bearing a harvest with us.

Leader: Let us acknowledge unto God our debt to our helpers, the animals that serve our needs and draw our burdens, and share in pain and pleasure.

People: Unto thee, O God, we give thanks for the friendly beasts that bless our rural life, for dog and horse, and for the cattle on a thousand hills, friends of our childhood, sharers of burdens, givers of food. Help us to treat them kindly, and to share with them as thou dost prosper us.

Leader: Let us bring to God our homes and families.

People: Father God, may thy spirit light the homes that have nurtured us, and enfold them in thy protecting care. As thy love has called us into life, so may we by thy grace attain unto the life eternal in Jesus Christ our Lord.

Leader: Let us commend unto God the agencies of our community life.

People: O God, creator and governor of the universe, grant thy guiding spirit to our leaders, and endow them with prudence and wisdom. Bless and prosper our churches, our schools and the agencies which lead us forward. As we enlist through them in the service of our fellow men, may we hear thee say to us, "Well done, good and faithful servant."

IN UNISON: And now, O God, bless the seed which we sow, the tools with which we work, the hands that labor and the souls that serve in ways of daily toil. And when our laboring days are past, bring us safely to our rest in thee, through Jesus Christ our Savior, Amen.

SERMON OR ADDRESS

HYMN: "O Happy Time of Reaping"—Brethren Hymnal, No. 430.

Suggested Texts

Gen. 1: 1—"In the beginning God created."

Psa. 1: 1—"And he shall be like a tree planted by the rivers of water."

Hosea 10: 12—"Break up your fallow ground."

John 12: 24—"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."

John 15: 5—"I am the vine, ye are the branches."

1 Cor. 3: 9—"You are God's field to be planted." (Moffatt)

MEN'S WORK**Men's Work at Gettysburg, Ohio**

By Chester J. George, Gettysburg, Ohio

The cabinet of Men's Work of Southern Ohio reorganized recently electing the following officers: President, Howard Erbaugh, Dayton, Ohio; Vice-President, B. F. Studebaker, Union, Ohio; Secretary-Treasurer, Chester J. George, Gettysburg, Ohio.

The cabinet is going to follow the same plans as last year, or contacting a key worker in each church in the district. Plans were made to carry out the projects for the coming year. The projects listed for this year are as follows:

1. Budget of \$500 to be spent for projects in the district.
2. Furnish programs at the Brethren Home and mission points.
3. Personal evangelism.

The cabinet wishes to thank the men of the district for their loyal support and asks for their support for the coming year.

WOMEN'S WORK**A Teen Age Problem Program**

By Mrs. E. G. Hoff, Elgin, Illinois

The program committee of the Home Builders Mothers' Circle decided that about every four years one needs to consider teen age problems. It seemed to be time again with some twenty young hopefuls asserting their initiative. Questions were submitted by various members of the Mothers' Circle. These were typed and passed at the meeting. A capable leader handled the discussion. Do these questions correspond to your own?

1. How shall we control the use of the radio?
2. Going to the movies too often?
3. What allowance should a teen age child be given?
4. How much time shall parents expect the high school youth to spend on home duties?
5. How may the teen age be kept interested in church attendance?
6. How can parents help them to date with Christian youth?
7. What reason would you give an adolescent for not wanting him to go out of town for something to eat after a game?
8. When entertaining a group, how late should they be allowed to stay? If it gets late should the parents suggest leaving?

9. Should they be allowed to make all their decisions?
10. What of the interest in sex?
11. What if he is the only one who does not dance at the party of a school friend?
12. How can youth realize their duty in sharing responsibility in the home?

There are two short plays, either of which could accompany a discussion of this kind. They depict some of the characteristics of the teen age in a very realistic manner. The cast of young folks would be present only for this play—not for the discussion. One play, *Tea and Algebra*, tells of a lassie who is much interested in a new man teacher. She expects him to tea and invites her girl friends. But alas, she is disappointed for he does not come.

The other, *What Is Home?* tells of the aspirations and predicaments of three teen-age sisters and a brother while their mother is away on a visit. The mother returns to relieve the tensions and save the day. "Funny isn't it," says Joan, "that four people don't seem to know enough to get away with what one does so easily?" These may be secured from the General Mission Board, Elgin, Illinois. Ten cents each.

New Gish Books

(Continued From Page 17)

easily satisfied people are the ones who are needed in large numbers by modern industry. Many of these kinds of people would likely be better satisfied if they left the farm and went to the city. Many of the other kind have gone to the city and are experiencing great regret. It is true the city greatly needs some of the wiser sons of the soil. Many of the finest of this latter group are trying to do city work and live in the farm home. This is very difficult because of the urgent demands of the modern city on such a person.

The idea that farm labor produces poor mentality is left without a peg to stand on. This idea has grown out of a false comparison of the peasant European farmer with the American farmer. Their background and development is entirely different.

"The destiny of our civilization depends, we believe, [say the authors] on preserving the great ranches of rich American soil, the American farmer with the pattern of mental characteristics which typified him all through colonial days, all through the west and down to yesterday." "Farm work and life is highly favorable to the desirable intellectual development of children. Work on the farm, particularly the modern American farm, is thoroughly congenial to high cultural and intellectual pursuit on the part of adult men and women." "The farm is the breeding ground of the race. Only those civilizations can endure which keep their breeding grounds sacred."

This book is not, however, an idealistic dream. The authors admit that recent decades have gone hard with the farmer. This is not strange. The cream of farm youth, with notable exceptions, has gone to the city. Many farmers, following the example of city industry, have overspecialized to their own harm. When their single crop or other speciality comes upon a bad year they must go in debt for even food to eat. Then, too, following the example of their city cousins, many farmers have made wealth their goal. Comfort and not

wealth, a way of life but not luxuriant living, are within the reach of every intelligent farmer. Many are not sufficiently endowed with the mental ability and energy to make successful farmers.

For years many have felt that there was something lacking in the advice—"Go to the farm, young man!" The arguments didn't seem quite convincing. This book convinces one, at least, that the stronger and more capable will find the life on the farm the most satisfying of all types of living.

This significant volume of 275 pages is written by two sons of the soil. They have their homes and families in the country. They are successful Christian lawyers. They know their subject, both sides of it. They write in a clear convincing manner.—Merlin Shull.

This is a stimulating book. It presents a careful study of the biological losses in our modern trend to move to the city and follow an urban philosophy of life. It attempts to show that the rural homestead, with a growing family on it, has similar values with the school and the church for character building and social welfare, and with them should be exempt from taxation. The facts presented are thought-provoking indeed and show how much of our modern confusion and difficulties have their causes in this change of environment and consequent thinking. These conditions have not happened suddenly and time will be required to bring about effective remedies; but it is urgently necessary to be awakened to the facts and trends. Every person interested in human welfare ought to read this book. Pastors and parents, as well as young people facing the future, will find a lot of things for profitable thinking and planning.—C. D. Bonsack.

No. 235, Prayer and Worship, by Douglas V. Steere. Regular price 50c; Gish price 20c.

Mr. Steere is associate professor of philosophy in Haverford College.

The great tragedy of the church is that so few have really found the gospel of the church as a living dynamic in their lives. There is so much to be had and so little possessed. A teacher in a folk high school of Sweden said: "I guess that what I resent in Christians is not that they are Christians, but that they are not Christian enough." "Nothing in excess," says the author, is the attitude of liberal Christianity. This motto expresses its weakness. "How can Christians remain content with the apparently incurable mediocrity of soul that fills the Christian ranks?"

If the church could only multiply such personalities and the movements they represent as Bernard Clairvaux and his twenty-nine companions; Francis of Assisi and his little brothers of the poor, Kagawa and the Kingdom of God Movement and Schweitzer with his hospital among God's dark skinned children of Africa, how much could be accomplished. "The secret seems to lie in the completeness of their abandonment to the overruling spirit and the consequent transformation of personality."

Vital steps in developing a strong prayer life are considered. Some of them are:

1. Ability to be alone. "Solitude is the stronghold of the strong."
2. Spoken prayer, even in private, helps in concentration.

3. It helps also to learn the secret of effective silence. Clement of Alexandria said that so many are like old shoes, "all worn out but the tongue."

4. Cultivate the presence of God. Robert Barclay said: "As I gave way unto it, I found the evil weakening and the good raised up."

Various kinds of prayers—such as petition, intercession, adoration and public prayers, are briefly and interestingly discussed in this small volume of sixty-eight pages.

The fifth chapter is on Devotional Reading. The author calls devotion, "the promptitude, fervor, affection and agility in our response to the burning ray of love that attends us." The authors and subject matters of the best devotional literature of the ages are briefly and clearly stated.

Our Consideration, by Bernard of Clairvaux, is excellent for those who have heavy administrative responsibility.

The Confessions of Saint Augustine are very helpful for all who have fallen and have been redeemed.

The Little Flowers of St. Francis is wholesome, for he fulfilled the statement: "A saint is one who makes goodness attractive."

The Imitation of Christ, aside from the Bible, is the most widely read manual of devotion.

Pascal's thoughts, along with the New Testament were the books the French soldier most often took with him to the trenches as he went to face death.

Theresa of Avila's autobiography sheds much wise counsel as it tells in a human way, the story of her life experience.

These are only a few of the great devotional writings that are so well discussed by the author. Practical America needs nothing more than an effective practice of prayer. This small volume will lead the reader to a large and rich store of spiritual food.—Merlin Shull.

No. 236. The World Mission of the Church. Regular price 50c; Gish price 25c.

This represents the findings and recommendations of the International Missionary Council growing out of the Madras, India, conference. This conference was unique in world history, in that so many nations were represented and more than half of the delegates were from the mission lands of the younger churches. Here the church and its message, its environment, relations to government, economic and social welfare were considered. This book will make interesting reading to any minister; but it is not intended for reading so much as for study and frequent reference. Here you get the flavor of the thinking of Europe, Asia and Africa, and interpretation of the Scriptures, the organization of the church, evangelism and all phases of the Christian program. Men, women and young people would find a profitable and interesting time to think through these declarations in a group discussion with their pastor or some one else as leader. Deepening convictions of religion, peace and fellowship would be enriched by such a study.—C. D. Bonsack.

.....234, Fifth Avenue to Farm, Frank Fritts and Ralph W. Gwinn75c....

.....235, Prayer and Worship, Douglas V. Steere.....20c....

.....236, The World Mission of the Church (Report of Madras Conference)25c....

CORRESPONDENCE

To Those Who Believe in Peace

The people of the state of Pennsylvania who believe in the peace philosophy have an opportunity right now to help by registering their wishes on the matter of capital punishment in this state, since a nonpartisan bill to abolish capital punishment has been introduced in the state legislature by the Hon. Francis Falkenstein (Democrat) and Hon. Jacob F. Matthews (Republican). The bill was referred to the Judiciary Special Committee where it is at the present time. The first thing any one interested should do is to write or interview Frank J. Atkins, chairman, whose home address is Heilman Office Building, Kittanning, Pa.

Secondly, since members of our legislature care greatly for opinion in their home towns, the thing for each person interested to do is to see your local representative at his home—he is usually home over the week end. If that is impossible, write him and state clearly what your wishes are on this particular bill, and ask him definitely if he will support the bill; if not, find out why not.

Thirdly, talk to your friends and neighbors and have them act. Fourthly, see your local newspaper editors and enlist their assistance; ask them for advice as to how you may help create public opinion for the bill.

This bill was proposed two years ago and was acted on by the house with a vote of 110 to 87. Those close to the situation feel that it can be passed this time if sufficient public opinion is voiced in its favor.

Many relics of barbarism in our customs are so entangled with national and international affairs that it seems almost hopeless to change them, but in this case Pennsylvania is free to act independently and at once.

Again, let me appeal to all those who believe in the philosophy of peace to speak and act now.

Columbia, Pa.

Benj. G. Bushong.

In Memory of William R. Williford

Bro. William R. Williford, a son of Jacob S. and Mary Williford, representing an old Jefferson County Brethren family, was born Sept. 20, 1873, and departed this life Aug. 8, 1938.

Bro. Williford lived nearly one half century in the Church of the Brethren and served as a local minister in his home congregation nearly forty years.

He was married first to Miss Jennie Fry. To this union were born Carl of California, Theodore of Detroit, Mich.; Mrs. Gladins Salterfield of Jefferson County, Tenn. One child died in infancy. After the death of the mother of his children, he was united in marriage to Miss Fannie Biggs, June 3, 1917. This union proved a happy one with Bro. Williford laboring on to promote happiness in his home and the church.

Bro. Williford was elected and served for a number of years as president of the interdenominational Sunday-school organization of Jefferson County, Tenn., which has the oldest such organization of the state. In this work he was very active and endeavored to have his own Brethren Sunday school a front line school of the county.

Bro. Williford was born and reared in the county but some ten years ago the Willifords moved to Dandridge,

Tenn. Here he held a position with the county and was known and liked by the leading men of this section.

This account of his life would be incomplete without saying that Bro. Williford raised his voice against every form of the liquor traffic.

As a minister he was sincere and sympathetic. The writer had the pleasure of having his co-operation for twenty years in the ministry in the French Broad church—Bro. Williford's home congregation. In the summer of 1938, during our rebuilding program at the French Broad church, Bro. Williford was one of the first to be buried from the house he had helped to build.

Perhaps the largest crowd which ever assembled at French Broad church for a funeral gathered for the last rites of this venerable churchman. The funeral services were in charge of the writer, with interment in his favored spot in the Williford square of the French Broad cemetery.

Reuel B. Pritchett.

White Pine, Tenn.

Passing of I. D. Byrd

Bro. I. D. Byrd passed from this life on March 6, 1939. While he was a native of Rockingham County and became a church member there, much of his active service was rendered to the churches of the Eastern District of Virginia.

It was in this district that he became a minister. He was for a number of years active in the work at Lower Union. He started and ended his active service in the ministry in our midst. He had not been able to be in service for several years due to illness.

Bro. Byrd was 76 years of age. His wife died thirteen months ago. He is survived by two daughters and a son: Mrs. M. E. Blencoe of Arlington and Mrs. M. F. Marshall and Lloyd Byrd of Albemarle County.

Bro. Byrd died at Timberville after a few days of serious illness. He had been at Timberville for some months. The funeral services were conducted by Bro. G. A. Maupin at the Lower Union church. Interment was made in the cemetery there.

E. V. Kindrick.

Free Union, Va.

Bro. Ellias J. Egan

Ellias J. Egan was born in Somerset County, Pa., Feb. 12, 1874, and died in Chambersburg, Pa., Feb. 6, 1939. Death was due to a stroke.

Bro. Egan united with the church June 16, 1889. He was elected to the ministry in Elk Lick congregation in 1909, and ordained to the full ministry in the Back Creek congregation of Southern Pennsylvania, about 1920.

For his higher education Bro. Egan studied at Juniata College and at Blue Ridge, where he graduated and for some years continued on the teaching staff of the institution. He also taught in Hebron Seminary.

His educational work, including public school teaching, covered a period of more than twenty-five years. He served as pastor at Salisbury, Pa. Later he and his wife served under a district mission board in Virginia for several years. He also did very successful work in the field of evangelism.

Dec. 25, 1906 he was married to Olive May Hollinger, daughter of David H. and Annie Oellig Hollinger, who

through the years was his efficient helper and homemaker.

In the absence of children of their own, they adopted a daughter, and through more than twenty-five years shared their home with one, two and sometimes three orphan children who would otherwise have been homeless. The deceased is survived by his widow and daughter, Mabel; his mother, two half brothers and two half sisters.

Funeral services were conducted by Eld. Levi K. Ziegler, assisted by Eld. C. E. Grapes. Interment was made in the Broadfording cemetery, Washington County, Maryland.

C. R. Oellig.

Waynesboro, Pa.

In Memory of Mrs. Eva McDowell

Mrs. Eva Henderson McDowell was born Sept. 20, 1865, and departed this life May 1, 1938, at the age of 73 years, 4 months and 20 days.

She was born in Westmoreland County, a daughter of Robert and Anna Rebecca Henderson. She died the morning of May 1 at the home of her son-in-law and daughter, Brother and Sister D. I. Rhodes of Middle Taylor Township, Johnstown, Pa., where she spent most of her time.

Her health had been impaired for several months, but she was bedfast only two weeks. Death was due to a complication of ailments.

On April 3, 1884, she and C. A. McDowell were united in marriage. Bro. McDowell died Aug. 11, 1918. They united with the Church of the Brethren at Walnut Grove in October of 1889, being baptized by A. W. Myers.

She had been making her home among her children since breaking up housekeeping nine years ago. She was known to her many friends as Grandma McDowell. She was a good companion, never too busy or weary to give help. She was a true Christian mother.

She was the mother of seven sons and four daughters, all living but one son, who died in infancy. All are members of the Church of the Brethren. The following children survive: Mrs. D. I. Rhodes, George B. McDowell, West Taylor Township; Harry R. McDowell, Oakland; Mrs. William Lewis, Monongahela City; John C. McDowell, Robinson; Mrs. James Burkett, Akron, Ohio; Allen C. McDowell, Reading, Pa.; James B. McDowell, Johnstown, Pa.; Mrs. Fred Mosely, Detroit, Mich.; and Ray McDowell, Monongahela City.

She left thirty-five grandchildren and eleven great-grandchildren, four sisters, Mrs. Maggie Sheehan, Mrs. Nettie Adams, Mrs. Alice Foust and Mrs. Ora Berry, all of Johnstown. One month later Mrs. Foust was called to her reward.

Funeral services were held May 3 in the Pleasant Hill Church of the Brethren, with Pastor Arthur Rummel in charge, assisted by Bro. Keiper of the Morrellville Church of the Brethren. The body was laid to rest in the Benshoff Hill cemetery by the side of the beloved companion who had preceded her in death nearly twenty years.

Johnstown, Pa.

Mrs. Ralph W. Rhodes.

Special Contributions

The following contributions, which are not credits for the Conference Budget, were received in the months of December, 1938, January and February, 1939:

American Mission to Lepers

Iowa—\$3.50	
Mid. Dist., Jr. Dept., Des Moines	\$ 3.50
Total for period	\$ 3.50
Total previously reported	10.00
	\$ 13.50

Chile Relief

Indiana—\$5.00	
S. Dist., Young Married People's Class, Fairview	\$ 5.00
Pennsylvania—\$12.00	
S. E. Dist., Adult Bible Class, Quakertown	12.00
Total for period	\$ 17.00

China-Spain Relief

California and Arizona—\$407.11	
N. Dist., Butte Valley, \$8.20; Fresno, \$19.25; McFarland, \$4.00; S. S., Reedley, \$15.86; Indv., \$2.35	\$ 49.66
S. Dist., S. S., Covina, \$35.02; Glendora, \$9.42; La Verne,	

\$114.43; Four Classes, Long Beach, \$35.61; Indv., Belvedere (Los Angeles), \$50.00; S. S., Calvary (Los Angeles), \$45.00; Pasadena, \$64.97; Indv., \$3.00	357.45	North and South Carolina—\$12.00 Indv., Mill Creek, \$10.00; Indv., \$2.00	12.00
Canada—\$9.00 2 Indv., Bow Valley	9.00	North Dakota and Eastern Montana—\$8.50 2 Indv., Minot, \$6.00; Indv., Ellison, \$2.50	8.50
Colorado—\$54.56 E. Dist., 3 Indv., Bethany, \$3.00; Haxtun, \$38.59; McClave, \$1.25; Miami, \$6.72	49.56	Ohio—\$444.53 N. E. Dist., Ashland City, \$28.75; Center, \$34.24; Indv., Kent, \$5.00; Richland, \$12.91; Zion Hill, \$19.00	99.90
W. Dist., 2 Indv., Grand Junction	5.00	N. W. Dist., S. S., Fostoria, \$34.96; Indv., Greensprings, \$5.00; Pleasant View, \$41.15; Silver Creek, \$60.24; Stony Creek, \$16.00; Sugar Creek, \$28.85	186.20
Florida and Georgia—\$136.54 Sebring, \$40.13; S. S., Sebring, \$64.43; Tampa, \$14.68; Winter Park, \$17.30	136.54	S. Dist., Brookville, \$10.00; Jr. Dept., Cincinnati, \$20.18; S. S., Covington, \$22.86; Ft. McKinley, \$15.32; Altruist Bible Class, Ft. McKinley, \$6.00; Women's Work Organization, Ft. McKinley, \$2.05; Happy Corner (Lower Stillwater), \$11.00; Middle District, \$10.00; Painter Creek, \$19.64; Pittsburg, \$9.00; Piqua, \$5.90; Poplar Grove, \$9.93; Salem, \$4.55; Springfield, \$11.00; 4th Grade Pupils, Phillipsburg School, \$1.00	158.43
Idaho—\$10.00 Boise Valley, \$5.00; 2 Indv., Fruitland, \$5.00	10.00	Oklahoma—\$39.69 Pleasant Plains, \$11.12; Indv., Thomas, \$25.00; Washita, \$3.57	39.69
Illinois and Wisconsin—\$397.57 N. Dist., First Chicago, \$115.51; S. S., First Chicago, \$30.00; Y. P., First Chicago, \$32.77; Women of Friendship Circle, First Chicago, \$25.30; 2 Indv., First Chicago, \$5.00; Elgin, \$23.71; Milledgeville, \$5.40; Mt. Morris, \$57.34; Rockford, \$20.00; S. S., Stanley, \$7.05; Sterling, \$11.42; Yellow Creek, \$9.15; 2 Indv., \$2.00; Indv., \$6.00	350.65	Oregon—\$37.30 Ashland, \$7.00; S. S., Grants Pass, \$4.00; Beginners, Primary, Junior and Intermediate Classes, Grants Pass, \$2.30; Mabel, \$21.00; Portland, \$3.00	37.30
S. Dist., Astoria, \$23.77; Canton, \$1.78; B. Y. P. D., Oakley, \$16.85; Springfield, \$4.52	46.92	Pennsylvania—\$1,100.06 E. Dist., Akron, \$65.05; S. S., Akron, \$31.14; Young Men's Class, Akron, \$3.00; Gleaners' Class, \$15.00; Indv., Chiques, \$10.00; Loyal Gleaners' Class, Bareville (Conestoga), \$31.35; Elizabethtown, \$178.51; Ephrata, \$30.00; Lititz, \$23.00; Intermediate Boys' Class, Midway, \$10.00; Indv., Richland, \$3.00; Character Builders' Class, West Green Tree, \$35.00; S. S. Manheim (White Oak), \$67.20; Loyal Workers' Class, Manheim (White Oak), \$5.00; Aid Soc., White Oak, \$10.00	517.25
Indiana—\$701.84 Mid. Dist., Women's Work Organization, Bachelor Run, \$5.00; Flora, \$11.75; S. S., Flora, \$19.41; Huntington, \$15.05; Y. P., Huntington, \$1.24; Missy. Soc., Huntington, \$11.19; Manchester, \$26.25; a family, Manchester, \$3.25; Marion, \$18.50; a family, Pleasant Grove (Prairie Creek), \$3.48; Salamonie, \$4.70; Wabash City, \$2.00; S. S., West Manchester, \$9.65	131.47	Mid. Dist., Cong. and S. S., Beech Run, \$3.88; Fairview, \$5.37; New Enterprise, \$38.61; S. S. Salemville (New Enterprise), \$10.95; S. S., Waterside (New Enterprise), \$3.47; S. S., Spring Run, \$5.00	67.28
N. Dist., Indv., Goshen City, \$8.50; 2 Indv., Goshen City, \$2.91; S. S., Middlebury, \$33.00; Intermediates, New Paris, \$2.00; Junior Class, N. Liberty, \$0.63; Aid Soc., N. Liberty, \$2.83; Pleasant Chapel, \$7.37; S. S., Pleasant Chapel, \$13.15; Junior Dept., West Goshen, \$10.00; Indv., Yellow Creek, \$5.00; Women's Work Organizations: Bethel, \$2.66; Plymouth, \$17.75; Ft. Wayne, \$7.10; Bremen, \$12.26; Center, \$2.20; Elkhart City, \$23.75; LaPorte, \$7.75; Mt. Pleasant, \$10.00; New Paris, \$2.61; Osceola, \$7.97; Pleasant Hill, \$3.00; Pleasant Valley, \$8.35; First South Bend, \$6.00; First South Bend Men's Work, \$14.00; Second South Bend, \$4.50; Turkey Creek, \$8.81; Union Center, \$5.00; Walnut, \$12.22; West Goshen, \$84.00; Goshen City, \$14.17	339.49	S. Dist., Carlisle, \$3.92; Primary Class, \$2.18, Junior Class, \$3.85, Intermediate Class, \$1.79, Cong., \$4.40, Carlisle; Huntsdale, \$6.68; Lost Creek, \$13.16; Lower Conewago, \$16.16; Marsh Creek, \$10.00; Missy. Soc., Mechanicsburg, \$8.43; Union S. S., Mt. Olivet, \$14.50; S. S., New Fairview, \$82.59; Pleasant Hill, \$22.89; E. Codorus (Upper Codorus), \$19.71; S. S., Melrose (Upper Codorus), \$21.87; Upper Conewago, \$41.65; Welty's, \$46.60; Indv., York, \$5.00; Indv., York, \$5.00; Indv., York, \$2.00; Indv., \$1.35	333.73
S. Dist., Howard, \$75.00; Grace (Indianapolis), \$24.32; Nettle Creek, \$5.10; S. S., Brick (Nettle Creek), \$39.25; Rossville, \$87.21	230.88	S. E. Dist., Indv., \$5.00; 2 Indv., \$10.00	15.00
Iowa, Minnesota and South Dakota—\$267.08 Mid. Dist., B. Y. P. D., Beaver, \$2.96; Aid Soc., Coon River, \$25.00; Women's Work Organization, Des Moines City, \$17.50; Aid Soc., Fernald, \$11.00; Women's Work Group, Fernald, \$14.21; Aid Soc., Iowa River, \$15.24; S. S., Panther Creek, \$13.97; Aid Soc., Panther Creek, \$8.50; Prairie City, \$13.17; Indv., \$6.23	127.78	W. Dist., Junior Dept., Morrellville (Johnstown), \$1.60; Indv., Morrellville (Johnstown), \$4.00; Indv., Morrellville (Johnstown), \$2.21; 2 Indv., Morrellville (Johnstown), \$1.20; S. S. Walnut Grove (Johnstown), \$44.99; Walnut Grove, \$69.64; Purchase Line (Manor), \$3.32; S. S., Purchase Line (Manor), \$3.45; Aid Soc., Purchase Line (Manor), \$4.24; Junior Boys' Class, Nanty-Glo, \$1.25; Indv., Nanty-Glo, \$2.00; Indv., Nanty-Glo, \$1.50; Indv., Nanty-Glo, \$2.50; Rummel, \$21.04; Tire Hill, \$4.37; Indv., \$1.00	166.80
N. Dist., Guthrie, \$5.24; Indv., Guthrie, \$1.98; Ivester, \$17.71; Root River, \$7.35; S. Waterloo, \$24.10; 2 Indv., Spring Creek, \$1.00; 2 Indv., Spring Creek, \$4.00	61.38	Tennessee—\$33.09 Johnson City, \$6.00; Knob Creek, \$22.09; a family, Meadow Branch, \$5.00	33.09
S. Dist., S. S., English River, \$30.75; Aid Soc., English River, \$8.00; Fairview, \$11.00; S. S., Greene, \$5.77; Libertyville, \$15.00; Monroe County, \$7.40	77.92	Virginia—\$1,158.99 E. Dist., Fairfax, \$14.52; S. S., Cannon Branch (Manassas), \$7.12; Richmond, \$5.10	26.74
Kansas—\$137.80 N. E. Dist., S. S., Buckeye, \$5.00; Morrill, \$5.17; Indv., Washington, \$10.00	20.17	First Dist., Women's Organization, Bethesda (Cloverdale), \$10.00; Copper Hill, \$5.75; Green Hill, \$16.65; Hopewell, \$3.10; Monroe, \$3.65; Oak Grove, \$6.71; Pleasant View, \$43.43; Central Roanoke, \$51.32; First Roanoke, \$19.68; Troutville, \$23.26	183.55
N. W. Dist., A Family, Maple Grove, \$3.16; S. S. Class, Quinter, \$2.90	6.06	N. Dist., Cook's Creek, \$17.00; B. Y. P. D., Flat Rock, \$10.50; Greenmount: Mt. Zion S. S., \$3.47; Pine Grove S. S., \$1.00; Greenmount S. S., \$27.26; Fairview S. S., \$11.31; Indv., Harrisonburg, \$1.67; Linville Creek, \$29.64; Mill Creek, \$74.45; Aid Soc. and S. S., Bethel (N. Mill Creek), \$8.50; S. Mill Creek (S. Fork), \$7.00; S. S., Timberville, \$18.67; Unity, \$29.00; S. S., Crab Run (Upper Lost River), \$3.00; First Three Grades Montezuma Public School, \$1.33	243.80
S. E. Dist., Osage, \$1.45; Verdigris, \$6.00	7.45	Sec. Dist., Barren Ridge, \$59.78; Beaver Creek, \$65.51; Bridgewater, \$65.19; Children's Division, Bridgewater, \$13.19; Aid Soc., Bridgewater, \$10.00; Forest Chapel, \$5.72; Highland County Mission, \$8.25; S. S., Lebanon, \$29.32; Middle River, \$33.85; Mt. Vernon, \$39.58; Pleasant Valley, \$60.32; Summit, \$40.37; Valley Bethel, \$2.00; White Hill, \$3.64	436.72
S. W. Dist., McPherson, \$73.07; 2 Indv., McPherson, \$6.05; Indv., McPherson, \$15.00; Salem, \$10.00	104.12	S. Dist., Antioch, \$88.64; Indv., Beaver Creek, \$3.00; Bethlehem, \$45.11; Boone Mill, \$24.82; S. S., Cedar Bluff (Boone Mill), \$7.03; Brick (Germantown), \$19.25; Laurel Branch, \$2.00; S. S., Mt. Hermon, \$9.85; Bassett (Mt. Hermon), \$10.00; Y. P. Class, Pleasant Hill, \$1.25; Shelton, \$4.50; Spray, \$43.98; Topeco, \$4.02; S. S., Topeco, \$4.73	268.18
Maryland—\$429.74 E. Dist., S. S., Pleasant Hill (Bush Creek), \$9.73; Frederick, \$30.00; Indv., Long Green Valley, \$1.00; Meadow Branch, \$36.18; Indv. and B. Y. P. D., Monocacy, \$10.00; Union Bridge (Pipe Creek), \$9.20; S. S., Union Bridge (Pipe Creek), \$15.29; Pipe Creek, \$10.00; B. Y. P. D., Thurmont, \$10.20; University Park, \$28.44; Washington City, \$42.60; Primary Dept., Washington City, \$4.35; Westminster, \$32.77; S. S., Westminster, \$18.26	258.02	Washington—\$89.12 Ellisforde, \$5.41; Olympia, \$15.00; S. S., Omak, \$10.00;	
Mid. Dist., S. S., Beaver Creek, \$40.70; B. Y. P. D., Broadfording, \$52.20; Johnsonstown, \$1.20; Longmeadow, \$21.20; S. S., Downsville (Manor), \$31.12; Willing Workers' Class, Manor, \$5.00; Women's Work Organization, Manor, \$10.00; Pleasant View, \$10.30	171.72		
Michigan—\$82.86 Battle Creek, \$3.00; Detroit, \$40.00; Flint, \$18.18; Women's Work Organization, Onkama, \$5.00; Shepherd, \$7.00; S. S., Shepherd, \$3.50; Sunfield, \$6.18	82.86		
Missouri and Arkansas—\$51.44 N. Dist., Bethany, \$16.17; Indv., N. Bethel, \$0.47; 2 Indv., Shelby County, \$6.00; Wakenda, \$23.00	45.64		
S. Dist., Indv., Jasper, \$1.72; Peace Valley, \$4.08	5.80		
Nebraska—\$5.55 Indv., Beatrice, \$3.15; Silver Lake, \$2.40	5.55		

Indv., Tacoma, \$1.00; Wenatchee Valley, \$46.10; Yakima, \$8.25; Mid-Winter Conference, \$3.36	89.12
West Virginia—\$2.00	
First Dist., S. S., Stringtown (Red Creek), \$2.00	2.00
India—\$5.00	
Indv.,	5.00
Total for period	\$ 5,621.37
Total previously reported	8,704.13
	<hr/> \$14,325.50

China War Relief

California and Arizona—\$113.23	
N. Dist., Empire, \$2.00; Indv., Live Oak, \$5.00; Indv., Oakland, \$2.00; 2 families, Oakland, \$2.00; 3 families, \$3.00; Reedley, \$5.91; Indv., \$50.00	\$ 69.91
S. Dist., S. S., Glendale, Ariz., \$19.32; Indv., Belvedere (Los Angeles), \$10.00; Pomona, \$7.00; 2 Indv., \$7.00	43.32
Canada—\$10.00	
Indv., First Irricana	10.00
Colorado—\$3.08	
E. Dist., Sterling	3.08
Florida and Georgia—\$1.00	
Indv., Tampa	1.00
Idaho and Western Montana—\$8.40	
Boise Valley	8.40
Illinois and Wisconsin—\$145.36	
N. Dist., Chinese S. S., First Chicago, \$17.55; a family, First Chicago, \$2.00; S. S., Franklin Grove, \$26.30; 2 Indv., Franklin Grove, \$10.00; Milledgeville, \$1.00; Men's Bible Class, Mt. Morris, \$15.00; Indv., Polo, \$15.00; Indv., Sterling, \$2.00; Indv., Worden, \$2.00; Indv., \$50.00	140.85
S. Dist., Intermediate Class, Astoria, \$3.00; S. S., Decatur, \$1.51	4.51
Indiana—\$448.93	
Mid. Dist., Indv., Clear Creek, \$50.00; Eel River, \$9.99; Manchester College (for work of Howard Sollenberger), \$200.00; Manchester College S. S. (for work of Howard Sollenberger), \$85.00; Indv., Manchester, \$5.00; 2 Indv., Manchester, \$40.00	389.99
N. Dist., 3 Indv., Goshen, \$20.00; Rock Run, \$5.00; S. S., Rock Run, \$10.00; Wawaka, \$17.39; Indv., \$1.55	53.94
S. Dist., Four Mile	5.00
Iowa, Minnesota and South Dakota—\$60.87	
Mid. Dist., Cedar, \$23.60; Cedar Rapids, \$28.90	52.50
N. Dist., Guthrie, \$3.37; S. S., Sheldon, \$5.00	8.37
Kansas—\$902.00	
N. E. Dist., Indv.	860.00
S. E. Dist., Parsons	22.00
S. W. Dist., Indv., Garden City, \$10.00; 2 Indv., \$10.00 ..	20.00
Maryland—\$58.32	
E. Dist., Primary Dept., First Baltimore, \$2.00; Indv., Bethany, \$1.00; S. S., Pleasant Hill (Bush Creek), \$14.00; Chinese S. S., Washington City, \$17.25; Primary Dept., Washington City, \$2.07; 2 Indv., Washington City, \$10.00; Indv., Washington City, \$2.00	48.32
Mid. Dist., Hagerstown	10.00
Michigan—\$19.77	
Detroit, \$15.00; 2 Indv., Elmdale, \$4.77	19.77
Missouri—\$10.00	
Mid. Dist., Indv., Warrensburg	5.00
N. Dist., Aid Soc., Rockingham	5.00
Nebraska—\$2.00	
Indv.	2.00
North and South Carolina—\$100.00	
2 Indv., Melvin Hill	100.00
North Dakota and Eastern Montana—\$4.03	
Carrington, \$2.85; Indv., \$0.50; Indv., \$0.68	4.03
Ohio—\$157.85	
N. E. Dist., Danville, \$16.25; Hartville, \$30.94	47.19
S. Dist., Beaver Creek, \$19.08; Indv., Brookville, \$5.00; 2 Indv., Hamilton, \$1.00; Ft. McKinley, \$12.86; Middle District, \$7.50; Missy. Soc., New Carlisle, \$10.72; S. S., Pleasant Hill, \$52.50; Indv., Pleasant Hill, \$2.00	110.66
Oklahoma—\$10.10	
2 Indv., Guthrie, \$2.00; Oklahoma City, \$5.00; Aid Soc., Oklahoma City, \$1.00; S. S., Thomas, \$2.10	10.10
Oregon—\$5.00	
Indv., Newberg	5.00
Pennsylvania—\$939.69	
E. Dist., Big Swatara, \$1.00; S. S., Hanoverdale (Big Swatara) \$85.00; Indv., Big Swatara, \$50.00; Conestoga, \$22.00; Willing Workers' Bible Class, Bareville (Conestoga), \$15.00; E. Petersburg, \$26.55; S. S., E. Fairview, \$50.00; Heidelberg, \$37.00; 2 Indv., Indian Creek, \$7.00; Intermediate C. E., Linfield Reformed Church, \$3.00; Aid Soc., Mountville, \$7.00; Myerstown, \$26.92; Welfare Board, Richland, \$45.00; Indv., Ridgely, \$3.00; Spring Creek, \$1.00; Spring Grove, \$19.41; Brethren Home S. S., West Conestoga, \$20.50	539.38

Mid. Dist., Women's Work Organization, 28th St. Altoona, \$7.00; S. S., Beech Run (Aughwick), \$6.80; Women's Missy. Soc., Huntingdon, \$2.00; Missy. Soc., Martinsburg, \$44.40; Raven Run, \$4.67; S. S., Raven Run, \$10.72; S. S., Warriors Mark (Spring Mount), \$6.08; S. S. Woodbury, \$35.00	116.67
D. Dist., Shanks (Back Creek), \$22.08; S. S., Brandts (Back Creek), \$10.00; Indv., Boiling Springs, \$1.00; Codorus, \$27.57; Aid Soc., Shady Grove (Falling Spring), \$10.00; Indv., Huntsdale, \$1.00; S. S., Marsh Creek, \$5.00; S. S., Mechanicsburg, \$12.50; Sunbeam Class, Mechanicsburg, \$5.00; Waynesboro, \$88.27; Mary and Martha Class, First York, \$10.00; Indv., First York, \$2.00	194.42
S. E. Dist., Harmonyville, \$12.63; First Philadelphia, \$7.20; S. S., First Philadelphia, \$12.00; Geiger (Philadelphia), \$5.00; Quakertown, \$12.17; Wilmington, \$3.21; Indv., \$5.00	57.21
W. Dist., Aid Soc., Maple Spring (Quemahoning), \$15.00; Rummel, \$12.01; Indv., \$5.00	32.01
Tennessee—\$3.00	
Indv., Pleasant Hill, \$2.00; Indv., \$1.00	3.00
Texas and Louisiana—\$1.00	
Indv., Ft. Worth	1.00
Virginia—\$69.69	
E. Dist., Manassas	10.24
N. Dist., Mt. Joy, \$6.31; Oak Grove, \$3.16	9.47
N. Dist., Harrisonburg, \$26.62; S. S., Powder Spring (Moorefield), \$5.00	31.62
S. Dist., Bethlehem, \$14.07; Topeco, \$4.29	18.36
Washington—\$18.86	
Richland Valley, \$6.00; Tacoma, \$12.86	18.86
West Virginia—\$41.37	
First Dist., Eglon, \$15.12; Tearcoat, \$20.25; Indv., Tearcoat, \$6.00	41.37
India—\$5.72	
Indv.	5.72
Total for period	\$3,139.27
Total previously reported	4,676.51
	<hr/> \$7,815.78

German Christian Relief

California—\$14.00	
S. Dist., San Bernardino	\$ 14.00
Illinois—\$8.00	
N. Dist., Cong. and S. S., Hastings St., Chicago	8.00
Kansas—\$1.00	
N. E. Dist., Indv., Abilene	1.00
Virginia—\$41.03	
E. Dist., Nokesville	19.70
N. Dist., Mill Creek, \$12.00; S. S., Timberville, \$9.33 ..	21.33
Total for period	\$ 64.03
Total previously reported	2.00
	<hr/> \$ 66.03

Jewish Relief

Indiana—\$16.57	
N. Dist., N. Liberty	\$ 16.57
Iowa—\$5.51	
Mid. Dist., Prairie City	5.51
Michigan—\$24.27	
Woodland	24.27
Pennsylvania—\$65.00	
E. Dist., Chiques	65.00
Total for period	\$ 111.35

Spanish Relief

California—\$73.46	
N. Dist., Empire, \$5.46; Indv., Live Oak, \$5.00; S. S., Reedley, \$2.00; Indv., \$50.00	\$ 62.46
S. Dist., Indv., Belvedere (Los Angeles), \$10.00; Santa Ana, \$1.00	11.00
Canada—\$5.00	
Indv., First Irricana	5.00
Colorado—\$24.62	
E. Dist., Missy. Soc., Rocky Ford	6.77
W. Dist., Young People's Class, First Grand Valley	17.85
Florida and Georgia—\$3.50	
B. Y. P. D., Okeechobee (Bassenger-Okeechobee)	3.50
Idaho and Western Montana—\$1.91	
Nampa	1.91
Illinois and Wisconsin—\$35.55	
N. Dist., Indv., Chippewa Valley, \$7.75; Indv., Polo, \$10.00	17.75
S. Dist., Canton, \$3.00; Decatur, \$6.43; S. S., Decatur, \$6.37; S. S., Walnut Grove, \$2.00	17.80
Indiana—\$152.31	
Mid. Dist., Clear Creek, \$10.00; Peru, \$7.38; Pleasant Dale, \$23.13; S. S., Pipe Creek, \$30.95; Children's Dept., Roann, \$1.00; Aid Soc., Upper Deer Creek, \$10.00	82.46

N. Dist., Bremen, \$3.00; English Prairie, \$4.00; Indv., Ft. Wayne, \$3.00; Middlebury, \$13.50; Indv., Nappanee, \$1.00; Indv., N. Webster, \$1.00; Pine Creek, \$16.24; Rock Run, \$3.50; S. S., Rock Run, \$3.00; Missy. Soc., W. Goshen, \$6.00; Indv., \$1.55	55.79
S. Dist., Kokomo, \$7.06; Adults of S. S., Maple Grove, \$2.00; S. S., White Branch (Nettle Creek), \$3.00; Indv., \$2.00	14.06
Iowa, Minnesota and South Dakota—\$40.09	
Mid. Dist., Aid Soc., \$3.11; S. S., Iowa River, \$5.00; Women's Work Council, Prairie City, \$2.00	10.11
N. Dist., Indv., Hancock, \$5.00; M. O. H. Club and Home Builders' Class, \$11.50; S. S., Root River, \$11.98	28.48
S. Dist., Osceola	1.50
Kansas—\$41.00	
N. E. Dist., S. S., Buckeye	3.00
S. E. Dist., S. S., Gravel Hill	3.00
S. W. Dist., Indv., McPherson, \$25.00; 2 Indv., \$10.00	35.00
Maryland—\$163.01	
E. Dist., Indv., Bethany, \$1.00; Indv., Locust Grove, \$1.00; Grossnickle (Middletown Valley), \$17.05; Myersville (Middletown Valley), \$16.90; Sams Creek, \$26.66	62.61
Mid. Dist., S. S., Beaver Creek, \$2.30; Brownsville, \$53.90; Hagerstown, \$37.16; S. S., Stone Bridge (Licking Creek), \$3.00; S. S., Martinsburg-Vancelesville, \$0.80	97.16
W. Dist., Gortner Union S. S.	3.24
Michigan—\$16.06	
2 Indv., \$10.00; S. S., S. Woodland (Woodland), \$6.06 ..	16.06
Missouri and Arkansas—\$4.75	
S. Dist., Cabool, \$1.30; S. S. Cabool, \$3.45	4.75
Nebraska—\$16.70	
Aid Soc., Bethel, \$10.00; Juniors, S. Beatrice, \$1.70., Intermediate Dept., S. Beatrice, \$5.00	16.70
North Dakota and Eastern Montana—\$5.80	
Aid Soc., Surrey, \$5.00; Gerald Glein, \$0.80	5.80
Ohio—\$590.07	
N. E. Dist., Ashland Dickey, \$25.61; Aid Soc., Baltic, \$5.00; S. S., Black River, \$3.00; E. Nimishillen, \$6.00; Aid Soc., Hartville, \$25.00; Mansfield, \$10.50; Women's Work Organization, \$5.00; S. S., Zion Hill, \$3.00	83.11
N. W. Dist., Defiance, \$4.00; Men's Work, \$1.00; Toledo, \$11.00; Congs. (wheat sold): Stony Creek, \$50.00; County Line, \$3.50; Lima, \$26.67; Green Springs, \$11.45; Fostoria, \$19.40; Black Swamp, \$24.22; Pleasant View, \$62.50; Silver Creek, \$9.10; Toledo, \$16.74; Poplar Ridge, \$40.20; Defiance, \$6.00; Swan Creek, \$23.03; Fairview, \$34.00; Ross, \$6.36; Lick Creek, \$41.85	391.02
S. Dist., Beaver Creek, \$10.36; Brookville, \$12.00; Georgetown, (wheat sold), \$10.75; Indv., Greenville, \$5.00; Middle District, \$7.50; New Carlisle, \$5.00; Pleasant Hill, \$28.85; Union City, \$2.51; B. Y. P. D., Eaton (Upper Twin), \$2.00; W. Charleston, \$10.57; W. Dayton, \$1.00; Indv., \$1.00; B. Y. P. D.'s: Pitsburg, \$5.90; Gratis (Upper Twin), \$13.50	115.94
Oklahoma—\$28.29	
Big Creek, \$12.94; Indv., Guthrie, \$1.00; Thomas, \$13.00; S. S., Guthrie, \$1.35	28.29
Pennsylvania—\$602.06	
E. Dist., Annville, \$68.66; S. S., S. Annville (Annville), \$15.80; Big Swatara, \$10.65; S. S., Hanoverdale (Big Swatara), \$10.04; Loyal Gleaners' Class, Bareville (Cone-stoga), \$16.07; E. Fairview, \$26.30; Indv., Harrisburg, \$1.00; S. S., Lancaster, \$16.52; Indv., Lititz, \$5.00; Aid Soc., Mountville, \$7.00; S. S., Reading, \$3.42; S. S., Big Dam (Schuylkill), \$22.48; Spring Creek, \$3.50; West Green Tree, \$6.70; Congs. (part wheat sold) Heidelberg, \$4.22; Midway, \$82.01; Richland, \$48.52; Myerstown, \$4.55; Little Swatara, \$52.31	404.75
Mid. Dist., Women's Work Organization, \$13.00; S. S., Bellwood, \$7.55; S. S., Burnham, \$6.00; Women's Work Organization, Curryville (Woodbury), \$6.00; S. S. Yellow Creek, \$6.00	38.55
S. Dist., Indv., Huntsdale, \$1.00; S. S., Mechanicsburg, \$3.00; Waynesboro, \$83.26	87.26
S. E. Dist., First Philadelphia, \$25.00; S. S., First Philadelphia, \$20.50; B. Y. P. D., \$10.00	55.50
W. Dist., Aid Soc., Maple Spring (Quemahoning), \$15.00; Indv., Meyersdale, \$1.00	16.00
Texas and Louisiana—\$1.00	
Indv., Ft. Worth	1.00
Virginia—\$89.36	
E. Dist., S. S., Evergreen (Mt. Carmel), \$3.00; Berean Bible Class, Nokesville, \$13.00	16.00
N. Dist., Harrisonburg	26.62
Sec. Dist., S. S., Barren Ridge, \$8.00; Sangerville, \$37.31	45.31
S. Dist., Topeco	1.43
Washington—\$11.06	
Ellisforde, \$2.42; Outlook, \$3.81; Richland Valley, \$4.83 ..	11.06
Total for period	\$1,905.60
Total previously reported	5,435.59
	\$7,341.19

Special Peace

California—\$1.35

N. Dist., Raisin City	\$ 1.35
Total for period	\$ 1.35
Total previously reported	8.80
	\$ 10.15

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barron-Burke.—By the undersigned, at the Mt. Joy parsonage, March 25, 1939, Robert C. Barron and Mabel Leona Burke.—Q. A. Holsopple, Mt. Pleasant, Pa.

Berry-Weaver.—By the undersigned, at the home of the bride's parents, Bro. Milo Weaver and wife, April 8, 1939, Bro. Doyle Berry of Goshen, Ind., and Sister Erma Lucile Weaver of Bremen, Ind.—Hugh Miller, Bremen, Ind.

Callison-Buck.—Rolland Kenneth Callison of Lake Arrowhead, Calif., and Belva Mae Buck of Chino, Calif., March 31, at Uplands, Calif., in the Cathedral of the Foothills.—H. Kaye Michael, La Verne, Calif.

Henning-Nyce.—By the undersigned, at the parsonage, April 8, 1939, Raymond Stover Henning and Elmira Derstine Nyce.—Wm. J. Wadsworth, Jr., Lansdale, Pa.

Johnson-Warren.—By the undersigned, in the Stout Memorial Grove in Del Norte County, Calif., in the presence of the immediate families, April 8, 1939, W. Vernon Johnson and Marcia Ruth Warren, both of Grants Pass, Ore.—Chas. Noble Stutsman, Grants Pass, Ore.

Kalter-Lowman.—By the undersigned, at his residence, April 9, 1939, David Kalter and Elizabeth Naomi Lowman.—Norman B. Wine, Dayton, Ohio.

Stahl-Polander.—Harold Stahl and Anna Polander, March 22, 1939, by the writer.—Q. A. Holsopple, Mt. Pleasant, Pa.

FALLEN ASLEEP

Baublit, Orpha, the daughter of Allen and Susan Metzger, was born in Indiana June 12, 1907. At the age of sixteen she united with the Eel River Church of the Brethren and lived an earnest and devoted Christian life. She was especially interested in Sunday-school work, having taught in the primary classes. She received a diploma for ten years of perfect attendance. March 1, 1931, she was married to Virgil Baublitz. To them were born three children. Sister Baublitz died at the McDonald hospital after the birth of her baby boy, April 8, 1939. The entire community is saddened because of her untimely departure. Surviving are her husband, three children, her parents, one sister and three brothers. Funeral services were conducted at the Eel River church by the writer, with burial in the cemetery near by.—Geo. W. Deaton, Claypool, Ind.

Blocher, Rebecca, was born in Waynesboro, Pa., Nov. 11, 1850, and died March 18, 1939. She was the youngest daughter of Jacob and Barbara Baker. Her three brothers and five sisters preceded her in death. She spent her youth in Pennsylvania, living within hearing distance of the cannon's roar during the battle of Gettysburg. Later she and her family moved to Wabash, Ind., where she was united in marriage to Frederick Blocher Jan. 1, 1880, who preceded her in death Nov. 22, 1929. To this union were born two sons and three daughters. One daughter preceded her in death March 27, 1910, leaving a three-year-old daughter whom father and mother raised to womanhood. In the spring of 1894 father and mother moved to Missouri. After making several moves, they moved to Minnesota in 1922, making this their home until they both passed away, leaving two sons, two daughters, twelve grandchildren, nineteen great-grandchildren, one great-great-grandchild and many other relatives and friends. She was greatly loved by all who knew her. Mother united with the Church of the Brethren in her youth and by her exemplary life was ever a witness and testimony to God's grace and love. During her illness she bore her suffering with much patience and faith in the Lord. She was ready to answer when the Father called her home. She suffered a stroke about fifteen minutes before passing away at the home of her oldest son, Elmer, where she and her daughter, Ida, lived for the past two years. In her passing we lose a dear, loving mother who was always thinking of her children's happiness. Funeral services were held in the Church of the Brethren in Minneapolis, March 22, by Bro. R. F. McIlhenny. Interment was by the side of her husband in Crystal Lake cemetery.—E. D. Blocher, Minneapolis, Minn.

Blough, Owen, Jr., the oldest son of Bro. Owen and Sister Mintie Trexel Blough, was born Jan. 23, 1921, and departed this life Jan. 24, 1939, from pneumonia. Besides his parents he is sur-

vived by one sister and one brother. He was a faithful member of the Maple Spring Church of the Brethren and always took a deep interest in the work of the Sunday school and church. At the time of his death he was president of the combined young people's classes and was a member of the newly organized young people's chorus. He was a good boy. His life was an inspiration to all who knew him. A large crowd attended his funeral. Services were conducted in the Maple Spring church by his pastor, the undersigned, assisted by Bro. John D. Ellis of Johnstown. He was laid to rest in the church cemetery.—J. M. Geary, Davidsville, Pa.

Blue, Uriah Warren, son of Michael and Susan Blue, was born in Carroll County, Ind., Aug. 26, 1855. He spent practically his entire life here, engaged in farming or business. He served this county four years as sheriff, beginning in 1908. Lydia Lesh became his wife in October of 1880, and for more than fifty-eight years they traveled life's way together. To them were born two daughters, who with their mother, two grandchildren, three great-grandchildren, and one brother survive him. He had been a member of the Flora church since 1923. The end came to him following a short illness with pneumonia, at the home of a daughter, Mrs. B. B. Lesh, in South Bend March 31, 1939. Funeral services were conducted in the Flora church by the undersigned. Interment in Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Chesterman, Joseph, aged 84 years, died March 10 at his home in Huntington. He was born April 3, 1854, in Huntington County, to Jonathan and Abigail Chesterman. He was married to Mary E. Harrison. Surviving are the widow, four children, nine grandchildren and four great-grandchildren. Funeral services were held in the Huntington Church of the Brethren, with Bro. Howard Keim, Jr., officiating. Burial was in the Barnes Chapel cemetery.—Joy Barnhart, Huntington, Ind.

Cloud, Thomas W., aged about 74 years, died at his home Feb. 22, from pneumonia. He was a member of the Church of Christ but attended services at Mt. Zion frequently as his wife is a member of that church. He is survived by his wife and two children. Funeral services were conducted at Mt. Zion by Bro. A. J. Caricofe, with burial in the cemetery near by.—Elsie Broyles, Luray, Va.

Cook, Sister Mertie Dinkel, daughter of Newton and Rebecca Dinkel, was born in Augusta County, Va., and died at Rockingham Memorial hospital, following an illness of several months. Sister Cook was loyal to her church and home, and was an earnest Aid Society worker. She was fifty-four years old. She is survived by her husband, L. D. Cook, six sons, three daughters, eight grandchildren and two sisters. Funeral services and burial at Bridgewater, with the pastor, Bro. C. G. Hesse, officiating.—Mrs. O. F. Foley, Bridgewater, Va.

Eicher, Bro. Lester Eicher, aged 10 years, 1 month and 26 days, passed away at the Mt. Pleasant hospital after a short illness due to appendicitis, Feb. 27, 1939. He united with the Mt. Joy church in April of 1938. Besides his parents, Mr. and Mrs. Eicher, he leaves one brother and two sisters.—Q. A. Holsopple, Mt. Pleasant, Pa.

Fitzwater, Ada M., daughter of the late Joseph and Fannie B. Fitzwater, died in Wilmington, Del., April 8. She resided in Port Providence, Pa., until about fifteen years ago when she moved to Oaks, opposite the Green Tree church. For a few years she resided with a niece in Wilmington. She was a teacher in the Sunday school for fifty years and will be greatly missed at Green Tree.—Mrs. R. E. Dunmore, Oaks, Pa.

Foreman, Martha, was born June 5, 1857, in Carroll County, Md., the daughter of Brother and Sister Joshua Dotterer, deceased, and passed away March 19, 1939, after a brief illness at the home of her daughter, Sister Walter Eichelberger, York, Pa., with whom she lived. She was married to Albert Foreman who preceded her in death in 1917. She was a faithful member of the Church of the Brethren for more than fifty years and a charter member of the Madison Avenue church in York. She was an active member of the Ladies' Aid and a regular attendant at all church services. Surviving are two sons, two daughters, six grandchildren and one great grandchild. Funeral services were held in the United Brethren church in Thurmont, Md., by the writer, assisted by Bro. R. S. Krout. Interment in the adjoining cemetery.—M. A. Jacobs, York, Pa.

Frock, Sister Bessie, wife of Bro. Howard Frock, died at her home in Westminster, Md., March 19, following a few days' illness. She was a daughter of John W. and the late Mary Strawsburg of Union Bridge, and was 55 years of age. She was a member of the Church of the Brethren from childhood. Besides her husband and father she leaves two sons and a daughter, three brothers and four sisters. Funeral services were held in the Westminster Church of the Brethren March 22, by Brethren A. Stauffer Curry and Joseph Bowman. Interment in the Pipe Creek cemetery.—Mrs. H. Edgar Royer, Westminster, Md.

Gensinger, Sister Amelia, widow of Jacob Gensinger, who preceded her in death in 1925, was born Sept. 7, 1863, and passed away March 26, 1939, at her home near Walkerton, Ind. She had suffered much during an extended illness and was longing for the time when the Savior should come to call her home. She was born near Edgerton, Ohio, and moved with her father to Indiana at the age of fourteen. She was united in marriage to

Jacob Gensinger Dec. 31, 1882. To this union were born eight children. She is survived by six children, seventeen grandchildren, seven great-grandchildren and a brother. She united with the Church of the Brethren while still a young woman and remained faithful. She called for the anointing service a number of times.—Mrs. Harvey Stump, Walkerton, Ind.

Gochenour, Sister Edna Huffman, aged 32 years, wife of Bro. Paul Gochenour of Maurertown, died at her home Dec. 13, 1938. She had been ill for some time. She was the daughter of James W. Huffman, and joined the church at Mt. Zion early in life. After her marriage to Bro. Gochenour she transferred her membership to the Valley Pike church where she was very active in all church activities. She is survived by her husband, father, stepmother, two sisters and five brothers. Funeral services were held at the Valley Pike Church of the Brethren by Bro. Lawrence Helsley. Following the services at Valley Pike the body was brought to Mt. Zion where services were conducted by Bro. A. Joseph Caricofe, with interment in the cemetery near by.—Elsie Broyles, Luray, Va.

Gottshall, Sister Emma, died Feb. 5, 1939, aged 60 years. She was a faithful member of the Church of the Brethren for many years and was a regular attendant as long as health permitted. Funeral services were conducted in the Indian Creek church, with interment in the adjoining cemetery.—J. Wilford Price, Vernfield, Pa.

Harvey, Mrs. Elma, was born Feb. 21, 1886, in Union Township, to Charles and Mary Frances Kline, and died March 1, at the Robert Long hospital in Indianapolis. She had been in poor health since last September and was taken to the hospital on Jan. 28. Surviving are nine children and nine grandchildren. Funeral services were held in the Huntington Church of the Brethren, of which she was a member, with Bro. Howard Keim, Jr., officiating. Burial was in the Union cemetery.—Joy Barnhart, Huntington, Ind.

Holl, Alonzo, second son of Manassah and Sarah Reemsnnyder Holl, was born near North Canton, Ohio, Aug. 21, 1852, and died at his home at Mt. Pleasant, Ohio, Jan. 7, 1939. He was united in marriage to Romaine Shaeffer Sept. 6, 1874. To this union were born two sons and four daughters. His wife, one son and one daughter preceded him in death. He lived most of his life within the bounds of the West Nimishillen church. He united with the Church of the Brethren in early manhood and was elected to the deacon's office in 1890 and served faithfully. Oct. 19, 1918, he was married to Mrs. Anna Young who also preceded him in death Sept. 18, 1930. He is survived by one son, three daughters, one stepdaughter, two stepsons, twelve grandchildren, twelve great-grandchildren, two brothers, two sisters and a host of relatives and friends. Funeral services were held at the West Nimishillen church which he helped to build sixty-two years ago, by Bro. S. S. Shoemaker and W. D. Keller.—S. J. Holl, North Canton, Ohio.

Johnson, Leslie P., son of August and Mary Johnson, was born Jan. 15, 1889, at Cleveland, Kans., and died March 31, 1939. He was married to Floretta Terwilliger, March 10, 1915. He united with the Church of the Brethren at the age of thirteen and remained faithful and loyal. He leaves his wife, two sons, three brothers, one sister and many other relatives and friends. Funeral services were conducted at the Norwich Methodist church by Bro. Paul Thompson, assisted by Rev. Summers. Interment in the Cleveland cemetery.—Amos O. Brubaker, Conway Springs, Kans.

Kent, Sister Maria Kent, was born Feb. 13, 1848, and died at the home of her daughter, Mrs. Mary Kuhns, near Acme, Pa., March 19, 1939. Sister Kent united with the Mt. Joy church more than sixty years ago. Although she lived about four miles from the church she frequently walked this distance until the infirmities of age made this impossible. She leaves her three children, twenty-three grandchildren, sixty-three great-grandchildren and twenty-six great-great-grandchildren. Funeral services were conducted by the writer in the Mt. Joy church.—Q. A. Holsopple, Mt. Pleasant, Pa.

King, Adalaide, daughter of Henry and Sarah Slaughter, was born Jan. 14, 1875, and passed away Jan. 2, 1939. She was married to Charles A. King July 4, 1893. To this union six children were born, all surviving. She united with the Church of the Brethren in 1928, and lived a consistent Christian life. She was an active member of the Aid Society, and by her quiet and unassuming disposition made for herself many friends. Funeral services were conducted by the undersigned, at the Harold O. Finkler funeral home. The body was laid to rest in the Standing Rock cemetery in Kent.—E. A. Edwards, Kent, Ohio.

Lapp, Lovina E. Neuschwanger, was born in Canada June 6, 1864. Her childhood days were spent in Kansas. For a number of years she lived in Shelby County, Mo. Early in life she became a Christian in the Mennonite faith, where her father served as a minister. Dec. 8, 1885, she was united in marriage to J. A. Lapp in Osborne County, Kans. Together they established a Christian home and made a worthy contribution to the Church of the Brethren. A few years ago the community rejoiced with them on their fiftieth anniversary of a happy married life. They lived in Colorado near Grand Junction since 1911. Mother Lapp will be remembered as a devout Christian wife and mother, always willing to do her share in the home and church she

loved. She is survived by her companion, her son, a daughter and six grandchildren. Funeral services were held in the First Grand Valley church by Pastor O. H. Feiler, assisted by Brethren J. R. Frantz, A. A. Weaver and R. Hoover. Interment in the Crown Point cemetery.—Clara Feiler, Grand Junction, Colo.

Long, Bro. J. Monroe, was born Oct. 31, 1869, and died in the Lebanon sanatorium March 14, 1939, after a three months' illness. He is survived by his wife, Lizzie J. Patches Long, four children, seven grandchildren and two brothers. Funeral services were held in the Midway church by Elders S. K. Wenger and A. S. Heisey. Interment in the adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

Marshall, Johanna M. Sandaal was born in Baltimore, April 29, 1890, and died March 12, 1939, at the home of her sister, Mrs. V. A. Hopkins, Nokesville, Va. She was sick only three weeks. When a very young woman Sister Marshall was afflicted with arthritis which left her physically handicapped, but in spite of this she was always willing and ready to help in any way she could. At the age of thirty she united with the Brethren church, having been a Catholic prior to that time. She proved true to her church and led others to believe as she did. Sept. 24, 1924, she was united in marriage to Bro. Wesley W. Marshall, who preceded her two years ago. Sister Marshall leaves her aged mother, Mrs. L. L. Sandaal of Nokesville, Va.; two sisters, Mrs. V. A. Hopkins of Nokesville, Va., and Mrs. L. S. Miller of Harrisonburg, Va.; one brother, John Sandaal of Baltimore, Md., and a number of nieces and nephews. She was laid to rest beside her husband in the Valley View cemetery. The funeral services were conducted by Bro. Davis Nolley, assisted by N. J. Miller and G. W. Beahm.—Mrs. V. A. Hopkins, Nokesville, Va.

Metzger, Sarah Jane, daughter of Enoch and Mary Snell, was born in Kosciusko County, Ind., May 8, 1865. Early in life she united with the Church of the Brethren. Her life was characterized by loving service and a beautiful loyalty to her church. In 1884 she was united in marriage to Samuel Metzger, who preceded her in death. Although no children were born to them they opened their home to two foster children. In September of 1926 she became the wife of Eli Metzger, a brother of her former companion. Sister Metzger passed away March 25, 1939, from a fall received several weeks before. Besides her husband she is survived by two foster children, three stepchildren, one brother and one sister. Funeral services were held in the Eel River church by Lee R. Smith and the undersigned. Burial in the cemetery near by.—Geo. W. Deaton, Claypool, Ind.

Millen, Mrs. Barbara, aged 78 years, native of Huntington County, died Oct. 6 at the home of her daughter, Mrs. Oren Wike, with whom she made her home. She had been in ailing health for three years and had been seriously ill for two weeks. Sister Millen was born Feb. 17, 1860, to Jacob and Elizabeth Early. She was married in 1884 to Thomas Millen, who died in 1931. She was a member of the Church of the Brethren since the age of eighteen and was a charter member of the Huntington Church of the Brethren. Surviving are the daughter, a son, five grandchildren and six sisters.—Joy Barnhart, Huntington, Ind.

Miller, Christian D., was born Sept. 29, 1857, near North Manchester, Ind. He was the son of John and Esther Miller. Sept. 16, 1880, he was united in marriage with Martha A. Shively. To this union were born six children, four of whom are living. His companion has been an invalid for many years. Several years ago he requested baptism and became a member of the Eel River Church of the Brethren. He departed this life Jan. 5, 1939, at his home. Funeral services were held at the home by the undersigned, assisted by Eld. Adolphus Custer of the Old Order Brethren church. Bro. Miller's companion was a member of the Old Order Brethren church and passed to her reward just four weeks later. Both were buried in the Swank cemetery.—Geo. W. Deaton, Claypool, Ind.

Nolt, Sister Lizzie B., was born Feb. 4, 1879, and died at her home near Lebanon Feb. 26, 1939. She united with the Brethren church at the age of fifteen and remained faithful. Oct. 6, 1902, she was united in marriage to Phares S. Nolt. She took a deep interest in all the activities of the church, having served as a Sunday-school teacher for many years and also on the Christian education committee. Her father and one brother preceded her in death. Surviving are her husband, her mother, one brother and two sisters. Funeral services were held in the Midway church in charge of Elders S. K. Wenger and A. S. Heisey. Interment in the adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

Phillips, Flora V., daughter of Pleasant and Susan Helmick, was born Nov. 15, 1868, and departed this life March 14, 1939. She was united in marriage to Heman H. Phillips, who preceded her in death a little over four months. They were married in 1883, and to this union were born six sons and seven daughters. Three sons and three daughters preceded her in death. She leaves three sons, four daughters, thirty-three grandchildren and thirteen great-grandchildren. Sister Phillips united with the Church of the Brethren in 1903, and lived an exemplary life. Funeral services were held at the Sugarland church by Eld. Emra T. Fike, assisted by Eld. John S. Fike.—Esther Fike, Egdon, W. Va.

Phillips, H. Haman, was born March 17, 1865, and died Nov. 6, 1938. He was the son of Hiram and Mary Phillips. In 1883 he was united in marriage to Flora B. Helmick. To this union were

born thirteen children, six of whom preceded him in death. His wife passed away March 14, 1939. He leaves three sons, four daughters and a host of friends and relatives. He united with the Church of the Brethren in 1905 and remained faithful. He served as a deacon for eleven or twelve years. Funeral services were held in the Sugarland church by Elders Emra T. Fike and John S. Fike.—Esther Fike, Egdon, W. Va.

Printz, Sister Sarah, aged about 90 years, widow of Charles Printz, died at her home on March 13. She had been an invalid for a number of years and was cared for by her children. She was a member of the Mt. Zion church for a number of years and attended services until her health failed. Her husband passed away twenty-one years ago. She is survived by one son and four daughters. Funeral services were conducted by Pastor A. J. Caricofe at Mt. Zion, with interment in the cemetery near by.—Elsie Broyles, Luray, Va.

Schrock, Bro. William F., son of Jacob J. and Barbara Maust Schrock, was born in Somerset County, Pa., and died at the St. Francis hospital, Waterloo, Iowa, March 18, 1939, aged 85 years, 5 months and 26 days. In 1866 the family moved to Fillmore County, Minn., and in 1867 they moved to Black Hawk County, Iowa. It was here that he grew to manhood. This continued to be his place of residence until about thirty years ago when he established his home in Waterloo. In 1901 he was married to Anna Miller, who preceded him in death in 1905. Early in life he united with the Church of the Brethren and for more than sixty years he was a devoted and consistent member of this denomination. As late as a week before his passing he was in his accustomed place in the public sanctuary for worship. The infirmities of age had depleted his vitality so that he fell an easy victim to pneumonia. Funeral services were conducted by the writer in the Waterloo City church, with burial in the Orange cemetery.—Albert Perry Blough, Waterloo, Iowa.

Smith, Horace J., aged 80 years, died March 29, 1939, at the home of a daughter in Philadelphia. He was a member of the Green Tree Church of the Brethren for a number of years, having resided in this section until a few years ago when he retired from farming. He is survived by two daughters, one son, four grandchildren and one sister. Interment in the Green Tree cemetery.—Mrs. R. E. Dunmore, Oaks, Pa.

Snider, Ellis A., son of Israel and Jane Kissick Snider, was born in Perry County, Ohio, March 23, 1875. He was one of a family of twelve children, all but two preceding him in death. He was married to Alma I. Epley Aug. 23, 1903. To this union was born one son. At the time of Bro. Snider's marriage he came to Marion County to live. He was a farmer and knew well the meaning of hard and honest toil. In early youth he united with the Church of the Brethren in the Olivet church, later bringing his letter to the First Church of the Brethren in Marion. He was elected to the office of deacon in 1925. It was his joy to serve the church, his fellow men and his Maker. He was faithful in church attendance until failing health confined him to his home. He called for the anointing service about a year ago and again on March 22. His faith was strong. He passed away April 3. He leaves his wife, his son, one brother and one sister, besides a host of friends. Funeral services were conducted by Bro. S. L. Cover, assisted by the pastor.—Daniel M. Brumbaugh, Marion, Ohio.

Stevens, Christian, was born Jan. 7, 1848, at Johnstown, Pa., and died March 12, 1939, at the home of his daughter, Mrs. Perry Adams of Carrington. He was married to Mrs. Sarah Imler in 1882. Two children were born to this union. Brother and Sister Stevens moved to Carrington in 1898 and lived on a farm for several years. In 1919 they moved to Carrington. Sister Stevens preceded him in death in 1924. Brother and Sister Stevens were members of the Church of the Brethren. Bro. Stevens' health had been poor for several years. Funeral services were conducted by Rev. Ralph McNeal in the Brethren church. Interment in the Carrington cemetery beside his wife.—Mrs. Walter McKee, Carrington, N. Dak.

Strickler, Sister Rebecca Lee, wife of Eld. D. Walter Strickler, died at her home in Luray, March 13. She was born July 10, 1861, and at the time of her death was aged 77 years, 8 months and 3 days. She united with the church while residing in Kansas, and lived a consistent Christian life. On Dec. 25, 1879, she was united in marriage to D. Walter Strickler, and gave encouragement to him in his ministry. She is survived by her companion, two brothers and one sister. Funeral services were conducted at Beahm's Chapel by Pastor A. Joseph Caricofe, assisted by Brethren H. F. Sours and J. M. Foster, with burial in the cemetery near by.—Elsie Broyles, Luray, Va.

Wenger, Sister Sallie R., died on March 20 at the home of her daughter, Mrs. Hiram Hedrick, Collegeville, Pa., aged 79 years. She moved to this community with her family about twenty years ago. She was a faithful member of the Green Tree church. Bro. Replogle officiated at the funeral services, and interment was in the Green Tree cemetery. Three daughters, two sons and several grandchildren survive.—Mrs. R. E. Dunmore, Oaks, Pa.

Wise, Addie Wertz, daughter of David and Elizabeth Wertz, was born in Darke County, Ohio, near the Oakland church, Aug. 28, 1858, and died at the home of her son, Lester Hardman, in Dayton, Ohio, April 8, 1939. She was the youngest of five children, being the last survivor. In her childhood she united with

the Church of the Brethren and continued a faithful member until her death. She was united in marriage to John W. Hardman Aug. 17, 1893, to which union was born one son. Her husband died Nov. 17, 1926. Later she was married to Samuel Wise, who survives. She became bedfast in October of 1937, remaining a constant sufferer for seventeen months until death came as a merciful release. She was industrious, helpful and kind to all, and faithful in church attendance even when bodily infirmity made her almost helpless. She leaves her aged husband, her son, four grandchildren, one great-grandchild, two stepsons, seven stepdaughters and a large circle of friends. Funeral services were held in the Miller funeral home, Greenville, by the undersigned, with burial in the Oakland cemetery north of Gettysburg.—I. G. Blocher, Greenville, Ohio.

Wray. Eld. Joel P., oldest son and second child of Benjamin and Mary Angle Wray, was born in Franklin County, Va., May 24, 1851, and departed this life at his home near New Carlisle, Ohio, March 24, 1939. At the age of twenty he united with the Old German Baptist church, and on May 13, 1873, he was chosen to the deacon's office. On Feb. 13, 1875, he was elected to the ministry and on Dec. 11, 1891, he was advanced to the eldership. Nov. 26, 1873, he was united in marriage to Sarah C. Bowman. To this union were born two daughters and three sons. One daughter and one son preceded him in death. In November of 1895 he and his family moved to Ohio. He served the Maple Grove church as presiding elder for almost forty years. Funeral services were conducted at the Maple Grove church by Elders Simeon Frantz, P. D. Bowman and Jesse Shoup. Burial was in the New Carlisle cemetery.—James Barnhart, New Carlisle, Ohio.

Wright. Sister Alice Senger, was born March 3, 1857, and died at her home March 17, 1939. Her entire lifetime was spent in the Bridgewater community where she was a loyal supporter of the church and college as well as other good causes. Sister Wright lived a devoted Christian life and was an example of cheerfulness and patience. Her husband, Bro. Robert J. Wright, died in 1920. Two sons, Dr. Frank J. Wright and Dr. Charles C. Wright, survive. A sister and five grandchildren also survive. Funeral services were held at Bridgewater, with Brethren C. G. Hesse and Paul H. Bowman in charge.—Mrs. O. F. Foley, Bridgewater, Va.

Young. Clara Kurtz, daughter of Elias and Catherine Kunse Kurtz, was born near Akron, Ohio, March 20, 1858, and departed this life Feb. 9, 1939. She was married to Reuben B. Young Feb. 17, 1887, who died Nov. 19, 1936. Had he lived until February of 1937, they would have celebrated their fiftieth anniversary. They had two sons, both surviving and residing in Glendale, Ariz. She also leaves one grandson, four brothers and two sisters. She was a consistent Christian having united with the Church of the Brethren at the age of nineteen. She was faithful until the end and was in constant communion with her Lord. Services were conducted by the pastor, Bro. B. F. Waas. Burial was in the Glendale cemetery by the side of her husband.—Thelma Heatwole, Glendale, Ariz.

CHURCH NEWS

Arkansas

Springdale.—Our love feast was held April 1 at the Silent Grove community church. Thirteen members were present and a goodly number of outsiders attended. We missed those of our number who could not be with us. Bro. A. W. Adkins, our elder, was with us. He preached three impressive and uplifting sermons on Friday evening, Sunday morning and evening. The community brought in well-filled baskets of eats on Sunday and we enjoyed the noon hour fellowship. In the afternoon we had a song service and Bro. Smith brought the message. April 8 we met in council in the home of Brother and Sister Smith, with eleven present. We received Brother and Sister Roy Reger's church letters and we truly welcome them into our midst. We appreciate the efforts of Brother and Sister Smith.—Lula Brubaker, Rogers, Ark., April 11.

California

Butte Valley.—We met in council at Macdoel in February. Bro. Lester Huffman was elected pastor and elder. Bro. Steve Eskildsen was elected assistant superintendent in September and served as superintendent until February when Bro. Rolla Shoemaker was elected. In February the young people put on a missionary program which was enjoyed by those who attended. Velma Shoemaker is our missionary secretary now. The Easter program consisted of a number of songs, readings and a play, and was well attended. Members of the Ladies' Fellowship club are working hard at the bimonthly meetings, making quilts, aprons, teatowels and holders for a bazaar to be held this spring. They have been holding food sales also. The proceeds go to the building fund for the new church, which we hope to build in the near future. A cemetery fund has been started which is to be used in the upkeep of the cemetery. Work has already begun in the repairing of fences, building of a tool house, etc. We are looking forward to the coming of Bro. D. C. Gnagy of Lindsay. He plans to be with us April 17 to hold meetings for a week or ten days.—Adah Eskildsen, Mt. Hebron, Calif., April 11.

Reedley.—A young sister was baptized March 19. At our March 6 council reports were given and vacancies on boards were filled. Our love feast will be held May 7. Our women's missionary society has completed the book, *Moving Millions*. On April 6 Rev. Emile Chastagner, a missionary from the Belgian Congo, showed slides and spoke at our church. Mrs. Chastagner spoke to about thirty women and girls in the afternoon of the same day in one of the homes. Our union Good Friday service was held in the First Mennonite church. An Easter program was given by our children and young people and an offering was taken for the Board of Christian Education.—Mrs. Mamie Sink, Reedley, Calif., April 10.

Florida

Seneca.—Jan. 15 Bro. F. M. Hollenberg of Sebring opened a two weeks' series of meetings. Four accepted the call to follow the Master and were baptized Jan. 29. This same day a special official meeting was called and Bro. C. A. Steerman was named assistant elder to help Bro. Bowers with the work here. Bro. J. F. Graybill was with us March 19 and gave an interesting talk about the work and life in Sweden. We are planning to have the Graybills with us again April 16. Our members have enjoyed visits from many northern friends this winter and we hope the visits will be repeated and that others will also find opportunities to stop with us.—Florence E. Myer, Leesburg, Fla., April 4.

Idaho

Nampa.—Passion week services were conducted by Bro. William Riddlebarger. All those attending received a great blessing. Four have been received by letter and two by former baptism. Pastor M. S. Frantz conducted a fine Easter service, including dedication of twelve infants and a wedding ceremony for Bro. Ed Neher and Sister Lillie Gross. About 550 attended this service. Pastor Frantz also assisted in the community Easter sunrise service.—Stanley B. Keim, Nampa, Idaho, April 10.

Illinois

Oakley.—The Ladies' Aid has been very active during the winter. Recently they purchased new window shades for the church. In January a special Spain and China relief offering was sent in by the B. Y. P. D. The entire church was given an opportunity to help in the offering. On March 12 a Men's Work was organized. Officers were elected and plans for future work were made. Regular meetings are to be held on the first Thursday night in each month. We met in council on April 2. Mrs. W. T. Heckman was chosen as delegate to Annual Conference, with Bro. D. J. Blickenstaff as alternate. A committee of three was chosen to outline a vacation Bible school for this spring. D. L. Blickenstaff was relicensed to the ministry for another year.—Idabelle Hood, Cerro Gordo, Ill., April 10.

Polo.—Our church is progressing under the leadership of Pastor H. Jesse Baker and his wife. We met in council March 6 and they were asked to stay with us for another year beginning Sept. 1. Brother and Sister Baker were elected delegates to Annual Conference. Mrs. Fred Miller and Mrs. Price Heckman were chosen as delegates to district meeting at Dixon, with Mr. Miller and Mr. Heckman as alternates. The six Protestant churches of Polo held union pre-Easter services. An Easter sunrise service was held at the Pines State Park. On Good Friday evening Bro. Baker baptized thirteen preceding our love feast. On Easter 255 were present. At the evening service the young married people's class presented The Easter Guest. Five from here attended the annual assembly of the youth of the Illinois church council at Springfield in February. Interesting films of our missionary work in India were shown recently. Family night, sponsored by the Friendship Circle, was held March 2. A play, *Christian Family Brown*, and a scramble supper were enjoyed. Bro. Rufus D. Bowman will be here in both services April 16, and will address the Ogle County Ministerial Association the following day at the Mt. Morris Church of the Brethren. The ladies' quartet from Manchester College, and Professor Paul Halladay will give a program here on April 19. Three have been received by letter.—Mrs. Hazel Krum, Polo, Ill., April 13.

Springfield.—We were pleased to have Bro. M. R. Zigler with us on Feb. 26. The district ministerial board met here March 14. As a result of pre-Easter services conducted by our pastor twenty-four have been baptized and one received by letter. A reception is planned for them on April 20. Communion services were held April 6, with seventy-six participating. Easter morning the young people attended a sunrise service at the Congregational church. The Sunday-school goal for Easter Sunday was 200, and there were 203 present. Our self-denial offering for the day totals nearly \$90. In the evening the young people, assisted by the choir, presented *In the Light of Easter*. The Manchester College deputation team will be with us April 23.—Mrs. Gladys L. Hollis, Springfield, Ill., April 12.

Indiana

Anderson.—Our love feast will be held the first Saturday in May. Just two more months and we will be your Conference hosts. Start making your plans now. Make Conference time your vacation time. If you really are interested in the work of your church you will enjoy the time spent at Conference more than you would at any other place. We enjoyed a wonderful

Easter day. A program was given by the children in the morning and a play was given by the B. Y. P. D. in the evening. Bro. Showalter also preached for us morning and evening.—Mary Leckron, Anderson, Ind., April 10.

Bethany.—The Munn Brothers of Bowling Green, Ohio, gave a much appreciated program in our church. This is the third time they have been in our congregation in recent years. Their program consists of sacred songs, solos, duets, trios, quartets, instrumental music and a discourse by one of their number, making an instructive and inspirational service of about two hours' duration. Up to the present time they have given approximately 150 sacred programs in Brethren churches, and they are now ready to go out in this summer's campaign even a little farther from their home than ever before. Any congregation within a radius of four or five hundred miles of Bowling Green, Ohio, desiring their services during the coming year may arrange a date by writing to them at Bowling Green. These four boys are adopted sons of Mr. and Mrs. Fred Munn, who have made it their life work to adopt unfortunate boys, give them an education and religious and musical training for Christian service. These boys, four of the thirteen already adopted, are sixteen and seventeen years of age and members of the Pilgrim Holiness church. They ask only freewill offerings for their services. The money is used for the maintenance of their home.—M. H. Geyer, Milford, Ind., April 12.

Flora.—During the winter months there was much sickness among our members and six of our group were claimed by death. In January Brother and Sister I. W. Moomaw were with us. Bro. Moomaw gave two very interesting messages. Mrs. Moomaw met with the women's group in their opening lesson on Moving Millions and gave some interesting information about untouchables. Since our last report two have been baptized and a number of letters have been received. At our recent council the church showed her appreciation of Bro. Zook's untiring labors among us by asking him to accept a three-year pastoral term, beginning Sept. 1. We will co-operate with the other churches of the town in union Sunday evening services during the summer months. Brother and Sister Zook were chosen to represent the church at the Anderson Conference, with I. J. Brim and Oren Eikenberry as alternates. Bro. Zook's messages during passion week were much appreciated. The union Good Friday services were held in our church, with Rev. Evers of the Methodist church preaching the sermon. Easter sunrise services were held in the Christian church, with Bro. Zook delivering the message. The choir rendered a cantata, The Resurrection Story, on Easter morning. In the evening they presented the cantata in a neighboring Methodist church and were well received. We are looking forward to having Dr. and Mrs. Burke with us for a week end in June.—Mrs. Catherine Eikenberry, Flora, Ind., April 12.

Huntington.—Since our last report some of our classes have grown, necessitating a rearrangement of classrooms. Partitions have been built in the balcony so that this space can be used for classrooms. Jan. 1 a movie film was shown on China mission work. A fellowship supper and church business meeting were held Jan. 19. Our missionary society besides its regular work has been giving a monthly offering to be used for neutral peace relief work. The Aid Society has been using its monthly offerings to apply on the church debt. In January our finance board sent a circular letter to all members, reporting our financial standing for the year past, and also showing the amount required to meet the budget for 1939. This letter brought several pledges to the church. On Feb. 26 our young people enacted a play, The Life of Paul. This play was written by one of the young people of our church. Bro. I. W. Moomaw gave us an interesting missionary talk on March 12. The community sponsored a leadership training school from Feb. 7 to March 14. Nine persons from our church were enrolled. Professor Brightbill led the musical services for our churches in Huntington County for holy week. He was at the Huntington church on April 4, 5. His unusual interpretations of the old familiar hymns were most inspiring. We had our love feast on April 6, with a good attendance. The service was carried on by candlelight. Our Sunday evening group meetings have grown and improved tremendously. There is now a group for every age. The adult and Christian Endeavor groups each have three divisions. A new council of churches has been organized in our city, consisting of seven members from each church. This organization is to deal with moral, religious and social problems of the city.—Joy Barnhart, Huntington, Ind., April 10.

Pleasant Chapel.—We had 102 present at Sunday school on Easter Sunday. The enrollment is seventy-five. Following our Sunday school an Easter program was given by the smaller classes. Our revival meetings will begin April 30 and continue for two weeks, with Bro. H. P. Garner of Pioneer, Ohio, in charge. The singing will be conducted by Sisters Irma Thomas and Alvadah Ober. We desire your prayers. Several of our present members with four other churches of the community are co-operating and have organized a Women's Christian Temperance Union.—Mrs. Alvadah Ober, Garrett, Ind., April 12.

Portland.—The work of our church is progressing and has been strengthened much under the leadership of Brother and Sister Theo. Eley. We have recently put an asphalt roof on the church. We met in council Jan. 22. Brethren Raymond McClung

and Lenord Boyd were chosen for the deacon's office. Plans were made for the revival to be held in the near future. We will hold a love feast at the close of the revival. Bro. T. A. Shively and our elder, Bro. Wm. J. Tinkle, met with us March 26. Bro. Shively delivered the morning message, after which Brother and Sister McClung and Brother and Sister Boyd were installed as deacons. A council was held in the afternoon. Plans for the remodeling of the front of the church were discussed. Committees were appointed to work with the trustees in the planning and financing of the work.—Eva LaFollette, Portland, Ind., April 7.

Sampson Hill.—Elder J. Andrew Miller of Muncie, Ind., conducted our revival which continued through Easter Sunday. He preached sixteen sermons. Bro. Miller was with us a year ago and preached for us and called in the homes. We feel we have greatly profited by his coming, not only through the good sermons but also through his calling in the homes and his congenial fellowship and association. Four were received into the church and we believe that the good seed sown will bring forth good fruit. We hope that he will be permitted to return to us in the not too distant future.—George Mattox, Shoals, Ind., April 11.

Santa Fe.—We met in council April 6, and Bro. Perry E. Coblentz was chosen elder. Forest P. Hostetler was chosen delegate to Annual Conference, with P. E. Coblentz as alternate. Much sickness has handicapped our faithful workers for the last few weeks. One good sister was called by death. The writer was chosen Messenger agent and correspondent. We put the Messenger into more than seventy-five per cent of the homes in our congregation this year. A number of folks that are not members are taking the Messenger.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., April 12.

Upper Fall Creek.—We met in council March 28, and one letter was granted. Delegate to Annual Conference is D. T. Miller, with Robert Replogle as alternate. Our love feast will be held May 20, 7:30 P. M. We received six dollars in our Achievement Offering. Middletown and Upper Fall Creek churches met in joint council April 2 at Middletown to make plans for district conference in August. Brethren E. L. McCullough and Ora Zirkle were present to help organize the work. Officers were elected as follows: Secretary, James Hanson; assistant, Robert Replogle; treasurer, Ora Zirkle; committee to plan for the meeting, Harold Grady, Ora Zirkle, D. F. Miller, Phoebe Good and Sister C. H. Hoover.—Mrs. Phoebe Good, Middletown, Ind., April 8.

Iowa

Libertyville.—We met in council April 2. We will have our love feast May 12. We are planning a home department day for May 28, when everyone within several miles of the church not attending Sunday school will be invited and urged to attend the regular morning services and be our special guests for dinner. A speaker is to be secured for the afternoon. We plan to have a father and son banquet June 7. The district meeting will be held at our church this fall and the Ladies' Aid is already making plans to accommodate our guests. Our church is still on the dirt road and our attendance is hindered quite often by the weather, but we are hoping to have a gravel road in the near future. Bro. Carr continues to preach helpful and inspiring sermons.—Mrs. J. Warren Davis, Fairfield, Iowa, April 8.

Kansas

Appanoose.—We met in council April 5. Many of our members have been ill with mumps, chicken pox and other illness. The treasurers of the various organizations gave reports for the last three months. A report of the birthday offering was also given. Our birthday offering is set aside for Sister Ella Ebbert. The ministerial board is making an effort to secure a minister for a revival meeting sometime in late summer. New officers were elected for our Sunday evening services. They are Sister Florence Lauver, Bro. Everett Simmons and Sister Georgia Ward. The young people of Ottawa gave us an impressive temperance play and our young people will give one for them in the near future. Bro. Whitaker from Lawrence gave us a sermon on Easter.—Mrs. Ruth Morgan, Overbrook, Kans., April 12.

McPherson.—Our school of missions was held on three consecutive Thursday evenings in January. Bro. V. F. Schwalm and Burton Metzler brought messages on the American City and Its Church. The last evening the moving picture, In the Land of the Monkey Bread Tree, was shown. Departmental groups were led by Bro. King, Mrs. Nevin Fisher and Mrs. Dale Strickler. The annual church birthday dinner was held on Jan. 8. An offering of \$133.57 was received for the support of Brother and Sister Frank Crumpacker in China. A special feature of this program was the playing of a violin made by Eld. E. E. John after he was seventy years old. He played several hymns, then led the congregation in singing them. Recently \$1,615 was raised to apply on our church debt. Sister Della Hoerner had an electric lamp installed for the pulpit stand. We are taking advantage of the Messenger club rate and more Messengers are coming into our community because of this arrangement. The regional conference which was held at the college in February brought to our pulpit Calvert N. Ellis, Bishop Ralph S. Cushman, Dan West and D. D. Funderburg. These men brought spiritual and challenging messages. On March 6 Dr. and Mrs.

J. D. Bright held open house in honor of Mrs. Bright's parents, Brother and Sister F. G. McGaffey, whose golden wedding anniversary was celebrated. It has been a spiritual blessing to have Mrs. Myrtle Pollock in our midst for a few months. She will soon leave for her work in China. During March our women reviewed the book, Moving Millions. The mother and daughter committee is planning a banquet to be held in May. A few months ago our pastor's wife started a junior choir. They have appeared at one of our services and will again soon. We hope to have robes for this choir. April 2 a number of our high school people presented the play, Barabbas. A week of pre-Easter meetings and several weeks of Bible study, conducted by our pastor for children and young people, culminated in the baptism of ten young people. One college senior was baptized last fall, making eleven in all. On the eve of Good Friday we surrounded the communion table with our pastor officiating. An early Easter sunrise service was held at the church.—Mrs. Jennie Heckman, McPherson, Kans., April 10.

Monitor.—On Feb. 19 Bro. Dan West was with us and we received much inspiration from his messages. Myrtle Pollock, a missionary from China, whose home is in this congregation, gave us a very interesting talk one Sunday. It was good to have her with us again. Some time ago Brother and Sister Harry Sellers were elected deacons. The church lost one of its charter members in the passing of Bro. J. D. Yoder. He supported and served this church for fifty-one years. Bro. J. W. Mishler in California is the only surviving charter member. Brother and Sister Carl Smucker will be our pastors for another year. We are making plans for painting the church building. A father and son banquet is to be given in the near future to help with the expense of the painting. We will be glad to have our young people with

us again for the summer.—Mrs. Hazel Yoder, Conway, Kans., April 11.

Ottawa.—During the Lenten season Pastor Fleming led the congregation into the Easter spirit with his messages each Sunday. On Easter Sunday he climaxed the efforts with his sermon on immortality. Eleven decisions were made, five of whom were baptized, one restored and five accepted as associate members. Bro. Fleming devoted the evening message to the new members. The choir, directed by Mrs. Ralph W. E. Bowers, gave a cantata, The Resurrection Song. We are happy to have Mrs. Fleming in our midst again after a ten weeks' absence due to illness. Others who were sick are also with us again. The Women's Work organization is divided into four groups, one of which sponsors a meeting each month for the purpose of raising funds. Our services will be dismissed the evening of April 16 so that we may join with the Appanoose church in worship. Bro. Fleming and the choir will provide the program. We are looking forward to the privilege of hearing the McPherson College a cappella choir in the near future.—Louise Keim, Ottawa, Kans., April 11.

Quinter.—Bro. Dan West was with us March 5 in the interest of peace. His talks were interesting and inspiring. On Easter evening a cantata, The Dawn of Easter, was given to a large audience. Since April 1 we have had plenty of moisture. The church and community have taken on new life and our attendance is increasing. Since Eld. D. A. Crist is spending the winter in California Floyd Crist fills the pulpit Sunday mornings and the young people give the evening program. We do not have a regular pastor but we feel the need of a full-time pastor. The Ladies' Aid meets once a week, and they have had good interest during the winter. The young people's conference will convene

ANNOUNCEMENTS

Annual Conference

June 7-13, Anderson, Ind.

District Meetings

Idaho and Western Montana, Weiser, May 5-7.

North Dakota and Eastern Montana, Pleasant Valley (York), June 29-July 2.

Ohio, Southern, Trotwood, April 28, 29.

LOVE FEASTS

California

May 7, Covina.
May 7, 7:30 pm, Reedley.
May 21, 4 pm, Los Angeles, First.

Florida

April 30, 6:30 pm, Sebring.
May 14, Sunnysland

Illinois

May 7, Lanark.
May 7, 7 pm, Milledgeville
May 13, 8 pm, Allison Prairie.
May 15, 7:30 pm, Lena.
May 28, 7:30 pm, Panther Creek.
May 30, 7:30 pm, Walnut Grove.

Indiana

April 29, 7:30 pm, Nettle Creek.
May 6, West Manchester.
May 6, 7:30 pm, North Wintonia.
May 7, 7 pm, Four Mile.
May 13, Buck Creek.
May 13, 7:30 pm, Beech Grove.
May 15, Pike Creek, Monticello.
May 16, Anderson.
May 19, 7:30 pm, Arcadia.
May 20, 7:30 pm, Elkhart Valley.
May 20, 7:30 pm, Upper Fall Creek.
May 21, Pleasant Hill.
May 21, 6:30 pm, Rossville.
May 27, 7:30 pm, Antioch.
May 27, 7:30 pm, Middletown.
May 28, Cedar Creek.
June 1, 8 pm, Middlebury.

June 3, 7:30 pm, Mount Pleasant.

June 3, 7:30 pm, Pipe Creek.
June 17, Camp Creek.

Iowa

May 1, 8 pm, Iowa River.
May 12, Libertyville.
May 14, 7 pm, Prairie City.
May 20, Des Moines Valley.
May 28, South Keokuk.

Kansas

April 30, Burr Oak.
April 30, 7 pm, Ottawa.
May 7, Newton.
May 8, 8 pm, Conway Springs.
May 13, 7 pm, Maple Grove.
May 14, Wichita, First.

Maryland

April 30, 5 pm, Woodberry.
May 6, 2 pm, Broadfording.
May 6, 2:30 pm, Piney Creek.
May 7, Denton.
May 7, 6:30 pm, Pipe Creek.
May 7, 5 pm, Pleasant View.
May 14, 6:30 pm, Monocacy.
May 14, 7 pm, Locust Grove.
May 20, 4 pm, Beaver Creek.
May 20, 4 pm, Grossnickel.
May 20, 5 pm, Brownsville.
May 20, 6 pm, Bush Creek.
May 21, Maple Grove.
May 21, 6 pm, Westminster.
May 21, 6:30 pm, Beaver Dam.
May 21, 6:30 pm, Fairview.
May 27, 28, 10 am, Upper Codorus, Black Rock.

Michigan

May 6, 7:30 pm, Muskegon.

Minnesota

May 21, Worthington.

Missouri

May 23, Mountain Grove.
May 27, Shoal Creek.

Ohio

May 7, 8 pm, Swan Creek.
May 27, 7:30 pm, Middle District.
June 17, 7:30 pm, Eversole.

Oklahoma

April 30, 8 pm, Guthrie.
May 1, 8 pm, Thomas.

Oregon

May 6, Mabel.

Pennsylvania

April 30, Altoona, Twenty-eighth Street.
April 30, Clover Creek.
April 30, Three Springs, Perry.
April 30, 7:30 pm, Upper Clair.
May 2, 7 pm, Greencastle.
May 6, 7, Salunga.
May 6, 7, 10 am, Ziegler house, Little Swatara.
May 6, 7, 2:30 pm, Weltys.
May 7, Connelville.
May 7, Everett.
May 7, Lancaster.
May 7, New Enterprise.
May 7, Palmyra.
May 7, Replogle house, Woodbury.
May 7, Rummel.
May 7, York, First.
May 7, 6 pm, Ephrata.
May 7, 6 pm, Hanover.
May 7, 6:30 pm, Berkey house, Shade Creek.
May 7, 6:30 pm, Huntingdon.
May 7, 6:30 pm, Philadelphia, First.
May 7, 6:30 pm, Rummel.
May 7, 6:30 pm, Reading.
May 7, 6:30 pm, Roaring Spring.
May 7, 7 pm, Green Tree.
May 7, 7 pm, Norristown.
May 7, 7:30 pm, Pittsburgh.
May 13, Oak Grove.
May 13, 1:30 pm, Indian Creek.
May 13, 2 pm, Spring Grove.
May 13, 14 Falling Spring, Hade.
May 13, 14, 1:30 pm, Midway.
May 13, 14, 1:30 pm, Richland.
May 13, 14, 4 pm, Pleasant Hill.
May 14, Brothersvalley.
May 14, County Line.
May 14, East Fairview.
May 14, Shamokin.
May 14, 6:30 pm, Huntsdale.
May 14, 7 pm, Boiling Springs.
May 14, 7 pm, Claysburg.
May 14, 7 pm, Ligonier.
May 14, 7 pm, Snake Spring Valley.
May 17, 18, 1:30 pm, Graybill house, White Oak.
May 20, 10 am, Upton house, Back Creek.
May 20, 1:30 pm, Bareville.
May 20, 6:30 pm, Pine Glen.
May 20, 7 pm, Buffalo.

May 20, 7:30 pm, Jennersville.
May 20, 21, Heidelberg.
May 20, 21, 10 am, Hanoverdale, Big Swatara.
May 21, Codorus.
May 21, East Petersburg.
May 21, Marsh Creek.
May 21, Ten Mile.
May 21, 3 pm, Lebanon.
May 21, 5 pm, Newville.
May 21, 6:30 pm, Maple Spring.
May 21, 7 pm, Madison Avenue, York.
May 21, 7 pm, Westmont.
May 21, 7:30 pm, Geiger.
May 23, 24, Greentree house, West Greentree.
May 24, 25 10 am, Middle Creek house, West Conestoga.
May 27, Lower Clair.
May 27, 1:30 pm, Welsh Run.
May 27, 2 pm, Akron.
May 27, 28, Big Dam house, Schuylkill.
May 27, 28, 10 am, Prices house, Antietam.
May 28, Shrewsbury house, Codorus.
May 28, Springfield.
May 28, 5 pm, Carlisle.
May 28, 7 pm, Center Hill.
May 28, 9:30 am, Bermudian, Lower Conewago.
May 28, 5 pm, Carlisle.
May 30, 31, 10 am, Chiques.
May 31 and June 1, 1:30 pm, Kreider house, White Oak.
June 3, Mechanic Grove.
June 3, Mingo.
June 4, 7 pm, Fogelsanger house, Ridge.
Tennessee
May 6, French Broad.
May 13, New Hope.
Virginia
April 30, 6:30 pm, Lebanon.
April 30, 7:30 pm, Cedar Run church, Linville Creek.
May 7, Bridgewater.
May 7, 7 pm, Timberville.
May 13, 7:30 pm, Unity, Bethel.
May 20, 7 pm, Midland.
May 21, Waynesboro.
June 4, Schoolfield.
Washington
May 20, Yakima.
West Virginia
July 30, Salem.

April 22, 23 in the Belleville church.—Mary M. Bishop, Quinter, Kans., April 11.

Washington Creek.—On Jan. 8 our young people took charge of the services. In the evening the Ottawa young people gave a temperance play. The last two months instead of having our church night suppers we have had dinners on Sundays and have larger crowds. In the afternoon we visit and sing. We are having our church painted as soon as the weather is favorable. On March 25 we met in council. We had our Easter program early in the morning. We had songs and recitations and Eld. L. H. Griffith gave a short address, after which we had breakfast together. Sunday school began at 10. Our pastor, Bro. W. R. Agabright, brought a splendid sermon. Our attendance is increasing. We are looking forward to larger crowds.—Vera M. Postma, Lawrence, Kans., April 12.

West Wichita.—From March 26 to April 9 Brother and Sister Oliver H. Austin conducted pre-Easter services. It was the Austins' third meeting in our church. Bro. Austin's sermons were interesting and deeply spiritual. Sister Austin added much interest to the services by leading the congregational singing and telling her lovely stories which were enjoyed by both young and old. She also organized a junior chorus. The senior choir gave several beautiful numbers. Nine were baptized and the entire church has been revived and encouraged to greater endeavor. We feel that the spirit of this meeting will continue as our new pastor and wife, Brother and Sister Ernest A. Shively, have just arrived and are preparing to carry on the work. During the time that we were without a pastor Eld. D. H. Heckman ministered to our spiritual needs in a splendid manner.—Mrs. O. B. Green, Wichita, Kans., April 11.

Maryland

Brownsville.—The rededication service of the church on April 2 was a time of joy and inspiration. Bro. Minor Miller of Bridgewater brought the morning message to a full house. The afternoon messages were given by Brethren A. M. Dixon, I. S. Long and J. S. Bowlus, our elder, who gave some interesting history of the founding of the church which was organized nearly one hundred years ago. Special numbers of music were rendered by local talent, Hagerstown men's chorus and district B. Y. P. D. choir, directed by P. L. Huffaker. Bro. Miller conducted the offering service and the needed funds to meet the cost of repairs were raised. We hope to repair and enlarge our basement and also do some work on the parsonage. Some land has been purchased for enlargement of the cemetery, which has been paid for by private subscription and sale of lots. The pre-Easter services, conducted by Bro. M. R. Wolfe, were rich in spiritual helpfulness. He gave the message at the Easter sunrise service and morning worship service. An impressive pageant was given by the South Brownsville group at that place Easter evening. Our pastor began a two weeks' revival effort at that place April 10. Delegates to district meeting are Emanuel Holder, Ernest Best, John Jennings and Kenneth Edwards. One was baptized recently. The midweek Bible study and prayer service shows increased interest and attendance. The spirit of the church is very encouraging. Our love feast will be held May 20, 5 P. M.—Mrs. Laura E. Fouch, Brownsville, Md., April 11.

Hagerstown.—We met in council March 18. Delegates to district meeting are Brethren Chester and Cyrus Strite. Bro. Luke Petre was re-elected Messenger agent, with the writer as correspondent. At the council it was decided to improve our church grounds. We are considering adding additional Sunday-school rooms. Eld. H. R. Rowland was elected elder for the coming year. We are planning for an evangelistic meeting in the near future. Our church observed World Day of Prayer. Pre-Easter services were conducted by our home ministers on Thursday and Friday before Easter, followed by our love feast on Saturday afternoon. Bro. Marshall Wolfe of Bridgewater, Va., officiated at our love feast, assisted by six other visiting ministers. A few of our number held a communion service at the home of one of the members who is a cripple. The young people held a Washington birthday social. The last Sunday of every month we take an offering for Spanish and Chinese relief. The women donated clothing to be sent to Spain. Our church attendance has been good during the winter.—Genevieve Rowland, Hagerstown, Md., April 13.

Manor.—On March 5 Bro. Henry C. Eller of Brownsville, Md., began a two weeks' series of meetings at the Downsville church, closing March 19. Bro. Eller preached seventeen inspiring sermons which were a challenge to all who attended. He worked faithfully for the salvation of souls. Three were baptized and one reclaimed. We were glad for the messages of song rendered by the Elmer Rowland quartet from the Longmeadow church and the young men's chorus from the West Brownsville church. We were also glad for the visitors from the neighboring churches whose presence and co-operation added inspiration to the meetings. March 26 we held our council, and Bro. Rowland Reichard was elected elder for another year. Bro. Walter Green was elected trustee. Delegates to the district meeting are Sisters Ruth Reichard and Bertha Stouffer, with Brethren George Baker and Jacob Thomas as alternates. One delegate is yet to be elected from the Sharpsburg church. June 3, 4 P. M., we will have our love feast.—Naomi H. Coffman, Fairplay, Md., April 7.

Sams Creek.—We met in council April 2. Samuel Rakes and

William Green were elected delegates to district meeting. We decided not to send a delegate to Annual Conference. The love feast will be held April 23, 6:30 P. M. Mother's Day will be observed in a special way. May 28 has been set for our spring rally. Further announcements will be made later. While the older members of the Sams Creek congregation have decreased to a rather small number, there is quite a number of young people and children coming on to take their places. In July the congregation will be host to the summer conventions of the district including the ministerial meeting, Sunday-school convention, Men's Work and Women's Work conferences.—Wm. Kinsey, New Windsor, Md., April 12.

Westminster.—Eld. Geo. A. Early was re-elected elder for two years. The young people sponsored a watch night service on New Year's Eve. On Jan. 1 the B. Y. P. D. of the Liberty Heights church, Baltimore, gave an interesting program. In January the missionary society held a get-acquainted social for those who had recently joined the church. The missionary society sponsored two of the Sunday evening services this winter. The book, *Dinabandhu*, was reviewed in February, and the mission play, *The Hope of India*, was given in March. Ruth Shriver's talks were much enjoyed at a district Children's Workers' conference on Jan. 15. The young married people's class held a banquet in January, with 101 present. Bro. H. L. Yingling is teacher of this class. On race relations Sunday, Feb. 12, the Aid Society had charge of the evening service. Mrs. Violet Hill Whyte, National Director of work among Negroes for the W. C. T. U., gave an inspiring talk. Two evenings in March the B. Y. P. D. presented *The Rose on the Dial* in a most effective manner. They will repeat the play in several churches of the district. A successful district round table was held here March 12. Bro. Raymond Peters brought the morning message and Bro. Leland Brubaker spoke at the evening service. Pastor A. Stauffer Curry held instructional classes in Doctrines of Faith for children and young people during the winter months. Now the B. Y. P. D. is meeting each Sunday evening for a discussion period. Sacred concerts by the Juniata a cappella choir and the Bridgewater College glee club were much enjoyed. Feb. 28 the Men's Work had a supper meeting with a good attendance. They reported the completion of the Messenger subscription list. At the March council our pastor was elected delegate to Annual Conference. Delegates to district meeting are Eld. Geo. A. Early and Brethren Edgar Royer and R. H. Hollinger. On March 29 a church loyalty campaign was launched to continue until May 21, the time of our love feast. Services were held by our local ministers each evening during holy week.—Mrs. H. Edgar Royer, Westminster, Md., April 7.

Michigan

Elmdale.—Bro. Replogle of Pennsylvania was with us Feb. 3-5, and brought four interesting sermons. Our B. Y. P. D. young folk have been alternating Sunday evenings with the B. Y. P. D. of Thornapple congregation. We met in council March 25. Our primary children gave an Easter program. In the evening the B. Y. P. D. gave a play, *The Boy Who Discovered Easter*. We are enjoying increased attendance.—Orvin Allarding, Freeport, Mich., April 10.

North Dakota

Carrington.—Attendance has been good all winter. One Sunday in February we had no service because of a blizzard. Some time ago the children of the junior and senior classes completed a Bible reading course and each child received a certificate. The Sisters' Aid was reorganized in February, with Mrs. David Graham, president; Mrs. A. B. Long, treasurer; Mrs. E. E. Wenger, secretary. Several years ago the B. Y. P. D. purchased new Hymnals and the young people now plan to purchase bookracks for the church pews. Bro. Stemen preached several sermons for us this winter. On March 26 Bro. Ray Harris of Minot preached for us. A short council was held and Brethren Stemen and Harris assisted the church in electing a minister from our group. Bro. Wilbur J. Brower was elected. Easter Sunday we had services as usual and Bro. Stemen brought the message. A basket dinner was held at noon. In the afternoon a program was rendered by the local group and James River, Brantford and New Rockford folks. Bro. Frank Wingert and his wife and daughter were also with us.—Mrs. Walter McKee, Carrington, N. Dak., April 11.

Pennsylvania

Allentown.—We met in council March 18. Plans were made for a spring love feast. Brethren R. A. Neimeyer of Allentown and Clement Snowden of Bethlehem, Pa., were elected delegates to district conference at Palmyra. The board of education has decided to have a daily vacation Bible school this summer. An interesting Easter program is planned for the children. Sister Yoder resigned as church treasurer and Bro. Samuel Sacks was elected to fill the vacancy. The Sunday school is making progress in attendance and finances. Some new fixtures were purchased.—Lula L. Bleiler, Allentown, Pa., March 28.

Carlisle.—We met in council April 3, and the various reports were approved. The committee to provide more room for the classes reported progress. The writer was elected delegate to Annual Conference, with Pastor H. M. Snively as alternate. Bro. J. F. Graybill, missionary on furlough from Sweden, held our pre-Easter services and was with us on Easter Sunday. He

preaching inspiring sermons. We hope to have Bro. H. A. Merkey of Manheim, Pa., with us for an evangelistic meeting in May. Our love feast will be held May 28, 5 P. M.—J. E. Faulkner, Carlisle, Pa., April 11.

Richland.—The Friendship class sponsored a musical program on Jan. 8. The male chorus from Grantham Bible College rendered a fine program of sacred music. Bro. Henry King spoke to the B. Y. P. D. on Jan. 29, and Bro. Lester Royer addressed the same group on Feb. 12. We met in council March 11. Delegates to Annual Conference will be Iram Lentz and Ray Kurtz. Special services were held Monday, Tuesday and Wednesday nights of passion week. Our local ministers delivered the messages and special music was rendered each night. On Easter morning the children presented an Easter program. Our love feast will be held May 13, 14, 1:30 P. M.—Eva Bollinger, Richland, Pa., April 11.

Spring Grove.—March 5 Bro. Earl Brubaker of the East Petersburg congregation preached for us in the morning. It was a very inspiring service. We met in council March 29. Bro. Horace Wanner and the writer were elected delegates to district meeting, with Sister Esther Stoner and Bro. Simon Landis as alternates. Bro. M. S. Stoner was elected elder-in-charge. Our love feast was held at the Kemper house May 13, 2 P. M.—Noah W. Martin, Ephrata, Pa., April 11.

South Dakota

Willow Creek.—Last fall it was decided to have our elder, Bro. J. Schechter of Worthington, Minn., meet with us the first of April to organize for the summer's work. April 2 a goodly number met in Sunday-school session, after which Bro. Schechter delivered a soul-warming sermon. This was followed by lunch at the church. In the afternoon our elder took charge of the business session. Sister Edith Davis was elected Sunday-school superintendent; Chas. Loomis, Jr., secretary and treasurer; Maybelle Miller, director of missionary and temperance divisions. Etha Loomis is president of Women's Work and since October she has held six meetings among the ladies of the community, with excellent attendance. Instructive programs have been given. Our urgent need at this place is a zealous minister who is willing to sacrifice for the advancement of Christ's work in this large and needy field.—Lena I. Heagley, Wetonka, S. Dak., April 5.

Virginia

Greenmount.—Two were recently baptized. We are glad to have the Messenger going into seventy-five per cent of the homes again this year. March 17 we met in council. We were sorry that two of our ministers, Brethren S. L. Garber and J. H. Kline, were unable to be with us because of illness. Bro. Kline is past eighty years of age and this is the first council he has missed in many years. Delegates to Annual Conference and district meeting were elected. Our mission and relief budgets were raised. We also repaired the Greenmount church this year. Our communion will be held in the Mt. Zion church, Greenmount congregation, May 7, 6 P. M.—Effie S. Wampler, Harrisonburg, Va., April 3.

Waynesboro.—On Jan. 11 Bro. E. S. Coffman gave an illustrated lecture, showing many interesting pictures. Jan. 29 Brethren Paul Bowman and Ralph White were with us. Bro. Bowman ably filled the pulpit at the morning service. Bro. White brought the evening message and showed slides. The women of the church and Aid Society sent a number of articles of clothing to the Spanish relief Feb. 3. The churches of our town held an interesting union World Day of Prayer service on Feb. 24. Two Sunday-school classes have been using peace literature during the past three months as recommended by our church. They will give a peace play April 3. Some much needed repair work has been done recently at the parsonage. The father and son banquet was held March 15, with Bro. Samuel Harley as guest speaker. The glee club from Bridgewater College rendered a much appreciated program on March 19. We met in council March 21. Our communion will be held May 21. Our delegates to district meeting at Bridgewater church are Brethren D. H. Wright and William Garber and Sisters Nora Sayre and Mary Wright. Alternates are Bro. J. M. Wright and Sisters Eva Baker, Delphia Wright and Nettie Harris. We hope to be represented at Annual Conference.—Mrs. J. M. Wright, Waynesboro, Va., April 1.

Washington

Omak.—On March 14 Brother and Sister G. G. Canfield stopped over with us and gave a helpful and inspiring service. At the close of the service two young men confessed Christ as their Savior. At our regular services on the Sundays following several more were added to the church. On April 2 five were baptized and two others await the rite.—Mrs. Florence L. Breshears, Omak, Wash., April 8.

West Virginia

Salem.—Our B. Y. P. D. is very much alive. We meet every two weeks at the church, and have an enrollment of about thirty young people. We are looking forward to our revival meeting which will begin July 17 and close July 30 with the love feast. Bro. C. O. Showalter will be the evangelist. We are grateful to be able to paint our church both inside and out. The B. Y. P. D. hopes to be able to improve the grounds.—Treva Younkin, Brando, W. Va., March 31.

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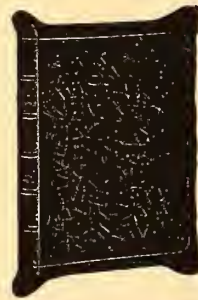
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GOSPEL MESSENGER



Frances E. Willard

VOL. 88

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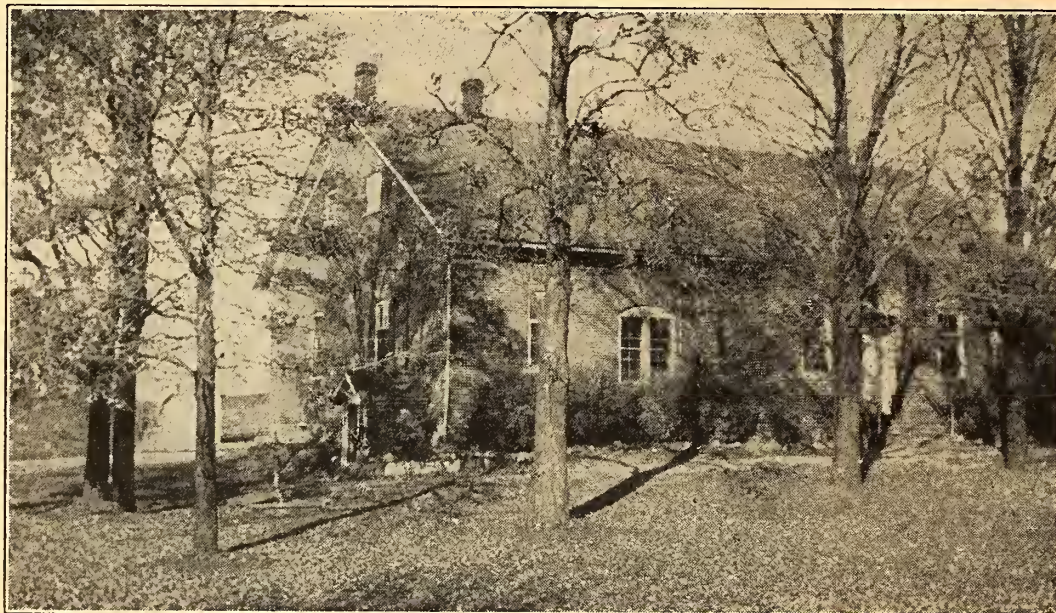
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May 6, 1939



News From 1,024 Churches

Relatives, friends and many of the best people you know live in the 1,024 churches of the brotherhood. It would be interesting to have news of their doings—to know who has been elected to some office, helped at some special task, gotten married, or passed on. Did you know that five departments in the MESSENGER are devoted to happenings as intimate as these?

Perhaps the most unique of the five is the one headed: Church News. It is customary for each church to elect a MESSENGER correspondent who acts as a local news gatherer for your church paper. Week by week the news comes in, sometimes more than fifty congregations reporting in one issue of the MESSENGER! Do you know of another church paper with so many writing for its pages?

The correspondents for 1,024 churches are doing more than anyone else to make the MESSENGER the newsy family paper it is today. Why not tell others about the interesting and helpful things they can find in their church paper? Tell also about the economical club plan now used by more than 500 churches. Boost for your GOSPEL MESSENGER. It is a good paper for good homes.

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, May 6, 1939

No. 18

EDITORIAL

The Nature of Reality

It was past a six-year-old's bedtime, but she insisted on the usual story. And as it turned out there was one in the convenient child's book which she had not heard read. Even so, the six-year-old was sure it was a good story. So the father yielded and began reading about the Velveteen Rabbit, a new Christmas gift which had yet to win its way into the heart of a little boy.

Soon the father came across this bit of wisdom, with the old play Horse represented as speaking to the Velveteen Rabbit: "Generally by the time you are real, most of your hair has been loved off, and your eyes drop out and you get loose in the joints and very shabby. But these things don't matter at all, because once you are real you can't be ugly, except to people who don't understand."

As it turned out that was just the way reality came to the Velveteen Rabbit. For there came a time when the boy could not sleep without his Rabbit at his side. All this was very wearing on the Rabbit, but to the boy the Rabbit was no longer just a toy, but real. So the six-year-old got her story and one father got a new slant on the nature of reality.

H. A. B.

The Philosophy of Possession

THE man who lives across the street may get larger returns from the beautiful lawn and shrubbery than the so-called owner who is away from home all the time trying to sell something. Real possession is not in the holding of deeds and mortgages so much as it is in the appreciation and appropriation of fine qualities.

"All things are yours," whether "things present" or "things to come" if you have the capacity to enjoy them. Whose they are called is of little consequence. The value of the food you eat is not in

the quantity swallowed. It is in the quantity and quality of what is assimilated.

Things belong to the person who enriches his soul with them.

E. F.

The Majesty of Man

THERE have been times when the writer felt very low. For he has his full share of weaknesses and is not unconscious of them. But still, there have also been moments of exaltation. Listening to great music, being thrilled by a lucid speaker, viewing the wonders of nature, or stumbling upon some significant fact in field or office, one can think God's thoughts after him.

With what welling up of a sense of personal worth can one share in the thoughts of the shepherd who considered the heavens. For while he remembered man's physical limitations, he also observed that he was but little lower than the angels. He saw that the Creator had crowned man with glory and honor, and had given him dominion over the works of his hands. Thus David was one of the first to discover and believe in the majesty of man.

But have these feelings of personal value any more substantial foundation than the fact that they persist through the years, that countless men even in the humbler walks of life have felt the thrill of a sense of worth? Consider how civilization after civilization has risen from small beginning and the seeming ordinary contributions of common men. So came the cultures of the east, the civilizations of Greece, Rome and that of the world today. It is this power to rise, which history seems to indicate is inherent in man, which suggests there are more than personal and religious sanctions for belief in the majesty of man.

Perhaps more to the point is the fact that when the going gets hardest it is seldom from the great

and mighty that deliverance comes. In our own times we have seen that many of these were but men of straw and incapable of anything more heroic than jumping from a window when the crisis comes. In harmony with this intimation as to the basic worth of the common man, is the experience of the Hebrews. Their prophets were typically men of the people drawing their insight from some significant personal experience.

If life and hope spring eternal from the unsophisticated we have important proof as to the worth of the common man. We see more clearly why Christ valued persons so highly, why a few ordinary men were able to accomplish so much, why democracy is basically right, why any system which degrades persons as such must ultimately fail. And do we not have here a cue from those who are perplexed or faced with difficult problems? Up to a certain point one may get help from others, but there comes a time when he must stand on his own. Ultimate deliverance is a matter dependent upon personal achievement.

There is such a thing as overconfidence. A few are self-sufficient. But more often men err in the opposite direction. Do not minimize what you yourself can do about a given dilemma. The writer once read that if an individual will make full use of his mental powers he can think out at least seventy per cent of what is known about a given proposition. We are not vouching for the truth of this statement, but we do insist that it contains several grains of truth. When perplexed or in trouble, try to take time to read, meditate, pray. You will find them fruitful aids toward solution.

But there are special reasons why we moderns should give thought to the majesty of man. We are faced with new and overwhelming problems. There is the temptation to give up, to backdown and quit. After all, what can the individual do? That was not the attitude of Alexander Mack and his friends. With what sublime presumption they set themselves to re-examine the Word of God! Hochmann thought it was enough to preach to the people. Mack decided to organize as well as preach. Today, who knows about Hochmann? Few, indeed. But a whole denomination reveres Alexander Mack and something of what he discovered and stood for is known to many others. "Despise not the day of small things!"

Now it is as more than an antidote to discouragement that one should give proper thought to the majesty of man. The whole trend of the times is toward magnifying the group and its importance, quite at the expense of the individual. But for what does the group exist? Is it for the sys-

tem, the institution? Or is it for the entities which make the aggregates? Philosophies clash at this point. But we take our stand with that One who saw value in all men, who came to seek and to save even the lost! He placed the individual above the institution; he called his followers not servants, but friends; he was the Champion who believed in the majesty of man.

H. A. B.

Important Subjects Invite Study

WHAT shall the local churches do to be more effective for peace? If you know the magic answer and the sure way to get it done, your presence will be much appreciated in the discussion group which attacks that question at Anderson, Wednesday evening, June 7. And the next morning too, if they do not get it settled that night before adjourning, as they probably will not.

Or perhaps you will feel more strongly drawn toward some one of the fifteen other groups engaged in similar converse. They will be thinking about improving church worship, or better ways of financing the local church or, possibly, of organizing it, or evangelizing the community, or helping the newly married to provide and maintain homes, or some other of a dozen concrete and burning issues.

The interchange of thought provoking questions and suggestions can be very useful. This was the program proposed by a great statesman of more than two and a half millenniums ago when the situation in church and state was critical. "Come, now, and let us reason together," he suggested. Fine idea, wasn't it? The discussion group feature should be equally fine for Anderson. Or for the study of the needs in your local church. Or for the GOSPEL MESSENGER.

Most readers agree that the friendly discussion of important issues in the church paper is helpful and proper. Some would like to see more of this. A few would favor the "free rostrum" with practically unlimited range. At the other extreme are those, not many, who would admit nothing of a controversial nature. We think the paper's policy on this point is understood and quite generally approved.

We offer two suggestions, not new, but always timely as reminders. The subjects considered should have close relation to the church task. They should not appeal to idle curiosity nor concern responsibilities that belong strictly to God. They should have to do with practical Christian life and work. The other suggestion is that faithful devotion to all the truth we know is the best preparation for finding more.

E. F.

THE GENERAL FORUM

The Spirit of Youth

BY ROY A. BURKHART

I am the Spirit of Youth.
 I stand in the portal of life's great decisions.
 I must choose either satisfaction or desire; either a quiet home or a restless road.
 I am the climax of all the good and all the bad handed on by the countless souls who lived before me.
 I have the power to make of life a hut in the swampy lowlands or a cathedral among the verdant hills;
 I can express life in the savage war-cry of collective murder or in a "Hallelujah Chorus" storming at the gates of God.
 I feel doubly called: toward the gutter and toward Calvary; toward lust and toward love; toward greed and toward service; toward safety and toward sacrifice; toward an absorbent self and toward a self lost in the business of God and all humanity.
 I go seeking a way of life—
 I am the Spirit of Youth.
 Columbus, Ohio.

Half an Hour With Karl Barth

BY DAVID J. WIEAND

EVER since thinking of coming to Basel, I had hoped to have the opportunity of talking personally with Karl Barth. Since coming, I have had many privileges of hearing Barth and of even being in his home. The opportune moment, however, did not come until Monday afternoon following his lecture on "Dogmatics." As we three English speaking students came out of the university building on Stapleberg Strasse, Barth was standing there in the rain talking with some friends. Seeing us, he greeted the Scotsman and myself and then was introduced to Prof. Bear of Union Theological Seminary in Virginia, a new arrival in Basel. Here was a most excellent opportunity to request an interview. Barth was most gracious and set a date for Wednesday, March 8, between 3 and 4 o'clock.

At last the day came. I formulated five groups of questions immediately after lunch and then dressed. A thirty-minute walk through Basel brought me to 186 St. Alban's Circle on the stroke of three. The maid (?) had been most graciously forewarned of my arrival. Hence before I had time to state my mission, she said, "You wish to speak with Prof. Barth, don't you?"

As I entered Barth's second floor study, I caught a glimpse of him at his desk hard at work at his typewriter. He greeted me cordially and then ushered me over to the other half of his study,

which was comfortably furnished with a small, round table and a number of armchairs. He excused himself for a moment but shortly returned with his familiar pipe.

"Was wollen Sie Mich fragen?"—so began my interview with Karl Barth, the most influential and important man in the theology of the 20th century. Realizing how gracious it was of this busy man to grant me an interview, I came directly to the five questions, which I had previously prepared, and, in order to lay the entire matter before Barth, I read them in succession. His first reaction was unexpected but not surprising. "Why, my dear young man, those are questions which it would take an entire semester to answer, and cannot be adequately attacked in a few sentences." To this almost impulsive reaction of Barth's, I naturally agreed. I told him, however, that because of their weighty importance to me, I was bold enough to ask them.

We began with the fifth, the easiest to answer: "Which of your books present your theological position today?" Barth named three: *Credo, Gotteserkenntnis, und Gottesdienst*, and then he said that to get to the fundamental, detailed, dogmatic presentation of his view one must read, *Die Kirchliche Dogmatik*.

I suggested then that we begin with the first question, "How can a Christian know what he should do in a specific situation?" or, to put it in other words: "How can a Christian know the will of God?" Barth suggested that this question could best be answered, in fact, must be answered in relation to a specific situation. His general answer was, "Through God's Word, through the Bible." Enlarging this further he stated that God speaks through the Bible to us in a particular situation. And when I asked concerning the relation of the Holy Spirit to God's speaking to us, Barth said: "God speaks through the Bible to us by means of the Holy Spirit." In other words, the Bible (some passage of it) becomes God's Word to us through the instrumentality of the Holy Spirit. The Holy Spirit, however, Barth stated, "speaks only through the Bible" and "not in us or from within us." To explain his view by means of prepositions, the Holy Spirit speaks to us not *in* us or *from within* us.

This presentation of his thought came out of his explanations of several examples, notably, my problem of knowing the will of God as I faced the possibility of coming to Europe to study, and the question of a Christian's attitude toward national

socialism. In the case of the latter problem, the conditions of which were known to both of us, Barth suggested that we measure national socialism by, for example, the first commandment, "Thou shalt have no other God before me." On this ground, he said, it is clear that the Christian must be opposed to national socialism.

Then he suggested the problem of shooting. "Thou shalt not kill," says the commandment. But, Barth pointed out, there may be certain situations in which it is the Word of God to us to shoot. The Bible *as a whole* must be taken into consideration. God's voice to us in a particular situation is not always through a specific passage in the ten commandments.

This discussion developed my second question, "What is the Bible? Can we accept the whole of it? Are parts of the Bible more important than others? Is the Bible the norm for the Christian?" As you have gathered from the foregoing paragraphs, Barth's answer to this last part of my second question was, "Certainly, the Bible is the norm for the Christian." Further, we must accept the Bible *"as a whole."* We must not throw over any section of it. God may speak through any part of it to some other individual. From his answer we may legitimately infer that in an *absolute* sense we cannot regard any part of the Scriptures as of more importance than any other part. *Relatively* speaking in relation to our own past experience certain portions of scripture most assuredly will *thus far* have been of more importance to us than other sections.

At this point another question fortunately entered my mind, "What then is our duty?" Barth answered, "We must know the Bible thoroughly, and not only that, we must also be able to expound the Scriptures to the people in a manner which makes them take the Bible in earnest and calls them to a decision."

"What is the true relation between the Old and the New Testaments?" This, my third question, was closely related to the second. Again Barth emphasized the necessity of taking the Bible as a whole. The Bible is God speaking to men, the Bible is God's revelation of himself to man and his bringing of man to himself. The Bible is Jesus Christ. "Jesus Christ is also in the Old Testament, only there he is to a large extent (verborgen) hidden." In the New Testament Jesus Christ, i. e., God, is revealed (offenbart). In this unity of message and purpose of the entire Bible lies the unity of the methods of salvation in the Old and the New Testament.

In answer to my fourth question, the criticism of

Barth's *Activism*, my kind host had but time to point out that "activism" presupposes a status (zustand), for the maid was calling him to the afternoon "coffee." If I were to attempt to explain what I think Barth meant by the above statement, I would say: God could not work the works of God unless he is (status, zustand) God. And in a profound sense one cannot act as a Christian, unless he is a Christian.

The delightful, meaningful half hour only too soon came to a close. Barth asked for my name and address and then ushered me downstairs. On the way down he warned me, goodnaturedly, about telling the Tübingen theologians that I had visited him. In respect to national socialism Barth and Tübingen do not agree. I pointed out that the Tübingen theologians make a distinction between Hitler and Rosenberg, but I thought that in the future this distinction could no longer be maintained.

My gracious host assisted me with my coat and bade me a very hearty good day. I went away with a song in my heart and the knowledge that I had met a great and a good man.

This discussion has not presented my opinion of Barth but attempts to mirror the half hour discussion which I was privileged to have with him.

Additional Note: I also asked Karl Barth what the relationship between prayer and knowing the will of God is. He replied that prayer is an essential part of the process by which we know God's will and I am sure that he would have emphasized the strong relationship between prayer and the study of the Scriptures. "Whatsoever things ye ask in my name." Barth emphasized the objective, situation-transforming power of prayer. It is not something merely within ourselves. Our Father heareth and who dares to say that he does not heed?

Tübingen University, Germany.

"What Doth It Profit?"

BY W. A. KINZIE

THE world contains wealth untold, of which the most frugal secures a very small part. But if it were possible for man to gain it all and lose his soul, what would it profit? We can compute the value of things, but not of the soul. We can estimate time, but cannot measure eternity. A great mathematician, but not a Christian, one day upon returning to his office found a paper bearing the text, Mark 8: 36. He became angry and threw the

paper into his wastebasket—but he could not forget the text. He could compute material things but couldn't estimate soul value. He reread the text, he thought, he became Christian.

Some people spend all of their time and thought for wealth, power, pleasure, good time, fun, and at last lose their most valuable soul. What doth it profit? Wealth decays, power vanishes, beauty fades, pleasures cease, fun is momentary. But a saved soul increases with eternity. A saved soul is man's greatest profit.

Navarre, Kans.

The Annual Conference and the Local Church

BY DE WITT L. MILLER

THE Annual Conference is what the local churches make it or allow it to become. If the local churches lose interest in the total brotherhood program some centralized authority will of necessity have to think in terms of the total life of the denomination, unless we want to become as a church a group of independent congregations entirely disassociated from a denominational or brotherhood program.

If the local church desires the advantages of denominational connections it must assume certain obligations. It can do this in two ways. First, it can assume its share of responsibility for determining the policies of the church along with a fair share of the financial obligation; or second, it can delegate that responsibility to certain authorized persons or boards, assuming at the same time the financial support of such policies and programs as they may devise.

We have given lip service to the first of these but our actions have followed the second. We have decried the centralization of authority but we have stopped thinking in the local church in brotherhood terms. Our church councils deal with local problems. There is little concern as to our responsibility in the local church for the total life of the denomination. Our district conferences deal with district problems and policies and give little concern to the larger obligations and responsibilities relating to the whole brotherhood. The decreasing number of queries from local churches and districts reveal this trend.

Doubtless changing times demand a change in procedures. At least the trend seems to be to delegate more and more authority to the General Boards of the church. Undoubtedly they will have to assume more and more of the responsibility for thinking with regard to the total brotherhood pro-

gram and devise such policies as seem advisable. That does not mean, however, that we will have surrendered our rights as local congregations. It merely means that we have designated certain persons as our servants—our helpers. Then at Conference they make a report of the work which they have done for all of us—work which we would have had to do if they had not done it, or else it would not likely have been done. But it is the Conference of which each church is a definite part that finally decides regarding the wisdom and worthwhileness of the policies and programs which they devise. That responsibility we cannot and perhaps should never relinquish.

The only way in which the local church can fulfill that responsibility is by full representation at Annual Conference. It is one of the requisites for being a part of the brotherhood. So each congregation should send delegates to Annual Conference if it wants really to be a part of the Church of the Brethren. These delegates should be competent to pass judgment upon the programs and policies which are presented at Conference, and once these are adopted the delegates should be able to reinterpret them to the needs and problems of the church back home.

And these delegates to be really from the local church must be sent. The church cheapens itself and it cheapens representation at Conference if it does not underwrite the expense of the Conference delegates. It is the only way in which the local church can say that he or she is *our* delegate. It is the only way in which the local church can say: "The Church of the Brethren is *our* church." It is the only way the local church can make the Annual Conference what it ought to become. It is the only way in which the Annual Conference can render its best service to the brotherhood and the local churches of which the brotherhood is composed.

Meyersdale, Pa.

Two Observations

BY J. M. BLOUGH

1. Bible Conferences

IN various places throughout the country in close proximity to some of our churches Bible conferences are being held. These are sponsored by groups of people who are earnest and sincere and who are valiant for the truth as they understand it. Among the subjects emphasized in these conferences are Prophecy, The Spiritual Life, Victorious Living, The Second Coming of Christ, The Millennium, The Divinity of Christ, Pentecostal Blessing, etc. Some of these conferences are very

good and many people have been blessed through them according to their own testimony. Our own members are attending them and enjoying them for they seem hungry for this kind of spiritual food.

But in some of these conferences false interpretations of the Scriptures are being given and dangerous doctrines are being taught, so that some of our members are being led away from the truth. On account of this there is confusion and disunion in some of our congregations. Our ministers are criticised when their preaching does not agree with that of the Bible conference teachers, the church program is hindered, other missionary agencies are supported in preference to our own, and occasionally members leave the church entirely.

What is the remedy for this situation? It seems clear that our members are not taught and indoctrinated as well as they ought to be, therefore, two things might be suggested: (1) In a very kind and sympathetic manner ministers might preach on these subjects which are perhaps too often neglected in our pulpits, and interpret the Scriptures to the people as we understand them. More doctrinal and expository sermons might be preached. (2) We might conduct more Bible conferences ourselves. Why not? Our people need more direct Bible teaching, so personally I believe that we should organize Bible conferences or spiritual life institutes everywhere and give our members an opportunity to know the Word of God. Our best and ablest Bible teachers should be engaged for these conferences. Some districts and congregations hold such conferences now. They should be greatly multiplied.

But we must remember that there always will be difference of opinion on some Bible subjects. Teachers do not agree. But that is no reason why churches should be thrown into confusion and members leave the church. The Church of the Brethren is not a heretic hunting church. She gives full liberty to her members to hold their own views when her specific doctrines are not repudiated. When we do not agree on subjects that are not vital to our salvation we must be tolerant toward one another. Let us love one another even though we differ in our opinions. Therefore, when there is no direct "Thus saith the Lord," and when there is the possibility of various interpretations, it behooves us to be charitable and not to be hasty in our condemnation of others.

2. Pentecostal Churches

No doubt most of our readers know that various Pentecostal groups are springing up all over the country. Every denomination emphasizes some

specific doctrines and these form the reason for its existence. These groups emphasize the Holy Spirit and Pentecostal experience. Judging from reports they are increasing rather rapidly. They go into communities and seek out neglected and dissatisfied people; also the poor who perhaps are not comfortable in the more elegant churches. They seem to appeal largely to the emotions and so are attracting a class of people who like that kind of meeting and those who have become dissatisfied or grown cold in their own churches. Many people criticise their activities and speak disparagingly of them, but if they can satisfy the soul hunger of a class of people other churches do not reach perhaps they should not be so severely condemned. However, it is true that other churches deplore their advent into their communities and deprecate the multiplication of denominations. But Americans are free to worship God according to the dictates of their own conscience.

It is not the purpose of this article to criticise these Pentecostal churches. I am only reporting what I hear all over the country. Let us rather examine ourselves because here and there members of our own church are joining these groups. Why should this be? Why should members of our church leave us, to join a Pentecostal church? Evidently because their spiritual experience with us has not satisfied them. Now some may say in reply that we cannot satisfy such people. They are temperamental and emotional and are seeking an experience we do not approve of. Let them go where they can get it. I doubt if we should dismiss the matter so readily. We may not be able to satisfy every one, but it behooves us to examine ourselves to see if we are free from fault, and whether we are patterned after the church of the Biblical Pentecost. Ours is certainly not what might be called an emotional church, yet emotion is a valuable asset and has an important function to perform in religion. It must not be starved out. We may be growing too cold and formal and not giving emotion its rightful place. Perhaps we have lost that spiritual glow and fervor which characterize the Spirit-filled Christian. This may be the reason why some persons are not happy among us. There is danger of driving emotion clear out of religion because it is not popular in these days. But religion without emotion is imperfect.

In the second place I wonder whether the Holy Spirit is emphasized in our teaching as he ought to be. To be filled with the Spirit was the apostolic experience and message as well. How much emphasis do we put upon it today? True, we have been born of the Spirit, but do we desire

the fullness of the Spirit? Do we urge others to seek it? Perhaps we are guilty of neglecting the third Person of the Trinity. Without the Spirit we can have no life, no power for service and no convincing testimony. Without the Spirit there is no concern for the salvation of others. Lacking the fullness of the Spirit church members become cold and formal; possessing it they have warmth and spiritual glow. We need not seek miraculous manifestations of the Spirit, but we must seek the fullness of the Spirit.

The third thing we need to consider is whether the poor are happy in our churches. Do they feel comfortable among us? "The poor have the gospel preached to them" is one vital part of Jesus' program. Jesus loves the poor and was always considerate of them. Jesus himself had no place to lay his head. Woe to the church that does not welcome the poor of the community. Are we doing all we can to make the poor feel welcome among us? Or is this a reason why some of our members are joining other churches where the poor feel at home? Let us examine ourselves on these matters.

Belleville, Pa.

Bread and Water

BY SYLVIA L. RUPEL

"BLESSED are they that hunger and thirst after righteousness." "The water that I shall give shall become in him a fountain of water springing up unto everlasting life."

Bread and water represent something that we cannot do without. The Master would not permit himself to be regarded as the superfluity of life's meals. He is not an indifferent addition to life, but a fundamental necessity. Without him souls will be hungry and thirsty. Jesus asserts that if he be regarded as bread and water, if he be taken as common food for the common ailments of everyday life, he will annihilate all the hunger and thirst of the soul, which is the cause of so much disquietude today.

God has made so many wonderful things that help us in our spiritual growth, the beauty of nature, the ministry of music, poetry and art, but even in these luxurious pastures the soul hungers and thirsts for the living water and the bread of life. We find our complete satisfaction only in Christ. The Christian's spring never fails, because he has struck the main fountain. It is a satisfying gift from the Father.

Water never rises higher than its own level; and so the best of earthly joys and pleasures can rise

no higher than earth. They begin and terminate here. Christ is the pledge of our perfectness, and the bread which he gives satisfies our hunger and the water which he gives is a living fountain, springing up unto everlasting life. We know that it is not because God's provision is scant that folk are in need today. Nothing less than Christ can abolish the hunger and quench the thirst. What a privilege and responsibility to us who profess to be his children!

La Verne, Calif.

Assurance and Joy

BY ROBERT LEE STRICKLER

A Meditation on Psalm 23

MOST loved and most beautiful, and yet perhaps most commonplace is this rare gem picked from the jewel box of the Psalter. It speaks the language of the soul as it shines forth from the great heart of the poet. How its music rings in our ears and thrills our souls. Let us, however, take heed lest we allow its beauty to obscure its truth; for above all else, true poetry is the utterance of deep and heart-felt truth. "Poetry is itself a thing of God—he made his prophets poets"; through whom the oracles of God were delivered to men. Plato said: "Poetry comes nearer to vital truth than history." To this end we will do well to lift our precious gem from its mounting and study it carefully to discover its vital truth.

What message then has the poet sage for the distracted, bewildered world in which we live? What kind of a message does such a world need? What are the deepest longings of men's hearts? What are they seeking? What have they a right to expect of their religion?

It has been said that religion which does not give assurance and joy is not worthy to be called religion. Hear the psalmist! He speaks from the deep experiences of his heart. Here are great affirmations of the soul: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: He guideth me in the paths of righteousness for his name's sake." The psalmist speaks with an absolute assurance. He does not try to prove the unprovable, for such matters must approve themselves in the heart of the individual. In quiet confidence doth he possess his soul. His assurance finds its counterpart in the verses which follow. This life of assurance quite naturally leads to a life free from fear of death or any circumstance of life. It basks in the warm rays of God's sure goodness and unfailing love. It finds its expression in joy and praise. We

have here, as it were, a creed of assurance and a life of joy; a joy and assurance which no man can take away. Here then is the message for perplexed men in a confused and chaotic world.

Salem, Va.

Music in the Human Voice

BY L. C. HOSFELDT

GOD has made the whole earth vocal with sweet sounds; but above all is the human voice, which combines the highest charm of these sounds with the inspiration of thought.

The power and influence of music all human beings are willing to acknowledge. It is one of the fairest and most blessed gifts of God. Its power to fix in the memory the sentiment with which it may be connected, and to foster the same in the heart, has been understood in all ages of the world.

Music refines the taste and purifies the heart. It soothes in sorrow, tranquilizes in passion, and wears away the irritabilities of life. It intensifies love, and makes the altar of our devotion burn with a purer and holier flame.

Surely the Creator in making the human organs, capable of such a variety and compass of intonation, of arousing the wide range of emotions, could not but intend them to be used for his praise, and for the delight of his creatures; but this cannot be done save on the essential principle of harmony. However, let the execution be never so fine, the harmony never so perfect, without expression it availeth little.

Music is the medium of emotion, the language of the soul, the interpreter of thoughts, joys, sorrows and of aspirations too intense for the clumsy vehicle of words alone. Expression is the directing of the feelings into this channel.

Every human being possesses the faculty of music to a greater or less extent, but the gift must be cultivated, and not allowed to rust unused. There are doubtless many unpolished voices which, with time and well directed instruction, would rate high in the musical world.

The song service in divine worship should not be neglected. The value of good music in this respect cannot be overestimated. Good singing goes a long way toward making a meeting a success. This, however, can only be had by everyone taking part in the proper way.

A serious mistake is made when a congregation leaves its singing to a choir, and doubly so if the members of the choir are men and women of the world or non-Christian. To say nothing of worship

by proxy, a congregation which leaves a choir do its singing misses many advantages. In too many places the work of the choir is becoming a separate and independent performance, and the body of the congregation look on with indifference, or listen with interest, as the case may be. I hope our church will always retain and hold very dear her long and cherished custom of congregational singing. If the congregation holds talent of a high order, the same may be used for special songs very effectively in solos, duets, quartets and choruses.

To this end, they must inform themselves what good singing is, and then work accordingly. To have the best congregational singing, each one should sing the part to which his or her voice is best adapted. The variety of voices which obtains in a group of singers is worthy of consideration, and all should find their places and then sing with the spirit and also understanding.

Good singing is conducive both to physical and spiritual well-being; it is an inspiration to the singer as well as to the speaker, for many a sermon has been finer and more spiritual and helpful because it was preceded by some great and sublime thoughts produced by listening to hymns filled with faith, and hope and love.

May we then continue to hold in high esteem and reverence, this wonderful subject of song, which has come down to us from the time when "the morning stars sang together, and the sons of God shouted for joy," and which shall last and

Reasons for Studying the Bible

BY EZRA FLORY

1. It is a *mirror*, showing me myself and my Savior (James 1: 23, 24).
 2. It is a *hammer*, to break hard hearts (Jer. 23: 29).
 3. It is a *fire*, to purify me from evil (Jer. 23: 29).
 4. It is a *two-edged sword*, to pierce me through and through (Heb. 4: 12).
 5. It is *food*, to nourish and sustain my soul (Jer. 15: 16).
 6. It is a *lamp* and a *light*, to guide my feet aright (Psa. 119: 105).
 7. It is *good seed*, to produce a harvest for God's glory (Matt. 13: 37).
 8. It is a *discerner*, to keep my motive always pure (Heb. 4: 12).
 9. It is a *sword*, to enable me to fight for my King (Eph. 6: 7).
- Goshen, Ind.*

continue on after all redeemed singers get home, when they will sing forth in paeans of praise the song of redemption, the song of Moses and the Lamb in the city of the New Jerusalem.

Los Angeles, Calif.

Spiritual Prosperity Is Not "Just Around the Corner"

BY CHESTER E. SHULER

ECONOMIC prosperity is sometimes said to be "just around the corner." But this need not be true of spiritual prosperity, insofar as the true Christian is concerned. It is right here, now, if he chooses to accept it and meet the conditions involved.

Spiritual prosperity is the only permanent kind of prosperity. It will not vanish with one's money. It will not be destroyed by circumstances or environment, if we choose to retain it. Moth and rust cannot affect it, nor can thieves steal it.

To gain spiritual prosperity one must first be a Christian of the genuine sort—saved by faith in the Lord Jesus Christ and one who because he is saved through faith is willing and anxious to live a correspondingly godly life and obey the conditions which lead to spiritual prosperity and the higher life.

According to the Scriptures, both God and the Christian have definite parts to take in the matter of spiritual prosperity. For example, long, long ago, God told the Israelites that they should read the book of the law and meditate therein day and night; and he added, "For then thou shalt make thy way prosperous and then thou shalt have good success" (Joshua 1: 8). By obeying God's command to read and meditate, they would have prosperity and success. Today, the modern Christian who will diligently read his Bible and meditate therein "day and night" is sure to make his way prosperous—because he puts into action the truths which he reads and upon which he meditates. If we read daily, we can meditate daily (also nightly, if we can't sleep). We have in our minds the material for profitable meditation at any time. I know a farmer-preacher who says he prepares his best sermons out in the fields while grasping the plow handles. He combines meditation with material labor; he "digests" the food which his morning's devotions provided. And how he can preach the gospel on Sunday! He makes his way spiritually prosperous all through the week—and God makes everyone in his audience to know it on Sunday.

The Bible tells us also that the steps of a good

man are ordered by the Lord; and he delighteth in his way (Psa. 37: 23). When a man delights in anything, he is fond of that thing, and loves it. He loves to walk in the Lord's way. And that, of course, is the narrow way—that leadeth to life everlasting. "Few," said Jesus, "there be who find it"—but when the Lord guides our steps we shall find it and follow it.

"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Psa. 32: 8). Spiritual prosperity is certain for the Christian who is thus instructed! With the eye of God upon him, he cannot go wrong.

Of course, the Christian who desires this spiritual prosperity must be willing to be guided. It is very difficult for a parent to guide a stubborn and disobedient child who wants to go the other way. But when the little one places his hand in father's and asks to be led, it is easy and delightful for both father and child—and father is certain to guide the little feet on paths that are both safe and easy. Only God can lead the Christian into spiritual prosperity, and that way is the way of the cross, the Narrow Way.

In order to secure spiritual prosperity, we must know how, and we must have the willingness and determination to use the knowledge which we gain. Then we shall need God's guiding hand to keep us busy at the things we ought to be doing as Christians.

"I have esteemed the words of his mouth more than my necessary food" (Job 23: 12). Our appreciation and valuation of the Scriptures will largely determine the degree of spiritual prosperity which we shall enjoy. Any method which will enable us to read daily some portion of scripture will be worth using. These are busy days for all, and the temptation to omit, for even a day, our feeding on God's Word is dangerous. The appetite will become impaired, and soon there will be less and less desire for this spiritual food so essential to spiritual success and prosperity.

When some folks gain material riches and are called "prosperous" they often fail to share their good fortune with others; in fact there is often a tendency to stand aloof from their former associates who are less favored with this world's goods. But not so with spiritually prosperous folk—they can well afford to share their prosperity; indeed, they are eager to do so, to have someone else enjoy their good fortune and the riches which God supplies. They will want to have others "trust in the living God, who giveth us richly all things to enjoy" (1 Tim. 6: 17).

Harrisburg, Pa.

HOME AND FAMILY

Behind the Burden

BY MILDRED ALLEN JEFFERY

"Cast thy burden upon the Lord, and he shall sustain thee" (Psa. 55: 22).

It is wonderful, surely, to carry your burden
 With a smile and a shrug that seems gay,
 While you crush back the heartache and smother your
 anguish—
 If you know of no better way.

But I've found that no trial, or heartache, or sorrow
 Is too great for my Savior to bear,
 So I take them and give them to his gracious keeping,
 And thank him, and leave them there.

And wonder of wonders, the heart that was breaking,
 The pain that was hurting, the trial
 Is no longer my burden—but his, and my portion
 Is gladness, and joy, and a smile.

Hawthorne, Calif.

Breaking Bread

BY ROY WHITE

"HERE, take this sandwich," he said as he presented it in a brawny hand, but the hungry fellow backed away shaking his head. Plainly imprinted on the white sides of the sandwich were the marks of very large and very dirty fingers. The food may have been all right, but a good detective probably could have found in that sandwich evidences of a dozen previous unclean activities of the donor. After all, the hungry man was not starving. There was other food, somewhere. Surely he did not have to descend to such doubtful fare as that.

Thus two people were cheated. One missed the help he needed while the other lost his opportunity to serve.

He who would break bread to his fellow men, should have clean hands.

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"Try my ice cream. It cost not'ing to you." The proprietor of the stand smiled benignantly as he opened a small cardboard container and stuck his own spoon into the cream. The other fellow blanched at the unexpected gift. That spoon had been loaned before. Each time it returned, the proprietor was wont to wipe it with a soggy ancient counter rag, and then wipe it again with his greasy apron. Within a curve of the spoon clearly appeared dried gravy or some such relic of the past. Thus a sacrifice made in a kindly spirit, inspired appreciation—mingled with nausea.

Good intentions and good food may yet fall short of satisfactory service.

Desperately hungry he was for the companionship and the attention of his fellow Christians. So when some of his brethren visited him he rejoiced. He offered them coffee and cakes and they received it all as from a man of God. Later, when they discovered that his coffee had been made from grounds thrown into the alley by his neighbor, they were indignant and steadfastly refused all his ministrations.

To them he seemed as one who took too little care as to the source and value of that which he offered to others.

He who would serve, should provide himself with that which is meet to be served.

Chicago, Ill.

What Will the Harvest Be?

BY GRACE HILEMAN MILLER

In these days of high powered specialization and commercialism, it is indeed refreshing to meet some one who is just as diligent about his Christian work methods as he is about his business interests.

Several weeks ago I heard a man testify about his efforts along this line. Feeling the urge to take advantage of the ministry of tract distributing on a cross-country summer vacation trip, he set to thinking on the best way to go about this. Having noticed that many people simply drop tracts by the wayside as soon as they see what has been presented them, he sought, in some way, to make his tracts attractive so that the receiver would want to keep them.

Finally he hit upon the plan of printing them, one side only, on a good grade of light weight cardboard or heavy paper. For he had noticed that his friends often preserved cards blank on one side for the purpose of writing on them. The cost was considerable, but in keeping with up-to-date business methods, he felt the most expensive to be the cheapest in the end because of inducing greater re-

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

Two friends met after a separation of fifteen years. One of them sensed that the "Recession" had not dealt kindly with the other and studiously avoided the subject, talking about their glories of the past and their great ambitions for the future.

New York, N. Y.

sults. Accordingly this man had choice scriptures printed on five hundred cards, on one side only. The cardboard used was just heavy enough to jot notes on. His friends asked where in the world, and to whom he expected to pass on 500 cardboard tracts on a summer vacation trip. "I'll tell you when I come home," was his smiling reply.

I heard him give one such report and he said in part: "My first missionary work was at a filling station, when I paid for gasoline. I handed the operator one of my tract cards with the money, he glanced at it and stuck it in his pocket. Then that first night we stayed in an auto court and I got acquainted with several other men and handed out five of my miniature messages. When we stopped at eating houses I sometimes made acquaintances to whom I passed cards and when I paid for our meals I generally left a card with my money.

This man was so enthusiastically in earnest that his manner was sure to attract attention, and God only can know the harvest which is and will continue to be reaped from his consecrated, thoughtful seed sowing.

La Verne, Calif.

Frances E. Willard

(See Cover Page for Picture)

BY MRS. R. E. L. STRICKLER

THE centenary of Frances E. Willard, founder of the World's Woman's Christian Temperance Union is being celebrated this year throughout the world by the great organization in which her persuasive spirit is yet incarnated.

It is something of the work of this organization, and of this noble Christian woman, that I desire to bring before the sisters of our beloved church, which has from its beginning stood for temperance.

What is the W. C. T. U.? Frances Willard said: "It is an organization of Christian women, banded together for the protection of the home, the abolition of the liquor traffic and the triumph of Christ's golden rule in custom and in law.

"More than any other society ever formed, the Woman's Christian Temperance Union is the exponent of what is best in the latter day civilization. Its scope is the broadest, its arms are the kindest, its history is the most heroic. To help forward the coming of Christ in all departments of life is in its last analysis the purpose and aim of the Woman's Christian Temperance Union."

The Woman's Christian Temperance Union believes the organization was born of God. It knows

it was born in prayer and on the altars of the church. Surely we have no need to fear the success of a movement that began with women on their knees.

The secret of Frances Willard's power and vision was revealed in her reply to the question she one day asked herself: "What shall I do with my life?" She said: "I will invest it as men do in stocks and bonds, where it will give the richest results. I will invest it in humanity."

It was the sinking of self in Christ that made her great; it is the spirit of Christ manifest in the Woman's Christian Temperance Union that will make its work worth while. It is the same spirit of service in our lives which will make us workers together with him. Are we building for all time and eternity? The existing conditions of this age are bidding to tear down the spiritual structures our forefathers came here to build. Are we sufficiently interested in the spiritual welfare of our country to make a higher bid for it than are the forces of evil?

These forces have their own selfish ends in mind when they plot to make this country completely liquor conscious. May we be as zealous and energetic in carrying out the slogan of the Woman's Christian Temperance Union, "For God and home and every land," as are the advocates of liquor. Where the enemy tears down, ours is the work of repairing. What might be accomplished if every Christian woman would be active in an organization to wipe out this dreadful curse!

What an opportunity we sisters have presented us to lead out in this great work!

Will we "measure up to it"?

Bridgewater, Va.

Frances Elizabeth Willard

1839—Born at Churchville, N. Y., Sept. 28.

1859—Graduated from Northwestern Female College and began to teach.

1866—Principal Genesee Wesleyan Seminary.

1868—Began extended period of travel and study abroad.

1871-1874—President and professor of aesthetics, Women's College, Evanston, Ill.

1874—Became corresponding secretary National Women's Christian Temperance Union.

1879—Became president of National Women's Christian Temperance Union.

1883—Founded World's Woman's Christian Temperance Union.

1888—Became president of same.

1898—Died, New York City, Feb. 18.

Frances E. Willard is the only woman honored with a statue in Statuary Hall, United States Capitol Building, Washington, D. C. She has been chosen one of the twelve famous women of her century.

OUR MISSION WORK

"If Thou Cast Us Out"

BY ELDER GOVINDJI K. SATVEDI

Matthew 8:31

This is the second group of accounts which Bro. Govindji K. Satvedi of Bulsar, India, has written about demon possession, superstition and fear which he has seen at firsthand. These were written at the request of a committee that was asked to prepare a pamphlet on Indian superstitions and how they have been met through Christ's power. These experiences presented by Bro. Govindji were considered the best material received by the committee.—A. C. M.

LAST spring when I was touring in one of the Vyara villages there was a Bhil young man near my tent. He had been dhuning (beating his head against the ground) for some months.

Being near my tent I went to see him and study his nature. I stood in front of him and gazed at him intently for some time. He entreated me to leave, but I would not. Finally, I touched his shoulder and with a prayer I said, "Stop doing that." Instead of stopping he jumped forward like a tiger and began to dance in his full force of wrath. Everyone who had been standing near by fled, but I did not move from the place where I was standing. After a little while he sat down and began to talk incoherently. Of course, all this time I was praying. So in Jesus' name, I again touched him and asked him to stop. I said, "Jesus, the Savior of the world, is healing you. Wherever Jesus comes, no demon can stay in any form." But he seemingly paid no attention. I then wanted him to see with his own eyes the sign of Jesus' power. I knew that there are some people who do not believe without a visible sign. After this ceremony he expected some result and attended my meetings and I believe that he was impressed by the facts about Jesus Christ and his power to control our lives.

In one of the villages of Bulsar district there was an old man named Ramji, Koli by caste. He was suffering with fever and he was also under demoniac power. After a long period of suffering he asked me to be healed. I asked him to do away with all the charm threads he had on his neck and arms and legs. He did that. His eyes were also opened to see the falseness of idols. And then he did away with all the bondage he had been under concerning false gods and goddesses. After this I prayed for him and he was healed.

Some years back an old woman was brought into the widows' home at Bulsar. She had been baptized but she was not free from demoniac power. She said an evil spirit came over her and frightened her by showing himself. So many evenings she screamed with fear and said to the other widows as she pointed, "Here it is, there it goes."

Of course she did not see anything, but in no time all the women in the home began to be frightened and after sunset there was great distress in the widow's home.

The explanations of the Missionary Miss Sahib in charge did not help. One evening they called for me. I went to the widows' home a little before sunset and said to the old lady, "Tonight our Lord Jesus is going to drive the demon out forever." She said that she would be glad to see such a moment. I said, "We can stop the devil coming right now." She said, "Please do." So I asked for a knife. Then after offering a very short prayer, I cut all the many charms off from her arms and neck. I put them at her feet and I asked her to denounce them thrice in the name of Jesus, and she did so. We offered a prayer and she was assured that the evil spirit's power was broken by the power of Christ and peace again entered the widows' home.

Bulsar, India.

Anklesvar, India News

BY WILLIAM KINZIE

A Ten Weeks' Tour

It was one of the most interesting experiences of my life to be out in the villages on a ten weeks' evangelistic tour. During those ten weeks I lived in a tent and ate Indian food. Part of the time I boarded with Bro. Mithalal Amthabhai.

Bro. Stover's Companion

It will be remembered that Mithalal Amthabhai was with Bro. Wilbur Stover for many years. I consider it very helpful for me to be associated with this experienced worker.

The People Enjoy the Bible

After the first several weeks, I became more interested in going back and teaching some of the new members. It was a wonderful experience. The people seemed so eager just to sit and listen to the Bible read and explained. We centered our thoughts around such passages as Matt. 5, John 14, 1 Cor. 13, 1 John 3 and other similar passages. I certainly felt that the time had been well spent.

New Christians Are Persecuted

These new Christians so often have to experience some persecution in one form or another, and these are no exception. The Hindus are making it rather hard on them by refusing to give them work and by telling others not to employ them. At one place, the Hindus actually sent men out to try to convince the Bhils not to become Christians, but they did not talk to suit the people. When they told them it was not right to eat fish and a number of like things, the people got up and left, letting the speakers speak to the ones who brought them to the meeting.

A group baptized during Bro. William Kinzie's evangelistic tour. Methalal Amthabhai the evangelist stands on the left and Bro. Madavlal Metha is at the other end.



Summary of Our Tour

So far as the visible part of our work was concerned, we worked ten weeks, visited twenty-two villages, baptized fifty people, made new Christians in two new villages, and two more villages where we worked say they are now ready in groups to be baptized, having read and memorized the necessary passages of the Bible. We had one tent communion. We sold many Gospels and much medicine and treated many with bad sores and the like.

Communion Service in a Tent

One of the most interesting experiences I had was the communion in the tent. Twenty-four people had just been baptized a short time before and were having a hard time. They had been coming to our tent every night for instruction. I suggested the second week that we have a communion. All but two of the twenty-four new Christians were there. There were no visitors except their pastor, Bro. Madavlal Metha, Bro. Trikamlal Jerome, who is an elder from another near-by field, and myself. It was certainly a quiet and sacred service.

Help Is Greatly Needed

We have had as many as two villages in one day send representatives to our tent asking that we come and

make them Christians. It is a wonderful experience, but one certainly feels sad to have to tell them that we cannot come now and there is no one to send. With our present force, it is impossible to keep up with the requests for teaching and baptisms. Unless one works in this group and moves among Bhils, he can have no idea what it means nor how hard it is to turn down people who want Christianity because we have no one to send. How often we remember the words of our Master when he said, "The fields are white to harvest, but the laborers are few." Certainly, it is nowhere truer than here in India just at the present. As we see it at the present, nowhere will money count more for the cause of Christ than here in Gujarat among these people with whom we are working.

Anklesvar, India.

Just Before Christmas

ONCE the place had been a thriving little village in China. Now there were only two people left. During the occupation of the town all the rest of the inhabitants had met violent death. Just two people had been left to suffer. One was a little orphan boy and the other was an old and broken man. Thus they were found just a few days before Christmas.

The little boy was herding sheep to earn his two meager meals a day, and the old man was watching over the ruins of his village.

And then a bit of the Christmas spirit was left with the little, hungry boy and the aged man, for the old man's name was placed on the relief list for winter grain and the little boy was given some clothing made possible through the relief funds given by the church.

It was just before Christmas. And it was through the giving of our own church that this little token of goodwill and comfort was made possible.

What to Pray For

Week of May 6-13

It may seem a bit more difficult to pray for boards and committees than to pray for people, but it must be remembered that boards and committees are made up of persons. Committeemen are people who have been assigned to definite tasks. Special responsibilities have been laid upon their shoulders. This is very true indeed concerning the men and women who have been selected to serve the church on its committees and boards.

The members of the church should know the official directory of the church. Each month this directory is published in the Gospel Messenger, in the last issue on the inside cover. Here are listed the names of the various committees and boards and officers as follows: General Mission Board, Board of Christian Education, General Education Board, General Ministerial Board, Conference Program Committee, Council of Boards, National Council of Women's Work, National Council of Men's Work, Publishing House Directors, Pastors' Association, Auditing Committee, Annual Meeting Treasurer, Resolutions Committee and Member Advisory Board. It doubtless would be hard for us to know all the members belonging to all the groups, but at least we can pray that they may be directed in their thinking and guided in all their decisions.

KINGDOM GLEANINGS

Calendar for Sunday, May 7

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Paul Works a Hard Field.—
Acts 18: 1, 4-11; 1 Cor. 2: 1-5.

Christian Workers, Christ: A Rural Youth.

B. Y. P. D., Choice of a Mate.

Intermediates, Play.

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Gains for the Kingdom

Three baptized in the Haxtun church, Colo.

Seven baptized in the Bridgewater church, Va., Bro. C. G. Hesse, pastor.

Seven baptized in the Toledo church, Ohio, Bro. Wilbur M. Bantz, pastor.

Eight baptized in the South Waterloo church, Iowa, Bro. W. H. Yoder, pastor.

Eight baptized in the Keyser church, W. Va., Bro. Cecil O. Showalter, pastor.

Six baptized in the English Prairie church, Ind., Bro. Edward Stump, evangelist.

One baptized in the Grants Pass church, Ore., Bro. C. Noble Stutsman, evangelist.

Eleven baptized in the Rocky Ford church, Colo., Bro. Clinton I. Weber, evangelist.

Twenty baptized in the West Dayton church, Ohio, Bro. J. Perry Prather, evangelist.

Five baptized in the Zimmerman church, Pa., Bro. George Daubenspeck, evangelist.

Twenty-seven baptized in the Martinsburg church, Pa., Bro. A. M. Dixon, evangelist.

Four baptized in the Westernport church, Md., Bro. E. S. Coffman, evangelist and Bro. N. D. Cosner, pastor.

Three baptized and three received by letter in the Sterling church, Ill., Bro. Kenneth C. Bechtel, pastor.

Twelve baptized and one reconsecrated in the Frederick City church, Md., Bro. Galen R. Blough, evangelist.

Four baptized and two received as associate members in the Empire church, Calif., Bro. Niels Esbensen, pastor.

Twenty-four baptized and one received by letter in the Springfield church, Ill., Bro. Galen T. Lehman, pastor.

Twenty added to the Long Beach church, Calif., by letter, baptism and associate membership, Bro. Wm. T. Lockett, pastor.

Four baptized, one awaits the rite and sixty reconsecrated in the Tampa church, Fla., Brother and Sister B. M. Rollins, evangelists.

Ten baptized in the Co-operative Brethren church, Columbus, Ohio, Brethren Smith Rose and W. St. Claire Benshoff, evangelists; D. R. Murray, pastor.

Eighteen baptized, three received on former baptism and three await the rite in the Eaton church, Ohio, Bro. J. W. Fidler, evangelist; Sister Mildred Brower, song leader.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. H. S. Replogle of Oaks, Pa., May 14-28, in the Springfield church, Pa.

Bro. W. N. Zobler of Lancaster, Pa., May 14-28, in the Stone Bridge church, Md.

Bro. Jesse Whitacre of Reading, Pa., May 8-21, in the Maiden Creek church, Pa.

Bro. G. Howard Danner of Abbottstown, Pa., May 14, in the Welch Run church.

Bro. J. W. Fidler of Brookville, Ohio, May 21 to June 4, in the Mingo church, Pa.

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Personal Mention

First Virginia sends Elders C. M. Key and A. R. Showalter to the Anderson Conference as Standing Committee delegates, with Elders C. E. Eller and L. N. Kinzie as alternates.

Middle Maryland has chosen Elders A. M. Dixon and Henry C. Eller as Standing Committee delegates to the Anderson Conference, with Elders S. F. Spitzer and H. R. Rowland as alternates.

Bro. Samuel A. Harley, pastor of the Middle River church of Second Virginia, "moved into the new parsonage yesterday and it is very nice and comfortable." His new address is Grottoes, Va.

Bro. John M. Stover writes from Port Orange, Fla., that after some further complications Sister Stover's health had so far improved that they were planning to return to their home at Bradford, Ohio, where they should now be addressed.

Standing Committee delegates to the Anderson Conference from Southeastern Pennsylvania, Eastern New York, Northern Delaware and New Jersey are Elders Trostle P. Dick and Joseph E. Whitacre, with Elders Henry T. Horne and Clayton H. Gehman as alternates.

Prof. O. R. Myers of Juniata College, finding occasion last week to attend a Juniata alumni get-together in Chicago, at the solicitation of friends ventured out about forty miles farther west. One happy result was that an Elgin Sunday morning congregation now knows more about "Learning and Earning and Yearning."

Bro. Ezra Dell Auman of the Back Creek congregation of Southern Pennsylvania has our congratulations on his record of love feast attendance. Only once in his fifty-nine years of church membership has his presence been wanting, that time on account of illness and then the communion service was brought to him at his home. Now at eighty-one he is enjoying good health and the use of all his faculties.

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Miscellaneous Items

"We have all we can do and a lot more. Wish we could do double duty. Have two churches. Long trips to hospitals visiting sick, etc." How much better that is than unemployment! Sounds like living gloriously.

The Quarterly Ministerial Meeting of Northeastern Ohio, will be held Wednesday, May 10, in the Maple Grove congregation, located about four miles north of Ashland. Bro. W. D. Keller, North Canton, is to conduct a study of the Second Epistle of Peter in the forenoon and Bro. J. D. Reber of Cleveland, will discuss The Church's Leadership in the Community, and Dr. Charles Anspach of Ashland College will address the meeting in the afternoon.—A. H. Miller, Secretary Ministerial Board.

"Wings and Sandals" was the suggestive theme of the guest speaker when seventy-four live Y. P. leaders from Northwestern Ohio churches sat down together at a fellowship supper in the basement of the Fostoria church. She "urged the young people to continue to seek mountaintop experiences on wings of ideals and hopes and visions, then to come back and make use of the sandals of service and practicability in our everyday lives." Thanks for this to Messenger Correspondent Lena Hall.

Two things from Manchester in one morning's mail last week were of unusual interest. One was the beautifully illustrated and artistically designed "Jubilee Year Calendar." We are not to be allowed to forget that 1939 is Jubilee Year for Manchester College. The other was President Winger's enthusiastic letter about the dramatized declaration of war put on in the chapel, press dispatches about which you may have seen. "It seemed so real that half of the students thought war had actually been declared. Radio messages told of the bombing of London and Paris and the sinking of two American ships." Many were weeping and one student fainted. The purpose was to "impress the audience with the very real threat of war by letting them have some of the emotional experience that the actual situation would bring." Bro. Winger says: "It was the most effective peace program I ever witnessed."

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Conference Business

A. Northern Virginia

"We, the Harrisonburg church, petition the Annual Conference of 1939, through the District Conference of the Northern District of Virginia, to decide that regular members of General Boards of the church may not succeed themselves more than once on any General Board."

Answer of District Conference: Passed to Annual Conference with an amendment changing the query to read: "... Members of General Boards of the church may not succeed themselves more than twice on any General Board."

Samuel D. Lindsay, Writing Clerk.
L. S. Miller, Moderator.

B. Southeastern Pennsylvania

"The District Conference of Southeastern Pennsylvania, Eastern New York, Northern Delaware and New Jersey held in the Quakertown church, April 20, 1939, asks the Annual Conference of 1939 to grant the 1940 Annual Conference to the Eastern Zone."

Ross D. Murphy, Writing Clerk.

C. Middle Pennsylvania

"The District Conference sends a call to the Annual Conference for the Annual Meeting to be held in the Eastern Zone in 1940."

Joseph H. Clapper, Assistant Secretary.

D. First Virginia

The Daleville church petitions Annual Conference through District Meeting of the First District of Virginia that the Annual Conference of 1940 be held in the Southeastern Region of the Eastern Zone.

Answer of District Conference: Passed to Annual Conference.

Moderator, A. R. Showalter.
Secretary, M. G. Wilson.

E. The Committee on Counsel for Conscientious Objectors

Report to Annual Conference of 1939

The status of those Christian groups in the United States, who object to war on the grounds of religious principle and conviction, is determined in time of war crises under present laws and conditions by four considerations:

1. The Bill of Rights which guarantees to the citizens of this nation freedom of religious faith.

2. The National Defense Act which authorizes the President of the United States to deal with conscientious objectors according to his own discretion.

3. Clear and unwavering peace testimony on the part of the church which has the support of historic tradition in times of peace as well as war.

4. Settled convictions on the part of the individual members as to the wrongfulness of war and its incompatibility with the teaching and the spirit of Jesus.

The first of these considerations is the guarantee of freedom and justice on the part of our government to those who are regarded as "conscientious objectors." The Church of the Brethren is grateful for any recognition which the government has taken of our position and we pray that our government may never depart, even in times of crises, from the principles of freedom and liberty in matters of religious faith and worship.

The third of these considerations represents the official position of the church and her program of service in regard to peace and war. The Brethren have an unbroken record on this question. We have officially declared "our conviction, as humble followers of Christ, that all war is sin." (See Conference Resolutions for 1934.) That conviction reaches back to the very beginning of our church. Brethren cannot fight and kill. We can have nothing to do with war in any form. In a national crisis involving hatred, violence, bloodshed and taking of human life, we must obey the voice of our Lord and our conscience.

The last of these considerations rests with the individual members of the church. It is fundamental that the official declarations of the church shall accurately and truly represent the faith and practice of our people. The church has the right and authority to declare her position on war and her members are under obligation to buttress such declarations with a peace mind, demonstrated in service.

The committee therefore desires:

1. To urge our pastors, teachers and parents to use all the resources of education and spiritual emphasis at their command to build within the childhood, youth, and adults of the church a peace mind and a peace conscience, not merely as a means of avoiding difficulty in time of war crisis, but as the only road which can lead to the abolition of war and to permanent peace.

2. To urge our youth to refuse military training in high schools and colleges and to protest against the spirit of militarism in all its forms in our local communities.

3. To offer our services as a committee to any of our young people who may witness for the position of the church and of Christ on the question and the spirit of war as it is in the world today.

C. Ray Keim, Secretary.

THE CHURCH AT WORK

ADMINISTRATION

Statistics for 1937-38

Ministry

Number of free ministry churches	209
Number of part time ministers	429
Number of full time ministers	264

Membership

Number of baptisms	7,883
Present membership	169,591
Number inactive resident members	17,957
Number nonresident members	15,487
Number families in the 611 churches reporting	33,719

Church Activities—Average Attendance

685 congregations reported total average attendance of 66,057 at A. M. church service.

469 congregations reported total average attendance of 28,268 at P. M. church service.

212 congregations reported total average attendance of 6,166 at adult Sunday evening meetings.

391 congregations reported total average attendance of 10,341 at B. Y. P. D.

82 congregations reported average attendance of 999 at intermediate Sunday evening meetings.

103 congregations reported total average attendance of 1,392 at Junior League.

135 congregations reported total average attendance of 2,994 in Men's Work meetings.

127 congregations reported total average attendance of 2,470 at missionary society.

496 congregations reported total average attendance of 6,734 at Ladies' Aid.

73 congregations reported total average attendance of 2,778 in mothers' organizations.

211 congregations reported total average attendance of 14,685 at Daily Vacation Church School.

Finance

Amount given for pastors' salaries	\$363,839.01
Amount given for all other local expense ..	341,542.51
Amount given for district work	66,008.16
Amount given for missions and church service	133,040.05
Amount given for other items	159,397.69

Sunday-school Enrollment

Nursery—boys	2,873	
Nursery—girls	3,290	6,163
Beginner—boys	4,035	
Beginner—girls	4,849	8,884
Primary—boys	5,368	
Primary—girls	6,491	11,859
Junior—boys	6,156	
Junior—girls	7,354	13,510
Intermediate—boys	5,536	
Intermediate—girls	6,741	12,277
Young People—boys	10,321	
Young People—girls	11,878	22,199
Adults—men	20,534	

Adults—women	25,418	45,952
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Total Number Officers and Teachers ..	120,947
Home Department	12,145
	3,039

Grand Total Enrollment	136,131
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Sunday-school Average Attendance

Adults	38,705
Young People	16,856
Intermediates	8,945
Children	24,679

Total Average Attendance	89,185
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Sunday-school Offerings

Total Sunday-school offerings	\$207,212.96
Amount given for missions	58,762.94

Converts Won Through Church and Sunday School

Adults	1,238
Young People	1,136
Intermediates	1,300
Children	1,032

7,604

Publications Used

No. Sunday schools using Brethren graded lessons	563
No. Sunday schools using Standard graded lessons	203
No. Sunday schools using other graded lessons	64
No. Sunday schools using Our Young People	753
No. Sunday schools using Our Boys and Girls	694
No. Sunday schools using Our Children	425
No. Sunday schools using Brethren Quarterlies ...	856
No. Sunday schools using Teachers' Monthly	796
No. churches having Gospel Messenger Clubs	452
No. copies International Journal of Religious Education going into churches regularly	451

MINISTRY

Ministry to Nonresident Members

By Merlin Shull, Elgin, Illinois

The brotherhood ministry to nonresident members becomes increasingly interesting. There seems to be something in the spirit and message of our church that abides always with those who have learned to love it.

Several of our college presidents and evangelists have been very faithful in sending names of people they know or discover in their travel. In some instances there are folk who no longer hold membership in our church but whose Brethren background remains with them as a lasting benediction. These people are glad for the bulletins from our office. Their witness to great Brethren principles such as peace and personal integrity helps to make a better world. The results of noble living cannot be entirely enclosed within an organization. Brethren influence is being felt in hundreds of communities where there are no Brethren churches. This is the continuing influence of a great Christian heritage.

We have just received a letter from a nonresident member, namely, Elsie Sink of San Haven, N. Dak. This letter is so fine that we share a few statements with Messenger readers.

"I am inspired to write a letter to my fellow members tonight. I have just returned from the Easter services at the Lutheran church of Dunseith. I enjoy very much attending the Lutheran church . . . since we are so unfortunate as not to be able to attend our church services. It is good to know that those in our home churches think of us. There are three of us girls from our home church at Kenmare here. I am glad to say that we ask each other's advice on problems which confront us. Sometimes it is hard to keep the straight and narrow way as we have our weaknesses and temptations."

It is our prayer that this brotherhood ministry will be a real blessing to these fine girls and many others like them.

ADULT

Adults Beginning to Move

By D. D. Funderburg, Elgin, Illinois

One church in the United States claims a denominational increase of 100,000 in Sunday-school attendance in 1938 over 1937. They point out that 45% of this increase is in the adult department. A local church in our own denomination reports that a loss in the children's department has been more than met by a gain in adults. Slowly but surely the adults are beginning to move.

MEN'S WORK

Men's Work at Harrisburg, Pennsylvania

By H. L. Gibbel, Harrisburg, Pennsylvania

Bro. I. F. Baker, one of our members who is employed in the railway mail service, gave us an illustrated lecture on mail service. The organization was favored with a talk on the fundamentals of the church by Eld. A. J. Whitacre, father of Bro. J. E. Whitacre, who was our pastor at that time. A gift was made to our departing pastor, Bro. J. E. Whitacre. During the summer the organization painted the interior of the basement Sunday-school rooms and co-operated in the remodeling and beautifying of the parsonage. We have started a men's Bible class which has an average attendance of thirty, and is taught by Prof. R. R. Baugher. A father and son banquet was held on Nov. 15. This was well attended and an excellent program was rendered. We are giving \$5 to the national organization of Men's Work. We were again successful in securing Gospel Messenger subscriptions from over 75% of our homes. We have arranged for all our subscriptions to expire at the beginning of the year. This makes it easier to send all subscriptions in at the same time. Our organization is splendidly supporting our new pastor, Bro. Lewis H. Brumbaugh, who took up the pastoral duties of this church last Sept. 1. We are purchasing a mimeographing machine which will be used to print weekly calendars of our church worship programs and other activities, and which will be used in many ways to further the activities in our church program. We are going to repair our church hymnals, some of which are badly in need of rebinding and other repairs. Our organization sponsored the Thanksgiving Offering for missions and co-operated splendidly in making the Achievement Offering as large as possible. On Sunday evening, Feb. 19, the men sponsored a program of sacred music which was rendered by the boys' choir of the Hershey Industrial School. We have other special programs planned for the future. Among these will be an illustrated lecture by Bro. William Kinsey of New Windsor, Md. The men are co-

operating in every way possible toward making our coming revival a great success. During the past summer we had a number of enjoyable outdoor meetings at the homes of members living in the country. We hope to have such enjoyable gatherings again during the coming summer. Our pastor is deeply interested in Men's Work and has given our organization much co-operation.

ADULT CHRISTIAN WORKERS

Christ and the Rural Gospel

Part Two

Sunday, May 21

Note: See suggestions in the introductory note for last week.

5. References to soils and seed—

- a. Seed in general (Mark 4: 26-28).
- b. Mustard seed (Matt. 13: 31, 32; Luke 17: 6).
- c. Grain of wheat (John 12: 24).
- d. Kinds of soil (Matt. 13: 1-9).
- e. The plowman (Luke 9: 62).

6. References to the harvest—

- a. The tares in the wheat (Matt. 13: 24-30).
- b. Harvest hands (Matt. 9: 37, 38).
- c. Sifting the grain (Luke 22: 31, 32).
- d. Burning the chaff (Luke 3: 17).

7. References to flocks and herds—

- a. The Good Shepherd (John 10: 11, 14, 15).
- b. Sheep having no shepherd (Matt. 9: 36; 26: 31).
- c. The hireling (John 10: 12, 13).
- d. Other sheep (John 10: 16; 17: 21).
- e. The sheepfold (John 10: 7-10).
- f. The voice of the shepherd (John 10: 3, 5, 14).
- g. The lost sheep (Luke 15: 3-7).
- h. The sheep and the goats (Matt. 25: 31-34, 41).
- i. The responsibility of shepherds (John 21: 15, 16, 17).

8. Discussion

WOMEN'S WORK

Doctrines Which Relate to the Expression of the Life in Christ Jesus, Especially as Enjoined Upon Christian Women

In connection with the Sunday-school lesson based on 1 Peter 3, Sister Martha Martin made a special study of the entire chapter, and since it pertains so closely to the cultivation of the spiritual life of women, she has shared it with the women of the entire church.—A. C. Mow.

Introduction: Jesus gave no direct teaching to women concerning special reverence in worship except as implied in the principles about worship which he gave to the Samaritan woman (John 4). He likely had no occasion to give specific teaching to Oriental women on the subjects which Paul and Peter later treated as need arose in the churches through their contacts with Greek life.

But Jesus, ever teaching in great principles, taught his followers to live a life of trust in their devotion to the kingdom of God. Therefore he taught them not to be anxious concerning food, drink, and raiment (Matt. 6: 25-34). He also called attention to the lilies which God clothes in real beauty from within out, as being more glorious than the grandest artificial beauty of robes put on from without. A life of trust versus one of anxiety is enjoined with a purpose—that one may seek first the kingdom of God.

I. Special Instruction Concerning Worship—1 Cor. 11

"Woman praying or prophesying." Evidently women did this work in the early church, unless as in some cases, they were out of order in going ahead of the men and therefore forfeiting the right to take part in public work.

See 1 Cor. 14: 3 for a New Testament definition of prophesying.

(1) Divine Order of Headship: God—Christ—Man—Woman.

(2) Woman praying or prophesying is asked to be covered (veiled) and thereby—

(a) Recognize the true order of headship.

(b) Recognize the need of a covering in addition to the hair as a covering of natural testimony to her womanhood.

These cannot refer to the same covering or else woman would not need to be exhorted to be either veiled or shorn.

(c) Reverently recognize the angels in God's presence; also her spiritual privilege in Christ to participate in spiritual work.

II. Special Instruction Concerning Apparel and Adornment—1 Peter 3 and 1 Tim. 2

(1) 1 Peter 3: 1-6

Subjection to husband.

Chaste conversation—(Revised Version—behavior or manner of life) coupled with fear (Weymouth—reverence).

Whose adorning let it not be that outward adorning of—

plaiting the hair

wearing gold

putting on of apparel

but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price.

Weymouth's translation of this: Instead of that it should be a new nature within—the imperishable ornament of a gentle and peaceful spirit which is indeed precious in the sight of God.

(2) 1 Tim. 2

That women adorn themselves with modest apparel (Weymouth—dress becomingly) with shamefacedness (modesty) and sobriety (self-control).

Not with broided hair or gold, or pearls, or costly array, but as becometh women professing godliness, with good works.

Note 1. That in both of these passages adornment of the spiritual kind is commended; the Lord wants womanhood to be beautiful from within out. This is difficult—of great price, for so many do not have sufficient beauty of disposition and spirit to make artificial attractions unnecessary. That which is of good taste, and does not attract attention beyond that of the beaming face and gracious spirit is to be commended. Only when true beauty of spirit predominates will modesty and reverence be the expression of a true spiritual life within; otherwise simplicity without might be used to hide a bold, self-assertive nature, and result in self-deception.

Note 2. In each of these two passages three things are mentioned about which women always are anxious or troubled:

Hair

Jewelry

Extravagant dress or outward putting on of apparel.

This study prepared by Martha Martin, Elizabethtown, Pa.

This study approved by Florence B. Gibbel, Director of Women's Work, Eastern Pennsylvania.

WOMEN'S WORK**Short Plays for Women and Girls**

By Mrs. E. G. Hoff, Elgin, Illinois

Have you wished you might have a number of plays to inspect without much cost? It is expensive to pay for a play or a book of plays and find you cannot use either in the end. A few plays are being placed in the Loan Library for your examination on paying the postage.

These plays are not of a religious nature but touch the life experiences of women. Such themes are touched as gossip, rummage sales, bargain counters, the depression, grandma asserting her rights, the questioning child, Christmas, household agents, sewing and service activities and their complications. There are many you cannot use but an occasional one may fit in for a mother's program or an entertainment feature at a party. Some do not need to be rehearsed.

There are four books each containing a number of plays besides some other single productions. One book has plays for two women only.

Child Problem Plays, What Is Home? and Tea and Algebra suggested in recent Messenger issues, are included. Not many of these plays take over fifteen or twenty minutes; many are shorter.

If on examination you would like to order any of these, do so through the General Boards, Elgin, Ill.

CORRESPONDENCE**A Christian in Action**

Elmer Baker Royer, eldest son of Irvin and Elmina Baker Royer, was born Feb. 8, 1905, near New Madison, in Darke County, Ohio. His boyhood was spent on a

farm. His parents were devout members of the Church of the Brethren who lived simply, worked hard, and taught the same values to their four children. His elementary education was obtained in a nearby one-room school, and he graduated from Palestine high school in 1922.



Following a one-year normal course taken at Manchester College, he taught for two years in Butler Township, in his home county. Then he returned to Manchester, taking his A. B. degree in the spring

of 1927. His major extra-curricular activities were debating and singing in the Glee Club. He attained a high degree of scholarship, his analytical mind, retentive memory, systematic work-habits, and unflagging industry commanding the respect of professors and students alike.

For one year following graduation he taught mathematics in the high school at Germantown, Ohio, after which, for two years, he served as principal of the Clayton Consolidated School, in the same county. It was during this three-year period that he served on the B. Y. P. D. Cabinet of Southern Ohio, the last two years as its president. His powers of leadership developed rapidly during this period. Though on occasion as a discussion leader he could dominate a group by the sheer force of his personality or the weight of his ideas, his chief excellence lay in his ability to synthesize the thinking of that group. He also participated in other young people's activities of the district: midwinter conferences, summer camps at Sugar Grove, and the Southern Ohio Chorus. He taught a camp course on "Our Dunker Heritage," and later directed the first Brethren Youth Camp in Oklahoma.

In the summer of 1930 he left his position in Clayton to accept an assistantship at Ohio State University, where he did his graduate work under Dr. Herbert A. Toops. His bent for scholarship, which for a while had inclined toward engineering, here developed into a marked aptitude for research in the fields of psychology and educational statistics. During his last year in the university, he was made a fellow and also served as president of Phi Delta Kappa, honorary educational fraternity. He was granted the degree of Doctor of Philosophy on Aug. 31, 1934. This attainment did not satisfy his hunger for knowledge. He was always a student, and on his deathbed he urged several close friends to go on with their university study.

Three days before receiving the doctorate, on Aug. 28, 1934, he was married to Anne Elizabeth Neiderhiser of Mount Pleasant, Pa. Their romance, which had begun in one of the eastern camps, ripened in a home life that was radiant, though brief. In September he began work in his new position as Director of Admissions of Oklahoma Agricultural and Mechanical College at Stillwater, Okla. Two years later, in July, 1936, Anne and Elmer returned to Ohio, where Elmer accepted a position as statistician in the personnel department of the Procter and Gamble Company, in Cincinnati.

The next two years were fruitful and exceedingly busy ones. In addition to taking an active part in the routine of the Cincinnati church and Sunday school, he attempted to analyze the peculiar needs of the young adults of the church, that generation which had been the first to enjoy the benefits of camps and other cabinet-led activities. To explore new approaches to the solution of their financial problems, he helped to organize the Common Bond Credit Union, and was its first president. He was the first editor of Brethren Action, a small paper which was designed to reach the most capable and adventurous people of the church, and to furnish a forum and sounding board for their developing philosophy and plans for action.

He loved the church, both the denomination of his birth and choice and the greater church, the kingdom of God. At the age of ten he had been baptized, but that was only a new beginning. His greatest religious and social development was more noticeable after college than before—with so many it is the other way—and he came to feel increasingly the possibilities of fulfilling the Dunker heritage toward the bringing in of the kingdom of God. He was never long on pretense, but his spiritual insight and strength grew as his outlook widened. Unafraid of what might happen to old interpretations

as he learned more, he steadily sought the mind of the Master. He wanted to be, in his own words, "A Christian in action."

A spinal operation, in the spring of 1938, in Cincinnati, followed by X-ray treatments during the summer, failed to bring relief from arthritislike pains in the shoulder which had first manifested themselves while he was in Oklahoma. Hence several weeks, from the last of September until mid-December, were spent in the Mayo Clinic, where he underwent two more operations. Upon returning to Cincinnati, however, he was able to work only a few days before further trouble developed, manifesting itself in weakness and fever. On February 8, 1939, his thirty-fourth birthday, he underwent another operation, his fourth within a year. The result was a confirmation of the surgeons' worst fear—that he was afflicted with a rapidly-growing melanoma, a tumor of the most malignant type, located in the liver. In the presence of such disease even the best of medical scientists stand ignorant and helpless; we can all only wonder why. He died eight weeks later on April 3, 1939, at the age of 34 years, one month and 26 days.

Three days after his last operation he was told that he had no chance for recovery; "Perhaps a matter of months," the doctors said. Then began an exhibition of mingled courage, determination, and resignation unequalled in the experience of many of his friends. The next day, on Sunday, February 12, he was given the rite of anointment by Brethren H. M. Coppock and Paul Kinsel. Then with a sense of destiny he said he was ready to go. He asked for no pity, and would not allow anyone to be sad in his presence; he was prepared for the Great Adventure. In the ensuing six weeks, until his strength failed, many friends came, some from considerable distances, to see him, and to offer some word of condolence or encouragement. Invariably they who had come to minister to him went away feeling that he had ministered to them, such was the display of courage he was able to maintain. As his body weakened his spirit rose. How much of this courage was due to Anne's fortitude, cheerfulness and understanding ministrations, and how much of hers came from him, no one can ever know, but together they were invincible.

His sense of humor, always subtle, stayed with him, though he realized so keenly that his time was limited that he wasted few words, but came at once to whatever point he wished most to discuss with any particular visitor. He felt with his beloved Browning: "Why speak of trivial things, matters of moment calling for remark?" The greatest change came in the direction of his thought. Where before he had habitually faced the future, frequently discussing personal ambitions and plans, in his closing weeks he either steered the conversation to the past, or pointedly left himself out of any discussions of plans for the future. Not that he avoided facing the inevitability and imminence of his death; he merely sought to avoid letting the knowledge of that fate loom larger than its just proportion during his friends' visits.

No resentment against his fate found utterance. When soon after he had returned from Mayo's an intimate friend pressed him to describe what changes a year of illness had wrought in his thinking, he replied, "None, except to make me more determined to find out what is causing all of this trouble." In his personality was a happy balance of the objective scientist with the man of good will.

Sometimes there lives among us for a while a great soul who not only stimulates us to live more graciously and effectively, but by his example teaches us how to die courageously. Such a one was Elmer.

Goshen, Ind., and
Dayton, Ohio.

Dan West and
E. Bennett Owen.

New Interest at Slifer, Iowa

Under the direction of the Ministerial and Mission Board of Northern Iowa, Minnesota and South Dakota, wife and I went to the Slifer church to hold a week's meeting closing Easter Sunday evening.

Twenty-seven years ago a church house was built here with the co-operation of the community. A meeting was held soon afterward and thirty-nine were baptized. Through some adversities the work declined, and for some little time there had been no services held. At this meeting there was a splendid response in the attendance and interest. The immediate result of the meeting was sixteen confessions. These await baptism at a future date. The members are making some repairs in the church house and when it is in good condition the aim is to supply them with regular services. A Sunday school was organized and an Aid Society started again. The Slifer community offers a good field.

Des Moines, Iowa.

Jas. Q. Goughnour.

Northern Virginia District Conference

The following from the Daily News Record of Harrisonburg, Va., was sent by Samuel D. Lindsay, writer for the meeting.

The Annual District Conference of Northern Virginia, Church of the Brethren, convened in the Bethel house of the North Mill Creek congregation, eight miles south of Petersburg, W. Va., Friday and Saturday—April 14 and 15.

Fifty-five official delegates registered, representing 23 congregations with a constituency of more than 7,000 members. The officers of the conference were: L. S. Miller, Moderator; A. J. Caricofe, Reader; and S. D. Lindsay, Writer. An unusually large attendance gathered for each session of the two-day conference, the church being full at all sessions.

One departure in organization was made in electing some of the officers for next year's conference a year in advance. Earl M. Bowman, pastor of the Harrisonburg congregation, was elected Moderator; S. D. Lindsay, pastor of the Timberville congregation, was elected Assistant Moderator; and Homer J. Miller, pastor of the Mill Creek congregation, was elected as Writer to serve a three-year term.

The following resolutions were passed:

First—Because of the return of the saloon in a new and immeasurably more insidious form, by making liquor drinking more glamorous and enticing than did the old saloon; and by reason of the revolting evils which are coming from the widespread use of intoxicating drinks in the destruction of efficiency, good citizenship and character, we, therefore:

(1) Record a strong protest against beer parlors and road-houses where intoxicating drinks are served;

(2) We urge all members of churches to consistently practice total abstinence;

(3) And because the liquor interests are flooding the country with false propaganda concerning liquor, we recommend that every church of our district sponsor an intelligent program of alcohol education, and that this program be made both interesting and scientific rather than sentimental, so the youth of our various communities may be given reliable information about the effects of liquor.

Second—Recognizing the insistent need of a better trained leadership, and the value of a more systematic religious nurture generally, we suggest to the churches:

(1) That youth of the junior, intermediate, and young people's ages be encouraged by the leadership of local churches to attend our summer camps;

(2) The local program of Christian education should include in it peace education, the loyalty covenant, alcohol education, missions and evangelism, a Christian philosophy of money, vacation Bible schools, and home buildings; but in addition to these, special training courses should be made available in order to equip young people for Christian education responsibilities, and every proper means be employed to enlist the more promising young people in these leadership training courses;

(3) Co-operation and every encouragement should be given to the movement to put Bible teaching and religious education into the public schools of our various communities;

(4) A program to provide a more adequate Ministerial Leadership should be worked out along the lines suggested in the Report of the District Ministerial Board to the District Conference of 1938;

(5) Because the Christian college is so invaluable to the church, in providing trained leadership, we urge the churches to give sympathetic consideration to the matter of offering financial help toward the establishment of the Elder John Kline Memorial Chair of Bible and Religion in Bridgewater College.

Third—The present tension in international affairs, and the threat of another war crisis, causes us to feel under compulsion to give renewed expression to some convictions which are a cherished heritage of our faith:

(1) We hold that war is not only unchristian but futile, and our churches should not relax our historic peace testimony—rather must we intensify and enlarge our influence in behalf of peaceful means of resolving discord and tension between nations;

(2) But we believe it moral cowardice for any member of our church to claim military exemption in the event of war in any way involving us, unless the peace ideal of our faith is an honest conviction in such member; and it would be morally wrong for any elder or pastor to recommend anyone for military exemption who has been remiss in the practice of the principles and obligations of our faith;

(3) We take a firm stand against Christian people taking advantage of a war situation for the sake of material gain, and we should ceaselessly strive toward the goal of eliminating the profits of war from our economic and political system;

(4) In all our peace endeavor we should do all within our capacities to diminish hatred and antipathy toward the peoples of other lands, and consistently cultivate goodwill and friendly relations toward all races and nations;

(5) Finally, the statesmen and diplomats of the world have tried every philosophy save that of Christ, and as a result of their policies the world today is in a deplorable mess, and we, therefore, plead that the world give the way of Christ a fair trial.

Fourth—We believe that a more dynamic awareness of God should be cultivated in our lives, and that a more intimate fellowship with Christ be at all times maintained. With this spiritual basis of personal religious living more deeply established within us, we shall feel a strong inner compulsion to share Christ more generously through personal evangelism, and through more sacrificial giving to both home and foreign missions. For without the sharing of our faith and substance our religion is not vital, only nominal, and as a consequence of nominal religion we shall constantly experience spiritual failure when we should be living the victorious life as exemplified by Jesus Christ.

George W. Springer

George W. Springer was born in Hagerstown, Washington County, Maryland, Feb. 22, 1845. He died at the home of his son, Charles H. Springer, at Axtell, Kans., March 9, 1939, at the grand old age of 94 years and 17 days.

He enlisted in the Civil War with Co. F, 3rd Reg., P. H. B., Maryland Infantry, on Dec. 31, 1861. After serving three years he was honorably discharged and in 1865 moved to Lanark, Ill. In 1865, at the age of twenty, he united with the Church of the Brethren.

He was married to Sarah Meyers Nov. 15, 1869. This union was blessed with seven children, six of whom are living. The oldest daughter, Ellen Nora, died at the age of four years. In the year 1882, he and his family moved to a farm near Morrill. Later they spent two years on a farm near Summit, Kans. In 1887 the family moved into Morrill, where they resided for many years.

On Sept. 14, 1929, he and his wife moved to Axtell to make their home with a son, Chas. H. Springer, where the wife passed away on Feb. 14, 1930. This venerable couple lived to celebrate their 61st wedding anniversary.

After the passing of his wife, Mr. Springer made an extended visit with two of his daughters who live in California. Upon returning to Axtell, he made his home with another daughter.

ter, Mrs. Phil Nork, for three years. The last three years he has spent with his son, Charles.

Bro. Springer leaves to mourn his loss the six children: David A. of Morrill, Samuel E. of Jefferson, Iowa, Chas. H. of Axtell, Mrs. Idah M. Kerr of Hollywood, Calif., Mrs. Emma Nork of Axtell, and Mrs. Anna Yearout of Fresno, Calif. There are nine grandchildren and one sister, Mrs. Ella Powers of Long Beach, Calif., and a host of other relatives and friends.

Mr. Springer recently celebrated his 94th birthday anniversary, enjoying the calls of relatives and friends, also the many telegrams and letters from a distance. Among the letters was one from Robert Maxwell, the son of Bro. Springer's captain of Co. F., 3rd Reg. of Maryland, and also a letter from Congressman W. P. Lambertson.

Until ten months ago Bro. Springer enjoyed fairly good health for one of his advanced age. A decided change for the worse came soon after his birthday anniversary, but he was a patient sufferer to the end.

Bro. Springer was a lifelong Christian. He was a devoted husband and a loving father. He acknowledged tribute to but one principle, righteousness, and to but one Master, the Creator. His greatest ambition was to do good and his fondest hope was in the future.

He lived in such a manner that death was a welcome visitor, and he died in such a way as to inspire faith in those who must follow after him.

Funeral services were held Saturday, with a short service at the Charles Springer home in Axtell, after which the remains were brought to Morrill, followed by a large circle of relatives, and funeral services were held at the Church of the Brethren, conducted by Bro. J. F. Baldwin. At the church there were many of his old neighbors and friends present to pay their last tribute of respect to one whom they had long known and admired. Burial was in the Morrill cemetery beside the remains of his wife.

Those who came from a distance to attend the funeral were Mr. and Mrs. S. E. Springer and son, Elmer; Mrs. John Petit of Jefferson, Iowa; George Springer, Donald Welborn, and Mrs. Lola Carroll of Kansas City; Miss Betty Wheeling of Winfield, Kans.

Morrill, Kans.

Mrs. Maude Springer.

Information on Compulsory Military Training in Colleges

In the following colleges and universities military training is compulsory. Usually students entering in the junior or senior year are exempt or excused from it.

There are some schools where conscientious objectors have been excused. These have been marked with a star. In cases where such exemption is asked, the appropriate blanks will be furnished by the school upon application.

If students desire to enter schools that do not grant exemption to objectors according to this list, I suggest that the school be asked for exemption on grounds of conscience, and, if refused, the student be urged to enroll elsewhere in a school granting exemption or not having military training at all.

A number of other schools have military training but it is elective, so they have not been listed here.

This data was furnished by the Committee on Militarism in Education, 2929 Broadway, New York City, March 1, 1939. If you know of errors in it, please notify me.

I suggest that ministers and elders, as well as parents, clip this list and use it for reference when the problem of selecting a college or university comes up.

I am furnishing this information at the request of the Conference Committee on Counsel for Conscientious Objectors.—C. Ray Keim, Secretary.

Connecticut State College, Storrs, Conn.

University of Maine, Orono, Maine.

*Massachusetts Institute of Technology, Boston, Mass.

*Massachusetts State College, Amherst, Mass.

*University of New Hampshire, Durham, N. H.

Rhode Island State College, Kingston, R. I.

Norwich University, Northfield, Vt.

University of Vermont, Burlington, Vt.

University of Delaware, Newark, Del.

*Rutgers University, New Brunswick, N. J.

Cornell University, Ithaca, N. Y.

*New York University, New York City.

University of Puerto Rico, Rio Piedras, P. R.

Howard University, Washington, D. C.

University of Maryland, College Park, Md.

Western Maryland College, Westminster, Md.

Drexel Institute, Philadelphia, Pa.

Lehigh University, Bethlehem, Pa.

Pennsylvania Military College, Chester, Pa.

*Pennsylvania State College, State College, Pa.

Valley Forge Military Academy, Wayne, Pa.

Virginia Polytechnic Institute, Blacksburg, Va.

Virginia Military Institute, Lexington, Va.

Alabama Polytechnic Institute, Auburn, Ala.

University of Alabama, University, Ala.

University of Florida, Gainesville, Fla.

Georgia School of Technology, Atlanta, Ga.

North Georgia College, Dahlonega, Ga.

University of Georgia, Athens, Ga.

*Louisiana State University, Baton Rouge, La.

Mississippi State College, State College, Miss.

*Davidson College, Davidson, N. C.

*North Carolina State College, Raleigh, N. C.

Clemson Agricultural College, Clemson, S. C.

Presbyterian College, Clinton, S. C.

The Citadel, Charleston, S. C.

University of Tennessee, Knoxville, Tenn.

Culver Military Academy, Culver, Ind.

*Indiana University, Bloomington, Ind.

*Purdue University, LaFayette, Ind.

University of Kentucky, Lexington, Ky.

Ohio State University, Columbus, Ohio.

University of Akron, Akron, Ohio.

University of Dayton, Dayton, Ohio.

Wilberforce University, Wilberforce, Ohio.

West Virginia University, Morgantown, W. Va.

University of Illinois, Champaign, Ill.

*Michigan State College, East Lansing, Mich.

Ripon College, Ripon, Wis.

Ouachita College, Arkadelphia, Ark.

University of Arkansas, Fayetteville, Ark.

Coe College, Cedar Rapids, Iowa.

Iowa State College of Agriculture and Mechanic Arts, Ames, Iowa.

The State University of Iowa, Iowa City, Iowa.

Kansas State College, Manhattan, Kans.

Missouri School of Mines, Rolla, Mo.

*University of Missouri, Columbia, Mo.

Creighton University, Omaha, Nebr.

*University of Nebraska, Lincoln, Nebr.

South Dakota State College, Brookings, S. Dak.

University of South Dakota, Vermillion, S. Dak.

University of Arizona, Tucson, Ariz.

Colorado School of Mines, Golden, Colo.

Colorado State College, Fort Collins, Colo.

New Mexico College of Agriculture and Mechanical Arts, State College, N. Mex.

New Mexico Military Institute, Roswell, N. Mex.

*Oklahoma Agricultural and Mechanical College, Stillwater, Okla.

Oklahoma Military Academy, Claremore, Okla.

*University of Oklahoma, Norman, Okla.

Agricultural and Mechanical College of Texas, College Station, Tex.

University of California, Berkeley, Calif.

University of California, Los Angeles, Calif.

University of Idaho, Moscow, Idaho.

Montana State College, Bozeman, Mont.

University of Montana, Missoula, Mont.

University of Nevada, Reno, Nev.

Oregon State Agricultural College, Corvallis, Ore.

*University of Oregon, Eugene, Ore.

Utah State Agricultural College, Logan, Utah.

State College of Washington, Pullman, Wash.

*University of Washington, Seattle, Wash.

University of Wyoming, Laramie, Wyo.

University of Hawaii, Honolulu, T. H.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bridigum-Harris.—In Cumberland, Md., by Bro. Walter Hamilton, Paul Bridigum of Rockwood, Pa., and Martha Harris of Burlington, W. Va., March 18.—Mrs. Paul Bridigum, Rockwood, Pa.

Cassel-Miller.—April 8, 1939, by the undersigned, at the Lititz Church of the Brethren, Franklin K. Cassel of Fairview Village, Pa., and Margaret A. Miller of Lititz, Pa.—James M. Moore, Lititz, Pa.

Davidson-Long.—April 8, 1939, by the undersigned, at his residence, Roy S. Davidson of Durbin, W. Va., and Helen June Long of Lititz, Pa.—James M. Moore, Lititz, Pa.

Hoach-Norton.—By the undersigned, at the Empire church, March 12, 1939, Kenneth L. Hoach and Laura E. Norton, both of Empire, Calif.—Niels Esbensen, Empire, Calif.

Hurley-Crusey.—In the Church of the Brethren, Carlisle, March 18, 1939, by the undersigned, Floyd A. Hurley of Newville, and Annie C. Crusey of Shippensburg, Pa.—H. M. Snavelly, Carlisle, Pa.

Oliver-Schlaser.—Roy Oliver and Dorothy Schlaser, both of South English, Iowa, April 12, 1939, in the parsonage by the undersigned.—Homer Caskey, South English, Iowa.

Shirk-Britt.—By the undersigned, April 9, 1939, at the home of the groom's parents, Mr. and Mrs. Jake Shirk of Empire, Harvey J. Shirk and Wanda C. Britt of Escalon, Calif.—Niels Esbensen, Empire, Calif.

Snively-Welshouse.—By the undersigned, in the Church of the Brethren, Carlisle, April 8, 1939, J. Earl Snively of Middletown, Pa., and Bertha Mae Welshouse of Harrisburg, Pa.—H. M. Snively, Carlisle, Pa.

Van Dyke-Eisenbise.—At the Morrill church, Kans., April 9, 1939, Glen Van Dyke and Vera Eisenbise, both of Lincoln, Nebr.—L. W. Smith, Lincoln, Nebr.

Vaughn-Reed.—By the undersigned, at the home of the bride's parents, Brother and Sister E. O. Reed of Merriam, Kans., Everton Vaughn of Kansas City and Twyla Reed.—Q. D. Reed, Galesburg, Kans.

FALLEN ASLEEP

Baker, Sister Christiana Kensinger, died March 3, 1939, at the home of her son, David, near Waterside, Pa. She was born at Fredericksburg, Pa., Feb. 15, 1860, the daughter of Ephriam and Catherine Kensinger. She was a lifelong member of the Church of the Brethren and attended services when health permitted. On April 2, 1882, she was united in marriage to Samuel Baker, who preceded her in death about five years. She is survived by one son, a stepson, two sisters and two brothers. One son preceded her in death. Funeral services were held Sunday afternoon in the New Enterprise church, conducted by Pastor W. N. Stauffer, assisted by Brethren D. T. Detwiler and D. P. Hoover. Interment in the Replogle cemetery at Waterside.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Beedle, Sister Catherine Barb, was born Jan. 14, 1868, and departed this life April 8, 1939. At the age of twenty-two years she was united with the Church of the Brethren. On Dec. 3, 1893, she was married to Levi Beedle. She is survived by one brother, one sister, six sons, two daughters, eleven grandchildren and one great-grandchild. Funeral services were held at her late home near Forestville by Eld. J. Carson Miller. Burial in the Flat Rock cemetery.—Mrs. J. D. Wine, Forestville, Va.

Beitler, Rhoda Merrill, was born in Canada. When five years of age she came with her parents to the United States, finally locating in Colorado. In 1917 she came to Kansas and was united in marriage to D. M. Beitler of near Nickerson, Kans. They moved to a farm near the Salem church where they resided until 1927. Because of Sister Beitler's ill-health they moved to California where they lived for six years, then moved to Arizona. She passed away April 11, 1939. She was a faithful member of the church and gave unselfishly of her time and energy as a teacher and primary Sunday-school superintendent as long as health would permit. She is survived by her husband, one brother, one stepson, one stepdaughter, five step-grandchildren and one step-great-grandchild. Two sisters and her mother preceded her in death. Funeral services were conducted in the Salem church, near Nickerson, Kans., by the writer, April 14, 1939. Burial in the Salem cemetery.—W. A. Kinzie, Navarre, Kans.

Boewe, Augusta C., daughter of Theodore A. and Margarite Maas, was born in Edwards County, near West Salem, Ill., Oct. 14, 1866, and departed this life March 4, 1939, in Champaign, Ill. She was united in marriage to Henry M. Boewe on Nov. 16, 1892. To this union were born five sons and one daughter. Two infant sons, an infant daughter and her companion preceded her in death. She was confirmed in the Moravian church at the age of seventeen. Later in life she united with the Church of the Brethren and remained faithful. Three sons, two grandsons, three granddaughters, two sisters and two brothers survive. Funeral services were held in the Moravian church by Bro. I. D. Heckman. Burial was made in the Moravian cemetery.—Mrs. Oliver Dearing, Calhoun, Ill.

Burket, William, was born in Indiana County, Pa., Sept. 27, 1873, and departed this life April 7, 1939. In May of 1893 he was united in marriage to Elizabeth McGraw. To this union were born twelve children. Two children preceded him in death. He is survived by ten children, seventeen grandchildren, one great-grandchild and three sisters. He had been a faithful member of the Robinson Church of the Brethren for the past six years. Funeral services were held in the Church of the Brethren by Pastor John H. Clawson, assisted by the ministers of the United Presbyterian church and the Methodist church.—Rebecca McGraw, Robinson, Pa.

Burkett, Albert, son of Lively and Mary Burkett, was born in Mishawaka, Ind., Aug. 18, 1867, and departed this life at his home in Metamora, Ohio, March 31, 1939. He was married to Mary E. Baker of Wood County, Ohio, March 1, 1883. To this union were born two sons and two daughters. More than fifty years ago he confessed his faith in Christ and united with the Church of the Brethren and remained faithful. He leaves his wife, two sons, one daughter, five grandchildren and twelve great-grandchildren. One daughter preceded him in death. Funeral services were held at the Fairview Church of the Brethren by his pastor, Bro. James

A. Guthrie, assisted by Bro. Geo. Throne. Burial was in the Amboy cemetery.—Gertrude E. Guthrie, Swanton, Ohio.

Elliott, Sister Catherine, died Feb. 15, 1939, at her home in the bounds of the Welsh Run congregation. She was aged 72 years, 7 months and 28 days. She was faithful to the church. She is survived by five sisters and two brothers. Funeral services were held at the home of her brother, conducted by Brethren W. H. Hunsberger and Frank Laughlin. Burial was made at the Welsh Run cemetery.—John D. Martin, Mercersburg, Pa.

Espigh, Paul G., was born in Sexton, Germany, Jan. 31, 1866, and died March 21, 1939. He came with his parents to America in 1881, first settling in Juniata County, Pa., and later locating near Mattawana, Mifflin County, where he had since resided. Surviving are his wife, four sons, three daughters and twenty-eight grandchildren. Three children preceded him in death. Bro. Espigh united with the Church of the Brethren in October of 1926, and remained faithful. He was a regular attendant at church services and was a member of the men's Bible class. He was a retired foreman of the Pennsylvania Railroad. Funeral services were conducted in the Pine Glen Church of the Brethren by Elders Lawrence Ruble and W. H. Hanawalt, assisted by Rev. Harry E. Kauffman of the Mennonite church. Interment in the Pine Glen cemetery.—Margaret L. Miller, Mattawana, Pa.

Hartman, Frank O., son of David and Fannie Showalter Hartman, was born Nov. 17, 1870, near Scotts Ford, Va., and died Feb. 19, 1939, at his home in New Hope, Va. He was married to Sister Martha Sandy Jan. 2, 1900. To this union were born two sons who survive. He is also survived by his widow, three brothers and four grandchildren. He spent the greater part of his married life in the Middle River congregation where he had been a member for nearly thirty-six years. Bro. Hartman was a regular attendant at church services as long as health permitted, in spite of his difficulty in hearing. Funeral services were conducted by Bro. B. B. Garber, assisted by Brethren Samuel A. Harley and J. W. Wright at the Middle River Church of the Brethren. Burial in the cemetery adjoining the church.—Bessie H. Diehl, Staunton, Va.

Kough, Sarah J. Zinn, was born Sept. 24, 1862, and passed from this life April 5, 1939, at the home of her daughter, Mrs. Calaman. Sister Kough was a member of the Church of the Brethren for many years and lived in Carlisle until the passing of her husband, Bro. William Kough, after which she lived with her daughter until her death. She was ill only a few hours. Funeral services were held from the home of her son, Clarence Zinn, near Shippensburg, with burial in the Centerville cemetery.—H. M. Snively, Carlisle, Pa.

Lett, W. A., passed away at his home March 2, 1939, aged 67 years, 11 months and 18 days. At the age of sixteen years he gave his heart to the Lord and was a faithful member of the Church of the Brethren. For a number of years he was a member of the trustee board. He was a man of faith and vision and a promoter of many worth-while projects in the church. He is survived by his beloved wife, two daughters, one son and one foster son. Funeral services were conducted in the Church of the Brethren by the writer. His body was laid to rest in the Norway cemetery.—F. H. Barr, Myrtle Point, Ore.

Markham, Delbert F., was born in Calhoun County, Mich., July 4, 1846, and died at his home one mile south of Wakarusa, Ind., March 5, 1939. He was the only surviving member of a family of six. Sixty-seven years ago he was united in marriage to Savilla Miller of near South Bend, Ind. To this union three children were born. His wife and two children preceded him in death. June 25, 1892, he was married to Mary E. Dollman, who survives. To this union two children were born, both surviving. He also leaves two grandchildren and many relatives and friends. He was a member of the Church of the Brethren for more than sixty years and was regular in church attendance until he lost his hearing. He served faithfully in the deacon's office for many years. Funeral services in the Wakarusa church were conducted by Eld. Frank Kreider and the writer. Burial in the North Union cemetery.—H. S. Bowers, Wakarusa, Ind.

McKinney, Sarah Jane, daughter of Mr. and Mrs. Henry W. Hanawalt, was born near McVeytown, Pa., Dec. 1, 1875, and passed away in the hospital at Huron, S. Dak., April 7. When quite young she moved with her parents to Franklin County, Iowa, where she grew to womanhood. After attending Mt. Morris College she taught school for several years. She also practiced nursing for a number of years. She accepted Christ in her early teens, joining the Church of the Brethren and remaining faithful. She was united in marriage to Arthur McKinney Nov. 29, 1894. To this union were born five children, two sons preceding her in death. They lived in and around Dumont, Iowa, for sixteen years and then moved to Huron, S. Dak. Her father and mother preceded her in death. She leaves her beloved husband, one son, two daughters, ten grandchildren, one sister, three brothers, many nieces and nephews, cousins and a host of friends. Funeral services were conducted by the undersigned, assisted by Bro. Earl E. Jarboe, at the Whitaker funeral home in Dumont, Iowa, and at the Union Ridge Church of the Brethren. Interment in the Harlan cemetery.—C. E. Schrock, Greene, Iowa.

Mentzer, Bro. William Henry, son of Aaron and Rachel Ashe Mentzer, was born Oct. 3, 1856, and passed away April 10, 1939,

at the Morrison Cove Home, where he had lived for the past eight years. He suffered a stroke several days prior to his departure. He was married to Sister Mollie Hoover, Dec. 7, 1890, who preceded him in death. One daughter also preceded him in death. He is survived by one son and two brothers. He was a lifelong member of the New Enterprise congregation, serving as deacon and Sunday-school teacher for many years. He was always deeply interested in the Lord's work. Funeral services were conducted in the New Enterprise church by Pastor W. N. Stauffer, assisted by Bro. George Batzel. Interment in the Koontz cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Miller, Aaron M., son of Godfrey and Eve Miller, was born May 9, 1853, at Starke, Ohio, and passed away at his home in Nappanee, Ind., March 5, 1939. He was the youngest and the last surviving of a family of eight children. He came to Indiana with his parents when an infant and grew to manhood in Elkhart County. He was united in marriage to Mary Ann Smith Oct. 28, 1875. To this union were born two sons and two daughters. His wife and two sons have preceded him in death. Bro. Miller and his wife united with the Church of the Brethren thirty-two years ago, and remained faithful. He attended services regularly. In April of 1929 he was united in marriage with Mrs. McDonald, who survives. He also leaves his daughter, fifteen grandchildren and thirty-three great-grandchildren. Funeral services were held in the Church of the Brethren, with Bro. David Metzler officiating and Bro. H. D. Emmert assisting. Burial in the Union Center cemetery.—Mrs. Floyd E. Klaus, Nappanee, Ind.

Miller, Charles G., aged 54 years, 3 months and 3 days, passed away at his home in Nappanee, Ind., March 10, 1939. He had been ailing but was not considered seriously ill. He was born to Jesse and Ida Hunt Miller Dec. 7, 1884, the oldest child of a family of ten children. He was united in marriage to Eva Howard of Waverly, Mass., Dec. 18, 1912. He is survived by his wife, two sons and one daughter, all at home, and one brother and two sisters. Funeral services were held in the Church of the Brethren, with Bro. David Metzler officiating, and Bro. H. D. Emmert assisting, with burial in the Union Center cemetery.—Mrs. Floyd E. Klaus, Nappanee, Ind.

Miller, Mary Ann, daughter of Thomas and Elizabeth Barklow, passed away March 18, 1939, aged 63 years, 11 months and 11 days. She was a faithful member of the Church of the Brethren for the last thirteen years. She is survived by four daughters, six sons, eighteen grandchildren and one great-grandchild. Funeral services were conducted in the Church of the Brethren by the writer. Her body was laid to rest in the Norway cemetery.—F. H. Barr, Myrtle Point, Ore.

Mohler, Simon P., was born near Ephrata, Pa., and died in March of 1939, aged 78 years. His wife, Agnes Breneisen Mohler, preceded him in death many years ago. Bro. Mohler collapsed while waiting for a bus in Lancaster, after having attended the evangelistic services. Death was caused by a heart attack. He was a guest at the Neffsville Brethren Home. He is survived by two daughters, four sons and one sister. Funeral services were held at the Eitnier and Hoffman funeral home in Ephrata, conducted by Pastor M. J. Weaver. Interment in the Mohler cemetery near Ephrata.—Mrs. Kenton Cox, Lancaster, Pa.

Seese, Mary Hoover, daughter of Jonathan and Leah Hoover, was born near Milford, Ind., Oct. 8, 1856, and died at her home northwest of Wakarusa, March 9, 1939. She was united in marriage to Lewis Seese on March 6, 1881. To this union were born two sons and four daughters. Besides her husband and six children she leaves six grandchildren, eight great-grandchildren and one sister. She was a member of the Baugo Church of the Brethren for many years. Funeral services were conducted at the Olive Mennonite church, north of Wakarusa, by the writer, assisted by Eld. Christian Metzler. Burial in the cemetery near by.—H. S. Bowers, Wakarusa, Ind.

Snoberger, Horace, son of Joseph H. and Ella Werking Snoberger, was born near New Enterprise Dec. 27, 1894, and died Feb. 4, 1939, in the Mercy hospital, Altoona, Pa. He was united in marriage to Sister Bernice Beach in 1912, and is survived by his wife, three sons and one daughter. His mother and one sister also survive. Funeral services were held at the home by Bro. W. N. Stauffer. Interment in the New Enterprise cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

Summers, Otis, of near Timberville, Va., died April 8, 1939, at the Harrisonburg hospital after an illness of several weeks. He was sixty-two years old and a member of the Church of the Brethren. Surviving are his wife, twelve children, two brothers and one sister. Funeral services were held in the Bethel church, with the writer and S. D. Zigler officiating. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Wyles, Sister Susan Knisely, died March 25 at her home near New Enterprise, Pa. She was the daughter of Christopher and Maria Baker Knisely, and was born in Snake Spring Valley Aug. 27, 1871. She was united in marriage to Bro. Frank Wyles Nov. 29, 1891. She is survived by her husband, three sons, three granddaughters and one sister. She was a lifelong member of the Church of the Brethren. Funeral services were conducted in the New Enterprise church by Pastor W. N. Stauffer, assisted by Bro. D. T. Detwiler. Interment in the New Enterprise cemetery.—Mrs. Ruth C. Hoover, New Enterprise, Pa.

CHURCH NEWS

California

Long Beach.—Pre-Easter revival services began March 28. Pastor Luckett preached the Word with power each evening and the meeting closed on Easter Sunday. A children's service was conducted each evening prior to the sermon. The attendance was very good and a large number of friends of the community attended. Twenty were added to the church by letters, baptism and associate membership and the church was strengthened and revived. The choir gave a splendid musical program on Easter Sunday evening.—Mrs. Emma Simmons, Long Beach, Calif., April 13.

Pasadena.—Our school of world friendship, with Mrs. Ida Gibbel as dean, opened on Jan. 8. Bro. E. M. Studebaker led the young people and Pastor Grant McGuire led the adults. At the regular evening worship hour Bro. Lloyd Eller, Baptist missionary to India, addressed both groups on his work, illustrating his talk with moving pictures. The mission books studied throughout the church were Moving Millions, The American City and Its Church, City Shadows, Street Corners, All Around the City, Two and An Elephant, and The Three Camels. The general assembly throughout the school term was addressed by different outside speakers—a Guatemala Indian girl, preparing herself to return soon to her own people as a medical missionary; President Davis, La Verne College; and several city workers, representatives of the Salvation Army, welfare department and Board of Religious Education. The school closed on Feb. 26, with the presentation of a drama, The Conversion of Mrs. Christensen. On Feb. 10 the women entertained the district board of Women's Work at a potluck supper, after which an excellent program was presented by the guests. Over sixty of our women attended this meeting. The evening services for Feb. 12 were dismissed for the regional conference at La Verne. March 12 the young people's and adult groups met in a general two-hour session for a program presented by the district peace secretary and a delegation of five young men from La Verne College, sponsored by the peace and temperance committee. Dr. Lloyd Studebaker, missionary doctor to Africa, delivered an address on March 19. During the week preceding and including Easter, President C. Ernest Davis of La Verne College led us in a series of consecration and evangelistic services. The meetings were well attended and many expressed joy in the spiritual feast. On Easter the church was beautifully decorated with flowers. The Hosanna of praise by the choir and inspiring message by the speaker made a very impressive service. One young man responded to the invitation of church fellowship. In the evening baptismal services were held and another helpful, inspiring address was given.—Maud Newcomer, Pasadena, Calif., April 14.

District of Columbia

Washington City.—Bro. J. F. Graybill, returned missionary from Sweden, filled our pulpit on Jan. 1. Jan. 5 the women's council held a monthly meeting, at which time Mrs. Nichols of the Washington Federation of Churches was the guest speaker. She had recently returned from the Orient where she had gone in the interest of Christian colleges. Her trip was made possible by the Christian women of America. Jan. 8 Dr. E. F. Sappington, M. D., gave an impressive message to the young people. Our B. Y. P. D. is growing in interest and attendance, with from seventy-five to one hundred and twenty-five present each Sunday evening. Jan. 16 the District of Columbia Sunday-school association and the organized Bible classes of the district held their January meeting in our church. Bro. Charles E. Resser, one of our local ministers and president of the association, presided. Miss Ruth Shriver of Elgin, Ill., Director of Children's Work, was the guest speaker. Jan. 15 our B. Y. P. D. showed motion pictures of The Church of the Brethren at Work in India. On Jan. 22 they had a fellowship supper. The young married people have organized a club and are rendering profitable programs. Jan. 22 Pastor Warren D. Bowman and Bro. I. S. Long, pastor of the Liberty Heights church in Baltimore, Md., exchanged pulpits at the evening service. At the young people's hour a sketch was given on The March of Time in the Church of the Brethren. This sketch was made up from our local talent and was much appreciated by a large audience. Jan. 27 our Boy Scouts, Troop No. 18, held their annual banquet at the church. This troop has one of the best records of any troop in the city. Jan. 29 our pastor began a series of sermons on Great Religious Paintings, based on Hofmann's famous pictures. On the last Sunday in January the young people began a study of Dan West's book, The Coming Brotherhood, led by Mrs. Warren D. Bowman. Feb. 12 we had the Boy Scouts and their parents and scoutmasters as our special guests. Feb. 19 Bro. I. E. Oberholtzer, returned missionary from China, gave the morning message. At this service our annual missionary offering was taken, amounting to \$200. Feb. 21 the twelfth annual banquet of the men's and women's Bible classes was held. On the evenings of March 8 to 10 our dramatic club gave the Biblical drama, The Slave Maid of Israel. March 14 the annual social for the young people was held at the home of Brother and Sister J. H. Hollinger, with 102 present. March 19 Bro. Leland S. Brubaker of Elgin, Ill., Director of Young People's Work, gave us appreciated messages. March 20 our semi-

annual council was held. Our delegates to district conference are Brethren J. H. Hollinger, W. D. Bowman, W. O. Grapes and S. C. Cabbage. Delegates to Annual Conference are W. D. Bowman and Arthur Purcell. March 22 a supper and social were held at the church. The appearance of our church auditorium has recently been improved by painting, the installation of stained glass windows and new modern lights. Fourteen members have been received by baptism and nine by letter.—Mrs. Jacob H. Hollinger, Washington, D. C., April 13.

Florida

Sunnyland.—In February Bro. C. G. Erbaugh of New Lebanon, Ohio, visited us and preached for us one Sunday. Mercie Mae Shatto from Illinois visited her mother, Sister Ella Shatto. At the mite box opening service we were privileged to have Bro. J. F. Graybill from Sweden tell of the work in that country. The Aid financed the building of a porch at the front of the church. Some of the labor was donated. Our revival services began March 12, with Bro. McKinley Coffman of Sebring, Fla., as evangelist. Four boys and girls were baptized on March 26 by the pastor. Bro. I. E. Oberholtzer told us of his experiences in China and showed several articles and pictures. At our March council many plans were made for the summer's work. May 14 was the date set for the love feast.—Mrs. M. B. Drake, Lorida, Fla., April 17.

Tampa.—Brother and Sister B. M. Rollins of Keyser, W. Va., began evangelistic meetings March 26, closing Easter Sunday with a love feast. Fifty-five communed. His messages were strong, spirit-filled and convincing and much enjoyed by all. The music and story hour conducted by Sister Rollins was greatly appreciated. This was their second revival in the Tampa church. Four were baptized and one awaits the rite. The church has been revived and the Sunday school built up. Under the direction of Sister Stambaugh the young people are preparing a Mother's Day program. The young people meet Wednesday nights for prayer meetings and the adults meet Thursday nights. We enjoyed the help and inspiration of our tourist members, and are looking forward to their return. We extend an invitation to all who are visiting in this state to stop with us.—Mrs. A. D. Crist, Tampa, Fla., April 19.

Idaho

Fruitland.—The men cut wood for the church during February. Our Ladies' Aid elected new officers on Feb. 16. Margaret Eldredge is president; Edna Schubert, vice-president; Neva Hostetler, secretary-treasurer; Mrs. S. W. High and Reine Brown, superintendents. A freewill offering will be taken at each meeting. The Aid served lunch at a public sale and made about \$10. We quilted and had a business meeting and program in the afternoon. We voted to have a missionary program at the first meeting of each month. Since that time we have met each week for quilting. March 23 the women and several men cleaned and calcimined the church basement. We met in council Feb. 23. Delegates to district meeting are Rena Jenks and Edna Schubert. The spring rally of the district young people was held March 11, 12. They had a banquet on Saturday night, with 105 attending. A carload of young folks was present from Moscow. Sunday meetings were well attended and great interest was shown. The theme was Recreation. A number of inspirational sermons leading up to Easter were given by our pastor. A pre-Easter service was held on Good Friday at the Methodist church. The cantata, Hosanna, was given by a choir of thirty voices. It was well attended and enjoyed by all on Sunday evening. District meeting will be held the first week in May.—Mrs. Fay Bowers, Fruitland, Idaho, April 11.

Illinois

Oak Grove.—We met in council April 16, and Brother and Sister H. V. Stutsman of Girard gave helpful talks. Church officers were elected as follows: Eld. M. A. Whisler; trustee, Dale Kenyon; clerk, Wilma Kenyon; treasurer, Wm. Hare; Messenger agent and correspondent, the writer. Delegates to district meeting are Ralph Whisler and Mabel Hare, with Robert Raney as alternate. The deputation team from Manchester College was with us March 19 and gave a fine peace play, No Banners Flying. We have had five special programs within the past six months. The women's missionary society gave the pageant, Darkness and Light. They received \$13.34 from their mite boxes. Our revival will begin Sept. 24, with Brother and Sister A. Wayne Carr of La Place, Ill., as evangelists. A committee of three was named for our Children's Day program. They are Hazel Ogden, Allie Kenyon and Rachel Hare.—Mrs. M. A. Whisler, Lowpoint, Ill., April 16.

Walnut Grove.—Our Sunday school has been increasing this winter. We had an average of nine more than we had last winter. Our B. Y. P. D. gave a play, Crown of Thorns, March 31. The B. Y. P. D. sectional meeting will meet with us May 7. A deputation team from North Manchester will also be here at that time and will present the play, Brothers. We will have our love feast on May 30, 7:30 P. M.—Mrs. Oliver Dearing, Calhoun, Ill., April 17.

Indiana

Arcadia.—We met in council April 6. Delegates to Annual Conference are Brethren Carah Smeltzer and Ivan Smeltzer, with

Clarence Mosbaugh and Dallas Barnhizer as alternates. At a former council Bro. Showalter asked for a six months' leave of absence as pastor because of more work as elder of the Anderson church. This request was granted and the local ministerial board secured the services of Bro. Glen Baird of Bethany Biblical Seminary as acting pastor for six months beginning March 1. Brother and Sister Baird expect to spend the summer months in this locality. The church decided to change the time of our communion from the third Saturday of May and October to Friday evening. Our communion will be held May 19, 7:30 P. M. We are having good attendance.—Sarah Kinder, Arcadia, Ind., April 13.

English Prairie.—With Bro. Carl Yoder as elder and Bro. Clemon Burger as Sunday-school superintendent the work has been moving along quite nicely. In spite of lots of sickness the attendance has been good. Bro. Edward Stump was with us in our revival meetings. We feel much good was accomplished by his visiting and also by his spiritual sermons. Six were baptized. The men's chorus from Topeka, Ind., gave us a fine program one Sunday evening. Ione Butterbaugh from North Manchester gave us a fine talk on India one Sunday morning. The young people and children gave the pageant, The Third Day, on Easter Sunday. The B. Y. P. D. gives us a fine program every two weeks. We are grateful for their interest in the work. Several young people from here attended the sectional conference at Auburn April 15. The township baccalaureate was held at our church April 16. Bro. Yoder preached a fine sermon to the graduates. The Women's Work, with Sister Mary Burger as president, is doing good work. Our young people are preparing to give The Silver Trumpet.—Mrs. Chas. Light, Howe, Ind., April 18.

Four Mile.—Our communion will be held May 7, 7 P. M. Our church observed World Day of Prayer with an afternoon service. Fifteen of our members attended the joint Aid meeting at the White Branch church. Mrs. L. S. Shively was the guest speaker. We met in council March 31. Mrs. F. E. McCune, our pastor's wife, was elected delegate to Annual Conference, with Bro. F. E. McCune as alternate. Delegates to district conference are Mary L. Sheets and Wilbur Snyder, with Elma Snyder and Calvin Cheek as alternates. Plans were made to reroof the church, redecorate the interior and to landscape the church lawn. We had our Easter service in the morning and united with the Congregational Christian church for evening service at the community school auditorium. The Joy Bell Ringers of Columbus, Ohio, gave an inspirational and interesting program. Our women's group is using Moving Millions in the programs. Our young people are continuing their meetings on Sunday evenings, with our pastor giving the study of Revelation, followed by a discussion. We hope to have a larger attendance at our spring and summer meetings.—Dorothy J. Moore, Liberty, Ind., April 20.

Middlebury.—We met in council April 15. Two letters were received and several granted. Bro. Long gave us a week of pre-Easter services. Attendance and interest were good. The peace deputation team from Manchester College gave us a splendid program some time ago. The chapel choir of Manchester rendered a program April 11. Glen Bowman was chosen as delegate to Annual Conference, with Troy Schrock as alternate. The Burkes from Africa will be with us May 6, 7. We are expecting Bro. J. O. Winger to conduct a revival meeting this fall. Our love feast will be held June 1, 8 P. M.—Orpha Mishler, Middlebury, Ind., April 15.

Nappanee.—We began our evangelistic meetings Jan. 8, with Bro. D. R. McFadden of Smithville, Ohio, as evangelist, and Sister Cora Stahly as song director. Bro. McFadden had been with us in meetings prior to this. He preached the Word fearlessly and convincingly. Four were received into the church by baptism. Bro. McFadden and our pastor visited in many of the homes. Churches from far and near were represented at these meetings, bringing with them special messages in song. Many attended from other denominations in our city. Brother and Sister McFadden were presented with a candlewick bedspread as a love token. We have a Messenger club again this year. The Achievement Offering was supported with cheerful givers as Ladies' Aid, Youth Serves and organized classes along with the general church offering. We sent goodwill suitcases for children in Spain. Feb. 20 we joined in an evening program at the Methodist church. It was a district young people's meeting, and Bro. J. O. Winger brought the message. Feb. 26 Mrs. Ralph Maust gave a temperance reading. Members of our church attended and functioned in the World Day of Prayer service at the Presbyterian church. We met in council March 16. Brethren H. D. Emmert and Lawrence White were chosen to represent us at Annual Conference. Our love feast will be held on Oct. 12. Three letters have been granted and two members have been laid to rest. The unified services have been adopted for the summer months, beginning June 1. There has been much sickness during the winter season. March 26 the B. Y. P. D. gave a missionary program. An offering was given to missions. The midweek Bible study class has been having an interesting course in an outline study of the Bible. Holy Week was observed with services three evenings of the week by our pastor. We worshiped on Easter Sunday with a sunrise service. At the worship hour a children's program and a service for dedication of babies were followed by the choir rendering the cantata, The

Living Redeemer. April 16 we enjoyed a visit and message from Bro. Wm. Beahm, a missionary from Africa.—Mrs. Floyd E. Klaus, Nappanee, Ind., April 18.

West Manchester.—Because of sickness Eld. A. M. Stine was not able to attend our March council. We were sorry to grant letters to our elder and his good wife who have moved into the North Manchester church. We decided to retain Bro. Stine as our elder. Bro. T. G. Weaver is to represent us at Annual Conference, with Bro. S. L. Young as alternate. Our spring communion will be held May 6. The adjoining churches are welcome to come and worship with us. We had a week of pre-Easter services, with our pastor delivering very helpful and forceful sermons. The meetings were climaxed by the baptism of eight persons. We rejoice for these and hope others will soon be born into the kingdom. The father and son banquet will be held April 26. The mother and daughter banquet will be held May 12. Sister Lucile Custer is to represent the church at the music camp at Camp Mack. Our young people closed our pre-Easter services by presenting the playlet, For He Had Great Possessions. Our Sunday-school attendance has been increasing in spite of much sickness. We hope those who are sick will soon be with us again.—Mrs. Frank Wolfe, North Manchester, Ind., April 16.

White Branch.—Bro. A. D. Bowman of Lakeland, Fla., preached for us on March 26. We are glad to have Bro. Bowman, his wife and son spend the summer in our community. April 5 our joint Aid Society meeting was held. Mrs. L. S. Shively of Muncie was the principal speaker. Mrs. Frank McCune and Mrs. O. D. Werking gave short talks. A play, The Unknown Soldier, was given by the young married women of the White Branch Aid. A dinner was served at noon. April 7 the men's organization, Mr. Smith, the county agent, and Mr. Hull of Purdue University met at the church and planted trees and shrubbery. Easter morning we had an early worship service and breakfast at the church. Mr. Flem Maddy gave a talk. We had Sunday school early and then a number went to the Brick church Sunday school and preaching service where Bro. Rufus Bowman was conducting a revival meeting. Our Sunday-school and Aid Society attendance has been good.—Mrs. B. F. Hawkins, Mooreland, Ind., April 17.

Iowa

Des Moines.—We are making plans for our annual church night fellowship honoring the new members, April 28. Our love feast will be held May 21. The treasurer's report at our last council showed a cash balance of \$37.95, with all current expenses paid. This is the best record we have had for a number of years. Our Easter season was one of great blessings. We held pre-Easter services on Wednesday, Thursday and Friday evenings. On Easter morning we had a sunrise service. In the evening we enjoyed a cantata, Easter Sunrise. April 16 eleven were baptized. Five have been received by letter.—Myrna Smithson, Des Moines, Iowa, April 17.

Indian Creek.—On March 12 Eld. M. W. Eikenberry was with us and preached at the morning service. The members enjoyed a noon lunch together. We met in council in the afternoon, and decided to have our love feast on May 6. Our community night services were well attended. The program given by the six young men from the Y. M. C. A. at Iowa State College at Ames was greatly appreciated. Our Sunday school has organized a junior departmet. The children gave a short Easter program. Some new members have moved into our midst and we are glad for them.—Mrs. R. W. Quakenbush, Maxwell, Iowa, April 19.

Kansas

Newton.—Feb. 15 the Women's Work group held a business meeting. Most of the former officers were re-elected, but a few changes were made. Mrs. John K. Ramsey is secretary-treasurer; Mrs. Milton Royer, director of Aid. The mother and daughter division was dropped but we hope it will be revived when the new minister's wife comes. We also hope the new minister's wife will bring us a president for our Women's Work. We have been without a president since last September when Brother and Sister H. F. Crist had to give up ministerial work because of ill-health. Bro. Arthur Baldwin, student pastor of McPherson College who will graduate this spring, has been ably filling the pulpit as part-time pastor since last September. Brother and Sister Baldwin will attend Bethany Biblical Seminary next year. We shall miss the Baldwins, but are looking hopefully toward the arrival of our new pastor, Bro. C. E. Schrock, and his family of Greene, Iowa. They will come the first of June. We will have our communion May 7. The children did very well with their parts in the Easter program. The churches of Newton united in worship during Holy Week.—Mrs. Glenn A. Johnson, Newton, Kans., April 10.

Topeka.—We were grateful to Mrs. Franzen and her group of young people for presenting a very forceful temperance program at our church on April 2. Union pre-Easter services were held in Oakland. Services were held in one of the five churches each night. On Easter evening our young people, directed by Mrs. Noel Rhoades, gave the play, The Nazarene. The Salvation Army of our city has asked them to give the play for them on April 23. On April 16 a very impressive service was conducted by our pastor and seven were baptized. We are looking forward to May 1 when the a cappella choir of McPherson College will be with us. Our church has been painted.—Mrs. Mary M. Smith, Topeka, Kans., April 20.

Wichita, First.—Four have been baptized and eight received by letter. We enjoyed a spiritual feast in our pre-Easter services led by Bro. Burton Metzler of McPherson College. At the same time Bro. Metzler's father was holding a similar meeting in the West Goshen church, Ind. March 29 we met in council. Our spring love feast will be held May 14. We have planted trees on the church grounds. We are securing new Hymnals and are having some old ones rebound. We had a record attendance in Sunday school on Easter Sunday. The Workers' class had a basket dinner at the church on that day. The Seekers' class held a spring rally on March 26. Attendance at our Sunday evening services is increasing. The C. W. group reorganized with Mrs. Raymond Davis, president; Rollin Brunk, vice-president. The missionary society and the Seekers' class each furnishes one program for the C. W. group each month.—Dora Cripe, Wichita, Kans., April 19.

Maryland

Beaver Creek.—We met in council March 16, and Bro. Elmer S. Rowland was elected elder until the spring of 1940. The treasurer's report was accepted. Brethren John Wishard and Harold Green were elected on the auditing committee. The two women's organizations will continue as Messenger agents. The writer was elected Messenger correspondent; Brethren Howard Grossnickle, William Harshman, Harry Grossnickle, William Kline, Clarence Fahrney and Howard Reese, trustees; Joe Grossnickle, ministerial board member; Vergie Fahrney and Carrie Moser, delegates to district meeting; Katie Fahrney, Helen Grossnickle and Clarence Fahrney, alternates. The district meeting will be held at the Fahrney Memorial Home on April 20. The men have just laid a new walk in front of the church. The mother and daughter organization gave a missionary program in February. We have discontinued quilting until next winter. The mothers and daughters have regular monthly programs. We are planning to make more improvements at the church. We held an Easter sale in Hagerstown. The B. Y. P. D. has been continuing with regular meetings. In March we held a St. Patrick's social at the Fahrney Memorial Home, with twenty-nine present. On April 18 we are planning a scavenger hunt. Bro. Rowland Reichard and Bro. Harvey Martin conducted a week of pre-Easter services at the San Mar Chapel. Our pastor, Bro. R. J. Shaffer of Martinsburg, Pa., will arrive in the near future to take up his duties in the Beaver Creek, San Mar and Sharpsburg congregations.—Carrie Moser, Boonsboro, Md., April 15.

Frederick.—Feb. 12 a special service was held for Boy Scouts. The evening service in charge of the B. Y. P. D. was a missions and interracial program which included special music by the Asbury M. E. choir (colored). We have revived the church pantry storage system in which food and canned goods are held in reserve for needy families of our church. Various classes and organizations have contributed to this cause. Feb. 26 was roll call Sunday. The evening service was sponsored by the Men's Work. Talks on Stewardship were given by Robert Firor and Jesse C. Shaver. March 5 the B. Y. P. D. presented a pageant, The Lost Church. March 6 Bro. Galen R. Blough of Ephrata, Pa., began our revival meetings. Twelve were baptized, three received by letter and one reconsecrated. The B. Y. P. D. has replaced and electrified a large outdoor bulletin board for the church. March 16 our church had charge of the vesper hour over station WFMD. Pastor Shober was assisted by Bro. Galen R. Blough and the choir. March 24 we held our council and Brethren Ralph W. Fahrney and Walter Thomas were elected deacons. Delegates to district meeting are Myrtle Slifer, Mrs. Jesse C. Shaver, R. E. Shober and G. E. Brengle. A pastoral report for the past six months was given as follows: Pastoral calls, 480; people contacted in homes, 880; hospital calls, 73; sermons delivered, 66; special addresses, 9; funerals, 6; marriages, 5; anointings, 11; radio programs, 4; average morning church attendance, 168; evening attendance, 92; attendance at junior church, 27; B. Y. P. D. attendance, 31; church membership, 440; love feast attendance, 218. March 26 a program was given by the Bridgewater College glee club, directed by Prof. Nelson T. Huffman. In the evening we had a candle service for the Boy Scouts, Troop 4, of our church. April 4 G. Elmer Brengle gave an illustration of the Passion Play. April 4 was preparatory service for communion, with Bro. Shober in charge. April 6 we had our love feast. Bro. Shober was assisted by Brethren Walter Thomas and Norman Ford. Easter Sunday we had 340 in attendance for Sunday school. In the evening the choir, directed by Donald Leatherman, presented a cantata, Risen Indeed.—Mrs. John W. Wolfe, Frederick, Md., April 16.

Maple Grove.—Sister Sarah Falk and daughter moved their membership to this place. The B. Y. P. D. has been having meetings on Sunday nights in the different homes. During the summer they will meet at the church. They have been using the topics as outlined in the Church at Work Calendar. We reached our Achievement Offering goal. On Easter Monday evening some of our young people presented the missionary play, Jeva Helps His People, and a quartet from Frostburg sang for us. On April 16 we were favored with a fine message from Bro. C. D. Brendlinger of Pennsylvania. Our evangelistic meetings will begin May 10, closing with the love feast on May 21. Bro. Howard Whitacre of Flintstone, Md., will be the evangelist.—Mrs. Arthur Resh, Grantsville, Md., April 18.

Michigan

Grand Rapids.—Our work has been progressing. The music committee, composed of Mrs. Elaine Cherry, Elwood Beckwith and Mrs. Blanche Chambers, has succeeded in furnishing the morning and evening services with special music. The men's work organization presented the church with 5,000 printed bulletin forms for use on Sunday. The women's missionary society presented a large electric coffee drip-o-lator for the kitchen. The young people have organized a dramatic club which is directed by Mrs. Fred Willet. Two one-act plays were presented April 21. A young people's orchestra has been organized and furnished selections at the Sunday school and Sunday evening services. A definite effort is being made to make a substantial payment on the church debt. The Men's Work organization, the women's society and the young people have pledged \$300 toward this effort. Kenneth G. Long, senior student at Bethany Biblical Seminary, spent Holy Week and Easter with us and gave inspirational messages. His work was greatly appreciated because of his splendid spirit and vital messages.—Annette Greenfield, Grand Rapids, Mich., April 17.

Midland.—We met in council March 11 and decided to have a summer pastor. We will have our love feast the first Sunday evening after his arrival, with an all-day meeting. We had meetings each night during Passion Week, with an Easter program on Sunday morning. On March 5 Mrs. Estabrook who has returned from a trip to the Holy Land explained the picture of the Lord's supper. We had a large attendance at this meeting. The Ladies' Aid is doing splendid work and is working to raise money for chairs for the children.—Dora Ray, Freeland, Mich., April 17.

Pontiac.—There was good attendance at our pre-Easter services conducted by Pastor C. E. Trombly. Bro. J. A. Fradenburgh of Midland officiated at our love feast on the evening before Easter. Eld. L. W. Shafer was also present and preached for us on Easter morning. The young people's class gave an early morning Easter breakfast, after which a good program was given. The primary department conducted the Easter program after Sunday school. Robert Ebey, a student of North Manchester College, was here over Easter and preached for us in the evening. The Aid Society sponsored a potluck supper. A free-will offering was received to be used on the parsonage debt. We have had good attendance at all services. Our pastor has been having different groups of the church and Sunday school conduct the opening services for church. Arrangements are being made for a daily vacation Bible school this summer, with Sister Ray Fleming as director.—Mrs. E. J. Ebey, Pontiac, Mich., April 16.

Missouri

Warrensburg.—We had an unusually good attendance on Easter Sunday. Pastor Russell Burris brought an inspiring sermon, after which an invitation was given. We rejoice that five of our Sunday-school pupils made the good choice and were baptized that afternoon. Attendance and interest continue good at all of our church services.—Mrs. Alice R. Mohler, Warrensburg, Mo., April 17.

Montana

Poplar Valley.—We met in council March 27. Delegates to district meeting are Mark and Esther Emswiler, with Glenn and Eunice Swank as alternates. The primary department and the young people participated in the Easter program, which consisted of poems, special songs, readings and declamations suitable for the occasion. Plans have been made for a Mother's Day program. Electricity has been installed in the church and we have young people's meetings on Tuesday evening. We are using the booklet, *What a Young Christian Ought to Know*. Since February we have been having Sunday evening C. W. meetings. Mrs. Glenn Swank was elected president and she appoints leaders for each evening. On March 26 several of our congregation went to Froid, Mont., to celebrate the golden wedding anniversary of Mr. and Mrs. Mow. The Congregational church accommodated many of the friends who attended.—Eunice Swank, Poplar, Mont., April 18.

Whitefish.—On April 2 after preaching services we had a short council meeting to elect delegates to district meeting. Delegates are Bro. Ralph Cripe and Sister Stret, with Sister Jones as alternate. Our midweek Bible study is well attended. Bro. H. N. Webb is in charge of these meetings. On April 9 our Sunday school went to Procter and had a joint Easter program, after which Bro. Webb gave a good sermon. We all enjoyed this very much. A basket dinner was served at noon.—Lewis Fry, Whitefish, Mont., April 13.

Ohio

Co-operative Brethren church of Columbus, Ohio, is praising the Lord because of the good results of our pre-Easter revival. The meetings began April 2. Brethren Smith Rose and W. St. Claire Benshoff of the Men's Gospel Team of Ashland College led us in these meetings. Each evening they brought interesting and inspiring messages to appreciative audiences. Their gospel messages were very clear. Bro. Smith Rose directed the singing and Bro. W. St. Claire Benshoff played the piano. Much time was spent visiting and talking with the people about salvation and inviting them to the services. The boys and girls were given a special part at each service. Easter Sunday was

a wonderful day of spiritual blessings for us. We had 120 at Sunday school, which was the largest attendance during our nine years of service here. After a soul-inspiring Easter sermon ten young people were baptized. On Easter evening we climaxed our revival with our communion service, the pastor, D. R. Murray, officiating. The spirit of the revival will continue in our work here. May the Lord richly bless these young men in their ministry for him.—Mrs. Orpha Murray, Columbus, Ohio, April 12.

Gettysburg.—Interest and attendance have been good. Through appropriate messages and much personal work by the pastor we received eight by baptism, making a total of thirty so far this year. The union Easter sunrise service was held in our church. The music director with the local high school pupils presented the cantata, *Redemption Song*. The ministers of the community in co-operation with the school presented a beautiful Good Friday service in the school auditorium. The pastor is conducting a class in peace instruction for those of military age. The young people are co-operating in the district project and have presented several fine plays. They are also visiting neighboring churches and presenting programs. Young people's groups from Harris Creek, Pittsburg and Greenville have given plays in our church recently. The women have been looking forward to more definite emphasis on the different phases of their work. The department directors are co-operating in a fine way. They are now planning a special program dealing with some outstanding social problems. Pictures will be shown and a lecture will be given. At the same time they will serve supper and plan for period of fine fellowship. After a few weeks' rest the men's chorus has resumed rehearsals in preparation for special programs. They exchange programs with the Bradford and Harris Creek groups. Bro. J. O. Winger and the college quartet visited us recently and gave a wonderful program. We are glad to be able to go to district conference with all district obligations met. Brethren Shank and R. T. Waggoner will represent our church at the Anderson Conference.—Mrs. Wm. Toman, Gettysburg, Ohio, April 18.

Middle District.—We met in council March 11, and Brethren Ralph Brumbaugh and Marley Karns were chosen delegates to district meeting. Pastor C. V. Coppock will represent us at Annual Conference. The board of religious education will make plans for our vacation Bible school. Our attendance has been good during the past winter although we have had much sickness. One young mother, Mrs. Ralph Durst, passed away last Sunday evening. Seven letters of membership were received. The children's department gave an Easter program. The young people gave a religious drama, *A Great Inheritance*. An offering was taken to be used on the 100-hour project of Southern Ohio. Our love feast will be held May 27, 7:30 P. M.—Mrs. C. V. Coppock, Tippecanoe City, Ohio, April 18.

Pennsylvania

County Line.—We met in council and elected the following officers: Elder, F. A. Myers; clerk, Wilbur Kern; treasurer, Wm. Nedrow, Jr.; trustees, George Nedrow, Harry Shaffer and Oscar Lohr; financial board, Alva Ritenour, George Nedrow, Helen Kern, Erla Saylor and Edith Lohr. Feb. 2 we met in council and elected a ministerial board, Charles Yothers, Elva Ritenour, Wilbur Kern. We decided to have quarterly council meetings. As yet we have no pastor. Bro. A. J. Beeghley has been delivering most of our Sunday messages. Jan. 22 Bro. Myers gave us an inspiring sermon. April 2 Bro. Wright of Uniontown met with us for our Sunday worship. We are looking forward to our spring revival, which will begin May 6, continuing for one week. Our love feast will be held May 14. The meeting will be conducted by Bro. Walter Berkebile of Rockwood. We pray for an interesting and successful revival. We have a growing Sunday school, with Alva Ritenour as superintendent. The young people have organized a league, which meets every Sunday night. Lauraine Snyder was elected president. Our Ladies' Aid has been working faithfully. They meet each month in the different homes to carry on their work. Erla Saylor is president.—Mrs. Wm. Nedrow, Jr., Stahlstown, Pa., April 13.

Ephrata.—Our church took part in the union week of prayer service, and 3,300 people attended the services. Ten of our young people took advantage of the leadership training school. Feb. 11 Bro. Weller conducted a Bible institute. Feb. 26 the Elizabethtown College choir rendered a sacred concert. March 4 Brother and Sister Bittinger were with us and showed pictures of their work in Africa. Our council was held Feb. 28, and four letters were received. It was decided to hold our love feast May 7, 6 P. M. We are expecting to have Bro. Michael Kurtz with us in the afternoon to bring the preparatory sermon. We will conduct four services during the week before our love feast. The local ministers will have charge. We also had four services during Holy Week. The treasurer's report showed a fine balance. We gave \$1,775 to the Conference Budget last year. Our Achievement Offering amounted to \$530. The Aid Society gave a splendid report of their work during the year. The Women's Work is progressing splendidly. Pastor Galen R. Blough is delegate to Annual Meeting. William Martin, Amos Taylor, Elmer Shirk and Amos Martin are district meeting delegates. While our pastor was away in a revival meeting the pulpit was filled by the local ministers. Bro. C. D. Bonsack was with us March 19 for the morning service. The church decided

to give \$550 for the support of Sister Engel in Africa. The young people's department has pledged to give \$100 of this amount. The Easter sunrise service will be followed by a children's program and a sermon in the morning. In the evening the choir will give a special program. Our attendance has kept up remarkably well in spite of much sickness.—Mrs. Allen Mohler, Ephrata, Pa., April 8.

Everett.—We met in council March 29. Four letters have been received. Delegates to district meeting at New Enterprise church are Brother and Sister E. M. Detwiler, Chester England and Iva Brallier. Our spring love feast will be held May 7. It was decided to have services during Holy Week. Pastor Detwiler preached seven very interesting sermons and three were baptized. Easter Sunday exercises were given by the Sunday school. A candlelighting service and the evening services were sponsored by the B. Y. P. D. Processional message was given by Mildred Sollenberger. Our harvest home services will be held July 23, with Bro. D. A. Stayer bringing the message. A special effort will be made to get all the aged out to the services. The church is studying three mission books, Moving Millions, Star of India and Dinabandhu. Bro. W. N. Staufer of New Enterprise will conduct our evangelistic services in November.—Mrs. D. B. Brallier, Everett, Pa., April 14.

Green Tree.—Services were held during holy week. On Wednesday night Bro. A. C. Miller of the Pottstown Church of the Brethren brought us a fine message in sermon and song. We

also enjoyed a solo by Edith Replogle. Thursday night Bro. Replogle delivered the message. The choir furnished special music and Mrs. White, director of the choir, sang a solo. Friday night Rev. A. A. Hartman of the Reformed church was the speaker. Special music consisted of a solo by Rev. Hartman and a duet by Frances and Margaret Nuehauser. All services were well attended. On Easter we had a sunrise service, with Bro. Replogle bringing the message. Sunday school was followed by a program given by the various departments of the Sunday school. In the evening a pantomime and a pageant were given by the young people, directed by Mrs. David Famous and Edith Replogle.—Mrs. R. E. Dunmore, Oaks, Pa., April 11.

Lancaster.—In January the women's missionary society began studying Moving Millions. The society supports a child in Africa and in India. Jan. 22 Sister Ruth Shriver of Elgin, Director of Children's Work, talked to the children's department. She also gave a helpful talk at the Sunday-school workers' conference luncheon. Bro. John Hershey was guest speaker at the B. Y. P. D. meeting and Bro. Edward Frantz of Elgin gave a most helpful sermon during the evening service. Jan. 29 Bro. Benj. Bushong was guest speaker at the B. Y. P. D. meeting. Feb. 2 the young people sang for the guests at the Neffsville Brethren Home. Our Achievement Offering amounted to \$122.45. During February our pastor gave us helpful sermons on The Church, Her Divine Origin and Her Earthly Conduct. Feb. 5 the first session of school of missions was held. The book, Soudan's Sec-

ANNOUNCEMENTS

Annual Conference

June 7-13, Anderson, Ind.

District Meetings

Idaho and Western Montana, Weiser, May 5-7.

North Dakota and Eastern Montana, Pleasant Valley (York), June 29-July 2.

LOVE FEASTS

California

May 7, Covina.
May 7, 7:30 pm, Reedley.
May 21, 4 pm, Los Angeles, First.

Colorado

May 21, 7:30 pm, Denver.

Florida

May 14, Sunnysland

Idaho

June 4, 7:30 pm, Nezperce.

Illinois

May 7, Lanark.
May 7, 7 pm, Milledgeville.
May 7, 7 pm, Mount Morris.
May 13, 8 pm, Allison Prairie.
May 15, 7:30 pm, Lena.
May 21, 7 pm, Sterling.
May 28, 7:30 pm, Panther Creek.
May 30, 7:30 pm, Walnut Grove.

Indiana

May 6, Anderson.
May 6, West Manchester.
May 6, 7:30 pm, North Winton.
May 7, 7 pm, Blue River.
May 7, 7 pm, Four Mile.
May 12, 7:30 pm, Arcadia.
May 13, Buck Creek.
May 13, 7:30 pm, Beech Grove.
May 15, Pike Creek, Monticello.
May 17, 7:30 pm, Walnut.
May 20, 7:30 pm, Elkhart Valley.
May 20, 7:30 pm, Upper Fall Creek.
May 21, Pleasant Hill.
May 21, 6:30 pm, Rossville.
May 27, 7:30 pm, Antioch.
May 27, 7:30 pm, Middletown.
May 28, Cedar Creek.
June 1, 8 pm, Middlebury.
June 3, 7:30 pm, Mount Pleasant.

June 3, 7:30 pm, Pipe Creek.

June 17, Camp Creek.

Iowa

May 12, Libertyville.
May 14, 7 pm, Prairie City.
May 20, Des Moines Valley.
May 21, Waterloo City.
May 28, South Keokuk.

Kansas

May 7, Newton.
May 8, 8 pm, Conway Springs.
May 10, 8 pm, South St. Joseph.
May 13, 7 pm, Maple Grove.
May 13, 7:30 pm, Parsons.
May 14, Wichita, First.

Maryland

May 6, 2 pm, Broadfording.
May 6, 2:30 pm, Piney Creek.
May 7, Denton.
May 7, 6:30 pm, Pipe Creek.
May 7, 5 pm, Pleasant View.
May 14, 6:30 pm, Monocacy.
May 14, 7 pm, Locust Grove.
May 20, 4 pm, Beaver Creek.
May 20, 4 pm, Grossnickel.
May 20, 5 pm, Brownsville.
May 20, 6 pm, Bush Creek.
May 21, Maple Grove.
May 21, 6 pm, Westminster.
May 21, 6:30 pm, Beaver Dam.
May 21, 6:30 pm, Fairview.
May 27, Stone Bridge.
May 27, 28, 10 am, Upper Codorus, Black Rock.

Minnesota

May 21, Worthington.

Missouri

May 23, Mountain Grove.
May 27, Shoal Creek.

Ohio

May 7, Springfield (N. E.).
May 7, 7 pm, Center.
May 7, 8 pm, Swan Creek.
May 27, 7:30 pm, Middle District.
June 17, 7:30 pm, Eversole.

Oregon

May 7, 7:30 pm, Grants Pass.

Pennsylvania

May 6, 7, Salunga.
May 6, 7, 10 am, Ziegler house, Little Swatara.
May 6, 7, 2:30 pm, Weltys.
May 7, Altoona, First.
May 7, Connellsville.

May 7, Everett.

May 7, Lancaster.

May 7, Mechanicsburg.

May 7, New Enterprise.

May 7, Palmyra.

May 7, Replogle house, Woodbury.

May 7, Royersford.

May 7, Rummel.

May 7, York, First.

May 7, 6 pm, Ephrata.

May 7, 6 pm, Hanover.

May 7, 6:30 pm, Berkey house, Shade Creek.

May 7, 6:30 pm, Huntingdon.

May 7, 6:30 pm, Philadelphia, First.

May 7, 6:30 pm, Rummel.

May 7, 6:30 pm, Reading.

May 7, 6:30 pm, Roaring Spring.

May 7, 7 pm, Green Tree.

May 7, 7 pm, Martinsburg.

May 7, 7 pm, Norristown.

May 7, 7:30 pm, Pittsburgh.

May 11, Philadelphia, Germantown.

May 13, Oak Grove.

May 13, 1:30 pm, Annville.

May 13, 1:30 pm, Indian Creek.

May 13, 2 pm, Hershey, Spring Creek.

May 13, 2 pm, Spring Grove.

May 13, 14 Falling Spring, Hade.

May 13, 14, 1:30 pm, Midway.

May 13, 14, 1:30 pm, Richland.

May 13, 14, 4 pm, Pleasant Hill.

May 14, Brothersvalley.

May 14, County Line.

May 14, East Fairview.

May 14, Mt. Olivet.

May 14, Shamokin.

May 14, 6:30 pm, Huntsdale.

May 14, 7 pm, Boiling Springs.

May 14, 7 pm, Claysburg.

May 14, 7 pm, Lansdale, First.

May 14, 7 pm, Ligonier.

May 14, 7 pm, Snake Spring Valley.

May 17, 18, 1:30 pm, Graybill house, White Oak.

May 20, 10 am, Upton house, Back Creek.

May 20, 1:30 pm, Bareville.

May 20, 6:30 pm, Pine Glen.

May 20, 7 pm, Buffalo.

May 20, 7:30 pm, Jennersville.

May 20, 21, Heidelberg.

May 20, 21, 10 am, Hanoverdale, Big Swatara.

May 20, 21, 1:30 pm, Mum-

mert house, Upper Cone-

wago.

May 21, Codorus.

May 21, East Petersburg.

May 21, Marsh Creek.

May 21, New Fairview.

May 21, Ten Mile.

May 21, 2 pm, Malden Creek.

May 21, 3 pm, Lebanon.

May 21, 5 pm, Newville.

May 21, 6:30 pm, Maple Spring.

May 21, 7 pm, Ambler.

May 21, 7 pm, Madison Avenue, York.

May 21, 7 pm, Westmont.

May 21, 7:30 pm, Geiger.

May 23, 24, Greentree house, West Greentree.

May 24, 25, 10 am, Middle Creek house, West Cone-

stoga.

May 27, Lower Clair.

May 27, 1:30 pm, Welsh Run.

May 27, 2 pm, Akron.

May 27, 28, Big Dam house, Schuylkill.

May 27, 28, 10 am, Fredericks-

burg, Meyer.

May 27, 28, 10 am, Prices

house, Antietam.

May 27, 28, 1:30 pm, Myers-

town.

May 28, Shrewsbury house, Codorus.

May 28, Springfield.

May 28, 5 pm, Carlisle.

May 28, 6 pm, Manor, Pur-

chase Line.

May 28, 7 pm, Center Hill.

May 28, 9:30 am, Bermudian,

Lower Conewago.

May 28, 5 pm, Carlisle.

May 30, 31, 10 am, Chiques.

May 31 and June 1, 1:30 pm,

Kreider house, White Oak.

June 3, Mechanic Grove.

June 3, Mingo.

June 4, 7 pm, Fogelsanger

house, Ridge.

June 11, Bethel house, Yellow

Creek.

Tennessee

May 6, French Broad.

May 13, New Hope.

Virginia

May 7, Bridgewater.

May 7, 7 pm, Timberville.

May 13, 7:30 pm, Unity, Beth-

el.

May 20, 4 pm, Pleasant Hill.

May 20, 7 pm, Midland.

May 21, Waynesboro.

June 4, Schoolfield.

Washington

May 20, Yakima.

West Virginia

July 30, Salem.

ond Sunup, was ably reviewed by Sister Wm. Bucher of Mechanic Grove. Feb. 12 the second session was a review of the organization and growth of the Lancaster city church. The discussion was conducted by Bro. B. F. Waltz of Hershey. Feb. 19 Miss Freada Koeker of New York City spoke on The City Church. She also told us of her recent trip to Europe. Her messages were spiritual as well as enlightening. Feb. 26 the last session was conducted by the B. Y. P. D., at which time they brought a most interesting report of a survey of conditions in our city. They are continuing the study of City Shadows. March 5 the Elizabeth-town College choir rendered a delightful program in song. March 13 Bro. Paul Robinson of the Ambler church began an evangelistic meeting and continued for two weeks. His messages were inspiring and he and our pastor made many personal contacts during the meetings. Fourteen confessed Christ as their personal Savior. April 2 our pastor conducted a consecration service for the babies. Services were held Wednesday, Thursday and Friday evenings of Holy Week by our home ministers. Easter Sunday services included a dawn service, Sunday school, a cantata, Life Eternal, by the chorus, and a play, The Boy Who Discovered Easter, by the Bethany Bible class. Our delegate to Annual Meeting is our pastor. Delegates to district meeting are Brethren M. J. Weaver, J. Elmer Martin, and Mrs. Kenton Cox. Our love feast will be held May 7.—Mrs. Kenton Cox, Lancaster, Pa., April 14.

Mechanic Grove.—Our Sunday school has an enrollment of 220, and our services are well attended. Good interest and attendance are shown at the young people's meetings. In the absence of our pastor, Bro. R. P. Bucher, who was holding evangelistic meetings, Bro. John Ebersole of Lincoln University filled the pulpit on Sunday evenings. The Conowingo Peace Action Committee, which consists of all denominations in southern Lancaster County, held its monthly meeting in our church April 6. An inspirational meeting was held on Good Friday evening. Bro. Rufus Bucher delivered the message. On Easter morning Bro. Lester Schreiber preached a forceful sermon, and one lady stood for Christ. The delegates to district meeting are Sisters Sara Wenger and Marian Shank, and Bro. Frank Schneider, with Brethren William Bucher, Allen Dubble, and Sister Mabel Bucher as alternates. Bro. Rufus Bucher is delegate to Annual Meeting, with Bro. Lester Schreiber as alternate. Our revival meetings will begin May 21, with Bro. I. S. Long of Baltimore, Md., as evangelist. Our love feast will be held June 3. The fine spirit of co-operation among our members helps to promote the work of the church and community.—Martha A. Bucher, Quarryville, Pa., April 12.

Morrellville.—For several years we have had a fine Easter service at the regular church hour. This year it was held at 7:30 A. M. These services are composed of scripture, poetry, hymns and anthems which tell the story of the occasion. They are compiled and directed by Mr. E. A. Fuhrmann, director of music. Three robed choirs, including eighty people, participate in these services. Our Cherub choir marches in a processional each Sunday morning and sings a verse of a hymn. Several times during the year they occupy the choir loft and sing the anthem and responses for the entire service. The Chapel and Temple choirs alternate in singing at both the morning and evening services. The young people have been especially interested in their choir work and have had a splendid attendance at rehearsal and services. A six-week study course on peace, directed by Brother and Sister Kelper, proved interesting and helpful. In January the group presented a program at the Old Folks' Home at Scalp Level, and have also enjoyed several social events. A number of social events have offered pleasant fellowship. The choirs held a birthday party in January. The Women's Work organization held a Valentine party, featuring the Pageant of Quilts, suggested by the Women's Work organization of our denomination. The men's organization sponsored a Lincoln day social and presented an educational feature in the form of movies. The Women's Work also sponsored a temperance program, with Mrs. Alvin Sherbine giving a splendid lecture. The board of Christian education has secured the pastor's wife, Mrs. D. H. Keiper, to present a six-weeks course for the teachers of children. It will begin after Easter. The teachers and workers meet regularly with good attendance and helpful results. The year has been a challenging one. Financially our church was faced with a crisis when it appeared for a time as if we would lose our building. Since last May it has been a tedious task going through the steps of arranging a settlement satisfactory to the creditors and then finding funds necessary for refinancing. It is hoped that by May 15 the settlement may be consummated and that our efforts may be directed toward the raising of funds to meet the yearly payments. The church giving to meet these requirements is very encouraging.—Mrs. Roy Hahn, Johnstown, Pa., April 12.

New Enterprise.—During January and February mission study classes were conducted in our church each Sunday evening. The adults, directed by Bro. Staufer, studied Moving Millions, and the young people used the book, Dinabandhu, with Bro. Paul Hoover as leader. The children were taught by Sister Catherine Replogle. A moving picture on our mission work in India was shown. The volunteer group of Juniata College gave a well received program of addresses and music on March 9. At our council on April 6 delegates were elected to district meeting which was held in our church April 11-13. They were W. N. Staufer, Sara Replogle, D. P. Hoover and Paul Hoover, with D. T.

Detwiler, Calvin Over and Effie Over as alternates. It was decided to install Bro. Alfred Replogle into the ministry. Two letters were received and ten granted. Bro. H. H. Nye will conduct our evangelistic meetings Aug. 20 to Sept. 3. Our love feast will be held May 7. Prior to Easter Pastor Staufer brought a series of sermons. Our Easter morning service was supplemented by two numbers by the junior choir, directed by Sister Miriam Brumbaugh. In the evening the play, The Crown of Thorns, directed by Bro. Samuel Replogle, was given.—Mrs. Ruth C. Hoover, New Enterprise, Pa., April 14.

Pleasant Hill.—We met in council April 7, and one certificate of membership was granted. One was received by baptism since our last report. Sister Florence Lucabaugh Lehigh who was recently united in marriage to one of our young deacons, Bro. David Lehigh, was installed to her respective place as deacon's wife. Our series of meetings at the North Codorus house will begin Aug. 21, and at the Beaver Creek house Oct. 29. We decided not to represent at Annual Conference. The report of the treasurer was given. The writer was reappointed as cemetery trustee for three years. Our love feast will be held May 13, 14, 4 P. M., with special services Thursday and Friday evenings prior to our love feast.—Paul K. Newcomer, Spring Grove, Pa., April 12.

Woodbury.—Bro. Lawrence Bianchi closed his labors at Hol-singer March 26. He made a strong appeal for faithful stewardship. As a result of his earnest efforts five were baptized and one reclaimed. We met in council in the Curryville house April 1. Three letters were granted. Delegates to district meeting are Brethren J. H. Clapper, P. A. Stayer, Palmer Miller and Sister Alice Baker, with Brethren F. H. Mohr, H. H. Brumbaugh, D. I. Pepple, Warren Frederick, J. S. Frederick and Elmer Wyles as alternates. Delegate to Annual Conference is Eld. J. H. Clapper. Bro. Clapper was re-elected pastor for another year. Easter sunrise services were held at the Lutheran church. Bro. C. N. Ellis of Huntingdon conducted a very helpful Bible institute at the Curryville house April 1, 2. Our love feast will be held at Replogle May 7.—Barbara S. Frederick, Woodbury, Pa., April 10.

Tennessee

Liberty.—Bro. J. R. Jackson closed his revival April 9. We have had a great spiritual time together. Two young men were baptized Sunday evening, and we are thankful for the faith of these young men. On April 22 our women's meeting will be held. Our love feast will be held in the evening and we welcome everyone that wishes to come, especially ministers. We are planning for a good spiritual time together.—Mrs. J. B. Isenberg, Jonesboro, Tenn., April 11.

New Hope.—During the past winter months our programs have been growing in interest and attendance under the leadership of Bro. J. O. Bacon, superintendent; Bro. Nile Hilbert, assistant. Our Sunday school has had a larger attendance during the winter months than it has had for several years. The B. Y. P. D., directed by Sister Mary Emma Morrell, is doing fine work. They gave an Easter program in the evening. Our ministerial program remains the same as for 1938. Bro. A. M. Laughrun is pastor and elder, assisted by Brethren Fred Bowman and Nile Hilbert, each having a regular appointment each month. We appreciate the work and lives of these young brothers. The Men's Work has been reorganized. We have a number of young men in our congregation who we feel should take an interest and help in this work. The Women's Work council has been moving along fairly well. We made comforters during the winter months for some needy children, sent \$8 to the Women's Work project and helped in numerous ways about the church. Our church groups donated \$40 to buy new carpet and pulpit rugs. The church also decided to buy new songbooks. Bro. Laughrun had charge of services on missionary Sunday and preached a wonderful sermon. An offering of \$29 was received for missions. Bro. I. N. H. Beahm of Virginia was with us some time ago. We will hold our love feast May 13, 7:30 P. M. Hope many brothers and sisters from neighboring churches will be with us then.—Mrs. A. C. Diehl, Jonesboro, Tenn., April 11.

Virginia

Bridgewater.—We met in council Jan. 11. Delegates to Annual Conference are Brethren John S. Flory and C. G. Hesse. District conference delegates are C. G. Hesse, D. C. Craun, D. F. Dove and Mrs. C. G. Hesse. Our mission study classes for the different age groups began on the second Sunday of January and continued six weeks. Two of the Sunday evening services in January were in charge of the B. Y. P. D. Guest speakers were Raymond Peters and W. M. Kahle. Bro. J. T. Glick preached for us Jan. 29. On the first Sunday evening in February a colored male quartet from Staunton was heard by a large audience. On the second Sunday evening the mission division of the Women's Work presented the pageant, Mother India. Our special gift offering to the Women's Work project was received at this time. The W. C. T. U. had charge of services on the third Sunday evening, with Mrs. Kershner of the college faculty presenting a dramatic monologue, The Uncrowned Queen. The play, Jeva Helps His People, was presented by the intermediates on the last Sunday evening in February. Our Aid Society was reorganized in January, with Mrs. J. A. Michael as president. Pre-Easter services were held each Wednesday evening, beginning Feb. 22.

Bro. Ralph White did the preaching with a different organization of the church and college conducting the worship program each week. Our church joined with the other churches of the town observing World Day of Prayer. The home enrichment and Bible divisions of Women's Work placed booklets, entitled The Fellowship of Prayer, in the homes of the members, and gave the boys and girls the booklet, Thoughts of God. These were to be used in pre-Easter devotions. These departments also sponsored an illustrated sermon by Bro. M. R. Wolfe at a Sunday evening service in March. On March 17 we held our mother and daughter meeting. The pageant, My Mother's Bible, was given. The district meeting will be held in the Bridgewater church April 26-28. Our love feast will be held the first Sunday evening in May.—Mrs. O. F. Foley, Bridgewater, Va., April 11.

Lebanon.—The B. Y. P. D. gave a banquet on Feb. 14, with one hundred attending. Due to the illness of Bro. Huff, Bro. B. B. Garber of the Middle River church has been taking care of his appointments for the past quarter. We met in council April 5, and decided to have our love feast on April 30, 6:30 P. M. Our series of meetings will be held during the last week of July and the first week of August. Bro. Allen Hoover of Roanoke will preach for us. We decided not to send a delegate to Annual Meeting. Delegates to district meeting are Brethren Ira Kline and B. W. Huff, with Brethren Frank Smith and B. E. Cupp as alternates.—Oneitta Byers, Mt. Sidney, Va., April 6.

Mt. Vernon.—We are fortunate in having as our elder-in-charge Bro. Guy Stump of our community. We met in council March 29. Delegates elected to district meeting are Brethren John K. Forrer and O. C. Flory. On March 19 we were favored with a visit and program from the Bridgewater glee clubs, directed by Professor Nelson Huffman. March 26 our former pastor and elder, Bro. C. B. Smith, and his wife were with us. This was their first visit since returning from Florida. During the Lenten season Bro. Replogle made his sermons unusual by the use of the special art sermon series. On April 2 Brethren Stump and Replogle began special passion week services, which will close April 7 with our love feast. A union Easter sunrise service has been planned. On Easter night our young people will present a drama, Dust of the Road. The Ladies' Aid Society sponsored the carpeting of the church.—Mrs. P. O. Cline and Mary Ellen Cox, Stuarts Draft, Va., April 6.

Mt. Zion.—March 11, 12 we had very inspiring programs brought by a group of student volunteers of Bridgewater College. They gave four programs while in our midst. March 19 we had the pleasure of having Bro. Paul Bowman bring us a very fine message and in the evening Bro. Ralph White gave an illustrated lecture about Bridgewater College. They were here in the interest of the John Kline Chair of Religion to be established at Bridgewater. Our young people are working on the Easter pageant, Simon the Leper, to be presented on April 10. Delegates to district meeting are H. E. Wakeman and N. A. Varner from Mt. Zion, Clarence Somers from Ida Grove and Ruth Strickler from Luray.—Elsie Broyles, Luray, Va., April 7.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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GOSPEL MESSENGER



This is Sister Mary Stover and six of her seven grandchildren. One has been added since the picture was taken. Sister Stover, widow of W. B. Stover, was with her husband a pioneer missionary to our India field. The three boys and the little girl on the largest boy's lap are Emmert's children. Grandma Stover is holding Helen's little girl and Miriam's baby boy.

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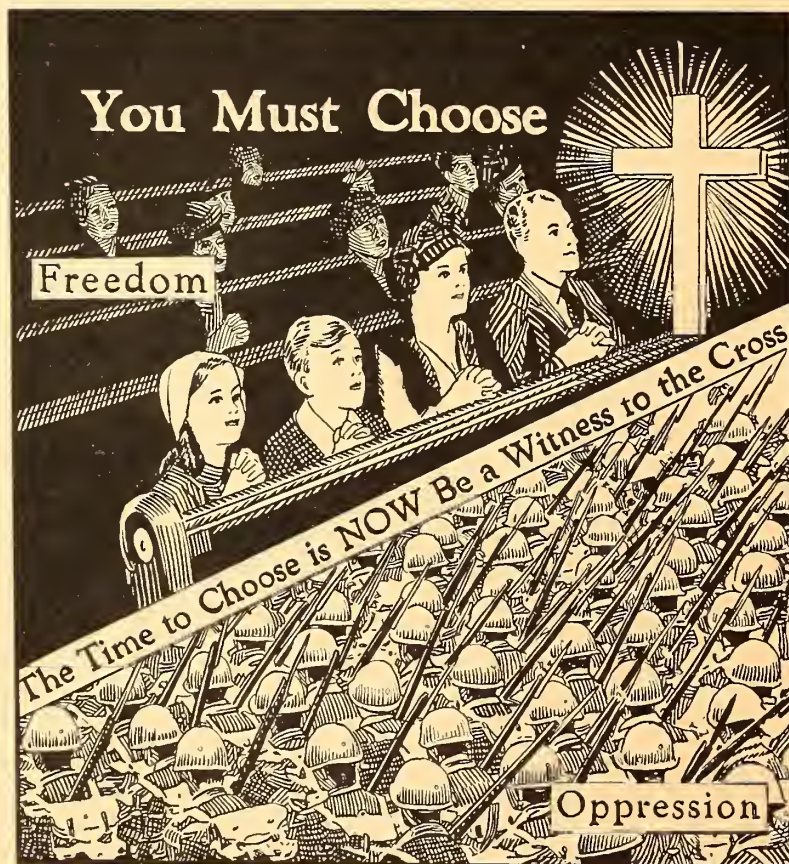
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May 13, 1939



Freedom Is Bought With a Price

Jesus gave all, even life. Thus salvation came to man. Freedom in America or any land is bought at a price other than the sword. It comes from and is maintained by a citizenry devoted to the worship of God and Christian dealings among men around the world. Through our world wide missionary program all may work for the redemption and freedom of man. The Conference Offering is a great annual occasion to express our devotion.

ANNUAL CONFERENCE OFFERING, SUNDAY, MAY 21

The General Boards, Elgin, Illinois.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, May 13, 1939

No. 19

EDITORIAL

Two Unfortunate Groupings

We might call the first group the intellectualists and the second the emotionalists. They call each other the upper crust and the holy rollers. The first group thinks the second narrow minded, ignorant, prejudiced against the well established facts of science and Christian scholarship. The second group thinks the first stuck up, selfish, trusting in earthly goods and its supposed superior knowledge, disloyal to the Bible.

How far are the two groups right, how far wrong, in their opinions of each other? Must they have separate churches to work and worship in? Could they live happily together? Could they learn to understand each other better, to appreciate each other's virtues, and together to correct each other's faults? If not, why not? If so, how? Where rests the responsibility for the present state?

Have you been studying this problem? Don't you think you should? It is very real. The solution is very urgent.

E. F.

Mary Reed Is Eighty-Four

MARY REED of Chandag Heights, India, celebrated her eighty-fourth birthday recently. Hers is one of the best known names in the annals of modern missions. This came about through her contracting leprosy, and being faced with the problem of what to do with her life when there was no known help for those suffering from the loathsome and terrible disease.

It was forty-eight years ago that Mary Reed faced her great ordeal. True Christian that she was and is, she decided to spend what was left of her life in behalf of those suffering as she. Marvelously enough, the disease was arrested, and Mary Reed has been privileged to spend almost a

half century in service and outlive the allotment of years which comes by reason of great strength.

H. A. B.

The Home Is the Answer

IN the Mother's Day Editorial of six years ago the GOSPEL MESSENGER conferred the degree, Doctor of Motherhood, upon "all mothers who know that there is no nobler life work than the bearing and rearing of children whose lives bless mankind, and are giving themselves in wholehearted devotion to this greatest achievement known to science." Remember anything about that?

The inspiration for this generosity came from the action of Western College, Oxford, Ohio, in awarding Mrs. Otelia Compton, an alumna of the college, the honorary degree, Doctor of Laws. We liked the idea of the award but did not consider this degree great enough honor for "the mother of three famous sons and a daughter who is a leader in religious education in India," or for any mother of like quality. So we devised a special and more suitable degree, one which could not be diverted to any other use. Besides its exclusiveness another advantage is that it does not require the sanction of any kind of governmental, scholastic or ecclesiastical authority. All you have to do to get it is to be a mother of the kind indicated in the quoted words of the first paragraph, and the degree is yours.

The foregoing is merely introductory to the further announcement that tomorrow, Mother's Day, Sunday, May 14, 1939, with inaugural ceremonies in New York City, this same Mrs. Compton, now aged seventy-nine, will be invested with the title "The American Mother for 1939." "She was selected by The American Mothers' National Committee of The Golden Rule Foundation, which annually sponsors The American Mother as repre-

sentative of the best there is in womanhood, the voice of inarticulate millions of mothers throughout the nation."

This will be explanation enough for what follows. The quoted words are Mrs. Compton's own, as they were set down in an article by Milton S. Mayer, which appeared in the November, 1938, issue of *The Scientific Monthly*, and which we are glad to have permission to reproduce here. They go far to account for the honors which have come to this woman. Note how they combine understanding of the best in the newer methods with appreciation of the homely old-fashioned virtues.

How much importance did she attach to heredity in the production of great and good men and women? That was the first question asked her. Consider her reply:

"That depends on what you mean by heredity. If you mean the principle that worth is handed down in the bloodstream, I don't think much of it. Lincoln's heredity was nil. The dissolute kings of history and the worthless sons and daughters of some of the 'best families' in our own country are pretty good evidence that blood can run awfully thin. No, I've seen too many extraordinary men and women who were children of the common people to put much stock in heredity.

"Don't misunderstand me. There is a kind of heredity that is all-important. That is the heredity of training. A child isn't likely to learn good habits from his parents unless they learned them from their parents. Call that environment if you want to, or environmental heredity. But it is something that is handed down from generation to generation."

Well, if heredity is not the answer, what is it? That was the next question. There was no hesitation or uncertainty in Mrs. Compton's reply to that:

"The home. The tragedy of American life is that the home is becoming incidental at a time when it is needed as never before. Parents forget that neither school nor the world can reform the finished product of a bad home. They forget that their children are their first responsibility.

"The first thing parents must remember is that their children are not likely to be any better than they are themselves. Mothers and fathers who wrangle need not be surprised if their observant young ones take after them. The next thing is that parents must obtain the confidence of their children in all things if they do not want to make strangers of them and have them go to the boy on the street corner for advice.

"The mother or father who laughs at a youngster's foolish ideas forgets that those ideas are not

foolish to the child. When Arthur was ten years old he wrote an essay taking issue with other experts on why some elephants were three-toed and others five-toed. He brought it to me to read and I had a hard time keeping from laughing. But I knew how seriously he took his ideas, so I sat down and worked on them with him.

"The reason why many parents laugh at their children is that they have no interest in the child's affairs. The mother and father cannot retain their influence over their children if their children's life is foreign to them. And it isn't enough to encourage the child; the parents must *participate* in his interests. They must work *with* him, and if his interest turns out to be something about which they know nothing it is their business to educate themselves. If they don't, the child will discover their ignorance and lose his respect for them."

Here are a few more gleanings from this mother's wisdom: "Parents must explain to the child every action that affects him, even at the early age when parents believe, usually mistakenly, that the child is incapable of understanding. Only thus will the child mature with the sense that justice has been done him and the impulse to be just himself." . . . "The boys all worked summers and in college, gaining priceless experience." Would she put hard work first in her lexicon? "Yes, hard work in the right direction. The child who has acquired the habits of work of the right kind does not need anything else." "We used the Bible and common sense." Her talk sounds like it and the family results look like it. That always makes a good combination.

We think Mother Compton has earned all the honors which have come to her. She has the right answer. *The home is the answer*, homes presided over by real "Doctors of Motherhood." E. F.

"They Shall Serve Mankind Forever"

In a certain drugstore window there is a different than usual cardboard display. In this case it is made up to show in one scene nearly a dozen of the great figures in medical history. And over the group thus shown is the legend: "*They Shall Serve Mankind Forever.*"

Now the writer does not know too much about medicine, but he does know enough to fill in something around some names like: Welch, Nightingale, Long, Lister, Morton, Koch, Pasteur, Ehrlich, Jenner, Semmelweis and Bernard. Let the reader reflect on what such names suggest and thank God for men and women who through patient and unselfish effort "shall serve mankind forever."

THE GENERAL FORUM

Mother of Yesterday

RUTH BEEGHLEY STATLER

About her shoulders—slightly stooped—
 The years hang gracefully;
 Her charming person walks about
 With ease—unflinching;
 Those tender, slender, wrinkled hands
 Still have a gentle touch;
 For all her eighty years and four,
 Her face portrays how much
 Of love and peace—of character,
 She's built within her soul;
 Patience, hope and charity,
 Her features fine extol.
 The years have lain upon her head
 A silver crown of might;
 From out those kindly eyes of blue
 There shines a glorious light.

*Somerset, Pa.***"Shew Me Thy Glory"**

BY B. F. WALTZ

WHEN Moses was seeking a new vision for the task that was before him, he said to the Lord, "I beseech thee, shew me thy glory," and God said, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." Surely we have here a very intimate relationship between God and Moses. We are reminded of the fellowship at the burning bush on Mount Horeb. At least on two occasions Moses spent forty days and forty nights with God. He had many opportunities of knowing him. He could not help but have a wonderful relationship with God. Would this very knowledge give him an earnest desire for more? Thirsty hearts are never satisfied. They ever crave for more. What are you seeking? Whom are you seeking? "Shew me thy glory," was the request of Moses. He surely knew this world's glory. "Esteeming the reproach of Christ greater riches than the treasures in Egypt."

Glory is defined as the excellency of anything or anyone. It is most difficult to understand. Did he ask for far more than he knew? You will recall that on various occasions angels were between Moses and God. In Acts 7: 53 "law was given by the disposition of angels." In Heb. 2: 2 what was spoken by the angels, about Moses, was far removed from the time of John 1: 14, "We beheld his glory." John 14: 9, "He that hath seen me hath seen the Father." God said, "I will make my goodness pass before thee." Moses did not ask for *goodness* but for *glory*. God makes no mistake. He knew what was best for Moses.

Good or goodness is further defined many times

in the Bible. "Good Master, what good thing shall I do to inherit eternal life? Why callest thou me good?" We are determined by our goodness, there is no other test. "God is light and in him is no darkness at all." The fruit of the Spirit is in goodness, righteousness, and truth. We read of the deacon, "He was a good man full of the Holy Ghost, and of faith. Goodness is God-likeness."

How good God is to us! "For he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

The greatest display of the goodness of God, is in Christ. Did Moses know what he was asking, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season, esteeming the reproach of Christ, greater riches than the treasures in Egypt"? I will make all my goodness pass before thee. Would Christ pass by? No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. The divine essence was in his own triune person. No man being in the flesh has seen him. But God, veiled in angelic form, was incarnate in Jesus Christ. The glory of God is in Christ Jesus. Take off thy shoes from thy feet, as thou shalt see the glory of God, who died for thy sins. He rose the third day. The gates of heaven opened for him. The Crucified Christ has taken his seat in heaven.

The word to you is as it was to Moses, "Come, there is a place by me. I will put you in the cleft of the Rock." Through grace, today, we gaze on the face of the Glory of Christ. Some day the silver cord will break and we shall see him face to face.

*Hershey, Pa.***Shepherd or Sheep?**

BY WALTER S. COFFMAN

Is there not too much actual difference between shepherd and sheep, to speak of minister and people in that metaphor? The leader of Israel classed himself with the flock when he said: "The Lord is my shepherd." Why not? Are there not leaders among the sheep? It was so in the herd of cattle on the old farm. When we called the cows

home to be milked, always the same old cow led the way homeward.

This status for the minister has many advantages. First, it is unlikely there is enough mental and spiritual difference between him and his people to warrant the shepherd attitude on his part. Well enough for Jesus; but most ministers need some shepherding sometimes. And usually someone in the flock is competent for the task.

Second, like Ezekiel, the minister needs to sit among the people, walk among them, work among them at the same kind of work they do, occasionally. To be ashamed to be seen helping the humblest laborer at his task makes him unfit to be a minister to that one, provided the task is an honest task. We can scarcely be sympathetic with the humble unless we can view their condition from their viewpoint. That is what Ezekiel was doing.

To be a sheep makes it necessary to share pasture with the rest of the flock. When drouth makes crops poor; when poor distribution or surplus makes poor markets, then the minister may share these conditions with the people. The pastor who insists upon a prewar salary while his people drudge along for depression prices is unworthy of the name. "Weep with those who weep," said Jesus. The pastor is unworthy to share their prosperity unless he is willing also to share their adversity.

His having been to seminary ought to have made him humble; he has had advantages for spiritual insight that his fellows have not had. Their task is to make a living; so is the minister's. In this respect he is like them. If they show as much interest in their farming, carpentry, merchantry or whatnot, as he shows in his ministry—well that makes us even, doesn't it?

Every time he preaches he ought to lead the flock into green pastures. He ought to take it for granted that he is not ready to preach on any subject or text until he has found something new in it which he never knew before.

Unless the sermon has meaning for himself it is likely to have none for the rest, he himself being a sheep. Then he may say, "Here is greener pasture; let's all go in together." And he leads the way.

But the pasture really needs to be green. It almost shocked me the other day when a lady said to me, "I enjoyed your children's sermon very much indeed." I knew it was an universal rule that grownups are very fond of children's sermons, but she is the first one who ever confessed it to me. No adult goes to sleep during the children's sermon—it is full of stories. Of course, they only like to listen because the children like them

so well, like the father who takes his boy to the circus only for the boy's sake, not that he cares anything about it himself. Ha! Then illustrate the sermon bountifully. Nothing can make the sermonic pasturage greener.

To be a sheep with the flock allows the minister to take for himself the humble title Jesus took for himself, minister. The Son of man came not to be ministered unto but to minister.

Cerro Gordo, Ill.

"Covet Earnestly the Best Gifts"

BY DE WITT L. MILLER

A Post-Easter Meditation

WHEN Paul wrote the above words to the church at Corinth he was dealing with a very interesting problem. The Corinthian brethren were making distinctions among themselves as to who had the greatest measure of grace by whether or not they could speak in tongues, heal the sick, do miracles and so on. Paul told them these things were all right but that they should desire the best gifts.

Another Lenten and Easter season, with all of its enthusiasm and display, is a thing of the past. Our churches were full. The choirs did their best and all of the music was inspiring. The preaching was more enthusiastic with every pew filled. There were flowers and happy faces. There were new clothes. All this was good. But there comes in the month of May an anniversary with deep religious significance upon which we would do well to center our attention. The realization of the significance of this day will make Easter more than a day upon a calendar, it will make it an experience; it will make it more than one day in the year, it will make it an everyday affair.

That day is *Pentecost*. Do you know on what date it falls? It comes ten days after the Ascension and the Ascension comes forty days after Easter. That will make Pentecost fall this year on Sunday, May 28. Do you know what happened on that day? The Holy Spirit came with power into the lives of some frightened, weak and faltering disciples and transformed them into men of courage and power who went out from an upper room to "turn the world upside down."

We need another Pentecost. And we can have it if we will fulfill the conditions. If we will look in the Scriptures we will find them plainly indicated. "Tarry ye in Jerusalem until ye be endued with power from on high." Tarry is the key word. It takes some time to cultivate spiritual values in our lives. We need to "be still and know." So the first one is to take enough time for the spiritual values of life. The second is found in the words,

"They continued with one accord in prayer." The third is similar: "And when the day of Pentecost was fully come they were all with one accord in one place."

We cannot have a Pentecost without prayer. Prayer is the channel through which the power of God comes into the lives of men. We can't have a Pentecost until we all pull in the same direction. We must be of one accord. No wonder there are so many dead churches; churches that are not growing; churches that remain the same year in and year out. No wonder so many prayers never get beyond the ceiling. We are not of one accord. The Holy Spirit cannot come when we are of differing minds and in different places. When church people who are supposed to be Christian are willing to turn from their busy lives and give more time to the Lord, and be found with one accord in the place of prayer, then will God be able to accomplish his will for his people.

This is the best gift. Let us covet it. Let us earnestly seek it.

Meyersdale, Pa.

Elders in 1953

BY C. H. SHAMBERGER

THE church is already confronted with problems in connection with who should function as the presiding officer of the local church. Before many more years pass we are apt to find ourselves drifting into a situation which needs to be rectified.

Churches are still served by elders who came into office under circumstances quite different from those of the present time. In days gone by men were frequently good laymen long before they were made elders. The members of a church had something of a custom of waiting to see whether a man could buy and pay for a farm before he was considered capable of holding an office which involved administrative responsibility. They waited to make him an elder until it appeared likely that his children were going to turn out all right before they put him into an office which called for insight into such things. The elder of other years ordinarily brought maturity to the office.

In more recent years there has been a tendency to hurry men into the eldership. It became noticeable on Standing Committee. Districts that had made a practice of sending white-haired and bearded representatives changed to black-haired and beardless elders. That indicated what was going on back in the districts. Men were being elected to the ministry at a young age and advanced to the eldership in short time. The distinction between being a minister and an elder

tended to fade out, or to grow less and less.

There were certain decided disadvantages about that trend. Not many men in their twenties have a background of experience which qualifies them to be overseers of churches. This is no indictment of their ability as a minister or as a man. It is simply an acknowledgment that the problems of a church call for administrative insight that comes only through experience.

It seems fair to assume that most of the men who will be advanced to the eldership in the years to come will be pastors. There will be areas where the tendency to make almost any minister into an elder will continue, but for the most part churches are not going to advance men to the eldership who do not function extensively in the work of the ministry.

Does this mean, then, that the presiding officers of our churches will be pastors? There are many reasons from the standpoint of both the pastor and the congregation why that should not happen. And yet in the absence of any up-to-date regulations on that question, it happens in a good many places.

It will not be many years before a great many congregations have no elders among them. As things now obtain they will have to have the pastor as elder or go elsewhere to get another pastor-elder to serve them. In a well established congregation there should be laymen who are better qualified to administer the work of the church than someone from the outside. Almost every growing congregation of today has laymen who would have been called to the ministry and made into elders if they would have been living thirty or forty years ago. It would be better for the church and for those laymen if the church used them as the presiding officer rather than bringing someone in from the outside who is not as well equipped for the work as they.

Provision will have to be made for the small or new congregations which do not yet have laymen capable of being in charge of the administrative work of the church. We may need to come to the place where each district has someone corresponding to the District Superintendent of some other churches. Or we may continue on the present basis of going out and getting an elder from some adjoining congregation. This type of church has a problem which is different from the well established, ongoing congregation.

Changes are taking place rapidly in our church. There are certain advantages in anticipating conditions rather than waiting until we find ourselves in a muddled situation.

Elgin, Ill.

OUR MISSION WORK

An Adventure in Journalism

BY EDWARD K. ZIEGLER

FOR nearly a year, I have been editing a little monthly farm paper. When we were seeking a catchy name for it, a Hindu friend who is a famous educator suggested that it be called *Ajvaliu*. This word has two meanings: it may mean a bearer of light, or it may mean the moonlit half of the lunar month, in Gujarati. We hoped that it would indeed be a bearer of light into the lives of our many village friends, but a young acquaintance of ours who knows American idioms all too well insists that it is only "Moonshine"!

For some time the need for such a publication was evident. Many boys and girls study in our village schools, and in government schools also, up to second or third grade, then for economic reasons they must drop out. It has been found that unless such people are given constant encouragement and simple reading materials, they simply lapse again into illiteracy. Juvenile literature does not meet their needs. Most of the literature simple enough in language for them to read dealt only with such subjects as Magan's dog or Mani's doll, and in the field of religion with the simplest Bible stories told for children. Obviously a grown-up farmer with a family of his own, who is deeply interested in better farming and the improvement of his home and village and in the world around him will not be interested in pap. And the papers which contain the things he wants to know were too expensive for him, and were written in language which he could not read, the literary and classic Gujarati of the town and school.

Another factor led to the establishment of *Ajvaliu*. Dr. Frank Laubach visited Gujarat, and taught us his remarkable method of teaching adults to read which has been so phenomenally successful in the Philippines. He also helped to prepare a set of lessons in Gujarati. Now through the efforts of a few devoted missionaries and Indian workers, hundreds of adults are learning to read. Government has also taken up the adult literacy campaign with the greatest vigor. Hence there are hundreds of adults just tasting for the first time the delight of being able to read, and they are hungry for simple reading matter. To meet this need, the Adult Education Committee



Agriculture is a burning issue in India as well as in America. These two men are looking over Ajvaliu to see what is new in Indian agriculture.

which was appointed by a board of the Bombay Representative Christian Council decided among other things to start a little monthly newspaper for these new and semi-

literates, or to provide cheap, simple, interesting, and useful reading matter. The writer was asked to be editor, subscription manager, business manager, and what have you.

So *Ajvaliu* was born. Now it is a lusty infant, growing rapidly. We decided that the subscription price should be five cents per year, postpaid. It is a paper the size of *Our Boys and Girls*. There is now a circulation of about five thousand copies per month. Most of the copies go out to village teachers or headmen or merchants who then distribute them to the farmers and young people of the villages who have become subscribers. About half of the papers go to Christians, the other half to Hindus, Parsees, and a few Moslems. Three subscribers live in America. Most of the subscribers are real villagers, who find that *Ajvaliu* is indeed a bringer of light, for they have never before been able to buy a newspaper or read it with any degree of satisfaction. They consider *Ajvaliu* their own paper, and read it from cover to cover.

A copy of the first issue was sent to Mr. Gandhi, who is a Gujarati, for his counsel and advice. He replied that since it had a verse in it from the Sermon on the Mount, and no quotation from Hindu scriptures, he could not support it but had to consider it an insidious form of propaganda. Hence we have had to get along without his support. But some of the finest educators and writers of Gujarat have contributed to its columns, and have given us advice and have helped to spread it among the villages.

Most of the work on *Ajvaliu* is done by enthusiastic young men who are happy to serve in this way. The students in our Rural Bible School have given invaluable help in getting out the paper, and in writing short articles for it. A Jain printer is printing it on a nonprofit basis, and thus making a substantial contribution. Teachers, farmers, a hospital assistant, students and preachers are regular contributors. Alfred N. Solanki, the son of our

pastor at Khergam, who is a probationer for the position of magistrate and who lives in Bulsar, is one of the most enthusiastic helpers. He is a college graduate with a deep love for village life. He became the editor when the present editor went on furlough.

A typical number of *Ajvaliu* contains the following matter: A column of world news, a few editorial notes on the progress of the literacy campaign, articles on Rural Reconstruction Week, Keeping Your Poultry Well, Eclipse of the Moon, Digging Manure Pits, Vegetable Gardens, Safe Storage of Rice, A Clean Body, African Proverbs, Night Blindness and Its Remedies, and Making Sugar Out of Toddy Palm Sap. Also there is a calendar for the month.

We think getting out *Ajvaliu* is a real piece of Christian service, and believe that as its name suggests, it is really a "Bearer of Light."

On Furlough.

World Wide News

COMPILED BY ANETTA C. MOW

Rev. J. J. Lucas, D. D., of the North India Mission of the Presbyterian church died in Lahore, India, on Jan. 7, 1939, at the age of ninety-one years. Dr. Lucas served in India for sixteen years after his retirement from active service. His entire life was given to evangelistic work as he taught and preached and distributed Christian books and tracts. He was a man greatly loved. Church of the Brethren missionaries of India have all held him in high esteem.

The liquor bill for America last year was \$5,000,000,-000, not far short of 50% of the nation's total bill for food and clothing and residence construction. Figures show that there is one licensed saloon for every 209 population. This is almost beyond belief, yet it is true.

The courage and bravery of some of the Christian women in other lands stand out in bold relief. Dr. Wu, president of Ginling College, Nanking, China, moved her students to Chengtu when the threat of disaster came to Nanking. Her college is now carrying on in the buildings of the West China Union University.

Today in Berlin you must have your name painted in big white letters on your shop windows to warn Aryan Germans that yours is a Jewish shop and then no loyal Nazi is supposed to patronize your shop.

In the Hebrew University at Jerusalem there are 740 students; one half of the entire student body puts religion first and foremost in their lives. The other half accepts religion but does not put it first, there are thirty-nine atheists. It might be well to compare this with other universities.

The first Hebrew Encyclopedia of General Knowledge has been published in Hebrew in Palestine. This is reported in the Jewish Missionary Magazine.

The Catholic Church spent \$100,000 in 1937 for Negro education.

"A Little Child Shall Lead Them"

Enclosed with a letter from Nettie Senger. Written by Edith P. Sparling, Tzeliutsing, Sze-chuan, China

Three months ago in the town of Liang Gao Shan a little lad, the eight-year-old son of one of our Christians there, was bitten by a mad dog. His mother at once brought him to the hospital in Tzeliutsing, but because of this awful war there was no rabies serum, and a telegram to Chengtu also failed to get it. We hoped the dog was not mad. When holding meetings there this month (December), Fuh Peh Deh was attending our school as usual, and night and morning in our times of Bible study and prayer together was always there with his Bible. Three days after we arrived there he complained of not feeling well, and three days later passed away. He had a wonderful faith and frequently prayed in our prayer meetings. I well remember when we were in that town two years ago, and he was then only six years old how well he could pray, and this time he led in prayer, and especially prayed for those who smoked opium that God would help them overcome the habit.

Fuh Peh Deh daily read his Bible. The morning he died he said he wanted to see me. When he saw me he smiled and said: "I am going to Jesus, and I'll work for him there." Seeing the poor convulsed body we knew it would not be long before he passed beyond. The mother told me that during the night he repeated the Christmas story, and tried to sing, "Follow, follow Jesus." After having prayer with them I returned to the school, and then Miss Li, my co-worker, went to the home. He recognized her and said: "Miss Li, I'm going to heaven, and I'll witness for Jesus there." His mother cried, and to comfort his mother he put his arm around her neck and said: "Mother, I'll not leave you." It was only a moment later he said: "Look, mother, Jesus has come for me," and with a smile he was gone. It is rarely that one meets a child of such simple faith. Their next door neighbor and his wife smoke opium, and he

(Continued on Page 11)

What to Pray For

Week of May 13-20

Brother and Sister I. E. Oberholtzer are home on furlough at the present time. As they go in and out among the churches they desire to give just the message that will help everyone who hears to understand the need in China today. Bro. Oberholtzer is the first of our missionaries to return from China since the war is on. Coming out of the midst of such war conditions, he has facts to give at first hand which few others in our church could give. He knows whereof he speaks. During the year he will be in many different churches. Let us pray for the Oberholtzers.



HOME AND FAMILY

The Lost Jewel

Selected by Mrs. John A. Miller, New Castle, Indiana

Jesus to my earthly keeping
Once a jewel kindly gave;
But my joy was turned to weeping,
For I lost it in the grave.

Mourning for my vanished treasure
Then I heard the Savior say,
"Cease to sorrow, for my pleasure
I have borne thy gem away.

"Is thy spirit filled with anguish?
Are thine eyes with weeping dim?
Cease, O mother, thus to languish;
Cease, for I had need of him.

"Purer than the dews of morning,
Brighter than the stars of night,
See thy gem my crown adorning,
In a world of heavenly light.

"Let thy faith and love be stronger,
Though the tide of grief o'erwhelm;
Thou must wait a little longer,
Ere I give thee back thy gem.

"Where the flowers of Eden blossom,
Where no parting tears are known,
I will place it on thy bosom:
Thou shalt wear it near my throne."

O my soul, forbear thy weeping:
Lay thy weight of sorrow down;
Leave thy gem in Jesus' keeping:
Lend it to adorn his crown.

Meekly let me journey thither,
Where the loved are gone before;
Christ will whisper, "Come up hither;
I will never part thee more."

Writing Letters

BY FLORENCE C. HEBEL

DID you read in the paper that the husband of your old schoolmate died? Or maybe her only daughter was married and would go far from home to live? Maybe you are younger, and your friend has a new baby?

You were sad or glad, as the occasion warranted, but did you write to tell her so?

You may never have been separated from your family, so that letters were unnecessary. You feel that you cannot express yourself on paper. It may even be hard for you to say, "You have my sympathy," or "I want to congratulate you," when you meet your friends face to face.

May I tell you, out of my own experience, that halting as your letters may seem to you, they will be tremendously appreciated by the friends of whom you are thinking.

Once, when I was young and knew only by imagination how a mother would feel about losing a child, I wrote to a bereaved friend. Long after, she told my mother that she kept that letter in the Bible, and often read it over. I felt so unworthy and yet so humbly thankful that I had written to her. God must have directed my pen.

I counted my real friends in a bereavement, by the ones who wrote to me. Yet others may have sorrowed for me even more deeply, but how was I to know it?

In a modest success, several wrote to congratulate me. How it warmed my heart! Take your pen in hand, dear friends. Though your letters may seem trivial to you, your friends will count them a blessing. Then if they answer them, you will be doubly blessed. But if they do not, they will still be "bread cast upon the waters."

Liverpool, Pa.

The Homeless Child

BY E. E. JOHN

First published in *Our Young People* Nov. 7, 1914, when the author was engaged in child rescue work, and reprinted here by special request.

Who is to be pitied more than the homeless child? Who needs our sympathy and help more than the motherless or abandoned baby?

Not responsible for their being, unable to help themselves, childhood's waifs must take just what the world gives them. They have been robbed of their birthright, home, love and protection. No fault of theirs brought about these conditions. Circumstances have been against them. Perhaps father or mother or both are dead; or, it may be, the home into which they were born, and where they had a right to expect love and protection, was by poverty or misfortune broken up, and the little ones were left to fight life's battles alone. Or the home may have been despoiled by Satan.

Intemperance, jealousy, idleness, and sin in its many forms destroyed love and confidence. The marriage covenant was violated, the home was broken up, and the children, often ostracized by society, were left to their fate. Thus, without help or experience, they were forced out into the world, to get a living by their own efforts, sometimes to see father, mother, brother, or sister no more. Oh, it is sad to think about! Shall we be surprised when such children go wrong? What shall we demand of the boys and girls whom we could have helped but did not, if they, unaided and misguided, do not come up to our standard of life? Would your boy or girl, Christian father and mother, do any better than they? Or would we have done better had our lot been cast with theirs?

"I trow not." When I remember the prayers and tears of a Christian mother, and recall the counsels of a godly father, I wonder what and where we would have been, and what life would have held in store for us, had we

been left afloat, as a piece of driftwood, on the "stormy sea of life," in childhood's uncertain hours.

Yes, I wonder! And my heart goes out in sympathy for these little ones for whom Christ died.

Much that we call crime in the boy and girl is the result of ignorance. Children are not (with few exceptions) naturally criminals. But treat them as such, tell them they are criminals, or will become criminals, and you have given them a good start on the downward course.

The homeless child, if left to himself, must to a large degree grow up to swell the ranks of the undesirable citizens, the paupers, the tramps, the criminals.

It is said that 75 per cent of the boys and girls confined in the industrial schools of Kansas are there because of criminal neglect on the part of parents, the corrupt home environments, and evil associations. These, together with other influences, under the general term environment, go to make one vast criminal incubator from which is hatched a large percentage of our criminal population. A majority of them, by timely and careful treatment, might be reclaimed and restored to useful citizenship.

It certainly is true that environment modifies humanity, whether good or bad. That "evil communications corrupt good manners" (1 Cor. 15: 33), and that "a little leaven leaveneth the whole lump" (1 Cor. 5: 6), is especially true when applied to children, is apparent to all. See also Prov. 22: 6 and Eph. 6: 4.

With the foregoing facts in our minds, and the love of God in our hearts, let us go into the streets and lanes of the cities, and to the places where poverty, misfortune, and death have come, and "pluck, as brands from the burning," the helpless little ones, if haply we may save them for time and eternity. Yours in behalf of the homeless.

McPherson, Kans.

Mothers of Small Children Appreciate—

BY A MOTHER

Having other worshipers maintain an attitude of worship even if baby does seek attention or become unruly. A mother feels she should keep the child at home if others appear too much distracted by their presence.

Having the child admired at a distance before services. Many a mother has had to miss part or all of a service or endure a trying session keeping baby quiet because well-intentioned but thoughtless people wouldn't leave baby alone. If you must play with him, go to his home when he is less easily excited.

Having a quiet room or at least a bed where baby may spend part of the time if the need arises. Modern mothers hope to raise a generation with straighter backs and quieter nerves because children sleep in beds and not in arms.

Having people with colds, sore throat (however slight), rashes, and acute aches stay a considerable distance away from all small children, and especially babies under one year. One mother's heart was deeply grateful when she learned that a friend watched to see if mother and baby came, and when they did, remained at home.

Having rooms warm enough, but more especially

well-ventilated. Doctors tell us there is far more danger from a room poorly ventilated than from one slightly cool.

Having people refrain from giving children candy or food without securing the mother's permission, and from giving children noisy or fragile objects to play with in church.

Having those who hold the baby use care not to expose him to drafts, wind or cold, or to strong light or sunshine in the eyes. Nor do they appreciate having him kissed on hands or face, or passed promiscuously about. Those lifting a small child should grasp him about the chest rather than use arms or shoulders as handles.

Having their children treated as intelligent personalities capable of understanding good English or nothing, of answering civil questions concerning themselves. Naturally they do not appreciate slighting or analytical remarks concerning the child or his friends made in his presence.

Being treated as if they still have a few interests other than their children. No good mother becomes wholly child-centered, and her friends should converse with her as if she were something more than a nurse maid.

Having the feeling that Mothers' Day is as much for them now as it will be twenty-five years from today.

"A Little Child Shall Lead Them"

(Continued From Page 9)

was always asking them to give it up and believe in Jesus. He daily prayed for them. After a service in the home he was carried out to the hillside burying ground, and I noticed that it was the opium-smoking neighbor who was directing the men how to fix the grave of Fuh Peh Deh.

The next day we were talking with Mr. and Mrs. Wang who smoke opium, and they said they were much touched by the little lad's prayers and knew they should give up the habit. That evening after the meeting, Mrs. Wang came to me and said: "We have decided to answer Fuh Peh Deh's prayers. Tomorrow I am going to get the money and the next day I am going into the hospital, and when I come back my husband will come into the hospital." "A little child shall lead them." Mrs. Wang entered the hospital and she says the desire for opium has already left her. One man was heard to remark: "That child knew he was going to die and he was not afraid. The gospel must be good." The passing of Fuh Peh Deh has glorified God in the minds of many who knew him.

A year ago Mrs. Dai was baptized. She has a little son of eight years, and during this year he has repeatedly told his mother that he wanted to be baptized. She feared he did not know what it meant; but he said he did, and that he would be a good boy. The day Fuh Peh Deh died he said: "Mother, I want to be baptized. I want to be like Fuh Peh Deh." After having a talk with this little lad I am convinced that he does understand. "Except ye become as little children ye shall not enter into the kingdom of God." Fuh Peh Deh's death has brought us all nearer to God. May we, indeed, have the faith of that little child.

ANDERSON CONFERENCE PROGRAM

The 153rd Annual Meeting of the Church of the Brethren

General Conference Program

Anderson, Indiana, June 7-13, 1939

Conference Director, H. L. Hartsough; Assistant, Chas. S. Morris
Music Director, Paul Halladay
Choir Director, A. F. Brightbill
Reporter, H. H. Helman

STANDING COMMITTEE

First meeting 1 P. M., Wednesday, June 7, in the College Chapel.

BOARD MEETINGS

In Administration Building

General Ministerial Board—At call of chairman. Directors' Room.

Board of Christian Education—Monday, June 5, 7 P. M. Directors' Room.

General Mission Board—Tuesday, June 6, 9 A. M.

Board of Christian Education and General Ministerial Board—Tuesday, June 6, 1 P. M. Directors' Room.

General Ministerial Board and General Mission Board—Tuesday, June 6, 7 P. M. Directors' Room.

Council of Boards—Wednesday, June 7, 8:30 A. M. Directors' Room.

General Education Board.

Bethany Biblical Seminary Board of Directors.

TUESDAY, JUNE 6

8:00 P. M. Fellowship of young people and Board Members (Directed by Recreational Fellowship).

WEDNESDAY, JUNE 7

The day devoted to Board Meetings and special interest groups.

WEDNESDAY EVENING

SECTIONAL CONFERENCES

7:00 P. M. 1. **Ministers, Sunday-school Superintendents, Leaders of Adults**—Tabernacle entrance for assignment.

The Church at Work, 1939-40.

- a. Brethren in Reality. The local church builds a real brotherhood. Floyd Mallott, chairman; James M. Moore, secretary.
- b. Preaching. Themes pertinent for 1939-40. Ross D. Murphy; Howard H. Keim, Jr.
- c. Evangelism. Evangelistic program for a local church. J. Perry Prather; Galen T. Lehman.
- d. Worship and Music. Improving church worship. J. Clyde Forney; Geo. L. Detweiler.
- e. Ministry of Healing. Effective ministerial service to the sick. J. W. Lear; Ralph W. Schlosser.
- f. Peace. Effective work in the local church. C. Ray Keim; Wilbur Bantz.
- g. Temperance and Moral Welfare. The function of the Church of the Brethren in the temperance movement. F. D. Dove; Clyde Mulligan.
- h. Church Finance. Better methods for local churches, districts, and general brotherhood (including ministers' compensation). Edgar Rothrock; Geo. Phillips.
- i. Church Organization and Leadership Education. Improving our local church organization. H. L. Hartsough; J. A. Robinson.
- j. Home Life. Local church help for young married people. H. F. Richards; Earl M. Frantz.
- k. Adult Work. Adults building a Christian community. Foster B. Statler; J. D. Reber.

- l. Young People's Work. The church using youth more effectively. Paul H. Bowman; Robert J. Noffsinger.
- m. Intermediate Work. Unmet needs of Intermediates. Raymond R. Peters; J. H. Mathis.
- n. Children's Work. The larger church interest in children. Bernard N. King; Cecil C. Ikenberry.
- o. Rural Church Work. Next steps. W. H. Yoder; Samuel Harley.
- p. City Church Work. Next Steps. Levi K. Ziegler; M. Guy West.
- q. Missions. Development in the local church. C. D. Bonsack; Galen B. Ogden.

7:00 P. M. 2. **Young People**—In Church of God.

A. Worship and Fellowship.

B. Discussion Groups, Harry K. Zeller, Jr., presiding.

- a. Leisure Time Activities, Recreational Fellowship.
- b. Personal Religious Living, A. C. Baugher.
- c. The Church's World Wide Mission, William M. Beahm.
- d. Home Builders of Tomorrow, Warren D. Bowman.
- e. Visualizing Our Tasks (B. Y. P. D. Officers), Paul W. Kinsel.
- f. The Quest for Abundant Living, W. M. Kahle.
- g. Peaceful Change, Dan West.

C. Directed Activities for Intermediates—Treva Swink (Intermediate Building).

7:00 P. M. 3. **Children's Workers**—Church of God in Social Room.

Chairman—C. Ernest Davis.

1939-40 Materials for Children and Children's Workers, Mary Grace Martin.

Does Church School attendance need bolstering up in the Church of the Brethren? Minor C. Miller.

Making the Bible Live for Children.

Today's Children and Tomorrow's Marriages and Divorces (based on findings of Terman survey of marriage), D. W. Kurtz.

THURSDAY FORENOON, JUNE 8

6:30- 6:55 Morning Meditations, M. J. Weaver, Auditorium.

7:10- 9:30 Women's Work Breakfast. Dining Hall, 25c.

10:00-12:00 1. **Women's Work**—Aid and Business Session. Auditorium.

Chairman, Mrs. Levi Minnich.

Devotions, Mrs. Alfred Flora.

Service Suggestions, Mrs. D. D. Funderburg.

Discussion Leader, Mrs. Levi Shively.

Business.

8:00-11:00 2. **Young People**—Church of God.

A. Worship and Fellowship.

B. Discussion Groups:

- a. Leisure Time Activities, Recreational Fellowship.
- b. Personal Religious Living, A. C. Baugher.
- c. The Church's World Wide Mission, William M. Beahm.
- d. Home Builders of Tomorrow, Warren D. Bowman.
- e. Visualizing Our Tasks (B. Y. P. D. Officers), Paul W. Kinsel.
- f. The Quest for Abundant Living, W. M. Kahle.
- g. Peaceful Change, Dan West.



Main
Auditorium
Anderson
Conference

C. Directed Activities for Intermediates,
Treva Swink. Intermediate Building.

11:00-12:00 Young People—Mass Meeting with Missionaries under Appointment. Church of God.

Theme: Youth Serves in Building the Kingdom.

Chairman, Lester Young.

Talks: Our Common Task; Choosing My Place; Building Together.

9:00-12:00 3. **Ministers, Sunday-school Superintendents and Leaders of Adults.** Continuation of Wednesday evening discussion groups. Information at Tabernacle Entrance.

9:00-12:00 4. **Children's Workers.** Church of God Social Room.

Chairman, C. S. Ikenberry.

Music Leader—

Visual Education with Children and Children's Workers, E. G. Hoff.

Making the Bible Live for Children.

"Willingly to School"—the Modern School and Character Education, Joe Van Dyke.

Am I an Effective Teacher of Children? Introduction of a Fellowship of Study, Mary Grace Martin.

Junior Choir—demonstration and discussion, A. F. Brightbill.

Our Ten Year Program of Child Welfare—What can we do about it? Ruth Shriver.

The Building Committee Meets to Draw Up Plans for Building or Remodeling—a conversation, B. F. Waltz.

An Interpretation of Recent Surveys in Religious Education, J. D. Reber.

Announcements regarding materials, exhibits, etc., Mary Grace Martin.

THURSDAY AFTERNOON, JUNE 8

2:00- 4:00 **Church Workers**

a. Ministers and Superintendents of Church Schools. Auditorium. Chairman, H. L. Hartsough; Secretary, M. Guy West. Reports concerning:

Brethren in Reality, Floyd Mallott.

Worship and Music, J. Clyde Forney.

Peace, C. Ray Keim.

Evangelism, J. Perry Prather.

Temperance and Moral Welfare, F. D. Dove.

Finance, Edgar Rothrock.

Home Life, H. F. Richards.

Missions, Chas. D. Bonsack.

Church Organization, H. L. Hartsough.

b. Teachers of Adults and Officers of Men's and Women's Work. Tabernacle. Chairman, R. E. Mohler; Secretary, Anetta C. Mow. Report of Adult Work.

c. Teachers of Young People. Church of God. Chairman, Paul H. Bowman; Secretary, Grace Hollinger. Report on Young People's Work from Administration and Young People's Sections.

d. Teachers of Children. Church of God. Chairman, Bernard N. King; Secretary, Cecil C. Ikenberry. Report on Children's Work from Administration and Children's Work Sections.

e. Choristers and Choir Directors. Tabernacle, Room A (under platform). Chairman, Perry

Huffaker; Secretary, Geo. L. Detweiler. Report of Music Commission and Administration Section on Worship and Music.

f. Teachers of Intermediates. Church of God. Chairman, Raymond R. Peters; Secretary, J. H. Mathis. Report on Intermediate Work from Administration and Intermediate Work Sections.

g. Church Treasurers and Finance Boards—Missionary Building. Chairman, Edgar Rothrock; Secretary, Geo. Phillips. Report from Administration Section on Church Finance.

h. Adult Advisers of B. Y. P. D. Chairman, Leeland S. Brubaker. Secretary, Mark Shellhaas.

2:00- 4:00 **Young People** (Continuation Discussion Groups of Thursday morning in Church of God).

2:00- 4:00 **Intermediates, Planned Recreation**—Intermediate Building.

4:30- 6:45 **District Conference Budget Field Men**—Anderson Home.

GENERAL CONFERENCE SESSIONS

THURSDAY EVENING

7:00 P. M. Opening Assembly—Tabernacle, H. L. Hartsough, presiding.

Congregational Singing.

Welcome.

Response, Rufus P. Bucher.

Worship and Memorial Service, Grover L. Wine.

Sermon, The Church Empowered for Evangelism, M. J. Brougher.

FRIDAY MORNING, JUNE 9

6:30- 6:55 Morning Meditations, Anna Warstler. Auditorium.

7:10- 9:30 Young People's Breakfast. Dining Hall. 25c. Young People's Business Session, Harry K. Zeller, Jr., presiding.

8:00- 9:30 Sectional Conferences.

1. **Women's Work**—Auditorium.

Home Building (Mothers and Daughters).

Chairman, Mrs. Grover L. Wine.

Devotionals, Mrs. Grant Weaver.

Reading, Mrs. F. Hollingshead.

Illustrated Song, Mrs. C. Ray Keim and Charles S. Morris.

Home Builders, Mrs. Warren D. Bowman.

Special Music.

Reading, Mrs. L. W. Shultz.

2. **Ministerial Conference.**

a. Free Ministers. Theme: How to Make Free Ministerial Service More Effective. Tabernacle. Chairman, Rufus P. Bucher; Secretary, T. A. Shively.

b. Part-Time Ministers. Theme: How to Make Part-Time Ministerial Service More Effective. Chairman, D. R. McFadden; Secretary, Theo. R. Eley. Church of God, Young People's Department.

c. Full-Time Ministers. Theme: The Pastor

Facing a Modern World. Chairman, C. G. Hesse; Secretary, Ralph E. White. Tabernacle, Room A (under platform).

3. Men's Work—Church of God Social Room. Allen Weldy, presiding.

4. Children's Workers. Church of God, main auditorium. Chairman, L. W. Shultz.

Play—The Church Plans for Its Children. In charge of the Kokomo church, Indiana, Robert Sherfy, pastor.

9:30-12:00 Children—Church of God.

9:45-12:00 Tabernacle Session. C. H. Deardorff presiding.

9:45-10:15 Bible Study, R. H. Miller.

10:20-12:00 Theme: Brethren Principles and Present Day Conflicts.

- a. International Relationships, F. E. Mallott.
- b. Domestic and Individual Relationships, Hylton Harmon.
- c. Brethren in the Field of Relief: M. M. Myers, China; Dan West, Spain.

12:15 Fellowship luncheon for pastors, parents and church school workers with children. 40c.

Sponsored by Children's Workers with college presidents and faculties as guests.

Presiding, M. R. Zigler.

Childhood, a Prelude to Wholesome Youth, C. C. Ellis.

Music, College Quartet.

FRIDAY AFTERNOON

2:00- 4:00 Tabernacle—Harvey Hostetler, presiding.

Theme: Brethren in Kingdom Building.

Prayer, H. D. Emmert.

- a. Through Music, Geo. L. Detweiler.
- b. Through Home Training, Mrs. George Wright.
- c. Quartet.
- d. Through Camps, L. W. Shultz.
- e. Through Stewardship, Galen T. Lehman.

2:00- 4:00 Planned Recreation for Intermediates—Intermediate Building.

2:00- 3:30 Children—School Playground.

4:20- 5:10 Missionary Presentation from Africa. Auditorium.

5:30 Dinner for Ministers and Wives. Dining Hall, 40c.

Ross D. Murphy, chairman. Service in the Free Ministry, Rufus P. Bucher; Observations Made in Pastoral Service, M. J. Brougher.

FRIDAY EVENING

Opening Business Session

7:00- 9:00 Tabernacle.

Congregational and Choir Music.

Worship, V. F. Schwalm, Retiring Moderator.

Conference Sermon, D. W. Kurtz, Moderator.

Letters and Greetings.

Appointment of Committees and Boards.

SATURDAY MORNING, JUNE 10

6:30- 6:55 Morning Meditations, Galen R. Blough. Auditorium.

7:10- 9:30 Breakfast Conference—Sponsored by Men's Work (women included). Dining Hall. 30c. Chairman, Harl Russell.

Male Quartet.

Religion in Business, W. Newton Long.

Business in Religion, Wilbur S. Barnhart.

An Auditor Looks at the Brotherhood Program, Carman G. Blough.

Male Quartet.

Sectional Conferences

8:00- 9:30 **1. Children's Workers**—Church of God Social Room.

How Shall We Choose Our Lesson Materials for Children? E. G. Hoff.

Shall We Try to Keep Our Rural Children Rural? D. D. Funderburg.

Four Communities in Michigan: A Study in Community Co-ordination, Harvey Hostetler.

America's Children: What Do We Owe to Them? Kermit Eby.

Announcements regarding exhibit, books, etc., Mary Grace Martin.

8:00- 9:30 **2. Women's Work**—Missions. Auditorium.

Chairman, Mrs. S. L. Cover.

Devotionals, Mrs. Adam Ebey.

Christ and the World Community—Home, Mrs. Merlin C. Shull.

Solo—Mrs. H. Spenser Minnich.

Christ and the World Community—Abroad—

In Africa, Mrs. H. L. Burke.

In China, Mrs. I. E. Oberholtzer.

In India, Mrs. I. W. Moomaw.

Offering.

Reading, Mrs. Ray E. Zook.

3. Young People—Speaker and Discussion Leader, Ivan Gould. Church of God Auditorium.

4. College Faculty Members—V. F. Schwalm presiding—Church of God Y. P. Room.

a. Best Program of Student Solicitation, C. Ernest Davis; J. O. Winger.

General Discussion.

Evaluation, R. W. Schlosser.

b. Guidance in Our Colleges, John S. Flory; Perry Rohrer.

General Discussion.

Evaluation, J. I. Baugher.

c. Enriching the College Chapel Assembly, R. E. Mohler; Lorell Weiss.

General Discussion.

Evaluation, C. N. Ellis.

9:30-12:00 Children—Church of God.

9:45- Tabernacle Session, Charles C. Ellis, presiding.

9:45-10:15 Bible Study, R. H. Miller.

10:20-12:00 Educational Program.

Contributions of Mount Morris College to the Church and the World, J. E. Miller.

Program of the Christian College in Relation to the Church, J. I. Baugher.

Relation and Importance of the Church to the College, M. S. Frantz.

12:15 Luncheon for Public School Teachers. Dining Hall, 50c.

12:15 Luncheon for Student Volunteers—Anderson Home. Chairman, James Beahm.

SATURDAY AFTERNOON

2:00- 4:00 Tabernacle—Mrs. T. S. Eikenberry presiding.

Session sponsored by Women's Work.

Theme: Temperance.

Devotionals, Mrs. V. F. Schwalm.

Reading, Laura Willard.

Practical suggestions for 1939.

Temperance Message, Charles J. Turck.

2:00- 4:00 Auditorium—Allen Weldy, presiding.

Session sponsored by Men's Work.

Theme: Temperance.

Devotionals, G. A. Cassel.

Music.

Address, Charles J. Turck.

Offering.

Music.

Temperance Action Through the Churches, James Elrod.

Modern Methods for Teaching Temperance, Russell Shull.

Looking Ahead in Men's Work, R. E. Mohler.

2:00- 4:00 Planned Recreation for Intermediates—Intermediate Building.

- 2:00- 3:30 Children—School Playground.
 4:00- 7:00 Young People's Picnic. Sponsored by Middle and Southern Indiana B. Y. P. D.'s and Vesper Service Sponsored by Southern Ohio B. Y. P. D. Meet at Auditorium.
 4:30- 5:30 Missionary Presentation from China—Auditorium.
 5:30 College Dinner—Church of the Brethren, 22nd and McKinley Streets.
 Intended for college officials, teachers, trustees, General Board members, editors, their wives and others especially interested. Tickets 65c. Secure from Committee of Arrangements.

SATURDAY EVENING

- 7:00- 9:00 Tabernacle—Don Royer, presiding.
 Evening Session Sponsored by Young People. Congregational and Choir Music.
 Prayer, Kurtis Naylor.
 A Young Person Looks at His Christ, Harry K. Zeller, Jr.
 A Young Person Looks at His Church, Lester Young.
 A Young Person Looks at His Commission, Inez Goughnour.
 Address—Youth and the World Today, Ivan Gould.

SUNDAY MORNING, JUNE 11

- 6:30- 6:55 Morning Meditations, Galen Ogden. Auditorium.
 7:10- 8:30 Breakfast Conference—Sponsored by Men's Work (women included). R. E. Mohler, presiding. Dining Hall. 30c.
 Address: Educational Strategy in a Materialistic Age, Minor C. Miller.
 9:00-10:00 Sunday School
 Adults—Tabernacle.
 Problems Paul Met, Burton Metzler.
 Problems We Meet, Wm. M. Beahm.
 Young People—Auditorium. Jesse Ziegler, Superintendent. Raymond R. Peters, Teacher.
 Intermediates—College Dining Hall. Treva Swink, Superintendent. Mrs. Q. A. Holsopple, Teacher.
 9:00-10:00 Children. In charge of age group leaders.
 10:15- Tabernacle—Children's Choir.
 10:40-11:50 Worship and Sermon. Tabernacle.
 Theme: Brethren in Deed.
 Worship, D. G. Berkebile.
 Sermon, C. C. Ellis.
 10:40-11:50 Worship and Sermon. Auditorium.
 Theme: Brethren in Deed.
 Worship, F. E. McCune.
 Sermon, Rufus D. Bowman.
 12:15 Luncheon for District Directors of Children's Work.

SUNDAY AFTERNOON

- 2:00- 4:00 Tabernacle, J. E. Trimmer, presiding.
 Prayer, A. P. Blough.
 The Christian as a Personal Witness, H. B. Heisey.
 The Call to Christian Service, Paul H. Bowman.
 Christ in Personal Living, Moyne Landis.
 A Sense of Divine Presence and Mission, Edward Frantz.
 2:00- 4:00 Auditorium—Mark Schrock, presiding.
 Prayer, M. Clyde Horst.
 The Christian as a Personal Witness, A. M. Dixon.

The Call to Christian Service, Otho Winger.
 Christ in Personal Living, James M. Moore.
 A Sense of Divine Presence and Mission, V. F. Schwalm.

- 2:00- 3:30 Children—Church of God.
 5:00-5:45 Missionary Presentation from India—Auditorium.
 5:00- 7:15 Fellowship Dinner for Young People. Dining Hall. 40c.
 Moderator, D. W. Kurtz, speaker.

SUNDAY EVENING

- 7:00- 7:30 Congregational and Choir Music. Tabernacle.
 7:30- 8:00 Bible Hour, A. C. Wieand.
 8:00 Sermon, Desmond W. Bitteringer.
 (Overflow meet in Auditorium if necessary)

MONDAY MORNING, JUNE 12

- 6:30- 6:55 Morning Meditations, Mrs. J. H. Mathis. Auditorium.
 8:00-11:30 Business Session—Tabernacle.
 9:30-12:00 Children—Church of God.
 12:15 Luncheon for District Directors of Children's Work.

MONDAY AFTERNOON

- 1:30 Missionary Convocation, Otho Winger, presiding—Tabernacle.

Entry of groups marching from Auditorium to seats reserved for (1) Standing Committee, (2) parents of missionaries under appointment, (3) members and secretaries of all General Boards, (4) missionaries on furlough, (5) Conference Budget field men and (6) members of District Mission Boards.

Hymn Singing.

Prayer, C. G. Hesse.

Quartet.

Address, John R. Mott.

Singing by Missionaries.

Introduction of new missionaries and the Conference Offering directed by Chas. D. Bonsack.

The Consecration of New Missionaries (and the offering). Directed by Moderator D. W. Kurtz and Chairman Otho Winger, with aid from elders from home districts and congregations.

Audience may join in the Lord's Prayer.

Introduction of Groups.

Quartet.

(Overflow in Gymnasium)

MONDAY EVENING

- 7:00- 7:15 Tabernacle—F. H. Barr, presiding.
 Congregational singing.
 7:15- 7:45 Bible Hour, O. P. Williams.
 7:45 The Conference Message to the Home Church, Warren D. Bowman.

TUESDAY MORNING, JUNE 13

- 8:00 Business Session.

KINGDOM GLEANINGS

Calendar for Sunday, May 14

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Paul Evangelizes a Province.—Acts 19: 1, 8-10; 20: 17-21; Eph. 2: 19-22.

Christian Workers, Christ and the Rural Gospel.

B. Y. P. D., Courtship.

Intermediates, Work.

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Gains for the Kingdom

Seven baptized in the Topeka church, Kans.

Six baptized in the Bachelor Run church, Ind.

Twelve baptized in the Mt. Valley church, Tenn.

Two baptized in the Bartlesville church, Okla., by Bro. E. W. Burchfield.

Three baptized and two received by letter in the Kokomo church, Ind.

Four baptized in the Liberty church, Tenn., Bro. J. R. Jackson, evangelist.

Nine baptized in the San Diego church, Calif., Bro. Chas. Forror, pastor.

Five baptized in the Dixon church, Ill., Bro. B. C. Whitmore, evangelist.

Eight baptized in the Gettysburg church, Ohio, Bro. Ray O. Shank, pastor.

One baptized in the East Berlin church, Upper Cone-wago congregation, Pa.

Six baptized in the Pleasant Valley church, Ind., Bro. Charles Light, evangelist.

Four baptized in the Sunnyland church, Fla., Bro. McKinley Coffman, evangelist.

Twenty-four baptized and one reclaimed in the Bethel church, Ind., Bro. Theodore Miller, evangelist.

Four baptized and one received by letter in the Franklin Grove church, Ill., Bro. S. L. Cover, pastor.

Twelve baptized and one reclaimed in the Frederick City church, Md., Bro. Galen R. Blough, evangelist.

Fourteen baptized and several await the rite in the Calvary church, Calif., Bro. Frank D. Howell, pastor.

Eleven baptized and two received by letter in the Wakarusa church, Ind., Bro. H. A. Claybaugh, pastor.

Four baptized and eight received by letter in the Wichita, First church, Kans., Bro. Burton Metzler, evangelist.

Fifteen baptized in the Plymouth church, Ind., Bro. Howard Kreider, evangelist; Sister Elma Rau, song leader.

Seventeen baptized in the Tyrone church, Pa., Brother and Sister B. M. Rollins, evangelists; Bro. John R. Snyder, pastor.

Nine baptized, three received by former baptism and seven by letter in the Peru church, Ind., Bro. Robert Sink, evangelist.

Twelve baptized in the Sunnyslope church, Wash., Brother and Sister G. G. Canfield, evangelists; Bro. N. E. Deardorff, pastor.

Twenty-five baptized, one received on former baptism and two by letter in the Huntingdon church, Pa., Bro. M. Guy West, evangelist.

Five baptized, one awaiting the rite and one reinstated in the Rouzerville house, Antietam congregation, Pa., Bro. Graybill Hershey, evangelist.

Five baptized in the Johnson City church, Tenn., Bro. Cecil Ikenberry, pastor.

Eleven baptized and six received by letter in the Pleasant Hill church, Ohio.

Eight baptized in the South St. Joseph church, Kans., Bro. J. F. Baldwin, evangelist.

Eight baptized, one received on former baptism and three received by letter in the Painter Creek church, Ohio, Bro. R. H. Nicodemus, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. J. V. Ankrom of Tarentum, Pa., May 7-21, in the Mt. Tabor church, Pa.

Bro. Lawrence Bianchi, May 21 to June 4, in the Smithfield church, Pa.

Bro. N. J. Miller of Nokesville, Va., June 4, in the Sangerville church, Va.

Bro. John H. Clawson of Robinson, Pa., June 5-17, in the Penn Run church, Pa.

Bro. C. F. Holsopple of Myersville, Md., May 13-20, in the Grossnickel church, Md.

Bro. Graybill Hershey of Manheim, Pa., May 21, at the Hampton house, Upper Cone-wago congregation, Pa.

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Personal Mention

Missionary I. W. Moomaw has been designated Standing Committee delegate to the Anderson Conference from the First District of India.

Eastern Maryland has selected Elders John J. John and J. S. Noffsinger as Standing Committee delegates to the Anderson Conference, with Elders Ralph Shober and J. H. Hollinger as alternates.

Sister Ada Scrogum of Elkins, W. Va., was confined to her bed for most of the last two winters, though she was able to do some mission work last summer. She reports improvement in health since spring has come and hopes she can be used again this summer.

Bro. J. B. Thompson, R. 2, Hutchinson, Kans., had a birthday April 5, last, which made him eighty-six years old. These years have brought infirmities, his sight is practically gone and he writes with great difficulty. He wants all his friends to know how happy he was made by the many letters and cards and other remembrances which came to him.

Medical, Nursing and Related Vocations Census

Sponsored by General Education Board
Conducted by Homer F. Sanger, 821 Ridgeland Ave.,
Oak Park, Ill.

922—Churches received census blank together with sufficient return postage.

371—Churches have responded up to May 1.

If your church has no report to give, please notify Bro. Sanger so as to save follow-up expense. Please make out your report and send it today.

Eastern Virginia's Standing Committee delegate to the Anderson Conference is Eld. Luther L. Mason. We are not informed as to an alternate.

Northern Missouri will have as Standing Committee delegate to the Anderson Conference Eld. E. G. Rodabaugh, with Eld. E. W. Mason as alternate.

Standing Committee delegates to the Anderson Conference from the Second District of Virginia are Elders J. M. Foster, Jno. S. Flory and D. B. Garber. Alternate delegates are Elders M. J. Craun and Boyd E. Cupp.

Word reaches us of the passing, about two weeks ago, of Bro. B. W. S. Ebersole, elder of the Spring Creek (Hershey) church of Eastern Pennsylvania. We have no particulars but shall no doubt receive more information soon.

Southern Ohio has chosen Elders Ray O. Shank, D. G. Berkebile and Hugh Cloppert as Standing Committee delegates to the Anderson Conference. Alternate delegates are Elders J. H. Eidemiller, H. H. Helman and E. R. Fisher.

Sister Anna Warstler, India missionary now on furlough, has found a special satisfaction in being able to attend the golden wedding of her parents, Brother and Sister C. E. Warstler of Goshen, Ind. To her and to them, as well as to all the family, congratulations. Look in next week's correspondence columns for a little more about this.

Bro. P. R. Keltner is in his middle eighties and his good wife cannot be far behind for they have journeyed together somewhat longer than the golden measure allotment. They hope to attend the Anderson Conference, having been delegated to represent the Freeport church of Northern Illinois. At former Conferences Bro. Keltner has frequently represented his district on the Standing Committee and at Sedalia in 1920 he presided over the deliberations while the Conference considered the report of a committee of which Moderator I. W. Taylor was a member.

Concerning the Conference Offering

See Picture on Page 2

Brotherhood, freedom of thought and conscience are maintained only where the Christian religion is functioning in a virile way. This truth is made more certain every day. Let us not forget that man's help is from God through Christ. As a church we have an imperative—a world mission.

Our church year commenced March 1, 1939. Last year we reached a minimum goal of \$225,-243.51. This year a minimum goal of \$230,000 is imperatively needed to carry present commitments.

A little increase from every congregation will make a victorious year possible. Some increase in giving now relieves the effort needed later in the year. We naturally assume that every congregation is planning a Conference Offering on May 21, or a more suitable date. Members unable to give through their own congregations may send direct to General Mission Board, Elgin, Illinois.

Dr. Leslie B. Moss, secretary to the Foreign Missions Conference of North America, is speaking each Friday during May, June and July, over the NBC red network on the general theme *At Home in the World*. The hour is 12: 30 P. M., Eastern Daylight Saving Time. His special topic for next Friday, May 19, is *Why Accept War?* For May 26 it is *India Moves Forward*.

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Miscellaneous Items

McPherson College has our thanks for the latest catalogue number of the college bulletin. Several new half tones add to its attractiveness.

An official request from our Ping Ting station in China urges that all mail for their station should be addressed, "Church of the Brethren Mission, Ping Ting Hsien, Shansi, North China (via Tientsin)." They feel that mail for Show Yang and Taiyuanfu should be addressed also, "Shansi, North China (via Tientsin)." Until further notice mail for Liao Chow, should be addressed simply: "Shansi, China."

The Anderson Conference Choir. All singers who wish to enjoy many hours of inspiration in preparing anthems and choruses for the Conference assemblies are invited to report to the Conference platform as early as Wednesday evening June 8, if present on the campus. Thereafter the rehearsals will be held regularly from 4-5 P. M. and from 9-10 P. M. on the tabernacle platform. Sister Josephine Yaney will be organist and Galen Stinebaugh will serve at the piano for the anthems requiring accompaniments. Should you have any of the following anthems bring them along. Otherwise the whole set can be purchased from the Board of Christian Education counter at the Exhibit counter in the Exhibit Room for a nominal sum: Behold a Star From Jacob Rising, Mendelssohn; O Savior of the World, John Goss; O Bread of Life From Heaven, Cesar Frank; From All Who Dwell Below the Skies, Denman Thompson; Thanks Be to God, Dickson; Beside Still Waters, Hamblen. If you are a singer do not hesitate to respond to the call to join the Conference choir. Prof. Alvin Franz Brightbill will be the conductor and Prof. Paul Halladay the general director of music for the Conference.

German Hymns. On Sunday, May 21, at 2 P. M., in the Palmyra Church of the Brethren the churches of Eastern Pennsylvania will under the direction of Alvin F. Brightbill and the supervision of Brethren Chas. D. Cassel, Nathan Martin and Ira D. Gibble appointed by the district meeting, record the worship and the singing of the best beloved German hymns. This is being done to preserve for the coming generations the soul culture found in the Old German hymns our fathers sang. There is every indication that hundreds of singers will gather for the event. Bring the English-German Hymnal published by the Brethren Publishing House in 1903. A prominent recording concern will be present with adequate apparatus to do the recording. All who are interested in getting a twelve-inch record which can be played on any phonograph and also on the radio with proper attachments at a nominal charge can get in touch with Elder Nathan Martin, Quentin Road, Lebanon, Pa., secretary of the committee, for further information. These records will be available at the Anderson Conference. Plans are being laid to broadcast them through the loud speaking system. The sale of the records will finance the project.

THE CHURCH AT WORK

ADMINISTRATION

The Minister and Annual Conference

By M. R. Zigler, Executive Secretary, Ministry and Education

It is best to study the program of the Conference before arriving on the Conference grounds. The program can be found in this issue of the Gospel Messenger. You will note that a special effort is being made this year to secure the creative energy of ministers and superintendents in planning the program of our church for the year 1939-40. Wednesday evening and Thursday morning are set aside for this purpose. Study carefully the subjects that will be discussed. There have been assigned chairmen and secretaries for each group. Others coming in who are interested will be expected to participate creatively in helping to make suggestions for the improvement of our church life that we may be more effective as a denomination in making Christ known and obeyed through the world.

Church School Superintendents and Conference

The superintendents of the church school have a very heavy responsibility. The ministers and the superintendents necessarily must work together in helping to build more effective church programs. We have also requested the youth leaders of our church to see to it that a young person will attend each of these sections so that we may secure the point of view of youth, likewise of men and women. A director of children's work will be appointed to take part in these various discussions. Through this method it is hoped that there will emerge helpful suggestions for the total church program that will be interesting and helpful to all those who attend our churches and church schools.

When you arrive on the conference grounds please come to the Tabernacle to register and to receive your assignment to the desired section.

Letters of Appreciation

"May I take this opportunity to thank you for the exceeding promptness with which you sent me first, peace materials and then, recreation materials? All the material is quite usable. The peace material I am using locally and the recreation material reached fourteen churches in my district. As I gave it out, I told the young people in the recreation seminar of the efficient service which you give. I am enclosing a check of \$10 toward the work of the Board of Christian Education. I'm sorry it isn't larger."

"Enclosed please find four play books returned, also 10c due on postage. I wish to assure you that this service is very much appreciated. I've ordered play books and we shall do our best to present The Whirlwind."

"I wish to take this means of thanking you for the splendid material and helps you have sent me to be used in our Sunday school. As superintendent of our Sunday school I wish to say we have been blessed in using the material and hope you as the givers have been blessed accordingly. Especially are we thankful for the Easter materials. We used them and in return

Take Advantage

of the current low postal rates on books to use your Brethren Loan Library.

Do you know that the postage rate on books is now but 1½c per pound to any part of the United States?

Write the General Boards, 22 S. State St., Elgin, Illinois, for a free catalogue.

we are sending the special offering taken in our Sunday school."

LEADERSHIP EDUCATION

Do You Have a Growing Library in Your Church?

By Ruth Shriver, Director of Leadership Education

This story, told by a speaker at a recent Michigan state conference, is worth cogitating about:

Benjamin Franklin was once asked by a church to contribute twenty-five dollars for a bell. Franklin sent back twenty-five dollars earmarked for a library—"not for a bell." It so happened that a little boy named Horace Mann was in that Sunday school. He later became America's leading educator for his day.

Most churches can afford to be without a bell; none can afford to be without a live library. No other educational institution in the world—college, high school, or university—would attempt to run without books. Why should a church attempt to?

ADULT CHRISTIAN WORKERS

Christ: A Rural Minister

Sunday, May 28

I. Christ loved God's great out of doors.

- a. Forty days in wilderness (Mark 1: 12, 13).
- b. Praying in solitary place (Mark 1: 35).
- c. Alone in the desert (Luke 5: 16).
- d. With friends in desert (Mark 6: 31).
- e. Prays in the mountains (Matt. 14: 22, 23).
- f. Transfigured on the mountain (Luke 9: 28, 31, 35).
- g. Garden of Gethsemane (Luke 22: 39, 41).

II. Christ chose country people to start his church (John 1: 35-51; Mark 1: 16-21; 2: 13, 14; 3: 13).

III. Jesus preached in the open spaces.

- a. He regularly worshiped on the Sabbath day (Luke 4: 16).
- b. He preached at the seaside (Luke 5: 1-3; Mark 4: 1-3).
- c. At the wayside well (John 4: 6).
- d. On the mountain sides (John 6: 3; Matt. 5: 1, 2; Matt. 28: 16-20).

IV. Jesus traveled the country roads.

- a. Officiates at a country funeral (Luke 7: 12-15).
- b. Ministers to the sick (Matt. 9: 20, 21, 32-34).
- c. Lends aid to the blind (Matt. 9: 27-30; Mark 10: 46-52).

d. Deals with sin-sick souls (Luke 9: 57, 58; Mark 10: 17-23).

e. Jesus never lived in the city.

V. Discussion.

What are the qualifications of a successful rural minister today?

How may we keep successful rural ministers from going to the city?

How may we secure more strong men for the rural ministry?

What does it mean to be rural-minded?

ADULT

The Growing Church School

By D. D. Funderburg, Director of Adult Work

Some careful student of church attendance records points out three qualities of growing schools.

1. The teachers are evangelistic in their teaching. They feel called to tell the good news in a way that it will be loved and accepted.

2. The church has a set program for reaching the home, developing right family attitudes and helping to create religion in the home.

3. There is a group of people, other than the pastor, who are "selling" the church to their own church members and the community.

Churches without these elements show little progress.

MEN'S WORK

Men's Work in Southwestern Kansas

By H. E. Clark, Wichita, Kansas

The men's organization of this district held a very fine meeting at the Eden Valley church near St. John on Saturday evening and Sunday, March 18 and 19 with a banquet on Saturday evening at 7 p. m.

After the meal we discussed the program of peace as our people understand it, and decided that we ask the men's group in the local church to take up the study of our peace program and so promote more of the spirit of peace.

There were fifty-five men around the tables.

After the program of the evening we had a very impressive service. This was the anointing of Elder Fox of Larned—Brethren Michael and Harshbarger administered the rite.

On Sunday morning Bro. Luther Harshbarger of McPherson gave the address, using the theme, Men and the Church, which helped us men to think what we owe our church.

WOMEN'S WORK

"Are There Any New Lines of Work for the Aid?"

By Mrs. Allen Weldy, Chairman, Northern Indiana Women's Work

When we think of the Aid we think of a group of women meeting and engaged in sewing. The object is to aid the poor and to raise money for the church. Many churches have been carpeted, papered and painted through the efforts of the Aid Society. What a joy it is to work for the Lord through the Aid!

We have no way of knowing the one hundred responsibilities and duties of the pastor and his wife. They are supposed to be able to cope with any situation. It

would be a good thing to ask your pastor's wife for some specific ways in which she might be relieved of her many duties. Using her suggestions, delegate some of her tasks to the women of the Aid Society. Surprise her by giving her a phone call occasionally to find out if you can be of any assistance to her throughout the day. The parsonage often entertains many guests from a distance. A little organized effort on the part of the Aid members, by way of an extra dish or a pie or any help with the meals will be greatly appreciated. Every woman should feel an obligation in entertaining the guests of the church and not leave all this responsibility to the pastor and his wife.

Many times strangers come to our churches and are not given a very hearty welcome. Here, too, the Aid should come to the front. Appoint a committee of from three to six and have them make a special effort to meet all strangers and invite them back. If several are especially chosen for this, there will be no hanging back on their part, and an interesting report can be given at each Aid meeting. This committee should be changed quite frequently.

Some Aid day when the work is not so rushing, try dividing your women in groups of two or three and spend an hour calling on the aged, sick and inactive members of the church. A list of the names could be obtained from the pastor. Much good will be accomplished by this method in increased Aid and church attendance.

Aid Societies often ask for new ideas for raising money. Have you ever tried an auction sale? Several Aids have been very successful and have found it a very interesting way of raising money. Each member donates some article to be sold, ranging from baked goods, fancy work, vegetables, dishes and flower bulbs to live and dressed poultry. Select some woman who will make a good auctioneer and the sale is on. When the sale is over you will be surprised at the amount taken in and the enjoyment of the experience. The Aid can go on record as contributing \$10 or \$25 to some worthy cause.

May our sisters always strive to work together in unity and keep the Aid on such a high level with such high ideals that no one will care or dare to make light of the work of our Aid Societies.

CHILDREN

Music and Memory Work

By Elma Rau, District Director of Children's Work in Michigan

"Give me the making of the songs of a people," said an ancient philosopher, "and I care not who makes their laws." Too often we seem to forget how all important it is that young children hear, so far as possible, only good music. It is in these earliest years that their tastes are being formed and cultivated.

In selecting songs we should consider each very carefully. The tune as well as the words should be suitable. In other words, the melody should be adapted to the words with which it is used. Music cannot add anything unless it is adapted to the words. It should express with its emotional appeal exactly the same sentiment expressed by the words. Again the melody should be adapted to the voices with which it is used. It should not be too complex for the untrained ear of children. Music in the form of hymns and songs is a beautiful means for self-expression. If we stir the child's emo-

tions we must provide an outlet for them. And this can be accomplished in songs of the right type.

Children enjoy learning new songs and memorizing new material if the activity is conducted in a pleasurable way. First, we want to choose something of real value that says something we really mean. Then we want to learn it, to feel its rhythm in words and music. Part of memorizing is repeating often, and this can be done without using monotonous drill and deadening routine methods. These should be avoided as much as possible. Pictures are a valuable aid in memorizing a song. I Think When I Read That Sweet Story of Old can be beautifully illustrated and made meaningful with the use of the following pictures: The Good Shepherd, Christ Blessing Little Children, The Boy Samuel or A Child at Prayer, and The Hope of the World.

The story of a song or a hymn is another valuable aid. I Would Be True has a beautiful story regarding its origin. With the aid of pictures, stories, Bible references and drama a series of meaningful and effective worship experiences can be planned around this hymn. By the time you have finished the series of worship services the children will have the hymn memorized.

Since we remember, psychologists tell us, one tenth of what we hear and seven tenths of what we do, these memory passages will leave a more lasting impression on children if they are accompanied by activities expressing these thoughts. Indeed, the whole purpose of this storing away of memory material is to influence life. Let us, therefore, see that everything that is memorized becomes a part of a real experience to the children—real because it has meaning now and can be used in a practical way at once.

CORRESPONDENCE

A True Mother's Love

It has been said the three sweetest names are: mother, home and heaven. One often sees this motto on the wall: "What Is Home Without a Mother?"

Many homes have been left without a mother, yet the father is faithfully toiling on, trying to keep the home and family together. One also sees homes where the father has passed on, and the mother is left alone with the cares and sorrows of life, and also the responsibility of raising a family. These are certainly two very sad pictures to look upon, and our prayers should go out in behalf of such dear ones.

No power can break the hallowed influence that a kind and loving mother throws around her children in the days of their early childhood. Stories told at a mother's knee are never forgotten. How sweet are the recollections in after years of a mother's love and tender training!

Through their helpless infancy a mother cares for her children. Through sickness she watches over them. Her gentle hands smooth the feverish brow as none other could.

What medicine is there like a mother's kiss? What healing pillow like a mother's bosom? The weeping infant falls asleep at the sound of her gentle voice, and smiles as it dreams of the angels. Words cannot express the power there is in a true mother's love. It is the golden link that binds youth to age.

Boys and girls should remember that if they have a true loving mother they have one of the most precious

gifts that God can give. Think of the tears she has shed. Think of the prayers she has offered for her children. Think of the heartaches she gladly bears, and the sacrifices she makes. She will surrender every pleasure for the enjoyment of others.

Yet how little we appreciate a mother's love while she is living! How heedless we are in youth of all her anxieties and kind advice. But after she is gone, and we are left without a mother's love, it is then we will experience how hard it is to find true sympathy.

One may wander far from home, and seemingly forget a mother's prayers; but even so her lovely face will flash upon one's mind and revive in memory the prayers of a loving mother.

Therefore, children, be kind and obedient to your parents. Try to make them happy by speaking words of love and sympathy while they can hear. Flowers on their casket will cast no fragrance back over their weary days of life.

New Madison, Ohio.

Isora Rinehart.

Why Don't We Do Something?

We have been hearing much lately about the terrible troubles in Europe. The radios are blaring it out to us, and our daily papers are blazing it all over the front pages. Surely the propagandist is getting busy here in America again, trying as in World War days, to make us believe we must take part in a terrible catastrophe in an effort to save the peace of the world.

Is it possible that we, as Christian people, are going to sit by and say nothing about it?

Some of the brightest men and women in America are telling us that the participation in another world struggle would spell disaster for our government, and perhaps turn America into a fascist nation.

Why should we enter into the feuds of Europe? There people have been carrying on such feuds for ages, and it only looks logical that we cannot better their condition by becoming entangled in their troubles.

They why go in? For the sole purpose of protecting our world trade, or so it seems. To be sure, world trade means a great deal, but can we barter life for business? Are we going to send our boys to face bullets in order to satisfy the greed of tradesmen?

We can help the people of Europe more by demonstrating that we are a peace loving people, by keeping out of their troubles and attending to our own affairs at home.

Let us use our influence through our representatives that we send to Washington. Let us stand up for our ideals of peace; while we yet have an opportunity, and while our America is yet a free country.

Write to your congressman or senator and tell him your convictions. And let us pray—earnest, sincere prayer changes things.

Hutchinson, Kans.

Martha Newton.

Memories of Mother

It was late one summer evening that a message came over the wire saying: "Mother is leaving for her eternal home." We knew it meant joy and happiness for her to meet her Christ whom she adored; also her loving companion, our father, and a host of friends. To her children she left pleasant memories of a beautiful life nobly lived.

Mother, whose name was Sadie, was born in Summit Mills, Pa., to Samuel and Mary Maust, March 4, 1859. At the early age of twelve she became a Christian. On her twenty-first birthday she married William H. Lichty of Meyersdale, Pa. Two years later they moved to Waterloo, Iowa, and bought a farm which they improved, beautified and enjoyed. Though interested in farming, father and mother held as their highest interest, the work of the ministry to which they were called shortly after moving to Waterloo. With the growing family of boys and girls, it was not possible for mother to accompany father on all of his trips to the scattered churches, although she was always eager to have him go, and willing to do her part in "keeping the home fires burning." Mother's service for the Master was always shown in her hospitality, in little acts of kindness done for her neighbors, and words of cheer for the discouraged, and a great heart, yearning and praying for the unsaved of her community. Her daily prayer was that her children might be found walking in the truth. To them she was a pal and confidant.

Father and mother gladly made many a sacrifice for the church, and also that their children might receive an education. Now the children are scattered and in homes of their own. Lois Thomas at Yorkville, Ill.; Joy Lichty at Akron, Ohio; Delta West at Polo, Ill.; Ray Lichty on the home farm at Waterloo, Iowa; Beulah Myers on the retired home place; Mary Heiny in San Diego, Calif.; Eva Whisler in Waldron, Mich.

When father and mother wished to retire, they decided to build next to the country church they had served so long. Here they celebrated their golden wedding anniversary. Here father listened to the hymns of the church, as he lay in his last long illness, leaving us in April of 1931. Here mother stayed, attended Aid and church, and helped cheer the convalescents, who were being cared for by her daughter Beulah in this home. She left for her eternal home July 29, 1938. Father and mother are gone but their memory lingers on in the hearts of their children of home and church.

Waldron, Mich.

Eva L. Whisler.

Opening Our Pulpits to Strangers

From time to time the ministers or official boards of our churches are approached by some one who wishes to speak in the pulpit, presenting some cause which he, or she, represents, and desiring also to receive the offering. Sometimes it happens, as it has happened, that the same speaker secures the names of a number of ministers and seeks entrance into a number of churches.

All of us wish to be courteous, and, as far as possible, be considerate of every worthy cause brought to our attention. One has a hesitancy to refuse, even a stranger, lest he might not be dealing fairly with a deserving individual or cause. On the other hand, he cannot be unmindful of the fact that there have been times in the experience of our own people when unfair and unfortunate advantage has been taken. We have sometimes been too credulous, and when our sympathies were stirred, gave liberally, and later found, to our dismay, that our funds have been diverted from our well-established programs of missions and relief, to uncertain channels.

As a consequence of all this our church leaders are

often in a quandry as to just what to do when approached by unknown and unidentified speakers who tell of other appointments in some of our churches. This article is intended neither to uphold, nor to condemn, anyone, but to suggest certain possible procedures which might prove helpful against making some unfortunate mistakes.

Could we not ask such a person to present proper credentials from the general office of our church? That would make necessary his contacting the office and presenting proper data by which his connections and the worthiness of his cause might fairly be judged by those in position to make any necessary investigation. The local leaders could still use their own discretion, but at least they could require proper credentials from our general office. Undoubtedly the office would be glad to offer such safeguards to our churches.

Another suggestion concerns the offering where the entire offering is requested by the visitor. These days offer plenty of opportunity for appealing to the deep-seated sympathies of the average audience. We do need to guard against becoming calloused to human need. But we may also need to guard against a dramatic and sensational appeal which may take unfair advantage. Most of us would not perhaps want to guarantee the speaker any certain sum. But we might agree upon a maximum, any excess of which would be turned to the local church or perhaps better, to the relief funds of our own brotherhood.

If we could come to some unified and systematic action along these lines it might prove very helpful to all of us.

South Bend, Ind.

H. F. Richards.

What the War Means to China

Recently at Johns Hopkins University some of us heard Dr. Koo of China relate what the war means to China. I set down a few things he said, as I recall them. They interest me. They may be of interest to you.

1. The first six months we fought in the usual way of warfare, but being wholly unprepared, we lost heavily, losing not only the battles, but losing about 800,000 killed and wounded.

2. Since January, 1938, we have been fighting a guerilla warfare, in which we hold out till, being overpowered, we withdraw with as little loss of life as possible. The result is, as many think, that Japan wins in battle, while China wins the war.

A Chinese merchant in New York City just told me: "Oh, we've already won the war!" You Americans have a sport in which one boxer hits the other on the chin, and he is said to be knocked out. Well, Japan has long sought the chin of China, but hasn't found it, and we think she won't find it. This means a spirit of optimism has arisen in China. Moreover, China is a unit today as never before.

3. The war is meaning a deeper love for China than we ever saw in days of yore. China has been peace-loving for thousands of years. However, today we are patriotic in the determination to defend our liberty as never before. We hate war, and yet we are willing to suffer and suffer much to retain our independence.

We have learned to stand-together, to fight our own

battles and not to depend longer on other nations to aid us.

Heretofore, soldiers were an object of hatred and were looked down upon. But since it is either fight or surrender, China has been turned from peace to war.

Some fifty of us Chinese and about twenty-five Japanese Christians were in the Madras Mission Conference just before Christmas. It will interest you to know that we Christians entertain no hatred for one another. We blame war lords for the war. One Japanese brother at Madras arose and said: "It is unthinkable that my son who is in the war should kill Dr. Koo's son, for we have no desire to do so." It was a dramatic moment for the conference! Moreover, the Christians of both countries agreed upon April 28, 1938 and again April 30, 1939 as days of prayer for peace between us. It will take just that sort of prayer and desire for peace to assure peace in Europe, I think. We Christians must be true to our religion and not bury our talent, out of fear.

Dr. Koo's address was well received.

We are told that 54.4 per cent of all the materials most needed by Japan in the prosecution of this undeclared and unprovoked war, are imported from the United States. Dr. Judd, medical missionary from China, calls the United States "the major ally of Japan" in doing what all of us condemn Japan for doing in China. Dr. Judd also says a rigid embargo of Japan would "end hostilities within three months."

The writer hates no one, and aims to love everybody. But I admit to being against militarists everywhere. I am ashamed of unchristian Christians. I have almost been ashamed of being a white man, a few times when in the East. I feel profoundly sorry for anybody who buys silks or other commodities made in Japan, thus abetting war upon millions of innocents living in China. I feel ashamed of the rich Americans who delight to sell to Japan to make possible this needless hell of war. Yes, we want to and need to take up offerings to save a few of the millions from starvation in China. But, rather, why not begin at the seat of the trouble and put an embargo on Japan for the time being! Certainly, be unneutral for awhile, but at the same time be righteous for a little while!

In reply to a question to Dr. Koo, said: "Yes, missionaries by staying by the Chinese and often heading off terrible maltreatment of women, and also by their loving sympathy and service, have won the profound admiration of the Chinese. Some say: 'If ever God was seen walking amongst men, we see him in our midst as these missionaries go in and out with us, helping us in our sorrows and trials.'"

Say, youth, what a wonderful thing it is to be a Christian! How wonderful to be a missionary of the cross anywhere! The smile of high heaven is upon every such servant of the living Christ.

Baltimore, Md.

I. S. Long.

Elder J. W. Meyer, Jr.

Elder J. W. Meyer, Jr., son of Elder J. W. and Sarah Meyer, was born July 5, 1862, on the Meyer homestead, near Fredericksburg, Pa., where he lived all his life, and where he died Jan. 1, 1939, at the age of 76 years, 5 months and 26 days.

He was united in marriage to Leah Gible Oct. 29, 1881. This union was blessed with twelve children, four of whom preceded him to the eternal shore.

Of his immediate family there remain his life companion, Leah; eight children; twenty-two grandchildren and two great-grandchildren.

He served a number of years as Sunday-school superintendent, as deacon, and since 1900 in the Christian ministry.

During the five closing years of his life he was paralyzed and thus knew untold misery and suffering in spite of the ministrations by his family, a faithful nurse and the physicians.

Those who witnessed his going were impressed that his life seemed timed to last exactly one hour into the new year, when he peacefully passed away to be with the Lord.

Funeral services were conducted by Elder I. W. Heisey, Elder Michael Kurtz and Bro. Ammon L. Merkey at the Union meetinghouse. Interment was made in the adjoining cemetery.

Lebanon, Pa.

S. G. Meyer.

Sister Sarah Elizabeth Booz

Sarah Elizabeth Booz, the oldest of the five daughters of Abraham H. and Elizabeth (Rhoads) Cassel who grew to womanhood, died at the Eastern Mennonite Home in Souderton, Pa., on March 12, 1939. A brother,



Sarah E. Booz (left); Amanda Cassel (right)

Yelles Cassel, was the oldest of the family. Sarah Elizabeth was ninety years old on the twenty-ninth of last September. When she was a young woman she was married to Daniel Booz who died in 1924. After his death she went to live with her sister, Amanda Cassel in Vernfield, Pa., who survives and is also a guest at the Home. They went to the Home on January 17, 1938. Another sister, the youngest of the family, Rosa Linda Young, also survives. She never

had any children but a neighbor girl lived in their home for a number of years.

Aunt Sarah accepted Christ as her Savior when she was thirteen years old. At that time it was not customary in the Church of the Brethren for young people to join the church before they got married. Grandfather's daughters were among the very first young folks in this community to apply for membership in the church in their early teens. She served her Savior in this part of Pennsylvania during most of the many years of her Christian life although they lived in Illinois and in Kansas for a short time during their early married life.

She loved the Church of the Brethren and was interested in every phase of church activity. She read The Gospel Messenger from cover to cover. It will seem strange if I meet her in heaven without a Gospel Messenger in her lap. Aunt Sarah practiced the strictest economy in personal matters. She mended clothes long after some of us thought they could be mended. But her heart and hands were always wide open to share with others the financial resources she had. Her good stewardship shall continue to bless others, for she bequeathed most of what she had to the work of the church.

She enjoyed a long life of good health. Her death was caused as the result of a fractured hip. She will be remembered for her quiet life of devotion, serenity, contentment, and generosity. The eventide of a good life is beautiful. Just sitting in the rocking chair, ripe and ready for the eternal home; then just quietly slipping through the gate—such are my memories of her. There was no fear, no reluctance. The day's work had been well done, and rest is sweet.

Souderton, Pa.

Sara C. Shisler.

Emanuel Lewis Knepper

Thursday morning, Feb. 16, 1939, marked the passing of a Christian gentleman, a prominent citizen in his community, a loving father and kind husband and one who had a wide circle of friends, when Emanuel Lewis Knepper of Berlin, Pa., passed to his reward following several months' affliction with cancer of the throat.

Bro. Knepper was born on a farm near Berlin on March 22, 1865, being the youngest of a family of seven children born to Lewis J. and Magdalene (Meyers) Knepper. At the age of fifteen he united with the Church of the Brethren being baptized by Solomon Buckelew. In November of 1897 he was elected to the office of deacon in the Brothersvalley congregation of Western Pennsylvania, in which capacity he served to the time of his death. He was superintendent of the Pike Sunday school a number of years and the past twenty years was a teacher of the Men's Bible class in that school. He was an active member of the committee of three for the erection of the brick church at the Pike in 1903, which church was dedicated free of debt and with a balance in the treasury. He was treasurer of the Breniser Poor Fund since he was a young man and served as president of the Pike Cemetery Association which has a substantial endowment for the perpetual upkeep of the cemetery, in which his body was laid to rest and to which he willed additional endowment money. He was also prominent in civic affairs and served as school director for a number of terms, part of the time in the capacity of secretary and other times as president of the board. He was a director of the First National Bank of Berlin, and also the Farmers' Mutual Fire Insurance Company, of Somerset County, for more than a quarter of a century.

Bro. Knepper received his education in the Berlin Normal School, having obtained a permanent certificate for teaching, the profession he followed for six years. The balance of his life was spent on the farm and dealing in livestock.

On Oct. 21, 1888, he was united in marriage to Emma Susan Schrock, daughter of Eld. and Mrs. William G. Schrock. To this union was born one son, Lewis S. Knepper, now Alumni Secretary of Juniata College, Huntingdon, Pa. He and Mrs. Knepper lived to enjoy their golden wedding anniversary last October.

The funeral services, which were held in the Pike church on Feb. 19, were in charge of his pastor, Bro. H. Q. Rhodes, assisted by Bro. T. R. Coffman, pastor of the Somerset Church of the Brethren, and Dr. Charles C. Ellis, President of Juniata College, with interment in the Pike cemetery, near by. The overcrowded church, together with upwards of five hundred people who visited the home and the multitude of expressions of sympathy to the bereaved family were a testimony of the high esteem in which Bro. Knepper was held in the church and the community.

Bro. Knepper is survived by his widow; one son, Lewis; one granddaughter, Beula Knepper Donnelly; one great-granddaughter, Barbara June Donnelly; and one half brother, Edward M. Knepper.

Huntingdon, Pa.

Lewis S. Knepper.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Edwards-Hess.—At the College Street church, Bridgewater, Va., April 6, 1939, Joseph Oliver Edwards of Greensburg, Md., and Iva Naomi Hess of Bridgewater by the undersigned.—Jno. S. Flory, Bridgewater, Va.

Hannon-Passwater.—By the undersigned, at the parsonage, April 8, Ronald Hannon and Betty Passwater, both of Fort Wayne.—Leo H. Miller, Fort Wayne, Ind.

Miller-Leistner.—By the undersigned, in the Covington church, April 26, 1939, Melvin Joseph Miller of Covington, Ohio, and Edna May Leistner of Bradford, Ohio.—G. L. Wine, Covington, Ohio.

FALLEN ASLEEP

Aker. Sister Bessie, was born Aug. 5, 1902, and died at the Parkview hospital April 1, 1939, after an illness of one year. She united with the Church of the Brethren at the age of twelve years. She is survived by her husband, two sons, one daughter, her mother, stepfather, one sister and two brothers. Funeral services were held April 4 in the Church of the Brethren at Plymouth, with Eld. Clyde Joseph officiating, assisted by Bro. Arthur Keim. Burial in the New Oak Hill cemetery.—Mrs. H. E. Foust, Plymouth, Ind.

Bloom. Mary Christina Olson, was born Sept. 12, 1855, in Sweden, and passed away at her home near Avery, Iowa, March 31, 1939. She came to the United States in her early twenties and was later united in marriage to L. F. Bloom, July 25, 1881. She lived in the Avery vicinity for over fifty years. Her hus-

band and children preceded her in death. Surviving are one brother, a host of neighbors and friends. She was not a member of our church but she was cared for by a brother and sister of our church and attended services whenever possible. Her membership was with the Swedish Mission Friends. She loved to read her Bible and was ready to meet her Savior. Services were held in the Avery M. E. church, with Bro. C. A. Albin of Ottumwa in charge. Interment in the Cuba cemetery.—Christina Henderson, Frederick, Iowa.

Bollinger. Minnie H., was born Oct. 19, 1868, and died March 31, 1939. She was the daughter of Joseph and Emma Hertzler Royer. On Feb. 7, 1892, she was married to Elmer E. Bollinger who survives. Besides her husband she leaves one son, two sisters and one brother. Sister Bollinger was a lifelong member of the Church of the Brethren. Funeral services were conducted in the Spacht home, with interment in the Machpelah cemetery, Lititz.—Mrs. Louis Huebenen, Lititz, Pa.

Campbell. John W., son of Samuel and Anna Campbell, was born in Franklin County, Va., Nov. 7, 1857, and departed this life Nov. 4, 1938. March 6, 1879, he was united in marriage with Mary Virginia McGuire. To them were born nine children, two preceding their father in death. He is survived by his wife, three daughters, four sons, eighteen grandchildren and six great-grandchildren. Funeral services were conducted at his home near Dayton, Ohio, by the writer. Interment in a cemetery near his late home.—C. F. McKee, Dayton, Ohio.

Dove. Violet Derrow, died in the Harrisonburg hospital, Va., April 19, 1939, aged 28 years, 6 months and 18 days, following an illness of several days. She was a member of the Unity congregation since childhood. Surviving are her husband, a daughter, parents, two brothers and three sisters. The funeral service was held from the Linville Creek church, with the writer and Eld. S. D. Zigler officiating. Interment in the Linville Creek cemetery.—Samuel D. Lindsay, Timberville, Va.

Ferguson. Barbara Anne, daughter of the late David and Harriett Hoover Fairburn, was born Aug. 10, 1865, in Rockingham County, Va., and passed away at the home of her nephew, Floyd Ferguson, in Detroit, Mich., Feb. 18, 1939. She was married to Henry Ferguson Nov. 1, 1904. He preceded her in death Jan. 2, 1936. They had no children of their own but she took her nephew into her home when he was an infant and reared him to manhood. Early in life she became a Christian and united with the Church of the Brethren at Beaver Creek, Va. She leaves her nephew, his wife and daughter, one brother and four sisters. Funeral services were held at the Pleasant View Church of the Brethren near Lima, Ohio, by Bro. W. D. Landes, assisted by Bro. C. R. Bowman.—Mrs. Jesse Miller, Lima, Ohio.

Ferguson. Sister Vergie E. Sutphin, was born May 14, 1904, in Tazewell County, Va., but moved to Carroll County when she was two years old. She passed away Feb. 17, 1939, after an operation in a hospital in Geneva, N. Y. She united with the Church of the Brethren in Carroll County, at the age of thirteen years. Eld. A. N. Hylton administered the rite of baptism. In 1921 she and her family moved to Fluvanna County. There being no Brethren church in that county she attended a Methodist Sunday school, but always remained faithful to the church of her choice. Later on when the Central Plains Church of the Brethren was built she attended services when her health would permit. Her sudden death was a shock to the family and church and we shall miss her very much. Her happy smile and unselfish disposition won her many friends. She was married to Archie J. Ferguson Feb. 5, 1923, in Bedford, Ohio. To this union one daughter was born. They lived in Bedford and Cleveland, Ohio, for a number of years. For the past three years they lived in Geneva, N. Y. One of the happiest moments of her life was when her husband accepted Christ under the preaching of Eld. H. H. Moyer of Reading, Pa. Besides her devoted husband and little daughter she is survived by her parents, Mr. and Mrs. C. W. Sutphin of Scottsville, Va. One sister and two brothers also survive. A large crowd attended the funeral services which were conducted by Eld. D. B. Garber, assisted by Elders J. J. Wood, J. W. Via and W. E. Sweitzer in the Central Plains Church of the Brethren. Pallbearers were her nephews, with her nieces as flower girls. She was laid to rest in the cemetery adjoining the church.—Mrs. S. M. Sutphin, Stuarts Draft, Va.

Fox. Ona Marie, was born to Charles and Mabel Snyder Fox, Aug. 28, 1924, and departed this life after several months' illness from a heart ailment. She leaves her father, two sisters and three brothers. Funeral services were conducted by Pastor Edward Stump in the Second South Bend Church of the Brethren. Burial was in the Riverside cemetery, Defiance, Ohio.—Mrs. Clinton Stanley, South Bend, Ind.

Garvin. Bro. Jesse William, was born at La Porte, Ind., Aug. 13, 1853, and died at the home of his daughter, Mrs. Blanche Wells, Milwaukie, Ore., April 8, 1939. He was married to Ida Beekley at Spencer, Iowa, in 1885. She passed away in 1911. To this union were born five children, three surviving. He moved to Nezperce, Idaho, in 1903 where he became a member of the church. Funeral services were held at Nezperce by Bro. A. R. Fike of Moscow. He was laid to rest beside his wife and two sons who preceded him.—Mattie Thomas, Nezperce, Idaho.

Harnley. Bro. Linnaeus E., was born Dec. 3, 1871, in Lancas-

ter County, Pa., and departed this life May 3, 1938. He is survived by his wife, Elizabeth Gutshall Harnley, of East Petersburg, Pa., three sisters and two brothers. Bro. Harnley united with the church at the age of thirty-five and lived a devoted Christian life thereafter. On Dec. 26, 1899, he married Elizabeth Blanche Gutshall of East Petersburg, Pa. In the spring of 1900 they moved on a farm near East Petersburg, remaining there for twenty-four years. In 1925 they moved to East Petersburg. Bro. Harnley served faithfully as janitor for fifteen years. His meek and humble life was appreciated by all. He bore his affliction bravely. His knowledge of the scriptures gave him a desire for the anointing service which was administered by Elders Milton G. Forney and Roy S. Forney. He was a devoted and loyal husband, a faithful member of the church and a true and faithful friend. Funeral services were conducted by Brethren Phares J. Forney, Milton G. Forney and Roy S. Forney in the East Petersburg church. Interment in the Mennonite cemetery.—Mrs. Emanuel Seifert, Landisville, Pa.

Harris, Elsie Dell Ewer, daughter of Amos and Nattie Ewer, was born Aug. 27, 1884, at Beloit, Kans., and passed away March 28, 1939, at a hospital in Emmett, Idaho. While living at McClave, Colo., she was united in marriage to Samuel E. Harris April 24, 1907. To this union nine children were born. At the age of fourteen she united with the Presbyterian church. A short time after her marriage she joined the Church of the Brethren and remained faithful. In the fall of 1927 the Harris family moved to Emmett, Idaho. Sister Harris leaves her husband, five sons, three daughters, three grandchildren and four sisters. Funeral services were conducted by S. Bollinger of Bowmont, Idaho.—Mrs. D. J. Wampler, Emmett, Idaho.

Hassinger, Sister Abbie Irene, was born Nov. 20, 1864, and died at the home of her son, Otho, near Carlisle, Pa., April 3, 1939. Her husband, Bro. Daniel Hassinger, died in 1929, and one child died at the age of two years. One daughter, one son, four grandchildren, one brother and one sister survive. The Hassinger family spent much of their life in Juniata County, and were faithful members of the Farmers Grove church. They were responsible for much of the work at this place. In 1920 they moved to Cumberland County and continued their faithful service in the deacon's office in the Lower Cumberland congregation. It was a joy to serve and fellowship in the church. Their son, Otho, was elected to the ministry in 1926. Funeral services were conducted by the writer, Brethren H. M. Snively, and I. M. Hart in the Lutz funeral home in Carlisle. Burial was beside Bro. Hassinger in the Baker church cemetery.—John E. Rowland, Mechanicsburg, Pa.

Hawk, Frank, son of Franklin and Arwesta Hawk, was born in Fulton County, Aug. 8, 1877, and spent most of his life in this community. He lived on the same farm since 1903, and was one of the best known men in the Walnut community. He was a good farmer and always worked hard. He loved his home and provided well for his household. On March 7, 1901, he was married to Ida Kuhn. In 1904 he was received in the Lutheran church. In 1935 he and his wife were baptized into the Church of the Brethren and remained faithful. On April 12 he was suddenly stricken with pneumonia and only lived about twenty-eight hours. He passed away at the Parkview hospital in Plymouth. He leaves his devoted wife, one brother, one sister and other relatives and friends. Funeral services were conducted at the Walnut Church of the Brethren by Brethren H. A. Claybaugh and C. C. Cripe.—Mrs. Elmer Fletcher, Argos, Ind.

Heaston, Edna Myrtle, daughter of John M. and Martha Follis, was born in Adams County, Iowa, May 13, 1887, and passed away at a local hospital March 31, 1939. At the age of twenty-six she moved to California and resided in the Patterson and Modesto communities. On June 29, 1910, she was married to James A. Wray and to this union two children were born. Mr. Wray preceded her in death in 1928. When but a small child she gave her heart to Christ and united with the Church of the Brethren. She and her husband served faithfully in the office of deacon. Aug. 22, 1936, she was married to Ralph Heaston, who survives. She also leaves a son, a daughter, a stepson, an aged father, two brothers, three sisters, two grandchildren, nieces and nephews and other relatives and friends. Sister Heaston was a faithful attendant and loyal worker in the church of her choice. She called for the anointing service on Feb. 21. Funeral services were held in the Shannen chapel, with the writer in charge. Burial was in the Modesto cemetery.—Paul B. Studebaker, Modesto, Calif.

Holderead, Everett C., son of Ransom and Callie Holderead, was born April 16, 1913, and departed this life at the Parkview hospital, April 21, 1938. He was united in marriage with Nola Moot April 16, 1937. He leaves his companion, one daughter, his mother, three brothers and two sisters. He united with the Church of the Brethren at the age of nine years. Funeral services were held in the Plymouth Church of the Brethren by Bro. Arthur C. Keim, assisted by Bro. Cecil Reed. Interment in the Oak Hill cemetery.—Mrs. H. E. Foust, Plymouth, Ind.

Jackson, Priscilla, daughter of George and Harriet Gump, was born Sept. 20, 1853, and died April 6, 1939. March 15, 1874, she was married to Martin Jackson, who preceded her in death almost twelve years. To this union four children were born, two dying in infancy. She is survived by one daughter, one son, thirteen grandchildren, eleven great-grandchildren, two sisters

and three brothers. Early in life she accepted Christ and was a faithful member of the Pleasant Hill congregation. Funeral services were conducted in the Pleasant Hill church by the writer. Interment was made near Hometown.—Leo H. Miller, Fort Wayne, Ind.

Long, Olivia L., was born Aug. 19, 1870, and died March 14, 1939. She was the daughter of Levi and Lizzie Landis Miller. On Nov. 25, 1895, she was married to Henry E. Long, and to this union five children were born, one dying in infancy. She is survived by her husband, three daughters, one son, one adopted son, nineteen grandchildren, one great-grandchild, three sisters and three brothers. At the age of twenty-seven she united with the Church of the Brethren, and remained faithful. She had a strong abiding faith in the Lord. She was a charter member of the Lititz congregation. Funeral services were held in the Beck funeral home and in the Lititz Church of the Brethren. Interment in the Kreiter cemetery.—Mrs. Louis Huebener, Lititz, Pa.

Longanecker, Enos J., son of Simeon and Hannah Kahler Longanecker, was born Feb. 17, 1874, near Leetonia, Ohio, and passed away near Columbiana, Ohio, April 13, 1939. In 1896 he was united in marriage to Lena Morris, and to this union four daughters were born. In 1920 his wife passed away. On May 26, 1921, he married Ora Lehman, to which union one daughter was born. In December of 1889 he united with the Church of the Brethren and rendered loyal, active and faithful service. A few years ago he spent many days remodeling the church house, for which service he would accept no pay. He was a devoted Bible student and served many years as an efficient Sunday-school teacher. He was a loving and devoted husband and father, a kind and obliging neighbor and an upright citizen. Surviving are his widow and five daughters, twelve grandchildren, one sister and two brothers. Funeral services were conducted by his pastor, Eld. G. S. Strausbaugh, assisted by Steven Yoder at the Fry funeral home, Columbiana. Interment in the Zion Hill cemetery.—Mabel E. Strausbaugh, Columbiana, Ohio.

Mason, Sister Lydia E., daughter of John and Susan Leaven-good, was born in Greenville, Ohio, Oct. 22, 1842, and departed this life April 12, 1939, in Youngstown, Ohio, where she made her home with her daughter-in-law. She became a member of the Church of the Brethren at the age of sixteen years and was a faithful and patient member. At the age of nineteen she was married to William Henry Mason. To this union were born fourteen children. Her husband and ten children preceded her in death. She leaves three sons, one daughter, twenty-nine grandchildren, thirteen great-grandchildren and a host of friends. Funeral services were conducted by Rev. Ripple of Perrysburg, Ohio, from the Dowling funeral home. Burial in the Colton cemetery near Liberty Center, Ohio.—Wendell I. Mason, Chicago, Ill.

Nifong, Fred Dale, the youngest son of Brother and Sister Noble Nifong, was born Aug. 7, 1937, and departed this life April 14, 1939. He leaves his parents, three brothers and two sisters. Funeral services were conducted by Bro. A. C. Keim, April 16, at the Mt. Pleasant church. Burial in the Mt. Pleasant cemetery.—Mrs. H. E. Foust, Plymouth, Ind.

Rench, John Lincoln, was born Nov. 12, 1863, and passed away at his home in Pleasant Mound, Ill., April 11, 1939. He was married to Nancy L. Enloe on Sept. 25, 1884. To this union four children were born. His first wife passed away April 1, 1895. On Jan. 1, 1901, he was married to Wavie I. Sapp. To them three children were born. Besides his wife and six children he leaves three sisters, twenty grandchildren and twenty-two great-grandchildren. He united with the Church of the Brethren at Pleasant Mound twenty-six years ago, and remained true to that faith. Funeral services were held in the Church of the Brethren by the undersigned.—D. J. Blickenstaff, Oakley, Ill.

Roberts, Etta May, daughter of John and Sarah Ellen Farrell, was born April 16, 1871, in Mahaska County, Iowa, departing this life March 14, 1939, at her home west of Albia. She spent her entire life in the vicinity of Albia. Sept. 6, 1897, she was united in marriage to Richard Nathan Roberts. To this union were born six children, three preceding her in death. She preceded her husband in death just six days. Surviving are three children, one granddaughter whom she cared for as her own daughter from early childhood, four other grandchildren, three brothers and a host of relatives and friends. Thirty-seven years ago she united with the Brethren church. Her great joy was to see her children and grandchildren follow in her footsteps. Funeral services were held at the Downs funeral home by the pastor, Bro. Elmer Fouts, assisted by Bro. C. A. Albin of Ottumwa. Interment in the Cuba cemetery.—Christina Henderson, Frederic, Iowa.

Roberts, Richard Nathan, son of Charles and Elizabeth Roberts, was born May 7, 1872, in Monroe County, and departed this life March 20, 1939, at his home west of Albia. Most of his life was spent in Monroe County, Iowa. Sept. 6, 1897, he was married to Etta May Farrell, who preceded him in death just six days. To this union were born six children, three preceding him in death. He leaves three children, five grandchildren, two sisters and a host of relatives and friends. In 1936 he united with the Brethren church in Monroe County. Funeral services were held at the Downs funeral home in Albia by the home pastor, Bro. Elmer Fouts, assisted by Bro. C. A. Albin of Ottumwa. In-

terment in the Cuba cemetery.—Christina Henderson, Frederic, Iowa.

Ross, William, son of Brother and Sister James Ross, Jr., died in the hospital at Huntingdon, Pa., March 7, 1939. He was born in Dudley, Pa., Jan. 28, 1935. He is survived by his parents and several brothers. Funeral services were conducted at his home by Brethren E. P. Dilling and Lawrence Bianchi. His parents united with the Church of the Brethren and received Christian baptism Aug. 28, 1938, at Yellow Creek. William was consecrated to the Lord Sept. 18, 1938, with Bro. E. P. Dilling officiating.—Mrs. Bertha Snyder, Hopewell, Pa.

Sausman, Sister Lois Irene, passed away March 15, 1939, aged 13 years and three months. She is survived by her parents, Brother and Sister Edwin Sausman, two sisters and two brothers. Her oldest sister was in the hospital at the time of her death. She is also survived by two grandfathers and one great-grandfather. She was baptized Oct. 29, 1939. Funeral services were conducted at the Bunkertown Church of the Brethren by her pastor, the undersigned, assisted by Bro. Grapes.—J. A. Buffenmyer, Bunkertown, Pa.

Shirkey, Anna Lee, died April 18, 1939, in Gallinger hospital, Washington, D. C., aged 34 years. The body was brought to her home at Broadway, Va., for funeral services in the Linville Creek church in charge of Rev. P. W. Fisher and the writer. Interment was made in the Linville Creek cemetery. Surviving are her father, three sisters and three brothers.—Samuel D. Lindsay, Timberville, Va.

Snyder, Donald James, son of Joseph and Isabel Millard Snyder, died at the South Side hospital, Youngstown, Ohio, April 15, 1939, after a few days' illness, aged 3 years, 8 months and 19 days. Surviving are his parents and one sister. Funeral services were held at the Bethel church by Eld. G. S. Strausbaugh. Burial in the New Middletown cemetery.—Mabel E. Strausbaugh, Columbusiana, Ohio.

Sprinkle, Emaline Bonnewitz, was born Oct. 20, 1856, at Majencia, Ind., and died April 19, 1939, at Salina, Kans. She united with the Church of the Brethren early in life. She married L. J. Sprinkle in October of 1877, and they came to Kansas the following March. Her husband preceded her in death seventeen years. She leaves two sons and two daughters. Funeral services were held in Salina, with burial in Hutchinson.—Clinton I. Weber, Hutchinson, Kans.

Van Gundy, Hannah, daughter of Hugh and Elizabeth Wiley, was born Dec. 6, 1856, at Caulding, Ohio. At an early age she came to Indiana and lived in the Tippecanoe community for about forty years. In 1875 she was married to George Van Gundy, and six children were born to this union. Three children and her husband preceded her in death. At the age of eighteen she united with the Church of the Brethren and remained faithful to the end. She was a faithful, devoted wife and mother and leaves a rich heritage of good deeds to those who remain. For some time she had been in failing health, having suffered several strokes of paralysis. The end came peacefully Jan. 18, 1939. She leaves three daughters, ten grandchildren, thirteen great-grandchildren and other relatives and friends. Funeral services were conducted by Bro. C. C. Cripe at the Methodist Protestant church in Tippecanoe.—C. C. Cripe, Argos, Ind.

Wandle, Elizabeth Sease, daughter of Abraham and Delilah Sease, was born in Darke County, Ohio, Aug. 5, 1855. She grew to womanhood under the hardships of pioneer life. She was not privileged to attend school very much. She worked hard and was well known in her community. On Jan. 20, 1876, she was married to Emmanuel G. Wandle. Some few years later they both united with the Church of the Brethren at Georgetown. They always took active part in church work and attended regularly. To this home were born eleven children and until only a few years ago the home was unbroken by death. In 1934 a daughter passed away and in 1937 a son was taken in death. Surviving are seven daughters, two sons, thirty-five grandchildren and twelve great-grandchildren. Of the thirty-five grandchildren, all that are over nine years of age belong to the Church of the Brethren. Brother and Sister Wandle spent their entire married life in Darke County. On Jan. 20 of this year they observed their sixty-third wedding anniversary. Sister Wandle passed away March 28 after a week's illness.—Civilla Petry, West Manchester, Ohio.

Weisner, Wilma Jean, four-year-old daughter of Mr. and Mrs. George J. Weisner, died at the home of her parents in Washington, D. C., March 23, 1939, after a three-month illness. She is survived by her parents and a number of relatives and friends. Funeral services were conducted at the Salem Church of the Brethren by Bro. Warren D. Bowman, assisted by Brethren L. R. Dettra, W. L. Riggleman and Cephas Fahnestock. Interment in the adjoining cemetery.—Ollie Cline, Stephens City, Va.

to-church month. During April Pastor Howell's sermons centered around the cross. Sunday-school day, neighbors' day and membership roll call day were observed at morning services. April 2 an evening of sacred music was brought by the Gordon Bachlund Choir School. We have been working toward decision day in the Sunday school. Fourteen were baptized on Easter, and several more await the rite. Pastor Howell has conducted a special class of instruction for these applicants. A program, Darkness and Dawn, directed by Mrs. Howell, was ably presented in the evening. Easter concluded a contest for new members in the Sunday school. Prizes of books and camp tuition were awarded. Lucille Woods received the highest award, having brought eleven new members. A beautiful picture, Christ and the Disciples in the Wheat Field, was awarded the primary department and Mrs. Beulah Duke, superintendent, for the largest increase over a three-month period. The Easter offering amounted to more than \$50. In connection with a trip to Conference Pastor Howell will conduct a two weeks' revival at the Panther Creek church, Iowa. Seven letters were received and two granted.—Ethel C. Smith, Los Angeles, Calif., April 21.

Rio Linda.—April 2 Bro. Crites of Live Oak conducted a pre-Easter Bible study. On Saturday evening Bro. Millard Shelly was elected to the deacon's office. Our love feast was held April 8, with Bro. W. R. Brubaker of Live Oak officiating. The Sunday school rendered an Easter program. One accepted Christ and will be baptized later. Five were received by letter. Our Ladies' Aid is busy quilting. We are striving for a larger attendance.—Mrs. Dicia J. Lehman, Sacramento, Calif., April 21.

San Diego.—Brother and Sister Studebaker were with us in March and we enjoyed their talks. After a basket dinner Mrs. Studebaker showed her curios. Brother and Sister George Carl were with us one Sunday in March and gave interesting talks. On Friday before Easter we held our communion. Easter Sunday the children gave a program. There were 210 present. In the evening the young people gave the play, Release, directed by Mrs. Forror and Mrs. Brose. After the play nine young people were baptized. April 16 President Ernest Davis of La Verne was with us and talked both morning and evening. April 14 he met with the young people and held a discussion. The young married people have given several dinners to help pay some of the church debts. The Aid has been working on different projects. They are quilting and doing fancy work for a bazaar. We held a rummage sale recently. Some of our members have been sewing for a toyland library in our community. They furnished the paint for the woodwork in the basement and the labor was donated. We are purchasing new songbooks. We are planning to have a vacation Bible school and anyone wanting to help out in this is welcome as we need workers very much.—Mrs. Mary Kregear, Spring Valley, Calif., April 22.

Colorado

Haxtun.—During the spring and summer months our evening services will begin at 7:30. The Easter cantata, Mary of Bethany, was appreciated by a large audience. It was directed by Mr. M. G. Talcott. At the morning service several special vocal numbers were rendered. The Easter offering was designated to go to the Board of Christian education. We reached a record attendance of 172 at the morning service. The mother and daughter annual silver tea will be held at the parsonage on April 21. On April 16 three of our children were baptized. A joint meeting of the Sterling and Haxtun young people was held April 16 in the Sterling church. At our morning service we were favored with a vocal duet by Carl Wells and Boise Burton.—Mrs. Warren D. C. Wood, Haxtun, Colo., April 20.

Rocky Ford.—Our two weeks' inspirational meetings were a blessing to all. Bro. Clinton Weber brought spiritual sermons and Sister Weber proved excellent in her musical directing and in the children's hour. Eleven were baptized. We were glad to welcome Bro. Chas. Bonsack on March 5 and listen to another of his wonderful messages on missions. The communion was observed March 29. Bro. Edgar Harris has been chosen elder. World Day of Prayer was held in the Christian church with all the churches of the city uniting. Eight of our young people attended the young people's conference in Denver and gave interesting reports. Our ladies' annual union missionary meeting was held the first Monday after Easter. A large group of ladies gathered at a covered dish luncheon in honor of Mrs. Jacob Trostle and her sister, Mrs. Stitzel of Lanark, Ill. Mrs. Trostle lived among us for many years and stopped here for a visit. Our adult group on Sunday evenings has been studying the history of the Church of the Brethren. Pastor X. L. Coppock secured the moving picture, Hours of Trial, and it was shown to a large crowd April 2. The union Easter sunrise service was held in the high school auditorium this year. The Disciple That Understood was dramatized and will be recast in our church April 23. It was an impressive service. Easter morning our pastor gave a splendid Easter message. In the evening The Dawn of Victory was given by a group of young people. A teachers' training school will be conducted each Wednesday evening under the direction of local pastors. Eld. Dan Crist of Quinter, Kans., was with us and gave two interesting talks on his trip abroad. A group of McPherson College young people gave a good program April 16.—Mrs. Roy E. Miller, Rocky Ford, Colo., April 20.

CHURCH NEWS

California

Calvary.—An amateur program and fellowship meeting was enjoyed March 9, sponsored by the Fellowship class. A prize was awarded the best performer. March was observed as go-

Idaho

Nezperce.—We met in council March 28. Our love feast will be held June 4, 7:30 P. M. Delegates to district meeting were Anna Smith and Mattie Thomas, with Sadie Johnson and Cynthia Thomas as alternates. The union sunrise prayer meeting was held at the Christian church and was well attended. The Sunday school gave a short Easter program, followed by an Easter sermon.—Mattie E. Thomas, Nezperce, Idaho, April 24.

Illinois

Sterling.—On Feb. 26 we enjoyed a mite box program conducted by the women. The proceeds of the mite boxes go to Mt. Morris Old Folks' Home. Recently an important day was observed with a dinner at the church and two services. Brethren M. R. Zigler, John Heckman and Ernest Hoff were speakers. Pre-Easter services were held by Pastor Kenneth C. Bechtel, ending with a fine playlet by the young people on Easter evening, Behind Locked Doors. Three have been received by baptism and three by letter. A number of young people from Milledgeville were with us April 16 and gave an impressive play, Beginning at Jerusalem. The Manchester College male quartet and Bro. J. O. Winger furnished an evening's program of delightfully inspiring music April 22. We are anticipating a visit from Bro. A. C. Wieand April 30, May 1, and are eager to hear his lecture. At our council meeting Bro. Bechtel was elected delegate to Annual Conference, with Bro. Harold Lahman as alternate. Our communion service will be held May 21, 7 P. M.—Helen Hoak Eikenberry, Sterling, Ill., April 22.

Indiana

Kokomo.—Our church has been doing nicely. Three have been baptized and two received by letter recently. The council authorized a regular Sunday evening meeting for juniors and intermediates. We expect to hold a vacation Bible school this summer. Bro. Loren Bowman of Chicago held our pre-Easter services. Two sisters passed away since our last report. They are Sister Jessup and Sister Alpha Deardorff. We miss them very much in our services.—Mrs. Elizabeth Davis, Kokomo, Ind., April 24.

Peru.—In January we had a birthday fellowship supper. A devotional program and entertainment were provided by those seated at their respective places at the twelve tables. A birthday offering of over \$20 was lifted to apply on our building debt. On the last Sunday evening in January the young people's department gave a play, The Years Ahead. In February our guest speaker for the Achievement Offering was Bro. Otho Winger. Our pastor gave us special Lenten sermons beginning Feb. 19, and continuing until April 26. Bro. Robert Sink of Brimhurst led us in a series of evangelistic meetings. His messages were well received and nine were baptized, three received by former baptism and seven by letter. Our Easter sunrise service which was conducted by the young people was inspiring and led us into a day of wonderful experiences which did not end with the baptismal services but extended over into the following week when we had our communion with a large attendance present. We have recently purchased new Hymnals which have helped tremendously in our worship.—Mrs. H. F. Peters, Peru, Ind., April 25.

Plymouth.—Our church work is moving along nicely under the leadership of Pastor Arthur C. Keim. Prayer meetings have been held in the homes of the sick and shut-ins. These have been well attended and very much appreciated. A Negro quartet from a college at Prentiss, Miss., gave a short musical program on March 5. The evening service was in charge of Men's Work. Our church met in council March 8. Pastor Keim and Eld. Clyde Joseph were elected delegates to Annual Conference, with Sister Fern Price and Bro. Cecil Reed as alternates. March 12 the Manchester College Cantelina choir gave an evening program, directed by Bro. Boyer. This was much appreciated. March 19 the Women's Work gave a temperance program, consisting of temperance slides and a play, The Whirlwind, given by the young people. On April 2 Bro. Howard Kreider of Milford, Ind., began our revival meetings, with Sister Elma Rau as song leader. Bro. Kreider preached the Word with power and conviction. Sister Rau added much inspiration in our song service. Bro. Kreider gave a short sermonette each evening on some church doctrine. The evangelists and our pastor visited in many homes. As a result fifteen were added to the church by baptism and two by letter. The members were much strengthened spiritually.—Mrs. Emma Foust, Plymouth, Ind., April 26.

Wakarusa.—The work here has been progressing, with an increased attendance in Sunday-school and church services. Pastor H. A. Claybaugh held pre-Easter services March 30 to April 9. There were eleven baptized on Easter Sunday. Two were received by letter recently.—Mrs. H. O. Metzler, Wakarusa, Ind., April 26.

Wawaka.—The young people's group gave special music at the Easter service. They are planning to prepare a religious play to be directed by Pastor B. E. Hoover. The attendance and interest of our Aid Society are very good and we are glad for the increase in number and the willing co-operation they lend to the church. We met in council recently and decided to try to install a furnace in the church this summer. We are anticipating

a series of doctrinal sermons by our pastor soon. As a fitting climax to these services the communion will be held June 5, 7 P. M.—Blanche Blosser Frick, Wawaka, Ind., April 26.

Iowa

South Waterloo.—The picture, In the Land of the Monkey Bread Tree, was shown on March 12, with a good attendance. The joint missionary and W. C. T. U. meetings, held monthly in various homes of the community, have been well attended. March 27 we met in council. We will have a Children's Day program. It was decided to celebrate July 4 in the usual manner, with program and picnic in the Tannreuther grove near the church. Our pastor and his wife, Brother and Sister W. H. Yoder, were re-elected for a term of three years. Their untiring efforts and efficient leadership are greatly appreciated. Delegates to Annual Conference are Brethren U. C. Miller and Paul E. Wingerd. Bro. Yoder brought a series of helpful and inspirational Sunday morning messages during the Lenten season. Our communion services on Good Friday evening were well attended. Eight were baptized before the communion. The Easter message was brought by Bro. D. W. Shock. Brother and Sister Shock were en route to California. At the evening service the intermediate group, directed by Sisters Dorothy Miller, Elizabeth Lichty and Superintendent Hazel Bridge, presented the play, The Third Day.—Paul E. Wingerd, Waterloo, Iowa, April 21.

Waterloo City.—The annual citywide holy week services were held at the Y. M. C. A., and the three-hour service on Good Friday was held in the Evangelical church. We were fortunate in being able to secure the service of Bro. D. D. Funderburg of Elgin, Ill., from Palm Sunday to Easter evening when a special cantata was given. Nine were added to the church by baptism, one by transfer of fellowship and three by letter. Three letters of membership were received in March. The Black Hawk County Sunday-school convention will have afternoon and evening sessions in our church on May 9. The ladies will serve dinner in the evening. The mother and daughter banquet will be held May 11. The men will prepare and serve the banquet. We will have a daily vacation Bible school beginning Monday following the close of public schools and continuing for two weeks. Mrs. Elsie Kough has been designated as director. April 9 we had a social hour to welcome the new members and to give special recognition to the choir for their noble service. At our council we decided to have our communion on May 21. Brethren A. P. Blough and F. D. Beck were elected delegates to Annual Meeting.—Clara Miller Lichty, Waterloo, Iowa, April 25.

Kansas

Parsons.—We met in council March 26. Our communion will be held May 13, 7:30 P. M. Several from Parsons attended the regional conference at McPherson in February. The ministerial association of the Parsons churches put on a pre-Easter service. The different members of the association secure the speakers. Two years ago the Church of the Brethren secured Bro. D. W. Kurtz. This year the Methodists secured Bishop J. M. Moore of Dallas, Texas. A very successful meeting was held. April 19 the men had a bean supper, everything being prepared by the men. Pastor Paul Swigart proved he could prepare good physical food as well as spiritual food. The men will meet for another social time together May 24. The Women's Work is progressing under the leadership of Sister Ethel Hamsher. Our pastor's wife, Sister Mattie Swigart, is giving us a series of talks at each Aid meeting on the History of the Christian church.—Mrs. J. A. Campbell, Parsons, Kans., April 23.

Maryland

Beaver Dam.—We met in council April 1. It was decided to erect a pulpit in our church. We will lift an offering at each church service. Brethren William Garver and Charles Metz were elected delegates to district meeting, with Brethren David Stoner and Norman Bohn as alternates. Bro. Jesse R. Klein was elected elder for the next three years, with Eld. D. O. Metz as assistant. We will have our love feast May 21, 6:30 P. M. Bro. Ira Arnold gave an interesting illustrated chalk talk on April 23.—Norman E. Bohn, Union Bridge, Md., April 24.

Peach Blossom.—March 26 thirty-six from the Peach Blossom congregation attended the B. Y. P. D. fellowship program and supper at Palmyra. April 30 the Mar-Dela B. Y. P. D. groups are to assemble at the Farmington church, Del., for their annual rally. In July they will have a campfire meeting, with their annual recognition services in September. The ministerial board decided to have an exchange of pulpits of the six churches of the shore. Fourteen of our number recently passed the tests given them on the study of How to Teach in the Church School. Our teacher, Bro. J. C. Beahm, is planning a constructive program. The Ladies' Aid is small in number but has contributed \$169.75 towards the building fund since December of 1937. The pre-Easter services were held in the Easton church, with messages by Brethren Joseph Rittenhouse of Ridgely and Edward K. Ziegler, returned missionary from India. The sunrise service was held at the home of Bro. Edward's parents for his mother who has been ill for several months. We met in council April 9. Delegates to district meeting are Ralph Hutchison, Russell Beahm and Dwight Miller. Bro. Barry T. Fox is delegate to Annual

Meeting. April 22, 23 we had the pleasure of having Bro. A. C. Baugher and family with us at the Fairview house in a Bible institute. His messages were masterful and challenging.—Mrs. C. W. Walbridge, Easton, Md., April 24.

Westernport.—Feb. 8 we made our last payment on our present buildings, church and parsonage. The man who held the note gave a plot of ground directly behind the church with the note. On Jan. 29 and Feb. 12 temperance programs were given, directed by the B. Y. P. D. One program was repeated in the First M. E. church. Bro. E. S. Coffman conducted a two weeks' evangelistic campaign March 5-19. Two accepted Christ during the revival and two since that time. On Easter morning the children rendered an appropriate Easter program. In the evening we had our communion. We are studying Moving Millions, directed by Mrs. Harry Fazenbaker, chairman of the missionary committee. The B. Y. P. D., Women's Work and Men's Work are assisting. We are going to conduct a vacation Bible school in June, with Bro. N. D. Cosner in charge.—Mrs. Carl Metcalfe, Westernport, Md., April 24.

Michigan

Battle Creek.—We had good attendance at our school of missions Jan. 29 to March 5. Bro. Mallott, our pastor, had charge of the adult class. We met in council March 11. We decided to have Easter Sunday evening as a fixed date for our communion. Sister Leah Hand will be director for our Bible school. Bro. Ollie Hammond was elected delegate to Annual Meeting, with Sister Ruth Glessner as alternate. On Palm Sunday the Temple choir brought us several messages in song. There was also dedication service for children. We were privileged to have Bro. Walter Fisher preach for us the week preceding Easter. His sermons were spiritual and uplifting. Easter morning our young people held a sunrise service. The attendance at Sunday school was 162. The intermediate group sponsored an impressive service, The Changed Cross. The father and son banquet was held April 28. We received an offering of \$185.45, which will be applied on our church debt.—Mrs. Florence Snow, Battle Creek, Mich., April 24.

Sugar Ridge.—We met in council April 1. Good reports were given by the treasurer and pastor. Sister Prowant reported that she has already enlisted several workers to help with the daily vacation Bible school which will be held in June. Bro. Robert Miller is Messenger agent, with Sister Eliza Blocher as correspondent. We had a week of splendid services during Holy Week, conducted by Bro. Hugh Warstler of Durand, Mich. Communion service was held on April 7. The primary children gave a good program on Easter morning. Three decided for Christ on Easter day and we are praying for some more decisions before baptismal time. April 15 the state workers of Michigan met with us and gave good talks. April 22 twenty-eight of our Sunday school attended the Sunday-school convention at Brethren, Mich. A good program was given. Our Sunday-school attendance is increasing since the weather is warmer and sickness is decreasing.—Mrs. Eliza Blocher, Custer, Mich., April 26.

Missouri

Deepwater.—March 19 Bro. Harold Miller of Leeton, Mo., our field man, was with us and preached an inspiring sermon. At the noon hour we partook of a bountiful dinner, after which we met in council. The following Sunday-school officers were elected: Superintendent, Bro. Ralph Skaggs; secretary-treasurer, Mrs. James Varner. The Men's Work was reorganized, with Bro. Fred Adkins as president. We decided to have a revival this summer to be conducted by our pastor. The Ladies' Aid meets at the church every two weeks to quilt. April 8 the Sunday school and church enjoyed an egg and wiener roast.—Etta Skaggs, Montrose, Mo., April 22.

Kansas City.—Feb. 12 we enjoyed a visit from Bro. V. F. Schwalm of McPherson College. He gave an interesting message. Feb. 25 the young people's organization had charge of the preaching hour. A program and three splendid talks were given. A series of pre-Easter talks was given the four Sundays preceding Easter by representatives of different classes. Perhaps the best prepared talk was given by Donald Keltner, a member of the intermediate class. A pre-Easter prayer and praise service was conducted by Bro. Enos, our pastor, the Sunday preceding Easter. We were rewarded Easter day with a large attendance, nearly one-fourth of them being young people. We met in council April 12 to elect a nominating committee. April 22, 23 the young people of the district met with our church in a rally. A banquet was held Saturday evening, with Rev. E. J. Morgan, pastor of the Centropolis Baptist church, as speaker. The Sunday-school discussion was led by Martha Roop, a young member from the Warrensburg church. The morning address was given by Rev. Geo. K. Vaughn of the Blue Valley Y. M. C. A. Special numbers were given by the young people of the district and the district choir. The meeting was presided over by Bro. C. B. Bricker, president, of the Kansas City church. Bro. Harold Miller, pastor of the Leeton church, and district field secretary, was present and took an active part. Fifty young people were present.—Mrs. Erma Argabright Varner, Kansas City, Mo., April 24.

South St. Joseph.—Bro. J. F. Baldwin, pastor of the Morrill church, conducted our revival meeting, closing March 16. Eight

were baptized and others expect to come later. Bro. Baldwin gave good messages. We gave the children an Easter treat. We had an attendance of 123 on Easter Sunday. Our communion will be held May 10, 8 P. M. Our work is moving along as usual. The writer united five couples in marriage from April 8 to 22.—E. N. Huffman, St. Joseph, Mo., April 26.

Ohio

Castine.—March 18 we met in council. Bro. Glen Rust will represent us at Annual Meeting. District meeting delegates are Walter Petry and Abe Rhinehart. We decided to get 100 new hymnals. Our treasurer gave his yearly report which showed all expenses paid. The Aid gave a good report. We voted to retain our pastor for three more months and then have all our elections at one council meeting. Our Sunday school has been increasing. Our Christian Workers has been doing fine. Two Sunday-school classes have given plays and last Sunday evening Bro. Monroe Snyder of Dayton gave us pictures of the Orient. All have been much appreciated. We lost one aged sister by death.—Civilla Petry, West Manchester, Ohio, April 25.

Center.—Feb. 19 Bro. Clyde Mulligan gave an illustrated talk on temperance and peace. The following Sunday Bro. J. O. Winger and the Manchester College quartet gave a splendid program. April 2 nine young people from the Springfield church presented a play, The Wargod of Mars. On April 9 an Easter cantata, The Victorious Christ, was rendered. This was followed by a very practical message on World Conditions by Bro. C. Ray Keim of North Manchester, Ind. We met in council April 12 and decided to have our love feast May 7 at 7 P. M. One letter of membership was granted. We plan to observe Manchester day April 23. Our delegate to Annual Conference is Bro. M. M. Taylor, with Bro. Leroy Domer as alternate. Delegates to Sunday-school convention are Sisters Nora Bosler and Maude Royer. We are looking forward to our evangelistic meetings which will begin Aug. 6, with Bro. D. R. McFadden as evangelist.—Mrs. Milton Taylor, Louisville, Ohio, April 20.

Donnels Creek.—The young people have presented two plays. The first was a missionary play and the second, The Light That Did Not Fail, was a temperance play. We are planning to cooperate with other Sunday schools in the community in conducting a vacation Bible school. On exchange Sunday our pulpit was occupied by Bro. Chas. Flory, pastor of the Troy church. Our pastor, Bro. R. F. Flory, preached for the Troy congregation. Recently Bro. Paul Kinsel gave us an instructive message concerning the work of our district board of Christian education. A number of our members attended the annual women's meeting of Southern Ohio on Feb. 22 at Covington. At our council meeting, March 7, Bro. R. F. Flory was chosen delegate to Annual Conference, with Bro. Wilbur Teach as alternate. Brethren Russell Studebaker and George Barnhart will represent us at district meeting, with Sister Cynthia Studebaker and Bro. Wilbur Teach as alternates. The work of the Aid Society continues to progress under the leadership of Sister Mabel Teach. The ladies meet twice a month in the afternoon, with two all-day meetings per year.—Mrs. Edith Woodard, New Carlisle, Ohio, April 18.

Eaton.—Our church is growing under the guidance of our pastor and his wife, Brother and Sister Frank Eby of Trotwood, Ohio. They mean much to the Eaton church and although twenty-six miles away they are here when duty calls. Bro. Eby made 200 calls just before our revival. We were able to pay \$700 on our church debt the past fall by pledges, private donation, organized groups and special soliciting. We have a working Aid Society which meets weekly at the church. Our young people are a lively church working group. One of our girls is in Bethany. Our Men's Work program was quite full the past fall. They built a partition in the primary department and also screens and doors for the whole church. Our primary department is growing but the scarlet fever was hard on them this winter. The week of Feb. 21 the churches of Eaton had a union service prior to prayer day. Our speaker was Rev. Ray Seely, pastor of the Congregational Christian church. On Feb. 24 a union service was held in our church for World Day of Prayer. This was an impressive service, with 125 present. An offering of \$6.25 was received to be used for Christian literature, Indian and foreign colleges. March 26 Bro. J. W. Fidler of Brookville, Ohio, began our series of meetings. His sermons were well received. Twenty-one made decisions for Christ, eighteen being baptized and three received from the First Brethren church. The oldest convert was eighty-five years of age. We held our love feast on April 11, with 150 present. Brethren Fidler, Fisher, Clarence Priser, Wm. Deaton and Frank Eby were with us. The Eaton church has pledged \$130 for the support of Sister Kathryn Kiracofe. On May 4 there will be a union luncheon at the Christian church, sponsored by the National Committee of Church Women of America. The purpose of this meeting is to promote co-operation and goodwill among all churches. The missionary committee plans to have Dr. Burke of North Manchester, Ind., give a talk and show pictures. The writer has been elected church correspondent.—Mrs. Chas. Beasley, Camden, Ohio, April 24.

Painter Creek.—April 23 our revival meeting, conducted by Bro. R. H. Nicodemus, came to a close. He gave wonderful Bible messages and nine confessed Christ. Eight were baptized and one was received on former baptism. Three young married

couples were united in their church relationship. Bro. Nicodemus and our pastor, Bro. Honeyman, did much good work visiting in the homes. At our last council three were received by letter. We appreciate the fine gospel message brought to us through special music during our meetings by adjoining churches and home talent. Our young ladies' chorus, directed by Kenneth Honeyman, has been doing good work and gave several selections during the meetings. Our church will be represented at district meeting on April 29 by Sisters Ethel Loxley and Mary Neff. Bro. Honeyman will represent our church at Anderson Conference.—Mrs. Levi Minnich, Greenville, Ohio, April 25.

Salem.—We have had some very helpful messages from guest speakers. We have had messages from Brethren Harley Coppock, Mark Shellhaas and Omer Maphis besides our home ministers. The Men's Work is slowly growing. They helped in making some much needed improvements to the church building. Our revival closed March 18, with Bro. Chas. Flory as evangelist. His messages were challenging. Sunday school is progressing with a fine group of teachers giving of their best for the upbuilding of the church and community. Attendance has been good considering the sickness in the community. Different classes and groups are bringing us wonderful worship periods at the Sunday-school hour. Easter sunrise services were enjoyed. In the evening we had a fine Easter program. There were 343 present at Sunday school.—Mrs. Joseph D. Wenger, Dayton, Ohio, April 22.

Toledo.—Bro. J. W. Fidler of Brookville, Ohio, conducted our revival meetings. His messages were inspiring to all and three accepted Christ. On Feb. 5 three were received by letter. Feb. 22 in a special church council we decided to redecorate our church. The district meeting was held March 14-16. Bro. Bantz and Sister Fern Thornton were sent as delegates. A fellowship tea was held March 19, with members of our sister church from Black Swamp as guests. A fine program was given, and an offering was received. With the splendid co-operation and sacrifice on the part of the members we were able to repaint the walls, sand and varnish the floors, carpet the rostrum and aisles, put in colored glass windows, varnish pews, etc. This work was completed by Easter Sunday. Services began on Easter with sunrise services and continued throughout the day, closing with baptism being administered by Bro. Bantz to seven souls. On April 17 Pastor Bantz left for the Swan Creek church, Wauseon, Ohio, to hold a two weeks' meeting. During his absence the pulpit will be filled on April 23 by Mrs. Geo. Throne, head of the Northwestern Ohio Women's Work. In the evening the Manchester College deputation team will give a peace play. April 30 Dr. H. L. Burke, on furlough from Africa, will be with us. We are looking forward to great things in our church this year. The interest in the morning worship has shown a decided increase.—Vella Marks, Toledo, Ohio, April 22.

Oklahoma

Antelope Valley.—Inspiring Easter sunrise services were held about four miles from the church, with Eld. J. R. Pitzer in charge. Following the breakfast we had Sunday-school services out on the hillside, with fifty present. April 17 the young people of Noble County held their Christian Endeavor rally in our church. They gave a fine program.—Gracie Underwood, Billings, Okla., April 21.

Oregon

Grants Pass.—On March 19 the mothers and daughters gave a program. March 27 the young people gave a farewell surprise in honor of Carl Blickenstaff who left for his home in Indiana, after being with his aunt and uncle for several months. April 9 a union Easter sunrise service was held on Cathedral Hill. The Easter program was given by the Sunday school in the morning. We also enjoyed a chorus of adults from Lorenz and the sermon by the pastor. The evening service closed our pre-Easter evangelistic meetings conducted by Bro. Stutsman. He brought us fourteen Spirit-filled messages. One Sunday-school scholar confessed Christ. April 16 an Easter drama, Barabbas, was given by a group of young people. There were a number of visiting members at both services on April 16. April 23 the Myrtle Point young people will present a drama, In His Strength. The Ladies' Aid held a meeting on April 13 and tied a comforter for a needy family. Our love feast will be held May 7, 7:30 P. M.—Alta P. Morton, Grants Pass, Ore., April 18.

Pennsylvania

Altoona, First.—We will use Moving Millions in our mission study class. Walter Hanawalt will show slides on India. The men have planned a meeting for April 25. The program will consist of a pipe organ recital by Mr. Van Horn, selections by the male quartet of Twenty-eighth Street church, and a lecture by Bro. C. C. Ellis of Juniata College. The communion service will be held the first Sunday evening in May. The missionary society met the first Sunday evening in April. Letters were read from Ida Himmelsbaugh, the Cleveland mission, the European mission field, Mrs. Lucish who formerly labored in Czechoslovakia and has been adopted by the Kantner sisters, Walter Miller and his wife who are in Mexico and from Bro. H. Stover Kulp and his wife of Africa. Notes were also received from the

two Kulp children, who are in the homeland, in response to gifts given them by the missionary society. The Wednesday evening Bible study, conducted by our pastor, continues to have good attendance. We have been studying Ezra and Nehemiah. Dr. O. E. Philips, traveling secretary of the Biblical Research Society, will give an illustrated lecture on May 17. Dr. Aston, son-in-law of the late Dr. Chalmers of the New York Hebrew Mission, will occupy the pulpit April 23. The young people have enjoyed programs by visiting groups from Carson Valley and Juniata, and have returned the Juniata visit. On Easter morning the children gave a program of songs and recitations and our pastor gave a talk. The choir gave a cantata in the evening. On Good Friday evening Miss Emma Kantner's class of young women gave a program. The writer's class of women is planning to visit the old folks at the Martinsburg Home and also the shut-ins and the sick. Some of the class will visit Mr. Thomas Russel who is a cripple. This class has held some of its recent meetings in the Y. W. C. A. The Juniata College banquet for this county was held on March 27, with Bro. Calvert Ellis as speaker. The program included a mixed college quartet, a solo and a girls' trio. Mr. Lindaman of the college faculty led the group singing. Glenn Williams was again elected president of this group. The March meeting of the Altoona League of Women for Juniata College met at the Y. W. C. A. A literary program was enjoyed. The piano for the little folks will be dedicated April 23. At this time the older folks will have the privilege of hearing the new piano and the voices of the children in song.—Ada C. Sell, Altoona, Pa., April 22.

Huntingdon.—Dr. Arthur Philips was speaker at the father and son banquet. Special music was presented by students from the college. Jan. 22 the student volunteers presented a challenging program. The Juniata College choir favored us with a delightful evening of music on Feb. 26. Bro. Rufus D. Bowman, president of Bethany Biblical Seminary, preached for us March 12. Members of the Huntingdon Kiwanis Club and their friends attended the services of the Stone church in a body on March 19. Our evangelistic services, Feb. 6-19, proved to be a great blessing. Bro. M. Guy West of Roanoke, Va., preached strong, spiritual sermons and his ministry was much appreciated in the church, the college and community. Twenty-five were baptized, one received on former baptism and two by letter. During the five weeks preceding Easter the pastor conducted a class of counsel for new Christians each Wednesday afternoon. On Palm Sunday a cantata, The Holy City, was presented by the college choir, directed by Prof. C. L. Rowland. On Friday evening of Holy Week the sermon was preached by the elder, Bro. Calvert N. Ellis. Early Easter morning there was baptism, followed by a unified service at which the entire church school and congregation assembled for worship. In the evening a special Easter program was presented by the choir, From Triumph to Triumph. A unified service was also conducted on April 16. During the month of June the unified service plan will be continued. For six weeks Beulah Woods has been giving splendid messages at the midweek services on the mission work in India. The men's organization held a meeting in April, at which time Miss Miriam Fackler of the college faculty gave an illustrated lecture on the Jewish problem as it relates to the movement to Palestine. We met in council April 13, and Brother and Sister George Detweiler were elected as delegates to Annual Conference. The congregation was represented at the district meeting at New Enterprise by Mrs. Zola Detweiler, Brethren C. N. Ellis, C. V. Mierly, and Mrs. O. R. Myers. The Women's Work organization has been assisting in the Chinese and Spanish relief. The mother and daughter fellowship social will be held May 10. Bro. W. J. Swigart observed his eighty-ninth birthday on March 19, at which time he received many congratulations from his friends. Brother and Sister Galen B. Royer celebrated their fifty-fourth wedding anniversary on March 5. The congregation will observe the Lord's Supper on May 7, 6:30 P. M.—R. B. Stambaugh, Huntingdon, Pa., April 22.

Lebanon.—We just closed an inspirational revival, with Eld. S. G. Meyer from Fredericksburg as evangelist. He preached sound doctrinal and Biblical sermons each evening. There were eleven applicants for church membership. These folks were baptized on April 16. We met in council April 11. Delegate to Annual Conference is Eld. Nathan Martin. Delegates to district conference are Quinter Liskej, Elias E. Meyer and Carl Zeigler. Recently Eld. Henry King of Heidelberg worshiped with us and brought a message on Witnessing for Christ. The male quartet of Elizabethtown College had charge of a recent Sunday morning service. Luke Ebersole, a member of the quartet, brought the morning message. The a cappella choir of the college also presented a fine program in song, depicting events from the life of Christ. We expect Bro. Alvin Brightbill to be with us April 19 to show hymn slides. Our Sunday school was represented at the county Sunday-school convention April 14, 15, by Ida Smith and E. E. Meyer. With the coming of fine spring and summer weather the work on our new building at Fourth and Locust Streets is promising to increase. The men of the church are responding very nicely. We have already had much donated labor and materials. Coming events will be Mother's Day program, May 14; love feast, May 21; Children's Day program, June 11; educational day program, June 25. Pray for the work at Lebanon.—Mrs. Carl W. Zeigler, Cleona, Pa., April 17.

Lower Clair.—We met in council Dec. 10 and elected officers.

Bro. D. I. Pepple was elected elder. He has been our elder for the past nineteen years. Our Sunday school has organized a missionary class and the book, *Moving Millions*, is being used. A Ladies' Aid Society has been organized and I hope this will be a great help to our church. Our delegates to district meeting were Sister Maud Helsel and Mrs. Warren Claar. Our love feast will be held May 27. We are looking forward to our revival which will begin Sept. 3, continuing for two weeks. Bro. Lawrence Bianchi of Windber, Pa., will be the evangelist.—Mrs. Warren Claar, Claysburg, Pa., April 17.

Mingo.—We were glad to have Brother and Sister I. E. Oberholtzer with us Feb. 25. They gave us a very interesting message on the work in China. We met in council March 11, and four certificates of membership were granted. The delegates to district meeting are Brethren Amos Buckwalter and Harry Hartley. We decided to represent at Annual Meeting and Sister Kathryn Ziegler has been chosen as delegate. We are looking forward to our revival meetings at the Mingo house, May 21 to June 4, with Bro. J. W. Fidler of Brookville, Ohio, as the evangelist. Our love feast will be held June 3.—Carrie K. Hoffman, Collegeville, Pa., April 18.

Myerstown.—Feb. 18, 19 Bro. Forest Weller from Elizabethtown College conducted our Bible institute, bringing us four helpful messages. March 6 we met in council, and elected Harvey Frantz as delegate to Annual Meeting, with Lester Bucher as alternate. Delegates to district meeting are Frank Tayser and Robert Spangler, with Jonathan King and Henry Hocker as alternates. The Aid Society and two of our Sunday-school classes have prepared a box for the Bittingers, including bandages, squares, baby dresses and shirts, crib sheets and outing flannel. Bro. Paul Meyer from West Conestoga congregation conducted our revival March 12-28. His sermons were forceful and inspiring. Three stood for Christ. Neighboring congregations furnished special music at some of these meetings. We

had pre-Easter services three nights of Easter week. We had a program Easter morning and in the evening the young people presented the play, *Barabbas*. We are planning to have our love feast May 27, 28, 1:30 P. M.—Helen C. Bucher, Myerstown, Pa., April 24.

Ridge.—The work at this place has been progressing, with the interest being maintained even over the winter months. Our prayer services have been especially well attended. The church met in council March 26. It was decided to repaper the church this summer. Our women's group presented the church with a new pulpit Bible. Our Sunday school presented our pastor, Bro. Robert Cocklin, with a Bible on his birthday, Feb. 22. Five of our Sabbath school scholars attended regularly during the past year and received as a reward either a Bible or a suitable book. We are looking forward to our revival services to be held May 21 to June 4, with our pastor as evangelist. Our communion will be observed on June 4, 7 P. M.—Mrs. John E. Boaz, Shippensburg, Pa., April 17.

Rouzerville.—March 12-26 we held our evangelistic meeting in the Rouzerville house, Antietam congregation. Bro. Graybill Hershey preached sixteen doctrinal sermons to large audiences. There were six conversions and one was reinstated. Five were baptized on Easter Sunday by Bro. M. C. Valentine and one is awaiting baptism. The local men's quartet gave special music. Brethren John Heffner and Melvin West were song leaders. We held our Easter program in the morning. The program consisted of special music and a message by Bro. Arthur Durr. Bro. M. C. Valentine gave instructions to applicants for baptism. Our love feast will be held at the Prices church, May 27, 28, 10 A. M.—Laurean Smith, Waynesboro, Pa., April 17.

Springfield.—Feb. 28 Brother and Sister I. E. Oberholtzer, returned missionaries from China, gave us an interesting program. April 1 we met in council. Delegates to district meeting are

ANNOUNCEMENTS

Annual Conference
June 7-13, Anderson, Ind.

District Meetings
North Dakota and Eastern Montana, Pleasant Valley (York), June 29-July 2.

LOVE FEASTS
California
May 21, 4 pm, Los Angeles, First.
Colorado
May 21, 7:30 pm, Denver.

Florida
May 14, Sunnyland
Idaho
June 4, 7:30 pm, Nezperce.

Illinois
May 13, 8 pm, Allison Prairie.
May 15, 7:30 pm, Lena.
May 21, 7 pm, Sterling.
May 28, 7:30 pm, Panther Creek.
May 30, 7:30 pm, Walnut Grove.

Indiana
May 13, Buck Creek.
May 13, 7:30 pm, Beech Grove.
May 15, Pike Creek, Monticello.
May 17, 7:30 pm, Walnut Valley.
May 18, 7:30 pm, Pleasant Valley.
May 20, 7:30 pm, Elkhart Valley.
May 20, 7:30 pm, Upper Fall Creek.
May 21, Pleasant Hill.
May 21, 6:30 pm, Rossville.
May 26, New Salem.
May 27, 7 pm, English Prairie.
May 27, 7:30 pm, Antioch.
May 27, 7:30 pm, Middletown.
May 28, Cedar Creek.
May 28, Sugar Creek.
May 31, Baugo.
June 1, 8 pm, Middlebury.
June 3, 7:30 pm, Mount Pleasant.

June 3, 7:30 pm, Pipe Creek.
June 17, Camp Creek.

Iowa
May 14, 7 pm, Prairie City.
May 14, 7:30 pm, Brooklyn.
May 20, Des Moines Valley.
May 21, Waterloo City.
May 28, South Keokuk.

Kansas
May 13, 7 pm, Maple Grove.
May 13, 7:30 pm, Parsons.
May 14, Wichita, First.
May 14, 7 pm, Prairie View.
May 22, Morrill.

Maryland
May 14, 6:30 pm, Monocacy.
May 14, 7 pm, Locust Grove.
May 20, 4 pm, Beaver Creek.
May 20, 4 pm, Grossnickel.
May 20, 5 pm, Brownsville.
May 20, 6 pm, Bush Creek.
May 21, Maple Grove.
May 21, 6 pm, Westminster.
May 21, 6:30 pm, Beaver Dam.
May 21, 6:30 pm, Fairview.
May 27, Stone Bridge.
May 27, 28, 10 am, Upper Codorus, Black Rock.
May 28, 7:30 pm, Ridgely.
June 3, 4 pm, Manor.

Michigan
May 19, 8 pm, Florence.
May 27, 7:30 pm, Woodland.

Minnesota
May 21, Worthington.

Missouri
May 23, Mountain Grove.
May 27, Shoal Creek.

Ohio
May 27, 7:30 pm, Middle District.
May 28, 10:30 am, Wooster.
May 28, 7:30 pm, Chippewa.
June 17, 7:30 pm, Eversole.

Oregon
May 20, Albany.

Pennsylvania

May 13, Oak Grove.
May 13, 1:30 pm, Annville.
May 13, 1:30 pm, Indian Creek.
May 13, 2 pm, Hershey, Spring Creek.
May 13, 2 pm, Spring Grove.
May 13, 14 Falling Spring, Hade.
May 13, 14, 1:30 pm, Midway.
May 13, 14, 1:30 pm, Richland.
May 13, 14, 4 pm, Pleasant Hill.
May 14, Brothersvalley.
May 14, County Line.
May 14, East Fairview.
May 14, Mt. Olivet.
May 14, Shamokin.
May 14, 6:30 pm, Huntsdale.
May 14, 6:30 pm, Quakertown.
May 14, 7 pm, Boiling Springs.
May 14, 7 pm, Claysburg.
May 14, 7 pm, Lansdale, First.
May 14, 7 pm, Ligonier.
May 14, 7 pm, New Paris, Dunning Creek.
May 14, 7 pm, Snake Spring Valley.
May 17, 18, 1:30 pm, Graybill house, White Oak.
May 20, 10 am, Upton house, Back Creek.
May 20, 1:30 pm, Bareville.
May 20, 6:30 pm, Pine Glen.
May 20, 7 pm, Buffalo.
May 20, 7:30 pm, Jennersville.
May 20, 21, Heidelberg.
May 20, 21, 10 am, Hanoverdale, Big Swatara.
May 20, 21, 1:30 pm, Mum-mert house, Upper Cone-wago.
May 21, Codorus.
May 21, East Petersburg.
May 21, Koontz.
May 21, Marsh Creek.
May 21, New Fairview.
May 21, Ten Mile.
May 21, 2 pm, Maiden Creek.
May 21, 3 pm, Lebanon.
May 21, 4 pm, Harrisburg.
May 21, 5 pm, Newville.
May 21, 6 pm, Lewistown.
May 21, 6:30 pm, Maple Spring.
May 21, 6:30 pm, Mechanicsburg.

May 21, 7 pm, Ambler.
May 21, 7 pm, Madison Avenue, York.
May 21, 7 pm, Westmont.
May 23, 24, Greentree house, West Greentree.
May 24, 25, 10 am, Middle Creek house, West Conestoga.
May 27, Lower Claar.
May 27, 1:30 pm, Welsh Run.
May 27, 2 pm, Akron.
May 27, 28, Big Dam house, Schuylkill.
May 27, 28, 10 am, Fredericksburg, Meyer.
May 27, 28, 10 am, Prices house, Antietam.
May 27, 28, 1:30 pm, Myerstown.
May 28, Shrewsbury house, Codorus.
May 28, Springfield.
May 28, 5 pm, Carlisle.
May 28, 6 pm, Manor, Purchase Line.
May 28, 7 pm, Center Hill.
May 28, 7:30 pm, Geiger.
May 28, 9:30 am, Bermudian, Lower Conewago.
May 28, 5 pm, Carlisle.
May 30, 31, 10 am, Chiques.
May 31 and June 1, 1:30 pm, Kreider house, White Oak.
June 3, Mechanic Grove.
June 3, Mingo.
June 4, Smithfield.
June 4, 7 pm, Fogelsanger house, Ridge.
June 11, Bethel house, Yellow Creek.
June 18, 6:30 pm, Penn Run.

Tennessee
May 13, New Hope.
Virginia
May 13, 7 pm, Summit.
May 13, 7:30 pm, Unity, Beth-el.
May 20, 4 pm, Pleasant Hill.
May 20, 7 pm, Midland.
May 21, Waynesboro.
June 4, Schoolfield.
Washington
May 20, Yakima.
West Virginia
May 14, Martinsburg.
July 30, Salem.

Charles Mohr and Susan Bachman. David Koch was elected trustee. The Quakertown and Allentown churches joined with us for Easter dawn services. On April 16 the young people gave a temperance program, with an illustrated lecture by Virgil C. Finnell of North Manchester, Ind. The Plus Ultra class is having the Bittingers, returned missionaries from Africa, for their annual missionary program April 29. We are looking forward to our coming revival meetings, May 14-28, closing with the love feast. Our evangelist is Bro. H. S. Replogle of Oaks, Pa.—Miriam K. Steely, Quakertown, Pa., April 25.

Ten Mile.—We met in council April 15, and plans were made for some improvements on the church property. It was decided to have Pastor G. L. Baker conduct an evangelistic campaign, beginning May 7 and closing May 21 with the love feast. Bro. Samuel Ross was elected as member of the finance committee, and the writer was chosen Messenger agent and correspondent. Our pastor started work here in December of 1938. A Bible class meets every second Wednesday evening in the various homes. Attendance is good. We are now studying the Book of Acts. A B. Y. P. D. has been organized and meets once a month in the homes. The following officers were elected: President, Edna Holsopple; vice-presidents, Edith Metzler and Charles Ross; secretary, Mable Idleman; treasurer, Robert Barr. It was decided to start Sunday evening services on April 23.—Mrs. G. L. Baker, Marianna, Pa., April 17.

Uniontown.—Our father and son banquet was held in January, and the following officers were elected: President, Geo. Wright; vice-president, James Fearer; secretary-treasurer, Darwin Barnt-house. During March Bro. Middlekauff of Fairview directed a series of discussions each Wednesday evening on the subject of Peace. This was helpful and much appreciated. Our Achievement Offering amounted to \$150. We met in council May 20. Our church will co-operate again with the union Sunday evening services. We will also pay our quota of one cent per member toward the co-operative work of the churches of our city. Our Sunday school will furnish paint for one room in the Old Folks' Home. It was decided to offer a one-third scholarship to each intermediate or junior who desires to attend Camp Harmony this summer. Bro. Sollenberger will represent us at Annual Conference. Much needed improvements have been made on the church and parsonage. Our pre-Easter evangelistic services, with our pastor in charge, were held April 2-9. Communion services were held on Good Friday. On Easter evening the choir and a cast of young people presented the pageant, The Nazarene. This was appreciated by a large audience. Mary B. Macken of Philadelphia, the W. C. T. U. field worker, brought us a timely message on March 19. On April 13 the Juniata College choir presented a program of sacred music. They also gave a fifteen minute broadcast over station WMBS. A number of our young folks attended the Juniata College alumni banquet which was held at Greensburg April 14. Our mother and daughter banquet will be held May 12.—Mrs. Alta Lowdermilk, Uniontown, Pa., April 24.

Welsh Run.—On April 8 we met in council. Our presiding elder, Bro. D. M. Zuck, was unable to be present. Bro. D. M. Zuck was re-elected on the board of trustees. Bro. Clyde Shipp is Sunday-school superintendent. Bro. Howard Danner of Abbottstown, Pa., will begin our series of meetings May 14, closing with the love feast on May 27, 1:30 P. M.—John D. Martin, Mercersburg, Pa., April 15.

Westmont.—We met in council April 19, and the writer was elected delegate to Annual Conference. Pastor Blough and his wife, Sister Rummel and the writer are planning for this trip to Anderson. An offering of \$102.50 was received recently, and was used to pay for the curbing in front of the church and also our church plot. The cost of this was approximately \$150. On Palm Sunday we had a very inspiring service when six parents brought their children to be consecrated to the Lord. Two of these parents were later baptized. Our Achievement Offering amounts to \$50. Our pre-Easter services were planned by five of our Sunday-school classes. The speakers were Sister Elsie Berg from Pleasant Hill, Rev. Gray of the Methodist church, Bro. J. M. Geary of Maple Spring and Rev. Edmunds of Coopersdale Methodist church. A program was also given by a class from the Pleasant Hill church. Two were received from the Progressive church. Four were baptized. Our Easter services were inspiring. We had a sunrise service which was planned by the young people. At our church service the children gave a short program which was followed by a sermonette by our pastor. In the evening a well-planned program was rendered by our young people. Our love feast will be held May 21, 7 P. M.—William H. Rummel, Johnstown, Pa., April 20.

White Oak.—On Feb. 12 Bro. I. E. Oberholtzer gave us a much appreciated talk on the China mission field. Our council was held Feb. 23. Delegates to Annual Conference are Brethren Charles Cassel and C. W. Gible. Charles Cassel, C. W. Gible, Milton Hershey, Ollie Hevener and Levi Fahnestock are delegates to district meeting. It was decided to hold an all-day meeting at the Kreider house some time during the summer, celebrating the eightieth anniversary of the building of that house. Our revival at Manheim March 12-26, conducted by Bro. B. W. S. Ebersole of Hershey, was well attended, and we feel the church was strengthened. Our love feasts will be held May 17, 18 at Graybill house, and May 31 and June 1 at Kreider house. Both

will begin at 1:30 P. M.—Graybill Hershey, Manheim, Pa., April 13.

Zimmerman.—Our church is located in the Mahoning Valley, six miles west of Leighton. March 19-26 Bro. George E. Daubenspeck of Walnutport conducted our evangelistic services. We had an average attendance of fifty, with seventy-three present at the last service. Five pledged their lives to God and were baptized April 16. Bro. S. G. Meyer of Lebanon is the elder-in-charge. We prayerfully trust that Bro. Daubenspeck will render many years of service as evangelist.—Helen E. Hines, Bethlehem, Pa., April 24.

Tennessee

Johnson City.—Several weeks before Easter a home visitation campaign was conducted with teams going out once a week. Our pastor, Cecil Ikenberry, preached for us during Holy Week, and three were baptized on Wednesday night. Two were baptized previous to this. Our love feast was held Thursday before Easter, with the pastor officiating. Eld. A. M. Laughren conducted the examination service. The children gave a program at the worship service on Easter. The pastor preached in the morning and in the evening an impressive program, consisting of music by the choir, scripture, poems and pantomimes, was given. The father and son supper, Feb. 24, was a success, with eighty enjoying the fellowship. Cecil Ikenberry was toastmaster. Dr. Rankin of the Presbyterian church conducted the singing and Professor Burkhart was guest speaker. The men's quartet sang. Eld. C. S. Ikenberry and his wife worshiped with us March 12 and Bro. Ikenberry brought the evening message.—Laura Gwin Swadley, Johnson City, Tenn., April 25.

Liberty.—Since our last report Bro. J. R. Jackson has baptized four. These dear ones communed with us Saturday night and were happy in their new experience. We are still praying that others will continue to come and join with us in the Lord's work. I have a dear sister sick and also a son-in-law in the hospital. I ask the prayers of the brotherhood for their recovery if it is the Lord's will.—Mrs. J. B. Isenberg, Jonesboro, Tenn., April 25.

Virginia

Midland.—We met in council March 4. Bro. D. J. Myers was re-elected on the ministerial board. The Mt. Hermon and Midland Aid societies each gave a very good and interesting report. Our young minister, Bro. Ray Andes, was relicensed for another year. Bro. Jesse Heddings was elected assistant Sunday-school superintendent for Midland to fill the vacancy caused by the death of Bro. Norman Andes. We will have a week of revival meetings this summer. On Jan. 29 a male quartet from the Messiah Bible College of Grantham, Pa., rendered an excellent program. The Sunday school gave an Easter program. Our love feast will be held on May 20, 7 P. M.—Virginia Long, Bealeton, Va., April 17.

Valley.—At a recent council Bro. N. J. Miller was retained as pastor. We are looking forward to August when we will entertain the district meeting of Eastern Virginia. The Sisters' Aid Society meets once a month in different homes and is progressing nicely under the leadership of Sister Allie Flory. They gave \$25 to the girls' school of India, \$10 to the Conference Offering, and donated the Messenger in several homes, bed linens to several families who were burned out, bandages for hospital use in Africa and gave fruit to the sick and aged. The B. Y. P. D., under the leadership of Eugene Flory, gives programs at the home church twice a month and also several programs at other churches during the year. They have undertaken the cleaning of the cemetery to raise some money. They contribute \$10 to the district budget and bring a family to church that has no other way to come. Sister Mattie Herring is conducting a Sunday school at Independent Hill, seven miles from the home church. Her efforts are much appreciated. Bro. N. J. Miller preaches there each fourth Sunday afternoon.—Mrs. D. S. Diehl, Nokesville, Va., April 18.

Washington

Ajlune.—We have been having a steady gain in attendance and interest. Our B. Y. P. D. group is having many helpful discussions on the topics suggested in the young people's paper. A young married people's class, the Homebuilders, has been organized and we are thankful for several new families who are becoming interested in church work through the work of this class. Our newly organized Men's Work group is finding many helpful things to do. They have cut wood, repaired benches and are looking forward to buying an old school bus to use as a Sunday-school bus. On March 26 the people of this valley presented our pastor, Bro. Whisler, and his wife with a new car in appreciation of their leadership and service here for the past twenty years. On Easter Sunday the church had its usual sunrise service on top of a hill near the church. The program was sponsored by the B. Y. P. D. In the evening we had a program of songs, readings and instrumental numbers, and the choir presented the Easter story in scripture and song. The children gave a short program in the morning. Our pastor conducted a pre-Easter service. The church purchased new Hymnals and Bro. Landis conducted a dedication service April 16. We are enjoying them very much.—Mrs. Harry Steele, Ajlune, Wash., April 18.

Yakima.—We met in council March 1. Our love feast will be

held May 20. Delegates to summer assembly are Alice Gans and Marvel Kintner, with Eddie Noland and Ruth McMurry as alternates. It was decided to retain Pastor Paul Longenecker for another year. March 19 L. Weaver addressed our B. Y. P. D. on The Salesmanship for Christ. Bro. Fred Ulrey, our temperance director from Wenatchee, and several young people gave us a good program. Bro. B. J. Fike of Sunnyside preached at the Front Street Mission in Yakima on March 22, and Sister June Yearout preached on Saturday night. A number of our group attended. This mission is doing a lot of good. Our pastor's wife, Sister Longenecker, has returned home from Seattle where she underwent an operation. She is doing fine and will soon be attending church again. One letter of membership has been granted and two received by baptism since our last report. More will be baptized soon. On March 26 Mrs. Alex Mathieson from Alaska showed motion pictures which she took on her recent trip to Scotland, England, France and Egypt. April 9 our Sunday school gave a very nice program in the morning. In the evening a drama, The Light in the Window, was rendered by a group of our young people. In the near future our young people plan to give a play, The Old Fashioned Mother. The offering will be applied on the building. We expect to add a nice kitchen to our building. So far all the work and some of the material have been donated for the house. Some of the ladies gave the men a potluck dinner when they worked on Saturday.—Mrs. Katie Baldwin, Yakima, Wash., April 13.

West Virginia

Old Furnace.—We met in council March 25, and Bro. C. O. Showalter was re-elected elder; Lucy Abe, clerk; McKinley Grapes, treasurer; Chas. Bohrer, member of ministerial board; D. W. Tusing, Messenger agent; the writer, correspondent. Bro. D. W. Tusing was called to the ministry, having been licensed a year ago. We decided to call for the district ministerial meeting for 1940. A meeting was called for Saturday evening to present the envelope system as a finance program for our church. This system was accepted. Bro. Showalter was asked to come one night each week and deliver a series of ten sermons on Youth Friendship, Marriage and Home Life. Bro. Alonzo Whitacre and wife and Bro. McKinley Grapes and wife were installed as deacons. The Faithful Workers and Work and Win classes presented an Easter play, He Lives. These classes also presented the church with a piano at Easter time. Our church has prospered much in the past year under the leadership of Bro. C. O. Showalter.—Effie Whitacre, Ridgeley, W. Va., April 20.

Smiths Chapel.—Our elder, Bro. H. Allen Hoover, preached for us Saturday evening and Sunday, March 11, 12. At our council Brother and Sister Fred Tiller were elected delegates to district meeting. Bro. S. W. Pasley is our church clerk. The Women's Work is showing increased interest. They have bought new curtains for the Sunday-school rooms. The B. Y. P. D. is having wonderful meetings each month. Our former pastor, Sister Elizabeth Broughman, preached for us the fourth Saturday evening and Sunday in March. The services were inspiring and attendance was good. Bro. J. Price Bowman filled his appointment at this church the second Saturday and Sunday in April, and showed lantern slides and gave a lecture. These services were well attended and enjoyed by all present.—Mrs. Garnet Tiller and S. W. Pasley, Princeton, W. Va., April 19.

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GOSPEL MESSENGER



CAMPERS' DELIGHT

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May 20, 1939

Summer Camps, Church of the Brethren, 1939

CALIFORNIA

Greenhorn Mountain
..Greenhorn Mt. Park, Glenville, Calif.
Family CampAug. 7-14

Camp La VerneSeven Oaks, Calif.
E. W. Carl, 1230 Hillcrest, Pomona, Calif.

Older BoysJune 26—July 3
Marion Roynon, La Verne, Calif.

Younger BoysJuly 3-10
Marion Roynon.

Junior GirlsJuly 10-17
Mrs. C. P. Shaffer, Box 267, Cucamonga, Calif.

Intermediate GirlsJuly 17-24
Mrs. C. P. Shaffer.

Young PeopleAug. 14-21
Frank Howell, 5306 Denker Ave., Los Angeles, Calif.

AdultsAug. 21-28
Lorell Weiss, 2079 Fourth St., La Verne, Calif.

Mount HermonMt. Hermon, Calif.
J. R. Wine, Empire, Calif.

Northern California Assembly..July 10-16
J. R. Wine.

CANADA

Blackfoot Camp ...Arrowwood, Alberta
Chester Arme, Arrowwood, Alberta.

Young PeopleJuly 13-18
G. G. Canfield.

COLORADO

Camp EwingWoodland Park, Colo.
John S. Whiteneck, 1057 S. Washington, Denver, Colo.

Intermediates and Young People
.....July 31—Aug. 6
O. P. Williams, Sterling, Colo.

FLORIDA

Camp IthielEustis, Fla.
Philip H. Lauver, Route 2, Box 748, Tampa, Fla.

Young PeopleAug. 14-18
Philip H. Lauver.

IntermediatesAug. 21-25
Philip H. Lauver.

IDAHO

Camp StoverMeadows, Idaho
C. E. Flory, Route 2, Nampa, Idaho.

Family CampAug. 7-12

ILLINOIS

Camp LewistownLewistown, Ill.
D. D. Funderburg, 22 S. State St., Elgin, Ill.

Young PeopleAug. 7-12
C. H. Shamberger, 860 Highland Ave., Elgin, Ill.

NapervilleAug. 14-19
D. D. Funderburg.

IntermediatesAug. 14-19
J. Clyde Forney, 787 Highland Ave., Elgin, Ill.

INDIANA

Camp MackMilford, Ind.
L. W. Shultz, North Manchester, Ind.

Music campMay 30—June 4
Paul Halladay, North Manchester, Ind.

Training School and Bible Conference
.....July 3-8
H. L. Hartsough, North Manchester, Ind.

Junior CampJuly 9-16
Lawrence Deardorff, Route 2, Peru, Ind.

Intermediate GirlsJuly 23-30
May Warstler, 311 Huron St., Goshen, Ind.

Young PeopleJuly 30—Aug. 11
Edgar G. Diehm, 3324 Hudson Ave., Youngstown, Ohio.

Intermediate BoysAug. 13-20
Eldon Evans, New Paris, Ind.

Young AdultsAug. 23-27
T. G. Weaver, North Manchester, Ind.

IOWA

Pine LakeEldora, Iowa
J. A. Eby, 109 S. Fifth Ave., Marshalltown, Iowa.

IntermediatesAug. 9-14
Paul Miller, 3435 Van Buren St., Chicago, Ill.

Young PeopleAug. 14-19

KANSAS

Camp CaubleBenedict, Kans.
Mark Porter, Ensign, Kans.

IntermediatesMay 30—June 2
H. L. Ruthrauff, 210 N. Sixteenth St., Independence, Kans.

Camp Wa-Shun-Ga ..Junction City, Kans.
Zeta Rodgers, 422 E. Tenth St., Newton, Kans.

Young PeopleAug. 14-19
H. L. Ruthrauff.

MARYLAND

Camp PenielThurmont, Md.
Intermediate BoysJuly 16-22
A. Stauffer Curry, Westminster, Md.

Intermediate GirlsJuly 23-29
Mrs. E. S. Hollinger, 5304 Gwynn Oak Ave., Baltimore, Md.

Young PeopleJuly 30—Aug. 5
Raymond R. Peters, Daleville, Va.

MISSOURI

Gardner's Lake ...Excelsior Springs, Mo.
Adah Mohler, Warrensburg, Mo.

State Young People's Camp ...Aug. 7-12
Harold Miller, Leeton, Mo.

Young People and Intermediates (S. Mo. and Ark.)

Intermediate Camp (Northern and Middle Missouri)July 24-29
H. L. Ruthrauff, 210 N. Sixteenth St., Independence, Kans.

NEBRASKA

Nebraska Family Camp
.....Horkey's Park, Crete, Nebr.
Swigart F. Miller, Route 2, Pickrell, Nebr.

FamilyAug. 7-12
V. F. Schwalm, McPherson, Kans.

NORTH CAROLINA

Camp CarmelScottville, N. C.
Fred F. Dancy, Glade Valley, N. C.

Young People, Intermediates and JuniorsJuly 10-14
Cecil Ikenberry, 310 E. Chilhowie Ave., Johnson City, Tenn.

OHIO

Camp Sugar GroveCovington, Ohio
Mark Shellhaas, Trotwood, Ohio.

Junior GirlsJuly 4-8
Naomi Erbaugh, New Lebanon, Ohio.

Intermediate GirlsJuly 9-15
Mary Flora, Route 9, Dayton, Ohio.

First Intermediate BoysJuly 17-22
Russell Helstern, Route 10, Dayton, Ohio.

Second Intermediate BoysJuly 24-29
Russell Helstern.

Young PeopleAug. 13-19
Mark Shellhaas.

Young AdultsAug. 19-24

Camp ZionEast Sparta, Ohio
M. M. Taylor, Louisville, Ohio.

IntermediatesJuly 16-22
Clyde Mulligan, Hartville, Ohio.

Young PeopleJuly 23-29
Ora DeLauter, Route 1, Thornville, Ohio.

OKLAHOMA

Camp SalineCleó Springs, Okla.
Haven Hutchinson, Thomas, Okla.

Young PeopleJuly 24-29
Ora Huston, 1731 N. W. Thirty-eighth St., Oklahoma City, Okla.

OREGON

Camp MyrtlewoodBridge, Oregon
F. H. Barr, Myrtle Point, Oregon.

Family CampJuly 25-30
H. G. Shank, 5528 N. Moore St., Portland, Oregon.

PENNSYLVANIA

Camp ConewagoElizabethtown, Pa.
J. Z. Herr, Elizabethtown, Pa.

IntermediatesJuly 30—Aug. 5
Galen Kilhefner, Witmer, Pa.

SeniorsAug. 6-12
Galen Kilhefner.

Young PeopleAug. 13-19
Galen Kilhefner.

Camp HarmonyHooversville, Pa.
H. B. Speicher, Boswell, Pa.

Intermediate BoysJune 12-22
D. Howard Keiper, 406 Chandler Ave., Johnstown, Pa.

Intermediate GirlsJune 22—July 2
Wilma E. Stern, Martinsburg, Pa.

Young PeopleJuly 4-16
Perry L. Huffaker, 1927 Virginia Ave., Hagerstown, Md.

Junior BoysJuly 30—Aug. 2
E. M. Hertzler, Windber, Pa.

Junior GirlsAug. 2-5
Mrs. Geo. W. Wright, Uniontown, Pa.

Camp StardustOaks, Pa.
Ross D. Murphy, 2258 N. Park Ave., Philadelphia, Pa.

IntermediatesAug. 13-19
W. Harold Row, 717 Haws Ave., Norristown, Pa.

Young PeopleAug. 20-26
W. Harold Row.

TENNESSEE

Tennessee Conference
.....French Broad Church

Young PeopleJuly 4-7
John B. White, 1701 Ashwood Ave., Nashville, Tenn.

VIRGINIA

Camp BethelFincastle, Va.
Raymond R. Peters, Daleville, Va.

Junior GirlsJune 12-19
Lois Eller, Daleville, Va.

Intermediate GirlsJune 19-26
Deane Rumberg, Roanoke, Va.

Junior BoysJune 26—July 3
Jesse Ziegler, College Park, Md.

Intermediate BoysJuly 3-10
Jesse Ziegler.

Young PeopleJuly 10-17
Raymond R. Peters.

Youth LeadershipJuly 17-24
Perry L. Huffaker, 1927 Virginia Ave., Hagerstown, Md.

Family CampJuly 24-29
C. G. Hesse, Bridgewater, Va.

WASHINGTON

Washington AssemblyAug. 2-7

WEST VIRGINIA

Camp GalileeTerra Alta, W. Va.
C. O. Showalter, Keyser, W. Va.

IntermediatesAug. 7-13
Raymond R. Peters, Daleville, Va.

Young PeopleAug. 13-20
Perry L. Huffaker, 1927 Virginia Ave., Hagerstown, Md.

AdultsAug. 20-27
M. R. Wolfe, Bridgewater, Va.

Camp HopeHemlock, W. Va.
Robert L. Byrd, Junior, W. Va.

Young People and Intermediates
.....July 31—Aug. 5
Robert L. Byrd.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

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EDITORIAL

The Way in 1939

SOME nineteen centuries ago there was no small stir concerning the Way. Men argued over its meaning and its merits. Mobs stoned such as taught the Way. Finally, persecution after persecution was launched in an effort to exterminate all who taught or lived according to the Way.

Saul was one of the first and ablest of those who sought to stamp out Christianity by force. He breathed threatening and slaughter against the men and women of the Way. But strange as it may seem, the vehement Saul was overwhelmed and changed by the very ideology he tried to destroy.

It seems that even Paul was not too clear as to the secret of the power of the Way. "For the word of the cross is to them that perish foolishness; but unto us who are saved it is the power of God" (1 Cor. 1: 18). But is it any different in 1939? For still, "without controversy great is the mystery of godliness" (1 Tim. 3: 16).

In 1939 he who would follow the Christ must be prepared to suffer in order that others may come to see the beauty of the Way. We are not going to win by any other method. There is just too much difference between the world and the Way.

H. A. B.

God Calls Things What They Are

WHEN Abraham believed God, it was counted to him for righteousness, because that is precisely what it was. God counts things correctly. There's no make-believe with him.

High finance systems of bookkeeping which make deficits look like credit balances are not tolerated in the halls of the celestial secretaries. They are instructed to set things down under their proper headings, just where they belong. God has no use at all for legalistic fictions. Everything is

above board, right out in the open. There's no semblance of pretense about him. He deals with men and women, not on an unreal or imaginary basis, not by calling them something which they are not, but as they are.

How glorious then it is to know that since he is a discernor of the thoughts and intents of the heart, he can see the faint and glimmering spark of faith and trust and love, however feeble it may be, however little it has ever accomplished in noteworthy deeds. And that he counts it for the significant thing it is, the determinant of future destiny, the promise of greater things to come.

Is it any wonder he calls *that* righteousness? He did for Abraham. He will for you. E. F.

A Peek at Your Home Library

THE head of an English department in a large midwestern high school was discussing the typical home library for the benefit of a parent teachers' association. But since homes are much alike the land over, what was said can easily be construed as a peek into your home library.

Now according to our authority, most American home libraries are not overstocked with books. In fact such reading matter as is available is principally in the form of magazines. There is not too much time available to read even these, thanks to the strenuousness of modern living. But granted some time and a disposition to read, there is still the problem of what to select out of the hundreds of magazines competing for a place on your reading table.

Certainly an early step in choosing what to read in the magazine field is to know something of the general types of magazines available. One may note five principal classes. At the bottom of the list one finds the pulp magazines—so-called because printed on the very cheapest of wood pulp

paper, and usually as cheap in contents as well. This type of magazine is frankly produced for the American moron of which there must be millions.

Next above the *pulps* are the *slicks*, so designated because printed on a better grade or smooth finished paper. Many of these have an enormous circulation. They offer intellectual pap for a cheap release from the realities of life. Next come the *pops*, or the magazines catering to the popular reader. Obviously they must be interesting as to contents and attractive in make-up. At the top are the so-called highbrow publications. The appeal of these is to the intellectual type of reader. There is a fifth class, composed of the magazines devoted to specialized interests. Here one would put scientific and professional publications, church papers and various official organs. Knowledge of the kinds of magazines offered should help one to choose not only what he will allow to come into the home, but help decide on what he should invest his reading time.

However, the most fundamental reason for care in choosing what one reads is not the mere limitation of time. Rather, it is what reading does to the reader. For he who reads is a part of what he has read. That is, the right kind of reading broadens one's knowledge and sympathies, improves the vocabulary, and furnishes a limitless field for enjoyment through fellowship with great minds.

If the right kind of reading can do so much for one's mentality, consider also what indiscriminate reading can do to the individual. Here are some of the bad mental habits which our authority lists as resulting from persistent reading of the poorer matter offered by the public. It seems fair to say that such careless reading can and does result in the desire for sensationalism, the loss of a saving sense of humor, a dulling of one's sense of justice and fair play, the increase of an attitude of self-pity, an inability to distinguish between the world of reality and the world of the unreal, which in adults can easily shade over into varieties of subtle dishonesty.

Thus there is real need for giving thought to that which makes up the bulk of your home library. It is important to adults as conditioning their attitudes, as furnishing them with the thought patterns and tested solutions which will enable one to face up with the realities of life. What is true for adults is certainly equally true for the children in the home. The best defense against the lower types of reading matter is to surround children with the cleanest and best that can be had. If so favored, the child may sample the poorer grades of reading but will be able to detect their

quality and the more apt to reject such for that which is better.

The reader is left to judge as to how far one English teacher's survey of conditions happens to provide a peek into his or her own home library. If yours is definitely better than her composite picture you have much for which to be thankful. If your library comes short of what should be provided for a good home, then you are making the task of maintaining Christian standards doubly difficult. Spend your magazine dollars wisely. Make them work for you both night and day. Keep good papers in good homes—if you would keep them good.

H. A. B.

Wreckers and Builders

THEY are tearing down the main bridge across the river in our town. It is a destructive looking process and we are suffering no small inconvenience. The bridge is greatly needed. But there is method in this apparent madness. They are going to build a new and better one. The old one is no longer considered safe and is too narrow besides for the larger volume of traffic which the years have brought.

Human minds also need bridges for crossing the chasm of ignorance and prejudice which separates the known world of thought and experience from the unknown world of larger and happier possibilities. The most useful and widely used of these mental bridges is faith. Among others are love of truth, hard work, consecrated living. These bridges are all indispensable, the bridge of faith by no means the least so, but the progress of knowledge is constantly challenging us to build a larger and safer one. Happy the wayfarer who can do this.

And thrice happy the one who can face this necessity graciously and confidently. And blessed the teacher or leader who can thus help others to build better bridges of faith. But cursed be the misguided zealot who goes about tearing down bridges of faith and provides no timbers for building a better. Our world has enough of wreckers today. It needs builders.

The firm which is doing this Fox River bridge work is called a construction company. Just now it acts more like a destruction company. But we understand and gladly put up with the present disadvantage for the sake of the greater gain that we can see ahead. Would that we could as readily understand that constructive work does sometimes require preliminary destruction and, even more urgently, that the destruction of anything held precious is justified only when necessary to make room for something better in its place. E. F.

THE GENERAL FORUM

We Are Hands for You

BY ROY A. BURKHART

We are your hands.

We bear the pails of milk, dig deep into the earth for coal to keep you warm, spin cloth to cover your bodies, till the soil to provide your food, cut down trees and prepare the lumber to give you shelter.

We bear goods from the four corners of the earth to add to your comfort and make life richer.

We touch your bodies to make them whole, we perform miracles with the guidance of a Mighty One to keep you alive.

We lifted you up at birth, we bore you until you could walk, we nurtured you until you were full-grown.

We labor in factories that you may read, ride, fly, and be a citizen of all the world.

* * *

We are your hands.

We are the servants of your creative imagination.

We are your tools to rise by and your protectors to fall by.

We are your servants to help others or to crush them; to heal or to kill; to minister or to master; to create or to destroy; to lift high a torch or throw far a bomb.

We may be for you an uplifted symbol of praise, thanksgiving, and awe; or an outer evidence of disgust, disillusionment, or hurt.

We may be clean or dirty.

We are your hands.

Columbus, Ohio.

Churches in Co-operation

BY A. J. FITZWATER

THE beauty and power of co-operation has been demonstrated many times in various fields of endeavor. Many readers will remember the story in one of McGuffey's school readers in which an aged father gave his seven stalwart sons a lesson in the power of unity by using a bundle of seven small sticks tied together. He handed the bundle to the eldest son with the offer of a valuable reward if successful in breaking the bundle. The son tried in vain. So it was handed to each son with the same offer. None were able to break it. Then the father said: "Sons, that is very easy, hand the bundle to me." Opening the string he took the sticks and one by one they were easily broken. Then he said: "Boys, so long as you are united nothing can overpower you; but divided, you will be easily overcome."

The apostle Paul used the human body with its co-operating members to teach a lesson in church work. The power of co-operation is seen in all lines of activity, economic, political, family and religious. Unfortunately, many are not skilled in the art of co-operation. Many lessons need to be learned in developing a co-operative spirit.

A worth-while effort in co-operative church work was launched a few years ago when three congregations of the Northern District of Virginia jointly undertook to support a pastor. The three are Linville Creek, Timberville and Unity. One of them, Timberville, had a part-time pastor for some years, but the other two were shepherded by a group of free ministers who were busy making a living at other vocations and giving to the church as good a service as is usually found under such conditions. Meanwhile the entire group of free ministers and a goodly number of laymen were keenly aware of the inadequacy of the pastoral care being given the membership; thus they very readily endorsed the idea that the three congregations jointly support a full-time pastor. The idea was passed around and soon bore fruit in a tri-congregational pastoral program which began June 1, 1935.

A very impressive joint installation service was held with the District Ministerial Board in charge, at which time Bro. Samuel D. Lindsay, part-time pastor of the Timberville congregation, was installed as full-time pastor. The plan was for him to divide his time among the three. He does not supplant the local free ministers but supplements their work.

The adoption of this pastoral program was like the moving in of a new minister. The work of the congregations continue as before. Presiding elders are chosen in each congregation according to the custom of our church. Business meetings, and other affairs of the church retain their local interest and at the same time fit into the larger pastorate. The pastor has simply endeavored to help organize the work so that all the resident ministers and others may be used to the fullest measure of their ability. Much of the pastor's time is spent in the field of organization: in attending and planning for councils, official and finance meetings, young people and adult gatherings, evangelistic campaigns, the every-member canvass, the church visit, the adjusting of detail matters, assisting in the church schools, and advertising the church program.

The tri-congregational pastor might be called a director of church activities. The bigness of the field does not allow abundant time for research and theological studies, but it does give opportunity for a full religious experience. The pastor works with ten ministers in our joint program. Effort is made to arrange the pulpit program for the best advantage to all.

Some worth-while achievements have been: the printing of an annual financial report which gives in detail the disbursements of each organization, a tri-congregational cantata at the Easter season in which the musical talent of the three congregations is beautifully blended, a banquet for the officers and teachers of the church schools, inspirational meetings for the various groups, the printing of the history of the three congregations by the young people. This last has helped to make the membership appreciate our heritage and our obligation to the present and future.

Attention is given so that the tri-congregational meetings vary with no set form as to their continuance, the effort being to make each meeting serve a timely need.

It would be difficult to forecast the exact trend and future of our program. The age of our ministers—four past sixty-five, one beyond sixty, three past fifty, and two in the thirties—leads us to believe the future will soon bring a decided decrease in the free ministry.

The combination of a supported pastor co-operating with the free ministry is really planning for a new ministerial program which is rapidly approaching in our rural churches.

Whether the three congregations with their six church houses and two mission points, and more than one thousand members, will unite into one or more units, tomorrow will decide. For the present we are continuing as separate units trying to serve our local communities.

Several years have passed and the arrangement continues. I have the pastor's word that he has had fine co-operation from the ministers and laymen generally. The relationships have been most cordial. So far as the writer knows all concerned consider it a successful venture. It is a plan worth recommending to the many rural churches.

Broadway, Va.

Life

LIVE for something! Yes, for something worthy of life and its capabilities and opportunities, for noble deeds and achievements. Every man and every woman has his or her assignment in the duties and responsibilities of daily life. We are in the world to make the world better; to lift it up to higher levels of enjoyment and progress, to make its hearts and homes brighter and happier by devoting to our fellows our best thoughts, activities and influences.

It is the motto of every true heart and the genius of every noble life, that "no man liveth to himself"—lives simply to his own selfish good. It

is a law of our intellectual and moral being, that we promote our own happiness in the exact proportion that we contribute to the comfort and enjoyment of others. Nothing worthy of the name of happiness is possible to the experience of those who live only for themselves, all oblivious of the welfare of their fellows.—*Selected by H. O. Metzler, Wakarusa, Ind. Originally published in the Oct. 31, 1878 issue of "The Brethren at Work."*

The Christ Approach to Our Money Problem

BY WALTER McDONALD KAHLE

First Half

THE wealth problem is as old as the race. The money problem has been growing in importance across the years. It is now one of the three or four major problems of modern life. It is not the purpose of this article to deal with this important issue in its entirety, but rather to present a few friendly suggestions that will help the individual or homebuilder, whose income is inadequate, who is in debt, or who is puzzled with the uncertainties of the money problem, to acquire increased ability to deal with problems and others equally serious.

Across the centuries other approaches have been made but none have been very satisfactory and certainly none of them are equal to the emergencies that face us today. Cain and Abel recognized a vital relationship between their possessions and God and used the offering approach to their problem. Through the Old Testament the tithe and offering system suggests their standards of wealth activities. Jesus found this system in vogue. He recognized its limitations and unfortunate trends. He used much of his time and energy to present and encourage a sound approach to this major problem of life. Members of the early church struggled heroically to get on a better footing with their wealth problems. Relatively little progress has been made in dealing with the money problem over the nineteen hundred years that have intervened. Many have advocated tithing as the approach. Much attention has been given to what we have called Christian stewardship. Many doubt if our level of wealth and money relationships is much above that of the Hebrew approach of the Old Testament.

There is a rather general agreement that the Christian church has failed to deal satisfactorily with the money problem. She has made poor success with her own problems and she has scarcely touched the puzzling problems of her people. She has been chiefly concerned with getting money for equipment, supplies, buildings, pastoral support,

promotional work, education, relief funds and missions. The task of actually helping her people to grasp the Christ approach and use it in their own personal money problems has been almost entirely overlooked. As a natural and inevitable result our people have been inefficient and helpless to handle their own money affairs and indifferent and unable to give adequate support to church interests.

There is a growing conviction that the Christ approach to the wealth and money problem must be understood and applied by the individual before the church or the nation or society at large can hope for any adjustments or improvements in finances. A careful study of the teachings of the four Gospels, and their reflections in other New Testament writings, is vital in any worthy effort to better understand the Christ approach. A sensitive appreciation of certain basic ideas is of peculiar importance to those who would actually grapple with this problem with the idea of mastery in mind.

1. *A Balanced Concept of Life and Life Achievement Aims.* This is of first importance in the Christ approach. Why are we here? What is the real purpose of life? How shall I make the most of life? A job looms large. Then an income seems all important. Then—then the problem of a correct procedure absorbs us. In such decisions God is usually given a marginal placement. At best we designate a tenth to spiritual welfare and then turn to business—to our business—to the one major responsibility of life. In most cases God and hu-

manity receive only a fragmentary consideration as we drive ahead in a childish effort to make a living and live our own individual lives all on our own hook. The Christ pattern is drastically and invitingly different. He points us to the scientific solution to this age-old problem. Wealth and money are only a means to an end and they mean little or nothing unless the end is seriously taken into account. The Rich Fool is a classic example. The business of co-operation to achieve a balanced and abundant life for ourselves and others in a close partnership with God becomes the dominating concern of life and of all life. The interest, the attention, the desire, the energy, the resources, the skills, the vision and the passion of the individual are blended and magnetized into an immediate and sustained effort to secure the success of this world-inclusive enterprise. Jesus designated this co-operative project as the kingdom of God or his Father's Business. What we all need and want is a balanced abundant life with satisfactory relationships to our fellow man and God. With the Christ approach a job and an income serve as an assured means to a worthy end. Uncertainties are reduced to the minimum and life becomes a winning game. The farmer, the teacher, the mechanic and all others who render service, become members of the firm and specialize in a department. Income is handled on a partnership basis. The success of the business enterprise guarantees the success of the individual. But absorption in personal affairs brings disappointment and disaster.

2. *Sound Concepts of Essential Life and Wealth Relationships.* The Christ approach introduces a delightfully new and attractive level and outlook of wealth and money relationships. Man is no longer a slave or a servant, or tenant or steward as he was in the Old Testament. In the new business enterprise he becomes a participating member of God's family. God is Father. Each individual is a co-operating partner in the company with definite opportunities and responsibilities. He is not an underling nor is he placed over others. He is not even placed over any property. He begins and continues to function as a full-fledged member of a world-building enterprise. In other approaches the slave, the servant, the tenant, the tither and the steward were usually outside folk who approached God as a kind of over-person instead of a co-operating Father. In this new relationship approach nothing belongs exclusively to God or to man. Neither says: "This is mine and that is yours." Both say: "This is ours. We are workers together." What a difference this should make in outlook and possibilities!

3. *The Principle of Precedence in Estimating*

Isaiah 61: 11

BY FREDERICK D. ANTHONY

"For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61:11).

The springtime season now is here,
The first in order of the year;
A season which we're glad to greet,
While snow and cold are on retreat.

Not only is this season first,
But then from buds the flowers burst;
And warbling birds from tree to tree,
Bring added cheer to you and me.

Then vegetation is revived,
Of outdoor life we're not deprived;
The sower still doth sow the seed,
For food supply we always need.

So let us in this land of peace,
Think less of self—we must decrease,
And let us praise the God we know,
The source from whom all blessings flow.

Baltimore, Md.

Life Values and the Distribution of One's Personal Income. The usual approach places personal interests first or tends in that direction. God and humanity are secondary and increasingly incidental to life's interests. The Christ approach calmly takes all of life into account and insists on a consistent provision for all legitimate life interests with major life values always placed on the preferred list. Before one's income is touched, the partnership technique is recognized. The life of the business comes first for very good and just reasons. If the business fails the partners all fail. A fair and equitable share of the received income is therefore designated to spiritual vitality purposes. Actual spending has not yet started. After the welfare of the business, the protective interests of the individual come next. Uncertainties and emergencies are inevitable. The Christ approach intelligently provides for them. This part of one's income provides for a consistent economic security with its attendant moral and spiritual advantages. Third in the scale of life values is the possession of skill and efficiency for creative service. This is essential to the success of the co-operative enterprise in which God and man are partners. It is also necessary to the achievement of all personal interests. It is the mind and spirit with their associate talents and personalities that distinguish man from the animal. If education is neglected man dooms himself to the animal level of life and renders partnership with God impossible. The fourth department of values and occasion for the use of one's income centers in food, clothing, shelter and essential supplies for the maintenance of physical fitness and business equipment. This principle neglects nothing. It safeguards everything. After one has made sure of a proper distribution he will begin spending as best interests may dictate. He will likely begin with food and his most immediate needs. Life will move forward in an orderly way because God's plan is being followed.

4. *The Flexible Proportionate Principle for the Distribution of One's Income.* Most approaches have been legalistic in their distribution of income. The Christ approach is absolutely flexible by virtue of its basis of relationship and its ultimate objectives. "As one has prospered" makes the idea clear if its implications are taken seriously. The income, the size of the family, ages, location and other factors enter into the procedure. In many cases, over a given period of time, a tenth might be just the right amount to safeguard all interests and give to each a fair deal. But at some other time with the same income a tenth might be all out of proportion. A tenth would involve ex-

treme sacrifice for some families. In other cases it would be sheer cowardice. As already intimated, sacrifice will usually be made in favor of the amount designated to spiritual welfare. In normal predicaments the shared amount will not fall below a tenth, but thousands do not live on a normal level of life. With many folk in the Church of the Brethren a tenth would be entirely too little for the good of the individual, the home, the church and the total business enterprise. As fast as we learn to make the Christ approach we shall have more actual money for all of our legitimate life needs and interests. That is why it is so urgent that we learn to make this upper level of approach to our wealth and money problems.

Troutville, Va.

Fruit Bearing of a Christian

BY JOHN E. MOHLER

I AM inclined to think many persons who profess Christianity do not know the simplicity of Christian fruitage. They are therefore ready to run after any movement which seems to promise them that which they have not known, yet desire. My experience is that the fruit bearing of a Christian is as simple and natural as is the bearing of fruit of a peach or apple tree.

To explain: I know Christ as the Fountain of a new life of love which is within himself. And as I drink of this fountain, in love to him, his life flows in a stream within my being as definitely as the blood of my own life flows through my body. Since he is the vine and I am a branch in him, his life necessarily bears the same kind of fruit in me that was manifested in him. After once choosing to manifest his love life, I need not picture the kind of fruit I am to bear. All I need to do is to continually open my soul to allow the sap of the vine to flow through me, the branch. Accordingly as I drank deeply of his life and let his love flow through me in the bearing of fruit, does my fruit appear as his. If I fail in bearing fruit like unto his, I take no thought of setting up a standard other than himself, such as I want my life to be. I simply set self out of the way and drink of him still more purely and deeply. It requires digging into self and yielding up of self. And when this is done sufficiently I can no more help producing the fruit of the Spirit such as he bore, than a branch of the Concord grapevine can help producing exactly the fruit of the parent vine.

I did not always know Christianity thus. But I do now and enjoy the digging out of self with full assurance that the law is inevitable to produce fruit like unto his. Knowing this law, it would be

as foolish for me to set up several standards to hold before me, as some of us used to set up a stake to draw a straight corn row, as it would be for the branch of the grapevine to seek a pattern to grow unto, in order to bear fruit like that of the vine.

While I have not been able to bear Christ's highest and greatest fruits, so far as I have attained I simply cannot fail to bear his fruits, as I refuse turning aside to drink of any other life. I cannot cease to give love unto all life, in the name of Jesus, as he loved. I cannot find it in my heart to condemn any soul to suffering, even for a moment, any more than did he. Instead, my love has become as rivers of living water, as he said it should be (John 7: 38) to bless all life after his manner of blessing. I cannot permit myself to bear any but the fruit of perfect honesty. Nor can I live any more for self in any way or desire selfish satisfaction. Perfection of purity of life is assured in the use of every desire and every part of my being wholly in the service of God and in blessing his children. So on and so on. I have not attained this state of living, but the love life of Christ flowing from him, the vine, through me the branch, has done it. This is simple, scriptural, scientific, and most joyful.

In all of this I am given strength through the vine daily to live upright and smiling before my fellow men. My confessions of failure to bear fruit still more abundantly as I desire, are wholly unto the Father in the secret of his presence. Then he purges me to bear more fruit.

Los Angeles, Calif.

Under Purple and Fine Linen—Sackcloth

BY MARY POLK ELLENBERGER

It was in the days of Ben-hadad, the great king of Syria, who had gathered all his host and gone up and besieged the city of Samaria. Surrounded by his men, chariots, asses and horses there was great suffering among the oppressed people; unspeakable conditions prevailed—conditions quite beyond the comprehension of the mind of today.

All the horrors of famine and unsanitary surroundings were upon the people of that time; tragedy and death were their daily portion. After years of siege and oppression Samaria was sunk in grief and degradation, her spirit broken.

So acute was the suffering, so low was the morale that things hitherto unheard of were occurring. Between two crazed mothers a heinous compact was made; one was to give her child to be boiled and eaten one day, the child of the other woman to meet a similar fate the next day. The

awful deed was done, the ghastly food eaten by the starving mothers, but the second mother broke her promise and hid her child away when the fatal hour arrived.

There were snarling and quarreling over the broken promise between the women.

The king of Israel came out and walked upon the wall, clad in his royal robes richly embroidered in gold. Parading up and down the wall of the besieged and suffering city in his purple and fine linen, his proud figure was the symbol of earthly power and of the cruel glory of war. For wherever there is war, there must be the parade also, to stimulate the war spirit.

He heard the women quarreling and wrangling; the aggrieved one appealed to him for help, saying, "Help, my Lord, O King!" "If the Lord do not help thee, whence shall I help thee? out of the barnfloor, or out of the wine press?" answered the king. "What aileth thee?"

When the woman had told him the sordid story of their gruesome compact, and of the ghastly deed they had committed, he rent his rich garments with frantic, passionate frenzy, tearing them into shreds. But as the king passed by them on the wall, "the people looked and behold he had sackcloth within upon his flesh." They saw sackcloth! Even a king wore sackcloth next his flesh—emblem of grief and despair over the fate of his people and his city. There was mental disturbance, remorse, corroding sin, grief and physical illness all hidden beneath sackcloth as he faced the world with lordly mien and kingly robes—suffering in silence the constant irritation of his flesh "lest he forget."

We know not how many among our friends may be wearing sackcloth known only to God, enduring it with patience and courage to the end. If we only knew and understood, perhaps we would be more kind, more patient and sympathetic; we would be more prompt in passing words of cheer and comfort along life's pathway. If we do happen to know that one has a thorn in the flesh we should be careful to refrain from touching the sore spot, except it be with hands of healing. If today a friend is less kind, less friendly and responsive, we will lay it to possible sackcloth that for some reason unknown to us may be more irritating than usual.

The great apostle Paul has his "thorn in the flesh" and prayed to God that he remove it; and although God saved him from shipwreck, from many scourgings, from the sting of the deadly adder, delivered him from prison and from his enemies, preserved his life that he might stand before kings

and the learned of the land, he did not remove the "thorn in his flesh." Rather, he gave him grace to bear it.

Naaman stood next to the king. He was proud and powerful, yet he was a leper. God in his mercy healed him for divine reasons.

Napoleon said, "My victories are all external." Under his gorgeous habiliments of fame he wore the sackcloth of moral weakness, spiritual poverty, and an incurable physical malady. He could not control his wilful heart nor curb his inordinate ambition, his selfishness nor stay the ravages of his fatal disease.

Alexander the Great conquered the then known world, but could not control his sinful desires, appetites and habits with the result that he died when he should have been at his best, he wore his sackcloth with ill grace.

A white-headed man who had broken the habit of smoking at the age of twenty-five told me that he never smelled a cigar without craving it, yet for forty years he never "broke over."

A certain young man unwittingly created a taste for liquor from eating mince pies, puddings, egg-nog and various other dainties flavored with brandy when a child. He fought the temptation for years, meanwhile becoming a doctor and later a faithful Methodist minister. He said that only by unceasing prayer, and earnest supplication, had he finally lost the desire for liquor; but it had been his sackcloth garment for many years.

Another man said he had chewed tobacco and used profanity unreservedly during childhood and youth. He did not even know that it was sinful to do so. When he became a Christian he found it harder to break the habit of swearing than it was to leave off tobacco; he wore the sackcloth several years before, with God's help, he mastered those two evil habits.

Is there any one, prince or peasant, who has never worn sackcloth? There is a priceless old Book from which we may learn ways to help one another with our burdens; it teaches forgiveness, forbearance, chivalry, kindness, sympathy, unselfishness and consideration for others.

Jesus understood and loved enough to suffer and die for us. Goethe said: "The cultured man will never let a day pass without looking on some perfect work of art, or hearing some piece of music, or reading some great book." That is fine; but a greater than he, Jesus, said: "Pray without ceasing"; "Love thy neighbor as thyself"; "Bear ye one another's burdens"; "Search the scriptures"; "Knock, and it shall be opened unto you."

"But he that doeth truth cometh to the light,

that his deeds may be made manifest, that they are wrought in God."

God gives his children heavenly experiences, earnestness and foretastes of blessedness to come; but these too come after faithful service and devoted living.

Sometimes the sackcloth must be worn before we become worthy of the wedding garment.

"Our wills are ours, we know not how;
Our wills are ours, to make them thine."

Tekamah, Nebr.

The Conference Program

BY H. SPENSER MINNICH
Secretary Program Committee

JUNE 7 to 13 are the days for the holding of our 153rd Annual Meeting. Now we call it Conference. It is both a great meeting and conference. What an opportunity for the laity as well as ministers! The program lists the names of able, consecrated speakers who out of personal experience will lead and challenge our thought. Our program is designed to serve the whole church. Ministers, laity, youth, men, women, educated and uneducated, teachers, treasurers, singers, deacons, mothers, children, and in fact whoever is a member of the church. The gospel of our one Lord is to be presented in a form adapted to all who come.

Suggestions Sought and Offered

The Program Committee invited constructive suggestions and thanks all who responded. Here are some of the suggestions:

1. Choose a theme, use a theme song and display a banner over the platform.
2. Build better worship programs for all sessions.
3. Sectional conferences should be arranged not only on Wednesday and Thursday but during the following days to accommodate those who cannot come at the beginning.
4. Shorten Sunday school because a long address and a long sermon following are too wearisome.
5. The men, women and young people should each have a main session for popular presentation of their work.
6. Arrange more time for the young people's sectional conferences.
7. The ministers should have a chance to confer over their problems at a time when they need not miss other important meetings. Ministers should have a chance to eat together with their wives.
8. We need a sectional ministers' conference on: The Minister's Business Affairs.
9. Do not list panel discussions. They are a fad and a poor one.
10. Instead of sermons every evening, permit age group or sectional interests to provide the program.
11. One sermon instead of two for the missionary

convocation. Find something more appropriate than the chautauqua salute to send off the missionaries.

12. The missionary convocation should be on Sunday when more people are present.

13. The Sunday program should be built in keeping with the spirit of the day. There should be more emphasis on prayer and fasting.

14. The Conference should partake more of the nature of a spiritual life conference, with greater emphasis on Biblical, devotional and inspirational subjects for we lack devotion, consecration and spiritual power.

15. Get speakers who are practical. Speakers should not be theoretical in subject presentation.

16. Meal conferences are vital and deserve an important place in program planning.

17. Be sure that visitors can discern by our presentation of doctrine that ours is a Church of the Brethren Conference.

18. Speakers should seek the solution for our problems more from the Bible and less from men. Provide more Biblical exposition.

19. The Christopher Sower emphasis was overdone last year. Christ should receive more recognition and man less.

20. Give the public opportunity for acceptance of Christ as not all who attend are Christians.

21. Keep in mind the purpose of the church is to save souls, not only of individuals but of communities and nations.

22. If the farm issue is to be discussed, put real farmers on the program.

23. Days are scheduled too full. More time is needed to digest what we are getting.

Suggestions Used

These voices from many sections east and west bring very good ideas. The committee profited by them. Some are contradictory and not every one could be used. In the program which was printed in the issue of May 13, you will find that many of the suggestions were adopted, viz.,

The theme for the Conference is *Brethren in*



The writer of this article, with the five shown in the picture, recently spent a day checking over Conference facilities. Left to right: Paul Halladay, Chas. S. Morris, Ruth Shriver, Grace Hollinger, R. L. Showalter. Photo by H. Spenser Minnich.

Reality. We hope no one can escape learning Brethren doctrine.

The Sunday school will be shorter with more emphasis on the church service.

Sectional conferences are arranged from 8 to 9:30 on Friday and Saturday.

Ministers and wives will have a dinner conference.

Biblical exposition is listed Friday and Saturday mornings and on Sunday and Monday evenings. All speakers are urged to use the Bible as source material. The early morning meditations will be deeply spiritual occasions.

The program will be full. Some people attend Conference only once in a lifetime and want all they can get. Many interests in the church need a hearing. Delegates will have to choose what they can take.

The Sunday subjects give every speaker opportunity to make it a time of spiritual heart searching and meditation.

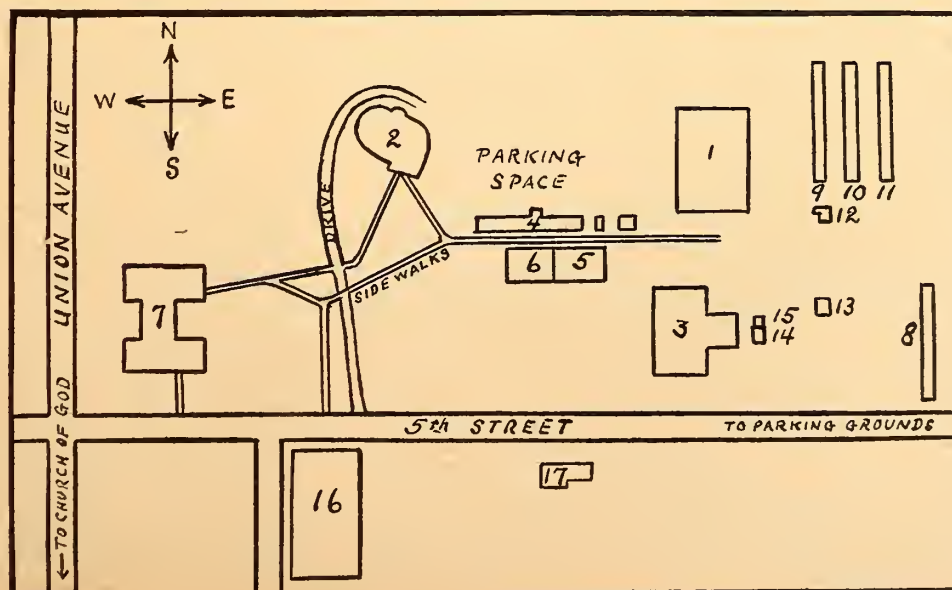
Come to the Anderson Conference. Bring with

ANDERSON CONFERENCE GROUNDS

Drawn from a sketch furnished by R. L. Showalter, Anderson, Indiana

Explanation of Numbers

1. Tabernacle
2. Auditorium
3. Dining Hall—Dormitory Above
4. Exhibits—Bookland
5. Lunch Stand
6. Information—Post Office—Baggage
7. College Building
- 8, 9, 10, 11. Dormitories
- 12, 13. Toilet Rooms
14. Power House
15. Shower Bath
16. Gospel Trumpet Co.
17. Apartment Building



you a spirit of love and earnestness from your home church. The more you bring to the Conference, the more you can take from the Conference. Look at Conference any way you like, and it is a great institution, event, milepost, reunion and upper room experience. But most of all we look forward to new spiritual vision, fresh inspiration and courage for our tasks and new methods for the work back home. Let us pray that Conference may be all this and more.

Elgin, Ill.

Conference Business

1. Washington

Recognizing the spirit of mutual helpfulness which characterized our church fathers, and

Believing that the Brethren today should be more brotherly in bearing one another's burdens, and

Convinced that many members who are now unable to protect themselves and loved ones against the hazards of prolonged illness and death should be assisted in this regard, and

Assured that the exorbitant profits in commercial life insurance could be saved our members,

We, the Olympia Church of the Brethren, through district meeting of the State of Washington, petition Annual Conference to provide our brotherhood with a form of co-operative life insurance consistent with Brethren principles.

Moved that we pass this recommendation to Annual Conference.

Carried.

2. Second Virginia

The Bridgewater congregation petitions Annual Conference of 1939 through district conference of the Second District of Virginia that the Annual Conference of 1940 be held in the Eastern Zone.

Passed to Annual Conference.

We, the Bridgewater congregation, petition Annual Conference of 1939 through the district conference of the Second District of Virginia, to revoke the action of the Annual Conference of 1930 requiring that the lesson text in our Sunday-school quarterlies be printed in both the King James and American Revised versions and authorize the editors of our publications with the concurrence of the Board of Christian Education to use whatever version or versions they regard as most satisfactory.

Passed to Annual Conference.

3. Report of Bethany Hospital Committee

We, the committee appointed by Annual Conference of 1938 to make a study of church hospitals in general and Bethany Hospital in particular and report findings to Annual Conference of 1939, submit the following report:

Scope of Investigation

In order to secure data from which to make out a report information was gathered from the following sources:

(1) Conferences with the executive committee of Bethany Hospital, members of the board of trustees, individual members of the General Education Board, others especially interested in the hospital and nurses'

training school, and personal visits to twelve hospitals and nurses' training schools in the Chicago area and northern Indiana.

(2) Examination of reports of the American Medical Association, surveys made by others who have made a study of church hospitals and nurses' training schools, and a recent survey by questionnaire in co-operation with the General Education Board of the churches of the entire brotherhood.

(3) Inspection of buildings and equipment of Bethany Hospital and Nurses' Training School and the examination of statistical and financial records and reports of the hospital.

Results of Investigation

There are, in the United States, 6,166 hospitals. Of these, 332 are so-called Protestant church hospitals. There are 1,395 approved nurses' schools and 150 of them are operated in connection with Protestant church hospitals. Thirty-four have less than 100 beds and seven less than fifty beds.

In general, Protestant church hospitals have been established by gifts and bequests by individuals or groups interested in the ministry of healing, and supported mostly by fees from hospital patients, fees from students in nurses' training schools, gifts from individuals, church organizations and societies, income from endowment and donations on special hospital days in connection with general church programs.

We further find that hospital patients and students in nurses' schools come almost entirely from near-by territories. A few, for special reasons, come from different states.

Hospitals with nurses' schools having less than seventy-five beds or having less than a daily average of fifty patients are at a disadvantage in providing adequate facilities for training in order to meet requirements for graduation and passing examination of state boards. To meet requirements it is necessary to send their students for several months to affiliated hospitals. The smaller the training school the longer the time required to take work in the affiliated hospitals. It is also noted that the tendency is for state boards to increase requirements for graduate nurses.

It is generally conceded that church training schools place more emphasis on the social and religious life than others do. They are able to give a more personal and sympathetic service than is found in many of the hospitals. The character and personality of the instructors and others in charge contribute most toward the social and religious life in all types of hospital training schools.

In making a study of Bethany Hospital and School of Nursing, we note that the hospital had its beginning in the summer of 1920. An apartment house was purchased and remodeled, providing for twelve beds. Later several more beds were added. The hospital was incorporated in the state of Illinois and the doors were opened Dec. 31, 1920. An agreement between the officials of Bethany Hospital and the General Conference was made, and is still in force. (See Minutes of Annual Conference, 1926, pp. 1-3; 1927, pp. 1-3; 1928; pp. 36, 37.)

It soon became evident that a new and larger building was needed, and receiving encouragement from persons interested in the service of healing, the management of the hospital took steps to secure funds for a new building. The present building was constructed and furnished in 1929 and 1930 at a cost of approximately \$200,000. There was available when the building was

begun \$115,000 in cash, approximately \$80,000 being subject to annuity, and \$50,000 in notes and pledges. When the building was partly finished, it was found that not all the notes and pledges were collectible, and in order to secure funds to complete the building, mortgage bonds in the amount of \$75,000 were issued and sold. The building, with the capacity of seventy-five beds, was completed (except the fourth floor), and furnished for fifty beds and was opened May 5, 1930. In October of the same year the school of nursing was organized.

The hospital was not able to meet bond interest and annuity payments as they became due; also, unpaid operating expenses accumulated. However, for the last five years operating expenses have been met by current income, but sufficient funds have not been available to meet capital fund obligations. The following financial statement is intended to present the general financial situation of the hospital. An audited financial report for 1938 not being available, this summary statement was made from the audit report for 1937. (The audit for 1938 will probably be ready by the time of Conference.)

Summary Financial Statement As of Dec. 31, 1937

ASSETS			
Operating assets			
Cash on hand and in bank...	\$ 1,517.98		
Notes and accounts receivable	1,458.63		
Supplies, estimated	1,000.00	\$ 3,976.61	
Property and equipment			
Lands	21,317.92		
Buildings	205,330.82		
Equipment	31,268.65	257,917.39	
Other assets			
		258.56	
Total assets			\$262,152.56
LIABILITIES AND CAPITAL FUNDS			
Operating liabilities			
Salaries and wages	9,720.08		
Accounts payable	14,108.78		
Notes payable	23,305.41		
Accrued interest	12,987.24		
Accrued annuities	22,574.46		
Taxes payable	905.76	\$ 83,601.73	
Mortgage bonds			
Bonds, matured	5,200.00		
Bonds, maturities extended	60,600.00	65,800.00	
Land purchase contract		7,940.18	
Capital funds			
Hospital building fund	54,390.80		
Nurses' home building fund	9,289.49		
General equipment fund	22,054.76		
Nurses' home equipment fund	360.67	86,095.72	
Annuity contracts reserve		95,681.25	
Total		\$339,118.88	
Less general fund deficit		76,966.32	
			\$262,152.56

In regard to the deficit shown in the above report it should be stated that the hospital management claims to have made arrangements for settlement with most of their commercial creditors on a very low basis and have verbal agreements for cancellation of annuities and other obligations provided no legal steps are taken against the hospital. However, it is evident that unless funds can be secured in the near future to materially reduce the indebtedness of the hospital, the general situation will become more serious.

In order to ascertain what should be done to help the situation and what it would mean for the church to support the hospital and nurses' training school and

what services they can render, we give the following additional information:

Although operating under difficulties, the hospital has met the minimum requirements of the American College of Surgeons, and is registered by the American Medical Association. The training school was approved by the Illinois State Board of Nurse Examiners, by affiliation with Cook County Hospital, the students going to Cook County for 15 months of their training. On July 19, 1938, Cook County School of Nursing cancelled this arrangement, thus ending the affiliation with the class entering Bethany Hospital during the fall of 1937. The hospital and nurses' school have also received favorable consideration from those who have patronized them.

On the basis of reports received from churches to which questionnaires were sent, it is estimated that there are at least 280 of our girls in nurses' training school and about 10% are in the training school at Bethany Hospital. It is noted that Brethren students are in sixty-nine different training schools, and that nearly all of them attend schools at near-by hospitals. A few from distant states, however, come to Bethany Hospital. The Nurses' Training School receives about eighty-five applications for admittance each year, but only ten or twelve can be admitted. Ninety-eight of our girls and thirteen others have entered Bethany Nurses' Training School since it was organized and forty-five altogether have graduated.

Owing to the fact that Bethany Hospital is in the group of the smallest hospitals operating nurses' training schools and having less than fifty beds and an average daily census of only about twenty-three patients, each student must take work in an affiliated hospital for fifteen months. All graduates, however, have passed the examination of the state board with generally high averages.

From the facts above stated, and taking into account the General Fund deficit of \$76,966.32 at end of 1937, to which should be added a considerable amount for the past year; also considering the fact that the upper story of the hospital has not yet been finished nor furnished, which would require about \$15,000; and also that additional equipments are needed, the problem of how to provide help for the institution becomes a very difficult one. If support should become a part of the General Church Budget, it is obvious that the entire brotherhood would share in this support, while the patronage of the hospital as well as the training school is mostly local. Or if needed funds are to come from the churches by general solicitation, it will be necessary to reconsider a former action of the General Conference which limited the solicitation to those specially interested in the hospital.

Under the present arrangement the hospital management has the privilege of soliciting funds from persons specially interested in the service of healing, and possibly, as in former years, some could be found who would help. Unless the above indebtedness can be satisfied and the general patronage increased, liquidation may become necessary.

COMMITTEE:

L. D. Ikenberry, Chairman.
Elmer M. Hersch, Secretary.
Rufus P. Bucher.

OUR MISSION WORK

They Who Tarry by the Stuff

(Based on a true incident that was shared by a detained missionary)

BY MARY STONER WINE

She was working by the bedside
Of the one she loved and served;
Every touch was kind and gentle,
But her thoughts just then had swerved.
There were cherished tasks alluring
That her hands must leave undone,
Even now were taken over
By another eager one.
Could she bear the months of serving
That most surely she must do,
See the work of her own choosing
Shift to hands untired and new?

Soon the house was strangely quiet,
For the family were away,
And the patient, eased but weary,
In a restful slumber lay.
But her thoughts were far from tranquil;
Disappointment held full sway.
"As she mused the fire was burning,"
This was her tempestuous day.
Soon her thoughts were turned to praying:
"O thou Christ who stills life's storms,
Give me comfort in the Scriptures
For my heart is strangely torn."

Then she read the age-old story
How when they had won in conquest
And returning home again
Some refused to share the bounty
With the ones who did not go,
But the king who loved his men
Said: "Ye shall not do it so;
As his part that goes to battle
So shall be his brother's share;
They who tarried faint and weary
Kept the stuff left in their care,
They with us have won the conquest
Part and part alike shall share."

Could it be, the tired one pondered,
That this truth applies today?
Would her work by home walls hidden,
Done in such a quiet way
For a sick and lonely patient
Where no crowd could see or cheer,
Be of use to Christ the Master?
Could it be that those who labored,
Did the work she once had done,
Would be sharing their great victory
When life's battles all are won?

Would the Master count her worthy
If she really did her best
Serving quietly and sweetly
If she left to him the rest?
Then her heart was strangely strengthened
For the months that were ahead,
And she thanked the Lord devoutly
For the Scriptures she had read.

So again her heart was praying:
"O thou Father of mankind,
Make me glad in humble service,
Make me gentle, make me kind."

And the Lord who stood beside her
Filled her heart with tender love
So her touch was like an angel's
Sent to serve from heaven above;
And the God who heard her praying
Gave her wondrous peace and joy,
So the task that once was irksome
Seemed to be her Lord's employ.
And the Lord who knows his children
Will remember every one,
All who serve unseen, but faithful,
They shall share the victories won.

Covington, Ohio.

Some Observations From India

BY RACHEL MYERS ZIGLER

Mission Conference

Our one American meeting of the year was held this year March 1-8, when twenty-seven missionaries and four "new missionaries" gathered at Bulsar. Two of our number were absent. The missionaries who came out over a year ago were welcomed in the missionary family, but have not yet attained the two-year residence on the field required for voting membership. We scarcely feel ready to accept that responsibility at the end of two years.

This mission conference is a small "Annual Meeting." Policies for work are formed, the budget is apportioned, and all business is attended to. Besides this, the social features of old and young meeting together, and the wonderful fellowship, and the privilege of worshiping in a group in our own language, make this a time of spiritual refreshment.

The Absent Ones

Besides the missionary families on furlough, who were missed this year, Miss B. Mary Royer was unable to

What to Pray For

Week of May 20-27

During this week we are requested to pray for the Central West region. This region extends over a large area and is made up of the following districts: Eastern Colorado, Middle Iowa, Northern Iowa, Minnesota and South Dakota, Southern Iowa, Northeastern, Northwestern, Southeastern, Southwestern Kansas, Middle Missouri, Northern Missouri, Southern Missouri and Arkansas, Nebraska, North Dakota and Eastern Montana, Oklahoma and New Mexico and the Panhandle of Texas, and Texas and Louisiana. This is a vast area and there is much work to be done. Every church and every pastor needs to be upheld in prayer and this is especially true in the places where members must struggle to carry on their work. Let us pray that the spirit of evangelism may be constantly stimulated and guided in all the churches.

attend conference because she had just suffered a heart attack. She rapidly improved and is now in good health, for which we are most thankful. Pauline Kinzie was not able to bring young Billie Kinzie because of the prevalence of contagious diseases.

Farewell!

On Wednesday morning, March 8, Edward and Ilda Ziegler and Bobbie left Bulsar, starting for America. The missionary group and many Indian friends saw them off, and we caught our last glimpse of them loaded with garlands of flowers in the lovely Indian way.

Problems and Inspiration

The spirit of unity and deep humility, and a deeper dependence on God, was evident in this meeting. Perhaps missionaries in the midst of the many problems they are facing today on the India field are made doubly conscious of their need of utter dependence on God. We need your earnest prayers.

District Meeting

As I write, another meeting is in progress at Bulsar. Can you imagine our regular district meeting as it is held in America, in an Indian dress? In most ways—the order of the program, the officers, the way of con-

ducting the business—the meeting moves on just as our Northern District of Virginia meeting used to. But did you ever see the moderator of a district presented with a garland and a large bouquet of flowers at the

(Continued on Page 20)

Moving Millions

More copies of Moving Millions have been sold this year than of any of the other study books which our women have ever studied. This has been very encouraging. Most groups have also bought the little booklet, How to Use, based on the book. This has proved a real help in the study of Moving Millions. The following outline gives the main points of the last two chapters—A.C.M.

Chapter VI—The Christian Church in India

The Indian bishop, V. S. Azariah of Dornakal, is the author of this chapter. He gives a very clear picture of the Christian church in his section of India.

I. Description of a Village Church.

II. The Indian Church Defined—

1. Organization.
2. Ecclesiastical Organizations.
3. Indian Leadership.
4. The Church in Indian Civic Life.
5. Christian Literacy.
6. Christian Giving.

III. Movements Toward Unity.

IV. Spiritual Life and Witness Bearing.

V. Missionary Work of the Indian Church.

Chapter VII—Facing the Future Task

I. The Christian Approach to India.

II. The Missionary Approach to the West.

Notice to Women's Mission Groups

BY NORA M. RHODES

We trust your missionary meetings of the past year have been profitable, with a new interest in the enlargement of the kingdom work around the world. May the year just ahead be full of rich spiritual blessings for all, and may there be found in each local church of our brotherhood a group of faithful women giving attention to the "great first work of the church." We covet this interest not only for women's groups, but for all adults and all age groups.

At Conference time there will be released the missionary programs for the fall months. In September we will use the program on our project work, The Girls Schools; October—Our Christian Nationals; November—A program based on Bro. Bittinger's book, Soudan's Second Sunup; December—Christmas in Other Lands. These programs are 5c each. Christ and the world community, at home and abroad, is the mission study theme for the new year. The book selected for the women is Women and the Way. In this book twelve outstanding women write of the effect of Christianity upon the womanhood of their respective countries. The price is 50c. The booklet on how to use the above text is 10c. Order all supplies from the General Mission Board, Elgin, Ill. May God add his blessing to the study of his work.

Dallas Center, Iowa.

Monthly Financial Report

During the month of April contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$6,924.05. The total received for the year beginning March 1, 1939 was \$12,372.20, detail as follows:

	Receipts for April	Total receipts since 3-1-39
World Wide Missions	\$1,423.07	\$ 1,771.07
Women's Work Project	253.22	1,039.34
Home Missions	23.04	84.80
Foreign Missions	673.70	772.86
Junior League Project	27.27	53.00
Intermediate Project	3.00	3.00
India Mission	59.51	89.51
India Native Worker	6.00	6.00
India Boarding School		54.01
India Share Plan	166.35	373.94
India Missionary Supports	234.39	978.02
China Mission	624.85	690.70
China Share Plan	18.00	324.25
China Missionary Supports	142.61	365.51
Africa Missionary Supports	420.76	1,178.77
Africa Mission	263.54	406.48
Africa Share Plan	31.25	345.60
Africa Leper	15.00	35.00
Conference Budget Undesignated	667.39	1,378.94
Conference Budget Designated for—		
Board of Christian Education	1,590.53	1,639.18
Bethany Biblical Seminary (at Elgin)	37.25	177.75
Bethany Biblical Seminary (at Chicago)	10.00	102.00
General Education Board	16.43	16.43
Ministerial & Missionary Service Fund	7.50	7.50
Youth Serves	209.39	477.64
	\$6,924.05	\$12,372.20
Non-Budget items—		
China-Spain Relief	518.49	1,325.54
China War Relief	449.70	745.12
Refugee Fund		10.00
Spanish Relief	179.19	280.67
Amsterdam Fund	175.88	350.88
	\$8,247.31	\$15,084.41

The following shows the condition of General Mission Board foreign and home mission finances on April 30, 1939.

Income since March 1, 1939	\$16,073.06
Income same period last year	14,602.26
Expense since March 1, 1939	25,008.79
Expense same period last year	32,439.23
Mission surplus April 30, 1939	17,525.11
Mission surplus March 31, 1939	18,239.76
Decrease in surplus, April, 1939	714.65

KINGDOM GLEANINGS

Calendar for Sunday, May 21

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Beverage Alcohol and the Home.—Jer. 35: 5-10; Eph. 5: 15-21; 6: 1-4.

Christian Workers, Christ and the Rural Gospel.

B. Y. P. D., The Engagement.

Intermediates, Camp.

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Gains for the Kingdom

Five baptized in the Fresno church, Calif.

One baptized in the Hartville church, Ohio.

Three baptized in the Rock Run church, Ind.

Two baptized in the Woodland church, Mich.

One baptized in the Liberty Mills church, Ind.

One baptized in the North Winona church, Ind.

Two baptized in the Bear Creek church, Ohio.

Six baptized in the Hamilton church, Ohio, Bro. Walter Hawke, pastor.

Two baptized in the Auburn church, Ind., Sister Goldie Killion, pastor.

One baptized in the Richland Center church, Kans., Bro. J. A. Strohm, pastor.

Two baptized in the Hermosa Beach church, Calif., Bro. Galen K. Walker, pastor.

Nine baptized and two reconsecrated in the Glendora church, Calif., Bro. J. W. Lear, pastor.

Fifteen baptized and one received on former baptism, in the East Dayton church, Ohio, Bro. Charles Essick, evangelist.

Ten baptized, two awaiting baptism and two received by letter in the Anderson church, Ind., Bro. R. L. Showalter, pastor-evangelist.

Fifteen baptized and four received by letter in the Navarre church, Kans., Bro. Earl M. Frantz, evangelist; Bro. W. A. Kinzie, pastor.

Six baptized, five received by letter and one awaits baptism in the Iowa River church, Iowa, Brother and Sister D. Warren Shock, evangelists.

Eighteen baptized in the Arbutus Mission, Walnut Grove church, Pa., Bro. L. B. Harshberger, pastor-evangelist, and twenty-one baptized at the Walnut Grove house, J. A. Robinson, pastor.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Lawrence Bianchi of Windber, Pa., Sept. 3, in the Lowér Claar church, Pa.

Bro. D. R. McFadden of Smithville, Ohio, Aug. 6, in the Center church, Ohio.

Bro. Charles Zunkel of Danville, Ohio, May 21 to June 4, in the Baltic church, Ohio.

Bro. H. H. Nye of Huntingdon, Pa., Aug. 20 to Sept. 3, in the New Enterprise church, Pa.

Bro. Earl M. Frantz of Grundy Center, Iowa, May 21, in the English River church, Iowa.

Bro. O. F. Bowman of Christiansburg, Va., May 29 to June 10, in the Pulaski church, Va.

Bro. S. Paul Daugherty of Augusta, W. Va., May 21 to June 4, in the Seneca church, W. Va.

Brother and Sister A. Wayne Carr of La Place, Ill., Sept. 24, in the Oak Grove church, Ill.

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Personal Mention

The Standing Committee delegate to the Anderson Conference from Idaho and Western Montana is Eld. M. S. Frantz, with Eld. A. R. Fike as alternate.

Dr. Clyde V. Mierley, Vice-Chairman of the Juniata Board of Trustees, and Sister Mierley, were five-minute guests of the Messenger offices one day last week. It was their first visit to the Publishing House.

Among the many mothers in the Mother's Day congregation at the Walnut Street church, North Manchester, Ind., was one of ninety-nine years. She was attended by her son, Dr. O. G. Brubaker, formerly missionary in China.

Bro. Foster B. Statler, Mount Morris pastor, barely came within handshaking distance, he seemed in such a hurry. In response to a question whether everything was lovely he said "yes," rather hesitantly, "considering the kind of a world it is."

Bro. D. L. Forney of La Verne, Calif., is visiting kindred and friends at North Manchester, Ind., and Greenville, Ohio, before going on to the Anderson Conference. He has especially enjoyed at the first named place the fellowship with former missionaries with whom he labored in India. Incidentally he likes the new Messenger type. He finds it "easier for aging eyes."

Mark A. Dawber is scheduled to give a series of radio messages every Thursday noon, 12:30-12:45 o'clock, over the NBC red network during June, July and August. The general topic will be: Frontiers of American Life—A Challenge to Religion and Democracy. The following home mission interests will be discussed: The Religious Challenge of the Frontier; The Red Man in America; Our Rural Heritage; Lost America, Story of the Southern Highlands; Pioneering in Puerto Rico; The Changing City; Life in a Mining Town; Our Negro Neighbors; Frontiers of Immigrant Life; Fields White Unto Harvest; Alaska—America's Responsibility; The Church Co-operates With Uncle Sam; The Last Great Migration; Frontiers of America's Future.

No Convention Rates to Conference. There are no convention rates to our Annual Conference. The railroads are granting no concessions other than the regular rates or in some cases excursion rates to certain points for definite periods. Those wishing to use the railroad or the bus for transportation to the Conference at Anderson should make the arrangements through the local agent at their starting point. Ministers entitled to the regular clergy rates will find it cheaper to arrange for such rates through the railroad bureaus which grant such privileges. Regular pastors of churches, who seldom travel on the trains and thus have little use for the clergy book which costs \$2 to obtain, may be able to procure a clergy ticket rate for this Conference without the clergy book. See your local agent.—John W. Lear, Transportation Agent, Church of the Brethren.

Bro. H. F. Richards, pastor of the First church of South Bend, Ind., made some very timely suggestions about "Opening Our Pulpits to Strangers" on page 21 of last week's Messenger. Did you read his communication? Are you sure your pastor or elder saw it?

The President of the Seminary favored us with the few minutes he had for disposal the other day while awaiting an opportunity to consult with the Home Mission Secretary about locating summer pastors. Sister Bowman was not far away encouraging somebody else.

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Miscellaneous Items

The Old Order Brethren will hold their Annual Meeting May 27 to 30 in Franklin County, Pa. The site is on David G. Benedict's farm near the village of Duffield, off Route 30 about three miles from Stoufferstown or Fayetteville.

"**The District Board of Michigan** has authorized the granting of one full scholarship to each of the first fifteen churches making application," referring to the Leadership Conference at Camp Mack, July 3 to 8. "Churches desiring to take advantage of this opportunity should send their request to Charles Spencer, Shepherd, Mich." So says Bro. Harold S. Chambers, B. C. E. Vice-Chairman for Michigan.

Notice to Public School Teachers. A luncheon for public school teachers on Saturday noon, June 10, at the Anderson Annual Conference is announced. Galen Sargent, director of Educational Research at the South Bend schools, will preside, and Virgil Stinebaugh, assistant superintendent of Indianapolis schools, will speak. The committee should know by early morning, June 10, who will attend. Write a postal to Russell L. Showalter, chairman of the Committee of Arrangements, 1319 West Eighth St., Anderson, Ind., for reservations.

From the Editor's mail: "If there's a brother or sister that has the power through Christ and God to call one from the grave to life again, a living being, I'd like to see that person. I read where the power was given, to heal the sick, raise the dead, cleanse the leper, etc. There must be some one who has the same power today. Please don't think I'm crazy or a lunatic. Dorcas, if I remember right, was raised from the dead. . . . He surely is able to do the same today if it is his will. . . . I am praying that some one has this faith. I don't want my brother to be lost. . . . No one knows my heartache, but God and Christ Jesus. If ye have the faith as a grain of mustard seed, you know what he said. Ask and it shall be done."

Eastern Pennsylvania. The Pennsylvania railroad has direct lines to the Conference city, Anderson, Ind. The best service will be: leave Lancaster, 9:25 P. M., June 6; leave Harrisburg, 10:13 P. M., June 6; arrive Richmond, Ind., 9:28 A. M., June 7; leave Richmond, Ind., 10:18 A. M., June 7; arrive Anderson, Ind., 11:22 A. M., June 7. Single fare ticket from Harrisburg, one way, \$14.94; round trip fare, in groups of 25 or more, \$17.95; "clerical order" fare, \$18. This provides for the group to go together, and may return within ten days, separately, if desired, in first-class coach. All persons expecting to travel by this arrangement should notify the undersigned not later than June 1, so that final arrangements may be completed with the railroad, to provide the best possible service. For further information write—H. F. King, Myerstown, R. 2, Pa.

The Monroe County church of Southern Iowa invites you to stop with them on your way to the Anderson Conference, on the occasion of their love feast June 5. The church is seven miles east of Albia, Iowa, on a shaled road.

"**Three splendid talks**" on the Christian ideals of love, greatness and peace, respectively, were given at the morning service in the Worthington church, Minn., sponsored by the B. Y. P. D., May 7. That same evening the church dedicated the newly purchased hymnals which they "like very much."

The Washington Star of recent issue, referring to a lecture on the problems of marriage before 350 University of Maryland students by Pastor Warren D. Bowman, says it "outdrew the annual undergraduate musical show staged across the campus." To Bro. Rufus B. King, thanks for the clipping.

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The Conference Offering

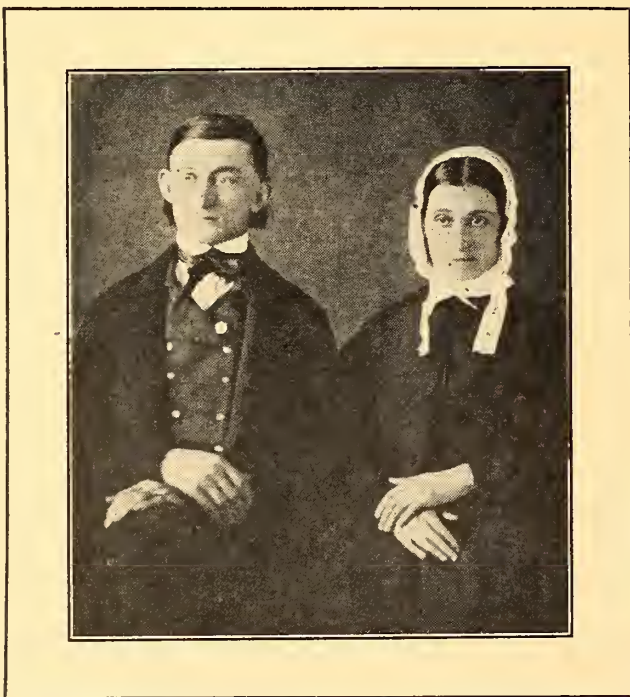
The spiritual life of a congregation is enriched or impoverished by its attitude toward the Conference Offering. Members who do something for others naturally have a richer personal spiritual life. This is a gift of God. Congregations receive a return help from what is given to the brotherhood work. Many congregations are now being served by a minister schooled in Bethany Biblical Seminary. The life of many districts and some congregations is strengthened by help from the general home mission funds. The quality of our Christian teaching in all congregations is bettered by the work of our Board of Christian Education. Therefore, while giving in the Conference Offering seems mostly altruistic, yet there are direct and indirect benefits to all members and local congregations.

Christianity is world wide according to the teaching and example of Jesus. Our religion was never meant to be "encircled" in any one given congregation. It was meant to flow freely from one area to another as the majestic eagle flies from mountain to mountain. When a congregation plans to be self-centered it denies the very genius of the Christian religion. It is no longer a Christian church, but rather a church of a different faith. The seeds of death thus planted grow and eventually bring the decease of the organism.

Delegates will soon be attending our Annual Conference. There every one of our 1,024 congregations will have a voice in the planning of the brotherhood program. Members are to be elected on Boards and Committees. Reports of what the Boards have done are to be approved. Counsel to any of the Boards as to their work is in place and desired. Our Conference is a democratic body. Thus every congregation is given a voice in the program as well as in giving for the support of the program.

May 21 was set for the Conference Offering. A Sunday later may suit some congregations. Every member should regard giving as a sacred privilege just as partaking of the communion is a sacred privilege. If you who read this do not have opportunity to attend your church on the day of the offering, make sure to reach your treasurer with your gift, or you may send it direct to General Mission Board, 22 So. State St., Elgin, Ill. See remittance blank on page 30. All money reaching Elgin before June 10 will be counted in the Conference Offering to be announced at Anderson on Monday, June 12.—H. Spenser Minnich.

HOME AND FAMILY



Some Folks of Early Days in Illinois

BY JOHN HECKMAN

It was New Year 1841. Henry Strickler had sold his Franklin County, Pennsylvania, homestead and in a few weeks would be moving by wagon and four-horse team to Illinois. Catherine, the seventeen-year-old daughter, was at once very much interested and somewhat agitated, as she and young Dan Sheller had been keeping company for a few weeks. It's true, no words had passed between them about their love for each other, but the prospects of their separation stirred them both to some very definite conclusions. Dan's obligations to his father for another year, or until he would be twenty-one, lay heavy on his heart. Dan wanted to be with the Strickler emigrant party, but his father just couldn't give his consent. The winter weeks slipped swiftly by, and came a Sunday evening late in March. Early on the following morning the great heavily loaded wagons would start on their long six weeks' journey to the west. Dan and Catherine are together for the last time. The supreme question was settled that their lives would be united somewhere sometime; but where and how they could not at this time see. The pact was settled with a hug and a kiss. They could write but it took weeks to get an answer to a letter.

The company was composed of Elder Henry Strickler and wife, Mary (Price, Aunt Polly), nine of their ten children and several other families. One married son remained in the east. They traveled over the National highway, built a few years before by the federal government, to Wheeling, Va. (now W. Va.), Columbus, Indianapolis, Terre Haute and then across the wide open prairies of Illinois to Carroll County, where Polly's two sisters lived—Mrs. Susan Emmert, wife of David Emmert; Elizabeth Arnold, wife of Daniel Arnold.

Here the Strickler family soon found a suitable loca-

Daniel Sheller and Catherine Strickler principals in the first wedding among the Brethren in Carroll County, Illinois. The time: August of 1842.

tion for a home in the frontier woods of Arnold's Grove, Ill. These early settlers could not afford to venture to the establishment of a new home on the prairie at that time, but crept into the edge of the timbered hills.

Soon after their arrival, Catherine wrote a letter to Dan, sealing it with wax as no envelopes were yet in use, and sending it with postage of twenty-five cents to be collected on delivery. Early in the next year, joining himself to another emigrant party, Dan made his way to Illinois. In August of 1842, Daniel Sheller and Catherine Strickler were married, the first wedding among the Brethren in Carroll County. In a little more than a year after their marriage they, with the little babe, Mary, traveled by wagon back to Pennsylvania, remaining there for about two and a half years. The family by that time was composed of father, mother and two little girls. In the summer of 1845 they again joined with an emigrant party, among whom were some Brethren families, and returned to Illinois—then considered the "Far West." They established a home near the Arnold's Grove church where they lived for twenty-one years. A son, Henry, completed the family of three children.

But I must tell you about a coverlet. It is red and white, linen and wool, warp and woof. "Chambersburg, Pa." is woven into the border all around and in one corner is also woven: "Catherine Strickler, 1840." The family tradition is that Mother Strickler, Aunt Polly, spun the wool and wove this coverlet on her own loom, and of course, it was for Catherine. It's now in possession of Mrs. Beulah Claarsen, Eldora, Iowa, a great-granddaughter of Catherine Sheller. The coverlet is pretty and looks like new. This incident out of early family life suggests how the mothers set about providing for their daughters and the aims set for them.

On Feb. 13, 1866, Daniel Sheller and family sold their Illinois possessions and moved to Grundy County, Iowa. Just one year later to a day, Henry Price Strickler, Catherine's brother, made sale and followed them, and also at this time the Jacob Albright family, whose wife was sister of Catherine Sheller. Mary and Elizabeth were members. Mary had married William F. Miller and Elizabeth George Moore. Miller and Moore were not members at this time. The members in these five families made up eight of the twenty charter members of the Ivester church and its organization in September of 1867, at the home of Daniel Sheller, where and when they also held their first love feast. Henry Price Strickler had been elected to the ministry at Arnold's Grove on the occasion of a love feast on June 8, 1859. George Moore joined the church in 1870. His oldest child, Harry, four years old, died of membranous croup, which deeply impressed him to become a Christian. He served in the deacon's office and many other capacities during his long and useful life.

Henry Sheller, brother of Mary and Elizabeth, married — Ghallager, and they were the parents of seven sons and three daughters. Five of the sons are at Long

Beach, Calif., and two are at the old home at Ivester, Iowa. All are interested in church activities. The daughters are: Mrs. Lois Hughes of Fresno, Calif.; Mrs. Ruth Heckman of Polo, Ill.; Mrs. Frances Smith of Stet, Mo., a missionary to China, but at present at home on furlough.

Polo, Ill.

A Bird's-Eye View of the Book of Acts

BY ELIZABETH HOWE BRUBAKER

First Half

I once heard a Bible teacher state that every Bible reader should be able to think through at least one book of the Bible. To become acquainted with a large city, some folks prefer viewing it first from an elevation, a tall building, then go down into the avenues, streets and alleys. Just now, while having a whole quarter of Sunday-school lessons from the Book of Acts, we have a fine opportunity to become acquainted with that book and learn to think through it from beginning to end. We can have a bird's-eye view of the book, then take it chapter by chapter, paragraph by paragraph, verse by verse as time permits. We are interested now, however, in acquiring the general view.

First, we want to read the book at a single sitting if possible. "Impossible!" says one. No, not if we are willing to pay the price, and no greater price than we pay for many other accomplishments far removed from Bible reading. Then, too, your effort will be of eternal value. The Book is wonderfully comprehensive, having woven into it much of the teachings of the four Gospels and of the Old Testament as well. It gives the life of Paul and the background of his thirteen or fourteen epistles. You will have the joy, too, of feeling that your time has been well spent.

Read the book through, and then read it again and again. You will be thrilled with the fascinating story of the growth of the apostolic church. Note how the key verse, Chapter 1: 8, is unfolded. The story begins about A. D. 33, in the East, at Jerusalem, and with home missions. It closes about A. D. 66, in the West, at Rome, with foreign missions. Next select a name for each chapter, one or two words that will recall to your mind the contents of each chapter. The first chapter may be called the Ascension chapter; the second, Pentecost; the third, Lame Man, and so on through the book. Chapters seven, eight, nine, ten, eleven and twelve may be named by names of persons. The last of these could be called the Herod chapter, and eleven, Gentiles. The reader should not be confined to these names if better ones can be found. The ideal method is for each to select his own chapter headings. Following this group of chapters you will find the names of cities appropriate, excepting chapter fifteen, which is the Council chapter. In chapter nineteen Paul visits Ephesus, spending three years there (chapter 20: 31). This was on his way west, and we call it the Ephesus West chapter; chapter twenty may be called the Ephesus East chapter. For chapter twenty-one I like the name Trophimus, whom the Jews supposed that Paul had brought into the temple, defiling it (chapter 21: 29). Here Paul was bound (chapter 21: 33). Then follow the trials of Paul before the people, before the council, Felix, Festus, and in chapter twenty-six before Agrippa. You see these chapters are easily named. Then follows the Ship-

wreck, and then the Rome chapters, twenty-seven and twenty-eight. With practice you will be able to think through the Book. The more you read and study the contents of each, associating all with the chapter name, the more interesting it will become. There are two Council chapters, fifteen and twenty-three. If you choose you may call one A, and the other B.

The following chart will help you get good results. Use paper and pencil freely in private study (practice for class work). The teacher in the classroom should use the blackboard and crayon. Draw a horizontal line across your paper or board, from left to right, leaving some space at the top. From the top of this line draw short oblique lines slanting toward the right. Number the spaces between the lines and in each space write the corresponding chapter names on the lines drawn.

Now select the "best verse" in each chapter. In most instances you will find a close relation between the "best verse" and the contents of the chapter. You will want to memorize each of these verses and learn to give them throughout the book from beginning to end. In my Bible I write opposite each "best verse" the sign indicating greater than, and the chapter name at the head of each chapter.

New Windsor, Md.

Does It Pay?

BY MRS. OLIVE GRISSO HOAK

To have good health we must keep the body clean, breathe pure air, eat proper food at regular intervals, avoid sudden change of temperature, not overwork, but take necessary exercise, wear sufficient amount of clothing, especially in winter, practice only clean habits and think clean, talk clean, act clean.

To be strong spiritually not only means to be truthful, honest, "chaste in conversation" and habits, but it also includes to love the Lord with all our heart, mind and strength, to serve and please him.

The writer would appeal to all sensible folks, including teachers in our public schools, as well as all those who consider themselves Christians. Why should sane people waste their money, destroy their health, be undesired in good society, be a menace to the public? A decent person cannot get a clean breath on our city buses. Why destroy the power to become a good student? Why would anyone be so foolish as to be the victim of such slavery? The habit means such a great waste of money—money which should be used to feed, clothe and educate. The habit deteriorates one spiritually.

Dr. Richard L. Sutton, internationally known in medical circles, says: "Of all the foolish, dirty, disagreeable habits, cigarette smoking is the worst." Further he says: "When I read these huge, gaudy and expensive advertisements urging people to 'smoke for their health,' 'to quiet their nerves,' 'to improve their dispositions' I think what liars some people are." He also says: "I have practiced medicine thirty-seven years and have not yet encountered a case in which cigarette smoking benefited the patient, and there is not the slightest question that the use of tobacco precipitates the development of cancer of lip, cheek, throat and lungs."

C. M. Sneed, one of our America's best surgeons says:

"I have seen thousands of our youth enslaved by the nicotine habit, as unable to quit as morphine and cocaine addicts. Smoking often causes color blindness." He also says: "Tobacco while growing is liable to certain insect infections. To destroy these the grower uses a spray of arsenic of lead and Paris green. As a result this poison is added to the poison in the tobacco."

F. J. Halbert, Professor of Horticulture in the University of Missouri, says: "Arsenic is present in American plug tobacco to the extent of $\frac{1}{4}$ grain of arsenic trioxide to one pound of tobacco." Dr. Halbert continues: "I cannot condemn the habit too strongly, particularly in women."

Dr. Harvey Howard, an ophthalmologist who labored in China for a number of years, says that he had many blind patients due to the use of tobacco.

Thomas A. Edison once said: "Cigarette smoke has a violent action on the nerve centers producing a degeneration permanent and uncontrollable."

Dr. Zeleny of the University of Minnesota says that those statements made that tobacco aids digestion are insidious and false, only advertising schemes, but that tobacco is irritating to the stomach and intestines." It is asserted that some great scholars are smokers, but Dr. Zeleny in the American Medical Journal says: "The efficiency of smoking students is diminished 10.5 per cent and it is a very rare exception that a tobacco user lives to an old age." Statistics show that it overworks the heart and shortens the life of the addict.

Dr. Reed O. Brigham, a noted physician of Toledo, Ohio, writes: "The mother who smokes will give her child a weakened heart to start with."

Judge Crane of New York City gives his experience in these words: "Cigarettes are ruining our children, endangering their lives, dwarfing their intellects and making them criminals fast. The boys who use them seem to lose all sense of right, decency and righteousness."

Ex-President Herbert Hoover declares: "Cigarettes are a source of crime, and to neglect crime is a short-sighted policy unworthy of a nation of our intelligence."

Charles A. Lindbergh spurned the offer of thousands of dollars simply to say that he smoked a certain brand of cigarettes. He said: "I do not smoke."

These are a few of the many statements made by great doctors and others.

To leave these features out—the gigantic waste of money, and its being exceedingly harmful to the body—the offensiveness is reason enough for any unselfish person to refrain from its use. It seems so unutterably strange that folks will want to pass for respectable citizens who are willing to stoop so low as to defile themselves to the extent of rendering their company so undesirable. Often clean folks can hardly endure riding on our city buses, the air being so filthy.

In the name of all that's clean, how can a clean woman kiss a man who has a mouth full of tobacco, or be willing to get a whiff of that nasty stale after-smell of an old pipe or cigarette? This is more than the writer can imagine.

When our Christian forefathers set up homes in this our mighty nation, they no doubt never thought of its ever being debauched by such expensive, harmful, offensive and degenerating habits as the use of liquor and tobacco, which have bound victims many years. There is one who can liberate folks from such slavery

—if they go at it in real earnest. "Him that cometh to me, I will in no wise cast out." "He that seeketh findeth" happiness and freedom. We can do all things through Christ who strengtheneth us. "Defile not the temple of God, which temple ye are." "Let us cleanse ourselves from all filthiness of the flesh and spirit." Some folks boast that they spend their own money, that how it is spent is no one else's business. This is not true, since we cannot do or say anything without its affecting others. It is my business when filthy, poisonous, offensive tobacco smoke and liquor fumes are blown into my face to be carried to my respiratory organs to poison this temple which God has given me for his spirit to dwell in.

It is no use to pat sinners on the back and say: "There are worse things." We do not want to see how close we can go to the precipice without transgressing God's law, but we want to keep as far from it as possible. "Shun the very appearance of evil." But cling to "whatsoever things are pure, whatsoever things are of good report."

Practice the Golden Rule. Would anyone want to be insulted by being imposed upon by anything that is against his principles of right and decency? Then do not exhale tobacco or any other offensive breath into anyone's face, especially into the pure and innocent face of a little child. If parents could consider what a serious injury they are inflicting on their tender offspring by poisoning their bodies with tobacco smoke, they certainly would refrain! Do you love your little child or grandchild? Then do not be guilty of planting such a poisonous habit.

Does it pay to chew, smoke or drink? If you are honest you will say "No" and then stop it.

Our son uses a spray containing nicotine to kill insects on his greenhouse flowers, and he takes precaution not to inhale it himself as it is so poisonous.

The lower animals do not eat tobacco. Oh! that mankind would have animal sense.

Springfield, Ohio.

Some Observations From India

(Continued From Page 15)

opening of the business session? The roll call of delegates and the heated discussion are familiar, but the language in which they are done reminds us that we are in the First District of India, 38th session, not in America.

Adult Education

One of the features of this conference, besides the regular consideration of business, has been the visit of Dr. Frank Laubach, who is touring India in the interest of adult literacy. He is encouraging the Christian forces of India to get back of the government movement to make India literate. He stated that one third of all the illiterate people in the world live in India. There are three times as many illiterate people in India as there are people living in the United States today. To make this enormous group of people literate, even the non-Christians are saying, "We must have the Christian spirit—be willing to help one another without thought of pay—if we are to accomplish this task." The missionaries and Indian Christians in Gujarat are helping teach adults to read and write.

Vyara, India.

THE CHURCH AT WORK

ADMINISTRATION**Church at Work Calendar for June, 1939**

Emphasis for 1938-39—"Christ in Personal Living."
He used wisely his many talents. Compare 1 Tim. 4: 14.

Special Days

Children's Day—June 11.
Annual Conference Sunday—June 11.
Educational Day—June 25.

Activities

Meeting of program planners (or Minister's Cabinet or Board of Christian Education).

Workers' conference.

Make final plans for sending representatives to camps and assemblies.

Plan for minister's vacation.

Order all new 1939-40 program suggestions from Elgin for all leaders, for study in July and August.

B. Y. P. D. Social—Shovel and a Hoe.

Young People's Sunday Evening Topics

June 4—In the Local Church (City or Rural).

June 11—In the United States.

June 18—Elsewhere in the World.

June 25—At Annual Conference (Reports).

Adult Sunday Evening Topics

June 4—The Annual Conference of Other Days.

June 11—The Annual Conference of Today.

June 18—Brethren Camps.

June 25—Brethren Colleges.

ADULT CHRISTIAN WORKERS**The Annual Conference**

Part I. The Conference of Other Days

Scripture: Acts 15

Sunday, June 4

Note: See Winger's "History and Doctrines of the Church of the Brethren" or Brumbaugh's "History of the Brethren."

I. Early History

a. First Conference, 1742. Probably in Urner's home in Pennsylvania.

b. First moderator, Martin Urner, Sr.

c. Other early moderators: Alexander Mack, Junior; Christopher Sower, Junior; Daniel Leatherman.

d. No minutes are known of meetings from 1742 to 1778.

e. There are complete minutes since 1830.

f. In 1832 it was decided to meet on Pentecost with public meeting and love feast. Business session to begin on the Monday following. In 1917 the date of Conference was made flexible to accommodate seasonal duties and transportation.

g. The theme of the first meeting was probably "Baptism," triune immersion for believers versus sprinkling. The meeting, no doubt, was called to enforce the doctrines of the church and to educate the membership as to the gospel ordinances. They decided to meet annually for this purpose.

II. Significant Facts

a. There have been three special Conferences, that

is, two Conferences in each of the following years, 1845, 1848, 1918. Problems such as departure of the New Dunkers, 1848, World War in 1918, were the reasons for two. All three were held in Indiana.

b. During the Civil War, Elder John Kline of Virginia moderated all four Conferences. These were held in the north and necessitated his passing through both lines.

c. Elder H. D. Davy of Ohio served twelve consecutive years, which is a longer term than any other moderator, and he was described as the most dignified and efficient chairman that ever moderated the Conference. James Quinter served thirty-one years save one, as writing clerk or assistant.

d. Evangelistic preaching, baptisms and love feasts were central in the programs. There were no reports of foreign missionaries or general boards.

e. First meetings in states were: Pennsylvania, 1742; Maryland, 1778; Virginia, 1832; Ohio, 1834; Indiana, 1852; Illinois, 1856; Tennessee, 1860; Iowa, 1870; Missouri, 1890; Kansas, 1896; Nebraska, 1901; California, 1907; Washington, 1914; Canada, 1923; Colorado, 1931; Idaho, 1937.

f. The business of the meetings was largely answering questions sent in by the churches. Appointing committees to churches to settle difficulties.

g. Meetings were held in barns and temporary buildings. Preaching lasted all day, usually with crowds, running into the thousands. Delegates traveled by horseback and otherwise over long distances. Many preached on the way. Lodging and meals were free.

h. These meetings tended to unify the brotherhood when other contacts were few.

III. Discussion

1. Were these meetings worth what they cost?
2. Who should attend Conference today?
3. How may the expense of attending Conference be reduced?

WOMEN'S WORK**Are There Any New Lines of Work for the Aid?**

By Mrs. Earl Deardorff, Panora, Iowa

In Middle Iowa we have sixteen churches, with fourteen organized Aid Societies. Most of these are wide-awake and working. The very nature of Aid work makes it necessary for each local group to plan its own programs. A number of our Aids still do considerable quilting. As the young women do not care so much for this line of work one of our societies made a rather extensive line of fancy work, then when there is a shower, they make their purchases from the Aid Society. The money from the sale of these articles is used definitely for church work. Other societies serve lunch at farm sales, which is very profitable and a pleasant work to do. In at least two of our societies they have mystery sisters, giving an inexpensive gift to the mystery sister, at stated times throughout the year. This really is helpful, and not just entertaining, as it helps to keep both old and young interested in Aid work and the Women's Work at large.

In one local group the Aid is divided into four divisions and has made quite a success with their Galloping

Teas. The proceeds are being used for Spanish Relief.

One local group sponsored the redecorating of the interior of their church auditorium. It is possible for the Aid Society to hold bake sales and bazaars if the church is located near a town where there is an outlet for such products.

In localities where threshers go to restaurants for their dinners, Aid Societies can often serve their dinners. It is hard work but really worth while.

The different kinds of work of the Aid Societies is of the nature that brings in cash, but it is always used for the furtherance of church work at home and abroad.

"Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9: 10).

ADULT

Adults Explore the Bible

By D. D. Funderburg, Director of Adult Work

Some twenty-five adults of a certain church have been meeting on Sunday evening at the time of the B.-Y. P. D. to explore the Book we live by. Bro. E. G. Hoff's little booklet, entitled "Exploring the Bible," serves as a guide. The interest and attendance have been excellent. The Bible is beginning to live in the hearts of these explorers.

Recently this group of parents asked the pastor if a program might not be set up for their children at the same hour so that the whole family might spend the hour profitably in the House of God. The request was granted.

CHILDREN'S DEPARTMENT

The Children's Leader Magazine Closes Its Career

Hundreds of children's workers in the Church of the Brethren will be disappointed because the Children's Leader magazine—so long one of our main standbys—has had to discontinue, because of financial difficulties. These current years have been too hard on many of the finest periodicals printed in America. We truly owe a debt of gratitude to the publishers and the editors of this magazine who have been helpful to us in every way over a period of years. If you have really appreciated it, wouldn't you like to drop a line to Miss Margaret Clemens, its editor, telling her so? Her address is 1701-03 Chestnut St., Philadelphia, Pa. The publishers have generously given us many free sample copies for distribution for which they deserve our gratitude.

To what source shall we turn for further aid? The Elementary Magazine (Methodist) is not quite so well known to our people; but it covers the same general field and is exceedingly helpful. It carries each month some general articles for all leaders, and in addition has a story section, nursery, beginner, primary and junior department helps, and a very splendid Junior League program, week by week. The monthly Junior League topics for the rest of this year are as follows:

June—Building a Christian Neighborhood.

July—The Junior and His Reading.

August—What It Means to Be a Friend.

September—Christian Ways of Settling Disputes.

Junior League topics for a year at a time are planned by an interdenominational group of children's workers in the International Council of Religious Education so that in the main the themes in the Elementary Magazine

are the same as those in the Children's Leader. The price of the Elementary Magazine is \$1 a year. Order from the Brethren Publishing House. There is a club rate of 90c each in lots of 5 or more.

The Pilgrim Elementary Teacher (Congregational) is also an excellent magazine for children's leaders and has been particularly helpful to those who work with small children. Price, \$1 a year. Order from Brethren Publishing House.

CHILDREN'S DEPARTMENT

The Children's Choir at the Anderson Conference

On Sunday morning, in accordance with the usual custom, the children who are at the Anderson Conference will sing at the close of Sunday school, in the main auditorium.

The three songs to be used are as follows:

"We Thank Thee, Lord"—Hatton. Found in The Junior Choir.

"In the Temple"—Smith. Found in The Call to Praise.

"Father, Lead Me Day by Day"—Strattner. Found in American Junior Church School Hymnal. Only the first three stanzas of this one will be used.

Copies of these songs are being mailed to all churches in Indiana, Illinois and Ohio. Due to past heavy demands for the song sheets, we are hoping that churches not intending to have children at the Conference, but who want to use the song anyway, will try to find them in books you have at hand. If you live in another state than the three mentioned above and have children who will sing in the choir, copies will gladly be sent on request. And single copies will be sent to all others who need them, as long as they last.

CORRESPONDENCE

D. A. Crist Golden Wedding

In an appropriate way the golden wedding anniversary of Elder and Mrs. D. A. Crist was observed recently in two climax celebrations for a most beautiful married life. The major festivities were at the family home, Quinter, Kans. On Dec. 27, 1938, in spite of a zero day, over three hundred relatives and friends shared in this celebration by calling in person with gifts, bouquets of flowers, words of appreciation, and kindest wishes. A number of telegrams containing congratulations were received.

Three weeks later another celebration was held for them by those of their children who live in California, where Elder and Mrs. Crist had gone to spend the winter months. At the home of Roy A. Crist, in La Verne, relatives and friends numbering three hundred shared in this second event, bringing kind words and gifts of flowers, and other beautiful and useful presents.

Daniel A. Crist and Mary E. Roesch were wedded Jan. 23, 1889, at Quinter, Kans. Here they set up a pioneer home in a new country and in this community they spent their entire lives, excepting brief intervals of visit and travel in other states and lands. Here they built a home of the rugged country quality. Nine children took their places in the common task. Of food and clothing there was sufficient for all. But, in the eyes of these parents, of far greater importance were those moral and spiritual values by which the entire home life was tempered. Bible reading and prayer were as regular in the daily fare as food. Boys and girls were equally challenged by the superb ideals that ruled the lives of the parents. Five of the children, Floyd, Mrs. Milford Porter, Mrs. M. E. Neher and Odessa and Genevieve Crist, reside still in the home community; Mrs. A. S. Brubaker, Roy, Mrs. Glen Porter and Mrs. B. J. Jamison, the other four children, live in Southern California.

Five years after his marriage, D. A. Crist was elected to the ministry, he being the first minister chosen from the local congregation. To this great task both he and his wife gave themselves with such complete devotion that he rapidly won a place as one of the leading ministers of the Church of the Brethren in the Middle West. They have ministered to the same congregation and community for forty-five years, he having had full charge of the church since 1899. The local church has grown from a struggling group of thirty-five at the beginning of his



ministry to a strong, active church of over five hundred members. Elder Crist has personally administered 1,084 baptisms, preached more than 6,500 sermons, conducted over 2,400 funerals, made above 10,000 home calls, and officiated in more than 800 weddings. Nor has their work and influence been confined to their own congregation.

For this ministry they have never received a salary. Their entire living was made on their farm by the work of their own hands and that of their children. Besides, they have enriched their ministry and gained points of contact by carrying hundreds of dollars worth of food of their own raising to those in need of help.

But more beautiful than their devotion to family, church and community is the love in which they hold each other, a love purged of any superficiality through the years of mutual struggle and achievement. The life of these two is a living testimony to the validity of the family institution and a fitting challenge to all younger folk who are seeking the way of true happiness and eternal values.

La Verne, Calif.

Roy A. Crist.

Carroll County's Oldest Resident

Sister Mary Force was born in Montgomery County, Pennsylvania, Nov. 4, 1844, and died in her home in Lanark, Ill., Feb. 26, 1939, after a two weeks' illness with influenza. She was married to Bro. John Force, 1871, in Pennsylvania and came to Illinois seven years later, where they had resided since.

Five children were born to this union, two of whom preceded their mother in death, namely: Charles and Royal. Harry, Wallace, and Mrs. Eva Mathias remain and reside in Lanark.

Sister Force has been a faithful and an active member of the Church of the Brethren for more than forty-five years. She seldom missed a service. She was present in the church service just a few weeks before her departure. She insisted on walking to church, some six blocks, up to the



last year of her life. Her home was a congenial place to go always illuminated with a radiance of cheer and love.

Besides her children, she leaves thirteen grandchildren and nine great-grandchildren. Funeral services were conducted by her pastor, the writer. Burial was made in the Lanark cemetery. Lanark, Ill.

I. D. Leatherman.

In Memory of Wm. Fleetwood Rogers

Wm. Fleetwood Rogers was born on Jan. 20, 1881, at Vashti, Va. He passed away at the Bluffton hospital at Bluffton, Ind., on April 10, 1939, with cancer of the liver, aged 58 years, 2 months and 21 days.

He was married to Lottie Frantz on Sept. 11, 1907. Four sons and two daughters were born to this union. The two daughters preceded him in death, one in infancy and the other at the age of seventeen. The four sons are: Howard of Grovertown, Ind., Hilbert of Redkey, Ind., and Aubrey and Edwin at home.

At the age of seventeen he united with the Church of the Brethren. In 1909 he was elected to the ministry. Although he was never active in the ministry, he always took an active part in all lines of church work and will be greatly missed at the Hickory Grove church, which he had attended for the last twenty years.

The family moved to Indiana from West Virginia in 1919. They lived at Bluffton one year, then moved to the vicinity of Ridgeville, Ind., where they resided at the time of his death.

He leaves to mourn his departure his devoted wife, four sons; two grandchildren; two brothers—J. W. Rogers of Okeechobee, Fla., and Asa Rogers of Keysville, Va.; seven sisters, Mrs. Annie Williams of Cleveland, Ohio; Mrs. Minnie Aaron of Callands, Va.; Mrs. Emma Belcher of Sago, Va.; Mrs. Charlotte Benjamin and Mrs. Virginia Stratton of Oxford, N. Y.; Mrs. Lucille Oakes of Danville, Va.; and Mrs. Margaret Gilpen of Princeton, W. Va.

Funeral services were held at the Hickory Grove church on April 13, by Bro. J. O. Winger, assisted by Bro. J. A. Snell, with interment in Lawndale cemetery, Ridgeville, Ind. The many beautiful floral tributes were witnesses of the love and esteem in which he was held by his many friends and neighbors.

Grovertown, Ind.

Mrs. Enid Rogers.

Golden Wedding Anniversary

Brother and Sister C. E. Warstler quietly celebrated on March 26 at Goshen, Indiana, their fiftieth wedding anniversary. Their nine children, with their families, were present. The children with their parents attended the morning services at the church of their childhood—the West Goshen church. Then at noon dinner was served at the home of Brother and Sister Warstler. A feature of this part of the occasion was the family dinner table. The nine children, according to their ages, surrounded the table with the parents. The centerpiece of the table was a large wedding cake.

In the afternoon a simple program consisting of vocal and instrumental music by the grandchildren and words of love and appreciation by both the parents and children with a prayer by Mrs. Flora Cripe, an aunt, closed a beautiful and impressive day for the family. The flowers, cards and calls from friends also added to the joy of the occasion.

The parents on this occasion were happy in the fact that those to whom and for whom they have given much of their lives find joy and active service in the church, and the children likewise were profoundly grateful for faithful parents who have taught them diligently the way of the Lord and have lived exemplary lives before them.

The family consists of Gordon of Ligioner, Willard, Ezra, Clarence and May of Goshen, Lois Brandeberry of Shipshewana, and Alvin R. of Lagrange, all of Indiana; Martha of Chicago and Anna of Anklesvar, Broach District, India.

Anna Warstler.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brumbaugh-Bowser.—By the undersigned, Dec. 28, 1938, at the home of the bride's parents, Daniel P. Brumbaugh and Josephine Bowser, both of New Enterprise, Pa.—Wilfred N. Stauffer, New Enterprise, Pa.

Laughery-Burke.—By the undersigned, April 25, 1939, at the parsonage, Wilbur Laughery and Elizabeth Burke, both of this city.—I. S. Long, Baltimore, Md.

Swihart-Robbins.—Paul Swihart of Roann, Ind., and Margrette Robbins of Chili, Ind.—Edward Stump, North Liberty, Ind.

FALLEN ASLEEP

Brenaman, Lizzie Royer, daughter of Jacob and Rebecca Royer, was born in Bridgewater, Va., Oct. 26, 1855, and died in the home of her son, Dec. 21, 1938. She was married to Levi Brenaman in 1888. To this union one son was born. She united with the Church of the Brethren when sixteen years of age and was a loyal and faithful member throughout her entire life. She

leaves two brothers. Funeral services were conducted by her pastor, with burial in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

Bumgardner, Sister Joyce A., daughter of John Hoover and Nancy Jane Acker Brumbaugh, was born July 11, 1885, and died after a brief illness Feb. 13, 1939, at her home near Williamsburg, Pa. She was married to Henry R. Bumgardner on Jan. 2, 1909. She is survived by her husband, her father, one daughter, four sons, two sisters, two brothers and seven grandchildren. She was a loyal member of the Fairview church for more than thirty-five years and was a regular attendant at church services. She contributed much to her church through her musical talent. Elders I. B. Kensinger and C. O. Beery conducted the funeral service in the Fairview church. Interment was in the Shelly-Fairview cemetery.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

Carmack, Sister Anna, daughter of James and Elizabeth Daily, was born in Maryland in 1889, and died at her home in Langdondale April 17, 1939. She united with the Church of the Brethren in August of 1938, and lived faithful to the end. She is survived by her husband, William Carmack, four sons, three daughters, four brothers and one sister. Funeral services were conducted by Bro. E. Paul Dilling in the Hummel Evangelical and Reformed church, with interment in the church cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Carpenter, Sister Laura Jane, daughter of John and Anna Ocker, was born Jan. 9, 1866, and died March 29, 1939. She was married to M. F. Carpenter Sept. 5, 1886. To this union six children were born, two preceding her in death. She was a faithful member of the Church of the Brethren, always active in church activities. Her life was an inspiration to all who knew her. Funeral services were conducted in the Antioch church near her home, by Elders Ira Hiatt and V. G. Browning. Her body was laid to rest in the Pleasant Run cemetery.—Clara Ritchie, Muncie, Ind.

Carter, Sherman, son of Charles and Emma Miller Carter, was born near Lanark, Jan. 14, 1892, and died in the St. Francis hospital in Freeport, Ill., Feb. 22, 1939. He leaves two sisters, one brother, his devoted wife, Minnie Williams Carter, and one daughter. Bro. Carter transferred his membership from the First Brethren church in 1933 to the Church of the Brethren. Funeral services were conducted by the pastor, with burial in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

Deeter, Joseph H., son of Daniel H. and Mary Ann Deeter, was born near Pleasant Hill, Ohio, Aug. 26, 1849, and passed away March 28, 1939. He married Corelia Spry Aug. 26, 1875, who preceded him in death Oct. 11, 1928. Two children were born to this union, the daughter passing away March 9, 1910. He united with the Church of the Brethren in 1923. Funeral services were in charge of Bro. Oliver Royer.—Maude Arnett, Pleasant Hill, Ohio.

Emmert, John C., passed away at his home near Waynesboro, Pa., April 17, 1939. He was with his son, Roy, of Albany, N. Y., for nearly a year, but at his request he was brought home. He was born Sept. 27, 1867, the son of the late Joseph B. and Susannah McPherran Emmert. He was a brother to Jesse B. Emmert of sacred memory, who was active in India missions. He was baptized while in his teens. In 1889 he was married to Effie Boteler, who preceded him in death in 1926. The surviving four children were all present at the funeral services, though they had to come from New York, Virginia, Florida and Texas. Bro. Emmert was elected to the office of deacon in 1921, and served in the Antietam congregation until the congregation was divided in 1922. He was then elected church secretary and served until he was stricken with paralysis. He recovered strength enough to get around with the aid of a crutch, but never regained his speech nor the full use of his one side. Even though handicapped for sixteen years he never lost his smile nor his confidence in the heavenly Father. He was laid to rest in the Green Hill cemetery, with funeral services in the Waynesboro church by the writer.—H. M. Stover, Waynesboro, Pa.

Fahnestock, Sister Daisy Risser, was born Feb. 19, 1887, and died in the Lebanon hospital Feb. 13, 1939. She was a faithful member of the Lebanon church. Her passing was a great shock to all who knew her. She was the only child. Her husband, Bro. Monroe Fahnestock, preceded her in death. Surviving are her parents, ten stepchildren, one step-grandchild. Funeral services were held in Lebanon in charge of Elders Nathan Martin and Henry Bucher, with interment in the Bucher cemetery.—Dora Grob Herring, Pine Grove, Pa.

Fairburn, Susan Catherine, daughter of the late David and Martha Coakley Fairburn, was born April 20, 1872, in Rockingham County, Va., and passed away April 23, 1939. For the past 16 years she had made her home with a niece, Mrs. Nina Baney, in Lima, Ohio. Early in life she became a Christian and united with the Church of the Brethren, remaining faithful. She was one of the charter members of the Lima church. Though not a mother by giving birth to offspring, yet her heart and hands ministered largely in that capacity in the house where she made her home, with mutual joy to all. Funeral services were conducted in the Lima church by the writer, assisted by Clarence R. Bowman.—A. P. Musselman, Lima, Ohio.

Harris, Gilford S., was born in Dresden, Ohio, Dec. 15, 1836, and departed this life April 12, 1939, aged 102 years, 3 months and

28 days. He had been a patient in the Deaconess hospital in Kenmare, N. Dak., since May of 1936. During this time he was a constant sufferer due to the amputation of one limb when he first went to the hospital and the other shortly before his death. He was always cheerful and made many friends while at the hospital. On May 20, 1859, he was married to Harriet Gleisner. Three children were born to this union, all surviving. Mrs. Harris passed away May 12, 1882. In 1908 he united with the Church of the Brethren, remaining faithful to his trust in the Lord. Funeral services were conducted by the writer, with interment in the Rose Hill cemetery.—Chas. A. Zook, Minot, N. Dak.

Horner, Mary Hanse, was born March 6, 1865, at East Friesland, Germany, and passed away in her home in Lanark, Dec. 18, 1939. She was married to Morris Horner Dec. 23, 1897. Two children were born to this union. She united with the First Brethren church in young womanhood and later transferred her membership to the Church of the Brethren. Funeral services were conducted by a former pastor, Bro. J. Clyde Forney, assisted by the pastor, the undersigned. Burial in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

Hughs, James, aged 32 years, was burned to death at his home near Oronoco, April 7, 1939. He leaves his mother, four sisters and one brother. Funeral services were held in the Oronoco Church of the Brethren on April 9 by Bro. R. M. Figgers. Burial in the adjoining cemetery.—Ethel M. Figgers, Oronoco, Va.

Martin, Harriet, daughter of George and Lydia Ober, was born in Wayne County, Ohio, July 18, 1862. In early life she united with the Church of the Brethren and remained faithful. On Nov. 20, 1883, she was married to Ruben Martin of Apple Creek, Ohio. Four sons and two daughters were born to this union, all surviving. She is also survived by one sister. April 1, 1939, she went to the home of a son in Akron, Ohio, for a visit. She suffered a stroke of paralysis and passed away April 6. Funeral services were conducted by Rev. E. W. Spence, pastor of the United church of Apple Creek of which she had been a regular attendant the last few years of her life. She was laid to rest in the cemetery by the side of her husband who preceded her in death Aug. 26, 1924.—Walter W. Martin, Apple Creek, Ohio.

Renneker, Adam Wesley, son of the late Joseph and Susanna Swinehart Renneker, was born near New Philadelphia, Ohio, Feb. 1, 1855, and died at his home two miles west of Smithville, April 4, 1939. He was married to Lucy Lantz Nov. 20, 1883, who died Oct. 19, 1889. To this union were born three children. On Dec. 28, 1891, he married Catharine Burger who preceded him in death May 24, 1923, leaving one daughter. Surviving are one son, two daughters, two grandsons, one brother and three sisters. In November of 1877 he became a member of the Baltic Church of the Brethren. Later when he moved to Wayne County he transferred his membership to the Chippewa Church of the Brethren. He was a regular attendant and active in the work of the church and served on the official board for many years. He also served as a deacon and as a trustee and Sunday-school teacher. The community has lost a good neighbor and friend. Funeral services were held in the Chippewa Church of the Brethren by Brethren S. A. Showalter, C. H. Murray and W. D. Fisher. Burial in the East Chippewa cemetery.—Mrs. Elvin Leaman, Creston, Ohio.

Riddlesbarger, Sister Ellen, daughter of Enas and Harriet Cruey, was born near Dayton, Ohio, March 28, 1856, and departed this life April 6, 1939. When an infant she came with her mother and grandmother to Marshall County, Iowa. She grew to be a kind and loving daughter, always caring for her mother. On Dec. 7, 1873, she was united in marriage to Joseph S. Riddlesbarger. They lived in the community of Marshalltown, Iowa, for two years. In 1875 they moved by covered wagon to the homestead near Franklin Grove, where they resided until December of 1906 when they moved to Franklin Grove. In her early womanhood she confessed Christ as her Savior and united with the Church of the Brethren. She lived a faithful, consistent, Christian life. She was a regular attendant at religious services. Her husband preceded her in death Oct. 28, 1930. As their home was not blessed with children they took children into the home and gave them the fostering care of a true father and mother. Funeral services were held on April 9 at the Church of the Brethren by Pastor S. L. Cover, assisted by O. D. Buck. Interment in the Emmert cemetery.—Nina Pfoutz, Franklin Grove, Ill.

Risser, Bro. John F., was born May 29, 1864, and died in the Lebanon hospital April 22, 1939. He was ill for several years. His patience throughout his illness was remarkable. He is survived by his wife, Lizzie Shrom Risser. His daughter preceded him in death. He was a member of the Lebanon church. Funeral services were held in Lebanon in charge of Elders Nathan Martin and Henry Bucher, with interment in the Bucher cemetery.—Dora Grob Herring, Pine Grove, Pa.

Scott, Mrs. Nancy, died of a heart attack April 8, 1939, at Martinsville, Va. For the last several years she had made her home with her children. Funeral services were conducted in the Antioch church on Easter Sunday by Eld. F. B. Layman, assisted by C. A. Flora. Interment in the church cemetery.—F. B. Layman, Rocky Mount, Va.

Sease, Mrs. Malinda, passed away April 1, 1939. She was the daughter of John H. and Susan Hartzell Cassel, and was born near Covington, Ohio, Oct. 10, 1855. She was united in marriage

to John Sease in 1878. To them were born four children. The father and three children passed away. She leaves one daughter, five grandchildren, seven great-grandchildren, two brothers and one sister. She was a beloved member of the Church of the Brethren at Pleasant Hill, serving as a deacon's wife. Her life was a fine example of unselfish living in the church and community. Funeral services were held in the Church of the Brethren by Brethren Oliver Royer and C. L. Flory. Burial in the Sugar Grove cemetery.—Maude Arnett, Pleasant Hill, Ohio.

Shafer, John Emerson, was born near Creston, Ohio, March 6, 1906, and passed away at the age of 33 years, 1 month and 1 day. On Jan. 30, 1929, he married Mary Florence Showalter. Two daughters were born to this union. Besides his daughters he leaves his parents, Daniel and Ida A. Shafer, one brother, one sister and many other relatives and friends. He was a lifelong member of the Chippewa Church of the Brethren Sunday school and at an early age united with that congregation. Funeral services were held April 9 in the Chippewa Church of the Brethren by Brethren A. G. Freed and D. R. McFadden. Burial in the adjoining cemetery.—Mrs. Elvin Leaman, Creston, Ohio.

Stinnette, Merrion G., aged 76 years, died Dec. 2, 1938, at the home of his daughter, Mrs. J. E. Campbell, near Woodson, Va. Seven children and several grandchildren preceded him in death. He is survived by his wife, four children, forty-five grandchildren and sixteen great-grandchildren. Funeral services were held in the Oronoco Church of the Brethren by Bro. R. M. Figgers, with interment in the adjoining cemetery.—Ethel M. Figgers, Oronoco, Va.

Terry, Bro. John William Bergen, son of John and Sarah Davis Terry, was born Jan. 20, 1895, and departed this life April 23, 1939. At an early age he united with the Christian church in Mulberry Grove, Ill., and later joined the Church of the Brethren at Pleasant Mound, Ill., and remained faithful. On Jan. 24, 1917, he was married to Clester Hopkins. To this union nine children were born, one dying in infancy. He leaves his wife, eight children, one grandchild, four brothers, three sisters and the aged parents. He spent the past twenty years in Vandalia, Ill. Funeral services were conducted in the Baptist church in Vandalia by the undersigned.—D. J. Blickenstaff, Oakley, Ill.

Wingerd, Adam Carl, son of Lazarus and Louis Campbell Wingerd, was born near Greencastle, Pa., April 20, 1863, and died in his home in Lanark, Ill., Nov. 9, 1938. He was married to Emma Whitmer, Jan. 19, 1888. To this union were born one son who resides at home and three daughters. There are six grandchildren. He was baptized into the Church of the Brethren Jan. 31, 1886. He had worked actively in the deacon's office for more than thirty years. He had also been a trustee for many years and a church school teacher for more than twenty-three years. He was a liberal giver to the church and faithful in every way. Funeral services were conducted by the pastor, with burial in the Lanark cemetery.—I. D. Leatherman, Lanark, Ill.

CHURCH NEWS

California

Waterford.—Since our last report our social hall was destroyed by fire. Several Sunday-school classes that met in the hall have been meeting in the homes near the church. Our new structure will be larger than the old one. Our building committee has been very faithful and efficient. Most of the work has been donated by the men of the church. Many others in the community have been very good in donating their time, and this is very much appreciated. We met in council the last Thursday of February. March 5 Bro. C. Ernest Davis of La Verne College was with us and gave an inspiring message. Feb. 24 the ladies spent the day with the ladies of the community church. A potluck dinner was served at noon, with a program in the afternoon observing World's Day of Prayer. The Ladies' Aid has been doing fine. We have been meeting in the homes since the hall burned. On April 1 we held a bazaar and cleared \$41, which will be used for our social hall. On Easter Sunday we enjoyed a fine program by the children and young people. Our attendance has been good. The young people and young married people have combined and are studying The Doctrines in Peace, led by Bro. Dave Foutz. The young people are preparing a play to be given soon. The proceeds will be applied on the hall. In our adult C. W. we are having some interesting studies in Matthew. April 30 we had a consecration service for twelve babies. We now have fifty-four on our cradle roll.—Mrs. J. R. Peters, Waterford, Calif.

Idaho

Payette Valley.—March 29 we met in council and elected Sister Ellen Schubert and Bro. Wm. Sumner as delegates to district meeting to be at Weiser in May. We enjoyed a very nice Easter program, with a large crowd attending. Bro. Wm. Riddlebarger, our district field man, gave us a fine sermon at night. On April 28 we held our love feast, with Bro. E. J. Glover officiating. Several of our number have been seriously ill and several received the anointing. However most of them have recovered and were at the love feast. Our Sunday school is growing. The enrollment is eighty-five, and eighty-one were present April 30.—Marvel Bowers, Payette, Idaho, May 1.

Illinois

Franklin Grove.—One Sunday Sister Ellen Wagoner gave two talks on missions. Sisters Anetta Mow and Goldie Swartz met with the women on March 11. Miss Mow remained with us and spoke to us on Sunday morning and showed slides in the evening. For three Sunday evenings the young people and adults took up the study of Money Management, using the book by Bro. Kahle. Pastor S. L. Cover will represent us at Annual Conference. Pre-Easter services were conducted by Bro. Cover. Five were received into fellowship, four by baptism and one by letter. The closing program on Easter night was a Pageant of the Cross. Bro. D. C. Snider officiated at our communion service on Thursday evening of Holy Week.—Nina Pfoutz, Franklin Grove, Ill., April 28.

Indiana

Antioch.—April 23 the mission band from Manchester College gave a peace play, No Banners Flying, which was very much appreciated. A basket dinner was enjoyed at noon. Our love feast will be held May 27, 7:30 P. M. We received \$13.56 in our Achievement Offering. An offering of \$8.56 was recently given to the Manchester building fund. We met in council April 23. Bro. V. B. Browning was chosen delegate to Annual Conference, with M. Brinson as alternate. Since our last report we have put in new floors and papered two Sunday-school rooms. Our church work is progressing under the leadership of Eld. Browning. We are expecting Bro. E. L. McCullough to be with us May 7.—Clara Ritchie, Muncie, Ind., May 2.

Bachelor Run.—Since our last report twelve letters of membership were granted. Six were baptized Jan. 29. At our last council Bro. Robert L. Sink was elected delegate to Annual Conference, with Bro. Wm. Angle as alternate. We are looking forward to Annual Conference with much anticipation. Bro. Robert L. Sink will terminate four years of pastoral service with us Aug. 31. We deeply regret his leaving, but wish him well in his new charge. Our local ministerial board has been authorized to secure a pastor to resume the work Sept. 1.—Mrs. Carl H. Richardson, Flora, Ind., April 30.

Bethel.—On Feb. 26 we closed a two weeks' evangelistic meeting, with Bro. Theo. Miller of Pine Creek as evangelist. Sister Bertha Wehrly of Milford conducted the song service. Although we had some bad weather the interest and attendance were good. Twenty-four were baptized and one reclaimed. Many are counting the cost. Our Sunday-school and church attendance is growing. Bro. Floyd Schuder is still doing our visiting work among the sick members and where duty calls him. The Ladies' Aid is enjoying the New Testament studies as directed by the Women's Work group of our district. The aim is to get as many as possible to read and study God's Word. The mixed choir gave the Easter cantata, Immortality. We are getting ready for a Mother's Day program to be given by the Sunday school. We are also planning for a Children's Day program.—Clara M. Price, Milford, Ind., May 2.

Goshen City.—During the first two weeks of February Brother and Sister B. M. Rollins were with us and conducted a successful and inspirational series of meetings. Twenty-seven were baptized, two received by letter and two reconsecrated. We are planning to have Brother and Sister Rollins return in 1942. We met in council Feb. 14, at which time three letters were granted. We also decided to hold our revival services about the same time next year. On March 21 the young people of this section held a banquet and peace program at the Goshen City church. Bro. Dan West was the main speaker. On the following Sunday evening Bro. West spoke at our regular church service. He told us of the suffering and hunger among the women and children in Spain. We held our love feast April 4, with a good attendance. It was conducted by Pastor T. E. George in a very inspirational and orderly way. The Elkhart City adult choir joined our choir for the Easter cantata. It was presented here on Sunday before Easter and at Elkhart on Easter Sunday. The same program was broadcast over station WTRC on Thursday before Easter. Mrs. George, our pastor's wife, who has been ill is slowly improving.—Mary Cooper, Goshen, Ind., April 28.

Pleasant Valley.—Our pre-Easter services were conducted by Bro. Charles Light of English Prairie, and six were baptized. Our communion will be held May 18, 7:30 P. M. Everyone is welcome to attend. Our Sunday-school and church services have been well attended and we hope the interest will continue throughout the summer.—Mrs. Leland Schrock, Middlebury, Ind., May 2.

Sugar Creek.—We met in council April 11 and elected and installed two deacons. Our communion will be held May 28. Our Sunday-school attendance is increasing and much interest is being shown. On June 4 Dr. Homer Burke of North Manchester, Ind., will be at our church to give a talk and show slides on his missionary work in Africa. Neighboring churches are invited.—Mrs. Robert Arnett, South Whitley, Ind., May 1.

Kansas

Gravel Hill.—April 16-30 Brother and Sister Oliver H. Austin conducted our revival meeting. This was the Austins' three hundredth campaign, and they brought the wealth of that rich experience to us in soul-stirring services through sermon, story and song. The community was deeply interested in this

meeting and attendance was excellent. Fourteen were added to the church by baptism, the oldest one being eighty-six years of age. June 4 we will have a home-coming, celebrating the fifth anniversary of the dedication of our church. All friends and former members are requested to send greetings if they cannot be present. Our love feast will be held May 6.—Clara Kaufman, Gridley, Kans., May 3.

Morrill.—Jan. 31 the Women's Work organization held its quarterly meeting, with a very good attendance. The men came for the Quilt Pageant and lunch. These women met on several days and prepared a box of clothing to be sent to the St. Joseph church in Missouri. May 1 the Women's Work held another quarterly meeting, with Mrs. Rowland of Toronto, Canada, as speaker. She talked on Christian Education in Canada. Brother and Sister Baldwin attended the regional Conference at McPherson and brought home interesting reports. Feb. 24 our church observed World's Day of Prayer. Sixteen members were taken into the church the past year. While Bro. Baldwin conducted two weeks of revival meetings at St. Joseph, Bro. Huffman of St. Joseph preached for us one Sunday. Bro. A. W. Sawyer brought a message one Sunday. The churches of Morrill observed Holy Week and Good Friday unitedly, the local pastors taking turns in conducting the services. The choir rendered a beautiful Easter cantata, Crown Him. A sunrise meeting was held Easter morning and a large crowd attended. The officers and teachers of the primary and intermediate classes had an Easter party on the church lawn Saturday before Easter. April 23 the B. Y. P. D. entertained the Sabetha B. Y. P. D. The a cappella choir, consisting of thirty-two students from McPherson College, gave a fine musical program April 30. At our last council we decided to hold our love feast May 22.—Mrs. Lura F. Engle, Morrill, Kans., May 4.

Prairie View.—We met in council March 26. Bro. Roy Murphy is our superintendent; Bro. Foster Williams, assistant. We have made about \$60 worth of improvements outside. The church voted to have our communion May 14, 7 P. M. We are planning to have a Children's Day program. Lester Dague was appointed college secretary and treasurer.—Mrs. Minnie Dague, Scott City, Kans., April 28.

Maryland

Meadow Branch.—We had our love feast on April 6, with a large attendance. Bro. S. K. Utz of Piney Creek congregation officiated. On Easter Sunday a good program was given by the Sunday school. In the evening the young people gave a very good program. On Monday and Tuesday evenings following Bro. Kahle gave his two lectures on Mastery in Money Management. On April 13 Bro. J. M. Blough, on furlough from India, gave a very graphic picture of conditions in India. An offering was lifted for foreign missions. On the following Sunday the Elizabethtown a cappella choir, consisting of thirty voices, led by Prof. E. G. Meyer, rendered a full gospel message in song. They were entertained in the newly improved basement of the church by the young people. Many of our members attended the district meeting in the Locust Grove church April 26. In the evening the B. Y. P. D. held a well-attended covered dish social in the Meadow Branch church.—Wm. E. Roop, Westminster, Md., April 29.

Pipe Creek.—On Feb. 5 Mr. Monsman of Baltimore, Md., brought us a message on peace. We met in council April 5, and the improvement committee reported their work completed. They had the driveway resurfaced, the outside of the church painted and rest rooms installed in the basement. Bro. E. C. Bixler was elected delegate to Annual Meeting, with Bro. Joseph Bowman as alternate. Bro. H. C. Eller of Brownsville, Md., will hold meetings at Pipe Creek, Aug. 6-20. Bro. Ralph Shober of Frederick, Md., will hold meetings at the Union Bridge church, April 26 to May 7. The delegates to district meeting were Brethren D. E. Engler, B. O. Bowman, Edwin Engler and Sister Edith Roop. The B. Y. P. D. gave the Easter pageant, after Three Days. The mission band of Bridgewater College gave a splendid program on April 8. John W. Harms was guest speaker at the Men's Work meeting on April 10. Mothers and daughters were invited. Our Men's Work was well represented at the district dinner held on April 14, at the First church, Baltimore. Bro. J. M. Blough was with us on April 16 and gave a wonderful message on his work in India. In the evening Bro. W. M. Kahle brought us an interesting message.—Mrs. H. Paul Hull, Linwood, Md., April 28.

Ridgely.—April 16 we were favored with an inspiring sermon by Eld. Norman Seese of Denton. April 30 a delegation from Ridgely attended the B. Y. P. D. rally at Farmington, Del., in the afternoon and evening. On May 1 we met in council, and favorable reports were read. The Men's Work council is sponsoring a new roof on our church property as well as some other improvements. Our B. Y. P. D. recently rearranged some shrubbery and planted more evergreens on our church grounds. Eastern Maryland has invited the Peach Blossom and Ridgely churches in Maryland to become affiliated with that district. These two congregations have been affiliated with Eastern Pennsylvania since their organization more than fifty years ago. No decision was made at this council. Our pastor will represent us at Anderson Conference, with Eld. Albert Fike as alternate. Our love feast will be held May 28, 7:30 P. M.—M. F. King, Ridgely, May 2.

Michigan

Woodland.—On April 2 two departments of Women's Work brought their mite box offerings, which with some additional gifts amounted to \$25.40. This was given for China relief. Several reels of motion pictures of India and other countries were shown by Mr. Bankers, a United Brethren missionary on furlough. They are closely related with many of our mission workers. Easter was a time of rejoicing. The church was beautifully decorated. After a fitting and impressive Easter program, two young people were baptized. A large number from this congregation were permitted to enjoy the men's meeting, with Bro. J. O. Winger as speaker, April 30. The mothers and daughters were addressed by a lady in charge of Welfare Guidance from Grand Rapids. Bro. H. V. Townsend has been chosen to represent our congregation at Annual Meeting, with Bro. A. R. Teeter as alternate. Our spring love feast was held May 27, 7:30 P. M.—Grace E. Messner, Woodland, Mich., May 3.

North Dakota

Pleasant Valley.—We met in council April 2. Our church officers were elected as follows: Ray Harris of Minot, elder; Sister Ethel Burns, clerk; Sister Elsie Long, treasurer; Bro. Art Burns, delegate, with Bro. Edward Wurgler substituting for Bro. Alfred Wurgler during his absence; Sister Emma Wurgler, Messenger agent and correspondent; Bro. Lawrence Long, church delegate to district meeting, with Bro. Edward Wurgler as alternate. A committee was appointed to make arrangements for preparations for our district meeting to be held at our church beginning June 29, and ending July 2. We decided to have Sunday school every Sunday and preaching services every other Sunday. Bro. Ray Harris preached for us and conducted the council meeting. We enjoyed a basket dinner at noon.—Emma Wurgler, York, N. Dak., April 29.

Ohio

Brookville.—Our Aid Society officers are as follows: President, Ola Brenner; vice-president, Dona Zumbrun; secretary-treasurer, Edna Kimmel; superintendent, Anna Shuff. During the winter they have been busy quilting and helping the needy. Jan. 29 we entertained the annual missionary rally of Southern Ohio, with Bro. V. F. Schwalm, president of McPherson College; Brother and Sister Desmond Bittinger, missionaries to Africa; and Bro. Otho Winger, president of Manchester College, as speakers. Bro. Schwalm was our guest speaker on Sunday morning. Brother and Sister G. O. Stutsman of Greenville were with us on pulpit exchange Sunday, while our pastor spoke in the Pleasant Hill church. Our Achievement Offering amounted to \$138.07. On Feb. 22 a number of our members attended the men's and women's meeting at Covington, Ohio. At our Sunday-school workers' conference in February we adopted the slogan: Everyone in church every Sunday. Delegates to Annual Meeting are Brethren Roy Teach and Paul Kinsel. Delegates to district meeting were Vern Dull, Ruth Wenger and Levi Zumbrun. The mother and daughter society sponsored their annual family night on March 16, with Eld. E. R. Fisher as guest speaker. Bro. N. B. Wine, director of the Montgomery County B. Y. P. D., visited our B. Y. P. D. March 19. His message was interesting and instructive. Pastor Teach preached for us each evening during Holy Week. On Sunday morning the choir gave a cantata, The Easter Hope, directed by Earl Diehl. In the afternoon baptismal services were held, and in the evening we enjoyed our love feast. Prof. A. F. Brightbill of Bethany Biblical Seminary, Chicago, with his helper, Bro. Miller, conducted a music conference for us April 14-16. He taught us how to appreciate more meaningful songs. Our music committee purchased a Baby Grand piano. The men organized on April 20, with Vern Dull as president and Carl Knierum, secretary-treasurer. We were privileged to have the Cantilena choir of Manchester College with us on April 23. A freewill offering was taken in behalf of the college.—Mrs. Roy Wogoman, Brookville, Ohio, April 29.

Hamilton.—Three members of the district mission board met with us in our March council meeting. Our pastor, Bro. Walter Hawke, was re-elected by a large majority. Brother and Sister Elmer Petry were elected as delegates to district meeting to be held at the Trotwood church April 28, 29. Bro. Hawke held a successful and inspiring week of pre-Easter services for us. As a result six baptisms were made, three on Easter Sunday and three the following Sunday. On Easter Sunday night thirty-four participated in an impressive communion service. We were greatly privileged to have Bro. Kurtz from Goshen, Ind., and Bro. Hamilton from Middletown, Ohio, with us to help conduct this service. The young people are planning to have a meeting some time in June.—Ethel M. Elston, Hamilton, Ohio, April 27.

Lima.—On Feb. 5 Wm. Overholser, a former pastor, preached for us in the evening. Holy Week was observed with special meetings. Bro. R. N. Nicodemus brought the messages. During the winter attendance was cut down because of sickness, but there is a splendid recovery now. At our council much business was pleasantly transacted. The Sunday school, Aid Society, and Men's Work organizations are quite active. We have a splendid and attractive spring program ahead, with Mother's Day, Children's Day, Sunday-school picnic and other activities being planned. Many of our people plan to attend Anderson Conference.—A. P. Musselman, Lima, Ohio, May 4.

Olivet.—Bro. DeLauter attended the Ohio state pastors' con-

vention at Columbus Jan. 31. The following week he attended a meeting of the national camp planners. The cabinet convened Feb. 19. Feb. 26 we had the pleasure of having Bro. R. H. Miller with us. He delivered the morning message and addressed the ministers of Perry County at New Lexington on Feb. 27. Our yearly support for Bro. A. D. Helser is paid in full. It was decided to continue Bro. Helser's support as in the past. Two letters of membership were granted. Enrollment for the past quarter was 148, with an average attendance of 88. The women have done commendable work. They held three Aid meetings, contributed nice sums to the support of Bro. De Lauter and Bro. Helser. They also paid for the rebuilding of the electric sweeper used at the church and parsonage. Bro. DeLauter addressed the members of the Somerset M. E. church at a vesper service. Beginning March 27 worship services were conducted by the pastor in various homes five consecutive nights. At the close of the service questions and problems concerning church work were discussed. Pre-Easter services were cancelled because of serious illness of our pastor's mother. We hope she will soon recover. —Mrs. Chloe De Rolph, Thornville, Ohio, April 29.

Pleasant Hill.—We have enjoyed many spiritual blessings during the past three months. Our attendance has been good, with nearly 300 at our services on Easter Sunday. We have co-operated with the sister churches in our town in the evening services and a wonderful spirit of fellowship has been manifested. Bro. Ray Shank of Oakland and Bro. Roy Teach of Brookville have been recent guest speakers. Bro. Roy Miller of Pittsburg was with us for one week, and his messages were much appreciated. Our love feast was observed April 6, with Bro. Shank officiating. Six have been received by letter and eleven baptized. Fifteen of our ladies enjoyed the Women's Work program at Covington in February. We also entertained the district missionary meeting in February. Bro. Oliver Royer has been chosen to represent us at Annual Meeting. L. W. Sollenberger, Pearl West and the undersigned are delegates to district meeting.—Maude Arnett, Pleasant Hill, Ohio, May 2.

Wooster.—We enjoyed a series of pre-Easter sermons by the pastor at the regular Sunday services. Bible study and prayer meetings were held in the homes during Lenten season. Feb. 26 the colored choir from the Baptist church in Wooster gave a sacred concert, directed by Joe Follis. On the following evening the male quartet from Manchester College, Ind., gave us some fine music and Bro. J. O. Winger brought the address. The B. Y. P. D. has been sponsoring some special programs the past months. On March 11 the young people from Mogadore presented a peace drama, *The War God*, written by one of their own members. Our communion room was remodeled by the men. They put in removable partitions to make four fine Sunday-school rooms. March 26 Bro. I. W. Moomaw, missionary to India, was here and told of the work in India. A surprise was given the members of the church when the pastor presented a fine map of Wayne County, Ohio, depicting the location of each family in the Wooster church. We met in council March 29.

The church letters of Bro. John and Sister Mable Blough were transferred from the East Chippewa church to the Wooster church. Our pastor will represent us at Anderson Conference, with Sister Flora Hoff as alternate. The men's organization was represented at the Canton, Ohio, men's meeting by A. C. M. Fetter and W. D. Fisher. April 9 a chorus of about twenty voices and fourteen characters gave the cantata, *Bartimaeus*. Ivan Moomaw directed the cantata, with Mrs. Flora Hoff as adviser. It pleases us to report the arrival of Arleen Lillian and Arlen Elwood in the home of Brother and Sister Elwood Longenecker of Fredericksburg. April 25 Brethren W. Glenn McFadden and Vernon King gave us a new line of thought in Kingdom Building as it relates to Northeastern Ohio. The map and location of each church with the explanation of the work of the different boards furnished interesting and valuable information. All-day services including our annual communion are planned for May 28, with Bro. Wilmer Petry of Akron, Ohio, presiding.—Miriam Hoff Fetter, Smithville, Ohio, May 1.

Oklahoma

Bartlesville.—Feb. 27 Brother and Sister E. W. Burchfield and some of our young people attended the lecture given at Thomas, Okla., by Bro. Dan West. We enjoyed having Bro. Huston of Oklahoma City with us March 22, 23. On March 26 after Sunday school a dedication service was conducted by Bro. Geo. R. Eller for the small son of Sister Hurst. On Easter Sunday a program was given by the children. April 16 Bro. Edwin Groff and family were with us in the morning service. We enjoyed some songs by the boys and Bro. Groff brought an inspiring message. On April 23 two children were baptized by Bro. E. W. Burchfield. —Mrs. Harry Boltz, Bartlesville, Okla., April 27.

Washita.—Pastor Oscar R. Fike attended the regional conference at McPherson, Kansas. March 21 to April 2 we held our evangelistic meetings, with Bro. Ralph Rarick of Syracuse, Ind., as evangelist. He and our pastor made a number of calls. Thirteen were baptized. March 26 we enjoyed an all-day service and a fellowship basket dinner at noon. We closed our meetings with our love feast. April 14 we held our business meeting. April 16 one of our neighboring Mennonite churches presented an Easter message in story and song, directed by their pastor and his wife, Brother and Sister D. J. McCann. We appreciate the fellowship of other church groups. For the past two weeks our pastor has been holding a series of meetings in Guthrie, Okla. During his absence Bro. Ernest R. Merkey of Hinton, Okla., and Bro. Bergman of the Mennonite church brought splendid messages.—Mrs. Price Howell, Cordell, Okla., May 1.

Oregon

Albany.—Our spring love feast will be held May 20, followed by a joint Sunday-school convention on May 21, with Portland, Damascus, Newberg, Mabel and Albany churches participating. We are planning a daily vacation Bible school this summer. We are glad to state that Brother and Sister P. G. Hoff and family

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from La Verne, Calif., have moved to Albany.—Mrs. E. R. Tigner, Albany, Ore., May 1.

Pennsylvania

East Berlin.—We met in council and decided to have two all-day meetings during the year. The one will be a young people's meeting and the other a Bible institute. One has been baptized. Our Sunday evening Bible hour has been divided into six-week periods, with a different instructor for each period. Bro. Lehigh had charge of the first six weeks when we studied the Book of Romans. Bro. Ralph Lehman had charge from March 5 to April 9. He chose the Book of Luke for our study. He also preached for us at one of our evening services at the Berlin house. Bro. J. E. Trimmer from Carlisle will take up the work again in June. On March 19 Eld. I. N. H. Beahm preached for us at the Hampton house. April 22, 23 our young people's meeting was held at the Mummert house. Eld. Emra Fike from Oakland, Md., brought two of the messages. Elders A. M. Niswander, J. E. Trimmer and H. A. Merkey gave inspiring messages, and we feel that these messages were helpful to the youth of our church. Our love feast will be held May 20, 21, at the Mummert house. May 21 Bro. Graybill Hershey from Manheim will begin a series of meetings at the Hampton house.—Bertha E. Hull, East Berlin, Pa., April 24.

Fairview.—We had special pre-Easter services. Thursday night we had with us the J. Rosemont Johnston quartet, outstanding Negro singers. On Friday night Eld. I. B. Kensinger brought a message, followed by a pageant. On Saturday night Prof. Burger Baker of Salemville, with his vocal sextet and brass quartet gave a much appreciated musical program, followed by an address by Eld. Ernest A. Brumbaugh. On Sunday morning before Sunday school we had an Easter morning worship service. Prior to the church service which was conducted by Bro. Brumbaugh, the children gave an Easter program. Our Sunday school is launching plans to help conduct the eleventh community daily vacation Bible school. We are planning to conduct a community school of music in our church in the near future.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa., May 1.

Fredericksburg.—Feb. 26 Brother and Sister Bittinger and family were with us at the Union house and brought interesting messages of their work in Africa. March 6 we met in council at the Meyer house. Bro. I. W. Heisey was elected delegate to Annual Meeting. Brethren Elmer Gibble and Lewis Wampler are delegates to district meeting. March 19 Bro. Michael Kurtz from Richland brought us a very interesting sermon. March 25, 26 we held our Bible institute, with Bro. Forest Weller of Elizabethtown bringing the messages. Good Friday morning we held our services at the Fredericksburg house and Eld. Nathan Martin from Lebanon was with us. April 16 we had morning and afternoon sessions at our missionary and Sunday-school meeting at the Fredericksburg house. Topics were discussed and Bro. Ralph Frey from Elizabethtown delivered helpful sermons. Bro. Norman K. Musser will begin our evangelistic meeting April 30. Our love feast will be held May 27, 28, 10 A. M., at the Meyer house.—Mrs. Robert Hostetter, Fredericksburg, Pa., April 24.

Lost Creek, Bunkertown.—March 26 Bro. W. N. Zobler opened our two weeks' pre-Easter revival. As a direct result twenty-three confessed Christ, twenty-two being baptized on Easter afternoon by the pastor, the undersigned. The meetings closed with the love feast on Easter evening, with Bro. Zobler officiating, assisted by Brethren Geo. Strawser, Luke H. Buffenmyer and the pastor. These meetings will long be remembered.—J. A. Buffenmyer, Bunkertown, Pa., April 25.

Lower Cumberland, Mohler house.—Our services have been well attended. Every two weeks we have young people's meeting, followed by preaching. The young people have shown much interest. We met in council April 12. Sisters Verna Miller and Sue Hershey are delegates to district meeting. We decided to have evangelistic meetings this fall. Our love feast will be held May 7, with all-day services. Our children rendered very nice Easter programs.—Mrs. Ethel Snyder, Mechanicsburg, Pa., April 24.

Martinsburg.—Bro. A. M. Dixon of the Hagerstown church, Md., closed a very successful revival in our church Jan. 22. Twenty-seven were baptized and one received on former baptism. A group of Juniata College student volunteers presented a program on Feb. 13. March 10 a banquet was held in our church by the Morrison Cove chapter of the Juniata College Women's League. The occasion marked the closing of an attendance contest among three men's Bible classes, the young men's class of Roaring Spring being the winning class and guest at the banquet. More than 140 were present. The other classes were the adult men's Bible classes of Twenty-eighth Street church, Altoona, and of Martinsburg Memorial church. Prof. John A. Ake was master of ceremonies. Talks were given by Brethren Glenn Norris, S. P. Early and A. R. Coffman. The superintendents of the Sunday schools and the class teachers also gave talks. Prof. Lloyd Kinkle of Bedford was guest speaker and gave a splendid address. Palm Sunday and Easter were observed with appropriate services. Special music featured each service. On Palm Sunday Bro. Roscoe Wareham of Hyndman preached the sermon, and Mrs. Kenton R. Miller and

Mrs. Joseph Gibson sang The Palms. Bro. Coffman preached for us on Easter Sunday morning and music was furnished by the ladies' octet and the junior choir, directed by Mrs. I. Harvey Kagarise. In the evening the B. Y. P. D. presented an appropriate Easter program, with an address by the pastor. Union services were held in the Lutheran church on Good Friday, the pastors of the different churches having charge. Our pastor conducted Holy Week services. Bro. H. B. Heisey of the Lewistown church gave an interesting lecture on March 24. On April 16 prior to the regular church service a special ordination service was held in our church when Bro. Reiman J. Shaffer was ordained elder. Brethren A. R. Coffman and I. C. Holsopple officiated at this service. Bro. Shaffer has accepted a call to the pastorate of the Beaver Creek congregation near Hagerstown, Md. We will miss them but wish them every blessing in their new field of labor. Brother and Sister A. R. Coffman are delegates to Annual Conference. We will have our love feast May 7, 7 P. M.—Kathryn L. Lehman, Martinsburg, Pa., April 19.

Mechanicsburg.—We had services every night during Holy Week by Pastor J. E. Rowland except Saturday night when Bro. Graybill, returned missionary from Sweden, was with us and gave a talk about his work. On Easter morning a program was given by the children. April 23 our young people gave a missionary program consisting of a short play, readings and an exercise. April 25 we met in council and all officers were retained. Our pastor was re-elected for one year. A mother and daughter banquet will be held May 4, sponsored by the Ladies' Aid Society. A Mother's Day program will be given by the women's missionary society on Mother's Day. Pentecost will be observed by a sermon by our pastor on May 28. Our love feast will be held May 21, with an all-day meeting. The services in the evening will begin at 6:30.—Mrs. D. K. Miller, Mechanicsburg, Pa., May 2.

Midway.—The missionary Achievement offering amounted to \$216. Feb. 5 Bro. Alton Bucher preached for us. Our delegate to Bible institute at Elizabethtown College was Bro. Raymond Risser. Bro. Henry Bucher addressed the B. Y. P. D. and preached at the following church service. March 12 Bro. Ammon Meyer delivered a welfare sermon. Bro. I. E. Oberholtzer related some of his outstanding experiences in China. We met in council March 14. Delegates to district meeting are M. D. Keller, Howard Patches and Howard Weiss, with Howard Risser, Henry M. Patches and Cyrus Krall as alternates. Delegates to Annual Conference are Perry H. Sanger and Aaron S. Heisey, with Cyrus Krall and William Forrey as alternates. The week end of April 2 Bro. R. W. Schlosser conducted a Bible institute. His lectures inspired us to strive for the better things of life. Pre-Easter services were conducted by the local ministers. Easter morning Bro. Amos Heisey brought the message. The evening service was sponsored by the Home Builders class. Bro. H. A. Merkey brought a challenging message. Music was furnished by the Bethany male quartet from Lebanon. April 16 Frederick Frantz of Lebanon addressed the B. Y. P. D. The Dubble quartet from the Heidelberg congregation brought splendid messages in song. The B. Y. P. D. is planning a rally to be held May 27, 28. There will be four sessions, the first session being held Saturday evening. Bro. Paul Robinson of the Ambler church will be guest speaker. We are looking forward to a visit from Bro. Edward Ziegler and his family, returned missionaries from India. Bro. Ziegler is supported by our church.—Nora L. Zug, Lebanon, Pa., April 21.

Mt. Olivet.—March 18, 19 Bro. Ralph Schlosser held an inspirational Bible institute for us. His themes were The Humanity of Jesus, The Deity of Jesus and The Meaning of Church Membership. Due to sickness among our members the attendance was not as large as it should have been. We will have our love feast on May 14. Our revival meeting which was scheduled for June is being postponed until a later date. On April 30 Bro. Caleb Bucher will be with us as guest speaker for the district union Sunday-school convention to be held in the Mt. Olivet church.—Mrs. Ada Brandt, Millerstown, Pa., April 20.

Penn Run.—We met in council March 28, and decided to have evangelistic meetings June 5-17, closing with a communion service June 18. Bro. John H. Clawson of Robinson, Pa., will be the evangelist. Pastor Ivan Fetterman resigned the pastorate here and will leave June 1. This will leave us without any pastoral service. The children gave an impressive Easter service, followed by a sermon by the pastor. We are planning to install a new furnace this summer. The three churches here will hold a daily vacation Bible school beginning May 8, continuing for two weeks.—Mrs. Max Widdowson, Penn Run, Pa., April 29.

Royersford.—Recently the members of our Sunday school who came at least forty-four Sundays during the year were given books as awards. These awards serve as an incentive for better attendance and also furnish the highest type books for homes. Sister W. S. Price has charge of this work. Our church united with the churches of the town in holding services during the week prior to Easter. Each day prior to Good Friday a half-hour service was held and on Good Friday we had a continued service from 12 to 3. Our Easter service was very inspiring. The church told the story of new life by its beautiful decorations of plants, palms and cut flowers. Bro. Bucher brought an inspiring message. The anthem, This Glad Easter Day, was sung by a group of adults. April 12 we had our council meeting. Delegates to district meeting held at Quakertown,

Pa., April 19, 20, were Sister Lizzie Harley and Bro. W. S. Price, with Sisters Mary High and Mary Tyson as alternates. Our love feast will be held May 7.—Ollive Flemings, Royersford, Pa., April 21.

Scalp Level.—We met in council April 10, and elected Bro. G. E. Yoder as delegate to Annual Meeting. Our pastor gave an interesting and instructive talk at a young people's meeting in January. Feb. 4 a deputation team from Juniata College presented an inspiring program. The Circuit No. 1 young people's rally was held in our church Feb. 19. A representative from each church in the district gave a talk on one of the many social problems that confront the young people of today. Feb. 28 the young people had a debate on Resolved that the social side of the young people's society is of equal importance with the spiritual side. March 14 Bro. W. K. Kulp, pastor of the Rummel church, showed motion pictures of Yellowstone National Park. Special services were held each night of Holy Week by our pastor. On Easter Sunday our choir presented a program of story and song. Our special Lenten offering was received. April 16 the a cappella choir from Juniata College sang in our church.—Mrs. S. L. Lehman, Scalp Level, Pa., April 21.

Sipesville.—Twenty-five of our young people attended the B. Y. P. D. rally of Circuit No. 4, which was held in the Somerset church Feb. 19. On the first Sunday evening in March our young people began a series of weekly meetings, with programs that have proven interesting and helpful. On April 2 Bro. Lloyd Himes assisted by his sister, Ethel, gave an instructive program consisting of picture slides showing a number of interesting scenes in the China mission field. Pre-Easter services were conducted by our pastor on April 5, 6 and 7. Our love feast was held on Easter Sunday evening, with 158 taking part. A number were kept away because of sickness. On April 4 the church met in council. Reports were given by the secretaries and treasurers of the different church boards. Bro. Lawrence Bianchi will conduct our evangelistic meeting Oct. 9-22.—O. P. Thomas, Sipesville, Pa., May 1.

Walnut Grove.—April 16 we were favored with an excellent musical program by the a cappella choir of Juniata College. A large audience greeted them and their music was appreciated. Our pastor was ill and unable to fill the pulpit for three Sundays. During that time the morning and evening services included the following: A talk by Mr. Brewer, secretary of Y. M. C. A.; an Easter pageant by the junior choir; a talk by a Methodist lay member; and two sermons by Bro. Arthur Rummel. We are happy to have Bro. Robinson with us again. The Walnut Grove church is directing a mission near Arbutus Park, several miles from the city. Sunday school is held each Sunday morning at 9:30, with Christian Endeavor and preaching each Sunday evening at 6:30 and 7:30. Each Tuesday evening Bro. L. B. Harshberger has charge of the prayer meeting and Bible study. He also does the preaching on Sunday evening. He held a revival at the mission March 5-19, and seventeen were baptized. Millard Weaver was song leader. The meetings were well attended and much interest was shown in the work. The mission was started Oct. 5, 1935.—Elda Wertz, Johnstown, Pa., May 3.

Yellow Creek.—We met in council March 29. Brethren D. I. Pepple and S. P. Early were with us to assist in electing an elder and to install Bro. Percy Kegaris into the ministry. Brethren Homer Hall, Albert Leach and Geo. Z. Clapper were elected deacons. Delegates to district meeting held at New Enterprise were Brethren Percy Kegaris, Harry K. Clapper and Sister Pearl Border. Five letters were granted. Our love feast will be held June 11 at the Bethel house. On Easter Sunday Bro. Alfred Replogle of New Enterprise preached a very interesting sermon at Yellow Creek and Bro. Charles Helsel of New Enterprise preached for us at Bethel. The male quartet of Koontz sang a beautiful Easter selection. April 16 Brother and Sister Himes showed moving pictures of the mission work of the Church of the Brethren in China. Bro. D. I. Pepple of Woodbury was elected presiding elder.—Mrs. Bertha Snyder, Hopewell, Pa., April 25.

Virginia

Beaver Creek.—We met in council April 22. Our young people gave the Easter program and Bro. S. P. Reed preached three interesting Easter sermons. Bro. M. E. Clingenpeel, our field worker, was with us the third Saturday night and Sunday and gave two interesting and helpful sermons. On the fourth Saturday night Bro. H. L. Reed of Pleasant Valley gave us an interesting and helpful sermon. Our young people's class is growing and has organized.—Mrs. H. W. Spangler, Floyd, Va., May 8.

Copper Hill.—We met in council March 25 and delegates were elected for district meeting as follows: George Fralin, Montague Lancaster and Frank Wimmer. Our Sunday schools were well attended during the winter. A series of meetings was held at Air Point, a mission in our congregation, April 17-30. The pastors from Roanoke and vicinity gave their services for the first week. Each pastor gave an inspiring message and splendid music was furnished. The pastor and his wife gave their services the last week. The offerings will be used for the expense of the local congregation. Two accepted Christ. A revival will begin at Bottom Creek May 7, with the home ministers in charge the first week and C. E. Eller of Oak Grove and the pastor the second week. C. M. Key of Hollins Road church will conduct

ANNOUNCEMENTS

Annual Conference

June 7-13, Anderson, Ind.

District Meetings

North Dakota and Eastern Montana, Pleasant Valley (York), June 29-July 2.

LOVE FEASTS

California

May 21, 4 pm, Los Angeles, First.

Colorado

May 21, 7:30 pm, Denver.

Idaho

June 4, 7:30 pm, Nezperce.

Illinois

May 21, 7 pm, Sterling.

May 28, 7:30 pm, Panther Creek.

May 30, 7:30 pm, Walnut Grove.

Indiana

May 20, 7:30 pm, Elkhart Valley.

May 20, 7:30 pm, Upper Fall Creek.

May 21, Pleasant Hill.

May 21, 6:30 pm, Rossville.

May 23, 7:30 pm, Salamonie.

May 24, 8 pm, Wakarusa.

May 26, New Salem.

May 27, 7 pm, English Prairie.

May 27, 7:30 pm, Antioch.

May 27, 7:30 pm, Middletown.

May 28, Cedar Creek.

May 28, Sugar Creek.

May 31, Baugo.

June 1, Rock Run.

June 1, 8 pm, Middlebury.

June 3, 7:30 pm, Mount Pleasant.

June 3, 7:30 pm, Pipe Creek.

June 17, Camp Creek.

Iowa

May 20, Des Moines Valley.

May 21, Waterloo City.

May 28, Garrison.

May 28, South Keokuk.

May 28, 7:30 pm, Fredericksburg.

June 4, Union Ridge.

Kansas

May 22, Morrill.

Maryland

May 20, 4 pm, Beaver Creek.

May 20, 4 pm, Grossnickel.

May 20, 5 pm, Brownsville.

May 20, 6 pm, Bush Creek.

May 21, Maple Grove.

May 21, 6 pm, Westminster.

May 21, 6:30 pm, Beaver Dam.

May 21, 6:30 pm, Fairview.

May 27, Stone Bridge.

May 27, 28, 10 am, Upper Codorus, Black Rock.

May 28, 7:30 pm, Ridgely.

June 3, 4 pm, Manor.

Michigan

May 27, 7:30 pm, Woodland.

May 28, Beaverton.

Minnesota

June 5, Worthington.

Missouri

May 23, Mountain Grove.

May 27, Shoal Creek.

Ohio

May 27, 7:30 pm, Middle District.

May 28, 10:30 am, Wooster.

May 28, 7:30 pm, Chippewa.

June 6, Bear Creek.

June 17, 7:30 pm, Eversole.

Oregon

May 20, Albany.

Pennsylvania

May 20, 10 am, Upton house,

Back Creek.

May 20, 1:30 pm, Bareville.

May 20, 6:30 pm, Pine Glen.

May 20, 7 pm, Buffalo.

May 20, 7:30 pm, Jennersville.

May 20, 21, Heidelberg.

May 20, 21, 10 am, Hanoverdale, Big Swatara.

May 20, 21, 1:30 pm, Mum-

mert house, Upper Cone-

wago.

May 21, Allentown.

May 21, Codorus.

May 21, Conemaugh.

May 21, East Petersburg.

May 21, Koontz.

May 21, Marsh Creek.

May 21, New Fairview.

May 21, Ten Mile.

May 21, 2 pm, Maiden Creek.

May 21, 3 pm, Lebanon.

May 21, 4 pm, Harrisburg.

May 21, 6 pm, Lewistown.

May 21, 6 pm, Newville.

May 21, 6:30 pm, Maple

Spring.

May 21, 6:30 pm, Mechanics-

burg.

May 21, 7 pm, Ambler.

May 21, 7 pm, Madison Ave-

nue, York.

May 21, 7 pm, Westmont.

May 23, 24, Greentree house,

West Greentree.

May 24, 25, 10 am, Middle

Creek house, West Cone-

stoga.

May 27, Lower Claar.

May 27, 1:30 pm, Welsh Run.

May 27, 2 pm, Akron.

May 27, 28, Big Dam house,

Schuylkill.

May 27, 28, 10 am, Fredericks-

burg, Meyer.

May 27, 28, 10 am, Prices

house, Antietam.

May 27, 28, 1:30 pm, Myers-

town.

May 28, Shrewsbury house,

Codorus.

May 28, Springfield.

May 28, 5 pm, Carlisle.

May 28, 6 pm, Manor, Pur-

chase Line.

May 28, 7 pm, Center Hill.

May 28, 7:30 pm, Geiger.

May 28, 9:30 am, Bermudian,

Lower Conewago.

May 28, 5 pm, Carlisle.

May 30, 31, 10 am, Chiques.

May 31 and June 1, 1:30 pm,

Kreider house, White Oak.

June 3, Mechanic Grove.

June 3, Mingo.

June 4, Smithfield.

June 4, 7 pm, Fogelsanger

house, Ridge.

June 11, Bethel house, Yellow

Creek.

June 18, 6:30 pm, Penn Run.

Virginia

May 20, 4 pm, Pleasant Hill.

May 20, 7 pm, Midland.

May 21, Waynesboro.

June 4, Schoolfield.

Washington

May 20, Yakima.

West Virginia

July 30, Salem.

our revival at Copper Hill in August. We are planning to have an all-day service on Mother's Day. Bro. Archie Naff will be guest speaker. Two local radio stars, Mrs. Wilson and Mrs. Vaughn, will give special music.—Ruth Shaver Grant, Bent Mountain, Va., May 5.

Oakton.—On Feb. 24 we had a fine prayer meeting. We met in council March 7 and four letters were granted. It was decided to obtain a full-time pastor after Sept. 1. On March 12 Bro. Melvin Landis preached a fine sermon. In the evening Bro. Harry Zeller of the Richmond church gave a good message to the B. Y. P. D. March 24 the Women's Work and Men's Work met in different parts of the church, after which they united in the basement for a social time. At the women's meeting the Aid Society gave some interesting reports on the first organization of the Aid up till the present time. At the Aid meeting on Feb. 23 we reorganized. Sister Etta Cunningham is president, Sister Crickenberger, vice-president; Sister Sutphin, secretary; Sister Mamie Miller, treasurer. Our Women's Work is now putting special emphasis on missionary education. Our director of missions sponsored a mission study class which met each Sunday evening during the past eighteen weeks. We were fortunate to have Bro. Earl Flohr to lead us in a study of mission work in Africa. At the close of the study a substantial contribution was made to the children's work in Africa. On April 29 a missionary playlet, *Asleep in Zion*, will be given at our missionary meeting. April 23 Bro. Jacob Hollinger from Washington, D. C., gave us a fine sermon. In the afternoon we met in council and elected Bro. Joseph A. Caricofe as full-time pastor for an indefinite time beginning Sept. 1. In the evening the young people from Nokesville gave a dramatization on stewardship, *The Lost Key*,

and rendered some fine music.—Pearl R. Miller, Vienna, Va., April 24.

Olean.—We met in council April 8. We feel that our church has progressed under the influence of Pastor J. E. Barton. We have organized a young people's organization which is very active. We also have a good Sunday school which has kept up very well during the winter. We have weekly prayer service with very good attendance. Plans have been made for a revival during the summer, ending with a love feast. We desire the prayers of other churches in our behalf.—Paul Reed, Kerns, Va., April 26.

Pleasant Hill.—Jan. 29 we decided to have our worship period in each Sunday school at 10 A. M., with preaching at 11. We also decided to have midweek services for a period of time, with Bro. S. A. Harley in charge. We met in council April 15. April 20 we will begin cleaning the church yard and grading the bank along the newly made road, and will work each Saturday until the work is finished. Bro. G. E. Sandridge is delegate to district meeting. We will have our love feast May 20, 4 P. M.—Nora B. Crickenberger, Crimora, Va., April 20.

Sangerville.—A large crowd attended the banquet on March 16, sponsored by the B. Y. P. D. J. S. Wine was toastmaster. Guest speakers were Professor Wolfe of Bridgewater College and Guy Stump of Mt. Vernon. A reading, a vocal solo and accordion solo were rendered by several young people from Bridgewater College. Our six ministers and their wives made the annual church visit among the members. Our visit council was held March 18, and the ministers gave a report of their visiting. Brethren A. S. Thomas of Beaver Creek and Homer Zeigler of Elk Run were with us and gave interesting and helpful talks. We decided to have Easter Sunday as a permanent time for our love feast. Our delegate to Annual Meeting is Bro. C. A. Click, with Brethren J. M. Foster and Glen Wine as alternates. Delegates to district meeting are Brethren J. S. Wine, A. J. Miller, Willie Simmons, Noah Spitzer, J. S. Kiracofe and Minor Wine. Our series of meetings will begin June 4, with Bro. N. J. Miller of Nokesville as evangelist.—Mrs. C. A. Click, Bridgewater, Va., April 24.

Troutville.—We met in council April 2. Delegates for district meeting were Brethren E. C. Woodie and E. C. Firestone. Brethren E. C. Woodie and G. B. Kinzie were selected as delegates to Annual Conference. We have secured Bro. E. C. Woodie of Mapleville, Md., as successor to our former pastor, Bro. McKinley Coffman, who accepted a call to the Sebring church, Fla. The following deacons and their wives were installed at the fall communion service: Raymond Kinzie, Clyde Spigle, Roscoe Kinzie and John V. Rader. The Ladies' Aid Society has been quite active. The sisters have recently contributed much toward the improvement of the church property. Some of the men have given generously of their time and means in improving the church and parsonage lawns and walks. A new walk was constructed from the parsonage to the highway. Our congregation was well represented at the Men's Work banquet at the Central church, Roanoke, March 28. The Bridgewater College student volunteers gave a program April 9. The glee club of the college gave a sacred concert on April 14.—Ray Rader, Troutville, Va., April 25.

Washington

Sunnyslope.—During the first two weeks of February Brother and Sister Canfield were with us in an evangelistic meeting. Their efforts were greatly appreciated and eight were baptized. Since that time four more have been baptized. March 26 our church was destroyed by fire. The fire was discovered on the roof by a neighbor during the Sunday-school hour. Most of the furniture was saved and can be used in a new building. At present we are holding our regular services in a large packing shed near where the church stood. Most of our loss was covered by insurance and the work on our new building will start soon. Our communion was held April 6 at the home of Brother and Sister Lawrence Steele. Seventy attended the Easter sunrise service. A program of music and a talk by Bro. Jay Eller were enjoyed. Breakfast was served around the large bonfire. Our Ladies' Aid meets every two weeks with an average attendance of twenty-five. We have been busy making quilts. We are also replacing the linen tablecloths and towels which were destroyed by fire.—Ethel N. Deardorff, Wenatchee, Wash., April 19.

West Virginia

Crab Orchard.—We met in council March 4, and Mrs. Ruth Quintier and Mrs. Francis Comer were elected delegates to District Conference. Mrs. Elizabeth Broughman of Buchanan, Va., will begin our revival June 25, continuing for two weeks. Much dirt has been removed from the church basement and we hope to have it finished in a short while. The laymen have certainly put forth a lot of effort in this project. The new belfry has been built and our church bell rings out its welcome to many starved souls bidding them come to worship. Bro. Eugene H. Kahle, our pastor, held a week of services and visited in the community. We believe this will be a great help to our coming revival. A young married people's class has been organized, with Alton Martin as teacher. Greater interest is being shown in our B. Y. P. D. work. The Women's Work is progressing nicely, and greater interest is being shown in every phase of the work of this church.—Mrs. Ruth Quintier, Crab Orchard, W. Va., April 24.

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Martinsburg.—The first Sunday of each month an interesting illustrated sermon is given for the children, and we have more children staying for church services. Our average attendance for 1938 was 205. The attendance at midweek prayer meetings reached a total of 100 in January. Every-member canvassing was carried on most successfully by the church members previous to our two weeks' evangelistic meetings which were in charge of Brother and Sister A. M. Dixon of Hagerstown, Md. Our revival began April 17, continuing until April 30. A council was held recently and the members voted to have a new church built. On April 30 we will have ground-breaking services, with Elder and Sister Dixon in charge. Mayor Dailey of the city will be present to break the ground, and gospel hymns will be sung. The B. Y. P. D. sponsored an inspiring program by the Bridgewater College glee club. The Bridgewater volunteers also gave a program on April 6. One of the speakers was Bro. Ralph Arbaugh, a student of Bridgewater College, who was recently ordained to the ministry. Our love feast will be observed May 14. The B. Y. P. D. was presented with a golden seal for having the most complete scrapbook of work during 1937 and 1938. This is the second year that we have won the seal. The young people held a hamburger fry at the parsonage, and Mrs. Snider led the group in games. Mrs. Mary E. Miller was given the honor of the B. Y. P. D.'s most honorable chaperon. She is our oldest member and very dear to the young people. In the absence of our pastor, Brethren Paul Bailey and Ralph Arbaugh took charge, with Mrs. Harold Snider giving the children's sermon. Bro. Harold Snider held evangelistic meetings in Altoona and Lewistown, Pa.—Mrs. Lee Custer, Martinsburg, W. Va., April 28.

New Dale.—We met in council March 25, and elected the following officers: Wm. Kohn, elder; B. D. Miller, secretary; Clarence Teets, treasurer. We decided to weatherboard our church and paint it. We will fence in the church lot. We had services on Easter Sunday. We voted for Bro. Wm. Kohn to go to our Annual Meeting. March 26 the offerings went for mission work. We will have preaching every second and fourth Sundays in each month.—Geneva Miller, Lost River, W. Va., April 22.

Pleasant View.—The mission study class which was held on Friday nights during January and February was very interesting. We met in council March 12. Delegates to district meeting were elected. Pre-Easter services began on April 2 and lasted through April 6. On April 5 we had our communion service, with thirty-five present. On Easter Sunday morning Bro. E. L. Clower brought us a wonderful message. On Easter Sunday night a play, The Terrible Meek, was given by some of the young people. We are looking forward to the young people's conference of West Virginia which will be held at our church the second week end in May.—Mrs. J. W. Foy, Glen Jean, W. Va., April 26.

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(See Editorials on Page 3)

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, on furlough, Elizabethtown, Pa., 1911.

CHINA

Liao Chow, Shansi, via Peking, North China
Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., and Howard, 1919, 1938.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

Ping Ting Chow, Shansi, via Tientsin, North China

Crumpacker, F. H., and Anna, 1908.
Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Schaeffer, Mary, 1917.

Show Yang, Shansi, via Tientsin, North China

Bright, J. Homer, and Minnie, 1911.
Clapper, V. Grace, 1917.

Peking, China, % College of Chinese Studies

Cunningham, Dr. E. Lloyd, and Ellen E., 1938.
Rothrock, Hazel M., 1938.

Taiyuan, Shansi, 7 Hsin Min St., via Tientsin, North China
Shock, Laura, 1916.

Tsinchou, Shansi, China

Under care Wampler at Liao Chow.

On Furlough

Myers, Minor M., and Sara, Bridgewater, Va., 1919.
Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
Pollock, Myrtle F., R. N., McPherson, Kans., 1917.
Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.

Senger, Nettie M., % General Mission Board, Elgin, Ill., 1916.
Sollenberger, Hazel, 418 Summit St., Oceanside, Calif., 1919.
Wertz, Corda L., R. N., % General Mission Board, Elgin, Ill., 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Bosler, Dr. Howard A., and Edith, 1931.
Frank, Evelyn, R. N., 1938.
Harper, Clara, 1926.
Heckman, Clarence C., and Lucile, 1924.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Brumbaugh, Grayce, R. N., 1937.
Kulp, H. Stover, and Christina, 1922 and 1927.

Marama, via Damatura, Nigeria, W. Africa

Engel, Alice, R. N., 1937.
Landis, Herman B., and Hazel M., 1938.

Kano, Nigeria, West Africa

Helser, A. D., and Lola, R. N., 1922, 1923. (Serves Sudan Interior Mission)

On Furlough

Bittinger, Desmond and Irene Frantz, 228 Buckingham Place, Philadelphia, Pa., 1930.
Burke, Dr. H. L., and Marguerite, R. N., 203 E. 7th St., North Manchester, Ind., 1923.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Moyer, Edna Faye, % General Mission Board, Elgin, Ill., 1931.
Royer, Harold A., and Gladys H., % General Mission Board, Elgin, Ill., 1930.
Utz, Ruth, R. N., % General Mission Board, Elgin, Ill., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India
Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shickel, Elsie N., 1921.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.

Jalalpur, Surat District, India

Under care of Mow at Bulsar.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India

Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India.

Blickenstaff, L. A., and Mary, 1921 and 1920.

(Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.
(Serves Woodstock School)

On Furlough

Blough, J. M., and Anna, Belleville, Pa., 1903.
Bollinger, Amsey and Florence M., 87 Sherman St., Hartford, Conn., 1930.
Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
Moomaw, I. W., and Mabel, 205 8th St., North Manchester, Ind., 1923.
Swartz, Goldie E., 3435 Van Buren St., Chicago, Ill., 1916.
Warstler, Anna M., 3435 Van Buren St., Chicago, Ill., 1931.
Ziegler, Edward K., and Ilda, % H. H. Ziegler, R. 4, Easton, Md.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

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EDITORIAL

The Bridge Is Nearly Torn Down

THAT old Chicago Street bridge over Fox River that we told you about is going to Japan, we have just been informed, to be made into shrapnel and bullets with which to kill more Chinese. A good many board members, some of whom helped to appoint missionaries to China and not a few of the missionaries themselves, have walked over that bridge in the last forty years. Maybe some of the latter will yet have the pleasure of picking bits of it from the torn flesh of their maimed and dying loved ones. What an inspiring prospect!

Just thought you might like to know what these huge beams are going to do next, these beams and girders which, by reason of their location at this particular place, have given so much service to the church you love.

Do you suppose we ought to say anything to congress about this? If the high command of the invading armies should hear of it they might not like us very well for having mentioned it. To be sure, the intended victims may possibly have some feelings on the subject but are their likes and dislikes any concern of ours?

How does this bloody business strike you? Are we anybody's brother's keepers? E. F.

Seven-Leaf Clover

Most people who desire a souvenir from the clover field are quite content with a four-leaf specimen. Imagine, then, what must have been the feelings of Mrs. Adeline Rutz of Chicago when she found in her backyard a clover plant having a five-, a six-, and even a seven-leaf specimen! Certainly here was the perfect leaf—and within a few feet of the finder's doorstep.

So there are bigger and better clover leaves, perhaps not far away. Remember such was the

theme of Russell H. Conwell's famous picture on acres of diamonds? He cheered countless thousands with the thought of hidden diamonds no farther away than one's backyard. He argued that one might amount to something in his home community, provided only that he deliberately set himself to the task. We suspect there is still something to this advice, just as one woman was surprised to find seven-leaf clover a few feet from her kitchen door.

H. A. B.

New Styles in Gnats and Camels

THE main reason it is so hard to make America quit helping Japan crush China is that there is a lot of good money in selling her the scrap iron and bombing planes she needs to do the job. But that isn't the only reason. Another one, by no means small, is the foggy thinking with which well meaning Christians strain out gnats and swallow camels. Watch them, please, in their three best performances.

1. "Withholding war equipment from Japan would displease her greatly. We would forfeit her goodwill. This policy would invite reprisals on American citizens in Japan. It might even provoke her to make war on us."

If with our help she can scarcely conquer China, would she take America on besides, if that help were withdrawn? Who could make sense of that? With many more Japanese citizens in America than American citizens in Japan, how can you imagine her so foolish as to undertake reprisals? Of course she would not like it, but are China's feelings in the matter not to be considered? Is the goodwill of bandits more important than that of their victims?

2. "Refusing to buy silk stockings or other goods coming from Japan, either in the finished product or as raw material, would only work hardship on

the innocent factory girls of Japan or America or both. Penalizing them cannot be right."

The suffering of the innocent is always cause for distress to all right thinking persons, but no course open to us is free from it. Our only choice is between a policy involving the milder forms of suffering for the comparatively few and one involving the unspeakable horrors of war for the vastly greater number. Would you, out of sympathy for his innocent family, release the hardened criminal from the prison to prey upon the whole community?

3. "Economic withdrawal in either of the two aforementioned ways is a form of coercion and therefore essentially an act of war. Much as we sympathize with the unfortunate victims of oppression, we cannot go to war in their behalf."

This one must make the devils laugh. The negative act of withholding financial support from an aggressor nation is an act of war against that nation, but the positive act of equipping that nation for its nefarious business is not an act of war against the nation it is attacking!! This is just too rank for our limited capacity to appreciate fine distinctions. We do not accept the definition of war implied in the objector's statement, but if his logic is sound, then we have no choice about participating in the war. The only question is which nation we shall fight and why. As the case stands now we are already in the war on Japan's side against China up to our neck or down to it rather. We favor getting out.

We pass by with the merest mention the ridiculous claim that America cannot afford to forego the immediate advantage of friendly commercial relations with Japan, while blindly throwing away the infinitely greater possibilities for American trade in the vast and undeveloped hinterland of China. Likewise also the rare opportunity for an act of real friendliness and simple justice toward Japan which our country could find in the repeal of that stupid exclusion act passed in a panicky mood some years ago. Real statesmanship would not miss a chance like that.

In these remarks we are only observing that the gnat straining and camel swallowing business is still as fashionable as it was in the days of our Lord. The only difference now is that the camels are larger and uglier and it takes a tougher stomach to gulp them down.

E. F.

Maintaining Unity in Variety

THE religion of Jesus Christ is fitted to flourish in the east or in the west, in the north or in the south. It goes deeper than sectional, even indi-

vidual, characteristics. It would bring all men under the control of its two great laws of love. Having accomplished this, it would leave them all right there, each clan, tribe, nation or other group, to develop its own institutional life in accordance with its own inherited genius. It has no interest in changing this, except as such change might facilitate the completer expression of the love principle which is its core.

This lesson does not come easily, even for church leaders. It would be so much nicer, for them, if everybody else would use *their* particular mental pattern in applying religion to our human problems. But it would not be better for the progress of the kingdom. Some valuable ways of promoting that progress would remain undiscovered. Some of the deeper and most precious meanings of the gospel would never be brought out into the light of day. And the cause is so worthy and the task so difficult that we should welcome help from every possible source.

We can use it all to great advantage if only we give diligence to keep the unity of the Spirit in the bond of peace.

E. F.

A Case Where Kindness Paid

It was at least twelve years ago when a young German girl found service in the home of the Max Heckschers, Jews of Hamburg, Germany. In those days Mr. Heckscher was a merchant of means. The Heckschers were kind to their help, even encouraging Rose to save her wages and invest her savings. When inflation threatened, Rose was advised to change her savings into dollars and come to America.

In due time Rose arrived at Milwaukee, Wis., has since prospered in a modest way, and meanwhile has kept in touch with the Heckschers. But time brings changes and every reader of these lines can guess something of what has come to Rose's Jewish friends. Max Heckscher had to Aryanize his business, which is a brief way of saying he had to get out of Germany, leaving all his wealth behind.

In the desperate days that these things happened it was Rose who was able to put up the money necessary to get the Heckschers out of Germany. She repaid their kindness to her with life-saving thoughtfulness. Rose's refugee friends are now in Milwaukee. Rose paid their fare, supplied the bond to insure against their becoming public charges, and plans to keep her friends until they are able to establish a source of income in this new land. Kindness can repay at least one hundred-fold.

H. A. B.

THE GENERAL FORUM

A Home

BY SUE HARNLY HEASTON

Father, I thank thee for a home;
For the glowing warmth of an open grate,
For food and raiment,
And a restful couch
To woo my weariness.

For children's voices
Coming and going with the years,
For the confidence of sons and daughters
Full grown to man- and womanhood.

I need so much a home;
I need respite even
From my dearest friends.

I need to be alone
To say again sweet words I've heard;
To dwell upon a gracious smile,
To recount noble deeds,
To sense again
The pressure of a friendly hand.

I need to be alone
To think upon my faltering ways,
To do penance for a thoughtless word,
A kindly deed I've left undone,
A kindly word unspoken.

I recognize my helplessness,
I realize my nothingness,
And I reach my empty hand
To thy omnipotence,
And thy abounding grace.

Here in my home,
Closeted with thee,
In quiet reverence,
I contemplate thy eternal verities;
Here midst these four walls,
I thank thee humbly
For this sheltered nook
Which is mine own.

McPherson, Kans.

Your Bible—My Bible

BY MAY ALLREAD BAKER

I HAVE a most precious inheritance, my grandfather's Bible.

Like everything else, when it has begun to grow aged, the volume is a trifle worn and faded. The leather covers are discolored around the edges, and despite the best of care a few of the leaves are loose; and some of the pictures are missing.

This Bible has a touching incident connected with its history. My grandfather, a man of sainted memory, was accustomed every morning to read a portion of scripture, and afterwards, to offer up a brief prayer. One morning, shortly after he had attained his seventy-first year, he

opened this Bible at a favorite chapter and read it aloud; a long pause followed. Grandmother, sensing that something had hindered him from his prayers, opened her eyes to see that grandfather's head had fallen forward on his breast. Greatly alarmed, she rushed to his side, but his spirit, gently and painlessly, had departed. "Like Elijah and his chariot," my mother would remark, when telling of the incident, "and with his hand still clasping his beloved Holy Book."

After mother's passing, this Bible came down to me.

What do I find in this Bible?

First, I find courage; then consolation and hope. I find comfort and inspiration and cheer. I find sublimity. I find the records of human frailty; and human triumph; and the sure and certain punishment that follows sin. Above all, I find the hope of heaven.

Sometimes, when in the mood, I turn to cheerful Zechariah. Again, it may be to the beautiful and wonderful visions of the prophet Isaiah who has written: "Come, now, and let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow." And: "Wash you, make you clean; put away the evil of your doings."

I may want to refresh myself with the world's best poetry. I find it in the inspiring psalms of that sweet singer, David. "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing." I may teach myself a wholesome lesson from the proverbs of wise old Solomon. "A stone is heavy, and the sand weighty; but a fool's wrath is heavier than them both." And: "A man's pride shall bring him low: but honor shall uphold the humble in spirit."

Is my heart sad? Perhaps some dear relative or friend has vanished from earthy touch and sight forever. I turn to First Corinthians. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." And: "Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

If I grow impatient—this alas, being one of my failings! I have Job to comfort me. Poor old Job, who would not curse the Lord, and so die and end

his misery; and, as a reward for his faithfulness was given twice as much as he had before, and rounded out an hundred and forty more years!

Then, I can turn to the Gospels and find there the story of a great life. The story of the King of kings, who was born in a manger; who lived humbly all his days; and who met death in his early thirties—a shameful death of public execution on the cross. This King gave his all that we might see the light, and so have life eternal. And, quoting from an anonymous author, in the *Religious Telescope*, "I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned put together have not affected the life of man upon this earth as that One Solitary Life"—that beautiful, unselfish life that was given for us!

How can we be cross, or proud, or sinful when we read the story of Jesus?

I find, that as I near the sober middle-years, many pleasures of younger days have grown a trifle dull and stale. Many books have lost their charm; I am no longer enthused about the latest style in permanent waves, nor over fur coats or the newest make of cars. Even water sports, save for an occasional dip in the swimming pool, no longer appeal to me. But the Bible—your Bible, my Bible—grows more and more interesting as the years march along.

For the Bible embraces everything. It discusses all problems, moral, mental, physical and spiritual. It has no false modesty. It calls a spade a spade. It puts before us squarely what to expect if we yield to the sins of lust or worldly ambition. In the commandments Jesus has given us a perfect plan for a perfect life. Were these commandments obeyed to the letter, by all people, there should be no need of prisons; no need of lawyers; no need of policemen. There should be no sin, nor very little suffering. We might have attained the millennium long before this day and age.

In the pages of the Bible there is balm for the suffering; hope for the despairing; courage for the weak; consolation for the repentant sinner. There is history and adventure; there are stirring episodes. There is love; there is wisdom; strength; meekness and long-suffering.

It teaches us how to live. It shows us the way to prepare for a better and happier existence beyond and above this world; it gives us wholesome advice on the way to rear our children.

In fact, it has never been equalled by any other book, and never shall as long as the world endures.

It is the inspired Word of God.

Lewisburg, Ohio.

The Christ Approach to Our Money Problem

BY WALTER McDONALD KAHLE

Second Half

MOST of the great foundation life relationships such as the home, citizenship, worship, industry and recreation carry on across the centuries. They may be experienced on either the crowd, the crime or the Christ level according to approach and procedure. It is the task of the church to enable men to live on the Christ level of life in all of the essential experiences of balanced living. This is just as urgent in money matters as in any other area of life.

In *Part One* of this discussion four of the basic principles of the Christ approach to the money problem were presented. These were: A Balanced Concept of Life and Life Achievement Aims, Sound Concepts of Essential Life and Wealth Relationships, the Principle of Precedence in Estimating Life Values and the Distribution of One's Personal Income, and the Flexible Proportionate Principle for the Distribution of Personal Income. This article attempts to present a few other principles essential to a workable application of this approach. We turn immediately to the fifth in the series.

5. *The Maximum Service Efficiency Emphasis.* Why do many well-meaning folk become misers, gluttons, fanatics or spendthrifts? Why do some church folk have five suits of clothing and nothing for missions? Why is it a rare thing to find an individual who lives a scientifically balanced life? The Christ approach correctly solves this puzzle. Efficiency for creative service is the acid test for the use of any and all money. This emphasis immediately eliminates all known waste. Then it as emphatically rules out all excess. If the income is still too meager it forbids everything except sheer necessities for each interest of life. But just as soon as one has enough food, or clothing or any other life need to provide for his maximum of service efficiency he spends no more for that interest whatever his income may be. The surplus of income will naturally be shifted to more important interests. This emphasis will encourage simple living. It will result in scientific living, for nothing harmful or unnecessary will be used. Such an approach will eliminate the glutton, the miser and other unfortunates who are products of unbalanced living.

6. *Adequate Skill to Cope with Money Exploiters.* Jesus very emphatically declares that a knowledge of the truth will guarantee freedom. This is certainly applicable to money matters. Our income

is constantly menaced by a group of folk who deliberately plan to possess as much of it as possible. The more gullible we are the more we lose. Nothing short of Christian intelligence will enable us to cope with the high-powered salesman who is technically trained to break down sales resistance, or the brewer, the distiller or the tobacco company who grow rich on our unsound life habits. This also holds true of the hawker of worthless and harmful patent medicines and cosmetics as well as many other commodities on sale today. The Christ approach offers increasing skill to cope with all such impositions.

7. *The Elimination of Money Uncertainties and Annoyances.* Economic uncertainty results in constant life tragedies. Debt has crushed millions. Divorce records show that poor money management is a major cause of broken homes. As soon as folk begin to live within their income life takes on a new outlook. When waste and excess are eliminated debts begin to disappear. As one's understanding and appreciation of money values and possibilities increase his grip on life is strengthened. As we learn how to strategically place each dime and dollar to secure the maximum of service

efficiency, and abundant life returns, life will naturally possess more of calm, of stability and creative power. As our sense of fellowship and partnership with God and humanity increases through a sane use of our income our moral and spiritual lives will be enriched. "To him that hath shall be given" will be happily realized. Herein lies one of the rare ministry opportunities of the church.

8. *A Planned Use of All Income.* Our God is a Father whose high purposes are being constantly realized because of his wise plans. Jesus lived a planned life. He constantly emphasized the sheer importance of wise planning on the part of those who might enter the quest for the abundant life. His special parables and teachings dealing with the wealth problem constantly urge the importance of thoughtful planning in money matters. A failure to plan for the use of one's income paves the way to premature failure in money matters. The better we understand the Christ approach to the wealth and money problem the clearer will we see the importance of planning and the easier it will be to practically work out such plans. Just as soon as the church helps her people to efficiently plan the use of their incomes she will have largely solved the yearly puzzle of trying to plan how to meet her own finance problems.

9. *Adequate Guidance Assured in Money Management.* One of the most remarkable offerings of the Christ way of life is its steady assurance of constant guidance in every undertaking of daily life. One of the most glaring reasons for our financial incompetency is our deliberate ignoring of this assured guidance in our efforts to deal with our puzzling money problems. Is it any wonder that only around 2% of us are able to manage our money efficiently? It is well to remember, however, that fellowship and partnership are the very foundations of a guidance relationship. The Spirit of God will not guide us in our money emergencies if we have detoured God in our regular money activities. It is the individual who has followed the Christ approach all the way along that is assured of adequate guidance when the uncertain and trying moments of financial strain are encountered. Experience and observation indicate that when folk consistently seek the guidance of God in their regular and varied wealth and money experiences they are rarely disappointed in the results that follow.

10. *The Church Has a Major Responsibility for the Economic Welfare of Humanity.* The church is certainly responsible for the total welfare of humanity. The forces of evil do not assume any creative obligations. If the church of our day is to capture the attention and hold the interest of folk

To a Graduate

BY REBECCA FOUTZ

THIS occasion being a milestone in your life, it is fitting to mark it with a personal message. You have achieved what I desired but was not permitted to realize. But as the years since have taught me that learning is not confined to the classroom, my disappointment has quite softened with time.

I always craved knowledge and learning but am ever grateful that I early realized that they were only of real value as they enable me to be a truer Christian and more effectively serve the Lord.

It is my hope and prayer that this opportunity of schooling may have taught you the same truth. If it has also helped you to see and choose the true values of life, then this attainment will have been well worth while.

The Word tells us that even knowledge shall pass away. As you have wisely chosen to lay hold on eternal life, only as you use knowledge to promote that life in yourself and others, will it have lasting value.

Whatever the years ahead may bring, if this preparation promotes "growing in grace and a knowledge of the truth" and helps you to spread the gospel of Christ, then your life will be a blessing to your generation as well as to those to follow.

God bless you as you go forth to life and service.

Philadelphia, Pa.

who are seriously and anxiously grappling with an uncertain economic situation, she must deliberately project the light of understanding, the stabilizing support of creative purpose, the assurance of a practical plan, and the inspiration of assured guidance into the daily experience of these folk. Most of the puzzling problems of church membership are either directly or indirectly associated with the economic concepts, outlook and struggles of the individual or the homes involved. How can any minister be a real pastor, a dynamic preacher and an ardent promoter of evangelism and missions when he is constantly harassed with growing debts, gnawing mortgages and threatened financial disaster? Or still worse, how can any church worker do effective work or even attend and participate in the worship life of his church if his appreciation and loyalties are at such low spiritual ebb that he constantly detours God and humanity in the use of his money which is wilfully or ignorantly wasted or dissipated?

When the spirit of practical understanding grips our people, when the transforming influence a co-operative fellowship with humanity sways them, when the thrill of good buymanship and the satisfactions of being able to resist the maneuvers of money exploiters assure them, and when the joys of partnership achievements with God in economic endeavors satisfy them, we shall experience a new type of church life. These and many other desirable life returns are unfortunately delayed because our approach as a church has been far removed from the Christ approach.

Such results are not to be wished upon our people from the comfortable seclusion of our private homes. Neither can we hope to make them a reality through conference resolutions. God's plans are very definite and never fail. In the Old Testament it was the sustained teaching route. The church leaders were urged to use every known teaching opportunity and technique. They were literally to plant the seed, cultivate the proposed project and secure an actual fruitage right in the life of the individual. We have all of the promotional facilities known to those ancient days and many new teaching opportunities. What we need is vision, passion and sustained action.

It is especially important, for a number of good reasons, that our church make this effort to enlighten and train our people in the Christ approach to money matters, as well as other life problems, a co-operative project. With anything like a solid front there would be relatively little difficulty encountered in such a project, for all people need such help, and most of them would eagerly welcome it. Undoubtedly one of our first

steps will be to do some very serious personal study and experimenting. Capable and sincere leadership is our first and most immediate problem. Our Elgin office has been very solicitous for the promotional interests of our church and certainly will be glad to co-operate in every way possible to weld us into a unified approach to this important church problem.

Troutville, Va.

Serving God

BY JESSE C. SHAVER

A Talk at a Men's Work Meeting

A ROBUST and well to do young man once took inventory of himself and said: "The world is mine and owes me a living. I shall eat, drink and be merry for tomorrow I may die." Thus he became a parasite in his home, in his community and among his friends. He demanded of them any contribution they could make to add to his temporal possessions and temporal pleasures. This is one side of the picture.

Banks closed and tied up his money. This being his greatest security, his self-control, gave away and this robust character became a bundle of nerves. In the weeks that he lay sick in bed he took another inventory and found that his possession of things was not a series of assets but so many liabilities.

He now thinks of what he owes rather than what he possesses. He began to wonder if in his eating, drinking and merriment, a man could not die today rather than tomorrow. In fact, he feared death—because he was not ready to die.

The minister who frequently called and sat by his bedside saw a different man from the man he knew in his days of prosperity and hilarity.

This man had a Damascus experience. He emerged from his sickroom with new attitudes and resolutions, with high ideals. Said he: "What can I do to ease the pain of my fellow men? What contribution can I make to account well for the life God has spared? Can I redeem myself for the many years I have so carelessly misused?"

God sometimes bends our bodies and our spirits so as to change our lives of selfishness into missions of service. He laid this man on his back so that he might look into his face.

Paul said in substance on one occasion: "I . . . am persuaded that the Lord is able to keep my soul which I have committed into his trust until the day of judgment." This is the security and spiritual insurance the Christian provides for in committing his life to a life of Christian service.

It costs to be a Christian. It means the boycott

of worldly pleasures. It also costs not to be a Christian. It means the loss of the hope of salvation, along with self-imposed penalties for our worldliness. It costs more not to be a Christian than to be one.

In the parable of the talents Jesus used coins to show his disciples the significance of the talents each possesses. Every one can do some one or more things well and these abilities are challenges. In giving us talents, whatever they are, God places confidence in us to use them and be fruitful. It is one thing to be good, but it is another thing to be good for nothing. Certainly if we would be Christian at heart, we would do something about it. The sins of omission can be greater than the sins of commission.

The Good Samaritan saw an opportunity, he saw a need. Apparently a still small voice commanded him to render a service. The good one can do is unlimited if he does not care who gets the credit. We have no way of calculating the good we do, if modestly done. If modestly done, we have no reason to record it.

Christ carried on in spite of criticism and persecution. His convictions were challenges that led him on. Christianity has made the most worthwhile contributions to civilization, and Christian nations have progressed more in a period of fifty years than pagan tribes in a thousand. This is the condition that brought about foreign missionary activities.

In the past years we have heard much about our economic order. In these recent years our people have been speaking in terms of our economic disorder. It seems our nation has been trying to find a total security in things temporal. In the intervening years of our own lifetime we have seen some unbelievable changes. The railroads, at one time the backbone of our commercial activity, have given way to both passenger and freight transportation by motor trucks. The radio has almost completely replaced the high priced victrola, player piano and organ in our homes. We have reason to believe that in the near future instruments of television will make our modern radios obsolete. Just recently a banker told a friend of mine his bank had \$800,000 they would like to invest in good sound securities, but the hazards involved were too great to risk investments in consideration of the small interest rate they could get.

The young man previously mentioned found possession of things he had inherited and amassed to be a series of liabilities rather than assets.

Joshua, speaking to the children of Israel who were in a state of confusion, said: "Choose you

this day whom ye will serve; as for me and my house, we will serve the Lord." What was good for the children of Israel 2,000 years or more ago, is best for us.

The things in our possession do not belong to us. They are the Lord's. The gold is the Lord's, and the cattle on a thousand hills. In serving the church of Christ, we serve God. If we rob God, we rob ourselves. The laws of the spirit are just as exacting as the laws of nature. The conditions of spiritual power are complete self-giving, real loyalty, genuine devotion to Christ and his cause, a love and honesty that gives to God what we owe, and a love so great that we go the second mile because of our convictions.

A summary of the life of Methuselah reads thus: "And all the days of Methuselah were nine hundred sixty and nine years; and he died." Paul in the closing years of his life, writing to Timothy, said: "I have fought a good fight, I have finished my course, I have kept the faith." What a beautiful benediction!

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.
May be thy bounties thus,
As stewards true receive,
And gladly, as thou blestest us,
To thee our first fruits give.
The captive to release,
To God the lost to bring,
To teach the way of life and peace—
It is a Christlike thing.
And we believe thy Word,
Though dim our faith may be;
Whate'er for thine we do, O Lord,
We do it unto thee."

Frederick, Md.

God Given Promises

BY AUGUST BECK

THE majority of people soon learn that life is a serious problem. They have to work hard in order to live, often suffering through sickness and sorrow. The burden becomes doubly heavy when they do not know and serve God and the Lord Jesus Christ, the great Burden Bearer. Even so, if they, by God's help try to live a Christian life, they are by no means exempt from life's hardships in addition to the cunning onslaughts of the devil. All this can only be overcome by constant prayer and a leaning on the precious promises. "Precious promise God hath given to the weary passerby, On thy way from earth to heaven I will guide thee with mine eye."

One day I sat thinking and wondering which of the many promises in the Bible were most precious. I wrote them all down and started to pick out the best.

Have you ever noticed a little boy entering a candy store with a penny tightly clasped in his tiny fist? He goes to the glass case where enticing piles of candy are displayed row on row. With shining eyes he goes from one pile to another undecided which to choose, they all look so good. Now, this was just what happened to me when trying to pick the best of the promises. Yet there was one which looked a little different from the rest—the one which says:

"Come now, let us reason together, said Jehovah. Through your sins be as scarlet they shall be as white as snow, though they be red like crimson, they shall be as wool."

This is one of the most sweeping promises, as it opens up a new life for the repentant sinner. Cleansed of all the barnacles of sin which clung to him and weighed him down, through repentance he can go forth rejoicing in the Lord.

But, think of it: "Come now, let us reason together, said Jehovah."

That God, the Creator of the Universe, is willing to reason with us, almost as man to man, is something so great and wonderful that one can hardly grasp it. It should make us very humble and give us a greater desire to serve such a Master, such a Father.

Chicago, Ill.

Associate Membership

BY I. N. H. BEAHM

ASSOCIATE membership is a question that has been before the Brethren General Conference now for some years.

1. This is a very interesting and attractive topic from the standpoint of sociality and cordiality and human goodwill and human fellowship. From the viewpoint of what is so often called liberality, it is indeed charming, and in this general manner of popular appeal, it is almost irresistible and indisputable. It is very easy for one to "fall" to it as is the case of all popular questions and trends. However, one should be very careful to give the right of way to Bible truth rather than to ideas that simply "take."

2. It has become more or less customary among us for a number of decades to popularize a matter and then later on to have Conference endorse it to make it more popular and even general. This practice, without Conference endorsement in the past,

has "made havoc" regarding the unity and solidarity of our brotherhood. This method has led from the individual person and the individual congregation and the individual state district to control Conference. This method is really putting the cart in front of the horse. It is a scheme for controlling Conference by development of local setup to the point of control. Therefore, this method is at variance with the gospel plan as set forth in the Jerusalem Conference.

3. The question of associate membership savors and flavors of congregationalism, which procedure is at war with the Holy Ghost Conference at Jerusalem. It should be remembered that the Antioch church was wise in recognizing that its power was limited, and therefore, the Antioch church sought the help of higher and greater authority. Therefore, the actions of the local church at Antioch and of the Jerusalem Conference are squarely against congregationalism, but this associate membership has an increased tendency to congregationalism. Therefore, the Conference should not adopt the query for this subject of associate membership makes a beeline for interdenominationalism.

4. Again, this congregational trend and interdenominational trend also point toward an interreligious trend, which procedure, if it should continue, would go on and on until we might get all non-Romanism united and until we might get all so-called Christian groups under one ruling. Then the Christian religion should unite with Judaism, and on to Mohammedanism, and on to Confucianism, Brahmanism, Buddhism, and every religionism, but this general religionism would then be only like the generalization of all paganism before Jesus came to this earth. There is in Rome today a large brick building, erected twenty-seven years before Jesus was born in Bethlehem of Judea, called the Pantheon. This Pantheon stood for the federation of all paganistic people. They fancied that they had a mighty liberal system; still they were mistaken. When Christianity came to Rome, it opposed every form of paganism. Then this liberalized paganistic federation turned destructively towards the New Testament religion. Liberal and federal paganism was a deception on the people. It would be a sad day when the people might select the good from every phase of socialism and paganism and heathenism and theism and every ism to make a new religion and a world brotherhood. But this query of associate membership is leading up to a so-called world brotherhood as now presented.

5. There are still other reasons of larger importance and of more vital concern. Our Master in delivering the world program on the mountain of Galilee commanded the disciples to teach the peo-

ple and baptize them. Associate membership stands up squarely against this teaching of the Christ. It would potentially endorse every form of baptism and even admit and endorse infant baptism to fellowship with the saints. Thus the important New Testament doctrine of baptism by triple dipping in the name of the Father and of the Son and of the Holy Ghost for penitent believers only and for remission of sins and for entrance into the kingdom and for entrance into Christ and for entrance into the church would be obliterated and repudiated and would remove a great gospel landmark from the confines of Brethrenism.

6. Again, church inventions and church innovations have come and remain until we have the triune love feast occasion of the upper room instituted by our Lord and Savior, Jesus Christ, whittled down to a bit of bread and a sip from the cup and from the nighttime to the daytime until the great successor of the passover feast of the Jews has become a matter of expediency and clerical solemnization rather than in keeping with the institutions of our Master. Therefore, the associate member in coming to our communion in this three-fold aspect would have to repudiate his real church membership and thus he could easily repudiate the baptism of that membership as well as the entire religious regime. In other words, if he held his membership there and his associate membership here, he could say with us that the Lord's supper is a full meal dedicated prospectively to the marriage supper of the Lamb as the Lord's supper, and then should he go on a visit back to where his church membership really is and take the bread and cup of communion at noon, he would say in symbolic and ordinance form that the Brethren are wrong and that the Scriptures are wrong.

7. We can see from the foregoing that the associate membership issue would recognize two memberships, one here and one there. It would be like serving under two covenants, the old and the new; it would be like serving two masters. Now, folks of religious concern, such procedure is wrong, and the Church of the Brethren cannot enter into alliance with any such heretical teaching and practice.

8. The question before the Conference is disappointing. At the bottom, it proposes to accept and endorse the neighboring religious friend and to grant his fellowship with us, but then in other language than words, we tell him he can come only so far and no farther. He cannot be a voter and a delegate for we would reserve those rights to us. We deny him the privilege and honor of membership at Conference, and we deny him official recognition. Therefore, we can see while it

pretends to lift up the neighboring religious friend, it slaps him down in disappointment and forbids his affiliation in official positions and official influences.

9. Among the eighteen sins enunciated by Paul to the Galatians in the fifth chapter, he condemns variation as one of the sins of the flesh. This question of associate membership, therefore, as a variance from the gospel and as a variance from the practice of our people for centuries stands condemned as a work of the flesh. Therefore, the church should not only refuse to accept and endorse, but it should stand in positive force against all innovations and ecclesiastic inventions that have ever been introduced by the clergy from time to time down through the centuries.

10. Once more, it would seem far more consistent to invite others to the Lord's table aside from the regular way, and for us not to go to them with no table. A good rule works both ways. This rule of "open communion" so-called won't work both ways. There let Conference be positive and scriptural at this point. It is devoutly prayed by many that the Anderson Conference will do some gospel work on this lax and loose and "slipshod" carrying on for God!

Nokesville, Va.

Early Love Feasts in Ogle County, Illinois

BY JOHN HECKMAN

THE first love feast in Ogle County was held in the bank barn at the home of John Price two miles south of Mt. Morris, in the summer of 1845. A second love feast was held at the same place the next year, and a third two years later. The second of these meetings, the one in 1846, is of most importance because of the

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This bank barn on the Baker farm two miles south of Mt. Morris was built in 1845 by John Price, Sr. Love feasts were held in this barn in 1845, 1846 and 1847. At the feast in 1846 Isaac Hershey was elected to the ministry.

OUR MISSION WORK

Some Findings and Recommendations of the Madras Conference

BY J. M. BLOUGH

THE Madras Conference was a meeting of the International Missionary Council of which Dr. John R. Mott has been the distinguished chairman for many years. It met near Madras during the last fortnight of December, 1938. It was attended by 471 delegates from seventy different countries. It was the first conference in which half the delegates came from the younger churches; that is, from the various mission fields of the world. This is most significant for it means that in all the declarations of the conference the universal Protestant church expresses itself, hence we do well to give attention. The main subject of the conference around which all discussion centered was *The Church*. Sixteen groups studied various divisions of the main subject and these presented their reports which after discussion and revision were adopted as the pronouncements of the conference. These have been published in a volume* of 170 pages which all leaders in the church should read. The entire report is worth reading, but for the MESSENGER readers I shall select only a few choice statements which for the most part apply to the whole church and which all of us should know.

1. The Christian church today is called to live, and to give life, in a world shaken to its foundations. . . . Mankind's great need is for a true and living faith.

2. God saves, through Jesus Christ our Lord. "God so loved the world." This is the heart of the Christian gospel, the gospel which we proclaim.

3. Our message is that God was in Christ reconciling the world unto himself. We believe that Christ is the Way for all, that he alone is adequate for the world's

* The World Mission of the Church, the volume referred to, is on the Gish list at 25c per copy to ministers of the Church of the Brethren. Regular price, 50c per copy. Order from the Brethren Publishing House, Elgin, Ill.

need. Therefore we want to bear witness to him in all the world.

4. For those that are without Christ, the true church yearns with the love of her Master and Lord. It goes forth to them with the evangel of his grace. It practices his ministry of compassion and healing. . . . It bears their sorrows and heartache on its prayers.

5. The task of the church is described in Matt. 28: 19-20: "Go ye therefore and teach all nations." The place where this task is centered is the local church or congregation. . . . The essential task of the church is to be the ambassador of Christ, proclaiming his kingdom.

6. The church is faced with a situation in its missionary task where areas are closing to the gospel, and where many of the peoples have become less open-minded to Christian influences.

7. There is more organized opposition to the Christian church than at any time within the past hundred years.

8. There are more non-Christians in the world now than there were ten years ago. The increase in membership of the Christian church has not yet overtaken the increase in population.

9. These facts [the last three] speak for themselves. They present a picture of the world in which the church is operating today. The task, we repeat, is one of extreme urgency.

10. We reaffirm the fact of Christian experience that with the acceptance of Jesus Christ as Savior is involved also the duty and privilege of personal evangelism.

11. If the church is to be saved from becoming self-centered, concentrated upon her own support, her worship must lead to witness, and her growth and self-support must be the result of her witness.

12. There is a strongly expressed and, we believe, unanimous opinion among the younger churches that missionaries from the older churches are still needed.

13. We appeal to the home churches to make a more adequate response to the request of the younger churches throughout the world for an increased number of missionaries to share in the great unfinished evangelistic task.

14. We appeal for a thorough study by all churches of the immediate task of evangelism in their areas so that a forward movement may begin in all lands through the life and witness of Christians everywhere.

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What to Pray For

- - - Week of May 27-June 3



On Feb. 19, 1938, Dr. Lloyd Cunningham and Ellen Edmister Cunningham sailed for China. During the past year they have been living in Peking, China and attending the College of Chinese studies. Rather frequently good letters have come from them telling of their joy in learning the language of their adopted land. Recently word comes that the Cunninghams were taking their language examinations and expecting to go to Ping Ting shortly. They have dedicated themselves to China at a time when China is asking for friends who give their love freely and for help which may cost a great price. Pray that the Cunninghams may have health, strength and many years in which to prove their love for Christ by serving China.



HOME AND FAMILY

Lean Hard

Selected by Dorothy Shafford Sower, Ashland, Ohio

Child of my love—lean hard—lean hard—
 And let me feel the pressure of thy care.
 I know thy burden, child—I shaped it—
 Poised it in mine own hand—made no proportion
 Of its weight to thine unaided strength;
 For even as I laid it on, I said:
 "I shall be near, and while she leans on me
 This burden shall be mine, not hers;
 So shall I keep my child in the circling arms
 Of mine own love. Here lay it down, nor fear
 To impose it on a shoulder which upholds
 The government of worlds. Yet closer come—
 Thou art not near enough; I would embrace thy care,
 So I might feel my child reposing on my breast.
 Thou lovest me?—I know it. Doubt not, then;
 But, loving me, lean hard."

Lines Written on Reading "Lean Hard"

Father, I must lean hard,
 And lay on thee the burden of this pain;
 This murmuring impatience, too, thou know'st
 Is harder still to bear. My fainting heart
 Must find its shelter 'neath the circling arms
 Of thine own love. Firm, clasp it there!
 Take all my burden—thou said'st it shall be thine;
 Leaning on thee I know I shall be strong.
 Father! dear Father! I would be closer yet;
 But thou must draw me, else I cannot come.
 Thine arm is not enough—where else can I repose
 But on thy loving breast? Soft pillowed there
 Forever let me lie! Weary and weak,
 My feet had stumbled on this rugged way,
 Had'st thou not held my hand; and now I'm come
 O'erwhelmed. Father! thou lov'st thy child—
 I do not doubt—but will "lean hard."

"Bread and Meat" In Children's Books

BY EVELYN ROOP MILLER

WITHIN the last twenty-five years parents have been giving a great deal of attention to the physical needs of growing children, and particularly have they concentrated on the foods which will best contribute to their child's growth and health. There is scarcely a mother who does not know the particular foods containing vitamins A, B, C and D, the value of the concentrated sunlight in cod-liver oil, and the health-giving properties of milk.

Yet according to the type of reading which the present generation is doing, by and large, it is doubtful if such careful study is being made on the care and feeding of the child's mind. How can we be so indifferent to what goes into our child's mind when we spend so much time on what goes into his stomach? I am sure that this indifference on the part of a great many parents is not deliberate, yet it is dangerous. For the radio, the mov-

ies, and the pulp-magazines are not indifferent, and are seizing the opportunity to influence our children's thinking (and pocketbooks) with material which is often lurid and sentimental, and sometimes really vicious. The church, the community playground, the library, and the school are all doing their best to counteract these unwholesome influences, but no institution is able to substitute for the daily attention which parents can give to the mental and spiritual growth of their children. If America continues to allow the propagandists to have their way with her children, she is in danger of having on her hands, in a generation or so, a race composed largely of superb and beautiful bodies surmounted by heads filled with "fluff" instead of solid gray matter. Our children are anxious for and need the best in books, they need only to be led to them. So let us, instead of giving soft, inane, sugar-and-water books that "open no windows in the child's mind" give instead the books of bread, and meat, and milk—books to live and grow on.

Too often we have felt that reading in itself is a good thing. As long as a child is occupied with some book we say that he is out of mischief, but is this true? Virginia Wolff, an English author, says: "Are they not criminals, books that have wasted our time and sympathy, are they not . . . enemies of society, corrupters, defilers, the writers of false books, faked books, books that fill the air with decay and disease? Let us then be severe in our judgments, let us compare each book with the greatest of its kind." There are indeed too many of these "false and faked" books on the market; on the other hand there has never been a greater wealth of attractive and real books, new and old, than there is for children today. It is up to parents to be "severe in their judgments" and to choose wisely for their children.

An eminent children's librarian says, "Nothing in our human inheritance of knowledge and art speaks a clearer language to successive generations than literature and, for the young at least, no other form of art expression makes such a direct appeal to thought and feeling." Lizzette W. Reese, the Maryland poet, bears this out when she tells us in a book about her childhood home, *Victorian Village*: "None of us ever escape the first few years of our lives. They make a mold into which we are cast, and though it may be broken and we be turned loose, some remnant of it, some intangible evil or lovely thing, or both, will remain with us. It is part of the immortality of

youth. To that old house and to the old man who was master of it [her German grandfather] I owe the best of any fortune which has ever befallen me. There was never much money; many of this world's goods I went without, but there were always daffodils in the grass in spring, and books, and plain thinking, and direct speech, and dignity of life and work, and liberty to move about and grow up."

And I feel sure the books which the little granddaughter found in that home contributed a great deal to the "plain living and dignity of life" also found there. Then insist that the books your boys and girls are reading depict beauty and truth whether they be fact or fancy, and that those of real life be true to life, to the wholesome, simple and courageous life you are trying to give to your children.

Sherwood Anderson, an American author, in describing his own reading, says: "Books . . . are only useful to me in as much as they feed my own dreams, or give me a background upon which I can construct new dreams." The dream must be there before the deed can be done, and you want your children to have the "stuff that (good) dreams are made on," so that they may be wise builders for the future.

If the importance of children's reading is granted, what can be done to supply the right books? Since I am a children's librarian naturally my mind turns to the library. If you live in a community which has a library encourage your child to get the library habit and borrow books selected by the children's librarian, she will be glad to find him books that fit his needs. If you feel that once in awhile you can give him a book, so that he may build up his own library, the librarian will help you choose the ones which will "last," the ones which have a background and a future, those which he will never grow out of and want to discard. Birthdays are very special days to a child, this would be a good day on which to give him a very special book. Why not take a look ahead and plan to give a book or several books at Christmas? There are many beautiful ones which fit perfectly into the spirit of this joyous time.

I know that a great many of you live on farms or in small rural communities where there is no library within a convenient distance. For you I have tried to choose a few titles, and it is hard to choose from all the excellent, attractively made-up books which one may find on the counters today. However, I believe that these few which I have room to mention here are those which will "feed one's dreams." I have tried to list fairly inexpensive ones, and the few which cost \$2 or more

I listed only because I feel sure that the value received will be worth all of that and more. If you are interested in other titles I suggest that you write to the American Library Association in Chicago for their just completed list of *Inexpensive Books for Boys and Girls*. All of the books listed are \$1 or less and they are good editions, carefully chosen. The list itself costs 50c.

It is impossible to make hard and fast age divisions for books, but in order to make some distinction I have divided this list into three groups. It is to be hoped that those children below third grade will be read to, for there is a very thin and poor offering of worth-while books which come within their own reading ability. In the years when it is still a task for him to read himself, if you will read good books to him it will awaken a love of reading. Eleanor Farjeon, an English author for both children and adults, in her *Portrait of a Family* paints a beautiful picture of her mother reading and singing to her children in their nursery. In a recently published article she writes: "That gift of kindling in children a love of good reading (which may mean an inability to read badly for life), of giving the child the keys to its own thoughts and fancies, and of opening its windows on its original world, was freely dispensed in the nursery of my own childhood; nothing inferior came in to vitiate our growing tastes, though the range covered everything that was good, from the lightest nonsense to the highest poetry; it was education in the finest sense of the word."

The Youngest Ones

Johnny Crow's GardenLeslie Brooke

Any of Brooke's picture books are well worth the \$1 which they cost. They are full of absurd fancy and humorous illustrations.

Fairy Tales

Of course we must have first the Brothers Grimm and Andersen. "Fact is fact and fancy and there is room in the world for both." Grimm is full of beauty and wonder, and Andersen brings to us a wisdom and a natural and childlike piety found nowhere else in literature.

Millions of CatsWanda Gag

A merry old folk tale teaching humility and kindness. Unusual illustrations.

Winnie the PoohA. A. Milne

This is a modern classic. It is nonsense of the very highest type, combining real wit and whimsical humor. "Pooh was a bear of very little brain."

Nursery RhymesMother Goose

Who has not gotten his first love of rhythm from these old jingles of nonsense and the wisdom of the ages?

The Christ ChildMaude and Miska Petersham

If you can spend \$2 for a gift book that will always be treasured, this is a perfect one. It contains selections

from the actual Bible text. The illustrations are unusually lovely and colorful.

Peter Rabbit Beatrix Potter

We couldn't omit our own childhood favorite, and there are others of Potter's little, fat red books which introduce us to Pig Robinson, Mrs. Puddle-duck, and many fascinating people of the animal world.

The "Middle-aged"

First Bible Bible

The text of these favorite Bible stories is from the King James Version. The illustrations, which fit the text perfectly, are pen drawings of distinction.

Hitty Rachel Field

The thrilling adventures of a little hand-carved wooden doll during the first hundred years of her life in America.

Smoky Will James

"Written by a cowboy who knows a cow-horse as only a cowboy can."

Emil and the Detectives Erich Kastner

The lively adventures of high-spirited German boys. It should enlarge the world of whoever reads this to discover that the young boys of Berlin are just like the young boys of any American city. "They talk like boys and they act like boys."

Princess and the Goblin George MacDonald
Back of the North Wind

These unusual fairy tales, written by an English minister for his own eleven children, "might be termed a child's first venture in metaphysics, but the meaning comes not through the eyes but the heart and is not forgotten."

Children's Life of the Bee Maurice Maeterlinck

For those with a curiosity concerning the other inhabitants of this interesting world.

Swallows and Amazons Arthur Ransome

The adventure of two groups of children camping on an island during a summer vacation. This is the first of a series of books about these same children. They have real vitality and are character-developing.

Rainbow Gold Sara Teasdale

A poetry collection. "Singing words are the birth-right of children."

For Those Growing Up

The Kingdom and the Power and the Glory Bible

Hero stories selected from the King James version of the Old Testament and decorated by James Daugherty.

Young Revolutionist Pearl Buck

A young Chinese boy joins the army in order to escape the priesthood, only to find that he is fighting farmer boys just like himself. When he finds that the missionary doctors care for the wounded on both sides alike, he seeks to join these whose leader is Jesus.

David Livingstone Charles Finger

"Livingstone had a passion to know what lay beyond the horizon."

North to the Orient Anne Lindbergh

Mrs. Lindbergh tells of her flying adventures with her husband with a sincerity and a simplicity which is real art.

Johnny Appleseed Vachel Lindsay

A great many of these poems are of the American scene. They have a strong and dramatic rhythm which makes them splendid for reading aloud.

Abe Lincoln Grows Up Carl Sandburg

An unusually readable biography. Sandburg has a freshness of style which fits with these intimate humorous pictures of a prairie boyhood.

Boy at Gettysburg Elsie Singmaster
Emmeline

One of these is the story of a boy, the other of a girl caught during the storm of battle in Gettysburg. No mere statement that there are two sides to every conflict will carry half as much weight in the child's mind as the picture of these staunch Unionists giving aid to their enemies in distress. There is no war glamour in these books.

Downright Dency C. D. Snedeker

Dency, an impulsive, warm-hearted Quaker girl, lived in Nantucket 100 years ago. She was "under concern" for Sam Jetsam and gave real aid to the friendless boy. Beckoning Road is the sequel to this. These books are a real contribution to girls.

Washington, D. C.

A Bird's-Eye View of the Book of Acts

BY ELIZABETH HOWE BRUBAKER

Second Half

Certainly every Sunday school should have a large wall map showing clearly Paul's three journeys and his way to Rome. This large map, studied carefully by superintendent and teachers, will enable them to reproduce the same on the blackboard. Besides, it is well for each teacher to have a smaller, classroom map. See Brethren Publishing House catalogue, or write same for information at Elgin, Ill. This map should be kept constantly before the eyes of the pupils throughout the quarter. With a little encouragement and practice the pupils themselves may learn to draw the map. Pay the price and Paul's journeys will no longer be a "terror" but a pleasure and delight. Some one asks: "What use is geography in Bible study? It is only the shell." But remember the shell must be broken to get to the kernel. It is a most valuable habit to associate worthwhile incidents with places. Not however like the mother and daughter traveling in Palestine. They had spent some time in Jerusalem. After going to other parts, the mother failed to recall Jerusalem. Said the daughter, "Don't you remember, mother, that is where you lost your spectacles?" Take for example the city of Ephesus where Paul spent three years (chapter 20: 31). In chapter 19 you will find a dozen or more incidents of his experience there. To fix these in your mind write on your paper or blackboard the word, Ephesus. Draw from the latter the spokes of a wheel. On each of these lines tabulate a catchword that will recall each incident. Now make this little record your own and you will have the background of Paul's letter to the Ephesians, said by some to be the most spiritual of his epistles. Associate with Ephesus chapter 19: 1-6, also chapter 20: 32, Paul's farewell to the elders of Ephesus on his third journey going east to Jerusalem. Oh, for the hungering and thirsting for the Word of God, the Bible, a Book always up-to-date, Psalms 119: 89! Many hours are spent with harmless games and unprofitable reading of no eternal value.

It is recorded in Acts 17: 2, 3, 7 that Paul was at Thes-

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, May 28

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Paul Thinks in World Terms.—Rom. 1: 1-17.

Christian Workers, Christ: A Rural Minister.

B. Y. P. D., Entering Upon Marriage.

Intermediates, How Shall I Plan My Summer?

• • •

Gains for the Kingdom

One baptized in the Cerro Gordo church, Ill.

One baptized in the West Alexandria church, Ohio.

Ten baptized and six received by letter in the Canton church, Ill.

One baptized in the Pleasant View church, Fayetteville, W. Va.

Seven baptized in the Butte Valley church, Calif., Bro. D. C. Gnagy, evangelist.

Seventeen baptized in the Claysburg church, Pa., Bro. Lawrence Bianchi, evangelist.

Seven baptized in the Rummel church, Pa., Bro. W. C. Sell, evangelist; also three on Easter Sunday.

Sixteen baptized in the Union Bridge church, Pipe Creek congregation, Md., Bro. Ralph E. Shober, evangelist.

• • •

Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Emra T. Fike of Oakland, Md., June 18, at Indian Camp, W. Va.

Bro. W. K. Kulp of Windber, Pa., May 21-29, in the Center Hill church, Pa.

Bro. John T. Glick of Bridgewater, Va., July 23, in the Valley congregation, Va.

Bro. W. C. Sell of Kittanning, Pa., June 18 to July 2, in the Elbethel church, Pa.

Bro. Robert L. Sink of Bringham, Ind., June 19, in the Hickory Grove church, Ind.

Bro. Charles Essick of Circleville, Ohio, July 31, in the Lower Stillwater church, Ohio.

Bro. C. L. Cox of Claysburg, Pa., June 18 to July 2, in the Jubilee church, Winchester, Va.

Brother and Sister B. M. Rollins, May 29, in the Greenville church, Rockton congregation, Pa.

• • •

Personal Mention

The family of Brother Israel Santee of Tujunga, Calif., is sorely afflicted and desires the prayers of all Messenger readers. Most serious is the lot of Sister Santee who is in a rest home and unable to walk.

Bro. J. H. Cassady is "back again in Strong Memorial hospital, Rochester, N. Y., for another operation," writes Sister Cassady under date of May 18, and adds: "We crave the prayers of God's people in his behalf."

Bro. Desmond Bittinger had "just finished sixteen hours of examinations for the Ph. D. here at University of Pennsylvania" when he wrote us and was "going to the hospital for an operation on Monday, May 22." With all this he was still hoping to be on hand for that Sunday evening sermon at Anderson.

Bro. Oscar E. Stern, pastor at Barnum, Minn., Sister Stern informs us, is in the University hospital, Minneapolis, suffering "from a spinal injury, caused by a team accident. He may be there for a number of weeks."

Three Bethany students, Bro. Edwin Rodabaugh and wife, and Bro. Edward Murry did not want to return to their Iowa fields of labor without first seeing the Publishing House and telling some of us what they thought of us. They were under the careful supervision of Sister Allie Eisenbise.

Bro. Christian Geiman of Lineboro, Md., minister at Black Rock in the Upper Codorus congregation of Southern Pennsylvania, died Sunday morning, May 14, in the West Side sanitarium, West York, Pa., following an operation. He was seventy-seven years of age and a life-long resident of the vicinity.

Bro. Arthur A. Durr's name, through some inadvertence, was omitted from the Yearbook ministerial list, and he finds this fact a hindrance in making evangelistic engagements. He is giving his time to this work and churches desiring his services may address him until further notice at Waynesboro, Pa., R. 2.

The many friends of Sister Anne E. Royer and sympathizers with her in her late bereavement will be glad to know that she has been appointed office secretarial manager in the department of Ohio State University in which Bro. Royer had done the work for his doctor's degree. After June 1 her address will be 28 Berkley Place, 2116 North High St., Columbus, Ohio.

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Miscellaneous Items

"The rally which was to be held in the Midway church [of Eastern Pennsylvania] May 27 and 28 has been postponed until a later date."—Nora L. Zug, Lebanon, Pa.

Ninetieth Anniversary and Home-coming. On June 3 and 4, 1939, the Shade Creek, Scalp Level, Rummel and Windber congregations of Western Pennsylvania will jointly celebrate the ninetieth anniversary of the formal organization of the old Shade Creek congregation, then comprising the entire territory of which the present four congregations have been formed through the years. The Old Shade Creek congregation was one of the first strongholds of the Church of the Brethren west of the Alleghany Mountains, and during these ninety years has had a steady growth in influence and membership. The anniversary and home-coming services will be held in the Windber church on Saturday evening, June 3, and three services on Sunday, June 4. Interesting and challenging anniversary leaders of these congregations and former pastors are scheduled to bring the addresses. These congregations cordially invite former members and friends to return and renew old friendships and enjoy this ninetieth anniversary and homecoming celebration. Those who wish are invited to bring basket lunches. Those coming from a distance will be entertained by these congregations.—E. M. Hertzler, Windber, Pa.

The committees handling the arrangements for the Anderson Conference have completed practically all plans and feel that ample accommodations will be available for a successful Conference. Lodging can be secured in dormitories on the grounds for very low rates. For instance, a dormitory room with running water, one double bed with springs and mattress, two sheets and

comfort, accommodating two people, will be available for a cost of \$5 for the period of the Conference. Electric lights are available. The rooms are private and it is possible to park your car immediately in front of the room. These dormitories are near the Tabernacle. Rooms accommodating four people will be available at a cost of \$7.50 for the period of the Conference. Other dormitory rooms are available at \$8 and \$9. These rooms are all on the Conference grounds where you can be in the center of the activities. Lodging in private homes with modern accommodations will be available at an average cost of 50c per person per night. The committee is listing all lodging possible in the private homes and will offer choice locations to those coming first. The grounds are much improved from the time of the last Conference. Food accommodations will be excellent and we anticipate a great Conference here in Anderson.—Committee of Arrangements.

With Our Schools

La Verne College

Jan Kiepora, famous Polish tenor, appeared on the Artists' Course on April 28 to the great delight of our students and faculty.

The Commencement Address will be delivered by Dr. Roy L. Smith on the evening of Thursday, June 1. Dr. Smith is pastor of the First Methodist church of Los Angeles. His subject will be: We Face a Change.

First place in the Keiser Oratorical Contest was won by Miss Frances Kutchback, senior from North Vernon, Ind. Second place was won by Millard Herr of Upland, Calif., and third by Glen McCune of Irricana, Alberta, Canada. This contest has been held annually since 1911. The sponsor, Mr. E. T. Keiser of Pomona, Calif., was present and presented the awards.

Dr. W. I. T. Hoover will deliver the baccalaureate sermon on Sunday evening, May 28. His subject will be: What Is Your Horizon? Dr. Hoover will retire this year after a distinguished career in the educational service of the Church of the Brethren, many years of which were spent as dean and professor of philosophy at La Verne College. His retirement makes the sermon of special significance.

The Kneeland Oratorical contest was scheduled for May 18. The subject for discussion was "Christ or Cæsar in Modern Life." This is a new contest sponsored by Dr. Martin D. Kneeland, retired Presbyterian minister of Claremont, Calif. Dr. Kneeland served one church in Boston for 40 years. He is the author of an interesting book, *Life Begins at Seventy*. He should know for he is now ninety years of age. Recently he gave a very interesting chapel address on his visit with Mahatma Gandhi.

Manchester College

Manchester College is seventy miles north of Anderson. Conference visitors are invited to visit our college also.

We continue to hear echoes of the unique and effective peace program recently held in the college chapel. We have received newspaper clippings from as far as New York and Los Angeles. Dr. A. W. Cordier has just received a letter from a friend in Czechoslovakia, telling how they read it over there.

The college will close the fiftieth year with three days of important programs. This is not only the Jubilee

Year for Manchester but also the Centennial Year for Mount Morris College. Representatives on the programs will include former students and officials of both Mount Morris and Manchester, and also of the old Roanoke Classical Seminary where Manchester College had its beginning.

The trustees and alumni will hold their business meetings on Saturday, May 27. In the evening will be the alumni banquet with Dr. A. J. Brumbaugh, former president of Mount Morris, now dean of the University of Chicago, as chief speaker. On Sunday afternoon at 2:30 there will be a public program celebrating the Jubilee Year. Various prominent speakers will have part in this. In the evening the baccalaureate sermon will be preached by Prof. J. Raymond Schutz. The commencement exercises will be held on Monday morning at 9 A. M. Dr. J. Ruskin Howe, president elect of Otterbein College, will give the class address. He is the son of Dr. D. N. Howe, founder of Manchester College fifty years ago.

Standing Committee for 1939

Africa	
California, Northern	Andrew Blickenstaff
California, Southern, and Arizona	
.....	Lorell Weiss, E. M. Studebaker
Canada, Western	I. M. McCune
China	I. E. Oberholtzer
Colorado, Eastern	O. Perry Williams
Colorado, Western, and Utah	
Denmark	
Florida and Georgia	A. D. Crist
Idaho and Western Montana	M. S. Frantz
Illinois, Northern, and Wisconsin	
.....	Rufus D. Bowman, I. D. Leatherman
Illinois, Southern	Lester E. Fike
India, First	I. W. Moomaw
India, Second	A. F. Bollinger
Indiana, Middle	Moyne Landis, J. O. Winger
Indiana, Northern	Galen Bowman, J. W. Grater, J. S. Zigler
Indiana, Southern	O. D. Werking
Iowa, Middle	D. D. Fleishman
Iowa, Northern, Minnesota and South Dakota	
.....	J. E. Rolston
Iowa, Southern	W. H. Brower
Kansas, Northeastern	J. F. Baldwin
Kansas, Northwestern	W. W. Gish
Kansas, Southeastern	John H. Oxley
Kansas, Southwestern	James H. Elrod
Maryland, Eastern	John J. John, J. S. Noffsinger
Maryland, Middle	A. M. Dixon, Henry C. Eller
Maryland, Western	Newton D. Cosner
Michigan	Harvey R. Hostetler
Missouri, Middle	J. M. Mohler
Missouri, Northern	E. G. Rodabaugh
Missouri, Southern, and Arkansas	Galen E. Barkdoll
Nebraska	Swigart F. Miller
North Dakota and Eastern Montana	Sylvan Stemen
North and South Carolina	Fred Harrell
Ohio, Northeastern	
.....	Charles E. Zunkel, J. C. Inman, Arthur L. Dodge
Ohio, Northwestern	Orville Noffsinger, D. P. Weller
Ohio, Southern	Ray O. Shank, D. G. Berkebile, Hugh Cloppert
Oklahoma, Pan. of Texas and New Mexico	Oscar Fike
Oregon	F. H. Barr
Pennsylvania, Eastern	
Pennsylvania, Middle	Chas. L. Cox, Geo. L. Detweiler
Pennsylvania, Southeastern, N. J., and E. N. Y.	
.....	Trostle P. Dick, Joseph E. Whitacre
Pennsylvania, Southern	
.....	J. E. Trimmer, G. Howard Danner, J. E. Rowland
Pennsylvania, Western	
.....	Walter F. Berkebile, J. F. Graham, DeWitt L. Miller
Sweden	
Tennessee	R. B. Pritchett
Texas and Louisiana	J. B. Freestone
Virginia, Eastern	Luther L. Mason
Virginia, First	C. M. Key, A. R. Showalter
Virginia, Northern	
.....	Homer J. Miller, Earl M. Bowman, L. S. Miller
Virginia, Second	J. M. Foster, Jno. S. Flory, D. B. Garber
Virginia, Southern	E. E. Bowman, H. L. Reed
Washington	Mark Schrock
West Virginia, First	Foster Bittinger, S. Paul Daugherty
West Virginia, Second	H. C. Sanders

A Bird's-Eye View of the Book of Acts

(Continued From Page 15)

salonica three Sabbath days, reasoning with them out of the Scriptures. In his epistles, 1 and 2 Thessalonians, he speaks of the second coming of Christ in every chapter. In 1 Thess. 4: 13-18 he comes in blessing; in 2 Thess. 1 he comes in judgment. Recall now the subject matter of Paul's preaching at Thessalonica, Acts 17: 2, 3, 7, 8. The latter probably accounts for the dominant teaching in the two epistles.

The bonds spoken of in Col. 4: 2-4 and the language of Phil. 4: 22; also Eph. 6: 18-20, suggest the prison epistles of Paul. The letter to the Philippians may be called the letter of rejoicing. Contrast this tone of rejoicing with Paul's experience in the Philippi chapter, Acts 16.

Recall Acts 18: 9-11, Paul's stay at Corinth a year and six months on his second journey. Associate with this his sufferings as recorded in 2 Cor. 11: 24-28; also his attitude to his infirmities as recorded in 2 Cor. 12: 1-10. Make your study concrete by constantly associating incidents with the place where you find Paul. Use scraps of paper, the blank pages of your castoff correspondence, even the envelopes cut, turned inside out, and practice over and over again with pencil, locating the cities and other places geographically, writing the incidents on the paper or board by the cities, etc. Exercise your memory by memorizing every diagram or picture you make. Follow the suggestions given, and by the end of the quarter you will have a knowledge of the book of Acts, and Paul's life and journeys, such as the average person will not have in a lifetime. Approach the Word of God constantly with the prayer of Psalms 119: 18. When you cannot understand all you would wish, comfort yourself with the words of Deuteronomy 29: 29: "The secret things belong to the Lord our God: but those things which are revealed belong unto us and to our children forever." Do not fail to recall Psalm 25: 14: "The secret of the Lord is with them that fear him; and he will shew them his covenant."

New Windsor, Md.

Our Gardens

BY EMORY SMITH

Every year when the last snow has melted, when the crocuses push their stems through the sod, already growing greener, and when the robins start coming back, we begin to think about our gardens. We get out our seed catalogues and send for seeds and plants. To some, gardening is a vocation, the means of earning a living; to others it is a hobby, for they enjoy watching things grow; and to yet others who work in offices, it is recreation. No matter whether our gardening is a vocation or hobby, whether our garden is a large farm or a mere window box; there are many lessons which we may all be taught by simply observing and comparing our gardens to life.

First of all, God gives nearly all of us fine strong bodies and minds (the fertile soil). Our parents till this soil and plant many seeds into it. They try to keep the weeds of sin out of our lives. They do this for many years; then there comes a time when we must do these things for ourselves. We may plant seeds which will bear fruits and vegetables that will

strengthen us. Then we may plant flowers which will make us sweet, attractive and beautiful to all with whom we associate.

We may plant such bright, and attractive flowers as the zinnia which is blooming constantly throughout most of the season. The zinnia is attractive—but in a plain, sturdy and hardy way. Plant some marigolds with their bright, colorful flowers, which are attractive but smelly. The marigold can be likened to too many pleasures in life. A few are pleasant, but like pleasures they become nasty and smelly when they are in the majority.

There are seeds, shrubs, and bulbs which we may plant to bloom early in the spring when other things are just starting to develop. The tulip, hyacinth and forsythia can be compared to talents and personality which are developed so beautifully in youth.

Plant violets, ferns and ivy in the shady places. Do not let there be any bare and ugly shady places in life, for such places can be kept beautiful with but little work and a few plants.

Have some perennials in the garden, for they will last more than one season. Perennials are like kind deeds in life; they last even after the first season. Have these perennials: the iris, phlox, dame's violet and oriental poppy. The phlox are hardy and require little attention, but are profuse bloomers and lovely in colors. The iris are delicate, and last but a short time. Their loveliness is hard to beat. The dame's violet is a beautiful, wild flower which is lovely in color and possessed of a very delicate fragrance. The poppies are radiant, fiery and brilliant, but they last only a very short time. In life's garden be sure to have some violets for they will sweeten life when everything seems dark and ugly.

Don't forget to plant seeds, tubers, and cuttings to bloom in the fall. Some dahlias, chrysanthemums and asters will bloom late in the season just before the frost. Do not have just the dahlia, chrysanthemum and aster for your garden, or it will be a sad and disappointing place until they bloom. Sometimes the frost kills them when they are in full beauty, and even before they have bloomed.

For those of us whose gardens can be fairly large let us plant our strength giving vegetables and fruits; let us also have flowers which will sweeten our lives and make them attractive and colorful to others. Let us have our garden well planned so that it will be constantly blooming, have some gay flowers, some hardy flowers, some delicate and fragile flowers, have all.

For those whose lives must be limited like city folks' gardens, let them have a few red and pink radiance rosebushes if there is room enough. Have also some zinnias and petunias. Such a garden is bright and fragrant throughout the whole season.

Some lives are limited because of physical handicaps. They may also have a garden (window box) similar to those of the people who live in apartments in large and crowded cities. In their gardens they may have petunias which bloom constantly and whose blossoms have a rather fragrant scent. They may also have the hardy looking geraniums whose bright colored blossoms have a clean spicy fragrance. These plants will be attractive, colorful and sweet throughout the entire season. How often the handicapped, like flowers, bring cheer and happiness to all who meet them.

Baltimore, Md.

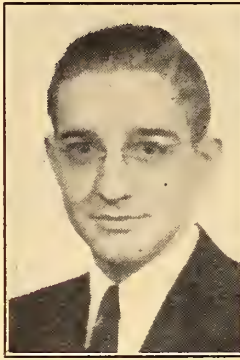
THE CHURCH AT WORK



Chester I. Harley



Mrs. Kathleen Harley



Robert L. Strickler



Mrs. Florida Strickler



Kenneth G. Long

MINISTRY

Bethany Biblical Seminary Presents the Class of 1939

BY RUFUS D. BOWMAN

President of Bethany Biblical Seminary

The class of 1939 at Bethany numbers thirteen. Three young men are candidates for the B. D. degree and two young ladies are candidates for the M. R. E. degree from the Seminary at the commencement exercises, Sunday, May 28, at 8:00 P. M. They are Chester I. Harley, Robert L. Strickler, Kenneth G. Long, Anna M. Warstler, and Susie Mae Thomas. The pictures of the Seminary graduates, with their wives, are included in this article. These young people have done excellent work and are a credit to the church. The young ministers are going to the pastorate. Miss Anna Warstler is returning to the India mission field. Miss Susie Thomas is a missionary under appointment to China.

The class of '39 includes eight from the Bible Training School. Two will receive the B. S. L. degree for the completion of four years of Bible Training School work. They are: Mrs. L. Allie Eisenbise and Edward Thomas Angeny. Six young people will be granted a diploma for the completion of the two-year Bible Training course. They are Annie F. Clopper, Ruth Dadisman, Eleanor R. Freese, Glen J. Fruth, Mrs. Mary M. Petre, and Helen R. Wolfe.

These fine young people are likewise wholly consecrated to the work of the church. Out of this group Edward Angeny and wife, Mrs. L. Allie Eisenbise, and Glen J. Fruth and wife will be doing active pastoral work. Mrs. Mary M. Petre will sail with her husband for the foreign mission field, and all the others are planning active work in the church.

Chester I. Harley was born Aug. 7, 1914, on a farm near Manassas, Va. He is the son of Samuel C. and Mary F. Harley. He graduated from the Manassas High School in 1931 and from Bridgewater College in 1935. Chester served the church at Hopewell, Va., during the year 1935-36 and the church at Richmond, Va., during the year 1936-37, while taking work in the Union Theological Seminary at Richmond. He entered Bethany in the fall of 1937. Chester has been selected as the field man for the Eastern District of Virginia and will be the pastor of the Mt. Carmel congregation of Greene County, Virginia. This congregation is composed of eight churches.

On Aug. 7, 1938, Chester Harley was married to Kathleen Barnhart. Mrs. Harley is the daughter of Frank



Anna M. Warstler



Suzie Mae Thomas

and Cozy Barnhart of Pymont, Ind. She is a graduate of the Rossville High School and for the past two years has been a student in the Bible Training School at Bethany preparing for the work to which her life is dedicated.

Robert L. Strickler was born at Bridgewater, Va., Dec. 21, 1915. He is the son of Dr. and Mrs. R. E. L. Strickler. Robert graduated from Bridgewater College in 1936. Following this, he was a student at the Biblical Seminary in New York for two years. He entered Bethany the fall of this year to finish with the class of '39. Robert spent the summers from 1934 to 1938 in pastoral work. He has been called to serve the Peters Creek church near Roanoke, Va., as pastor, beginning Sept. 1, 1939.

Robert Strickler married Florida Dawn Trump in May, 1939. Mrs. Strickler is a daughter of Elder and Mrs. Charles L. Trump of Arcadia, Fla. She graduated from Bridgewater College in 1935 and following this, taught in the public schools of Florida for several years. She has served in vacation Bible schools and in the summer camp program. Mrs. Strickler has been a student in the Seminary during this year.

Kenneth G. Long was born near Mansfield, Ohio, May 26, 1913. He is the son of Elder and Mrs. Ira E. Long of Middlebury, Ind. Kenneth graduated from Akron South High School in 1931 and from Manchester College in 1935. He served the Silver Creek church, Ohio, as pastor for little over a year and has also had two summer pastorates. Kenneth has spent the three years of his Seminary career at Bethany. He anticipates with joy his entering the pastorate next year and finds the opening field challenging to him.

Anna M. Warstler was born at Goshen, Ind., Jan. 14, 1902. She is the daughter of Mr. and Mrs. C. E. Warstler. She attended Bethany from 1921-23, taught in the rural schools of Elkhart County three years, and in the public schools of Goshen three years. She also served as instructor in weekday religious education preceding her appointment to the India mission field. Miss Warstler graduated from Manchester College in 1930 and was sent to the India field in September of 1931. She has served one term in India. Bethany is happy that she could spend her furlough period with the school and complete her work for the M. R. E. degree.

Susie Mae Thomas was born April 15, 1910, at Clifton Mills, W. Va. She is the daughter of Ira M. and Maggie C. Thomas. She graduated from high school in 1927. She made her way through college by teaching school. Miss Thomas attended Bridgewater College, Ohio State University, and Fairmont State Teachers' College, graduating from the latter in January, 1937. She entered Bethany Biblical Seminary the spring quarter of 1937 and will receive her Master of Religious Education degree this spring. Her life is consecrated to foreign missionary service and she is under appointment by the General Mission Board to sail for China this fall.

ADULT CHRISTIAN WORKERS

The Annual Conference

Part II. The Conference of Today Sunday, June 11

Note: The purpose of this study is to enlarge the work and possibilities of the Conference.

I. Time.

Early in June. Exact date determined by Committee of Arrangements which is composed of one representative from each district in the zone where the meeting is to be held. Could there be a better time, all things considered?

II. Place.

One of four established zones—eastern, central, western and western coast. Determined by the Conference according to geographic distribution. Locating the Conference within the zone is difficult due to the size of the program and attendance.

III. Organization.

Moderator—any elder. No moderator can succeed himself.

Reading Clerk—reads all queries and reports.

Writing Clerk—keeps record of all business.

Annual Meeting Treasurer—collects funds from districts for Conference expense.

Standing Committee—Elders from the districts, arranges all business for the conference, appoints committees, nominates Board members.

Delegate Body—officials and laymen from local churches. Voting power.

III. Program. See Gospel Messenger for program. May 13 issue, pages 12-15.

1. General Board meetings.
2. Sectional Conferences—set up by the General Boards for all church workers.
3. Meeting of the Standing Committee.
4. Worship services—inspirational addresses.
5. Breakfast and luncheon conferences.
6. Business sessions.

7. Missionary Convocation.

Ordination of out-going missionaries.
Conference Offering.

IV. Discussion.

What would you add to or subtract from the Conference program?

Shall we have fewer general Conferences and provide for regional meetings?

What part of the Conference means most to you?

Why should nondelegates attend the Conference?

V. Prayer for the Conference at Anderson.

ADULTS

Schools for Students of Life

By Harry K. Zeller, Jr., Richmond, Virginia

A School for Students of Life was recently held in the Richmond, Va., Church of the Brethren under the capable leadership of Raymond R. Peters.

An interest finder was circulated among the members of the congregation to determine the fields of inquiry they would like to have considered. Twenty-three subjects were listed for consideration, these representing the subject matter which some of our best religious thinkers are saying should be included in the church program. For each subject the members were asked to indicate: (1) if they felt it concerned a new or over-worked field; (2) if they were actively or passively interested in the subject. The results of this interest finder were of value, not only in determining the subjects to be considered in the meeting, but also as an aid to the minister in charting the dominant interest areas of the congregation for a period of time.

The subjects selected, in the order of their choice, were: (1) The Prayer-Guided Life, (2) A Christian in a Non-Christian Environment, (3) Relationships in the Home, (4) The Meaning of God, (5) Christianity and Our Economic Difficulties, (6) Current Social Issues.

Classes in the School for Students of Life were held each evening during the week. After a brief devotional period Bro. Peters, in a 15- to 20-minute talk introduced, analyzed, and presented his belief concerning the subject being considered. He then led the congregation in an informal discussion of the field of interest on which he had spoken. Members of the congregation added facts and opinions, expressed views differing from those of the speaker, crossed with each other in their thinking, and asked for further information on phases of the subject not clear to them. The free and candid response of the congregation was gratifying.

It was discovered in the informal discussion periods: (1) that many of the members had good ideas about the subject being discussed, a fact, which so often, ministers forget; (2) that as members expressed themselves, not only what they said, but what other speakers had said, and what the minister had said became a more permanent part of their mental furniture. It was also noted that the give and take of an informal discussion, where minister and member together seek light on the problems of life, made it much easier and more natural for pastoral counseling on personal problems to take place.

It might be well to note some of the possibilities for meetings of this sort: perhaps a Sunday evening series of the nature described above, or a Wednesday evening School for Students of Life. The main difficulty will probably concern the lack of sufficient time to include

both the speaking on the subject and informal discussion of it. For a short season the minister might well use the Sunday morning hour preaching a Sermon for Students of Life, and then on Sunday evening or Wednesday evening, after a resumé of the sermon, hold the discussion period.

One might say a word in behalf of the practical aids for such a meeting. The name, School for Students of Life, happened to be a happy choice. The blackboard was an invaluable aid. And yet, the final word must be this: the success or failure of the school depends upon the teacher-leader. Those of us at Richmond are aware that we consider our school so helpful because of the unique contribution of our leader. At our last meeting we were saying to each other, "Let's go to school again."

WOMEN'S WORK

The Coming Conference Program

The time of the Anderson Conference is nigh at hand. The dates are June 7-13. Now it is hoped that the women of the church will be able to go early and be present throughout the meeting.

Beginning on Wednesday evening and extending through Thursday forenoon seventeen adult groups will meet in discussion sessions. Definite subjects have been assigned, and representatives from various groups have been asked to work together as a commission and then bring their findings to the church as a whole. Seventeen women have been invited to serve on these committees. Each one is requested to share her best thinking with the group as she represents Women's Work.

On Thursday morning from 7:10-9:30 a Women's Work breakfast is on the schedule. It is requested that all officers, national, regional, district and local attend. It is of value for officers to fellowship together and exchange experiences. This breakfast will be in the Dining Hall.

Thursday forenoon, 10-12 o'clock, the women's business session will be held in the Auditorium. This will also be a service in which the work of the Aid will be presented.

Thursday afternoon, 2-4, every woman will want to attend this meeting in the Auditorium since it will give such a complete view of the church program. It will be well for the women to give close attention to these reports.

On Friday forenoon, 8-9:30, Women's Work will meet in the Auditorium to consider the subject of Home Building as directed by the Mothers and Daughters.

On Saturday morning, 7-9:30, and on Sunday morning, 7:10-8:30 a breakfast conference sponsored by Men's Work will be held in the Dining Hall and the women are invited to attend.

From 8-9:30 on Saturday forenoon, Women's Work will have its mission program. Both the home and foreign books for the new year will be presented and messages will be brought by women from our fields abroad.

On Saturday afternoon, 2-4, the women will meet in the Tabernacle for a stirring message on temperance and the things which the church should do. The same speaker who gives the message to the men's group will speak to the women. An offering will be received at this service. At this time if the women so desire they may hand in their Women's Work envelopes containing the

offerings brought to the Conference from their local home churches, or if they prefer they may give these envelopes on Monday afternoon at the Missionary Convocation.

It is believed that the Conference will prove a rich experience to all women who attend. The women's meeting will be splendid and all other meetings will be of real benefit. Every service is planned with the hope of helping the church and honoring the Lord. Every woman should plan to be present and attend every session she possibly can.

CHILDREN'S DEPARTMENT

Children's Workers

Anderson Conference

Wednesday Evening, June 7, 7:00. Church of God Social Room.

Chairman—C. Ernest Davis.

1939-40 Materials for Children and Children's Workers—Mary Grace Martin.

Does Church School Attendance Need Bolstering Up in the Church of the Brethren?—Edgar Martin.

Making the Bible Live for Children, conversation—A. C. Wieand and Mrs. Rufus D. Bowman.

Today's Children and Tomorrow's Marriages and Divorces (based on findings of Terman survey of marriage)—M. Clyde Horst.

Thursday Morning, June 8, 9:00 to 12:00. Church of God Social Room.

Chairman—C. S. Ikenberry.

Music Leaders—A. F. Brightbill, Mrs. Edith Yaney.

Visual Education With Children and Children's Workers—A. F. Brightbill.

Making the Bible Live for Children, conversation (continued)—A. C. Wieand and Mrs. Rufus D. Bowman.

"Willingly to School"—the Modern School and Character Education—Joe Van Dyke.

Am I an Effective Teacher of Children? Introduction of a Fellowship of Study—Mary Grace Martin.

Junior Choir—demonstration and discussion—A. F. Brightbill.

Our Ten Year Program of Child Welfare—What can we do about it?—Ruth Shriver.

The Building Committee Meets to Draw Up Plans for Building or Remodeling—a conversation—B. F. Waltz, and group.

An Interpretation of Recent Surveys in Religious Education—J. D. Reber.

Announcements regarding materials, exhibits, etc.—Mary Grace Martin.

Thursday Afternoon, June 8. Teachers of Children. Church of God.

Chairman, Bernard N. King; Secretary, Cecil C. Ikenberry. Report on Children's Work From Administration and Children's Work Sections.

Friday Morning, June 9. Church of God Main Auditorium.

Chairman—L. W. Shultz.

Music—Mrs. Edith Yaney.

Play—The Church Plans for Its Children. In charge of the Kokomo church, Indiana. Coached by Byron P. Royer.

Friday Noon, June 9. Dining Hall.

Fellowship luncheon for pastors, parents and church school workers with children. 40c. Sponsored by Children's Workers with college presidents and faculties as guests. Presiding, M. R. Zigler.

Childhood, a Prelude to Wholesome Youth—C. C. Ellis.

Music—College Quartet.

Saturday Morning, June 10. Church of God Social Room.

How Shall We Choose Our Lesson Materials for Children?—E. G. Hoff.

Shall We Try to Keep Our Rural Children Rural? D. D. Funderburg.

Four Communities in Michigan: A Study in Community Co-ordination—Harvey Hostetler.

America's Children: What Do We Owe to Them?—Kermit Eby.

Announcements regarding exhibit, books, etc.—Mary Grace Martin.

Thursday, Friday, Saturday, Sunday, 4:00 to 6:00. Tea Hour and Workshop. Church of God Social Room.

For Children Themselves**Friday, 9:30 to 12:00.** Church of God.

1:30 to 3:00, Public school playground.
 Beginners—Bethany Biblical Seminary leaders.
 Primaries—Mt. Morris church in charge.
 Juniors—Lanark church in charge.

Saturday, 9:30 to 12:00. Church of God.

1:30 to 3:00, Public school playground.
 Beginners—Elkhart City church in charge.
 Primaries—Elgin church in charge.
 Juniors—Chicago church in charge.

Sunday, 9:00 to 12:00.

9:00 to 10:00, Primary and junior children—College Chapel—
 Dayton and New Carlisle churches in charge.
 Rehearsal for children's choir.

9:00 to 10:00, Beginners—Covington church in charge.
 10:00 to 10:15, Processional to platform of Main Auditorium for
 songs.

10:15 to 10:40, Children's Choir, Main Auditorium. (To include
 Beginner, Primary, and Junior children.)
 10:40 to 12:00. All children. College Administration Building.

Sunday afternoon, 1:30 to 3:00. Church of God.

Beginners—Covington church in charge.
 Primaries—Dayton church in charge.
 Juniors—New Carlisle church in charge.

Monday morning, 9:30 to 12:00. Church of God.

Beginners—Huntington church in charge.
 Primaries—Ft. Wayne church in charge.
 Juniors—West Goshen church in charge.

YOUNG PEOPLE**Anderson Conference**

Young People's Program and Other Special Meetings

**Wednesday Evening, June 7**

Church of God

- 7:00- 9:00 Sectional Conferences.
 A. Worship and Fellowship, Harry K. Zeller, Jr.,
 presiding.
 B. Discussion Groups.
 a. Leisure Time Activities, Recreational Fellow-
 ship.
 b. Personal Religious Living, A. C. Baugher.
 c. The Church's World Wide Mission, William M.
 Beahm.
 d. Home Builders of Tomorrow, Warren D. Bow-
 man.
 e. Visualizing Our Tasks (B. Y. B. D. Officers),
 Paul W. Kinsel.
 f. The Quest of Abundant Living, W. M. Kahle.
 g. Peaceful Change, Dan West.
 h. Unmet Needs of Intermediates, Raymond R.
 Peters and J. H. Mathis.
 i. The Church Using Youth More Effectively,
 Paul H. Bowman and Robert J. Noffsinger.
 C. Directed Activities for Intermediates, Treva
 Swink—Intermediate Building.

Thursday Forenoon, June 8

Church of God

- 8:00-11:00 Sectional Conferences.
 A. Worship.
 B. Continuation of Discussion Groups.
 C. Directed Activities for Intermediates, Treva
 Swink—Intermediate Building.
 11:00-12:00 Mass Meeting with Missionaries under Appointment.
 Theme—"Youth Serves in Building the Kingdom."
 Chairman—Lester Young.

Talks:

Our Common Task, Chalmer Faw.
 Choosing My Place, Missionaries under Appoint-
 ment.
 Building Together, Edward K. Ziegler.

Thursday Afternoon

2:00- 4:00

- A. Young People—Continuation of Discussion Groups
 of Thursday Morning.
 B. Intermediates—Planned Recreation—Intermediate
 Building.

Friday Morning, June 9

- 7:10- 9:30 Young People's Breakfast (25c), Dining Hall.
 Business Session, Harry K. Zeller, Jr., presiding.

Saturday Morning, June 10

- 8:00- 9:30 Young People's Mass Meeting, Church of God Audi-
 torium.
 A. Worship.
 B. Speaker and Discussion Leader, Ivan M. Gould.
 P. D.'s.

Saturday Afternoon

- 2:00- 4:00 Planned Recreation for Intermediates—Intermediate
 Building.
 4:00- 7:00 Young People's Picnic (30c), meet at Auditorium.
 Sponsored by Middle and Southern Indiana B. Y.
 Vesper Service sponsored by Southern Ohio B. Y.
 P. D.

Saturday Evening

- 7:00- 9:00 Conference Program Sponsored by National B. Y.
 P. D. Cabinet—Tabernacle.
 Don Royer, presiding.
 Congregation and Choir Music.
 Prayer, Kurtis Naylor.
 Manchester College Chapel Choir.
 A Young Person Looks at His Christ, Harry K. Zel-
 ler, Jr.
 A Young Person Looks at His Church, Lester Young.
 A Young Person Looks at His Commission, Inez
 Goughnour.
 Manchester College Chapel Choir.
 Address—Youth and the World Today, Ivan M. Gould.

Sunday Morning, June 11

- 9:00-10:00 Sunday School.
 A. Young People, Auditorium.
 Superintendent, Jesse Ziegler.
 Teacher, Raymond R. Peters.
 B. Intermediates, College Dining Hall.
 Superintendent, Treva Swink.
 Teacher, Mrs. Q. A. Holsopple.
 10:40-11:50 Worship and Sermon.
 Theme—Brethren in Deed.
 Tabernacle, C. C. Ellis, Speaker.
 Auditorium, Rufus D. Bowman, Speaker.

Sunday Afternoon

- 2:00- 4:00 Simultaneous Meetings in Tabernacle and Audito-
 rium.
 5:00- 7:15 Fellowship Supper for Young People (40c), Dining
 Hall.
 Speaker, D. W. Kurtz, Conference Moderator.
 7:00- 8:40 Tabernacle.
 Sermon, Desmond W. Bittinger.

Monday Afternoon, June 12

- 1:30 Missionary Convocation, Tabernacle.
 Otho Winger, presiding.

Monday Evening

- 7:00- 8:30 Tabernacle.
 Sermon—The Conference Message to the Home
 Church, Warren D. Bowman.

Tuesday Morning, June 13

- 8:00 Business Session.

Some Findings of the Madras Conference

(Continued From Page 12)

15. We recommend that in the public intercessions of
 the church a prominent place should be given to the
 needs and questions of the day and the realities of social,
 economic, national and international life.

16. The church must challenge its members to make

Christ central in the home and, while recognizing the practical difficulties in the way, still urge that some sort of family worship be established. The Bible must be restored to its rightful place in family and individual life.

17. We recommend that continuous emphasis be put upon the interrelation of religious education and evangelism. Evangelism must be educational and education must be evangelistic. Neither fulfills itself without the other.

18. Christian education, if it is to make the great contribution which it is capable of making to the up-building and expansion of the church, must be true to its own ideals. It must be effectively Christian. It must be educationally sound.

19. Jesus' teaching of the kingdom of God bears on all the labors, struggles and sufferings of men, and we are pledged to work for justice, goodwill and world brotherhood.

20. We recommend that the economic life of the church be put in its proper setting as essentially a spiritual problem, and that scriptural principles of giving be systematically taught and emphasized.

21. We would look on every man as a man without prejudice or discrimination on account of race, birth, color, class or culture. The sacredness of a human personality becomes a working fact. A man is no longer a man—he is "a man for whom Christ died." In this new kingdom, there cannot be Greek and Jew—racial discrimination; there cannot be Barbarian or Scythian—cultural discrimination: there cannot be bond or free—social discrimination: there cannot be male or female—sex discrimination.

Belleville, Pa.

Early Love Feasts in Ogle County, Illinois

(Continued From Page 11)

persons present and the things that took place.

John Price was born in Franklin County, Pennsylvania, on the old Price homestead in the year 1790. He was the oldest in a family of ten children. He with his family moved to Berkley County, Virginia (now West Virginia) in 1820, and to Ogle County, Illinois, in the spring of 1840. His two sons, Daniel and Samuel, had come in September of the year before. He bought land in the Salem neighborhood and at once began the erection of a good brick house and bank barn, large and spacious for Illinois, but quite moderate as compared with similar residences in Pennsylvania.

His services among the sick were sought, for with common sense, herbs, teas and poultices, he was called the "botanical doctor" in Virginia. In Illinois he did as much for his neighbors. Also he took some interest in civic and local affairs, serving on the Ogle County grand jury in August of 1841.

One of his sisters, Elizabeth, wife of Daniel Arnold, and their family, came to Illinois at this time and they settled in Carroll County. Two other sisters had preceded them, by one and two years, Susan, wife of David Emmert; Mary, wife of Elder Henry Strickler.

It was at the love feast in 1846 that the West Branch church was organized, comprising all the members in Ogle County, with Jacob Long chosen as elder, Samuel Garber as minister in the second degree, and Isaac

Hershey elected and installed into the ministry, the first minister elected in the district. Isaac Hershey lived near what was later to be the Pine Creek church. We do not know for sure that deacons were elected, but three deacons of early time were likely chosen at this meeting, namely: Daniel Zellers, David Butterbaugh and Joshua Slifer. At this meeting the building of a meetinghouse was warmly discussed, and as was the case many times a divided opinion arose as to where it should be located. The members in the Salem neighborhood thought it should be located in their midst and the Maryland settlement at West Branch thought it should be located with them. No agreement was reached, and the Maryland members set about at once to build the West Branch house and in two years had it completed, with but little assistance from the Salem members, who twelve years later, with but little assistance from the others, built the Salem house.

At this time, 1846, there were five ministers of the Brethren in the district, namely: Henry Strickler of Arnold's Grove, Carroll County; Joseph Emmert of Lee County; Jacob Long and Samuel Garber of West Branch, Ogle County; John Pauver, who had but recently located in Lena in Stephenson County. All were present except the last named, and it's possible that he might have been. Jacob Price of Pennsylvania, youngest brother of John Price and father of David E. Price, was visiting Illinois at the time and bought the farm which afterward became the home of D. E. Price.

Adam Shaw and Lucinda Putnam, a member, were married Feb. 23, 1839, the first marriage among the Brethren in Northern Illinois. These were the grandparents of O. F. Shaw of Adel, Iowa. On Aug. 12, 1840, John M. Miller and Susan Price, a member, daughter of John Price, were married, the second among the Brethren in the district.

Polo, Ill.

=== CORRESPONDENCE ===

Learning From Life

I am now in my eighty-eighth year and I have little to do but think of my past and study the present. When a boy, I sometimes went with my parents to the Mexico church of Indiana. We lived near Logansport, eleven miles away, so seldom got to church.

However, I was with them to communion services several times. The picture of a couple hundred sisters sitting at the tables, with their white caps on, and the ministers sitting at a long bench, with the deacons in front of them, was a picture I have never forgotten. But there was one thing lacking, there were no young people or children among them.

I stayed at home until after I was about twenty-two and share cropped a couple of years. In the spring of 1874 my brother took my place and I went to Colorado. There I took a claim near Sterling. Bro. J. S. Flory from Virginia had started a colony up the river from Sterling. It was called Buffalo. I made my home with Bro. Flory, and was baptized by him in the Platte River that spring.

I left in July and went to Falls City, Nebr. I walked north four miles to where Eld. John Forney lived, finding him in his room reading his Bible. I told him I wanted work. He kept me all night and told me to go

one half mile east, where I got work with Bro. France Shafer. In the fall I went back home, but in the spring of 1875 I went to Fillmore County, Nebr. Henry Holsinger had been there in the winter and held some meetings, baptized some twelve or more and organized a church.

A couple ministers and deacons were chosen and they wanted me for Sunday-school superintendent. Someone told me afterwards that I accepted on the condition that some of the older members would open with prayer.

I took my religion seriously and was unable to see how members of the Brethren could be on nonspeaking terms. I heard of an old couple living in a dugout having trouble of this kind, so I went and had a talk with them. I tried to show them that such troubles come from misunderstandings. They seemed to take it all right, but someone told me afterwards that they thought I might tend my own business. Well, I thought I was, and I still think so, and nothing does me more good than to help people get over the spirit of hate.

In working at my trade in Nebraska I was in many homes, sometimes for a month or more. One especially I must mention. It consisted of father and mother, two grown girls and a couple of boys. I was in this home two weeks or more and I never heard a cross word. One day I told the mother what I had observed, and asked her how she attained such a condition. She simply said that when she got married she had decided she would have no strife, and they did not. Now if one woman could do that, why could not many others? I wish I could impress on every young couple the importance of attaining a kindly atmosphere in the home.

I have known several homes in my time of seeming splendid people where impatience marred the situation. I once went on a visit to some young brethren with an older man. On the way home he told me that he could talk to other people's boys, but he could not to his own. I learned afterwards that he lacked patience. I have visited friends whom I knew loved each other dearly, yet who made one feel uncomfortable with their lack of patience. No wonder the apostle said: "Let patience have its perfect work." I have often said our children are what we make them. Like begets like in heredity and environment.

I have read much history and it is nearly all war and hate, but no worse today than it always has been. Jesus came to bring peace. Christ's spirit of love must increase before we can have the abundant life. The world was never so sick of hate and ill will as it is today. The heaven of love and goodwill was never more hungered for than it is today. So let us have faith, and work for a better world, hoping that we may attain to the abundant life.

Elgin, Ill.

James A. Flory.

A Memory Picture

One beautiful spring morning when the birds were singing, the flowers blooming and the whole world seemed aglow with happiness I was doing a bit of work outside of my sunny California home, when a neighbor chanced to pass by and stopped to relate some bit of harmless gossip. We laughed and chatted awhile and she passed on.

My task finished, I picked a bouquet of rosebuds and went into the house to tell my aged mother the news.

As I entered the living room I stopped in awe and looked in wonder at the beautiful picture I beheld, for there in the big armchair sat my grey-haired mother, eighty-three years of age, holding our darling curly haired babe of nine months on her lap, and both fast asleep.

It seemed a hallow of light shone round about them, as they peacefully slept. The aged one had weathered the storms of life, but by the expression on her face had come up through tribulations led and guided by the Holy Spirit. The child had as yet all the troubles and trials of life to encounter, but could be led by the same Holy Spirit.

As I stood there, watching in silence, the babe awoke. Grandmother opened her eyes and clasp him closer to her heart as they smiled understandingly into each other's face. And somehow I felt that I had come to meet the Master there.

I placed the rosebuds on the table and quietly left the room, feeling that I had seen just a little foretaste of heaven—and with my bit of news forever untold. My numerous tasks that day were accomplished with great ease as I sang:

"So precious is Jesus my Savior, my King.
His praise all the day long with rapture I sing;
To him in my weakness for strength I can cling,
For he is so precious to me."

The years have quickly come and gone, the grandmother, now almost blind and helpless, is nearing her eighty-ninth milestone. The babe, a manly little lad of almost six summers, adores her greatly. As they laugh and chat and play together so inseparable are they that I wonder how it will be when they come to the parting of the ways!

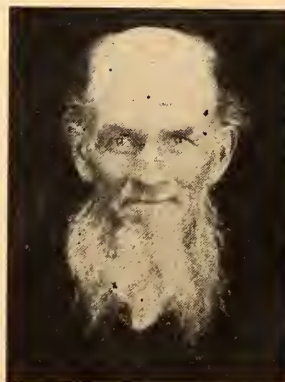
We commit it all into the hands of Christ, who doeth all things well.

Glendora, Calif.

Flossie Moore Hartman.

Elder Lewis Edward Brubaker

Lewis Edward Brubaker was born Dec. 21, 1860, and died Feb. 22, 1939. His entire life was spent in the Antioch congregation, Franklin County, Va. Bro. Brubaker joined the Church of the Brethren in his youth. He was elected to the ministry in 1890, and ordained to the full ministry as elder in 1904.



Because of poor health he had not been active for the past few years. The last sermon he preached was in the home church, and being very feeble he did not talk very long. As he took his seat he looked toward the ministering brethren, saying:

"I'm too weak to preach; brethren, be faithful."

Elder Brubaker, when a younger man, was quite active, not only preaching in Franklin but in adjoining counties. He rode horseback to Henry County, a distance of forty miles. He preached the first sermon in Mt. Hermon church, Henry County. He held several revivals, also represented his local church at district meetings.

Bro. Brubaker's outstanding traits were the large amount of scripture he could quote, and the power which characterized his preaching.

He was twice married. His first marriage was to Julia Bowman. To this union five children were born: Mrs. Sarah Walker, Mrs. Nannie Loprode, Mrs. Julia Bryant, Ezra Brubaker and J. H. Brubaker. He married Ellen Wells in 1891. Of this union three sons survive: Houston, Robert and Isaac. There are also a number of grandchildren and one great-grandchild.

Funeral services were held at the Antioch church, Feb. 23, by Eld. J. A. Naff, assisted by S. H. Flora, and the writer. Interment in the church cemetery.

Rocky Mount, Va.

F. B. Layman.

Manchester-Bethany Music Camp

Camp Mack, May 30-June 4

The forenoon schedule at the Manchester-Bethany Music Camp will be as follows: 6:00 A. M., rising bell; 6:30, morning worship; 7:00, breakfast; 8:15, building and conducting the worship service; 9:15, accompanying and materials, and song leading; 10:15, principles in music interpretation; 11:15, orchestra rehearsal, and voice classes or private lessons; 12:00, dinner. Afternoons and evenings the activities will run thus: 1:30 P. M., choir clinic and instrumental classes or lessons; 2:15, the pastor and church music, voice lessons and instrumental lessons; 3:00, camp choir; 4:30, recreation; 6:00, supper; vespers; 7:30, concerts (camp talent); 8:30, camp choir; 9:30, preparation for retiring; 10:00, lights out.

The following will be on the faculty: Paul Halladay, dean; H. H. Keim, Jr., pastor, Huntington church; A. F. Brightbill, Bethany; Murl Barnhart, Manchester; D. W. Boyer, Manchester; Dr. S. L. Flueckiger, Manchester.

Enrollment will take place Tuesday afternoon, May 30. Registration, board and room will be \$6.

Bring notebook, pencils, staff paper if you have it, and your musical instrument. Also bring your music if you perform well. You will need the customary camping equipment—bedding, personal effects, etc.

There will be a men's mass meeting Sunday, June 4. The campers will furnish music for this meeting. Also part of the aim of the choir will be to do preparatory work for the Anderson Conference choir.

North Manchester, Ind.

Paul Halladay.

Was It Only a Dream?

The little country church was almost empty. In days past it had been filled with people eager to listen to the Word. There were yet just as many people living in the community as before. Now several were wondering out loud if matters continued such as they were, how long the doors would be kept open.

He had a dream. He was urged to go to the son of the man who had been foremost in building the church, materially and spiritually. This son, now elderly, had never made an open confession. There at his home the long lost church Bible was found. Joyfully it was taken back to the pulpit of the little church.

Rejoicing that now again the little church would be able to open wide her doors and proclaim the Lord's eternal messages of hope, courage and faith to all those

who might be weak, weary or hungering for the living Word, he and the lonely son went hand in hand through its opening door.

Larned, Kans.

Mrs. Ruth H. Brown.

Let Us Examine Ourselves

The writer knows a lady who cleaned her shoes and had them fixed, as she thought, very presentable. And so she went to a country church. But after everything was about over she spied some of her friends' shoes and saw they were very dusty, even untidy. Then she took a look at her own, and to her great surprise, saw they were much like those of her friends.

So it is in life. Sometimes the faults we see in our friends exist in us. And maybe it would be well for us to take a look at our own lives rather often, especially at this season of the year with communion so near at hand for many of us. Many of us could improve our lives much if we would examine them and try correcting our faults instead of finding fault with our friends.

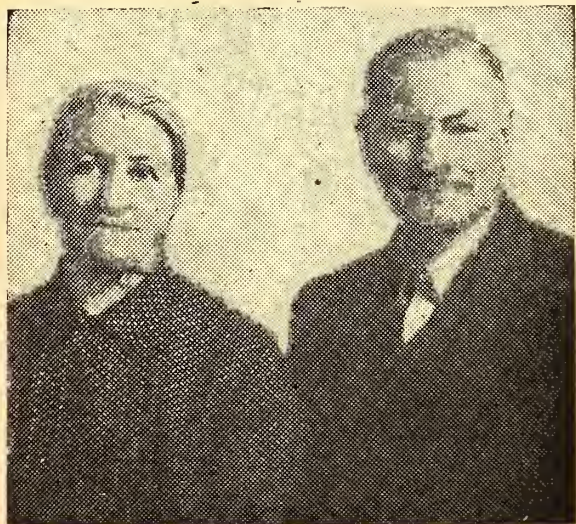
Let us not be found condemning our friends when we ourselves have the same faults, and sometimes even greater ones. Jesus said: "Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" (Matt. 7:3).

Mt. Airy, Md.

Esther J. Gosnell.

Mullenix Golden Wedding

The Battle Creek congregation enjoyed its first golden wedding celebration April 16, 1939. Brother and Sister Peter Mullenix, charter members of the congregation, were guests of honor at the morning service.



The entire service was developed around the theme of the golden wedding as a symbol of the traditional Dunker home. Pastor F. E. Mallott used the life story of the honored couple as an allegory of home. The choir, assisted by Mrs. Glendon Moore as soloist, sang appropriate music. Yellow roses and palms were used as decorations. Eld. I. G. Blocher who had worshiped with the couple during their early married days in Ohio was present with his wife, and assisted in the service. Besides the large family of children, grandchildren and great-grandchildren, many friends were present.

The oldest daughter of the couple, Sister Goldie Early, organized the first Sunday school in her home and from this grew our present church. Two other daughters, Sisters Maurine Kilpatrick and Tina Dean, with their families, have been actively engaged in our church.

The church presented the couple with a crystal console set as a token of the respect and love felt for them.

The family served a dinner to sixty guests and later entertained at home for their many friends.

Battle Creek, Mich.

Ruth B. Mallott.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Allman-Lindsay.—By the undersigned, April 22, 1939, John Allman and Alice Lindsay, at the home of the groom's parents, Brother and Sister Clifford Allman, Phoenix, Ariz.—G. R. Montz, Phoenix, Ariz.

Ames-Sullivan.—By the undersigned, in Palmyra, Mo., March 1, 1939, Robert Ames and Lenora Sullivan, both of Astoria, Ill.—Lester E. Fike, Astoria, Ill.

Barnhart-Flora.—April 15, 1939, at the home of the bride, Walter Barnhart of Roanoke, Va., and Rachel Flora of Boone Mill, Va.—E. C. Woodie, Troutville, Va.

Brewer-Robertson.—April 29, 1939, at the parsonage, Troutville, Va., Robert Brewer of Clemmons, N. C., and Dorothy Robertson of Winston-Salem, N. C.—E. C. Woodie, Troutville, Va.

Danner-Werner.—By the undersigned, in the Astoria parsonage, April 29, 1939, Harold Danner and Anna Werner, both of the Woodland congregation near Astoria, Ill.—Lester E. Fike, Astoria, Ill.

Fike-Nurnberger.—By the undersigned, at his home, April 21, 1939, Dale J. Fike and Dorothy Irene Nurnberger.—Chas. A. Spencer, Shepherd, Mich.

Fillmore-Goodman.—By the undersigned, Feb. 25, 1939, at Big Creek parsonage, Clyde Fillmore of Ripley, Okla., and Dorothy Goodman of Drumright, Okla.—R. A. Haney, Ripley, Okla.

Greve-Johnson.—By the undersigned, in the Astoria parsonage, Oct. 2, 1938, Albert Greve and Margaret Johnson, both of Astoria, Ill.—Lester E. Fike, Astoria, Ill.

Johnson-Mullins.—By the undersigned, March 11, 1939, at the home of the groom's mother, Vernon Johnson of Ripley, Okla., and Reba Mullins of Cushing, Okla.—R. A. Haney, Ripley, Okla.

Price-Etter.—By the undersigned in the Astoria parsonage, March 27, 1939, Evan W. Price and Lois L. Etter, both of Astoria, Ill.—Lester E. Fike, Astoria, Ill.

Roe-Greenwood.—By the undersigned, Nov. 30, 1938, at Big Creek parsonage, Tommie Roe and Opal Greenwood, both of Ripley, Okla.—R. A. Haney, Ripley, Okla.

Roy-Murray.—By the undersigned, Dec. 3, 1938, in Wenatchee, Wash., Robert B. Roy and Miriam E. Murray.—Harper S. Will, Wenatchee, Wash.

Ziegler-Layser.—March 12, 1939, at the home of the bride's parents, Eliot K. Ziegler of Rehrersburg, Pa., and Elizabeth M. Layser of Myerstown, Pa.—Jonathan F. King, Myerstown, Pa.

FALLEN ASLEEP

Carr, Arminta Alice, daughter of Bro. Joseph and Sister Margaret Carr, was born Oct. 2, 1892, and passed away Feb. 25, 1939. Sister Carr was an invalid for about forty years. She united with the Church of the Brethren sixteen years ago and maintained a beautiful faith and trust in God. She leaves her mother and three brothers. Her only sister and her father preceded her in death. Funeral services were conducted in the Copper Hill Church of the Brethren by the pastor. Burial in the Copper Hill cemetery.—A. R. Showalter, Air Point, Va.

Clark, Thomas Edward, was born Feb. 24, 1890, at Raymond City, W. Va., and died at his home in Wilmington, Del., April 14, 1939. He was united in marriage with Mary Ethel Hays, Sept. 1, 1917. Bro. Clark was a resident of Morgantown for about twenty-three years before moving to Wilmington. He was a veteran of the World War. He united with the Church of the Brethren at Morgantown, W. Va., Nov. 19, 1927, and remained faithful. Survivors are his widow, five brothers and one sister. Funeral services were conducted at the Morgantown Church of the Brethren by Bro. Obed Hamstead, with burial in the Mt. Union cemetery.—Mrs. Russell G. Houston, Morgantown, W. Va.

Cripe, Bro. William W., was born March 26, 1850, and passed away March 18, 1939, at the home of his brother-in-law, Valentine Hoffman of Goshen, Ind. He was united in marriage to Anna Hoffman Nov. 20, 1870. He leaves his wife who has been seriously ill for the past seven weeks, a foster granddaughter, a brother, three nieces and one nephew. Funeral services were held at the West Goshen church by Elders William Hess and Samuel E. Miller. Burial was in the West Goshen cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Derrick, Lula Begley, was born near Rogersville in Hawkins County, Tenn., Feb. 3, 1882, where she grew to womanhood. She was married June 25, 1903, to John W. Derrick, and they established their home near Canistota, S. Dak. In 1906 they moved to Dickinson County, Kans., where she had resided since. Three children were born to this union, all surviving. Bro. Derrick had three children by a former marriage, who also shared in the family life. The eldest of these passed away in 1925, and Bro.

Derrick passed away in 1921. Besides the five children, eleven grandchildren, one great-grandchild, three sisters and two brothers survive. Sister Derrick was converted early in life and united with the Baptist church. Later she united with the Church of the Brethren in which fellowship she continued until death. When her own church disbanded a few years ago she attended the Christian church and found pleasure in the service and fellowship of friends in that church. She passed away at her home in Abilene, Kans., May 3, 1939. Funeral services were conducted at the Christian church by Pastor Combs, assisted by the undersigned. She was laid to rest in the Union cemetery.—C. A. Shank, Abilene, Kans.

Garber, Effie A., daughter of Samuel and Margaret Shock, was born March 14, 1865, near Liberty, Ohio. She died March 29, 1939. She was united in marriage to George W. Garber Dec. 25, 1884. Her husband preceded her in death May 23, 1929. She united with the Bear Creek congregation about thirty years ago. She was a consistent and devoted member and was active as long as her health permitted. She leaves her sister and three brothers. Funeral services were held in the Old Order Brethren church near New Lebanon, Ohio, with Brethren J. W. Beeghly and Parker Filbrun officiating. Interment in the Trissel cemetery.—Mrs. Harry Gilbert, Dayton, Ohio.

Gore, Della, daughter of Thomas and Virginia Black, was born Dec. 24, 1884, in Bringham, Ind., and passed away Jan. 22, 1939, in the general hospital, Los Angeles. She was married to James W. Gore Oct. 15, 1910, and he preceded her in death in 1924. Two children and one sister survive. Sister Gore was a consistent member of the Church of the Brethren at Hermosa Beach for a number of years, and whenever able she was found in her place of worship. She was in poor health for several years. She read her Bible and found much comfort in prayer. Being left a widow with two small children, she worked hard to make a home for them and also helped in church work. Funeral services were conducted in the Hermosa Beach church by Pastor Galen K. Walker, with interment in the Pacific Crest cemetery.—Mrs. Vinna Bowman, Hermosa Beach, Calif.

Heddings, Guy Moore, died April 29, 1939, in York, Pa. He was born in Union County, Pa., in 1886. He united with the church in the Nokesville congregation under the preaching of Bro. H. A. Stahl. At the time of his death he was a member of the York congregation. Bro. Heddings was sick for a number of months and spent his last weeks in the Gro-crest convalescent home in York. He was anointed several times. He is survived by three brothers and one sister besides other relatives and friends. Funeral services were conducted by Eld. J. J. Bowser of York at the Futur funeral home. Interment in Greenmount cemetery. Elders Shively and I. N. H. Beahm, former associates of Bro. Heddings, assisted in the funeral service.—S. S. Blough, York, Pa.

Mishler, Jennie Lutz, the youngest daughter of William and Catherine Lutz, was born in Portage County June 30, 1877, and departed this life May 2, 1939. She was married to Eli Mishler on Dec. 17, 1893. To this union were born two sons and two daughters, one son having preceded her in death. Her husband passed away last July. She leaves one son, two daughters, and four grandchildren. She was a member of the Church of the Brethren and lived in this vicinity most of her life with the exception of a few years spent with the daughter, Jessie Frick, in California. She always displayed a keen interest in life and everyone found in her a friendship to be cherished. Funeral services were conducted by Bro. L. R. Holsinger at the Springfield church. Her body was laid to rest in the Maple Hill cemetery.—Mrs. Fred Young, Mogadore, Ohio, May 11.

Myer, Elizabeth, daughter of Lewis and Catherine Myer, was born in Carroll County, Ind., Aug. 10, 1851, and died at her home in Flora, May 4, 1939. She married Franklin Myer in 1869 and they spent most of their married life on the farm, from which they retired to Flora in 1910. Bro. Myer passed away in 1927. There were six children, two of whom died when quite young. Two sons, two daughters, thirteen grandchildren, sixteen great-grandchildren, two great-great-grandchildren and one brother remain. She was a faithful member of the Church of the Brethren since 1879, and a regular attendant at services as long as her health permitted. Funeral services at the Flora church were conducted by her pastor, assisted by Bro. Robert Sink. Burial in the Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Myers, Mary, passed away at the home of her daughter in Detroit, Mich., April 28, aged 87 years. For a number of years she lived on a farm near Dupont. She united with the Church of the Brethren at the age of sixteen and remained faithful. As she could not attend church in late years she found much joy in reading the Messenger. She was the mother of sixteen children. Her husband and six children preceded her in death. Six girls and four boys remain. Funeral services were conducted by D. P. Weller, with interment in Monroe cemetery.—Anna Measel, Oakwood, Ohio.

Prowant, W. J., was born Oct. 20, 1861, and passed away April 25, 1939, at the St. Joseph hospital in Ft. Wayne, Ind. He was united in marriage to Iva Spencer in 1900. To this union were born one son and one daughter. He leaves his wife and children, three grandchildren, six sisters and two brothers. He united with the church at Dupont a number of years ago. He served as trustee at different times and was always ready and

willing to do his part. He attended church as long as his health permitted. He will be greatly missed. Funeral services were conducted by Jay Hornish of Defiance. Interment in Monroe cemetery.—Anna Measel, Oakwood, Ohio.

Royer, Clayton H., was born Jan. 18, 1881, and died on April 10, 1939. He was the son of Joseph and Emma Hertzler Royer. On Jan. 19, 1903, he was married to Susie Keller. To this union one daughter was born. Surviving are his wife and daughter, three grandchildren, one brother and two sisters. In 1916 he accepted his Lord and united with the Church of the Brethren. At the time of her death he was church treasurer and a member of the board of trustees. Funeral services were held in the church by Bro. Moore. Interment was made in the Longenecker cemetery west of Lititz.—Mrs. Louis Huebener, Lititz, Pa.

Sink, James Monroe, was born May 8, 1880, and passed away April 15, 1939. Bro. Sink was a member of the Church of the Brethren. Surviving are his widow, Mrs. Lydia Sink, and five sons, two daughters, two sisters and one brother. Funeral services were conducted in the Copper Hill Church of the Brethren by the writer, Eld. I. H. Shaver and E. N. Tarpley.—A. R. Showalter, Air Point, Va.

Smith, Florence Viola Higgins, was born May 29, 1869, in Allen County, Ind., and died Jan. 14, 1939, at her home in Midland, Mich. She was the daughter of Wales and Mary Higgins of Hicksville, Ohio. Sister Smith united with the M. E. church when a child. March 14, 1887, she was united in marriage to Clement B. Smith, who preceded her in death. To this union eight children were born, all surviving. There are twenty grandchildren. Soon after her marriage she and her husband united with the Church of the Brethren, and she was a devoted Christian and Aid worker. For a year her health was not so good but she was able to be about most of the time. She and her husband were charter members of the Midland Church of the Brethren. Funeral services were conducted by the undersigned in the Midland church with burial in the Dale cemetery near Beaverton, Mich.—John L. Van Meter, Midland, Mich.

Yeater, Charles Lewis, infant son of Wilbur and Vera Yeater, passed away May 2, 1939, at the age of 25 days. Surviving are the parents and three sisters. Services were held at the home by the undersigned. Burial in the Moss cemetery.—Ray E. Zook, Flora, Ind.

CHURCH NEWS

California

Butte Valley.—The revival meetings at our church by Bro. D. C. Gnagy of Lindsay, April 17-25, were well attended and very inspirational. Seven were baptized. Our communion was held April 25. We feel that our church has been richly blessed by having Bro. Gnagy with us. The district officers of the Women's Work were with us May 3 and in the evening they gave an interesting program.—Adah Eskildsen, Mt. Hebron, Calif., May 5.

Fresno.—Five children were baptized on Palm Sunday. Meetings were held during Holy Week, with communion on Thursday evening. On Easter Sunday morning the pastor, Bro. Forest S. Eisenbise, delivered an inspiring message to a large group of people. In the evening a program was given which consisted of stereopticon slides and appropriate music by the choir. The young people are sponsoring a church paper, The Brethren Visitor. The second paper was issued April 29. The young people also entertained their families at a picnic dinner April 30 at the home of the sponsors, Mr. and Mrs. Ed Bowser. The Women's Auxiliary has been quite active. They recently put on a church dinner and served 200 people. They entertained their daughters at a meeting April 27, and also purchased a new cookstove for the church kitchen. At the recent Fresno-Madera County Christian Endeavor Union Convention, Miss Irene Arney of our church was elected president. The Bi-County Union consists of seventy societies and 1,300 members.—Alvena Arney, Fresno, Calif., May 4.

Glendora.—Pastor John W. Lear conducted a two weeks' pre-Easter series of meetings. We were wonderfully blessed for each sermon was soul inspiring. Nine were baptized, and two renewed their relation with the church. April 9 we had our love feast. Brother and Sister G. O. Stutzman of Greenville, Ohio, were with us and Bro. Stutzman officiated. We are rejoicing that the Bible has been placed in our public schools in California. Some of the Gideon men held dedicatory services in the school in the afternoon and filled the pulpits of the different churches in the evening. Our Aid Society has been gathering funds to purchase carpet for the church. Our pastor and his wife and several of our girls attended the annual meeting of intermediate girls of the district at Hermosa Beach. The intermediate department had charge of our prayer meeting April 26 and they rendered a splendid program. We had an attendance of seventy-four. Pastor Lear has been giving a series of wonderful sermons from the Book of Romans.—Mrs. Harvey Starnier, Glendora, Calif., May 3.

Hermosa Beach.—The first week in April Pastor Galen K. Walker conducted pre-Easter revival meetings. On Easter we had a program by the Sunday school, sermons, and music by the

choir, followed by baptism services for two Sunday-school scholars. April 13 we held our love feast. One Sunday evening Bro. Ernest Carl showed his moving pictures of Camp La Verne taken last summer. April 29 we entertained the district intermediate girls' conference here. There was an all-day program with lunch at noon. April 30 Bro. Carl preached for us in the evening, after which a missionary offering was received for district work. We are always glad to have them back with us. They are still busy in missionary work. Several of our young people attended the B. Y. P. D. banquet at Pomona recently. We are studying the Gospel of John at prayer meetings. Our parsonage has just been plastered.—Mrs. Vinna Bowman, Hermosa Beach, Calif., May 5.

Illinois

Cerro Gordo.—A number of special Sunday evening programs have included The Story of the Brides, two worship programs by the young people and a World Day of Prayer service sponsored by the Truth Seekers class. Our council was held April 2. Bro. Walter Coffman is our delegate to Annual Conference. At the close of the pastoral year, Sept. 1, Brother and Sister Coffman will close their work here. Our evangelistic meeting will be held by Bro. Charles Dumond of Canton, Ill. Bro. John Wieand of Decatur conducted pre-Easter services. On Easter Sunday evening the young people presented the play, Pilgrims of the Way. April 16 the La Place choir gave their Easter cantata for us. A deputation team from Manchester College presented the temperance play, The Whirlwind. We joined the other churches of the town in a program given by a representative of the Anti-Saloon League at the Methodist church April 23. We have enjoyed messages by Brethren M. R. Zigler, Ernest Hoff, and George Miller recently. The young people meet on Tuesday evenings for Bible study. The men have done some much needed repair work at the church this spring. They also are farming eighty acres of land as their Men's Work project. A union daily vacation Bible school is being planned. Since our last report one has been baptized.—Eunice Heckman, Cerro Gordo, Ill., May 9.

Virden.—Our union Good Friday services were held in the Methodist church. On Easter Sunday Bro. Wilmer Brubaker of Cabool, Mo., brought us an inspiring message. March 10 we had a fellowship supper which was well attended. The deputation team from Manchester College was with us April 22. They presented a temperance play. Our council was held May 3. Reports were given and vacancies on boards were filled. One letter was granted. Bro. A. B. Gibbel was chosen delegate to Annual Meeting, with Bro. I. J. Brubaker as alternate. On April 30 in an exchange of pulpits of the Southern District of Illinois, Bro. Galen T. Lehman of Springfield brought us a message. It was very helpful and inspiring. Plans are being made for a pageant, Mothers of Long Ago, for Mother's Day. We are also planning a union daily vacation Bible school to begin June 5.—Mrs. Lillian Harshbarger, Virden, Ill., May 6.

Indiana

Cedar Lake.—Interest and attendance have been good. We united with the Cedar Creek church for the Easter programs. A joint choir presented the Easter cantata, Rise, Glorious Conqueror, directed by Sister Ruth Ober Lung. On April 9 the Manchester College chapel choir brought us a very enjoyable program of music. The Aid Society has been busy doing some worth-while work. Plans are under way for some necessary repair and remodeling of the church and surroundings. This will include a new roof, remodeling of basement, and other repairs, and the filling and grading of the church yard. Every one has co-operated splendidly in this work. We were again able to form a Messenger club. Our giving to missions was increased about fifteen per cent over that of the previous year.—Mrs. Gorman A. Zook, LaGrange, Ind., May 9.

Fairview.—We met in council May 3. Eld. David Barnhart of the Pymont church was with us. Four letters of membership were granted and one member was disfellowshipped for disloyalty and unfaithfulness. It was decided to send \$10 to the National Home Finding Society at Irvington, Ky. The church decided to send Eld. Ellis Wagoner and John W. Root as delegates to Anderson Conference, with Sister Lulu E. Root as alternate. Eld. Wagoner is filling preaching appointments in the Rossville church until the coming of their pastor on Sept. 1. Brother and Sister Wagoner will make a trip to Bridgewater College in the near future where they have a daughter. Eld. Frank E. Hay from Indianapolis, Ind., preached for us May 7. In the evening Eld. Albert Harshbarger of Liberty Center preached for us. We are grateful for these ministers and their good messages. Our missionary day will be May 28 and an offering will be received for Annual Conference. The attendance and interest are good.—Sister Lulu E. Root, La Fayette, Ind., May 8.

Liberty Mills.—We met in council April 2. Bro. T. G. Weaver is our elder. We decided to retain Pastor John Long for the summer. Pre-Easter services were held Thursday, Friday and Saturday evenings. Sunday evening a play, For He Had Great Possessions, was given by the young people. We held our love feast on the following Monday evening, with Brethren Weaver and Long in charge. One was baptized. We have had a number of marriages take place in our congregation since Christmas and

the young married people's class gave a banquet in their honor May 5. There were fifty-eight present. May 7 the church had a family day service, with a potluck dinner and a short program in the afternoon. Short talks were given by Bro. A. R. Eikenberry, Sister Eikenberry and Sister J. O. Winger. Several numbers in song were rendered. May 18 we will hold our mother and daughter banquet.—Mrs. Irma O. Gump, North Manchester, Ind., May 8.

North Winona.—In the absence of our pastor, our pulpit was filled by Brethren Edward Kintner, Ira Frantz and Paul Halladay. We appreciated their messages. We observed Holy Week with three pre-Easter sermons by our pastor. The children gave a program on Easter morning and in the evening a play was given. April 30 a promising young man was received by baptism. The church has succeeded in organizing a Messenger club. May 6 we met for communion service, with Pastor R. C. Wenger officiating. Sunday morning some of our neighbors and friends met with us for a fellowship breakfast. The children are practicing for their Children's Day program. A new wiring system has been installed for electricity on the power line.—Mrs. Alma E. Hanawalt, Pierceton, Ind., May 9.

Rock Run.—Three were baptized on Easter Sunday. In our recent council we decided to repair and redecorate our church. Plans are being made to do the work soon. A sectional B. Y. P. D. conference was held at our church April 30, with good attendance at both afternoon and evening sessions. Sister Marguerite Burke gave us a helpful address at both sessions. Our communion will be held June 1.—Jane Ditchett, Millersburg, Ind., May 8.

Wakarusa.—At our council Bro. Lee R. Cory of Milford was elected elder. Christian Metzler was chosen as delegate to Annual Conference, with H. O. Metzler as alternate. It was decided to have our communion May 24, 8 P. M. George Bollman and H. O. Metzler were elected delegates to district meeting which will be held at New Paris in August. Our pastor, Bro. H. A. Claybaugh, has asked for a leave of absence due to a much needed rest and Bro. Cory has been secured to preach for us for a while.—Mrs. H. O. Metzler, Wakarusa, Ind., May 11.

Iowa

Franklin.—We reorganized Sunday school April 1, with Clair Long as superintendent; Walter Snyder and Myrtle Hughes, assistants; Mary Sears, secretary. Our pastor, Bro. A. L. Sears, and his wife have lately returned from a three-month sojourn in California. In their absence the work was carried on by members of the congregation. We are glad to have them home again. Our church entertained the district conference of Southern Iowa. We had our church house painted outside and new screens put up. The interior of the basement was redecorated and new curtains hung. Our project for the year is to dig a cistern and spout the church. Sister Anga Snyder is president of our Aid, with Mrs. Anna Long as recording secretary; Sister

Myrtle Hughes, corresponding secretary.—Mrs. Ella Petticord, Leon, Iowa, May 8.

Garrison.—We met in council March 19 and one letter was granted. We will have our love feast May 28. Bro. U. H. Hoeffle was elected elder and pastor. We are planning for an evangelistic campaign in the fall. Church attendance showed a slight increase during the winter. We were able to form a Gospel Messenger club. Our young people have been enriching our worship service with special music. Our members have felt a new interest and closer association to missionary work during the past year due to letters from Mrs. Lloyd Cunningham. This was Sister Cunningham's girlhood home. Brother and Sister Cunningham spent a week end in our midst and brought inspiring messages before they sailed for China. Our Annual Conference Offering exceeded that of the former year by more than five per cent. Brother and Sister D. C. Gnagy visited us before they moved to California and brought inspiring messages. This was Bro. Gnagy's boyhood home.—Mrs. U. H. Hoeffle, Vinton, Iowa, May 10.

Iowa River.—We closed a successful revival May 1, with Eld. D. Warren Shock officiating at the love feast. Seventy-five communed. Brother and Sister Shock conducted the meetings. Bro. Shock's convincing messages and Sister Shock's songs and stories were appreciated. Six were baptized, five received by letter and one awaits baptism. We are rejoicing as all of these additions can be counted on as workers in God's vineyard. Pastor J. A. Eby was not permitted to assist much in our revival because of influenza and complications. He is much improved and filled the regular appointment last Sunday. We are arranging a vacation for our pastor and his wife some time in July or August. The local members will carry on in their absence. Bro. Earl Russell will represent us at Anderson Conference. We are trying to work out our church and school program in harmony with the Church at Work calendar and are well pleased with the results. Recently our pastor exchanged pulpits with the colored Presbyterian pastor of Marshalltown. Our Sunday evening services have been varied. In February we studied Money Management; in March, Gospel Sermons; April, Stewardship; May, Messages in Song. In June we will have studies in Character. We will observe mother and daughter evening May 25. May 28 we will have Memorial Day services, with Rev. A. Matzner as speaker. June 11 we will observe Children's Day. At a recent council we voted unanimously to retain our pastor for another year. We will have a vacation Bible school again this summer. The Aid Society is busy sewing and doing deeds of mercy. They give flowers to the sick and also in cases of death. They are now doing some remodeling in the church basement. They furnished coal for the church.—G. W. Keedy, Marshalltown, Iowa, May 9.

Panther Creek.—Our church work is moving along in a pleasant way. During the winter the Ladies' Aid made over \$57 at sales. They served a banquet April 25 to the county Farm Bureau officers and cleared about \$60. We have almost enough money to pay for having new steps and cement work done

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around the church. Bro. Frank Howell of Los Angeles, Calif., will hold our revival on his return from Annual Conference. A good many have responded to signing up the cards for God's acre. Our pastor, Bro. L. A. Walker, gave a series of pre-Easter sermons and our communion was held on Good Friday, with the pastor officiating. A number of letters of membership were granted this spring and several were received. A number met on Wednesday nights for orchestra practice. The play, For He Had Great Possessions, was given Easter evening. It was also given at the Dallas Center church April 30. We will have our mother and daughter banquet May 17. We would be pleased to have anyone en route to or from Conference stop over and enjoy a service with us.—Mrs. Susie Wicks, Adel, Iowa, May 10.

Spring Creek.—We met in council March 9. Bro. Lyle Klotz is our summer pastor. Brethren Edwin Klotz, Raymond Elliott and Callie Dutcher were elected to the deacon's office. Sister Hazel Waggoner and Bro. Lyle Klotz are delegates to district meeting, with Sister Martha Dutcher and Bro. Edwin Klotz as alternates. We are planning on having a daily vacation Bible school. The men's organization has rented fifty-two acres of ground and will plant soy beans. The profit from this project will go to the church. The Ladies' Aid Society has been cleaning up the churchyard and setting out shrubbery. Our Aid is entertaining the Ladies' Aids from Lewiston and Root River churches on May 25. Pastor Roy Stern and Brethren W. O. Tannreuther, H. W. Miller and J. H. Mathis went to Garber, Iowa, on April 29 and arranged with the members there to start a Sunday school. We are hoping they will be able to have preaching services soon. We are holding union services each Sunday night with the Baptist and Methodist churches. Our love feast will be held May 28, 7:30 P. M.—Mrs. Glen Elliott, Fredericksburg, Iowa, May 9.

Union Ridge.—We met in council April 27. Two letters of membership were received. Delegates to district meeting are Brethren J. R. Allen and Victor Schuler, with Brethren Earl Jarboe and Lesley Minnier as alternates. On Easter Sunday a good program was given, with special music, readings and poems. Attendance was good. Our father and son banquet was held April 20. We will have our love feast June 4, 7:30 P. M. We extend a hearty welcome to all who can come. Sister Lottie Allen was chosen Messenger correspondent.—Mrs. Lottie Allen, Dumont, Iowa, May 5.

Kansas

Burr Oak.—We held our love feast April 30. Bro. W. W. Gish of Belleville assisted in officiating at the feast. Some of our members attended the B. Y. P. D. convention at Belleville April 21-23. It was well attended and the Belleville church entertained in a fine way. Attendance at church has increased. A new class has been added. Our pastor, Bro. S. E. Thompson, will deliver the baccalaureate address for the Burr Oak high school May 14. We will have a special Mother's Day sermon.—Mrs. S. E. Thompson, Burr Oak, Kans., May 5.

Maryland

Thurmont.—During the first week of February the young people sponsored a peace program which was interesting and worthwhile. The offering, amounting to \$9, was sent to China and Spain. A large box of clothing was sent by the Women's Work organization to Bridgewater for relief in Spain. On Feb. 5 Bro. Ira S. Arnold gave a program of art and song. This was his second time in the Thurmont church. During our pastor's illness Bro. Maynard George and a male quartet from Quakertown conducted our services. On Feb. 26 the Lutheran and Reformed churches of Utica rendered a program of readings, special music and a short pageant. The program was very beneficial and the church was filled. A mixed quartet was chosen from our church to participate in the program of the district B. Y. P. D. Round Table held in Westminster on March 12. A quartet from each church will form a district B. Y. P. D. chorus. The Bridgewater College chorus was with us March 26 and gave a good program. The Sunday school gave a program on Easter morning and in the evening the young people gave a program of special music, readings and a short pageant. Our council was held April 11, and Bro. C. F. Holsopple was re-elected elder for another year. Brethren Steiner Whitmore and Talbert Lawyer were elected delegates to district meeting. Our financial reports showed that our church is in good standing. April 18 the young people from the Frederick church rendered a pageant, The Lost Church.—Mrs. S. H. Lawyer, Thurmont, Md., May 9.

Minnesota

Minneapolis.—We had pre-Easter services with the Trinity Presbyterian church. Rev. Houser of that church delivered three fine messages at the Brethren church and Bro. McInay brought two wonderful messages at their church. We met in council the last Monday of February. The work of remodeling the entrance to the church is progressing nicely. A special offering of \$100 was received Feb. 23 for this work. Our love feast was held May 4, with Pastor McInay officiating, assisted by Bro. J. Byron Shaffer of Des Moines, Iowa, who is taking seminary work at the Northwestern Bible Institute. Our work is being blessed. A number read their Bibles through in 1938, and others are reading it this year. Our beloved mother finished

reading her Bible through again and passed away March 18. Anyone stopping in the Twin Cities is welcome in our services.—E. O. Blocher, Minneapolis, Minn., May 8.

Ohio

Bear Creek.—Feb. 5 the peace and temperance director presented a pageant on peace. At our March council it was decided to send Bro. Galen B. Royer to Annual Conference, with Bro. Parker M. Filbrun as alternate. Anna Filbrun, Charles Erbaugh and Clem Heck are district meeting delegates. Our love feast will be held June 6. Bro. Schlosser could not be with us for pre-Easter services because of illness. Mark A. Shellhaas was with us Thursday evening and Bro. Galen B. Royer was with us Friday evening, at which time we had a candlelighting service. The congregation brought flowers which were placed around the cross. After the services the flowers were distributed among the sick and aged in the community. The young people had a sunrise worship service and visited the elderly people. A large number attended Sunday school and church services. A dedication service was held for nine children. Two were baptized. The choir went to Eaton in the evening to help in their closing revival services. The Women's Work sponsored a worship program for the elderly people at our Greenville home April 16, and the church as a whole had part in this service. April 30 our peace and temperance director sponsored a peace pageant at the Salem church, with the choir assisting.—Mrs. Harry Gilbert, Dayton, Ohio, May 5.

East Dayton.—Our church continues to grow and prosper. Bro. Charles Essick closed a two weeks' revival April 16. Attendance was good and as a result of the meeting fifteen were baptized and one received on former baptism. Our pastor closed a revival at Gratis, Ohio, April 2. March 26 Bro. Edward Funderburg and family gave an inspiring program. April 1 Sister

ANNOUNCEMENTS

Annual Conference

June 7-13, Anderson, Ind.

District Meetings

North Dakota and Eastern Montana, Pleasant Valley (York), June 29-July 2.

LOVE FEASTS

Idaho

June 4, 7:30 pm, Nezperce.

Illinois

May 28, 7:30 pm, Panther Creek.
May 30, 7:30 pm, Walnut Grove.

Indiana

May 27, 7 pm, English Prairie.
May 27, 7:30 pm, Antioch.
May 27, 7:30 pm, Middletown.
May 28, Cedar Creek.
May 28, Sugar Creek.
May 31, Baugo.
June 1, Rock Run.
June 1, 8 pm, Middlebury.
June 3, 7:30 pm, Mount Pleasant.
June 3, 7:30 pm, Pipe Creek.
June 17, Camp Creek.

Iowa

May 28, Garrison.
May 28, South Keokuk.
May 28, 7:30 pm, Fredericksburg.
June 4, Union Ridge.
June 4, 8 pm, Dallas Center.

Kansas

May 31, West Wichita.
June 3, North Solomon.

Maryland

May 27, Stone Bridge.
May 27, 28, 10 am, Upper Codorus, Black Rock.
May 28, 7:30 pm, Ridgely.
June 3, 4 pm, Manor.

Michigan

May 27, 7:30 pm, Woodland.
May 28, Beaverton.

Minnesota

June 5, Worthington.

Missouri

May 27, Shoal Creek.

Ohio

May 27, 7:30 pm, Middle District.

May 28, Eagle Creek.

May 28, 10:30 am, Wooster.

May 28, 7:30 pm, Chippewa.

June 3, 8 pm, Black River.

June 4, 7:30 pm, East Chippewa.

June 4, 7:45 pm, West Alexandria.

June 6, Bear Creek.

June 17, 7:30 pm, Eversole.

Pennsylvania

May 27, Lower Claar.

May 27, 1:30 pm, Welsh Run.

May 27, 2 pm, Akron.

May 27, 28, Big Dam house, Schuylkill.

May 27, 28, 10 am, Fredericksburg, Meyer.

May 27, 28, 10 am, Prices house, Antietam.

May 27, 28, 1:30 pm, Myers-town.

May 28, Shrewsbury house, Codorus.

May 28, Springfield.

May 28, 5 pm, Carlisle.

May 28, 6 pm, Manor, Purchase Line.

May 28, 6:30 pm, Leamersville.

May 28, 7 pm, Center Hill.

May 28, 7:30 pm, Geiger.

May 28, 9:30 am, Bermudian, Lower Conewago.

May 28, 5 pm, Carlisle.

May 29, Center Hill.

May 30, 31, 10 am, Chiques.

May 31 and June 1, 1:30 pm, Kreider house, White Oak.

June 3, Mechanic Grove.

June 3, Mingo.

June 4, Smithfield.

June 4, 6:30 pm, Middle Creek.

June 4, 7 pm, Fogelsanger house, Ridge.

June 11, Bethel house, Yellow Creek.

June 18, 6:30 pm, Penn Run.

Virginia

June 4, Schoolfield.

West Virginia

July 30, Salem.

Mabel Couser preached for us in the evening. Eight letters of membership have been read recently. Our communion was held April 22, with a large attendance. Our Sunday-school attendance has been 325 and more since April 2. Our building fund is increasing. April 20 the brethren met to discuss Men's Work. Plans are being made for a vacation Bible school.—Florence Lyday, Dayton, Ohio, May 5.

Hartville.—Our pastor delivered a series of sermons on Ideals for the Home and Doctrines of the Church of the Brethren. Bro. Mulligan attended the Ohio State Pastors' Convention at Columbus. The Men's Work organization conducted the services Feb. 5. Our Achievement Offering on Feb. 19 amounted to \$76.63. During Lent services were conducted each Thursday evening. We had a community leadership training school. The Manchester male quartet rendered a program Feb. 26. The B. Y. P. D. has just completed a series of studies in the book, Home Builders of Tomorrow. We enjoyed a birthday fellowship supper on March 22. We met in council March 31. Union Good Friday services were conducted at the Reformed church. Bro. Mulligan conducted pre-Easter evangelistic services April 4-9. The missionary committee presented the Bible drama, He Lives. The junior choir, the boys' choir and the adult choir practice each week. Bro. Elmer Brumbaugh delivered an inspiring sermon April 16 when our pastor was away. April 20 Bro. J. C. Inman was with us in the interest of district work. One was baptized April 23. We had our communion service April 23. The church and community have taken on new life, and our attendance is good.—Mrs. Russell Strickler, Hartville, Ohio, May 5.

Springfield (N. E.).—Our business meeting was held April 14.

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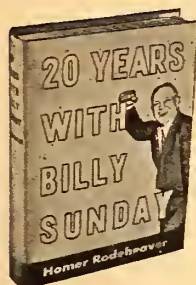
Bro. L. R. Holsinger is delegate to Annual Meeting, with Bro. M. S. Young as alternate. Delegates to the Sunday-school convention are Sisters L. R. Holsinger and M. S. Young. The pre-Easter services were conducted by Pastor L. R. Holsinger. Eleven were baptized and two reconsecrated since our last report. The early morning Easter program included special music, invocation, Scripture reading, prayer, sextet, talk and a poem. An amplifying system was installed with the loud speaker outside. This afforded an opportunity to send out the Easter messages to the community. Following this service a wedding ceremony was performed by our pastor when Bro. Merle Cordier and Sister Faye Minser were united in marriage. In the evening a cantata, The Prince of Life, was rendered. April 16 the Summit male chorus of twenty-four voices rendered a musical program which was sponsored by the men's organization. May 7 communion was observed, with Bro. M. S. Young in charge. Our mother and daughter banquet will be held May 18. The horrors of war were vividly portrayed in a play, The War God of Mars, given at the church. The play was written and directed by Bro. Ian Lorah, the cast being made up of his Sunday-school class. Five of our young people are students at Manchester College this year.—Mrs. Ada Mishler Young, Mogadore, Ohio, May 11.

West Alexandria.—The young people organized a B. Y. P. D. which meets bi-monthly, with the following officers: President, Betty Buckingham; vice-president, Catherine Cooper; secretary-treasurer, Cathryn Landis; adult advisers, Mr. and Mrs. Cleo Harrison. April 2 the group met with Paul Brower, a member who has been bedfast for some time. Bro. Clarence Priser of the Eversole church delivered an uplifting sermon March 5. March 31 we held a business meeting, and one letter was granted. Bro. Jonas Groff was elected delegate to Annual Conference, with Bro. Russel Landis as alternate. Delegates to district meeting were Jonas Groff and Walter Campbell, with Hester Good and Grace Campbell as alternates. The Aid report by Sister Ruth Landis and the report of the treasurer, Walter Campbell, were favorable. On June 4, 7:45 P. M., we will have our love feast. Arthur Henry was chosen to look for an evangelist and report at the next meeting. The Easter services were a blessing to all. One young man was baptized. Several special musical numbers were given. The young people's chorus favored us by a special song. We had a good delegation at the district Aid meeting. A nice sum of money was realized by the sale of flowers made by the Aid. On April 30 Bro. Eby of Eaton visited our Sunday school and church and brought the message. May 13 the mothers and daughters will have a banquet.—Mrs. Howard Cunningham, West Alexandria, Ohio, May 11.

Pennsylvania

Lititz.—The Elizabethtown College a cappella choir rendered an excellent program on Feb. 12. The following Sunday a temperance sermon was delivered by our pastor. Special music was supplied by the girls' chorus, directed by Sister Mary Moore. March 19 the Men's Work organization, with Bro. James Breitigan as chairman, sponsored a special service. The subject was The Responsibilities of an Effective Layman. Sub-topics were discussed by some of the men. Eld. C. D. Bonsack of Elgin, Ill., was with us over the week end and brought an interesting message. March 26 we celebrated our twenty-fifth anniversary of the Lititz church. Bro. C. C. Ellis of Juniata College was guest speaker. Elders H. B. Markley, Charles D. Cassel and S. N. Wolf from neighboring congregations also took part in the services. A brief historical sketch was given by Bro. H. M. Eberly, one of the forty-six charter members still with the congregation. We had services Wednesday and Thursday evenings during Passion week, followed by a love feast on Good Friday. The male chorus, led by Bro. Ralph Gonder, gave a special number on Palm Sunday. Our Easter program was given Easter Sunday evening. April 16 our pastor preached on The Church Deacon. In the evening the Men's Work organization had a mass meeting. Sister Eva Bollinger of Richland has been secured to superintend our vacation Bible school in June. Eld. H. F. King of the Heidelberg congregation and Eld. Nathan Martin of the district ministerial board were with us on April 23. Eld. Martin and the other two elders took charge of the election of two deacons. Brethren Harry Reidenbaugh and Landis Stehman and their wives received their charge and were set apart for this special church work.—Mrs. Louis Huebener, Lititz, Pa., May 6.

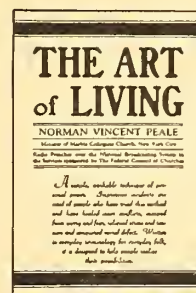
West Conesloga.—We met in council March 18. Delegates to district meeting were Brethren Reuben Myer, Harvey Markley and Sister Elizabeth Gibbel, with Brethren Henry Hess, Charles Zook and Sister Emma Zook as alternates. Bro. Reuben Myer is delegate to Annual Meeting, with Bro. Henry Hess as alternate. Feb. 26 Bro. Nathan Martin conducted a Bible institute. Visiting brethren during the last few months were Amos Martin, B. G. Stauffer and D. Esman. A Hindu Indian gave a missionary talk. March 5 Bro. Reuben Myer gave a missionary sermon at Middle Creek. Good interest and attendance are shown at our young people's meetings. On Easter evening a program was rendered at Middle Creek. Our revival at the Lexington house began April 10, with Bro. B. W. S. Ebersole of Hershey as evangelist. During the second week Bro. Ebersole took sick and Bro. Graybill Hershey continued the meeting. Their sermons were spiritual and uplifting. We expect to hold our love feast May 24, 25.—Amanda Weaver, Lititz, Pa., May 8.



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EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, June 3, 1939

No. 22

EDITORIAL

While You Wait

"EVERYTHING comes if a man will only wait." Sentiments such as these are not infrequently echoed by men of patience and insight. And there is a considerable measure of truth in the statement—at least while the candle of life continues to burn. Especially, if one does more than just wait.

For back of what may seem to be a sudden windfall in opportunity there is usually not as much casualty as one is led to think. Suppose some musician in a congregation is suddenly called upon to lead a song, and does so to edification. Was it the opportunity that made the musician, or the years of training which enabled him to respond in the day of his chance to prove himself?

Thus it is our conviction that, generally speaking, what often seems quite unexpected is after all a kind of flowering of opportunity—the result of a process or tedious build-up. That is, everything does come to the man who waits, if he keeps his face toward the goal, his mind open, and his hands busy with the things which need to be done.

It is faithfulness in the everyday of life which makes for a certain seeming casualness in the day of opportunity. "Learn to labor and to wait." Then in due time it may be said: "Thou hast been faithful over a few things, I will make thee ruler over many things."

H. A. B.

For Discussion at Anderson

HERE's another live question one of those discussion groups at Anderson is set to tackle: How can a local church build a real brotherhood?

The implications of that "how can" are a bit disturbing. Sounds as if we are not doing it very well and are having some difficulty in finding the way. Or does it insinuate that we are not even trying? Hardly that. A more charitable view

might take it as an appeal to those local churches which have learned the "how" of it to share their discoveries with those which have not been so fortunate.

The idea would seem to be that the Church of the Brethren ought to be made up of churches of real brethren. Seems reasonable, not? Perhaps you'll want to join this group at Anderson. E. F.

Stand Up and Live!

LET us suppose that your physical heritage is just about average. As you think of it, a number of details might have been different to advantage. Your eyes might have been another color, hair naturally curly, certain body lines improved. But you have had to take yourself as you are, and make of yourself what you can. Even so, do not be too greatly discouraged. Some that mother nature has endowed with neater physical qualities have lacks more basic than a short nose or oversized ears. Perhaps you should be thankful for a will to get ahead. Why not stand up and live?

Or your educational advantages may not have been of the best. Perhaps you never got to college—or if you did it was not to live as those with ample financial backing. Always it was a struggle to make ends meet. There were so many things you would have enjoyed which could not be afforded. However, those with plenty of finance have troubles peculiar to their seeming good fortune. Such tend to get diverted from the true purpose of a college course. Even for the honor students the outlook is not all rosy. Having won their scholastic honors they still have an exacting world to face. And so the one who has had to take the knocks may easily have something that others have missed. An education is not the whole thing. There must be a dynamic spirit within. Have you the will to stand up and live?

Environment is an important factor. It is a determiner of destiny. And few there are who can rise above the level of their surroundings. Who has not felt the power of that which is the accepted thing for his community? If it is a matter of dress, the easier way is to conform. If it is a matter of what to serve, the temptation is to follow the social arbiters of one's class. If it is a matter of amusement, many choose to go with the crowd in the face of their better judgment. And yet, in spite of the power that controls the very lives of the many, there are some as serenely impervious to environment as is the lily to the muck from which it springs. Chameleonlike most folk take on the color or characteristics of their environment. Yet there are those who dare to stand up and live!

Deeper than the outward conformities is the set of one's life. For most this is but a reflection of the spirit of their times. For what is more profoundly pervasive than the intellectual and moral outlook of one's generation? Can a man step into water and not get wet? Or can he walk through fire and not get burned? And so it is with the spirit of an age; its impress is stamped upon the generality of the men and women of a given time. Take the state of mind in which the world finds itself today: how can one escape the pessimism now gripping the peoples of two hemispheres? Most men will say that one cannot escape, and certainly not with such facilities for knowing and responding to the special ills of the world of today.

And yet, in every age there are souls able to do that very thing—souls able to stand up and live! And these are they who sooner or later set world currents to flowing in new channels. The inevitabilities of life are essentially of one's own making. If one is deficient in conviction and enabling faith he is quite naturally the victim of every wind of doctrine. But such is not the case for the man who is in the world but not of it. He can move through the heavy seas of his times and not be overwhelmed; he can walk through the searing fires of his age and not be hurt of spirit. The really great people of every generation have so lived.

To many this will come as a hard doctrine. And it is a hard doctrine. But great souls do not develop under hothouse conditions; they are the result of discipline and even of chastening. We live in a soft-boiled age when too many things are considered as necessary or taken for granted. But the time is coming when character as well as things will be put to the test. Then the foundations of a man's building will be revealed whether

they are of gold, or silver, or precious stones, or just of wood or stubble. But why wait the day of testing? We know enough now to stand up and live!

H. A. B.

Why He Sang About Families

HAD you also noticed that "God setteth the solitary in families"? The more you think of it the greater cause for rejoicing you will find in this fact. Solitariness has its uses in special circumstances but as a permanent state it is far from ideal. The arrangement in families is better.

Some of us have been much concerned about the question of individual and social emphasis, afraid the weight would hang too heavily on the wrong side. Well, it generally does, as we can all testify, for isn't the man on the other side of the question always pressing his viewpoint too hard?

Let's stop the argument long enough to agree that between the individual on one side and the community or state on the other lies this smallest and most important of all social groups, the family. It was first in historical development and remains far and away the first in its significance for human welfare. Who can even imagine, let alone put into words, how much church and state and every other form of organized effort depend for success on wholesome family life?

There are indeed other places to get things to eat but we insist that home is still the best place for even this humble and very individualistic necessity of daily existence. While for retreat and refreshing and the consequent renewal of courage for the next day's work, there is simply nothing to compare with the family circle. And this holds true though the circle may have shrunk back to the original two.

For the making of character no better agency or institution can be desired. In this worthiest of all undertakings both church and school must yield first place to the family. The essential elements are there in most favorable form: respect for rightly constituted authority along with challenge to personal responsibility, opportunity for self-denial and sacrifice and for co-operation in a common interest, the appeal to love with most irresistible force.

To create and maintain healthy family life is a natural objective for the Church of the Brethren. May it ever be held precious in her sight. There is no cause for wonder that when the sweet singer of Israel was thinking of things to praise God for, he found one in the fact that God had not made mankind a race of solitary beings but had set them together in families.

E. F.

THE GENERAL FORUM

If We Would Be Christ's

BY MAY ALLREAD BAKER

The sympathy we often feel,
But feeling, fail to speak;
The brokenhearted whom we know,
But knowing, do not seek;
The proud, defiant attitude
Towards the poor and weak—
Is not the creed our Savior taught—
He'd have us humble, meek.

The note of discontent with life;
The weary, fretful tone;
The sullen face we sometimes wear
In privacy of home;
An avaricious spirit
That cares for self alone—
We cannot share these things with Christ
And claim we are his own!

Lewisburg, Ohio.

Religion Is to Visit

BY E. F. SHERFY

THE first money the writer ever collected for pastoral services was when he was twelve years of age. Father Sherfy, who was a farmer preacher, was perhaps more diligent than some in visiting the sick. A certain schoolteacher who heard that he had visited her sister's husband as he lay quite ill handed me \$2 as a bit of compensation for father's trip through mud and storm to pray with the distressed family. I soon handed it to father, but I did not soon forget the matter.

The word *religion* is found only five times in holy writ. Using the word, itself, there is only one place where religion is defined. And what is the definition? Is it defined in high sounding theological and psychological terms? No! Does religion consist in ceremonies, ordinances, or strict adherence to the law? Such things have their place. But it seems religion does not consist in these things.

Micah sums it up by a question and its answer: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" In Deut. 6 the heart of religion is to love God with the whole heart and "thy neighbor as thyself." The Apostle James defines religion as visiting the underprivileged and as keeping "unspotted from the world." Yes, after all, "pure religion and undefiled before God" simmers down to a few and such simple yet profound things as religion is to visit!

But the reader may ask: "Why consider religion in this light?" First of all, because in the

Bible there is far more emphasis on visiting and the fellowship of good home life than one would suppose. In the early church they broke bread from house to house. Jesus did some of his best work by personal contacts in homes—the home of Zacchæus, for example.

My second reason for this article is that human nature calls for and responds to a good home visiting program. There are many lonely, hungry hearts and misunderstood lives—hungry for comradeship. "Ah, we'd love each other better if we only understood." And we would understand each other better if we would visit more.

My third reason for unburdening my heart on this subject is that we as "Brethren" should be true to our name and traditions. We have lost something wherever we have discontinued the "yearly visit"—that is, if nothing has taken its place. Moreover in the days of old Dobbin we had time for all-day visits. Let us not lose out entirely in those fine traditions and fellowships.

Again, it seems that something has happened to our good old-fashioned, rather sensational, revivals where we "gathered in the sheaves" by the dozens and hundreds. After all are we sure that was the gospel plan for winning souls? Was that Jesus' plan? Did he not do it by personal contact? Here is another reason, therefore, for saying that religion is to visit.

And as to our marginal membership, how can we reach them by sermons which they do not hear? Perhaps a visiting program is the solution to that problem.

My final reason for this is that there are those who feel that some of us pastors—as well as others—could do more visiting.

Now, as to technique—the how. In a good Methodist home a pastoral visit calls for Bible reading and prayer. There are sick people in any community who, if the local pastor does not visit, regardless of denomination, will perhaps never get a pastoral call.

I suppose there is no rule by which to know when to have prayer in the home and when not—except by the rule of good common sense and the intuition of the Holy Spirit. Speaking of prayer in the sick room, I believe there are occasions when we may tactfully suggest to those who are ill that they avail themselves of the beautiful symbolism of the anointing service. Of course we cannot promise immediate and complete healing of the physical body; but we can assure them of a great blessing if the prayer of faith is in his name

—and according to his will. And sometimes the results seem miraculous.

In our visiting there are times to pray and times to play. If there are children in the home it may be almost as religious to play as to pray. If our movie made children could associate with more play-minded older folk in good homes there would be less occasion for homes of correction.

In our visiting program we might at least mention "the gospel of the extra dinner plate," which has helped some very homesick boys and girls. But, as a man—one who does not cook the meals—perhaps I should not urge that idea. However, I know of one church trial that was just in the offing that never materialized because one Martha-Mary soul killed a fat hen and invited in the offending brother and wife.

As to how to visit the sinner and win him for God, just study John, chapter 4—the case of Jesus at the well. As to how to visit the careless church member to win him back to Christ and the church—well where shall we look for a precedent or example? I wish we knew! A certain denomination, I understand, has evolved a plan by which the pastor and a deacon visit all members. And without being stiff or formal, they tactfully ask certain questions, much like the three our Brethren used to ask in the yearly visit. I am told that in one case where such a team visited a cold, ungodly member they were not successful in warming him up. But he got some things off his chest and managed to get his name off the books—a thing he had never been able to get done before. He was no worse off for that, and the church was probably better off. In the same congregation a whole family was reclaimed for Christ and the church in that way.

I wish we knew whether or not our church might profit by such a plan. The genius of the Brethren heritage is such that we should make the most of a fellowship of which James spoke when he said that religion is to visit.

Norborne, Mo.

Power

BY W. A. KINZIE

"But ye shall receive power, when the Holy Spirit is come upon you" (Acts 1: 8).

These are some of the last words spoken by Jesus to his disciples before being received out of their sight into heaven. The disciples had witnessed the matchless power of Christ and no doubt had longed for that same power so that they too might perform miracles and become great among

men. They were looking to Jesus for the realization of their desires. But he said, "Ye shall receive power when the Holy Spirit is come upon you," which promise came true ten days later after their minds and spirits had gone through a process of being reconditioned.

So the world today craves power and wisdom, and many times men find it not, because they miss the real source and because of a lack of reconditioned minds. Two things are necessary for our reception of power: first, reconditioning of our minds; second, finding the true source. These will lead us to power and make our lives not barren nor unfruitful. "Ye shall receive power, when the Holy Spirit is come upon you." The world does not have this coveted commodity to offer; only heaven through the Holy Spirit can supply this to minds made ready through obedience to his Word.

Navarre, Kans.

Two Roads

BY ELIZABETH F. MILLER

To high school and college graduates there comes a necessity for choices. Among these are the choice of a vocation and, what is even more important, the choice of a life emphasis. Robert Frost has phrased this in a poem:

"Two roads diverged in a yellow wood
And sorry I could not travel both
And be one traveler, long I stood
And gazed down one as far as I could
To where it bent in the undergrowth.
Then took the other . . ."

Consciously or unconsciously, the decision for a life emphasis is made. Some individuals deliberately choose a self-centered existence to obtain as much money, pleasure, power and property as possible for themselves and their children, and however, whenever, wherever, they can. Other people plan definitely to devote their time and talents for the betterment of humanity. Without much thought about the reason for living, many others drift in one direction or the other, most often in the self-centered way.

As our civilization becomes more complex, it is becoming increasingly important that young people recognize the significance of this fundamental choice. For no man is a law unto himself, but we live by co-operation. How important it is, then, that we should have the welfare of our neighbors in our hearts on the same level with our own welfare.

This problem is as ancient as the pyramids, but that does not mean it is impossible to solve. From slavery in Egypt and Rome, through serfdom in

the middle ages, to the share-croppers in the south, we see the dark threads of inequality and injustice in the patterns of civilization. Unemployment, poverty, crime, war, race prejudice, disease, thrill-seeking youth—all of these a self-centered individual will treat with indifference—unless they directly affect him or his family. But a socially-minded individual, whatever his vocation, will devote his efforts toward discovery and removing the cause of these evils, and helping provide a remedy.

This, then, is the first choice: "What shall receive emphasis in my life?" As we consider the problem seriously, we are reminded of the words of the Master Teacher when he said that loving one's neighbors was very like loving God.

Our choice in this matter affects our attitude toward further education. If we are self-centered, then we are greatly impressed with the arguments that a college or university education will increase our power to make money, more money, lots of money, so we go to college.

If we are socially-minded, we recognize college as an opportunity to increase our knowledge and understanding, to develop our ability to think, to find emotional stability and security. The simple truth is that, for neither type of person, can a college education be evaluated in terms of money.

In choosing a vocation, an early question to be asked is: "What are my talents and capacities?" Make a list of these, not omitting those talents only partially developed. Sometimes a shining talent is buried in a debris of carelessness or lack of effort. Talk seriously with someone who knows you well, frankly discussing your qualities.

Then consider the question: "What is wanted of me?" not "What do I want?" (If you are self-centered, of course the latter question will be yours!) Make a list of the vocations which might want you because of your peculiar qualities which are precisely like those of no one else in the world. Find out all you can about these vocations and make sure your final choice does not lead you from your chosen way of securing the abundant life for others.

Circumstances may somewhat alter your original decision concerning a vocation, and they often do, but your primary decision to do what you can for the uplift of humanity will help you see your way despite any fog. Do not be afraid of reverses in your plans if your road has that solid foundation, for if you do not lose the courage to press on, you will reach your ultimate destination.

In your leisure time, you have a wealth of opportunity to advance along your chosen road. You

may devote it to a search for truth, to the appreciation of beauty, and to activities which will lead others to truth, beauty and the good life. Or you may choose frivolous, pleasure-seeking pastimes, which end in quicksand.

Life is a magnificent challenge. To everyone there opens the broad way to self-destruction by self-gratification, or the narrow way to eternal life by service to others. How few there are who find the better way!

"Two roads diverge in a yellow wood . . ." To the enthusiasm of youth they may appear equally enchanting, but if we look down the broad one in the light of the philosophies of the ages, we will be inclined to take the other as the poet did:

"I took the one less traveled by
And that has made all the difference."

Dayton, Ohio.

The Name of Bethany

BY RUFUS D. BOWMAN

THE name, *Bethany*, has been of interest to me ever since I came to the seminary. I had no part in naming the school, but the name appears to me to have so much significance that it is worth interpreting. At once, you can see that this is a Bible name. We should allow the Bible to speak.

Bethany in Bible history was a small village about one and one-half or two miles from Jerusalem on the eastern slope of the Mt. of Olives near the usual road from Jericho to the city of Jerusalem.

The significance of Bethany lies in the associations that linger around it. Bethany was the home of Mary, and Martha, and Lazarus—the friends of Jesus. Bethany was the scene of sacred associations in the life of our Lord.

Then, one day, years later, two men, Albert Cas-sel Wieand and Emanuel B. Hoff, upon the Mt. of Olives, under an olive tree, overlooking Bethany, knelt down and consecrated their lives to the founding of a Bible school for the Church of the Brethren.

First, the name *Bethany* means home life which is hospitable to the highest. The home of Mary, Martha and Lazarus was open to Jesus. It was the place where Jesus loved to go. Jesus loved this home. They were his friends. They gave him friendship, sympathy, understanding and hospitality. The intimate touches which the Gospels give us of Jesus and this home are charming.

The twelfth chapter of John tells of a supper at Bethany where Martha served, Lazarus was at the table, and Mary anointed the feet of Jesus with a

very costly ointment and wiped his feet with her hair. The graciousness of this unrequired service prepared Jesus for the cross.

John Eleven tells of the raising of Lazarus from the dead. To me, the most illuminating thing about this story is not the raising of Lazarus; it is the devotion of Jesus to this friend. John 11: 5, says: "Now Jesus loved Martha, and her sister, and Lazarus." When Jesus went to this home after the death of Lazarus, he met Mary who fell at his feet. The Master said, "Where have you laid him?" They said, "Lord, come and see." "Jesus wept." The Jews said, "Behold, how he loved him." This simple, touching scene of the friendship of Jesus for this home gives an insight into the meaning of the name. It means hospitality to the highest, friendship that is truly shared, fellowship that touches the bottom of our purest motives, the highest concern for the welfare of our fellow men, and willingness to suffer for others. *And the founders named this school Bethany.*

Second, Bethany not only means hospitality to the highest which includes the first values of home life such as friendship and fellowship, but Bethany means a quiet retreat. Matthew Twenty-one, after describing the triumphal entry into Jerusalem, tells us in the 17th verse that Jesus "went out of the city into Bethany, and lodged there." Bethany was a quiet retreat from the press of the crowd, a place of fellowship, a place of friends, a place of prayer, a place to get ready for the busy day ahead. On the slope of the Mt. of Olives it meant the impartation of new power. And the founders named this school Bethany.

Third, Bethany means the discernment of true values. The 10th chapter of Luke gives the win-some scene of Jesus in the home of Martha and Mary. Mary sat at Jesus' feet and heard his words. Martha was cumbered about much serving and she came to Jesus criticizing her sister and said, "Lord, dost thou not care that my sister hath left me to serve alone?" But Jesus said unto her, "Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part which shall not be taken away from her." Bethany means discernment for the values that really matter. And the founders called this school Bethany.

Fourth, Bethany means the glory of service through pure devotion. The anointment of the feet of Jesus by Mary was a simple thing, a very small thing, but the glory of it was her devotion. She didn't need to do it. Bethany means service to the Master out of pure devotion; service that we don't need to do; service not required. In that lies the glory of our work. The motive for our

work is pure devotion. And the name of this school is Bethany.

Fifth, Bethany means the abiding presence of the living Christ. Did you ever know that the ascension occurred at Bethany? Luke 24: 50 tells us about it. I wonder why! Maybe he wanted to tell those nearest to him something of his abiding presence.

The abiding presence of the risen Christ, the glory of service through pure devotion, the discernment of values that really matter, a quiet retreat of fellowship and prayer for the impartation of power, hospitality to the highest, friendship that shares the riches of Christian experience, fellowship bathed in the purest motives, and love that will suffer for others—this is the meaning of the name Bethany as interpreted from the associations that linger around it.

What's in a name? What people put into it; nothing more, nothing less. The name Bethany is an ideal for us; a guiding star; the direction of our movement. I have one New Year's resolution to suggest to the school. The resolution that we move toward fulfilling in a better way the ideal of our name. Anything that happens in the student body or in the life of any individual student that is unworthy of this name clouds the name in the church and the school. Everything that increases the spirituality of the school clarifies the name. I pray that the students will keep and develop their own private devotions, that the chapel service will increase in spiritual power, that the school prayer meeting will take on new life, that the Mission Group will advance in spiritual direction, that the Student Council will be inspired with new visions, that the faculty will increasingly seek the guidance of the Eternal God, that the student body will be wholly consecrated to the purpose of the school, and that the year 1939 will find a well directed movement in this Biblical Seminary toward fulfilling the name of Bethany.

Oak Park, Ill.

Silences

BY EVELYN SAATHOFF

THERE is such a thing as silence that has never known the peace or quiet or the sense of healing power. It is the silence that breaks across the heart and leaves it trembling as though a rough hand had brushed it and left it broken as a flower is crushed. The silence of words that should have been spoken, and the music of smiles that should have been given are like the cruel futility of a plant that will not bloom; a silence easy to give but despairing to fight. Why are good people careless with their silences?

There is the silence, too, that blesses and heals as quietly and as unassumingly as a song at mid-day. There is a confusion that we have built around ourselves that holds us but partly free, as a mouse teased by a cat. Sooner or later it claims its due unless we can find the silences of life that take us from out ourselves and set our souls and minds on a knoll for the will of us to analyze and make right.

Silence there is that is greater than words—or anything that words can say. A strange silence which finds its highest place in the presence of close friends. Rare and deep-seated it blooms in lovely expressions of high thoughts in different hours.

Something there is that walks abroad when silence reigns—something of power for good or bad.

Lake George, Minn.

Saturday or Sunday?

BY GRANT MAHAN

THE main object in writing the series of articles under the title, *Which Day Shall We Keep?* was to show that the custom of the church from the beginning, where not under Jewish influence, was to keep Sunday, the Lord's Day. It has been something of a surprise to the writer of the articles that a few have such a strong prejudice in favor of Saturday. We are confident that all any of us want is to be sure that we are right in all our faith and actions.

If the Bible, the Old Testament part of it, is studied in order to learn just what it says, just what the prophets and writers in it said of the passing away of the old law or covenant and the making of a new one, there would be less confusion regarding the question. Almost from the beginning of the Book there is mention of the coming of another lawgiver. Gen. 3: 15 refers to Christ. Deut. 18: 15, 18, 19 does also; and it will be well to note the emphasis laid on the obeying the words of the prophet who was to come. In Isa. 55: 3 an everlasting covenant is to be made in the future. Jer. 31: 31 speaks of a new covenant to be made, and the next chapter, verse 40, speaks of an everlasting covenant still to be made. Ezek. 24: 25 says the Lord will make "a covenant of peace." Ezek. 37: 26 mentions the covenant of peace still to be made.

In the New Testament Jesus is often mentioned and references are made to the prophets who spoke of him. The Old Testament foretold of Christ and the New Testament points back to this fact, showing that the two are from the same Author. The former covenant was carnal as com-

pared with the latter and more spiritual covenant. Paul wrote to the Colossians (2: 14) of "blotting out the handwriting of ordinances, . . . and took it out of the way, nailing it to his cross." This handwriting of ordinances was in the Old Testament.

In Gal. 2: 16 we read: "A man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

Heb. 7: 18, 19 reads: "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God."

In Acts 3: 22 and 7: 37 it is made very clear that Jesus was to be obeyed, instead of Moses; and Moses himself said so. Paul in Gal. 5: 3, 4 seems to make it clear that we cannot be partly under the law and partly under Christ, for he says: "I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

In Acts 20: 6, 7 it seems that Paul, that very zealous man for the law in former days, neglected to keep the seventh day. The text implies that he arrived at Troas on Monday, and was there seven days. Verse 7 says: "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." He wrote the Corinthians that on the first day of the week they should lay by them in store, which indicates that their custom was to have their services on that day.

Much stress is laid on the fact that when Jesus was here on earth, he kept the seventh day. But that has nothing at all to do with the day that Christians are to keep since the resurrection. Jesus was born under the law, and he came to fulfill the law. After his death and resurrection the law ceased to be binding upon man, and all people were to come under the law of Christ. Jesus came to fulfill the law, as said. He complied with every precept of the law, and thus fulfilled it. He said that not a jot or tittle of it would be changed until all was fulfilled. It is of no service after that. Man could not fulfill the law. And the law could not pass away until it was fulfilled.

The veil of the temple was rent in twain, showing that the Jewish worship, the obedience to the

law of Moses, was at an end. If Jesus had failed to keep the fourth commandment he would not have fulfilled the law, and so it would not have passed away when it did.

In Heb. 10: 8-10 we read: "When he said, sacrifice and offering and burnt offering and offering for sin thou wouldest not, neither hadst thou pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." The old law was taken out of the way, as Paul said. The law could make no one perfect, but the law of Christ can. The Lord would not have two laws in force for his people.

It will be well to read and think what the words mean when the Lord spoke to Moses, saying: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." A little earlier in the same chapter it is said: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." If all the Bible has to say about the two laws is studied, one can hardly believe that a part of the Old Testament is to be brought over and made a part of the New.

Some think that if one followed time around the world and it could be seen what takes place as one goes, there would not be so much difficulty. Suppose that on the first day of the month two start around the world, one going east and the other west, and that they so arrange their journey as to be around in twenty-four days. They would meet with a friend who had remained at home. To the one who went east the next morning would be the twenty-sixth day of the month; to the one who went west it would be the twenty-fourth, and to the one who remained at home it would be the twenty-fifth. If that day of meeting happened to be Sunday, the one who went east would think it was Saturday. To obviate this difficulty, an international date line has been established. When the traveler going east crosses the line a day is dropped; and when the one going west crosses that line, a day is added. That line is the 180th meridian east of Greenwich, England.

The passing of the law did not affect any of the ten commandments except the fourth, for Jesus gave all the others in his teaching. The Old Testament is still an important Book, a most valuable

Book, second only to the New Testament, a Book which should be studied by all who believe in Jesus and his teaching. It gives the history of God's dealings with men since the creation.

It has been stated many times, and emphasized in much of the Advent teaching, that a pope of Rome changed the day of worship from Saturday to Sunday. I have repeatedly asked people of that faith to tell me the name of the pope who did it, and also the date and place; but so far no man has been named and no date or place given to show when and where it was done. The Council of Laodicea is sometimes mentioned, but the name of the pope is not given. The date at which it was held is not definitely established. Those who select this council, because there was passed at it a canon saying that Christians should not keep the Jewish Sabbath, fail to take into account the fact that the pope of Rome was not represented at the meeting. It was made up of bishops of Asia.

One friendly man wrote me that he had had the date and name, but had lost it. If anyone who has the date and the name of the place and the name of the pope who was influential in having this canon made, the writer will be grateful to receive this information.

We need to be more concerned as to how we keep the day than the Christian world has been or is at the present time. Comparatively, there are very few of those who profess to keep the day who keep it as the Lord would have his day kept. There is much room for improvement here, as there is in the way we keep all the other commandments of Jesus. We need more of the Spirit and less of the world and its pleasures in our worship of the Lord.

Rehobeth, Md.

Having Convictions

BY I. S. LONG

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The writer is often surprised at the lack of any real convictions as to duty on the part of many people. Say they, by word or act: "It is immaterial what church one belongs to, and you ministers ought to be glad if one attends on Easter and Christmas Day!"

Then one is surprised that some can believe, "You'll be damned if you do not keep Saturday, the old Sabbath"; and that so many believe Mrs. Eddy apparently more inspired than St. Paul was,

for evidently she had light on the meaning of the death of Christ that was unknown to Paul; and that so many others are led away by Rutherford's books that deceive because they misinterpret and misapply Scriptures; and that still others are being led away, by hosts, into Mormonism.

The general tenor of the Scriptures is plain. "The wayfaring men, though fools, shall not err therein." They certainly need not err, if they be honestly seeking light. The writer might have been educated through both college and seminary, free to him, had he agreed to be a Lutheran minister. Later, he might have become a Methodist missionary. The fact is, because of convictions as to duty, he could be neither.

Recently, several girls whose parents formerly belonged to our church, living far from one of our churches, went to a pastor close by and asked to be baptized. He told them: "We don't baptize: but I'll sprinkle you." Not being satisfied, still, the pastor felt forced to go and ask his neighbor, a Baptist minister to baptize these girls for him, which thing he did, and they became members of the former church, where they admit they do not baptize. And yet, did not the Master say: "Go, . . . make disciples, . . . baptizing them"? Hear him again: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you." How short-sighted some of us are!

So many women and girls of recent years have left their high estate and have fallen into degenerate ways, clearly. Not long ago, a minister in our city, said publicly in his church: "Fifty years ago a woman who smoked was an extraordinary woman, while today a woman who does not smoke is an extraordinary woman, and the rare men who neither smoke or drink are extraordinary men." The writer is highly favored indeed, for he speaks to a good many extraordinary folks every Sunday, both men and women! Yes, extraordinary, for they have the courage to say, *No*, when offered a smoke or drink. It takes a man or woman of character to say, *No*. Just anybody can do it, when "Everybody's doing it."

I hear a boy say: "Oh, you want me to be a sissy!" No, by no means. I want you to be a Christian gentleman. I want my own boy to be one. And I want your daughters and mine to let their light shine, and to be the salt of the earth. I do not know of one of our Brethren girls who smokes, and I tell the world so, too. Hallelujah! May not the temple of God, your body, be defiled by the use of tobacco and whisky? "If a man defile the

temple of God, him will God destroy. For the temple of God is holy, which temple ye are."

"Mr. Moody, is there anything in the Bible against the use of tobacco?"

"No, but there is something in there in favor of it, namely: 'Let him that is filthy, be filthy still.'" This is what Moody is said to have replied.

Again, does it not surprise you to know ministers who are dreadfully in earnest about Bible study, prayer and missions, folks who may doubt your theology if you do not follow them in their continuous clamor that we are in the last days and that everything is going to the dogs, and only the personal appearing of the Lord can stem the tide of evil, who yet do not baptize in water, do not teach the saints to wash feet, and do not teach that war is essentially wrong, who indeed teach war is right under certain conditions?

In these days when armament costs mount to the skies, when we are forging our own destruction, clearly, should we not all rapidly join pacifist churches? Listen to the Master: "Put up thy sword into his place: for all they that take the sword shall perish with the sword." As per Matt. 5: 44, Jesus plainly says the only thing we can do is to love our enemies or do them good. The old-time religion makes us love everybody and hate no one. How thankful the world should be that there are serious-minded folks who dare to follow Jesus all the way!

It is really a great thing to belong to a church like ours. In this group one may obey every command of the Master, and receive every blessing of high heaven.

Baltimore, Md.

Good Books

MRS. LULU TERFORD

A devout Christian would say without hesitation that the sixty-six books of the Bible are good books to read. Taken together they form one Book which is the Book of books. But other books should be read also. Then comes the question: What are good books? That depends largely on the reader's frame of mind.

The facts are that a good book is not a good book to read at all times. After a hard day's work at the desk it would not be proper to spend leisure hours reading what might be termed heavy or solid reading. Light reading, or at least something different from the day's work, is often best. No doubt those who live in the country and constantly view beautiful scenery like to read about the city. Maybe if the farmer reads too much about the city and traveling he might become discontented. Perhaps those who travel like to read books about the farmer's life where people can stay at home and enjoy themselves. Age, education, environment and a number of other things should be taken into con-

(Continued on Page 40)

KINGDOM GLEANINGS

Calendar for Sunday, June 4

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Paul Pleads His Own Case.—Acts 21: 40—22: 4; 24: 14-16; 26: 19-23.

Christian Workers, The Annual Conference of Other Days.

B. Y. P. D., In the Local Church.

Intermediates, The Church. Through the Ages: Undeafed.

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Gains for the Kingdom

Three baptized in the Ashland church, Ore.

Two baptized in the Blue River church, Ind.

Two baptized in the Lincoln church, Nebr., Sister June Yearout, evangelist.

Twenty-one baptized at Martinsburg, W. Va., Bro. A. M. Dixon, evangelist.

Five baptized in the Lone Star church, Kans., Bro. L. H. Griffith, pastor.

Twenty-nine baptized in the La Verne church, Calif., Bro. D. W. Kurtz, pastor.

Fifteen baptized in the Juniata Park church, Altoona, Pa., Brother and Sister B. M. Rollins, evangelists.

Twelve baptized and one awaiting baptism in the Hyndman church, Pa., Bro. A. J. Beeghly, evangelist.

Eleven baptized and two reclaimed in the Springfield church, Northeastern Ohio, Bro. L. R. Holsinger, pastor.

Four baptized and one awaiting baptism in the Connellsville church, Pa., Brother and Sister E. S. Coffman, evangelists.

Twenty-six baptized, two received on confession of faith and others awaiting baptism in the Shepherd church, Mich., Brother and Sister I. R. Beery, evangelists.

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Our Evangelists

Will you pray for the success of these meetings?
Will you share the burden which these laborers carry?

Bro. Lawrence Bianchi of Windber, Pa., June 11-25, in the Bethesda chapel, Md.

Bro. A. P. Wenger of Ephrata, Pa., June 11-25, at Mohler's house, Springville congregation, Pa.

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Personal Mention

Bro. Ezra Flory has been laboring in his new field for about two months and his correspondents will please note that his address is now Rodney, Mich., R. 1.

Dr. D. W. Kurtz will be the speaker tomorrow, June 4, at the Camp Mack men's and women's mass meetings, 2 P. M. and 7 P. M. The Music Camp choir will sing. The Northern Indiana Men's Chorus meets at 1:15 for rehearsal.

Bro. W. G. McFadden, pastor of the Mansfield (Lincoln Heights) church of Northeastern Ohio, has accepted a call to the pastorate of the Michigan City church of Northern Indiana, and is just beginning work in his new field. The church he has been serving treated him and his family so kindly they found it difficult to leave. They console themselves in the "loss of friends here by thinking of those that will be made and there are good people everywhere."

Eastern Pennsylvania, we have learned at the eleventh hour, will have as Standing Committee delegates at Anderson, Elders James M. Moore, F. S. Carper and R. W. Schlosser, with Elders Michael Kurtz, A. P. Wenger and Nathan Martin as alternates.

Sister B. W. S. Ebersole and family of Hershey, Pa., "wish to express their sincere appreciation and thanks to all who so kindly remembered them with cards, letters and flowers in the time of their great sorrow, in the passing of a dear husband and father."

Bro. J. R. Mohler of Quinter, Kans., helped to serve meals in one of the dining halls at the Conference of 1883 held in Bismarck Grove, near Lawrence, Kans. And so he quickly noticed the slip on page 21 of the May 20 Messenger which put the first Kansas Conference in 1896.

Bro. Ernest E. Muntzing of Rockingham, Va., is resigning his position as agency sales manager for a large commercial institution and will devote his time largely to evangelistic work. Churches east of the Mississippi still in need of an evangelist for 1940 are invited to address him as above.

India Missionary Goldie Swartz was with the Yellow Creek church of Northern Illinois May 21 and on her return brought along an armful of wild flowers, especially for the folks in Chicago who seldom see "the flowers of the field." She also kindly permitted Publishing House prisoners to look at them.

Bro. Jacob A. Mummert of the First church, York, Pa., is now located at Portsmouth, Va., and is trying to be useful in finding other Brethren families in the Portsmouth-Norfolk area. If you can give him the names and addresses of any such, he will appreciate the favor. Write him at 2010 King St., Portsmouth, Va.

"**One family of nine**, including the father and the mother, were baptized. I think that is the largest entire family I have ever had the pleasure of receiving into the church at one time." A unique privilege indeed. And there were a half dozen other baptisms and several additions by letter. Perhaps you can understand now why Pastor W. A. Kinzie of the Navarre church of Northeastern Kansas keeps on being so glad.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Shepherd of All—The Twenty-third Psalm interpreted by George M. Lamsa. A. J. Holman Co. 86 pages. 50c.

Here is a vest-pocket, gold-stamped, gilt-edge gift edition of this psalm of psalms. The book has large type, clear print, good paper. Whatever this psalm has meant to you it will mean more as you follow the interpretations and comments of the author who knows sheep, shepherds and the Twenty-third Psalm. The young will enjoy it; the old will revel in its message. The strong will rejoice and the weak will fear no evil as they discover their protection. As you see the broad application of this psalm your eyes will open to new meanings in other favorite psalms. As a gift for the aged or the sick this little book will fill a large place.

Bro. D. B. Eby of Olympia, Wash., will be confined to his bed for some time on account of a hip fracture resulting from a fall. His suffering, severe at first, is lessening and he hopes to be about in a month or two, at least on a wheel chair. He was eighty-eight on May 10. His general health is good but his sight is practically gone and his hearing much impaired. April 12 he brought the morning message in his home church. He is interested in the approaching Conference and recalls that he has served seven times on the Standing Committee. He is the only surviving member of the Standing Committee of the North Manchester Conference of 1888.

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Miscellaneous Items

"Sacred Art Paintings" is what Bro. Geo. W. Anglemeyer of Nappanee, Ind., calls them. They are his own work and said to be very suitable for use in illustrating various church activities. If you are interested in something of this kind look for them among the exhibits at the Anderson Conference.

Alumni and friends of Bridgewater College will want to tune in on WRVA, Richmond, Va., tomorrow, June 4, 2:00 P. M. for the glee club broadcast of the cantata, "Elijah." It's a feature of the commencement program and will originate on the college campus. Richmond is a powerful station and can be heard widely in the east and south.

"Better late than never," is the charitable view we hope our considerate readers will take with reference to this Messenger. Please note this is the Annual Report Number with sixteen additional pages. All this involved a longer than usual manufacturing process. Of course much matter was gotten ready weeks in advance, but certain things in the making of this 50% larger paper just had to come in a week with Memorial Day out. More to do in less time explains why this paper is late.

The Maple Grove church of Southern Indiana will celebrate the thirty-fourth anniversary of her dedication on June 18, with a home-coming and special program: Sunday school at 9:30, followed by a sermon by Eld. J. A. Miller of Muncie, Ind., and a basket dinner and social hour at noon. The afternoon program consists of readings and short talks, musical numbers, a play by the young people, and a sermon by Bro. Charles Dumond of Canton, Ill. Everybody is invited, especially those who have at some time attended services there.—Mrs. Alfred Campbell, Center Point, Ind.

The cornerstone for the new sanctuary of the Second Church of the Brethren, York, Pa., will be laid with appropriate ceremonies on Sunday, June 4, 3:00 P. M., Eastern Daylight Saving Time. The service will be held in the open on the building site, Pastor S. S. Blough officiating, assisted by Elders L. Elmer Leas, Daniel Bowser, Joseph J. Bowser and members of the district ministerial board. Eld. H. Mitchell Stover of Waynesboro, treasurer of the Southern Pennsylvania Mission Board, will deliver the address. Special music will be directed by Bro. Chester Royer. The cornerstone will bear the engraved dates of 1939 and 1907, indicating that the new edifice is replacing the mission church building which was dedicated in 1907. The new building, colonial in style and constructed of brick with stone trim, will consist of the sanctuary and an adjoining Sunday-school room with classrooms, committee rooms, a prayer meeting room, an assembly room and a kitchen.

Building operations were recently delayed by changed plans to include complete dismantling of the old building.—John F. Sprenkel, Chairman Building Committee.

How about the Conference Choir? Our special music diet needs attention. Often the most sentimental, crude and destructive music is the regular diet of choirs and congregations. But if music which has no power of growth or inspiration in it is permitted to poison the taste and interest of the church people there can be but one result, that of decreasing life and general decadence. The Conference choir shall hold to the ideal of inspired music and texts taken directly from the Bible. The music must be of such a character as to inspire to noble living. Cheap music has the tendency to tear down and pollute the taste. Only meager results are possible with the choir that sings it. The music counters are heaped with stuff that is simply manufactured for commercial purposes. Let us test anthems by the grip in them. It is comparatively easy to write a song or a sermon, but only out of inspired souls can come the germ of life which makes a living thing. So the Anderson Conference choir shall use inspired music—anthems for the most part of many years' vintage, songs that never cease to inspire, messages for those present to hear and appreciate, hymns and anthems of unforgettable moments revealing the presence of the Almighty.—A. F. Brightbill.

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With Our Schools

Juniata College

The success of last year's institute on the care of Pennsylvania's delinquent has suggested plans for another Alumni Week Institute. The subject for the 1939 session will be: The Citizen and His Community. Noted speakers are being provided. An important one that can be announced at this time is Dr. E. C. Lindaman of the New York School of Social Work who is reputed to be possibly the most popular speaker in the social field. Dr. McKenzie of the Juniata faculty has secured his services and is again helping to set up the program. The dates are Tuesday to Sunday, July 18 to 23.

The speaker engaged for the commencement occasion is Dean A. J. Brumbaugh of the University of Chicago. Dean Brumbaugh served as president of Mt. Morris College for three years, and later as assistant professor of education at Chicago University. He has been much in demand in educational surveys and for addresses at important meetings of teachers and supervisors as well as in national radio broadcasts. He has a vital interest in Christian education and an intimate understanding of the problems of the independent college. The commencement activities begin on Friday, June 2, and continue to Monday, June 5.

The complete commencement activities at Juniata are as follows: Friday, June 2, Orchestra Concert; Saturday: annual business meeting of the alumni association, alumni program in the college chapel, alumni luncheon, baseball game, friends of the library tea, class reunions and class day exercises; Sunday: baccalaureate service, sermon by President Charles C. Ellis, reception to the seniors by President and Mrs. Ellis, senior hymn ceremonies, vesper service, oratorio, Elijah, sung by the Juniata College a cappella choir numbering one hundred and fifty voices, thirty of whom will be alumni; Monday: commencement exercises, Dean A. J. Brumbaugh, speaker.

HOME AND FAMILY

Be My Companion, Jesus

BY GERTRUDE LE FEVRE GRAFF

When hours and days are lonely,
It's empty everywhere;
Be my companion, Jesus;
I long for one to care.

When problems are the hardest,
And clouds are hanging low,
Come very near, dear Jesus,
For only you can know . . .

How much my heart is yearning
For one who really cares,
The presence of a dear one
Who loves—and lifts—and shares.

My burdens make me weary—
Touch of a loving hand,
Be my companion, Jesus;
You, only, understand.

Oh, let me feel your presence;
And hear your tender voice
Speak to me in the darkness—
"I'm near you, child, rejoice."

York, Pa.

What Constitutes an Ideal Sermon?

BY GRACE HILEMAN MILLER

"REBECCA, you should have heard the discussion at our house yesterday afternoon about an ideal sermon—what it is and what it does," remarked Mary Cassel to her neighbor one Monday afternoon in June, as the two sat sewing on the Cassel veranda.

"Who were talking?" queried Rebecca.

"A group of young people, friends of Mary and Thomas. Two of the boys are licentiate preachers and both were to preach within the next two weeks. They asked for advice and they surely got it!"

"Were you in the group, Mary?"

"Indirectly, they were here on the veranda and I was in the living room, but I could not help but hear every word. I agreed fairly well with their conclusions, though."

"Oh-h, I understand some things now," exclaimed Rebecca. "You know a half dozen or so young people came home with Frances after church last evening. John Lane was among them, and they were discussing the pastor's sermon which they had just heard, and I could not exactly understand why. Practically all of them thought it ideal. I believe it was your Mary who said she considered it an ideal sermon because it made her

think about some changes she should make, and led her to want to do it very decidedly."

"Yes, yes, Rebecca; we talked about that sermon at the breakfast table; Thomas said it hit him right straight between the eyes."

"Well, the crowd told the coming preachers to say what they had to say in plain words, and then sit down," continued Mrs. Cassel.

"Good advice, I would say; did the would-be ministers agree?" commented Rebecca.

"They would better, they asked advice and they surely got it, more than they expected, but I believe part of it at least soaked in."

"Thomas got the dictionary and a homiletics book out of the library and expounded the meaning of the word, sermon."

"Sounds just like him, Mary—"

"Yes, but he sort of got caught in his own trap; he is so desperately opposed to even reasonably long sermons, and the homiletics book insists that they be long enough to express the desired message clearly. However, they all agreed that our pastor's sermons are ideal in length and manner of presentation, and that they are constructive and positive."

"That was evident in the discussion I heard at our house, too, and I am so glad, for there is no trouble about whether they do or do not go to church, when they like the pastor's messages."

"That is very, very true, Rebecca Kline, and so very important; for it is hard to get young people to overlook their dislikes, or even make the most of such situations sometimes."

"Mary, I heard the young people, I believe it was John Lane, he was much interested for he preaches next Sunday evening at Colville where he is likely to have a large audience, say something about a good sermon should be or have the sense of conversation or discussion. Thomas read that out of the homiletics book which he found in the library."

"Yes, and when John said he was not going to make his sermon all illustrative stories, like a certain minister whom he knows, immediately several of the crowd exclaimed that it was better to have too many stories than not enough. And don't be afraid that a little humor will kill your sermon, another put in," continued Mrs. Cassel.

"All agreed that sermons, not orations, are the ideal—sermons that stick to a text," enthused Rebecca.

"Oh, yes, Thomas found quite a discussion of that point in his book!"

"I wondered why the conversation after church took certain trends, Mary, but now I see; perchance the youngsters spent a profitable afternoon at your house."

"Well, I feel myself that they did."

La Verne, Calif.

Back to Father's House

BY MAUDE C. JONES

"I WILL arise and go to my father"—is an old and familiar line from an old familiar story, the story of the prodigal boy who never half appreciated a loving father until he was far away from home and sadly in need of everything that had always been his for the asking in that father's home. Alone in a foreign country; reduced to the job of caring for swine; homeless, hungry, friendless and penniless; the scales began to fall from his eyes and his brain began to function along intelligent lines. Then he saw himself as he really was: a bigoted, selfish, egoistic, foolish, brainless young man who had despised his father's frugality and good judgment, who had caused a serious breach in the family life back home.

As he pondered the situation he marvelled at his father's acquiescence to his demands for his portion of the family's wealth. He hadn't expected him to be so agreeable about it. In fact, he had rather expected a scene; at least he felt he would be obliged to listen to some special sermonizing as to his disposition of his newly acquired wealth and his conduct while away from home. He had been certain that his father would resent his demand for the money that he, the son, reasoned belonged to him, since he had become of age and with which he had a right to do as he pleased.

But there had been no scene, no outbreak, no sermonizing. The deal had been quietly transacted and the money turned over and plans made for the boy's leavetaking, and although father seemed strangely quiet and possessed, and perhaps appeared a bit older and sadder those last few days at home, there was otherwise no difference in his attitude toward his son. And the boy had been so full of plans for the new venture and so eager to get away from the humdrum monotony of the old place with its antiquated methods and ideas, and lack of everything that savored of high life and classy society and real living that he really had given father little more than a passing thought. And anyway, father had had his day; and because he had chosen to sit down on the old homestead and stagnate, was no reason the son should do likewise. He had ideas of his own, progressive ideas, and since he was a man now no one

had any right to challenge those ideas. Yes, he would take his portion and see the world regardless of what others might think or say.

And no one had challenged that right. It had been so easy. As he looked back he wondered at it. He had turned his back on the old home and gone down the lane with his head up, his pockets full and his brain agog with dazzling plans for the future. And those plans had carried beautifully so long as his pockets bulged with rolls. He had wine and dined, had traveled and danced, had laughed and sung, had been back-patted and flattered. He had been the center of attraction and publicity until one day he found his bank roll entirely depleted and no stocks and bonds bringing in the much needed interest to meet his many requirements. Dazed, he asked himself where it had all gone. There must have been a slip somewhere. Perhaps his friends were now in a position to return what he now remembered he had been loaning with a lavish hand. But strange to believe, they recalled no loans he had given them and twitted him about being groggy, either then or now. Of the many he had feted and feasted none invited him out to dine. One by one he pawned his belongings to buy food. He tried to find work, but without success. His clothing became threadbare, and finally in desperation, he accepted a job as swine keeper in an outlying district.

The work was menial and the pay poor, so poor he was unable to buy food to satisfy his hunger. In his extremity he envied the hogs their daily ration of food. His clothing became tatters, his shoes were gone, and his stomach gnawing for food; it was this condition of affairs that caused him to come to himself. He had time for retrospection and he carefully and contritely reviewed his actions of the past few months. What an abominable fool he had been! Stripped of all his egoism he beheld himself as his father must have beheld him that day back home when he so pompously demanded his share of the family fortune. His cheeks burned with shame at the thought of his arrogance and audacity. And then he thought of home and father. How peaceful and tranquil it had always been back home and how abundantly his needs had always been provided for. Always plenty of clean clothing, healthful food and time for wholesome recreation. A simple country life? Yes, but filled full of the things that really count, after all. But he had estranged himself from that environment by his unprecedented folly and now what could he do?

Day after day and night after night he turned the problem over in his mind. Life here was impossible. Soul and body were slowly starving and

at his father's house were comforts to spare. But could he—dare he risk going back and asking for even the crumbs that fell from the table after his shameful conduct? No, he could not! And yet, yet perhaps if he came as a penitent, if he asked only for the fare and lot of a menial in his father's home, if he showed his willingness to be the least among his father's servants and kept his place as such, mayhap his father might overlook his miserable folly and give him a chance to earn enough to eat and wear. At least he would try it. Anything was preferable to his present life.

And so he arose and went to his father—want in his rags and filth and hunger and shame and humiliation. He went craving the tender love he had ruthlessly spurned and cast aside a few months before. He went hoping against hope that his father might deign to notice him enough to give him a little corner in which to live, and a chance to earn enough to keep him from the gnawing pangs of hunger.

And here comes the beautiful side of the picture—the father's side. How can we paint it? Dear old father standing shading his eyes with his trembling old hand, watching for the boy's return. Every day he kept his vigil. He knew he'd come back some day needing his father. True, the son had been foolish, and no doubt he was tainted with sin; but what matter if he was? He was his son and his father's heart yearned tenderly for him. There was an aching void that only the boy could fill. When would he come? the father asked over and over. And then one day he saw him at a great distance even though his eyesight was no longer good.

Yes, it was he—his boy who had gone away, he knew his walk even though it seemed altered in some ways. The old man stumbled up the lane and over the hill to meet him. And such a meeting! No censure, no comments on his changed appearance, no reluctance at taking this castoff derelict in his arms in a warm embrace. There was no chance to utter a much rehearsed apology—no time for regrets or weeping! The past was wiped out, the boy was home, back—back in father's house and father's arms and father's love, and no commodity in father's domain was too good to present as a gift to the boy who had been lost and was now found. Each needed the other and each was now able to understand the other thus creating a beautiful comradeship between the two.

How typical of true fathers everywhere! How often must the wise father stand back with calmness and fortitude and an aching heart and witness a rash son rush headlong into recklessness and folly, and sometimes shame and disrepute that

forever leaves its scar on the soul of the transgressor, stand back and patiently pray and watch for his return, hoping that before it is too late he will come to himself and say: "I will arise and go to my father." And no matter into what sin and degradation he has fallen that father is ready to take him back and forgive his follies and help to put him on his feet and try to make him build a new life upon the wreckage he has wrought.

Thank God for the noblehearted, sacrificing, forgiving fathers who have been an example and an inspiration and a rock of Gibraltar to foolish, erring, inexperienced youth and whose undying love and filial devotion toward flesh of their blood and bone has been the glorious heritage of every son of every true father since Adam.

Syracuse, Ind.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A BRETHREN minister in the west writes that he was asked to speak to a group of country folks in a little rural church:

"Among those present was a large family of poor people who are not able to dress in keeping with the custom of our day; but all of the other men, rich and poor, dressed in overalls (so this family would not feel conspicuous), and the women were dressed plainer than I ever see them in our own church."

New York, N. Y.

What to Pray For

Week of June 3-10

Few denominations have had an Annual Conference such as the Church of the Brethren has had during the past 195 years. This great gathering has meant more to our church than perhaps the church knows or ever will know. The great assemblies have done much to build up and maintain the spirit of brotherhood among our people. Pray that this spirit may continue to increase for us as the years go by. Pray for the Conference at Anderson, Ind., which is just now ready to open.

The Missionary Convocation held on Monday afternoon has long been one of the most outstanding services of the whole Conference. From this great meeting many of our missionaries have gone to the foreign field with the benediction and blessing of the entire church upon them. This benediction has remained with them during years of service always giving them the confidence that the church was behind them with its resources and its prayers. Let us pray for the great service of June 12. Pray for Dr. John R. Mott that he may touch our hearts with his message. Pray for every missionary who shall be consecrated for future service in India, China, and Africa. Pray for the vast audience which shall not only be hearers, but partakers of the Spirit which shall make our church a greater and greater church.

ANNUAL MISSION REPORTS



Fifty-fourth Annual Report of the General Mission Board

For the Year Ending February 28, 1939

BY CHARLES D. BONSAK

Secretary General Mission Board

THE year has been one of suffering, wars and rumors of war in the world. National selfishness and military power has taken the place of international goodwill. Faith and fellowship have yielded to fear and force. In the clash of materialism God has been forgotten. What a privilege we have to preach the gospel of hope and love in such a world! Out of this confusion and helplessness there is an increasing hunger for God and the things of the Spirit. This in turn makes the call for the world-wide mission of Christianity imperative. We rejoice in the increasing fruitage of the work and commend the church for their co-operation in prayer and giving that the work of salvation and blessing may go forward.

The year has given some problems in all the fields. The war in China makes the work difficult and delicate. Opposing groups in military combat makes every act subject to suspicion. But increasingly the missionaries are the greatest hope amid that suffering conflict. As they minister to either side in relief and good will there dawns the hope of a better day. In India, problems of growth have given some misunderstandings; but the church there is handling this matter in a most commendable way, which proves its strength of Christian stability. Illness has reduced the working strength on the Africa field; but all have recovered or are improving, and with new recruits, the strain will be reduced and the work will go forward.

Personnel

All fields have been understaffed; partly due to illness; but more because we have not had enough

Group baptized at Tai Yuan Fu, Shansi, China, Dec. 11, 1938. Photo by Laura Shock

workers for the plans laid when we had 30% more workers. Those who have been sick are recovering and we praise the Lord who careth for the work and workers. With illness and delays in return to the fields, it is difficult to name exactly the number of workers; but including those on furlough, there are two in Sweden, forty-two in India, twenty-eight in China and twenty-three in Africa. This makes a total of about ninety-five. At the writing of this report it appears that there may be ten or more new ones going to the various fields during the year, which are much needed indeed.

Denmark and Sweden

While our forefathers came from Germany in the early eighteenth century, the church did not look beyond the oceans for any definite service for a century and a half later. There was a call to come to preach and baptize a young man in Denmark in the year 1875. This was the beginning of an obligation that many felt we should face. It has grown slowly. There was opposition and indifference to face in the beginning and we had to learn how to plant the gospel in other lands. It was not only a training school to the home church, but was an important contribution in giving an evangelical emphasis to these countries and sent many fine folks into the churches of America.

India

India was our first mission to a non-Christian people. It was opened in 1894. They now have a total membership of baptized Christians of about 6,500 and a total Christian community of about 10,000. They have 21 organized congregations with 5,500 in Sunday school. During the year they con-

tributed \$1,452 toward church work. Besides these they have 75 other places of worship and Christian teaching. In their two hospitals they have given 46,022 treatments during the year to 10,773 different patients and received medical fees to the amount of \$13,800. Some 350 were baptized during the year. The greatest evidence of progress in this field lies not so much in these statistics, but in the Christian leadership, homes and churches that are rapidly manifesting their power and life in the country.

China

The field of China was opened in 1908. The progress was most hopeful and normal until the war broke out in 1937 with Japan. In the midst of this conflict our missionaries have ministered in relief, comfort, and spiritual guidance. We believe that they are meeting a need—though amid difficult and delicate situations—such as history has seldom offered to the Christian church. Statistics would be impossible from this field now; but baptisms have increased and confidence and love for the missionaries have multiplied manyfold. We regret more young with preparation and experience have not dedicated their lives to this field of appalling need and opportunity.

Relief Work in China

The Conference last year suggested that the church try to raise \$4,000 monthly for relief work in the war-torn countries of China and Spain. Three fourths of this was to be used in the former and one fourth in the latter country. This was to be attempted for at least eight months to the end of the fiscal year. This was referred by the Joint Boards to the staff and they to a smaller committee, who we trust will report more completely to the Conference. We include but a brief statement on the work in China.

The church on the whole has about reached the goal for the year, having raised \$22,181.85 for China relief during the fiscal year. To this must be added a balance from the previous year of \$4,144.84. There was spent on the field, received from other sources before our funds began to be available in sufficient amount to meet the need, about \$3,500. This leaves considerable balance on hand at the close of the fiscal year. Howard Sollenberger was sent out to help in this work and has been doing a herculean task in making contacts with the places in need. In the Chinese occupied areas there has been much constructive work done, where the leaders and men of the community have not been driven away. In the Japanese occupied areas the men are more or less scattered and the task becomes one of caring for refugee women and children. The work requires delicate

diplomacy, with a knowledge of both the language and the habits and thought-life of the people. It is one of the most fruitful Christian opportunities the church has had for a long time and should continue. Relief and mission work in China is so interwoven that there is little difference in the time and money spent. All work is both mission and relief under the prevailing circumstances.

Africa

This field was opened in 1922 and offers the greatest need and almost unlimited opportunity in one of the world's last places for pioneer work. While it is just beginning to respond in a definite and large way for the permanency of Christian home and church life; yet the progress has been most satisfactory and hopeful. They have opened a new station and others should be when sufficient help is available. They have a membership of baptized Christians of about 400. They baptized during the year more than 100. They have 650 in schools and have a well organized leper colony with more than 600 of these unfortunate sufferers. There were 94,295 treatments in the hospitals, with a much reduced medical staff, two doctors being home on furlough.

The American Mission to Lepers

We owe much to this organization in our work with lepers. The American Mission to Lepers works in co-operation with representatives of the General Mission Board by building the homes, churches, and hospitals for the lepers, and providing food, clothing, medicines, and other supplies for the leper stations listed in this report. The medical attention, the supervision, and the Christian teaching are done without extra compensation by our own Church of the Brethren missionaries. This plan is followed by all the Protestant churches.

In the Homeland

Help has been given to about two thirds of our state districts. This has been done either financially or in personnel. Loans or interest payments have been granted to more than a dozen congregations. Evangelists or summer pastors have been made available to many of the smaller congregations. Counsel and guidance toward self-help have been made where such is the greater need, which is often more permanently helpful than money. There are places though where financial help is needed until local resources can be organized and made effective.

Financial

We deeply appreciate the slightly increased giving of the churches in the year closed. To have done so, with the fear and confusion of business

and the uncertainty of agricultural prices in many areas, indicates the devotion and co-operation that inspires hard work and sacrifice on the part of those responsible for its administration. We cannot include all items of interest in this brief report, but refer all to the complete reports to be found in the pages of this MESSENGER.

Comparative Statement of Mission Funds

	Receipts		Increase (I), Decrease (D)
	1937-1938	1938-1939	
Contribution of living donors	\$150,096.76	\$151,549.59	\$ 1,452.83 (I)
Bequests and lapsed annuities, net income from investments, etc.	33,438.52	42,479.89	9,041.37 (I)
	\$183,535.28	\$194,029.48	\$10,494.20 (I)
Endowments and annuities	25,145.00	21,894.50	3,250.50 (D)
Expenditures			
Administration	\$ 9,211.41	\$ 9,175.91	\$ 35.50 (D)
Missionary Education	7,197.87	6,725.67	472.20 (D)
India Mission	61,695.77	66,986.13	5,290.36 (I)
China Mission	32,099.42	32,614.03	514.61 (I)
South China Mission	290.71	253.29	37.42 (D)
Sweden Mission	4,840.12	6,793.14	1,953.02 (I)
Denmark Mission	143.20	183.11	39.91 (I)
Africa Mission	34,625.46	39,662.42	5,036.96 (I)
Home Missions	25,951.76	28,570.87	2,619.11 (I)
	\$176,055.72	\$190,964.57	\$14,908.85 (I)

General Comments

The above figures give a brief view of receipts and expenditures in our mission work as compared with the previous year. The increase in funds for missions was largely from bequests, lapsed annuities, etc., rather than from living donors. These latter gifts are made up largely from bequests by will and the death of annuitants who want their principal or some portion to go to missions at their death. These are changes over which we have no control. There was an increased giving by living donors to the budget, from which missions received \$1,452.83 increase for the work and \$2,000 for student loan fund. The increase otherwise includes about \$6,000 from bequests and \$3,500 (last payment) from Carnegie foundation for Africa.

In expenditures there are some items of interest. Administration is slightly less. Missionary education is less, being transferred to promotion expense. India has an increase of about \$5,300, which was mostly in increased work. China seems about the same, but much more work was done, the exchange rate being so favorable. Also increased use and giving for relief, not included in this report. The increase for Sweden is represented in furlough expense and adjustment of back pay. The increase in Africa is partly building with Carnegie funds and increase of work.

The total average monthly investments including frozen assets for the year were \$1,687,103, on which the average income was 3.9%. This enabled us to turn over for missions \$15,092.27 from investments, which was slightly lower than last year be-

cause of business and tax conditions with which we are all too familiar. The average investments compare with the peak of some years ago which was about \$1,800,000. There is likely to be further adjustments downward; but with the experience of insurance and the best investment houses the report still compares favorably.

The Scandinavian Mission

BY J. F. GRAYBILL

It may not be the easiest thing to give an account of the work in Scandinavia when one has been away the greater part of the year. But since no one from the field is able to give this I venture to write what I can about the work.

The Work in Sweden

The work in Sweden has had a number of encouraging features. As we left the field the latter part of April, 1938, a young brother from the Alliance Mission volunteered to serve us in the work. He had served us in an evangelistic campaign at two of our churches. He came to us a few weeks before we left Sweden. He was convinced of adult baptism and was baptized during the year. This is an answer to our prayers for some young man with training. He has had seminary and university work and also considerable practical training. He has handled the editing of our Swedish church paper in a remarkable way during the year and we hope and pray that he will make us a good worker. He is much liked among our people for he is humble and willing to serve as best he can. His coming to us greatly encouraged us.

There have been accessions in all of the churches in Sweden but one, where there is no resident minister. I am not in a position to give the exact number. All branches of church activities have moved along nicely. We can say that at no time since we have been on the field has the work looked more encouraging than now. We expect to find the work in good condition upon our return.

The Work in Denmark

The work in Denmark has also received some encouragement in being able to send a young Dane to a seminary of a different denomination. This is a promising young man with a good Brethren background. His father served for many years as a deacon and their children are members of the church. For a few years, since the passing of Brethren Christian Hansen and Martin Johansen, there has been no resident minister in Denmark. All preaching was done by some Swedish minister or myself. There is a great need of some one living there for the progress of the work. We think it should be a native of the country. We believe that the training of this young brother and the work he will be able to do by the grace of God will add new impetus to the work. He is taking his training in Sweden as there is no available seminary in Denmark open to members of other denominations. We are hoping this need will be supplied by this young brother in the seminary.

Four or five times during the year we have visited the members in Denmark. We were there from two to three weeks each time. Our visits were encouraging to the church there but were not sufficient to bring about a definite growth in the church. But with all these odds

against the work, new members have been added. The Sunday school and young people's organizations have been functioning all the time and souls have been added to the church. Without a minister or leader they have carried on in their way and have held the church together and added to their number such as would be saved.

We are personally encouraged that the work is moving along so nicely during our absence. Letters state that they are counting the months for our return. We are thankful for the privilege of enjoying a reasonable furlough, under good conditions. This is the longest furlough we have had for twenty-eight years. We have had less work while off the field and more privilege for recuperating than at any of the two previous furloughs. We will return feeling stronger in body and spirit for the years the Lord may see fit to use us. Age is creeping steadily upon us and there is nothing to do about it, but try and keep as young as possible in spirit. We crave the prayers of God's people for the advancement of the church in Scandinavia, the first foreign mission work of the Church of the Brethren.

On Furlough From Malmö, Sweden.

Table II. Church in the Field

Church Congregations	Native Staff			The Church										Contributions for Church Work (Dollars)
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places of Reg. Wor.	Baptized During Year	Christian Community	Total Church Membership	Christians in Villages	Others Under Christian Instruction	Sunday Schools	Sunday School Teachers and Pupils	
Agaswan	5	1	1	1	1	3	480	320	320	65	4	143	8	
Ahwa	20	1	16	3	1	3	500	223	55	350	1	150	54	
Amletha	6	1	5	1	1	2	225	91	91	200	3	194	35	
Andada	3	1	1	1	1	2	273	225	225	350	3	145	15	
Anklesvar	29	2	20	7	1	7	471	1,450	1,017	780	200	7	566	239
Bamanvel	4	2	3	1	1	2	12	242	142	56	175	2	145	21
Bulsar	23	2	16	5	1	1	14	550	321	8	300	8	500	151
Champavadi	4	1	3	1	1	1	235	172	172	55	2	89	24	
Dahanu	3	1	1	1	1	1	98	36	11	33	1	45	122	
Gadat	16	1	13	2	1	4	600	523	523	90	5	181	22	
Jalalpor	16	1	13	2	1	5	500	454	300	800	6	700	36	
Jamoli	1	1	1	1	1	2	231	100	100	70	3	75	20	
Jitali	1	1	1	1	1	4	48	500	306	500	5	256	15	
Khergam	26	2	20	4	1	14	47	758	458	286	892	15	1,041	329
Kikakui	1	1	1	1	1	5	50	269	269	180	1	170	24	
Palghar	1	1	1	1	1	5	33	34	111	175	2	112	3	
Unaid	1	1	1	1	1	6	24	350	289	289	60	295	38	
Unai	1	1	1	1	1	7	7	290	159	159	250	8	225	90
Vali	1	1	1	1	1	2	7	33	22	2	2	2	2	
Vyara	19	2	13	4	1	10	74	1,574	1,064	959	195	11	411	143
Totals	203	18	149	36	21	77	349	9,963	6,486	5,183	5,155	98	5,577	1,452

INDIA MISSION STATISTICS FOR 1938



Table III. General Education

Mission Stations	Total Under Instruction. All Schools	Kin.		Elementary Schools			High and Middle Schools				Industrial Schools				Teachers' Training Schools				Edu. Fees—Dollars	
		Kindergarten	Pupils	Schools	Total Pupils	Boys	Girls	Schools	Total Pupils	Boys	Girls	Institutions	Total Pupils	Boys	Girls	Institutions	Total Pupils	Male		Female
Ahwa	500	1	34	18	419	366	53	1	19	15	4	1	28	28						
Anklesvar	626			14	392	325	67	2	135	87	48	2	82	70						
Bulsar	1,460	1	35	22	1,249	994	255	3	95	62	33	1	81	40						640
Dahanu	114	1	15	3	59	55	4													
Jalalpor	441			11	441	360	81													30
Palghar	213			6	211	177	34		2	2										14
Umalla-Vali	366			9	366	299	67													
Vyara	769			24	680	517	163	1	46	32	14	1	43	43						
Totals	4,489	3	84	107	3,817	3,093	724	7	297	198	99	5	234	181	53	1	17	17		684

Table I. Foreign Staff

Date of First Work in India	Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Short Term Workers	Residence Stations
1894	42	11	3	13	15		8

* 11 of this number on furlough.

Table V. Philanthropic

Mission Stations	Widow's Home				Baby Home			
	Institutions	Total	Women	Children	Institutions	Total	Boys	Girls
Anklesvar ..	1	11	7	4	1	16	5	11
Dahanu	1	11	7	4	1	16	5	11
Totals	1	11	7	4	1	16	5	11

Table IV. Medical

Mission Stations	Foreign Staff			Native Staff				Hospitals and Dispensaries											Medical Fees Received (Dollars)
	Physicians—Men	Physicians—Women	Nurses	Physicians—Men	Physicians—Women	Trained Assistants—Men	Trained Assistants—Women	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatments in Dispensaries	Visits to Homes	Major Operations	Minor Operations	Obstetrical Cases	Total Individual Patients	Total Treatments	
Ahwa												1,500						1,500	
*Bulsar	1	1	1			2	2	1	23	401	1	20,516	152	39	312	38	4,406	20,668	8,476
Dahanu			1			2	4	1	30	777	1	23,494		370		135	6,367	23,494	5,257
Umalla												360						360	67
Totals	1	2	2	1		5	6	2	53	1,178	4	45,870	152	409	312	173	10,773	46,022	13,800

** Major and minor combined.

* Bulsar figures are for 10 months only. Hospital was closed for

2 months in 1938.

† On furlough most of 1938.

‡ Approximately.

News From Ping Ting, China

BY ANNA CRUMPACKER

Women's Classes

At the time when I took over the work of the Women's school there were around twenty pupils in attendance, but at present there is an enrollment of 137. In the east suburb of the town in the house where the Brights lived there is another school of fifty young women. And there are about 120 women reading and studying in homes. With all this work going on, the budget has not been increased and therefore it is woefully inadequate.

Hopes for More Grades

Sister Minerva Metzger is hopeful of opening the fifth and sixth grades in connection with her school for another year.

Crowded Conditions

We now have our daily chapel service in the church building as no schoolroom is large enough to accommodate the students. Should more grades be added to Sister Metzger's school, classrooms will have to be provided in the church.

Baptisms

Our Easter meetings are over and ninety-six were baptized. The communion service was well attended and 340 communed. A good many could not come to the city. There have been some wonderful answers to prayer among those who were baptized. There were fifty-four women baptized and thirty of them were pupils from the women's school.

Aged Father and Young Daughter

One man who was baptized was here before the Boxer time. He was past seventy. His fifteen-year-old daughter was also baptized. She is in the Women's Bible School and is certainly a lovely girl.

Openings Into New Homes

Many of the girls who were baptized will make it possible to enter new homes and these are some of the most influential homes of the city. All entered the church with the consent of their parents.

Girls Conduct Meetings

The girls have had several meetings and have invited the women folks of their homes to come. The girls take charge of these meetings and try to tell their folks the gospel message. Since the girls cannot go out on the streets, the older women come here. When the weather is warmer these Saturday afternoon meetings will be held twice, or perhaps three times a month.

A New Kind of Service

At the Chinese New Year we had a new variety of meetings. Invitations had been sent to the male relatives of the homes and sure enough many of the men came. My heart took a big leap when I saw the crowd for I thought we would do well if twenty would come. Bro. Crumpacker presided and Pastor Yin and Dr. Kao told them of the aims of the school and gave a short gospel message. The girls all sat off to one side but sang several hymns. It was the first time that some of these men had ever been to church. It was a joy to make these new contacts.

The Church Building in Constant Use

The church is so filled with classes that they must take turns, and sometimes certain services and classes cannot have the church when they want it. We are outgrowing

our facilities. On Easter Sunday the kindergarten came to the church to sing and then had church by themselves. Then the first and second grades did likewise. On Children's Day the children will get to come to the "big church" and the girls and women will have to have another service. On Parents' Day we will try to accommodate the parents inside the church and then as they leave, the school children will stand in the yard on either side of the walk and sing to their parents.

Wonderful Opportunities

We have such wonderful evangelistic opportunities and we are praying the heavenly Father to give us power and wisdom and room to meet the need.

Ping Ting, China.

Africa Mission Report for 1938

BY H. STOVER KULP

Mission Staff

In 1938 four new missionaries were added to our staff on the Africa field. Miss Grayce Brumbaugh, R. N., arrived on the field early in January. Herman B. Landis and his wife, Hazel Minnich Landis, arrived in April. Miss Evelyn Frank, R. N., came in October. These fine folks are greatly needed to care for the steadily expanding work in the section of our field already open, and we trust, will make possible entrance into parts still unreached. During the year the following left for regular furlough: Desmond and Irene Bittinger and three children; Dr. Lloyd and Modena Studebaker with their two children; Dr. H. L. and Marguerite Burke and two children. This was an exodus of a total of 13, including children. At the time there were only sixteen, including children, left on the field. Early in the year Clarence and Lucile Heckman returned from furlough, and in October Miss Harper returned. The return of the Beahms and Evelyn Horn, R. N., is still delayed.

The Church

The church grows steadily in numbers and in spiritual strength. The most encouraging feature during the year has been the development of our district work, out in the villages and quite away from the mission stations. In a dozen or more villages scattered all over our area there are now substantial groups of Christians. To lead and help these groups to become living, active churches, and to train a local African leadership to care for them is our present great challenge. We have been heartened by the response of the Africa church. It is still young and does not have large numbers, but they are responding in a fine way to the challenge of the village work both in increased giving and in offering themselves for the work.

New Testament Translation

The year 1938 will be remembered as the year in which the completed New Testament was available for our Bura Christians. Hitherto they had only the Gospels and Acts in their language. During the year there was a lively interest in Bible classes studying the Epistles and Revelations. We feel confident that this study has greatly strengthened our Bura church.

Education

Much of our beginning education is carried on in what are called in Nigeria, Classes for Religious Instruction. We have such classes in more than thirty of our villages.

The more definite regular schoolwork has been carried on in our station schools. There is a growing need for more extended schoolwork in the villages in the district than the religious classes can provide. The curriculum of these classes is limited by government regulations. In 1938, therefore, we registered our first village school out in the district, away from the mission station.

In May the first class was graduated from the training school. It numbered 28. Practically all of these grad-

uates are placed and are doing quite satisfactory work. It marks another step towards our hopes for more effective training for our leaders of church and community.

Medical

In face of the fact that for more than half the year two of our three doctors were on furlough, the number of patients who came for healing was more than any previous year. At Lassa and Garkida there were again epidemics of cerebrospinal meningitis. Mrs. Burke contracted the disease and we are grateful to our heavenly Father for her recovery.

The Leper Colony continues in its fine service. Dr. Emory Ross of the American Mission to Lepers and Mrs. Ross visited our colony in April. We wish again to record our appreciation of their help in this noble work.

The Future

During the years 1938 and 1939, because of furloughs and health, the Africa staff has been much reduced. However, new workers have come, others are on the way, and old workers will be returning. The newly opened Chibuk station needs to be adequately staffed; another station should be opened during the year. The Bura church needs Bura pastors and leaders. There are some of our Bura men and their wives who should be in definite training for the ministry.

We need more Christian literature for the people. We need to open classes for adults so that they may become literate Christians. We still need more missionaries, for someone must be found to train the ministers, to write the literature and help bring the Africa church into fuller and richer experience.

Lassa, Nigeria.

Supports of Missionaries

Each missionary receives a personal support. The following list shows the supports being provided in a special way:

California—

Covina Missionary Class, one-half support of Olivia Ikenberry (daughter of E. L. Ikenberry), China.
Glendora Primary Department, partial support of Gordon Shull (son of C. G. Shull), India.
Glendora Sunday school, "Willing Helpers' Class," Herman and Hazel Landis budget,* Africa.
La Verne congregation and Sunday school, Lynn A. Blickenstaff and wife, India; Susan S. Shull, India.
La Verne congregation, "Friendship Class," Stephen Blickenstaff (son of L. A. Blickenstaff), India.
Long Beach Sunday school, Lucile G. Heckman, Africa.
Northern California Sunday schools, Dr. Lloyd E. Cunningham, China.
Pasadena Sunday school, "Fellowship," "Seniors," "Men's and Women's Bible" classes, Dr. Lloyd R. Studebaker, Africa.
Southern California Aid Societies, Modena Minnich Studebaker, Africa.

Colorado

Rocky Ford congregation and Sunday school, partial support of Ernest M. Wampler, China.

Idaho

Idaho and Western Montana congregations, Amsey F. Bollinger, India.

*Each missionary receives a personal support. The missionary uses this money for his personal living expenses, such as food, clothing, etc. In addition to the personal support the presence of each missionary on the field calls for a great deal of money to carry on the program of work. This expense includes transportation to and from the field, the cost of residence, schools, hospitals, evangelistic tours, literature, etc. In order to link congregations and individuals with missionaries in a personal way, portions of the missionary's work expense which we call "work budget," have been assigned in many cases. The star differentiates such assignments from the personal supports.

There are several missionaries whose support is not assigned to any church or individual. The General Mission Board desires to correspond with any church or person who desires to provide full or part support for one of these consecrated and able workers.

AFRICA MISSION STATISTICS FOR 1938

Table I. Foreign Staff

Date of First Work in Africa	Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Resident Stations
1922	25	8	1	9	7	4

Table II. Church in the Field

Church Congregations	Native Staff Supported by Native Church	The Church						Contribution to Church Work
		Organized Churches	Other Service Points	Baptized During the Year	Church Membership	Under Instruction for Church Membership	Total Christian Community	Village Classes for Religious Instruction
Garkida	16	1	36	22	240	245	582	19
Lassa	1	1	20	22	59	47	106	4
Marama	5	1	25	19	75	90	165	5
Leper Colony	0	1	0	42	170	71	241	4
Totals	22	4	81	85	544	453	1,094	32
								\$279.00

Table III. General Education

Elementary Schools	Number of Schools	Boys	Girls	Training School En- rollment	Total Enrollment
Garkida	2	299	52	41	392
Lassa	1	82	21		103
Marama	1	80	25		105
Leper Colony	1	131	23		154
Totals	5	592	121	41	754

Table IV. Medical

	Physicians	Nurses	Native Assistants	Hospitals	Dispensaries	Village Dressing Stations	Total New Cases	Major Operations	Minor Operations	Obstetrical Cases	Total Dispensary Attendances and Hospital Days	Nursery Babies	Receipts
Garkida	1	1	26	1	1	43,711	34	130	46	41,585	9	\$430	
Lassa	1	1	17	1	1	11,743	33	132	14	17,509	7	395	
Marama	0	1	6	0	1	21,629	0	9	3	8,831	0	0	
Leper Colony	1	1	31	1	1	5,657	61	336	14	94,295	0	0	
Totals	3	4	80	3	4	127,740	73	1,607	77	162,220	16	\$825	

* No report.

Illinois

Astoria congregation, partial support of Olivia D. Ikenberry, China.
 Canton congregation, partial support of Olivia D. Ikenberry, China.
 Cerro Gordo Sunday school, partial support of Dr. A. R. Cottrell, India.
 Chicago Sunday school, Dr. Daryl M. Parker budget*, China.
 Decatur Sunday school, partial support of Richard Moomaw (son of I. W. Moomaw), India.
 Girard Sunday school, one-half support of Dr. Laura M. Cottrell, India.
 Mount Morris (individual), Dr. Lloyd E. Cunningham Budget*, China.
 Mount Morris College Missionary Society, D. J. Lichty, India.
 Mount Morris Sunday school, Sadie J. Miller, India.
 Northern Illinois and Wisconsin Sunday schools, Hazel E. Messer, India.
 Virden Sunday school, one-half support of Dr. Laura M. Cottrell, India.
 Woodland congregation, partial support of Olivia D. Ikenberry, China.

Indiana

Cedar Lake congregation, partial support of Mary Velma Ober, China.
 Elkhart congregation, partial support of Mary Velma Ober, China.
 Manchester College Student Volunteers, Clara Harper budget*, Africa.
 Mexico congregation, Lillian Grisso, India.
 Middle Indiana Sunday schools, Mabel W. Moomaw, India.
 Middle Indiana Men's Work, I. W. Moomaw, India.
 New Paris congregation and "Truth Seekers' Class," partial support, Chalmer G. Shull, India.
 Northern Indiana Sunday school, Mary Schaeffer, China; Marguerite Burke budget*, Africa.
 Southern Indiana Sunday schools, Dr. Howard A. Bosler budget*, Africa.
 West Goshen congregation, Anna Warstler, India.

Iowa

Cedar Rapids congregation, Hazel Rothrock, China.
 English River Sunday school, Nettie M. Senger, China.
 Dallas Center Sunday school, half support, Harold and Gladys Royer, Africa.
 Panther Creek Sunday school, one-half support of Olivia D. Ikenberry, China.
 South Waterloo Sunday school, Primary Department, Nora Anne Royer (daughter of Harold Royer), Africa.
 South Waterloo Sunday school, Intermediate and Junior Departments, one-half support, Lorita Shull (daughter of C. G. Shull), India.

Kansas

Northeastern Kansas Sunday schools, Ella Ebbert, India.
 Southwestern Kansas congregations, Frank H. Crumpacker, China.

Maryland

Baltimore, First congregation, partial support of Alice Engel, Africa.
 Eastern Maryland Sunday schools, Ruth Utz budget*, Africa.
 Hagerstown, Harlan J. Brooks and wife, India.
 Middle Maryland Sunday schools, Minerva Metzger, China.
 Western Maryland congregations, Ida C. Shumaker budget*, India.

Michigan

Michigan Sunday schools, Primary Departments, Haven Crumpacker (daughter of F. H. Crumpacker), China.
 Michigan Sunday schools, Junior Departments, partial support of Ernest Ikenberry, Jr. (son of Ernest Ikenberry), China.
 Michigan Sunday schools, Edith Bosler, Africa.

Ohio

Bear Creek congregation, Anna M. Lichty, India.
 Black River congregation, one-half support, Corda L. Wertz, China.
 Castine congregation, Kathryn Kiracofe budget*, India.
 Center congregation, I. W. Moomaw budget*, China.
 Eagle Creek Sunday school, Catherine R. Oberholtzer (daughter of I. E. Oberholtzer), China.
 Freeburg congregation, Corda L. Wertz budget*, China.
 Greenville congregation, Ernest Joseph Wampler (son of E. M. Wampler), China.
 Happy Corner Sunday school (Lower Stillwater congregation), Betty J. Brooks (daughter of H. J. Brooks), India.
 Hartville congregation, partial support, Grayce Brumbaugh, Africa.
 Individual, support of Dr. Howard A. Bosler, Africa.
 Lima Sunday school, Beau Stanley Bittinger (son of Desmond Bittinger), Africa.
 Moyer, brothers and sisters, partial support of Faye Moyer, Africa.
 Netzeley, Effie K., Corda L. Wertz budget*, China.
 Northwestern Ohio Sunday schools, one-half personal support and part of budget*, Faye Moyer, Africa.
 Olivet congregation, A. D. Helsel, Africa.

Olivet Aid Society, one-half support, Esther Mae Helsel (daughter of A. D. Helsel), Africa.
 Owl Creek congregation, one-half support, Lola Helsel, Africa.
 Pleasant View Sunday school, one-half support, Corda L. Wertz, China.
 Poplar Grove (individual family), Donald Eugene Wampler (son of E. M. Wampler), China.
 Prices Creek, Kathryn Kiracofe budget*, India.
 Salem congregation, Minnie F. Bright, China.
 Southern Ohio Sunday schools, partial support of Elizabeth W. Wampler, China; O. C. Sollenberger, China.
 Trotwood congregation, Elizabeth Oberholtzer, China.
 Upper Twin (Eaton), Kathryn Kiracofe budget*, India.
 Upper Twin (Gratis), Kathryn Kiracofe budget*, India.
 West Alexandria congregation, Kathryn Kiracofe budget*, India.
 White Cottage congregation, one-half support, Evelyn Horn, Africa.

Pennsylvania

Altoona, First, congregation and Sunday school, Earl and Rachel Zigler, India.
 Big Swatara (individual), partial support of Chalmer G. Shull, India.
 Carlisle congregation, partial support of Sara Myers, China.
 Carson Valley congregation, partial support of Grayce Brumbaugh, Africa.
 Chiques congregation, Alice M. Graybill, Sweden.
 Coventry congregation, H. Stover Kulp, Africa.
 East Petersburg congregation, Baxter M. Mow, India.
 Eastern Pennsylvania Sunday schools, I. E. Oberholtzer, China; Desmond W. Bittinger, Africa.
 Elizabethtown congregation, Irene Bittinger, Africa.
 Ephrata congregation, part personal support and budget*, Alice Engel, Africa.
 Family in Southern Pennsylvania, E. L. Ikenberry, China.
 Greensburg congregation, Martha N. Parker budget*, China.
 Greencastle congregation, "Willing Workers' Class," Emma K. Ziegler budget*, India.
 Green Tree congregation, Clara Harper, Africa.
 Hatfield, "Other Folks" class, Donald Parker (son of Dr. D. M. Parker), China.
 Hatfield Sunday school, Margaret Ruth Brooks (daughter of H. J. Brooks), India.
 Heidelberg, Myerstown and Richland Sunday schools, Desmond W. Bittinger budget*, Africa.
 Huntingdon congregation and college, J. M. Blough, India.
 Jones, Ralph (Mingo congregation), Robert Ziegler (son of Edward K. Ziegler), India.
 Lancaster congregation (individual), Wm. K. Kinzie, Jr. (son of Wm. K. Kinzie), India.
 Lancaster congregation, Mary Schaeffer budget*, China.
 Lebanon congregation, Florence Bollinger, India.
 Lebanon congregation "Helping Hand" class, Alberta Sollenberger (daughter of O. C. Sollenberger), China.
 Maple Spring (Quemahoning congregation), Earl and Rachel Zigler budget*, India.
 Martinsburg (Clover Creek congregation), Dr. Daryl M. Parker, China.
 Mechanic Grove Sunday school, "Willing Workers' Class," partial support of Lois Mow (daughter of Baxter Mow), India.
 Mechanic Grove congregation, "Sunshine Scatters Class," partial support of Joseph Mow (son of Baxter Mow), India.
 Middle Pennsylvania Sunday schools, Martha N. Parker, China.
 Middle Pennsylvania B. Y. P. D.'s, Pauline Kinzie, India.
 Midway congregation, Edward K. Ziegler, India.
 New Enterprise Sunday school, Emma K. Ziegler, India.
 Palmyra congregation, J. F. Graybill, Sweden.
 Peach Blossom congregation, two-thirds support, Anna Hutchison, China.
 Richland congregation, B. Mary Royer, India.
 Richland congregation, "Gleaners and Friendship" classes, Patricia L. Bittinger (daughter of Desmond W. Bittinger), Africa.
 Roaring Spring congregation, Anna Crumpacker, China.
 Rummel congregation, partial support of Anna Z. Blough, India.
 Scalp Level congregation, partial support of Anna Z. Blough.
 Scalp Level congregation, personal support and budget*, Dr. H. L. Burke, Africa.
 Shade Creek congregation, partial support of Anna Z. Blough.
 Snake Spring congregation, "Faithful Workers' Class," J. Homer Bright, China.
 South Annville Sunday school (Annville congregation), partial support of Gladys Royer, Africa.
 Southeastern Pennsylvania Sunday schools, Phillip and Naomi Kulp (son and daughter of H. S. Kulp), Africa.
 Southern Pennsylvania Sunday schools, Christine Kulp, Africa.
 Spring Creek congregation, Eliza B. Miller, India.
 Spring Run and Pine Glen Houses (Spring Run congregation), Dr. Barbara Nickey, India.
 Tire Hill, Earl and Rachel Zigler budget*, India.
 Walnut Grove (Johnstown congregation), "Good Samaritan Bible Class," one-third support, Anna Hutchison, China.
 Waynesboro congregation (Missionary Association), Minor M. Myers, China.
 Western Pennsylvania Sunday schools of Seventh Circuit, Martha N. Parker budget*, China.

(Continued on Page 37)

Financial Report of the General Mission Board of the Church of the Brethren for the Year Ended February 28, 1939

MISSION INCOME AND EXPENSE

INCOME

World Wide Fund (Schedule 27)	\$111,153.89
India Mission (Schedule 1)	28,998.90
China Mission (Schedule 2-A)	20,296.64
South China Mission (Schedule 2-B)	115.00
Sweden Mission (Schedule 3)	1,158.90
Denmark Mission (Schedule 4)	790.16
Africa Mission (Schedule 5)	24,629.15
Home Missions (Schedule 6)	6,886.84

Memo—	
From living donors	151,549.59
From other sources	42,479.89

Total Mission Income \$ 194,029.48

BALANCES March 1, 1938—

World Wide Fund (Schedule 27)	12,556.38
India Funds (Schedule 1)	8,197.42
China Funds (Schedule 2-A)	1,213.00
Denmark Funds (Schedule 4)	1,429.13
	23,395.93
	<u>\$ 217,425.41</u>

EXPENSE

Administration (Schedule 7)	\$ 9,175.91
Missionary Education (Schedule 8)	6,725.67
India Mission (Schedule 1)	66,986.13
China Mission (Schedule 2-A)	32,614.03
South China Mission (Schedule 2-B)	253.29
Sweden Mission (Schedule 3)	6,793.14
Denmark Mission (Schedule 4)	183.11
Africa Mission (Schedule 5)	39,662.42
Home Missions (Schedule 6)	28,570.87

Total Mission Expense \$ 190,964.57

BALANCES February 28, 1939—

World Wide Fund (Schedule 27)	15,014.24
India Fund (Schedule 1)	8,197.42
China Fund (Schedule 2-A)	1,213.00
Denmark Fund (Schedule 4)	2,036.18
	26,460.84
	<u>\$ 217,425.41</u>

BALANCE SHEET AS AT FEBRUARY 28, 1939

ASSETS

CURRENT

Cash on hand and in banks	\$ 70,929.61
Contributions Receivable ..	18,145.76
Accounts Receivable	5,536.70
Advances to field treasurers (Schedule 21)—	
India Mission	\$ 15,396.19
China Mission	8,262.95
Sweden Mission	1,667.82
Denmark Mission	705.33
Africa Mission	22,880.77
South China Mission	142.88
	49,055.94

Office Equipment—Sundry	
Deferred Charges	1,924.35
	<u>\$ 145,592.36</u>

INVESTMENTS FOR ENDOWMENT AND ANNUITIES

Farm Real Estate Mortgage Loans	219,392.86
Farm Real Estate Sale Contracts	72,610.52
Farm Real Estate	98,993.54
City Real Estate Mortgage Loans	31,150.00
City Real Estate Mortgage Bonds	141,983.50
U. S. Government Bonds	161,725.00
Railroad Mortgage Bonds ..	136,091.25
Public Utility Mortgage Bonds	391,340.38
Industrial Bonds and Debentures	148,431.25
Liquid Investment Securities	26,173.50
Common Stocks	170,295.50
Preferred Stocks	47,009.25
Brethren Publishing House (original value)	50,000.00
	1,695,196.55

GENERAL SECURITIES AND ADVANCES

Contingent Investments Receivable (Schedule 17) ...	96,186.17
Advances on Contingent Investments Receivable ...	4,489.34
	100,675.51
Church Extension Bills Receivable (Schedule 16) ...	40,146.35
	140,821.86
	<u>\$1,981,610.77</u>

LIABILITIES

CURRENT

Accounts Payable	\$ 7,841.16
Notes Payable (Schedule 23)	18,437.65
Foreign Transmission Certificates Outstanding (Schedule 22)	1,314.86

Special Funds—

Denmark Poor Fund (Schedule 14)	\$ 1,484.93
General Relief and Reconstruction Fund (Schedule 14)	25,359.35
Sundry (Schedule 14)	1,217.39
Book and Tract Work (Schedule 14)	4,919.38
Ministerial and Missionary Service Fund (Schedule 13)	7,633.56
Board of Christian Education (Schedule 28)	1,621.15
Africa Leper Fund (Schedule 14)	885.77
Memorial Funds (Schedule 14)	400.00
Gish Publishing Fund (Schedule 14)	904.85
Student Loan Fund (Schedule 14)	412.20
	44,838.58

Less overdraft—Gish Testament Fund (Schedule 14) .. 161.56 44,677.02 \$ 72,270.69

ENDOWMENT AND ANNUITY FUNDS

Mission Endowments (Schedule 9)—	
World Wide	761,564.38
India	7,775.99
China	1,967.54
Africa	1,300.00
H. H. Rohrer Memorial	794.70
Mary A. Culp Memorial	397.34
Floyd F. Rhodes Memorial ..	2,750.00
	776,549.95

Miscellaneous Endowments (Schedule 10)—

Ministerial and Missionary Service	2,507.96
Gospel Messenger	14,493.85
Gish Estate	45,133.22
Book and Tract	23,071.89
	85,206.92

Endowment Annuity Bonds (Schedule 11)

Mission Annuity Bonds (Schedule 12)	310,964.27	705,016.95	1,566,773.82
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GENERAL FUNDS

Contingent Agreements—contra	96,186.17
Deferred Income on Contingent Agreements	3,030.09
	99,216.26

Church Extension Fund (Schedule 15)

44,712.13 143,928.39

RESERVE FUNDS

Mission Building and Contingent Reserve (Schedule 18)	102,852.97
Reserve for Mission Advances (Schedule 20)	69,324.06
	172,177.03

MISSION SURPLUS

World Wide Fund (Schedule 27)	15,014.24
India Fund (Schedule 1)	8,197.42
China Fund (Schedule 2-A) ..	1,213.00
Denmark Fund (Schedule 4) ..	2,036.18
	26,460.84
	<u>\$1,981,610.77</u>

SCHEDULES

1. India Mission Fund

Balances, March 1, 1938—

Quinter Memorial Fund	\$ 6,571.91
India Village Fund	950.00
Dahanu Family Line Hospital Fund	63.05
Stover Memorial Fund	583.96
J. B. Emmert Memorial Fund ..	28.50
	<u>\$ 8,197.42</u>

Receipts—

Contributions—	
India general donations	\$ 3,512.14
India Native Workers	31.00
India Boarding School	552.99
India Share Plan	2,320.35
India Missionary Supports ..	21,514.45
	27,930.93

Endowment Income (Schedule 19)—

Floyd F. Rhodes Memorial ..	112.00
India general endowment ..	313.99
Rohrer Memorial	32.50
	458.49

Floyd F. Rhodes Memorial Endowment (Schedule 9)	50.00	
Book and Tract Fund (Schedule 14)	150.00	
Bequests and Lapsed Annuities (Schedule 24)	409.48	
Total receipts	28,998.90	
From World Wide Fund to balance (Schedule 27)	37,987.23	
	\$ 75,183.55	

Expenditures—**American Missionaries—**

Supports	\$ 26,348.56	
Less refunds	439.58	\$ 25,908.98
Furlough rents	468.00	
Attending Conferences	138.00	
Publications to field	149.66	
Transportation to field	1,931.17	
Clergy certificates	26.00	
National Christian Council ..	50.00	
Doctors' literature	100.00	
Unclassified expense	50.12	
Total expense directed from home office		\$ 28,821.93

Annual Budget Expenses

(Field Operating)—

Ahwa—		
Boarding School	831.64	
Evangelistic	1,240.43	
Property Expense	140.22	
Station Expense	363.61	2,575.90
Anklesvar—		
Evangelistic	1,697.13	
Farm	2.67	
Girls' Boarding School	1,047.78	
Property Expense	143.06	
Station Expense	226.80	
Vocational Training School ..	2,551.61	5,663.71
Bulsar—		
Primary School	627.47	
Khergam Boys' Boarding School	950.08	
Bulsar Evangelistic	1,179.67	
Khergam Evangelistic	1,970.93	
Khergam Girls' Boarding School	1,048.94	
Khergam Industrial School ..	221.82	
Property Expense	450.86	
Station Expense	385.45	6,835.22
Dahanu—		
Evangelistic	367.27	
Property Expense	98.18	
Station Expense	229.58	695.03
Jalalpor—		
Evangelistic	2,193.06	
Property Expense	179.16	
Station Expense	209.59	2,581.81
Palghar—		
Day School	251.56	
Evangelistic	700.63	
Property Expense	130.77	
Station Expense	144.33	1,227.29
Umalla—		
Evangelistic	1,979.63	
Property Expense	72.60	
Station Expense	230.49	2,282.72
Vyara—		
Boys' Boarding School	855.35	
Evangelistic	3,098.90	
Girls' Boarding School	1,380.93	
Industrial School	263.27	
Property Expense	218.18	
Station Expense	254.55	6,071.18
General—		
Administrative Offices	699.88	
Baby Home	369.09	
Bible School—Gujarati	1,290.91	
Council Fees	290.00	
Furlough	3,932.90	
Income Tax—Missionaries ..	17.45	
Landour Property Expense ..	165.13	
Language	599.74	
Medical	145.45	
Missionary Children School Expense	381.05	
Publishing	200.00	
Training	452.75	
Vacations	497.86	
Widows' Allowance	265.09	9,307.30
Total Annual Budget Expense		37,240.16
		66,062.09

New Property (New land, buildings and equipment—none)

Less—		
Excess credits on New Property Expenses carried forward		2.25
		66,059.84
Loss on exchange—		
On missionary supports	383.83	
On Annual Budget items ..	542.49	
	926.32	
Less exchange on New Property excess credits .....	.03	926.29
Total Expenditures		66,986.13

Balances, February 28, 1939—

Quinter Memorial Fund	6,571.91	
India Village Fund	950.00	
Dahanu Family Line Hospital Fund	63.05	
Stover Memorial Fund	583.96	
J. B. Emmert Memorial Fund ..	28.50	8,197.42
		\$ 75,183.55

2-A China Mission Fund**Balances, March 1, 1938—**

Liao Chou Girls' School Building	\$ 813.00	
Ping Ting Girls' School Building	400.00	\$ 1,213.00

Receipts—

Contributions—		
China general donations ..\$	2,741.09	
China Native Worker	166.93	
China Boys' School	8.67	
China Girls' School	10.68	
China Share Plan	630.00	
China Missionary Supports ..	16,326.40	19,883.77
Endowment Income (Schedule 19)		76.39
Bequests and Lapsed Annuities (Schedule 24)		236.48
Book and Tract Fund (Schedule 14)		100.00
Total Receipts		20,296.64
From World Wide Fund to balance (Schedule 27)		12,317.39
		\$ 33,827.03

Expenditures—

(For remainder year ended February 28, 1938)*

American Missionaries—		
Supports	\$ 3,666.76	
Less exchange sharing	72.40	\$ 3,594.36
Annual Budget Expenses (Field Operating)—		
Liao Chou—		
Rent	\$ 2.50	
Repairs	145.43	
Boys' School	398.35	
Girls' School	319.29	
Men's Evangelistic	288.19	
Women's Evangelistic	254.48	
Medical	554.16	
Language Teacher	35.00	
Miscellaneous	19.43	2,016.83
Ping Ting—		
Rent	11.50	
Repairs	79.50	
Boys' and Girls' School ..	255.00	
Men's Evangelistic	365.00	
Women's Evangelistic	208.16	
Medical	1,432.93	
Language Teacher	56.50	
Miscellaneous	45.13	2,430.72
Shou Yang—		
Repairs	44.65	
Boys' and Girls' School	35.00	
Women's Evangelistic	113.90	
Language Teacher	37.50	
Miscellaneous	33.40	264.45
Tai Yuan—		
Rent	49.00	
Repairs	10.00	
Men's Evangelistic	220.00	
Women's Evangelistic	46.50	
Miscellaneous	7.60	333.10
Tsin Chou—		
Repairs	9.50	
Men's Evangelistic	119.00	
Women's Evangelistic	60.45	
Language Teacher	2.50	191.45
General—		
Furloughs	488.04	
Miscellaneous	64.30	
National Christian Council ..	175.00	
Tungchow Contribution	65.27	792.61

* Belated report due to war conditions.

Total Annual Budget Expense two months ended February 28, 1938
(For year ended February 28, 1939)

American Missionaries—	
Supports	17,260.78
Less—	
Exchange sharing	1,313.14
Refunds on furlough	600.00
	<u>1,913.14</u>
	15,347.64
Medical grants	54.50
Educational grants	25.00
Furlough rents	1,279.00
Attending conferences	79.00
Publications to field	91.53
Transportation to field	1,937.42
Far East Committee grant ..	25.00
Doctors' literature	60.00
Unclassified expense	20.47

Total expense directed from home office

Annual Budget Expenses
(Field Operating)—

Liao Chou—	
Rent	22.00
Repairs	200.00
Boys' School	685.46
Girls' School	600.00
Men's Evangelistic	534.59
Women's Evangelistic	479.24
Medical	1,300.00
Language Teacher	14.00
Miscellaneous	45.75
	<u>3,881.04</u>

Ping Ting—	
Rent	30.60
Repairs	271.87
Boys' and Girls' School	644.87
Men's Evangelistic	868.37
Women's Evangelistic	769.70
Medical	3,000.00
Language Teacher	99.50
Miscellaneous	200.00
	<u>5,823.71</u>

Shou Yang—	
Repairs	100.00
Boys' and Girls' School	75.00
Men's and Women's Evangelistic	477.48
Language Teacher	25.00
Miscellaneous	125.00
	<u>802.48</u>

Tai Yuan—	
Rent	85.00
Repairs	80.96
Men's Evangelistic	515.23
Women's Evangelistic	60.00
Miscellaneous	45.00
	<u>786.19</u>

Tsin Chou—	
Rent	57.25
Repairs	41.94
Men's Evangelistic	537.06
Women's Evangelistic	139.65
Miscellaneous	91.48
	<u>867.38</u>

General—	
Furloughs	796.86
Inter-furloughs	100.00
Language School	462.00
Miscellaneous	636.64
Tung Chou Tuition	179.87
Tung Chou Contribution	400.00
National Christian Council ..	175.00
N. C. C. R. E.	50.00
	<u>1,206.65</u>

Total Annual Budget Expense 13,367.45

New Property (New land, buildings and equipment)—	
Incompleted projects carried forward to next year	650.00
Less—Refund on Tai Yuan Residence project	63.54
	<u>586.46</u>

Specials—	
Treasurer's Office	252.88
Furniture Allowances	75.00
Peking rents	159.38
	<u>487.26</u>

Less—	
Tientsin building rents	124.34
Furniture allowance refunds ..	125.00
	<u>249.34</u>
	237.92

Gross Expenditures 42,734.91

Less—Exchange gain	
On New Property	328.16
On Annual Budget items ..	9,792.72
	<u>10,120.88</u>

Total Expenditures 32,614.03

Balances, February 28, 1939—	
Liao Chou Girls' School Building	813.00
Ping Ting Girls' School Building	400.00
	<u>1,213.00</u>
	\$ 33,827.03

2-B South China Mission Fund

Receipts—

Contributions—	
South China general donations	\$ 115.00
From World Wide Fund to balance (Schedule 27)	138.29
	<u>\$ 253.29</u>

Expenditures—

Annual Budget Expenses

(Field Operating)—	
Publications to field	\$ 3.58
Building repairs	35.78
Moy Gwong Support	450.00
	<u>489.36</u>
Less—School Income (excess receipts over expense)	53.23

Total Annual Budget Expenses	436.13
Less exchange gain	182.84

Total Expenditures	\$ 253.29
	<u>\$ 253.29</u>

3. Sweden Mission Fund

Receipts—

Contributions—	
Sweden general donations ..	\$ 50.39
Sweden Missionary supports ..	1,058.51
	<u>\$ 1,108.90</u>
From Book and Tract Fund (Schedule 14)	50.00

Total Receipts	1,158.90
From World Wide Fund to balance (Schedule 27)	5,634.24
	<u>\$ 6,793.14</u>

Expenditures—

American Missionaries—

Supports (regular for fifteen months)	\$ 1,325.00
Supports (special)	1,031.43
	<u>\$ 2,356.43</u>
Less exchange sharing	5.56

	<u>2,350.87</u>
Attending Conference	44.16
Publications to field	2.96
Furlough transportation (with return trip)	590.37

Total expense directed from home office \$ 2,988.36

Annual Budget Expenses
(Field Operating)—

Malmö—	
Publication	160.80
Traveling	53.60
Native Worker No. 1	134.00
Native Worker No. 2	375.20
Missionaries' Taxes	133.72
	<u>857.32</u>

Vannaberga—	
Native Worker	347.86
Property Expense	17.65
Traveling	67.00
	<u>432.51</u>

Kävlinge—	
Native Worker	201.00
	<u>201.00</u>

Olseröd—	
Native Worker	276.78
Property expense	69.68
Traveling	45.83
	<u>392.29</u>

Total Annual Budget Expense 1,883.12

New Property (New land, buildings and equipment)

Malmö—Part payment on church debt 2,000.00

Gross expenditures 6,871.48

Less—	
Exchange gain on Annual Budget items	78.34

Total Expenditures \$ 6,793.14

4. Denmark Mission Fund

Balance, March 1, 1938—Denmark Church House Fund \$ 1,429.13

Receipts—

Transfer of C. Hansen funds	790.16
	<u>\$ 2,219.29</u>

Expenditures—

Annual Budget Expenses

(Field Operating)—	
Traveling	\$ 52.46
Interest on loan	48.64

Publications	66.44	
Property expense	13.03	
Total Annual Budget Expenses		\$ 180.57
Special—		
Johannes Hansen tuition ..		33.50
Gross Expenditures		214.07
Less exchange gain on Annual Budget items		30.96
Total Expenditures		183.11
Balances, February 28, 1939—		
Denmark Church House Fund	1,429.13	
General Fund	607.05	2,036.18
		\$ 2,219.29

5. Africa Mission Fund

Receipts—		
Contributions—		
Africa Missionary Supports \$	12,987.01	
Africa general donations ...	6,669.44	
Africa Share Plan	363.66	
Africa Leper	125.70	\$ 20,645.81
From Book and Tract Fund (Schedule 14)	200.00	
Bequests and Lapsed Annuities (Schedule 24)	283.34	
Carnegie Foundation for Garkida Training Center	3,500.00	
Total Receipts		\$ 24,629.15
From World Wide Fund to balance (Schedule 27)		15,033.27
		\$ 39,662.42

Expenditures—

American Missionaries—		
Supports	\$ 15,903.44	
Less refunds	28.63	\$ 15,874.81
Medical grants	195.93	
Educational grants	35.00	
Furlough rents	432.00	
Attending conferences	143.96	
Publications to field	93.85	
Transportation to field	2,149.33	
Doctors' literature	150.00	
Outfit allowances	150.00	
Unclassified expense	25.56	
Total expense directed from home office		\$ 19,250.49

Annual Budget Expense (Field Operating)—

Garkida—		
Education	1,142.10	
Boys' Boarding Unit	194.40	
Medical	1,093.50	
Medical Equipment	170.10	
Evangelism	413.10	
Residence Equipment	457.75	
Premises	409.68	
Shop	192.96	
General	387.49	
Mail	143.98	
Nursery	170.10	4,775.16

Lassa—		
Education	676.06	
Medical	972.00	
Evangelism	383.74	
Residence Equipment	87.28	
Premises	218.54	
Shop	143.89	
General	283.10	
Mail	93.11	
Nursery	145.80	3,003.52

Marama—		
Education	582.73	
Medical	388.80	
Evangelism	310.90	
Residence Equipment	138.63	
Premises	242.72	
Shop	72.90	
General	243.00	
Mail	58.60	2,038.28

Chibbuk—		
Education	46.92	
Medical	169.98	
Evangelism	62.82	
Residence Equipment	280.50	
Premises	96.57	
Shop	194.14	
General	338.95	1,189.88

General—		
Furloughs	3,688.68	
General Administration ..	848.10	
Literature	243.00	4,779.78

Total Annual Budget Expense 15,786.62

New Property (New land, buildings and equipment)		
Garkida—		
Training Center Building ..	2,283.69	
European Ward	97.20	
Fire Prevention	680.40	3,061.29
Lassa—		
School Building		874.80
Marama—		
Ward Building		340.20
Cost of partly completed projects to be itemized when completed		859.77
		5,136.06
Less cost of partly completed projects reported last year		1,883.39
Actual New Property Expense		3,247.67

Specials—

Commissions on drafts	224.96	
Christian Literature Committee	100.00	
Institute African Languages ..	15.00	
Helsler Budget at Kano	363.91	703.87
Loss on exchange—		
On Supports	306.70	
On Annual Budget items ..	304.44	
On New Property items	62.63	673.77
Total Expenditures		\$ 39,662.42

6. Home Mission Fund

Receipts—		
Contributions—		
Home general donations		\$ 6,875.04
From Bequests and Lapsed Annuities (Schedule 24) ..		11.80
From World Wide Fund to balance (Schedule 27)		21,684.03
		\$ 28,570.87

Expenditures—

Aid to Districts—		
Florida and Georgia	\$ 162.50	
North and South Carolina ..	900.00	
Tennessee	719.96	
Southern Virginia	803.73	
First Virginia	270.00	
Eastern Virginia	1,700.00	
First West Virginia	300.00	
Second West Virginia	1,006.92	
Western Maryland	399.96	
S. E. Pa., N. J. and N. Y. ..	978.96	
Western Pennsylvania	424.93	
Michigan	562.50	
North Dakota and Eastern Montana	249.96	
Southern Illinois	1,069.92	
N. Iowa, Minn., and S. Dakota	450.00	
Southern Iowa	150.00	
Nebraska	600.00	
Northeastern Kansas	124.92	
Northwestern Kansas	375.00	
Southeastern Kansas	712.46	
Eastern Colorado	858.28	
Oklahoma, Panhandle of Texas and New Mexico ..	1,149.96	
Northern Missouri	524.98	
Middle Missouri	669.90	
Southern Missouri and Arkansas	549.92	
Northern California	564.98	
Southern California and Arizona	1,228.26	
Idaho and Western Montana	1,049.94	
Oregon	1,580.00	
Washington	912.48	\$ 21,050.47

Interest on Church Debts—

Richmond, Eastern Virginia	200.00	
Myrtle Point, Oregon	68.66	
Grand Rapids, Michigan ...	123.75	
Lake Ridge, New York	140.00	
Hollins Road, First Virginia	324.00	
Alliance, Northeastern Ohio	262.00	1,118.41

Summer Pastors—

Northwestern Ohio	206.06	
Southern Indiana	395.47	
Northern Indiana	145.00	
N. Iowa, Minn., and S. Dakota	184.50	
Eastern Virginia	297.50	
Northeastern Ohio	191.57	
First Virginia	195.42	
Books and specials	26.90	1,642.42

Miscellaneous—

Home Mission Council	100.00	
International Bureau of Architecture	33.34	133.34

Traveling Evangelists—

E. S. Coffman—Louisiana, Texas, Oklahoma, Michigan, Virginia, Maryland—miles traveled 5,388		
---	--	--

Time and mileage	\$ 1,715.54		
Projector and slides	37.41		
Supplies, insurance, etc.	10.95		
	<u>1,763.90</u>		
Less offerings*	1,171.44	592.46	
G. G. Canfield (part year)— Indiana, Iowa, Kansas, Col- orado, Oregon, Washington —miles traveled 3,676. Time and mileage	647.02		
Projector and slides	29.89		
Supplies, insurance, etc. ..	34.04		
	<u>710.95</u>		
Less offerings*	556.62	154.33	
I. N. H. Beahm (part year) in Eastern Virginia—Time ..	416.67		
Less offerings*	125.12	291.55	1,038.34
Nonresident Members— Merlin Shull, time and ex- tra help	537.30		
Stationery and supplies	47.00		
Postage	40.56	624.86	
Home Secretary Department Expense— Salaries and office help	1,844.39		
Traveling	559.99		
Rent	57.00		
Stationery and supplies	79.76		
Telephone and telegraph ..	21.16		
Postage	103.99		
Literature and Loan Library	205.55		
Federal Council—Depart- ment of Evangelism	25.00		
Miscellaneous	5.42		
Conferences	61.47		
Group Insurance	5.48		
	<u>2,969.21</u>		
Less Literature and Loan			
Library Sales	6.18	2,963.03	
Total Expenditures		<u>\$ 28,570.87</u>	

7. Administration Expense

General Secretary's Department— Salaries and office help	\$ 3,432.18		
Traveling	286.56		
Rent	132.00		
Stationery and supplies	100.97		
Telephone and telegraph ..	43.13		
Postage	92.82		
Literature	74.07		
Miscellaneous	21.08		
Board Members' expense ..	432.58		
Committee of Reference and Counsel	488.00		
Student Volunteer Movement	40.00		
Madras Conference	244.00		
Group Insurance	11.10		
Medical examinations	46.00		
Foreign deputation	404.71	\$ 5,849.20	
Treasurer's Department— Salaries and office help	2,143.51		
Traveling	81.39		
Rent	141.00		
Stationery and supplies	169.69		
Telephone and telegraph	27.35		
Postage	301.19		
Forgery insurance	22.50		
Miscellaneous	7.76		
Group Insurance	11.84		
Fidelity bonds	32.50		
Interest on borrowed money	380.73		
Exchange	7.25	3,326.71	
Total Administration Expense		<u>\$ 8,175.91</u>	

8. Missionary Education

Salaries and office help	\$ 4,139.76		
Traveling	221.44		
Rent	267.00		
Stationery and supplies	150.68		
Telephone and telegraph	17.90		
Postage	535.83		
Literature and Loan Library	1,587.22		
1938 Yearbook expense	58.86		
Post Madras Meetings	125.00		
Miscellaneous	37.19		
Conferences	27.73		
Missionary Education Move- ment	75.00		
Africa Film Project	100.00		
Visual Education	219.44		
Group Insurance	21.21		
Deputation travel	148.62		
Exhibits	20.84		
	<u>7,753.72</u>		

Less— Literature sales	\$ 982.83		
Visual Education sales	45.22	1,028.05	
Total Missionary Education Expense			\$ 6,725.67

9. Mission Endowment

World Wide— Balance, March 1, 1938	\$767,772.19		
Receipts numbered— 4854	\$ 385.00		
5426	499.50		
8165	50.00		
8208	100.00	1,034.50	
Transfers— From Annuities (death lapses —Schedule 11)	16,800.00		
From annuities (surrender —Schedule 11)	100.00	16,900.00	
		<u>785,706.69</u>	
Less—Loss on investments (Schedule 26)		24,142.31	
Balance, February 28, 1939..			\$ 761,564.38
India— Balance, March 1, 1938	7,849.64		
Transfer from annuities (Schedule 11)	100.00		
	<u>7,949.64</u>		
Less—Loss on investments (Schedule 26)		173.65	
Balance, February 28, 1939..			7,775.99
China— Balance, March 1, 1938	1,909.79		
Transfer from annuities (Schedule 11)	100.00		
	<u>2,009.79</u>		
Less—Loss on investments (Schedule 26)		42.25	
Balance, February 28, 1939 ..			1,967.54
Africa— Transfer from annuities (Schedule 11)	1,300.00		
Balance, February 28, 1939			1,300.00
H. H. Rohrer Memorial— Balance, March 1, 1938	812.68		
Receipts—none			
Less—Loss on investments (Schedule 26)		17.98	
Balance, February 28, 1939..			794.70
Mary A. Culp Memorial— Balance, March 1, 1938	406.33		
Receipts—none			
Less—Loss on investments (Schedule 26)		8.99	
Balance, February 28, 1939..			397.34
Floyd F. Rhodes Memorial— Balance, March 1, 1938	2,800.00		
Receipts—none			
Less—Transfer to India Mis- sion (Schedule 1)		50.00	
Balance, February 28, 1939..			2,750.00
Total Mission Endowment			<u>\$ 776,549.95</u>

10. Miscellaneous Endowment

Ministerial and Missionary Service— Balance, March 1, 1938	\$ 3,008.13		
Receipts—none			
Less— Transfer to Ministerial and Missionary Service (Sched- ule 13)	\$ 500.00		
Loss on investments (Schedule 26) .....	.17	500.17	
Balance, February 28, 1939			\$ 2,507.96
Gospel Messenger— Balance, March 1, 1938	14,792.86		
Transfer from Memorial Fund (Schedule 14)	25.00		
	<u>14,817.86</u>		
Less—Loss on investments (Schedule 26)		324.01	
Balance, February 28, 1939 ..			14,493.85
Gish Estate— Balance, March 1, 1938	46,151.99		
Receipts—none			
Less—Loss on investments (Schedule 26)		1,018.77	
Balance, February 28, 1939			45,133.22
Book and Tract Work— Balance, March 1, 1938	23,519.00		

* For details see "Report of Evangelistic Offerings" in this issue, following "Record of Giving."

Receipts—numbered		
3794	20.00	
7467	20.00	
8681	25.00	65.00
		<hr/>
		23,584.00
Less—loss on investments (Schedule 26)	512.11	
		<hr/>
Balance, February 28, 1939..		23,071.89
Total Miscellaneous Endow- ment		<hr/>
		\$ 85,206.92

11. Endowment Annuity Bonds

Balance, March 1, 1938	\$402,952.68	
Receipts numbered—		
4315	\$ 2,000.00	
5178	1,000.00	
8463	2,000.00	
9475	500.00	5,500.00
		<hr/>
Transfer from Mission An- nuity Bonds (Schedule 12)	4,000.00	
		<hr/>
		412,452.68
Less transfers—(death lapses)—		
To World Wide Endowment (Schedule 9)	16,800.00	
To India Endowment (Schedule 9)	100.00	
To China Endowment (Schedule 9)	100.00	
To Africa Endowment (Schedule 9)	1,300.00	
To World Wide Endowment (Schedule 9) (surrender) ..	100.00	18,400.00
		<hr/>
Balance, February 28, 1939		\$ 394,052.68

12. Mission Annuity Bonds

Balance, March 1, 1938	\$320,204.27	
Receipts numbered—		
2031	\$ 300.00	
4421	500.00	
4422	500.00	
4462	5,000.00	
5753	2,000.00	
JP1668	60.00	
7792	3,000.00	
8350	1,000.00	
9132	500.00	
9559	1,000.00	13,860.00
		<hr/>
		334,064.27
Less transfers—		
To Bequests and Lapsed An- nuities—death lapses (Schedule 24)	6,600.00	
To Bequests and Lapsed An- nuities—surrender (Sched- ule 24)	10,000.00	
Cash distribution of trust funds of annuity donor ..	2,500.00	
To Endowment Annuities (Schedule 11)	4,000.00	23,100.00
		<hr/>
Balance, February 28, 1939 ..		\$ 310,964.27

13. Ministerial and Missionary Service Fund

Balance, March 1, 1938	\$ 7,689.89	
Receipts—		
Gish Estate Endowment In- come (Schedule 19)	\$ 369.22	
General Endowment In- come (Schedule 19)	120.32	
Conference Budget (Sched- ule 14)	12,000.00	
Brethren Publishing House (Schedule 25)	2,000.00	
Endowment principal (Sched- ule 10)	500.00	
		<hr/>
Total Receipts		14,989.54
		<hr/>
		22,679.43
Expenditures—		
Registered allowances	14,184.50	
Missionary specials	784.55	
Ministers' specials	76.82	
		<hr/>
Total Expenditures		15,045.87
		<hr/>
Balance, February 28, 1939 ...		\$ 7,633.56

14. Special Funds

General Relief and Reconstruc- tion—		
Balances, March 1, 1938—		
China War Relief	\$ 4,144.84	
Spanish Relief	2,849.13	
American Mission to Lepers..	75.00	
German Christian Relief ...	5.00	\$ 7,073.97
		<hr/>
Receipts—(Designated for)		

American Mission to Lepers	13.50	
Chile Relief	17.00	
China-Spain Relief	14,325.50*	
China War Relief	7,815.78*	
German Christian Relief ...	66.03	
Jewish Relief	111.35	
Spanish Relief	7,341.19*	
*Memo—		
The sum of the three totals is divided 75%—25%, viz.,		
For China	22,111.85	
For Spain	7,370.62	
	<hr/>	
		\$29,482.47

China War Relief (Field Receipts)	3,466.55	
Total Receipts		33,156.90
		<hr/>
		40,230.87
Expenditures—		
American Mission to Lepers ..	85.00	
Federal Council—German Christian Relief	5.00	
China War Relief—		
Distributed on Field	6,584.76	
Promotion expense	123.83	
Spanish Relief—		
To American Friends Serv- ice Committee	8,000.00	
Martha Rupel services	50.00	
Promotion expense	22.93	
		<hr/>
Total Expenditures		14,871.52
		<hr/>
Balances, February 28, 1939—		
China War Relief	23,014.65	
Spanish Relief	2,146.82	
American Mission to Lepers ..	3.50	
German Christian Relief ...	66.03	
Chile Relief	17.00	
Jewish Relief	111.35	
		<hr/>
		\$ 25,359.35

Sundry Balances—

(No change from last year)		
Japan Mission Fund	98.80	
Philippine Mission Fund ...	81.40	
Porto Rico Mission Fund ..	234.42	
Arab Mission Fund	50.00	
South American Mission Fund	152.34	
New England Mission Fund	52.50	
Cuba Mission Fund	331.27	
Australia Mission Fund	16.00	
Jerusalem Mission Fund ...	200.66	
		<hr/>
Total Sundry Balances		1,217.39

Student Loan Fund—

Receipts—		
From Conference Budget Fund (Schedule 14)		2,000.00
Expenditures—		
Loans made	885.00	
Deficit March 1, 1938	702.80	1,587.80
		<hr/>

Balance, February 28, 1939.. 412.20

Gish Publishing Fund*—

Receipts		
By sale of books	1,335.09	
From Gish Endowment In- come (Schedule 19)	1,476.86	2,811.95
		<hr/>

Expenditures—		
Purchase of books	1,765.30	
Committee expense, etc.	51.96	1,817.26
		<hr/>

Operating balance	994.69	
Deficit March 1, 1938 (deducted)	89.84	
		<hr/>

Balance, February 28, 1939 904.85

Conference Budget—**

Receipts	73,650.39	
Expenditures	73,650.39	
		<hr/>

Book and Tract Work—

Balance, March 1, 1938	5,086.11	
Receipts—		
Contributions	26.29	
Endowment note interest ..	9.00	
Endowment Income (Schedule 19)	940.76	976.05
		<hr/>
		6,062.16
Expenditures—		
Endowment rebates	14.75	
Tract mailing	117.10	
Tract publication	510.93	
Contributions to—		
India Fund (Schedule 1)....	150.00	
China Fund (Schedule 2-A) ..	100.00	
Africa Fund (Schedule 5) ..	200.00	
Sweden Fund (Schedule 3)...	50.00	1,142.78
		<hr/>

Balance, February 28, 1939.. 4,919.38

Gish Testament Fund—

Deficit, March 1, 1938	269.35	
Receipts—		
Brethren Publishing House	107.79	
		<hr/>

Deficit, February 28, 1939 .. 161.56

* See close of Schedule 28 for complete report.

** See 1939 Conference Minutes for complete report.

Denmark Poor Fund—		
Balance, March 1, 1938	1,484.93	
No receipts—no expenditures		
Balance, February 28, 1939..		1,484.93
Africa Leper Fund—		
Balance, March 1, 1938	704.52	
Receipts—		
American Mission to Lepers	3,675.00	
	4,379.52	
Expenditures—		
Withdrawn by Africa Mis-		
sion Treasurer	3,493.75	
Balance, February 28, 1939 ..		885.77
Memorial Funds—		
Balance, March 1, 1938	450.00	
Receipts—		
Interest (Schedule 19)	22.50	
	472.50	
Transfer to World Wide Mis-		
sion Fund (Schedule 27) ..	47.50	
Transfer to Gospel Messen-		
ger Endowment (Schedule		
10)	25.00	72.50
Balance, February 28, 1939..		400.00
Total of Special Funds		\$ 35,422.31

15. Church Extension Fund

Balance, March 1, 1938	\$ 44,745.87	
Receipts—none		
Expenditures—		
Discount on prepayments ..\$	31.74	
Tax on mortgage	2.00	33.74
Balance, February 28, 1939....		\$ 44,712.13

16. Church Extension Bills Receivable

Balance, March 1, 1938	\$ 31,641.90	
Loans Made—		
North Spokane, Washington		
(advance)	25.20	
Kansas City, Kansas	6,500.00	
Nampa, Idaho	2,500.00	
Flint, Michigan	3,000.00	
San Diego, California	2,500.00	
Miami, Florida	900.00	
Battle Creek, Canada		
(advance)	49.50	15,474.70
		47,116.60
Payments on Loans—		
Milk River, Montana	15.00	
Battle Creek, Michigan	304.98	
Malmö, Sweden	2,000.00	
Kansas City, Kansas		
(refunded)	3,000.00	
Wiley, Colorado	120.00	
Oklahoma City, Oklahoma..	828.27	
Kansas City, Kansas		
(new loan)	300.00	
Flint, Michigan	250.00	
San Diego, California	92.00	
Miami, Florida	60.00	6,970.25
Balance, February 28, 1939....		\$ 40,146.35

17. Contingent Agreements

Balance, March 1, 1938	\$ 94,914.67	
New Entries—four	5,307.50	
	100,222.17	
Write-offs—		
As losses or through liquid-		
ation	4,036.00	
Balance, February 28, 1939....		\$ 96,186.17

18. Mission Building and Contingent Reserve

Balance, March 1, 1938	\$ 82,060.66	
Receipts—		
Bequests (Schedule 24)	\$ 23,333.93	
Lapsed Annuities		
(Schedule 24)	16,600.00	
Brethren Publishing House		
earnings (Schedule 25) ..	8,000.00	
Investment Income		
(Schedule 19)	15,092.27	63,026.20
		145,086.86
Expenditures—		
To World Wide Fund		
(Schedule 27)	36,000.00	
Investment Losses—pro-rata		
share on Mission Annuity		
investments (Schedule 26)	6,233.89	42,233.89
Balance, February 28, 1939....		\$ 102,852.97

19. Investment Income and Expense

Receipts—		
Interest and dividends from—		
Farm Mortgage Loans	\$ 10,522.30	

Farm Real Estate Contracts	2,931.00	
City Real Estate Loans	1,899.09	
City Real Estate Bonds	4,448.98	
U. S. Government Bonds ..	4,868.43	
Railroad Bonds	6,008.48	
Public Utility Bonds	20,860.94	
Industrial Bonds	6,231.33	
Liquid Investment Securities	1,566.25	
Common Stocks	4,452.50	
Preferred Stocks	1,625.00	
Endowment Notes	73.85	
Foreign Bank Balances	7.48	
Contingent Investments	136.50	
Total Receipts		\$ 65,632.13
Expenditures—		
Annuities Paid		\$ 40,321.12
Endowment Income transferred—		
Rohrer Memorial		
(Schedule 1)	\$ 32.50	
India general (Schedule 1) ..	313.99	
Floyd Rhodes Memorial		
(Schedule 1)	112.00	
China general (Schedule 2-A)		
Mary A. Culp Memorial		
(Schedule 27)	16.25	
C. C. Wenger Trust	120.00	
Book and Tract Work		
(Schedule 14)	940.76	
Ministerial and Missionary		
Service Fund (Schedule 13)		
Gish Publishing Fund		
(Schedule 14)	1,476.86	
Gospel Messenger (to B. P. H.)		
Memorial Funds		
(Schedule 14)	22.50	4,192.50
Special—		
Interest payments on Notes		
Payable (accepted as de-		
posits)		400.00
Office Expense—		
Salaries and office help	3,151.33	
Traveling	29.59	
Rent	114.00	
Stationery and supplies	90.07	
Telephone and telegraph ...	26.61	
Postage	95.71	
Compensation insurance ...	38.38	
Forgery insurance	22.50	
Miscellaneous	25.92	
Information Service	7.50	
Group insurance	8.88	
Fidelity bonds	32.50	
Annuity publicity	5.65	
Bond Advisory Service	300.00	
Bond Custodian Service ...	917.45	
Bond transfer expense	71.40	
Legal Services	5.00	
Field Men expense	180.45	
Recording expense	3.30	5,626.24
Surplus, transferred to Mission		
Building and Contingent		
Reserve (Schedule 18) ...		15,092.27
Total Expenditures		\$ 65,632.13

20. Reserve for Mission Advances

Balance, March 1, 1938	\$ 68,912.07	
Receipts—		
India Co-operative Credit		
Fund	\$ 139.55	
India Land Investment Fund		
India Dahanu Medical	494.28	1,123.87
		70,035.94
Expenditures—		
India Bular Medical	623.52	
India Moomaw Library	25.27	
China Agricultural Work ...	63.09	711.88
Balance, February 28, 1939 ...		\$ 69,324.06

21. Advances to Field Treasurers

India		
Balance, March 1, 1938	\$ 12,412.03	
Charged for—		
Drafts bought	\$ 63,000.00	
Advices sent	7,197.42	
Other transfers	645.28	70,842.70
		83,254.73
Less—expense on field		67,858.54
Balance, February 28, 1939..		\$ 15,396.19
China—		
Balance, March 1, 1938	13,896.03	
Charged for—		
Drafts bought	15,712.64	
Advices sent	11,455.79	
Other transfers	5,837.93	33,006.36
		46,902.39
Less—expense on field		38,639.44
Balance, February 28, 1939 ..		8,262.95

Sweden—			
Balance, March 1, 1938	2,186.16		
Charged for—			
Drafts bought	2,349.60		
Other transfers	21.65	2,371.25	
		4,557.41	
Less—expense on field		2,889.59	
Balance, February 28, 1939 ..		1,667.82	
Denmark—			
Balance, March 1, 1938	97.66		
Charged for—			
Transfer from field		790.78	
		888.44	
Less—expense on field		183.11	
Balance, February 28, 1939 ...		705.33	
Africa—			
Balance, March 1, 1938	15,040.38		
Charged for—			
Drafts bought	31,095.01		
Advices sent	12,086.07		
Other transfers	4,828.47	48,009.55	
		63,049.93	
Less—expense on field		40,169.16	
Balance, February 28, 1939..		22,880.77	
South China—			
Balance, March 1, 1938	81.54		
Charged for—			
Drafts bought	310.80		
Other transfers	20.29	331.09	
		412.63	
Less—expense on field		269.75	
Balance, February 28, 1939 ..		142.88	
Total Advances to Field Treasurers		\$ 49,055.94	

22. Transmission Certificates

Balance Outstanding, March 1, 1938	\$ 3,775.21
Receipts—numbered	
J1555.....\$ 44.71	6848.....\$ 3.00
2975.....10.00	6923.....11.51
J1590.....201.00	6971.....5.00
3915.....10.00	7290.....2.00
J1616.....1.95	7651.....50.00
J1616.....15.00	J1710.....30.00
J1634.....26.66	J1710.....30.00
4700.....10.00	J1710.....50.00
5091.....50.00	J1710.....50.00
J1649.....159.55	J1710.....50.00
5874.....5.00	8472.....15.00
J1680.....12.50	J1711.....1.10
6477.....5.00	J1711.....1.40
6503.....44.00	8734.....180.00
6717.....10.00	9034.....75.00
J1690.....90.00	9080.....300.00
6825.....6.00	9238.....1.60
Total receipts for which certificates No. 3024 to 3057 were issued	1,556.98
	5,332.19
Expenditures—	
Certificates redeemed	4,017.33
Balance, February 28, 1939....	\$ 1,314.86

23. Notes Payable

Balance, March 1, 1938	\$ 18,695.13
Receipts—	
Money borrowed	13,440.00
	32,135.13
Expenditures—	
Notes paid	13,697.48
Balance, February 28, 1939 ...	\$ 18,437.65

24. Bequests and Lapsed Annuities

Receipts—	
From bequests—	
Numbered—	
1854 M. B. & C. R.	\$ 180.00
2405 M. B. & C. R.	90.92
2682 M. B. & C. R.	2,000.00
3164 M. B. & C. R.	356.27
3942 M. B. & C. R.	100.00
5238 M. B. & C. R.	120.00
J1646 M. B. & C. R.	3,673.67
6109 M. B. & C. R.	930.90
6144 M. B. & C. R.	568.22
7293 M. B. & C. R.	100.00
9184 M. B. & C. R.	7,375.26
9303 M. B. & C. R.	7,849.52
1944 Home \$5.90; India \$2.95; China \$2.95	11.80
3944 India \$47.25; China \$47.25	94.50
4872 World Wide Fund	100.00
J1646 Africa \$200.00; China \$100.00; India \$253.00	553.00
8680 India	20.00

8902 India \$83.33; China \$83.33; Africa \$83.34	250.00
8999 Home \$5.90; India \$2.95; China \$2.95	11.80
	\$ 24,385.86
From lapsed annuities	
(Schedule 12) for—	
M. B. & C. R.	16,600.00
China Endowment	100.00
India Endowment	100.00
Africa Endowment	100.00
	16,900.00
	\$ 41,285.86

Expenditures—

Transfers to—			
M. B. & C. R. (Schedule 18)		\$ 23,344.76	
Less—probate papers	7.50		
Less—legal expense	3.33	10.83	\$ 23,333.93
Lapsed annuities			
(Schedule 18)			16,600.00
Home Mission Fund (Schedule 6)			11.80
India Mission Fund (Schedule 1)			409.48
China Mission Fund (Schedule 2-A)			236.48
World Wide Mission Fund (Schedule 27)			100.00
Africa Mission Fund (Schedule 5)			283.34
China Endowment (Schedule 9)			100.00
India Endowment (Schedule 9)			100.00
Africa Endowment (Schedule 9)			100.00
Probate Papers, etc. (as above)			10.83
			\$ 41,285.86

25. Brethren Publishing House

Receipts—	
Earnings transferred	\$ 10,000.00
Expenditures—	
To Mission Building and Contingent Reserve (Schedule 18)	\$ 8,000.00
To Ministerial and Missionary Service Fund (Schedule 13)	2,000.00
	\$ 10,000.00

26. Reserve for Investment Losses

Receipts—	
Transfers from the following funds to cover losses—	
Mission Building and Contingent Reserve (Schedule 18)	\$ 6,233.89
World Wide Mission Endowment (Schedule 9) ..	24,142.31
India Mission Endowment (Schedule 9)	173.65
China Mission Endowment (Schedule 9)	42.25
Ministerial and Missionary Service Fund (Schedule 10) ..	.17
H. H. Rohrer Memorial Endowment (Schedule 9) ..	17.98
Gospel Messenger Endowment (Schedule 10)	324.01
Gish Estate Endowment (Schedule 10)	1,018.77
Contingent Advances (Moomaw Memorial)	158.57
Book and Tract Endowment (Schedule 10)	512.11
Mary A. Culp Endowment (Schedule 10)	8.99
	\$ 32,632.70
Expenditures—	
Net losses on following investments—	
Farm Mortgage Loans—	
Idaho (loss)	\$ 1,752.67
Utah (loss)	6,138.42
Colorado (loss)	183.10
Missouri (loss)	25,889.51
Indiana (loss)	1,185.82
	35,149.52
Less gain on Illinois loan ..	.50
	\$ 35,149.02
Stocks and bonds—	
Public Utility bonds (gain) ..	1,650.00
Railroad bonds (gain)	1,482.32
Government bonds (gain) ..	350.00
Industrial bonds (gain)	7.50
Common stocks (gain)	1,146.50
	4,636.32
Less—loss Real Estate bonds	2,120.00

Deducting net gain stocks
and bonds

2,516.32
\$ 32,632.70

27. World Wide Mission Fund

Balance, March 1, 1938 \$ 12,556.38

Receipts—

Contributions for—
World Wide Missions \$ 49,120.11
Women's Work Project 16,096.17
Foreign Missions 6,427.84
Junior League Project 2,029.49
Intermediate Project 54.36
\$ 73,727.97

Transfers from—

Conference Budget Fund
(Schedule 14) 1,262.17
Mary A. Culp Endowment
Income (Schedule 19) 16.25
Memorial Funds
(Schedule 14) 47.50
Bequests (Schedule 24) 100.00
Mission Building and Con-
tingent Reserve (Schedule
18) 36,000.00
37,425.92

Total Receipts 111,153.89
\$ 123,710.27

Expenditures—

Administration Expense
(Schedule 7) \$ 9,175.91
Missionary Education Expense
(Schedule 8) 6,725.67
India Mission deficit
(Schedule 1) 37,987.23
China Mission deficit
(Schedule 2-A) 12,317.39
Sweden Mission deficit
(Schedule 3) 5,634.24
Africa Mission deficit
(Schedule 5) 15,033.27
South China Mission deficit
(Schedule 2-B) 138.29
Home Mission deficit
(Schedule 6) 21,684.03
\$ 108,696.03

Balance, February 28, 1939 ... 15,014.24
\$ 123,710.27

28. Board of Christian Education

(A) Conference Budget Funds

Balance, March 1, 1938 \$ 1,331.21

Receipts—

Designated receipts—
General \$ 3,197.03
Peace 44.97
American Bible Society ... 57.60
Temperance 2.00
\$ 3,301.60

From Conference Budget
Fund 15,948.40

Total Receipts 19,250.00
\$ 20,581.21

Expenditures—

Administration Expense—

Salaries and office help ... \$ 3,383.12
Traveling 419.50
Rent 210.00
Stationery and supplies ... 185.14
Telephone and telegraph ... 32.94
Postage 209.67
Literature and Loan Library 456.41
Miscellaneous 45.95
Regional work 266.66
Conferences 101.72
Leadership Training 286.43
Board members' expense ... 748.99
Contributions 283.33
Music 120.42
Visual Education 22.79
American Bible Society ... 250.00
Recreation 151.38
Group insurance 58.38
7,232.83

Less—
Literature sales \$ 356.48
Leadership Training sales .. 54.32
Visual Education sales 13.04
423.84 \$ 6,808.99

Peace Department—

Salaries and office help 1,473.18
Traveling 349.49
Stationery and supplies 27.25
Telephone and telegraph ... 29.21
Postage 111.69
Literature and Loan Library 489.26
Miscellaneous 19.99
Conferences 307.71
Visual Education 1.69
2,809.47

Less—
Literature sales 436.28
Visual Education sales 2.25
438.53

2,370.94

Temperance Department—

Salaries and office help 139.52
Stationery and supplies 4.80
Telephone and telegraph91
Postage 35.80
Literature and Loan Library 278.25
Visual Education 1.85
461.13

Less—
Literature sales 104.16

356.97

Adult Department—

Salaries and office help 925.76
Traveling 334.35
Rent 96.00
Stationery and supplies ... 15.68
Telephone and telegraph ... 8.34
Postage 36.79
Literature and Loan Library 135.18
Men's Work 400.00
Miscellaneous 9.95
Conferences 23.75
1,985.80

Less—
Literature sales 46.16

1,939.64

Young People's Department—

Salaries and office help 1,630.08
Traveling 288.47
Rent 171.00
Stationery and supplies ... 64.55
Telephone and telegraph ... 17.10
Postage 243.19
Literature and Loan Library 981.84
Miscellaneous 13.02
Conferences 171.64
Camps 12.73
Group insurance 7.46
3,601.08

Less—
Literature sales 428.41

3,172.67

Children's Department—

Salaries and office help 2,245.12
Traveling 437.19
Rent 96.00
Stationery and supplies ... 67.99
Telephone and telegraph ... 19.91
Postage 220.85
Literature and Loan Library 373.97
Miscellaneous 7.62
Conferences 870.24
Visual Education 3.86
District Directors 105.82
Group insurance 10.56
4,459.13

Less—
Literature sales 146.78
Visual Education sales 1.50
148.28

4,310.85

Total Expenditures 18,960.06

Balance, February 28, 1939... 1,621.15

\$ 20,581.21

(B) Special Peace Fund

Balance, March 1, 1938 \$ 576.87

Receipts—

Contributions 10.15
\$ 587.02

Expenditures—

Salaries and office help ... \$ 555.45
Telephone and telegraph63
Literature and Loan Library 25.94
Miscellaneous 5.00

Total Expenditures \$ 587.02

\$ 587.02

Statement of Gish Publishing Fund for Year Ended Feb. 28, 1939

	Inventory 3-1-38	Bought	Sold to B. P. H.	Sold to Ministers	Inventory 2-28-39
11. Bible Dictionary		80		58	22
26. Bible Atlas	18			14	4
36. Universalism Against Itself	165			1	164
68. Archaeology and the Bible	13			11	2
86. A History of the Christian Church	19	25		26	18
92. Greatness and Simplicity of the Christian Faith	34				34
93. Essentials of Evangelism	8				8

95. Parish Evangelism	21			21
107. Report of Washington Missionary Conference	4			4
108. The One Volume Bible Commentary	14	50	4	30
111. Visitation Evangelism	12			1
116. The Local Church	11			11
121. The Clash of Color	20			20
149. The Madness of War	4			4
157. Between War and Peace	4			4
162. Church Finance	7			7
167. The Preacher and His Missionary Message	6			6
176. Open Doors in Religious Education	1			1
181. Flashlights From History	11	25		16
183. Grace in the New Testament	3			3
185. Liberating the Lay Forces of Christianity	25			25
192. Cruden's Complete Concordance	2	75	2	51
195. F. B. Meyer	6			3
196. Cultural Changes in the Church of the Brethren	14			10
199. The Finality of Jesus Christ	25			24
200. Cokesbury Funeral Manual	14	75		64
201. Preachers Present Arms	10			6
202. Home Missions Today and Tomorrow	32			12
203. The Christian Message to the World Today	8			8
204. Revolution in Economic Life	33			11
205. The Life Portrayed in the Sermon on the Mount	24	50		44
206. Our Movie Made Children	2	4		6
208. Sadhu Sundar Singh	11			5
209. Prayer	13			12
210. One Hundred Poems of Peace	12			12
211. Problems of Christian Family Life	13			13
212. John Frederic Oberlin, A Protestant Saint	14			3
213. Preaching and the Mind of Today	12			12
214. Doran's Ministers Manual (1936)	1			1
215. Evangelism in a Changing World	23			14
216. Art of Ministering to the Sick	11	25	1	19
218. Victorious Living	50	25	1	74
219. The Funeral Message	59	25		64
220. Religion in Shoes	81			73
221. The Minister's Wife	14	50		61
222. Doran's Ministers Manual (1938)	9	50		59
223. Rebuilding Rural America	101			81
224. The Minister's Job	113			103
225. Living Religion	122			71
226. Oxford Message and Decisions	151			49
227. Edinburgh Conference Report	161			48
228. Message and Method of the New Evangelism	191			64
229. Home Builders of Tomorrow	375			327
230. Adventures in Radiant Living	185			134
231. The Singing Church	150			106
232. Doran's Ministers Manual for 1939	300			242
233. Psychology for Christian Teachers	175			125

Statement of the Fund

By sales, 2,175 books to ministers	\$1,321.86	
By sales, 8 books to B. P. H. at cost	13.23	
Income from Gish Estate endowment	1,476.86	\$2,811.95
Cost of 1,781 books bought	1,533.82	
Postage and packing on same	231.48	
Publicity, committee expense, etc.	51.96	
Deficit, March 1, 1938	89.84	1,907.10
Balance, February 28, 1939		\$ 904.85

Giving of Individual Congregations

For the Year Ending February 28, 1939

This record of giving includes all living donor contributions to the Conference Budget or any Board for work included in the same. It does not include contributions for relief or to District Boards, Colleges and other agencies outside the Conference Budget.

1. Florida and Georgia

Arcadia	\$ 12.00
Bassenger-Okee-chobee	41.00
Clay County	39.00
Glenside	
Lakeland	23.00
Miami	
Sebring	773.53
Seneca	28.57
Sunnyland	19.43
Tampa	185.99
Winter Park	91.64
Unallocated	67.00

2. North and South Carolina

Bailey	\$ 10.00
Berea	2.25
Blue Ridge	1.00
Brummetts Creek	23.10
Flat Rock	6.50
Golden	
Little Pine	
Lowman Valley	

3. Tennessee

Melvin Hill	23.28
Mill Creek	27.50
Mountain View	
Mt. Carmel	
New Bethel	
New Haven	
Peak Creek	
Peterson Chapel	
Pigeon River	
Pleasant Grove	1.00
Pleasant Valley	1.35
Riverside	
Rowland Creek	
Spindale	
Travelers Rest	
Upper Brummetts Creek	
Unallocated	

4. Eastern Virginia

Belmont	\$ 47.81
Bethel	
Central Plains	2.50
Fairfax	516.78
Hollywood	2.00
Locust Grove	41.00
Madison	56.00
Manassas	476.09
Midland	206.43
Mine Run	
Montebello	
Mt. Carmel	114.19
Nokesville	329.12
Oronoco	36.49
Rappahannock	
Richmond	31.87
Trevilian	15.00
Valley	58.43
Unallocated	13.39

Ewing	20.33
French Broad	41.50
Fruitdale .....	.50
Hawthorne	
Jackson Park	21.00
Johnson City	103.88
Knob Creek	153.50
Liberty	27.36
Limestone	37.28
Lone Star	
Meadow Branch	70.12
Midway	
Mountain Valley	36.79
New Hope	56.12
Niota	
Oneonta	11.15
Piney Flats	
Pleasant Hill	94.52
Pleasant Mount	
Pleasant Valley	15.96
Pleasant View	5.94
Rock House	
Walnut Grove .....	.25
White Horn	27.30
Wolf Creek	
Unallocated	77.84

4. Southern Virginia

Antioch	\$ 396.41
Beaver Creek	10.00
Bethlehem	163.28
Boone Mill	146.78
Burks Fork	12.10
Christiansburg	45.76
Coulson	8.00
Fraternity	165.45
Fremont	
Germantown	149.84
Laurel Branch	33.14
Maple Grove	
Mt. Hermon	188.03
New Bethel	5.88
Pleasant Hill	
Pleasant Valley	24.39
Pulaski	16.68
Red Oak Grove	50.00
Schoolfield	24.96
Shelton	
Smith River	16.00
Snow Creek	23.60
Spray	95.10
St. Paul	11.00
Topeco	126.61
White Rock	3.84
Unallocated	

5. First Virginia

Antioch	\$ 5.00
Bethany	64.43
Cloverdale	512.93
Copper Hill	62.85
Crab Orchard	45.25
Daleville	308.44
Greenbrier	
Green Hill	90.09
Hollins Road	54.60
Hopewell	7.55
Jeters Chapel	6.50
Johnsville	10.00
Lynchburg	68.32
Monroe	12.00
Mt. Horeb	4.26
Mt. Joy	34.50
Oak Grove	173.98
Oakvale	5.00
Otter River	
Peters Creek	220.00
Pleasant View	136.94
Poages Mill	62.50
Roanoke, Central	159.24
Roanoke, First	423.21
Roanoke, Ninth Street	167.51
Saunders Grove	5.00
Selma	13.40
Smiths Chapel	23.00
Terrace View	37.50
Troutville	481.07
Unallocated	213.06

6. Eastern Virginia

Belmont	\$ 47.81
Bethel	
Central Plains	2.50
Fairfax	516.78
Hollywood	2.00
Locust Grove	41.00
Madison	56.00
Manassas	476.09
Midland	206.43
Mine Run	
Montebello	
Mt. Carmel	114.19
Nokesville	329.12
Oronoco	36.49
Rappahannock	
Richmond	31.87
Trevilian	15.00
Valley	58.43
Unallocated	13.39

7. Second Virginia

Barren Ridge	\$ 657.90
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Beaver Creek	247.53
Bridgewater	1,291.36
Buena Vista	11.30
Chimney Run	9.65
Concord	
Crummits Run	
Elk Run	99.44
Highland County Mission	30.43
Lebanon	471.00
Middle River	325.31
Moscow	220.05
Mt. Vernon	179.34
North Fork	7.71
Pleasant Valley	653.52
Pocahontas Mission	10.00
Sangerville	454.98
Staunton	105.29
Summit	466.65
Valley Bethel	98.95
Waynesboro	170.44
White Hill	9.60
Unallocated	206.68

8. Northern Virginia

Brock Gap	\$ 10.00
Browtown Mission	2.00
Cooks Creek	459.36
Damascus	21.00
Flat Rock	202.58
Greenmount	479.36
Harrisonburg	280.82
Linville Creek	415.01
Lower Lost River	
Mill Creek	1,031.50
Moorefield	17.00
Mt. Zion	155.00
Newport	74.00
North Mill Creek	29.65
Pleasant View	2.25
Powells Fort	4.00
Rileville	51.00
Salem	55.48
Smith Creek	
South Fork	7.43
Timberville	210.92
Trout Run Valley	
Unity	170.48
Upper Lost River	23.00
Woodstock	40.23
Unallocated	58.19

9. First West Virginia

Allegheny	\$ 4.51
Bean Settlement	10.00
Beaver Run	27.87
Capon Chapel	
Egion	799.62
Greenland	53.18
Harman	69.13
Keyser	61.02
Knobley	
Morgantown	58.38
North Fork	1.50
Old Furnace	25.34
Petersburg	24.78
Red Creek	24.50
Sandy Creek	525.13
Seneca	
Sunnyside	5.26
Tearcoat	82.95
Terra Alta	38.50
White Pine	144.83
Unallocated	132.00

10. Second West Virginia

Beans Chapel	\$ 5.00
Bethany	21.43
Bowden	12.70
Elkins	1.70
Glady	
Goshen	
Mt. Hebron	
Mt. Zion	
Pleasant Hill	3.10
Pleasant Valley	45.00
Shiloh	14.00
Union Chapel	
Valley River	15.50
Unallocated	16.19

11. Eastern Maryland

Baltimore, First	\$ 278.95
Baltimore, Woodberry	280.48
Beaver Dam	109.36
Bethany	106.00
Bush Creek	180.17
Denton	324.24
Flower Hill	73.72
Frederick	457.83
Green Hill	289.24
Locust Grove	126.72
Long Green Valley	274.32
Meadow Branch	641.95
Middletown Valley	840.37
Monocacy	115.49
Piney Creek	60.86
Pipe Creek	820.76
Sams Creek	271.95
Thurmont	128.56

Salem	13.93	Cherry Grove	115.05	33. Nebraska		Bethel	
Shipshewanna		Chicago, Douglas		Afton	\$	Big Creek	62.12
South Bend, First	269.91	Park	70.87	Arcadia		Cloviss	110.04
South Bend, Second	365.49	Chicago, First	1,467.50	Beatrice	30.62	Guthrie	29.10
Syracuse	58.86	Chicago, Hastings		Bethel	191.10	Monitor	3.00
Turkey Creek	86.38	Street	43.00	Enders	29.84	Oklahoma City	31.75
Union Center	485.36	Chippewa Valley	47.45	Falls City	152.50	Pampa	13.90
Wakarusa	167.59	Dixon	168.12	Kearney	38.30	Paradise Prairie	27.45
Walnut	219.92	Elgin	1,066.99	Lincoln	111.84	Pleasant Plains	77.09
Wawaka	88.00	Franklin Grove	263.90	Octavia	43.00	Red River	
West Goshen	1,610.00	Freeport	200.37	Omaha	114.19	Thomas	331.28
Yellow Creek	274.52	Hickory Grove	16.00	Silver Lake	16.10	Waka	18.76
Unallocated	165.00	Lanark	422.76	South Beatrice	136.15	Washita	262.54
		Lena	185.17	South Loup	9.82	Unallocated	54.04
24. Middle Indiana		Maple Grove	15.89	South Red Cloud	3.25		
Andrews	\$ 34.50	Milledgeville	250.86	Unallocated	50.44	41. Texas and Louisi-	
Bachelor Run	249.46	Mt. Morris	1,992.15			ana	
Bethel Center	5.25	Pine Creek	46.58	34. Northeastern		Falfurrias	\$ 27.55
Buffalo	21.72	Polo	401.61	Kansas		Fort Worth	84.15
Burnettsville	36.29	Rice Lake	34.26	Abilene	\$ 25.53	Manvel	9.04
Cart Creek	61.19	Rockford	83.85	Appanose	76.06	Nocona	10.02
Clear Creek	392.59	Stanley	66.00	Buckeye	88.54	Roanoke	180.50
Eel River	607.42	Sterling	107.69	Granada		Rose Pine	12.00
Flora	473.51	West Branch	95.46	Holland	18.16	Unallocated	11.00
Hickory Grove	220.75	White Rapids	8.68	Kansas City, Cal-		42. Northern Mis-	
Huntington	85.46	Worden	16.46	vary		souri	
Liberty Mills	444.66	Yellow Creek	65.44	Kansas City, First		Bethany	\$ 82.18
Logansport	73.98	Unallocated	126.51	Central	20.20	Honey Creek	
Loon Creek	196.87	29. Southern Illinois		Lone Star	77.25	Log Creek	5.00
Lower Deer Creek	70.93	Allison Prairie	\$ 45.63	McLouth	34.00	North Bethel	31.81
Manchester	3,839.66	Astoria	209.92	Morrill	390.22	North St. Joseph	7.12
Markle	62.57	Camp Creek	4.00	Navarre	87.09	Plattsburg	105.44
Mexico	757.91	Canton	84.50	Olathe	33.35	Rockingham	83.34
Monticello	112.20	Cerro Gordo	416.65	Ottawa	140.45	Shelby County	13.47
Peru	378.09	Champaign	89.15	Ozawkie	19.00	South St. Joseph	33.60
Pipe Creek	696.40	Decatur	285.17	Richland Center	73.21	Wakenda	79.91
Pleasant Dale	257.20	Girard	617.58	Rock Creek	12.50	Unallocated	1.00
Pleasant View	134.13	Hurricane Creek	5.00	Sabetha	32.96		
Portland	3.74	Kaskaskia	16.41	Topeka	121.96	43. Middle Missouri	
Prairie Creek	15.63	LaMotte Prairie	19.56	Wade Branch		Adrian	\$ 10.30
Roann	105.52	Liberty	5.15	Washington	34.95	Deepwater	16.00
Salamonie	372.58	Martins Creek	25.00	Washington Creek	41.23	Happy Hill	16.50
Santa Fe	89.90	Oak Grove	114.16	Unallocated	80.50	Kansas City	76.00
South Whitley	57.28	Oakley	130.68	35. Northwestern Kan-		Mineral Creek	47.62
Spring Creek	500.65	Okaw	195.33	sas		Osceola	1.00
Sugar Creek	40.00	Panther Creek	36.00	Belleville	\$ 62.86	Prairie View	
Upper Deer Creek	107.58	Pleasant Grove		Burr Oak	7.35	Spring Branch	6.00
Wabash City	64.08	Romine	10.00	Maple Grove	64.90	Turkey Creek	38.50
Wabash Country	81.22	Springfield	88.35	North Solomon	56.91	Warrensburg	140.23
West Eel River	69.65	Virgen	343.59	Quinter	169.66	Unallocated	28.97
West Manchester	901.95	Walnut Grove	64.20	Victor	28.00		
West Marion	54.11	Woodland	131.28	White Rock	21.90	44. Southern Missouri	
Unallocated	151.66	Unallocated	4.05	Unallocated	7.70	and Arkansas	
25. Southern Indiana		30. Northern Iowa,		36. Southeastern		Broadwater	\$ 10.75
Anderson	\$ 603.36	Minnesota and		Kansas		Cabool	90.37
Arcadia	132.62	South Dakota		Fredonia	\$ 27.00	Carthage	6.00
Beech Grove	99.41	Barnum	\$ 48.17	Galesburg	16.54	Fairview	
Buck Creek	129.25	Curlow	350.69	Gravel Hill	13.49	Farrenberg	
Fairview	361.88	Greene	109.56	Independence	35.59	Greenwood	2.00
Four Mile	268.76	Guthrie	37.93	Mont Ida	8.00	Jasper	8.97
Howard	57.58	Hancock	71.05	Osage	172.86	Mountain Grove	65.70
Indianapolis	256.63	Ivester	1,523.82	Paint Creek	29.00	Nevada	1.00
Killbuck	66.49	Kingsley	245.64	Parsons	109.16	New Hope	
Kokomo	97.31	Lewiston	124.21	Scott Valley		Oak Grove	2.00
Ladoga	92.65	Minneapolis	15.00	Verdigris	21.93	Peace Valley .....	.50
Maple Grove	71.87	Monticello		Unallocated	157.19	Shoal Creek	9.75
Middletown	32.22	Root River	253.21	37. Southwestern		Springdale	
Muncie	682.49	Sheldon	30.00	Kansas		Unallocated	20.72
Nettle Creek	632.94	Slifer		Bloom	\$ 36.15	46. Northern Califor-	
New Hope		South Waterloo	1,098.33	Conway Springs	93.60	nia	
Pyrmont	167.07	Spring Creek	101.03	Eden Valley	63.34	Bakersfield	\$ 62.98
Richmond	44.83	Union Ridge	29.50	Garden City	171.89	Butte Valley	30.27
Rossville	475.21	Waterloo	109.85	Hutchinson	151.72	Chico	93.36
Sampson Hill	2.00	Willow Creek	15.00	Larned	80.29	Chowchilla	62.50
Summitville		Worthington	124.66	McPherson	849.21	Codora	
Union Grove	133.05	Unallocated	116.15	Monitor	378.72	Elk Creek	
Upper Fall Creek		31. Middle Iowa		Newton	21.51	Empire	501.06
White	20.00	Beaver	\$ 56.03	Pleasant View	54.65	Fresno	1,107.83
Windfall		Brooklyn	8.75	Prairie View	63.24	Laton	94.95
Unallocated	138.86	Cedar	237.16	Salem	160.89	Lindsay	248.78
26. Western Canada		Cedar Rapids	206.50	Wichita, First	403.00	Live Oak	66.41
Bow Valley	\$ 53.47	Coon River	139.02	Wichita, West	36.50	McFarland	478.79
First Irricana	20.57	Dallas Center	938.81	Unallocated	125.81	Modesto	393.01
Merrington	1.00	Des Moines, First	148.48	38. Eastern Colorado		Oakland	110.45
Second Irricana	12.50	Des Moines Valley	215.48	Bethel	\$ 33.00	Patterson	13.00
Vidra		Dry Creek	44.38	Colorado Springs	64.33	Raisin	70.22
Unallocated	11.43	Fernald	177.21	Denver	95.00	Reedley	101.89
27. North Dakota and		Garrison	55.00	Haxtun	47.72	Rio Linda	25.00
Eastern Montana		Indian Creek	21.10	McClave	36.97	Waterford	190.02
Berthold	\$ 10.00	Iowa River	679.60	Miami	36.22	Unallocated	193.54
Brumbaugh		Muscatine		Rocky Ford	359.43	47. Southern Califor-	
Cando	159.84	Panther Creek	654.67	Sterling	35.04	nia and Arizona	
Carrington	47.13	Prairie City	78.47	Wiley	293.02	Covina	\$1,714.68
Ellison	17.00	Unallocated	311.00	Unallocated	41.20	Glendale, Arizona	415.46
Grand View	8.00	32. Southern Iowa		39. Western Colorado		Glendale, First	236.93
James River	10.60	Council Bluffs	\$ 45.78	and Utah		Glendora	434.47
Kenmare	30.96	English River	690.76	First Grand Valley	\$ 111.81	Hemet	114.76
Milk River Valley	8.01	Fairview	56.00	Fruita	56.47	Hermosa Beach	259.15
Minot	36.21	Franklin	33.50	Glade Park		Inglewood	115.84
Pleasant Valley	5.00	Libertyville	236.89	Grand Junction	44.85	La Verne	1,879.27
Poplar Valley	44.08	Monroe County	14.71	Unallocated		Long Beach	874.19
Ray		Mt. Etna	72.50	40. Oklahoma, Panhan-		Los Angeles, Bel-	
Surrey	71.47	North English		dle of Texas, and		vedere	773.48
Unallocated	5.87	Osceola	22.52	New Mexico		Los Angeles, Cal-	420.40
28. Northern Illinois		Ottumwa	24.50	Ames	\$ 45.14	Los Angeles, First	382.48
and Wisconsin		Salem	37.07	Antelope Valley		Pasadena	2,173.35
Batavia	\$ 22.20	South Keokuk	166.53	Bartlesville	33.32	Phoenix	99.11
Bethel	283.00	Unallocated	2.00			Pomona	216.33

San Bernardino ..	167.48
San Diego	11.11
Santa Ana	238.81
Unallocated	37.50
48. Idaho and Western Montana	
Boise Valley	\$ 113.60
Bowmont	76.00
Clearwater	19.71
Emmett	33.00
Fruitland	249.16
Moscow	28.61
Nampa	131.09
Nezperce	58.25
Payette Valley	40.00
Twin Falls	64.54
Weiser	45.49
Whitefish	52.21
Winchester	
Unallocated	20.00
49. Oregon	
Albany	\$ 99.15
Ashland	148.38

Grants Pass	121.61
Mabel	165.60
Myrtle Point	161.19
Newberg	9.60
Portland	111.46
Weston	
Unallocated	4.75
50. Washington	
Ellisforde	\$ 389.98
Forest Center	9.82
Mt. Hope	15.71
North Spokane	13.02
Olympia	308.21
Omak	62.36
Outlook	92.09
Richland Valley ..	19.68
Salkum	
Seattle	101.01
Sunnyside	64.25
Sunnyslope	47.95
Tacoma	52.94
Wenatchee Valley ..	421.39
Whitestone	58.94
Yakima	197.15
Unallocated	9.04

Mingo, Eastern Pennsylvania	168	12.52
Pleasant View, Middle Maryland	104	9.84
Curlew, N. Iowa, Minn., and S. Dak.	36	9.74
Indian Creek, Eastern Pennsylvania	201	7.73
Akron, Eastern Pennsylvania	115	7.36
Covina, Southern California and Arizona	233	7.36
Richland, Eastern Pennsylvania	231	7.16
Chiques, Eastern Pennsylvania	298	6.68
Iowa River, Middle Iowa	106	6.41
Lower Stillwater, Southern Ohio	171	6.39
Pasadena, S. California and Arizona	357	6.09
West Manchester, Middle Indiana	148	6.09
Pipe Creek, Middle Indiana	130	5.36
Chowchilla, Northern California	12	5.21
Sebring, Florida and Georgia	149	5.19
Falls City, Nebraska	30	5.08
Mt. Morris, Northern Illinois and Wisconsin	395	5.04

Congregations Giving \$5.00 or More per Member

Member	Average Per Member
Mabel, Oregon	10 \$16.56
Cedar, Middle Iowa	17 13.95

Summary Classification of Giving

Congregations Giving Per Member		Number	Membership	%	Gave	%	Average in Each Group
\$5.00 or more ...	19	2,911	1.7	\$ 20,162.71	9.	\$6.93	
\$3.50 to \$4.99	28	7,733	4.6	32,122.97	14.3	4.15	
\$1.00 to \$3.49	327	65,477	38.6	119,859.41	53.2	1.83	
Under \$1.00	556	88,192	52.	41,981.05	18.6	.48	
Nothing	94	5,258	3.1				
	1,024	169,571	100.	\$214,126.14			
Unallocated Giving				11,117.37	4.9		
				\$225,243.51	100.		

General Statistics of Giving for Year Ended February 28, 1939

District	Total Credits	Total Membership	Members Giving Per Capita					Average Contribution Per Member	Total No. Churches	Churches Contributing								
			Nothing	Under \$1.00	\$1.00 to \$3.49	\$3.50 to \$5.00	\$5.00 or More			\$25 to \$200	Nothing	Under \$25	Over \$200					
								1934	1935	1936	1937	1938						
1. Florida and Georgia	\$ 1,281.66	710	52	413	96		149	\$2.13	\$1.51	\$2.17	\$2.58	\$1.81	11	2	3	5	1	
2. North and South Carolina	95.98	1,657	1,038	619				.06	.05	.09	.08	.06	24	15	8	1		
3. Tennessee	827.29	2,630	502	2,013	115			.29	.28	.23	.24	.31	30	11	9	10		
4. Southern Virginia	1,716.85	5,784	428	5,356				.19	.22	.24	.27	.30	26	4	11	10	1	
5. First Virginia	3,408.13	5,867	67	5,373	427			.59	.64	.55	.59	.58	30	2	10	13	5	
6. Eastern Virginia	1,947.10	3,171	167	2,016	988			.68	.57	.57	.63	.61	18	4	3	7	4	
7. Second Virginia	5,727.13	6,281	370	3,550	2,361			.98	.98	.92	.93	.91	22	2	5	6	9	
8. Northern Virginia	3,830.26	7,281	558	5,395	1,328			.44	.44	.53	.53	.53	25	3	8	7	7	
9. First West Virginia	2,088.50	3,412	321	2,617	474			.41	.54	.59	.53	.61	20	3	6	9	2	
10. Second West Virginia	134.62	747	225	522				.28	.22	.26	.16	.18	13	5	7	1		
11. Eastern Maryland	8,166.20	5,191		1,679	3,442	70		1.68	1.64	1.68	1.54	1.57	21	2	9	12		
12. Middle Maryland	5,359.10	3,534		1,293	2,137		104	1.30	1.21	1.45	1.40	1.52	12		2	8		
13. Western Maryland	493.29	1,139		1,003	136			.37	.30	.29	.34	.43	9		3	5	1	
14. S. E. Pa., N. J. and N. Y.	4,921.16	3,469		1,333	2,026	110		1.45	1.34	1.43	1.53	1.42	19		2	7	10	
15. Middle Pennsylvania	13,914.07	10,713	143	6,054	4,226	290		1.07	1.12	1.32	1.21	1.30	42	2	4	18	18	
16. Western Pennsylvania	11,171.83	12,374		8,530	3,844			.80	.74	.88	.89	.90	56		11	28	17	
17. Eastern Pennsylvania	35,257.09	10,333		1,096	4,033	4,191	1,013	3.14	2.88	3.09	3.22	3.41	42		1	8	33	
18. Southern Pennsylvania	11,744.18	6,667		2,524	3,390	753		2.11	1.80	1.91	1.72	1.76	29		1	16	12	
19. Northeastern Ohio	6,843.68	5,766	103	3,064	2,599			1.27	1.41	1.52	1.30	1.19	35	2	4	15	14	
20. Northwestern Ohio	3,253.61	3,185		1,738	1,447			1.15	1.18	1.42	1.31	1.02	24		4	16	4	
21. Southern Ohio	16,899.89	10,675	89	3,791	6,341	283	171	1.28	1.30	1.46	1.46	1.58	51	2	7	13	29	
22. Michigan	2,245.99	2,770	46	2,109	615			.82	.88	.84	.91	.81	29	3	8	17	1	
23. Northern Indiana	12,733.48	8,685	36	2,771	5,878			1.44	1.47	1.66	1.79	1.47	49	1	3	26	19	
24. Middle Indiana	11,828.29	6,105		1,866	2,817	1,144	278	1.61	1.69	1.92	1.75	1.94	37	4	4	29	14	
25. Southern Indiana	4,566.48	3,575	245	1,178	2,152			1.18	1.76	1.65	1.85	1.28	25	4	2	12	7	
26. Western Canada	98.97	382	22	360				.38	.57	.43	.20	.26	5	1	3	1		
27. N. Dakota and E. Montana	454.17	550	27	316	207			.51	.59	.60	.70	.83	14	2	6	6		
28. N. Illinois and Wisconsin	7,683.92	4,818		1,896	2,527		395	1.60	1.50	1.66	1.67	1.59	27	5	5	13	9	
29. Southern Illinois	2,941.36	2,714	21	1,461	1,232			1.05	1.01	.98	1.03	1.08	23	1	6	11	5	
30. N. Iowa, Minn. and S. Dakota	4,403.80	2,386	76	980	914	380	36	1.50	1.69	1.81	1.74	1.85	19	2	2	10	5	
31. Middle Iowa	3,971.66	1,888	74	806	632	253	123	1.99	2.59	2.44	2.21	2.10	16	1	2	7	6	
32. Southern Iowa	1,402.76	1,190	61	689	440			1.14	.94	1.20	1.13	1.18	12	1	3	6	2	
33. Nebraska	927.15	1,436	99	1,211	96		30	.38	.44	.41	.49	.65	14	2	3	9		
34. Northeastern Kansas	1,407.16	1,907	97	1,179	631			.67	.74	.61	.72	.74	21	3	4	13	1	
35. Northwestern Kansas	419.28	857		809	48			.99	.78	.55	.64	.49	7		2	5		
36. Southeastern Kansas	590.76	883	14	869				.65	.73	.57	.51	.67	10	1	4	5		
37. Southwestern Kansas	2,690.52	2,088		958	1,130			1.08	1.08	1.19	1.38	1.29	14		1	10	3	
38. Eastern Colorado	1,041.93	1,319		748	571			.65	.62	.67	.76	.79	9					
39. Western Colorado	213.13	328	24	286	18			.85	.72	.42	.65	.65	4	1		3		
40. Oklahoma, P. Texas and New Mexico	1,099.53	1,197	71	831	295			.67	1.07	.73	.98	.92	16	3	3	8		
41. Texas and Louisiana	334.26	442		242	200			.65	.74	.96	.85	.76	6		3	3		
42. Northern Missouri	442.87	1,110	51	1,059				.35	.53	.28	.27	.40	10	1	3	6		
43. Middle Missouri	381.12	863	23	824	16			.46	.55	.40	.32	.44	10	1	5	4		
44. S. Missouri and Arkansas	217.76	651	111	540				.23	.43	.43	.42	.33	14	4	8	2		
46. Northern California	3,844.06	2,769	32	941	1,784		12	1.15	1.23	1.50	1.26	1.39	19	2	1	11	5	
47. S. California and Arizona	10,564.80	3,909		447	2,613	259	590	2.65	3.03	2.71	3.30	2.70	18	1		4	13	
48. Idaho and Western Montana	931.66	1,607	12	1,236	359			.89	.75	.76	.86	.58	13	1	1	10	1	
49. Oregon	821.74	577	30	181	356		10	1.25	1.56	1.90	1.85	1.42	8	1	1			
50. Washington	1,863.54	1,979	23	1,420	536			.94	.80	1.01	.97	.94	16	1	4	8	3	
Unallocated	6,039.74																	
	\$225,243.51	169,571	5,258	88,192	65,477	7,733	2,911							1,024	95	196	448	285
Average of entire brotherhood								\$1.23	\$1.21	\$1.33	\$1.32	\$1.33						
Average necessary to raise budget								1.73	1.72	1.70	1.67	1.62						

Report of Evangelistic Offerings

The following is report of offerings taken at evangelistic meetings or otherwise. These are not credits on the Conference Budget.

(A) E. S. Coffman for year ended February 28, 1939

Rosepine, Texas and Louisiana	\$ 25.00
Falfurrias, Texas and Louisiana	6.35
Ft. Worth, Texas and Louisiana	3.75
Nocona, Texas and Louisiana	94.19
Washita, Oklahoma, Panhandle of Texas and New Mexico	48.65
Shepherd, Michigan	16.50
Rodney, Michigan	9.00
New Haven, Michigan	9.62
Zion, Michigan	18.68
Harlan, Michigan	4.02
Marilla, Michigan	5.65
Lake View, Michigan	6.43
Mt. Hermon, Southern Virginia	62.50
Crystal, Michigan	21.00
Sugar Ridge, Michigan	15.73
Flint, Michigan	32.50
Sunfield, Michigan	12.66
Lansing, Michigan	24.16
Woodland, Michigan	26.87
Muskegon, Michigan	2.58
Grand Rapids, Michigan	1.68
Elmdale, Michigan	16.04
Pontiac, Michigan	10.55
District of Michigan	500.00**
Ft. McKinley, Southern Ohio	5.00*
Beaver Creek, Second Virginia	9.12*
Linville Creek, Northern Virginia	1.86*
Harrisonburg, Northern Virginia	9.00*
Waynesboro, Second Virginia	4.17*
Timberville, Northern Virginia	4.31*
Sangerville, Second Virginia	6.99*
Elk Run, Second Virginia .....	.82*
Greenmount, Northern Virginia	7.15*
Unity, Northern Virginia	2.65*
Cooks Creek, Northern Virginia	4.85*
Denton, Eastern Maryland	65.00
Winter Park, Florida and Georgia (1936)	46.41
	\$1,141.44

Logansport, Middle Indiana	\$ 50.31
Coon River, Middle Iowa	117.00
Des Moines Valley, Middle Iowa	81.00
Sabetha, Northeastern Kansas	72.03
Wiley, Eastern Colorado	60.00
Portland, Oregon	47.28
Outlook, Washington	44.00
Wenatchee Valley, Washington	10.00
Sunnyslope, Washington	53.00
Whitestone, Washington	22.00
	\$556.62

(C) I. N. H. Beahm, 100 days, Summer, 1938

Mountain Grove, Eastern Virginia	\$ 10.82
Shiffette Hollow, Eastern Virginia	8.00
Knights Chapel, Eastern Virginia	17.30
Winchester, Eastern Virginia	15.03
Burnley, Eastern Virginia	12.72
Evergreen, Eastern Virginia	30.00
Cedar Grove, Eastern Virginia	21.13
Montebello, Eastern Virginia	10.12
	\$125.12

* For illustrated lecture.

** This amount reflects offerings in like amount given to the District Board by the above Michigan churches.

(B) G. G. Canfield for six months ended February 28, 1939

Supports of Missionaries

(Continued From Page 23)

Western Pennsylvania Sunday schools, Ida C. Shumaker and Olive Widdowson, India, and V. Grace Clapper, China.
 Western Pennsylvania Young People's Council, Marguerite S. Burke, Africa.
 West Conestoga congregation, I. W. Moomaw budget,* India.
 West Green Tree congregation, Wm. K. Kinzie, India.
 White Oak congregation, B. Mary Royer budget,* India.
 Windber congregation, partial support of Anna Z. Blough, India.
 Woodbury congregation, "Adult Bible Class," partial support of Harold Royer, Africa.
 York, First, Sunday school, J. Blough budget,* India.

Tennessee

Tennessee congregations, partial support of Dr. Howard A. Bosler, Africa.

Virginia

Bridgewater Sunday school, Anna B. Mow, India.
 Madison congregation and Novella E. Utz, Ruth Utz budget,* Africa.
 Manassas congregation or B. Y. P. D., Edward K. Ziegler budget,* India.
 Mount Hermon congregation (individual), Kathryn Kiracofe, India.

Northern Virginia Sunday schools, Edward K. Ziegler budget,* India.

Washington

Washington Women's Work, Hazel Rothrock budget,* China.
 Washington Men's Work, Hazel Rothrock budget,* China.

West Virginia

Egion congregation, Ilda Ziegler, India.
 Sandy Creek congregation, Verna Blickenstaff, India.

What Happens to the Contributors' Dollars

BY H. SPENSER MINNICH

The contributor's dollar is spent for the purpose the donor designates. This is an unalterable rule of sound church work. Confidence can be maintained only by such integrity in the use of contributions. When a contributor sends money for Africa missions, or for Bethany Biblical Seminary, or for the Board of Christian Education the money is used as the donor indicates. Money sent for World Wide missions is used in any of the fields under the Board's direction. Money not indicated for any particular fund is used to meet all or any of the purposes of the Conference Budget as authorized by Annual Meeting.

The money spent by the Boards is limited by a definite budget allowance approved annually by Conference. The one exception is the mission cause which may be expanded as the giving of the church permits. The reader may ask what is done in case designation exceeds any budget item approved by Conference. According to experience this has not happened.

The Boards and their secretaries are controlled in their use of funds both by the designations of contributors and by budgets adopted by Conference.

Disbursement of Brotherhood Giving

(For Year Ending February 28, 1939)

Board of Christian Education	\$ 19,250.00	8.5%
Student Loan Fund	2,000.00	.9%
Ministerial and Missionary Service	12,000.00	5.3%
General Ministerial Board	6,750.00	3.0%
General Education Board	1,500.00	.7%
Bethany Biblical Seminary	25,500.00	11.3%
General Services to the Churches	6,693.92	3.0%
Missions as Administered by General Mission Board	151,549.59	67.3%
	\$225,243.51	100.0%

Each General Board is prepared to publish a detailed statement of expenditures. The full report of the General Mission Board begins on page 17 of this Messenger. The following figures show both dollar and percentage expenditure for various fields and for administration and education. Administration includes such as cost of Board meetings, support of offices of secretary and treasurer, caring for welfare of foreign and home fields, and grants to co-operative work. Missionary education covers the work of literature, missionary travel on furlough, office personnel in promoting educational procedure and missionary conferences. Details of administration and educational expense are shown in schedules seven and eight on page 28.

Expenditure of the Missionary Dollar

India	\$ 66,986.13	35.1%
China	32,867.32	17.2%
Denmark-Sweden	6,976.25	3.7%
Africa	39,662.42	20.8%
Home Missions	28,570.87	14.9%
Administration	9,175.91	4.8%
Telling the Churches	6,725.67	3.5%
	\$190,964.57	100 %

(Continued on Page 40)

THE CHURCH AT WORK

PEACE

Work Camps—Brotherhood in Action

By Lowell Wright, Pendle Hill, Wallingford, Pennsylvania

In the minutes of our 1938 Annual Conference appears this comment by our resolutions committee:

The church must labor to bring into these areas of industrial conflict the spirit of Christ, thereby making possible the dissolving of these tensions . . . Christians need to be intelligent concerning industrial conflicts so that their efforts made in the spirit of Christian love may be effective in a given situation. The Society of Friends are to be commended for the fine work they are doing in areas of conflict. Here are vast opportunities for us to bring healing to a world of strife.

That Brethren generally concur in this view is shown by the establishment this year of two Brethren-sponsored work camps: one in Washington State, in a hard-core unemployment center*, and the other at Scranton, Pa., in the anthracite area. Both the camps will more or less follow the Friends' Work Camps in pattern; they will be located in an area of need; they will adopt a work project of benefit to the community; they will study problems of the area under local and national leaders, with the aim of promoting nonviolent, constructive solutions to the problems studied.

The Mt. Dewey community, composed of about sixty families, lies on a slope just outside Scranton. Many of the residents were formerly miners, and are now unemployed. Their future is highly uncertain. Their problems are the common problems of men displaced by technological change and depression: they must rebuild their lives on a new basis.

We plan to spend six weeks at Mt. Dewey from June 29 to Aug. 12, with a group of fifteen to twenty campers. Fellows in the camp will landscape the school grounds (now badly eroded), build playground equipment, and reshingle the roof of the schoolhouse. Girls of the camp will organize a nursery school and direct recreation for an older group of children. Both girls and fellows will share in the household duties of the camp: cooking, cleaning and laundry. A registered nurse will be a camper and will serve as dietitian.

Evenings will be devoted to discussion and study, with local leaders and others directing our search into constructive methods for rebuilding community life. Occasional trips through mines, mills, and Scranton social agencies will be scheduled. The daily schedule will probably be: Rising, 6:00 A. M.; cleanup; breakfast, 6:30 A. M.; worship, 7:30 A. M.; work, 8:00 A. M.; lunch; work, 1:00 P. M.; recreation, 4:00 P. M.; rest; study; supper, 6:30 P. M.; discussion, 7:45 P. M.—three or four nights each week.

Fees for the six weeks have been placed at \$40 per camper. This covers registration, board and room. Some who plan to come have secured support of their local Y. P. D.'s, and perhaps others will be able to make the same arrangement. Or, as with the Washington camp, perhaps some individuals unable to come to the camp themselves will want to provide scholarships for others. We can use at least five more campers.

Both camps are considered an integral part of the Brotherhood Peace Program, and have the approval of the Board of Christian Education at Elgin. Sanction has

also been given to the Mt. Dewey camp by the Eastern Pennsylvania Board of Christian Education. Plans for the camp are being submitted to an advisory committee composed of Brethren A. C. Baugher, J. I. Baugher, John Hershey, Galen Kilhefner, Levi Ziegler and Dan West.

All campers will be of college age or over. Two married couples are planning to come. Only those who pledge themselves to work hard, study creatively, and live co-operatively, will qualify as campers. All of us hope to increase our worth to our local churches and communities by expressing brotherhood and pacifism in constructive ways at Mt. Dewey.

Inquiries about the camp may be addressed to Don Royer, Box 56, Denver, Pa.; to Lowell Wright, Pendle Hill, Wallingford, Pa.; or to Dan West, R. R. 2, Goshen, Ind.

ADULT CHRISTIAN WORKERS

Our Church Camps

Sunday, June 18

Note: Send to the Board of Christian Education, 22 S. State St., Elgin, Illinois, for folder, "Summer Camps" and other camp literature.

I. What is a church camp?

- A period of shared living on the part of campers and leaders.
- An attempt to organize every experience in camp on a Christian level.
- A balanced program of intellectual, spiritual, physical and social activities.
- A place where church leaders are found and trained with a spiritual uplift to all in attendance.

II. History of camping in our church.

- First camps were held more than 25 years ago.
- First youth camp was held at Winona Lake, Ind., 1921. In 1922 there were two, in 1923, four, 1924, eight.
- Camp Harmony, Pa., Alexander Mack, Ind., Bethel, Va., Sugar Grove, Ohio.
- Today there are camps for juniors, intermediates, young people, young adults, whole families and for those interested in music and leadership training.
- Work camps have recently been added to the list. These are patterned after the Quaker Work camps which were first set up in 1934. The Church of the Brethren has two this summer.
- At present there are 31 camp sites used by our church with more than 60 different camp periods. Fifteen of these sites are owned by our church. In 1938, 6,280 people were enrolled in camps. Approximately 750 juniors, 1,650 intermediates, 2,300 young people, 1,500 adults including leaders.

III. Program.

- Each camp program is planned to meet specific needs but camp planners' meetings are called each year by the General Board of Christian Education. Each camp is requested to be represented at these conferences.
- The day usually begins and ends with worship. Vespers, class study, campfires, recreation and good fellowship at mealtime are regularly a part of each day's program.

*The Washington Camp was described at length on page 24 in the Messenger of April 1.

c. Work camps differ from the others in that they are located in an unattractive spot and continue from 40 to 48 days. The campers wear work clothes and work with the local people at some good work. They receive no wages and pay board. It may be a moral equivalent for war. Group study, worship, fellowship are also parts of the program.

IV. Discussion.

1. How may we improve the camp program?
2. How may adults help young people to go to camp?
3. How many camps can the Church of the Brethren support?

WOMEN'S WORK

The Missionary Convocation

On Monday afternoon of the Anderson Conference, Dr. John R. Mott is to give the missionary convocation address. This in itself should be an appeal for every woman in the church to attend the missionary service when the missionaries are consecrated and sent out with the church's blessing. Dr. Mott will give a powerful message. He has long been a man filled with the missionary spirit. He is known throughout the world as a great missionary statesman. He thinks in terms of spreading the gospel of Jesus Christ to the ends of the world and he has helped much to make plans which have caused the missionary-minded churches and missionary conferences of the world to carry out their plans of evangelism in the best manner. It has always been the main purpose of his life to help in the growth of the kingdom of God. Without doubt he will give a wonderful sermon and our church people should be there to hear it.

Let the women of the church be in prayer for this day. Our mission fields are all in desperate need of help. They need new recruits. Much depends upon the faithfulness of the church whether this need shall be met. Some young people have offered their lives to go as missionaries. In these days it takes bravery and consecration to face the task before them, and so they need the prayers of every woman of the church. If we can attend, let us be present in the power of the Lord's Spirit and if we are unable to attend let us set aside the afternoon hours on Monday, June 12, as a time of meditation and prayer in behalf of the cause of missions in our church.

CHILDREN'S DEPARTMENT

Discussion and Study

By Elma Rau, District Director of Children's Work, Michigan

The discussion method is essentially a protest against the formal lecture and recitation. In either case the pupils are recipients of what the teacher has prepared. In contrast, discussion provides an opportunity for a spontaneous interchange of thinking and opinions on the part of all members of the group. Each in the spirit of goodwill expects to have the other members of the group differ with him; not in the spirit of argument or debate, but in a genuine search for truth and the finding of sound conclusions. It is an experience in which there is a sharing of data, experiences and opinions, and each member of the group has an opportunity to express his views. The very fact that there is a difference of opinion quickens the thoughts and under the stimulus of the give-and-take the mind hits upon new ideas. For those

who take an active share in it, it makes for thinking and it is usually thinking of an active and creative sort.

It is possible to have group discussion at all ages. However, the nature of the discussion both in content and technique will vary greatly with the different age groups. Juniors especially enjoy a live discussion and when it is motivated and carefully guided by the teacher they will be challenged and stimulated to do some real studying and investigating to find out all they can about the subject for discussion. Therefore, there must be careful planning and preparation on the part of the teacher if the discussion is to be successful. She should be able to suggest books, articles, magazines and Bible references which bear directly upon the subject, and should make it possible for pupils to have access to such materials. Assignments can be made to different members of the group asking them to report the results of their study and investigation. After reasonable time has been given to the subject it is well to summarize opinions, findings and reports. It is very important that the discussion should lead not merely to individual and group conclusions but to individual and group action. What is the use of discussing, "What it means to be a good neighbor," unless the discussion leads into the practice of neighborliness? No method lends itself more effectively to the program of Christian education than this one.

MEN'S WORK

The Wiley Brotherhood

By H. D. Ferbrache, Wiley, Colorado

An Experiment in Co-operative Men's Work

Originally the Men's Work of the Wiley Church of the Brethren was similar to other groups, an organization of the men of the local church. We are now in our third year of consolidation with the Wiley Methodist church, and entering the second year with a third unit, the Clover Meadow Church of God, located six miles in the country. We have monthly meetings, alternating with the several churches. Once a year we have a ladies' night, inviting our wives, mothers, sisters and daughters. These have been exceptionally well attended.

We have one other church in our village, a German-speaking Church of God. They are co-operating well, and while some scarcely understand English, we expect the time is near when they too will be officially part of our brotherhood.

As to such projects as many groups carry out, what we have been able to do along these lines has been handled through organized Sunday-school classes. Our principal efforts have been to create and maintain a friendly co-operation among the men of our community, and to bring into our meetings those who do not otherwise hear such programs and addresses.

Our programs consist of group singing (partly sacred hymns); special music—solos, duets, quartets or choruses; and always a speaker—a minister or active church worker with a message calculated to emphasize the Christian life and challenge our non-Christian attendants. We are happy to report we have won some such to a fairly regular church and Sunday-school attendance.

Often the message is very pointed, such as few ministers feel they should give from their pulpits, and an amazing thing is our nonchurch friends take them and seem to like them and come back for more. Another in-

interesting feature is the interest our boys and young men take in our meetings. A number of them have been and are at every meeting, listen carefully and help cheerfully, serving on regular or special committees and adding life and zest to our organization.

The social life has not been slighted and men who seldom attend regular church services visit before and after the program and during the meal following the program. At each meeting committees for program and refreshments for the next meeting are appointed and the men usually do all the work connected with the serving of such refreshments as are served.

A few community interests have been sponsored by the brotherhood. The last two years the July 4 community picnics have been promoted by the group. These have been similar to any church-directed picnic, with a program, dinner and games. Attendance is approximately three hundred each year. We have also undertaken, in a very cautious way, to bring about the correction of certain easily recognized faults in the neighborhood. One such is a blind corner where two roads cross and which is recognized as a dangerous intersection. Our hope is to find other ways in which we can serve the entire community.

What Happens to the Contributors' Dollar

(Continued From Page 37)

The expenditures of the Mission Board will be noticed as larger than the receipts from contributions. The Board receives additional income from earnings of the Brethren Publishing House, from bequests and lapsed annuities.

The foregoing is our report as men write reports in symbols we call figures. But back of these symbols are the hearts of a great body of loyal people who sacrificed according to the measure of their devotion, and thus made these funds possible. At the other end, out on the mission fields, workers are toiling devotedly and a great multitude are being given the Bread of Life. May God direct and add his blessing to the labors of his workers.

Good Books

(Continued From Page 11)

sideration. A variety of books should be read. The Bible should be read and put into practice—books dealing with Christianity, peace promoting books, the different peoples of other countries, the topography of the earth, history, biographies, latest inventions, books of fiction with good morals, and those dealing with scenery and travel are all good books if well written.

The reading of a book may change the whole life. It is a pretty sure thing that if the Bible is read and understood it will change the whole life of those who are not leading a good life. Is it a good thing to read books on other doctrines than those we are accustomed to? Certainly it is if we are grounded in the faith that understands the cleansing blood of Jesus Christ our Lord. The cross and risen Christ are our hope. Christ in you is the hope of glory (Col. 1: 27). Books that are possibly never good to read, are books containing an element of superstition, because of their influence on weak minds. For gloomy people to read a book on cheerful living is helpful.

Reading the promises of the Bible is always good.

Jesus expects us to believe in his promises. He expects us to have faith and trust in him. Through Christ by the leading of the Holy Spirit we have faith in God our Father who is in heaven. There are times when the warnings of the Bible should be read, but not to the exclusion of the promises. Literature for children and young folks should be selected by those who understand them. Others should be able to know what and when to read. And so in conclusion a good book to read depends on the reader. And now the Lamb's Book of Life is the most important of all. It is the Book of rejoicing because our names are written there.

Glendale, Calif.

My Great-Grandfather's Prayer Loft

BY LULA R. TINKLE

Perhaps there are a few of the older readers of the Gospel Messenger who remember my great-grandfather, John U. Studebaker, as one of the pioneer ministers in the early history of the church in Indiana. In the days when roads were few and very poor, he often saddled his horse and left his work and family, riding miles and miles through the heavy timbered land, to preach the gospel, to anoint the sick, or to help a little band of isolated believers in a love feast. Those who knew him will remember him as a great man of prayer.

How vivid are childhood memories, and how deep are childhood impressions! I was only a small child when grandfather made his weekly visits to his farm, on which my father and mother lived. Grandfather had moved into the little village of Shideler, a few miles from his farm, and he came each week to see how things were going, and to get a fresh supply of butter and eggs. Each week I eagerly awaited the day and hour when I might climb upon the big gate post and listen for the trot, trot, trot of Old Bill, sleek and black, and the deep, deep voice of grandfather singing, "A charge to keep I have." How glad I was when dinner time came, for grandfather would return thanks. His deep, solemn voice made me feel that God was very near. In fact I used to wonder if God did not look exactly like grandfather. In every prayer there was always the same earnest petition, "Father, keep us all in thy kind care."

Grandfather had a very peculiar "throne room." It was a secluded corner in the hayloft. Every day he climbed the heavy ladder and kneeled upon the fragrant hay and poured out his soul in earnest prayer. Being very deaf he had the habit of speaking loud, and his strong voice seemed to shake the rafters, and make the heavy beams tremble—or so I thought. Neighbors and relatives often paused to listen. The greatest concern and burden of his prayers was for the church. Over and over he prayed, "Lord, keep the church unspotted from the world." What a difference it would make if every member of the church prayed that petition daily!

I visited that old homestead recently! What a change! The old house has been replaced by a modern one, the clear bubbling spring has been filled in, and must seep its way through a sodded bank, while the old spring-house is forgotten since a new electric refrigerator serves in its place. The orchard, the garden, the quince bush are gone. A double garage replaces the old wagon shed. But not all is gone. The old barn stands straight and firm. Changed? Yes. White paint covers the red; the stables and granaries have been remodeled; a new silo

and modern stanchions have been added; but grandfather's prayer loft remains unchanged. As I stood looking at the heavy beams, firm and strong as they were seventy-five years ago, I wished they would vibrate once more, to repeat the prayers that had echoed through their fibers. Only God has recorded those prayers. But for us is left a heritage. What a rich heritage! Better far to be the grandchild of a man who had a prayer loft in a barn, than an heir of one who had a great estate in a bank. But great and rich though that heritage is, it will be lost unless we pass it on to the next generation. What heritage will befall our children and grandchildren? Is there a prayer loft somewhere in our home today that is echoing prayers which will be a guiding influence in the next generation?

Upland, Ind.

CORRESPONDENCE

District Conference of Idaho and Western Montana

The District Conference of Idaho and Western Montana met at the Weiser church, Weiser, Idaho, May 5-7, 1939. Elders' meeting was on the afternoon of the fifth. The necessary business was cared for and nominations made for the district officers. President V. F. Schwalm of McPherson College was present for this meeting. The general assembly met in the evening. A beautiful worship service under the leadership of Mrs. R. V. Keim prepared us for the message from Bro. Schwalm, on: The Meaning of the Church to the Community. The business session convened Saturday morning. After organization by retiring moderator, M. S. Frantz, the meeting was led by moderator elect, Van B. Wright, pastor at Twin Falls, Idaho; writing clerk, M. G. Blickenstaff, pastor at Emmett, Idaho; reading clerk, Wm. Riddlebarger, pastor and field man of Boise Valley, Idaho.

All churches were fully represented. A few queries and elections made up the major part of the business. R. V. Keim was elected as trustee to McPherson College. M. S. Frantz, pastor of the Nampa church, will represent on Standing Committee at Anderson Conference. The Whitefish church, Montana, was chosen for the 1940 meeting. It might be of interest to know that it is more than nine hundred miles from Twin Falls church to the Whitefish church, our two outposts.

There was general assembly on Saturday afternoon, with sectional meetings following: Young people's group led by R. V. Keim, Women's Work by Mrs. James McClure and Men's Work by Ben Shank.

The district B. Y. P. D. cabinet had charge of the evening meeting. The address was by President V. F. Schwalm on The Youth of the Church. There followed a temperance drama, What Shall It Profit? by the Fruitland church.

Sunday was a day of inspiration, worship and happy meetings of friends from afar. Bro. Edgar Rothrock of La Verne, Calif., brought the message. Afternoon services included programs on religious education, peace and moral welfare. Wm. Riddlebarger and Mrs. Earl Flory had charge respectively. At the concluding service of the conference on Sunday evening M. S. Frantz spoke on Thirty Years in the Ministry, and M. R. Zigler on Missionary and Stewardship Ideals.

The presence of Edgar Rothrock, M. R. Zigler and President V. F. Schwalm added much to the spirit of the meeting. It was a time of refreshment with an outward and upward look that should count mightily in the work of the kingdom in Idaho and Western Montana.

Emmett, Idaho.

M. G. Blickenstaff, Secretary.

PROGRESS AT PHOENIX, ARIZONA

The Church of the Brethren at Phoenix, Ariz., feels that the years 1938-39 are important ones in its history.

For a period of two years the church had been without a regular pastor. Brethren A. W. Arnold, our assistant elder, and H. M. Fields filled the preaching appointments and supervised the work. On Sept. 1, 1938, Bro. Glen Montz took up the pastorate. Since then the attendance and interest both in Sunday school and church have increased. We have a special service for the children between the Sunday school and church services. A nursery department has recently been added to the Sunday school. This is supervised by Sister Montz, who also has charge of the primary department. The adult, young people's and junior Christian Workers' which preceded the Sunday evening service are well attended. The young people's group has a social hour at the parsonage each Wednesday evening. Bro. Montz opens this with a short devotional period. He expects soon to take up a series of talks or lessons on the church ordinances and our church history.

Sister Clyde Miller directs the Women's Work. The missionary department has been in charge of Sister Jennie Shriver of Elgin, Ill. Sister O'Dell Laughrun directs the mother and daughter division, Sister H. M. Fields, the Bible department. Until her recent illness Sister Curtis Thomas has been president of the Ladies' Aid. Since then Sister Montz has been asked to take up this work.

Aside from this general program we have, what to our little group here, is a momentous project—the building of a new church house. For some years it has been apparent that our location is unfortunate, as far as building up a permanent church group is concerned. We are in a section of the city in which people come and go, with very few permanent residents. Scores of children have come to the church while attending our Sunday school. Then in a few months or so the families move on, and we do not hear of the children again. Our District Mission Board has been much concerned with us, about this situation. Last spring a movement was started in the church, looking forward to something to solve the problem. Much time has been spent in prayer for guidance. As a result of this, the District Board, General Mission Board and the help of various committees, Bro. J. W. Lear was asked to come to Phoenix, study the field and suggest a new location for the church. Brother and Sister Lear were with us six weeks last summer. The location decided upon is across town from our present place, being in the northeastern part of Phoenix, at 12th St. and Almeria Road.

Our present plant consists of a small church proper, and a smaller Sunday-school building. These are both lightly constructed frame buildings. It was decided, therefore, to attempt to build a new church house. The building committee appointed by Bro. H. A. Frantz, our elder, has prepared plans for the proposed building, and is raising funds for the work. Both Bro. Frantz and Bro. George Carl of California have given us much help and inspiration for this. We have been assured of some help from our District of Southern California and Arizona.

The Phoenix church, one of the two Churches of the Brethren in Arizona, was organized in 1925. Before that time it had been a part of the Glendale church, nine miles north of Phoenix, but received support, as a mission from the District of Southern California and Arizona. The district has continued to help since the organization, with the exception of two years.

Phoenix, the capital of the state, is in the Salt River Valley, which is a noted irrigated agricultural section. The chief crops are cotton, lettuce, cantaloupes, and citrus, with dairying an important industry. We have a wonderful climate, fine schools and many other advantages. We give a hearty welcome to the Brethren, and friends of the church, who come to Phoenix for the winter months. We ask for the prayers of the church at large.

Phoenix, Ariz.

Lois Greenawalt.

In Memory of Jacob Uriah Benton

Jacob Uriah Benton, son of Jonathan and Elizabeth Claar Benton, was born at Klahr, Pa., April 11, 1856, and died Feb. 14, 1939, aged 82 years, 10 months and 3 days. He had been in failing health for some time, suffering from asthma and heart trouble.

In his teens he united with the Church of the Brethren in the Dunning Creek congregation.

On Sept. 25, 1885, he was united in marriage to Barbara Dilling Soyster of Leamersville by Bro. David D. Sell. Soon afterward they located at Brooks Mills, Pa., on a small farm which was their home for more than fifty years and at which place he passed away. He is survived by his widow, three daughters and one son: Mrs. Grace Brubaker and Mrs. Ruth Walter of Claysburg, Mrs. Annie Diehl of Brooks Mills, and Homer S. of Altoona, Pa. There are sixteen grandchildren and eight great-grandchildren.

He had an almost perfect record of attendance at Sunday morning services for a period of almost twenty years. The Leamersville congregation was represented at Annual Conference many times without expense to the congregation. Taking their vacation at Conference time, he and his wife enjoyed the fellowship of the many church leaders and the pleasure of travel in the many states in which Conference was held. Having attended the Harrisonburg, Va., Conference in 1909, he enjoyed every one thereafter until the Lincoln, Nebr., Conference was missed on account of failing health. But he was permitted to enjoy several afterwards.

He served as general treasurer of the church, Sunday school and C. W., and was a trustee as well as deacon for more than thirty-five years.

The church has lost a true and loyal member of the family, a kind and loving father and husband.

Services were held Feb. 16, 1939, in the Leamersville Church of the Brethren in charge of Bro. G. Q. Showalter, assisted by Brethren Emmert Frederick and Jas. A. Sell, a lifelong friend and neighbor. Interment was made in the Riverview cemetery at Leamersville.

Claysburg, Pa.

Mrs. Fred J. Claar.

In Memory of Sister Elizabeth B. Nolt

Sister Elizabeth B. Nolt, daughter of Jacob and Lydia Zug Brubaker, died at her home near Lebanon, Pa., Feb. 26, 1939, after suffering for four years from a serious illness.

Sister Nolt was born Feb. 4, 1879. She united with the Church of the Brethren Dec. 25, 1894, being baptized by Eld. George Bucher. She was married Oct. 6, 1902, to Bro. Phares S. Nolt, who survives. Her aged mother of eighty-six years, two sisters and one brother also survive. Her father and one brother preceded her in death.

Since she united with the church, her whole life had been devoted to God and the church. She was always at her post of duty in church work and ever loyal in spirit and active in service. She was quiet and unassuming, friendly, patient and sincere, but not afraid to stand for right and truth. For many years she led the singing at Midway in Sunday-school and church services. She also taught the young girls' Willing Workers class for many years. She was a member of the Board of Christian Education and a very wise counselor at our business meetings.

During her thirty-nine years of married life she was a great helpmate to her husband. Although there were no children born in this home she had a mother's heart and was a great lover of children and young folks.

Her close neighbors and friends cannot say how much she is missed because of her kind words, her friendly expressions, and her willing helpfulness. Her life was in harmony with the text used at her funeral: "For to me to live is Christ, and to die is gain." Services were conducted by Elders S. K. Wenger, Aaron Heisey, Wm. Forrey and P. H. Sanger. Her body was laid to rest in the Midway cemetery.

Lebanon, Pa.

Helen Longernecker.

A Sainly Woman Gone On

Sister Maggie Rebecca Emswiler Cunningham of the Bethel congregation in Eastern Virginia passed on to her reward Jan. 21, 1939, at Arrington, Va.

She was born in Rockingham County, Va., Jan. 13, 1864, and reached the age of 75 years and 8 days. Her parents were Phillip and Elizabeth Moore Emswiler. She was the youngest of thirteen children. Sister Cunningham was united in marriage to Bro. Wm. B. Cunningham, who survives as a deacon in the Bethel church. This union was blessed with three daughters and two sons who survive. One son, Bro. W. E. Cunningham, is pastor of the Church of the Brethren in Madison County, Va.

Mother Cunningham was baptized into the Church of the Brethren in 1895 by Bro. Peter Garber of Weyers Cave, Va. At once she became active in the church work and

above any other person was responsible for building the church house and church membership of the Bethel congregation. She was a real mother in Israel. Her children and grandchildren and neighbors and friends rise up and call her blessed.

The writer knew her well for twenty-eight years. She was industrious, domestic, kind, courteous, pious, religious and devoted to the Church of the Brethren. She suffered long and severely, yet with bright hope, great patience and heroic fortitude. Never perhaps was a mother more solicitous and expectant on behalf of a son in the Christian ministry than she.

Bro. R. M. Figgers of Oronoco and her son of Brightwood were called in by our dear sister to administer the holy anointing in August of 1938. Bro. Beahm had been requested to preach her funeral but was too far away at the time to get the sad news of her death. Bro. A. L. Warner of Lynchburg was secured for this occasion and rendered good and satisfactory service. She was laid to rest in the near-by cemetery. Besides her husband and five children there remain forty-seven grandchildren, thirty-five great-grandchildren and a host of friends. She was always an inspiration everywhere and to everybody. Truly a saintly woman has gone on to her reward.

Nokesville, Va.

I. N. H. Beahm.

Falkenstein Wedding Anniversary

Brother and Sister G. N. Falkenstein of Harrisburg, Pa., recently celebrated their fifty-third wedding anniversary. The members of the Hummel Street Church of the Brethren tendered them a reception, presenting them with a radio and a substantial gift of money. Bro. H. K. Balsbaugh made the pres-



entation speech. One hundred and thirty people were present.

Bro. Falkenstein is one of the oldest alumni of Juniata College, formerly taught at Mount Morris College, and was one of the founders and early president of Elizabethtown College. He was pastor of the Germantown church for eight years, being supported by the General Mission Board. He also did mission work in Montana and was a member of Standing Committee from Montana.

Bro. Falkenstein, who will be eighty July 16, preaches and lectures and is frequently consulted in church historical matters. Sister Falkenstein will be seventy-five June 14, she is active in church work. Both keep up a wide correspondence and will be glad to hear from friends of former days.

Harrisburg, Pa.

Mrs. W. A. Willoughby.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Hodgden-Talbott.—By the undersigned, at the Kaufman home, Gridley, Kans., Ralph M. Hodgden of Parsons, Kans., and Margaret Louise Talbott of Erie, Kans.—Oliver H. Austin, McPherson, Kans.

Jewett-Meyer.—Roy Jewett and Freida Aleen Meyer, both of Rogerson, Idaho, by the undersigned, at the Brethren parsonage, April 29.—Van B. Wright, Twin Falls, Idaho.

Risser-Reber.—Harold K. Risser and Grace C. Reber, at the home of the bride's parents, Mohrsville, Pa., March 25, 1939, by the undersigned.—Henry R. Reber, Mohrsville, Pa.

Stelzer-McVicker.—By the writer, at his home, March 4, 1939, Orrin Stelzer of Burbank, Ohio, and Orpha McVicker of Lodi, Ohio.—Arthur L. Dodge, Spencer, Ohio.

Weaver-Reinhold.—By the undersigned, in the college chapel, Elizabethtown College, April 9, Wilbur E. Weaver of Elizabethtown, Pa., and Leona M. Reinhold of Donaldson, Pa.—Desmond W. Bittinger, Philadelphia, Pa.

FALLEN ASLEEP

Cotcamp. William, was born June 26, 1870, in Carter County, Ky., and came to Fayette County early in life, later moving to the Pleasant View community. On Sept. 18, 1911, he united with the Pleasant View church and lived a life of patience, kindness and service. He died May 8, 1939. He is survived by his wife, three sons, three daughters and eighteen grandchildren. He leaves a host of friends and relatives to mourn his going. Funeral services were conducted in the Pleasant View Church of the Brethren by Eld. E. L. Clower and the writer. Interment in the Pleasant View cemetery.—Edgar S. Martin, Fayetteville, W. Va.

Crouse. Virginia Minerva, was born July 6, 1866, and died Dec. 18, 1938. She was united in marriage to Joseph Milton Crouse on May 28, 1885. To this union eleven children were born, seven of whom survive. She was baptized into the Pleasant View Church of the Brethren in October of 1886. She and her husband, who survives, were called to the ministry and later to the eldership. Together they gave many years of service to the church in West Virginia, Oklahoma and Colorado. Funeral services were conducted at the old Chestnut Grove church near Fayetteville, by Bro. F. E. Perry and the writer. She was laid to rest in the cemetery near by.—Edgar S. Martin, Fayetteville, W. Va.

Cupp. Fred W., was born March 12, 1856, and departed this life

April 21, 1939, after a short illness. He was a son of the late Daniel and Barbara Cupp. He was married four times, his first wife being Fannie Miller; second, Lydia Glick; third, Sarah Driver Cupp; and the last who survives him, Virginia Hisey Good. He was a faithful member of the church for sixty years, having taught a Sunday-school class for a number of years. He never missed church services as long as his health permitted. He was quite active for a man of his age and was a friend to all. He is survived by one son, two daughters, two brothers, three sisters, eighteen grandchildren and twenty-two great-grandchildren. Funeral services were conducted at the Branch church by Elders J. M. Foster and M. G. Sanger and Bro. C. A. Click. Interment was in the near-by cemetery.—Stella V. Wine, Bridgewater, Va.

Dillman, John Wesley, was born to Henry and Mary Aukerman Dillman, in Wabash County, March 6, 1851, and died at the age of 87 years, 11 months and 11 days. He was united in marriage to Elizabeth H. Brower in 1876, who preceded him in death eight years ago. Surviving are three daughters, one son, seven grandchildren and seven great-grandchildren. He united with the Church of the Brethren about fifty-three years ago, remaining faithful to his belief. Funeral services were conducted in the Roann church by Bro. J. E. Smeltzer, assisted by Bro. J. O. Winger.—Mrs. J. E. Smeltzer, North Manchester, Ind.

Dulaney, Permlia Boothe, was born in Floyd County, Va., Jan. 1, 1857, and died July 2, 1938. June 17, 1875, she was married to Ezekiel Dulaney, and to this union eleven children were born, two preceding her in death. Her husband also preceded her in death. She leaves six daughters and three sons, two sisters, one half sister, one brother, seventeen grandchildren and twelve great-grandchildren. She was a faithful Christian and loved her church. She attended church services as long as her health would permit and always took an interest in church activities. In her going the community lost one of its oldest and best-loved citizens. She bore her sufferings patiently. She called for the anointing about two weeks before she passed away. Funeral services were held in the Pleasant Valley Church of the Brethren, where she had been a member for more than fifty years, with Elders S. P. Reed and A. N. Hylton in charge. She was laid to rest in the family cemetery near her home.—Wm. Lacy Hurt, Spring City, Pa.

Garman, Stella L. Good, died at the Lancaster general hospital, May 4, 1939. She was a member of the Brethren church. She is survived by a son, two daughters, six grandchildren, five great-grandchildren and two sisters. Funeral services were in the Ephrata Church of the Brethren, with Brethren Galen R. Blough and A. P. Wenger officiating. Interment was in Mohlers cemetery.—Mrs. Allen Mohler, Ephrata, Pa.

Harter, Emma Jane, daughter of William and Susan Lauver Beshoar, was born Sept. 6, 1870, near Nora, Ill., and died May 6, 1939, at her home in North Manchester, Ind. The deceased was united in marriage to John E. Harter of North Manchester, Ind., Dec. 26, 1923. She taught school for eighteen years. She identified herself with the Church of the Brethren in early life and remained faithful. She was preceded in death by her parents and two brothers. Surviving are the husband, a sister and a nephew. Funeral services were held at the home with Elders Edward Kintner and Otho Winger in charge. Further services were in the Lena church, Ill., by Eld. P. R. Keltner, Pastor J. F. Burton and the writer. She was laid to rest in the Chelsea cemetery.—L. H. Eby, North Manchester, Ind.

Heriter, Sister Otelia, was born Sept. 21, 1845, and died May 13, 1939. She was the daughter of Eld. Joseph and Mary Hagan Sherfy. Her birthplace has become one of the landmarks of the battlefield of Gettysburg. She was married in 1877 to Honorable Isaac Heriter, who preceded her in death in 1882. Since her husband's death she had made her home with her son and daughter-in-law. She heard Lincoln's Memorial Address at the dedication of the National Cemetery at Gettysburg, Pa. She was a faithful member of the Marsh Creek church. She is survived by one son and grandson. Her life was an example of Christian charity and devotion.—Ida M. Lightner, Gettysburg, Pa.

Hostetler, Jonas, son of Joseph D. and Elizabeth Boger Hostetler, was born May 19, 1858, near Accident, Md., and died Feb. 24, 1939, at his home near Fruitland, Idaho. Nov. 14, 1880, he was married to Rebecca C. Beeghly. To this union were born five sons and four daughters. During early manhood he united with the Church of the Brethren, and he had the joy of seeing his children unite with the same faith. His wife preceded him in death in 1926. He is survived by four sons, three daughters, six grandchildren, three sisters and two brothers. In 1903 he moved with his family from Maryland to North Dakota where he homesteaded and was a charter member of the church at Williston. In 1910 the family moved to the present home. Funeral services were held in the Fruitland church by Pastor Harry E. Thomas, assisted by Bro. C. E. Fisher. Burial in the Riverside cemetery near Payette, Idaho.—Galen R. Hostetler, Fruitland, Idaho.

Leatherman, Lola Rotruck, died April 29, 1939, aged 60 years, 11 months and 28 days. She was married to Bro. Sherman Leatherman in December of 1898. To this union were born three sons, the oldest dying in infancy. She is survived by her husband and two sons. She united with the Church of the

Brethren in early life. Funeral services at the Knobley church were in charge of the writer, assisted by Bro. P. I. Garber, and Rev. Elias Kessler of the United Brethren church. Burial was in the church cemetery.—Carl H. Welch, Petersburg, W. Va.

Rodgers, Arch W., Jr., son of Mr. and Mrs. Arch Rodgers, was born March 13, 1917, at Anderson, Ind. He attended the Church of the Brethren in Anderson until they moved to Springfield, Ohio, in 1924. In 1925 he was baptized into the Church of the Brethren by Bro. S. Z. Smith. He served in various capacities of church work, being a member of the B. Y. P. D. for seven years and serving as president for one term. For several years he served as usher and was a member of the male quartet. He graduated from the Springfield high school in 1934 with high scholastic standing. A serious illness of five weeks' duration prevented him from taking part in the special musical numbers for the Easter services. He received two blood transfusions but on May 9 he passed away. The pastor, assisted by Bro. Harvey Grisso, responded to his request for the anointing, which proved to be a great blessing to him. He leaves his parents and one sister. Funeral services were conducted in the Church of the Brethren at Springfield by the undersigned, with burial in the Ferncliff cemetery.—J. H. Good, Springfield, Ohio.

Snuffer, Samuel H., was born Feb. 9, 1878, at Crab Orchard, W. Va., and died March 12, 1939. He is survived by his wife, Mrs. Dottie Snuffer, one son and a number of brothers and sisters. Bro. Snuffer had been an active member of the Crab Orchard Church of the Brethren for the past forty-six years. At Bro. Snuffer's request he was anointed by Brethren E. L. Clower and Edgar S. Martin on Christmas Day. Funeral services were conducted in the Crab Orchard church near Beckley, W. Va., by the writer.—Edgar S. Martin, Fayetteville, W. Va.

Zumbrun, Bro. Jeremiah, died May 5, 1939, at his home near Columbia City, Ind. He was born in Whitley County, June 26, 1875, the son of Mr. and Mrs. Christian K. Zumbrun who were charter members of the Blue River church. He united with the Blue River Church of the Brethren in the spring of 1899, and remained faithful. He is survived by his companion, Mrs. Nora Zumbrun, nine sons, two daughters, three brothers, four sisters, thirteen grandchildren and many other relatives and friends. Funeral services were held May 8 in the Blue River church by the writer, with interment in the Christian Chapel cemetery.—L. U. Kreider, Columbia City, Ind.

CHURCH NEWS

California

Glendale, First.—Six of our Sunday-school children and one adult were baptized recently by the pastor. May 7 Bro. J. Z. Gilbert brought the message, and our love feast was held at 4 P. M., with Fred Flora in charge. After these services many attended the Presbyterian church when 250 Bibles were given to the Glendale city schools by the Gideons. March 26 Bro. Wm. E. Trostle brought the morning message. In the evening Bro. Ernest Carl showed pictures of Camp La Verne. April 9 the choir rendered a cantata, *The King Eternal*, directed by Oliver Andrews. Our home missionary offering is taken the first Sunday of each month. April 23 was La Verne College day. President C. Ernest Davis brought the morning message and the deputation team was with us in the evening. April 2 Dr. Lloyd Studebaker, missionary from Africa, gave an address. April 30 was junior day and Sister C. P. Shaffer brought the morning message. A junior choir has been organized and they brought the message in song. May 11 Bro. J. Z. Gilbert will address our men's organization. May 8 a number attended the music recital of Altonetta Waas given at La Verne College. The young married people's class has secured Bro. E. M. Studebaker as teacher.—Mrs. Lulu Terford, Glendale, Calif., May 10.

Inglewood.—Feb. 19 Bro. Charles N. Stutzman of Grants Pass, Ore., was our guest speaker. March 1 the women entertained the women of the district board, with a dinner at noon, and an excellent program was presented by the guests. About twenty-four of our women were present. Brother and Sister A. P. Becker of Nampa conducted our pre-Easter services April 2-9. Sister Becker had charge of the song services. Attendance and interest were good. April 16 seven adults were baptized and two associate letters were received. We observed our communion at 4:30, with Bro. Frank Howell of the Los Angeles Calvary church officiating. April 23 we observed our forty-third anniversary of the Inglewood church. Bro. J. Z. Gilbert of Los Angeles gave the morning message. A basket dinner was enjoyed at noon, with a program in the afternoon. At the B. Y. P. D. meeting Brother and Sister Levi Stump showed some of their travel pictures, and President Davis of La Verne gave the evening message. April 30 Bro. George Carl was with us in the interest of missions. In the evening one of our young men gave the message. May 7 the La Verne deputation team gave a good program. May 14 we observed Mother's Day and Mrs. Stump gave a reading. We received our yearly birthday offering, amounting to \$18.26. This goes for mission work. One letter of membership was received, making six letters of membership, three associate letters and seven baptisms since Jan. 1. One letter has been granted.—Mrs. Asa E. Thomas, Inglewood, Calif.

Oakland.—On Easter the young people and young married

people began caroling at 2:30 A. M. They sang at fourteen homes, to shut-ins and at the Fairmont hospital. After caroling they went to the hills for their Easter breakfast. The morning service was very good with a children's program and the consecration of seven babies. Our love feast was held on Thursday before Easter. Bro. Buntain, our pastor, has started a new magazine called Glad Tidings to be edited once a month. It is very inspirational. The young married people and the young people held a box social at the home of Martha and Wayne Heiny on April 21. They raised \$28.71 to be used for redecorating the church auditorium. The women's circle sews for the Fred Finch Home once a month and at the other meetings quilts for various members. The young people from Empire, Waterford and Modesto came to Oakland for their annual circuit picnic on May 7. Bro. Buntain gave a special sermon. A picnic lunch was held in the near-by hills. At four in the afternoon a vesper service was held at a lookout point in the hills. There were fifty-eight present.—Martha Heiny, Oakland, Calif., May 10.

Raisin.—Bro. Diamond Hartman of Fresno, Calif., preached for us March 12. April 3 Bro. J. Z. Gilbert from Los Angeles filled the pulpit. Sister Gilbert gave an interesting talk on Sunday evening and also met with the missionary circle Monday afternoon. The Dinuba and Reedley glee club of the Menonite-Brethren church rendered a splendid program April 18. The Easter program was given by the young people and children. Bro. C. H. Yoder from the Fresno church has been bringing helpful messages quite frequently. Church and Sunday-school attendance has been increasing. Our pastor, Bro. Wilbur I. Liskey, from Live Oak, Calif., expects to be here with his family to take up the work by June 1.—Elizabeth Kimmel, Raisin, Calif., May 9.

Florida

Arcadia.—We will have our love feast May 12 and will be glad to have all those who can to fellowship with us. We very much enjoyed the visits of Brethren Graybill and Oberholtzer and the interesting talks given by each. We deeply regret the illness of our pastor's wife, Sister Mary Trump, and would ask you to remember her in prayer.—Mrs. C. A. Lamb, Arcadia, Fla., May 12.

Illinois

Canton.—In place of the Wednesday night prayer meeting Pastor Dumond formed a Bible study group, studying from the Book of John. A box of clothing was sent for Spanish relief. Feb. 8-10 our pastor assisted in a school of Christian living at La Place. Feb. 13-15 a similar school was conducted in our church. Bro. I. D. Heckman taught a course on The History and Doctrines of Our Church, and Bro. Galen Lehman of Springfield taught a course on Personal Evangelism. March 19 a deputization team from Manchester College was in charge of the services and a play, No Banners Flying, was given. Our pas-

tor's daughter, Gladys Dumond, was a member of this group. A special week of prayer was held March 20-24 in the different homes. Palm Sunday was roll call Sunday. Easter services were largely attended and nine were baptized. April 23 one was baptized and six received by letter. Our membership is growing. April 16 the Cheerful Climbers class presented a play, The Half of My Goods. March 16 they had their annual birthday supper. The B. Y. P. D. presented a temperance play, The Whirlwind, Feb. 5. The missionary society is studying the book, Moving Millions. The Men's Brotherhood met once a month during the winter and repaired tables and chairs. They have sponsored the General Mission offerings and will sponsor the Conference Offering. The Home Builders held a food sale. Mothers and daughters are planning a program and social for May 16. At the March council the financial budget for 1939-40 was favorably received. Bro. Dumond was chosen as delegate to Annual Conference. Our pastor has been hired for an indefinite period of time. Six-month notice is to be given when a change is desired by either the pastor or church.—Mrs. Evelyn Rose, Canton, Ill., May 15.

Freeport.—April 1 marked the beginning of a Sunday-school attendance contest. Thus far a keen interest has been shown and attendance has been good. Palm Sunday was observed with a suitable program by the intermediate girls. The B. Y. P. D. enjoyed an Easter sunrise service, followed by breakfast. The children presented a short program in the morning and the adults gave the evening program. All of the services were well attended. At a recent council Bro. Harner resigned as pastor, his resignation to take effect Sept. 1. During the time Brother and Sister Harner have been with us the membership has increased by baptisms and letters, and the church basement was completely remodeled and a heating system installed. This was paid in full, leaving no debts. The mother and daughter banquet is May 15 and the program theme will be The Garden of Our Hearts. Our communion service will be held May 21.—Mrs. Charles Johansen, Freeport, Ill., May 13.

Indiana

Anderson.—We held our communion on May 6, with a good attendance. Many out-of-town members worshiped with us and some of them stayed for the Sunday service. Bro. Showalter preached for us. The men's quartet of Manchester College gave a program of sacred music. Final arrangements are being made for Anderson Conference. Reservations have been made for many who want to be near the camp grounds. Everything is moderately priced so we hope you will all come to Conference. The grounds are even more beautiful than the Messenger pictures of them.—Mary Leckron, Anderson, Ind., May 15.

Baugo.—Feb. 28 our young people entertained the young people of the Wakarusa and Yellow Creek churches, and Allen Weldy gave an interesting talk. We met in council May 5 and

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elected Bro. Earl Nusbaum as delegate to Annual Conference, with Bro. Harvey Bowers as alternate. Floy Bowers and Clayton Schriener were elected delegates to district meeting, with Brethren Earl Nusbaum and Elmer Eby as alternates. The young people remembered each mother with a flower for Mother's Day. One was reclaimed. We will hold our love feast May 31 and invite the neighboring churches to commune with us. The children and young people are planning to give a program for Children's Day. Our harvest meeting will be held Sept. 4. Our revival meetings will begin Nov. 12, with Bro. Wilmer Petry of Akron, Ohio, in charge.—Fern Horein, Wakarusa, Ind., May 15.

Blue River.—On April 4 we met in council and much interest was manifested in the work of the church. Many of our young people were present. We decided to pay \$50 yearly toward the support of Sister Evelyn Frank, missionary from Blue River to Africa. Our sisters meet each two weeks, with an average attendance of nineteen. At present we are studying the New Testament. Our work consists of quilting, knotting comforters, etc. By the consent of the church, Bro. Kreider is giving his services each second Sunday evening of the month to the Sugar Creek church which has recently been revived and reorganized. April 16 we had very interesting and forceful messages by Paul Voroneaff, accompanied by his brother, John. Our communion was held May 7, with excellent attendance. Bro. David Metzler was in charge, assisted by Bro. Kreider of North Manchester and our elder, L. U. Kreider. Bro. Metzler was with us in the morning service and gave a timely message. May 5 Bro. J. F. Zumbun passed away. Funeral services were held at Blue River by Pastor L. U. Kreider. Burial was in the Christian Chapel cemetery. Two were recently baptized.—Mrs. Victor Zumbun, Churubusco, Ind., May 18.

Elkhart City.—We have been privileged to enjoy a large number of guest speakers and special activities. An illustrated temperance lecture was given, and an illustrated Bible lecture was sponsored by the American Bible Society. Mr. Huddleston of Indianapolis, a leader for the Anti-Saloon League, gave a lecture on the evils of alcohol. A deputation team from Manchester College presented the play, Brothers. We participated in a city-wide religious survey to win souls for the kingdom and to renew the fellowship of those who had drifted away from the church. Feb. 25 the Northern Indiana ministerial conference was held at the church, with President Rufus D. Bowman of Bethany Biblical Seminary as speaker. Bro. Bowman also gave an inspiring message on the following morning. Dr. Homer Burke encouraged us in our response to the mission cause in Africa. Sister Anna Warstler gave an illustrated lecture on her work in India. Bro. Dan West gave us a thought-provoking and inspiring message. The week of March 13 our pastor, Bro. G. W. Phillips, conducted the radio devotions over WTRC. Easter Sunday the B. Y. P. D. held a sunrise service. Four families presented their babies for consecration on Easter morning. Our choirs and the Goshen City choir united and gave a cantata at the Goshen City church Sunday evening before Easter. On the following Thursday evening it was given over WTRC, and Easter night they gave the cantata at the Elkhart City church. Anetta Mow was selected as speaker at the mother and daughter banquet May 15. The Men's Work sponsored the redecorating of the interior of the church. Fifty men gave of their time in helping in this work. Our communion was held May 7, with Bro. H. F. Richards officiating. Seven letters have been granted, nine letters received and nine have been baptized. The delegates to Annual Conference are Brother and Sister G. W. Phillips.—L. J. Arnold, Elkhart, Ind., May 9.

Fort Wayne.—There has been a steady growth in the work and spirit of the church. A peace study group has been organized by the young men and they meet every week under the leadership of Arthur Barret. The Men's Work has leveled two vacant lots near the church to provide better recreational facilities for the neighborhood. The Women's Work has provided new linoleum for the parsonage kitchen. We have almost reached our goal of \$1,000 in a new project to erect a second story over our Sunday-school rooms. We enjoyed an interesting missionary message by Dr. Homer Burke and are anticipating another on May 21 when Brother and Sister Ira Moomaw and family will be with us. Holy Week services were conducted by the pastor. We observed communion on Thursday evening and on Friday the laymen presented a service on the Seven Last Words of Christ. A dedication service was held for babies on Easter Sunday and another was held on Mother's Day. On Easter evening the Friendly class presented an impressive program. On April 23 the John Winger family presented a program of music. Our delegate to Annual Conference will be Pastor Leo H. Miller, with George Barret as alternate. The ministerial board has not as yet secured a pastor to succeed our present one whose resignation is effective Sept. 1. Our vacation Bible school will be conducted June 19-30.—Olive Arney, Fort Wayne, Ind., May 17.

Hickory Grove.—On Feb. 29 the district B. Y. P. D. cabinet gave a splendid program which we appreciated. We are glad to have young people who are willing to spend their time doing this work. April 23 we had the pleasure of hearing Dr. Burke, returned missionary from Africa. He showed the picture, The Land of the Monkey Bread Tree. We have had much sickness among our members and one passed away. One sister was anointed and is improving. We met in council May 7, and Sis-

ter Etta Taylor was elected as delegate to Annual Conference, with Sister Grace Stultz as alternate. We will not have Sunday school on the second Sunday of June because of Annual Conference. We are expecting Bro. Robert L. Sink of Bringham, Ind., to hold a series of meetings, beginning June 19. The love feast will be held at the close of the meeting.—Cynthia E. Fox, Redkey, Ind., May 15.

Maple Grove.—We met in council recently and decided to begin our revival services with a harvest day, Sept. 17. Our revival will last two weeks, closing with a love feast. Bro. H. A. Claybaugh, pastor of the Wakarusa church, will conduct our meetings. We welcome all the churches to be with us in these meetings. Bro. William Brubaker, pastor, will be delegate to Anderson Conference. Delegates to district meeting at New Paris will be Geo. Krull, Mary Clayton, with Carrie Mishler and Mel Reed as alternates.—Mary R. Clayton, Goshen, Ind., May 13.

Middletown.—April 2 we met in joint council with the Upper Fall Creek church to plan for the district meeting which will be held Aug. 24-27. We had an Easter entertainment. Bro. Zirkle preached for us on Mother's Day. In the evening we attended the baccalaureate services at another church. We have an old gentleman with us who is 100 years old today and the town people expect to celebrate it at the Methodist church this evening. Our Sunday school is progressing nicely. The mothers had charge of Sunday school on Mother's Day. Our love feast will be held May 27, 7 P. M.—Florida Green, Middletown, Ind., May 15.

Wabash City.—The first Middle District Children's Workers' conference was held in our church March 11. Quite an interest was manifested and it was decided to hold another one next year. Mrs. Halladay, our director, could not be with us because of sickness. The Ladies' Aid furnished the noon meal. Our pastor held pre-Easter services each Sunday about three weeks before Easter. Four were baptized and two received by letter. Our communion was held on Good Friday evening, with Bro. Geo. Deaton, our elder, officiating. Our Ladies' Aid has been doing splendidly in raising money for the church. They have recently held three doughnut sales and several markets. We had family night recently, with potluck supper, after which a play was given by the Aid. Bro. I. W. Moomaw, returned missionary from India, gave an interesting talk on April 16. Our men are helping to support Bro. Moomaw on the mission field. May 16 we will have our mother and daughter banquet, with Mrs. Mabel Moomaw as guest speaker. The volunteer band from Manchester College will present the play, The Traitor, on May 21. We held our council March 14, and Bro. Wilford Crumrine was elected delegate to district conference, with Bro. Dorsey Brubaker as alternate. Our Sunday school is growing in attendance. We now have 145 enrolled.—Mrs. J. E. Smeltzer, North Manchester, Ind., May 13.

Wabash Country.—We met in council March 2. Bro. Jacob Smith is our delegate to Annual Conference. Our love feast will be held some time this fall. During March and April we had visits from the B. Y. P. D. cabinet and their adviser, Bro. L. W. Shultz. A deputation team from Manchester College and Brother and Sister I. W. Moomaw, missionaries on furlough from India, gave inspiring messages. We had a very nice Mother's Day service. The Sunday-school worship service was in charge of five young people. At the close of the class sessions a program of music, songs and readings was given, followed by a Mother's Day sermon.—Mrs. Lula Pulley, Wabash, Ind., May 15.

West Goshen.—On April 2 Bro. David Metzler of Nappanee, Ind., began pre-Easter services and continued until April 9. On Wednesday evening the chorus presented Stainer's Crucifixion.

ANNOUNCEMENTS

Annual Conference	Minnesota
June 7-13, Anderson, Ind.	June 5, Worthington.
District Meetings	Ohio
North Dakota and Eastern	June 3, 8 pm, Black River.
Montana, Pleasant Valley	June 4, 7:30 pm, East Chip-
(York), June 29-July 2.	pewa.
LOVE FEASTS	June 4, 7:45 pm, West Alexan-
Idaho	dria.
June 4, 7:30 pm, Nezperce.	June 6, Bear Creek.
Indiana	June 17, 7:30 pm, Eversole.
June 3, 7:30 pm, Mount Pleas-	Pennsylvania
ant.	June 3, Mechanic Grove.
June 3, 7:30 pm, Pipe Creek.	June 3, Mingo.
June 17, Camp Creek.	June 4, Smithfield.
Iowa	June 4, 6:30 pm, Middle Creek.
June 4, Union Ridge.	June 4, 7 pm, Fogelsanger
June 4, 8 pm, Dallas Center.	house, Ridge.
June 5, English River.	June 11, Bethel house, Yellow
Kansas	Creek.
June 3, North Solomon.	June 18, 6:30 pm, Penn Run.
Maryland	Virginia
June 3, 4 pm, Manor.	June 4, Schoolfield.
	West Virginia
	July 30, Salem.

On Thursday evening communion services were held with Bro. Metzler officiating. We met in council May 4 and two letters were granted and four received. The report of the pastoral visit was given. This was made by Brother and Sister Foster Berkey, Brother and Sister M. D. Stutsman, Brother and Sister Samuel E. Miller, Brother and Sister William Hess and Brother and Sister Louis Overholser. It was decided to purchase new Brethren Hymnals. The delegates to Annual Conference are Brethren Foster Berkey and M. D. Stutsman. District Meeting delegates were Samuel E. Miller, Edna Miller, M. D. Stutsman and Mina Ganger.—Mrs. Mina Ganger, Goshen, Ind., May 8.

Kansas

Lone Star.—Our communion was held May 13, with a good attendance. We were happy to have several visitors. May 7 Pastor L. H. Griffith baptized five of our Sunday-school pupils. They were all from Mrs. W. H. Ulrich's class. The mother and daughter banquet was held on May 12, with 100 present. The young men and boys of the church served the dinner. The program was arranged by Mrs. J. D. Flory, chairman of our mother and daughter committee. During the winter the community enjoyed a church night supper once a month. This is discontinued until September. Our Aid Society is kept busy with quilting.—Mrs. John W. Daggett, Lawrence, Kans., May 18.

Paint Creek.—We have secured Bro. Max Hartsough of Michigan as pastor and feel he will be a great help to us. He gave his first sermon here April 30. We will have morning and evening services. Bro. D. P. Neher of McCune and Bro. H. R. Stover of Blue Mound have been coming for morning services. Several from here plan to attend the workers' meeting at Parsons, Kans., May 12. We are planning for some special numbers for Mother's Day and also Children's Day. Attendance has been rather irregular. We are glad to welcome the Luker family from Abilene, Kans., to our membership.—Ruby Dare, Uniontown, Kans., May 11.

West Wichita.—On April 16 Bro. Burton Metzler of the district ministerial board installed Brother and Sister Ernest A. Shively as pastors of the West Wichita church. Bro. D. H. Heckman, elder of the local congregation, presided and Bro. Metzler gave the morning address. Under the leadership of our pastor we will study Biblical Biographies at the Wednesday evening Bible and prayer hour. We are now studying the life of Abraham. A communion will be held May 31. A mother and daughter banquet was held May 12. April 31 twenty-nine members of the Fellowship class put on a worship program at the Darlow Old Folks' Home. A picture, Winter Scene, was painted by Harry Clark and framed by John Cupples. A new class has been organized for the newly married couples, with Bro. D. H. Heckman as teacher. We are sorry to lose one of our faithful members, Miss Marie Hoag, our Sunday-school superintendent for the past five years. She was transferred to Chicago on May 1.—Mrs. Guira Green, Wichita, Kans., May 14.

Maryland

Baltimore, First.—Bro. Warren D. Bowman from Washington, D. C., spoke for us at our home enrichment program. March 24 Bro. C. H. Hinegardner of Woodberry church spoke for us at the fellowship supper when our banks were opened. These addresses were most helpful. Recently we have had two of our mission fields represented in our city churches. Bro. J. M. Blough spoke in a most interesting way concerning the Untouchables of India, and Desmond Bittering and family interested us in the great field of Africa. Since our last report we have received thirteen by baptism and seven by letter. Church attendance is good. Our love feast on April 30 was well attended. April 25 the Leper rally for our state was held in the First church. April 14 the Men's Work program for Eastern Maryland was held here, at which time James Faulkner of our local church was made chairman. May 5 a program was given by the young people, with a view both to entertainment and also to collect funds for summer camps.—Mrs. Ruth Kellough, Baltimore, Md., May 7.

Michigan

Florence.—We met in council May 14. Our church has been newly decorated and looks very nice. May 7 the young married people's class gave a play, For He Had Great Possessions, at the Pleasant Valley church near Middlebury, Ind. Our mother and daughter banquet will be held May 18 at the community house. We are planning to hold our harvest meeting the second Sunday in September. We have a good attendance at Sunday school.—Mrs. Agnes Clementz, Constantine, Mich., May 16.

Rodney.—Our new pastor and his wife, Brother and Sister Ezra Flory, have been in charge here for six weeks. On May 2 a reception was held for them. Many friends in the community came to welcome them into our midst. Because of illness among us we had no special program on Easter Sunday. Mother's Day we had a fine program. The junior girls gave a short play, Old Fashioned Mothers. May 7 our district Sunday-school conference was held here. We enjoyed an uplifting experience.—Florence Van Westrienen, Rodney, Mich., May 17.

Missouri

Shelby County.—We had our spring business meeting in April. We decided to enlarge our pulpit to make it more convenient

for programs and church services. Vacation Bible school possibilities were discussed and plans are being made for the school to begin May 22. May 7 Miss Dorothy Nickles of New York, an ex-Roman Catholic, gave a lecture at our church. In the evening she gave the story of her life at the Mennonite church. We are looking forward to the coming of Brother and Sister Rollins in August.—Mrs. Iva Carney, Leonard, Mo., May 12.

Ohio

Black River.—The interest and attendance have been encouraging. We have evening services the second and fourth Sundays of the month. March 5 Bro. Charles Zunkle of the district board of Christian education presented a film showing the cost of war. April 6 Bro. R. H. Miller of North Manchester came to us in a series of Holy Week services, and brought five interesting and inspiring messages. We met in council April 22. Bro. Arthur L. Dodge was elected delegate to Annual Conference, with Bro. F. L. Findley as alternate. On Palm Sunday evening the Lenten play, Release, was given to an attentive audience. April 19 Brethren W. G. McFadden and U. G. Kreider came to us in the interest of the work of the district boards. Mother's Day was observed in a very appropriate manner by a program given by several of the mothers and others at the evening service. Our love feast will be held June 3, 8 P. M. The baccalaureate service for the township high school will be held in our church May 21. Plans are being made for Children's Day.—Arthur L. Dodge, Spencer, Ohio, May 15.

Lower Stillwater.—We met in council May 10, and visiting brethren were Hugh Cloppert from East Dayton and Roy Teach from Brookville. The church voted unanimously to call Bro. Lon Karns to the ministry. He and his wife, Sarah, were licensed to this office for one year. Bro. Ira Oren will represent us at the Anderson Conference. Our evangelistic services will begin July 31, with Bro. Charles Essick as speaker. Sister Oren who has been ill all winter is slowly improving for which we are truly thankful. The girls from the young people's class had charge of the opening services on Mother's Day. Our Sunday school is progressing under the supervision of Raymond Ebright and Lon Karns.—Altha Bowman, Dayton, Ohio, May 12.

White Cottage.—A joint men's meeting with the Olivet group was held here April 26. The women were guests and Attorney A. A. George was the speaker. Rev. Bay of Zanesville gave a short talk on April 26. A friend had an amplifier installed in our church and our Easter special music and the pastor's sermon were heard over the whole village and near-by country. A lady from Zanesville furnished the music. We voted to keep Pastor J. D. Zigler who has so faithfully served us for more than four years. He is also our elder and will represent us at Anderson Conference, with Bro. L. E. Spring, our superintendent, as alternate. Bro. Zigler has anointed several persons lately, one of whom was a member of another denomination. When her pastor objected to complying with her request for the anointing she called for Bro. Zigler who gladly anointed her, after which she passed away feeling she had at least tried to live according to God's Word. In the morning of April 30 Bro. Zigler preached an examination sermon and our love feast was held in the evening with fifty-one present. At our April council very little change was made in the official body of the church. Women's Work sponsored the cost of ceiling the church basement at a cost of \$175, besides the many other demands on their money. We are now planning a service to celebrate the clearing of our church building debt. Our ministerial board is now on the lookout for an evangelist to hold our meetings. So far this quarter our average Sunday-school attendance has been 104. We would greatly appreciate it if someone could tell us a method whereby we might hold these for the church service. On April 26 a deputation team sent out by the joint boards of the district included Brethren Shepper and DeLauter. Their messages were greatly enjoyed.—Mrs. J. F. Shriver, South Zanesville, Ohio, May 12.

Pennsylvania

Claysburg.—The work has been moving forward very favorably. Interest is being taken in the study of Moving Millions. March 19 the young people's group of the Curryville church gave an interesting and helpful program. We met in council April 5, at which time Pastor C. L. Cox was re-elected to serve his fourteenth year as pastor and elder. Delegates to district conference were Mrs. Lucretia Black, Mrs. H. D. Miller and Mrs. Anson Corle. Our pastor will serve as Standing Committee delegate from the Middle District. April 30 Bro. Lawrence Bianchi of Park Hill, Pa., began evangelistic services. His messages were forceful, fundamental and spirit filled. Seventeen were baptized and the church was greatly strengthened. The services closed with a love feast on May 14, with Bro. Cox officiating, assisted by Brethren Lawrence Bianchi and Frank Brubaker. One hundred forty-eight communed.—H. D. Miller, Claysburg, Pa., May 15.

Leamersville.—We met in council March 5, and Brethren Ben Nelson and Ira Claar were elected trustees. Delegates to district meeting at New Enterprise were Brother and Sister Archie Claar who brought back interesting reports. Our pastors were re-elected, with Eld. G. Q. Showalter for morning services and

Bro. Emmert Frederick of Roaring Spring for evening services. Bro. H. H. Nye of Juniata College gave a fine temperance lecture March 19. Bro. Lawrence Bianchi held a two weeks' meeting March 26 to April 9, and preached some inspiring and helpful sermons. We had good attendance throughout the meetings. Five Italian sisters from Windber were with us the first Saturday night and gave some fine messages in song. They returned the following Saturday evening and Sunday. Delegations from our neighboring churches gave us special selections. Our love feast will be held May 28, 6:30 P. M.—Mrs. Fred J. Claar, Claysburg, Pa., May 15.

Pleasant Hill.—There were 142 present at our love feast on May 7. The church has been progressing nicely under the leadership of Brother and Sister Arthur Rummel. Each class is doing its part to raise money for our building fund. The building project is in progress and we hope to dedicate the new section of our church before very long. The men have organized a chorus and rendered several numbers at Easter time. The Keystone Bible class sponsored a musical recently. The Joy Bringers class has organized a gospel team and presented programs in various churches during the Easter season. The offerings which the team receive are given toward the support of the Italian mission in Windber. This endeavor is a missionary responsibility which the young married people have taken upon themselves. A contest among three churches, Westmont, Conemaugh and Pleasant Hill, aids in the attendance. The women's missionary society, with Sister Lois Anstead as president, is doing well. It recently presented a Mother's Day play, The Deferred Payment Plan. Brother and Sister Himes from Windber recently presented pictures of the China mission field. The church has seen the need of more Sunday-school room and is trying to meet that need.—Mrs. Charles Matula, Johnstown, Pa., May 17.

West Virginia

Keyser.—Early in the year Pastor C. O. Showalter began a series of sermons based on problems of interest to future home-builders. These sermons attracted large crowds and were the subject of much favorable comment. At our March council we voted to build an addition to the church, install a heating plant and purchase a new electric organ. The contractors are now working on the new addition to the building. Our pre-Easter services were well attended. The love feast was observed on Sunday evening. Nine were baptized. The music of the church has been much enriched by the men's chorus, which was organized last fall by Mr. Wallace Brown. They practice each Monday evening. They also are in great demand in other communities. Just before Easter our young people gave The Challenge of the Cross. A motion picture, The Life of Christ, was also shown. On Saturday evening before Easter Dr. Robert Kerlin showed pictures of the Passion Play and gave a lecture. Dr. Kerlin had seen the Passion Play in Germany. The B. Y. P. D. sponsored this lecture.—Mrs. Geo. McNeill, Keyser, W. Va., May 11.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

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EDITORIAL

To Those Who Did Not Go

THAT'S most of you, for only a comparatively small part of the church membership can go to Conference. "But as his part is that goeth to the battle, so shall his part be that tarrieth by the stuff." By which reference to that fine rule established by David we would not imply that the "battle" by which the kingdom of God is carried forward is fought out solely or even chiefly at the Conference. Quite the contrary. Conferences are useful for direction and inspiration but the real battles against the forces of evil must be fought in the church at home. The battleground and the "stuff" are both there.

Through the kindness of Brother Kurtz in furnishing us a copy in advance of its delivery, we are able to give you in this issue the opening address of the Moderator, or the Conference sermon, as the Program Committee now prefers to call it, at almost the same time that we hear it at Anderson. You will miss something of the fire and dynamic energy for which the speaker is noted, but you need not miss the strong emphasis on personal piety which runs through it and which our times so greatly need. In one respect you have the advantage over us. You can begin at once to put this emphasis into the life of the home church while we shall have to wait until we get back. Don't wait for us. Go right ahead. The need is tremendous, not for pietism of the sanctimonious sort but for the solid and practical virtues which Brother Kurtz presses upon the attention of the church.

E. F.

When Will People Learn?

A DISHONEST operator has the opportunity to make \$290.13 profit on a cash-paying board where the total paid in is but \$300. The difference, or \$9.87, is the part the paying suckers stand to win

under controlled conditions. Will the people ever learn there is no sense risking \$300 to win \$9.87?

Of course, these figures are ridiculous; but they were taken from an article in a well-known national weekly entitled: *Tricky Reasons Why Suckers Never Get an Even Break*. And if one may trust what is being written about gambling, it is that it is being done under such predetermined conditions there is no possibility of winning more than the least required to keep suckers biting.

The utter folly of gambling to win is summed up in the title to a recent book, *Gamblers Don't Gamble*. The truth of such a paradoxical statement lies in the fact that marked cards, eye shades, concealed mirrors, secret keys, magnet controlled dice, and a host of tricks and devices put the gullible public at the mercy of dishonest sharks. One would think the truth about gambling would break through—but it is hard for people to learn!

H. A. B.

The King and the Cross

A Thought From the News of the Day

THE King of England is speaking from Quebec as this is written and the broadcasting companies are sidetracking everything else to carry his voice to the far corners of the earth. It isn't what he is saying that secures for him this unusual courtesy, nor is it his oratorical ability, nor yet the exceptional character of the man, though there is no need to disparage any of these things. What matters is the dignity of his position.

And this is the more remarkable when we reflect that he actually determines nothing of importance. He rules in name but he does not really govern. His significance is wholly in what he represents. He is a visible and tangible symbol of a mighty force in the history of mankind. That force cannot talk into a microphone neither can

you shake hands with it, but Britishers can deepen tremendously their sense of its reality, when they do homage to "his majesty," the man who personalizes the majesty of an empire.

Effective living makes much use of symbols of great realities. Flags have little value in themselves but they can stir emotions and high resolves that lead to the supreme sacrifice. And sometimes when the thought you would convey is too much for words you can "say it with flowers." The church symbols of service and brotherhood and fellowship with Christ are meaningful and worthwhile when they lead to more service and brotherhood and fellowship with Christ.

The cross is the symbol of the greatest of all realities in the whole field of religion, the suffering love of God. That fact is the hope of mankind and we need to keep it alive in human consciousness. How can anybody look such a world as this in the face or care to keep on living in it? The knowledge that God is love and that the groanings of the universe are his groanings and the birth pangs of a new and better order of things—this is the answer to that heartbreaking question. And what a satisfying answer it is. There is no other but there is this one. It covers the whole case.

The cross is a symbol of that mighty fact. It's a picture of the eternal agonizing of our Father God for his wayward children. It's a projection into history of the greatest secret of eternity, a thrusting forth into the very faces of men the heart warming truth that God is, always was, is now, always will be, just like that. "He that hath seen me hath seen the Father." Well, look at him hanging there bleeding, pleading with you and me and all the world to come to him and live.

What an unspeakable joy, this. The cross keeps us from forgetting it. That is, it can, it should, it will if we look at it with eyes open so that the optic nerve, so to speak, can carry the impression to the soul within. There are no doubt some foolish folk who look at King George and see nothing but the royal regalia and the pomp and splendor attendant on his visit. Or perhaps they are smarting under Lady Lindsay's failure to include them in the big garden party at Washington. Some sensible ones there are who ponder deeply on the past glory and greatness of the British Empire and wonder whether that has already begun to fade. And some, maybe, go on to wonder about the future of America.

Just so, one may talk much and sing loudly about the cross and the cleansing blood that flowed so freely there, and see nothing beyond the physical facts denoted by the words. Or even, it would almost seem sometimes, nothing beyond the words

themselves. Just so also, one may use the words cross and blood with less frequency and more care, reserving one's emphasis for the great fact portrayed by them. Symbols are like bridges, useful for crossing over to what's on the other side of them, disappointing if you stop in the middle of them and stay there.

There's a simple way to test this. If the cross means anything vital to you that meaning becomes the principle by which you live. You not only revel in the suffering love of God toward you, you delight in the practice of that love toward your fellows. You cannot know of the misery of your brothers in Germany, China, anywhere, and go on rejoicing in the fact that your sins are all washed away by the blood of the Lamb while you do nothing to help these brothers of yours. Such an attitude of indifference would make hollow mockery of all your singing.

It isn't those who shout the loudest when King George and Queen Elizabeth pass by that do them the highest honor. That distinction belongs to those who respect the authority of which they are the symbol by faithful performance of the duties of citizenship. They glory most in the cross of Christ who shed its radiance most in their contacts with human need. This is measured not by what they say about it but by what they do about it.

E. F.

"Your Heavenly Father Feedeth Them"

It was Jesus himself who said of the birds, "your heavenly Father feedeth them." But how? Really, there are so many birds and their wants are varied indeed. For a suggestion toward an answer, consider what man's interference has revealed concerning the relation between beaver and wild ducks.

Now it seems that beaver built the check dams in the far northern country that served to maintain a water level suitable for wild duck breeding grounds. But man came along and destroyed most of the beaver. So out went the dams, the country became dry, even the rainfall declined—and as for the ducks there was no resting place and no feed. Man's destruction of one step in a complicated natural cycle resulted in a whole chain of unsuspected consequences.

But we were going to say something about how God feeds the birds. Maybe you have already guessed what it is. The heavenly Father does not scatter so much grain night and morning, but he does set up intricate but efficient natural processes which accomplish the same end. "Behold the fowls of the air: for they sow not, . . . yet your heavenly Father feedeth them."

H. A. B.

THE GENERAL FORUM

In Blessed Immortality

BY ORA W. GARBER

When we have rounded out our fleeting years,
Well filled with joys and sorrows, mirth and tears,
Our highest aims, the fondest hopes we knew,
Will consummated be
In that bright land where noblest dreams come true,
In blessed immortality.

The deepest sorrows and the trials sore
Which here on earth have vexed us o'er and o'er,
Those cruel, heavy blows that hurt us most
Will all forgotten be
When we shall join that happy, ransomed host
In blessed immortality.

Those loved ones who have journeyed on before
And who await us on the other shore
Where they're at home with Christ, our gracious Friend,
Restored to us will be
In that glad, radiant world which has no end,
In blessed immortality.

The Lord with whom we've walked life's varied way,
Who gave us grace abundant day by day,
Who strengthened us and led us by the hand,
Will still more wondrous be
When we shall meet him in that happy land,
In blessed immortality.

Elkhart, Iowa.

The New Pietism

BY D. W. KURTZ

The Conference Sermon

Text: Matt. 7: 15-21

WHEN the Conference decided that the Moderator should be elected a year in advance, and that at the opening of the business sessions he should give an address, the thought was that during the year he should study the needs of the church, and in his address give some guidance and direction for the program of the church. Naturally, one shrinks from so great a responsibility. All I can do is to testify to my own view of the situation, and what I believe is the way to go to serve the cause of Christ and his kingdom in the biggest way.

The present situation in the world at large, and in our own country, is one of *unrest, fear, and confusion*. The optimism and security of the Victorian era have been rudely dispelled by the Great War, and the failure of the postwar years to achieve real peace and confidence. As I read and listen to the insights of our greatest prophets of this day, I discern many maladies and problems that disturb us. Some of the causes of the present situation have been coming gradually, for over a century. The machine age, which began about the year 1800, has completely revolutionized our liv-

ing, and made possible our comforts, our big cities, our problems of labor and capital, and also our luxuries and unemployment. The progress in science has changed many views about our universe that have disturbed the settled dogmas of religion. The modern methods of transportation and communication have made the world a neighborhood, but not a brotherhood. Modern inventions have reached a momentum so that Dr. Millikan estimates that the last ten years we have made more discoveries than in the previous twenty; and the previous twenty more than the previous one hundred; and in that one hundred years more than in the previous two thousand. So today we have for sale over 365,000 *things* in contrast to a total of 1,600 things a century ago. Secularism has been thrust upon us with its resulting materialism. This interest in the material, in *things* has overshadowed the real values of personality and character, and is back of many of our modern problems.

As I read and listen, I find the great problems of the race as follows: The greatest of all is the threat of war; for if another World War should come, nothing else matters. Nationalism is the new religion that is basically opposed to the Christian doctrine of brotherhood. It is this intense nationalism that causes the stress and tension that threatens the peace of the world.

Perhaps back of these is the economic imperialism that was produced largely by means of the machine age, and made modern capitalism possible. The maladjustments due to the fact that a small group of our population owns most of the wealth, and the great masses of our people are wholly dependent upon the will of the few, do not make for peace and security. Many of the prophets of this age believe that this is the real cause of all our troubles. Kagawa and many others say that all wars rest upon economics. Many of the other problems are directly traced to this situation. In 1929 one per cent of the people in the United States received 83% of the income; and the other 99% of the people received only 17% of the national income. In other words, 36,000 families at the top received as much as 11,600,000 families at the bottom. Yet the rich paid for necessities only sixteen billions, while the poor had to pay for the necessities of life seventy-four billions.

Another great problem is the crime wave of the country. In recent years a new element has entered this field; we call it organized crime. We find now that the criminal that does the actual

deed of robbery or kidnapping is usually not the one who planned it, but is only the servant of others who are supposed to be good citizens, some of whom are high officials, elected to serve the welfare of the public. Crime is costing us annually over sixteen billions.

The alcohol problem is with us, and worse than it was before prohibition. New factors have contributed to the present condition. In the old days all respectable people denounced the saloon, and there was a moral conscience against it. But at present it is made respectable by putting the liquor into our restaurants, drugstores, hotels, etc., where all people must do business. Also the machine age, that has given us nearly 30,000,000 automobiles, with high power and speed, makes alcohol a new instrument of danger and death. We cannot build an enduring civilization on alcohol that destroys body, mind and soul.

Our hearts are sickened as we read of the breakdown of the home. The home is the basic institution of civilization. The divorce evil is only a symptom of causes that lie back of the broken home. Too many marriages are made on wholly false ideals, and with the selfishness of this age, good homes cannot be created. "As go the homes, so goes civilization." When we think of this problem, we again wonder whether this is not the greatest of all our problems.

But there is another symptom that I must mention. There is a breakdown of individuals—mentally and morally—that shows a direful weakness in our civilization. For a number of years, 21,000 persons committed suicide annually; 75,000 annually became insane; and 55% of all our beds in hospitals and sanatoriums are filled with people who are mentally sick. Besides all this the books that are coming forth from our printing presses on *mental health* are evidence of the breakdown of the individual in his *inner life*. Dr. Joseph Fort Newton received 10,000 letters from his 4,000,000 readers. He found that "Enemy No. 1" of America is *fear*. Then comes *worry*, and *loneliness*, and *distressing complexes*. The breakdown of the inner life of the American people is a symptom that we have lost our bearings, and are adrift upon an uncharted sea.

These are the great, arresting problems that I find, which force themselves upon us—*war*, *nationalism*, *economic imperialism*, *crime*, *alcohol*, *the home*, and *the breakdown of the inner life*. Which of these great problems shall I discuss? I shall discuss none of them. If I speak of war, and nationalism and the stupendous problems of capitalism, all of you would be left with a sense of futility; for each would feel—"What can I do about

it?" We seem so helpless in the face of these world problems. We feel—"Someone should do something about it, but I can do nothing."

For that reason I shall point out something that each of us can do. For all problems finally go back to the *individual*, and we must make the tree good if the fruit is to be good. There is no problem of the world that does not in the last analysis rest upon the character of the individual. The problem is to get *enough individuals with the right philosophy of life who can then create the proper social order for all*.

The Good Life

The purpose of our religion is the good life. The pagans were very religious, but it was their effort to placate their gods and induce them to do the will of man. But the great prophets of the Old Testament revealed to us that God is holy, and just, and merciful, and the problem was to get man to repent and do God's will. "Return ye, return ye to God, and he will have mercy and establish you." Jesus enriched the revelation of the prophets and showed us the nature of the goodness of God that is to constrain men to repent and respond to him. The goal of the Christian religion is to be *like God*, to *do his will*, and live in all human relations the *good life*. If we love God with all our hearts, and our neighbors as ourselves, then the yoke is easy and the burden light.

The failures of our human culture, and our political efforts the last few decades have challenged the church throughout the world to rethink her task. So we have had ecumenical conferences at Oxford, Edinburgh, and Madras to get Christendom: (1) to see her task, and (2) to unite in this common effort. What is the significance of these conferences? It was first of all to see the human problem. Then to reframe our theologies in the terms of life—the good life—for the race, and finally, to challenge all churches to unite in this practical work of meeting the needs of men, and solving the human problem as Christ wants it solved. So the challenge of human need has driven theology back to first principles, and made it vital, practical and dynamic. The prophets of this hour are more like the prophets of the Bible than they have been for a thousand years. No one who is alert today can be satisfied with logical, and scholastic dissertations *about* religion, but to see the essentials, and put them into practice for the good life. Almost every book that comes from the press today, in the field of theology, is centered on the *Person of Christ as the Gospel for this troubled world*. This is hopeful and will bear fruit unless all human interests are deluged in another world war.

The ecumenical conferences, and the books on theology are pointing us toward the practical application of the gospel of Christ which was revealed in his Person and his Spirit.

The greatest movement in the world at this hour is called *moral rearmament*. This is a *movement*, not a church. Just like the peace movement, the temperance movement and the student volunteer movement of the last generation, it does not raise the questions of doctrine and forms of worship on which men differ, it has put into the center the things that Jesus and the prophets put into the center of life: *absolute honesty, purity, unselfishness, and love*. We need not quibble about these four absolutes, we can use other words, use more or fewer of them, but these words do mean definite ideals to normal people. They are clear, and understood by all who are of average, normal intelligence.

This *movement* is interested in the *good life*, the God-controlled life. It deals with the individual for world betterment. It is vitally interested in world peace, economic justice and the solution of all human problems. It aims to solve all these problems by making individual men and women absolutely obedient to God, as revealed in Christ. The only discipline is the quiet hour in which men are to listen to God, then obey his voice. All who come under the influence of this movement become better church members; they read their Bibles more and worship with sincerity. They become better husbands and wives; better neighbors; better workers and managers.

I want to testify to what I have seen and heard. One man who was a slave of drink, although a church member of a famous church that was served by world-famous pastors, but was in the grip of drink, is today, a happy, victorious man who spends much of his time and money in saving others. He has time to go to foreign communities and solve problems of labor and capital by getting the leaders to accept and act upon the four absolutes of honesty, purity, unselfishness and love. I know another man who made his millions in business, which were swept away by the depression. He came to the end of his strength and hope. He was gripped by this movement. He started again in business, and runs it entirely on the principle of the God-controlled life. He has completely solved his labor problems. All his men are invited to spend with him each morning a half hour in the quiet time, listening to God for guidance. He not only in this new Spirit solved his own labor problems, but the influence of this way is spreading to others. He was recently selected by the Chamber of Commerce of his city to represent the city in a

foreign country for business purposes. The selection was made because of his character, and his activities in witnessing for the Christian life.

I know personally many others who confess that they were church members for years, and lived like pagans. Today they are happy, kind, wholesome Christians of the finest kind I have met in my whole experience of life. Why are these men so different, although for a long time members of evangelical churches? Because they now put the vital part of the gospel into the center where it belongs. They have not left their churches; nor the forms of worship; nor the dogmas of the same. But they now see that these things are not substitutes, but means of expressing and promoting the real thing—the *good life*, the God-controlled life.

If you still doubt the significance of this movement, let me remind you that the greatest theologians of Europe, men like Brunner of Zurich, Streeter of Oxford—before his untimely death, Grensted, and the Archbishop of Canterbury have given this movement their complete approval. The Queen of Holland has called upon her whole country to follow this way, and the greatest revival of centuries is now taking possession of her country. It has influenced millions in England, Norway and Sweden, and some of the leaders of those countries have swayed the policies of their governments. I heard Kerensky say that it was this movement that influenced Chamberlain to do all in his power to prevent another war that was so imminent before the Munich Pact. Whatever the value of these efforts will be, the fact remains the effort for peace in England was largely due to the power of this movement.

Now, let us forget this movement for the moment, and remember the background of the Church of the Brethren. Our church was the child of the pietistic movement of Germany. The essence of that movement of Germany was the *good life* as it is revealed in Christ. Our church was noted for its orthopraxy, its *right living, its good practice*, rather than speculations on dogmas. We were sensitive on the *conduct* of our members, rather than strict conformity to creed. We have no human creed—the living Christ is our creed, and the New Testament is our rule of faith and practice. The emphasis of the church through the centuries was the *good life*, the life that would please our living God. The disputations on orthodoxy of the last generation were an importation from the outside. They did not arise from the life of the church herself. We honor our parents and grandparents, the godliest and saintliest people we ever knew, not because of their excellence in theological niceties, but because they loved Jesus

Christ, and had his Spirit. They were right. It does not take much of a man to be a Christian, but it takes all there is of him. It is *sincerity*, complete *submission and obedience*, and a life that *walks daily in harmony with Christ*. Robson was right in his statement in characterizing our modern world situation: "Christianity inoculated western civilization with a mild form of religion and made it immune to the real thing." Our ancestors in the Church of the Brethren had the real thing, and their testimony was not in learned books, but in lives that were an honor to God, and a goodly leaven for the country at large.

We need a *new pietism*, not exactly like the old, that naturally brought with it some customs and habits that did not come from Jesus. We need a pietism that emphasizes the *heart of the Christian life*, that will be true for all time and all peoples. Nothing dare be added to the teachings of Christ and nothing dare be omitted. "In him was life and the life was the light of men" (John 1: 4). The new pietism must go to Christ himself, and from his own life discover, and appropriate the elements that solve the human problem. We dare no longer take the attitude of some that the Sermon on the Mount is simply for the Jews, or that it is an interim ethic; it is intended as the program for life, the life of the Christian at all times, in all human relations.

The great world problems—war, crime, injustice, secularism and the breakdown of the home, are *symptoms*, not *causes*. These are the fruits of causes that lie deeper; the moral depressions of folks. And we cannot cure the disease without removing the cause of the disorder. The fact is, all problems are human problems; all human problems are moral problems; and in God's world, all moral problems are, in the final analysis religious, the problem of doing God's will, which is always right.

The only way in which we can change the social order is to change the individuals that make up that social order. The task that we have—all of us—is to go back to our own communities and do all we can to change individual lives—to begin with ourselves, and demonstrate the joy, the power and the beauty of a God-controlled life. If everyone were to check up his life, every day, with the true standard which is Christ, and determine that his conduct for that day must be absolutely honest, pure, unselfish and loving, it would be only a short time till moral rearmament would get such a momentum that world peace would be created, economic justice would be established, crime would disappear, and the wreckage of human homes would be heard of no more. Nothing

has hit the earth with greater effect to bring pressure for peace, nor to save homes that were on the brink of dissolution than this movement. I know whereof I speak.

I can imagine someone who has been brought up on the social gospel to take exception to what I say. He thinks you cannot solve the social problems by working with the individual. I want to remind him that I have been a protagonist of the social implications of the gospel of our Lord for over thirty years. There is no value in that interest that I do not have in mind. What I want to emphasize is that a person is *not good at all unless he is good for society*, and good in creating the beloved community, the kingdom of God in all human relations. If a man is absolutely honest, pure, unselfish, and has the spirit of absolute love for God and man, he will *vote and work for the redemption of the social order*. I believe with E. Stanley Jones, that we must work for the kingdom of God on earth in all social relations; but this must be done through individuals. *Change enough individuals to live the good life, and our laws and social relations will soon change. Goodness includes these social relations.*

What is the good life? It is to live in right relations to reality, to do the will of God, to practice the spirit of Christ in every act of life. That means the life of purity, mastery over the passions and appetites. That means the life of honesty, unselfishness and love to our fellow men. That means absolute submission to God, response to his will, the God-controlled life.

The new pietism will have the sincerity, the passion, the loyalty of the old pietism, without some of the provincialisms which it had. Some aspects of the old pietism were formal and temporary. The new pietism is for this day. Nothing stands the test of this day except those principles that are universal; which are not affected by time and space and climate; which are like the multiplication table—eternal and cosmic. We know that for all time and all places it is true that man should be master of his body and things, brother to his fellow man, and a child of God. This certainly means purity, honesty and love, as well as a complete dedication to our Lord.

Let us begin with ourselves. Let us spend a few moments each day in self-examination and self-dedication to Christ. Let us see that each word and act with our fellow men is motivated by the absolutes of Christ. Then we can demonstrate to the world the true way of life, and men will discover that "we have been with Jesus." This is our greatest service for his kingdom.

La Verne, Calif.

Think of Peace, Not Hate

BY J. E. ROLSTON

A Letter to the Sioux County Capital, Orange City, Iowa

EVERY generation has its problems. To solve those problems is its task. Just now the spirit of America is being tried—weighed in the balance of justice. Our emotions are being wrought upon not only because of the reported racial and religious persecutions in Europe and the cruel wars of aggression in Africa and in Asia, but also because of our own economic maladjustments.

In these trying times we must keep our balance. We must not let our emotions run away with our better judgment and reason. It is America's task just now to think soberly and justly. There are causes why the Germans are so disturbed. There are causes why Japan is forcibly seeking an outlet for her people, why she must seek food for her increasing population and raw material for her factories.

I am not justifying the wrongs these people are committing. I am not justifying the persecution of the Jews in Germany or the persecution of the church in Russia, or the cruel wars of aggression. The immediate cause of much of these wrongs may be attributed to the maladjusted conditions in the economic world today. The nations with surpluses of raw materials and undeveloped resources have denied some of these peoples equal rights. They have not been willing to share and share alike.

Then there may be, and are, remote causes why some certain classes are seemingly being persecuted, some remote cause why the church is being persecuted. Probably some racial classes have served their fellow man selfishly. Probably the church has not served the people as she should.

Hebrew history is full of instances where when a person or group of persons or a nation of people failed to render justice and live up to their opportunity to serve their fellow man, a people, seemingly more wicked than they were brought in to administer punitive correction. Sometimes devastating wars were fought. Sometimes whole groups of people, even nations were annihilated. War may be used as an instrument of punishment but war will never end war. War is begotten of hate. To hate is murder.

Slavery is wrong. Slavery was not found to be profitable in our country in the North because of climatic conditions and because the Negro was not fitted to the technique of factory labor. Because the Negro slave was not found profitable in the North slavery was gradually discarded, but that did not absolve the North from the sin of human

slavery. When the test came, when the inevitable law of retribution came to its fruition the North was pitted against the South. They punished each other until both were well exhausted. How foolish! we now think.

I have wondered if the past rulers of Spain, the civic authorities and the church, have failed to serve. I have wondered if they have oppressed the poor, exacted unjust portions of the widows and the helpless. Did the church in Germany and Russia fail to serve? Was the meek Spirit of the man of Galilee lost in formalism, pomp, pageantry and paganism? We may not have an Amos to tell us, but it does at least challenge our thinking.

There may be more remote causes just as real for these racial disturbances, church persecutions and wars of aggression. I am not ready to ascribe them wholly to our present economic conditions.

Whatever, war and hate will not solve the problem. There is just one thing: the Spirit of the Prince of Peace.

Sheldon, Iowa.

"My Conscience Is Clear"

BY J. M. BLOUGH

BLESSED is the man who can truthfully say, "My conscience is clear." But that man must remember that a clear conscience is not the sole criterion of conduct. Many times people endeavor to justify unworthy conduct by appealing to a clear conscience. A man's conscience may not smite him, and yet he may be at fault and worthy of condemnation. The man who drinks liquor may have a clear conscience, but that does not prove him guiltless. The person who gambles may have no rebuke from conscience, but that does not justify gambling. No doubt the Jews who clamored for the crucifixion of Jesus were conscientious, but that did not lessen their crime. Saul of Tarsus persecuted the Christians with a clear conscience, but later he realized how wicked it was (see Acts 23: 1; 26: 9, 14; 1 Cor. 15: 9). No, conscience is not an infallible guide.

Then shall a person obey his conscience or not? Certainly, he must obey his conscience. A person should never violate his conscience, but should always do what he honestly believes is right. Only so can he be sincere. Nevertheless, the fact remains that conscience is not an infallible guide to conduct, for consciences do not agree; they vary very much depending on their training and treatment. There is Biblical authority for saying that some consciences are good and some are evil; some are pure and some are defiled; some are strong and some are weak; some are sensitive and some are

seared. Conscience is, then, a variable quantity and not a fixed standard for conduct.

The Bible is our standard of conduct. God through Jesus Christ revealed unto us the truth, and our consciences must agree with it. Unless we live in unavoidable ignorance we are responsible for the condition of our consciences. (Only God can determine the degree of that responsibility.) Conscience is stunted by neglect, weakened by failure to heed its guidance, defiled by deliberate choice of evil, seared by continual sinning. Conscience is a most precious endowment, but it must be carefully guarded. It must be continually trained and developed so that its promptings will agree with the standard of conduct. This is the first essential. Some one says: "It does not hurt my conscience to go to war"; or, "It does not hurt my conscience to gossip." Well, all one can say is that the conscience of such a one has not been properly trained. It does not measure up to the standard. We are guilty if we do not take the Word of God and train our consciences by it. Then, having a perfectly trained conscience, we must never fail to follow its guidance. "Behold, if our heart condemn us not, we have boldness toward God" (1 John 3: 21).

It is distressing to note how conscience deteriorates. This thought has been expressed by the poet in these words:

"Vice is a monster of such frightful mien
That to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

How many of us have experienced such deterioration in our own lives? Some sins do not seem as wicked now as they did some years ago. We are willing to tolerate some things now which seemed heinous before. We wink at things in the church which formerly we could not endure. We even practice some things ourselves which once our consciences would not allow. Perhaps our attitude to the unbecoming customs and fashions of the age has changed so that we have become complacent and feel that it does not matter. Conscience is no longer sensitive about many things that used to be considered worldly. The sharp demarcation between church and world that used to be considered necessary seems to have disappeared.

What about our church conscience anyway? Has it deteriorated? Truth has not changed; principles do not change. Perhaps we had better compare our conscience with the explicit teachings of the Word and the unchanging principles therein set forth. If we find that it has weakened and lost its sensitiveness amidst the vagaries of this mod-

ern age, then we must confess our guilt and strive to improve our conscience until it coincides with our perfect standard. Let us all strive to keep our conscience *both right and clear*.

Belleville, Pa.

"Be Ready Always"

BY GRANT MAHAN

YEARS ago the brethren came to feel that there was something wrong with us, that we were not making the progress that should be made in the divine life. Then the emphasis was placed on teaching: we had not taught as much as we should have, and not as well as we might have. An effort was made to teach. Jesus seems to stress the teaching that follows baptism. He was the inimitable Teacher. If the church could teach as he did, would there then still be any reason to think that the trouble was in the teaching? He was the perfect Teacher. He made it quite clear that the majority, the great majority, would not travel on the narrow road, the one that leads to life.

But the effort to teach, to make known the whole counsel of God, must be continued; for the membership is not now as well taught in the New Testament as it ought to be. I am confident that is the case with our church, and I have never seen anything to make me think it is done any better in other churches. There is not anywhere the knowledge of the whole doctrine of Christ that there should be. A few will learn; they are eager to learn; but the greater part of the people are not interested as they should be in such an important subject.

In his first epistle, Peter told those to whom he was writing, "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia . . . be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Peter knew what was necessary for followers of Christ to know. The people of his day had not our opportunities to learn the commandments, for books were few in that age; yet the members were told to be ready to give a reason to every man who asked them. We do not know how well they learned what they should have learned, and it does not matter so much, for the knowledge could hardly help us on the way now. We might be tempted to compare ourselves with them, and if we know more than they did, we might be puffed up because of our knowledge.

In Deuteronomy the Jews were told when to teach their children. If our children, before and after they enter the church, were to be taught as

well as the Jewish children of that faraway day were to be taught, there would not be so little known of God's will by the average man and woman of today who professes to believe on and follow the Lord Jesus. And it would seem that the greater part of the blame for this ignorance should be placed on the older members, the parents, and especially on those who are set aside to teach everything pertaining to life and godliness. How shall men learn without a teacher?

In our day and in our land, it would seem that they are without excuse who do not learn all they should know of God's will concerning them and their living in the world. And yet so many times we have heard members, when asked why we keep certain ordinances, say that they did not know; all they knew was that we do it that way, and they were convinced that it is the right way. It is good for each of us to be thoroughly convinced that what we do is right in God's eyes. We must not be like the waves of the sea, for they go as the wind blows, while we are told not to be driven about by every wind of doctrine.

On Pentecost when men cried out and wanted to know what they must do, they were told, and they obeyed. When Paul and Silas were in prison and the earthquake came and opened the doors and the chains, the jailer fell down before them and asked what he must do; he was told, and he did not delay to obey. The eunuch, after hearing the scripture explained, asked that he might obey the commandment and become one of the followers of the Savior. There are many instances where learning the way was at once enough to make the learner want to get in the right way. But it is not so now. Men are slow to hear, and slower yet to obey after they do hear and learn what is demanded of them. Is it because we do not teach convincingly? Perhaps we do not always teach as if we believed in what we say with our whole heart. We often feel that we must have confidence in the teacher before we can believe in and accept his message as being the commandment of God.

If the failure is due to poor teaching, then those of us who wish to see the number of faithful followers of Jesus increase in the world need to take Paul's advice to Timothy, and study to show ourselves approved unto God, workmen who need not be ashamed. We need better preparation, we need more consecration, before we can become the kind of teachers we ought to be. We overestimate the value of studying to improve our minds, to know more of many things. In its place that is well; but this other knowledge, this knowledge

that has to do with heavenly things, does not get as much of our time and effort as it deserves, as much as it must have if we are to do the best work we can and the most work we can for him with whom we have to do.

It is we who are here now as members of the heavenly kingdom who must prepare ourselves more thoroughly, must be more devoted to the most important work there is to be done in all the world. We cannot shift the burden and the responsibility to the shoulders of those who are to come after us. If we are not willing to do our best, how can we expect them to do better than we do? Christ is our great Exemplar. As we become more like him in our living and working, we shall have greater influence over those whom we meet and with whom we associate during our journey through this world. We are told that the room for improvement is the largest room in the world; and that is just as true of our souls as it is of our minds. Our time is short, the work demands haste. We can live better, we can teach better, and what we can do is the measure of our responsibility to do and to live. We have no time to lose.

Rehobeth, Md.

God and His Possessions

BY HOWARD H. KEIM, JR.

EVERY thoughtful Christian has sometime or other faced the question, "What really belongs to God?" One of the early religious concepts was that he owned a nice garden where he placed a man and a woman with definite instructions as to its care. The ancient Jews believed Yahweh had authority and power only over Jewish territory. Many moderns think that if there is a God he has nothing to do with our little world, which they believe is run on a wholly mechanistic basis. Other moderns believe that God owns the world but that he has turned it over to the Prince of this world, somewhat as the beautiful but primitive poem of Job represents God as turning over the righteous Job to the devil for testing. In the light of these conflicting philosophies the Christian intuitively turns to Jesus for a solution of the problem. How did he interpret the conceptions of the Old Testament? What do his own teachings reflect on the subject? What does his life reveal of convictions carried into conduct?

The Earth Is the Lord's

I think Jesus must have loved the Psalms for he quoted from them in his times of greatest joy and in his hours of deepest agony. His life reveals a deep belief in the statement of the psalm-

ist, "The earth is the Lord's, and the fullness thereof." How he loved the hills and lakes, the streams and valleys, the good earth and the blue sky of his native land. His parables and other teachings reveal the fact that these were his daily companions. The lilies of the field bloomed in their gorgeous splendor because of God. The insignificant, worthless sparrows were watched over and fed by a heavenly Father of infinite tenderness and love. Jesus had a great deal to say about material things and the medium of exchange which represents them, and man's relationship to both. His teachings reveal a conviction that the material world and its contents belong to the Father. He was in agreement with the psalmist who said of God: "For every beast of the forest is mine, and the cattle upon a thousand hills" (Psa. 50: 10).

Wrong attitudes toward material things are the cause of much of the strife among the children of men. Men fight and unions go on strikes to secure more wages to get more of the good things of life. Capitalists and employers cut wages, lock out workers, manufacture inferior goods to make more profit to secure or control more things. Covetousness and the lust for things cause theft, lying, murder, adultery, idolatry, dishonor to parents and a host of other sins. No one group is entirely guilty and no other group is entirely innocent. We are all guilty. We have all sinned and fallen short of the glory of God. Wrong attitudes toward things exist among the poor as well as among the rich, among the low as well as among the elite. We need to hear from Jesus that all things—the earth and the fullness thereof—belong to God. These have not been placed here for the wise and strong alone, nor even for the righteous alone. They have been created by God the Father of all, for all his children, including the evil and the unjust. Therefore whatever we have acquired of the material things of the world belong to God who has given them to us as a trust. We are his stewards and are required to use these things for the best interests of all God's children. Upon this basis we will be judged and are being judged. "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

But not only do the material things belong to God. The spiritual forces are also his. Even business firms of our day often list in their assets such an intangible spiritual value as "goodwill." Je-

sus had no doubt that the spiritual forces were of much more importance than the material values which occupy so much of the time and thinking of humans. At the early age of twelve years Jesus was definitely conscious of an inner urge to seek harmony with the spiritual forces of the universe. He said, "I must be about my Father's business." Later in life he very plainly says, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

God is the possessor of all these spiritual treasures, but he is desirous of passing them on to all his children and he is terribly grieved because some of his children do not choose to receive the gracious gifts of their heavenly Father. Jesus revealed the Father as one who is constantly seeking to instill in the hearts of his children these wonderful forces of kindness, helpfulness, sympathy, charitableness, humility, honesty, goodness and truthfulness. Jesus summed them all up in one word, love. That word describes and tells the complete story of the Father. It is not an indulgent love, not a selfish love, nor a partial love, but something infinitely beyond human grasp of imagination, something which radiates from God and fills all the universe with its splendor and fragrance, just as light radiates from the sun and drives away the darkness before it. Where love is, God is, for God is love. The evil subtlety of man may preserve some of the darkness of sin for awhile, but ultimately love will win because it is God's way. Love may be crucified, spat upon, crowned with thorns, trampled in the dirt, but it can never be destroyed for it is the essence of life and of God.

They That Dwell Therein

Jesus taught of God as the Father. Perhaps this is an illumination of the psalmist's statement that God possesses "the world and they that dwell therein." To the ancient Hebrew a child was the property of his father. What kind of an ownership was in the mind of Jesus? Does God claim for his possession the righteous only? The Gospel records clearly refute the early Jewish conception that God possessed only a chosen people, the Jews. Does God possess his children as a slaveowner possesses slaves? Does he possess the righteous as Abraham possessed Isaac? I think it is clear from the teachings of Jesus that God possesses those who will be possessed by a oneness of spirit and will and purpose. Jesus said, "I and the Father are one." There was unity because Jesus was doing the things God would have him do. He was living the kind of a life God would live if he were in the flesh. He was not reacting in this way because God was forcing, or coercing, or browbeat-

ing him into submission to his will, but because he had discovered the marvelous love of God and was giving himself completely to the incarnation and fulfillment of that love in his own life. That is the way God possesses the righteous today, in as far as he can secure their co-operation. He would like to be incarnated in every one of his children. Only one, Jesus Christ, has completely co-operated with him.

But God possesses even the unrighteous and claims them as his children. The fact that they may deny him as their Father makes no difference. "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." Perhaps someone is thinking, "What about Hitler? Is he a child of God? Does God possess him? I think Jesus would say that Hitler is a child of God but doesn't act like one. That fact, however, does not diminish God's love for him. Parents love their children when they are naughty and disobey and go wrong. The Father of the prodigal loved the wayward son as much as the dutiful son. He proceeded to demonstrate that love upon the prodigal's return home. Too many people are like the elder brother in the story. They resent God's forgiveness and demonstration of affection for the wayward. They want retaliation and revenge, an eye for an eye and a tooth for a tooth.

As an adolescent boy I was deeply impressed by a horrible scene of the World War days. Our town, like many other towns, was whipping up a frenzied, diabolical hatred for the race of people who happened to be our national enemies. So they burned the Kaiser in effigy. The image was placed on top of a great scaffolding which was filled with highly inflammable material and all was saturated with gasoline. Some brave hero applied the match and the frenzied mob went wild with glee as they milled about the blazing pyre and hurled their taunts of hatred at the sizzling dummy. It was the delight of the superpatriots of those days to tell what they would do to the Kaiser if they had him in their power. But not so are the acts of God. Though the orderly universe in which we live and which God rules decrees that each one shall reap what he sows, the Father never ceases to love one of his children merely because he becomes unlovable or when he spurns the love of the Father.

"The earth is the Lord's and the fulness thereof; the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods" (Psa. 24: 1, 2).

Huntington, Ind.

Signs of the Times

BY B. F. WALTZ

"THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times" (Matt. 16: 1-3)?

There is no denying that there is a similarity between storms in the weather, and storms in the minds of men. There are always signs beforehand that the thing is coming. The mariner has his barometer; we have our moral sense and our sense of God as, above everything else, the Guardian of the spiritual order!

When things are in conflict with any moral order, then the spirit of man begins to be troubled. There are many signs—in the words, the threatenings, the activities of men, and equally in the shadows, the apprehensions of our private souls indicate that a deep depression is forming somewhere, and is likely to pass over the land.

It is this kind of a depression that this present generation is witnessing. These forces, dynamic in their processes, have been as swift as they have been subtle, and as treacherous as they have been titanic. In many places they have brought about the complete dislocation and threatened destruction of the time-honored ideals and society.

We live in a new world of eighty-story buildings and billion-dollar fortunes. Many citizens pray to a golden calf called "prosperity." In too many communities we are longing for the fleshpots of 1929, and our chief ambition has become that of the tiger who goes out every night after his prey. Individual initiative is at a standstill. Everything has become mechanized. We push buttons, turn on switches, ride escalators, step on starters.

We have generated a type of womanhood that considers it smart for a sixteen-year-old girl to be seen smoking a cigarette and sipping a cocktail with some well-known married man in a roadhouse.

The Bible is a sadly neglected book. The stories of movies and novels occupy the time of the teacher and class in the Sunday-school period, while the worldly-minded preacher is not much better and reviews a modern book instead of preaching the word of God on a Sunday night. "As it was in the days of Noah so shall it be in the days of the coming of the Son of man." Read the issue of the *New York Times* giving the subjects of the ministers in

their churches. It is quite true, you cannot always judge a sermon by what is preached, but by what is left out. "Worship God," is truly said, but you can only worship him through the death and resurrection. The old story must be given: sin, redemption, the new birth. "Without the shedding of blood is no remission." Is it close to the time that the Master refers to when he says: "Nevertheless when the Son of Man cometh, shall he find faith in the earth?"

History is being taught mainly to instill war-patriotism. The pagan philosophy that might makes right is controlling many nations. The old god, war, is being placed on a new pedestal. What type of a man desired the war in Europe last October so that he would be able to sell his wheat at a larger profit? Is it possible that the hum of the dynamo, the chug of the propeller, the shrieking of our factory whistles blend into a hymn of praise to the old war monster! Are we leaving the common laborer to starve outside of the factory he has erected with his own hands? Do we arrest the man who waves a red flag above his head and openly praise the boy or the girl who carries the silver flask contrary to the law? Is the present way of living producing the large list of those who are waiting to be admitted to the Society of Damned Souls?

We are living in critical days. The world-wide drift into apostasy has spread into a stampede. Nazification is proposed. Totalitarianisms of various complexions are destroying freedom in other nations and are anxiously waiting to come to our shores. We are now wondering how near we are to dictatorship. State rights are reduced and still further threatened. Many whose hands are in the public purse by means of some employment are wearing down the resistance of private citizens, who dread the results. Freedom and responsibility, capitalism and free enterprise are being weighed in the balances. Free speech, free assembly, free press, and free pulpit are necessary if the faith of our fathers is to continue.

Communism and fascism are lifting their heads like grim specters on the political horizon. Not only have the Jews of Russia, Germany, and, now, in Hungary suffered. The Catholics and Protestants of Germany are crying to the Lord of Sabaoth for mercy. Need I mention the oppressed of China? Wherever folks are denied worship according to the dictates of their own conscience prejudice always grows. If these grim monsters are allowed to thrive here we will have a bigoted America. There will be a war against the spirit of Christ.

It was out of a deep sense of justice, bred into

them by generations of tyranny and abuse, that the fathers of our country finally declared these matchless words in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." The very first of our constitutional amendments reads: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

What sayeth the Lord to us as individuals, for he speaks not only to nations. The saint has the promise: "The path of the just is as a shining light that shineth more and more unto the perfect day" (Prov. 4: 18). Jesus said to his followers that they would do greater works because he was going to the Father. For the saint who is above circumstances there is always a getting better, a transforming power moving him on to some greater glory.

On the other hand however, "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3: 13). Why is this the case, you ask? Because iniquity shall abound—the seed that the enemy has sown is come to fruition in abundance. "The love of many shall wax cold." To individuals, as well as nations that have lost their way, the Christian church can give but one message. The only name given among men—the *compelling message of the Christ can alone save the world from its blight and chaos that threatens the very stability of modern life*. The Christ alone occupies the seat of final authority. His word alone will heal. The modern world, bewildered in mind and morals, needs the experimental knowledge of a personal salvation through the new birth. Whatever is on trial today, the Lord Jesus is still supreme. It remains for us to actually believe what he taught. Those who follow Baal will deride and scoff. "We know in whom we have believed and are persuaded that he is able to keep that which we have committed unto him until that great day."

The times are troubled. I abhor hysteria-producing alarmists, but something must be done. Shall the church arouse itself from its lethargy and become part of the solution? What an opportunity in this hour of destiny! What a responsi-

bility! Is it possible that we have come into the kingdom for such a thing as this!

"Man's courage fails, dark fears appall;
The whole world rocks while kingdoms fall;
Christ for the crisis, now lift the call;
Christ for the crisis, the All in All."

"We choose Christ! we choose Christ!
We choose Christ, whatever the cost,
With banners unfurled, to build the new world—
We choose Christ! we choose Christ!"

Hershey, Pa.

Why Should I Go to Church?

BY A. JAY REPLOGLE

By reading this question with the emphasis on should, it raises the possibility that I need not go. It is the purpose of this article to put the emphasis on the *why*.

Many churches are facing the problem of poor church attendance upon the part of their members. When we get church members to be Christian and act Christian, we will not have so much difficulty getting other people into the church. The problem of church attendance is twofold: getting folks to attend any religious service, and getting Sunday school attendants to attend preaching or church services. Fundamentally, the problem is the same. My own conviction is, that as a church (in general) we have failed to properly teach the real reason for attending church services.

Evidence of this contention was born out several years ago in a questionnaire on *Youth and Church Attendance*. This revealed that the young people had no basic reason for attendance at church service. It can be checked in any average church group by getting an answer to this question: "How many of you have ever had definite, systematic teaching as to the real reason for attending church?" Going because of habit, or custom, or because you have to, is not a justifiable reason. Those of us who never knew anything else but to go to church, do not appreciate the position of the one who has not had that training. We must be able to give that one a reasonable reason for attending services. The reason must be reasonable to him. That is where we fail many times. We give what seems good to us, but because of the other's background, may not be nearly so good to him.

Some other reasons for going to church need some consideration. For example: to hear God's Word, to hear the preacher, to hear good music, to see our friends—and many other similar ones could be given. If it is to hear God's Word, we

can read that in the Bible at home; if it is to hear the preacher, we may not like him, and even if we do like him, we can usually hear just as good or better on the radio. The same is true of the music.

Did some one say, "I go to church to worship"? Some do, that is very true. But why not all? The contention of this article is that we have failed to give definite, systematic instruction in the idea that we attend church services *to worship*. To have communion and fellowship with God, to have our souls nourished with spiritual food, to be inspired, instructed, to make confession, to be re-proved, and to be encouraged. The entire service therefore should be a worship service, each part lending itself to make the whole service one of worship.

How should this teaching be done? That is a subject for a separate paper. It should be done in the home, the church school, from the pulpit and through our church literature. Some one should give us an article on how this instruction should best be given. Maybe the contention of this article is wrong and out of place, if so, disregard it and forget about it. If it is correct, then let us do something about it.

Roaring Spring, Pa.

Onward for Jesus

(Tune: Stand Up for Jesus)

Dedicated to the Men's Work Organization of the Church of the Brethren, Western Pennsylvania.

BY O. P. THOMAS

Onward, onward for Jesus,
We'll join the mighty throng
In working, praising, loving
For Jesus all day long!
We men of Pennsylvania,
Men of the church of God,
Will bear the cross of Jesus
Where our forefathers trod.

Onward, onward for Jesus,
Together we will stand,
United in endeavor
To have a Christian land;
Though ways be dark and dreary,
Beset with gloom and doubt,
The Lord of hosts will guide us,
And safely lead us out.

Onward, onward for Jesus,
Until we reach the goal,
A happy home in heaven,
For the immortal soul;
We men of Pennsylvania,
With others there to be,
The church of God triumphant
Throughout eternity.

Sipesville, Pa.

KINGDOM GLEANINGS

Calendar for Sunday, June 11

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Paul Solves Church Problems.

—1 Cor. 1: 1-3, 10, 11; 4: 14-21; 1 Thess. 5: 12-15.

Christian Workers, The Annual Conference of Today.

B. Y. P. D., In the United States.

Intermediates, What I Expect of the Church.

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Gains for the Kingdom

One baptized in the York church, Pa.

Two baptized in the Richmond church, Va.

Two baptized in the Conestoga church, Pa.

Three baptized in the Covina church, Calif.

Four baptized in the Timberville church, Va.

Five baptized in the Bethany church, Philadelphia, Pa.

Three baptized in the Lindsay church, Calif., Bro. D.

C. Gnagy, pastor.

Six baptized in the Staunton church, Va., Bro. Samuel D. Lindsay, evangelist.

Four baptized in the Cherry Lane church, Pa., Bro. I. B. Kensinger, evangelist.

Forty baptized in the Lewistown church, Pa., Bro. Harold Snyder, evangelist.

Five baptized in the Maiden Creek church, Pa., Bro. Jesse Whitacre, evangelist.

Twelve baptized in the Fredonia church, Kans., Bro. H. L. Ruthrauff, evangelist.

Ten baptized in the Georges Creek church, Md., Bro. C. D. Brendlinger, evangelist.

Three baptized in the Carrington church, N. Dak., Bro. Sylvan Stemen, evangelist.

Twenty-eight baptized in the Greensburg church, Pa., Bro. Wilmer Kensinger, evangelist.

Three baptized in the Locust Grove church, Pa., Bro. L. B. Harshberger, pastor-evangelist.

Fourteen baptized and one reclaimed in the Artemas church, Pa., Bro. C. O. Beery, evangelist.

Fourteen baptized and one reclaimed in the Codorus church, Pa., Bro. R. L. Cocklin, evangelist.

Five baptized, one received by transfer of fellowship and three by letter in the Waterloo City church, Iowa.

Sixteen baptized in the Union Bridge church, Pipe Creek congregation, Md., Bro. Ralph E. Shober, evangelist.

Eleven baptized, two reinstated and several reconsecrated in the Mt. Joy church, Va., Bro. Eugene Kahle, evangelist.

Twelve conversions, ten baptisms in the Cedar Run church, Linville Creek congregation, Va., Pastor Samuel Lindsay, evangelist.

Twenty-one baptized and two reconsecrated in the Zion church, Cando, N. Dak., Brother and Sister Oliver H. Austin, evangelists.

Thirteen baptized and two received on former baptism in the Juniata Park church, Pa., Brother and Sister B. M. Rollins, evangelists.

Seven baptized, one received by letter and others await baptism in the Monticello church, Ind., Bro. Moyne Landis, evangelist; Bro. Fredrick Hollingshead, pastor.

Eighteen baptized and two reclaimed in the Bethel church; four conversions and two baptisms in the Fairview church, Unity congregation, Va., Bro. J. W. Fidler, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, June 12, in the Bethel church, Pa.

Bro. H. H. Moyer of Reading, Pa., June 18-25, in the Mt. Horeb church, Va.

Bro. D. B. Maddocks of Altoona, Pa., June 16-25, in the Guthrie church, Minn.

Bro. Jesse W. Whitacre of Reading, Pa., June 5-18, in the Valley Pike church, Va.

Bro. Walter Berkebile of Rockwood, Pa., June 19, in the Locust Grove church, Pa.

Bro. J. Edson Ulery of Onkama, Mich., June 4, in the Ozark church, Trout Lake, Mich.

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Personal Mention

Bro. Harvey R. Hostetler and family have moved into the new parsonage purchased by the Detroit church and their address is changed accordingly to 1778 Seyburn Ave., Detroit, Mich.

Bro. Ray E. Zook, pastor of the Flora church of Middle Indiana, informs us that the obituary of Elizabeth Myer in the Fallen Asleep columns of our May 27 issue, page 26, should have read, "daughter of Lewis and Catherine Harter."

President Paul H. Bowman of Bridgewater College will be the speaker at the Bethany church, Philadelphia, June 18. The occasion is the thirty-fifth anniversary of the founding of the church. "Former friends, members and workers are invited."

Bro. Wilbur Liskey and wife, after over six years of service with the Live Oak church of Northern California, have been called to the pastorate of the Raisin City church, same district. They will appreciate the prayers of the church in behalf of their work in this challenging field.

Two Robert Stricklers, father and son, the first a Bridgewater dentist, the second a Bethany graduate, both under the watchful eyes of their good wives, one of these tried and proved by the years, the other a recent acquisition of much promise, honored the Messenger offices with their encouraging presence on the same last week's afternoon.

Bro. Howard Sollenberger's letter telling of his experiences in relief work in China shows that, with all our improved methods of communication, there is still much truth in the old saying that one half the world does not know how the other half lives—or dies. Such things as these cannot be known by being told about them. They must be felt.

Bro. Desmond Bittinger of Garkida, Nigeria, wrote from Philadelphia under date of May 25: "I have come home from the hospital and am recuperating from my most recent operation very nicely. I think a great many thanks are due to my good wife for the way I get over operations." He was hoping to be on hand for that sermon at Anderson tomorrow night.

Bro. W. G. McFadden's change of pastorate was mentioned last week but his new address was not known then. It is 508 S. Porter St., Michigan City, Ind.

Grandmother Klinger was a welcome visitor but it saddened us to know that it was the tragic death of her grandson, Bro. Donald E. Klinger, student minister at Bethany, that had brought her all the way from her home at Miami, Fla. With the young man's grief-stricken parents she had come on out from Chicago to see the Publishing House and to express her gratitude for the help given by the Mission Board to the work in Florida.

Bro. Elgin S. Moyer still has on hand some copies of his book, "Missions in the Church of the Brethren," which he will be "pleased to give where they can be used to the glory of God and for the benefit of the church. Any pastor, missionary, or church or Sunday-school library that can so use a copy, please send me your name and address and a three-cent stamp to pay the postage." Bro. Moyer's address is 836 S. Humphrey Ave., Oak Park, Ill.

Miscellaneous Items

The Pleasant Center church is the new name for what was formerly the Green Springs church, by the approving action of the late District Meeting of Northwestern Ohio.

The General Education Board meets today, Saturday, June 10, at 2 P. M., somewhere on the Conference grounds. You can probably find the place if you are interested.

The Church Music Conference to be held at Elizabethtown College, June 29 to July 2 is for choristers, chorus directors, pastors and all others interested in organizing and directing the music of the church. Practical courses under able leaders are to be offered. Write E. G. Meyer of Elizabethtown, Pa., for details or read the fuller statement to appear in next week's Messenger.

Gish Fund Books

For Ministers of the Church of the Brethren

Gish Fund books are furnished to ministers of the Church of the Brethren at low prices because funds from the estate of James and Barbara Gish were placed into the hands of the General Mission Board for this purpose. From the income of this fund the General Mission Board bears part of the cost of the Gish Fund books. Should the Lord put it into your heart to add to this fund, you may become a sharer in this good work. The following new books are added:

No. 238, **A Complete Index** to the Thought and Teachings of Christ, by W. S. Harris. This book represents a splendid effort to classify the teachings of Christ. Such an attempt involves some interpretation. "Since there are honest differences in understanding the words of Christ, it follows that a work of this kind should not depend upon the opinions of one man or only one school of thought if it is to be of maximum value to Christian students. The reader will find many classifications—some may even be contradictory." But the reader is always at liberty to reclassify and interpret according to his own convictions. This is a concordance and much more. In addition to being alphabetically arranged, it is also topically arranged. If the reader wishes to study what Christ had to say about the apostles, he will find

three pages of valuable references, classified by subjects under this general topic. If he wishes to study some character associated with Christ he can find this material all arranged for his use. There is the little preached about, but important disciple, Andrew. For him there are seven topic heads with as many references concerning his life and work. In addition to the above material there are the following interesting compilations and tables: (1) The names and titles in the Scriptures given to Jesus; (2) chronological order of events in the public life and work of Jesus Christ; (3) Christ's miracles given in chronological order; (4) Christ's parables; (5) Christ's prayers in chronological order, and the lessons we learn therefrom. A return to the Scriptures in preaching is one of the great needs of our day. This return will bring about authority and power to the pulpit. Herein lies the value of this significant volume of 191 pages. Regular price \$1.50; Gish price 75c.

No. 239, **The Supplementary Bible**, by William Barrett Millard. This beautifully bound volume of the world's finest poetry and prose will both adorn and bless the minister's study. It contains about six hundred pages and at one time sold for over six dollars. It is almost incredible that now our ministers can have it for ninety cents through the Gish Fund. Representatives of nearly twenty denominations co-operated with the author as associate editors. Doctors D. W. Kurtz and John S. Flory represented the Church of the Brethren. There are three types of indexes, namely: Authors, Titles and First Lines, which make the desired poetry or prose easily found. These famous writings are well outlined under the following topics: God, God Revealed in Nature, The Divine Spirit, Jesus, Devotion, The Church, Life, Mortality, Immortality, Sin, Salvation, Divine Providence, The State, Mighty Men, Manhood, Worldly Wisdom, Labor, The Unfortunate, Love, The Virtues and Heaven. A number of these have many subtitles. There are thirty-two full page colored pictures. They are the kind that you will enjoy looking at again and again. The Supplementary Bible is "an anthology of the greatest literature of the Christian era, reflecting the spirit of the Bible and restating its immortal truths," through the words of the greatest literary geniuses of the ages. Regular price, \$6.60; Gish price, 90c.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Problems Sermons for Young People by J. Theodore Mueller. Zondervan Publishing House. 132 pages. \$1.00.

Throughout the author holds to the teachings of the Bible as he discusses these seven themes: (1) Christian Chastity, (2) Overcoming Temptation, (3) Effectual Prayer, (4) Choosing Pleasure, (5) A Happy Marriage, (6) A Worthy Ambition, (7) A Truly Christian Life. He stresses the high ideals of the Christian life as taught in the Bible, and condemns the low and loose morals so prevalent today. With Paul he proclaims that paganism and Christianity are opposed the one to the other. One must admire the author's enthusiasm and frankness as he deals with these vital problems. Others may say things smoother, but none will say things truer. Young people who read this book will think twice before they indulge in some common sins or neglect the daily practice of principles that have long proved their worth.

OUR MISSION WORK

Ashes to Ashes

BY FLORENCE M. BOLLINGER

IN the wail of lament and mourning which reached our ears upon awakening there was little of the promised glory of the day. It was the last day of November, a time when in India nature is lovely, the air invigorating and the sunshine golden. During the preceding night the Fojdar, Head of Police at Ahwa, had died and watchers had been called to sit by the body. The Christians of the village, being of lower caste than the Fojdar's people, had been called for this task. No matter what the rank in life, death brings uncleanness, in the view of the Indian.

Death had its sting in more ways than one in this case, but the greatest sting in the eyes of the wife and son was that death had come to the father at a jungle station. Ahwa was a jungle station where the customary rites could not be carried out because proper materials could not be secured and a Brahmin priest was not available to officiate. Also the fact that so few relatives were near at hand presented another difficulty.

A messenger came to our home with the request from the son that we take pictures of the occasion for the absent relatives. And so my husband and I walked over to the house of mourning. A small group had assembled about the bier which had been brought outside the house. A few last rites were being performed. The face of the Fojdar, particularly his forehead and head, had been covered with red powder or paste. He had been ill for some weeks and left unshaven, and so at this time since no barber could be secured for the task of shaving the face of the dead, it being an unclean task, the description of the dead man is left to your imagination. As the bier was raised at the head end to better focus the picture, some coins dropped from the lower end of the litter. I have no doubt but that under the covers were concealed many things for his future use in his next world. A little fire was burning at the foot of the bier.

The wailing and rites all seemed so formal and pagan to me. In color, language, dress, customs—in every way we were different from those to

whom we would have liked to speak a word of comfort. But one fact remained which we could understand. Here was a wife mourning for a husband, a son mourning for a father.

The cremation was to take place on the banks of a river not far from Ahwa. After the pictures were taken and the rites at the home were finished, the litter was lifted up and carried by the male relatives who were present. Thus the procession moved off. Near the head of the line walked one carrying an earthen vessel containing embers of fire out of the home hearth. A torch kindled from this home fire should light the funeral pyre.

The women, who according to custom never follow a funeral procession (unless it be in the case of the funeral of an elderly respected woman), remained on the doorsteps at home. They strained their eyes to follow the group to the last. In front of the little local jail and treasury, where a detachment of police is always on guard duty, the procession stopped and a gun salute honored the dead Head of Police. Then the procession went its way to the jungle road leading to the river. The wailing of the women had continued during all this time. In songlike measure, it grew louder and then fainter in volume but it always carried the same refrain. "Is this real grief?" my mind questioned. Then the thought returned to me that this man had been a husband and a father. And I was reminded that the wife remaining would be a widow, a widow in India! The thought clung to me that the human heart was the same regardless of the form of expression. Then out of my own experience I offered what sympathy I could express and was answered by the wife's handclasp on my arm. That touch of her hand told me that my faltering words had been understood and my presence ap-

preciated. We were of the East and of the West but our common need in sorrow had bridged the gap of customs, color and language. In the presence of death there was neither East nor West; there was only our human sorrow and need.

I left the women then and joined my



A Hindu Funeral Pyre

husband and we followed to the banks of the river where the funeral pyre was being laid. While Amsey mingled with the crowd on the river bank, I sat on a cliff on the opposite bank and observed all that was taking place, not sure how much of it I would want to see. Twenty-five or thirty men were carrying logs of wood from the nearby jungle. The bier was resting on the rocks while the logs of the pyre were being placed in order. The son not far away was purifying himself to be ready to perform the last rites. Naked to the waist he stepped into the river and bathed head, mouth, and body. Moans and groans escaped as he thought of the torch soon to be lighted.

The pyre rose higher and soon was ready for the bier. The face of the corpse was then washed of its red powder and the bier was placed on the pyre. Again the son bathed in the river for purification while the bier was covered with straw. Wood and more wood was laid on top until there was as much wood above as below the body.

And now with all in readiness the torch was kindled from the embers of home fire brought in the earthen vessel. Friends pressed the burning fagots into the son's hands. With groanings he hesitated as if he would resist the task before him. Finally he did take the blazing flare and set the first blaze. Then he quickly passed it into other hands. Soon the pyre was lit on all sides. Oil, too, was poured on the flames to hasten the conflagration and ere long columns of smoke were mounting to the skies. An earthen vessel in which a hole had been made was now filled with water and placed on the son's shoulder. He was led around the pyre, encircling the burning body several times while the water ran in a thin stream from the vessel. After several rounds had been completed, the vessel was allowed to drop down behind him onto the rocks and break. The flames leaped higher and higher while some other rites of which we had no understanding were carried out. As the conflagration rose higher and the burning gained in intensity we left the scene. According to their ritual, to have been complete, the fire should have slowly blazed or smoldered for three days. Truly it was, "Dust to dust and ashes to ashes." The ashes were collected and after a long journey thrown into the sacred Ganges River.

Not many months before his death this Fojdar had desired an extension of government service. He came to my husband with this request, "Sahib, you pray to your God that I may have my term of service extended." What of his faith? Although throughout his life he had followed the

rites of orthodox Hinduism, in a time of great need when he felt the impotence of his gods he turned for some help to what was to him the "Unknown God."

On Furlough, Hartford, Conn.

The American Mission to Lepers in the Garkida Leper Colony

BY HOWARD A. BOSLER, M. D.

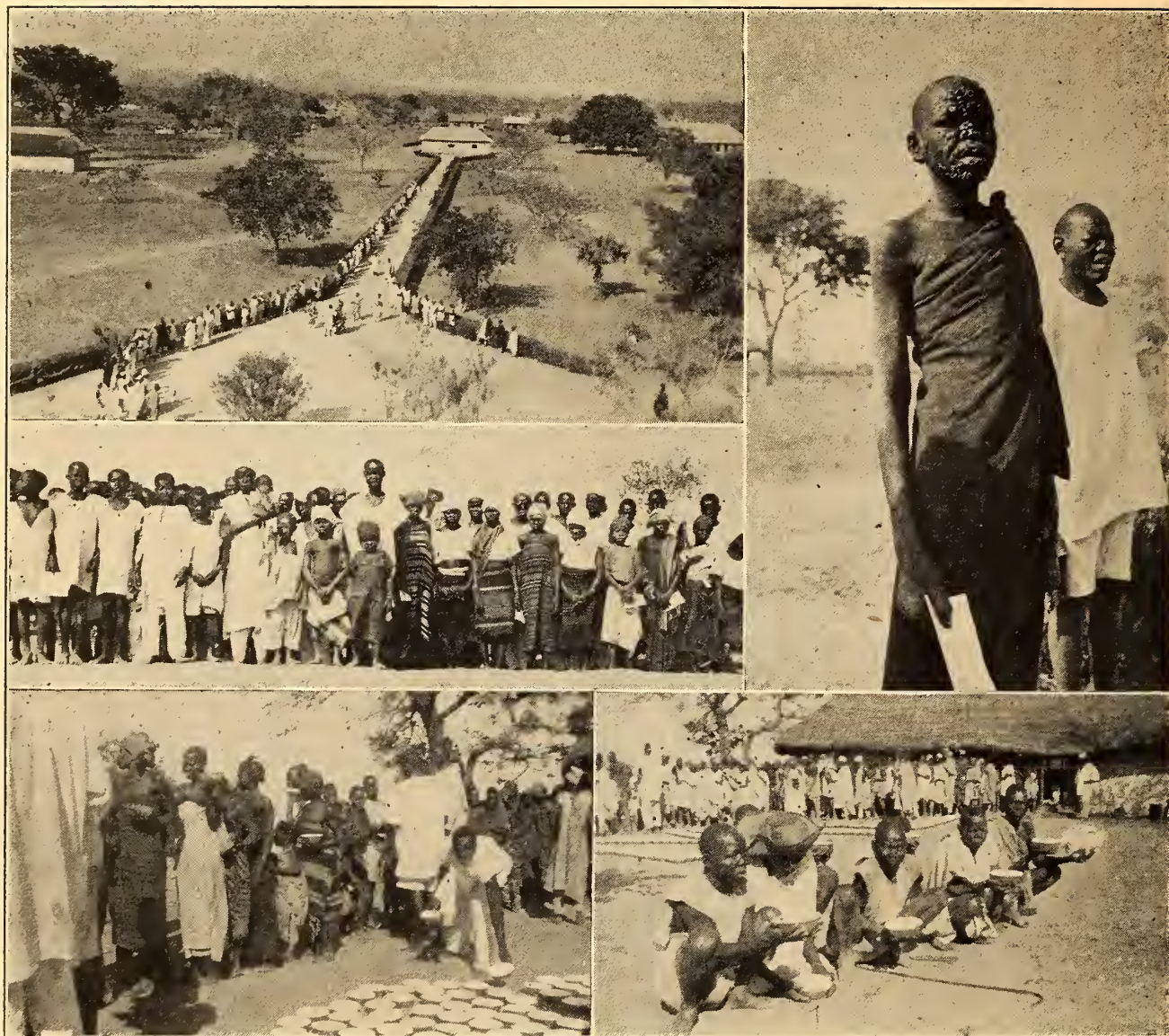
Superintendent of the Leper Colony

IN 1929 the Church of the Brethren Mission in Africa established the Garkida Leper Colony which was the first leper colony to be opened by a mission in Northern Nigeria. At that time the American Mission to Lepers, with its office at 156 Fifth Ave., New York City, made a grant of \$4,000 for buildings, equipment and operating budget. With government funds we were able to provide huts for the lepers and to give them subsistence. The mission put on an active evangelistic and medical program, touring the country and informing the miserable people afflicted with leprosy that we had a place where they could receive food and treatment. By the end of 1931 there had been 150 admissions. The American Mission to Lepers continued to make their grant annually until it was reduced during the depression to \$2,800.

With the grant from the American Mission to Lepers it was possible to carry on medical, educational, agricultural, industrial and religious programs which would have been impossible otherwise. In fact, we at the colony have learned to think of the hospital, school and church as the American Mission to Lepers at work in the Garkida Leper Colony.

In the spring of 1938 when the secretary for the American Mission to Lepers, Mr. Emory Ross, was touring West Africa he and Mrs. Ross visited us at Garkida. He was the first of their representatives to inspect our work. We Americans in this far-off country greatly enjoyed a visit from American friends. After their visit to us and to the 570 lepers at the colony the grant was increased to \$3,500 for 1938.

The generous gift of \$50, which the American Mission to Lepers sent at Christmas time added greatly to the joys of the Christmas season this year. When the check arrived we tried to plan a gift that would be different from other years. This time we chose to give each patient a tin pan filled with salt. In this land of gourds a basin is most appreciated and salt is also a welcome treat. After some close calculating and bargaining with the United Africa Company at Yola we were able to secure 576 tin basins at three cents each and then



took the remainder of the gift and purchased 920 lbs. of salt. Each small basin level full gave each leper $1\frac{1}{2}$ lbs. of salt. So the toeless, fingerless and spotted lepers had a well seasoned Christmas and thanked the American Mission to Lepers.

We were made especially glad this year too by the gift of a large bell from the American Mission to Lepers. This bell is the talk of the colony. After many years without a bell they appreciate this one. It is on a stone and cement foundation high on a hill located in the center of our 500-acre leper colony. With huts in all parts of the colony it is fine now to have everybody hear the call to work, to treatments, to school and to church. John, a leper patient who is the native pastor of the Leper Colony church, said that he had never seen such a fine bell, except one away down in Lagos. It can be heard at the mission station which is two and one-half miles from the colony. On Sunday afternoon of Christmas Day more than

The pictures show, reader's left, top to bottom: Garkida Leper Colony in 1938; some of the 120 children with leprosy; lepers receiving Christmas presents of a pan of salt each; reader's right, top: close-up of two lepers; below: lepers with pans of salt given as Christmas presents by the American Mission to Lepers. Photos by H. A. Bosler, M. D.

200 leper Christians met on the hill and dedicated the bell to God and asked a special blessing upon the American Mission to Lepers.

Garkida, Africa.

A Penny Per Meal for Relief for a Year

A GOOD woman in Indiana writes: "Since I am alone (as a family) I desire to pay to the China relief fund at the rate of a penny a meal for one year, all in one payment which, as I figure, would amount to \$10.95. So am sending check today for \$11, trusting it is right to pay this out of tithe money."

What to Pray For

Week of June 10-17

At the present time at Anklesvar, India, on the Girls' School compound, Lillian Grisso and Emma Ziegler live in the Miss Sahib's bungalow. They direct the work of the Girls' Elementary School and of the Practical Arts Department.



LILLIAN GRISSO



EMMA ZIEGLER

Sister Lillian Grisso has had a strange but wonderful experience during the past year of being on the verge of blindness and threatened with the lifelong consequences of sleeping sickness, and then of being restored to health and strength. This recovery is recognized by all as a miracle. Her Indian friends call her the walking miracle. Many of them prayed definitely for her recovery and they consider it as the direct answer to their prayers. Since December she has been back at Anklesvar entering into the daily tasks demanded by the supervision of the school hostel and the compound. In our prayers for her let us not fail to give God praise for her return to health.

Sister Emma Ziegler directs the school program and her hands are filled with work. Another interesting Share Letter has recently come from her which gives some lovely illustrations of the simple faith of the schoolgirls. The

readers who have taken out a Share Plan in behalf of the Anklesvar Girls' School have had the pleasure of reading this letter, for it was sent to their class or groups in mimeographed form. The opportunity to give these schoolgirls a chance to become clean, intelligent and wholesome Christian women is one which every lady superintendent in our mission has considered a great privilege. It is also a privilege which our church should hold in high esteem for it is one fruitful way of sharing Christ with the girls and women of other lands. Pray for Sister Ziegler that she may have necessary physical strength and all the blessings she desires.

"Who Follows in Their Train?"

This illustration was clipped from the Sunday School Times for April 9 by Sister Elizabeth Howe Brubaker of New Windsor, Md., and is reprinted here at her request.

"Who Follows in Their Train?"—*Men that have hazarded their lives for the name of our Lord Jesus Christ* (v. 26). Some three years ago in the city of Toronto, I read the blazing headlines and story of the death of John and Betty Stam in the daily paper. After reading how those two dear children of God laid down their lives for the Lord and the Chinese people, in my heart I softly but earnestly said, "Lord, I give my life to thee once more—if it be thy will, to take the place of these two saints in that heathen land of China." Little did

I realize at that time that within three years I would be sent to the very station in which John Stam labored for a summer by himself, and later, after his marriage to Betty, for another six months. My heart is indeed overjoyed because the Lord has counted me worthy to fill the very gap that the homegoing of his two children left. Do pray that I may be kept faithful to God and his work.—*A farewell testimony by an outgoing missionary to China, in China's Millions. Sent by Howard M. Green, Hornell, N. Y.*

World Wide News

COMPILED BY ANETTA C. MOW

Missionaries Help

More than 4,000 Americans have joined about 3,000 missionaries of other western nations in forming a highly specialized corps which constitutes the only protection the Chinese have in the dangerous and frequently long interval between the retreat of Chinese civil and military forces and the establishment of law and order by the Japanese invaders.

American Indians

One of the recommendations on Indian work made by the Home Missions Council at its last meeting was a motion for the removal of certain Indian groups from the wardship of the government, particularly those who can well afford to meet their obligations in taxation and other elements of citizenship.

Two Missions Merged

The two Presbyterian Missions in Brazil, the Central and the South, have been merged for administrative reasons, and will now be called the Central Brazil Mission. Brazil is larger than the United States.

Purge of Minorities

A missionary in Rumania, returning from furlough, says that he is confident that not since the days of the catacombs has there been such a gigantic plan to wipe out completely all evangelical Christianity as that being launched by the government of Rumania, unless one excepts that of Russia. Threats, beatings, arrests and closed churches are the methods being used.

From the Diary Page of a Madras Delegate

The speakers last night were Rev. D. T. Niles, a young Indian evangelist with a fine combination of intellectual strength, mystical insight and spiritual fervor; and Kagawa of Japan. Kagawa spoke on "The Meaning of the Cross," a theme which is very dear to him. The thought of what his life and work have been and the force of his personality made his address impressive more than what he actually said.

There are no racial distinctions anywhere. At one of the long dining tables may be coal black native Africans, brown Indians, yellow Chinese, and white (pink?) Europeans and Americans. The representatives of the younger churches outnumber those from the older churches. The delegation from India is the largest, since India has the largest church membership (about 3 million) of any Protestant mission field. China has sent fifty, Japan twenty. We are different, we come from different environments, our church problems vary widely. And yet we have much in common. And in these days strands of understanding and friendship are being woven from the fabric of a world Christian community.

HOME AND FAMILY

Fellowship

BY VIRGIL D. WEIMER

A deep blue violet grew beside the stream;
A noble tree spread branches in the air;
The evening star sent forth its yellow gleam,
And I saw God today.

The birds were singing gayly in the trees;
The wind blew softly o'er the deep green grass;
The cricket's chirp was wafted by the breeze,
And I heard God today.

The music sounded sweetly, softly, long
At twilight; people gathered in the hall
For prayer, devotion, meditation, song;
I worshiped God today.

Bridgewater, Va.

Help Comes to Eunice

BY URSULA MILLER

"I must have help. I must really have help today." Eunice peered through the thickening white fog of snow and as she washed her dishes, so very few this morning she prayed to a God she trusted utterly, implicitly. "Almighty Father, I must have help for Rufus. Send help this morning, but at least this afternoon," she implored, carefully putting away the dishpan and turning to get her broom to sweep her floor, which was already entirely clean, for Eunice was a splendid housekeeper.

Rufus and Eunice were in rural mission work; had been for a number of years. But never before had the faith of Eunice had occasion to be so tried, so severely tested. As early as they could, on the morning previous, and as was their custom, they had gone for visitation work to the hill section to the south. There had been many miles to traverse over rough, hilly and even mountainous country. They had, of course, an automobile. But in this district not nearly all the homes were accessible by automobile, and therefore there had been a great amount of walking for Rufus, as Eunice had remained behind in a home where she was needed so badly. He had, moreover, a heavy load to carry as some provisions had to be taken to one of the poorest and most isolated homes. Also, it had begun to snow rather heavily even before the noon hour.

Their day's work over, they had hastened home as rapidly as was possible, for by early afternoon the heavily falling wet snow had reduced visibility next to nothing. Darkness set in early and Rufus could do no more than creep along with the automobile, being on the winding hill roads. They were more than thankful that the wind had not risen nor was it very cold. Upon arriving at their tiny home, Eunice voiced her happiness that they had carried in to the small porch room a generous supply of wood, as well as water, and would not need to replenish that until the morrow. She hastened into the house to prepare a little supper after their strenuous day while Rufus put his automobile into the tiny shed and looked after his simple outdoor work; his few chickens, his cow and such other manifold duties as one finds to do in any walk of life.

"I am so grateful that I had all my supper planned, and as nearly as possible prepared; now I have everything all cozy and warm and a nice supper for Rufus when he comes in," so mused Eunice as she worked. But time went by and Rufus did not come. So out into the storm she went, found Rufus unconscious where he had fallen at the barn, finally succeeded in getting him to the house and on a bed.

"But today help will come. I must have help today, Rufus . . . I'm afraid Rufus—Remember thy servants, Almighty Father, today. Rufus is sick."

The snowstorm had not subsided, but continued unabated. Eunice had managed to care for the cow and chickens; and thanks to the foresight of Rufus she had wood in the dry for another day. Water she could manage in all this snow; but Rufus—She would really have to go for help, yet Rufus had frequently told her, even warned her not to attempt to go through the woods and hills in a blizzard. The telephone was down. "But the good God cares for the sparrow . . . and he will in some way care for us," agonized Eunice. She kept at work to keep warm, and as she worked she prayed, now and then interspersing her prayers with self-assurances of coming help.

It was, as she remembered, the day for the visit of Bro. Bare from the other station. Unhappily, however, she recalled that Bro. Bare had been called away for some time and a new worker placed temporarily in charge. This new worker she had never met. Perhaps . . . but she would not, dare not—think that they might not come on account of the storm. But how could they come? The snow was feverishly and furiously heaping and piling great white mounds which the north wind in a tantrum whipped and altered to suit his teasing mood. She would not have enough string in the house to use as a safeguard in going for help. "But what am I thinking—I know that somehow, somehow Almighty God will send me help."

Eunice heard a muffled step! Yes, she was sure, and rushed happily to the door before ever the knock could reach her ears. Eagerly she opened the door, gladness and praise in her face.

"Oh, I'm so glad! Are you the new worker at Mead?" Rufus is sick. I am so—so glad God sent you," her words tumbled over one another in her thankfulness.

"I'm afraid God does not move in the same circles I move in, lady," said a rough voice. And then, for the first time Eunice glanced closely at her guest—however, without fear.

"I knew that God would send me help," continued Eunice. "You see my husband slipped in the snow and I'm afraid he is worse than we at first thought."

"Could you spare me a little coffee and a little food, lady? I have not eaten for several days," interrupted the stranger.

"Forgive me. Of course I will. And you are half frozen as well," Eunice replied. She gave food and drink to her guest, adding more wood to the fire.

He ate gratefully, hungrily, for a time; but at length inquired: "What's the matter with your husband? Not a trap you're getting me into, is it?"

"Trap?" Turning her candid eyes full upon him, Eunice went on: "My husband is sick. Please understand. We have no traps. Little boys sometimes have traps. They are very cruel."

"Telephone, lady. Telephone for help."

"The telephone is down. I cannot call help with that. God will supply help."

"You put a lot of faith in God. What's the matter with your husband?"

She led the way with dignity to the bed where her husband lay asleep and feverish.

"How'd you get him in if he fell," questioned the stranger still suspicious.

"God helped me," Eunice replied quietly and gently, "otherwise I could not have done it."

"You put a lot of faith in your God," remarked the stranger, deftly manipulating the injured foot and leg of Rufus, who had now opened his eyes.

"I know no other place to put it," she said softly.

"How was he injured? He seems to have a very bad bruise in his side."

"He fell. We had returned from our visitation work."

"Are you hill folks?" asked the stranger.

"We are mission workers—rural you know—and yes, we are hill folks—now."

"Do you mean to say you give all your time to what you call mission work?"

"Of course, and gladly."

"You and your husband, so young and talented, could make quite a mark in the world."

"God has first right to our talent," offered Eunice.

Rufus groaned, in great pain. As if in answer to a challenge, the intruder replied with skill. His hand moved to the sufferer's head.

"Ah, there is the trouble! A concussion resulting in shock."

In an instant there flashed before the mind of Eunice the story of a trial . . . a prominent physician . . . a flight from justice—the whole picture. She felt faint only for an instant, then regained her poise.

"Is it very serious?" she questioned earnestly.

"Not at all. He had a nasty fall, caught a heavy cold and all together he is a pretty sick man. But he will be all right in due time. I'll send you a doctor."

"Oh, I thank God, he sent you to us in our dire necessity."

"Still faith in God," commented her visitor dryly.

"Always faith in God. He has never failed me. Always he's a refuge."

"Some of us have no refuge—like that," said the stranger completing his service for Rufus.

"You could have—can have," said Eunice. "God loves everyone—saint and sinner."

"Do you believe that?"

"I know it. He loved me when I was a sinner and he loves me now that I am one of his own."

"I wish that were true. I wish I were convinced."

"It is the truest thing in the world, that God loves all of us," stated Eunice calmly.

"I would give my life for such a faith," the guest stated sincerely.

"It would cost you just that. God would ask you for your life—for himself; but believe me, stranger, there is no other life so well worth while." Eunice spoke very earnestly.

"And now, lady, I must go. Your husband will be fine in a few days. He will be a little stiff from the fall, but the head bruise and his side will clear away of themselves. You must watch his cold. It would not do for him to have pneumonia in his present condition."

Hastily the stranger put on his heavy coat removed during his ministrations.

"I will bring in some wood and water for you, lady, for the food you gave me," he said, "and I thank you truly."

"I am the one to thank you," Eunice began. "God sent you to help my husband, and I thank him—and you," she spoke sincerely extending her hand in farewell. Astonishment and pleasure mingled together an instant on his face. Then he took her hand, shaking it gravely, and departed.

"I shall send help to you. Good-by." And as quickly he was gone.

True to his word a doctor was sent that evening regardless of snow or cold. Other help also came the very same day.

Eunice said to Rufus: "Verily the Eternal God is our refuge and a present help in trouble."

Protection, Kans.

Humility

BY GARRY CLEVELAND MYERS

Lost and forgotten: a precious human virtue—humility. In its place are braggadocio, showing-off and veneer. Was there ever a time when so many persons pretended to be what they are really not? One wonders how much Hollywood has been responsible. Judging from the films made there and the acres of publicity in print therefrom, one might assume that humility is a virtue strange to Hollywood. Nor is there apparent evidence that "A little child shall lead them" into appreciation and application of this virtue. On the contrary, the exploitation of children on the screen has probably induced hundreds of thousands of American children to want to be what they are not, and to act as grownups even while in rompers.

Luxury, luck, cleverness, cunning and deceit are set upon the throne while humility must dangle from the scaffold. So also on the air mere infants croon and revel in conceit, envied by eager little listeners who would emulate them. And see the parents who would almost sell their souls to have their children in the limelight, witnessed by the craze for tap dancing lessons for mere babies. Even our modern theories and practice of education tend to render children very sophisticated. Self-expression has become a fetish. Respect for others, especially by children for their parents, has been slipping fast.

And there has been an epidemic of books and courses, even by mail, designed to give quick popularity through tricks of outward expression of refinement, regardless of the crudities and selfishness within. Furthermore, the most universal dread of the so-called inferiority complex has created the general impression that humility is to be despised. We ought, however, to remember, that whereas we cannot do our best when overwhelmed by fears of inferiority, we neither can do our best unless we feel enough humility. Indeed, the very dread of feeling too inferior tends to drive us on and make us struggle to improve and to achieve.

Yet this feeling of inferiority is not always the same as humility. Sometimes, indeed, it is the very opposite. Some persons feel depressed and overwhelmed by feelings of inferiority because they are so proud and selfish, because they fail to recognize true excellence in others and fail, moreover, to acknowledge it. Also, as Ben Franklin pointed out, it is possible to be proud of one's humility.

Cleveland Heights, Ohio.

The Buildings That Weren't There Twenty Years Ago

BY CHESTER E. SHULER

The old camp ground had changed considerably in twenty years. Yet, as we wandered about, in company with a wartime "buddy" who also had trained there, we found many familiar landmarks.

Over there, for instance, we had had our tents. Now an abundance of scrub oaks and underbrush have possession of the spot. Here, we worked in a large wooden building; but only the ruins of its foundation remained. Yonder had been the drill field, a level, sandy plain; today it was a veritable wood, with tall pines and covered with grass and underbrush. A bit farther down the cement highway—the highway alone remained in good condition since 1918—were the railroad tracks, and the spot where the "boys" had entrained to reach the seaport whence they sailed "across"—many never to return.

Yes, old Camp Hancock, was interesting to us. Augusta's great aviation field and airport is located there; numerous homes have been erected on and near the grounds, but for the most part they are rapidly growing up into its original condition.

So swiftly fly the years that it was difficult to realize that two decades had gone by since we had been there as soldiers. It was difficult to realize that the boys who trained with us were twenty years older now—or sleeping either in the soil of Europe or the homeland. We found it hard to realize that, in this now peaceful spot, great armies had trained for the merciless fray which broke so many homes and hearts.

But just then we came upon a group of brick buildings near the old camp entrance. Long lines of men were moving slowly about, two by two.

"Reminds us of the old drills, doesn't it?" we remarked to our "buddy."

He was silent for a moment.

"That," he said slowly and solemnly, "is our Veterans' Hospital—most of them are mentally deranged that are sent here."

We realized it was no time for jesting.

This was **more** than a veterans' hospital; it was a monument to the horrors of war—the "after using" example of what war can do to young manhood. It helped us realize that something had indeed happened during the twenty years following camp days!

Those lines of slow-moving men! What a story they told, what a sermon they preached! If the militarists, those who advocate war, those who are anxious for others to fight but not to share their pain—if they could have seen that sight, it might have touched their steel-clad hearts.

Some without an arm, some with crutches or artificial

limbs, some limping, many with a vacant stare denoting mental derangement—these men (many probably former buddies of ours who had trained on that spot as specimens of America's finest manhood in 1918) trailed by us.

Much that has been spoken and written about war and in favor of peace becomes insignificant in the presence of a "living sermon" such as we witnessed on the site of old Camp Hancock—and which can be duplicated at any veterans' hospital in the country. Go talk to some of these men, inquire into their problems, their hopes (or lack of hope), and you'll come away with new ideas about some things.

Harrisburg, Pa.

The House by the Side of the Road

BY EFFIE V. LONG

Some things, recalled to memory, are very refreshing. Four years or so ago, A. B. Miller and Lera of Hagerstown, Miss Grace Winger, my husband and I made a one-car party to the Conference at Winona Lake. While there Grace lodged with or became acquainted with Mary Rodabaugh from Ohio.

As we left Winona Grace said: "We must get as far as Williamstown, Ohio, tonight, for we are to spend the night in the L. V. Rodabaugh home." Then we all said: "But we don't know them! There are five of us. Surely they don't mean for us to stay there!" But she said it was all planned, so stop we did.

About sunset we drove into that beautiful farm home. There was a dear old grandmother in the home—the kind that does you good just to grasp her hand. We two were to sleep in grandmother's home just beside the other home. It was a real treat!

Next morning we ate breakfast around a long table with a lot of others—they have a lovely family—and it was a "filling" breakfast. Then, after morning worship, we bade each other farewell and were again on our way, but there was something in our hearts that had not been there before. We had memories of hospitality never to be forgotten. We had stayed in a real Christian home!

Baltimore, Md.

The Gift, the Star and the Song

BY LINA N. STONER

A precious gift was offered me.
My eyes were dim, I could not see,
For darkened clouds of human ills
Obscured the glory of the hills
Where brightly shone my star of hope.

But yearning strong dispelled my fears,
I looked away through blinding tears
And caught a gleam from hills afar
That thrilled me so. Is this my star?
My brightly beaming star of hope?

Patience, my heart! Be brave, be strong!
List to the strains—love's old, sweet song!
We hear the notes from hills afar,
Above whose crest, that shining star
Guides safe through marsh and steep along.
And as we climb to summit high,
We sing love's song, my heart and I.

Ladoga, Ind.

THE CHURCH AT WORK

ADMINISTRATION

Report of a District Workers' Conference

By H. L. Ruthrauff, Independence, Kansas

It is the plan of the District of Southeastern Kansas to call together once a quarter for a conference, all the leadership. Such a conference was held at the Parsons church May 12. Although it rained heavily all day, there were representations from six churches and about seventy-five persons in attendance.

The theme of the conference was: "How Shall We Strengthen Our Churches?" The program consisted of eight short but vital messages on eight emphases for building churches. Everybody was given an opportunity to speak in a fifteen minute forum period following every second talk.

Elder D. P. Neher opened the conference with a Bible talk which set forth the fundamental principles underlying the establishment of the church. Building Our Churches Through Service Projects was discussed by John Mohler. Too long have we of the church been selfish, waiting to be served rather than to seek ways of being a good Samaritan to others. Our churches will grow and religion become attractive only as we seek ways to be of service. Both Brethren Neher and Mohler are from the Osage church. Bro. R. E. Loshbaugh of the Fredonia church gave a challenging message on Building Our Churches Through Peace. He emphasized the need for peace within one's own soul and within the church. "No individual can ever have a testimony for world peace until he can learn to be at peace with himself and with his neighbors, and neither can a church petition Congress for peace when there is jealousy and hatred among its members."

The next group of speakers pointed out the need of strengthening the church through the different departments and organizations within the church itself. Mrs. John Mohler, from Osage, spoke on Building Our Churches Through Children's Work. She suggested that the children be given good equipment and good leaders for they are a vital part of the church now and will be the leaders of tomorrow. No church can have a future unless it cares for the children. Mrs. Paul Swigart from Parsons spoke on, Building Our Churches Through Our Young People. Said Mrs. Swigart: "If we are to keep our young people for the church, we must challenge and inspire them. They must be given work to do so that they may realize that the church is their church and not an adult organization."

If the church is to be strengthened it must efficiently use Men's and Women's Work organizations. The speaker for Men's Work could not be present, but considerable interest was manifested in the forum. Already four churches have organized Men's Work and two others are planning to do so in the near future. Last fall at district meeting the men took as their project—getting men to attend church. Mrs. H. L. Ruthrauff from Independence spoke on Building Our Churches Through Women's Work. She told of the many things women are doing in the local church and the national project of supporting the mission schools. She spoke more about the need for greater understanding and fellowship between mothers and daughters.

Certainly no conference on strengthening the church-

es could be complete without emphasizing the need of trained leadership. Bro. Paul Swigart from Parsons gave a fine challenge for all leaders to become better trained for the greatest work. Said he: "We cannot expect to hold our intermediates and young people who have efficient, well-trained teachers in school, if we give them teachers in our church schools who are not trained. The challenge is even greater, for our public schools have our children for thirty hours a week and we have them in class for forty or fifty minutes, or possibly two hours a week in church school and church."

The last talk was given by H. L. Ruthrauff, the District Executive Secretary, on Building the Churches of the District. He gave a brief survey of the condition and needs of the churches of the district and asked that all churches pledge themselves to help one another. "One of the failures of weaker churches is to allow their organization to become inactive. Churches die when boards fail to function. The churches of the district can be strengthened if every phase of the work stressed on this program can be put into action."

Bro. Paul Swigart served as chairman for the morning session and Bro. Q. D. Reed for the afternoon meeting.

ADULT CHRISTIAN WORKERS

Our Church Schools

Sunday, June 25

Note. The purpose of this discussion is to gain a sympathetic understanding of the values and problems of our schools and to decide what we should and will do about them.

I. Let someone review briefly the history of our church schools with special consideration for your own college and seminary.

(a) For the first 150 years our church established no schools, due to persecution and moving about. Yet the founders of the church were educated men.

(b) In 1851 Henry Kurtz and James Quinter began to agitate for schools.

(c) 1861—S. Z. Sharp opened a school southeast of Huntingdon, Pa. The same year James Quinter opened one at Vienna, Ohio. In 1870 Northern Indiana opened Salem College at Bourbon, continuing three years.

(d) 1876—J. M. Zuck began the Huntingdon Normal School, which we now know as Juniata College, our first successful school.

(e) 1879—Mount Morris College was purchased from R. R. Hitt. Merged with Manchester and McPherson, 1932.

(f) 1880—Bridgewater College began as Spring Creek Normal.

(g) 1887—McPherson College had its beginning at the Annual Meeting at Ottawa, Kans.

(h) 1890—Daleville College began as a select school. It is now a part of the Bridgewater-Daleville system.

(i) 1891—La Verne College opened its doors as Lordsburg College.

(j) 1895—Manchester College was purchased from the United Brethren.

(k) 1899—Blue Ridge College, first known as Maryland Collegiate Institute, was started.

(l) 1900—Elizabethtown College began.

(m) 1905—Bethany Biblical Seminary was founded under the name of Bethany Bible School.

II. The Purpose.

(a) To provide higher education in the finest Christian environment.

(b) Teach the Bible.

(c) Build Christian character.

(d) Train church workers.

(e) Train school teachers.

III. The Problems.

(a) Competition from large state-financed institutions.

(b) Insufficient funds for equipment, teachers and scholarships.

(c) The urge to be like other colleges in regard to lower standards of conduct and irreligion.

(d) Too much work required by the Association of Colleges so that very little time left for training for church work.

IV. Discussion.

1. What may we as laymen do for education in our church?

2. Shall we send our children to Brethren schools?

3. Shall we expect our schools to be different from others? If so, how?

MEN'S WORK

Joint Meeting in Southeastern Michigan

By Allen K. Ebey, Secretary, Pontiac, Michigan

A joint meeting of Men's Work groups of Southeastern Michigan was held at the Pontiac Church of the Brethren, Saturday evening, April 29. About thirty-five men were present, with representatives from Detroit, Flint and Pontiac.

After devotions, special numbers were given by several members of the group and reports of the past year's activities of each church were presented.

Bro. J. F. Dietz of Detroit gave the main address of the evening, an interesting talk on: The Life of Luke.

After the meeting was concluded, a buffet lunch was served in the basement of the church.

WOMEN'S WORK

Women Invited on Commissions

On Wednesday evening and Thursday morning at the beginning of Annual Conference, seventeen groups are to meet to think through matters pertaining to their several tasks in the general work of the church. Seventeen women representing Women's Work have been asked to serve on these committees or commissions. It is expected that they will bring their best contribution to the group and then in turn share it later with the women throughout the brotherhood through the women's column in the Church at Work Department of the Gospel Messenger. Assignments will be made later for these contributions to the church paper.

Also in the Thursday afternoon meeting many reports will be given from these groups and some of the women may be called upon to give a report. The Thursday afternoon period will be a time when both men and women are to share with one another the conclusions which the commissions believed would be of value in the various phases of our church life. As many women

as possible should plan to attend the Thursday afternoon meeting.

Working together with the men on these commissions is another step forward for the women. They will be expected to take an active part in the discussion and bring their contributions into the general thinking of the group. Since these commissions are representative of the different groups which carry on the work of the church it is believed that this type of planning together will help to build up the total program of the church. The request is made that the women appointed to work in these committees be present and take an active part. And the invitation is given to all the women on the Conference grounds to attend the Thursday afternoon meeting.

PEACE

Peacemakers Have Three Kinds of Jobs

By Dan West, Goshen, Indiana

We Christians, who are also American citizens, have three kinds of jobs—or else three parts to our one job. One is to use all the church and related agencies to build the kingdom of God on earth. A second belongs to citizens—to use our chance at “government of the people, by the people, and for the people” to help make the democratic way of life prevail here in America, both in our internal affairs and also in our foreign policy. Third, because all of us are consumers and most of us producers of economic products or services, it is also our task to help change the present chaos into an order where all people who really try can have a fair chance at abundant living.

Some people feel that our working and eating, our earning, buying and selling, have little or nothing to do with our task as Christians or as citizens, except that we be as honest as the law demands. Others shy away from the duties and privileges which belong to citizens. Still others are in danger of forgetting our task as Christians. Once we come to feel the importance of one of these tasks we are likely to overlook either or both of the other two. But we cannot live in compartments. Therefore we must learn and do our three tasks—or our threefold task.

A. As Christians first and last (whatever happens to us as citizens and producers-consumers) these matters are important:

1. Fellowship. We belong to a world society of Christians reaching across national and other boundaries. That fellowship must not be broken; rather it must be strengthened to meet increasing strains.

2. Conscience. Our consciences are responsible to God—not to the organized government. If we surrender at this point, Christ has no chance to be Lord of all.

3. Clearness. We must be as intelligent and consistent as possible in our beliefs, attitudes and decisions.

4. Work. We must work as well as pray that God's will be done on earth. Our specialties must be overcoming evil with good, and creating good where that is lacking. It is an engineering task—building the processes and organizations which will solve the vital problems otherwise certain to bring on war between classes, nations and blocs of nations.

B. As citizens these matters are important:

1. Learning about the world problems, for in spite of propaganda, warped news and such, we still have a

rare chance here in America. People in most countries are not free to learn the truth.

2. Government. Every time I visit the Senate and the House in Washington and listen to the run of speeches, I am disappointed in the officials there. Some are intelligent, capable and responsible, but the majority are less qualified for their tasks. Even so I cannot complain. These men and women are there because we send them, or allow other people to send them to Congress. We have as good government as we deserve.

3. Voting. We can help to decide matters in America; not many other nations can do that. The number is lessening, and even in so-called democratic countries more questions are decided without the free vote of the people. We keep this right only by using it.

4. Foreign Policy. Three persons beside the President, act for us to determine it—our two senators and one representative. They are not our masters unless we allow them to be; neither are they our slaves. They are people who respond to persistent political pressure; in some cases they want to know what their constituents think and want. Whatever Christians do should be motivated in goodwill and justice—for all men.

C. As producers-consumers these matters are important:

1. Interdependence. We cannot disentangle ourselves from the complex economic world, and we should not want to. If we should go back to primitive living, we could not live abundantly. Much of our production is selfish; most trade is on the "dog eat dog" basis; and most consumption is not based on real needs. Yet we have to live in this kind of world.

2. Responsibility. We are not responsible for the whole of this world, but we are responsible for a real part of it—wherever we can choose in producing, in selling, and in buying. Every purchase is a vote for the continuance of the producing firm and others connected with it.

3. We cannot solve the peace problem nor postpone war long without solving the economic problem.

It is not necessary that we emphasize all of these jobs every time we work on any one of them; but we must try to keep perspective as we work. And we must work while it is day.

CORRESPONDENCE

A Full Test of My Christianity

Before I become a Christian I have much to consider well. In the first place, I have to make a complete and full surrender to God. Upon making the good confession unto him, and in the presence of many witnesses, I must be fully determined in my mind that I will exemplify him in my daily walk and conversation. My best testimony is to live up to my profession that the world may see I am a true follower of God, that I am trying to live up to the gospel in all my ways.

We cannot expect to get to heaven on flowery beds of ease. We are placed here as sheep among wolves. We meet up with much opposition as we travel along the uneven journey of life. We are often put to a test to overcome the lusts of the flesh, as "the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so ye cannot do the things that ye would" (Gal. 5:17). Of Paul and his work we read: "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that

we must through much tribulation enter into the kingdom of God" (Acts 14:22).

God's Word must be my textbook. And I must rely on his blessed promises. For he has said that he will never leave nor forsake us if we trust him. He is my refuge in time of trouble. He will not suffer me to be tempted above what I am able; he will make an escape that I may be able to bear it. I can fully say the Lord is my Shepherd. He is faithful who shall establish his children and keep them from evil.

Middletown, Ind.

Florida Green.

Married Over Half a Century

Next Dec. 24 Bro. William Henry Garman and his wife, Sister Ida Catherine Garman, hope to celebrate their fifty-eighth wedding anniversary. Bro. Garman was born in Cumberland County, Pa., July 18, 1860. Sister Garman (nee Danner) was born in the same county June 7, 1856. They were married Dec. 24, 1880. They joined the Church of the Brethren in Harrisburg, where they have resided for the last forty-eight years. Brother and Sister Garman were not blessed with children of their own; but they have experienced something of the joys of parenthood, and have set an excellent example to other childless Christian couples by raising five children who were in need of parental care. Sister Garman has been totally blind for a number of years but still finds plenty of reasons for thankfulness to God.

Camp Hill, Pa.

Mrs. E. M. Byrem.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Hushaw-Hamilton.—By the undersigned, in the Fresno Church of the Brethren, April 9, 1939, Duane Hushaw and Sara Hamilton, both of Fresno.—Forest S. Eisenbise, Fresno, Calif.

Trowbridge-Long.—By the undersigned, in the parsonage, May 5, 1939, Harold Trowbridge and Mary Ruth Long, both of Fresno.—Forest S. Eisenbise, Fresno, Calif.

Wing-Gabel.—April 30, 1939, by Sister June Yearout, in the Lincoln, Nebr., Church of the Brethren, Frederick T. Wing and Mrs. Margaret M. Gabel, both of Lincoln, Nebr.—Mrs. Robert H. Evans, Lincoln, Nebr.

FALLEN ASLEEP

Backenstoe, Levi S., son of Brother and Sister George Backenstoe, was born Nov. 22, 1905, and departed this life April 27, 1939, following an operation. He is survived by his parents, three brothers and two sisters. He was held in high esteem both by the management and his fellow employees of the Harrisburg Steel Works. Bro. Lewis H. Brumbaugh, pastor of the Harrisburg Church of the Brethren, had charge of the funeral service.—Mrs. E. M. Byrem, Camp Hill, Pa.

Beer, Josiah Charles, died May 19, 1939, in the Maple Avenue hospital, DuBois, Pa. He was born in Indiana County, Pa., Sept. 23, 1872, the youngest son of Bro. Peter and Sister Caroline Brilhart Beer. His father founded the Church of the Brethren at Rockton, Pa., in 1877. Charles united with the Church of the Brethren in 1885. His vocal musical talent was far above the average. For a while he conducted a class in vocal music in Rockton. He also taught a class of boys in Sunday school. He was married to Sadie Brubaker Feb. 13, 1896, who preceded him in death. Surviving are a son, two brothers, two sisters and a granddaughter. Funeral services were held at his farm home near Rockton, conducted by Pastor Lewis S. Knepper of Huntingdon, Pa. Interment was in the Rockton cemetery.—Stanley M. Kirk, Rockton, Pa.

Bitner, Margaret Cook, was born at Dillsburg, Pa., March 24, 1870. She was the fifth of eight children. She was married to Edward S. Bitner and to this union were born five children. The husband and two children preceded her in death. About forty years ago Sister Bitner became a member of the Church of the Brethren, and was a loyal member and faithful worker in the Harrisburg Church of the Brethren for many years. While staying with her daughter in Harrisburg she had the misfortune to fall down the cellar steps and suffer injuries from which she died on April 21, 1939. She did not regain consciousness after her fall. Funeral services were held in the Harrisburg church, conducted by Pastor Lewis H. Brumbaugh and the former pastor, Bro. J. E. Whitacre.—Mrs. E. M. Byrem, Camp Hill, Pa.

Hall, Katie Ellen Shackelford, was born Aug. 22, 1866, in Versailles, Ind., and died at her home in Bondurant, Iowa, May 19, 1939. In 1869 she came with her parents in a covered wagon to Polk County, Iowa, where she had since resided. In 1884 she became the wife of Edward A. Hall. Her husband and one of their three children preceded her in death. Since 1885 she had been a member of the Church of the Brethren. Funeral services were conducted by the undersigned in the Des Moines Valley Church of the Brethren, May 21. Burial was in the Brethren cemetery east of the church.—Ora W. Garber, Elkhart, Iowa.

Hollinger, Katie, widow of Bro. A. K. Hollinger, was born Oct. 25, 1859, in Lebanon County, Pa., and died March 29, 1939. At the age of sixteen she united with the Hunsdale Church of the Brethren. For many years she lived in Harrisburg where she was a devoted member of the church and in which city she passed away at the home of one of her daughters. She is survived by four daughters and three sons. Funeral services were in the Harrisburg Church of the Brethren, conducted by Pastor Lewis H. Brumbaugh and Brethren H. J. Beachley and J. E. Whitacre.—Mrs. E. M. Byrem, Camp Hill, Pa.

King, Mrs. Adelaide, daughter of Henry and Sarah Slaughter Hazel, was born near Kent, Ohio, Jan. 14, 1875, and departed this life Jan. 2, 1939. In 1928 she was received into the Church of the Brethren at Kent, Ohio, where she was faithful in her service in spite of her physical handicap. She served as superintendent of the Ladies' Aid for many years, in which capacity she was dependable, loyal and a hard worker. On July 4, 1893, she was married to Charles A. King. To this union were born two sons and four daughters, all surviving. A brother and sister, ten grandchildren and a host of friends also survive. She is sadly missed in the home as a loving companion, devoted mother and faithful worker. Funeral services were conducted at the Harold Tinker funeral parlors in Kent, Ohio, with Bro. E. A. Edwards officiating. Burial was made in the Standing Rock cemetery in Kent.—Clara M. Goodhart, Mogadore, Ohio.

Marker, Fannie A., was born at Kent, Ohio, June 12, 1892, and departed this life Jan. 17, 1939, at her home near Brimfield, Ohio. She received the anointing service on Jan. 15. In early life she united with the Kent Church of the Brethren where she served faithfully. On July 28, 1916, she was united in marriage to Frank Marker of Myersville, Md. To this union three children were born, all surviving. She leaves her husband, children, two sisters and three brothers. She was a faithful companion and a loving mother and will be greatly missed in the home, church and community. Funeral services were conducted at S. C. Bissler and Sons funeral parlors in Kent, with Bro. E. A. Edwards officiating. Burial was made in Springfield cemetery.—Clara M. Goodhart, Mogadore, Ohio.

Miller, Mrs. Lydia Ann, daughter of Conrad and Eliza Brumbaugh, was born at Mishler Station, Portage County, Ohio, April 12, 1880, and departed this life Dec. 26, 1938. She was the fourth child in the family of five children. With the exception of eight years spent in Pennsylvania, her life was lived within a short radius of the place of her birth. On Feb. 7, 1896, she was united in marriage to Charles E. Miller, to which union were born four children. In early life she united with the Church of the Brethren and spent forty-four years in the Master's service. She loved her Lord and was interested in the work of his kingdom. She will be missed in the home as a faithful companion and loving mother, in the community as a good neighbor, and in the church as one who revered her Lord. She leaves her companion, two daughters, two sons, two grandchildren, two brothers, one sister and many other relatives and friends. Funeral services were held at the Springfield Church of the Brethren at Mogadore, Ohio, with Brethren G. W. Kieffaber, C. H. Petry and E. A. Edwards officiating. Burial was in the adjoining cemetery.—Clara M. Goodhart, Mogadore, Ohio.

Penticoff, Sister Anna, was born Oct. 16, 1899, and passed away May 11, 1939, at her home near Loganton, Pa. Her health had been impaired by cancer for a year or more, and she was bedfast for eighteen weeks, during which time her husband cared for her. She was married to Roy Penticoff Oct. 28, 1919. One son was born to this union. On July 29, 1936, she and her husband united with the Church of the Brethren. The anointing was administered several times during her illness. She is survived by her husband, a son, a stepdaughter, a sister, three brothers and her father. Funeral services were conducted in the Sugar Valley church by Bro. B. F. Long, assisted by Rev. Yeagy of the Lutheran church. Interment was made in the Eastville Brethren cemetery.—Ada Douty, Jersey Shore, Pa.

Rowland, Sarah, was born in Summit Mills, Pa., Oct. 12, 1854, and died at her home in Sunnyside, May 8, 1939. She was married to William Harrington on Dec. 10, 1872, at Lanark, Ill. He preceded her in death in 1895. Two sons and three daughters were born to this union, the sons preceding her in death. On Aug. 3, 1903, she was married to Christian Rowland and they moved to Sunnyside in 1908. Besides her children she leaves two brothers, a sister, nine grandchildren and six great-grandchildren. She was a member of the First Brethren church of Sunnyside since 1908, and was active as long as her health permitted. Funeral services were held at the Ball undertaking parlor by the undersigned, assisted by Bro. B. J. Fike.—E. W. Reed, Sunnyside, Wash.

Starook, Minnie Schwenk, was born June 24, 1878, near Logan-

ton, Pa., and passed away at her home at Mifflinburg, Pa., April 9, 1939. On March 17 she was stricken with pneumonia and was anointed the following Sunday. She was a member of the Church of the Brethren for nearly forty-eight years, and found great joy in serving her Lord. She enjoyed reading the Bible and The Gospel Messenger. She was faithful in Sunday-school and church attendance, in visiting the sick and in hospitality. She will be greatly missed but her influence will live on. She is survived by her husband, Bro. Samuel S. Starook; her aged mother, Sister Susan Schwenk; two daughters, two sisters and three brothers. Funeral services were held at the Buffalo church west of Mifflinburg by Eld. Greene Shively, assisted by Bro. John Boone and Eld. J. A. Buffenmyer. Her body was laid to rest in the Eastville Brethren cemetery by the church where she became a Christian and held her membership for thirty years.—Ada Douty, Jersey Shore, Pa.

Stoll, Kathrine Margaret, one of eleven children born to Fred and Myrtle Kaser Stoll, was born Feb. 3, 1919, and died April 2, 1939. She accepted Christ as her Savior at the age of sixteen and united with the East Chippewa Church of the Brethren. She was an obedient, faithful member. She was bedfast for four months but endured her suffering with great fortitude and patience. She had a kind, loving Christian disposition and will be greatly missed in the home, in the church and in the young people's circle. She leaves her father, mother, six sisters and three brothers. One sister preceded her in death. Funeral services were held at the East Chippewa church by Pastor D. R. McFadden, with interment in the church cemetery.—Sarah Blough, Sterling, Ohio.

Stuckey, Emma Brodbeck, passed away at her home April 9, 1939. She was born at Wurttenburg, Germany, March 29, 1879, the oldest of nine children born to Gotlieb and Louise Brodbeck. She and her parents came to America in 1880 and settled at Marshallville, Ohio. She was married to Christ Stuckey April 2, 1899. To this union were born five daughters and four sons. She is survived by her children, her husband, thirteen grandchildren, three sisters and four brothers. At the age of thirty-four she accepted Christ and united with the East Chippewa Church of the Brethren, remaining faithful. She will be missed in the home, the church and community. She was a true companion and a loving mother and greatly attached to her family. Funeral services were conducted by Pastor D. R. McFadden, assisted by Rev. Harold Etling. Interment in the East Chippewa cemetery.—Sarah Blough, Sterling, Ohio.

Wenrick, David Simon, was born near Ephrata, Pa., July 21, 1873. He was a carpenter by trade and very active in promoting the welfare of the laboring man. He died very suddenly April 22, 1939, from heart condition. David Wenrick never married and is survived by his aged mother who is the oldest member of the Harrisburg Church of the Brethren. Funeral services were held in the Ephrata Church of the Brethren, conducted by Bro. Lewis H. Brumbaugh, assisted by Rev. Lang.—Mrs. E. M. Byrem, Camp Hill, Pa.

Wright, A. S., passed away March 22, 1939, aged 62 years. He had been an active member of the Church of the Brethren. He was the son of John T. and Elizabeth Miller Wright of Spring Creek, Va. He attended Bridgewater College, being a member of the class of 1901. He taught in the public schools for several years, after which he entered the mail service and served in this capacity for thirty-two years. His life companion was Sister Maud Spitzer, who survives with two daughters and a son. He was a good husband and father. Funeral services were conducted in the College Street church, Bridgewater, Va., by Bro. Jno. S. Flory, assisted by the writer. Burial in the Bridgewater cemetery.—Homer J. Miller, Port Republic, Va.

CHURCH NEWS

California

Covina.—The district officers of the Women's Council visited us on March 9 and gave a helpful program. March 12 Bro. Geo. Carl, representing the district mission board, gave an illustrated lecture on stewardship. March 19 Dr. and Mrs. Lloyd Studebaker were with us and showed curios which they brought from Africa. Members of two Sunday-school classes gave them money to buy a radio for their African home. Special services were held on Good Friday. The pastor spoke on The Seven Last Words of Jesus. Appropriate music was rendered. April 9 we enjoyed union sunrise services, with Bro. Cripe bringing the address. Breakfast was served at the church. In the evening the young people's class gave a religious drama, He Came Seeing. The first week of May Bro. J. W. Lear, pastor of the Glendora church, brought five excellent messages. At the March mother and daughter meeting Sister Grace H. Miller of La Verne gave a talk. At our April mother and daughter meeting Miss Campbell, superintendent of the Detention Home of Riverside County, told us of her work. The mother and daughter banquet was held May 11. The women prepared the meal and the men served it. One of the local schoolteachers, Miss Grace Austin, gave the address. Several music selections were rendered, and we closed with a candlelighting service. May 7 our communion was held, with our elder, Pastor Cripe, officiating. Three have been baptized since our last report. May 14 Bro. Cripe gave a

Mother's Day sermon. In the evening Bro. Ernie Carl of Pomona showed pictures of Camp La Verne. The junior choir, directed by Mrs. Elmer Boots, sang several selections. Bro. Cripe left May 14 for a month's trip to Indiana. Brother and Sister Cripe expect to hold a meeting in Indiana and attend the Anderson Conference. We will receive our Conference Offering May 21.—Mrs. Tempie S. Funk, Charter Oak, Calif., May 17.

Empire.—As a result of our pre-Easter meetings conducted by Pastor Esbensen, four were baptized and two received as associate members. A consecration service was held for several small children on April 16. The Men's Work group held a special meeting on May 5, with Brethren D. C. Gnagy and Paul Studebaker as speakers. The mother and daughter banquet was held May 11 and bouquets were given to the youngest and oldest mothers. The Women's Work will can fruit for La Verne College again this year. The I Will class gave an appropriate play on Mother's Day evening. May 15 the pastor and his family were given a pound shower on the pastor's birthday. Our quarterly council was held May 19, and Bro. Truman Northup was licensed to preach for one year. Our communion was held May 21. We will be represented by Bro. Esbensen at Annual Conference. Several others from Empire will attend. Plans are being made to have a community daily vacation Bible school in June. Brethren Norman Glick and Harvey Snell are in charge.—Pearl Kapper, Empire, Calif., May 22.

La Verne.—We have received twenty-nine by baptism during the past several weeks. One has been restored to fellowship and a number received by letter. Others are awaiting baptism. This is the result of a program on evangelism led by Pastor D. W. Kurtz. Bro. Kurtz asked to be relieved of the duties of presiding elder in order to have more time for pastoral work and Bro. C. Ernest Davis was elected to take his place, with Bro. J. S. Zimmerman as assistant elder. Fred Butterbaugh is Sunday-school superintendent; Earl Brubaker, assistant; Albert Hollinger, director of C. W. and C. E. It was decided to install Ernest R. Snell, Perry Schrock, Harry Blickenstaff, Earl Brubaker and J. M. Roynon to the office of deacon after a year of satisfactory service in the office. Brethren Davis and Zimmerman are delegates to Annual Conference, with Brethren Edgar Rothrock and George Carl as alternates. Pastor Kurtz is moderator. Mrs. Cora Schrock is president of the Aid Society; Mrs. Elizabeth Clark, secretary; Mrs. Bessie Bailey, treasurer; Mrs. Dora Hutchison, vice-president. More than 100 attended the mother and daughter banquet on Tuesday evening. The men's organization, with E. R. Blickenstaff as president, has sponsored a number of open meetings for the entire church. Eleven babies were consecrated last Sunday morning by Pastor Kurtz. Arrangements were made by Mrs. George Jackson, cradle roll superintendent.—Grace Hileman Miller, La Verne, Calif., May 15.

Colorado

Haxtun.—Our love feast was held April 28, with Bro. O. P. Williams, pastor of the Sterling church, officiating. The baccalaureate service was held May 14 at the high school. Rev. R. W. Drummond of the Methodist church delivered the address. There were thirty-three graduates. A meeting of Sunday-school teachers and officers was held at the Louis Koch home on May 8. These meetings are held the first Monday of each month. Our Ladies' Aid met at the home of Sister Ollie Burton May 11 and quilted. This was an all-day meeting with a covered dish luncheon. April 27 there was a joint meeting of the churches held at the Methodist church, with Rev. Fondell of the Fairfield community as guest speaker. This service was sponsored by the W. C. T. U., with Mrs. Eller presiding. After the program a lunch was served and a social time enjoyed by all. April 30 two of our young people, Della Jean Erickson and Willard Hart, were united in marriage by Pastor E. F. Weaver. We extend hearty congratulations. Our vacation Bible school will start May 22, with Brother and Sister Weaver in charge. The annual Passion Play at Baird, Nebr., will be held June 13-16.—Mrs. Warren D. C. Wood, Haxtun, Colo., May 18.

Florida

Okeechobee.—Bro. Fred Hollenberg closed a two weeks' revival on April 16. Five were baptized. Bro. Hollenberg is an impressive speaker and endeared himself to many while here. He gave a talk at the school and also at a club meeting. He came back on the following Thursday and brought some things to demonstrate how the people in India dress. The Sunday-school convention was held here May 7, with Sebring, Tampa, Miami, Arcadia, Winter Park and Bassinger churches represented. Bro. Coffman preached the morning sermon. A mother and daughter party was given at the home of Mrs. V. J. Domer on May 11.—Mrs. George N. Trumble, Okeechobee, Fla., May 18.

Idaho

Bowmont.—We had our love feast May 12, with forty communing. Bro. Wm. Riddlebarger and Pastor Sam Bollinger officiated. We had a good attendance at our Easter service. Our pastor could not be with us because of illness and in his absence Brethren C. A. Williams and A. P. Becker preached for us. We are happy to have our pastor working with us again. We have an average Sunday-school attendance of 100. We observed Mother's Day and Father's Day together. The men have painted and reroofed our church house. Quite a number from

our church attended the district meeting at Weiser. A group of our young folks went to Pine View one Sunday after services, and took their dinners along. We would enjoy having visitors worship with us.—Mrs. V. W. Goodman, Nampa, Idaho, May 17.

Payette Valley.—We had a beautiful Mother's Day service at our church. The church was beautifully decorated with flowers. There were songs by the little ones, solos and duets by the older ones, piano and guitar music and some fine readings. The oldest and youngest mothers were paid special honor by presenting them with their choice of the many lovely flowers. The youngest mother was Letha Bowers Worley and the oldest mother was Sister Mary Grimes who is past seventy years of age and is one of our pianists. Many of our members enjoyed the district meeting at Weiser.—Marvel Bowers, Payette, Idaho, May 16.

Indiana

Maple Grove.—On May 5 the student volunteers from Manchester College gave the play, Brothers, to a very appreciative audience. Easter night the young people gave the play, He Lives, which was very impressive with the stage lighted with candles. Several readings and songs were also given by the children. We have been having good attendance at Sunday school and church. Bro. James Hunter of Kokomo, Ind., preaches for us every fourth Sunday in the month and the home ministers supply most of the other Sundays. June 18 we will celebrate the thirty-fourth anniversary of the dedication of our church, with a sermon by Eld. J. A. Miller in the morning. At noon a basket dinner and social hour will be enjoyed. In the afternoon the program will include readings, talks, musical numbers, a play, Wake Up, Dad, and a sermon by Bro. Charles Dumond. This is also to be a home-coming day and we invite any and all who can do so to come and spend the day with us.—Mrs. Alfred Campbell, Center Point, Ind., May 23.

Kansas

Fredonia.—Our church co-operated with other churches of the community in the annual three-hour Good Friday service. We also joined in the Easter sunrise service sponsored by the churches of our city. More than seven hundred people attended this service. On April 17 Bro. H. L. Ruthrauff of Independence, our district secretary, began a two weeks' revival in our church. Twelve were baptized. May 1 the men organized a Men's Work group, and have sponsored several projects which are resulting in increased interest and efficiency in our church life. May 17 the men's organization sponsored a mother and daughter banquet. Mrs. H. L. Ruthrauff of Independence gave the principal address. May 12 six of our members attended our district workers' conference at Parsons. The interest in our Sunday school and midweek prayer service is very good.—Mrs. Otis Reed, Fredonia, Kans., May 23.

Shepherd.—We met in council March 13 and elected the following officers: Elder, C. A. Spencer; member of ministerial board, Alice Ettinger; trustee, Ray Conrad; clerk, Alice Ettinger; treasurer, R. V. Hoyle; music director, Olive Schechter; correspondent and Messenger agent, Iva Harmon. On Palm Sunday evening pictures from Passion Play were shown. Special music on Easter morning and a program by the children in the evening, including songs, recitations and a pageant, were much appreciated. April 16 Bro. I. R. Beery and his wife began our evangelistic services. Sister Beery led the singing. Interest and attendance were good. Wonderful messages were delivered and the community has been stirred. Twenty-six were baptized and two received on confession of faith. Several others await baptism. The monthly meeting of our Women's Work group was held during the second week of the revival and Sister Beery met with us. On May 12 the second annual mother and daughter banquet was held, with eighty-eight present. Mrs. Ezra Flory was guest speaker. May 21 our love feast was held, with sixty-six communing. Bro. Fradenburgh from Midland officiated. It was an inspiration to see the new members at the communion tables. Our Women's Work is busy making comforters. A box was sent to Spanish relief. Average attendance was twenty-five for the year.—Iva A. Harmon, Mt. Pleasant, Mich., May 22.

Maryland

Glendale.—May 8 marked the end of Brother and Sister How-

ANNOUNCEMENTS

Annual Conference	Maryland
June 7-13, Anderson, Ind.	June 18, Bear Creek.
District Meetings	Minnesota
North Dakota and Eastern	June 25, Guthrie.
Montana, Pleasant Valley	Ohio
(York), June 29-July 2.	June 12, Pleasant Center.
LOVE FEASTS	June 17, 7:30 pm, Eversole.
California	Pennsylvania
June 25, 7 pm, Waterford.	June 11, Bethel house, Yellow Creek.
Indiana	June 18, 6:30 pm, Penn Run.
June 17, Camp Creek.	West Virginia
Iowa	July 30, Salem.
June 18, 7:30 pm, Coon River.	

ard Whitacre's first year with us. Under their pastorate our church has been growing. Six were baptized as a result of an evangelistic meeting by Bro. Whitacre. In January we elected five deacons. At our April council we elected Sister Marie Whitacre as Messenger agent and Sister Ida Turner as Messenger correspondent. About eighty per cent of our families are taking The Gospel Messenger. We have had an average Sunday-school attendance of sixty-seven, with an average of eighty-five on Sunday evening. On April 24 Bro. C. O. Beery of Cherry Lane church began our evangelistic meeting and closed May 7 with a love feast. Fourteen were baptized and one reclaimed. Seventy-nine communed. On May 14 our young people gave a Mother's Day program.—Mrs. Ida Turner, Flintstone, Md., May 28.

Nebraska

Lincoln.—Our three weeks' evangelistic meetings by Sister June Yearout of Washington closed May 7. Sister Yearout's messages were spirit-filled and inspiring. Two young girls gave their lives to Christ. Our love feast was held May 8, with Bro. Hatton of Omaha, Nebr., officiating. Eighty-five were present. Brother and Sister Chester N. Van Dyke and Wanda Lee of Bethany Biblical Seminary and former members of our church were visiting here recently. Mrs. Dan Spangler and Virginia Tredwell, former members of our church, visited us during our revival meetings. Bro. Hatton spoke for us May 9. B. Y. P. D. is sponsoring church night which is held at the park every Thursday evening. May 18 was our first night out and thirty were present. Church night is for everyone, old and young.—Mrs. Robert H. Evans, Lincoln, Nebr., May 22.

Ohio

East Chippewa.—At our April business meeting Pastor D. R. McFadden was elected delegate to Anderson Conference, with Bro. Vernon King as alternate. We will have our love feast on June 4. We are looking forward to our revival meetings during vacation, with W. Glenn McFadden as evangelist. Appropriate programs were given on Easter and Mother's Day. There were 161 present on Mother's Day. Each mother was presented a carnation. We will again make an every member canvass to make up our Conference offering. Two of our members have recently passed away. Since our last report four letters of membership have been granted and two received.—Sarah Blough, Sterling, Ohio, May 24.

Middletown.—Pastor C. W. Warstler and his wife, who have served this church since March 15 are now located in Middletown at 621 Moore St. They came here from the Stony Creek congregation in Logan County, Ohio, where they had served for a number of years. Interest and attendance have increased. Bro. Warstler held a junior church service in which the children took complete charge except for the sermon. This proved so successful that another is being planned. We are having a very interesting Bible study class on Wednesday evenings. Bro. Warstler was elected as delegate to Annual Conference.—Margie B. Young, Middletown, Ohio, May 24.

Mohican.—We met in council in March and decided to retain Bro. David Sower as pastor for another year. Our love feast was held on May 7, with Brethren William Desenberg and David Sower officiating. The Ladies' Aid is getting new shades for the church. May 14 the young people from Maple Grove gave a good Mother's Day program. May 16 the Jubilee Singers from Mississippi gave a concert for which they were given a freewill offering. The church was wired for electricity. The work was donated by the men, and the Ladies' Aid helped share the expense. We are looking forward to the district Sunday-school convention of the Northeastern Ohio which is to be held at Mohican the latter part of June.—Mrs. Ida Boldman, West Salem, Ohio, May 19.

Troy.—Our church is steadily growing under the efficient leadership of Brother and Sister Charles L. Flory. We met in council April 16. Bro. Emmert Flory and Sister Mary Gnodle were delegates to district meeting. Bro. Flory will represent us at Annual Meeting. Our love feast was held May 7, with Bro. Ivan Eikenberry officiating. We were glad to have Brethren Weaver, Overholser and Royer with us from Bradford. There were more than eighty at the tables. May 9, 105 attended the mother and daughter meeting. About sixty attended the father and son banquet in March. Bro. Flory held our pre-Easter services and four were received by letter. Bro. Paul Kinsel was with us April 30. We enjoyed a program by the Joy Bell Ringers one Sunday evening. Our average attendance for the last three months is 160. The largest was on Easter, with 211 present. We had much sickness during the winter. We are glad Bro. Emmert Flory is able to be with us again after three weeks of serious illness. We are looking forward to our revival the last of July, with Bro. Prather as evangelist. The missionary society, with Mrs. Chas. Flory as president, is doing many helpful things. They sent eighty pounds of clothing to Harlan County, Ky. We are looking forward to another happy year in the Lord's work.—Mary E. Gnodle, Troy, Ohio, May 24.

Oregon

Ashland.—The men have organized for active service. Some

beneficial improvements have been made at the church. Our two weeks' pre-Easter services were well attended, with the pastor and his wife in charge. Three young ladies were baptized. At the Easter evening service the choir gave a cantata, Thomas and the Risen Lord, directed by Dorothy Cox. Our Aid reorganized with Sister M. C. Lininger as president. May 19 the Aid is sponsoring a mother and daughter banquet. A special program was given on Mother's Day. Our services are well attended and the interest is increasing. From fifteen to twenty children are attending Junior League each Sunday evening. May 21 the Sunday-school convention of Southern Oregon will be held at the Ashland church.—Mrs. E. J. Wine, Ashland, Ore., May 19.

Pennsylvania

Connellsville.—May 17 our church was entertained by the Mt. Pleasant church. This social gathering was held in conclusion of the church attendance contest in which we were the victors. The results were satisfactory and helpful, especially in church attendance. We had the highest average church attendance that our church has ever known. We are having unified church services. April 10 Bro. E. S. Coffman and his wife began our evangelistic services. Their work among us was very inspiring and helpful. Four were baptized, one received into fellowship and one awaits baptism. Our love feast was held May 7, and the candlelight made it very impressive. Our pastor, Bro. F. A. Myers, also served communion to two shut-ins, one of whom has not been able to attend a love feast for twenty years, being confined to her bed most of the time. Brother and Sister G. A. Smith and daughter Florence, three faithful members, were honored with a farewell by the Gleaners class of which Sister Smith was a member. They were presented with a beautiful gift as a token of love and esteem for their unselfish services. They have moved to Farmington, W. Va. Pastor Myers is delegate to Anderson Conference.—Mrs. Louise Atkins, Connellsville, Pa., May 18.

Juniata Park.—Brother and Sister B. M. Rollins of Keyser, W. Va., began evangelistic meetings May 1, closing May 14 with our love feast. Bro. Rollins brought fifteen fine sermons, conducted a young people's forum nightly and broadcast over station WFBG. The attendance was good, with delegations from various churches and missions. On Sunday-school night 120 scholars were in attendance in addition to the regular audience. Congregational singing and the children's story hour were directed by Sister Rollins who also made several rag paintings. They made nearly one hundred calls in homes of the community. May 14 Bro. Rollins baptized thirteen and received two on former baptism. In the evening we enjoyed the largest communion ever held in our church.—P. R. Bratton, Altoona, Pa., May 21.

Lewistown.—Our church and Sunday-school attendance has been good. March 19 Bro. Harold Snyder of Martinsburg, W. Va., began our evangelistic meetings, continuing for two weeks. Forty were baptized, two prior to the meetings. March 16 the volunteer band from Juniata College gave an inspiring message. Mrs. I. E. Oberholtzer, returned missionary from China, will be with us May 21. The Sunday school has finished a large room in the basement for a boys' classroom. The Friendly Bible class has started a fund for redecorating the interior of the church. The parsonage was newly painted and some papering was done. The Aid Society purchased a communion service for taking communion to the sick. The young people's class has started a fund to purchase a church organ. Our delegates to district meeting at New Enterprise were Brother and Sister H. B. Heisey and Sister Ida Fisher. Delegates to Annual Conference are Brother and Sister Heisey. Our communion was held May 22, with a good attendance.—Mrs. Mae C. Benner, Lewistown, Pa., May 22.

Locust Grove.—We met in council April 27. Our pastor, Bro. L. B. Harshberger, preached four pre-Easter sermons. Three were baptized. The Sunday school rendered an Easter program. April 16 the Silver Tone chorus of Johnstown, Pa., rendered a musical program here. We recently installed electric lights in our church. June 19 we will begin a two weeks' series of meetings, with Bro. Walter Berkebile of Rockwood, Pa., as evangelist. We held our love feast May 7.—Mrs. W. G. Wilson, Johnstown, Pa., May 22.

Springville.—We have an enrollment of 175. Good interest and attendance are shown at the young people's meetings which are held in the homes. April 30 our B. Y. P. D. gave a program in Mohler's church, with Bro. Ray Kurtz of Richland as speaker. Proceeds of this meeting were used for the Amsterdam project. Six of the young people took a course in Bible training. Twenty-six of the B. Y. P. D. attended the first of a series of fellowship meetings held at Palmyra. Bro. Donald Royer of Denver, a member of the B. Y. P. D. cabinet, served as moderator for one of the sessions. He also showed pictures of the Quaker work camps. Miss Floy Myer is directing a girls' chorus which rendered two selections at the twenty-sixth annual Sunday-school convention of the tenth district of Lancaster County. July 8 our young people will render a fellowship program at Annville. April 15, 16 we held our Bible institute at Mohler's house, with Bro. A. C. Baugher of Elizabethtown College in charge. His messages were inspiring and uplifting. Great messages of truth were brought to us during our love feast May 16, 17. Speakers were Brethren John Fidler, Michael Kurtz, Galen Blough, Rufus Bucher and Irvin Heisey who officiated at our evening services.

We will have two weeks of revival meetings beginning June 11, with Bro. A. P. Wenger of Ephrata as evangelist. Our Children's Day program will be rendered in June. A Sunday-school missionary meeting of Eastern Pennsylvania will be held in Mohler's church July 4.—Erla Weinhold, Ephrata, Pa., May 20.

Waynesboro.—Since our last report twenty have united with our church, making a total of fifty-three since the beginning of the year. Thirty-five of these have been by baptism, sixteen by letter and one by profession of faith and one by reinstatement. We have lost nine by death, letter and cancellation. On Sept. 1 Pastor Levi K. Ziegler will complete his third three-year term of service with us. He has accepted our request for him to stay for another term. During his ministry with us there has been an increase of twenty-five per cent in membership. Brother and Sister Ziegler will represent us at Annual Conference. Our pastor is preaching a series of sermons on What to Believe. In the evenings he is preaching on Victory or Defeat—Which. Our choir, directed by Bro. Charles Cassell, has been rendering special music at our worship services. Much interest was manifested in our leadership training class. Thirty-two students will receive credit from the Board of Christian Education. We had a record attendance of 425 at our love feast on April 19 when Bro. Galen B. Royer of Huntingdon, Pa., officiated. April 28 Brother and Sister I. E. Oberholtzer were present at our missionary association meeting and told of their work among the Chinese. A group of Juniata College student volunteers had charge of the service on April 30. On Easter Sunday evening our young people had charge of the service. Mrs. Quincy Holsopple was speaker at our mother and daughter luncheon May 5, which was attended by 225 mothers and daughters. Bro. E. S. Kiracofe of Juniata College preached for us on the evening of May 7, which was designated as Sunday-school night in our church and Sunday-school loyalty month. On Mother's Day four children were consecrated to the Lord. Special recognition was given to the oldest mother and to the mother with the youngest child present. Fathers were guests at the evening service. Plans are being made for our vacation Bible school in July. For the three summer months, beginning June 1, our morning services will be held a half hour earlier. Sunday school will be at 9, with worship service at 10:15.—Sudie M. Wingert, Waynesboro, Pa., May 20.

Virginia

Staunton.—March 26 to Easter morning the Staunton church was privileged to hear the thought-provoking and spirit-filled messages of Bro. Samuel D. Lindsay of Timberville, Va. Six persons accepted Christ as their Savior. On Easter evening the B. Y. P. D. presented a pageant, Easter Pilgrimage. Delegates to district meeting were Mrs. J. C. Garber, Mrs. J. S. Garber and Elsie Flory. Brother and Sister J. C. Garber are delegates to Annual Meeting. The women's department assisted by the children gave an impressive Mother's Day program. The mother and daughter banquet was held May 9, and an interesting and instructive program was brought to us by Sisters S. C. Miller and Ralph White of Bridgewater, Va. The music and talks were enjoyed by everyone. Our church has started a building project to add four new Sunday-school rooms.—Anna Flory, Staunton, Va., May 22.

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king, ^aunto all people, nations,
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earth; Peace be multiplied unto you.
² I thought it good to shew the
signs and wonders ^bthat the high
God hath wrought toward me.

B. C. 570.

2 ch. 2, 4; 6.

25.

2 Ch. 11, 17

was seemly

before me.

6 ch. 2, 25.

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BRETHREN IN REALITY

"Whosoever shall give . . . a cup of cold water . . . shall in no wise lose his reward. . . . Inasmuch as ye have done it unto one of the least . . . ye have done it unto me. . . . The cup of blessing, . . . is it not the communion of the blood of Christ?"

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June 17, 1939

BRETHREN IN REALITY

CHURCH OF THE BRETHREN EMPHASIS

for the Church Year Beginning October 1, 1939

The Brotherhood Emphasis for 1939

Since 1934 there has been a brotherhood emphasis for each church year. The ideal to be stressed throughout the year beginning Oct. 1, 1939 is that of Brethren in Reality. Thus for 1939-1940 we are to think upon the meaning of brotherhood and try a little harder to live as brethren.

The advantages of such an emphasis are at least two—giving more point and unity to personal, congregational and brotherhood living for a whole church year. Then, having done this for twelve months, the hope is that one and all will be able and eager to continue to live more nearly as Brethren in Reality.

Activities for the Church Year

With Brethren in Reality as the Anderson Conference theme, there should follow general preparation of minds and hearts for making the most of the church-wide emphasis for the year beginning Oct. 1, 1939.

During the summer and fall the church publications will carry articles and suggestions bearing upon or growing out of the emphasis on Brethren in Reality. Reports and suggestions are desired. Each congregation should see that some responsible party or committee is assigned to clip and preserve all materials from whatever source which bear upon the year's emphasis.

In October Christian Workers and B. Y. P. D. topics will deal with aspects of Brethren in Reality. These should result in discussions suggesting profitable lines for further study, and specific projects in more brotherly living.

Throughout the remainder of the church year there should be enthusiastic efforts to realize the Brethren in Reality ideal in the regular church relations, and in such additional avenues as may be suggested. Thus

Men's Work or Women's Work could set up special projects; the young people or a Sunday-school class give a program or a play dealing with Brethren in Reality.

Brethren in Reality Projects

There are many things which an individual or a group can do as a means to more fully realize the year's ideal. Here are a few suggestions:

1. Make definite plans to study the Brethren in Reality topics that will be provided during next October for both adults and young people's groups.
2. These discussions might be followed by some special study of your own choosing, for example: the educational scriptures dealing with brotherhood; a survey of Brethren history for illustrations of Brethren in Reality.
3. Keep a scrapbook of articles, pictures or any other matter dealing with the year's emphasis.
4. Survey your local church community to see what is needed and what can be done in the light of the Brethren in Reality ideal.
5. Hold a service of commitment to the brotherhood way of living.
6. Organize a group to carry through some specific Brethren in Reality project: home visitation; old-fashioned Brethren hospitality; help for some young person or persons to get an education, a position, or located on a farm.
7. Study how missions make it possible to extend brotherly aid the world around and thus contribute to goodwill, appreciation and peace.

For Additional Information

For additional information, suggestions or free literature address all inquiries to—

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Church of the Brethren

Elgin, Illinois

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, June 17, 1939

No. 24

Echoes From the Anderson Annual Conference

Annual Conferences in Indiana

As nearly as can be known at the present time, the Annual Conference for this year is the 153rd such meeting to be held by the Church of the Brethren. More than ten per cent of our Annual Meetings have been in Indiana. The Anderson Conference of 1939 is really the nineteenth such gathering to be held in the Hoosier state.

But there are good and sufficient reasons for our frequent meetings in Indiana. This state is not only conveniently located in the central zone of the brotherhood, but ranks fourth in membership with a total of 18,365 for the three state districts. Only Pennsylvania, Virginia and Ohio have more members than Indiana. There are 111 congregations in the state.

The first Annual Conference held in Indiana was that of 1852. The place was Turkey Creek, Elkhart County. The minutes of this meeting begin with a paragraph which throws much light on the nature of Annual Meetings of nearly a century ago. It was doubtless Henry Kurtz who wrote in the minutes referred to: "According to appointment of last year, the brethren began to assemble on Saturday, and on account of quite a large congregation being collected, public worship was commenced that afternoon, and continued on Sunday from nine o'clock in the morning till late in the afternoon. On Monday morning, before public worship, the Yearly Meeting was organized by a general committee being chosen, which then retired and received the papers sent in, while public worship was continued. Monday evening the papers were distributed among eleven committees, and on Tuesday morning, the 1st of June, the general council commenced, as usual, with singing, exhortation, and prayer." Thirty-one queries were before the Conference of 1852—but of course there were no reports from boards or commissions in those days.

Many interesting things have happened in connection with the Indiana Conferences of the past. For example, Bro. John Kline of Virginia was moderator of four Conferences held during the period of the Civil War. Three of these were in the north, the one for 1864 being in the Nettle Creek church, Wayne County, Indiana. Present-day members of our church will remember this as the home congregation of the late L. W. Teeter, perhaps the most thoroughgoing Bible student in the history of the Church of the Brethren. But in 1864 Elder John Kline was so well and favorably known that he not only had moderated four Conferences in as many years, but was allowed by the public authorities to pass freely through the lines to attend to his brotherhood responsibilities. It was after Bro. Kline's return from the Conference of 1864 that he was shot from ambush by unknown assassins.

Passing by three Indiana Annual Meetings, one comes to that of 1888 which was held at North Manchester. In those days no man was better known or more beloved than that great Christian gentleman, Elder James Quinter. For more than thirty years he had been connected with the publication of our church papers in some responsible way. In 1888 he was editor of the GOSPEL MESSENGER. He was not too well when he came to the meeting. On Saturday afternoon, May 19, he was asked to close the meeting at which Elder Daniel Vaniman had preached. This he did, but as all had kneeled in prayer, Bro. Quinter's voice faltered and ceased after the opening words: "We are glad to meet again—" The spirit of a great and good man had passed from this world.

Skipping two more Indiana Conferences, one comes to 1910 and the first meeting held at Winona Lake. It was at the sixth of the Winona Lake Conferences—that of 1925, that there occurred the typhoid epidemic. The sorrow and tragedy con-

nected with the experience serves to remind one of the hazards connected with the bringing together of great crowds of people. It serves also to suggest how much we have to be thankful for on the many other occasions when we have enjoyed the blessings of health, safety and the inspiration of association with others of like precious faith.

Many of those who go to the Anderson Conference of this year will do so with pleasant memories of the meeting of seven years ago. May the dear Father in heaven grant unto us another great meeting.

Tuesday, June 6

Here and There on Tuesday

It was six o'clock in the morning, daylight saving time, when the junior member of the team who will report this second Anderson Conference started for the big meeting. Since he is the first to reach the grounds these Tuesday echoes will be what can be heard through his ears and seen through his eyes.

The trip from Elgin to Anderson is a matter of 250 miles and was made by auto in between five and six hours. On the way down a little stream called Salt Creek was crossed. One of the party with which your scribe was riding remarked that the creek got its name from a peculiar accident of many years ago. In the early days, perhaps nearly a century ago, a freighter went to Chicago for a four-horse load of salt. Crossing the creek in question, he mired down, eventually upset his wagon and lost his load of salt in the creek—hence the name, Salt Creek. All of which serves to suggest the contrast between the mud and tedium of early travel and the pleasant and speedy transportation of today.

Arriving at the parklike grounds too early for lunch we called first at Bookland, the long and convenient building housing the exhibits and the Publishing House headquarters. Yes, the Messenger has a little exhibit this year. And we hope it will help our people to appreciate what came to them from certain generous leaders of the past when D. L. Miller and others made it possible for the church to own its own paper.

And then after getting up the exhibit your reporter began looking around to see who and what he could see. At the headquarters of the lodging committee, at the dining hall, and here and there about the grounds many familiar faces were to be seen. Of course among them were board members, secretaries, missionaries. But there were many others also. We came upon Brethren H. H. Keim of Nampa, Idaho, and Geo. C. Carl of La Verne, Calif., discussing old times in the northwest. So also there were those from the other extremes of the brotherhood.

Even as some of these lines were written we looked up to see an interesting group gathering in front of the Anderson Home. Here we had attended the conclusion of the morning session of the General Mission Board. Then mention was made of the fact that it had been some years since a picture had been taken of the board. And so we concluded that need was now to be supplied. The members of the board were indeed posing for

an informal picture. If it is good you may be able to see it before so long in your Gospel Messenger.

As the sultry afternoon wore on others appeared on the grounds. Of course, you understand there are no public sessions on Tuesday. Really it is board meeting time. So the newcomers arrange for their lodging, visit with friends, attend board meetings, or just do what seems most important at the time. It may even be writing a letter home or resting a bit on the benches in the shade of the trees.

The threat of rain did not materialize. The day finished warm and dry. There was ample opportunity to go here and there and check on what was going on for this report for those who could not attend this Conference. At 7:00 P. M. your reporter found himself at a meeting of the Board of Christian Education. The matters up for discussion sounded very much as though there is going to be a determined effort to see what can be done about Brethren in Reality during the coming months. If you do not already know it, Brethren in Reality is to be the church emphasis for the year beginning Oct. 1. But you will hear more about this theme or emphasis in the days to come.

Looking in at the gymnasium about 8:00 o'clock it was discovered that the young people, board members, and others were preparing for an informal hour of fellowship. And that promises well for the future of the church. Later still in the evening we heard some wonderful singing. It came from the Auditorium just across the street from where your scribe is lodged. It sounded as if Bro. Alvin Brightbill might be starting the Conference choir on its course of training.

Wednesday, June 7

Before the Crowd Comes

The man who put a screen in my bedroom window this morning hoped I was enjoying the meeting, which I was, and then he wanted to know when the Conference really begins. It was a hard question. I told him the first public assembly in the tabernacle would be tomorrow evening but that many small meetings were in progress today and that various boards and committees had met yesterday and perhaps even Monday. The program committee announced some months ago that the Anderson Conference would begin Wednesday, June 7. The evidence is a bit difficult to reconcile.

Fix it as you like but these first days of board meetings and group discussions before the crowd comes afford fine opportunities for more intimate fellowship on the part of those who do come early. And who can tell just when and by whom the most important decisions are made, those which will affect most vitally the future of the church and the progress of the kingdom? Whether it's on the "Conference floor," in the action of some committee, or in the high resolve of some one person who became thereby the instigator of some better way to make the church more useful?

Brethren in Reality

This is the slogan or theme or whatever the right name for it is, chosen by the boards some time ago, for the church to conjure by during the year beginning Oct. 1. Already committees have been at work on it thinking up ways and means of making it effective. The first business at the Council of Boards meeting this morning was the report of such a committee, given by Chairman

H. A. Brandt. He gave two reasons for the timeliness of this theme, the historic brotherly emphasis in our own church life and present world conditions. He explained the symbolic meaning of the picture of the old German-town cup held in the hand of Bro. J. E. Miller and being passed by him to the hand of Bro. Bonsack, with the shadow of the cross in the background. The picture is on the front page of a Brethren in Reality leaflet and if you have not had a chance to see it yet you probably will.

Here are a few of the practical suggestions given: (1) Make definite plans to study the Brethren in Reality topics that will be provided during next October for both adults and young people. (2) Survey your local church community to see what is needed and what can be done in the light of the Brethren in Reality ideal. (3) Hold a service of commitment to the brotherhood way of living. (4) Organize a group to carry through some specific project: home visitation; old-fashioned Brethren hospitality; help for some young person to get an education, a position, or located on a farm.

You need not be surprised to hear more about this through Bro. Brandt's editorial writings during the coming year. It should be mentioned that Bro. Hartsough interjected into the discussion a timely caution. He hoped we could steer clear of any "holier than thou" attitude in carrying forward this fine emphasis on true brotherliness.

Relief and Budgets

These were the two other principal subjects engaging the attention of the Council. We were fortunate in the presence of Sisters Corda Wertz and Martha Rupel, lately returned from China and Spain respectively. They both gave exceedingly interesting accounts of their experiences in administering relief, including appreciative references to the work of Howard Sollenberger in China and David Blickenstaff and Paul Bowman in Spain. Bro. Bonsack and Sister Murphy also contributed information, the former telling of impressions gained at a recent New York meeting as to the future outlook in China, the latter describing our relations with the American Friends Service Committee. Of course the Council felt that our relief work must go on.

The most interesting thing in the talk about the budget was the report of a committee on budget building proposing that the appropriations for the several boards and causes be broken up into parts corresponding to the various things for which the money is spent. The idea met with general favor. While no definite decision was made, the staff was instructed to prepare the next budget according to this plan, and if it seems good to the Council it may be offered to the Conference for approval.

Various and Sundry

The Board of Christian Education was given permission to take an offering at the Saturday night young people's session to assist in defraying the expense of delegates to the Amsterdam Youth Conference.

Financial reports by Treasurer Culp and Financial Secretary Minnich were made, inquired into and approved.

Bro. J. E. Miller was unanimously re-elected editor of the Yearbook with authority to accept as many or as few of the suggestions which have come to him as he deems wise.

It should have been mentioned sooner that the tone of the meeting had been well set by the brief but impressive worship period led by Bro. M. J. Brougher. The deliberations were carefully guided by Chairman J. J. Yoder.

Annual Meeting Under the Trees

These Anderson Conference grounds are proving very wonderful. They are conducive to the Annual Meeting that takes place under the trees when conditions are favorable. And they are favorable today. A few scattered clouds are flying across a sky of intense blue. It is not quite so warm as yesterday. As these lines are written a more than gentle breeze is stirring the trees and making it pleasant for those who would use the noon hour for something beyond just a time for taking a bit of physical nourishment. There is a shifting but friendly group on the benches in front of the lunch counter run by the Camp Mack folk. Your reporter tried out the counter food and sat amongst those eating and visiting on the benches. He observed friendly meetings by those whose homes are as far apart as across our continent. Well, you know how it is when the Brethren get together. And that is the way it is today as the wind drives through the tops of tall trees, while beneath their shade young and old of the Church of the Brethren hold an informal Annual Meeting.

At Another Board Meeting

Toward 1:30 P. M. we saw members of the Board of Christian Education walking in the direction of the Anderson Home. By that we knew it was time for the meeting of this board as announced at the close of the Council of Boards' meeting which had occupied all forenoon. And that B. C. E. meeting was called for the basement room in the Home, which is proving so popular as a meeting place because it is perhaps the coolest place on the grounds. Well, we ventured into the meeting and found that Dan West was ready to present such matters as the need for a delegate to a very important peace meeting, some plans for peace work throughout the brotherhood including work camps, and our share in the expense of getting out a handbook for pacifists. It was not long after this that we were pleasantly surprised by the arrival of a son that had been away in college for a year. But at Conference one can never tell just whom he will meet, or when. Out on the grounds and moving around a bit your reporter met with other friends, and even relatives, who had come in during the course of the afternoon. It is looking more and more like an Annual Meeting as the day wears on. One can hardly glance around the grounds at this stage of the meeting without seeing someone he knows who has just arrived.

Fifteen Meetings in One Room

Let the reader imagine himself in the Tabernacle near the hour of 7:00 P. M. Near the one door is a desk at which four persons sit. They are the registrars. That is, as the people come in it is their work to register all attendants and see that each finds the particular group discussing a subject in which that one is interested. As listed on the program there were to be seventeen subjects or group from which to choose. If you are still using your imagination you can see the people coming in, crowding around the desk until registered, and then trailing down the shaving-strewn aisles to the places of their choice.

(Continued on Page 12)

THE GENERAL FORUM

Sabbath Morning

BY VIRGIL D. WEIMER

The air is crisp, and cool, and keen,
And filled with fragrance. Glancing down,
The sun's rays cast a golden sheen
Of light across the quiet town

Surrounded by the waking hills
O'er which the clouds cast broken shade.
Delightful nature's music fills
The air. The river, green as jade,

Flows smoothly through a quiet dell;
Deep harmony lies over all.
As if inspired the church tower bell
Rings out the morning worship call.

Bridgewater, Va.

The Christian as a Personal Witness

BY H. B. HEISEY

A Sunday Afternoon Address at Anderson

THE book of Acts is a wonderful book. It tells of the Christ who went up to heaven, and of the Holy Spirit that came down to earth. It tells of the increase of hatred against the church, on the one hand, and of the increase of converts, on the other hand. In the forepart of the book, Peter is the outstanding person, and in the latter part, Paul is the leading character. But throughout the whole book, the Lord Jesus is the one whom the Holy Spirit exalts, whom Peter preaches and Paul proclaims.

Personal Witnessing

It is Christ for whom we must personally witness. Let me ask you, have you ever led a soul to Christ? Have you ever spoken to someone about accepting him? According to the will of Jesus, everyone who becomes his follower must become a witness for him. One reason twentieth century Christianity lacks the radiance found in the first century is that we lack the plan and power that characterized the early Christians. Their plan was—every member a soul winner. Their power was—the Holy Spirit. Deacons became flaming evangelists, and lay members became fishers of men. This is the reason the number of believers soon after Pentecost increased to 5,000. This is the reason, despite opposition and persecution, the church by the end of the first century numbered 200,000 persons. And remember, witnessing for Jesus was not easy. The gospel was a stumbling block to the Jews, and foolishness to the Greeks.

Someone may say the apostles were the message bearers, and this accounts for the great results. But Luke says: "They that were scattered abroad went everywhere preaching the word." The con-

text shows that the ones who were scattered abroad at this time were the laity. It was a dark day in the history of Christianity when Satan persuaded the church to confine the work of saving souls to the ministers. The church and the world have suffered long and much because of this. It now becomes our task to recover from Satan's suggestion, and once again place the work of soul saving where it belongs—every Christian a witness for Jesus.

We remember Andrew for winning his brother. Andrew wrote no books, preached no great sermons that are recorded, but he won Simon Peter. Andrew was not the dynamic Paul, he was not the eloquent Apollos, he was not the highly educated Luke, he was just plain Andrew, but he won his brother.

Many a child has been won by its parents; many a Sunday-school pupil has been won by its teacher; many a drifting soul has been won by an earnest Christian. Parents, win your children to Christ. Teachers, lead your students to the Lord. Christians, go out after the lost and bring them to Jesus. One reason Spurgeon's church accomplished so much was that every year about three thousand of his members would pledge themselves to speak to unsaved souls about Christ.

The Power for Witnessing

This power is the Holy Spirit. Our text speaks of our receiving the Holy Spirit before it commissions us to be witnesses. Jesus said: "Tarry ye in Jerusalem until ye be endued with power from on high." Many persons were dying without Christ between Christ's ascension and Pentecost, yet the disciples were not to witness till the Holy Spirit came. The disciples had a wonderful message to give needy humanity, but they were to wait until they were endued with power from on high. So the disciples tarried in faith, in prayer, and in fellowship. Then on the Day of Pentecost, the Holy Spirit came with his mighty baptism of power. Under the touch of this power, disciples who were weak became strong; men who were cowardly became courageous; and a power was given to the church against which the forces of hell cannot prevail.

In Christ's message to the Sardis church, he calls that church dead. The surprising thing is that the church had the name that it was alive. It showed enough activity to cause itself and the community to think it was alive. But Christ said it was dead. The works of the members of the church at Sardis lacked the vitality of life—

the vitality that only the Holy Spirit gives. These folks labored in human strength alone. Yes, it is possible to have a minister whose sermons are popular but not powerful; to have a choir whose singing is entertaining but not soul regenerating; to have a men's meeting that is snappy but not spiritual; to have a name in the community but not in heaven.

Our great need is to be filled with the Spirit. The man in the pulpit and the person in the pew; the pastor of the church and the people of his church all need to be filled and thrilled with the presence and power of the Holy Spirit.

But how shall we have this power? We must realize our need of it. We must believe it is for us. Then we must quit the forbidden thing. We must yield ourselves to the will of the Lord, and to the guidance of the Holy Spirit. And when we have done this, we may ask for the Spirit's fullness, and it will be ours.

Lewistown, Pa.

The Christian as a Personal Witness

BY ANDREW M. DIXON

A Sunday Afternoon Address at Anderson

A WITNESS is called upon to bear testimony. Witnesses by the thousands by word and deed are bearing some sort of testimony every day. The Christian in like manner must bear testimony. Failure to do so is a vital drawback to the cause he espouses. Recently, Dr. Wm. Evans, the noted Bible teacher, made the following statement: "Christians are to produce and reproduce after their kind. There must be individual and personal action taken if men are to be won to Christ." This is the first work of the church and it centers in the individual. Irrespective of our willingness to do this and immaterial of whatever hostile reception may be our lot, it is incumbent upon the individual Christian to witness to the great salvation in Jesus Christ our Lord.

The marvelous and tremendous growth of the apostolic church was due largely to the fact that it was a personal witness which the early disciples gave of Christ's saving love and power. When he instructed them as to their future labors he said: "Ye shall be witnesses unto me." It has been pointed out that the English word "martyr" comes from the Greek word translated witness. Therefore, it is evident from this that with witnessing, persecution and suffering are involved, and wherever one is a true and faithful witness to our crucified and risen Lord, he will come to know something of the hatred and opposition of the world. The first disciples after their enduement by the Holy Spirit at Pentecost went forth transformed

creatures. From their lives and from their lips and tongues they witnessed to this fact. Those who heard them knew that they had entered into a joyous and overpowering experience. Power had come upon them. Every word they uttered and every deed of their lives bore eloquent testimony of their deep devotion to Christ and the consecrated conviction that they in turn had died with them, shared the tomb with him, and had victoriously risen with him in newness of life.

This much is well known to us. But alas! with too many the experience of the early church is only history, past history, irretrievably past. While the effects of this experience are past, the experience itself may be repeated. The same Holy Spirit who made possible Pentecost is able, ready and willing to pour out the same enduement upon a waiting people or upon waiting individuals. On the Day of Pentecost when the Holy Spirit descended upon the waiting disciples the cloven tongues like as fire sat upon each one of them. It was not only a corporate experience. It was also an individual experience. The Holy Spirit works with, in, and through individuals. He works no other way. The great pity and shame in the Christian church today is that most Christians are living as if the Holy Spirit never came. Failure of the Christian as a personal witness is due largely to the fact that either he failed to receive the Spirit when he believed, or the Spirit is quenched within him. From reliable statistics we learn that 95% of the membership of our churches have never led a soul to Christ. In view of this fact is there not a need for personal witness? Our Lord said to the first disciples: "Follow me and I will make you to become fishers of men." Individuals were called to do individual work. Salvation is an individual matter and when one has received it, he in turn should personally witness to the Savior who not only saves but who also keeps and completely satisfies.

In the synoptic gospels a simple though compelling story is told of the maniac of Gadara. Out of him our Lord cast a legion of unclean spirits. As an aftermath of this experience, the once demented man asked if he might go with him. Note the answer: "Go to thy house and to thy friends and tell them how great things the Lord hath done for thee." This man had an experience and our Lord bade him to tell it. Brethren, if we have had a real salvation experience why don't we tell it? Possibly the lack of personal witness is due to the fact that we have nothing to tell. This is a sad condition. But the true Christian has something to tell. It is the regenerating power of the Holy Spirit and the transforming power of Christ that

make him a witnessing Christian. Jesus said: "Ye must be born again." This is his experience and like Paul of old he can witness to the fact: "If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new."

The Christian in his personal witness will also tell how sweetly and graciously the Lord provides for him and keeps him. This is an important part of his testimony. He comes to learn through God's Word that when he is willing to keep himself in the love of God, that he is "kept by the power of God through faith unto salvation ready to be revealed in the last time." This also is not only a statement of fact but becomes a glorious reality.

Lastly, in the Christian's personal witness, he will tell how completely Jesus satisfies. There was a day when he sought satisfaction in the sin and pleasures of this life and the things of the world had a peculiar fascination to him. But in the witness of a new life, the experience of the Apostle has become his; the things he once loved, he now hates. Through his salvation experience he has come into possession of peace, joy and victorious living. This is the meaning of the abundant life which Jesus came to give. Do you have it? Are you a personal witness to it?

Hagerstown, Md.

"Our Father"

BY DESMOND W. BITTINGER

Abstract of an Anderson Sunday Evening Sermon

WE were stuck one night with a broken-down truck about a two days' journey away from home in wild African bush. Our only means of getting to food and water and beds, and at the same time salvaging the truck, was to be pushed there by friendly Africans. After many hours of delay we got started. Some pulling, some pushing, we went painfully up a long hill. When we started down the other side the going was somewhat easier; the Africans began to run, and leap, and shout, "The horse is getting well, he can run now!" Catching their enthusiasm and excitement we honked the horn and discovered to our dismay that these strange sounds from the horse had indicated so complete and terrifying a recovery that the Africans dropped their work and disappeared in the bush leaving us again stranded.

This little incident brought to us a very vivid realization that if we would work with, and help, these people we must first of all understand them. We must see the "horse" not through our eyes but through theirs and we must hear his terrifying cry (that is, the automobile horn) through their

ears, and not through ours. To serve Africa we must see through African eyes.

We set about learning to do that by mingling with them around their council fires, sitting with them in their courts, standing with them by their open graves, and rejoicing with them at their festivals and celebration ceremonies. Those things which at first may have seemed pagan and uncivilized to us, as we came gradually to understand them, didn't seem that way any more. They seemed the groping of a people toward the light; it was the way a people had learned to do the best they knew. They needed not condemnation but help. The more we understood them the more sure we were of this, the more completely all barriers and artificial distinctions broke down between us, for when we understood them we loved them and they loved us. But it was a different love from our first love for them; then it was abstract, now it was intelligent. We knew how to love them and as they understood us they knew how to love us.

From this African setting then I should like to bring my evening sermon. It grows out of these experiences.

1. To serve a people we must understand them.

2. To understand a people is to love them, and to know how to love them.

I am not sure whether psychologists will care for the distinction I would like to make between people, and a people's thinking and ideology or not, but I shall make it anyway. People are lovable; regardless of race, color, or economic status—people are nice. But the ideas of people, when not born out of, and guided by God's ideas, are often not nice, and these ideas capture people and sway them and make of them unlovely and inhuman mobs.

They tell me the Jews are not nice because they killed the Master and have always tried to hold the economic world by its throat. I know better because I have lived all this last year with Jews, have gone to school with them and admired them as people. It was the ideas of a few that Jesus was going to sweep away their sacred traditions, that caused the populace to lose their humanity and cry: "Crucify, crucify him!"

They tell me the Germans are not nice, that they are gluttons for power and drinkers of human blood. I think I know better for I have sat with them at their breakfasts and been impressed with their stolidness and dependability. I have listened to Sousa's band and remembered that Sousa was German. I have thrilled to Bach music and to Mozart symphonies. When I have been sick and the doctors needed to examine my blood, I was

glad that Bausch and Lomb gave us lenses. I have been glad for minds as brilliant and as fair as Einstein's. I have enjoyed to sit at Pennsylvania German tables and to see the spotless housekeeping of Pennsylvania German wives. These are the German people and they are lovable. Now an ideology has seized Germany. This is sponsored and propagandized by a few and it colors the whole German nation. It is a wicked, satanic philosophy and ideology; but the German people are a delightful people.

The Russians are a long-suffering, farming, quiet people. The music that grew up out of their fields and from along their rivers will live forever. Who has not laid his shoulder to the rope with *The Volga Boatman*? They have now been caught in an ideology of enforcing a classless society on the world by annihilating all classes save one. Russians are not bad; it is the official ideas of their government that are not good.

The Japanese are an industrious people. Their idea of "might makes right" is a wicked one, but it may have been learned from Admiral Perry who opened Japan to world commerce just a few years ago with a fleet of war vessels.

They tell me the Italians are a wicked people. But the faces of Italian Madonnas reveal not only subjects, but also painters who must have been holy.

So I might go on at considerable length to establish this single thought: Men throughout the world, when we learn to know them, are lovable. But many of the ideas that control them are not lovable. It is good for us to make this distinction in these days when we are being taught to hate. We cannot hate people if we understand them. But we can hate ideas that are wicked and wrong.

Where lies the solution? The answer from a minister and a missionary is obvious before I give it. Let the world get the right idea, an idea that is worthy of all the people of all the world. And what is that idea? Again the answer is obvious. It is not a new idea. They said to Jesus, "Teach us to pray." And he said, "Our Father" and the *our* was as broad as the world. It included Aryan and Jew, and black and white and rich and poor. And, it brought them to their knees together before an idea which was bigger than any and big enough for all.

On the first Christmas occasion that was ever celebrated in a certain section of Africa, nearly a thousand people from several tribes, which are as different as French and German tribes, many of whom had never heard of Christmas before, knelt together to worship One whom they were just

learning to know. The missionary prayed, "Our Father," and the crowd echoed back in "Our Father, hallowed be thy name, thy kingdom come." They were getting an idea that can make the world over again.

We have not been sure where we are going lately. So we have increased our speed! Let us stop and get an idea of the goodness of people when they have the right idea. Let us never hate people, any people. Let us rather help them replace their nasty ideologies with this beautiful one.

Garkida, Nigeria.

Brethren in Deed

BY RUFUS D. BOWMAN

A Sunday Morning Sermon at Anderson

WE are members of *The Church of the Brethren*. In this Annual Conference, we are trying to interpret our name. We are setting as our goal the fulfilling of the ideal of our name. What is the value of a name? The degree that it stands for great ideals and stimulates action toward them. The Church of the Brethren! The Church of Brothers! Oh, that we might live up to our name!

The theme for this message is "Brethren in Deed." Brethren in action means Brethren in spirit. "Brethren in Deed" is essentially the same as the theme for this Conference, "Brethren in Reality." I want to discuss this subject from three standpoints. First, what the Bible teaches regarding the church as a brotherhood. Second, the factors in our church that have tended to produce a brotherhood. Third, the things which we need to do to fulfill this ideal.

In the first place, the Bible teaches that the church is a family. It is a family of God—a fellowship of believers. Jesus repeatedly reminded his disciples that they were brethren. He announced a startling commandment which gave as the distinctive note of the Christian love for one's fellows. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." The test of a Christian is love. Jesus prays that his disciples may be one, that they may be bound together by ties of fellowship. The Master of Life knows that love is winsome and redemptive, that the world will not be won by reasoning, or philosophy, or eloquence, but by brotherliness on the part of his followers.

St. Peter in the New Testament sets forth the disposition of faithful church members. "Be ye all likeminded, compassionate, loving as brothers, tenderhearted, humbleminded, . . . above all

things be fervent in your love among yourselves. Honor all men. Love the brotherhood."

St. John declares that the chief characteristic of Christians is that of brotherhood. "We know that we have passed out of death into life because we love the brethren." "Beloved, let us love one another." "If God so loved us we also ought to love one another." Love is the essence of the heart of God, central in the nature of Jesus, the spirit of every Christian.

St. Paul, likewise, has the same high concept. He exhorts all Christians, "In love of the brethren be tenderly affectioned one to another; in honor preferring one another." Then in the thirteenth chapter of First Corinthians Paul speaks of love in words of unsurpassed beauty. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. . . Love suffereth love and is kind. . . . Beareth all things, believeth all things, hopeth all things, endureth all things. . . . And now abideth faith, hope, love, these three; but the greatest of these is love." And our church name is *Brethren*.

In early centuries Christians called themselves "brethren." The church was a family, a household of faith. The church was the training ground for the creation of a fellowship. The table of the Lord meant brotherhood and peace. Our Savior commanded, "Love one another, even as I have loved you." Isn't this the supreme task of the present hour? To create a Christian fellowship within the church is our first work. This love will be redemptive, it will multiply the church's power, and it will reach out. It means something to have the name "Brethren."

In the second place, let us look at the factors in the Church of the Brethren that have tended to produce a brotherhood. Consider the natural family characteristics of the Brethren people. The Brethren people as a whole are friendly and hospitable, lovers of home and family. We are a small church which makes it possible for our leaders to become well acquainted with the church as a whole. The thing which unites us is not theology. It is the family spirit. Our Annual Conferences are unique in American life. They are the big family gatherings of the church. Our name is "*Church of the Brethren*."

The influence of Matthew 18 as a baptismal vow has had something to do with our brotherhood. In instructing candidates for baptism we read this chapter on forgiveness. This chapter says that if there is trouble between two members they must do their best themselves to straighten the matter out. If they fail, they should take along one or

two witnesses and endeavor to make everything right. If this plan fails, they are to come to the church. If this does not succeed, the one who will not forgive is to be regarded as one needing conversion. Still there is to be no ill will. In this same chapter Peter said: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus answered: "I say not unto thee, until seven times: but until seventy times seven." This is just another way of saying that unlimited forgiveness is the Christian's standard.

The use of Matthew 18 in instructing new members has made a contribution to our church. It has only been partially practiced by our members. Too often we have allowed this ideal to drag in the dust. Yet it is the basis for the building of the family, the secret for the creation of a brotherhood, the goal to reach in fulfilling the ideal of "Brethren in Deed."

The spirit of trust between older and younger members is a distinctive mark of our brotherhood. The young people's movement in the church has developed with the good will of our older people. Young people are heard in the councils of the church. The church trusts her young people, trusts them with responsibilities. We have a wholesome mutualism between the older and younger. This is a church disposition worth conserving.

The love feast in the Church of the Brethren has been a factor in producing a family spirit. Humility and service, brotherhood and peace, sacrifice and fellowship in Christ Jesus have been spiritual principles breathed through this service. The preparation for the love feast was a matter of heart searching. The service itself sent us home feeling that we were one. A feast of love, should we call it?

These four things have tended to produce a brotherhood in our church: the love feast, the spirit of trust between the old and young, Matthew 18 as a baptismal vow, and the natural family spirit of the church.

In the third place, let us look at the things we need to do in order to fulfill the ideal, "Brethren in Deed." This Annual Conference is giving us a goal to reach, a name to live by.

The Church of the Brethren should realize now that the greatest thing we have to give the world community is our doctrine of reconciliation. Our ability to help the world outside depends upon fulfilling the ideal inside. This doctrine of reconciliation is based upon Matthew 18. We must preserve it as a baptismal vow, put more emphasis upon it in the training of new members, hold it high as an ideal for church members, and educate every min-

ister in the spirit and technique of reconciliation. Then we may be *Brethren in Deed*.

We need to interpret anew the spiritual significance of the love feast. This service is not only Biblical; when rightly conducted, it is one of the greatest spiritual forces in the life of the church. At Bethany we have a love feast on Saturday evening before commencement Sunday. This communion service marks the high tide of spirituality for the year. A brotherhood is really achieved around the tables of the Lord. So it is with the church. There are many things that contribute to brotherhood but the communion table is the climax of it.

Another essential in becoming "Brethren in Deed" is to develop in individuals, churches, and institutions the disposition to take and profit by constructive criticism. A brotherhood is not superficial. It is founded upon great convictions, the ability to give and take, the philosophy of personal sharing for the good of all. A family is not free from criticism. It preserves the democracy of honest speech without touchiness or defensiveness. Destructive criticism, without a desire to help, destroys the brotherhood. Constructive criticism, given in love with a desire to help, builds the brotherhood. Brethren in Deed calls for honest speech, a kind but frank facing of facts as they are, the getting together in Christian love and settling of misunderstandings, the putting of principle above policy, conscience above convenience, and the kingdom of God above all self-centered claims. In a brotherhood, those who feel that there are just grounds for criticising the General Boards, or the colleges, or Bethany will come around and give those in charge a chance to talk it over. "Brethren in Deed" opens the door and calls for daylight.

A brotherhood will establish the Golden Rule in the relationship between pastors and local churches. The local church will treat a pastor as it would like to be treated if positions were reversed. This involves active service in the church, co-operation with the church program, support of the pastor financially. Many local churches have not stopped to consider the minister's living needs and the necessity for him to grow. On the other hand, in a brotherhood a minister will put the welfare of the church above his own pleasure and leave rather than allow the unity of the church to be destroyed. One of the most urgent things in our church life now is the relationship between local churches and ministers.

A further essential in developing a brotherhood is to use the methods of a true democracy—co-operation, personal sharing, "power with" rather

than "power over." A democracy rests upon faith in the voice of the people. Coercion has no place in the Christian religion. Co-operation is the Christian method. It means co-action and involves faith in others, respect for other people's points of view and the persuasion which comes through personal sharing. Christian leadership means "power with," power through the force of ideas and ideals.

Still another essential in building a brotherhood is to participate in redemptive action. A brotherhood looks up and out. Brethren in Deed means a greater willingness to share with those who suffer. It has economic implications. It means that we will save the church by losing it in becoming active ministers of reconciliation. It sends us out to become members of peace in a world of tragedy. It asks for our money to relieve suffering around the world, our energies to carry forward a program of redemptive action, our lives for the worldwide propagation of the Good News. It requires us to follow the pathway of co-operation with other Christian bodies in working for great moral welfare issues. It shows us that our unity on the inside is the measure of our power on the outside. It commands us to develop a fellowship of those who are able and willing to suffer for each other.

Tradition says that when St. John was old and could not walk any longer, the young men in the church at Ephesus would carry him before the people and the old man would say, "Little children, love one another. Little children, love one another." That spirit was true to his life. A greater than St. John is here. The Master is with us. He says to members, churches, ministers, boards and educational institutions: "By this shall all men know that ye are Brethren in Deed if ye love one another."

Oak Park, Ill.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A CONSTRUCTION engineer hired a crippled man as timekeeper. Later he learned that an old friend of his was available, and offered him the job.

The friend was much pleased to learn of the opportunity and at once accepted. Then, however, the information about the crippled man reached him, whereupon he refused to work, saying the other man needed that type of employment worse than he.

Very rare—but brotherly!

New York, N. Y.

Echoes From the Anderson Conference

(Continued From Page 5)

Finally the time comes for the seventeen discussions to get underway. Being naturally curious we glance around to see if there are actually seventeen such groups. Well, we count but fifteen, but is that not enough to have under one roof in one big room?

Brethren in Reality Again

Your reporter had a special responsibility with the group interested in Brethren in Reality. And so that is where he decided to put in the evening. The young people and the children's groups were to meet at the church, several blocks distant, or far enough away that we will have to depend on secondhand reports as to how they fared. But at the group wrestling with the Brethren in Reality emphasis Bro. E. G. Hoff was the leader. Most fittingly Pennsylvania was largely represented in this group. Early in the discussion Bro. Robert Sherfy, a student at Bethany Biblical Seminary and pastor of the Kokomo church, Indiana, gave a most interesting resumé of a study he is making of democracy in the life of the Church of the Brethren. Of course you can see how that is related to the Brethren in Reality emphasis. What was the spirit of our church in the beginning? What are the trends today? Is brotherhood a goal in and of itself? Are persons of more worth than programs and institutions? And so the group got underway, and proceeded, until suddenly there was a resounding voice by way of the public address system which announced that the time had come to conclude for the evening. We went out, sure that we would want to return on the morrow to conclude the discussion on Brethren in Reality. And we are sure that was the feeling in fourteen other groups.

Over at the church, we later learned, the young people met in seven groups for the discussion of such topics as leisure time activities, personal religious living, missions, homebuilding, abundant living and peaceful change. So everywhere one might go on the grounds on Wednesday evening there is or was plenty of activity.

Thursday, June 8

Morning Meditation

Thursday morning brought its own bit of peaceful change. Your reporter was up with the birds and discovered the sky overcast and the atmosphere a little cooler. Shortly after six o'clock a gentle rain began to fall. Is this a token of the showers of spiritual blessings to be ours during the course of the day? But the rain offered something of a complication for those who would be at the Auditorium for the Morning Meditations led by Bro. M. J. Weaver of Lancaster, Pa. Even so at least threescore persons were present to share in such opening songs as Blessed Assurance and Dear Lord and Father of Mankind. Then with appropriate scripture and selections of poetry Bro. Weaver showed how good it is to begin the day with thoughts about a loving Father and kindly attitudes toward our fellow men. The Morning Meditation period closed with the singing of Break Thou the Bread of Life, and with prayer.

Breakfasts for Men and Women

There were breakfast conferences for both the men and the women. When we looked in the women had the edge on attendance, but the men, we discovered, were

planning for bigger and better men's meeting. After the meeting of the men concluded, your reporter talked with Bro. R. E. Mohler about a projected Men's Work issue of the Messenger to appear during the summer. It is to come at that time because the pressure of other matter is not quite so heavy then.

Fifteen Meetings Resumed

Promptly at 8:00 o'clock we noted resumption of the fifteen meetings held in the Tabernacle. The reader will recall that on Wednesday evening Bro. M. R. Zigler tried his experiment of having fifteen discussion groups meet in the largest auditorium on the grounds. The Brethren in Reality group took up where it had left off—with the change which has come in church and community relations. Once the church was the center of community interests. Today there are many competing interests. Even church folk are finding themselves so involved in community responsibilities that they do not have adequate time for their strictly religious duties. All of which raises a nice question as to how and where the earnest individual can make his greatest contribution. Is there an approach toward a solution by giving attention to values, choosing to give one's energies to those interests which promise the most in terms of ultimate worth? Perhaps also there is a sense in which the church must lose itself as the mother of institutions designed to carry education, healing, and other activities once completely under the church. We are sure that in the hours which remained completer solutions were discovered and shared.

A Word About Peaceful Change

Over at the Church of God building where the young people and the children's meetings were being held, your scribe looked in, and thought it delightful to stay for a little while with a group discussing peaceful change. At the time we were there the group was summing up some of its thinking on community problems. It has been suggested that the R. O. T. C., relief, liquor, and the movies certainly present four problems. There seemed to be a consensus of opinion that everyone of these in one way or another involves net social loss. We wanted to stay longer, especially as a discussion of remedies seemed in the offing. But voices echoing through the building suggested there were other good things to be heard. And so your reporter strayed forth into the halls.

Junior Choir Demonstration

Just at that moment Bro. Alvin Brightbill was passing by. As it happened we had a message to pass on to him. And so in one way or another, we found ourselves following Bro. Brightbill and several children. Eventually we found ourselves observing a most delightful demonstration—Bro. Brightbill leading a Junior choir group—and at the same time keeping up some running comment as to how the leading should be done.

You may well guess that we had happened into the meeting for children's workers. But it soon proved so interesting that we stayed on and on. Sister Mary Grace Martin spoke on Am I an Effective Teacher of Children? As she concluded, she mentioned a number of books helpful in the improvement of teachers. Happily the books mentioned are all in the Brethren Loan Library. If you are interested in books in this field, do not fail to write for suggestions that will answer to your particular needs. The Loan Library at Elgin is maintained for your benefit, so do not fail to use it.

Are You Building or Remodeling?

The next on the program turned out to be a panel discussion on church building. Bro. B. F. Waltz, the pastor of the Spring Creek church at Hershey, Pa., was the chairman of the panel group. Other members on the building committee represented the finance committee, the trustees and the Sunday school. The audience shared in the ensuing discussion to the extent of indicating the type of church represented. This was to the end that what was offered might be directed to the building problems of those in the audience. In the midst of this interesting discussion we discovered the time had arrived for the young people's mass meeting with the missionaries under appointment. Thus the scene shifts to the auditorium of the Church of God building.

Mass Meeting With Missionaries

Imagine yourself in the midst of perhaps two hundred young people. On the platform are ten young persons—most of the missionaries under appointment this year and those who have special part in the morning's program. You can easily guess that such resources can and will produce the high point in the morning's program for the young people.

The meeting was opened with the use of a couple verses of song. Lester Young, the chairman, introduced Bro. Chalmer Faw who spoke briefly on Our Common Task. Then Bro. L. S. Brubaker of the General Mission Board introduced eight of the nine missionaries who are to sail this fall to India, China and Africa. Those introduced were: Brother and Sister Ira Petre, Brother and Sister Paul Weaver, Brother and Sister Chalmer Faw, Miss Bettie Rogers (soon to be Mrs. Leonard Blickenstaff), and Miss Suzie Thomas. Each mentioned briefly the considerations which had led them to accept missions as a life work. Dr. Leonard Blickenstaff, son of Brother and Sister L. A. Blickenstaff, and under appointment to India, could not be present.

The concluding devotional period was led by Bro. Edward K. Ziegler, on furlough from India. All joined in the singing of a verse of O Master, Let Me Walk With Thee, after which the benediction was offered and the morning sessions at the Church of God came to a conclusion.

A Word About Meals

Your reporter did not have much time for breakfast. In fact, it totaled up to a nickel for an orange. Naturally dinner was looked forward to with some anticipation. But we think it was more than mere receptivity that made your scribe appreciate that good meal served by the fine people of the Anderson Church of the Brethren. There were generous helpings, including roast beef and excellent cherry pie. We understand it is most Christian to give a word of praise in season, and so here is our bouquet for those who served our good meals through the period of the Conference.

What It Was Like

Remember the old-time Sunday school, all the classes in the one big church room? Well, this was much like that, except that the tabernacle was large enough that there could be fifteen classes instead of four or six. And they did not disturb each other very much either.

In the way of sectional conferences or group discussions this Anderson Conference is the most ambitious thing we have ever undertaken. And it has worked out better than some leaders dared to expect. Would not the

people all flock to one or two men they liked or knew best, leaving the other leaders with nobody to talk to or direct in mutual discussion? That was the question but really they behaved pretty well and with few exceptions the various causes were well attended.

The afternoon studies continued for the most part along the lines followed last evening and this morning. The interest was quite good. What else could you expect with leaders like H. L. Hartsough, Chas. D. Bonsack, H. F. Richards, Edgar Rothrock, F. D. Dove, J. Perry Prather, C. Ray Keim, J. Clyde Forney, and E. G. Hoff? And with themes like church organization, missions, home life, finance, temperance and moral welfare, evangelism, peace, worship and music, and this new reality business?

Down at the Church

The Church of God a few blocks only from the Conference grounds is an excellent church plant and seemed to be headquarters for the young people and the leaders of the still younger people. Here too could be found interested groups following the competent guidance of persons like A. C. Baugher, William Beahm, Warren D. Bowman, Paul Kinsel, W. M. Kahle, Dan West and others whose exact relation to the program we did not quite gather.

On the walk we met Bro. Wieand who said he had just made one speech and was going somewhere else to make another. Or maybe it was the same speech to a different group. Anyhow there were plenty of groups and plenty of numbers on the program. Bob Tully had one out on the church lawn.

In one section they were defining matter and thought it might boil down to electricity and that electricity could be defined, or had been, as "a whirl of energy" but when they pressed the inquiry further and asked what energy is they seemed to be completely stuck. In that same room we saw something on the blackboard that looked good to us. Instead of the usual "prayer changes things," a sentiment which we fully endorse, this was "prayer changes people." We liked it because it puts the emphasis where it belongs. And we liked it all the better when they made it mean that prayer changes not only the people who pray but also the people they pray for, both those who know about it and even sometimes those who live in Siberia and cannot possibly have had any sense of contact with the Americans who pray for them. The upshot of the discussion was that the five physical senses are not the only means of securing knowledge or exerting influence.

Reports and More Reports

These had to do with the various discussion groups and sought to give the impressions of the leaders as to what had been accomplished—something like the committee findings we have sometimes. There were three principal groupings of this reporting. The ministers and superintendents of church schools gave theirs in the auditorium, the teachers of adults and officers of Men's and Women's Work gave theirs in the tabernacle while the leaders of the younger age groups presented their reports in the church. The results all around were regarded as quite encouraging.

In the tabernacle Bro. R. E. Mohler, presiding, explained why adult leaders have the hardest job. If you don't think so you would probably have been convinced

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HOME AND FAMILY

A Tribute to a Dear Friend

BY LINA N. STONER

She was my neighbor. Gentle, kind to me.
Her form erect, her pleasant smile I see,
As, with her outstretched hand in ministry,
She came to me and mine. I loved her so.
Her counsel wise, her feet so swift to go
At love's behest.

One morn they told me that my friend was dead.
Sad, sad indeed to me the words they said.
I keenly feel my loss. Beloved one,
I hear, that in that land where you have gone,
No storms, no sorrow, pain nor death do come.
Your youth renewed, in safety you will dwell.
And I shall meet you there. Till then, sweet friend,
Farewell! Farewell!

Ladoga, Ind.

Upheaval

BY ADA CASSELL SELL

"Don't be angry, John; I am sorry I can't do just as you would like, but really mother needs me . . ."

"You've told me that so many times, for years on end, Esther! And what can I answer but that I see no reason why we could not live with her, if she wants you with her."

"But I've told you just as often about mother's theory, that no house is big enough for two families; when I marry I'm to go into a home of my own."

"When? Does she ever give you any idea of what is wrong with her, dear?"

"She suffers from weakness, I know. I don't believe she has actual pain and I am glad of that."

"You've been hands and feet to her so long, I see no prospect of anything different, frankly. She has you nicely wedged between her invalidism and her theory."

"Do you imply that mother isn't sick, John?"

"Why won't she have a doctor in?"

"She unselfishly says she can get along without; in fact, she made me promise not to call one; it was when she heard me trying to get Dr. Ground's office."

"Esther! Esther! Are you too blind to see what everyone else is sure of? What makes everyone sorry for you? And for me, for that matter?"

"What?"

"That your mother cannot give you up to marry at all! Never! That's plain, unvarnished truth. You will soon have to choose. I don't see why you don't consent to getting married quietly and she'll soon find me here at home, and probably get used to it in a little while."

"Are you telling me to go against my mother's wishes?"

"Must you put it that way?"

"I'll not stand in your way, John; you are free, I can't do as you say."

"Esther! I can't bear it! You shall not make such a sacrifice! I love you and I know you love me! Your mother had a chance at love and marriage!"

"I do love you, John!" wept Esther in the bitterness

of her struggle. Comforted by her sweetheart she suddenly turned taut, ready to run.

"Esther! Esther!"

"I'm coming, mother!"

"I don't believe I've ever called that she didn't call you three or four times every hour. I suppose the ice has melted in her glass of water, or the blind is an inch too low or high, or . . ."

"John!"

"Sorry, darling. Think things over. I'll not come Saturday night unless you give me a ring. It will have to mean you are ready to follow my suggestion. I've kept quiet for five long years. We won't stay young, Esther, my sweet."

"I'd like to, John, but I can tell you now I won't be able to. There's nothing I'd like better, but I simply can't do as you suggest. If mother improves she'll think of our side. Yes, mother! Good-by, John."

"Good-by, darling. Say it . . ."

"Good-by . . . darling," came out from a tangle of sobs. One long embrace and they parted silently.

Mrs. Lane's appetite was perfect. She slept fine at night if she had not slept too much that day. But she languished in bed most of the time. Warm afternoons she did sit in a big easy chair for an hour by the window looking on the street. Her scrapbook, her magazines and her appearance occupied most of the time when she wasn't keeping tab on Esther. Everything Esther did interested her, particularly on beau nights. That was it, Mrs. Lane was deathly afraid of losing her only child to marriage. Vaguely defined in her own mind, she recognized her fear, but skillfully concealed it from Esther. And she had played invalid for so long a time that her arms could not stay upraised long enough to arrange her own hair. To pare potatoes was way out of the question. The frustration the pseudoinvalid felt was tinged with remorse. It was terrible to have to resort to such tactics to hold one's child. Mrs. Lane suspected other folks were not as trusting as Esther. But Esther had always been a model child, and in the last analysis Mrs. Lane did not care what other folks thought. By her own choice she had dropped her friends, and treasured Esther like a selfish solitary enjoying a rare jewel.

At times Mrs. Lane indulged in spurious philosophical comments, silent ones, full of cant and insincerity. She reasoned that Esther might be better off by far not to marry. Lots of married folks are not happy or even contented. She wasn't sure John was the right man for Esther, he seemed to have a mind of his own. Esther might not have enough say in things. The girl was so docile anyway. A man could twist her around his little finger. You ought to know, Mrs. Lane. And she would not let him marry Esther and live at the Lane home. She was far too broad-minded for that!

All this was delusion, fooling herself. She had no faintest, faraway intention of ever getting better.

"Mother, John is making me decide one way or the other," said Esther quietly. "He would be glad to live here with us."

"Never!"

"What shall I do, mother? Give him up?"

But mother's handkerchief was dabbing her eyes and Esther was immediately penitent.

"Never mind, dear! I'll tell him you need me, he won't need to come here to see me."

Mrs. Lane was happier than she had been for five years. She was glad the thing was being settled if it meant John Young would stay away. But she doubted if he would. He was just testing Esther.

But he did. Steadfastly and heartbreakingly to both of them. Esther traveled through the day in a haze, and a maze of daughterly devotion. Her Bible helped her so much. Strength was supplied through the powerhouse of prayer. Not long prayers—she was too numb—but just short ones. "Lord, help me bear it! Help me to go on! Help me to feel right toward mother!" And she found a peace that was more bearable than it would have been had she defiantly chosen to go against her mother's wishes. And John—well, it would be best if he'd soon learn to care for someone else. She did not expect him not to. Mrs. Lane, always ready to fall into the course easiest for herself, soon put John out of her mind. He was not mentioned.

But even a nurse can fall ill. Thus it was that too much concentrated sacrificial devotion so wore down Esther's reserve strength that it snapped all to pieces. The daylight wasn't as bad as the night. Then, when Mrs. Lane was sleeping away, Esther was wakeful. Her nerves were severely frayed, and finally her housekeeping and her lack of sleep combined to render her helpless. It seemed she couldn't drag herself upstairs one more time. Not even to the telephone.

"Mother!"

"Yes?"

"I'm dreadfully sick!"

"Call the doctor."

"I . . . can't . . . walk . . . mother."

"Esther! Esther!"

No answer.

It didn't take Mrs. Lane long to get to the telephone. For the first time in years she had to do something for Esther. The doctor was there in ten minutes and after he had administered a restorative to the young woman he looked questioningly at Mrs. Lane.

"Was it hard to get to the phone, Mrs. Lane?"

"Why . . . why . . . I never gave it a thought!"

"I hope you'll continue to forget you can't walk," declared the doctor with some acerbity, for which he could scarcely be blamed. And the consequent flinching in Mrs. Lane's face was a good sign, and not a thing to be decried.

"I knew as well as hundreds of others that you could. And if you want a daughter very long you'll save her a few steps. Forgive me, Mrs. Lane, if I sound like a Dutch uncle, but I had to be brutally frank."

Mrs. Lane wept quietly. Another good sign. But she soon dried her tears and was encouraged to see Esther returning to consciousness. The doctor carried her up to bed and called a nurse.

"Well, for a few days, doctor! But I'll get along without a nurse real soon," said Mrs. Lane.

"You?" gasped the physician.

"Yes—sir—e—e!"

"That's fine, Mother Lane! I know you will!"

Earthquakes take place in nature, and the scenery is changed. A mighty upheaval took place in Mrs. Lane's world. Her invalidism faded out and her active hands

and feet caused wholesome messages to be wired to her brain, and a wish was born in her heart—to be like other people, the right sort of people! The deed is father to the thought, and it was a perfectly average, normal mother, down to the tears, who gave the happy Esther, restored and rested, to John in a June marriage. And it was the mother of a daughter and a son who entertained the guests at the wedding dinner.

Altoona, Pa.

"Not My Will"

BY LILLIAN BRUNER

The little form lay so still and quiet on the hospital cot. The restless tossing and irrational murmuring had ceased with diminished strength. Beneath the towed golden curls the child's cheeks were highly flushed, her eyes dull.

Miss Smith moved about efficiently in her white starched uniform and cap. Her heart ached for the child who seemed to be fighting a losing battle. She refilled the ice cap which melted so rapidly, and with skillful fingers continued to gently massage the two large lumps where long needles were conveying essential fluids into the wasted little body. As she worked she prayed in her heart for the child and for its anxious vigilant parents.

In another room, with faces lined because of the suspense of torturous hours of helpless waiting, the child's parents paced the floor.

The mother was on the verge of collapse. Her lips moved again and again entreating: "O God, don't let this happen to us! Spare our darling. She is all we have, nothing else matters. Oh, I can't let her go. I can't—" Her voice broke on a high note. Her frail body crumpled into a near-by chair. She buried her face in her hands.

Her husband tall and gaunt dropped down beside her, his dark head against her golden one. His voice was hoarse and tense as his arms slipped about her: "Don't, Mary, don't take it so. She'll get better. She must. A loving God couldn't do this to us." He struggled for control of his voice and continued. "I've not always done the things I should. At times I have been willful and disobedient, but I'll do better if he will only make her well." He bowed his head. "Yes, Lord, I'll do anything you say—just make our little girl well."

"Yes, yes," Mary prayed, "anything."

A hushed silence followed. The clock ticked on. The crisis in the other room was drawing closer. Nurses hurried to and fro from other rooms. The doctor's quick tread came down the corridor. His hand was on the doorknob. He entered the room.

The minutes dragged by like hours. At last the door opened. They ran toward the nurse. "How is she?" they chorused.

"She is just the same yet. The crisis is near and it can go either way and I feel compelled to talk to you."

Miss Smith drew them back into the waiting room a prayer rising from her heart. "Dear Lord, put into my mouth the right words. Prepare their hearts that thy will may be done."

The nurse's voice was full of love and sympathy. They eagerly took in her every word. At last a light broke over Mary's face. "You are right," she said. "We were

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KINGDOM GLEANINGS

Calendar for Sunday, June 18

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Paul Writes Personal Letters.—2 Tim. 1: 1-6; Phil. 1-7, 21, 22.

Christian Workers, Brethren Camps.

B. Y. P. D., Elsewhere in the World.

Intermediates, What the Church Expects of Me.

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Gains for the Kingdom

Three baptized in the Reading church, Ohio.

One baptized in the Black Swamp church, Ohio.

Six baptized in the Lena church, Ill., Bro. J. F. Burton, pastor.

Two baptized in the Barnum church, Minn., Bro. J. W. Garrett, evangelist.

Twenty baptized in the Grossnickle church, Md., Bro. C. F. Holsopple, evangelist.

Nine baptized in the English River church, Iowa, Bro. Earl M. Frantz, evangelist; Bro. Homer Caskey, pastor.

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Our Evangelists

Will you share the burden which these laborers carry?

Will you pray for the success of these meetings?

Bro. W. Glenn McFadden, pastor, June 18, in the Michigan City church, Ind.

Bro. Charles E. Zunkel of Danville, Ohio, June 18-July 2, in the Eel River church, Ind.

Bro. Homer J. Miller of Port Republic, Va., July 30, in the Middle River church, Va.

Bro. Merlin E. Garber of Champaign, Ill., Aug. 29 to Sept. 10, in the Oakley church, Ill.

Brother and Sister J. M. Geary of Davidsville, Pa., June 19 to July 2, in the Hostetler church, Pa.

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Personal Mention

Bro. W. A. Keeny's address is incorrectly given in the 1939 Yearbook. It should be 51 Steavens St., Gettysburg, Pa.

Bro. R. H. Nicodemus of Beaverton, Mich., should now be addressed at 422 Cottage St., Sturgis, Mich. Correspondents will please note this change.

The H. C. Spanglers of Roanoke, Va., had the Anderson Conference as their objective but it was a wedding at Chicago that brought them near enough to the Publishing House that they wisely decided to come on out and see it—and us.

Eld. D. M. Zuck of the Welsh Run congregation passed on to his reward June 8, in his eighty-fourth year, according to word just received at the Messenger offices. Sister Zuck is not well. The prayers of the brotherhood will be appreciated.

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Miscellaneous Items

Manchester College is here with the current issue of the annual catalogue and we are glad for it, thankfully glad.

To Elizabethtown College our thanks are due and are hereby tendered for a copy of the 1939-40 catalogue number of the college bulletin.

With Our Schools

Bethany Biblical Seminary

Bro. R. H. Miller, professor of Bible in Manchester College, addressed the faculty and students, April 21.

Mendelssohn's cantata, Psalm 95, was sung by the First church choir, Tuesday evening, May 23, in the First church auditorium.

Haydn's oratorio, The Creation, was sung, Sunday evening, May 21, at the First church by the Aeolian Associated Choirs of Chicago.

The Faith Players presented The Country Doctor, April 14 and 15, in the John Naas Hall, with a capable cast under the direction of Rev. Sterling Kaetzel.

The alumni banquet and business meeting was held Friday evening May 26, in the social rooms of the First church, with a good representation of alumni and friends present.

The baccalaureate service was held, Sunday morning, May 28, in the sanctuary of the First church. President Rufus D. Bowman preached the sermon on the subject: Presenting Christ to the Mind of Today.

The annual seminary communion service, with its rich fellowship and spiritual blessing, was enjoyed by faculty and students, May 27, in the First church social room, with President Rufus D. Bowman officiating.

Dr. Albert W. Palmer, president of the Chicago Theological Seminary, recently addressed the faculty and students on: A United Church in a Divided World. This lecture was given under the sponsorship of the class of '33, which provided a lectureship as their class gift to the seminary.

Commencement exercises were held, Sunday evening, May 28, in the sanctuary of the First church, at which time the Bachelor of Divinity degree was conferred upon three young ministers, the Master of Religious Education degree granted to two missionary sisters, the Bachelor of Sacred Literature degree conferred upon two ministers, and a two-year certificate given to six graduates of the Bible Training School. Dr. Albert Buckner Coe, pastor of the First Congregational church of Oak Park, Ill., delivered the address on the subject: The Lifting Power of Great Thoughts.

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Echoes From the Anderson Conference

(Continued From Page 13)

by his illustration from recent experience. A leader in a popular assembly was entertaining the crowd with all kinds of silly jazz singing, and when the little girl in answer to his question said she'd like to hear Jesus Loves Me, he did not know how to lead that. Of course directing and inspiring adult work is the toughest job of all.

Pastor J. D. Reber of Cleveland reported the findings of the adult group conference, Sister Anetta Mow, secretary of Women's Work spoke for the women and Bro. Allen Weldy for the men. An important point made was the need of cultivating the family feeling so as to unify the different age and sex groups. From another angle came the same idea essentially: We must integrate these separate activities into the whole church work lest they forget they are a part of the one great church program of building the kingdom of God.

From Here and There

In the early afternoon there was a lesson in visual education given in one of the smaller buildings. It was a fine motion picture showing domestic and country life at its best. Ask the B. C. E. for more information.

The exhibit building was attracting many visitors. The display was excellent, enlightening, educational. Ask about the particular department you are specially concerned in.

When My Faith Looks Up to Thee came out of the air strong and clear, apparently from nowhere, the people looked up and wondered. And when they began to hear a German hymn lined out and sung, they wondered still more. Our guess was that it was the Palmyra church of Eastern Pennsylvania singing at Anderson without knowing it by means of a transcribed record.

Before Day Died in the West

We were curious to see what the "District Conference Budget Field Men" was, so we went down to the Anderson Home basement to investigate. We discovered from the looks of the tables as well as from the looks of the men that it was to be a supper, with some talk thrown in no doubt. Not having on the wedding garment (the necessary ticket in our pocket) we retreated hastily but not too hastily to observe that the outlook was favorable for a pleasant and profitable session. We surmise that one important result was the putting of these fine men from various parts of the brotherhood into an excellent mood for working a little harder at helping Manager Minnich to raise the Conference budget.

Dropping in at the closing moments of one of the reporting conferences we heard Pastor H. F. Richards say that his group on home building had found that if our homes are not Christian all other activities are of no avail. How terribly right he was about that!

And we heard Chairman Hartsough say that the Conference proper begins with the session tonight. All these sectional discussions we've been having—well, he didn't mean there had been anything improper about them, did he? Guess hardly.

First General Conference Session

You could tell there was a difference right away. Two or three of the great hymns of the church by the congregation, an anthem by the choir, the Scripture, the meditation and the prayer, led by Pastor G. L. Wine, assisted by Pastor M. Clyde Horst, and the size of the assembly—all this made you feel that the second Anderson Conference had really begun.

Chairman Hartsough presented General Manager Rowe of the Gospel Trumpet Company and President Morrison of Anderson College who had very gracious words of welcome for us. Both paid tribute to the local leadership of the Church of the Brethren. President Morrison was glad the Church of God could offer for our convenience the material facilities these grounds afford but even more was he glad to share with a church like ours the task of helping on the great kingdom of our common Lord.

Before the sermon a few minutes were given to a tribute to the memory of the past year's departed laborers in the ministry. It was a surprisingly long list of names that Bro. Wine presented, and among them we recognized more than a few who had figured prominently in the Conferences of former years. Following Bro. Hartsough's prayer a beautiful selection by a Man-

chester male quartet was a fitting conclusion to this service.

We shall not speak at length of Bro. M. J. Brougher's eloquent sermon, in the hope that he may yet provide us with his own abstract of it. His theme was The Church Empowered for Evangelism and he found the Scriptural basis for it in Luke 24: 49, Acts 1: 4, 8 and 4: 33. The marvelous story of the early church, the present need of the world for the gospel and of the church for more power to proclaim it effectively was the burden of his message. We must use power or lose it. We should go forth with new enthusiasm.

Friday, June 9

In the Earlier Hours

The morning meditations at 6:30 were led by India Missionary Anna Warstler. They were well attended and the people were glad they came. Her thought was based on that peace of God passage, the one about the peace which passeth all understanding. She drew attention to the peace which characterized the mind of Christ. Was there ever a life which had more disturbing things come into it than his? And yet with what composure he took it all. She had much to say about poise, about the many things that upset our equilibrium and how we can avoid that or at least how we can come back quickly to our normally stable attitude. Poise is a great word, isn't it? There's another P good to put alongside these other two. Peace and poise and power are three fine words that belong together.

A lively group of young people had breakfast together, spending over two hours at it. They were not eating all the time but you can easily imagine the sort of time they had. Part of it was just the natural bubbling over sort of enthusiasm for which youth is noted and part was due to the contagion which spreads fast whenever Leland and Dan are around.

James Minnich was there, as he is at a good many other places, with his tripod-mounted kodak but that wasn't high enough for this occasion so he had to mount a table and flash from whatever that flashy thing was he held in his hand. It turned out to be more of a business session than one for speechmaking, and so we withdrew at an early stage of the proceedings for fear of getting elected to something. A wish to get this scribble into the first outgoing mail also had its influence.

It beats all for sectional conferences this year. Although we are meeting mostly in general assemblies now, there was an hour and a half of group conferring together again this morning. We noticed four of these, the Women's Work, the Men's Work, and the children's workers. With appropriate readings and music, some of this illustrated, the women had an enthusiastic gathering. The main feature of their program was a discussion of Home Builders by Mrs. Warren D. Bowman, and her treatment of it makes me suspect that she might have had a good deal to do with that Home Builders of Tomorrow book, credit for which has gone mostly to her husband. Men are often like that, carrying off the glory while the women do the work.

The preachers had a three-part theme for their discussion: free ministerial service, part-time service and the full-time pastorate. How can each of these be made most effective? That was the point. It was a sort of

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OUR MISSION WORK

United Student Volunteers News Letter

COMPILED BY CLARA CHALOUPKA
SECRETARY-TREASURER

Bethany

In the summer of 1937 two of our Bethany students gave their full time holding daily vacation Bible schools in West Virginia. They were supported in this work by the students and faculty of Bethany. Acting upon a suggestion which came from the mission group, the students and faculty accepted a similar project this year, only we are sending four students instead of two. These students are to go to some of the needy districts of our brotherhood under the direction and supervision of the General Ministerial Board. We feel that this is a very worthy home mission project, and our students and faculty members are backing it wholeheartedly.

At the recent meeting of the General Mission Board in Elgin, four of our number were chosen to go to the Africa mission field. They are Brother and Sister Paul Weaver, and Brother and Sister Chalmer Faw. More information concerning them will be forthcoming from other sources in the near future.

The mission group of Bethany is helping to share the expenses of our delegates to the Amsterdam conference.

Bridgewater

Since attending the Manchester Conference, our Student Volunteer group has been quite active. We have done a great amount of deputation work this spring and are helping to support Bro. Edward Ziegler, missionary to India. We are holding our drive to raise the pledge of \$50 this year.

Following the suggestion that we received at the Manchester Conference we are now having Quiet Hour on the Bridgewater campus two afternoons a week. We have been granted the use of the Brethren church for our Quiet Hour service. In the library, we have a special Student Volunteer reserve shelf, making available some of the latest books written on the mission fields and religious work. Our organization sponsored the coming of Mr. George Theuer to our campus. We felt that his coming was very beneficial to our group and we are looking forward to having him with us again.

Those in the group who are definitely planning for service on the foreign field have formed a Foreign Missions Fellowship group. They meet early every Tuesday

morning for a fellowship meeting. Their special project this year is to try to reach those students who are not members of any group. Wendell Flory was recently elected as president of the group for next year, and June Blickenstaff was elected as secretary.

Juniata

Our plans for the present and future have not changed much since last fall. Here is an outline of our work:

Our Volunteer meetings, held twice a week, are being well attended. Students have been giving short talks in these meetings; we try to select only consecrated students. As a result our Lord has given us rich blessings. Several outside speakers have come to our campus and have spoken in our meetings: Mr. Fred Woods, missionary and evangelist from Australia; Mr. Allbut, missionary and home secretary of the China Inland Mission; Rev. and Mrs. Lolver, missionaries of the Mennonite church in South America; Rev. J. S. Brownlee, pastor of the Baptist church; Bro. Guy West, an evangelist of our church; Bro. J. M. Blough has promised to speak in our meetings in the near future.

Our Foreign Missions Fellowship meetings, running in conjunction with our Volunteer work, are also progressing. Miss Fackler, one of our own faculty members, is leading us in a study of the life of Jonathan Goforth of China. Some time ago Miss Beulah Woods held two discussions in our Foreign Missions Fellowship meetings on (1) The Religions of India, and (2) The Good and Bad of Missionary Work. Miss Woods is one of our faculty and has spent five years in India.

We have distributed Gospels of John to each member of one of our neighboring colleges. We hope to hold several street meetings in town. Our Student Volunteer deputation work has been increasing. Nearly every Lord's Day we send at least one team to two, three, and sometimes four churches. We are thankful that the Lord blessed our deputation work to the extent that we were able to send \$225 to the Mission Board toward the support of H. Stover Kulp. This was sent in at the end of February. He has blessed our deputation work in many other ways as well.

We have sent letters to the alumni of our school, that is, the volunteer alumni, asking them to remember the support of the mission work.

We have no definite plans for this summer or next

What to Pray For

Week of June 17-24



Not a few of the members of the church have become acquainted with Brother and Sister Desmond Bittinger during the past year for they have been in a number of churches and camps and **Soudan's Second Sunup** has been read and enjoyed by many friends. Without doubt there has been a mutual sharing of blessing through all of these contacts. The Bittings have been held at home because of illness over their regular furlough time, but their days have been filled very full nevertheless. Their hearts are in Africa and they plan to return as soon as it is possible. One operation follows another for Bro. Bittinger, and yet he continues to hope that he will soon be well. Shall not the whole church unite in prayer for him and for his family that they may be granted the necessary health to carry on the work which they so much love to do?



year, except that we hope to have a large delegation at our annual Volunteer Conference.

McPherson

Our meetings have been of various types. During the first half of the year we discussed parts of the book, *Living Creatively*, by Kirby Page. At the present we are studying the missions in India, China, Africa, and Home Missions. We have programs of each country for three successive meetings, the reports dealing with the country and its religions, and the work of our missionaries on that field. At the third meeting we show the film of the mission work in that country. We have found this very interesting and educational.

Among the activities of our group the Quiet Hour perhaps has been of the most value. Our group purchased an organ which aids in the service very much. The attendance at the Quiet Hour has been small but quite regular and seems to be enjoyed by all who come. Other activities have been the packing of clothing to be sent for Spanish relief, taking a program to the County Home, giving a Christmas party for the children of the neighborhood, and aiding in the activities of the Student Christian Movement—such as the collection of funds for Far Eastern Relief. We have also sent a deputation team to several churches during the Thanksgiving holidays, and this spring. Our group has been quite active and we have enjoyed the work very much.

The conference at Manchester was certainly a high light of the year for those who attended. All of us came home with new enthusiasm. We hope that it will be possible for some of our group to go to Elizabethtown next year.

Manchester

We have concluded what we feel has been a very successful year for our Student Volunteer work. We were thankful for the privilege of being host to the United Student Volunteer Conference in November, and we have come to feel very close to our sister colleges.

Our Quiet Hour has continued to hold the interest of students, and we are happy to know that other groups are also finding it to be of value.

We have also been affiliated with the Indiana Student Volunteer Union, through which Mr. George Theuer, secretary to the National Student Volunteer Movement, came to our campus. Recently a group of Student Volunteers from Taylor University, Upland, Ind., presented the missionary play, *The Years Ahead*, to our group.

Our deputation work has been carried on quite extensively this year. More than sixty teams have gone out, visiting over a hundred churches. From this we hope to send around \$350 to Elgin for missionary work. Our group is helping to support Clara Harper in Africa.

Our deputation work has included programs on peace, daily Christian living, missions, etc. We have also given a number of plays. Those given this year have included two peace plays—*Brothers*, and *No Banners Flying*; a missionary play, *Sunlight or Candlelight*; a temperance play—*The Whirlwind*.

We have met regularly from 6:15 to 7:00 o'clock on Monday nights. We have had a number of missionaries and outside speakers who have met with the group to speak or to lead discussions. The last half of the year the program was centered around the building of a Christian philosophy, including a study of what Christian youth shall believe about God, Christ, the Bible,

prayer, faith, where we shall place our values, and developing a devotional life.

A number of student ministers are planning to do pastorate work this summer; some will go to work camps.

Recently we held a campfire service, at which next year's officers were inaugurated. Clara Chaloupka will preside over the group next year.

North Manchester, Ind.

Important Dates in Brethren Missions

COMPILED BY ANETTA C. MOW

- 1708—The Church of the Brethren was founded in Germany.
- 1719—Peter Becker at the head of twenty families arrived at Germantown, Pa.
- 1724—The first organized mission work of the Brethren began in colonial America.
- 1729—Alexander Mack (the founder) and party arrived at Philadelphia, Pa., on Sept. 15.
- 1742—The first Annual Conference was held at the home of Elder Martin Urner.
- 1851—Gospel Visitor founded by Henry Kurtz; renamed the Gospel Messenger in 1883.
- 1876—Christian Hope was sent by the District of Northern Illinois to Denmark.
- 1880—Annual Conference appointed "A Domestic and Foreign Mission Board."
- 1885—First Missionary Convocation was held at Annual Conference.
- 1894—First missionaries went to India.
- 1897—The Brethren Publishing House became the property of the Church of the Brethren.
- 1908—The present General Mission Board was formed by Conference.
- 1908—First missionaries went to China.
- 1890-1919—Annual Conference Offerings grew from \$224.30 to \$150,000.
- 1913—Thirty-three Years of Missions in the Church of the Brethren, by Galen B. Royer.
- 1921—Death of J. H. B. Williams, Mombasa, Africa.
- 1922—First missionaries went to Africa.
- 1936—Relief to war victims in China and Spain began.
- 1937—Three beloved missionaries in China disappeared while on an errand of mercy.

Growth of Protestant Missions (1903-1938)

Communicants	1903.....	1,214,797
	1938.....	6,045,726
Missionaries	1903.....	14,374
	1938.....	27,577
Native Workers or Staffs	1903.....	72,215
	1938.....	203,468
Missionary Residence Stations	1903.....	4,653
	1938.....	6,172
Elementary Schools	1903.....	23,300
	1938.....	53,158
Elementary Pupils	1903.....	1,052,795
	1938.....	2,925,134

Figures based on the Atlas of Protestant Missions (1903) and the Interpretive Statistical Survey of the World Mission of Christianity (1938).

Echoes From the Anderson Conference

(Continued From Page 17)

free-for-all give-and-take and some good thinking and, we hope, good purposing came out of it. You see there's no just one way to get this business done. We must make room for all three kinds of ministry, trying to find out where each can be used to the greatest advantage.

Conservatives and Liberals

Bro. R. H. Miller said they had them in the apostolic church and that this is what the Gospel of Matthew is about. It was the Bible Hour and in this period Bro. Miller is previewing the Sunday-school lessons for the six months beginning Oct. 1, next. But first there had been prayer by Bro. Chas. R. Oberlin, hymn singing led by Prof. Paul Halladay and a number by the Manchester quartet. Bro. C. H. Deardorff is presiding.

Bro. Miller explained about the Jewish and gentile sections of the early church and how Antioch was the halfway point between them, not only geographically but doctrinally as well. And Matthew reflects this fact. It appeals to both conservatives and liberals and was designed to hold the two groups together which it certainly helped to do.

The speaker found in Matthew's handling of the life story of Jesus, the same five periods that he finds in any story, activity, career, institution and just about everything. He called these (1) getting started, (2) unhampered activity, (3) settling down of attitudes, (4) your response, (5) the final crises. It was a unique way of treating the subject and gave excellent opportunity for many a thrust at the modern counterparts of the conditions faced by Matthew. His intentions are good, he says, with reference to writing this up for the Messenger and we shall hope he gets it done. "Swing Low, Sweet Chariot" by the Manchester quartet, doubled this time, was an effective finish for this interesting hour.

Brethren Principles and Present Conflicts

That was the theme for what followed. There were three parts to the discussion: International Relationships by F. E. Mallott; Domestic and Individual Relationships by Hylton Harmon; Brethren in the Field of Relief by M. M. Myers and Dan West.

Bro. Mallott did not quite like the way his subject was started and so he manipulated it around until he got it into The Contribution of the Christian Church to International Life, with special reference of course to the place of Brethren principles in this contribution. He even said Matthew eighteen is applicable in this field as truly as in adjusting personal quarrels. One of his telling points was to the effect that our wrestling is not against the totalitarian states but against the conditions which made them possible. That would stand thinking over for quite a while.

Bro. Harmon drew heavily on his experience in a Kansas City law office. This has deepened his convictions as to the worth of the traditional Brethren attitude to lawsuits and the problems of domestic life. Out of fifteen divorce cases which came into his practice, he succeeded in reconciling the parties concerned in thirteen of them and thus saved that many homes from breaking up. He spoke briefly of the liquor problem and the Brethren position on it, commending it as the proper answer. The simple way of life offered another sphere of influence for Brethren principles in the field of domestic and individual relationships.

Bro. Myers told about the relief work in China. He explained the difference in the three kinds of territory there, that which has not been touched by the war, that which has been invaded but not held, and that which has been occupied by the invaders. The hordes of refugees from the occupied sections have made the relief problem in free China vastly more complicated and difficult. In spite of this the country is making heroic efforts to handle the situation. The relief work itself is of three kinds also, food relief, work relief and money relief. He referred to the recent return of Corda Wertz whose report to the Council of Boards has been mentioned in these notes already. His too brief description of the hardships endured by Howard Sollenberger in his determined relief work was very impressive indeed.

Bro. West gave a resumé of the relief work in Spain. We have helped in saving probably more than a million lives. Less than twenty workers from England and America have had a part in this. One of the finest things about it is that it has been nonpartisan, being given on both the loyalist and the nationalist sides. David Blickenstaff and Paul Bowman have worked on the Franco side while Martha Rupel's work was with the loyalists. She too has just returned and is at the Conference. Just what the future of this work will be cannot be told now. Bro. West also spoke of the fine effect this work has had on the mutual relations of the three churches which had part in it.

Fellowship Luncheon for Three Hundred

It is said that three hundred tickets were sold for the fellowship luncheon for pastors, parents and church school workers with children. And we believe it. Now at twenty minutes of one o'clock, as we sit at the table and write, the sound is that of a mighty beehive. For at least half the people are talking to the other half, and that accounts for the fraternal music just mentioned. The luncheon was a very nice one—substantial as a dinner in fact. The pertinent leaflets at each place were entitled: Aims for Church School Workers and the Children's Charter. The two were enclosed in a unique folder. And so there is something for one to learn even at a luncheon for pastors, parents and workers with children. The luncheon was sponsored by the Board of Christian Education, and particularly the children's department.

First on the program was a series of brief responses by the presidents of our colleges. They were admonished to say a word in one sentence, but no one quite managed such brevity. However, the audience enjoyed their efforts.

The Manchester College ladies' quartet furnished the special music for the luncheon program.

The speaker of the occasion was Dr. C. C. Ellis, president of Juniata College; his subject: Childhood, a Prelude to Wholesome Youth. The speaker started by saying that we cannot take the suggested sequence for granted. Childhood is not necessarily a prelude to wholesome youth. In dealing with the subject it was suggested two preliminary considerations should be kept in mind. First, there is no infallible formula for the realization of a wholesome youth. The personal factor is so important. Second, the theories of experts are only theories until proved by experience. Of those things which condition a wholesome youth, Dr. Ellis named three. First of all, we should recognize the significance of the preschool years. During these critical and deter-

mining years mental care is certainly quite as important as physical care. Taken together they condition the life that is to follow. Of course, quite as important as the preschool years, are those that immediately follow—the early school years. It is during this period that the child patterns after his teacher or other attractive hero or heroine. Finally, do not mutilate the dreams of childhood if you would be sure of wholesome youth. Whenever a boy has a chance to do in life the thing which he has dreamed about as a child he will do it marvelously well. Think on these things if you would be sure of childhood growing into wholesome youth.

Brethren in Kingdom Building

The subject for the Friday afternoon program was Brethren in Kingdom Building. It is to be considered from four standpoints. But before we note what was presented it is in place to say that a goodly congregation was in the rather warm tabernacle at the hour of beginning. The opening song was For Christ and the Church; the prayer was led by Bro. H. D. Emmert. Bro. Harvey Hostetler, chairman for the afternoon, then introduced the speakers on the program.

Bro. George L. Detweiler, pastor at Huntingdon, Pa., was the first to speak. He presented what kingdom building owes to music. Though there is a sense in which religion has made great music, it is also true that music has done great things for religion. Consider what a part music had in the Reformation, and in every great evangelistic movement since then. Hence, the first great contribution of music to kingdom building is what it means in evangelism. Music is a prime factor in helpful worship services. Then, too, music is exceedingly effective in Christian education, for truth often may be more attractively conveyed through song than through the more formal types of expositions. Appropriately the Manchester ladies' quartet sang Come, Power of God.

The second speaker was Mrs. George Wright of Uniontown, Pa., a mother, pastor's wife and active in Women's Work. She spoke on Kingdom Building Through Home Training. Being the mother of five live wires, she freely admitted that the five are not angels. The significance of this is that since parents are not perfect it is best not to pose as such. Some evils that threaten the home today are intemperance, social disease and cigarette smoking. Perhaps the best defense against these evils is that of right standards in the home. Thus, living together wholesomely in the home is the best way to build for the kingdom. The Manchester College octet, or combined men's and women's quartets, then sang One Thing Have I Asked of the Lord.

How can we build the kingdom through camps? The speaker answering this question was Bro. L. W. Shultz of Manchester College, and a moving spirit in the up-building of Camp Mack. Something over twenty years ago or in 1916 at Beatrice, Nebr., Bro. Edgar Rothrock and associates began the camp movement in our church. Today there are Brethren camps in nearly every state where we have a sizable membership. How do camps help in kingdom building? In camps, in view of the time available, there is a chance to present the great fundamentals of our faith. Then there is what may be taught about missions, our historical background, the world in which we live, and how to live together as members of a family. Knowing more about the church, there is sure to result more interest in its activities. This

is a second way in which camps can help. Then, too, camps furnish a favorable setting for making the basic decisions of life. Thus camps are the means to a new and creative fellowship pointing in the direction of kingdom building.

Then Bro. Galen T. Lehman, pastor at Springfield, Ill., pointed out that it is one thing to be called the Church of the Brethren, and another thing to deserve such a name. And deserving is principally a matter of Christian stewardship, or how fully we have consecrated life and talent. Consider also the stewardship of time. That time is wasted which might have been more wisely used. Prayer is another resource awaiting the use of Christian stewards. So also our possessions. The stewardship of possessions includes acquisition as well as disposition. It does matter how money is acquired. And so it turns out that kingdom building is principally a matter of Christian stewardship—a means of raising men in place of raising money.

Africa Missionary Demonstration

That interval which comes between the conclusion of the afternoon program and the evening service is usually filled with a variety of meetings and opportunities. And this is particularly true when it gets as late in the Conference week as these lines are written.

Consider that it is 4:30 P. M. on Friday. Your reporter is sitting in the rear of the auditorium. On the platform sit fifteen missionaries—several on furlough, but chiefly new recruits for the field. What more appropriate than that the experienced workers should tell the new ones something of what they can expect. We heard Harold Royer tell of their trip out of Africa. To begin with, it was five hundred miles to the railroad. Soon Desmond Bittinger was telling how the continent of Africa is much like a dinner pail upside down. The interior is mostly a plateau. Toward the coastline the land breaks off relatively sharply. The result is rivers with lower rapids which make a break in river transportation. This explains in part why Africa remained for so long an unknown continent. It was hard to get beyond the fringe of low lying coastlands. But we cannot pause to tell you more here. Let us start out in search of other surprises.

Schwarzenau—A Journal of Dunker History

On the way to that scheduled dinner for ministers and wives we chanced to pass through the building housing the exhibits. Seeing Bro. Floyd Mallott sitting at a table we stepped over for a word of greeting. This was pleasant indeed, but the surprise we found was the first copy of a new thing in the literature of the Church of the Brethren. Bro. Mallott's dream about a journal of Dunker history has at last come true. The Alexander Mack Historical Society has been formed and the dollar membership fee entitles you to **Schwarzenau—A Journal of Dunker History**. We are sure that the historical minded in our church, as well as many others, will be glad to add this new and ably-edited journal not only to their reading tables, but to the publications preserved in their libraries. Address all inquiries to Editor Floyd Mallott, 3435 West Van Buren St., Chicago, Ill.

Dinner for Ministers and Wives

Come now to the dining hall. We have finished our dinner, and the precious moments before the speakers

(Continued on Page 24)

THE CHURCH AT WORK

ADMINISTRATION

Suggestions for Reading in the Local Church

By M. R. Zigler, Executive Secretary, Ministry and Education

During the year many requests have been made for certain books to be placed in the Loan Library which is maintained by the General Boards at Elgin, Illinois. Also through the recommendation of some of our best publishers throughout the country we have included a number of books dealing with those interests of the church that seem to need attention at this time. It is impossible to find books that will be satisfactory to everyone throughout our entire brotherhood. Few books are available in which one finds everything to suit one's own way of thinking. Persons who secure these books must read them in the light of the fact that they have been written for other purposes than for use in the Church of the Brethren. We must choose those things that we find are good for our instruction and perhaps in instructing others. We must be able to separate that which is usable and that which is not usable for our program. Because you are responsible for determining the books that shall go in the Loan Library, we will appreciate any recommendations that anyone may have regarding books that should be placed in the Loan Library.

The following books are new and we are making them available for those who desire to read in these fields:

Christian Message and Program

Christians in an Unchristian Society—Tittle.
Incredible Church, The—Stevenson.
Jesus and the Educational Method—Weigle.
New Frontiers of Religion—Swift.
World in Which Jesus Lived—Mathews.

Reports of World Conferences

Christian Faith and the Common Life—Ehrenstrom and others.
Christian Faith and the Modern State—Ehrenstrom.
Christian Understanding of Man—Horton and others.
Church and Community—Douglass and others.
Church Faces the World, The—Bennett and others.
World Mission of the Church, The—Findings and Recommendations of the International Missionary Council.

Personal Development

Adventures in Radiant Living—Jordan.
Ten Rules for Living—Chappell.
Reading the Price Tags of Life—Wisehart.
Why Be Good?—Reid.
Religious Resources for Personal Living and Social Action—Page

The 1939-40 Catalogues

Brethren Loan Library

The 1939-40 Catalogue of the Brethren Loan Library is yours to use. In it you will find treasures of knowledge. There is help for every problem your church may have. We suggest the following ways the Loan Library can serve your church:

1. For personal enrichment of individual people.
2. For group reading by your church leaders.
3. For teachers of leadership training courses, for added resource materials.
4. For exhibit purposes at district and regional conferences.
5. For examination purposes, if you are thinking of building up your own church library.
6. For examination purposes, if you are planning a vacation school or a weekday religious education program in your community.

Books are available from the Brethren Loan Library for a two weeks' period. Postage both ways is to be paid by the user. Write the General Boards, 22 South State Street, Elgin, Illinois, for the new 1939-40 Catalogue of the Brethren Loan Library. It is just off the press.

Christian Education and Missionary Literature

The 1939-40 Literature Catalogue is just off the press. Its sixteen pages list many helpful materials for use in your local church and church schools. It contains all the materials that the office of the General Boards carries for the age group programs as well as Administration, Missionary Education, Evangelism, Visual Education, Stewardship, Peace and Temperance.

Copies will be mailed to pastors and superintendents this summer. Send for a copy if you did not receive one at the Anderson Conference.

CHRISTIAN FINANCE

Literature on Christian Finance

By H. Spencer Minnich, Secretary of Christian Finance

In the Brethren Loan Library, you can get books for various needs. For example, the philosophy of Christian stewardship is well stated in Christian Materialism, by McConnell. The program of church finance is outlined in a book entitled The Church Finance, by Leach. Stewardship is presented from the standpoint of humor in Laughing Stewardship Through, by Morrill. Stories for children are presented in Stewardship Stories for Boys and Girls, by Robinson. The sin of gambling and the widespread lottery idea in America is shown up in Tickets to Fortune, by Bender. A study program for class purposes is presented in What Lack I Yet? by Bro and Steer.

The Loan Library catalogue lists many other helpful items.

MISSIONARY EDUCATION

Missionary Books Are Available

By Anetta C. Mow, Secretary of Mission Education

In the Loan Library thirteen new books have been added to the ninety missionary books already available. These excellent books are yours for the asking to be used for a period of two weeks. These books have been placed on the shelves for the purpose of helping the members throughout the brotherhood to be aware of mission facts and to grow more fully into a missionary-minded church. Within the past year one of the greatest missionary conferences of the world was held at Madras, India, and the books which have been written since are filled with mission facts which every missionary-minded person should know. Missionary attitudes and policies are set forth in many of the most recent books, and it is well that we have some of these latest books in the Loan Library available to all who wish to send for them.

The following books have been added to the missionary section of the Loan Library and are listed in the new catalogue:

China Marches Toward the Cross—Cressy.
Each With His Own Brush—Fleming.
East and West—Mathews.

"Heaven Knows"—Brown.
 Heritage of Beauty—Fleming.
 It Will Be Daybreak Soon—Rutledge.
 The Missionary Education of Adults—Lobingier.
 The Jewish Festivals—Schauss.
 My Country and My People—Lin Yutang.
 Plays and Pageants From the Life of the Negro—Richardson.
 Women and the Way, a symposium.
 The World Mission of the Church—Findings and Recommendations of the International Missionary Council.
 Soudan's Second Sunup—Bittinger.

ADULT

Books for Adult Workers

By D. D. Funderburg, Director of Adult Work

Recently we have placed on the shelves of the Loan Library nineteen new books in the field of Adult Education. Six of these have to do with religious education and are directly helpful in your church school program. Thirteen books are from the Adult Education Series and represent the best thinking of the Department of Adult Education of the National Education Association. These books are very practical and helpful. Seven booklets have been added to our temperance list. These are all good sellers. One may use the library copies for inspection and order from the sales catalogue such as he may want to use in class study.

A few books have been added on the home. If there are other books in these fields which you think should be added we will be glad to have you send in your request.

ADULT CHRISTIAN WORKERS

A Vital Christian Experience

Part I. Private Devotions

Sunday, July 9

Scripture: Mark 1: 35-39

I. The Need.

Some people read much and need to take time to think over and meditate upon what they have read. Many people are required to work alone and the soul may well be occupied with spiritual things if trained to do so. The farmer drives his tractor for long hours over the "holy earth" and under the beautiful heavens with plenty of time and inspiration to think devotionally and creatively.

II. The Method.

First step. Think seriously of God's goodness. The Bible and nature will help. Think over your responsibility as a human being, a Christian, a husband or wife, a parent, a citizen, a church member, a neighbor. Real worship with large results is achieved by those who are facing difficulty. See Jesus in the wilderness and Gethsemane; Paul on the road to Damascus and later in prison; Daniel and the command not to pray.

Second step. Be honest and sincere in trying to discover what is wrong with yourself, noting doubts, unforgiven sins, unchristian acts and motives, testing yourself as to unselfishness, honesty, purity and love. See 1 John 3: 21-24; 1: 9.

Third step. Select one problem or topic for consideration. Many will present themselves.

Fourth step. Concentrate upon this problem. Refuse to entertain thoughts that are not related to it. Imagine yourself at one corner of a triangle, God at another, and your topic or problem at the other corner.

Fifth step. Invoke God to reveal his will, his light and wisdom.

Sixth step. Meditate. That is, think with a purpose to act. Keep the mind open to new ideas. Expect light from the Eternal.

Seventh step. Apply as soon as possible the truth that comes (John 7: 17).

III. The Results.

1. Changed lives.
2. Better Christian conduct.
3. Enriched spiritual experience.

IV. Discussion.

Evaluate the above method.

What can the church do to increase the private devotions of her people?

What can she do to enrich the experience?

What literature helps you?

WOMEN'S WORK

"If Only I Had More Time!"

By Anetta C. Mow, Secretary of Women's Work

Often a busy mother in the home feels that she would like to read a certain book if only she had the time. Since there are but twenty-four hours in a day and at least eight of them should be spent in sleeping, it is necessary that good books be made easily available if women are to enjoy them. The Loan Library helps to solve that problem for it places many fine books near at hand to all who will but order them. Aside from the postage both ways, they are free for use for two weeks.

At the beginning of this year the following new books especially interesting to women were placed on the Loan Library shelves:

Christian Home Making—Speer and Hallock.
 Change of Life in Men and Women—Stopes.
 Women After Forty—Elliott.
 Women Over Forty—Trent.

YOUNG PEOPLE

Meet Some New People

By L. S. Brubaker, Director of Young People's Work

I heard an individual say a few days ago that she was going to go to Europe this summer but stay in Pennsylvania. Then she explained that since she couldn't join her group who will travel in Europe after the Amsterdam Conference, that she was going to do it by reading some of the fine descriptive travel books which anyone can purchase for a small amount. A writer puts his very soul into the pages of his book. To read carefully is to become acquainted with the author and to profit by his experience and insight.

In our Young People's Department we have added during the past year quite a number of new books and pamphlets. You can go to school, you can travel, you can meet many new people by reading good books. Look over our selection and begin now to make good use of this reading opportunity. Don't forget the older books listed in the Loan Library Catalogue.

Camp and Recreation
 Loan Library Books

By Ember Glow—Cheley.
 Hikers' Guide—Solomon.
 Little Camp Fires—Cheley.
 Photography for Fun—Strong.
 Stamp Collecting—Renouf.

New Leaflets
Handicraft Handbook. 10c.

Intermediates and Their Leaders

Loan Library Books
Adventures of Service—Gill and Pullen.
Do Adolescents Need Parents?—Taylor.
Girls Who Became Leaders—Kirkland.

New Leaflets
Intermediate Program Suggestions 1939-40. Free.
Intermediate Manual. Free.

Young People

Loan Library Books
Future Belongs to You, The—Burkhart.
How Fare American Youth?—Rainey.
Mental Hygiene Series.
Private Enemy No. 1—Miller.
Understanding Youth—Burkhart.
Youth Looks at Religion—Wickeden.
Youth Tell Their Story—Bell.
New Leaflets
Young People's Program Suggestions 1939-40. Free.

CHILDREN'S DEPARTMENT

Are You Looking Ahead to the New Church Year?

By Ruth Shriver, Director of Children's Work

Each succeeding year sees more colleges, universities, high schools and churches looking to the building up of printed page and library resources for carrying on their work. In many new school buildings being erected just now the library is considered the most important room in the building.

Here are some of the most valuable contributions in terms of books, bulletins and leaflets for 1939-40. Look them over and decide which ones your church ought to buy.

Don't forget the old ones while choosing the new. The 1939-40 Loan Library and Literature Catalogues have more complete lists. They are free for the asking from the General Boards, 22 S. State St., Elgin, Ill.

New Leaflet Materials for the Children's Worker

Guide for the Children's Division of the Local Church. 30c.
Your 1939-40 Program for Children. Free.
Nursery Class in the Church School, Moore. 5c.
Music, Poetry and Pictures in the Christian Education of Primary Children. 5c.
Books of the Year for Children, 1938. 10c.
Inexpensive Books for Boys and Girls, American Library Association. 50c.
List of Bible Story Books for Children. 2c.
Reading for Fun, Ramsey. 20c.
Selected List of Ten-Cent Books, 1938. 15c.

New Books in the Brethren Loan Library for the Children's Worker

First Things First—Boysen.
High, Wide and Deep—Dixon.
Planning for Nursery Children—Keyser.
Teaching Children in the Small Church—Marvel.
Understanding Children—Sherrill.
Understanding Our Children—Mumford.
When Home and School Get Together—Redding.
Children's Worship in the Church School—Perkins.
Art of the Story-Teller, The—Shedlock.
For the Storyteller—National Recreation Association.
Story-Telling Hour, The—Bailey.

"Not My Will"

(Continued From Page 15)

selfishly praying for our own way." She bowed her head. "Not my will, but thine, be done." John also bowed his head and from the bottom of his heart repeated the words after Mary. "Not my will, but thine, be done."

A calm peacefulness filled their hearts. In the distance the town clock tolled the midnight hour as they followed the nurse to the bedside of their loved one.

Rockwood, Pa.

Echoes From the Anderson Conference

(Continued From Page 21)

are announced will be used to catch up on these notes. Even so, ministers and their wives are still coming in at the door. It looks as though we are to have about as many as at the noon luncheon for pastors, parents and workers with children. There is the same buzz of friendly voices and the clatter of dishes at the service counters. This dinner for ministers and wives is to be another success if numbers and preliminary sounds are any true criterions.

Bro. Ross D. Murphy, chairman of the Pastoral Association, announced that the dinner was sponsored by this association. He reviewed briefly the organization, and stated the financial status was good, had been good for several years—with a balance in the treasury of thirty-seven dollars. At this point the nominating committee was called upon for a report. Their report was accepted, which resulted in the following officers for the new year: president, C. G. Hesse; vice-president, George Detweiler; secretary-treasurer, Earl Frantz.

The speakers for the occasion were Brethren Rufus P. Bucher and M. J. Brougher, the first for the free minister group and the latter for the supported ministry. Bro. Bucher spoke interestingly of experiences in his field. He spoke of when the free ministers prepare their sermons, and of the unique ways in which they are frequently assisted by good brethren. For example, he told of how thirty-two men came and husked a crop of corn so he could go and hold an evangelistic meeting. Then, at the close of the series of meetings the farmer evangelist was sent on his way rejoicing with a generous check. Bro. Bucher's presentation of the life of a free minister proved so winsome that the second speaker, Bro. Brougher, felt almost persuaded he would like to be a free minister.

Out of his long and rich experience Bro. M. J. Brougher gave a unique listing of do's and don't's for ministers. It seems one must soon learn to deal gently and understandingly with the erring. The work of the minister's wife is exceedingly important. As to entertaining that is best kept to the basis of helping those who cannot be expected to return the compliment. Troublemakers may well be urged to reduce charges to writing. This usually disposes of the same. Lean heavily on boards and committees. Do not have pets. See a wide and wise spread in officeholders. Handle church money with care, seeing to it that experienced and dependable persons care for all funds in a businesslike way. Make much of the love feast to build fellowship and of the vacation school to train leaders. By many such gems of wisdom born of experience Bro. Brougher told good pastors how they could be even better.

Congregational and Choir Music

How we wish everyone who reads these lines could sit on the empty bench at our side and hear the melodious voice praise raised by the congregation and choir under the leadership of Bro. Brightbill. What rich blending of tones, what sweet yet thunderous melody! What soul thrilling music. But remember hundreds upon hundreds are singing with the spirit of the understanding.

A Word About Announcements

Announcements made from the floor of the Conference are seldom of importance by the time they could appear in the pages of the Messenger. However, at this point two things were mentioned which will bear passing on. First, it was announced that there had been received from the oldest minister in the denomination a letter of greeting to the 153rd Conference. You may well guess that the minister is Elder James A. Sell of Pennsylvania. The other announcement was a statement by Bro. Floyd Mallott regarding the new historical magazine, **Schwarzenau**, previously mentioned in these notes.

New Officers in Place

According to custom, retiring Moderator V. F. Schwalm read the names of the officers of the Conference of 1939, then introduced the new Moderator, Dr. D. W. Kurtz. But first note that the rest of the officers for the 153rd Conference are as follows: Reader, R. W. Schlosser; Secretary, J. E. Miller; Messengers, Robert Sherfy and Frank Bowman. Declaring the 153rd Conference in session, Moderator Kurtz called for the reading of Acts 15, the chapter always read as the scriptural basis for the Annual Conference.

It is at this point that nominations, so far as in hand, are reported. These were as follows: Moderator Elect, Rufus D. Bowman; Committee on Credentials, H. H. Keim, W. J. Heisey, George C. Carl, Clyde Mulligan, Nathan Martin; Committee of Resolutions, Harper Will; Letters of Greeting, I. S. Long, Henry F. King, H. H. Keim, Jr.; General Mission Board, M. S. Frantz; Board of Christian Education, A. C. Baugher (unexpired term of H. K. Ober, deceased), Paul Kinsel; General Education Board, J. I. Baugher; General Ministerial Board, Raymond Peters; National Women's Council, Mrs. William Beahm (Missions); National Council of Men's Work, Elmer Hersch, M. B. Williams, Harl Russell, Stanley Keim; Auditing Committee, C. J. Kistler; Member of Advisory Board of American Bible Society, M. J. Brougher; General Conference Trustees, J. K. Miller; Railway Transportation Agent, W. W. Slabaugh. These nominations were all confirmed by Conference.

Letters of Greeting

More than a formality is the reading of letters of greetings from the various mission fields. Letters from Scandinavia (Sweden and Denmark), India, China and Africa were received. Appropriate answers were prepared by a committee composed of I. S. Long, Henry F. King and H. H. Keim, Jr. These were read and ordered sent. Unique at this point was the brief cablegram from David Blickenstaff and Paul Bowman, Jr., in Spain; and the letter from James A. Sell and wife. Bro. Sell was born in 1845. He is the oldest minister in the Church of the Brethren.

Worship and Moderator's Sermon

The business as reported above is all that is cared for at the first Conference session, the rest of the evening being reserved for a period of worship and the moderator's sermon. The Conference choir sang a beautiful number, Bro. V. F. Schwalm led in brief devotions, and then Moderator Kurtz spoke on *The New Piety*. The speaker began with a resumé of the problems confronting

mankind—war, nationalism, economic imperialism, secularism, intemperance, organized crime, broken homes and insanity. Life is proving too much for man without religion. He is at sea without faith in God and fellow man. Now the great problems of our modern life are but symptoms of deeper disease. In their day the prophets saw that the good life is the only promise of a way up and out. In Reformation times there was a recurring emphasis upon this idea. As for pietism, it was a reformation of the Reformation. The latest reaching after this good life is the movement which stresses the four great absolutes—honesty, purity, unselfishness and love. With his characteristic earnestness Moderator Kurtz drove home the significance of absolute honesty, absolute purity, absolute unselfishness, and absolute love. For the speaker's own summary of his sermon see *The New Piety* in the Gospel Messenger for June 10. With fitting prayer and song the first business session of the 153rd Conference ended.

== CORRESPONDENCE ==

Associate Membership

I have carefully read Bro. I. N. H. Beahm's article in Gospel Messenger of May 27, 1939, and I cannot fully agree with his ideas on some points. I am not a learned man, having had only a meager common school education. But I have prayed for many years to my heavenly Father for wisdom that I might more fully understand the Holy Scriptures. Christ did not choose his twelve apostles from the most highly educated class of people, which gives me hope that I in my declining years may still do a little good. As Christ went everywhere doing good, so we, if we want to follow in his footsteps, should do all the good we can. And if we can reason together and get a fuller, truer meaning out of the Scriptures then we are doing good.

I fully agree with Bro. Beahm on the Brethren's mode of baptism, for to my eye there is nothing plainer within the lids of the Bible. But Christ did not condemn those who were doing good in his name and were not following them. Neither should we. We are not the only people that are on the way to heaven. People do not see alike, and certainly there are many members in the various churches or denominations who are just as earnest and sincere in their work for the Master as any member in the Church of the Brethren. Therefore, if we want to do good wherever we can, and there are members of other denominations in good standing who have no church home and wish to become associate members of our church, I say let us not be selfish, which Christ forbids; but let us give them a chance to work for their Master where they are. I have reason to believe there are a number of associate members in the Church of the Brethren today who are doing more for the betterment of the church and the upbuilding of God's kingdom than some who were taken into the church by baptism. I am inclined to think an associate member would not be as apt to cause trouble in the church as some others.

Bro. Beahm called attention to the things enumerated by Paul in the fifth chapter of Galatians, which would bar any one from entering into the kingdom of God.

Here Bro. Beahm points out the word "variance" as a sin and claims associate membership to be a variance from the gospel, which I cannot accept. Paul was writing directly to the members of the Galatian church and was trying to show them how wrong it was to indulge in those things. It is my candid opinion that Bro. Beahm is putting an altogether different construction on the meaning of the word variance from the meaning which Paul meant to convey. Of course the word variance has several definitions as many other words have in the English language. But according to Paul's writings to the Galatian brethren he no doubt meant to convey this meaning: differences that produce disputes or controversy, disagreement, dissensions, discord, quarreling, which has no connection with associate membership whatever.

Abilene, Kans.

J. F. Correll.

Our Nurses' Plea

In a recent issue of the Gospel Messenger there was published a report on Bethany hospital. Immediately upon our reading of this article there was a great awakening. The girls began talking and discussing what Bethany meant to them. Each wanted the brotherhood to know how they felt about Bethany hospital. We wish to thank this committee for the work they have done.

It is a fact that some girls have the innate desire to help relieve the suffering of mankind through nursing. Isn't it true that those of our young people who desired and desire higher education in other arts were and are given this privilege through our church colleges? How did these colleges start? As paying institutions? Did they reach the entire brotherhood? Are there any today that are on a completely paying basis? Are they not under the loving protection, guidance, and help of the church? Was our youth ever urged to attend other good Protestant colleges instead of our own? Are they not for the teaching and preparing of our church youth for constructive lives and work in our church?

By merely glancing at the New Testament account of the life of Christ one is astonished by the great emphasis Christ places on the healing of the sick as a means to reach the souls of mankind. Christ always relieved human suffering first. If the church activities are compared to the links of a chain and a chain is as strong as its weakest link, then how strong is our link of healing the sick?

When a girl is educated under the careful direction of a staff of Brethren workers who are vitally interested in their spiritual and moral training with good Brethren fundamentals, are they not well equipped to give aid to mankind? To us, the hospital, with church teaching, is an important adjunct to the church's field of Christian education and means much in our attempt to Christianize the world.

Through the years that Bethany has operated it has proved concisely that a Christian hospital has made a definite impression on patients. The good which has come and is continually coming from Bethany cannot be put into words. One patient stated: "You don't realize how far your hospital is known, and what the attitude of the nurses to their patients means to us." How we praise God at these times for bringing us thus to help helpless people.

We have a group of girls coming from all over the United States who have to learn to adjust themselves to

one another. With this small group the faculty members can study their personalities and help and guide them upward. Not all have turned out to be what is Christian, but with two in Africa and many more doing work in America we feel God has had much in return for his many favors to us.

One graduate nurse states: "Frankly, I did not realize just what Bethany hospital did mean to me until I left her. Since my graduation in 1935 I have worked in three other hospitals. When I compared the technique of the hospitals, the attitude of nurse to patient, the quality of nursing service, I found that Bethany and her ideals stood out in the nursing field like a lighthouse in the midst of a stormy sea."

Yes, Bethany hospital at present is small, but her quality and standards are high. Only a few girls can be accepted each year from many applications, and we few who are chosen feel it a great privilege. Lutherans, Methodists, Catholics and other faiths have their own hospitals. Some far-sighted Brethren saw that we needed a hospital. Miss Trostle, whom we learned to love and admire for her high Christian standards, gave her life to build a true Brethren foundation in this hospital. Should she, as well as others, give years of their lives in vain? This need for a living, growing hospital has not diminished, but increased. We challenge the members of the brotherhood to back our only hospital, to increase its capacity, and thus give more of our girls the opportunity that we have had. Yes, we need Bethany and Bethany needs more conscientious girls who want to give their best to the "world of the sick."

Chicago, Ill. Ann Zigler,
Representative of Nursing Group.

Elizabethtown College Church Music Conference

The Elizabethtown College Church Music Conference is scheduled for June 29-July 2. Church choristers, and chorus directors particularly, will find inspiration and helpful suggestions in the following courses which will be offered at the music conference to be held at Elizabethtown College: Music Leadership and Conducting Congregational Singing—A. F. Brightbill; Worship Through Music—P. L. Huffaker; Special Music—C. L. Rowland; Organization and Administration of Chorus—H. B. Baughey; Essentials in Accompanying—Gertrude Royer Meyer and Henry Gottshall; Vocal Clinic—E. G. Meyer, C. L. Rowland and P. L. Huffaker.

Choristers, chorus directors, pastors, and others interested in organizing and directing the music of the church should enroll for the entire conference. Enrollment will begin June 29 at 9 A. M. The total cost of registration, board and room for the four days will be \$6.

We urge those who cannot attend the daily classwork to attend the following special events: Thursday at 8 P. M., convocation address—P. L. Huffaker, and music slides—A. F. Brightbill; Friday at 8 P. M., all junior choirs of Elizabethtown; Saturday at 8 P. M., organ recital and vocal solos; Sunday at 3 P. M., adjudication of choruses and quartets; Sunday at 8 P. M., massed chorus, antiphonal singing, Pennsylvania German recorded hymn singing.

Each evening there will also be spirited congregational singing in which we will use the revised Church of the Brethren Hymnal.

Elizabethtown, Pa.

E. G. Meyer.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gross-Sturm.—Darrel Gross and Evelyn Sturm, both of Bowmont, Idaho, at the Brethren parsonage, by the undersigned, May 12.—Van B. Wright, Twin Falls, Idaho.

Huber-Ansley.—By the undersigned, in the Middletown Church of the Brethren, April 9, 1939, Ralph Huber and Ruth Ansley, both of Bellefontaine, Ohio.—C. Walter Warstler, Middletown, Ohio.

Lunkley-Welsh.—Charles W. Lunkley and Rosella Welsh, both of Ottumwa, Iowa, by the undersigned, at the church, May 1, 1939.—Charles A. Albin, Ottumwa, Iowa.

Moyer-Fretz.—J. Reuben Moyer and Olive R. Fretz, at the home of the bride's parents, Hatfield, Pa., April 1, 1939.—Henry H. Reber, Mohrsville, Pa.

Nusbaum-Jenkins.—By the undersigned, uncle of the bride, at the home of her parents in Elkhart, Ind., May 21, 1939, Archie Nusbaum and Natalda Jenkins.—C. Walter Warstler, Middletown, Ohio.

Polley-Brown.—At the home of the bride's parents, Mr. and Mrs. S. J. Brown, by the undersigned, May 28, 1939, Marion Polley and Vesta Brown.—C. Noble Stutsman, Grants Pass, Ore.

Ross-Idleman.—By the undersigned, at the Ten Mile Church of the Brethren, May 14, 1939, Charles T. Ross and Mabel E. Idleman, daughter of the late Eld. Russell T. Idleman, both of Marianna, Pa.—G. L. Baker, Marianna, Pa.

Scheel-Blickenstaff.—In the Nampa Church of the Brethren, by the undersigned, May 28, 1939, Maurice E. Scheel and Marie Blickenstaff, daughter of Mr. and Mrs. J. W. Blickenstaff of Nampa.—C. Noble Stutsman, Grants Pass, Ore.

Smith-Robison.—In the Lincoln church, May 14, 1939, Pastor Lenn Smith and Sister Clara Robison, both of Lincoln, Nebr.—J. Edw. Jarboe, Lincoln, Nebr.

Stewart-Jack.—At the home of the bride's parents, Mr. and Mrs. C. H. Jack, May 27, 1939, by the undersigned, Harold Stewart and Maxine Jack, both of Meridian, Idaho.—C. Noble Stutsman, Grants Pass, Ore.

Watkins-Miller.—At Carlisle, Ohio, April 25, by Eld. Jno. M. Garst, at the home, Henry W. Watkins and Willa Lee Miller, both of the Stone Lick church.—Anna Lesh, Goshen, Ohio.

FALLEN ASLEEP

Aushman, Sister Ann Catherine, daughter of the late Eli and Leydia Derr Delaughter, and wife of the late Lewis Aushman, departed this life May 21, at the age of 88 years. She was a member of the Church of the Brethren for almost three-quarters of a century. Surviving are four sons and three daughters. Funeral services were conducted in the Frederick church by Bro. Ralph E. Shober, assisted by Bro. S. Ira Arnold. Burial in the Middletown Valley Lutheran cemetery.—Mrs. Mary C. Shober, Frederick, Md.

Aushman, Sister Daisy, departed this life March 31, after several months of illness. She was 58 years old, and served her church faithfully since a small girl. She leaves her husband, Milton Keefer Aushman, six sons and two daughters. Funeral services were conducted by her pastor, Bro. Ralph E. Shober, in the Frederick church, assisted by Bro. S. Ira Arnold. Burial in the Monrovia Church of the Brethren cemetery.—Mrs. Mary C. Shober, Frederick, Md.

Brubaker, Emma Frances, was born Sept. 28, 1872, and died May 14, 1939. She was the only daughter of Moses N. and Katie Rudy Landis. On Nov. 28, 1890, she was married to John W. Brubaker who survives. Besides her husband she leaves two brothers. She was one of the 119 charter members of the Lititz congregation, of whom forty-four are still with the congregation. She was quiet and unassuming and served the Lord faithfully. She was a willing worker in the Aid Society and will be greatly missed. Funeral services were conducted by Bro. James M. Moore in Beck's funeral home, with further services in the Lititz church. Interment in the Landis Valley cemetery.—Mrs. Louis Huebener, Lititz, Pa.

Carter, Joseph E., of Montgomery County, Md., died Jan. 21, aged 83 years. He is survived by six sons and two daughters. Funeral services were held at the Beallsville Methodist church by Bro. Ralph E. Shober. Interment in the adjoining cemetery.—Mrs. Mary C. Shober, Frederick, Md.

Cree, Sister Letitia, was born Feb. 13, 1867, and died April 24, 1939. She was the daughter of Sister Elmira Zang of sacred memory who was the first convert at the beginning of the mission work at Mt. Olivet. Sister Cree united with the Church of the Brethren in 1930, and was always ready to lend a helping hand when she was needed. She had very poor eyesight the past ten years of her life. She is survived by three daughters and four sons. Her husband preceded her in death a few years

ago. Services were conducted at the Myers funeral home in Newport, Pa., by Eld. E. S. Kipp, with burial in the family plot at Grants cemetery.—Mrs. Ada Brandt, Millerstown, Pa.

Crist, Emma Glick, daughter of Samuel and Martina Glick, was born in Holt County Feb. 14, 1871, and departed this life in her home at Mound City on May 18, 1939. Her early life was spent in this community and the influence of her home meant a lot to her. She united with the Church of the Brethren early in life and was a faithful and prayerful worker. She was married to John H. Crist March 14, 1888, and eight daughters and two sons were born to this union, one daughter having passed on in infancy. Besides the children she leaves twenty-three grandchildren, three great-grandchildren, her husband, one sister and one brother. She lived a heroic and devoted life, continually looking through the eyes of faith and eternal promises. Funeral services were held at the Bethel Church of the Brethren by Bro. J. A. Eby of Marshalltown, Iowa, assisted by Bro. Leonard M. Lowe and Rev. Dessie Pilalas. Interment was in the Bethel cemetery.—Mrs. John L. Marti, Mound City, Mo.

Cupp, Annetta Laura Virginia Miller, was born near Mt. Solon, Va., Feb. 21, 1867, and departed this life April 19, 1939. She had been in failing health for a number of years, having suffered from several strokes of paralysis. She was an invalid for the past two years and bore her sufferings with much patience. She was greatly loved by all who knew her. She was a daughter of Peter and Eliza Miller and was married to Luther P. Cupp, April 30, 1911, who preceded her in death in 1931. Surviving are three stepchildren, two sisters and a number of nieces and nephews. Funeral services were conducted at Sangerville church by Elders J. M. Foster and M. G. Sanger. Interment was made in the near-by cemetery.—Stella V. Wine, Bridgewater, Va.

Dove, Martin, died at the home of his daughter near Broadway, Va., May 28, 1939, aged 89 years, 6 months and 3 days. He was a member of the Church of the Brethren since early life. He had been blind for the past ten years but continued faithful in the work and interest of the church. Surviving are three daughters, two sons, two sisters, two brothers, seventeen grandchildren and six great-grandchildren. The funeral service was held from the Cedar Run church, with Elders S. D. Lindsay and A. J. Fitzwater officiating. Interment in the cemetery adjoining the church.—Mrs. Samuel D. Lindsay, Timberville, Va.

Fellers, P. M., died May 6, 1939, aged 93 years. Bro. Fellers had been a member of Jeters Chapel church for a number of years. Surviving are three daughters and one son. Funeral services were conducted at his home by E. C. and J. S. Crum-packer and S. S. Stevens, with burial in the family cemetery.—Fannie Spradlin, Vinton, Va.

Fogle, Sister Martha L., was born in Frederick, Md., Sept. 22, 1872. She was the daughter of the late Hezekiah and Mary Titlow Hailfeigh. She departed this life Dec. 16, 1939, aged 66 years. Surviving are her husband, Clarence E., four daughters and two sons. Funeral services were held in the Frederick church, conducted by her pastor, Bro. Ralph E. Shober. Burial in the Center Methodist cemetery.—Mrs. Mary C. Shober, Frederick, Md.

Holmes, Emma Lalor, was born in Dane County, Wis., Feb. 2, 1857, and died at the farm home near Albany April 16, after an illness of about a year. Jan. 17, 1883, she was married to George W. Holmes. Five children were born to them, one twin dying at the age of six months. She is survived by her husband, four children and seven grandchildren. Funeral services were held in the Congregational church, with Bro. Howard Peden officiating. Burial was made in Eau Claire.—Frank Peden, Rock Falls, Wis.

Hostetler, Myrtle Bernice Hoff, daughter of Lontana and Emma Hoff, was born near Plymouth on June 6, 1907, and died May 16, 1939, at the Irene Byron hospital, Fort Wayne, Ind. Her parents died when she was young and she spent her childhood with her grandparents near Plymouth. On June 6, 1925, she was married to Paul Hostetler, and one daughter was born to this union. Sister Hostetler graduated from Manchester College in 1930 and taught in the public school at Angola the following year. She was a great lover of music and all things beautiful. She was a lifelong member of the Church of the Brethren, always willing to serve her church in any way possible. She had been in failing health for a number of years but was a patient and uncomplaining sufferer. Even though Sister Hostetler suffered much she did all she could to help cheer others. Many sick folks received letters and words of cheer from her when she was almost too weak to write.—H. L. Hartsough, North Manchester, Ind.

Lawhorn, Mrs. Willie Alice, died suddenly Feb. 12, 1939, aged 78 years. She was a faithful worker in Jeters Chapel church as long as her health permitted her attending church. Funeral services were conducted at Jeters Chapel church and she was laid to rest beside her husband who passed away about two years ago. Surviving are one daughter and three sons.—Fannie Spradlin, Vinton, Va.

Miller, Eli A., son of David and Rebecca Miller, was born near Sangerville, Va., April 17, 1862, and passed away at his late home in Ada, Ohio, May 5, 1939. He gave his life to Christ in October of 1876 in the Sugar Creek church. He was married to Margaret S. Sandy Jan. 14, 1892. To this union were born four daughters and one son. His life was rich in faith, devotion and

service in the Master's work. Although physical infirmities in recent years prevented his attendance at church services he was there in spirit. He held numerous church offices and served as deacon for more than forty-two years. He was chorister until his health failed him. Funeral services were conducted by the pastor, the undersigned, assisted by Eld. W. D. Landes. Interment in the Pleasant View cemetery.—J. L. Guthrie, La Fayette, Ohio.

Miller, Jackie Lemar, aged 8 years, died in the Frederick City hospital, April 15, of spinal meningitis. He was a very regular attendant at the Frederick Church of the Brethren Sunday school. He is survived by his father and mother, one brother and one sister. Funeral services were conducted at the home by his pastor, Bro. Ralph E. Shober. Interment in the Woodsboro cemetery.—Mrs. Mary C. Shober, Frederick, Md.

Noffsinger, Sister Ella, was born at Florida, Ohio, March 15, 1858, and died at the home of her son in Defiance, Ohio, April 23, 1939. She was united in marriage to Frank Noffsinger in 1877. To this union were born five sons and one daughter. The daughter, one son and her husband preceded her in death. She was a faithful member of the Church of the Brethren for many years. She leaves four sons, nine grandchildren and one great-grandchild. Funeral services were conducted in the Defiance church by Brethren Jay Hornish and Charles Kintner. Burial in the Ayersville cemetery.—Mrs. Mattie Eitniet, Defiance, Ohio.

Price, Sister Alice Page, wife of Bro. Chas. W. Price, departed this life Jan. 28, aged 72 years. She was a lifelong member of the Church of the Brethren. Besides her husband she leaves six daughters and two sons. Funeral services were conducted in the Pleasant Hill church by Bro. Ralph E. Shober. Interment in the adjoining cemetery.—Mrs. Mary C. Shober, Frederick, Md.

Rensberger, Burl Bracy, son of Mr. and Mrs. Ray Rensberger, was born in Defiance County, Ohio, Feb. 26, 1934, and passed away at his home May 11, 1939. He leaves his father, mother, one brother, one sister, his grandparents and a host of other relatives and friends.—Dewey Rowe, Bryan, Ohio.

Ridenour, Harry O., aged 79 years, died Feb. 25. Surviving are four sons and two daughters. He was a member of the Church of the Brethren for many years. Funeral services were conducted at the home by his son, John, by his pastor, Bro. Ralph E. Shober. Interment in Mt. Olivet cemetery.—Mrs. Mary C. Shober, Frederick, Md.

Specht, Marjorie Ann, infant daughter of Mr. and Mrs. Walter Specht, died at the Emergency hospital, Frederick, Md., Mar. 23, after a complication of illness. She is survived by her parents. Funeral services were conducted by Bro. Ralph E. Shober, with interment in Mt. Olivet cemetery.—Mrs. Mary C. Shober, Frederick, Md.

Spradlin, Mrs. Ellen Frances, was born June 29, 1852, and died May 4, 1939. She was born and raised in Bedford County, Va., and had been a member of Jeters Chapel church for more than sixty years. Funeral services were conducted at Jeters Chapel church by Eld. E. C. Crumpacker, with interment in the church cemetery beside her husband who has been dead for thirty-six years. Surviving are four sons, three daughters, seventy-nine grandchildren, one hundred and fifteen great-grandchildren and eleven great-great-grandchildren.—Fannie Spradlin, Vinton, Va.

Swihart, John, oldest son of Jacob and Clara Gidley Swihart, was born in Miami County, Ind., Aug. 10, 1862. At the age of three years his parents moved to Whitley County and a few years later to Noble County where he grew to manhood. In November of 1886 he united with the Blue River Church of the Brethren and remained faithful. He was married to Lucinda Hire Sept. 6, 1886. To this union two children were born. His companion passed away Nov. 26, 1890. Later he went to Arkansas and in 1898 was married to Lucy Shank who also preceded him in death. One son was born to this union. May 25, 1904, he was married to Mary E. Ganger who was his faithful companion until death which came May 6, 1939. He leaves his widow, two sons, nine grandchildren, two great-grandchildren, two brothers and three sisters. Funeral services were held at the West Goshen church by Elders Leander Kurtz and Foster Berkey. Burial in West Goshen cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Wilt, Duane James, son of Virgil and Laura Rhoades Wilt, was born May 1, 1925, and died May 18, 1939, as a result of an accident while riding his bicycle near his home in Dayton. He had just completed his eighth year of school at Roosevelt Junior High. Music interested him, the trumpet being his favorite instrument. On April 2, 1934, he united with the East Dayton Church of the Brethren and remained loyal. Surviving are his parents, three sisters, one grandmother and three nephews. Funeral services were held at his home by Bro. Henry Barnhart and the writer. Burial in the Greenville cemetery.—Hugh Cloppert, Dayton, Ohio.

Young, Sister Samantha Elizabeth, wife of Sampson L. Young, died Jan. 30 at the age of 84 years. She was the daughter of the late Dr. Jonathan H. and Mary Jacobs Baker of Des Moines, Iowa. She was a devout member of the Church of the Brethren. She leaves her husband, three sons and two daughters. Funeral services were conducted at the home of her son, Samuel H., by her pastor, Bro. Ralph E. Shober. Interment in Mt. Olivet cemetery, Frederick.—Mrs. Mary C. Shober, Frederick, Md.

CHURCH NEWS

California

Long Beach.—We met in council May 24. Daily vacation Bible school will be held June 19-30, with Mrs. E. H. Brubaker as director. Delegates to Anderson Conference are Mrs. Mary Bohn and Mrs. Emma Simmons. Delegates to district conference are W. T. Luckett, E. H. Cameron and Mrs. Ivy Killingsworth. Bro. Geo. Carl of La Verne brought an interesting message on May 7. Our mother and daughter banquet was held May 12 and a good program was given. Mrs. Killingsworth was in charge, with Mrs. Gwartney as toastmistress. Mrs. Andrew Blickenstaff enjoyed this banquet with us. Our love feast was held May 17, with a good attendance. The Ladies' Aid Society is doing good work under the supervision of the vice-president, Mrs. T. J. Rummolds. A Bible study class, directed by Mrs. Elva Shrock, is held every two weeks in connection with the Aid work. A Children's Day program will be rendered June 11, directed by Mrs. Workman and Mrs. Plesscher. The missionary circle held their last meeting May 26. Average attendance for the past nine months was twenty-two. Pledges to the Women's Work and La Verne College were paid. Officers were elected for the ensuing year, the first meeting to be held Oct. 6, with Mrs. Cora Fike as president; Mrs. Alderson as vice-president.—Mrs. Emma Simmons, Long Beach, Calif., May 27.

Idaho

Nampa.—We held our love feast on May 24, with Eld. C. A. Williams presiding. One hundred and twenty-five communed. At a brief business meeting Sister H. H. Keim and H. E. Bradley were elected delegates to Annual Meeting. Pastor M. S. Frantz will serve on Standing Committee.—Stanley B. Keim, Nampa, Idaho, May 25.

Illinois

Milledgeville.—Pre-Easter services were held in the Brethren church in town, conducted by four young men of Ashland College, two of whom were Milledgeville boys. Virgil Meyer is preparing for the ministry. The dry element of our township put on a campaign this spring to rid our town and community of booze. The wets were not slow in following suit in their interests. We are happy to relate the results of the election proved the dries were in the majority and booze went out. We observed the love feast on May 7, with Bro. O. D. Buck of Franklin Grove officiating. We were happy to have Sister Buck and some members of the Yellow Creek congregation with us. Some of our older members who could not be with us had the blessing of the bread and wine brought to them by our pastor. May 8 we met in council and elected the following Sunday-school officers: Mrs. Preston Kreider, superintendent; Lelo Gnagey and Howard Stover, assistants; Mrs. Abe Reiff, children's superintendent; Mr. and Mrs. Voyle Prowant, home department; Mrs. Harry Stoner; Cradle roll superintendent; Mrs. Alice Gnagey, delegate to Annual Meeting; Mrs. Clara Fike, alternate; Mrs. Abe Reiff and Voyle Prowant, delegates to district meeting; Mrs. Voyle Prowant and Russel Meyers, alternates. We had our mother and daughter program May 14, with Mrs. W. L. Puterbaugh of the Milledgeville Brethren church as guest speaker. Some of our mothers and daughters attended the mother and daughter fellowship supper and program at the Brethren church on May 16. Some of our young people gave the missionary play, Beginning at Jerusalem. Our co-operating Sunday schools will hold their annual picnic at Lowell Park June 7.—Clara V. Fike, Milledgeville, Ill., May 24.

Indiana

Pleasant Dale.—At our recent council two letters of membership were granted. Sister Weller was chosen as delegate to Annual Conference, with Bro. Joe Baumgartner as alternate. April 30 Brother and Sister I. W. Moomaw and Brother and Sister O. G. Brubaker were with us in the interest of Men's Work. A fitting service was held on Mother's Day and a small bouquet was given to each mother present. We will celebrate the fiftieth anniversary of the organization of our church, with a home-coming program on Sept. 24. We extend an invitation to all pastors, elders, evangelists who helped with the work at this place and all former friends and members to come and help make this a real home-coming. The joint Sunday-school convention of the four adjoining churches will be held in this church June 4. Bro. Wm. Beahm will be the guest speaker. Our revival meetings will be held the last part of August with Bro. Dewey Rowe of Ohio doing the preaching. The community daily vacation Bible school is now in progress with an enrollment of 234. We are having good attendance at morning and evening services, and Bro. Weller is giving helpful messages.—Victoria Stoneburner, Decatur, Ind., May 27.

Sampson Hill.—Eld. J. Andrew Miller of Muncie, Ind., chairman of the district ministerial board of Southern Indiana, preached three wonderful sermons for us May 27. Three were baptized. Brother and Sister Tranter of Washington, Ind., attended our Sunday services. Bro. Miller visited some of the sick and afflicted and we feel greatly benefited by his coming. We hope he will return to us in the near future. We have Sunday

school every Sunday morning at 9:30 and are progressing nicely.—Geo. Mattox, Shoals, Ind., May 31.

Upper Fall Creek.—We held our love feast May 20. Bro. L. L. Paul of Buck Creek officiated. Other ministers present were D. W. Bowman, Perry Hoover, Anson Priddy and A. B. Roof. Bro. Clarence Hoover was called from the meeting on account of sickness. We had an all-day meeting and basket dinner on Sunday following the love feast. Bro. Ora Zirkle spoke in the forenoon and Sister Zirkle gave a special number in song. Bro. D. W. Bowman spoke in the afternoon and dedicated our two new Sunday-school rooms. We have services every Sunday. We will meet on Sunday to plan for district meeting.—Mrs. Phoebe Good, Middletown, Ind., May 29.

Iowa

Dry Creek.—We met in council April 31 and the church unanimously voted to retain Brother and Sister O. A. Myer as pastors for another year, this being the sixth year of service at this place for them. Bro. Myer was elected delegate to Annual Conference, with Bro. D. W. Miller as alternate. The church decided to ask district meeting to change our church name from Dry Creek to Robins. Our Ladies' Aid is having our church basement redecorated. The primary department is busy preparing for a Children's Day program to be given June 4. Our B. Y. P. D. is giving interesting programs on Sunday evenings. Bro. Walter Kahle of Virginia is visiting some of the churches of Middle Iowa during the summer. We are expecting him to be with us July 4-6. Bro. M. W. Eikenberry of Dallas Center, Iowa, and his two granddaughters were Easter guests of Brother and Sister Myer. Bro. Eikenberry gave an inspiring Easter message. In the evening a play, *The Portal*, directed by Raymond Bebee, was enjoyed and appreciated by a large audience.—Mrs. O. A. Myer, Robins, Iowa, May 27.

Greene.—May 11 family night was observed and a supper and program were given in honor of the Christian home and Mother's Day. Brother and Sister Roy Stern and Lyle Klotz of Fredericksburg gave talks. Lyle Klotz accompanied by his sister, Eva May Klotz, gave two musical selections. Our former pastor, Bro. C. E. Schrock, has accepted the pastorate at Newton, Kans. After the program a farewell was given Brother and Sister Schrock and the congregation presented them with a purse of money. Bro. Schrock gave his closing sermon May 14. We pray God's blessing on their work in Kansas.—Mrs. Clara Swab, Greene, Iowa, May 31.

Maryland

Grossnickles.—Our Easter service was held on April 9, with a good attendance. April 23 our young people and our pastor, Bro. C. F. Holsopple, gave a program at the Frederick County jail. The organized classes of our Sunday school have been visiting the poor homes of our community and providing them with clothing to attend church. We closed a successful revival meeting with our love feast on May 20, with Bro. C. F. Holsopple officiating. Twenty accepted Christ during these meetings. On May 19 Bro. Paul S. Taylor and his wife and children of Hanover, Pa., had charge of the meeting. We also had special music every night of the meetings. Brethren Ralph Frushour and Elmer Leatherman were elected as deacons.—Mae S. Grossnickel, Myersville, Md., May 31.

Sams Creek.—Recently Bro. W. M. Kahle gave a series of his talks on money management which proved interesting and profitable. The church and Sunday-school workers met in a workers' conference recently. These conferences will be held regularly. Sister Ina Rakes, president of the B. Y. P. D., was the winner of the \$10 prize offered by the Lord's Day Alliance of Maryland. Her essay was written on *Why and How to Keep the Lord's Day*. This contest was open to all denominations. Dr. W. W. Davis, secretary of the Lord's Day Alliance, was with us one Sunday evening and presented the prize to Miss Rakes. The love feast was well attended. Running water was installed in our basement which is very convenient. On spring rally and fellowship day Bro. W. C. Hanawalt of the Marsh Creek congregation brought us two good messages. Bro. Freeman Ankrum of the Linwood church gave us a splendid devotional address. Rev. R. L. Bartlett of the Taylorsville M. E. church and Bro. A. Stauffer Curry of Westminster gave good messages in the evening. The special music was greatly appreciated, and was rendered by the Edgewood, St. James M. E. and Taylorsville M. E. churches in addition to home talent. The Children's Day program will be given June 18. The Sunday-school convention and the ministerial meeting together with other church auxiliary programs will be held at Sams Creek and Edgewood church houses July 26, 27.—Wm. Kinsey, New Windsor, Md., May 31.

Michigan

Detroit.—On Feb. 24 the men's group entertained their families at an oyster supper. Several of our members attended the Madras Conference and the World Day of Peace meeting Feb. 23, 24. We concentrated on a Lenten program March 5 to April 9. Dr. Clarence Hill Frank, executive secretary of the Detroit Council of Churches, was our guest speaker March 5. Prof. Alvin Brightbill of Chicago conducted an institute of music March 17-19, which was profitable and much enjoyed. Services were held each evening by our pastor during Holy Week, with our

communion on Good Friday. An inspiring sermon and special music made a fitting climax on Easter Sunday morning. Seven were baptized and fourteen received by letter. In the evening the Chinese Sunday-school teachers, assisted by others, gave a play. Pastor Harvey R. Hostetler was guest speaker at the father and son banquet at the Beaverton church. He gave a fine sermon at the Good Friday services at the Presbyterian church. He also spoke at the state C. E. convention April 29. Under the direction of Mrs. Hostetler the ladies have succeeded in organizing all their groups, the Ladies' Aid, mother's club and the younger mothers, into one organization known as the women's council. Their first activity was a lovely luncheon on March 2. We enjoyed our mother and daughter banquet on May 12, using the theme, *The House of Brides*. Mrs. Naomi Nester was toast-mistress. The young married people's class gave a progressive dinner April 22. We have purchased a parsonage, an eight-room house within walking distance of the church, and our pastor and family are gradually becoming settled. We have been able to reduce the indebtedness on our church building from \$13,150 to \$9,000. This was made possible by the Presbyterian church from whom we purchased the building about thirteen years ago. They had previously given us other considerations which were very much appreciated. Bro. Hostetler will represent the Michigan District at Annual Conference.—Mrs. Walter Gordon, Detroit, Mich., May 25.

Ozark.—We are looking forward to having Bro. J. Edson Ulery with us for evangelistic meetings beginning June 4. The following church officers were elected: Bro. J. E. Wells, pastor and elder; Sister A. C. Lovegrove, clerk; Sister S. D. Lovegrove, treasurer; the writer, Messenger correspondent. Sunday school is progressing nicely with Bro. A. C. Lovegrove as superintendent; Sister C. D. Shipley, adult teacher; Sister H. E. Vertz, cradle roll superintendent. Paul Lovegrove is president of B. Y. P. D. We expect to have a large attendance in our Sunday school this summer. Bad roads and weather conditions hindered our church work in the winter but we held services each Sunday. We had a consecration service for eleven babies. We co-operated with the Trout Lake school by attending their commencement exercises.—Mrs. Mildred Wells, Trout Lake, Mich., May 29.

Minnesota

Guthrie.—We have been having services regularly, and missed only one Sunday during the cold weather. The work has been progressing. We met in council April 26. We began our monthly all-day class meeting services on Mother's Day. In the afternoon we had a splendid Mother's Day program, directed by Mrs. Sam Saathoff. Our district field man, Bro. J. H. Mathis, spent May 18, 19 with us. We are looking forward to two weeks of revival meetings, June 16-25, with Bro. D. B. Maddocks of Altoona, Pa., as evangelist. Our love feast will be held June 25. We are planning for a daily vacation Bible school. A number from here are planning to attend our regional young people's conference at Barnum, Minn., June 3, 4.—Mary Allen, Guthrie, Minn., May 25.

North Dakota

Zion (Cando).—Brother and Sister Oliver H. Austin conducted our revival meetings May 7-21 and the attendance and interest were most encouraging. Many of other faiths attended our services. Bro. Austin preached the Word with power and simplicity. Sister Austin added much to the meeting by her enthusiasm and ability as a music director and story teller. In our two community schools she organized choruses which added great interest to the meeting. Twenty-one were baptized and two re-consecrated. May 23 we observed our communion with Bro. Austin officiating.—Mrs. Lloyd R. Maust, Cando, N. Dak., May 24.

Oklahoma

Guthrie.—Bro. Oscar Fike came April 17 and began a two weeks' meeting, closing April 30 with a love feast at which thirty-three communed. Bro. Fike labored earnestly and we trust much good was accomplished. One was received on former baptism and two were reinstated. Sister Bertha Boggs' license to preach was renewed for one year. Bro. Wilmer M.

ANNOUNCEMENTS

District Meetings		Michigan	
North Dakota and Eastern	June 24, 7:30 pm, New Haven.	Montana, Pleasant Valley	
(York), June 29-July 2.		Minnesota	
		June 25, Guthrie.	
LOVE FEASTS		Ohio	
California		June 17, 7:30 pm, Eversole.	
June 25, 7 pm, Waterford.		Pennsylvania	
Indiana		June 18, 6:30 pm, Penn Run.	
June 17, Camp Creek.		Virginia	
Iowa		June 24, Schoolfield.	
June 18, 7:30 pm, Coon River.		West Virginia	
Maryland		July 30, Salem.	
June 18, Bear Creek.			

Lehman was granted a license to preach. We are trying to build up the Lord's work at this place and desire an interest in your prayers.—Mrs. C. L. Mohler, Guthrie, Okla., May 23.

Pennsylvania

Bethany, Philadelphia.—Feb. 26 the evening service was in charge of Eastern Baptist Seminary deputation team, with music and inspiring messages. During Lenten season we had special Sunday evening services with choir soloists and inspirational messages from Pastor Zuck. During Holy Week we had The Easter Story in pictures, planned especially for the children, with the junior choir participating. On Wednesday evening we had communion preparatory services and on April 6 Eld. Ross Murphy officiated at our communion. On Friday evening we welcomed into our pulpit Bro. J. Grannum Mahon of the Calvary church. On Easter Sunday we enjoyed a program by the children; pageant, The Unshadowed Cross, by the young people; sermon by the pastor; music by combined choirs, directed by J. W. Andrews. April 26 we met in council and Pastor Zuck accepted the pastorate for another year. We elected church officers and decided on the church year beginning Sept. 1. On May 14 we had as Mother's Day guests the mothers of Rebekah Home. Our women's group gave the church new pulpit furniture. Bro. Edward Angeny will receive his diploma from Bible Training School at our seminary in Chicago May 28. June 18 we will have our thirty-fifth anniversary of the founding of the Bethany Church of the Brethren, Philadelphia. Bro. Paul H. Bowman of Bridgewater College will be the speaker. Five were baptized in the Bethany church.—Mrs. M. Mahler, Philadelphia, Pa., May 28.

Cherry Lane.—We used the book, Moving Millions, in our mission study class which was attended by the entire Sunday school. Mrs. C. O. Beery was the instructor. April 16 Sister Sarah Replogle of New Enterprise spoke on the last chapter of the book, Facing the Future. She also showed curios of India. At a recent council Bro. E. M. Detwiler was re-elected elder. Bro. I. B. Kensinger conducted a week of revival meetings preceding the love feast May 14. Four were baptized. Our love feast was well attended. Recently Bro. C. O. Beery conducted a week of meetings at one of our mission points, Black Valley.—Faye Koontz, Clearville, Pa., May 25.

Codorus.—We have enjoyed many spiritual blessings. March 19 a peace meeting was held at the Shrewsbury house, with Bro. Roy Forney as guest speaker. Our pre-Easter services were well attended, the local preachers taking turns filling the pulpit. April 9 a joint Sunday-school program was held at the Codorus house. April 10 we met in council and Brethren S. C. Godfrey and Geo. H. Keeny were elected delegates to Annual Conference. May 1-14 we held our evangelistic services, with Bro. R. L. Cocklin of Mechanicsburg as evangelist. He preached thirteen spirit-filled sermons and fourteen were baptized and one reclaimed. May 20 Bro. Clyde Weaver from East Petersburg preached for us. May 21 we enjoyed our love feast. Brethren Walter Hartman and Arthur Hess were with us. Bro. Hartman officiated.—Clara E. Keeny, York, Pa., May 26.

Conestoga.—We met in council March 11 and delegates were elected to district meeting. We decided to have evangelistic meetings at Monterey some time this summer. Several certificates of membership were granted. Since our last report four certificates were accepted and a husband and wife have been baptized. On Easter Sunday our church co-operated with the other churches in a union sunrise service. In the evening an Easter program was rendered by the children and young people. April 23 Bro. Harry Wolgemuth preached an appropriate sermon at our missionary meeting. On May 7 we were glad to have Bro. David Gible with us. On Mother's Day our elder preached an impressive sermon. Our communion was held May 20. Visiting ministers were Brethren J. B. Brubaker who officiated, A. P. Wenger and D. W. Bucklew. Brethren Brubaker and Bucklew filled the pulpit on Sunday morning. Our Conference offering was lifted on this day. A six-weeks' Bible study course on the book of Philipians, directed by Bro. Galen Blough, proved very interesting and helpful. Attendance was good and the closing session was held May 22.—Addie A. Myer, Leola, Pa., May 26.

Green Tree.—The young people's district conference was held at Green Tree May 13, with ninety attending the banquet in the evening. Bro. Calvert Ellis was the speaker. A mother and daughter banquet was held May 19, with more than a hundred present. The program consisted of special music and readings and a talk by Mrs. Paul Barton of Kimberton, Pa.—Mrs. R. E. Dunmore, Oaks, Pa., May 24.

Ligonier.—The intermediate and primary classes put on a good Easter program. We sent a box of clothing for Spanish relief. One Sunday evening a month our C. W. has a musical program, learning new hymns, singing favorites, special songs, readings, etc. Sister Pauline Dadds has charge of this program. On April 3 we met in quarterly council. We will use the envelope system of giving beginning July 1, the first year's supply of envelopes being donated by one of the brethren. We are looking for suitable secondhand seats for our church. April 30 Eld. H. M. Snavely of Carlisle, Pa., began our meetings. Messages were plain and to the point and the attendance was good. Ten were baptized and one received on former baptism. May 14 we held our communion, with eighty-four surrounding the tables.

Our Sunday school continues to grow in interest and number.—Mrs. W. E. Wolford, Ligonier, Pa., May 27.

Long Run.—Our church building is now owned by the home mission board of Eastern Pennsylvania and has been redecorated. The basement is almost completed. We hope to be able to add several rooms to the back of the present building. Much of the remodeling work has been done voluntarily. We are encouraged with the progress that is being made in the Sunday school. Recently thirty-six young people from Lancaster gave us a splendid service. A similar group from the Mt. Joy congregation will be with us in June. Bro. Weller from Elizabethtown College was with us the week end of May 7. On the same date Bro. Ammon Myers from Lebanon gave a much appreciated talk to our young people. On May 21 Brother and Sister Henry Cosner and two children and Mrs. Lillie Moore were with us. Bro. Cosner brought the morning message. Brother and Sister Phillippi and Brother and Sister Royer from Richland congregation also worshiped with us that day. May 24 Brother and Sister Graybill and their daughter were with us and gave interesting talks. Their daughter, Ruth, sang for us. Brother and Sister Reber and daughter, Thelma, have returned to us for the summer. We are planning for a vacation Bible school. The members have made it possible for the pastor to plant his crop. Brethren Elmer and Rufus Gible plowed for us. A team and farm implements have been loaned so that we can do the rest. This will mean a great deal to us as we will be able to grow our own vegetables and some grain. Bro. S. G. Meyers deserves special mention for his part in this work. We wish to extend a special invitation to anyone who can visit us and worship with us.—Mrs. J. I. Byler, Lehighton, Pa., May 26.

Mt. Olivet.—May 8 we held our council and elected the following officers: Clerk, Sister Ada Brandt; elder, J. E. Rowland; treasurer, Bro. Roscoe Kipp. It was decided to start something in the near future for our young people. Various committees were appointed. May 14 we held our love feast and Brethren C. R. Oellig and H. M. Stover were with us and gave us much food for thought. Brethren Robert Dittmer and E. S. Kipp were also with us. May 28 Bro. J. F. Graybill, returned missionary from Sweden, gave us a stirring message. Conference offering amounted to \$65.—Mrs. Ada Brandt, Millerstown, Pa., May 29.

York.—We had services during Holy Week and Pastor S. S. Blough spoke on Wednesday evening and Bro. A. C. Baugher, dean of Elizabethtown College, spoke on Friday. Easter Sunday began with the B. Y. P. D.'s sunrise service on a hill just outside of York. Our local ministers spoke at this service. During the Sunday-school hour a program was given by the children, and the cantata, Rise, Glorious Conqueror, was presented in the evening. The cantata was repeated in the Hanover church April 30. During our business meeting, April 14, Bro. Arthur Hess was elected delegate to Annual Conference, with Bro. Joseph Baugher as the alternate. April 23 Bro. Galen Blough preached for us and in the evening the Elizabethtown a cappella choir gave a very fine program of music. Our love feast was held May 7, with Bro. Roy Forney of East Petersburg officiating. At the close of the morning service an individual communion service was presented and dedicated. This communion set was presented by the "In as Much" Sunday-school class in memory of their former teacher, Bro. Claude B. Long. The R. C. A. amplifying system which was recently installed was dedicated by Bro. Leas, May 7. Mother's Day was observed in a combined service of Sunday school and church on May 14. Bro. H. B. Yoder was the guest speaker. May 2 Mrs. A. C. Baugher gave a lecture to our young people on Home Building. When is a Home Christian? was the subject of the monthly meeting of the B. Y. P. D. The leader was Bro. C. H. Royer. A decision was made at this meeting to again collect donations for Spain. Don Royer was present and explained the work camp which will be held near Scranton during the first part of August. Ernest Leffer will have the support of this group to go to the work camp. A Just We Two social was held in Leas' garage on May 20. Thirty-eight young people participated in the interesting games. A cornerstone laying service for our new East End church will be held June 4. Bro. H. M. Stover will be the speaker. Children's Day will also be observed June 4. There has been one baptism since our last report.—Mildred Meals, York, Pa., May 29.

Virginia

Flat Rock.—We met in council May 13, and the time of the quarterly councils was changed to Friday before the second Sunday of February, May, August and November. Bro. Galen D. Wine, delegate to district meeting, brought back an interesting report. The vacation Bible school will be held at Cedar Grove church, beginning July 31. A new furnace was installed in Flat Rock church house last March. On May 21 Eld. H. E. Wakeman of Luray gave an interesting talk on missions.—Mrs. J. D. Wine, Forestville, Va., May 26.

Jeters Chapel.—We met in council March 28 and elected Mrs. Elizabeth Broughman to serve as pastor until October. A group from Mason Cove church visited Jeters Chapel on Mother's Day, and gave an interesting program. We are expecting to have a revival meeting in the near future and also a vacation Bible school. The date has not been decided upon as yet. Bro. Raymond Peters, our elder, and Bro. Walter Kahle were present at our council.—Fannie Spradlin, Vinton, Va., May 30.

Mt. Joy.—We met in council April 1. Delegates to district conference were Sisters Elizabeth Broughman and Gladys Camper. Bro. Eugene Kahle of Princeton, W. Va., began our revival April 19 and closed April 30. We had a spiritual time together and were greatly benefited by the wonderful messages in sermons and songs. On April 30 Bro. Kahle's children were with us and rendered a number of songs which were greatly appreciated. Eleven were baptized, two reinstated and several reconsecrated. Our Sunday-school attendance has increased and we now have seventy-five on roll. Our Women's Work group has been busy working on different projects. They purchased new offering plates for the church. With the help and co-operation of the men the Women's Work is remodeling the church basement into a Sunday-school room. The cement floor has been laid and the room will soon be completed. A number of the members of Mason Cove church brought a program for us on May 21. We received \$5 for Conference offering. We have started a young people's prayer meeting and everyone takes an active part. Our church seems to be revived and ready to work. Sister Broughman preaches every first Sunday in the month and helps in the prayer meetings. Bro. L. S. Newcomb brought our Mother's Day sermon. Bro. Bryan preached for us May 21. We will have our home-coming the first Sunday in August.—Mrs. Gladys Camper, Buchanan, Va., May 24.

Richmond.—Our church school has been progressing under the superintendency of Bro. C. G. Yogel. April 16-23 a school for students of life was held under the leadership of Raymond R. Peters. A full account of this school appeared in the May 27 Messenger. Our church has contributed more than \$60 to China relief since Sept. 1. Two have recently been baptized. One of these, Hugh B. Garner, was a young theological student. On April 30 Elders C. E. Eller and J. S. Showalter were with us and Bro. Garner was granted license to preach. During the past nine months Bro. Garner has directed our choir. Virginia Collier and Dorothy Greenawalt have also made valuable contributions to our church which are very much appreciated. On May 7 our choir and others from the Presbyterian Seminary and Training School gave a very splendid musical program. Our minister, Bro. Harry K. Zeller, Jr., who has been with us the past two years and has served very effectively, is leaving at the end of the summer in order to continue his theological studies at the Bethany Biblical Seminary in Chicago.—Ora M. Flora, Richmond, Va., May 29.

Schoolfield.—Our love feast will be held June 24 instead of June 4 as previously announced. On Mother's Day our pastor used Whistler's picture of Mother during his sermon and tried to help us appreciate it more. At the end of the sermon this picture was presented to the oldest mother present, Martha Prather. The B. Y. P. D. has just finished a study of the Problems of the Home, with our pastor as leader and using Warren D. Bowman's book, Home Builders of Tomorrow. Previous to our revival the pastor conducted a class on Doctrines, Practices, and Beliefs of the Church of the Brethren. The laymen have quite an active organization. They have planted an acre of potatoes for the benefit of the church. The Aid Society has changed its meetings from Saturday afternoon to Thursday afternoon. Brother and Sister Coffman are holding our revival meeting at present and we will have baptismal services June 18. Our vacation Bible school will begin July 17. Miss Leah Flora of Bassett will assist us. Our pastor and his wife will represent us at Annual Conference.—Mrs. W. C. Swift, Schoolfield, Va., May 31.

Timberville.—Visiting speakers with us in recent months were Brethren John S. Flory, S. D. Zigler, John C. Myers and A. J. Fitzwater. On Easter Sunday the tri-congregational cantata was presented in our church to an appreciative audience. A tri-congregational children's choir also gave several selections. Our love feast was held on May 7, with Earl M. Bowman officiating, assisted by Elders M. L. Huffman, L. M. Clower and S. D. Lindsay. Four deacons and their wives were installed at the beginning of the love feast worship service. Four have been received by baptism and four by letter recently. Eld. L. M. Clower has been elected delegate to Annual Conference. On May 21 the young people sponsored a musical program with a group of Negro children from Staunton, Va., rendering the program. The high school baccalaureate was held in our church May 28, with the sermon by our pastor. The young people have reorganized for the new year with Weldon Spitzer as president.—Mrs. Samuel D. Lindsay, Timberville, Va., May 29.

Wisconsin

Chippewa Valley.—April 30 we held an all-day meeting with a business meeting in the afternoon. We voted to have evangelistic meetings in the near future and to have a children's Bible school. A committee was appointed to make arrangements. Our Ladies' Aid Society furnished all the material for a new rostrum and on May 13 the men made the rostrum which adds much to our church. June 4 Children's Day will be observed with an all-day meeting and a picnic dinner in the grove. Bro. Howard Peden, our pastor, began holding services in a school-house one mile east of Menomonie, Wis., for some members that were left isolated when the first church that was organized in this state was disorganized some years ago.—Frank Peden, Rock Falls, Wis., May 29.

Another Column of Books for Children

Last week we suggested a number of books for your children. This week we come with a second list. From these two lists you will be able to select what your own home needs. Make your own choice.



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Familiar faces at Anderson Conference: Upper left, reading left to right: J. E. Miller—Secretary, R. W. Schlosser—Reader, D. W. Kurtz—Moderator of Conference; upper right: Bro. M. J. Brougher at the Thursday evening preaching service; below, reader's left: Brethren A. M. Stine and Earl Buck at the window where people registered, asked for information, called for their mail, and got what other help they needed; lower right: Russell L. Showalter of the Committee of Arrangements who was equal to every contingency, and somehow or other able to combine patience with efficiency, and to surmount difficulties with a smile.

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, on furlough, Elizabethtown, Pa., 1911.

CHINA

Liao Chow, Shansi, via Peking, North China

Hutchison, Anna, 1911.
 Ober, Mary Velma, 1936.
 Sollenberger, O. C., and Howard, 1919, 1938.
 Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

Ping Ting Chow, Shansi, via Tientsin, North China

Crumpacker, F. H., and Anna, 1908.
 Ikenberry, E. L., and Olivia, 1922.
 Metzger, Minerva, 1910.
 Parker, Dr. D. M., and Martha, R. N., 1933.
 Pollock, Myrtle F., R. N., 1917.
 Schaeffer, Mary, 1917.

Show Yang, Shansi, via Tientsin, North China

Bright, J. Homer, and Minnie, 1911.
 Clapper, V. Grace, 1917.

Peking, China, % College of Chinese Studies

Cunningham, Dr. E. Lloyd, and Ellen E., 1938.

Rothrock, Hazel M., 1938.

Taiyuan, Shansi, 7 Hsin Min St., via Tientsin, North China

Shock, Laura, 1916.

Tsinchou, Shansi, China

Under care Wampler at Liao Chow.

On Furlough

Myers, Minor M., and Sara, Bridgewater, Va., 1919.
 Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
 Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.

Senger, Nettie M., % General Mission Board, Elgin, Ill., 1916.
 Sollenberger, Hazel, 418 Summit St., Oceanside, Calif., 1919.
 Wertz, Corda L., R. N., % General Mission Board, Elgin, Ill., 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos
 Bosler, Dr. Howard A., and Edith, 1931.
 Frank, Evelyn, R. N., 1938.
 Harper, Clara, 1926.
 Heckman, Clarence C., and Lucile, 1924.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Brumbaugh, Grayce, R. N., 1937.
 Kulp, H. Stover, and Christina, 1922 and 1927.

Marama, via Damatura, Nigeria, W. Africa

Engel, Alice, R. N., 1937.
 Landis, Herman B., and Hazel M., 1938.

Kano, Nigeria, West Africa

Helser, A. D., and Lola, R. N., 1922, 1923.
 (Serves Sudan Interior Mission)

On Furlough

Bittinger, Desmond and Irene Frantz, 701 Indiana Ave., Urbana, Ill., 1930.
 Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
 Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
 Moyer, Edna Faye, % General Mission Board, Elgin, Ill., 1931.
 Royer, Harold A., and Gladys H., % General Mission Board, Elgin, Ill., 1930.
 Utz, Ruth, R. N., % General Mission Board, Elgin, Ill., 1930.

INDIA

Ahwa, Dangs, Surat, Dist., India

Alley, Howard L., and Hattie Z., 1917.
 Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
 Kinzie, Wm. G. and Pauline G., 1937.
 Lichty, D. J., and Anna, 1902 and 1912.
 Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
 Cottrell, Drs. A. R. and Laura, 1913.
 Mow, Baxter M., and Anna B., 1923.
 Shickel, Elsie N., 1921.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Nickey, Dr. Barbara M., 1915.
 Royer, B. Mary, 1913.

Jalalpor, Surat District, India

Under care of Mow at Bulsar.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
 Miller, Sadie J., 1903.

Vyara via Surat, India

Brooks, Harlan J., and Ruth, 1924.
 Kiracofe, Kathryn, 1937.
 Widdowson, Olive, 1912.
 Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India.

Blickenstaff, L. A., and Mary, 1921 and 1920.
 (Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.
 (Serves Woodstock School)

On Furlough

Blough, J. M., and Anna, Belleville, Pa., 1903.
 Bollinger, Amsey and Florence M., 87 Sherman St., Hartford, Conn., 1930.
 Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
 Moomaw, I. W., and Mabel, 205 8th St., North Manchester, Ind., 1923.
 Swartz, Goldie E., R. D. 2, Ashland, Ohio, 1916.
 Warstler, Anna M., 311 Huron St., Goshen, Ind.
 Ziegler, Edward K., and Ilda, % H. H. Ziegler, R. 4, Easton, Md.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, June 24, 1939

No. 25

Echoes From the Anderson Annual Conference

Saturday, June 10

Saturday Morning Meditations

If you like the cool of the morning, you like it this morning, as the freshness of a night shower lingers in the morning air. It is time now for meditations to begin. The leader is Bro. Galen Blough, pastor at Ephrata, Pa., and he has been on hand for an hour. He came early for a period of personal meditation before the people should come for worship. Your reporter happened on the scene in good time—this is how he knew about that extra preparation. The leader is speaking now. The morning scripture is from Isa. 40 and the opening song, Holy, Holy, Holy! A goodly crowd is present. It is good to worship on a morning like this. The message of the morning is based on the three testimonies recorded by the prophet—the testimony of the heavens, the testimony of the earth, and the testimony of the saints. Perhaps you would like to pause to recall the language of Isa. 40, and so share in Isaiah's testimonies to the greatness of Jehovah. "The prophet has a message for today," said the leader. And we thought so again. Don't you, too?

Men's Work Sponsors a Breakfast

Of course a breakfast means more than just something to eat and the fellowship around the tables. As proof of this, consider that the program provided such a novelty as Bro. Leland Moomaw with his bird imitations—something you may have heard over the radio last winter on Major Bowes' hour.

As for speeches, there were three. The first was Religion and Business, by W. Newton Long, layman representative on the General Mission Board. Can the two be combined, and especially in an age of change such as ours? It is well to remember that the church is above any system of social organization. The handle for the church is what can be done through the changed lives of individuals. And here is the way religion can be introduced into business: Put the emphasis upon personal values—loving mercy and doing good.

W. S. Barnhart then reversed the subject, speaking to the point of Business in Religion. It is a new relationship, this idea of putting business in religion. Business makes much of organization, thus the best of this may be applied to church needs. Consider such avenues as co-ordinating efforts, planning and control of the budget, accounting or care of and adequate reporting of funds.

The speaker showed how promptness in handling funds may save interest; how it is best to bank church money, and thus gain what help a bank can give. Another business principle the church may utilize is that of advertising. As to money raising, consider this principle: No subsidiary organization should have any primary money raising function. Figure that out if you can in its implications as to church finance! Bro. Barnhart thinks we should apply business principles to church management. And so do we.

Bro. Carman G. Blough, member of a Chicago auditing firm and one of our church auditors, then spoke to the point: An Auditor Looks at the Brotherhood Program. The speaker showed that in the case of church finance success is not determined entirely by the profit and loss statement, but also by the service rendered. The important thing is to know the facts and to understand what has been accomplished. Bro. Blough thinks the development of the laymen's movement significant because it is helping to return to church channels more of the business acumen and experience of the brotherhood. The laymen need to study church finance problems and take their share of financial responsibility. The three addresses so briefly reported were more meaty and significant than we have heard for many a day. The church is fortunate that she is having the benefit of the thinking of such able minds in the field of finance. Meanwhile children's workers, the women, young people, and college faculty members were having conferences, certainly just as significant as the one reported—but your reporter could not be everywhere at once.

It Is Bible Study Time

If the reader could look in at the Tabernacle just now he would see that it is Bible study time. Bro. C. C. Ellis is chairman for the morning sessions; the leader of this study, Bro. R. H. Miller of the Bible department, Manchester College. The thing that intrigued us through what Bro. Miller said was the speaker's insight into the meanings of the responses Jesus received from people as he confronted them with the truth. Of course, in doing this Jesus revealed himself as the Son of God.

A Great Educational Program

Move along now in your imagination to the time for the educational program. The meeting was opened with song and an invocation by Bro. A. C. Wieand. The

speakers on the program were three in number. Let us hear them.

J. E. Miller, Contributions of Mount Morris College to the Church and the World: Mount Morris College came on the scene in a period of transition in our church. Foreign missions were in the air. Schools and papers were being started. What we are today naturally has resulted from the movements initiated in this fertile period. The true measure of the contribution of a college is not in the physical equipment it may chance to assemble, or the renown of its faculty, but in the character of the men and women it helps to produce. In the crown of Mount Morris College are such stars as: D. L. Miller, J. G. Royer, and Wilbur B. Stover. Consider also that Mount Morris College championed rural life at a time when it was unpopular; that Mount Morris became the mother of McPherson and Manchester colleges. Mount Morris College was also the mother of the Bible institute, the forerunner of the seminary. But perhaps the greatest contribution of all was what Mount Morris did for the common run of students, many of whom never graduated, who learned to live effectively in their home congregations.

J. I. Baugher, Program of the Christian College in Relation to the Church: The church furnished the original impulse which resulted in the Christian college. The program of the Christian college is based on the message of the church. It is therefore missionary, evangelical. The college and the church have the same center and should continue to work from the same center. Consider how the great evangelists and preachers have been the founders, and are today the presidents of our colleges. So close is the work of the college and the church it is hard to tell where preaching stops and teaching begins. Preaching and teaching therefore belong to both. Christian personality is the prime objective of the Christian college, and how much can this mean in its impact on the whole life! So the independence and the power of the Christian college must be maintained.

M. S. Frantz, Relation and Importance of the Church to the College: There is a widening gap in the relation of the college and the church. If this gap is to be closed there must be works tending to establish mutual faith. The college cannot hope to stand apart from the moral undergirding provided by Christian faith. The relation of the church to the college is that of mother to child—and this is still true. But it also follows that the mother must be interested in her child. Thus the church must be college conscious, and it follows that the college will be church conscious. Life teaches that there comes a time when even parents must learn from their children. It is by such mutual sharing that the gap mentioned may be filled and the two—church and college—achieve together.

Listening While You Eat

There were two noon special group luncheons today, one for student volunteers and one for public school teachers, both with good things to think about as well as good things to eat. But an experience the other day dissuaded us from making a serious effort to make personal contact with them. We saw the guest speaker for that occasion, unable to negotiate the long double or triple line at the main entrance, driven to the necessity of climbing up some other way. It made us think of what a certain scripture says about that method of getting in, and the thought was none too pleasing. Another factor

was the difficulty of being more than one place at one time.

The subject at one of these was The Christian Ideology Related to School Teaching. There's one word in that which gives it a very up-to-date atmosphere. We may not fully grasp it but we think it has something to do with the importance of saturating the teaching business with Christian ideas and ideals. And what is more important than just that. These talking luncheons, breakfasts, dinners and suppers seem to be growing in number and popular appeal.

Temperance in Earnest

The liquor situation today certainly deserves the strong emphasis that was given it in the double program this afternoon. It was the theme in both the tabernacle and the auditorium, sponsored by the Women's Work and Men's Work respectively. The men graciously gave the women the larger building and there was little if any room to spare at either place for the people are here now in full force.

The main feature of both programs was an address by Charles J. Turck of Philadelphia, representative of Christian education in the Presbyterian church, given first to the men and then to the women, though there were other important items. The men had talks on Temperance Action Through the Church by James Elrod, Modern Methods for Teaching Temperance by Russell Shull, Looking Ahead in Men's Work by R. E. Mohler. A specially attractive number in the women's program was a reading, Back in the Jungle, by Miss Laura Willard, relative of the late great W. C. T. U. leader, Frances E. Willard.

Dr. Turck was introduced by Bro. M. R. Zigler who knew him as a comrade in Y work in wartime. He made a strong plea for fighting the liquor traffic and gambling, especially the effort to make the former respectable. Education must be our main reliance, in gathering public opinion behind this crusade.

Bro. Elrod spoke out of his experience in Wichita and as a result of this he does not have much confidence in political action on the question. We must make it a moral issue and depend on this for final success.

Bro. Shull told about his work with the National Forum of Chicago for Civic and Social Education. His presentation was made graphic and forceful by means of charts, showing the effect of alcohol on the vision and on the muscular reaction time, and many other pertinent facts. He pleads for the strictly scientific method in fighting this evil. He showed how this has gained the respect of many eminent leaders and is sure to win.

Prof. Boyer and the Manchester Chapel choir gave two much appreciated numbers.

Toward Evening

The later afternoon was packed with interesting things besides the most popular feature of all, just visiting together under the beautiful shade trees, with which these grounds are so plentifully provided. There was the three-hour young people's picnic, "sponsored by Middle and Southern Indiana B. Y. P. D.'s and Vesper Service sponsored by Southern Ohio B. Y. P. D." There was the dramatic presentation of missionary experience in China, especially impressive in these troubled days. There was the two-hour workshop for children's workers down at the church. And at the local Church of the Brethren two and one-half miles distant from the grounds there

was the annual college dinner "intended for college officials, teachers, trustees, general board members, editors, their wives and others especially interested." We are told the program there was of high quality.

The dramatic portrayal of our missionary activities always brings in the people. Both the subject and method of presentation interest them. Bro. Norman Seese was master of ceremonies this evening and with the assistance of the microphone explained the meaning of the proceedings. These were designed to show better than mere words can do how the relief problem is handled.

Young People's Night

And night it was! But there was light, even though sun, moon, stars, and electric power house all failed them. It was a challenge of an unexpected sort and how nobly they rose to meet it.

About ten minutes of seven, just as the people were assembling for the evening program a heavy rainstorm broke. This helped to fill the tabernacle promptly and everybody was glad for the shelter, but as the darkness thickened it soon became apparent that here was something different from what had been planned. Well, people can sing in the dark and sing they did and then some more, under Bro. Brightbill's inspiring leadership, until they had about sung the hymnbook through, that is, the hymns that everybody knows. And still the lights did not come on! What to do? There was only one answer to that. The program would go on, if not exactly as arranged, as nearly so as possible.

A flashlight at the speaker's stand helped him find the main points in his notes and two or three others did service for the organist and a few besides. A thoughtful motorist drew up to a side door and pointed two headlights toward the speaker's face, which must have been none too pleasant for him but it enabled us to see him though he could not see us. Another car at the farther end relieved somewhat the darkness in which the people sat. But drop a sympathetic tear or two, please, for the Manchester robed choir. On such a night! And then not to be seen! But they could be heard and were. Tell them, Prof. Boyer, it was fine.

Another high point in the music part of the program came when Director Brightbill dared the Conference choir to sing from memory a half-prepared anthem. And did they? We Brethren are not trained to applaud in religious services after the manner of the Chicago Sunday Evening Club but that was a little too much to take without some response. The audience gave them a good and well-deserved hand.

Looking at Great Realities

Don Royer was presiding officer of the evening. Kurtis Naylor led in prayer. Harry K. Zeller told in ten minutes how A Young Person Looks at His Christ. And Lester Young how A Young Person Looks at His Church. And Inez Goughnour How a Young Person Looks at His Commission. We could take no notes but we carried away a vivid impression of three challenging outlooks on eternal values by three young persons of much promise for the future church. We hope we can give you later in their own words the substance of what they said.

The main address was given by Ivan Gould, Director of Young People's Work for the International Council of Religious Education. His subject was Youth and the World Today. It was a strong appeal to youth to face the world as it is. He did not gloss over the ugly facts

of war, race prejudice, economic injustice and all the rest that is so terribly wrong with modern civilization (?). He would have our young folks meet this world courageously. He undoubtedly made them feel like doing it.

In lifting the offering Bro. Zigler cautioned us against getting hold of ten dollar bills by mistake instead of ones. When we had them in our hands he invoked God's blessing on them and on us and especially our youth and then the ushers felt their way around and gathered them up. And then the benediction sent us out from one of the great meetings of the Anderson Conference to find our way as best we could to our lightless lodging places.

Sunday, June 11

First Things Today

At the early morning meditations Bro. Galen Ogden directed our thoughts to the storm on the sea of Galilee and the calm which followed. Was it what happened last night that made him think of this? Certainly the people were in the mood for quiet, grateful meditation. The electric light and power had come on at a little after six. The morning was cool and calm. Man's mechanical contrivances had shown their weaknesses as well as their usefulness. We were quite prepared to agree with Bro. Ogden that spiritual power was both more dependable and more valuable than all the dynamos which human genius has invented.

We learned of two breakfast time conference groups this morning and tasted the flavor of both, good. Minor Miller was going strong at one of them, very strong with the amplifying system restored to power, setting forth his "educational strategy in a materialistic age." Several hundred listened with apparent satisfaction, and certainly had an opportunity for learning helpful things. At the other there were the same number as were saved in the ark, and when we recall that these eight souls had more influence on subsequent history than all the multitudes outside we couldn't be sure which was more important. What the Church of the Brethren can do in the next ten years to help the peace cause most—don't you wish somebody knew? Maybe that's a question in strategy also.

Problems for Paul and for Us

The Sunday-school hour at Anderson Conference is always interesting whether the lesson and the teachers are or not. Both were this time. Provision was made, as always, for the various age groups. The largest two were those in the tabernacle and the auditorium. Bro. Raymond Peters taught the young people in the latter place. In the former the older folks and whoever else happened in were instructed by Teachers Burton Metzler and E. M. Studebaker. President Davis of La Verne was in charge. It was good to have our veteran singing teacher, Wm. Beery, lead us in Our God Our Help in Ages Past.

Brother Metzler, McPherson Bible teacher, gave the historical setting of Paul's work and then went on to specify some of his problems. There was that one of their loved ones gone and without a chance to share in the new era Christ would soon inaugurate. The quarrel about their leaders, Paul, Peter, Apollos, was another. The gift of tongues brought another delicate one. In these and several others our teacher showed how practical Paul was in dealing with them, just as we ought to be in handling ours.

Bro. Studebaker, a Bible teacher of much experience, took up the practical side of the lesson for us today. We should expect problems. They are good for us. One of the hardest to manage is that of change, necessary change. Another is that of loyalty to our group and to our leaders and to the truth. But we can live with our problems and prosper and so we must do until we all attain to the unity of the faith and of the knowledge of the Son of God, unto a full-grown man.

The Worship and Sermon

The children's choir is now one of the most appealing features of the Sunday morning program. It is surely an inspiring picture. And the other features of the worship too, as led by Bro. D. G. Berkebile, were heartsearching and then uplifting. The Scripture and the prayer, the anthems by the choir and the great old hymns by the congregation, all combined to strengthen discouraged hearts and create a healthy atmosphere for the sermon. And the same thing was happening over in the auditorium where Bro. F. E. McCune was leading the worship, assisted by the West Dayton choir.

The sermon theme was the same in both places, Brethren in Deed. The preachers are both well known as able expounders of the Word, C. C. Ellis and Rufus D. Bowman. We have in hand an abstract of Bro. Bowman's sermon which the readers of the Messenger by this time will have had a chance to see, and we hope Bro. Ellis can yet find it possible to do what the busy days of closing a college year have so far prevented him from doing.

His first and one of his most emphasized points was that brotherhood is a secondary, not primary, relation. One must first be a child before he can be a brother. Perhaps the greatest contribution to the promotion of brotherhood is made by those who proclaim the supreme need of becoming sons of God through Jesus Christ.

Its chief characteristic is unselfish love, not thinking of oneself more highly than one ought to think, in honor preferring one another. And brotherhood, we must remember, is a reciprocal relation. What's the use of having things if there's nobody to divide with, if there isn't somebody else to be glad, somebody to go home to?

Here and There on the Grounds

It is 12:30 P. M., Sunday, as these lines are being written. As it happens your reporter's room is over the dining hall, with two large windows facing the tabernacle. And so from our vantage point one can survey a typical Conference crowd on the day of the biggest meeting. Immediately below the writer's window is one of the lines of hungry folk leading up to a door into the dining hall. It is from five to seven people wide and reaches out to the street. On the grounds in sight there are everywhere friendly groups earnestly conversing. Also there is constant movement. Mark that brother with the box? I think it was Amos Hoff. He paused for a bit of conversation with Ernest G. of our Sunday-school publications. It is our guess there may be a family get-together in prospect. At least there are many such family affairs on the great day at Conference.

The crowd is a wholesome, genial, well-dressed one. It does not look as if anyone was suffering from a depression, or even a recession—and least of all that immense parking space between the tabernacle and the auditorium filled with shiny cars. But appearances are not always quite what they seem. The people here to-

day have on their Sunday best, so there may be more need glossed over than one would suspect.

But why dwell on such thoughts now? Let us enjoy the occasion as the happy throng we can view from our window. Can you hear in imagination the sound of many voices? Today there is such volume that one cannot help but think of the steady and pervasive voice of the ocean. Yet there is no sound of breaking waves, rather it is the music of countless mingled voices—the voices of those who would be Brethren in Reality. The sky is overcast, the air is fresh and cool, the high wind drives through the trees, but moving about on the grounds is the joyous Conference throng.

Sunday Afternoon at Conference

There are to be eight sermons Conference Sunday afternoon. Where shall we go? Four are to be given at the auditorium and the same number at the tabernacle. Let us first see what it is like at the auditorium. Arriving a bit before 2:00 P. M., the time to begin, one finds that the seats are already nearly filled and the people still coming. There is Mark Schrock, who is to preside, and he is checking up to see if all those on the auditorium program are present. There is Bro. M. Clyde Horst, to lead in prayer; the Manchester Chapel choir to provide special music; and the four speakers: Brethren A. M. Dixon, Otho Winger, James M. Moore and V. F. Schwalm. And so the afternoon's program begins. But by this time people have come in until many are standing. At this point your reporter decided to see what was in prospect elsewhere. Passing by the acre or two of cars parked between the auditorium and the tabernacle, he looked away to the south where enough people to make up a good-sized audience were still on the grounds. Now let us look in at the tabernacle. The great building is practically filled. There are some empty seats in front at our left. More of the platform seats should be used. For at the back of the tabernacle a good many are standing, while at the doors and outside are others who should come in. On the platform at the tabernacle was Bro. J. E. Trimmer, presiding. The following afternoon program was given: opening prayer by Bro. A. P. Blough; special music by the West Dayton choir; sermons by Brethren H. B. Heisey, Paul H. Bowman, Moyne Landis and Edward Frantz.

Should we attempt to review what was presented in the eight sermons referred to? There were two each on the following subjects: The Christian as a Personal Witness, The Call to Christian Service, Christ in Personal Living, A Sense of Divine Presence and Mission. Hardly, and for two fairly good reasons. First, space in these notes is at a premium; second, and more important, most and perhaps all will in due time appear in some form in the pages of The Gospel Messenger.

Three Kinds of Music

The intermission from 4:00 to 5:00 brought at least three kinds of music. Just after those sermons, and in the tabernacle, several recordings of the singing of German hymns were played over the public address system. These recordings were made a few weeks ago at a meeting held in one of our large Pennsylvania congregations. Wherever heard they have been greatly appreciated. If interested write the Board of Christian Education, Elgin, Ill., for a chance to use these records. Then as we left the tabernacle the Conference choir was getting

ready for an hour's practice. Finally, on the grounds, the Manchester College choir gave a number of selections for the benefit of the passing crowd.

Fellowship Dinner for Young People

That fellowship dinner for young people held on Sunday evening should be pleasantly remembered by nearly three hundred young persons. Toastmaster for the evening was Ivan Eikenberry. Amongst others he introduced Paul Kinsel, young people's representative on the Board of Christian Education; Kurtis Naylor, Don Royer and Harry K. Zeller, Jr., of the National Young People's Cabinet. We have not listened to such delicious toasting in a long time. But ultimately it came to an end with the introduction of the speaker of the evening, Dr. D. W. Kurtz, moderator of this Annual Conference. His subject was The Church. In Paul's thought the church is a shrine, it is like the body in terms of function, like the oriental bride who gives herself wholly to her lord, and finally the church is a family where each serves according to ability and receives according to need. But principally he stressed that the Christian religion is the only thing which gives us an adequate, a sufficient goal. Nothing but vital faith in God can solve our problems. Relativity in morals is the worst idea that has struck our world. There are absolute and timeless values in the moral realm, just as the multiplication table does not change. The laws of life which Christ stresses are such as mastery of self, brotherhood and faith in God. These are absolutes which do not change. Through the centuries the church is the one institution which has preserved and now extends this way of life. As members of the church we are in the fellowship of the saints, of those who have lived by the great absolutes. Change the climate and the monsters die! This is the way the church can change the world and slay the monsters of evil—by improving the moral atmosphere.

Song and Bible Study

Arriving at the tabernacle as soon as possible after the young people's fellowship dinner, we were still too late for all the scheduled half hour of congregational and choir music. But we did get there in time to hear the thrilling singing of the great hymn, *Since O'er Thy Footstool Here Below*, and the anthem by the choir. The devotional period and the Bible hour were in charge of two veterans in church service. Bro. J. J. Yoder who has served twenty-eight years on the General Mission Board and three years on the General Ministerial Board, led in a fervent prayer. Bro. A. C. Wieand, in the course of his thirty-four-year connection with Bethany Biblical Seminary co-founder, president and beloved teacher, conducted the Bible hour speaking in answer to the question: *How Can I Know God?*

"Our Father"

Bro. Desmond Bitteringer's sermon was based on the first two words of the Lord's Prayer—"Our Father." The speaker dipped deep into his African experiences for light on the text of the evening's sermon. From the auto horn that frightened friendly natives back into the bush, Bro. Bitteringer learned that if he would work with the Africans he must see things through their eyes. Perhaps even in the homeland it is the wise pastor who sees the problems of life through his people's eyes. The African's joys and sorrows are much like those of his American brother. But to understand the

African, one must learn the meaning of the black man's cry whether it be the shout of joy or the wailing signal that one has died. And when one has learned the secret of these things he comes to love even the man of color—the man, not the evils of his life. But the rest of the speaker's sermon you will find in the Messenger. Why not read it?

Monday, June 12

Before Business Began

The sunshine looked good this morning and felt the same way, after the overcast weather which had developed yesterday. We have been at Conferences where the early morning worship was not well attended but that is not here. The people come in generous numbers. This time the auditorium was pretty well filled.

Sister J. H. Mathis of Minnesota was leading and she began by asking the people to join in congregational singing. There was a good quartet too, but that was not enough. She would just begin a familiar verse; the people would fall in until the building was full of joyous praise, then on to another hymn and so on.

She called on Bro. J. F. Burton of Lena, Ill., to suggest a devotional thought for the morning. He found it in John 12: 3 and urged us to find life eternal by knowing God as our Father and his Son Jesus Christ. If we only would **know** them better!

A group of women had an interesting session under the leadership of Sister Murphy and Martha Rupel. We did not get the details of the procedure but we are sure it meant that Martha was going to tell the women about her experience in Spain. What a world this is today for getting experience. Has it occurred to you that you may need some that you have not had yet?

Second Business Session

The Standing Committee had a half hour session on the platform all by themselves before the Conference was called to order. Guess they were gathering up the loose ends and getting things ready to present to the best advantage.

Promptly at eight o'clock Moderator Kurtz gave his gavel a good rap. Come Thou Fount of Every Blessing was announced and sung heartily. The delegates seemed to be in their places, but not many others. The people soon began to fill in. They became quiet when Bro. E. M. Studebaker began to lead in the opening prayer.

The credential committee reported 497 delegates registered from the local churches. With 74 Standing Committee men this made a voting body of 571. Next in order was the announcement and confirmation of the appointment of Bro. H. A. Brandt as Assistant Conference Secretary. This was made necessary by the illness of Secretary J. E. Miller who had returned to his home for rest on the advice of Dr. Burke and others. Suffering apparently from a temporary exhaustion of nervous energy, his condition was reported as much improved.

Reader Ralph W. Schlosser read for confirmation the names of Edgar Rothrock and J. J. Yoder as electors of Bethany Biblical Seminary, H. L. Hartsough and J. I. Baugher for reappointment on the Conference Program Committee, Mrs. William Beahm on the Council of Women's Work, E. M. Hersch, Harl Russell, Stanley Keim and M. B. Williams on the Council of Men's Work, C. G.

Hesse as president of the Pastors' Association, Geo. L. Detweiler, vice-president and Earl Frantz, secretary-treasurer.

Unfinished Business

The General Ministerial Board offered a blank form of "statement of what constitutes a member in good standing in the Church of the Brethren for use in time of emergency" in answer to a deferred query. It was about to pass when discussion brought out some doubtful points which caused it to be recommitted. The Board is to report again tomorrow morning.

It was expected that the Associate Membership question would invite lively discussion and we were not disappointed. This was up at the Nampa Conference and deferred for two years. The report of the Ministerial Board urged "caution in this matter" but did provide for authorizing local congregations, where it can be done without discord, "to extend to such persons the opportunity of spiritual nurture and Christian fellowship as associates of the local church on such plan and conditions as are approved by the local congregation as being in harmony with the spirit of Christ and the purposes of the Church of the Brethren." After a number of vigorous appeals on both sides a motion to adopt the report was lost by a vote of 260 for and 236 against, not a favorable majority of two thirds as required.

At this juncture an action of last year to approve missionaries hereafter at the Monday afternoon convocation program was rescinded on the ground that this was not a business session. The following nominations for this year were then immediately confirmed: Leonard Blickenstaff and Elizabeth Rogers for India; Ira Petre and wife, Chalmer Faw and wife, Paul Weaver and wife, for Africa; Susie M. Thomas for China.

The Conference Budget for 1940-41 was then presented and after a slight change recommended by the Council of Boards, allowing the Seminary another thousand dollars for equipment, was approved.

Back to unfinished business, the report of the Committee for Bethany Hospital was presented. Superintendent Maphis also offered a statement giving additional facts as to the service rendered by the hospital and making a strong plea for interest in the ministry of healing. The committee report was seen to be a very thorough and satisfactory fact finding report and was approved as such. At the suggestion of the Standing Committee and General Education Board, the committee was continued with two additional members and instructed to bring some recommendations for the solution of the problem to next year's Conference.

Annual Reports

There was time for three of these in the morning session and they were all interesting. We have learned how to get the attention of the delegates and all present in making these reports. They are now one of the liveliest features of the Conference. Secretary Bonsack spoke for the General Mission Board, General Manager Arnold for the Publishing House, and President Bowman for Bethany Biblical Seminary. The last named called attention to Bro. Lear's having left the seminary within the past year and expressed appreciation of his long and faithful service there, an action in which the Conference joined a little later.

Bro. Arnold's report was unique this year in that it included a summary of Publishing House activities and

earnings during the thirty-five years in which he has served as general manager. It was greatly appreciated by the delegates and they said so in a special action to this effect.

Greetings were read from the Federal Council of Churches and from the American Bible Society. The latter could not send a personal representative this year, as it usually does. Greetings from the Conference were authorized in return, also in response to the letter from Bro. James A. Sell and to the cablegram from the boys in Spain. The morning session was closed with prayer by Bro. J. E. Rolston.

The Missionary Convocation

The highest points of interest in this great service were the address by Dr. John R. Mott and the consecration of the newly appointed missionaries by the laying on of hands. But the whole occasion was a most inspiring one in the Anderson Conference program and in the life of the church. The presiding officer was Bro. Winger, chairman of the General Mission Board.

The Church's One Foundation and Jesus Shall Reign were fine notes to strike at the very beginning. And the rain which kept falling gently on the tabernacle roof most of the time was not at all disturbing. It was a fitting symbol of the showers of blessing we were enjoying. The prayer of Pastor C. G. Hesse of Bridgewater, quiet in tone yet heartsearching and gripping, deepened the worshipful atmosphere. And so did the solo singing of How Beautiful on the Mountains. We had not known that besides being a good missionary Bro. A. F. Bollinger was a master of vocal artistry.

The speaker was introduced by Bro. Bonsack who has known him long and intimately, having been associated with him in many conferences. Dr. Mott has been connected with so many missionary and youth endeavors it is difficult to know what to call him. He is now president of the International Missionary Council to which many other missionary organizations are subsidiary. He is a veteran world traveler and Christian statesman. There are few countries he has not visited and many of them many times.

Dr. Mott's Address

He began with an appreciation, which we could not doubt was genuinely heartfelt, for our church leaders whom he has known and for the Church of the Brethren, its principles and especially its contribution to the world evangelization. He regards its name as prophetic of the better day in that larger Christian fraternity which is surely coming.

He quickly turned to the discouraging state of the world with its hateful rivalries and wars and forebodings of worse things to come, for which he is so greatly burdened, but warned us against falling into the attitude of the pessimist who "puts the light out to see how dark it is." Nothing has happened to invalidate a single claim of Christianity. We can be surer than ever that Jesus was right in saying: "If I be lifted up I will draw all men unto me."

Referring briefly to various world conferences, including the coming youth conference at Amsterdam, he gave much of his address to the implications of the most recent one at Madras. This was the most widely representative such conference ever held. The most significant thing about it was the equality between the

(Continued on Page 17)

THE GENERAL FORUM

Unanswered Prayer

BY VERA EMMERT JOHANSEN

Some folks have wondered many times,
Does God hear every prayer?
And will he answer every one
With gentle, loving care?

I know he answers all our prayers,
He answered mine each day—
But little did I realize
How selfish was my way—

Until there came a trying hour,
(The Lord was by my side)
But though I prayed each waking hour,
My prayer was then denied.

He answers us with "Yes" or "No"
According to his plan,
Perhaps his "No" will help one be
A stronger, better man.

Freeport, Ill.

Christ in Personal Living

BY JAMES M. MOORE

Said at Anderson Sunday Afternoon

JESUS while on earth taught: "Be ye therefore perfect, even as your Father in heaven is perfect," and he himself exemplified that teaching in his daily life. To such an extent did he thus live that he could say: "He that hath seen me hath seen the Father."

Jesus taught love and forgiveness; and he manifested those graces to the uttermost in all their fullness, even as he hung on the cross as sinful man was doing his very worst.

Jesus taught humility and the simple life. He himself was "meek and lowly in heart," even humbling himself to the death of the cross. And he lived the simple life with a beautiful consistency that we have not yet fully comprehended.

Thus in everything Jesus lived as he taught. He could say, "Follow me," and "I have given you an example, that ye should do as I have done to you." But of the scribes and Pharisees he found it necessary to warn: "The scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not" (Matt. 23: 2, 3).

Jesus would have us live as he lived. He could say, "Follow me," from the first calling of the fishermen even to that final recorded conference with Peter by the Galilean Sea.

Some years ago that great book came out, *In His Steps, or What Would Jesus Do?* by Chas. M. Shel-

don. It was a stirring book, and was read by thousands, or rather by millions. But it bothered some people. They wanted to say it was not so much a matter of "what would Jesus do?" as "what would Jesus have us do?" The fact is Jesus would have us do what he did or would do under like circumstances.

What Christ in Personal Living Would Do

In the first place Jesus Christ in personal living would transform individual lives. This is at the foundation of every transformation of society. It must begin with the individual. Then through these individual lives changes will take place in society, in business and also in international relations.

For example, the labor situation today is badly in need of a solution. In that connection Roger Babson has truly said: "The solving of the labor situation is wholly a matter of religion. The wage worker will never be satisfied with higher wages and shorter hours any more than you and I are satisfied with more profits and a bigger house. *Things* never did satisfy anyone and never will. Satisfaction and contentment are matters of religion."

If Jesus and his way of life were given a real chance, lives would be transformed, attitudes would be changed, and the problems that perplex the world would disappear. Unfortunately men and women are so hard to convince, even through experience, of the failure of man-made schemes.

The Necessary Steps

The first necessity to a realization of Jesus' way of life is a consuming desire for something better. We are too easily satisfied with ourselves. Self-satisfaction is spiritual suicide. It thwarts God's plans. As long as there is no desire for something better, there is little hope.

Then we need a better knowledge of Christ and his way of life. Because of the ignorance of the masses, men have been able to call almost anything Christian and get by with it. This gives a false conception of Christianity, and creates a prejudice against it. We all need to inform ourselves better on what Christ's way really is.

It will soon be found that the great personal need is grace to attain. That will be found first through prayer. As Harper Will said in the GOSPEL MESSENGER of Feb. 11: "Prayer is the key to a victorious Christian life. Whoso would have the daily personal help of the living Christ must learn how to pray. When you pray, go into your room and shut the door. . . . Set a time and choose a place—a quiet place, and then pray. . . . Try it.

Problems will be solved. Difficulties will be cleared up. Strength will be found. God in Christ will become a reality. All of life will take on a new glow." Try as men will, they will never find a substitute for prayer.

Then we need to feed on the Word of God. Jesus said in John 6: 27: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you." We nourish these bodies three times a day, and if perchance some member of the family declines a meal we are very much disturbed. Yet too many will go for a full week between spiritual meals for the soul. It is little wonder that we are still too far short of the Jesus way of life.

Lititz, Pa.

The Two Sauls

BY J. I. KAYLOR

To compare or contrast Bible characters is an interesting study. So as the study of the Apostle Paul closes may we also call to mind the career of a man of the same tribe and name in Old Testament history.

I. Saul—Son of Kish, King of Israel

His good qualities and characteristics were that he was of a fine family. His father's name means "bow," and he "was a mighty man of power." And Saul was "a choice young man, and goodly; and there was not among the children of Israel a goodlier person than he; from his shoulders and upwards he was higher than any of the people." And when he was little in his own sight the Lord directed the prophet Samuel to anoint him as king of Israel. "The Spirit of the Lord came upon him," he was found among the prophets, and "God gave him another heart." And when some of the old enemies of Israel manifested themselves, Saul waxed bold by the Spirit and called together the armies of Israel, and gained a great victory. And so the people of Israel obtained the kind of a king that they wanted.

But there was another characteristic that now begins to declare itself. If we look at the five names in the ancestors of Saul we find that self-exaltation and proud striving of the natural man are suggested. So Saul with this kind of a heritage began to exhibit a spirit to do as he pleased. Samuel gave him specific instructions on two different occasions, which he did not follow. One was to wait for Samuel to come and exercise in the priest's office in the offering of sacrifices; but Saul, seeing the enemy pressing in, got impatient and took the place of a priest. Samuel soon appeared

however, and reproved him sharply, telling him how foolishly he had acted in disobeying the Lord, and that therefore the kingdom was to be taken from his family and given to another. The other occasion was to utterly destroy the Amalekites. Saul spared the king alive and the best of the animals for sacrifices. Again the reproof: "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." And again the rejection of the kingdom is pronounced, and the revelation that another after God's own heart is to be chosen.

Samuel was instructed and led to anoint David with a horn of oil. When the Spirit of the Lord departed from Saul, David was called to the court to play the harp to pacify the evil spirit that took possession of Saul. By the victory of David over Goliath, the attention and praise of the people for David made Saul all the more envious of him, and in his madness Saul tried a couple of times to kill David. Then for several years Saul and his army chased David and his band all through the hills of Palestine trying to get him out of the way. Nevertheless David had a very magnanimous feeling toward Saul, for when he had two good chances to kill Saul, he would not lift his hand to do any harm to the anointed of the Lord. Seeing this, Saul was brought to acknowledge, "I have sinned, . . . I have played the fool, and have erred exceedingly." What a confession! He then left off pursuing David, for some of the old enemies of Israel were sorely pressing in upon him. He inquired of the Lord, but got no answer. Finally, in his extremity, he went to the witch. But he got only information that the next day was to be his last. So ended the career of one who had very fine opportunities and advantages in early life, but because of self-will and disobedience, was forsaken of the Lord, possessed by the devil, unbalanced in mind, and lost the kingdom, over which he reigned forty years. 1 Chron. 10: 13, 14.

II. Saul of Tarsus, Who Became Paul

He also had a fine record in his young manhood, especially in education, qualities and prospects as the world counts such things. He was very zealous for the Lord, and thought he was doing the Lord's will in trying to exterminate the followers of Jesus of Nazareth. But upon the appearance of the risen Christ to him, he saw the error of his way, and turned completely around. The Spirit of God filled and used him mightily. He declared: "I am not ashamed of the gospel," and, "I am ready" to preach it everywhere for "I am debtor"

to all. His great service for the cross lasted for thirty-two years, and was the most wonderful the world has ever seen. This he himself attributes to the fact that he "was not disobedient to the heavenly vision." At the close of his eventful life, he could say in his last letter, "I have fought a good fight, I have kept the faith, I have finished my course. Henceforth, there is laid up for me a crown of life." What a different ending to that of King Saul, as revealed in the three statements he made about his life! What made the difference? It comes in the relinquishing of the self-will of the natural man, and being willing to be submissive to the will of the Lord and follow him completely.

Which choice will we make? Which ending do we desire? Saul's or Paul's?

Sulphur Springs, Ark.

The Call to Christian Service

BY PAUL H. BOWMAN

At the Anderson Conference Sunday Afternoon

THE call to Christian service is always expressed in human need. In the spirit of Christ "thy neighbor" is the man who needs one's help. The Christian goes to his neighbor's side and administers to his need regardless of race, nationality, or social status.

The call for laborers in the kingdom of our Lord is in the "plenteous harvest" and the "whitening fields." The early disciples considered themselves "called" wherever and whenever human need arose. The open doors for preaching the gospel, for bringing light to darkened hearts, and relief to distressed peoples was the call of God to them. It led them from Jerusalem to Antioch, from Antioch to the cities of Asia Minor and thence to the uttermost parts of the earth. It sent them out to administer to the sick and maimed, and to the poor and distressed. It led them to prisoners in bonds, to armor-clad soldiers, to judges of courts, to officers, rulers, and royal households. It led them to

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

"Do you still have your truck?"

An employed neighbor was calling to an unemployed neighbor.

"Fine! Then I know where you can find a job!"

A recession "bit," this, which will be remembered for many years.

New York, N. Y.

the neglected children and youth of their day, to oppressed womanhood, to the downtrodden classes of human society.

In the later development of Christianity the same urgent need of human souls has been the call of Christ to his church. His voice is vibrant even today "o'er the tumult" of our troubled world in those vast areas of human need. Fortunately those areas are not difficult to discover and the call of Christ to Christian service is clear and distinct.

1. In the broad area of human relationships there is an appalling need for Christian service. Nation is arrayed against nation, race against race, class against class. Hatred and enmity poison the streams of social intercourse and rulers lash out at each other in bitterness by every agency of modern communication. The spirit of mankind is embroiled and resentful. Fear and suspicion sweep like mighty tides through the hearts of men as they stand under the burden of increasing armaments and enlarging armies and navies.

2. In the area of personal and individual life there is an insistent need for the "yoke of Christ" and "rest of soul" which he alone can give. The spirits and minds of men and women are being broken in the rush and pressure of modern life. The race has made marvelous progress physically under the influence of our physical sciences, but our studies of history, economics and sociology have done little toward helping us understand ourselves. Our control over personal and social conduct has lagged far behind our control over our physical environment. Mental health has fallen behind physical health and personality in many of us is at war with itself.

3. In the area of life's purposes and values our modern life is confused and uncertain. We make our futile rounds of commonplace living and sink deeper and deeper into the quagmire of our own pettiness. We make small use of the knowledge and power which is ours. Our values are those of flesh and appetite. Our lives are blighted in the shallowness of our purposes and in the futility of the things for which we live. Modern men need abiding purposes and a sense of eternal values.

No follower of Christ, no comrade of St. Paul, no man whose life has been touched by the spirit of love and service for his fellow man, can turn away from the appalling need of our world—our selfish, vindictive world.

The task before us is difficult. "Multiplied millions of Christians have been so powerless in the face of evil that the pagan forces of the world have all but engulfed them." If we are to have a new order of things we must conscript all the resources within our grasp—including ourselves. We need

to recover the prophetic and apostolic fire which sanctified Isaiah and St. Paul unto the task of evangelization and redemption.

This modern call to Christian service lays heavy demands upon our major professions and callings:

(a) It demands a new consecration of Christian parenthood. The most fundamental problem of our day lies in the home and family, and the most significant service for the kingdom of God is in the hands of those who rear our children. The criminal records of our country and the philosophy, habits and outlook of millions of young people bear impressive testimony to this call to Christian service.

(b) It demands a new consecration among the laity of the church. The dark and sordid places of our economic life can never disappear except the spirit of brotherhood and goodwill becomes a reality in the lives of the laymen and business men of the church. The price of revival in our life is the miracle of regeneration in the lives of the laity of the church.

(c) It demands a new consecration among the teachers of youth. Those men and women who are molding the rising generation face the problem of the race a generation ahead of time. The battle of those of us who teach is fought and oftentimes won or lost before most of you come to the conflict. Schools and colleges are the real frontiers of the church and unless we put Christ there our cause is almost hopeless. There is always a dearth of great teachers. Education presents a marvelous opportunity of Christian service to our gifted young men and women.

(d) It demands a new power and consecration in the Christian ministry. The church is suffering from a lack of leadership in her ministry. Science has tried to snatch the torch of civilization from the hands of the church and has been so successful in the attempt that our patterns of life are being set by scientists, mechanics, financiers and industrialists. In many communities the county and home demonstration agents are more influential than the minister. When secular leadership sets the pattern of life for our people the trend of civilization is usually away from religion and the church toward a materialism which blights the finer things of the spirit. The Christian ministry demands today greater ability, more training, greater insight and greater consecration than in most periods of history. It presents a greater call to service now than has ever been offered to young men of talent and ability.

What has here been said of business men, teachers and ministers may be said with almost equal force of other of the great professions. In the

words of another: "The call, the challenge for the hour, is for men—let us spell it with a capital M. God give us Men."

Bridgewater, Va.

The Good Samaritan in 1939

BY W. G. McFADDEN

Read Luke 10:30-37

THE story of Cain and Abel in Genesis gives us a picture of one form of brotherhood. Cain killed his brother in the flesh, and didn't even feel a pang of conscience on the matter. Was he his brother's keeper? Certainly not! Let his brother take the consequences! It is the lowest point in the meaning of the word "brother."

But that is not the only picture in the Book. The Old Testament gives some other pictures of a constantly rising spirit in the word *brotherhood*. It comes to mean something even more than family relationships.

Then Jesus comes and gives us the all inclusive meaning which takes in all men, all races, all colors, all creeds; yes, even one's enemies! And it is not simply a sentiment; and here is brotherhood in action!

Now note the story of the Good Samaritan which Jesus used to place the proper emphasis on such a meaning of the Word. The man by the wayside was in desperate need. A priest, who of all men should have been most interested in the man's welfare, passed by on the other side. Should he not have paused to give the man the last sacraments in preparation for his death? Are not many churches and "priests" doing something like that today? "We must *preach* religion," they say. Economic problems are not for the church.

Then came the Levite, and he too passed by on the other side. His duty was to *teach* people morality and religion and even help administer justice, but not to stoop to such unpleasant tasks as helping a wounded man.

And then, Jesus says, the Samaritan came. He *did* something about the situation. His religion included all of the needs of man. "The church must *practice* religion," was his creed. And Jesus asked: "Which was neighbor, or brother?" The answer is clear.

People are lying along our highways today. They have been robbed and plundered by our "systems"—by disease, by intemperance, by war. What shall be the attitude of the church toward them? Some of the answers we hear, and from church members too, are: "Did this man not know that there were robbers on the road from Jerusalem to Jericho? Why didn't he take another road?" "If he had saved his money as I did, he

could help himself." "Why did he not take along a dog, a spear, a bodyguard, or some other means of protection?" "It was his own fault." Jesus left no place for criticism, but said that the proper spirit was helpfulness.

"Can the church save men's souls and ignore their physical condition?" is the question asked by Dr. Schwalm in his booklet, "The Church and the Physical Needs of Men." In one way the answer to that question is "Yes." You can save *their* souls, but *you lose your own!* Has the church in many countries not lost its own soul by just such a creed?

The Church of the Brethren has a pretty good record in its past rural history in practicing brotherhood—farmers helping each other in sickness, the Ladies' Aid active in needy homes. But in the city districts the problem still confronts us. How shall we spell this word brotherhood?

Is there not a huge problem for the board of deacons as there was in the early church? It is not an easy problem to give people what they need. It is one of the biggest problems that faces the church today. What can we do about it? How can we be more brotherly to those all about us who are beaten, broken, despondent, destitute?

We are doing a commendable work in China and Spain. But in our interest overseas, we dare not lose sight of those who live in the same city block as we do. Too often we are led into jokes and jibes at the WPA and those on relief, instead of having a genuine concern for their welfare. Our religion must supersede our political prejudices. Can we not take a renewed interest in being a brother to those by the wayside?

Mansfield, Ohio.

Strengthening the Rural Church

BY LEANDER SMITH

I AM interested in the rural church. It is the only one of the few rural social institutions left for us and we should therefore be all the more interested in strengthening it. In many of the rural communities the church has almost ceased to be, and where they are holding out, their program seems to be inadequate. The young people are going to the cities, and after arriving in the cities they attend the city church a few times, but they find things so different that they get disgusted and quit going. Then they seek entertainment elsewhere, and sometimes they get into the wrong kind of society, and as a result they lose interest in the higher things of life.

We face a grave peril as well as a difficult problem in our failure to hold our young people in the

rural churches. Unless we awake to the situation, we are going to lose a whole generation of our young people before we know it.

We must enlarge and strengthen our program. The pioneer program of fifty years ago will never meet and fill the demands of this day of automobiles, radio, wireless telegraphy, the flying machine and all the other modern discoveries and inventions of science. Life is too fast and full of interest today to grip and hold our young people with the program, or rather the lack of program of the average rural church. We have been great rural workers, but we are shamefully neglecting the rural work today.

We must equip ourselves for the work of gripping and holding the restless young life that is surging around for something to do. If we are to maintain our rural church and retain our hold on our young men and women, we must meet and match this challenge and offer a still finer program.

We must keep the spirit and teaching of our programs in harmony with the spirit and purpose of the church, through recognition of the supreme Lordship of Jesus Christ, and training for his services.

I do not hesitate to say that, right now, the evangelization and Christianization of rural America are the most important and imperative tasks of the Church of the Brethren. This is evident when we consider the menace and dangers that now threaten not only the church but the civilization of America and the world. These are so imminent and mighty that unless we marshal all our forces to meet them we will be overwhelmed and that right speedily. We must set ourselves heroically to the preaching of the gospel of Jesus Christ, and to enlisting our young people for the kingdom, if we would save our country from ruin.

Do we fully realize what is taking place here in our so-called Christian America? The forces at work are mighty and sinister. Communism, atheism, Sabbath desecration, lawlessness, the liquor traffic, race prejudice, and worldliness and materialism—these are some of the things that our young people have to contend with. There are also the modern world spirit, the passion for possessions, the revolt against law and order, the racial antagonism, and the castes of labor and capital, together with atheistic communism and a distinct drift toward anti-religious sentiment.

We must meet the mighty opponents of Christianity, if we are to save our young people from sin and ruin. It will require a united effort of the church to do this.

Springdale, Ark.

OUR MISSION WORK

A Brief History of the Volunteers of Juniata College

BY J. M. PITTENGER

THE minute books of the Volunteers of Juniata now make most interesting reading, at least for any one who had even a small part in the formation and work of the Volunteer bands formed here in the closing years of the century preceding this. The first meeting, as here recorded, bears the date of March 12, 1899. Quoting from the minutes of this meeting, which were written by Sister Gertrude Rowland (later Mrs. J. B. Emmert), we read: "Previous to this meeting, Bro. Blough, Bro. Emmert and Bro. Pittenger were appointed to write some rules by which we might be guided. This paper was read at the meeting. It seemed to be unsatisfactory to some, but after some thought and a few remarks, we decided not to make any changes until next meeting."

At the next meeting, held March 19, 1899, this question was reconsidered and the following record made: "Since our first meeting, each one had seriously thought and earnestly prayed to be guided by the Holy Spirit about making any change in the paper. Several remarks and suggestions were made but we at last decided not to make any changes whatever, as we believed that we were being guided by the Holy Spirit and that it was God's will that the paper should remain the same as when first written."

Let it be stated that more than a year before the meetings mentioned above, God's Spirit was working among those whose names were recorded as the early Volunteers and others who did not volunteer until later. Enough was the Spirit's guiding that these students, aided by contributions made by members of the faculty and members of the local congregation, sent Bro. J. B. Emmert to Cleveland, Ohio, to represent them at the first Student Volunteer Convention held there in February of 1898. The college was represented by Dr. I. Harvey Brumbaugh. Bro. L. M. Keim accompanied them, bearing a part of his own expenses, but representing no group.

Their reports of this great convention greatly inspired the entire college group and kindled increased zeal by showing the greatness and the holy privileges of the responsibilities resting upon the students of the colleges of our own and other lands.

So, born of the influence wrought in their lives by godly parents, through that of reading, study-

ing, and seeking to obey God's Word, the Volunteer Band of Juniata had its birth as told above; the first, it seems, in our colleges.

J. B. Emmert, J. M. Blough, Nellie McVey and Gertrude Rowland were the first to sign the pledge. Within another two months, L. M. Keim, Florence Baker and J. M. Pittenger had signed. Still later, Dove L. Sauble, Madilla Moyer, Anna E. E. Ross, Ida Himmelsbaugh, Oma Gutshall, Anna Z. Detwiler, Mary N. Quinter, and J. W. Swigart signed the pledge.

In this list of signers, will be recognized the names of eight who later went to India. The ninth, Bro. J. W. Swigart, went as really as any, not in his body but certainly in his spirit. He was to have gone with the group that sailed in November of 1904. He contracted typhoid fever during the summer of 1904, while preaching in the Quemahoning congregation of Western Pennsylvania. This congregation was to have supported him on the field. His fervor in the cause of missions was the most earnest and inspiring of any volunteer it has ever been my privilege to know. In his presence you could feel it, and out of his presence, you could not forget it nor get away from its influence. After thirty-five years, it still follows me. Often have I wondered what that fervor, under God's grace, could and would have wrought in India. His death, to his many friends, seemed so untimely, but God knows best how to use his servants. We need to realize, like Paul, that either in death or in life, all can be, will be, well if our surrender is such as Bro. Swigart had made.

A never-to-be-forgotten experience for Juniata's Volunteer Band was the visit at the college of Brother and Sister W. B. Stover, just prior to their sailing to India for the second time, in October of 1902. Bro. Emmert was present. He and Bro. D. J. Lichty of Waterloo, Iowa, were to sail with the Stovers. The presence and power of the Holy Spirit were manifested in a wonderful way in this service. Both Brother and Sister Stover and also Bro. Emmert gave their farewell messages to the audience. It was a deeply moving scene, nor could it soon be forgotten. Among those present, more than sixty stood as volunteers for service in God's harvest field.

The first meeting of the next college year was held Sept. 17, 1899. The meetings were continued until Feb. 23, 1900. On the next page, 40 of the minutes, J. M. Blough wrote this record: "From this time on a regular Mission Study Class was organized, open to all, which meets weekly at 9 P.

M., Fridays. The Volunteers continued to meet on Sundays, generally, but no minutes were kept any more."

He made this record also: "During Elder Wilbur Stover's visit to the college in October of 1902, the mission spirit ran higher than ever before." Then there is given a list of twenty-five names of those who expressed their desire to enter mission service in some field. Out of this group of twenty-five, but one, Miss Gertrude Snavelly, went out under the Presbyterian Board as a missionary to Korea where she is still laboring.

After recording these names, Bro. Blough adds: "These, with the former Volunteers, met and chose J. M. Blough leader for the year 1902-03, and decided to meet every other Sunday evening."

Bro. M. J. Weaver was chosen to the leadership of the band and mission study class for the year 1903-04.

Because of the growing interest in mission study, the trustees and faculty of the college gave the 7:10 A. M. class period of each Wednesday to the students for the study of missions. Five classes were organized and met each week as planned.

Oct. 3, 1903 a missionary rally was held in the chapel at which J. M. and Anna Blough and Mary N. Quinter were present to give addresses and say good-by and soon be on their voyage to India. At this meeting, eleven more became Volunteers.

The Volunteers, during this entire year, sent deputations to the surrounding churches to render programs in the interest of missions and mission study. A number of interesting and enthusiastic meetings were held. One of special interest was held at the First church of Altoona on Nov. 27, 1903. At this meeting the congregation's sentiment ran definitely toward assuming support of a missionary on the field. One brother, M. P. Brumbaugh, decided to support a missionary on funds of his own. He named Florence Baker as his representative.

The band vigorously pushed the deputation work during the fall and winter terms of the college year. The first deputation went to Warriors Mark on Oct. 24 and 25, 1903. It consisted of Hannah Jennings, Florence Baker, J. W. Swigart and D. W. Kurtz. Other churches—Stonerstown, Raven Run, Lewistown, Maitland, Fairview, New Enterprise, Leamersville, Middle Creek and Plum Creek in Western Pennsylvania each received a deputation's service and inspiration. Fairview called for a second visit by a deputation.

At the Altoona meeting, a Sister Kipple pledged funds sufficient to support a native worker in In-

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What to Pray For

Week of June 24-July 1



An Evangelistic Group Among the Mountains of North China

Three times Mary Schaeffer has set sail for China—in 1917, 1925, and 1934. The twenty-two years on the field have been spent mostly in and about Ping Ting. Several months were given to the work at Show Yang. Much of Sister Schaeffer's time is given to evangelistic work among the village people. She has traveled many miles by donkey climbing the high mountains of Shansi province. She has always been at home among the kindly and hospitable people who lived in caves back in the hills. These people awaited her coming with gladness.

In later months when she has not been permitted to leave the station to travel throughout the country, her time has been occupied with duties among the refugee families left behind after the land has been devastated. The gospel of Jesus Christ is preached in ways too many to mention. He is made known in the teaching of classes, in passing out relief, in giving a cup of cold water in his name and in speaking words of comfort in the face of destruction and death. We may think of Mary Schaeffer going about helping in every line of service which brings help. She desires our prayers.

KINGDOM GLEANINGS

Calendar for Sunday, June 25

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. Paul Reviews His Life.—Philpp. 1: 12-14, 21-24; 3: 12-14; 2 Tim. 4: 7, 8.

Christian Workers, Brethren Colleges.

B. Y. P. D., At Annual Conference.

Intermediates, Modern Adventuring.

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Gains for the Kingdom

Three baptized in the Monocacy church, Md.

Three baptized in the Sampson Hill church, Ind.

Eight baptized in the New Philadelphia church, Ohio.

One baptized in the Bremen church, Ind., Bro. Hugh Miller, pastor.

Three baptized in the Springfield church, Pa., Bro. H. S. Replogle, evangelist.

Eleven baptized in the Pleasant Chapel church, Ind., Bro. H. P. Garner, evangelist.

Eighteen baptized in the Clovis church, N. Mex., Bro. McKinley Coffman, evangelist.

Thirteen baptized at the Ridge church, Pa., Bro. Robert L. Cocklin, pastor-evangelist.

Ten baptized in the Greenville church, Pa., Brother and Sister B. M. Rollins, evangelists.

Six baptized and two await the rite in the Shade Creek church, Pa., Bro. J. H. Wimmer, evangelist.

Fourteen baptized and three received by letter in the Marsh Creek church, Pa., Bro. David Snader, evangelist.

Fifteen baptized, two reclaimed and six reconsecrated in the North Fork church, W. Va., Bro. John T. Glick, evangelist.

• • •

Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, June 26, in the Rock-ton church, Pa.

Bro. Lester E. Fike of Astoria, Ill., Sept. 4, in the Yellow Creek church, Ill.

Bro. C. F. Holsoapple of Myersville, Md., June 18 to July 2, in the Oak Grove church, Md.

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Personal Mention

Bro. Wm. H. Rivell changes his address from Hatfield, Pa., to R. 2, Clarksville, Mich.

Bro. A. O. Brubaker of Santa Ana, Calif., has changed his street address. The new number is 505 S. Van Ness Ave.

To **Bro. Clarence Bowman**, one of the Messengers serving Standing Committee at the Anderson Conference, our apologies for giving him another name in the Echoes for June 17.

Dr. Homer L. Burke and family have moved from North Manchester to Walkerton, Ind. This and other changes you will find noted in the Official Directory on page 2 of this Messenger.

Bro. A. R. Fike of Moscow, Idaho, who had so much to do with the arrangements for the Nampa Conference, and Sister Fike, visited us for the first time on their homeward way from Anderson.

Brother and Sister Fred Eggert of the Rockford church of Northern Illinois had been to Elgin frequently but last week was the first time they got up courage enough, or whatever it takes, to visit the Publishing House.

Bro. D. L. Forney of La Verne, Calif., was a post-Conference visitor at the Publishing House, and week-end guest at the home of the Merlin Shulls. Sister Forney of sacred memory was sister to Bro. Shull's father.

Virginia also came through last week with a small quota of Publishing House visitors in the persons of Brother and Sister Lee Wine Kerlin. They were under the careful chaperonage of the Bethany Bowmans.

A Pennsylvania group composed of Brother and Sister Irwin W. Heisey and daughter Elva of Fredericksburg, and Brother and Sister Clyde W. Bomberger of Lebanon were after Conference callers at the Publishing House.

More Kansas visitors favoring us with a call on their return from Conference were B. C. E. Chairman R. E. Mohler and wife of McPherson and Bro. L. J. Smith and wife of Morrill. The honor came to us on last week's Friday.

Bro. Giovanni Allegri, pastor of our Italian mission, Brooklyn, N. Y., should have your deep sympathy in the passing of his faithful wife. We have no other particulars than that her mortal remains were laid to rest last Monday afternoon.

Bro. Rufus P. Bucher's very fitting response to President Morrison's address of welcome at the Anderson Conference somehow quite unintentionally escaped mention in the Conference Echoes last week. This is our apology to him and to you.

From Kansas came a Conference group made up of Brethren W. W. Gish of Belleville and Delvis Bradshaw of Covert, Mrs. J. A. Miller and Misses Genevieve and Odessa Crist of Quinter. They renewed old acquaintance with friends in Elgin and also visited the House.

Bro. George W. Anglemeyer, whose Sacred Art Reproductions you may have seen among the exhibits at Anderson or possibly may have failed to see, will be glad to give detailed information to any who may be interested. Write him at Maple Valley Farm, Nappanee, Ind.

Bro. J. H. Cassady of King Ferry, N. Y., well known throughout the brotherhood by reason of his evangelistic activity for so many years, has entered into the reward of his earthly labors, we have just been informed. We are without more definite data other than the necessity of his return to the Rochester hospital a few weeks ago, but expect to have for early publication the story of his life and the circumstances of his passing.

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Miscellaneous Items

Here's La Verne College too with its 1939 issue of the Annual Catalogue number of the college bulletin. Again, our thanks.

The young people's conference for the northern churches of Minnesota will be held at the Barnum church, July 1 and 2.

Concerning articles lost at the Anderson Conference, please communicate with Bro. E. C. Swihart of 706 Cleveland, Elkhart, Ind. Enclose a stamped and self-addressed envelope.

Camp Mack training school scholarships are available in Northwestern Ohio, Michigan, Northern Indiana and Middle Indiana. This school runs from July 3 to 8. Each Sunday school should be represented. Every pastor should attend.—L. W. Shultz, Camp Mack, Milford, Ind.

"The Ninetieth Anniversary of the organization of the Church of the Brethren in this community" is on the title page of the booklet issued in connection with the celebration held at the Windber church of Western Pennsylvania, June 3 and 4. Beginning with the early days of the old Shade Creek congregation, it gives a brief history of its congregational descendants including Shade Creek, Berkey, Ridge, Sugar Grove, Scalp Level, Rummel and Windber.

Old German Hymn Records. Made May 21, last, in the Palmyra church of Eastern Pennsylvania, with a thousand voices strong, typical of the singing of our church fathers in early American history, under direction of Prof. A. F. Brightbill and Paul Hiestand. Will be presented at the Eastern Regional Conference on church music at Elizabethtown College, July 2, 7:30 P. M. Also at the Sunday-school and missionary meeting July 4 at Mohler's meetinghouse, Ephrata. Two hymns are now available for purchase: "Wer wilt mit uns zu Zion gehen?" and "Ich will lieben und mich üben," one on each side of a twelve inch record, which will sell for two dollars. Another double-faced record will also be available containing two of the most inspirational anthems sung at the Anderson Conference, at the same price of two dollars. Order from the Brethren Publishing House, Elgin, Ill.

Echoes From the Anderson Conference

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older and the younger (the so-called mission) churches. This was not in numbers merely but in initiative and responsibility, in constructive planning and influence.

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The Church at Work—

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Dr. Mott believes that if our modern civilization were destroyed, carrying with it the destruction of the older churches, these younger, newer churches are of such vitality that they would persist and would some day send missionaries to us to win us back to Christianity.

He makes much of the fact that with all the variety of heritage and outlook represented at Madras, the Conference came to unanimous agreement on certain great fundamentals, such as the need of larger evangelism, which may be defined as making Jesus Christ known, trusted, loved, obeyed, and exemplified in the whole range of personal life and social relationships. It must be larger in desire, in understanding, and in plan. We must make more of the possibilities in the younger churches. We must not be afraid to trust them. Responsibility makes youth conservative. We must go farther and faster in making them self-supporting.

The Christian literature program is very inadequate. Non-Christian agencies are flooding the world, especially youth, with their literature. We must awake to the importance of counteracting this by a vast increase of the Christian literature output. We must enlarge our missionary establishment, must put many more missionaries in the field. In Christ and in Christ only can we realize the unity of the human race.

It was evident that Dr. Mott made a deep impression upon his audience. Chairman Winger expressed this in his closing remarks, appreciating the message and the significance of his remarkable life.

A Beautiful Picture

The nine new missionaries knelt at the front of the platform. Elders and pastors from the churches or districts from which they had come, insofar as possible, were used in the laying on of hands, each laying hands on the two behind and between whom he stood, except the ones at the end, with Moderator Kurtz and Chairman Winger at the center. Bro. Kurtz offered a longer consecration prayer, to which we are sure every heart present must have responded with a hearty amen. Bro. Winger followed with a brief echo of the petitions thus voiced, concluding with the Lord's Prayer in which the whole congregation joined. One could detect a voice here and there faltering a little under the stress of deep emotion. It was a beautiful and impressive ceremony, impressive with the beauty of meaningful simplicity.

The service had included also the consecration of the offerings in money which had been gathered under the direction of Secretary Bonsack. The missionaries were then introduced by him, with their names, churches from which they came, the fields to which they were going. So also were parents, missionaries on furlough, board members, and others of the church servants in the general field.

Christ for the World We Sing was the final hymn, and with that choice benediction found in the closing verses of Jude pronounced by Dr. Mott, another great missionary convocation had gone into Conference history.

Monday Evening in the Tabernacle

The Monday evening services began with two things that your reporter liked very much. First of all, Bro. H. L. Hartsough, the Conference Director, took occasion to call attention to the fact that many worked unseen and unknown in making the Anderson Conference

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HOME AND FAMILY

The Sundial

BY MYRA BROOKS WELCH

In an old garden
Half hidden among the flowers
The sundial bravely flaunts its motto—
"I count naught but sunny hours."

Like the old sundial
I, too, forgetting my pain and tears
Would count only the sunny hours
Down through the years.

La Verne, Calif.

Harmonies in My Father's World

BY FLORENCE M. BOLLINGER

"Dad Lett has not been well," read a letter I received shortly after Christmas. And now I see in the Messenger that Dad Lett's life journey is ended.

I do not know what sort of a marker will be set above his grave in Norway cemetery. I met him just once and an impression remains of a friendly, unassuming man who would likely have chosen a simple monument. Dad Lett must have had a vision in life of living monuments richer in value than those of costly, cold stone. At any rate a few years ago he started the building of a monument which will never rest above his grave, but through which all of our Brethren families in Oregon will be blessed.

"Bro. Lett gave us this land for our camp," we were told, as last summer, after traveling from Idaho, we came to lovely Camp Myrtlewood in southwest Oregon. Off from the beaten highway, beautiful with tall shade trees and sweeping evergreens, a deep meadow for play, a clear river flowing between two mountain slopes—Camp Myrtlewood takes its name from the rare myrtle tree which grows in that locality.

Tents were springing up and the camp was astir with activity even before we arrived to claim a new, rudely built cabin as home for the week. The breezes were cool in those Oregon woods even in August, and when evening came the huge campfire built in the meadow was fine to thaw out the chill which came with night in the mountains, as well as to warm up friendships and acquaintances.

This was our first experience in a Brethren camp, and as such, presented what appears to us as one of the most hopeful, helpful influences in the Church of the Brethren today. It must surely be one of the strongest links in preserving the unity of and loyalty to our church, when our children, our youth and our parents, with leaders gather together to study our church and its interests.

In Camp Myrtlewood, the generosity of Bro. Lett had helped to make possible this week of congenial, friendly fellowship, with its program of recreation, sociability, and spiritual growth in God's great out of doors.

One high point in the camp came on Saturday night, when, after the evening service, the young people under leadership in two groups, climbed rugged pathways to opposite low mountaintops. Brilliant starlight and flashlights aided us in our climb. Down in the camp the older folks were listening, and, at a signal of light on the

hills the songs rang out in antiphonal harmony. "Day Is Dying in the West" brought the refrain: "Holy, Holy, Holy, . . . Heaven and earth are praising thee, . . . O, Lord, most high." The hills threw back the echoes of "Hallelujah" and "Thine the Glory," "On to Victory" and "Loyalty to Christ."

On one hill a lighted cross formed by flashlights made realistic the song, "The Old Rugged Cross." On the opposite slope a flash of lights symbolized "Lo a Gleam From Yonder Heaven." "Will There Be Any Stars In My Crown?" was a song rich with meaning, sung under those starry skies. On the downward trail lights flashed the song, "Let the Lower Lights Be Burning." And then with "Perfect Day" and "We're on the Homeward Trail" we reached the camp.

I have never heard antiphonal singing in such a beautiful setting. I'm sure the angels in heaven will catch the strains wafted from those hills this summer, and tell Dad Lett what a blessing and inspiration rests in Camp Myrtlewood.

Many youth and older folks too must have left Camp Myrtlewood inspired with new resolves and new courage. Unfortunately not all camps are so happily located, and undoubtedly many campers, through one reason or another, miss the high inspirational points. But there are many youth and adults too, who need just such a camp experience as Camp Myrtlewood afforded; and there may be folks like Bro. Lett who might start the building of a living monument—those who might dedicate to God some grove or stream or meadow where wearied ones needing to escape the rush of life might find a retreat. Even though there are many churches the groves may still be God's first temples.

The charm of nature and lure of the wild has always captured my spirit. Some of my happiest childhood memories are those of seeking spring flowers in the woods, filling my pail from the highest branches of the cherry tree, swinging to the ground from the top of a white birch tree. Four younger brothers were usually my companions in such fun.

These childhood recollections call up a certain memory. Soon after I united with the church I began teaching a class of little boys. One day my four brothers and I packed ourselves into the two-seated buggy and drove to a stream a few miles away for a picnic. Now a family picnic was all right, but in those days the church considered a class or church picnic all wrong. Some of the brethren by chance saw the packed buggy and thought I was taking my class of boys for a picnic. All unaware of this my brothers and I enjoyed the day thoroughly; but later I was visited by the deacons who came to inquire into this lapse of good conduct and to exhort me to heed things spiritual.

By my children, who appreciate and love nature as God's gift, this story could not be understood. In fact, today I too find it hard to understand. Bless the brethren who meant well! Most of them now rest beneath the sod. I wonder whether they find the golden streets more beautiful than flowery meadows or thick velvety grass; whether crystal fountains are more exhilarating than the splash and dash of running water in a meadow brook; whether incense is as fragrant as the exquisite scent of lilacs and apple blossoms in the evening. "Con-

sider the lilies, . . . how they grow. Solomon in all his glory was not arrayed like one of these." To listening ears and seeing eyes "this is my Father's world."

A wholesome, inspirational camp, which brings one close to the heart of nature, brings one close to the heart of God. It answers a need of the soul beautifully expressed in these lines—

"I need wide spaces in my heart,
Where Faith and I can go apart
And grow serene.

"Life gets so choked with busy living,
Kindness so lost in fussy giving,
That Love slips by unseen."

On Furlough From India, Hartford, Conn.

Because Grandmother Understood

BY ELIZABETH R. BLOUGH

Grandmother Barnett was just a small wistful old lady, with soft, snowy white hair and blue eyes; her heart was tired and sometimes the household worries disturbed her. She dreaded Ellan's shrill tones when she scolded—as she was doing now. "I've just got to say this, Clarice, you'd better stay at home. When I was a girl we got along without parties, you've got all that ironing to do and there's supper to get."

Clarice answered her stepmother: "But mother, I'll be the only one missing from our class."

"Then be the only one. I've got no patience with these goings on."

Grandmother looked at the girl pityingly. She was thinking that Clarice was growing hard and cynical; yes, unkind to Joie and Annie, the younger children of whom she had been so fond. She was bitter and disillusioned, she who used to be their golden sunshine. Grandmother's arms had been the first to cradle her. They had held her all through childhood. They said old age was a time of peace, that needs were small and simple comforts were enough. But they were wrong; life goes on to the very end, old hearts ache for love. The helplessness of old age overcame her, she was unbearably tired. She, who had been known as a good manager through the canning and preserving times, the frying down of sausage and tenderloin; she had never shirked. She could not endure seeing the shadows on Clarice's face. She spoke to the stepmother: "Ellan, I have been wanting to give Clarice a new dress, seems to me she needs some things. Could we go to the stores tomorrow?"

"I suppose so, although I must say, she has all the clothes that any girl needs. Seems as if things as we have 'em aren't good enough for her."

But at grandmother's suggestion Clarice's face was transfigured. "Grandmother, grandmother, do you really mean it?"

On the way to town, Clarice confided in her grandmother. She had not wanted to worry her, but she had been unhappy in school. Even scholastic honors had not been sufficient to help her socially. She had refused so many invitations to class socials and parties that they had counted her out. She had overheard one of the girls referring to her old suit as one which was a relic from King Tut's tomb. And grandmother remarked: "Old as I am, I don't like to be left out of things."

They looked over some dresses; grandmother liked best a blue flat crepe which they bought. Then she

told Clarice to select another dress, a better one, "the kind I used to call my Sunday dress." But Clarice answered softly, "Are you sure you can spare the money for this?" And grandmother told her that only when she could do something for Clarice or for her father, did she feel that life was worth while. She felt old and useless much of the time.

"Never say that. What would all of us do without you? Even Ellan loves you as much as she loves any one," answered Clarice.

The clerk brought the wine-colored dress, saying: "It couldn't suit you better if it had been made especially for you."

"I am so glad, for it is the very prettiest dress I ever had."

Grandmother had the wisdom which comes from a great love and understanding. She recalled her own experience in an attic room, where she, herself, had locked the door, weeping, despairing and frightened, because she did not know where to go after her mother died. Now she said to Clarice: "You really needed everything we bought, even the shoes. You will be spared heartache and that letdown feeling at school."

Clarice promised to do all she could. She was patient and gentle at home; she regarded her grandmother with peculiar tenderness. Grandmother told them that they were not money-wise when she was a girl. They were satisfied with whatever their parents bought for them; but when there were so many pretty things to be had, and when the spending of a little money brought happiness, she was anxious to help Clarice. Her spiritual sensitiveness, her depth of character were unusual. As she sat alone, she knew, that it's not the big important things, the hopes, the ambitions you worked so hard for, that comfort you at the last. Rather, it is the little things that haunt you then. The way a hand touched yours—and you too busy to notice; the question that you did not bother to listen to. She had the faith to believe that it is all there:

"The joys that were so needed by the heart,
And all the tender dreams you saw depart—
Nothing is lost forever that the soul
Cried out for; all is waiting at the goal."

Hatfield, Pa.

"Willful Waste Makes Woeful Want"

BY JULIA GRAYDON

How often I had that drilled into me when I was a child. We had a mother who was most careful to see that nothing was wasted, and we were strictly enjoined never to throw any bread in the garbage can.

During the winter we feed bread crumbs to the birds, and what a lesson they teach us! Only a short time after we throw it out, not a crumb is left, and we are relieved that nothing has been wasted.

Christ told his disciples to gather up the crumbs that nothing be left.

And in the Old Testament the Israelites were told to use all the manna in one day and not to keep any over.

Some disobeyed and the manna spoiled and was wasted and "Moses was wroth with them."

"Waste not, want not," is a good slogan.

Harrisburg, Pa.

A Beautiful Home

BY I. S. LONG

There are evidences of many homes mentioned in Holy Writ that befit the above title—a beautiful home. This time I invite you to think of the Bethany home. "Now Jesus loved Martha and her sister, and Lazarus." The characteristics of this home stand out clearly, it seems to me.

1. It was a human home. The persons who dwelt in it were folks just like us, imperfect folks, liable to mistakes, and likely to misjudge others—and therefore folks who had their differences of opinion at times. Certainly, Lazarus was of a common sort. Martha was probably the oldest, and was of a practical turn of mind. Mary was meditative, spiritual and retiring in disposition.

No one should get the idea that Martha was not spiritual and most intelligent. John 11: 20-27 shows she was highly spiritual and intelligent indeed. On the other hand, no one should assume that Mary was lazy and impractical. As she sat at Jesus' feet she likely understood that the lunch was about ready, that all Martha needed to do was to call folks to eat.

2. This home was also a home of peace. But how peaceful in the light of the quarrel? "Lord, dost thou not care that my sister hath left me to serve alone?" Nevertheless, we feel sure he went to this home for a quiet time, for quiet meditation and reflection. He wanted peace and love and human sympathy. He wanted the friendship and fellowship of kindred spirits. Almost all others misunderstood him. His enemies, a host by this time, hounded his every step. So the Master came to the Bethany home for peace and quiet, and he was there much during the Passion Week.

3. This home was a home of service. The dispute of the sisters was over that of the work to be done. In answer to Martha's appeal to Jesus, he replies, and I wish to quote: "Martha, you are troubled about many dishes. One were enough. Mary has chosen the best dish and she is not to be dragged away from it." He meant that Mary in choosing the nourishment of his teachings had chosen well. Mary's proportions were balanced better, that's all. She mixed the practical with the spiritual in a high degree. In her heart, she well knew her costly ointment poured out upon the Master would not, in his sight, be "waste," and it was his thought of her that mattered. Yet, Whittier has good reason for his stanza:

"When he who, sad and weary, longing sore
For love's sweet service, sought the sisters' door,
One saw the heavenly, one the human Guest;
But who can say which loved the Master best?"

We may be sure both the sisters had an open door and heart for the needy about them, that both really cared for the poor, and did them good on every occasion. We may be sure they had a wide circle of friends and were welcome in all the homes roundabout. This follows in the case of folks who are continuously doing little deeds of kindness and of love.

4. This home was one touched by sorrow. All homes are. Perhaps this was not the home of Simon, the leper. Sad it was, if he were the father in this home.

We do know that Lazarus sickened and died. The sisters sent the Master word as follows: "He whom thou lovest is sick." Jesus did not arrive at the home for four days, for his own good reasons.

Martha met him and said: "Lord, if thou hadst been here, my brother had not died."

"Thy brother shall rise again," said the Master.

"I know he shall rise again in the resurrection."

"I am the resurrection and the life," said he.

A little later, as he was led to the grave and saw the unbelief of the Jews and the anguish of Mary, Jesus was moved to weep. The Jews therefore said: "Behold, how he loved him!" Yes, this home was touched by sorrow.

But a few days later we have the rare and gracious story of Mary's outpoured love, as she fills the room and the whole wide world indeed with the odor of her love for the Master. Her heart was stung, of course, by unkind criticism of unappreciative disciples; but her heart must have been warmed and thrilled by the commendation of the Master himself. "Let her alone: why trouble ye her? She hath wrought a good work on me. . . . Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." This prophecy has been abundantly fulfilled.

Yes, the text is true: "Jesus loved Martha and her sister, and Lazarus." Their home, in spite of imperfections, was beautiful. And the beauty of the home was enhanced by the frequent presence of Christ. Imagine the three, and Jesus—and he was happy there. Would the Master be happy in your home? Would you be happy to have him in your home?

This beautiful home was human. It was a home where they laughed, and played and sang, and worked, and prayed. Yes, there were some differences; but a home of peace withal. If a home were absolutely free from all jars, differences of opinion and tears, too, it would not be human. It would be artificial, one made to order.

The Bethany home was human and peaceful. One cannot think of Jesus tarrying for long in a quarrelsome home. Then, it was a home of service, with open doors to every need. It was a home touched by sorrow, a home in all points like yours and mine. And the Master liked it there. He found rest and sympathy in this home.

And, interesting to note, the Master drew near this home as he ascended. He went out there to say goodbye. "Let not your hearts be troubled" (John 14: 1-3). One can imagine him saying: "Your home has meant much to me in the days of trial, especially during my last week on earth. I go now to prepare a place for you. . . . And I'll come again to receive you unto myself. In that day my home shall be everything to you." And he led them out as far as Bethany, and he lifted up his hands and blessed them." And he went up from Bethany.

Baltimore, Md.

The "Rests" in Life's Music

BY CHESTER E. SHULER

"Georgie" played the bass drum in the band, and as he wasn't any too well versed in his music, depended greatly upon the leader's baton to know when to hit his drum. This worked out real well when we were playing marches, but not so with the overtures! Georgie had particular difficulty with one overture in which an entire

measure was to be "played" with absolute silence on the part of all the musicians. Invariably, Georgie would whack his drum in the middle of that measure—to the annoyance of the director and the amusement of everyone else.

"Well, I can't see any sense to puttin' that rest measure in there anyhow," Georgie would growl, when chided about his error.

Now Georgie wasn't any worse than most of us when it comes to "rests."

There are numerous "rest measures" written into the music of life, and if we fail to observe them, then life's symphony is going to be marred.

The rest measure in the music was placed there by the composer for a certain effect. Just so, the Great Composer has written into the music of your life and mine certain periods of "rest" which he intended that we should see and regard.

Perhaps there's nothing more difficult these pressing days than to observe these rest periods. All about us we find hustle, bustle and hurry. We feel that we, too, must rush about every waking hour. We soon fall in with the spirit of the times—which may be likened unto the modern jazzy tempo in music.

"Come apart and rest a while," Jesus said on one occasion to his followers. He says it to his people today. He says it in the early morning—life's music contains a rest measure then, for prayer and the morning watch. He says it at eventide, and there are briefer pauses during the day which he asks us to observe—moments when at our busiest tasks we can trustfully, reverently commune with him.

Then sometimes there are longer periods of rest—seasons when we chafe lest we are keeping silent our instruments too long. There are times when sickness or other circumstances keep us from participating in the overture while others seemingly play continuously. But the Great Director's baton is to be obeyed; may be obeyed trustfully, safely.

"Georgie's" drum has been silent for many years. He has gone to his eternal home. But we often think of him and remember his error, sometimes with profit to ourselves.

Let us form the habit of observing the rests which God has written into the music of our lives.

"Be still and know that I am God."

Harrisburg, Pa.

Echoes From the Anderson Conference

(Continued From Page 17)

a success. The program represents the work of a Program Committee extending over several months, with the details centering on Secretary H. Spenser Minnich. The facilities enjoyed at Conference go back to the Committee on Arrangements with their care and eagerness to serve. The public address system was extended and kept in order by Prof. C. S. Morris of Manchester College with the help of at least two college students working gratis. And then think of what time and thought were put into the planning and rendering of the music; and in the feeding of the people! And so we come to the second thing we liked about the beginning of the evening service—the inspiring quarter of an hour of congregational singing.

It was Bro. C. E. Davis of La Verne, Calif., who led in

a brief devotional period and then introduced the two speakers of the evening. The first was Bro. O. P. Williams, pastor at Sterling, Colo., who began by noting in what a unique way the messages of this Conference had exalted Jesus Christ as Savior. Bro. Williams spoke chiefly of the last of the three gospels brought by Christ—the gospel of redemption which is basic; the gospel given through the example of his life, and the gospel of change implicit in the doctrines he taught.

Message to the Home Churches

What message should go back to the home churches? To Bro. Warren D. Bowman, now pastor at Washington, D. C., was assigned the task of gathering up and suggesting what Conference attendants should try to carry back to the home churches. Some of the many fine suggestions he gave are these: The need for cultivating a deeper spiritual life, a clearer vision of the task in the detail of what requires to be done, more appreciation of and living out of Brethren principles, study of how to utilize the resources of the local congregation, what may be mutually gained by colleges and churches co-operating more closely, attention to the creation of Brethren literature and even wider use of the same. Of course that is not all he said, but certainly enough of a taste to make you sure to read his resumé when it appears in the Messenger.

Tuesday, June 13

Beginning the Closing Session

Holy, Holy, Holy and For Christ and the Church were the two hymn prayers led by Bro. Geo. Detweiler when Moderator Kurtz called the assembling delegates to order at eight o'clock. This was followed by the prayer offered by Bro. J. E. Trimmer of Southern Pennsylvania, in which special reference was made to Bro. John W. Hoffman of Virginia who had suffered a stroke and was confined in an Anderson hospital.

Bro. R. E. Arnold announced that he had been in communication with the home of Bro. J. E. Miller of Elgin and that his condition was good. The manager was going to see to it that Bro. Miller gets the rest which the doctors say is all that he needs.

The morning was damp and chilly but the spiritual atmosphere was glowing with warmth. The people were coming and it was evident that the delegates would be much more than matched in numbers at this final session.

More Reports

Acting for Chairmen Hartough and Mohler respectively, Secretary Zigler presented the reports for both the Ministerial Board and the Board of Christian Education. The former stressed the need of more good material for the ministry, the ticklish nature of the placement problem and relief for the disabled and superannuated. He would have this thought of not so much as a pension as a deferred payment for service rendered. The B. C. E. report invited criticism of the literature, if constructive, directed attention to the loan library, the work for relief and for peace, and the progress made in the work of the directors of the three age groups. Both these reports should be read entire and carefully studied.

Secretary A. C. Baugher presented the report of the General Education Board, emphasizing the necessity of

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THE CHURCH AT WORK

ADMINISTRATION

The World's Sunday School Convention, Durban, South Africa, July 22-28, 1940

Plans are well under way for the holding of the thirteenth World's Sunday School Convention in Durban, South Africa, July 22-28, 1940.

Dr. Robert M. Hopkins, general secretary of the World's Sunday School Convention, has just returned from a visit to South Africa where he held conferences with the local committees in Durban and with the several groups in South Africa which are concerned with the success of this world gathering. This will be the first representative world gathering of Christian leaders ever to assemble on the continent of Africa. South Africa is awake to the possibility of the coming of this world convention, and the leaders in governmental, educational and religious circles are working unitedly for its success.

An excellent local organization in Durban which is headed by his worship, the mayor, Councilor Fleming Johnston, is preparing the local plans. Subcommittees are at work on the assignments made to them related to the several tasks to be performed. Perhaps the committee that will have the hardest job will be the one dealing with the hotels and other places of entertainment. July is the busy month, at the height of the season in Durban. The first of July would be entirely impracticable for such a large gathering. However, the local committee, backed by the city council of Durban, has guaranteed that every delegate from around the world who comes to the convention will have comfortable quarters in which to live provided the local committee is notified not later than June 1, 1940, concerning the date of arrival and other necessary details. Durban is well supplied with hotels of various types and with a range of attractive prices.

The co-operation assured on the part of the churches and other religious as well as civic organizations within the city is most hearty. Delegates from all lands and all races will be cordially received, and in spite of social customs which have long prevailed in South Africa, assurance is given that without discrimination or segregation, all delegates are to be received and entertained and provided with every facility to make their sojourn in Durban most happy and one long to be remembered.

The program is being prepared under the direction of a special committee of which Dr. Luther A. Weigle, dean of the Divinity School of Yale University, is serving as chairman. The opening session will be held on Monday night, July 22, and there will be other sessions morning, afternoon and night, through Sunday, July 28. In general the morning sessions will be devoted to the presentation of practical phases of the work. These will include Objectives of the Sunday School Movement, Christian Education in the Sunday School, Christian Education in the Day School, Training for Christian Service, Extension and Evangelism. The afternoon sessions will afford an opportunity for the presentation of glimpses from the various fields around the world. A period is being set aside also each afternoon for united worship. The evening sessions will be utilized for the presentation of inspirational addresses and dramatic presentations of the work.

Among those who have thus far been secured for program service may be mentioned Dr. T. Kagawa of Japan, Dr. E. Stanley Jones of India, Dr. Adolph Keller of Switzerland, Hon. J. H. Hofmeyr of South Africa, Sir Harold Mackintosh, Bart., of England, Señor G. Baez Camargo of Mexico, Dr. Chester S. Miao of China. The United States and Canada will also be ably represented in the program personnel.

A distinctive feature will be a series of daily conferences that will deal with concrete problems. These conferences will be under the general direction of Dr. Paul H. Vieth, professor of religious education in the Divinity School of Yale University. Dr. Vieth, with the help of the conference leaders, is preparing a pre-convention volume dealing with the general theme, *The Contribution of Religious Education to the Evangelization of the World*. This volume will be off the press early in 1940 and will afford an admirable pre-convention study for all who plan to go to Durban. It will likewise serve as a means of enabling those who will not be able to go to Durban to share in the problems which will be under review in the convention.

These conference groups will study such problems as Curriculum Building, Church and State Relationships, The Minister and Christian Education, The Rural Church, Education in Worship, The Christian Home, Christian World Fellowship, Christian Education of Children, Youth and Adults, Extension Work, Methods of Dealing With Social Problems, Visual Education and the Use of the Radio, Community Co-operation, Literacy Work Among Adults. The leaders of these groups are now preparing the materials that will be under review in their respective conference. This leadership includes prominent religious educators from around the world. It is contemplated that there will be also two or more groups engaged in Bible study guided by outstanding leaders.

Transportation arrangements are now being made so that those who go from North America will have opportunity to participate in the convention and also to enjoy some of the wonderful scenic attractions and places of unique interest in South Africa en route to and from Durban.

Quite a number of the delegates will be visiting the mission fields of Africa. This mighty continent has witnessed the missionary labor of some of the best-known Christian missionaries of the world from the days of David Livingstone down to the present time. Indeed, it is worthy of note that this Convention in 1940 will be celebrating the 100th anniversary of the departure of David Livingstone from his home in Blantyre, Scotland, to make his first journey to the dark continent to which his life was so completely given. The active co-operation of the mission boards is being enlisted in planning visits on the part of groups, large and small, particularly to the mission stations of their respective denominational boards.

The enrollment of delegates in North America is in the hands of the Religious Education Council of Canada and the national denominational boards of religious education affiliated with the International Council of Religious Education and the auxiliary state councils of religious education. The registration fee for each delegate is \$5.00.

and it should accompany all requests for registration. General information may be secured from the World's Sunday School Association at 51 Madison Avenue, New York City. The registration of delegates is already under way and it is highly probable that the quota of 600 assigned to the United States and Canada will prove to be too small to include all who will wish to go from North America to Durban.

ADULT CHRISTIAN WORKERS

A Vital Christian Experience

Part II. Family Worship

Sunday, July 9

I. The Need.

The church still has a place for the family. At least in the country the father, mother and children still eat, work and play together. They may also worship together in the home. Many people on account of long hours of work on the farm and work schedules in city do not have time to attend many services at the church. This increases the need for worship in the home.

II. Methods of Family Worship.

First method. Grace at meal time, three times a day.

Second method. Reading of assigned scriptures by members of the family, verse about. Close with the Lord's Prayer. This to be done at breakfast either before or after the meal.

Third method. Follow a booklet of prepared materials for family devotions, such as the *Upper Room* or *Today*, closing with a prayer by a member of the family.

Fourth method. More formal program of hymns, scripture, family response and prayer. It may be in the living room at night or in the morning, all members of the family present.

Fifth method. Worship at times when the family is facing a new, uncertain, happy or trying experience, such as sickness, death, marriage, leaving home for school or college, travel in the family car, vacation, Christmas, celebration of moving into new house.

III. Results.

1. The family is drawn together and enriched.
2. Church membership is built up.
3. Character is built into the members of the family.

IV. Discussion.

1. What per cent of the families of your church have family worship? One large church in Chicago claims 72%. They now have grown from a few to 5,000 members. Their church worship on Sunday has several sections.

2. What are the main hindrances to regular family worship?

CHILDREN'S DEPARTMENT

The Elementary Magazine—What's Ahead?

The first emphasis for July is Leisure Time for Children. This emphasis is taken up in the Junior Group Lessons in the Stewardship Unit. The Junior League Notes develop the unit, The Junior and His Reading. Edith Willis Reed has an excellent article, The Junior and His Leisure.

Beginning in July and running through October will

be a series of practical organization articles, Ways to Improve Your Work. The first of the series is by Jean P. Gessell. The other three are by Harold J. Sheridan.

Dr. Paul H. Vieth, who has done so much research in visual education, will start a series of articles on Visual Education of Children in the September issue. In the same issue, Teachers in Action drawings begin the series, How to Have Good Workers' Conferences.

A Brief History of the Volunteers of Juniata College

(Continued From Page 15)

dia. The Plum Creek church of Western Pennsylvania also pledged such support.

Brethren M. J. Weaver and D. W. Kurtz presented to the trustees and faculty of the college the great purpose and work of the band. At this meeting plans were discussed for getting the colleges of the Church of the Brethren interested and active in missions and mission study. A committee was appointed to write each of the colleges to make, if possible, arrangements to hold a meeting at our next Annual Conference—that of 1904. Each college was to send representatives for the purpose of formulating plans to promote the interests of missions of the church. The committee named was composed of two trustees, Brethren J. B. Brumbaugh and J. A. Myers, and one member of the faculty, Prof. A. H. Haines. All of our colleges were represented at the meeting held at Carthage, Mo., May 22, 1904. Eld. J. B. Brumbaugh presided. This group decided to organize and also to hold a meeting at the Conference of 1905. Bro. D. W. Kurtz was elected chairman. An executive committee composed of one representative from each college was named. This committee was instructed to report plans at the next meeting.

This executive committee met at Bristol, Tenn., June 5, 1905. The chairman, D. W. Kurtz, made a report which constitutes a history of the work being done at that time by the students of our colleges in the interests of missions. It is a most interesting and for these days, a most challenging report.

To conclude this brief history of a work so vast and so important as that of a group, although small as that of the Volunteers of Juniata, or the *entire* group of all of our colleges, it seems fitting to name those who went to the foreign field from Juniata. The year and the names of those sailing that year are given.

TO INDIA

1897—S. N. McCann and Elizabeth Gible who were married after arrival on the field.

1902—J. B. Emmert.

1903—J. M. Blough, Anna Z. Blough, and Mary N. Quinter.

1904—J. M. Pittenger and Florence Baker Pittenger, Gertrude Rowland who married J. B. Emmert in February, 1905.

1908—Ida Himmelsbaugh.

1911—John I. Kaylor and Quincy A. Holsopple. Bro. Kaylor went out in this year as a Volunteer from North Manchester. Graduating from Juniata in 1921, he returned to the field representing both colleges.

1912—S. Olive Widdowson, Herman B. Heisey and Grace Nedrow Heisey.

1919—Sara G. Replogle.

1920—Anna B. Brumbaugh.

TO CHINA

1911—J. Homer Bright.

1916—I. E. Oberholtzer.

1917—Viola Grace Clapper.

1933—Martha Neiderheiser Parker.

1936—Mary Elizabeth Gauntz.

TO AFRICA

1922—H. Stover Kulp and Ruth Royer Kulp.

TO SWEDEN

1929—Glenn Norris and Lois Detweiler Norris.

Huntingdon, Pa.

Echoes From the Anderson Conference

(Continued From Page 21)

guarding against the trend toward federal control of all educational agencies, and the importance of having teachers with Christian ideals. He called attention to American Education Week and recommended that Nov. 5, the Sunday of that week be observed as Education Day. The Messenger will be glad to adopt his suggestion to publish at that time the addresses given in the Anderson Conference Educational program.

The Committee on Counsel for Conscientious Objectors asks pastors, teachers, and parents to use all the resources at their command to build in the childhood, youth and adults of the church a peace mind and a peace conscience, urges our youth to refuse military training in high schools and colleges and offers its services to any of our young people who may witness for the position of the church and of Christ on this question.

Adoption of the report and schedules presented by the Auditing Committee completed the hearing of the Annual Reports.

Transition to New Business

The question of a statement on "a member in good standing" for use in emergencies, such as wartime, deferred from yesterday's session came up again this morning. The following was adopted:

"The General Ministerial Board recommends that in special emergency cases persons who can give conclusive evidence of being officially in the membership of the Church of the Brethren, of having lived an exemplary Christian life consistent with Brethren principles, and of having supported the cause of Christ by church attendance and gifts, may upon the affirmation of the baptismal declaration of faith be certified by the Elder and Clerk of the local congregation as being in good standing. We further recommend that the Elgin Staff prepare and make available a suitable certificate to be used in such cases."

Bro. Bonsack reported the missionary offering figures as standing at \$48,022.66, somewhat less than last year's, but he had an explanation which saved our faces somewhat. To make the face-saving process completely effective, however, we should dig into our pockets a little deeper.

Rev. Frank J. Niles, a representative of the Lord's Day Alliance, was granted five minutes at this juncture, and he made an eloquent plea for more interest in keep-

ing the Lord's Day free from the commercial and secular interests which tend more and more to degrade it and defeat its primary purpose.

The New Business

At last the Conference was ready for the small amount of new business on the docket, and the first item was the granting of the 1940 Conference to the Eastern Zone.

The petition asking that members of the General Boards be not reappointed more than twice was referred to a committee with instructions to cover the whole question of tenure in office. The committee is J. S. Noffsinger, J. W. Lear and Earl Bowman.

The question of Brethren Co-operative Insurance was likewise referred to a committee consisting of E. M. Hersch, John M. Miller, J. E. Miller and Russell L. Shwalter.

The Sunday-school Lesson Text question was decided by leaving the matter to the editors and the Board of Christian Education, but limited their choice to either the King James or the American Standard versions. It was felt that the petition as stated gave too wide a range. This question brought out one of the liveliest discussions of the Conference. Perhaps the highest points of interest were in the somewhat extended remarks of I. N. H. Beahm, Editor E. G. Hoff, Moderator D. W. Kurtz and Jas. M. Moore. It was all in most excellent spirit and when it was over we think nearly if not quite everyone was happy in the result reached.

Approaching the End

Bro. R. E. Arnold's report on the Publishing House business during his thirty-five years' administration had awakened such interest that there was a demand for its circulation. He announced at this time that he would have it printed soon and whoever wants a copy can have one by asking for it.

Attention was called to the presence of Bro. Frank Fisher, Moderator of the Seattle Conference in 1914, who now walks slowly with two canes as a result of his recent illness and operation. He was recognized with appreciation and rose in response.

The report of the Committee on Resolutions was called for, presented by Chairman C. Ray Keim, and adopted as follows:

Conference Resolutions

The 153rd General Conference of the Church of the Brethren assembled at Anderson, Indiana, June 7 to 13, 1939, expresses its gratitude—

First: To our heavenly Father for his love, mercy and kindly providence in making possible another great Annual Meeting. This gratitude is deepened by the consciousness that such a Conference could not be held in some lands.

Second: To all organizations, institutions and persons, who have contributed in any way to the comfort and well-being of those who have attended this Conference. We are especially indebted to our brethren and Christian friends of the Church of God for the generous and cordial spirit shown us in making available for this Conference their attractive grounds and convenient equipment.

Third: To our officers, boards, committees, program leaders, speakers and others for their constructive leadership in making this Conference a real power in advancing the kingdom of God.

Moreover, this Conference, mindful of certain great moral and spiritual issues of the day, resolves,

Concerning Peace

1. That we reaffirm our time-honored position on peace and war, especially as set forth in the Winona statement of 1935.

2. That we call attention to our pronouncement on Church and State in the Conference Resolutions of 1938.

3. That we caution our people against the danger of becoming belligerent in spirit if not in action in the midst of tensions in present world affairs.

4. That we increase our program of peace studies in the local churches.

5. That we hereby record our disapproval of American industrial concerns furnishing munitions of war to any nation at any time.

6. That we are gratified to note the recent action on the part of several other Christian groups in which they have recognized and have pledged spiritual support to any of their number who may be conscientious objectors in time of war.

As to Temperance

1. That we continue to teach against and abstain from all alcoholic beverages.

2. That we deplore the present situation with reference to the liquor traffic and that we labor earnestly for the re-establishment of prohibition, recognizing local option as a step in the right direction.

3. That we co-operate with other dry forces in every legitimate endeavor to drive the liquor traffic from our beloved land.

4. That we heartily commend those broadcasting companies, newspapers, and magazines which refuse to accept liquor advertisements and, that our people urge other such agencies of publicity to do likewise.

5. That we reaffirm our opposition to the use of tobacco in any form, feeling that its use means a great waste of money, produces harmful effects on both mind and body, and results in a lowering of that high standard of purity of life to which we have been called. We urge our leaders to renewed diligence in upholding this time-honored position of our church.

Concerning Lord's Day Observance

1. That we urge our people to give earnest thought to more suitable ways of observing the Lord's Day.

2. That we oppose and discourage week-end trips or family reunions on the Lord's Day which deprive us of attending church services.

3. That we urge abstinence from all recreations or other activities which indentify us with worldly groups and tend to commercialize or secularize the Lord's Day.

On the Christian and Problems of Society

1. That we commend our people for their deep concern in attempting to find a Christian solution for our complex political, social and economic problems.

2. That we reaffirm our conviction that in Christ alone, and not in some passing current system that may be in vogue for a season, do we find the solution for the problems of this world.

3. That the success of our social efforts depends upon the good life of individual Christians; personal faith and righteousness, plus social intelligence and concern, constitute the true basis for Christian social service.

4. That our efforts at social betterment be grounded

in the regeneration of men through Christ rather than mere reformation of morals.

Relating to the Christian Home

1. That we again call attention to our historic position on the sacredness of marriage and the integrity of the home.

2. That we commend the endeavors of all who seek, by sane and sound methods, to prepare our young people for marriage and the home.

3. That we urge pastors and other competent Christian leaders to prepare themselves for effective personal counseling with husbands and wives in the interests of enduring marriage and efficient parenthood.

Concerning "Brethren in Reality"

1. That we re-evaluate the heritage left us by the founders of the church who saw fit to hand down to us not a creed but rather the Holy Scriptures as a guide for our faith and practice.

2. That we seek to recover and revitalize the Christian conception of the individual by placing the emphasis on the spiritual rather than on the material, exemplifying our profession of holiness in nonconformity to the world so that our Christian witness may be moral in tone, and honest in character and, therefore, worthy of propagation.

3. That we deplore the present tendency of many professing Christians to have a form of godliness, but be utterly lacking in spiritual power. We urge *that* loyalty to the truth which will produce "orthodoxy" in life.

4. That we recognize that the first great work of the church is still evangelism and that it is our chief purpose to present Christ as revealed in God's word with such power that men and women will be constrained to accept him as their Savior and Lord, and having accepted him to strive to grow in his way of life.

5. That we seek to recover the missionary zeal so notable in the early church and that in so doing we show a willingness to consecrate time, thought, money, prayers and effort to whatever extent is necessary to make the Christian way of life prevail.

Concerning a Christian Mission

In response to plans for a national and world Christian Mission, in 1940-41, as proposed by the Federal Council of Churches of Christ in America:

1. That we approve the organization and promotion of a nationwide mission for the presentation of the claims of Christ and his gospel to all the people.

2. That we express the hope that Christians in all the nations will join in an effective world Christian mission with the evangelization of all nations as the goal.

3. That we pledge our co-operation in every way that is consistent with our program to such a timely and providential mission enterprise in "all the world" and "to every creature."

Last Words

A vote of thanks to the moderator and other officers was suggested and given heartily. Bro. Kurtz responded with a brief and very fitting closing talk, remarking upon the growth in the spirit of brotherhood, in the improved methods of Conference action, and especially in the place of the young people in the church and in the influence of younger men generally. It was noted that one third of this year's Standing Committee were serving their first term. His remarks were concluded with a prayer and benediction. It was 10:40 A. M.

CORRESPONDENCE

At the Old Order Brethren Conference

I had the opportunity of attending my first Old Order Annual Meeting this week. It was the first meeting of any sort I ever attended, conducted by the Old Order Brethren.

After our church service on Sunday evening, we went out to the meeting and found the folks in the eating tent, and in the middle of the love feast.

On Monday morning I went out hoping that I could observe their methods in handling the business of the meeting. But instead, that morning the messengers (delegates) from the churches convened to appoint the standing committee, and the other people met under the council tent for preaching services. When I arrived they were lining a hymn and singing. The speakers' table was in the center of the tent on the same level as the benches. After the singing, after much hesitation, a brother at the table arose and said that the 16th chapter of Matthew had been named, and read it. The one who seemingly was in charge, said then: "Next in order will be a hymn, some brother, and exhortation and prayer." Several minutes elapsed before a brother arose and announced the hymn, "Our God, Our Help in Ages Past," and after a brief exhortation called the group to prayer. They knelt on the ground to pray. After the prayer, another hymn was announced and the brother who announced and lined it, after the singing, proceeded to give about a twenty-minute exhortation on it. The same brother also spoke at length on the 16th chapter of Matthew, stressing particularly in the earlier part of the discourse "The Church." He said the church is composed of a "people chosen from among the world, and united in one body and practice—a peculiar people, zealous of good works." He also said that you find the true church where there is an obedience to the gospel. He further said that the church must preach the doctrine in order to maintain its integrity, and in order to show the world the way of salvation. So the service continued during the forenoon. In the afternoon also there was preaching and the service in general followed the same plan as that in the morning.

Notwithstanding the general disconnectedness of the services throughout, the brethren who spoke said some good things. Here are a few things that I took down:

"Morality is the first principle of religion."

"The church is in the congregation, but sometimes the congregation is not in the church."

"John, Jesus, the Apostles, the seventy went forth preaching, 'the kingdom of heaven is at hand,' while after Pentecost the message of the church was, 'the kingdom is within you.'"

In the service of the afternoon, I heard by far the most intelligent discourse by a brother who traced the work of the Holy Spirit from the beginning to the present. He read Heb. 1: 13, 14 as his text. He said among other things: "Unless the child of God is filled with the Spirit of God, there is no freedom."

I could not attend the business session on Tuesday, but I was told by some of our folks who were there, that there was very little business, and what was there for consideration was unfinished business. My understanding is that most, if not all of this business, was again put

on the table. This business, I understand, was of a disciplinary nature.

Be it far from me to speak disparagingly of these Brethren. If I can not agree with their peculiar way of looking at life and religion, I am nevertheless impressed by their spontaneity and simplicity in expressing themselves. If I feel that they are somewhat misguided at some points, I can nevertheless appreciate their wholesome, contagious sincerity. If I think that their emphasis is stronger upon "doing," than is justifiable, I can appreciate their practical goodness and uprightness, integrity and sobriety.

While I could not distinguish between ministers and laymen, I have the distinct impression that the ministry consists of older men. There were quite a number of young men and women at the meeting, and a few children. Aside from the special work of the messengers and standing committee and any other possible committees, the only activities of the conference were the love feast on Sunday night, preaching on Sunday and Monday, and the business session of the meeting on Tuesday.

As one compares this Annual Meeting with our own, one finds it difficult to find even a basis for comparison, unless one takes as a point of departure, the matter of good fellowship and sincerity, and love of the truth. But as to the details, the two conferences are utterly different.

Waynesboro, Pa.

Levi K. Ziegler.

Honor to Whom Honor Is Due

There have been many tributes paid to the honored dead. Magnificent floral pieces have been displayed at funerals of our loved ones, and many good and precious words have been related regarding their lives. These indeed are splendid and should not be minimized, but far more essential and beneficial would it be to bestow such upon our friends while they are in these mortal bodies, and are in need of such tributes to encourage them in their declining years. I should like to contribute a beautiful bouquet of sweet smelling incense to my beloved Uncle Willard and Aunt Mary Gillett, who have just celebrated their fifty-sixth wedding anniversary.

The marriage of Uncle Willard and Aunt Mary, which took place May 16, 1883, was one that God joined and no man put asunder. A little over a year from that date their marriage was made doubly secure, for on Nov. 16, 1884 they were both joined in Christ Jesus, uniting with the Church of the Brethren, under the ministry of Bro. G. W. Studebaker of Fredonia, Kans.

Uncle Willard was born in Kalamazoo, Mich., Oct. 2, 1862. Aunt Mary, his faithful companion, was born in Grundy County, Ill., Dec. 15, 1863. They are the parents of nine children—four boys and five girls, all of whom are living save the eldest daughter. They have thirty-two grandchildren and twelve great-grandchildren.

Uncle Willard and Aunt Mary were pioneers in Kansas and Missouri, but in 1892 they moved to Glendale, Ariz., and were charter members of the Glendale church. In 1900 they moved to Imperial Valley, Calif. Their son, Gilbert, was the first known white boy born in Imperial Valley. They had much to do with establishing two churches there.

These two dear saints were faithful witnesses for their Lord wherever they were. Although not always privileged to worship in their own denomination, they as-

sisted in every way they could in the community church where they lived. They now reside in Los Angeles, Calif. The works of these precious saints are not the ones that make the headlines in the newspapers, nor the ones to be heralded by men of the world for awhile and then forgotten, but are the ones to be permanently recorded in heaven by the hand of God who sees and hears all: "Whose eyes are over the righteous, . . . whose ears are open to their prayers." "He that keepeth thy soul, doth he not know it?" "Shall he not render to every man according to his works."

Long Beach, Calif.

Elva G. Schrock.

The Passing of Elder B. W. S. Ebersole

Elder Benjamin W. S. Ebersole was born Aug. 30, 1894, and died April 25, 1939, aged 44 years, 8 months, 25 days. Bro. Ebersole suffered from a chronic diabetic condition for several years. In addition to this affliction, he was taken sick with a severe attack of la grippe while engaged in a series of evangelistic meetings in the West Conestoga congregation. He was promptly taken to the Hershey hospital where he passed away after a week's illness.

Bro. Ebersole was the son of John E. and Ada H. Ebersole who survive and have served as deacons in the Spring Creek congregation for many years. He was born and reared on a farm, received his early education in the public schools of Hershey and vicinity, and was baptized into the Church of the Brethren at the age of eighteen years.

Bro. B. W. S. Ebersole was united in marriage with Miss Mary Patrick on Dec. 24, 1914. To this marriage were born five children: Esta, Luke, Mark, Naomi, and B. Paul. In addition to the family and parents, he is survived by a brother, Chester M. Ebersole, and a sister, Hettie Sullivan.

Our brother was called to the deacon's office March 17, 1917; to the ministry on April 21, 1919; and ordained to the eldership, Sept. 6, 1924.

At the time of his death he served as elder of the Spring Creek and the Conewago congregations. He was also the teacher of the Men's Bible class in the local Sunday school for a period of twenty years. He filled all of these positions most acceptably up to the time of his death.

Bro. Ebersole worked in the local industry for a livelihood, but was energetic and useful in doing definite Christian service the rest of the time with the idea of building a useful life and a growing church. He not only served as Sunday-school teacher for twenty years, and as elder of two congregations, but in addition held a total of fifty-five evangelistic meetings in his time. His preaching was always Spirit-filled, his sermons well prepared and ably delivered as well as acceptably received. He was never known to come before his Bible class without a well prepared lesson. In addition to all of this work, he and his wife never failed to visit the sick or the infirm.

Bro. Ebersole did not have the benefits of a college education, but his services were in demand on the Elizabethtown College campus, in college congregations, and in adjoining congregations as well as at marriages and funerals in his home community. The family, the Spring Creek congregation especially, and the community in general are suffering a serious loss because of his untimely going.

Funeral services were conducted by Elder Nathan Martin, chairman of the District Ministerial Board of Eastern Pennsylvania, J. I. Baugher, B. F. Waltz, and Norman J. Baugher of the local congregation. Scriptures selected by the family and used at the last service were 2 Cor. 5: 1; Gal. 1: 15, 16; Titus 2: 11, 13. The body was laid to rest in the Spring Creek cemetery adjoining the Church of the Brethren in Hershey.

Hershey, Pa.

J. I. Baugher.

"Does the Mission Pay?"

Nineteen hundred years ago our adorable Savior said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

This is just what has been done for the past twenty years in Los Angeles Chinatown, at the Church of the Brethren Chinese mission, with Sister Maggie Early as the leader. We have been rejoicing and praising God since Easter when Pastor Steinour of the Belvedere church and Bro. Orcutt of the mission gave talks and invited the Chinese boys and girls to take Christ as their Savior and believe in the atoning blood for salvation.

Having been taught long and well, they knew the difference between the worship of a living Christ and a dead ancestral worship and the worship of idols as their parents do. One by one they came forward until there were twenty-five, and then clasping hands in a large circle they prayed for forgiveness, and then arose taking Christ as their Savior.

Some say, "Does the mission pay?" May I say, definitely, yes; since God's work when done by the power of the Holy Spirit and prayer can never fail. This was proved the Sunday after Easter when twenty-five happy Chinese young people were baptized in a temporary canvas baptistry.

Does the work pay? Well, on May 7 twenty-five smiling Chinese boys and girls came into the mission carrying their Bibles. To be there, helping them sing, "There Is Power in the Blood," was the greatest thrill of my life, for these Chinese had come from homes where ancestral worship is practiced and idols are set up. Let us pray that these fine young Chinese Christians will soon start the worship of the true and living Christ in their homes in the heart of old Chinatown.

Los Angeles, Calif.

Sophie Wright.

In Memory of Harry McPherson

This day one of the mighty has fallen.
Like a great tree, tall on the mountain,
Lifting his head above the forest,
That, stricken at his roots,
Trembles, then crashes to earth,
And great is the fall;
Or like a strong ship,
Breasting the waves joyously,
Falters, then nosing under the sea,
Goes down,
So was his going,
And his passing has left us desolate.
He was a jewel among men,
Kind, and good, and gentle.
With a smile ever on his lips
He went his ways, bringing gladness
And comfort wherever he went.
Why he was cut down in his prime
We do not know,
We cannot know,
We know only that he is gone,
And many will mourn his passing.
We shall remember him as he was ever
Sweet and smiling,
Happy in his work and in helping others;
The good he has wrought shall live
In the hearts of those who love him,
It shall never pass away.
Lo, a mighty man has fallen
And has not left his peer.

—By Rosamond McPherson.

Harry McPherson, son of George B. and Jennie Willoughby McPherson, was born Sept. 4, 1886, and passed away May 20, 1939, at the age of 52 years, 8 months and 16 days. His boyhood days were spent in Grove City, Ohio. He is survived by his wife, Isabel, one daughter, Rosamond, his father, George B. McPherson, one sister, Mrs. Belle Windsor, of Cleveland, and other relatives and a host of friends.

In 1909 he united with the First Church of the Brethren in Dayton. In his church life he had been active in many capacities. His work with young people in the local church, in the

county, and in the state, had been most noteworthy. From every section of the state there are scores of young people who knew him. He counted his friends among the youth of Ohio by the thousands who were pleased to call him "Uncle Mac." His interest in the cause of Christian education gave him a place on the local Board of Christian Education with which he served for many years. His interest in beautifying the church caused the congregation to give him the honored position of trustee of the church. He served in this capacity also for many years.

For twenty-seven years he was connected with the Shaw and Marchant Engraving Company as a commercial artist. His ability as an artist is attested by the numerous paintings and sketches he has left of churches, wooded scenes, meadows, and other works of nature.

His many interests made him a valuable man with keen insight and sound judgment. His counsel was sought in church work and young people's affairs. Since his illness kept him out of active work, his place among the young people both locally and in the state was not adequately filled. The youth of Ohio are still looking for another "Uncle Mac" as they want to refer to him.

The family wishes to express appreciation to all who have helped in any way to lighten the heavy burden of sorrow during the past days.

Dayton, Ohio.

Mrs. Harry McPherson.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bucy-Blickenstaff.—By the undersigned, at the home of the bride's parents near Astoria, Ill., June 1, 1939, Wayne Bucy of Vermont, Ill., and Grace Blickenstaff of Astoria, Ill.—Lester E. Fike, Astoria, Ill.

Houff-Grove.—By the undersigned, at Mt. Vernon church, May 27, 1939, David Earl Houff and Gertrude Wilhelmina Grove, both of Waynesboro, Va.—C. B. Smith, Bridgewater, Va.

Leonard-Booher.—April 8, 1939, at the parsonage, Rockhill Furnace, Pa., Ralph Leonard and Virginia Booher, both of Shirleysburg, Pa.—Martin Scholten, Rockhill Furnace, Pa.

Longenecker-Moore.—By the undersigned, May 28, 1939, at the Lititz Church of the Brethren, Samuel W. Longenecker and Mary A. Moore.—James M. Moore, Lititz, Pa.

Mohler-Baile.—By the undersigned, at the First Church of the Brethren, Warrensburg, Mo., Harold Ira Mohler of Leeton, Mo., and Estel Lavina Baile of Warrensburg, Mo., June 5, 1939.—James M. Mohler, Leeton, Mo.

Sterner-Mauss.—By the undersigned, at his home, June 1, 1939, Lloyd Andrew Sterner and Kathryn Hanna Maus.—W. G. Group, East Berlin, Pa.

Whitsel-Hileman.—April 26, 1939, at the Hileman home, Three Springs, Pa., Sherman Whitsel of Shirleysburg, Pa., and Berenice Hileman of Three Springs, Pa.—Martin Scholten, Rockhill Furnace, Pa.

FALLEN ASLEEP

Anderson, Esther Blanche, daughter of Bro. Clair and Sister Mary Swigart Anderson, of Mattawanna, died in the Lewistown hospital June 1, 1939, aged 1 year, 5 months and 12 days. Her death resulted from burns received less than a day previous to her death. She was the only child. A sister preceded her in death a few years ago. Funeral services were in charge of Bro. Lawrence Ruble, with burial in Spring Run cemetery.—Mrs. Maggie Gill, McVeytown, Pa.

Bashor, Sarah Elizabeth Beals, daughter of William and Martha Beals, was born March 10, 1869, and died Feb. 23, 1939. She united with the church about fifty-four years ago being baptized by J. B. Pence, remaining faithful to the end. She was married to G. W. Bashor July 31, 1887. She was the mother of five children, two girls preceding her in death. She leaves her husband, three sons, three brothers and three sisters. She was born near Limestone, Tenn., and died near Conway, S. C. Funeral services were conducted by Bro. Hinton at the Maple church, with interment in the Thompson cemetery.—Mrs. M. W. Bashor, Conway, S. C.

Derrick, Bro. George H., was born Feb. 25, 1879, and departed this life at his home in Mechanicsburg, Pa., May 18, 1939, after an illness of a few months. He was married to Lizzie Mohler, and to this union two children were born, one dying in infancy. He is survived by his wife, one son, one grandson and a host of friends and relatives. He united with the Church of the Brethren about thirty years ago and remained faithful. He served as a trustee for a number of years and was interested in the work of the church. Funeral services were held at Myers funeral home by Eld. Jacob Trimmer and Bro. Henry L. Miller. Burial was in the Mechanicsburg cemetery.—Mrs. Ethel Snyder, Mechanicsburg, Pa.

Dunmire, Sister Elizabeth Aurand, widow of Bro. Oliver M. Dunmire, died at her home near McVeytown, Pa., May 29, 1939, aged 76 years, 2 months and 14 days. She was the daughter of Eli and Margaret Ann Swigart Aurand. Funeral services were held at her home by Bro. Lawrence Ruble, with burial in the Spring Run cemetery. She leaves a daughter, several grandchildren and one sister.—Mrs. Maggie Gill, McVeytown, Pa.

Martin, Sister Emma E., wife of Bro. J. B. Martin, died May 12, 1939, aged 71 years, 6 months and 27 days, following a brief illness at the home of her son-in-law and daughter, Mr. and Mrs. Walter Melhorn. She was born in Adams County, Pa., the daughter of the late Brother and Sister George Weaver. She became a member of the Church of the Brethren early in life and remained a consistent member, having her membership in the Madison Avenue church. Surviving besides her husband are seven children, fifteen grandchildren and one brother. Funeral services were held in the Futer funeral home in York by the writer, assisted by Brethren Chauncey Trimmer and Robert Knox. Interment was in the Mummert cemetery near East Berlin, Pa.—M. A. Jacobs, York, Pa.

Prough, Alice May, daughter of M. D. and Alice E. Soyster, was born May 9, 1898, in Altoona, Pa. At the age of thirteen years she was baptized by Bro. W. S. Long. In September of 1916 she was married to John Leonard Prough. While living in Germany Valley, Pa., she suddenly departed from this world May 22, 1939. She is survived by her husband, seven children, a grandson, her mother, one sister and two brothers. Sister Prough was a fine, Christian woman, a real homemaker and a good neighbor. Her interest in the kingdom and the church was manifested by the active work and the sacrifices made to advance the cause of Christ. Funeral services were conducted by Bro. W. S. Long of Altoona, Bro. G. L. Detweiler of Huntingdon and Bro. Martin Scholten of the Aughwick congregation. Interment was made in the Germany Valley cemetery.—Marian Scholten, Rockhill Furnace, Pa.

Reihman, Alice, daughter of Fred and Christine Reihman, was born Sept. 18, 1912, near Coopersburg, Pa., and passed away April 22, 1939, in the Quakertown community hospital, following several weeks of illness with typhoid fever. She is survived by her parents and four brothers and sisters, besides other relatives and friends. She accepted Christ as her personal Savior early in life and lived a devoted Christian life. She gave much time to Bible reading and found much comfort in prayer. Funeral services were conducted in the Springfield Church of the Brethren by Pastor George W. Landis, with interment in the adjoining cemetery.—Miriam K. Steely, Quakertown, Pa.

Rhodes, Bro. Thaddeus M., was born May 7, 1874, and died March 14, 1939, having lived his entire life on the farm on which he was born. He was married Dec. 24, 1896, to Sister Claribelle Dunmire. He united with the Church of the Brethren the year of his marriage and was called to the office of deacon in 1916 and served faithfully. He served the Spring Run church as treasurer for fifteen years. He leaves his wife, one son, four grandchildren, one sister and a host of friends and neighbors. He was a kind and faithful husband and father and a good neighbor. Funeral services were conducted in the Spring Run church by Brethren Lawrence Ruble and H. W. Hanawalt. Burial was in the adjoining cemetery.—Mrs. Maggie Gill, McVeytown, Pa.

Ross, Mrs. Lettie Tharp, widow of John Ross, departed this life May 31, 1939, at the home of her son, Samuel, near Marianna, Pa. She was born Dec. 18, 1857, and was a resident of this community for more than fifty years. She was a member of the North Ten Mile Baptist church. Surviving are seven children, two brothers, fifty-two grandchildren, forty-five great-grandchildren and one great-great-grandchild. Funeral services were held at the home of her son with further services in the North Ten Mile Baptist church by the writer, assisted by Bro. Rufus Holsopple. Burial in the cemetery by the church.—G. L. Baker, Marianna, Pa.

Sandy, Mary Idella Leedy, daughter of Jacob and Christena Leedy, was born in Allen County, Ohio, Jan. 13, 1873, and passed away at the home of her daughter, Mrs. Esther Baxter, May 23, 1939, after an illness of two years. Her patience throughout her intense suffering was remarkable. At the age of fifteen years she accepted Christ as her Savior and united with the Church of the Brethren, remaining faithful to the end. During her illness she called for the anointing. Sept. 21, 1895, she was married to Jacob F. Sandy, who preceded her in death only five and a half months. Seven children were born to this union, three of whom preceded her parents in death. She leaves four children, ten grandchildren, seven brothers and sisters and a host of other relatives and friends. Funeral services were conducted in the Pleasant View church by Pastor Clarence R. Bowman, assisted by Bro. I. Clifford Paul. She was laid to rest in the Sugar Creek cemetery.—Mrs. Glenn Cool, Lima, Ohio.

Stemen, Charles Christian, son of John Samuel and Mary Myers Stemen, was born in Allen County, Ohio, Nov. 17, 1853, and passed away at the home of his daughter, Dolly Foreman, in Osceola, May 8, 1939. He married Lucetta Brower April 10, 1873. To this union seven children were born, four of whom survive. He united with the Church of the Brethren when a young man

and was elected to the deacon's office soon thereafter, serving faithfully. He sacrificed much for the church and others. Funeral services were conducted at the Church of the Brethren in Osceola by the writer, with burial near Lacona, Iowa.—J. D. Brower, Osceola, Iowa.

Swigart. Sister Catherine Yoder, widow of Eld. John C. Swigart, was born Dec. 2, 1857, and died at her home in Mattawanna April 24, 1939. She was a kind and loving mother and a faithful friend and neighbor. Her life of devotion to the Lord, her many sacrifices and deeds of kindness in ministering to the homeless and needy endeared her to the hearts of all who knew her. She was indeed a helpmate to her husband during his years of service as pastor and elder. She leaves two sons, one daughter, several grandchildren, two great-grandchildren. Funeral services were conducted in the Spring Run church by Brethren Lawrence Ruble and H. W. Hanawalt. Burial was in the adjoining cemetery by the side of her husband.—Mrs. Maggie Gill, McVeytown, Pa.

Weigle. Elias, son of Jacob and Mary Weigle, was born in Lancaster County, Pa., Oct. 5, 1854, and died May 2, 1939. His parents moved to Illinois when he was one year old and he spent most of his life near Shannon, Ill. He was married to Flora Chitty Feb. 28, 1884, and four sons were born to this union. He and his wife united with the Church of the Brethren in 1886 and remained faithful. The mother and wife died June 23, 1920. Oct. 5, 1922, he married Sister Ida McNutt and thus took into the home five stepchildren. He was a noble Christian, a devoted father and husband. Surviving are nine children, nine grandchildren, one great-grandchild, three sisters, two brothers and a devoted wife who cared for him in a wonderful way during his last illness. He enjoyed singing with us as Mrs. West and the undersigned often called at the home for singing and prayer in his declining years. Funeral services at the home were conducted by the writer, assisted by the Shannon Methodist minister.—W. E. West, Mt. Morris, Ill.

CHURCH NEWS

California

Los Angeles, First.—Eld. Fred A. Flora and his wife were called to the pastorate here and were installed into office by Eld. J. P. Dickey. A week's pre-Easter meeting was held by the pastor and an interesting Easter program was given. Our church united with the other churches of the community in a three-hour service on Good Friday. Two have been baptized. Rev. Joseph Lewek, a Hebrew Christian, delivered a strong appeal for a greater missionary effort among the Hebrew people. Bro. Oscar Orcutt, a faithful, efficient worker at the mission, was recently elected to the ministry. On the following Sunday he administered baptism to twenty-four applicants from the Chinese Sunday school. May 24 the Ladies' Fellowship group met at the home of Elizabeth and Lavina Snyder in Pasadena. A letter from China was read, describing the war-torn conditions in the section where Bro. Walton is engaged. Bro. Flora is presenting a series of lessons in the prophecies. Our love feast was well attended on May 21. Many visitors from neighboring congregations were with us. Bro. Steinour of Belvedere officiated. Twenty-five or more of our Chinese brethren were at the tables.—Katherine Newsom, Los Angeles, Calif., May 30.

Illinois

Lena.—March 5 a group of Rockford Swedish people came with their gospel messages in songs and testimonies. On Easter morning during the Sunday-school hour the children gave an impressive program. In the evening the drama, *The Half of My Goods*, and music by the choir were enjoyed. April 16 the Gideons held a meeting in our church and presented the surrounding schools with Bibles. April 23 we enjoyed having Sister Goldie Swartz with us. In the afternoon our pastor baptized six persons. Mother's Day was observed with a short play and the young people's class presented each mother with a corsage and a gift. This class also recently presented the church with individual communion glasses. Our love feast was held May 15, with Bro. Burton officiating. May 28 a group of six from Davis gave an enjoyable musical program. At our council on March 23 our pastor, Bro. Burton, was elected as delegate to Annual Conference. We are looking forward to and planning for our revival meetings to be held the latter part of September by Bro. Edward Stump. We appreciate the splendid work done by Brother and Sister Burton. It is due to their efforts and the co-operation they receive that we have such a fine Sunday evening attendance. They always have some special program which Bro. Burton follows with a good gospel sermon.—Blanche L. Folgate, Lena, Ill., June 5.

Okaw.—Since our last report our church has been growing spiritually under the leadership of Brother and Sister A. Wayne Carr. They have been hired as pastors for an indefinite period of time. Six months' notice is to be given when a change is desired by either the pastor or the church. Four Sunday-school rooms have been built upstairs for the younger adult classes. An intermediate group has been organized which meets at the church the same time as the B. Y. P. D. on Sunday evenings. The women have organized a missionary society and have shown

a great deal of interest by a large attendance each month. We will begin to study *Moving Millions* at our next meeting. We enjoyed a mother and daughter banquet recently with a large attendance. The father and son banquet was largely attended. Quite a few are planning to read the Bible through this year by reading a given number of chapters each week. On Sunday evening our pastor conducts a quiz on the reading of the preceding week. These questions are written out by anyone before Sunday evening and the answers are given by four young people. At Easter time the choir rendered a cantata. Bro. Carr is giving a series of sermons on Daniel each Sunday evening. We are looking forward to our revival which will be held the first of September with Brother and Sister Rollins as evangelists.—Estella Emmert, Hammond, Ill., June 7.

Indiana

Bethany.—We will have Sunday school every Sunday morning instead of every two weeks in the evening. Bro. Theodore Miller of Pine Creek was with us May 7 and gave a good message. On Mother's Day Rev. Carl Stump of the Brethren in Christ church gave a fine message. The young people's class presented the mothers with a carnation. Bro. Dan West and his wife were with us May 21. Sister West gave a message at the C. W. meeting, and Bro. West brought inspiring messages. Bro. A. E. Clem is our delegate to Annual Conference. Our elder, M. H. Geyer, has been sick for several weeks. He attended services on June 4. We had our Conference offering June 4. Bro. Noble Bowman of Middlebury, Ind., visited us and gave a good message.—Mrs. Bertha B. Weybright, Syracuse, Ind., June 5.

New Paris.—We met in council June 1 and one letter was granted. Delegates to Annual Conference are Brethren Virgil Mock and Iverson Mishler. Delegates to district conference are Brethren Abram Neff and Noah Moneyheffer. This church will entertain the district conference of Northern Indiana in August. We decided to purchase new songbooks, *Service Hymnal*, in the near future. We participated in the Easter sunrise services, after which the children gave an interesting program. We recently redecorated the inside of the church. While the work was in progress we held our services in the basement of the church. Bro. Levi Arnold of Elkhart, formerly of New Paris, preached the rededication sermon on May 21. Bro. Dan West was here recently and gave a splendid address. We observed Mother's Day with an appropriate program. Sister Dan West gave the address at the mother and daughter banquet. Bro. Russell Bollinger who is attending school at Madison, Wis., preached for us on April 30. Sister Minnie Mishler who has been ill is improving. Bro. John James has been bedfast for the past eighteen months and now Sister James is ill. The Sunday school is preparing a Children's Day program which will be given June 25. We are planning to observe Father's Day with a special program June 18.—Mary C. Kiefer, Goshen, Ind., June 8.

Iowa

Osceola.—We received five members by letter since our last report. We observed Mother's Day with a program. We have organized an adult Christian Workers' Society and B. Y. P. D., with T. U. Reed as president of the Christian Workers and Howard Dewey as president of the B. Y. P. D. We are planning to have a series of meetings this fall with a love feast at the close of the meeting. We organized a Men's Work group recently with T. U. Reed as president and Cecil Reed as secretary-treasurer. Our Board of Christian Education offering in April amounted to \$6.05. We receive a Conference offering of \$5.82. Our Sunday-school attendance and offerings have been increasing. Our church has been newly decorated and new window shades put up. We also purchased new songbooks.—Mrs. Emma Propst, Osceola, Iowa, June 3.

Kansas

Abilene.—An impressive play was presented on Easter Sunday by the young people followed by our post-Easter services held by Bro. Earl Frantz. The services culminated in baptism for a large group of applicants and the reading of letters for four others. May 2 the a cappella choir of McPherson College presented a program which was a treat to all.—Mrs. Evelyn Shank, Abilene, Kans., May 31.

Gravel Hill.—We celebrated the fifth anniversary of the dedication of our church with a home-coming June 4. Bro. Oxley delivered the morning address, and Rev. Melendy of the Gridley Christian church brought the afternoon address. The intermediates and their sponsor gave interesting reports of Camp Cauble experiences. The young people presented a peace program on May 28, including a worship service, *A Picture of Peace*, and a play, *The Portrait*. The intermediates gave a Negro entertainment May 26. Bro. Oxley is attending Annual Conference.—Clara Kaufman, Gridley, Kans., June 5.

Washington Creek.—May 12 we organized a missionary and mother and daughter society. Eleven were present at our first meeting on May 26. May 14 we had a short Mother's Day program and Bro. L. A. Whitaker of Lawrence gave a good address. Dinner was served at noon to a large attendance. May 24 our Aid met with our president, Mrs. C. M. Hoover, and spent the afternoon quilting. May 28 we had our Memorial services, with Bro. L. H. Griffith giving a splendid sermon. We had a basket

dinner at noon and were glad for the way our neighboring churches responded to our invitation. The afternoon program included musical numbers, readings, a short talk by Bro. L. H. Griffith, and a talk by Bro. I. L. Hoover. On the first of June Pastor W. R. Argabright will close his pastorate here, and we have not secured a pastor as yet. We are sending a delegate to Annual Conference. We will have our Children's Day program on June 18 as the Ulrich-Hoover reunion will be on June 11.—Vera M. Postma, Lawrence, Kans., June 5.

Maryland

Monocacy.—On May 14 our young people gave a short but impressive Mother's Day service. Following this service Eld. Joseph Bowman of Union Bridge preached our examination sermon to a large audience. Three were received by baptism at the close of this service. On the evening of May 14 we held our love feast with a good attendance. Visiting ministers were Elders George Early who officiated, Bernie Bowers, Walter Thomas, Linford Rotenberger and Oren Garner.—Elsie A. Eigenbrode, Rocky Ridge, Md., June 6.

Michigan

Long Lake.—We met in council April 30, and the work for the summer was discussed. Our membership is very small and most of our members have gone to either Muskegon or Flint. Bro. H. H. Helman was present and said he would be glad to help out this summer. He was elected as summer pastor. Committees and a new trustee were also elected. Bro. Helman has been giving fine sermons. Friends who are coming north for vacation are surely welcome to stop and worship with us. Our church is on the U. S. highway 31, seven miles south of Manistee.—Mrs. John H. Landis, Manistee, Mich., June 7.

New Haven.—Our work has been moving along nicely. We hope the good attendance will continue throughout the summer months. The mothers had charge of the Mother's Day program. At our spring council it was decided to wire our church and we hope to have electricity in the near future. Several from our men's group attended the men's meeting at Shepherd. They have set out several trees on the churchyard and on May 28 they had charge of the service. They gave a program which consisted of readings and songs. We will hold an all-day service on June 24 with the love feast in the evening. We hope members from adjoining churches will commune with us.—Mrs. Robert Cramer, Middleton, Mich., June 5.

Pontiac.—Our pastor, C. T. Trombley, and E. J. Ebey were elected delegates to Michigan district meeting. Our Home Builders class, assisted by the Ladies' Aid, is putting on a penny supper June 9. The young people's group is planning a trip around the world party for this summer. Several activities have been planned in order to raise money to finish making the down payment on the parsonage. The young people's group from Flint, Mich., are arranging to give a play, The House on the Sand, in the Pontiac church June 11. Our Aid Society, directed by Mrs. Ray Fleming, has been doing lots of good work. They have furnished paint for the parsonage and have sponsored the cleaning of the church. The young men have an organized soft ball team which plays against some of the teams of other Sunday schools in the city league. Daily vacation Bible school, directed by Sister Ray Fleming, will be held for two weeks beginning June 12. A Sunday-school picnic is planned for June 24.—Mrs. E. J. Ebey, Pontiac, Mich., June 4.

Minnesota

Barnum.—Bro. J. W. Garrett of Waterloo, Iowa, held a short series of meetings for us beginning April 2 and closing April 14 with our communion service. We enjoyed Bro. Garrett's stay with us. One young man and his wife were added to our number by baptism. On Easter Sunday evening the young folks gave an appropriate Easter program of songs and music, with an address by Oliver Dille. During April the ladies served pie and coffee at three auction sales. Pastor Oscar Stern who was hurt in a team accident is still in the hospital but shows some sign of improvement. We hope he will soon be able to be home again. The young people's conference will be held here June 24, 25. Our missionary society is studying the book, Moving Millions, and finds it very interesting.—Mrs. A. E. Finifrock, Barnum, Minn., June 5.

Nebraska

Enders.—We have organized a B. Y. P. D. which is very active in our church and community. A beautiful and impressive candlelight service was used when the society was organized and the officers installed. We have a young people's orchestra which plays every Sunday morning for Sunday school and other special occasions. The children gave a short but much appreciated program on Easter morning. In the evening we enjoyed the cantata, Now Unto the King Eternal. We have a beautiful lawn around our church and this spring the young folks set out lots of new shrubbery and trees. Mother's Day was observed in a very special way this year, with the B. Y. P. D. members treating their mothers and fathers to a fine banquet. We will have a Children's Day program in June. Our communion service in April was well attended.—Mrs. Noble Trowbridge, Enders, Nebr., June 3.

North Dakota

Carrington.—Interest and attendance are good. Bro. W. I. Brower is giving very commendable service in the ministerial work. He and his family live on a farm. Bro. Stemen of Edgeley, N. Dak., baptized three children on May 28. Sister Brower's parents, Brother and Sister D. A. Miller of Minot, N. Dak., visited our group recently and Bro. Miller preached in the morning and evening. On Mother's Day a program was sponsored by the B. Y. P. D. A message was given by our pastor. The Sisters' Aid Society has adopted a plan to raise funds to cement a floor in the church basement.—Mrs. Walter McKee, Carrington, N. Dak., May 29.

Surrey.—Since our last report Sister Minerva Lambert has passed away. On Easter Sunday the young people gave songs and recitations. April 23 we met in council and Bro. John Burns was elected treasurer. On Mother's Day the young people gave a program of songs and recitations, followed by a short talk by Bro. Mike Petry. Bro. Ralph Petry and family are with us for the summer months. Bro. Petry will serve as district field man. The first week in June Sister Petry will conduct the Bible school which will be followed by a love feast. May 28 Bro. Petry brought the morning message. June 4 Bro. F. E. Wingert and his wife were with us again after several months' absence and Bro. Wingert brought the morning message. We met in council and two letters of membership were granted. We are looking forward to a series of meetings to be held the first part of July. Our district conference including the young people's conference is to be held in the Pleasant Valley church June 29 to July 2. Delegates are Eld. D. T. Dierdorff and Mrs. John Sheets.—Della M. Funderburg, Surrey, N. Dak., June 5.

Ohio

Baltic.—Bro. C. E. Zunkel of Danville, Ohio, began revival meetings May 21 and continued until June 4. The attendance and interest were good throughout the meetings. Bro. Zunkel's sermons were spiritual and uplifting. Nineteen united with the church by baptism. The revival closed with a love feast on June 4.—Mrs. Ellen Miller, Baltic, Ohio, June 6.

Black Swamp.—Our church was hostess to the Toledo church in a joint love feast on April 6. A sunrise service was held on Easter Sunday. Our church participated in a revival service April 12-30, sponsored by six churches of the community. The services were conducted by an evangelistic group from Pittsburgh, Pa. Dr. Williams, the speaker, also conducted a class on Health and Religion which proved very interesting and helpful. One was baptized in our church and much good was done in the community. We met in council May 30. Brother and Sister Rollins will conduct a revival for us in 1940 from Jan. 29 to Feb. 11. Bro. Claude Leslie was elected delegate to Annual Conference. Brethren H. P. Garner and James Guthrie of the ministerial board were with us and licensed Bro. Ercil Hanely to the ministry. Our church was well represented at the semiannual Sunday-school convention on May 28. Of the seven churches participating Black Swamp had the largest attendance and received the attendance banner. Our Children's Day services will be held June 12.—Olah M. Johnson, Millbury, Ohio, June 8.

Pleasant View.—Forty young people attended the Easter breakfast. We have choir practice for the young people each Monday night, under the leadership of Sister Bowman. April 16 the cast gave the play, The Rock, in our church and April 23 they gave it at Eagle Creek and April 30 at Lima. May 7 we held our spring love feast. Consecration services were held for babies on Mother's Day. May 17 we had our mother and daughter banquet, with more than a hundred present. Our vacation Bible school is being planned. The Ladies' Aid Society meets once each month in an all-day meeting, with Mrs. P. A. Rumsel as president. Brethren Clarence R. Bowman and J. W. Driver were delegates to district meeting. Bro. Bowman is our delegate to Annual Conference.—Mrs. Glenn Cool, Lima, Ohio, June 3.

Reading.—May 14 we observed Mother's Day and our young people gave a play, The Real Gift, in the evening. May 20 we met in council. Bro. Inman preached for us on May 26, 27, and on Sunday morning Bro. Lehman preached for us. In the evening we had our love feast, with Bro. Lehman officiating, assisted by Sister Hazel Messer. Fifty-two communed. Three young people were baptized. Our pastor and his wife will represent us at Annual Conference. We received our Annual Conference offering. June 18 we will have our Children's Day program. Our Women's Work and Men's Work are getting along nicely.—Rena Heestand, Homeworth, Ohio, June 5.

Pennsylvania

Allentown.—Our love feast was held May 21, with a good attendance. Eld. S. G. Meyer was in charge and Eld. Michael Kurtz of Richland, Pa., officiated. On Mother's Day a very interesting program was given which brought back memories of departed mothers and also reminded us of our mothers who are still with us. Plans are made for a Children's Day program and also for our Sunday-school outing. We had a very busy day on June 4. In the morning a group of fifty from Springville, Pa., visited our Sunday school and church services. Bro. Heisey preached in the morning and Bro. Neimeyer gave a short message. The group from Springville brought their lunch and some

of the sisters of the church made coffee for them. In the evening Robert Buckwalter, leader of the Bareville young people, led an interesting and helpful program. He was assisted by twenty young people. Bro. Wolgemuth brought the evening sermon. We are expecting a visiting group from East Petersburg, Pa., on July 2.—Lula L. Bleiler, Allentown, Pa., June 6.

Springfield.—May 21 the Sunday school paid special recognition to Eld. Benjamin K. Hottel's eighty-ninth birthday. He told us of the early Sunday school when they used the Bible as their textbook and memorized chapters of scripture. In closing he quoted two chapters of scripture in German. The mixed quartet sang his favorite hymn. Brother and Sister William Rivell have been called to take charge of the church in Elmdale, Mich., and on June 4 Bro. Rivell gave his farewell sermon. The Sunday school will give their Children's Day program June 11. The young people's department is planning an outdoor program for June 25. They have arranged to have Bro. J. M. Blough, returned missionary from India, for the missionary program on July 23.—Miriam K. Steely, Quakertown, Pa., June 6.

Virginia

Antioch.—One week end Bro. Kahle gave us three sermons on the spiritual management of money. Then on the first Sunday in March he delivered the message in connection with our canvass of every member for funds to meet our budget for district and general mission work. Bro. I. E. Oberholtzer and his wife gave us an interesting and impressive account of their work in China. The B. Y. P. D. holds regular cabinet meetings and conducts public programs once each month. They also take part in district young people's work. Our church has purchased a new piano. The Bridgewater glee club, directed by Prof. Nelson T. Huffman, presented a delightful program on April 15. Our communion was held on Saturday evening before Easter Sunday. Bro. Z. E. Mitchell officiated, assisted by other ministers of the church. A Bible school is being planned for the summer. The ministerial committee is looking for an evangelist to conduct a revival for us during the summer of 1940. Our Sunday school will be represented at the state Sunday-school convention at Martinsville June 6-8. The junior department has been redecorating classrooms and has been taking an active part in the church work. They helped with the Mother's Day program and also give regular monthly programs. Sisters Beulah Peters and Opal Flora and Brethren Riley Brubaker, A. O. Brubaker and L. M. Clingenpeel have been appointed delegates to district conference. We will be represented at Annual Conference by D. I. Bowman and Sister Frances Layman for the church, and Sister Rosa Bowman for the Aid Society.—Eunice Naff Myers, Boone Mill, Va., June 5.

Brick.—Our church work has been progressing nicely. The men's group succeeded in getting The Gospel Messenger into seventy-five per cent of the homes. A contribution of \$5 was given to the children's department for magazines and helpful literature to be used in carrying out their project. The juniors are meeting monthly, reading and discussing Shera of the Punjab. Individual missionary banks are being used to raise funds for their project. On April 9 Bro. K. P. Flora gave us a splendid Easter message. The juniors gave a short program. On Mother's Day we were privileged to have Bro. Raymond Peters as speaker. A program has been arranged for Children's Day, June 11. At a recent council Price Angle, W. T. Barnhart and Mrs. J. Parker Leffue were elected delegates to district meeting. A committee was appointed to secure funds for redecorating the interior of the church. Leaders of the different groups were appointed delegates to the state Sunday-school convention at Martinsville June 6, 7. June 3 a large group of our young people attended the district round table in Floyd County. We are looking forward to our revival which will be held the latter part of July, with Bro. Ernest Coffman as evangelist.—Annie M. Leffue, Boone Mill, Va., June 5.

Middle River.—A cantata, consisting of selections from Jesus the Conqueror and The Thorn-Crowned King, was given Easter Sunday. In the afternoon of April 30 the district adult round table was held at our church. Bro. Marshall Wolfe, professor of Bible at Bridgewater College, brought a message at both morning and evening services. On this same evening the Pleasant Valley B. Y. P. D. brought us an exchange program. They gave the play, The House on the Sand. March 12 Brethren J. S. Flory and Ralph White of Bridgewater were with us in the interest of the John Kline Chair of Religion in the college. The play, The Deferred Payment Plan, was given on Mother's Day. Sister Edith Garber has been appointed director of children's work. We met in council May 27 and Brethren N. W. Coffman and J. M. Foster were with us and ordained Brethren F. Y. Garber and J. W. Garber to the eldership. We are planning for a community vacation Bible school to be held the last two weeks in July. We are looking forward to a two weeks' revival meeting, beginning July 30, which will be conducted by Bro. Homer J. Miller of Port Republic, Va. Beginning June 4 and continuing for at least three months our Sunday school will open at 9:30 A. M., instead of 10 as has been the custom. Rural life Sunday was observed at our church May 28, with various organizations of the community taking part in the service. Six have been added to our membership by letter.—Bessie Hope Diehl, Staunton, Va., June 5.

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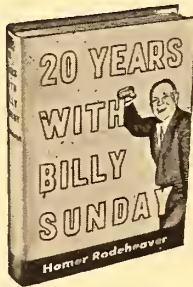
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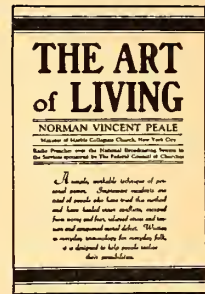
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The General Mission Board and Secretaries at the Anderson Conference: back row, reader's left to right, board members as follows: H. H. Nye, Rufus D. Bowman, Nora Rhodes, W. Newton Long, Leland S. Brubaker. Front row: center, Otho Winger, Chairman of the Board; to his right, J. J. Yoder, Vice-Chairman of the Board, who retired after twenty-eight years of service. Reader's left, front row: Treasurer C. M. Culp; second from right end, Chas. D. Bonsack, General Secretary; right end, H. Spenser Minnich, Assistant Secretary. Not in the picture: M. S. Frantz, new member on the Board; M. R. Zigler, Home Mission Secretary; Anetta C. Mow, Mission Education and Women's Work. Photo by James Minnich.

Volume 88

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July 1, 1939

Follow Through the Year With the Messenger . . .

- ☞ The June issues containing the Anderson Conference Echoes have again demonstrated how the Gospel Messenger seeks to report the general church news and thus keep you in touch with what is happening in our brotherhood.
- ☞ Yet June is not the only interesting month in the church year. Every week there is much happening that is worth knowing about. In nearly a dozen departments, devoted to local as well as to general church news, you can read what has happened both at home and on the foreign field.
- ☞ From January to December you can follow through the church year with the Gospel Messenger. Please remember that as an individual you can subscribe any time, that as a congregation you can take advantage of the club rate whenever not less than 75% of the Brethren homes are subscribers.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, July 1, 1939

No. 26

EDITORIAL

When Leaders Don't Lead

"If the leaders of the local church fail, all else fails," the bulletin said, and it is so tragically true, that it should bestir all of us who have any kind of local leadership responsibility. Once in a great while good work is done in spite of poor leadership so-called, but that only shows that the wrong persons are called the leaders.

The main point is that the growth of the kingdom depends on what happens in the local church. If secretaries and directors and editors aren't helping the right things to happen there they are of no value. But whatever their worth or worthlessness may be, progress is up to the local church at last. And what if that is up to folks like you and me?

E. F.

The World in a Dither

With the world in a dither it is hard to get down to the every day of life and attend to the things which need to be done. Yet no matter what the latest excitement, there are still meals to cook, children to tend, crops to plant or harvest, and countless things to make and distribute. Our point is that life must go on, at least after a fashion, even though dictators and their opponents keep the pot boiling and the people alternating between elation and despair.

One could wish that this world of ours contained less confusion and uncertainty. And yet, these elements seem inherent in the nature of things. This means that if one is to accomplish anything he will have to learn to make the best of the world of things as they are. In an age of distress one need not be overwhelmed. Said the Master under conditions as trying as one can know: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

And yet the question is in place: How can one

attain a measure of that serenity which characterized the Master when he faced the supreme crisis of his life? Doubtless through a sense of oneness with the Father—a determination to work together with God. Such a conviction gives one a sense of personal worth; it provides the objectives which transcend the uncertainties and disappointments of any particular generation.

H. A. B.

A Sense of Divine Presence

Essentially as Said at Anderson

THAT was only part of it. The whole topic as assigned was: A Sense of Divine Presence and Mission. The tender spot in it is in that word "sense." The points of interest are: What this thing is, why it is important, how to get it.

1. *What.* The thing we seek is what Job missed when in his despair he cried out: "Oh, that I knew where I might find him . . . I go forward but he is not there; and backward but I cannot perceive him." It is what another saint, the singer of a great psalm, could not get away from though he "take the wings of the morning and dwell in the uttermost parts of the sea." Heaven, hell, darkness—all were of no avail as a hiding place. He found the divine presence everywhere.

It is what Jesus promised the man who loves him and keeps his word: "My Father will love him and we will come unto him and make our abode with him." It is what made Paul say, "Christ liveth in me" and "It is God who worketh in you . . . for his good pleasure." *There's* presence and mission and a deep sense of both.

The ancient thought of God was that he is far-off and unapproachable. The Christian thought is that we live and move and have our being in him. A sense of divine presence and mission, therefore, is a keen realization of this great truth. It is awareness of God, of his claims upon us and of his readiness to guide and bless.

2. *Why.* Such a sense of the presence of God is the basis of courage. Nothing is so disheartening as a belief that "nobody knows de trouble I see," a feeling of abandonment and utter loneliness. But with a lively consciousness of divine companionship one can endure any disappointment. It is the one great dynamic. Nothing else can equal this in sustaining power.

At the opposite pole of self-evaluation, it is, when genuine and well-founded, a check on human pride. If God is the ultimate energizer, as he is, then where is the ground for glorying, except in him? Your part or mine is one of response to the divine initiative, a glad eagerness to be used by him, and if he finds us useful instruments for the working of his will, the proper attitude for us is one of grateful humility.

A third item in the importance of a sense of divine presence and mission is the assurance it gives of final victory for righteousness. It means absolute confidence, appearances to the contrary notwithstanding, that the stars in their courses are fighting against the Siseras of evil, and we know that no confederacy of principalities or powers can overcome the stars. The foundation principles of the universe are set against the permanent triumph of wickedness. The consciousness of being linked up with the winning side in this conflict insures the peace which passeth understanding.

3. *How.* The primary factor is all-consuming, overmastering desire. This is basic in all achievement and experience. It sets the direction of all effort. "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" Genuine asking means the cherishing of unquenchable desire.

To get a satisfying sense of divine presence and mission requires the use of common sense. It enlists the whole personality, intellect and will, not the emotions only. Intelligence tells us that God loves us and is on our side if we are on his. We are on his side when we live in accordance with the laws of his universe and seek the same ends that he is seeking, the dominance of his will in the life of all mankind.

One cannot trust his feelings in this vital matter. History abounds in illustrations of the mischievous perils of fanaticism. The most inhuman persecutions of good men have been justified as commands of God. On this pretense men have played fast and loose with integrity and morality. Charles J. Guiteau had "a sense of divine presence and mission" in shooting James A. Garfield. So has Adolph Hitler today.

It is safer to trust Jesus Christ. He said that if

we would go forward on the charge he gave us he would be *with* us even unto the end of the world. Don't you believe that? He said that if we love him and keep his word, he and his Father will come and make their abode with us. There's the secret of the "how" in this question. That's the way to have a thoroughly reliable sense of divine presence and mission.

Trust and obey. There's no other way. Why should anyone look for any other way? E. F.

What a Time for Work

THE leaflet lying before me lists six varieties of work: adult work, young people's work, intermediate work, children's work, rural church work, city church work. It raises questions about them, such as: using the younger groups in the church more effectively, building a Christian community—this for the older folks, next steps in this or that, and so on. Able leaders are named to direct the inquiry. The whole program has a promising look. It invites expectations of better things after while.

We like the emphasis on work. It is a wholesome sign of the times. There have been lately so many influences tending to minimize the necessity of work, if not to discredit it altogether, that it heartens us to see this serious attention given the idea. We hope it spreads far and wide. It would be a fine thing for the generations following if all the age groups mentioned, along with the city and country people, would be so obsessed with the urge to work that the fever of it would escape the vigilance of the local police, the state militia and the national guard. Work camps are coming into fashion. Maybe we are about to have a worldwide epidemic of eagerness to work.

Let it come. There's plenty that needs doing and it ought to be done as soon as possible for the night is coming when no man can work. The practice has the highest endorsement. Our Lord worked and justified himself in it on the ground that his Father had been a worker from eternity past and was still at it. The great apostle to the gentiles says that God prepared good works for us to walk in. It is in accord with that policy, no doubt, that he left so much for us to do.

Work is healthy for body and soul. "The sweat of thy face" is not injurious, neither is the sweat of thy brain in earnest thought for the progress of the church. And for the welfare of mankind. The cause of the kingdom needs workers. When the Master went away for a while he left "to every man his work." E. F.

THE GENERAL FORUM

The Woods Are Green

BY HELEN HOAK EIKENBERRY

The woods are green, but restless men forget
In cities parched, where verdure is not seen,
That they might flee from arid streets, nor fret,
Where woods are green.

Men sigh for breezes cool, for water's sheen.
They moan, and wipe their streaming brows, but yet
Think rarely of the forest depths serene.

A glorious canopy of leaves is set
To shade a grassy slope where men may lean
Their weary forms in peace, and lose regret,
When woods are green.

Sterling, Ill.

Rethinking Brethren Ideals

BY LOWELL WRIGHT

II. *Simplicity*

PERHAPS no other single word so envelops the nature of Brethren faith, ideals and practices, as the word simplicity.

The urge within the eight at Schwarzenau to be free of ritual and dogma and the trappings of Christianity as it was then interpreted by the dominating faiths of Germany, was at least in part the wholesome desire for simplicity. Without that urge there might never have been a Church of the Brethren.

The distinctively plain dress of our forefathers, the unornamented homes and houses of worship, the very organization of the congregations and the programs of worship, were expressions of this same desire for simplicity—not as an end, but as a means to significant spiritual values.

Unquestionably our traditions include simplicity of life as a major guiding principle. Our nonconformity was a source of power only as it reflected the self-discipline involved in following that principle.

To our Brethren forefathers, simplicity of life meant, at its best, mastery of life; it meant subordination of nonessentials to essentials; it meant integration of life's otherwise scattered and shallow qualities into a central, harmonious power.

And to us today, simplicity is still an ideal, still a guiding principle. Yet in all our two hundred and thirty years there has hardly been any generation of Brethren which has faced more difficulties than we face in determining ways in which simplicity can remain a guiding principle. Paradoxically enough, there has never been any era in

which the attainment of simplicity appeared to be a more complicated process.

Still, to modern men and particularly to young people *simplicity* is not a stirring slogan. It does not quite quicken emotions as does the idea of peace.

In every area of life, new knowledge has created new problems, or at least new ramifications of old problems. Every social grouping and institution is being challenged by changes more confusing than ever.

Simplicity seems to have been crowded out of consideration by other worthy ideals such as beauty, the abundant life, high cultural levels, and the beneficent use of mankind's new mechanical and social tools. In many ways these ideals seem to be inherently opponents of simplicity; yet Brethren, knowing the nature of simplicity, need to insist that all the conflict between beauty and simplicity, between the abundant life and simplicity, and so on, is only apparent, and that all these ideals can really be harmonized and correlated.

The world has a right to expect that Brethren, with our tradition as a guide, forge new, flexible patterns of life in which such harmony and correlation are present. If Brethren cannot do this, we have no right to expect those without our traditions to accomplish much at it, and our concern about the extravagance and worldliness of our contemporaries becomes inexcusable cant.

Let us consider typical examples of apparent conflict, one at a time.

It is possible, in following the ideal of simplicity, to destroy beauty.

Barren lives, both in body and soul, often result. We need to master beauty and make it serve the spirit, rather than fear its seductiveness and thus lose its spiritual power. Music and art and architecture have all been born in religion, and in religion they have reached their finest flowering. Christians owe it to their faith to recapture the arts for the higher purposes.

The most glorious beauty is simple; the deepest simplicity is beautiful.

Second, in following the ideal of simplicity it is possible to lose the abundant life.

Seeing that extravagance and indulgence corrode the spirit and dull the edge of conscience, we may go to the other extreme, becoming unhealthily ascetic. The ascetic, it is true, violates the spirit far less than does the profligate; he merely

overshoots the mark toward which his commendable motive points him. But spiritual values are lost in stark poverty, as anyone who has seen its victims can testify; and even voluntary poverty may stretch the point, rendering one incapable of serving as only a healthy person can. Simplicity strikes a balance between indulgence and asceticism, and tends to make man as productive of human worth as possible. (Forced poverty, it should be said, has almost none of the values of voluntary simplicity; let no one condone it on the ground that it makes for "disciplined" spirits.)

The healthiest abundance is simple; the most valuable simplicity is abundant.

Third, it is possible in following the ideal of simplicity to destroy cultural values.

To deny the value of knowledge because the abuse of knowledge might spoil its possessor is to remain mentally and morally stagnant. True, "There is so much to know that it is impossible to know much," and "A little learning is a dangerous thing." And this is especially true in a land where the very foundations of human relationships depend upon the general diffusion of knowledge and skills; where ever-increasing standards of refinement and development are not only desirable, but essential. On the other hand, knowledge needs to be mastered, integrated, and simplified in order to be useful. A janitor whose abilities are socially useful may advance the kingdom of God more than a scholar whose knowledge, however vast, has no purpose.

The most dynamic culture is simple; the most fertile simplicity is cultured.

Again, it is possible in following the ideal of simplicity to renounce the use of man's new mechanical and social tools. Seeing them abused, we may identify the abuse with the tools, and deny ourselves the benefits which might have been available. Innumerable tools have been developed in our generation. Almost all of them are adaptable to uses which develop man as whole creatures. Few of them have not been turned to uses destructive of values which Brethren want preserved. But the way to combat the abuse of these new social and mechanical implements is to master them, and to consecrate their use—not vainly to try to live as if they had never been created.

The most complete progress is simple; the most sensible simplicity is progressive.

It is useless to formulate minutely detailed prescriptions for the simple life. Life quickly outgrows prescribed rules. An old saint said of his rule that he wanted it to be what wings are to a bird, what sails are to a ship. A principle must in

some degree be renovated every generation. Our problem today is not mainly simplicity of apparel, but simplicity and concentration of interests; not plainness of manners, though this is good in any age, but power and consecration in dealing with the obviously unsimple evils of our age: war, unemployment, poverty, hatred and all forms of cruelty. To meet these we need to be sensitive, singlehearted, unencumbered by the trivial and time-consuming. We need to travel light so that we may be free to act.

There is no sharp line between the simple and the indulgent life. Each person, guided by the best that is in him needs to decide the location of those lines for himself, remembering that his decision affects his neighbors.

Lack of simplicity is an obstacle to moral power, and Christianity today requires, as always, Christians with moral power. Will Brethren help to produce them? We can, if we adapt our traditions, including our ideal of simplicity, wisely and flexibly to new conditions.

Pendle Hill, Wallingford, Pa.

The Spirit of Man Is the Candle of the Lord

BY JAS. Q. GOUGHNOUR

THE man Solomon had a wide range of experiences. He had touched life at many places. "The spirit of man is the candle of the Lord." God has given to every man a mind which he enlightens by his own spirit to discern good and evil. The divine candle guides this mind, or will guide it, by conscience in all the activities of life. The will of man is supreme relating to his own destiny. The tendency of the physical is to do evil. Good is greater than evil. The will of man must be reached to direct this will. Thus the candle of the Lord does its work.

The prophets had the spirit of man and the candle of the Lord. They were students of the times in which they lived and had the candle of the Lord to inspire them to see the hand of God in the activities of their day. They interpreted these doings in the program of God for the salvation of a lost and ruined world. They may have had a fulfillment in their day because of the enactment of this program, and they may have fulfillment at later times as the program continues. Prophecy has value and creative power only as it enriches the efforts of evangelism and helps in the creation of a new world. Peter says that there shall be a new heaven and a new earth. It is also said that "righteousness shall cover the earth as the waters cover the deep."

There are many perplexing problems in the world but the interpreting of prophecy will not solve them. Neither will the candle of the Lord take charge and remedy them; for the cure comes in the co-operation of the spirit of man and the candle of the Lord. "It has been said that men may and do make mistakes. They may or may not right them; but if the public conscience makes a mistake it will always right it." It has also been a proverb that where there is a will there is a way. May we couple the divine candle of the Lord with it and say where there is a will there opens up a way. The recognition of the Divine in all of our activities is a very essential element in our successes. "Prayer is said to reach the arm that releases the power that moves the world." This comes when we do our part in the great work of the church and the saving of mankind. May the spirit of man and the candle of the Lord meet and do the needed work in the world.

Des Moines, Iowa.

Eternal Life

BY GRANT MAHAN

THIS life is mentioned under different terms in the New Testament, but we get the same idea from them, whether it is eternal life, life everlasting, living forever, or any other expression. It is something which most of us hope to enjoy when we are done with time and the things of time. Yet there are some who say they believe that we shall not live after death. It would seem that even these must have a longing for something more than just this short sojourn, that they would not want to cease to be.

Eternity is time without beginning or end. If time could be marked on the face of eternity, the line marking it would be so slight as to be barely visible, if visible at all, under the microscope. We have no way of measuring it. We cannot describe it or define it. Our Lord told what it is: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." And this means much; it means that we must know him, or we shall never enjoy eternal life.

And we must be known of him, not simply that he knows that such persons as we exist, but known as his obedient servants, his sons and daughters who have done his will during our days and years while living in time. Some people there are who will claim to know him, but he will tell them that he never knew them, that they shall depart from him. It will be most disappointing to live all our days here and feel that we are of the comparatively few who will gain an entrance into the blessed

home with God, and then hear him say, "Depart from me; I never knew you." Yet we are told that such will be the case with many.

The knowing must be on both sides—we must know that he is the only true God, and that he sent Jesus Christ into the world to seek and to save sinners; we must know that any impurity or disobedience found in us will keep the Lord from knowing us as children who are to be admitted into his heavenly kingdom. When it comes to his side of the knowing it will not be necessary for us to tell him that he preached in our streets and cast out devils, for he knows what is in us, and as he sees he judges. There is no appeal from the verdict, for his is the highest court in the universe.

We could not conceive of the happiness and the glory of the heavenly kingdom were it not that the Spirit reveals it to the faithful. But the greatest joy of all is when we consider that the faithful shall ever be with the Lord. Men sacrifice much in order to have fine homes here in the world; some of them sacrifice their honor, they leave God out of their planning, out of their lives. And for what? Just to make a vain show for a short time. How many are saying to themselves every day what was said by a certain rich man at whose gate Lazarus had lain and craved the crumbs that came from his table? Or what the Laodicean church said?

God knows every one of us, but we do not all know him in such a way or to such an extent that we believe in him as we should. This knowledge of him is not of the mind. Many brilliant men have known him intellectually and have said wonderful things about him. Yet their knowledge is vain, for they do not know him as the only true God and they do not believe that Jesus was sent into the world by him as the Messiah. The one really important thing for them to know about both the Father and the Son they do not know. And the teaching of the Scriptures is that when they come to claim their reward they will be told that the Lord does not know them. Not knowing what they should know, they are cut off from that future association with God and Christ which is the desire of every soul, and so they miss eternal life.

Much is spoken and written about humanitarianism and about social service. These are all right, they are necessary, but they do not take one all the way. These qualities are written of as if they were something separate and apart from Christianity, which they are not. The Christian must have them, but he must have other things too; and, mainly, he must have this knowledge of God of which we are writing. They are only a part of the

knowledge he must have. To have a mind that knows God is good; but if that mind does not go on and accept him as the only true God, and accept Jesus as sent by him as the Messiah, the knowledge does no good, is no help, so far as gaining eternal life is concerned. We must *know* God, we must feel in our deepest self that he is all he says he is and has done all he said.

To stop and quibble and come near saying that the plan given us is not all it should be or might have been, are great folly. We are not the givers of the law of salvation, but we are the ones who must accept it, believe it, obey it in all points. And the most important point of all is to love God with all the heart, soul, mind, strength, and the neighbor as much as ourselves. Then we can have assurance, then we need have no fear that the Lord will say to us at the crucial time: "I never knew you."

Eternal life is given, but it is given only to those who possess certain characteristics, who have felt certain things, have believed certain things, and have practiced these things in their lives. The yoke is not always easy or light: it is so only when we take it up in the same spirit in which it is offered. And we so often fail to show the Spirit of Christ in our dealings with each other.

The Christian life was never intended to be a life of ease and comfort. Christ gave us an example, that we should follow in his steps. How easy would it be for one to go out and live among men the life that Christ did? He said that there was a cross to take up and carry; he left a yoke to bear, a burden. We once knew a minister who said that his father had been a minister and had an easy life, and so the son thought he would be a minister and have an easy life. And he did. Paul followed his Lord, was busy in the work from the very beginning of his new life. Christ's life was not easy, neither was Paul's, nor will any other man's be easy if he does with his might what he ought to do.

But the true Christian's life can be and will be a life of peace, inward peace. Jesus left his peace with his followers, but he also said to them that as the world had persecuted him, so it would persecute them. There was no promise of outward peace, but of inward, abiding peace. Jesus went to his Father. Stephen was the first of the company to follow; and before he went he saw heaven opened. And when Paul's end drew near he could say that he had fought a good fight, he had finished his course, he had kept the faith; and he had full assurance that there was laid up for him a crown of righteousness. The gift of God is eternal life through Jesus Christ our Lord.

Rehobeth, Md.

Thou Art the Christ

BY ARTHUR A. DURR

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (Matt. 16: 16).

ONLY God could reveal unto men such a stupendous reality, and only those who know this Christ as their Savior can fully grasp its meaning. We stand in wonder and amazement before Jesus, the Son of the living God. Paul is pleased to call him the Lord Jesus Christ (Acts 16: 31). He is Jesus, our Savior (Matt. 1: 21); Christ, our High Priest (Heb. 5: 6); and the Lord, our King (Matt. 21: 5). Before he was born Mary received these beautiful words from the angel: "Blessed art thou among women, . . . thou shalt . . . bring forth a Son, and shalt call his name Jesus" (Luke 1: 28, 31). Nearly 800 years before Jesus, Isaiah wrote: "A virgin shall conceive, and bear a Son" (Isa. 7: 14). This Son is the one great mystery of the world. Isaiah says: "His name shall be called Wonderful." We have counted 259 other titles given to Jesus in the Bible, and this name of "Wonderful" is one of the best. He was born in a wonderful way, lived a wonderful life, died a wonderful death, was raised to life in a wonderful resurrection, and made a wonderful ascension from earth to heaven. He is now at the right hand of God pleading his atoning death for you and me. O Christ, thou who art the Mighty God (Isa. 9: 6), come to us and reveal unto us more of thy majesty!

He was truly wonderful and we can account for him by giving heed to the voice of the angel in Luke 1: 35: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." We should bear in mind that the Holy Spirit has the power of procreation. We can then more fully understand the reality of the Virgin Birth. He had no human father. We have assurance of this in Holy Writ. Jer. 22: 28, 30 says that no one of the seed of Jechonias should sit on the throne of David. Joseph, the husband of Mary, was a descendant of Jechonias (Matt. 1: 11). Jesus will rule from the throne of David (Hos. 3: 5; Jer. 30: 9; Ezek. 37: 24).

Jesus was born into the world a sinless Person. He escaped every taint of sin in his birth because this was not a new creature that came into the world. Jesus had lived before (John 6: 62)! He was the Creator of the world (John 1: 3). He prayed that God would glorify him with the glory that was his before the world was (John 17: 5). He said he lived before Abraham (John 8: 58). He is an unchangeable Being (Heb. 13: 8). He was sinless (1 John 3: 5). He was God manifest in the

flesh (1 Tim. 3: 16). He was the true God (1 John 5: 20). Some speak of a new savior for this new age. Could there be anything better than having the "true God" as our Savior? Thomas worshiped him as God and he accepted the worship (John 20: 28). Men and angels have rightly refused to be worshiped (Acts 10: 26; 14: 15; Rev. 19: 10; 22: 8, 9). Jesus was born into the world, grew into manhood, and then gave his life for the redemption of the human race. Others have died for a cause, but of no others can it be said, as it was said of Jesus: "He put away sin by the sacrifice of himself" (Heb. 9: 26). Jesus was not a martyr as others have been. He freely gave his life (John 10: 17, 18).

Why did he come into the world? "The Son of God was manifested that he might destroy the works of the devil" (1 John 3: 8). This should be a word of joy to those who are under the power of Satan. Again, "He was manifested to take away our sins" (1 John 3: 5). Doesn't that act as a ray of sunshine in your soul? Wouldst thou be free from all sin? We recommend Jesus as the only One who has power to free the sinner.

Jesus was born that he might die. It was necessary for his life to be given that a way of escape be made possible (Heb. 9: 26). There is no salvation without forgiveness of sins. There is no forgiveness without shedding of blood (Heb. 9: 22). We are redeemed by his shed blood (1 Peter 1: 18, 19). By it the church is purchased (Acts 20: 28). His blood justifies us in the sight of God (Rom. 5: 9). We are washed by his blood when we are baptized (1 Cor. 6: 11; Rom. 6: 3). Baptism itself does not remit sins, but is God's appointed way to the blood of Christ by which we are cleansed. All the world is redeemed today by Christ's sacrifice and the only thing keeping the sinner from having a home in glory is his rejection of the cleansing power of the blood of the Lamb of God.

What is our connection with Christ today? He is our Savior (Luke 2: 11). He is the Head of the church (Col. 1: 18), which is his bride (Rom. 7: 4). We are the bride of Christ. This is an honor that the great patriarchs of the Old Testament cannot have. The New Testament church is the bride of Christ. We are married to him when we are baptized. The minister who baptized us performed the marriage ceremony. Matt. 28: 19 is the marriage formula. A wife takes her husband's name. We take Christ's name. We are now under his protection and are one with him (John 15: 4). He is our Mediator (1 Tim. 2: 5).

He came into the world to do the Father's work (John 4: 34). He finished the work appointed him

to do (John 17: 4; 19: 30). He would now have us do his will, and sometime he will come again and take his bride out of the world (John 14: 3). And we (that bride) will sit at a table in heaven and eat the marriage supper of the Lamb (Rev. 19: 9); and "so shall we ever be with the Lord" (1 Thess. 4: 17).

"Even so come, Lord Jesus" (Rev. 22: 20).

Waynesboro, Pa.

Church Management and Leadership

BY GALEN K. WALKER

In Three Parts—Part One

THERE are now in the United States 244,090 ministers, and this paper of which the pastors' conference committee suggested the theme is one in which all ministers of the gospel should be interested.

Dr. Wilbur Chapman, who was for years a successful pastor as well as evangelist, once made an address before a group of ministers, on the theme: *Why Ministers Fail*. His main points were so pertinent then, and are today, that I wish to reproduce them here. Ministers fail—

(1) Because preaching has largely become a profession, instead of a passion for souls.

(2) The method of approach is too often by the head instead of the heart.

(3) In too many pulpits the Bible is no longer held as authoritative, and the gospel of Jesus Christ is not proclaimed as the hope of a sinful world.

(4) Too many pastors have lost the evangelistic note.

(5) Too many are afraid to utter the truth authoritatively, lest they offend either the church officials or the congregation.

(6) There is too little private pastoral devotion. Every minister should come from his knees to the pulpit.

These six points of this great spiritual leader, are the very crux of this theme of *Church Management and Leadership*. If these are rightly evaluated and applied, they will probably help us solve most of our problems in our work as leaders of our flocks.

Let us each take an inventory of ourselves and see if we really have a passion for souls, or are professional in our work as pastors. Is our heart, or our head, dominant in our pastoral functions? Is the Bible really authoritative in our preaching? Dr. Chapman had many souls for the kingdom to his credit. In my humble opinion, there is no substitute for the Bible, in the preacher's great work for Christ. After all, the most of the really successful preachers of the ages, have been those who stuck closely to the authority of the Word of God. For example, Augustine, Chrysostom, Francis of Assisi, Martin Luther, Charles Spurgeon, Phillips

Brooks, D. L. Moody, Talmage, Chapman, Torrey, Russell Conwell, and many others one might present.

Take some of the outstanding preachers of our Brethren denomination, such as Alexander Mack, the Sowers, Naas, Keyser (of whom it is claimed he knew the Bible by memory), James Quinter, R. H. Miller, D. P. Saylor, Martin G. Brumbaugh—these were men for whom the Bible was their authority in the realm of morality, social and spiritual life.

Have we lost the evangelistic note in our pastoral program? According to the 1938 Yearbook, the souls baptized in our own denomination number 7,706. This is not 10%, or our goal. If it were, we would have added 16,000 or more. Would not a stronger, regular, continuous evangelistic program evince a better management and leadership on our part? Personally, I like to give the invitation to accept Christ every Lord's day.

Is the afraidness to utter the truth, one of our weaknesses? Are we hirelings, afraid of our jobs, our salary, our constituency? If so, then have we not stooped to the plane of the politician and office seeker?

We should not try to be offensive, but good church management will necessitate, at times, the use of the scalpel in removing the corruption, even as a surgeon must do. After all, we are the physicians of souls.

In speaking of the Bible as authority in our preaching, let me call to your mind the labors of a great preacher of Philadelphia, Pa., Dr. Russell Conwell, the successful pastor, preacher and lecturer. A citizen of that great city had heard so much of this minister's work, that he decided to go and hear and see it for himself. He then reported his findings in an analysis, which was as follows: "Not his oratory, not fine looks, or dress, not even profundity, but sincerity, belief in the Word of God, and fearlessness, were outstanding. In the opening of his sermon, he declared with an earnestness, that thrilled everyone of his listeners, 'I believe in the Bible. I believe in it in all its parts. I believe in every verse, and every chapter from Genesis to the Revelation. I believe in it without any mental reservation, as God's truth.' Every one who heard him, whether they were believers or not, knew they were listening to an honest, earnest Christian." Further on this analyst said that Dr. Conwell declared: "There are many men and women in this congregation I respect and love, on whose ears what I may say will grate harshly, friends whose feelings I would not hurt if I could help it, yet I must proclaim the truth as God gives me to understand it, and if I failed to do

so, I would have no business on this platform."

The listener goes on to say, "Every one who heard him, compared him to a man who, 'Dared to do right; who dared to be true,' regardless of whose feelings he wounded, or what effect it might have on him personally. Here is the secret of Russell Conwell's success as a preacher." This is why he was able to build from a few members, a congregation of thousands, a magnificent temple of worship on Broad Street, and a great Temple University of thousands of students.

Have we as pastors, given "too little private pastoral devotion" to our work? Bro. Ezra Flory once wrote: "It is a sin to pray, when we ought to work." No doubt we agree, but there is a great place for prayer, before every sermon that is preached. A great preacher said in regard to prayer and work, "Let's mix 'em." "Prayer changes things," even in our managerial activities as pastors. A very successful pastor I know today, though not of our fold, if asked for the secret of his success in additions to his church, and as to the financial lift in a few years' time, will soon quietly say: "Well, we made it a very definite matter of prayer."

Hermosa Beach, Calif.

How Can I Find God?

BY ALBERT C. WIEAND

Introducing a Bible Hour Address at the Anderson Conference

An Exposition of John 13: 33—14: 31

Most commentators agree that "the chapter division here is bad." Chapter 14 seems to start off very abruptly with "Let not your heart be troubled."

But the real change of subject is introduced by Jesus himself at 13: 33, when Jesus addresses the apostles anew by saying: "Little children, yet a little while I am with you, then I am going to leave you: I am going away, and where I'm going you cannot go along now."

Of course when the apostles heard this they were alarmed. "Sorrow filled their hearts." In fact, as the word "troubled" suggests, their hearts were agitated and torn with emotions of sorrow and alarm, as Lake Galilee was torn by sudden tempests. That is the picture presented in the last paragraph of chapter 13.

The scene is in the upper room. It was the last night that Jesus was with his chosen ones. He is fully aware of what is going to happen on the morrow, of the condemnations and mockings and crucifixions and death. The disciples are wholly unconscious of it all. Jesus had tried again and again to prepare them for the fatal event; but they

refused to give heed. Now he bluntly tells them that the end of their relationships, as before in the body, has come; and that from now on their fellowship and comradeship cannot be on the bodily presence basis, but henceforth it must be on the spiritual plane. It will not be conversation but prayer; it will no longer be nearness, but reciprocal indwelling; it will not be companionship and friendship, but spiritual unity. Though he was leaving them, yet he was coming to them. He would manifest himself to them and make his home with them always. He would be with them perpetually here, and then at last they would be with him forever.

That is the story in general summary. Analytically told there are four points in Jesus' first discourse to them that night on this subject, as recorded in the fourteenth chapter of John. They are as follows:

"How Can I Find God?"

I. By Coming to God Through Following Jesus (1-6).

"I am the way: both the truth, and the life."

"No man cometh unto the Father but by me."

II. By Getting Acquainted With God Through Knowing Jesus (7-11).

"He that hath seen me, hath seen the Father."

"If you had known me, you would have known the Father."

III. By Working for God Through Trusting Jesus (12-14).

"The Father dwelling in me doeth his works."

"He that believeth on me, the works that I do shall he do."

IV. By Living With God Through Loving Jesus (15-24).

"I will not leave you orphans: I will come unto you."

"I will manifest myself to him, and make my abode with him."

Certainly these are exceeding great and precious promises. And they are given us by Jesus himself. They are to be realized in us by the Holy Spirit. But the Holy Spirit can work in us only according to the measure of the gift of Christ. Jesus is the perfect exhibit and demonstration of the spiritual laws in the eternal nature of things according to which alone the Spirit of God can freely and fully operate. Therefore every one has as much of the Holy Spirit as he has of Jesus Christ, and as much of Christ as he has of the Holy Spirit.

How then can I find God? By following Jesus, by knowing Jesus, by trusting Jesus, by loving Jesus. Then and only then will we obey him and keep his commandments. And it is only through obeying any of the laws of the universe that right

results are realized. This is true of natural law, and it is true of spiritual law. Every man that obeys any law of God is blessed in so far as he does. And every man fails and is punished in so far as he disobeys any of God's laws. And since Jesus Christ is the only perfect example of full obedience to God's spiritual laws—i. e., the laws of personality and character—therefore he and he only is the safe and perfect ideal and example to follow.

And when we do follow him, and in so far as we do, the Holy Spirit is free to work in us to will and to do God's will, and so to cause us to bear much fruit and be filled with all the fullness of God.

Bethany Biblical Seminary, Chicago, Ill.

The Anderson Conference

BY I. S. LONG

The Place. Folks the writer talked with enjoyed Anderson. There were several reasons. The atmosphere was religious, not secular. There was not a single rival for the attention of our people. Our hosts treated us with all grace and kindness. We did wish the water were better and cooler. The buildings at our disposal were quite adequate for the crowds, and every one could hear everything said.

It seems to me we in the east can do no better than erect in some central place, perhaps at one of our college centers, buildings suitable for the entertainment of the Conference and invite our own and conferences of other churches to use the equipment and grounds. That sort of fraternal spirit is worthy of us, too.

The Program. One wonders how the program for this Conference could have been improved upon. Any one of us could find one of a half dozen sectional meetings he might wish to attend at one time. What opportunities for spiritual enrichment to the individual, and for making others richer by giving expression to your own rich experience! It looked to me as if every one was on a quest for better methods, better living, better results, at Anderson. We were not there for fun, for mere diversion, but there to plan for more rapid expansion of the kingdom of God.

Representation. We are informed that Standing Committee had many members on for the first time. Personally, I was glad to hear this. For I know many good and useful elders who have grown gray in the service of the church who have never even once sat in this committee. There may be an occasional person who sees no reason for such a committee at all. However, this body of elders gets on the inside of many disturbing factors that need righting, and meets with many problems they need to face up to with intelligence. One sitting with this group learns. Anyhow, it is democratic and brotherly to divide all honors.

Acquainting the Church With Our Leaders. If this needs to be done in a formal way, might it not wisely be done some other time than on the day of the Missionary Convocation? Anyhow, one sitting in a large tabernacle cannot form any opinion of any one introduced if that person stands shaded in the galleries of a great tabernacle. He is seen too dimly.

Not being on the foreign field today, I feel free to express my own feelings. I was delighted with the Sunday night address of Bro. Bittinger. It was worthy of him and of our church. But what recognition or introduction worth the name did the host of our other missionaries get at this Conference? And yet some of these have been on the field from fifteen to thirty-six years. If one does not take off his hat to these great souls, to whom else should he? They are laying down their lives for the "Brethren" in the lands to which they go. God bless them, every one!

Date of Missionary Convocation. If this great meeting were held on Sunday afternoon, instead of Monday, we should lose nothing so far as I can see, and would gain a great deal. Gain, why? In attendance and therefore in blessing received and perhaps in offerings, which last is least of all. Why not grant this mountaintop experience to the greatest number possible?

The Missionary Address. Dr. John R. Mott has few peers. His was a masterly presentation. It was splendid that we could once in his lifetime have him at our great Conference.

The Consecration of Missionaries and of the Offering. This is the first time the writer saw and experienced this. How fitting it was, after the dynamic address of the hour, that these nine young lives should be sent out not only with our blessing, spoken by word of mouth, but also as Barnabas and Saul were sent, by the laying on of hands of great and good men! I never saw anything more beautiful than those nine young folks bowed in consecration of all they are and have to the Christ "who loved us, and gave himself for us." And what a consecration prayer! How beautiful! How powerful! The Holy Ghost came down upon us in waves of blessing and power! That was the high point of the Conference, truly. Had we been dismissed at that moment, we should have gone out of the tabernacle with the hush of God upon us! We lost something in what followed.

So, of all the things the writer heard and saw and felt the picture that will long linger in memory is the moment of the consecration of life to Christ and to his cause. May these young lives go out with our daily prayers and support, till Jesus comes!

Baltimore, Md.

Take With Thee One or Two More

BY EZRA FLORY

How carefully this Scripture was explained to us long ago! It is more than fifty years since that time when it was explained as a means of settling troubles. I was told how to select the witnesses judiciously, but to be sure that they might be valuable in that testing day of trial.

Matt. 18: 14 says that it is not the will of the Father in heaven that one of these little ones (humble, child-like believers) should perish. The next verse tells about saving those who err. Try it first alone. There is no better way to convict one of error than to go alone to do it. If your effort alone should fail, then take one or two with you to convict him. If this all fails, you are still not willing to abandon a soul God loves. You now enlist the church to aid in this important work. This would surely be a reversal of some methods of trying to display evil before others. This is an enlistment of the church to gain a brother (Matt. 18: 15). It is serious to turn down the pleas of a united church trying to save a soul. To turn down such a call is to turn down the

Father himself. Not until such efforts are made can one say, "I have done all for that soul that I can do. He will not hear and I now shall consider him out of the fold of God's people."

When one sins I have a task to accomplish. I am to show that soul his evil that he may turn and so be saved from his sin. There is no trial here at all. I am only acting as Jesus would do. I need not tarry "till a report gets out." I proceed to save.

Rodney, Mich.

Thirty-five Years of Activities of Brethren Publishing House

BY R. E. ARNOLD, MANAGER

Given at Anderson, Ind., Conference of 1939

This being the close of thirty-five years of service as Business Manager of the Brethren Publishing House, I hope you will consider it proper and appropriate to spend a few moments listening to a brief comprehensive report covering the business activities of these years.

Thirty years ago at Harrisonburg, Va., I gave a rather complete report on the Publishing House "From a Business Angle." That production was printed in pamphlet form and distributed free to those interested and requesting it.

Facts, figures and history have been copied and re-copied from that report during these years by persons desiring this information.

Now, after the lapse of over a third of a century, I think I should set up a new and revised code of facts, figures, and experiences for the next generation or two to copy, criticise, or condone. In this brief report I shall attempt to confine myself to statements that I can either prove or take back.

The Publishing House was taken over by the church April 1, 1897—forty-two years ago, then located at Mt. Morris, Illinois.

The Publishing House moved from Mt. Morris, Ill., to Elgin, Ill., in the year 1899. The larger part of our present building was constructed in 1906.

The present business manager was employed and put on the job Jan. 1, 1904 at the handsome and magnificent salary of \$70 per month. A work week was then 59 hours, and the average pay was \$10.40 per week, exclusive of editors and manager. There remains only three persons working in the plant today who were on the payroll thirty-five years ago. The work week is now 40 hours and the average pay has more than doubled. We old timers could hardly get warmed up in forty hours.

In those antique times we walked to work, kept a garden, mowed the lawn, had a good appetite and could digest a pork chop without symptoms of indigestion. Nowadays we ride to work in automobiles, pay a boy 50c to mow the yard, take exercise at the Y. M. C. A., pay the family physician a fee to tell us how to enjoy a square meal and get a good night's sleep.

In the working organization of the house, we have five competent, capable foremen heading up the various departments. I want to say for these five foremen, all members of the Church of the Brethren, that they own their own homes and have for years. Not a dollar has ever been borrowed from the Mission Board or the Publishing House in payment of these homes.

These foremen have all been trained up in this institution and have served in their various capacities from

thirty to thirty-five years. They have never been quibblers about wages and have always worked with an untiring interest for the growth and development of the house.

Their motto has consistently been: "If you never do any more than you get paid for, you rarely ever get paid for any more than you do." Or, "If you never do nothing for nobody for nothing, nobody will never do nothing for you for nothing."

There are also five full-time, hand-picked editors (notice I did not say henpecked), heading up the various publications, whose qualifications need no amplification. "By their works ye shall know them."

In the early years of the growth and development of the Publishing House, we put in a complete and modern up-to-date book bindery, with equipment equal to the best and inferior to none. This resulted in a very large increase in the volume of business.

In the over thirty years that this department has been operating we have printed and completely bound no less than twenty-five million hard bound books, making around 850 carloads.

During the last twenty years we have printed and bound songbooks and hymnals for the Hope Publishing Company to the extent of approximately three fourths of a million per year, or not less than 500 carloads or fifteen million books.

In this large array of songbooks we have made trainloads for the Methodists, trainloads for the Baptists, carloads for the Christians, Lutherans, Evangelical Reformed, Mennonites, Presbyterians, and others, and last but not least the Brethren.

It would seem as though all roads lead to the Brethren Publishing House in the songbook business.

And by the way, I want to remind you good people that Elgin is the center of the brotherhood and also the center of the entire universe. You can start right out from Elgin and go to any point in the whole wide world.

Our publications have maintained a good position in our activities. Every possible avenue and facility at the editors' command has been utilized in perfecting quality. During the last year we had an increase in circulation in all of our publications.

During this administration we have received approximately two and one half million letters. A very large percentage of these has been answered by the head of the accounting department. I bespeak for him that he has dictated more letters to members of our brotherhood than any other man, living or dead, who has been connected with our church in any capacity.

In January, 1904, when I was called to the Publishing House as its manager, the capital stock of the institution was \$25,605.53. That has since been increased to \$150,000. The total assets of the house February 28, 1939, at the close of our past year as shown by the auditor's statement are \$346,473.94. The net earnings for thirty-five years from March, 1905 to March, 1939 are \$870,900.89. Entire earnings since April 1, 1897, entire time of church ownership, are \$956,350.00, lacking \$43,650.00 of being an even one million dollars. Average earnings for thirty-five years \$24,882.88 per year. Average earnings for forty-two years, per year \$22,770.24.

Largest earnings any years: 1926, \$65,675.62; 1925, \$56,201.39; 1927, \$46,435.25; 1928, \$43,728.18.

Smallest earnings any year: 1933, \$2,568.88.

Most all of these earnings have been turned into missionary channels.

We have in the bank vault at today's value about \$80,000 in government bonds.

Bank account at close of past year's business \$34,-838.77.

We have never closed a year's business showing a loss. Each and every year's business has been closed with all bills paid.

Every piece of machinery and equipment in the entire plant throughout all of these years has been paid for by cash.

No deferred payments have stared us in the face at any time.

The Board of Directors of the Publishing House are the first, last, and final authority in the business affairs of our large publishing interests. They are appointed by the Standing Committee and ratified by the Conference.

The Board of Directors appoints the Business Manager. Conference appoints church auditors to check against the accuracy of accounts, inventories, cash and investments. These church auditors employ certified auditors to do the actual auditing.

Several years ago the church auditors requested that we scrap, exterminate, extinguish, devastate, dismantle, suppress, dispel, annihilate, and abrogate our bookkeeping system complete.

We did all of that by employing one of the then church auditors to put in effect the most modern and up-to-date bookkeeping systems known to man.

Now again this year the auditors in their report say that due to the company's accounting system it is impracticable to prepare operating statements of the usual type. To the intelligent mind this means that the present auditors think we, without mincing words or quibbling, should rescind, nullify, expunge, cancel, eradicate, erase, wreck and blot from existence our present auditor-made, obsolete, antique bookkeeping system and supply in its stead a system so complete and adequate that it leaves no avenue for quibbling, splitting hairs, side-stepping, and their sister iniquities. Our directors have not yet given us their decision on this request, but if in their humble judgment this seems reasonable and within the bounds of sound financial possibilities, we will very soon be able to submit specifications and receive bids on such a system.

Neither the manager, the foremen, the editors, nor the Board of Directors want to claim full honor and credit for the apparent success of the institution. The united efforts of all of these pulling together with the full and wholehearted support of our 170,000 stockholders has made success possible.

The last six or eight years have been depression years—years in which wealthy men have lost their fortunes. The rich man got poor and the poor man got poorer.

Do you not feel that each and every one of us should thank God that we are stockholders in an institution where the stock is not for sale, not listed on the Stock Exchange, but carries a value not reckoned in dollars and cents?

I cannot close without thanking all of you for your loyal support in this great church enterprise. For the mistakes we have made, and they have been many, we humbly beg your pardon. I consider it a great and valuable opportunity to have had these thirty-five years of association and experience, the most active years of my life, and half of the years of my life in the institution I helped to build and love.

Elgin, Ill.

OUR MISSION WORK

Rachel's Dream Comes True

BY ANNA E. LICHTY

It was an oppressively hot morning in April. No one would feel impelled to go out into the heat and dust except there be a call to duty. But the church bell was ringing and we were wending our way to the church. Busy housewives set the morning tasks aside, and slipping clean frocks on the little ones, joined the procession to the church. As we neared the church, a procession from the opposite direction, coming from the mission girls' school was also approaching the church. There was singing and everybody seemed happy. It was the occasion of Rachel's wedding.

Rachel had entered the girls' school at Anklesvar as an orphan when she was a tiny girl. She was brought by a relative from a faraway village in the jungle. No one among the relatives had enough money to keep little Rachel. So she became an object of pity, an object of charity in the eyes of her kinfolk, but an object of love and hope in the eyes of the missionary in charge of the mission school. When the girls of the school went to their homes at vacation time, Rachel remained in the boarding, along with some other orphan girls. No doubt there was a heavy feeling in the little chest and a sense of not belonging to any one as the merry school party departed. But she had a good home in the girls' boarding and was well cared for so the pang grew less each year. She passed through the grades in school and entered the school of practical arts. Here the ideals of a practical housewife, a good mother and an influential Christian leader were constantly held before her. As she pursued courses in homemaking, nursing, motherhood and Bible, she dreamed of a future home in which she would be mistress. But when she had completed her course she had as yet no offer for marriage. Again, the thought must have returned that she was an orphan. She had no parents to help find a husband for her and arrange for her wedding—that day of which every Indian girl dreams. What if no one would ask for her to be his wife. But Rachel was efficient and conscientious in her daily tasks and so she continued in the school, helping in many ways to lighten the burden of those in charge.

At last, Rachel's day has come. She is entering the church with bowed head and moving slowly down the aisle beside the man who has asked her to be his wife. They stand before the preacher and Rachel listens to words she has often heard repeated before, but this time they touch her with

a deep and solemn meaning: "Do you, John, take this woman . . . to love and cherish, . . . to care for . . . in sickness and in health . . . until death?" . . . "Do you, Rachel, take this man?" The promise is made and John and Rachel are pronounced man and wife. A meaningful prayer is offered, congratulations and best wishes are showered upon them, garlands of flowers are hung about their necks, they sign in the marriage register, they pass out the church amidst the singing and rejoicing of friends.

Rachel's dream has come true. She enters her own home. Another Christian home is estab-

Monthly Financial Report

During the month of May contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$9,481.04. The total received for the year beginning March 1, 1939 was \$21,853.24, detail as follows:

	Receipts for May	Total receipts since 3-1-39
World Wide Missions	\$ 1,001.89	\$ 2,772.96
Women's Work Project	183.00	1,222.34
Home Missions	19.42	104.22
Foreign Missions	258.34	1,031.20
Junior League Project	62.28	115.28
Intermediate Project	2.00	5.00
India Mission	54.40	143.91
India Native Worker	18.21 Dr.	12.21 Dr.
India Boarding School		54.91
India Share Plan	50.00	423.94
India Missionary Supports	690.66	1,668.68
China Mission	162.23	852.93
China Boys' School	1.50	1.50
China Girls' School	1.50	1.50
China Share Plan	10.00	334.25
China Missionary Supports	706.74	1,072.25
Africa Missionary Supports	398.69	1,577.46
Africa Mission	250.11	656.59
Africa Share Plan	66.25	411.85
Africa Leper	3.39	38.39
Conference Budget Undesignated	3,828.04	5,206.98
Conference Budget Designated for:		
Board of Christian Education ..	674.38	2,313.56
Bethany Biblical Seminary (at Elgin)	10.00	187.75
Bethany Biblical Seminary (at Chicago)	30.80	132.80
General Education Board	101.74	118.17
General Ministerial Board	5.60	5.60
Ministerial and Missionary Service Fund		7.50
Youth Serves	926.29	1,403.93
	\$ 9,481.04	\$21,853.24
Non-Budget items—		
China-Spain Relief	627.99	1,953.53
China War Relief	455.82	1,200.94
Refugee Fund		10.00
Spanish Relief	226.42	507.09
Amsterdam Fund	263.71	614.59
	\$11,054.98	\$26,139.39

The following shows the condition of General Mission Board foreign and home mission finances on May 31, 1939:

Income since March 1, 1939	\$23,477.25
Income same period last year	21,467.78
Expense since March 1, 1939	42,787.14
Expense same period last year	47,496.79
Mission surplus May 31, 1939	7,150.95
Mission surplus April 30, 1939	17,525.11
Decrease in surplus, May, 1939	10,374.16

lished. Another bright light penetrates the darkness of India. God bless John and Rachel in their new home.

Anklesvar, India.

What to Pray For

BY ANETTA C. MOW

Week of July 1-8

Anklesvar, India, is the far northern mission station in our India field. It is considered one of the largest stations and churches in the mission. The membership of the church stands at 1,017. This includes the members living in the surrounding villages.

At the station are two mission compounds. On one is located the girls' school and on the other is the vocational training school. Between the two, about an equal distance from each, stands the church. On a Sunday morning it is a very pleasant sight to see the people of both compounds walking the short quarter mile to the church.

Brother and Sister D. J. Lichty live on the vocational training school compound in a bungalow which is clearly seen from the railroad. However, they are not at home here for several months out of each year, for they are out camping in the villages doing evangelistic work. The tent is their home much of the time. Because of heavy committee work on general mission work, Bro. Lichty is very frequently away on duty elsewhere while Sister Lichty carries on the evangelistic touring.

The village work has been very promising during the last few years for more and more the villages are calling for Christian teaching. With all the results of the past thirty-four years, it is still a great field with much untouched territory. Let our prayers arise in behalf of the Lichtys and their far-reaching labors.

Brother and Sister I. W. Moomaw are also located at Anklesvar. They have charge of the vocational training school when on the field. Bro. Moomaw has directed in the inception and growth of this school since 1919. The vocational training school is founded on sound principles which are making for it a name throughout the whole of India. Students not only attend from our own mission, but from a number of neighboring missions. The purpose of the school is seen in the lives of the excellent young men who go forth taking its teaching and practices along with them into their home communities.

At the present time the Moomaws and their sons, David and Richard, are on furlough. The church is requested to pray that

Above: D. J. and Anna Lichty tenting in the villages. This cloth home is their residence for many months each year. Below: Although this picture was taken four years ago, it shows the vocational training school and a group of students and teachers similar to those who are there at the present time. I. W. Moomaw is seen at the extreme right in the front row and D. J. Lichty is beside the pillar on the right side.

in due season the Moomaws may return to Anklesvar to carry on the program to which they have given themselves so earnestly.

Missionary Books

(On the shelves of the Loan Library are almost 100 fine missionary books. These books may be borrowed for two weeks just for the asking if you pay the postage both ways. The Loan Library Catalogue lists all of them. You will want to send for the catalogue. It is free. During the coming year a number of these good books will be presented to you in a short review for we believe you will want to read them if you know more about them. Send to the General Boards, Elgin, Illinois.—A. C. M.)

The Missionary Education of Adults, by John Leslie Lobingier, is a most excellent book which every teacher and leader in a church should want to read. In ten chapters the value of missionary education is shown in such an appealing way that every reader is convinced that the adults of a growing Christian church must be missionary minded. The first chapter, entitled *Christians With a Sense of Missions*, is worth the price of the whole book. It will give you many worth-while ideas.



KINGDOM GLEANINGS

Calendar for Sunday, July 2

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Solomon: A Ruler Who Began Well.—1 Kings 3: 5-15.

Christian Workers, A Vital Christian Experience.

B. Y. P. D., Can I Live As I Please?

Intermediates, The Rules of Mental Health.

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Gains for the Kingdom

Five baptized in the Ambler church, Pa.

Two baptized in First church, Los Angeles, Calif.

Six baptized in the Decatur church, Ill., Bro. John B. Wieand, pastor.

Two baptized in the Koontz church, Pa., Bro. D. I. Pepple, evangelist.

Seventeen baptized in the Wawaka church, Ind., Bro. B. E. Hoover, pastor.

Eight baptized in the Roaring Spring church, Pa., Bro. H. H. Nye, evangelist.

Nineteen baptized in the Baltic church, Ohio, Bro. Charles Zunkel, evangelist.

Four baptized in the Ozark church, Trout Lake, Mich., Bro. J. Edson Ulery, evangelist.

Two baptized and one received by letter in the Des Moines Valley church, Iowa, Bro. Ora Garber, pastor.

Fifteen baptized, one awaits the rite and one reclaimed in the Valley Pike church, Va., Bro. Jesse W. Whitacre, evangelist.

Fourteen baptized and one received on former baptism at the Columbia Furnace church, Woodstock congregation, Md., Bro. Emra T. Fike, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry?

Will you pray for the success of these meetings?

Bro. John R. Snyder of Tyrone, Pa., July 9-23, in the Sugar Valley church, Pa.

Brother and Sister B. M. Rollins, July 24 to Aug. 6, in the Montgomery church, Pa.

Bro. Emra T. Fike of Oakland, Md., Sept. 4, at the Mt. Dale church, W. Va.; Nov. 12, at Bareville, Pa.

Bro. Raymond Martin of Pleasant Dale, W. Va., June 18—July 2, at the Gladly church, W. Va.; July 16-30, at the Bethel church, W. Va.; Aug. 20 to Sept. 3, at the Crummetts Run church, W. Va.

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Personal Mention

Bro. Fred A. Flora of Los Angeles, Calif., has changed his street address. The new number is 2227 Johnston Street.

Bro. Ray O. Shank, one of Southern Ohio's Standing Committeemen at the late Conference, asks his correspondents to note his change of address from Gettysburg to Covington, Ohio, R. 2.

To James Minnich, son of H. Spenser and grandson of Levi Minnich, our thanks for the photos used on the cover page of last week's Messenger, as well as the one used on the first page of this issue.

Sister Nettie M. Senger who recently returned from China with Sister Corda Wertz did not undertake the strain of attending the Anderson Conference. She is resting quietly with friends at South English, Iowa.

Sister Martha Rupel, whom you might have seen and heard tell of her interesting experiences in Spain if you had been at Anderson, gave the Messenger offices a very few minutes of her time on last week's Monday morning.

Bro. Raymond Martin is giving the summer to evangelistic work and has unengaged the time from July 3 to 16. Perhaps you can secure his services if you communicate with him promptly enough at Pleasant Dale, W. Va.

Bro. John E. Rowland of Mechanicsburg, Pa., Sister Rowland, their daughters, Ruth and Thelma, had been visiting kindred and friends farther west, and so they found it practicable to include us in their homeward itinerary.

Bro. H. J. Woodie and wife of Winston-Salem, N. C., having found their way from Anderson to the home of Pastor Earl Mitchell and wife of Naperville, Ill., came on over with them to see the Publishing House and some of the folks here.

Bro. Elmer Lichty of Waterloo, Iowa, carried wood to the top floor of "Old Sandstone" over fifty years ago. He reminded us of that when he called on us last week with Sister Lichty, their daughter, Mrs. Lester Parris, and her daughter, Rose Anne.

Bro. John M. Wright and Sister Mary Cline Wright of the same Waynesboro, Va., household, with their guest in eastward travel, Sister Helen Click Dell of Beatrice, Nebr., paused a while at the Publishing House to the delight of near-by friends.

Bro. Oscar E. Stern, pastor at Barnum, Minn., after a month in the hospital, has returned to his home very much improved. He appreciates much the many greetings which came to him and especially thanks all who remembered him in prayer.

Brother and Sister Graybill expect to return to Sweden this month. Their American address is Richland, Pa. Farewell messages should be mailed in ample time and addressed to J. F. Graybill, care of S. S. Queen Mary, sailing July 19, New York, N. Y.

Brother and Sister John B. White of Nashville, Tenn., were a little too late in the afternoon, thanks in part, perhaps, to the confusion between standard and daylight time, to catch the Messenger at home, but some of the other offices enjoyed a few minutes of their friendly fellowship.

Bro. Chas. E. Zunkel and wife, with "keen appreciation for the privilege of four happy years of service in their midst," will transfer their pastoral labors, Sept. 1, from the Danville church of Northeastern Ohio to the Lima church of Northwestern Ohio. Pastor A. P. Musselman goes from Lima to Anderson, Ind.

Bro. Clinton Bowman, now of Hermosa Beach, Calif., was a worker at the Brethren Publishing House some thirty years ago. And so, returning from Anderson with his good wife and two daughters, he came this way to see who of those who worked with him then might still be here. They were few but he also kindly looked at the rest of us who came in later.

At Camp Mack, July 4, Prof. Calvert N. Ellis of Juniata College will speak at 10:30; Dan West, at 1: 30. Special music and other features promise additional interest.

Dr. Charles J. Turck, who spoke in the temperance program at Anderson Saturday afternoon in both the men's and women's sections, can be heard each Monday in July and August over the NBC red network at 12:30 P. M., Eastern Daylight Time. His subject for July 3 is What Hopes for America; for July 10, A Little Child.

Bro. Floyd L. Jarboe, El Dorado Springs, Mo., writes us of "a boy, sixteen years of age, a member of the church, an orphan, with no place to go. . . . He is strong physically and I think a willing worker. If some family on a farm could give him a home for a few years, I'm sure his service would repay them and besides they would be doing some good mission work." Write Bro. Jarboe for more information.

Miscellaneous Items

The Ft. McKinley church of Southern Ohio should have been included in the recent lists of churches with Messenger clubs. Our apologies for an oversight on the part of the one keeping the records.

To the Heidelberg congregation our apologies for our failure to include Heidelberg in the published lists of congregations with Messenger clubs. We are certainly glad to find we have another church on the club list even though we have to eat humble pie in making the fact known.

At the old Union church, five and one half miles southwest of Plymouth, Ind., the annual home-coming services will be held July 16, beginning at 11 A. M. Basket dinner at noon. Bro. Dewey Rowe of Bryan, Ohio, will be the speaker for the day. "Everyone invited. Come and make this a real day of worship and fellowship."

To Religious News Service, our hearty thanks for mention of several items in our Anderson Conference business. The reference includes the expenditures voted for relief in China and elsewhere, our attitude to alcoholic beverages and to the sale of munitions of war, our appreciation of the "action of other Christian groups" in recognizing the rights of conscientious objectors, and the volume of business done by the Brethren Publishing House.

The conscientious objectors who were drafted to Camp Meade will hold a reunion Aug. 5, 6 on the Landisville camp-meeting grounds near Lancaster, Pa. Among expected speakers, Bro. John D. Roop, Jr., informs us, are Harold Gray, author of "Character Bad," Evan Thomas, lecturer and author, E. Russell Hicks and others. "Everybody is welcome to attend the Sunday meeting." Mr. Cleason J. Forry, secretary of the committee, will appreciate a card from those who have changed their address. His address is 815 Broadway, Hanover, Pa.

Conference Posters. At the Anderson Conference ten posters were displayed on the walls of the tabernacle. These are all large posters, eleven feet eight inches long by three feet high. They were made on good sign cloth. We offer them for use at summer assemblies, district meetings, camps, or wherever usable. There will be no charge, but we ask that you send 25c to cover cost of packing and mailing. Indicate which of the posters you desire. Order only the ones you can use so that the others may be available for other places. Indicate when you wish to receive and will return. The list is as follows: ☐ Brethren in Reality; ☐ Brethren in Deed Are Brethren Indeed; ☐ We Are All Debtors to Our Brethren; ☐ Brethren Cannot Live in a Moral Fog; ☐ A Good Brother Makes Government Better; ☐ Stewardship Is the Economic Result of Spiritual Experience; ☐ When Mercy Is Rejected, Judgment May Be Expected; ☐ When the World Is Bitter, the Word Is Sweet; ☐ While Thou Livest, Pray; and as Thou Prayest, Live; ☐ Sinners Make Gold Their God; Saints Find God Their Gold.—The General Boards, 22 S. State St., Elgin, Ill.

Song After Sorrow, a two-reel 16 mm. film tells the story of the Bibanga leper colony in Belgian Congo, a joint project of the American Presbyterian Congo Mission, the American Mission to Lepers and the Belgian Colonial government. The people of the colony learn to build their own houses, tend their own gardens, master trades, carry on their own educational program and have their own Christian church staffed with leper song leader, organist and preacher. The only grove of hydnocarpus trees in Africa is located in the colony. From the fruit of these trees the lepers produce the famed chaulmoogra oil, one of the most effective medicines used in the treatment of leprosy. In fact, the community, with the help of the missionaries in charge, has made itself almost self-sufficient—a challenging example of triumph over adversity. The photographic beauty of Song After Sorrow, together with the delicate handling of the subject matter, tends to make one forget the horror of the disease, and to make one think instead of the lepers' courage. Eight denominations, members of the committee, are active participants in the project, Presbyterian church in the U. S. A., Presbyterian church in the U. S., M. E. church, M. E. church (South), Northern Baptist Conventions, Disciples of Christ, General Conference of Seventh Day Adventists, and Church of the Brethren. Order from General Boards, Elgin, Illinois. Rental term is a missionary offering from which we will deduct a penny per member, according to congregational record in the Yearbook. Whatever is sent above that amount will be accepted as a missionary offering to the credit of your church. In case no offering is taken at the time of showing, send us a check totaling as much as a penny per membership with a maximum of three dollars and a minimum of \$1.50.

Conference Delegates 1897-1939

Time and Place	Delegates	Time and Place	Delegates
1897 Frederick, Md.	239	1919 Winona Lake, Ind.	580
1898 Naperville, Ill.	319	1920 Sedalia, Mo.	568
1899 Roanoke, Va.	292	1921 Hershey, Pa.	513
1900 N. Manchester, Ind.	348	1922 Winona Lake, Ind.	548
1901 Lincoln, Nebr.	350	1923 Calgary, Canada	202
1902 Harrisburg, Pa.	363	1924 Hershey, Pa.	473
1903 Bellefontaine, Ohio	371	1925 Winona Lake, Ind.	566
1904 Carthage, Mo.	350	1926 Lincoln, Nebr.	392
1905 Bristol, Tenn.	348	1927 Hershey, Pa.	490
1906 Springfield, Ill.	404	1928 La Verne, Calif.	323
1907 Los Angeles, Calif.	263	1929 North Manchester, Ind.	544
1908 Des Moines, Iowa	414	1930 Hershey, Pa.	457
1909 Harrisonburg, Va.	381	1931 Colorado Springs, Colo.	255
1910 Winona Lake, Ind.	486	1932 Anderson, Ind.	383
1911 St. Joseph, Mo.	440	1933 Hershey, Pa.	298
1912 York, Pa.	421	1934 Ames, Iowa	271
1913 Winona Lake, Ind.	486	1935 Winona Lake, Ind.	447
1914 Seattle, Wash.	234	1936 Hershey, Pa.	486
1915 Hershey, Pa.	455	1937 Nampa, Idaho	237
1916 Winona Lake, Ind.	526	1938 Lawrence, Kans.	478
1917 Wichita, Kans.	435	1939 Anderson, Ind.	507
1918 Hershey, Pa.	452		

HOME AND FAMILY

The Christian Mother

BY JOHN W. LEAR

She's much concerned about her boy;
His body first of all must have
Her care to build a temple strong,
To home his soul, thus she may give
The lad a chance to be a man.

With tenderness she guards her boy.
Day after day she lives and toils
To mold his mind-sets, which may guide
Around the shoals that wreck and spoil
The lad's attempt to be a man.

His childish prattle lends delight;
Though, never is she unaware
That discipline she must maintain,
If he shall have the strength to dare,
The rugged climb that makes a man.

His playmates give her anxious thought;
She hopes that in the give and take
Of childhood games, and boyhood sports,
Her son may never underrate
The rules that help to make a man.

When off to school he wends his way,
Where folk less interested train;
Unto her Lord she breathes a prayer,
That God may help her son maintain
The standards of a manly man.

She ponders o'er his plans for life,
Suggesting now and then with care,
So as to aid him in his quest
To find a field, where he may share
The values of a worthy man.

Her daughter also has a claim
On mother's life. She has concern
That daughter may be qualified
To build her life so as to earn
Companionship, with worthy men.

Glendora, Calif.

I Love the Sinner

BY JOSEPH VAN DYKE

Fathers and mothers have received a good many well-deserved tributes, but they would benefit more from a little candid criticism. For parents are people and people make mistakes and mistakes with children are the most pitiful errors anyone can make. It is a tragic paradox that fathers and mothers who love their children and would sacrifice anything for them, constantly and unknowingly sin against those same children. I would like to point out one of those sins.

Anyone who has anything to do with children, from barbers to Sunday-school teachers, knows that success in dealing with them is in direct proportion to the amount of patience one has at his command. For that animal known as a child generally wants to be good, but he has extreme difficulty in remembering to be good at the crucial moment. Nine times out of ten he

forgets and then the mentor must go over the whole process again. If he repeats the performance and gets the culprit back in the frame of mind where he again wants to do the right thing, final success is possible.

But a fatal flaw in the teacher's technique of reclamation is too often present in loving fathers and mothers. It is this: when the child sins the parent assumes an attitude of self-righteousness, a holier-than-thou position, and instead of thinking of the child as one who has slipped but who can be brought safely back to the ranks of respectability, he thinks only of himself as a very righteous person forever disgraced by his unworthy offspring. Is it as bad as that? Oh, yes, and worse. There are all degrees of self-righteousness, of course, but it crops out in the best of families and is sometimes found in its worst forms there.

Once assumed the cloak of self-righteousness cannot be laid aside easily. If that were true the consequences might not be so serious. The fact is, however, that once having taken the pose the parent is obliged to summon his righteous (?) indignation and maintain it at a high pitch for a length of time comparable to the enormity of the offense. He may not have had an iota of desire to condemn the deed, remembering the many times he was guilty of the same thing in his youth, but he feels that he must not weaken or all will be lost. So he reminds himself that in doing the wrong the child has ignored his teachings, and with practice this thought can generate a good bit of heat. But it doesn't fool the boy or the girl and it doesn't make them want to be good. It has two unanticipated results: the sinner becomes resentful and sullen because he feels he is treated unfairly; and, in that region of spirit where children and parents should be as one, the child draws away from the parent. It is inevitable.

It is such an easy mistake to fall into. Jimmie does something that is bad. He has been told not to do it, but he forgets. Mother discovers it and calls Jimmie. She tells him what a bad thing he has done and how she had expected him not to do it and the little boy begins to understand its badness and is sorry he forgot. But the mother, her ego injured, does not stop there and receive her contrite boy back into her love. Instead she punishes him in some way or another (we still believe that people can "pay" for their misdeeds in other ways than doing the right thing the next time instead of the wrong) and especially by a stern disapproval of bad Jimmie which may continue for an hour or a day. He is in disgrace and is made to feel it. Daddy is told about it at night and he is shamed all over again. If it is a very bad thing, and there are hundreds of very bad things any lively boy can do without trying, mother may even remember it and act coldly the day after. Jimmie, in the meantime, has long since stopped feeling sorry for being bad and is busy feeling sorry for himself because no one loves him any more. Mother, in her anxiety to reclaim Jimmie, has defeated herself. He is sure to do it again.

I am a teacher of boys and girls and never a day passes but that this situation comes up at least once. I have found it one of the most difficult things I have to do—to treat the offending child fairly and in ways that will solve the problem. Not sentimentally and

weakly, to be sure, but also not self-righteously and cruelly.

I have worked out a technique which works—when I can make myself use it. When a child does something wrong, and he admits it, I explain carefully and with as little emotion as possible exactly what he has done and why it was wrong. I get him to see the actual or possible consequences of his act, and especially how other people are influenced or hurt by what he does. I do not exact a verbal confession of sorrow, but I am sensitive enough to know when the child is sorry inside. Then I dismiss the whole matter; I cancel it. If I had had my arm around him before the thing happened, I put my arm around him again and we go on as if nothing had happened. By my actions I assure him that in spite of the bad thing he did, I love him just the same. Sometimes it is necessary for him to do something to make right his wrong, but when he has done it he can always count on my welcome back. I hold nothing against him and he knows it. Tomorrow is always a new day.

This method works. My children are not paragons and they often do things they should not, but when I understand their action I discover that their wrongdoing is from thoughtlessness and crooked thinking, rarely from vicious intent. Usually they do the wrong thing only because they did not really understand that it was wrong (even though parents and teachers had told them it was wrong dozens of times). Most children want to be good—their trouble is in getting the labels correctly placed on the millions of things there are for a live person to do.

This is the doctrine of forgiveness taught by Jesus and used in a practical way in the bringing up of children. We have accepted the doctrine as part of our faith all our lives, but we haven't always practiced it in our homes. We have let a pose of self-righteousness stand in the way. After all, we are still sinners ourselves, grown-up sinners. We ought to forgive as we hope to be forgiven.

It is a tragedy that the children of good people grow up with bad habits and bad philosophies and the conviction that their parents don't love them. The use of a simple technique would change the situation. If it works in my school—and it does—it can work in your home.

Hate the sin, surely. But can't you love the sinner?
Burt, Mich.

Encouraging Words

BY GEORGE W. TUTTLE

Like sunny days and flowers abloom
To bring us thoughts of cheer,
Are words of praise from kindly hearts
Of chums and schoolmates dear.

Do you bring courage and help to others? Does your life radiate encouragement as my big gas stove radiates heat on a frosty morning? Why should you not look for the best in every chum and friend and then encourage that best? Shall we not help fan every spark of goodness in a friend until it flames in wondrous warmth and power?

Are encouraging words not as levers to lift up the best in us? He was a wise man, as well as a humorist, who said: "I don't care how much a man says if he only

says it in a few words." When the eyes of a chum shine and she says, "That is fine, Dolores!" she might exhaust a dictionary and say no more.

"Mildred," said Kate, enthusiastically, "I must tell you something. I know your folks are poor and that you cannot dress as well as we girls, but only yesterday I heard teacher say to Miss Merriwether, 'Mildred is one of the neatest and most courteous pupils that I have ever taught.'" This naturally brought great cheer to the somewhat lonely heart of Mildred who came from one of the most poverty-stricken families in the little country town.

A very timid little colored girl went into a store to make a slight purchase. The lady clerk who waited upon her smiled upon her and treated her kindly. Later in the day the colored girl reappeared with a fine bunch of violets, which she timidly held out to the kindly clerk. How much a little kindness meant to this timid bit of colored humanity! After the girl had left the clerk said to the proprietor of the store: "How strange that the dear little girl should bring me those fine violets." The proprietor's reply was: "Nothing strange about it; you were kind to the little girl—in fact I chanced to hear you call her 'dear,' as you waited upon her—and she appreciated your kindness."

Give words of encouragement just now; never defer until tomorrow the golden words of encouragement which seem to say, "Unleash me while yet it is called today!"

Pasadena, Calif.

The Child and His Environment

BY KERMIT EBY

Excerpts From a Radio Talk Over WCFL

EVERY conscientious teacher sooner or later discovers that the school alone cannot condition the boys and girls she has in her charge. Sooner or later she realizes that the youngsters in her classes are the product of the sum total of the hereditary and environmental influences which have produced them. When she comes to this conclusion, her tolerance increases for she realizes that her responsibility is to understand and not to condemn. In other words, she takes the scientific attitude toward her pupils and begins to operate as a friend and counselor, instead of as a judge and master.

I remember distinctly certain experiences in my teaching career which brought about this reaction in me; for I, like many other teachers, thought my job was to see to it that the boys and girls in front of me mastered so many pages of subject matter. I did not understand that subject matter is important only as it became a part of the experience of the growing boy and girl, and never as important as the pupil himself. You see, I thought that grades were just and fair indices of a pupil's accomplishments and that the old idea of one student competing against another for marks was good. However, growing interest in individual pupils and their problems forced me to the conclusion that to be a good teacher I must deal with individuals and help my pupils as individuals. On one occasion, each of the Ann Arbor teachers was asked to check on the records of six so-called problem youngsters, by investigating their home conditions. When I became acquainted with them, I discovered that five of them came from broken homes and the sixth one lived with grandparents who

did not understand young people. Since then, I have discovered many times that the restlessness and the inattention of a boy and girl may be precipitated by some home conditions and certainly can be remedied only by adjustment of the environment from which the youngster comes; and once that adjustment is worked out, progress is made in school.

On another occasion I was curious to know why some boys and girls with approximately the same intelligence quotient as others received different marks; so I investigated the case of two girls with nearly the same I.Q. The one, I found, was the only daughter of a college professor who had taken her on several trips to Europe and had brought her in contact with books and cultured conversationalists. Her home work was prepared in a quiet room, free from interruption and interference. The other girl was one of seven children who lived with their parents in a few small rooms. When she tried to do her home work, she found it next to impossible to study because of crying brothers and sisters and a blaring radio.

The first point that I wish to make, then, is this: that our boys and girls are conditioned and influenced by their home environments, and if they come from homes where poverty exists, where parents quarrel, it is too much to expect that they will do as well as boys and girls from homes with more favorable conditions.

There are many aspects which influence these home surroundings. First, of course, is the influence of poverty. Now, I know that we all like to read the story of Abraham Lincoln and others like him who rose from the ranks; but when we do so, we should think of the many thousands or even millions for whom such environmental handicaps were too great to overcome.

I shall never forget an experience in a little coal mining town of West Virginia, where I spoke to the youngsters on Armistice Day. Many of them were barefooted and cold. After the class, the teacher told me that when there were two children in the family, it often happened that one of them would stay home on cold days because the brother or sister was wearing the only pair of shoes.

In the city of Chicago are many, many youngsters suffering from handicaps of poverty and malnutrition and insufficient clothes. When I call your attention to these facts, I am not hoping to appeal to your emotions; I would rather appeal to your reason, because there is no greater waste than waste of potentially productive youth. There is no greater waste than the maintenance of institutions for boys and girls who are forced because of environment into lives of crime. If we could only learn that prevention is cheaper than cure, we would be taking a real step forward toward the solution of the problem of poverty.

The United States spends somewhere between nine and one half and eleven million dollars for protection against criminals. Most of this money is wasted simply because of the fact that, as many teachers know, it is of no use to punish a youngster for his offenses when we do nothing to change the environment which produces the offenses. Modern treatment of criminals is wrong. Houses of correction are the greatest education places of criminals. Treatment of criminals is based on the thesis, exactly the thesis of some teachers, that punitive measures are curative ones. If we wish the evidence as far as crime is concerned, we need remem-

ber only this fact: that of the 24,000 in the juvenile court in Chicago since 1920, seventy per cent have been guilty of crime since. You are asking how I would remedy this situation; and I reply that I would try to eliminate the slum environment which surrounds these youngsters and build decent homes and parks and playgrounds for them; for homes and parks and playgrounds are always cheaper than jails, detention homes, and police.

There is also a correlation between poverty and lack of decent living conditions and general health. We should remember a few facts: one fifth of the young men applying for army and navy service were rejected because of physical weakness; three fourths of the school children in the public schools suffer from one physical defect or another; and seven tenths of our industrial workers under inspection suffered from physical ailments.

You see, we have not learned that preventive medicine is more important than curative medicine. We have not learned to apply the horse sense to ourselves that we apply to our motor cars, which we have checked at regular intervals. Only seven per cent of Americans are regularly examined for health and only five per cent are immunized against disease. For every dollar used for prevention, thirty dollars are used for cure and medicine. Here again, it is not our idea to be sentimental, but instead we should only be factual and point out that there is correlation between income and medical service. Medical service must be brought within the range of everyone. So must hospital service and general information in regard to health.

There is just one more matter, which relates itself to our boys and girls and their environment, that I wish to discuss, and that is the problem of jobs. I remember quite distinctly when I was speaking in high schools in the Flint-Detroit area, of principals telling me that whenever there was an upturn in automobile production, their junior and senior boys dropped out of high school, because it was easier for them to get jobs than it was for their fathers who had reached the age of forty-five. Usually these boys did not come back; for they had a girl friend, and she demanded some attention, and attention demanded money and so did a car. And it was not many years until marriage and family made it impossible for the boy to do anything more than his father had done to face the irregular employment at the automobile factory and the industrial scrap heap at the age of forty-five or fifty.

There is a dearth of jobs in the United States. In 1930 there were eleven million gainfully employed youths between the ages of sixteen and twenty-four. In 1935, less than eight million were estimated to be at work. In two states with exact studies during the same period, Massachusetts reported thirty-eight per cent less employed in 1935 than in 1930. This means that boys and girls who normally would be working, are unemployed, and many of them face continuous unemployment. As time passes and no job is available, demoralization naturally takes places, and with this demoralization the inability to make natural adjustments.

Much more could be said about the problems of poverty, delinquency and unemployment. Thus I hope that I have said enough to point out just one moral and that is that the schools are inextricably tied up with

the community because the schools deal with the boys and girls which the community produces.

In conclusion, may I say that we are all the product of the sum total of the environmental conditions which produced us. If we want better specimens, we must work for better environmental influences.

Chicago, Ill.

Facts About Happiness

BY ADA C. SELL

Happiness is one of the touchiest words to define, because it is one of the intangible good things in this life. It is elusive in definition; mostly we feel like saying: "Happiness isn't money; . . . happiness isn't a fine house to live in or a luxurious car to ride in; . . . happiness isn't popularity." Jesus was immensely popular but his friends for a day forsook him and most so-called popular folks are so only for a season of time. "Happiness is not pleasure-seeking."

Let's go to the Bible. In the Psalms we read: "Happy is the people whose God is Jehovah." "Happy is he that hath the God of Jacob." "Happy is the man that hath his quiver full," and indeed children bring the most of the happiness to be found in this world. As I write my little ones are in the playroom, and I hear their chatter. Supervised play? Not nearly always. There is a spontaneity that is lost by oversupervision. And if happiness possesses any one quality more than another it is spontaneity. It is a feeling that wells forth as naturally as the sun rises. This feeling can not be commandeered.

Some folks get most of their pleasure (not their happiness) after the lifting of a stage curtain, in the witnessing of some favorite sport, at various places where tickets admit one. Happiness does not exclude pleasures. For some they are imperative to happiness. On the other hand, there have been many happy souls, especially pioneering ones, who would have been forever unhappy had they waited for such things to make them happy.

In Proverbs we have various interpretations of happiness. "Happy is the man that findeth wisdom." "Happy is he that hath pity on the poor." (Sir Launfal had to give himself with his alms; the coin thrown, and the crust later shared, were prompted by attitudes as widely different as the poles are distant.) "Whoso trusteth in Jehovah, happy is he." Trust implies an absence of fear. We have so many unnecessary fears when we should be trusting him, fears that should shame us when we contrast our own pleasant lot as compared with that of people in European districts where the war hound is held on a leash and seems about ready to be let loose. Look at Spain and China. Yet Mrs. Chiang Kai-shek in the pages of our own Gospel Messenger states that she is not afraid, and she is in a part of China where many of us would be afraid. She feels that she and her husband will live as long as they are supposed to. It would seem that happiness does not demand a bed of roses.

In Romans we read: "Happy is he that judgeth not." Judging others, which is so often done in gossip, brings soul-sickness instead of happiness. An interest in others that leads to a helpful spirit is so far, far removed from judging. Happiness cannot be defined as doing one's duty. Many folks have stuck doggedly to a line of duty, self-prescribed, and crashed on the rocks of insanity. Things were out of balance somewhere. Mental illness

resulted. For that matter, when we as Christians forget to let God carry the loads, and instead stumble along in our own strength, we often come to grief. No, happiness is not simply doing one's duty along ethical lines. As one pastor pointed out, it isn't we ourselves who "build the ladder by which we rise, from the lowly earth to the vaulted skies, and we mount to its summit round by round." The poet states that we do those very things, after he first declares: "Heaven is not gained by a single bound." Happiness is not a doing of good deeds, neither is salvation. Jesus paid it all; all to him we owe.

I think we can say that almost always happiness is a by-product. The monk was praying in his cell when the beggar at the gate needed him. He had to leave the heavenly vision to go and feed the beggar. And upon his return the vision said: "Hadst thou stayed, I must have fled." This theme has been employed by more than one author. The main character may be a cobbler, or a mother, or the other wise man. We do entertain angels unawares. We must be Christians to be happy, and we can't stay on the mountaintop with Peter and request our favorite hymns and listen to sermons all the time, while knocks sound at the gate—not if we want happiness. Duty is in the web of happiness.

Happiness is, more than anything else, a matter of attitude, of being in tune, a finely tuned instrument in harmony with God and man, in this symphony of living. If we are right with God and man, most of us will be happy because we will be and do that which has happiness as a by-product. Can all be happy? There come to some of us times in our lives when it is impossible to be really happy because there is a sadness for the loss of one who has meant so much to us. This undercurrent of sadness, unnoticed by most, is always there. But we can do all in our power to make others happy. The statue of Evangeline enigmatically pictures her as a young woman on one side of the face and on the other as an old woman. Her search was long. Was she happy at the end? Was she unhappy during the entire search? Who can answer? Perhaps a strong devotion helps the world more than some happiness.

"There are hearts that never falter,
In the battle for the right."

If some have the agony of sharing in the fiercest of the fight, they will have a nobler daring. And accepting a challenge, if it does not promise ultimate happiness in every case, at least the by-product is akin to that elusive something we call happiness.

Altoona, Pa

The Lives of Others

BY JULIA GRAYDON

Those words of Cain spoken many, many years ago have re-echoed down the ages. We hear again and again: "Am I my brother's keeper?" "Am I responsible for other people?" "I must look out for myself first."

We either help people or we hurt them by our neglect. The other day I heard a prayer and these words stood out. "Forbid us from darkening the lives of others." All day they rang in my ears. Do we ask God to keep us from darkening other people's lives?

We can say a cheery word or we can sound a pessimistic warning causing others to look down instead of up. Let us bring the sunshine of God's love into other lives before it is too late.

Harrisburg, Pa.

THE CHURCH AT WORK

ADMINISTRATION**Church at Work Calendar for July, 1939**

Emphasis for 1938-39—"Christ in Personal Living."

He had a great motto—"To the honor of God and my neighbor's good."

Special Days

Independence Day—July 4.

Activities

Election of officers for year beginning Oct. 1, 1939.

Vacation church school (if not held in June).

Present to the church, reports from departments, covering finance and other important factors.

Begin to lay plans for Religious Education Week (order materials).

Ministers' Cabinet (or Board of Christian Education) study (July and August) all new leadership education suggestions for 1939-40.

B. Y. P. D. Social—Drop in on Laborland.

Young People's Sunday Evening Topics

July 2—Can I Live as I Please?

July 9—Worth-While Ambitions.

July 16—Considerations in Choosing a Life Work.

July 23—Some Worthy Vocations.

July 30—Dignity of Honest Work.

Adult Sunday Evening Topics

A Vital Christian Experience.

I. Private Devotions.

II. Family Worship.

III. Church Attendance.

IV. Doing Good.

"Christianity and Mental Hygiene"

You will be interested in "Christianity and Mental Hygiene," the first full-length publication of the Committee on Religion and Health of the Federal Council. Just off the press, this document is the carefully edited report of a conference held at Greenwich, Conn., in August, 1938. The abbreviated table of contents will indicate something of what the book contains.

Part I. The Human Situation, Problems, Solutions

Chapter 1. The Human Situation.

The Normal Human Personality.

The Christian Doctrine of Man.

Chapter 2. Human Problems and the Human Problem.

The Personality in Difficulties.

The Christian Doctrine of Sin.

Chapter 3. Solutions to the Human Problem.

Personality Reconstruction.

The Christian Doctrine of Salvation.

Part II. Moral and Pastoral Theology

Chapter 4. Religious Development.

Chapter 5. Pastoral Problems.

Chapter 6. Pastoral Interviews.

Chapter 7. Problems of the Pastor.

Part III. The Church and Health

Chapter 8. Psychiatrist and Clergyman.

Chapter 9. Faith and the Surgical Patient.

Chapter 10. Community, Church, and Mental Hospital.

Chapter 11. Personality Reorientation and Social Reconstruction.

It is more than a report, as the above table makes

clear. It is important not only because of the original contributions to be found in it, but also because it summarizes the best thought and knowledge in a complex field for which one would otherwise have to read from twenty to fifty volumes to find a parallel.

Copies of the book are available through the Brethren Publishing House, Elgin, Ill.

Conference of District Board Members and Other District Leaders

Central Region—Illinois, Michigan, Indiana, Ohio

Camp Mack, July 6, 7, 1939

Thursday Evening

7:00 Lecture by Edward Frantz.

8:00 General Session—

Getting Acquainted.

The purpose of the Conference.

Planning for the schedule.

Brief address by H. L. Hartsough.

Friday Morning

8:00 Lecture by Edward Frantz.

9:00 Sectional Meetings—

I. Boards and Workers in Christian Education—L. W. Shultz, presiding.

A. What are the best achievements to date in our district work? Clyde Mulligan, Wilbur Bantz, Harold Chambers, John Good, R. L. Showalter, George Phillips, Moyne Landis, J. Clyde Forney, Lois Stutsman.

B. What shall be our district goals for tomorrow? Charles Zunkel, Clarence Bowman, Elma Rau, J. Perry Prather, L. S. Shively, W. C. Stinebaugh, Fern Price, D. D. Funderburg, Galen T. Lehman.

C. What can we do together as districts to further an efficient program of Christian Education? M. R. Zigler, Ruth Shriver, J. Perry Prather.

D. How shall we touch vital issues? The issue of peace? The issue of economic justice? The issue of alcoholism and narcotics? The issue of commercialized amusement? Harvey Hostetler, Ray Zook, Foster Statler, Dan West.

II. Mission-Ministerial Board—H. L. Hartsough, presiding. M. R. Zigler, discussion leader.

A. What are the most serious problems we face? J. O. Winger.

B. Working out a more adequate and efficient method of placing ministers. G. O. Stutsman, Ray Shank.

C. Meeting the small church problem. H. V. Townsend, J. A. Guthrie.

D. Our regional conference. J. C. Inman, H. F. Richards.

E. Exchanging worth-while ideas.

III. Missions, District Field Workers—H. Spenser Minnich.

11:00 General Session.

Friday Afternoon

2:00 Sectional meetings continued.

4:00 Special conferences.

Friday Evening

7:00 Lecture by Edward Frantz.

8:00 General Session.

Findings and planning for regional activity.

All are invited to remain over for Saturday morning for the closing exercises of the Training School which closes before noon, July 8.

WOMEN'S WORK**The First Day at Conference**

Mary Stoner Wine, Covington, Ohio

Shortly after the women had enjoyed a friendly and informal hour together around the table in the dining hall at Anderson on Thursday morning, they met in the Auditorium for the first public session of Women's Work. It was an Aid Society and business conference.

Among the practical and helpful suggestions given by Mrs. H. D. Emmert and Mrs. Levi Shively were: List the abilities of all the women in the church, remember to visit the sick and those in sorrow, find avenues of interest for the younger women, (candlewick spreads have deeply interested the younger women in one Aid Society), be a mother to boys and men in soldier's hospitals and prisons, make bandages, masks, and numerous necessities for Bethany hospital.

In the discussion, many ideas concerning meals, suppers, threshers' dinners, and food sales were discussed. Mrs. Kathryn Ziegler spoke of the tithing method in India.

Martha Rupel, just home from Spain, gave a most interesting report of her work in Spanish relief. From thirteen to fifteen thousand pounds of clothing have been sent from each college territory to Spain. These have been gratefully received and used.

Although this was the first meeting, the Auditorium was well filled with women who had come from many states. Such attendance speaks for a real interest in the various phases of the Women's Work program.

The Women's Second Day at Conference

Mrs. George Detweiler, Huntingdon, Pennsylvania

Friday morning, June 9, the women of the brotherhood met in Conference with Mrs. Grover Wine as chairman. The theme of the meeting was that of Home Building, and it was presented in such a practical and inspirational way that all of us were challenged to go back home and build and remodel our homes in a more Christlike way.

Mrs. Grant Weaver used Prov. 12: 4 as a basis for the devotional period. She made some very timely remarks which were followed by a reading entitled Mary Lou Achieves a New Mother, presented in a very charming manner by Mrs. Fred Hollingshead. Mrs. C. Ray Keim in a very artistic way illustrated on the blackboard the song, "Bless This House," while Mrs. Charles Morris played and sang the number.

The address of the morning was entitled Building a Successful Christian Home, by Mrs. Warren D. Bowman. She told us a Christian home must be the paramount desire of our hearts if we want to build one, and with God as the architect, we must put into it certain materials, the first of which is love. Most basic of all is love of the heavenly Father and close fellowship and communion with him. When we love God with all our hearts, we

will love each other and be considerate of the rights of each one in the home. We will love our neighbors and think of them before ourselves and show our love by word and deed. Inferior timber put in our home will not last and consequently a broken home will result.

The second kind of material designated was the long look, which helps us to hold our tongues in times of strain, which sees the future in the little hands and in the acts of the children. Hobbies for mother help to attain the long look.

The third important material is that of light by which we learn to know better The Light of the World, our Lord Jesus. One way of putting light into the home is by having tangible forms of worship. Family worship is essential, also regular church attendance, observance of the Lord's Day, faithful stewardship, Bible study and reading, good music, and constant prayer. This light must translate itself into Christian living and put fragrance into the atmosphere, also the fruits of the Spirit. Every woman in the church has a responsibility in the church to help build new homes and remodel old and we all need a new conviction of the importance and glory of home training. Mrs. Bowman closed her address with a prayer on her heart that we may all build Christlike homes.

Mrs. Stoner, our chairman's mother, had written a poem, Moving Day, which was sung by Miss Miriam Shenk.

Mrs. L. W. Shultz climaxed the meeting by presenting a very practical reading, The Streak of Red, which challenged us to be Brethren in Reality.

CHILDREN'S DEPARTMENT**Children and Worship in the Church**

Mrs. Howard H. Keim, Jr., Huntington, Indiana

Children are a vital part of any church; therefore it is important that we make worship in the church meaningful and purposeful to them. Children worship when conditions are conducive to worship. They may experience it spontaneously in the midst of a class session or it may be attained in a carefully planned worship service. Whether it be in the class or in the special worship period, there are certain things that help to create a worshipful atmosphere. We know that God loves beauty so we should try to make our places of worship as beautiful as possible. A worship center can easily be arranged. This will naturally focus the attention and the interest of the children on worship. This worship center may be an elaborate altar, with candles, a cross, and all; or it may be a small table on which there is a single candle, an open Bible, and a bowl of seasonable flowers. A lovely picture, suggestive of the theme, and large enough to be seen by all the children, would be helpful too, provided it is displayed on the child's seeing level and in the right place! Of course the leader in co-operation with the committee, will select, beforehand, Bible verses, hymns, stories, pictures, poems or whatever materials are needed for the particular theme. She will do her best to lead the children into a real worship experience, in which they will feel the nearness and love of the heavenly Father and the desire to live in harmony with his will.

In setting the stage for worship we need to give attention to the needs of the small worshippers. Are their chairs or seats arranged so that all children may see, and be seen? If Jack can not see over or around Jane's hair-

bows should you blame him if he pulls her hair? Or if the sun shines in his eyes, why shouldn't he turn toward his neighbor? Wouldn't you?

Suppose the leader is trying to arouse a desire for prayer on the part of the children, the very tone of her voice and the expression of her face will greatly influence the response of the children. All the eagerness and joy and spontaneity with which they came to church may be driven away by the teacher's looking cross and ugly or by one disinterested remark. "Religion is caught as well as taught." We should never be guilty of thanking the heavenly Father for the refreshing rain in the worship service, then at the close turn to a fellow teacher and say: "I hate this rain. My new hat is just ruined!" Children are quick to note these shortcomings. To be a worthy example the leader and teacher needs to make God a reality in her own life so that she will look, speak, and act in such a way that the children will know that she believes what she is trying to help them to learn.

Children enjoy participating in the worship service, and since they learn from experience as well as by example, I believe it is well for them to serve as ushers, candlelighters, or in whatever capacity possible, and to work with their leader in planning for the regular worship services. In so doing they will come to have a growing appreciation for God and Jesus and thus experience greater reverence and richer blessings through worship in the church.

ADULT CHRISTIAN WORKERS

A Vital Christian Experience

Part III. Church Attendance

Scripture: Psalms 122

Sunday, July 16

I. Why Go to Church?

Church attendance is not the end but a means to an end. It is an experience of spiritual renewal. The holy place, the reverent atmosphere, the friendly group, the messages in song, sermon, the meditation and prayer help one to meet God. It is not a light thing for a Christian professor to be careless about church attendance.

II. How Make People Want to Go to Church?

1. Help people to see God (Isa. 6: 1-9).
2. Make it possible for each worshiper to meet friendly people.
3. Provide for a spiritual message delivered by a good man.
4. Apply the New Testament teachings to the life and problems of modern life.
5. Plan the church program for the whole family, even the baby.
6. Teach that physical work is an honorable activity.
7. Teach that the Christian family, the home and freedom are greater values than automobiles, concerts and luxury.
8. Emphasize congregational singing.
9. Make the church a place of beauty and quiet rest.

III. Discussion.

What are the hindrances to church attendance in your community?

What are your plans to increase attendance at your church?

YOUNG PEOPLE

Amsterdam Delegates

Our Amsterdam delegates will sail from New York on the S. S. Georgic, Cunard White Star Line at noon, July 8. The group consists of the following people: Miss Vera Miller of Bridgewater, Va.; Lester Young of North Manchester, Ind.; Kurtis Naylor of Holyrood, Kans.; A. Stauffer Curry of Westminster, Md.; Paul Kinsel, Brookville, Ohio; Leland S. Brubaker of Elgin, Ill.

To those who would like to write to these people, and we hope there are many, we are giving you the following mailing addresses:

July 8—Outgoing S. S. Georgic, Cunard White Star Line, New York, N. Y.

July 18-24—Care of Thomas Cook & Son, London, England.

July 26—Aug. 2—World Conference of Christian Youth, Concertgebouw, Amsterdam, Holland.

Aug. 9-10—Care of Thomas Cook & Son, Rome, Italy.

Aug. 17-18—Care of Thomas Cook & Son, Paris, France.

Aug. 18—Outgoing S. S. Georgic, Cunard White Star Line, Havre, France.

Aug. 27—Incoming S. S. Georgic, Cunard White Star Line, New York, N. Y.

Give plenty of time for your letters to reach their destination. Foreign postage on first class letters is five cents for two ounces. We hope that you will write your delegates letting them know of your interest and good wishes.

CORRESPONDENCE

Juniata College Ministers' Fellowship

The Juniata College Ministers' Fellowship and Women's Work Conference held their sessions at the college, May 1 and 2. This conference, as in the past, proved a time of refreshment and inspiration. The theme discussed in its different phases was: An Effective Church.

The devotions in the opening session, Monday afternoon, were led by Bro. Glenn Norris of Altoona, Pa.

Bro. James M. Moore of Lititz was the first speaker. He spoke on Church Discipline. He cited Matt. 18 as the instruction of Jesus which gives the church authority to act in disciplining. We must remember first that God loves all and is not willing any should perish. All are precious in his sight. Titus was told to "rebuke with all authority." Meekness, gentleness and longsuffering are words used in reference to unrepentant, erring, failing ones. One should "admonish as a brother." One should pray for wisdom, patience and the love necessary for this work of disciplining. Bro. E. M. Detwiler led the discussion period, at which a lively interest was shown.

At the evening session Bro. Geo. Detweiler, pastor of the Huntingdon church, presided. Bro. Dan West, peace representative of the Church of the Brethren, spoke on peace. The church in its beginning, two and one third centuries ago, sought the mind of Christ, and among the principles they considered basic was that of peace. Now as a body of believers numbering 168,000 we still adhere to that belief. Although the action taken by the government, and public opinion tends to test our convictions in the principle, yet we ought not to be fearful, but stand firm and true.

Bro. West dealt with the subject under three heads: first, there is no Christian way to kill a man; second, we are inheritors of peace doctrines, so we have a responsibility to make that doctrine live; third, we must hold this peace doctrine and make it positive, to maintain the position our forefathers held. There are about 17,000 Brethren young men subject to conscription, one fourth of whom live in Pennsylvania. Bro. West said: "I would like to see these 17,000 hold true to the doctrine of peace." He advised study groups, studying the Scriptures and trying to find the mind of Christ. The discussion period was led by Bro. Tobias Henry.

The second day of the fellowship was opened by a devotional period—The Quiet Hour—led by Bro. Quincy Holsopple. Incidents in the life of Elijah were used to bring us nearer to God.

Bro. Wilfred Stauffer conducted the devotions on missions. Bro. J. M. Blough, our India missionary, took for his subject: The Madras Conference. The conference was a meeting of the International Missionary Council which meets every ten years. Its reports are carefully prepared and furnish accurate information.

To make the church effective, there must be a place for world-wide missions. Sad and startling facts such as these were given: areas are closing and people are less open-minded to Christian influences; there is more organized opposition to the Christian than at any time within the last hundred years; the increase in church membership has not overtaken the increase in population. Extreme urgency and immediacy faces the Christian church for world-wide missions.

Bro. Blough reported that from visiting the churches in the brotherhood he found there is quite a general interest in missions. The women's group, along with the pastor and elder, were found to be most active. The women carry on the educational work on the mission field. The discussion period was led by Bro. H. S. Replogle.

Bro. Dan West led in the college chapel period, speaking on The Purposes of Life. Bro. J. M. Moore presented the subject: Church Ordinances. He discussed the Lord's supper and communion, both of which denote fellowship. The Lord's supper is not the Jewish passover. We observe the supper to show our loyalty to Jesus and in eating the supper we make a profession of unity and harmony and develop the same. The cup and the loaf are symbols of communion with God. We partake of these emblems in remembrance of Christ, as an acknowledgement of our redemption, and to show forth his death till he come. Bro. D. Howard Keiper led the discussion on the subject.

Church organization was discussed by Bro. R. D. Murphy of Philadelphia, Pa. The pastor's duty is preaching, visiting and organizing. The relative time devoted to these duties differs in different churches. Make the most use of deacon and trustee boards. The church might be more efficient if organized to magnify the church service, to encourage visitation, to foster evangelism, to provide for musical instruction and to develop the talent of all the membership. Bro. Levi K. Ziegler led in the discussion of this subject.

The closing address was given by Dr. C. C. Ellis. His remarks were based on Paul's words as found in Philpp. 1: 1-6. Paul expressed himself in thanksgiving for folks, fellowship and faithfulness. Folks contribute to our mind and heart that which we cherish all through life.

They may be our friends, folks we have never met, or our fellow workers in the gospel. Fellowship with those of like precious faith is satisfying and uplifting, but fellowship with Christ is never disappointing. The faithfulness of God never fails. It was Paul's privilege, and it is ours, to abide in God's faithfulness; and for us, if faithful, and those who have gone before, there is a crown of life.

In the business session it was unanimously decided to continue these ministers' conferences, instituted by Dr. M. G. Brumbaugh in 1928.

A familiar figure at Juniata College is Bro. W. J. Swigart. He was missed at this meeting and expressions of sympathy and appreciation were conveyed to him, who, by reason of sickness, was confined to his home.

The following officers were elected: president, H. S. Replogle of Oaks, Pa.; vice-president, Chas. L. Cox of Claysburg, Pa.; secretary, Chas. O. Beery of Clearville, Pa. A pleasing feature of the conference was the social hour when the Brethren students entertained the conference guests. Dr. Ellis spoke of the values of ministerial fellowship, and said that the college was grateful to entertain this conference. He expressed the wish that our lives might be enriched by the inspiration received. The president, E. M. Hertzler, extended to the college appreciation for making this fellowship possible.

Clearville, Pa.

Chas. O. Beery, Secretary.

For a Permanent Conference Plant

My husband and I have just returned from the Annual Conference at Anderson, Ind. We are members of the Church of the Brethren in Anderson, but we live thirty-three miles from the church, so we do not get to meet with the members of our home church very often. It is quite an enjoyable day when we are with the members at Anderson.

Since it is so evident that there were many hundreds less in attendance at this Conference, isn't it quite possible that the reason was that our members from a distance knew the buildings were not large enough to hold the crowds, and that if they were not lucky enough to get in they would not get the benefit of the meeting they had spent their time and money to attend?

Now for a suggestion which seems to me will have to come to the church before long: our church should have its own Conference buildings built large enough to accommodate all who want to attend.

Another suggestion would be to locate these buildings on the Manchester College campus, or on ground bought adjacent to the campus. Since Indiana is the choice of location for the East Central Zone, Manchester College would be as good a location as Winona or Anderson, and especially since traveling is easy by automobiles.

In locating the Conference buildings near our church college, members would get to see and get better acquainted with the college. At times when our Conference was not in session these buildings could be leased to other organizations, thus receiving a return on the investment for maintenance.

I am wholeheartedly for the Church of the Brethren and its standards, that is why I wish its schools and church buildings to stand as a monument to which the world will point.

Carmel, Ind.

Mrs. Grace B. Stern Gunter.

Spiritual Safety

The swing this season of the year is to "safety" mindedness. In other words, it is smart—so the posters, papers, billboards, and those organized to preserve human life tell us—to think continually of the safe way to accomplish whatever we are doing.

A part of my duties on my regular job is to help with the safety program in our plant. We are continually pushing safety measures; and while reading a little along these lines, the thought came to me that while we can be very careful to do everything that we do in a safe, alert, and thoughtful manner, we still might meet an accident because of the carelessness of someone who is not bothering to think along these lines.

Those who know the meaning of spiritual safety can rest assured that if one meets misfortune, or physical death through no negligence on his part, he will be traveling on a road that is devoid of the reckless driver, the practical joker, the thoughtless or careless accident maker, and will have a personal, "safety" Guide to lead him safely to his final destination in eternity. His name is Jesus Christ. But let us be careful.

South Bend, Ind.

Mary Hinton.

From Laura to Heisey

From Chicago to Los Angeles is a lovely overland route. From New York to Liverpool is a nice sea voyage. "From Dan to Beersheba" is comprehensive in Palestine. But from Laura to Heisey, some ten miles across a high mountain, really impresses a walking preacher. Still, Clifford Wilson, a bouncing lad of twelve, and a certain footman of Brethrenism made it gallantly and triumphantly on a May Monday of 1939.

Out of Martin County, Kentucky, into Pike County, Kentucky, was a bounding and beautiful sojourn afoot up streams and "forks"; stopping here and there at some lovely log cabins en route was a treat. At one place we found a family of six in a log dwelling, 8' x 10', near a crystal mountain stream rippling by. The interested mountain folk seemed deeply interested in Bible reading and home praying.

It is fifty miles around from Laura to Heisey by public road, and yet only some ten miles over the "high mountain apart" by footpath, steep and rugged. Lovely peaks and mountain crags seemed to pierce the "immeasurable blue" as man and lad wended their way joyfully on, observing and studying "the beauties of mountain and dale."

On the very crest, a jagged and rugged rock challenged us to make a climb. So the big boy and the little preacher reached the summit and found the official cross mark between Martin and Pike on their experimental hike. The wild animal life here was once abundant, and vegetable growth still is prolific. The Rockies of the west are bold and bald, while the Appalachians of the east are clad in forestry and crowned with verdure.

In descending the steep and southern slope, warm welcome was extended by a lovely member home. At the next in a real home of fellowship a delicious evening repast was soon challenging a well whetted appetite. The journey proceeded by "the little brown church in the wildwood," to Heisey, where mail was awaiting. "As cold waters to a thirsty soul so is good news from a far country" (Prov. 25: 25).

Thus the trip from Laura to Heisey was ended and a

little ambition befriended. Some remarked: "You can't do it." Yet it was done, even though it took a man and a boy to do it! The preacher and the lad made a real traveling team. After all, it was but an ascent and a descent. Also and incidentally such is life. One rises to his zenith from infancy. Then he descends to the bottom on the western slope. So it is. "Well, but what of the two towns?" some one asks. They are all right—nothing missing except the houses—nice mountain places for towns. There is a nice Brethren church, a store and post office at each, also several good homes.

The post-office names were suggested to the government by a Dunker preacher, Robert H. Reed, who moved from Virginia in youth and still lives.

Kentucky was the second state admitted to the Union and the first west of the Alleghanies, with Lexington as its capital, soon moved to Frankfort. It was carved from Virginia territory, and in area about as Virginia. It seems to lead in fine horses, fine looking people, limestone, tobacco and blue grass.

Laura is in Martin County, and Heisey, named for an Ohio Brethren minister, is in Pike County. Thick, steep, gorgeous mountains abound. "Upright farms," set up edgewise, are abundant. The lands are productive. The folks are happy and busy, and live along streams and not on mountainsides. Coal and oil and gas are superabundant. All these minerals were bought up long since too cheap and remain commercially undeveloped.

Wolf Creek church is at Laura. It was organized some seventy years ago, yet has never had a house of worship till recently. Here there is now a neat substantial house 32 x 40 with basement—a real credit to our faith. There are three preachers: "Uncle" Robert Fields, Bro. Keither Wilson, Bro. John Henry Fields. The work here is in good prospect. Bro. Wilson is merchant, postmaster, farmer and preacher. He and his wife are royal folks in these parts. Bro. Fields, Sr., is retiring. His son, John Henry, is vigorous and promising as a minister. There are many good members here and in Pike. Some call the women here and there informed on Bible above the average and sincere on the head veiling. There are fine young people. God bless them all!

Rock House is on Rock House Creek at Heisey. This is a recently organized church, with a house of worship, built some years ago, though not completed. Yet it serves well, and stands to the credit of some earnest hard-working men and women. Bro. R. H. Reed is quiet in his church work and post office, and his son Carl bids fair to become a real minister of the Word. Bro. Wilson helps in the work here. Bro. R. B. Pritchett, White Pine, Tenn., is elder in charge at each place. It is claimed that Sister Emma Reed Conley and Sister Sadie Meade Duncan were outstanding in bringing about the meetinghouse at Rock House. At one time Bro. E. E. Joyce of Virginia was almost secured to move there as resident pastor. At another time, Bro. E. E. Neff, of Jackson County, Ky., was almost secured to move there. This newly organized church knows its needs and is well cared for now by Bro. Wilson and Bro. Carl Reed. Rock House people know how to "listen in" at the gospel. This is a hopeful center.

How can more Gospel Messengers get into these interesting mountain homes?

Let such investment be made at Wolf Creek and Rock House church in dear old Kentucky!

Nokesville, Va.

I. N. H. Beahm.

A Converted Man

Since here in Michigan for less than two months I have learned to know a good member who has made a great change since he has become a Christian. His wife says that formerly when they were out of sugar they would do without till they got money to buy more, or they would borrow money when possible. But when the husband was out of tobacco he had a way of getting it. That must come.

Now he is a Christian and all these things have changed. He does not use tobacco any more. He goes to church regularly and his family is one I love to see coming. Their home life is changed. They have regular prayer. Their children are dependable and will no doubt make good leaders in the future.

These people need no special teaching on temperance and economy, for a new life has seized upon that home. I have asked how it all came about. Some say it was through one of the children that they were led to Christ. It is Christ in the home now, at least.

Rodney, Mich.

Ezra Flory.

Elder Uriah S. Brillhart

Uriah S. Brillhart, son of Samuel and Angeline Spangler Brillhart, was born near Summum, Ill., May 6, 1870, and passed away at the home of his daughter, Mrs. Winifred Haas, near Abilene, Kans., June 2, 1939. Death came very suddenly.

On Sept. 20, 1891 he was united in marriage to Lillie Mummert. Nine children were born to them, two of whom died in infancy. His companion passed away Jan. 2, 1908, leaving him with the care and nurture of seven boys and girls. The death of his wife was a great sorrow to him but he was resigned to the will of God, and the memory of her life was a constant inspiration to him as the years passed. He gave himself unreservedly to the training of his family in Christian principles and devotion to the church which he loved.

He was a carpenter by trade and was an honest workman. Men who worked with him and men who employed his services spoke highly of him.

Bro. Brillhart united with the Church of the Brethren Sept. 1, 1897. In the spring of 1905 he was elected superintendent of the Sunday school at the Mt. Pleasant house of the Woodland church, where he served for two years. This marked the beginning of active leadership in the church which extended over a period of thirty-four years. He was called, with his wife, to the office of deacon on Sept. 1, 1906, and one year later the church called him to the ministry.

After two years he was advanced in the ministry and on Oct. 29, 1914 he was ordained to the eldership. He loved his church and delighted in the ordinances and in the fellowship which church life afforded.

In 1910 he moved with his family to Quinter, Kans., and two years later to the Buckeye community near Abilene. In 1915 he went to Lawrence, Kans., where he served for two years as pastor of the Pleasant Grove church. In 1917 he was called to the pastorate of the Dorrance church, returning to Buckeye in 1918, where he had since resided excepting for a period of six months during which time he was pastor of the Belleville church. The past four years he served the Buckeye church as pastor.

He was a quiet man but he will be greatly missed. In

the church he was an example of loyalty. In the community he stood as a Christian man. His family reverence his memory for the years of loving care and concern which he ever manifested for them. He leaves a heritage of high ideals and Christian principles.

He is survived by two sisters, a brother, four sons, one daughter, twenty-three grandchildren and three great-grandchildren.

Brief services were conducted at the home of his daughter by Harold Correll and Mrs. Ada Fagan, followed by services at the Buckeye church with W. A. Kinzie in charge, assisted by C. A. Shank and S. R. Merkey. The body was taken to Astoria, Ill., where services were conducted at the Woodland church by E. F. Caslow, assisted by Lester E. Fike. He was buried by the side of his wife in the Summum cemetery.

Abilene, Kans.

Mrs. S. R. Merkey.

The Barking of a Dog

When the trial of Jesus was in progress, and after Peter had denied his Lord the cock crew. This familiar sound brought to his memory the unflinching words of Jesus, aroused his conscience and led to weeping tears of repentance. The crowing of the rooster brought to Peter the call of God to repent.

Some weeks ago on a Sunday morning I started out for the East Concord Sunday school. It meets in a schoolhouse twelve miles to the southeast of Osceola. Visiting rural Sunday schools has become a weekly practice with me since the first of May, 1938. Most of these schools are from four to six miles from town. My mode of travel has not improved very much over that used by Jesus and his disciples. I usually catch a ride.

A local business man lives two miles east of town. Several times I have met him coming to town and invariably he turns his car around and takes me to my destination. This morning I started out quite early and did not meet him on the road. However, as I was passing his house the dog began to bark. He looked out of the window to see who was passing. To him the barking of his dog was a call to service. Within a few minutes I was comfortably seated in his car rapidly moving to my destination.

I usually go prepared to teach, preach or talk to the children. This Sunday I had opportunity to do all three and in addition was asked to teach their evening Bible class. It's mighty fine for Christian laymen to tune in for calls to serve.

A. T. Hoffert.

Osceola, Iowa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brubaker-Hogan.—By the undersigned, in the Glendale Church of the Brethren, Calif., June 10, 1939, Lowell K. Brubaker of Grand Junction, Colo., and Eugenia Hogan of Norborne, Mo.—Harvey Melvin Brubaker, Covina, Calif.

Gochenour-Ake.—May 5, 1939, by Rev. L. M. Hile in the Hoagland church, Ind., Carl I. Gochenour of Frankfort, Ind., and Juanita Mae Ake of Fort Wayne, Ind.—Mrs. Harry Gochenour, Frankfort, Ind.

Robinson-Dunlap.—By the undersigned, April 9, 1939, at the home of the bride's parents, Robert Robinson and Marie Dunlap, both of Oroville, Wash.—Clement Bontrager, Tonasket, Wash.

Underwood-McAdams.—By the writer, at his home June 11, 1939, George Underwood and Janice McAdams, both of Tippencanoe City, Ohio.—Sylvan Bookwalter, Phillipsburg, Ohio.

FALLEN ASLEEP

Aultman, Sydney Jane Bonebrake, was born near Huntington, Ind., May 18, 1857, and passed away at the home of her son, Walter Aultman, of Brantford, N. Dak., May 28. She united with the Church of the Brethren at Clear Creek, Ind., at the age of sixteen years and remained faithful. May 14, 1875, she was married to Dennis Aultman at Huntington, Ind. Her husband and one daughter preceded her in death. One son, six daughters and their families survive. Funeral services were held in the Brantford church, with interment in the Grace City community cemetery. Services were conducted by Rev. Soderholm and Eld. Ralph Petry.—Ralph Petry, Surrey, N. Dak.

Brubaker, Isaac, was born Aug. 4, 1857, and died April 27, 1939. His wife, Sara Ann Royer Brubaker, and one son preceded him in death. He is survived by two daughters and one son. For fifty-eight years he was a staunch member of the Church of the Brethren and attended church services regularly. He was ill for only six days with pneumonia. Funeral services were conducted in the Richland church by Eld. Michael Kurtz, with interment in the Heidelberg cemetery.—Eva A. Bollinger, Richland, Pa.

Fredrick, Mary Leanna Hefner, daughter of Harrison and Mahalia Hefner, was born March 9, 1863, and departed this life June 8, 1939, at her home near La Fayette, Ohio. Dec. 25, 1884, she was married to Henry E. Fredrick, who passed away in 1928. To this union were born three daughters and three sons, all surviving. In early life Sister Fredrick gave her heart to the Lord and united with the Bethlehem Reformed church. She leaves her children, fifteen grandchildren, eight great-grandchildren, three brothers and a host of friends and other relatives. Funeral services were conducted by the writer, assisted by Rev. L. D. Hammond of the Christian church. Interment in the La Fayette cemetery.—Eld. J. L. Guthrie, La Fayette, Ohio.

Hambleton, Ananias Franklin, was born Feb. 15, 1864, and died May 29, 1939. On Oct. 29, 1889, he was married to Sister Ida Belle Nesselrodt. He is survived by his wife, three sons, four daughters, forty grandchildren and eight great-grandchildren. About forty-five years ago he united with the Church of the Brethren, and at the time of his death he was the senior deacon of Flat Rock church, having been elected Aug. 18, 1900. Funeral services were conducted at the Reformed church in Conicville by Eld. J. Carson Miller, assisted by Bro. Galen D. Wine. Burial in the cemetery near by.—Mrs. J. D. Wine, Forestville, Va.

Hamm, Ada, daughter of Jacob and Sarah Wagoner, was born near Virden, Ill., Sept. 22, 1886, and died in Decatur hospital May 23, 1939. On June 29, 1907, she was married to David Hamm. She leaves her companion, three daughters, two sons, two brothers, one sister, her stepmother, two half sisters and one half brother. Dec. 5, 1902, she united with the Church of the Brethren and remained faithful. Funeral services were held in the Oakley Church of the Brethren by Eld. D. G. Blickenstaff and Bro. W. T. Heckman. Interment was in the near-by cemetery.—Idabelle Hood, Cerro Gordo, Ill.

Harlacher, Lewis, was born in York County, Pa., April 15, 1850, and died May 21, 1939. He was the oldest son of John and Susanna Harlacher. He united with the church when young. He was unmarried. He lived a consistent and quiet life and was respected by all. Surviving are one brother, a niece and nephew. He was buried in the Bermudian cemetery. Services were conducted by K. D. Henry and G. W. Harlacher.—Mrs. Ruth Murphy Harlacher, Dover, Pa.

Hoffmaster, Sandra Faye, twenty-month-old daughter of Mr. and Mrs. Lester Hoffmaster, died April 21, 1939, in the Lebanon sanatorium after a brief illness. She is survived by her parents and grandparents. Funeral services were held in the Midway church by Elders S. K. Wenger and Perry H. Sanger. Interment in the adjoining cemetery.—Nora L. Zug, Lebanon, Pa.

Saul, Alfred, was born Aug. 30, 1866, and died at the home of his youngest son April 8, 1939. His wife preceded him in death thirteen years ago, and a son also preceded him. Surviving are two sons, one daughter, eight grandchildren and one great-grandchild. Funeral services were conducted at the Heidelberg church, with interment in the adjoining cemetery.—Eva A. Bollinger, Richland, Pa.

Showalter, Sister Ruhanna, daughter of Brother and Sister Jos. Snowberger, was born at Yellow Creek, Pa., Feb. 22, 1863, and died at the Home for the Aged, Martinsburg, Pa., May 24, 1939. She was married to Bro. Isaac Showalter in 1882, who preceded her in death ten years ago. She united with the church while young and lived a consecrated, Christian life, always ready to do what she could. She leaves three daughters, two sons, one sister, thirteen grandchildren and five great-grandchildren. Funeral services were held in the Roaring Spring church, conducted by Pastor S. P. Early, assisted by Brethren F. J. Byer and Geo. Batzer. Interment was in the Albright cemetery near Roaring Spring.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Snapp, Albert, was born in Hanover, Germany, Aug. 6, 1862, and passed away May 3, 1939, at the home of his daughter, Mrs. Fred Delp, near Dumont, Iowa. He came to America with his

parents, Mr. and Mrs. Harm Snapp, at the age of six years, and grew to manhood in Nebraska. He was married to Anna Okones March 4, 1886. To this union were born eleven children. He united with the Church of the Brethren Feb. 24, 1907, and remained faithful. He attended services whenever possible. He leaves his wife, six children, twelve grandchildren, three great-grandchildren and many friends. Funeral services were held at the Union Ridge church, conducted by the undersigned, with burial in the Ivester cemetery.—Earl E. Jarboe, Hampton, Iowa.

Snodgrass, Mrs. Rhoda, was born in Missouri Dec. 25, 1847, and died at her home in Ames, Okla., June 11, 1939. She was a member of a large family and in early life worked as a slave. While young she became a member of the Methodist church. Her first marriage was to Ben Oldham who died June 15, 1915. She was later married to Anthony Snodgrass at Wellington, Kans. He passed away Nov. 16, 1938. She was a resident of Oklahoma for a number of years. Information about her surviving relatives if there are any is unknown. However, there are friends, neighbors and a large circle of acquaintances who paid respects to one that lived and labored among them so long. Graveside services were conducted by the writer at the Ames cemetery.—E. E. Barnhart, Ames, Okla.

Wareham, Sister Carrie Blanche, daughter of Bro. John G. and Sister Sadie Wareham, both deceased, was born Feb. 17, 1883, in East Conemaugh, Pa. When the Johnstown flood took their home she and her mother and others of the family fled to the hills for safety. Later the family moved to Pittsburgh where she became a member of the church. Her mother was a very great help in building the Church of the Brethren in Pittsburgh. She passed away May 9, 1939. She leaves three brothers and three sisters. Funeral services were conducted by her pastor, N. W. Shideler. Interment in the Pittsburgh cemetery.—M. Elizabeth Barnett, Pittsburgh, Pa.

Yoder, Eugene Grant, infant son of Guy and Alice Espigh Yoder, died in the hospital at Lewistown, Pa., May 11, 1939, following an operation. He was born Feb. 11, 1939. Surviving are the parents, one brother and two sisters. Funeral services were conducted in the Pine Glen Church of the Brethren by Eld. Lawrence Ruble. Interment in the Pine Glen cemetery.—Margaret L. Miller, Mattawana, Pa.

Zook, Sarah, daughter of Samuel and Barbara Hollinger Zook, was born in Wabash County, Ind., Feb. 18, 1856, and passed away June 9, 1939. When she was twelve years of age she accepted Christ as her Savior and united with the German Baptist church near Somerset, Ind. Her life was a beautiful example of simple, Christian faith. Not even deafness or failing sight kept her from public worship. She enjoyed doing deeds of service as long as health did not completely fail her. The seventy years she spent in this community speak for themselves. In April of 1929 she went to make her home with her niece, Mrs. J. A. Peters, of Huntington, W. Va., where she spent the rest of her life. Although in failing health for a number of years she was bedfast only five days before her death. Of ten brothers and sisters only one sister remains with us. She also leaves a large number of nieces and nephews. Funeral services were held in the M. E. church of Somerset by O. C. Rife and Elzie Weimer, with burial in the Vernon cemetery.—Elzie Weimer, Wabash, Ind.

CHURCH NEWS

Illinois

Yellow Creek.—The work at our church has been showing a great deal of promise under the leadership of our pastor, Galen Gerdes. We have an average attendance of fifty for Sunday school and preaching. The women have shown a great interest in their work. Monthly meetings have been held. Boxes of clothing and bedding were sent to Douglas Park mission. Comforter tops were pieced, looking forward to mission boxes next fall. The men cut wood for the church. On two occasions a group of singers and our pastor broadcast over the local radio station at Freeport. The special programs at Easter and Mother's Day were given by the children. The church will co-operate in the community union evening services and also in union vacation Bible school in Kent. On May 21 Goldie Swartz was with us for an all-day service and we had a basket dinner at noon. In the afternoon we enjoyed a fine talk on India. May 28 Bro. John Heckman was with us, hoping to collect data about our church for his book on the churches in Northern Illinois. The Yellow Creek church is over eighty years old. Bro. Heckman gave a fine sermon. After the sermon Sister Orpah Blocher and Harold Mantzke were united in marriage by our pastor. Brother and Sister Gerdes are representing us at Annual Conference. We will begin our revival services Sept. 4, with Bro. Lester E. Fike of Astoria as evangelist. We will have our communion service at the close of the meetings.—Frances H. Blocher, Pearl City, Ill., June 12.

Indiana

Bremen.—As a result of our pre-Easter meetings conducted by Pastor Miller, one was baptized. Communion services were held on Good Friday, with a good attendance. Easter night the young people gave the play, The Nazarene. May 14 the intermediate

boys visited the state prison at Michigan City. The mother and daughter banquet was held May 16, with Mrs. Mabel Moomaw as speaker. We met in council June 2 and re-elected Bro. Miller as pastor. Bro. Carl Yoder was granted license to preach for another year. Our pastor and his wife were chosen delegates to district meeting, with Margaret Metzler and Gertrude Shafer as alternates. John Metzler is representing us at Annual Conference, with the pastor as alternate.—Mrs. Arthur Showalter, Bremen, Ind., June 12.

Mexico.—We met in council June 1 and three letters were received and three granted. The four local churches held a week of pre-Easter services at the Brethren church sponsored by the W. C. T. U. On Easter evening the young people of the Church of the Brethren gave an impressive play, *The Light in the Window*. April 29 nine men motored to Camp Mack and worked on the Quinter-Miller auditorium. We were very glad to have Sister Goldie Killian preach for us on Mother's Day. A good program was given. May 21 the Annual Conference offering was received. Bro. Ralph Boyer was with us and gave a good talk. Teachers in the primary department are planning for a Children's Day program. Two delegates were selected from the young people's class to attend young people's camp.—Mrs. Ernest Fisher, Mexico, Ind., June 8.

Middletown.—We met in council the first Sunday of the month and elected Bro. James Hanson as delegate to Annual Meeting. We dismissed services after Sunday school last Sunday morning so that the members could attend Conference. The third Sunday in June we attended the dedicatory service for the Upper Fall Creek church which has been remodeled. Bro. Ora Zirkle preached in the forenoon and after dinner Bro. Bowman delivered the dedicatory address. There was a large attendance. Bro. Estel McCullough has been sick for some time and the work here falls on Bro. Zirkle. A few Sundays ago Bro. Roof preached for us, and Bro. Bowman preached for us one Sunday morning. We are looking forward to the time of our district meeting which will be held at the Upper Fall Creek church in August.—Florida Green, Middletown, Ind., June 13.

Pleasant Chapel.—We had revival meetings from April 30 to May 14, with Bro. H. P. Garner of Pioneer, Ohio, as the evangelist. Sisters Irma Thomas and Alvadale Ober were in charge of the song services. There were 112 present on May 14, and our enrollment is seventy-five. Bro. Garner visited in fifty homes during his two weeks with us. Eleven were baptized. May 15 we held our love feast with a large attendance. The church sent Sisters Iris Skelly and Betty Ober to Camp Mack Music Camp May 30 to June 4. On June 4 we had our Children's Day exercises. June 9 the young married people and the young people held their joint class social at the home of Mr. and Mrs. Clarence Getts, with fifty-two present. We have preaching services the first and third Sundays of each month, with Bro. Russell Sherman as pastor. We are planning to have Bible study and song services the second and third Sunday evenings of each month during the summer. May 17 a number of mothers and daughters from the Pleasant Chapel, Cedar Lake, Cedar Creek and Auburn churches attended a banquet at the Auburn church.—Mrs. Alvadale Ober, Garrett, Ind., June 11.

Spring Creek.—The men gave a program in honor of mothers on May 14. The young people had charge of our evening service. Bro. Mark Cripe of Covina, Calif., held a two weeks' meeting, May 21 to June 4, with a love feast on June 5. Our meetings were well attended and Bro. Cripe had wonderful messages for us. May 25 the women and girls gave a linen shower for Sister Cripe at the home of our pastor. Several of our members attended Annual Conference. Sister Kate Landis was sent as our delegate.—Marvel Mowan, South Whitley, Ind., June 12.

Iowa

Des Moines Valley.—May 5 we had a mother and daughter banquet, the meal being cooked and served by the men. Our speaker was Mrs. Max Mayer of the Jewish Center in Des Moines. We are enjoying our new Brethren Hymnals that the young people purchased. Since our last report two have been baptized, one received by letter, several letters granted and one lost by death. May 7 the members of the Elkhart Christian church were our guests at a combined service. The sermon was given by their pastor, Rev. D. E. Barrow. May 20 we held our love feast, with Pastor Ora Garber officiating. We had a fellowship dinner on Sunday. June 4 there was a pulpit exchange among the members of the Ministerial Association. Rev. Boos of the Ankeny M. E. church addressed us here, while Bro. Garber went to the White Oak and Shipley U. B. circuit. We held our vacation Bible school May 22 to June 2, with forty-one children enrolled. There was a daily average of thirty-six children and eight teachers. We had our closing program on June 4. Bro. Garber and his family are now attending Annual Conference and visiting in Illinois, Indiana and Ohio.—Stella Reynolds, Elkhart, Iowa, June 14.

Kansas

Maple Grove.—We held our love feast May 13 and were happy to have several visitors from the Quinter church. Bro. Ezra Wolf officiated and brought the message on Sunday morning. We are planning a series of meetings next fall to be conducted by our pastor, Bro. Dennis Kessler. Next Sunday evening we are having special services in honor of the graduates of our commu-

nity. One was received by letter recently.—Mrs. Lizzie Miller, Norcatur, Kans., June 8.

Richland Center.—We met in council April 23. We decided to have the songbooks stamped. A letter of membership was granted to Grant McPheron. Motion was made for a committee to collect district dues. We will receive our college offering when a college representative is here. Half of the birthday money on hand will be sent to the Old Folks' Home and half will be used for local expense. The ministerial board will secure an evangelist to hold a meeting this fall. Dr. Tire was elected to ministerial board; Harry Miller, trustee; Earl McPheron, Sunday-school superintendent. May 14 we held our mother and daughter banquet, sponsored by the Ladies' Aid Society. The theme was *Flower Garden*. Eighty-five were present. The boys and men served the meal. We had a nice Children's Day program on Sunday, with a basket dinner at the church. We have a nice tennis court at the church which is kept in use most evenings. The church is doing nicely under the leadership of Brother and Sister J. H. Strohm.—Mrs. Eva Fralin, Summerfield, Kans., June 15.

Sabetha.—April 23 our young people gave a program to the Morrill B. Y. P. D. We met in council and voted to retain Brother and Sister Sell for another year, beginning Sept. 1. The various classes are doing better project work than has been done for some time. The Ladies' Aid, though few in number, is to be commended for faithful work. Our church co-operated with four other churches in town in a two weeks' pre-Easter evangelistic campaign, preceded by a week of cottage prayer meetings. Union Sunday evening meetings will continue indefinitely. Bro. C. N. Van Dyke of Bethany Biblical Seminary gave us a timely Easter message and officiated at the communion in the evening. The young people planted three acres of potatoes for their summer project.—Mrs. Homer Bechtelheimer, Sabetha, Kans., June 12.

Maryland

Flower Hill.—We held our mother and daughter banquet on May 31, with Mrs. Walter Miller in charge. A program was rendered with Sister Andrew Hoff as speaker. An enjoyable evening was spent by all.—Zella G. Mathias, Rockville, Maryland.

Minnesota

Worthington.—June 4 we closed our revival with Brother and Sister Oliver H. Austin as evangelists. They were with us two years ago and it was a real joy to work with them again. Bro. Austin's sermons were well-balanced presentations of truth and Sister Austin led the inspirational congregational singing and taught us many hymns in our new Hymnal. Her beautiful stories held truths that will long be remembered and the junior and young people's choruses added much interest to the services. Five were baptized. The members have been revived and encouraged. We held our communion on June 5 with Bro. Austin officiating. Our daily vacation Bible school will open June 19, continuing for two weeks with Pastor J. Schechter as superintendent. Brother and Sister Ralph Shade are Annual Conference delegates for the church and Laura Rogers for the B. Y. P. D. At a recent business meeting our pastor's quarterly report showed growth in the different departments of the church. In the past three months he and his wife have made forty-four visits. Mrs. Dale Long and Mrs. Russell Fowler were elected delegates to district Conference in August with Mrs. Harry Strom and Mrs. Jake Adolph as alternates. Some landscaping was done on our church grounds this spring and the Home Builders class has offered to mow the church lawn and cemetery for the fourth year.—Mrs. H. H. Hauenstein, Reading, Minn., June 8.

Missouri

Carthage.—We met in council and elected church and Sunday-school officers. We have no pastor at present since Bro. Barkdoll left. Bro. Trowbridge is superintendent of Sunday school; Bro. Oren Harvey, assistant; Oren Harvey, Glen Trowbridge and Elgy Moore, ministerial board; Oren Harvey and Glen Trowbridge, delegates to district meeting; the writer, correspondent.—Mrs. Rachel Lowrey, Carthage, Mo., June 13.

New Mexico

Clovis.—We have just closed a two weeks' revival which was conducted by Bro. McKinley Coffman of Sebring, Fla. He gave wonderful messages and eighteen gave their lives to Christ. June 4 we held an all-day meeting with a basket lunch at noon. Baptismal services were held in the afternoon. We appreciate the fine gospel messages brought to us through the music, directed by Sister Peckover. Our love feast was held June 5. June 7 our field man, Bro. Ora Huston, his wife and a group of young people of the district brought us a program which we appreciated very much. May 12 we had the mother and daughter banquet and May 14 a Mother's Day program was given. We are happy to welcome the members of the Miller family who have all united with our church recently. The church continues to grow under the direction of our pastor and his wife, Brother and Sister Peckover.—Mrs. J. S. Adamson, Clovis, N. Mex., June 10.

Ohio

County Line.—Our revival services closed June 4, with Bro. Dolar C. Ritchey of Lawrenceville, Ill., as evangelist. He brought

us sixteen spirit-filled, heart-searching messages, and as a result seven have been baptized and others were almost persuaded. Interest and attendance throughout the meeting were good. This was Bro. Ritchey's third consecutive revival in our church. The interior of our church has been redecorated and wired for electricity. Our members enjoyed entertaining those at the district meeting which was held in our church March 14-16. We have a wonderful group of young people and young married people in our church. We appreciate their consecration and devotion to the church and their willingness to help in furthering the work of the kingdom.—Mrs. J. L. Guthrie, La Fayette, Ohio, June 14.

New Carlisle.—Our annual election of church officers was held June 1. Our love feast will be held Oct. 29, 7 P. M. Pastor H. H. Helman represented us at Annual Conference. May 21 the Conference offering was received. The men planted a number of trees on the church lawn. May 9 we had a mother and daughter tea, and Mrs. R. F. Flory gave a very inspiring message. June 4 our Sunday morning service was in honor of our older people who have carried on their part of the Lord's work so faithfully. Bro. Helman gave us a splendid message. The ladies' quartet sang a special number. Interest is good and our Sunday-school attendance is growing.—Ida Kempton, New Carlisle, Ohio, June 12.

New Philadelphia.—With the splendid co-operation of the Men's group we have secured enough Gospel Messenger subscriptions for the club rate. March 12 two were baptized. The week beginning March 26 was observed as visiting week, and each member was to visit in the home of a member and also a nonmember. We held our prayer services in the homes during the winter. Our two weeks' pre-Easter services were conducted by our pastor. Interest was good and seven were baptized. Our love feast was held on April 30. Kingdom building week was observed in New Philadelphia, with services on April 28. Brethren D. E. Stuckey and Edward Shepper were guest speakers. April 11 we met in council and Bro. E. D. Nolt was installed in the ministry, and Bro. Edward Snyder was installed as deacon. The probationary deacons are Brethren Jessie Gibbs, Theodore E. Bailey and Otis Henderson. They were installed April 30, with Bro. M. M. Taylor assisting our pastor in the services. Our Ladies' Aid meets the first Thursday of each month, with an average attendance of fourteen. We have been quilting and selling vanilla. We made a comforter for a needy family and gave a bed and springs to Camp Zion. We had two special meetings. The young people had charge of the opening services on Mother's Day. The fathers and mothers were given a corsage of snapdragons. Our pastor, Bro. A. H. Miller, was chosen as delegate to Annual Conference.—Anna O. Kinsley, New Philadelphia, Ohio, June 13.

Oklahoma

Ames.—Some of our people attended the Passion Play given by the Bible department of the Enid high school. We enjoyed a communion service April 16, with Brethren Sam Ayres and Emery Lauver officiating, assisted by the pastor. May 7 the Major county Sunday-school convention was held at Ames. Our pastor, Bro. E. E. Barnhart, was presiding chairman and was elected president of the district association. We co-operated in the closing exercises of both our schools. A peace play, Brothers, was given May 14 in the school auditorium by the young people of the Pleasant Plains church, directed by Mrs. Cecil Ford of Aline. The pastor and his family attended the commencement at Phillips University and heard Dr. Daniel Poling give a splendid address. Our district B. Y. P. D. cabinet met with us for a program, accompanied by Brother and Sister Ora Huston. A fellowship dinner was enjoyed. The pastor and his family rejoiced to have Sisters Emma Sine and Daisy Jones visit them for a short time. The women's meetings were held at the regular times in April and May at the homes of Laurena Grantz and Josie Hedges. Geraldine Hedges played a cornet solo accompanied by her sister, Margaret. June 11 the lower division of the Sunday school sang several numbers and the writer gave two poems in honor of family day. We are glad that Millard Provolt, our Sunday-school superintendent, can be with us more regularly than during the winter.—Mrs. Florence Barnhart, Ames, Okla., June 12.

Antelope Valley.—We held our Sunday-school picnic May 28 at the Schnaithmann brothers farm. We held our Sunday school after which we all enjoyed a basket dinner. The afternoon was spent visiting. June 2 Brother and Sister Ora Huston accompanied by Sisters Ruth Stump and Fern Reeves and Bro. Willford Holdereed met with us. They were here in the interest of the young people who may wish to attend camp this summer. Our church work is progressing very satisfactorily under the leadership of Bro. John R. Pitzer.—Gracie Underwood, Billings, Okla., June 8.

Oregon

Grants Pass.—On May 14 special recognition was given in honor of mothers. The Annual Conference offering amounted to \$31. A mother and daughter banquet was held at the parsonage on May 18 and a very fitting program was given. Thirty-seven were present. May 21 the Sunday-school convention was held at Ashland for our two churches with a covered dish lunch at

noon. We held our quarterly meeting June 2. Our district meeting will be held at Myrtlewood Camp near Bridge, Ore., the latter part of July. Our delegates are Brethren C. N. Stutsman and R. C. Flory, with Sisters Della Stutsman and Olga Johnson as alternates. A Children's Day program will be given June 11.—Alta P. Morton, Grants Pass, Ore., June 8.

Pennsylvania

Indian Creek.—We met in council in March and Eld. A. A. Price was re-elected elder-in-charge for a three-year term. The B. Y. P. D. held their yearly reorganization on March 10, and re-elected Bro. Joseph Moyer as president. The young people are active and their interest is good. The Bittings were with us March 25 and we appreciated their visit and messages. The oldest member of our congregation, Sister Sara Booz, died March 12. She was the daughter of Abraham H. Cassel of sacred memory. We held our love feast on May 13, with Eld. A. P. Wenger of Ephrata officiating. For a week preceding the love feast we held special meetings each night, with neighboring ministers assisting. Our annual community song service was held May 28. Fine old hymns, ably led by various visiting choristers, interspersed by short talks by visiting ministers were enough to inspire the audience. Our vacation church school starts June 19. Our church has again decided to designate a part of our mission funds to the support of Sister Sara Shisler, formerly of this congregation, who is again scheduled to go to Africa. We expect to start planning for some improvements in the church basement.—J. Wilford Price, Vernfield, Pa., June 11.

Lower Conewago.—Recently two of our beloved members passed on, Sister Cook, widow of Eld. O. W. Cook, and Eld. S. S. Sheaffer. We miss them very much. We met in council April 1 at the Bermudian house. On Easter morning the children of the Bermudian Sunday school rendered a program. In the evening the B. Y. P. D. rendered a cantata. Bro. J. E. Rowland of Mechanicsburg, Pa., will begin a series of meetings at the Bermudian house July 16. Our young people have started services again at the Altland meetinghouse. This place of worship was organized in the latter part of the eighteenth century, a union place of worship for Lutheran, Reformed and Church of the Brethren members. Union Sunday school and preaching services were held by the Church of the Brethren for many years. The church is located in Holtzswamp and during winter and spring roads were bad and almost impassable. When autos became popular services were discontinued. Some years ago a sufficient cemetery endowment fund was raised. The cemetery was graded and beautified, the building painted and roads improved. Our young people decided to have services every third Sunday of the month. The first service was in April. The May service was a home-coming and other churches had a part on the program. The other Sundays are open to the other churches helping to form it. The B. Y. P. D. of the York Church of the Brethren will have charge of the June services. Our love feast was held at the Bermudian house May 28. Eld. W. G. Group of East Berlin preached the examination sermon and officiated. Eld. Chester Royer of Manchester, Pa., addressed the Sunday school and preached in the afternoon. Bro. Myers from the Marsh Creek congregation was with us in the evening. A Mother's Day program was given by the B. Y. P. D.—Mrs. Ruth Murphy Harlacher, Dover, Pa., June 14.

Marsh Creek.—We have recently organized a B. Y. P. D. in our congregation, with Sister Elsie Kessel as leader. Six of this group were baptized during our recent revival. Bro. David Snader of Akron, Pa., began our revival services May 7 and continued for two weeks, closing with the love feast on May 21, with Bro. Snader officiating. We feel that our church has been richly blessed through his efforts. His messages were inspirational and deeply appreciated. Fourteen were baptized and three received by letter.—Mrs. Walter Keeney, Gettysburg, Pa., June 8.

Pine Glen.—We met in council March 27, and elected the following officers; Trustee, Bro. W. H. Anderson; member of ministerial board, Bro. Ralph Renninger; treasurer, Bro. Herman Kauffman; auditors, Brethren Jesper Kenep and Philip Anderson. One letter of membership was granted. Delegates to district meeting at New Enterprise were Eld. Lawrence Ruble and Bro. W. H. Anderson. Interesting programs consisting of recitations by the children and music by the young ladies' trio were given on Easter and Mother's Day. Our love feast was held May 20, with Eld. G. T. Showalter of Leamersville officiating, assisted by home ministers. He was accompanied by Sister Showalter and Brother and Sister Claar. The a cappella male chorus, directed by James B. Aurand of Lewistown, gave a program in our church May 15. Mr. D. L. Shenk gave the address. One of our young men, Bro. Luther Yoder, is a member of this group. The Sunday school is growing in interest and attendance, 218 being present May 28. The last Sunday in each month we have a special service for members of the school who celebrated their birthday during the month. Several of the classes and members of the Christian Workers' Society have increased the amount of their pledges for the support of Dr. Barbara Nickey of India. Dr. Nickey is being supported by the Spring Run congregation of which Pine Glen is a part. We were saddened by the death of Sister Catharine Swigart, widow of the late Eld. J. C. Swigart, who passed away April 23. She worshiped with us for many years and was loved and respected by the entire

congregation. We are looking forward to having Sister Esther Swigart and a group of workers from Bethanna with us in a Bible conference the last week in August. A series of meetings will be held in our church beginning in October or November.—Margaret L. Miller, Mattawana, Pa., June 8.

Pittsburgh.—On Memorial Day two boys were baptized. Three were welcomed to our church by letter and three were granted letters. Since our first women's and girls' meeting, April 21, when about forty heard our district president, Sister Wright of Uniontown, Pa., explain the work in her efficient way, we have had a banquet. This was planned and presided over by Sister Barbara Eckert. The program consisted of devotions by Sister N. M. Shideler, Mother's Day music and plays and an address by Mrs. Floyd Seibert. The banquet was prepared and served by the men. There were seventy-eight present. An offering was received for district work. Pastor N. M. Shideler and his wife are attending Annual Conference at Anderson, Ind., and our services are in charge of Eld. D. Z. Eckert in their absence. The young men are painting the church property. A beautiful Children's Day service was held June 4. Four children were consecrated to the Lord. Our Aid workers have been working faithfully and some weeks they have an evening session of quilting. Two organized Bible classes meet monthly.—M. Elizabeth Barnett, Pittsburgh, Pa., June 13.

Roaring Spring.—During the week preceding Easter we held evangelistic services. Bro. H. H. Nye of Huntingdon came to us on Wednesday evening and continued until Easter Sunday evening. Five were baptized. On the afternoon of our love feast, May 7, three more were baptized. Our pastor officiated at our love feast with Bro. A. J. Replogle assisting. Three hundred thirty-eight communed. On May 12 we held our mother and daughter social, with 140 present. The oldest mother present, Sister Susan Replogle, is in her eighth-eighth year, and the youngest mother, Mrs. Phyllis Whetston, is less than twenty. Mother's Day was fittingly observed, with our pastor, Bro. Early, bringing a message on Christian mothers. The choir, directed by Bro. Harry Replogle, rendered selections suitable to the occasion. In the evening Bro. Himes of Windber showed moving pictures of the China mission field. Our Children's Day services will be held June 11. Bro. A. J. Replogle filled the pulpit both morning and evening on June 4. Our council meeting was held June 5. Bro. Early represented us at Annual Meeting.—Mrs. Lena M. Hoover, Roaring Spring, Pa., June 10.

Shade Creek.—A vacation Bible school was held at the Berkey church directed by Bro. Lee Weaver, with an enrollment of forty-six. May 7 Bro. J. H. Wimmer of Shelocta, Pa., closed a revival meeting in the Sugar Grove house. Six were baptized and two await the rite. We held our communion at the Berkey house May 7, with a good attendance. Bro. Carl Lauer represented us at Annual Meeting. Our series of meetings at the Berkey church will begin June 18, with Bro. D. I. Pepple of Woodbury as evangelist.—Nellie Lehman, Blough, Pa., June 12.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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GOSPEL MESSENGER

VOL. 88

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July 8, 1939

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, July 8, 1939

No. 27

EDITORIAL

Which Way to Life?

THE tales of selfishness and greed, repeated each morning on the first page of the average metropolitan newspaper, are not the whole of the answer to the question: Which way to life? Indeed, the inevitable conclusion of those who reflect upon, as well as read the headlines, must be that here are the details of the ways not to live.

Then, which way to life? Look up the Book of directions so often neglected in the average home. In it one may read: "There is a way which seemeth right unto man, but the end thereof are the ways of death." And what more pertinent to current world conditions than this: "Righteousness exalteth a nation: but sin is a reproach to any people?"

H. A. B.

It's a Much Better Thing

COULD you find that verse in Hebrews which tells about God having provided "some better thing" concerning us? Or that other one in Ephesians about his waiting to do for us "above all that we ask or think"? Or those "how much more" verses in Matthew and Luke? Or that one somewhere in John—isn't it in John?—which speaks of the "many things" he has to tell us if we ever get able to "bear them"?

It is enough to make one's heart sick to see how many good people would tie God down to the narrow materialistic terms in which he had to talk to his children in the childhood of the race. As if that was all he wanted to say to them. Or represented the best he had in store for them.

Jesus wasn't like that. He expects us to grow up. Did you ever read what he did to the sixth and seventh commandments? That was his way with all commandments. He did not destroy them, he filled them full. He wants us to be ministers of a new covenant, not of the letter but of the spir-

it. The kingdom into which he has called us, and not us alone but all the races of men on the earth, is not one of material trappings. It is a kingdom of righteousness and peace and joy in the Holy Spirit.

E. F.

The Art of Helping People

IF you want to help people, take a cue from the children of this world. They make a great point of service. And service is principally a matter of doing those additional things which appeal to the customer. But how discover what those additional things are? One way is to view the world and they who dwell therein from the vantage point of the man who pays.

Now suppose you have a class to teach. How can one be sure of getting pupil interest? Begin with the lesson's implications which touch the lives of those in the class. These are the so-called hot spots. Tact will be required, but in any case interest should be aroused. And this much is needed before progress can be made in any direction.

Or suppose that you have decided to write an article for the Messenger. Begin by trying to put yourself in the place of the typical reader. Now that reader has his own affairs to look after, as well as give attention to your treatment of a pet subject. He will be impatient for you to arrive at your point. Say what you have as briefly and kindly as you know how. Use the fewest and simplest words your subject will bear.

Perhaps you are one of those strange persons known as a leader. Perhaps you are even an expert. You are obsessed with and tremendously concerned about your specialty. To you it seems that nothing else matters. Waking or sleeping you are either thinking or dreaming of what ought to be done. You lay out marvelous plans and won-

der why others do not drop what they have in hand and give full time to your cause. No, you do not put it so bluntly, but the sweep of your plans and speeches imply just that biased view of life.

Now the wise leader realizes that most people have their own work to do, which after all may be quite as important as what the leader thinks they should do. Thus the true leader seeks to put himself in the other man's place. He tries to think what would be reasonable, what he could and would do if weighed down with the necessity of making a living, facing ill health or sickness in the family, and such recurring trifles as lawns to mow, meals to get, beds to make and that housecleaning job to finish before the week is gone.

Said the wisest of all leaders: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Why? Because most people with a sense of responsibility are already struggling with burdens too heavy to carry. What they need is a lift, not another load.

Of the centurion the Master remarked: "Verily I say unto you, I have not found so great faith, no, not in Israel." Why? Not simply because it was the truth, but also because he was ever ready to express appreciation of those usually left out or overlooked in the relationships of life.

Consider also that Jesus said: "Henceforth I call you not servants, . . . but . . . friends." Why? Because almost anyone does much more as an intelligent partner than as a servant. What a tremendous fillip to incentive comes to the ignored when they are invited to help on the basis of their intrinsic personal worth!

The writer of the letter to the Hebrews, remembering how completely Jesus put himself in the place of those he would help, has this to say: "For in that he himself hath suffered, being tempted." To which agree the words of Paul, concerning the Christ, who "made himself of no reputation and took upon him the form of a servant."

If you want to help people, take a cue not alone from the children of this world, who serve that they may receive gain thereby; but give even more attention to the spirit of those who give a cup of cold water because it is needed, or dress the wounds of the unfortunate even though someone has passed by on the other side. Help people where their needs are, and your elaborate blueprints of program can stay in your files. H. A. B.

The Power of God

THIS is what the gospel is, Paul said, but for one purpose only, not for any use conceivable. The gospel is God's power for saving men. He has oth-

er uses for power and other ways of applying the power needed for the end in view, but for this end, the salvation of mankind, he has only one method of bringing into action the necessary power, the gospel method.

And that is so simple, just the good news about God's gracious love. And any question concerning that, its nature and scope or anything about it, is instantly resolved by looking at Jesus Christ. Indeed he is so completely the answer to all such questions that the gospel is called the gospel of Christ. He brought it from heaven and expressed its nature in every act and attitude of his life, in none of these more clearly than in the last act of his life, his death. So you see it is really his gospel.

Just as truly it is his Father's gospel because he got it from him. And so it is called the gospel of God. Or, oftenest and simplest, the gospel, without any qualifying phrase. None is necessary for there is only one. If you once know what it is you cannot confuse it with any other. There is nothing else like it.

For the love of God, which the gospel is the good news about, is beyond measure in quantity and quality. It suffers without limit and lasts indefinitely. That's why there is such power in it, saving power. Nothing else in the whole universe has this power. Don't you think we ought to let everybody know about this? E. F.

About Emphasis and Ends

"THE question is in life as in education one of emphasis and ends." So also is it in religion. The purpose, the motive, the end in view determines everything.

The quoted words are taken from a current magazine article written in defense of a university president whose pronouncements and plans have been severely criticised. We are taking no part in that controversy but we gladly give our allegiance to the principle stated above. Emphasis and ends hold the first place in importance.

This is not to accept the doctrine that the end justifies any means that may be thought useful in promoting it. Good ends do not make bad means good. It is merely to note the significant fact that the end does and should determine means, agencies, methods and, most important of all for the purpose of this little preachment, the emphasis. That matters so much in fixing the character and value of what you say. It settles the slant of your approach and the side of the question on which your influence will count. Look again, please. Are you getting the emphasis where it rightly belongs? E. F.

THE GENERAL FORUM

Follow Him

BY EILEEN M. WHITMIRE

When tired, you homeward turn and plod
Upon the close of day,
Why not then turn your heart to God
And pause a bit to pray?

If it should be your path is dark,
Your way at sea is dim,
Let Jesus pilot then your bark,
You will find peace in him.

If life's beacon you cannot see,
Recall his voice so sweet:
"Take up thy cross and follow me;
I'll guide thy wand'ring feet."

Navarre, Ohio.

Brethren in Kingdom Building Through Stewardship

BY GALEN T. LEHMAN

Given at the Anderson Conference

It is one thing to call ourselves the Church of the Brethren, but it is another thing to deserve that name. We are assuredly not worthy of that name, unless we are faithful stewards of God. Surely the world is in tremendous need today for the very things we Christians possess. People are starving and we have food, people are naked and we have clothes, people are lost in sin, and we can point them to the Lamb of God who is able to take away the sins of the world. How can we behold our brother in need, yet do little or nothing about it, and still claim that the love of God abides in us?

When we truly become Christians, we recognize God's ownership, and sanctify Christ as Lord. Henceforth we take orders from him. Our highest delight is to promote his work and his interests. Formerly we sought the interests of self, and were chiefly concerned with the things of the flesh, but now we seek first his kingdom and his righteousness, and minister to the needs of others. Our allegiance is changed, our ambitions are changed, our philosophy of life is changed, the things we once loved we now hate. Everything is brought into captivity to Christ, and is placed at his disposal to be used for his glory and the service of our fellow men. Stewardship, therefore, is a glorious privilege, and not an irksome sacrifice to be made, or a weary burden to be borne. Though volumes have been written on stewardship, we will take time to mention merely a few of the important areas in which it should operate.

1. Stewardship of Life and Talents

Every talent and ability that we have can be

used in the Lord's service and for the betterment of our fellow men. The tragedy is that so frequently our lives and talents are exercised in such a manner as to defeat Christ's cause on earth.

We must give an account of the talents we have, rather than those we have not. It is no disgrace to be unable to do what others do, as long as we are doing what we can. One of the greatest tributes Christ ever paid to a individual was spoken in these few words: "She hath done what she could."

Our churches are not lacking nearly so much in talents and ability as they are in consecration. We have enough talent in most congregations to accomplish marvels for Christ and others. But let ten or fifteen per cent of the most faithful in the average congregation drop out and the church suffers an irreparable loss. Why? Not because these few have a monopoly on the talent, but because they simply try to use their talents for the honor and glory of God. People accept Christ as their Lord and Master, then when we ask them to render some simple service, they say: "Oh, no, I couldn't do that." This practice is well expressed in a poem:

I'll go where you want me to go, dear Lord;
Real service is what I desire.
I'll say what you want me to say, dear Lord,
But don't ask me to sing in the choir.

I'll say what you want me to say, dear Lord;
I like to see things come to pass;
But don't ask me to teach boys and girls, dear Lord;
I'd rather just stay in the class.

I'll go where you want me to go, dear Lord;
I long for thy kingdom to thrive;
I'll give of my nickels and dimes, dear Lord,
But please don't ask me to tithe.

I'll go where you want me to go, dear Lord;
I'll say what you want me to say;
I'm busy just now with myself, dear Lord,
I'll serve you some other day.

Yes, the world could be won to Christ by the talents going to waste in our churches today. We owe it to the Lord not only to use our talents for his glory, but to develop our talents, and train ourselves for his service.

2. Stewardship of Time

We read in Eph. 5: 16: "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil." In the light of the tremendous needs of the world, Christians cannot afford to fritter away their time. A wise man said: "Do not waste time, for that is the stuff life is made of."

Too many people who have time for picture shows, for gossip, the radio, newspapers, magazines, sports, joy riding, athletics and amusements, do not have time to go to church, to read the Bible, to pray, to teach a Sunday-school class, to visit the sick and unsaved, or do personal work for the Lord.

An efficient person once said: "I consider that time wasted which might have been better employed." The time that most of us waste, or use unwisely, could be used to accomplish marvels, if used for the glory of God. It does not take long to discover that if you want to get something done, it is best to ask the busy person. The other people are so busy doing nothing that they don't have time. Yes, we will be called upon to give an account of our stewardship of time.

3. *Stewardship of Prayer*

Christ said: "Men ought always to pray, and not to faint." The prophet Samuel exclaimed, when his people deserted him: "God forbid that I should sin against you in ceasing to pray for you." We are told to be stewards of the manifold graces of God. Surely prayer is one of the greatest. A Christian preacher said: "I would rather teach ten men to pray, than train a hundred men to preach." Christ spent less time in teaching men how to preach than in how to pray.

Why do so many church members steer clear of a prayer meeting today as though it were poison? The church has never made great forward movements except on the wings of prayer. This is the great unexplored resource at our disposal today for aiding a needy world. There is a lot of activity in our churches today, but a dearth of power. We have tried to substitute other things without success, until we have a form of godliness without the power thereof. After ten days of prayer and fasting 3,000 souls were saved on Pentecost. Less time spent in front of the mirror, and more time on our knees, would put new life in our churches. It takes months and sometimes years to convert even one soul today. We will find it difficult to save a lost world for Christ, when Christian people spend but a few minutes in prayer each day, being almost forever feverishly on the run. Thus battles are lost against sin, people lack faith and courage, and the church cripples along because we do not pray enough. Christ said: "This kind cometh not out except by prayer." Oh, what could be accomplished for Christ and humanity if we would but pray more?

4. *Stewardship of Possessions*

In the light of all that the Scriptures tell us about God's ownership of all material things, and

of his expectation that we share these with others, it is indeed a marvel that we have so frequently overlooked this phase of stewardship. It is so easy to forget that "it is God that giveth thee power to get wealth," and that one should honor Jehovah with his substance, and with the first-fruits of all his increase, "so shall thy barns be filled with plenty." Today we think we have improved on this method, and so buy a new tractor, a truck, tandem disk and a combine.

Stewardship of wealth covers acquisition of money as well as the spending of it. We cannot be Brethren in Reality, if we violate the principles of brotherhood through ruthless competition, sweatshop labor, or sharp business practices, even though we give liberally of our income. This stewardship is more than giving a certain proportion to the Lord; it is a matter of spending all of it in a manner that would please him. Could you imagine the apostle Paul buying a \$25,000 house, riding in a \$2,000 car, and wearing a \$300 coat?

Are we taking seriously the stewardship of wealth? Our righteousness is to exceed that of the Jew, according to Christ; but the Jew of his day gave four or five times as much according to his income, as most members of our church who claim the name Brethren. Christ inaugurated a much larger program for the Christian church than the Jews ever dreamed of. They did not try to evangelize outside their own ranks, while Christ asks us to evangelize the whole world. Can we possibly imagine that he expects us to give less than the tithe which the Jew gave? Christ never revised standards downward, but always upward. Surely Christians should not want to give less from a motive of love and gratitude, than the Jews gave from a legalistic motive. We are told not to use our liberty as an occasion to the flesh. When we niggardly give a few small coins for the Lord's work, while we spend money for amusements, fine clothes and new cars, isn't that what we in reality are doing, and are we not instrumental thereby of causing Christ's program for building his kingdom to fail?

Our church is asking a little over three cents per week from its membership for the entire Conference Budget which includes all our mission work at home and abroad, but we don't even raise that much. A penny a meal will save a life of the war victims in China or Spain. How many could not do that much? Yet our churches are giving less than one half of a cent per week from each member for this cause. Is this our conception of how to be Brethren in Reality?

This nation spends eight times as much for cosmetics as for foreign missions, and seven times as

much on dogs, as it pays its preachers. Then some people are forever saying: "They are always pleading for money."

"Will a man rob God?" Yes, indeed; in fact, a lot quicker than he will rob people. A man who said he could not give because he was in debt, was asked if he did not recognize that he owed God a debt. The individual replied: "Yes, that is true, but God does not crowd me like my other creditors." It is true that the collector for the new car and radio are rather insistent that they get their money on time. Of course God can wait. We Brethren people pride ourselves on our reputation for honesty. How can we say we are honest if we rob God? We tell our children that God will not prosper the dishonest man, and he cannot be truly happy. How about the man who dodges his debts to God?

One third of our income, according to government estimates, is spent on luxuries, many of which are absolutely harmful. Can it be true that Brethren people have robbed God, and spent their money for luxuries, thereby promoting worldliness and materialism, with a consequent loss of spiritual power, and indifference to the need of our fellow men?

It is not so much the high cost of living, as the cost of high living, that makes us too poor to give. Can you imagine a Christian spending more money for tobacco to poison his body, than he gives to the Lord? Or spending more money for shows than he does to promote Christ's kingdom? Unless we give God the first-fruits, he is likely to be left wanting. Costly living and cheap religion go together.

Stewardship is a means of raising men, not a means of raising money. As long as we have to use high pressure methods and solemn appeals to inveigle Christians into giving unwilling dollars to Christ's cause, the spiritual results will be negligible, and Christ's cause will languish. John asks in 1 John 3: 17: "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

5. *What Is the Solution?*

Most of us know enough about our duties as stewards to do a very good job, but are we doing it? It is required of stewards that they be found faithful. There is more said about our stewardship obligation, than there is about our symbols and ordinances in the Scriptures. "Why call ye me Lord, Lord, and do not the things which I say?" was the question our Lord asked.

The Macedonian church seemed to have had the answer. Here was a church which gave out of its poverty so generously that Paul had to marvel at the members' liberality. In fact they pleaded for the chance to give. How can we account for such strange conduct? In 2 Cor. 8: 5 we read: "But first they gave their own selves to the Lord, and to us through the will of God." That explains it. Whenever we find people truly consecrated, and fully surrendered to the Lord, the problem of stewardship automatically takes care of itself.

Most of the problems which perplex and harass the church would vanish as mist before the sun, if all Christians would become good and faithful stewards. Then our testimony would be conclusive, there would not be a dearth of spiritual power. We would have adequate funds, talent would be available, and the church would surge forward with marvelous results.

The resources of the Church of the Brethren are sufficient if we are good enough stewards to challenge the whole world, and to produce such humanitarian service as to make us truly Brethren in Reality. May God help us to be faithful to this stewardship.

Springfield, Ill.

Church Management and Leadership

BY GALEN K. WALKER

In Three Parts—Part Two

I BEGAN a quarter of a century ago, in the active pastorate, or in April of 1914. I have never been tempted to take up anything else, after we had once prayed the matter through. In this time, of course, in an active pastor's life we have had to deal with all kinds of puzzling problems—spiritual, social, domestic, financial, educational, political, imaginary and real. Our pay has been ample spiritually and financially. I think I have never asked a church for any definite salary. But we have received anywhere from \$900 a year and parsonage, to \$2,400 a year, plus light, telephone, heat and water, in the latter case.

We have taken into the church by baptism in this time, 753 members.

We have served both country and city churches, mostly city, with memberships numbering from less than a hundred, to nearly a thousand.

My ministry to me has been a great joy and delight, over this quarter century, even though we have lived in troublous times. Things are more difficult to grapple with in church life today, than they were in my ministry twenty-five years ago. There are several reasons for this, among them:

the auto, the movie, the radio, and the World War with its depressing effects on the ideals of love and truth. The problems of sex and general lassitude of morals, as well as the materialistic trends, the materialistic philosophy, in some of our higher institutions of learning—all of these have had terrific effects on the activities and results of church expansion. Yet I would rather live and work in the church today, even though it is more difficult and critical. These things, and the general economic, as well as social problems, are but challenges to our leadership. *We must have a definite and workable program.*

In a certain group of ministers, one of them said: "I am frank to say that I have no program. The entire church situation looks chaotic to me. We are at a standstill in my town. The dance, the movie and the lodge have the right of way, and there is no chance for the spiritual appeal. The churches are empty, and the amusement halls are crowded." Others echoed the same gloomy, pessimistic sentiments.

One wonders why such a man is in the ministry at all. Has he really been called of God? If he has no program, then why not join the ranks of the dancing masters, and managers of picture houses, for they have a definite program. In the church of Jesus Christ it is not our business to provide a program of entertainment. Of course babies and immature folk want this kind of thing. It is not our business to plan a program of competition with the amusement crowd. They can beat us at that, and amusement is not our objective. If we face the bewildered world with a confused state of mind for our work, we are defeated to begin with.

Our definite program might include one as simple as this:

(1) We can call the church officary together to pray, at least once a week. Not to talk about our problems, but to pray, for the whole period of an hour.

(2) We can organize a group, even if only two or three, to study the work of missions for a year.

(3) We can emphasize the evangelistic program of our work from the pulpit, and get personal workers to study a course in this field.

(4) We can get into the church school, and become a vital part of it every Lord's Day.

(5) We can make use of our mimeograph machines and send letters to our nonattendants, and nonresidents, exalting the work of the church, and outlining the privileges and opportunities of membership.

(6) We can preach a gospel of victory, and not defeatism. Let us cheer people up, rather than "blow" them up. Victory should sound through

every pulpit message. For we are in a work that "overcomes" the world, are we not?

(7) We can live clean, honest, dignified, cheerful lives, and thus make young people respect us, and older folks honor us.

(8) We can promote the young people's work by outlining a program of spiritual, social and recreational activities and attend them ourselves, as well as offer transportation facilities to our great conferences of various groups of the same interests.

(9) We can preach to our little folks in short sermonettes, either in the church school closing, or as a part of the adult services. Let us have a purpose; let the church and world know we have one.

The *Expositor* a few years ago gave the primary requisites of a preacher, assembled as a result of a questionnaire. The five qualifications of a minister as voted by this group of bishops, editors, and laymen, were, in order:

(1) He must be a preacher.

(2) He must be a pastor.

(3) He must be an administrator. (Here is our part as managers and leaders.)

(4) He must be a reader.

(5) He must be a spiritual leader.

If this is a general evaluation of a minister's work, then we can easily see what is placed first. We must be more or less versatile today.

"When a church seeks a pastor
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl.
And when they catch that bird,
They expect him to live
On the food of a canary."

—Record of Christian Work.

This may be a little extreme, but it conveys some truth about our requirements. How much time and energy shall we give to the business end of our church? Enough to make it successful for Christ.

I have frequently declined to teach Bible classes, because there were enough others to do that work. Maybe not as well, but it would help them develop themselves. At other times, as now, circumstances make it necessary for me to teach every Lord's Day a class of high school age.

I have served one church, where I rarely met with the financial board. They did not need me, and I had plenty to do otherwise. In another church, I met every time monthly with the financial board, because we had a huge debt and financial burdens to grapple with. It all depends

on the able, consecrated business personalities in the congregation. Some are abundantly ready and adequate. Other congregations are helpless along this line of management and leadership. One of the most successful and well managed institutions on earth is the Roman Catholic church, and it is controlled, and administered wholly by clergymen. But we must never let preaching be usurped by the waiting on tables. They asked Dr. Parker of the City Temple, one day what his hobby was, and he replied, "Preaching."

"But apart from that?" they said.

He replied, "There is nothing apart from that. All poetry, beauty, nature, love, history and the future are all included in preaching. . . . Unless you make this preaching the very crown of your lives you will be very poor preachers."

The two leading qualifications sought by churches, of preachers, are pastoral work and pulpit service. But the two are rarely found in the same individual, equally. The man who spends all of his time going from house to house is necessarily not a thinker, they say, and a preacher must be abreast of the times in the best thinking of the day. Preachers must be prophets, in the sense that they "must start and lead in fights for better days." People will not be satisfied that "the purification of politics is ever an iridescent dream," as Senator Ingalls once said. We must do our part. An example of this is that of Clifford Clinton's noble fight at first almost lone handed, to clean up the corruptness of our great Los Angeles under the Shaw machine. But some preachers, as Dr. Roy Smith, were not afraid to roll up their sleeves, and help by radio addresses and otherwise, to risk their reputation and popularity, in order to clean house.

Hermosa Beach, Calif.

Religion in Business

BY W. NEWTON LONG

A Breakfast Talk at Anderson

Is such a combination possible? I gather that someone felt there was sufficient doubt to warrant this discussion today.

Can a man in business become or remain a Christian? That is the question. There are those who unhesitatingly answer, "No." They tell us that business as we know it is inherently selfish and antichristian, that these two cannot be linked together, no more than light and darkness. Their paths lead in opposite directions.

And many of them tell us that the only Christian way of economics is to abolish the selfish

capitalistic method of business and adopt a pure communism, where all the good things of life are shared—where wealth is distributed according to need. Or, rather, where all wealth is owned by the community, the state. There we would not know business as conducted today for profit. They remind us of that experiment of the early church when: "Neither said any of them that aught of the things which he possessed was his own; but they had all things in common" (Acts 4: 32).

And they urge, nay demand, that the Christian church take a definite stand in favor of a new economic state—either communism, or socialism, or engage extensively in co-operative enterprises.

It seems to me that one of the shortcomings of these Christian social reformers is that they unduly simplify the economic problem. They lay down in a few words the entire solution, and from then on dismiss all details in vague generalities. The world has found, unfortunately, that these problems are not so easy of solution. When one head of the hydra is cut off, two grow on.

We must not, we cannot as a church rush to espouse communism, or other radical changes, until we can see and gauge the actual workings of that system when faced by stern facts. Many reform theories, when put into actual practice are, by circumstances, so changed from the original ideas as to be scarcely recognizable. For instance, the very pretty and simple economic system of Karl Marx bears very little resemblance to the despotic state now existing in Russia. Revolutionary theories, when put into practice, seldom have even a speaking acquaintance with their authors.

Now we know there is a revolt against capitalism. We know we are living in a time of great changes—a revolutionary time. But I suppose every age has felt the same way—each seems to feel that conditions in his day were so different from times past, that all landmarks are swept away. We like to say: "We were the first that ever burst into that silent sea." Other ages have had their problems of change and experienced much the same confusion and difficulty in making the change.

Now probably this revolt against capitalism or business as we may call it, is fully justified. Unquestionably, much of the system is steeped in selfishness, and the law of might. In much of the system today we look in vain for evidence of any Christian love. We find cruelty and hatred and want, in the midst of plenty. The system is on trial, and it is difficult to offer a good defense.

But having said that, we still maintain that the church of the Lord Jesus Christ cannot link her-

self with any theoretical system of economics. She must not rally to the defense of business—neither must she throw her lot in with communism or other radical social reforms.

As a matter of fact, we cannot expect any system of economics to be set up here until the Lord himself sets up his kingdom, to which the church can throw her support and blessing. When the Master said, "The Son of Man hath not where to lay his head," I wonder if this were not also prophecy.

The Lord Jesus cannot be compressed in any system of government or business. Reformers since Jesus have insisted theirs is the way of Christ. Monarchy, slavery, democracy, communism all have said, "This is the way of Jesus." "Lo, here is Christ," they have cried for centuries. May God keep our church from following these false messiahs.

So let us refuse to give sanction as a church to any form of economics. Rather, let us observe carefully what is actually happening and use all means in our power to guide the system in effect in the way of Christian ethics. Ten righteous men would have saved Sodom—let's try to be that preserving influence. May we truly be the salt of the earth. And as a church, we cannot fail in our one great task, to show to individual souls their only Savior, our own Lord.

Now, of course, if we as a church refuse to defend the present system, or to advocate a new one, we are accused of inertia, of being asleep in the boat, of cowardice, of being 2,000 years behind the times. But such criticism need not bother us; our own Lord was also accused of being impractical. His followers would bring him "down to earth," so to speak. The kingdom that he preached must be made a practical and real one right now, they said. By force they would make him king.

But—back to my subject. In this busy and selfish system, can one remain a Christian? My answer is, "Yes." Storekeeper, manufacturer, farmer—I include all business men. There are thousands of godless men and women among them, and thousands of earnest Christians, all trying in a dark world to show their communities, whose they are and whom they serve.

Then what is this Christian's attitude toward customers, toward employees, toward all others whom the business man meets? If the product he sells, whether boots or sealing wax, or cabbage, or insurance, increases the wealth of the buyer—wealth of money, wealth of health, of culture, of learning, of genuine happiness, who can say that his product is unchristian?

If the price that he charges bears a fair relation-

ship to the product's real value, gauged by cost, competition and real value to the buyer, who can say his price is an unchristian one?

And what of his relationship to his employees? I am not sure I favor that "I am my brother's keeper" idea we heard of some years back. That sounds too patronizing and condescending. I want no man to be my keeper—I want to be no man's keeper. But I do want to be his brother and in my attitude to him, as a wheel in this machine we call business, I must show a decent and proper respect for his usefulness—his personality—his opinions. And he must be paid a fair share of any wealth that he has helped to produce.

The problem is not easy but I maintain a Christian can function as effectively in business as in other walks of life.

Baltimore, Md.

Rethinking Brethren Ideals

BY LOWELL WRIGHT

III. Temperance

LIKE the ideals of pacifism and of simple living, temperance has long been a major emphasis in the teaching and practice of Brethren.

It requires no peculiar sagacity to discover that the secular mood of our times is contrary to all these ideals. It seems most contrary of all to temperance. Some figures quoted by David M. Edwards in the *American Friend*, Jan. 5, 1939, relative to the expenditures of the American people, are illuminating:

Since 1932 the income of the people of the United States has increased . . . a total of \$3,500,000,000. During the same period, gifts to churches have decreased 19 per cent; to church benevolences 28 per cent; to community chests 22 per cent.

While these decreases in giving have occurred, the concern for the situation is greatly deepened by the fact that expenditures for jewelry have increased 24 per cent; for army and navy, 39 per cent; theatre, 41 per cent; tobacco, 43 per cent; automobiles, 188 per cent; whisky, 100 per cent; beer, 602 per cent; steel production, 275 per cent; radio sets, 220 per cent. In 1935 the American people spent \$4,340,000,000 for recreation, or 8.2 per cent of their entire income. During the same year they spent \$500,000,000 for organized religion, or one per cent of their income.

The cost of all this in terms of human values is even more staggering than in terms of currency, for a nation which places its emphasis on trifles and baubles and self-indulgence can with little truth call itself Christian. In the face of this alarming trend it is encouraging to know that we are members of a brotherhood which by its very nature offers something better; but it should dis-

turb each of us deeply to know that our message of temperance finds so little agreement among our fellow citizens.

The statement of our Resolutions Committee in the minutes of our last Annual Conference is clear, concise, and courageous:

The Conference would . . . urge that our members face the modern world with an awareness of its perils, and in full consecration to the cause of Christ conserve all their powers and resources. There needs to be a campaign of education on all these issues; there must also be social action against all those sinister forces which would make merchandise of human life. The church must wisely encourage wholesome activities in which our members may find expression consistent with Christian principles.

It is obvious, however, that a statement by our Resolutions Committee can be effective only as it rouses responsive action among our members, action which points the way toward a new temperate spirit not only for us, but for everyone. The church cannot afford, any more than the individual, to think only of itself.

And it is just here that our previous efforts have been almost completely lost. We tried diligently to support education and legislation for temperance, and for a while we thought we had succeeded. With the repeal of the Eighteenth Amendment we discovered that it takes more than laws to make a people want to live without liquor. So far as our own members are concerned, there has not been much of a problem; the law settled the matter for us. But it did not settle the matter for the majority of our fellow citizens whose inclinations were contrary to ours, and now we are faced again with the all too common sight of drunkenness, not only in the gutter but in highly "respecta-

ble" places; with almost as much bootlegging as under the Volstead Act; with social sanction or indifference for a hundred practices that were formerly widely decried as immoral.

Our new campaign for temperance must take all this into account. We must admit previous mistakes; we must build for temperance in all our social relationships, not only in one or two personal habits, such as drinking or smoking.

Too often we have alienated the very people whom we wanted to win to our way of thinking, by intemperate advocacy of temperance. No man likes to be driven to change his way of life; but he may often be led. Readiness to denounce the weakness of others in their personal habits has often outpaced our readiness to understand what lies behind their desires. Efforts to constrain people by force to stay away from bar and bottle have only incited their stubbornness so long as we have refused to get at the roots of their desires and have failed to supply other activities, other outlets.

Surveys would unquestionably show that intemperance in drinking is most common where living conditions are intolerable; where incomes are below the subsistence level; where squalor and lack of life's essentials make any escape from reality welcome. Our campaign for temperance will not be on a solid foundation until we have achieved more tolerable living conditions for some thirty million of our people to whom we are now saying, "We can no longer give you a satisfactory job, an adequate income, or proper education for your children. You will have to suffer along somehow. We won't exactly let you starve to death; we'll keep you alive for several years yet; but we can't offer you a way of life which will make it possible for you to live at much more than an animal level. We can't promise that your children will be much better off than that, themselves."

I for one am convinced that if basic problems such as this were attacked with courage and vigor by Christian people, and effectively solved within a reasonable period of years, the secondary problems such as temperance would not be difficult to solve. I am also convinced that the church which places secondary problems first and pays little attention to basic problems, will find itself an impotent force in the solving of the secondary problems, because the people it addresses will pay no attention. Christ taught us to pray: "Thy kingdom come on earth," and "Give us this day our daily bread." And when the sharecroppers' and miners' children, hungry for milk, cannot have it because their fathers spend the family pittance for liquor, I am not inclined to blame that father so much as I am inclined to work for a social order

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A STRAY dog wandered around the streets of Bannack, Mont. Finally a lady took pity on him and gave him a home.

One day, a few weeks later, a neighbor's three-year-old child tumbled into near-by Grasshopper Creek. As the current bore her out into the stream Bobo, the mongrel dog, jumped in and pulled her to the shore.

Which incident reminds us that Thomas Bridges was an abandoned baby, Kagawa a street waif, Theodore Roosevelt pronounced incurable, the baby Moses found floating in a basket on the river, and that most of the worth-while things in life have simple, humble origins.

New York, N. Y.

in which he would find it beneath his human dignity to get drunk.

Temperance is too often an ideal for only a corner of our lives. We neatly divide and subdivide our attitudes and habits, and let temperance apply only to those subdivisions of living in which it does not inconvenience us too much. Thus while we loudly and quickly denounce smoking and drinking as intemperate, we are not so strict either with ourselves or with others in the areas of life where our real temptations lie.

If temperance is not an ideal for our whole lives and if we do not understand its fundamental basis, it might almost as well be forgotten by the church. Certainly it will do us little good to powder our faces to cover a skin disease whose origin is in poisoned blood.

Pendel Hill, Wallingford, Pa.

"We Will Make Our Home With Him"

BY ALBERT C. WIEAND

Concluding a Bible Hour Address at the Anderson Conference

John 14: 23

DOES God make himself at home with you? He'd like to. And he will if you let him. He wants to live with you—because he loves you. And if you really love him he "will come to you" and "will manifest himself to you" and, *mirabile dictu*, "He will make his home [his abode] with you" (John 14: 23). He will come to live with you, until you go to live with him.

All through this fourteenth chapter of John there are the most amazing promises: they are indeed wholly unbelievable—unless you really do believe them and experience them.

Again in the fifteenth chapter the same promises are repeated by way of illustration—then again in the sixteenth chapter still the same truths, with variations. Finally, in the seventeenth chapter, Jesus puts the same realities into his great prayer.

The one great truth which Jesus here stresses is that of our spiritual unity with God, if we truly believe, and are really his, and will faithfully keep his word and obey him in all things.

What Then Are the Essential Secrets?

All through these chapters, too, the essential conditions of such experience of God's indwelling of such fruitfulness and such fullness of joy are expressed and implied. Jesus speaks of "seeing" him, "beholding" him, "knowing" him, "trusting" him, "loving" him, "receiving" him, "obeying" him, of "having his commandments and keeping them," of "keeping his word," of "asking [or choosing] in his name," of "abiding" in him.

When all is said and done all this resolves itself into just four essential conditions. But these are in the very nature of things and therefore are inexorable and inescapable. If we fulfill these four conditions we shall discover that "God is working in us both to will and to do that which is pleasing to him." Let us then look more carefully at them. The four conditions are: I. Knowing Christ, II. Loving Christ, III. Trusting Christ, IV. Obeying Christ.

In so far as these represent our real relationship to Christ, the Spirit of God is free to work in us effectually and in power, and then all the results promised by Jesus in these discourses with his own will follow spontaneously.

I. Knowing Jesus

Jesus uses various expressions to make this condition plain. The sum and substance of them all is to be personally acquainted with Jesus. But in getting acquainted there are various stages. To begin with, we must "see" him and then "behold" him, and so come to "know" him (v. 17). The world "sees" him, but does not stop to "behold" him, and so does not come to "know" him. Behold means that when one sees one's attention is arrested and focused intensely upon, so that one gazes and stares continuously at, contemplating for oneself the intensely interesting object. In other words, when you see the object "it gets you."

Has that been your experience with Jesus? Did he "get you"? Is he to you so arresting and fascinating that you irresistibly gaze at him, and keep on gazing at him? That is beholding him. But Jesus says that "the world beholdeth him not." Hence the world does not come to know him, and so they "cannot receive him." Is this your experience?

Do you in this sense "know" Jesus? Then John 17: 3.

II. Loving Jesus

"He that loveth me shall be loved of my Father. And I will love him and will manifest myself to him."

Does Jesus, through the indwelling Spirit, manifest himself to you? He will—if you love him. And so if he doesn't, look to your love of him. Love is a dominant, all-consuming desire that sets your heart aflame. Does Jesus do that to you, that you must love him?

If he does not, and you do not thus love him, then you have not gazed upon him steadily enough and long enough to know him; for he is "the one altogether lovely," and "the fairest among ten thousand." His is "the glory of the only begotten of the Father." He is "full of grace and truth."

And if we "have beheld his glory" we cannot help loving him.

All "the glory of God" was exhibited "in the face of Jesus Christ" (2 Cor. 4: 6; 3: 18). Has that glory shone in your heart? Are you continuously, with unveiled face, beholding (or contemplating for yourself) that glory? And is it setting your heart aflame, and irradiating your being?

Do you in this sense love Jesus? Then John 14: 23.

III. Trusting Jesus

"Let not your heart be troubled . . . trust God, trust me." "He that trusts me, the works I do shall he do."

When we love anyone, then it is not so hard to believe in him and trust him. How much do you love Jesus? The measure of our love for him is our obedience. If you "have" his words through knowledge, and if you "keep" them through intense, loving interest, then you will also trust him and his words. And faith is inward obedience. So this will lead on to the next step, which is obedience.

IV. Obeying Jesus

Love and faith lead on to obedience. In fact the ultimate test and measure of love is obedience. And obedience is also the test and goal of faith.

Obedience, then, is the grand summary of all conditions of experiencing and knowing God. Full obedience—in spite of all difficulties and oppositions—brings full fruitage (John 15: 4, 5).

And more fullness of obedience brings fullness of joy. "If ye keep my commandments, as I have kept my Father's commandments, your joy shall be made full" (John 15: 9-11).

Is your joy made full? Do you have fullness of joy? If not, wherein is your obedience lacking? Go to that spot. Confess that wrong. Do that duty. Fill full the measure of your obedience, and God will make full your joy.

But it must be obedience to Christ. Abide in him. So shall you abide in his love.

"These things have I said unto you that my love may be in you and that your joy may be made full."

Bethany Biblical Seminary, Chicago, Ill.

Relief in Spain

BY MRS. ROSS D. MURPHY

To the Board of Christian Education as Relating to Our Work in Spain: It has been a privilege to serve the church as a member of the Executive Committee in the department of Spanish Relief through the Friends Service Committee. As a result of this work in Spain there are, as I see it, certain unique values.

1. A united effort of three Christian groups voicing their respective historic convictions that the power of

love and good will is always constructive and therefore a force for righteousness in the kingdom of God.

2. The manifestation of these convictions in a very realistic manner in the midst of a conflict of the destructive forces of ill will and hatred.

3. The privilege of working together through a setup that has won the respect of the entire world for its impartial and wisely directed service.

4. The opportunity to help form the policy, based on fundamentally Christian principles, of administering a relief probably ten times as great as the actual amount put into it by the combined effort of the three historic peace churches.

5. A good portion of the actual relief personnel was youth of our own church and outstanding in leadership and service.

6. The opportunity of doing our love for our neighbor in the face of dire need and difficulty as a Christian privilege and duty.

7. A door opened toward further and future service as a natural outcome of the work already done.

8. So far as our part in this work was concerned, it was done with practically no duplication of setup or overhead.

It is my belief that the Friends Service Committee may continue to be a functionary organ affording continuous opportunity for united Christian effort in the midst of great world need.

In my relationship to this work the Church of the Brethren and her fundamental principles have at all times been uppermost in my thought and action.

Respectfully submitted,

Mrs. Ross D. Murphy.

Many persons at Conference requested that the above report, together with some further words of interpretation concerning our relief work in Spain, appear in an early issue of the Gospel Messenger. The following statements are not necessarily authoritative or official, especially as they pertain to the Quaker church and the Friends Service Committee. They are rather an effort to present in simplified language such interpretation as will answer the many questions of those who have been interested in our Spanish Relief Work.

During the three years of united effort by the so-called historic peace churches—Brethren, Mennonites and Friends—about one hundred thousand dollars' worth of relief has been distributed in Spain through their combined efforts. Yet the total relief administered by the Friends Service Committee, the agency through which these peace churches have worked, to date is more than one million dollars, or ten times the combined efforts of the three groups.

About twenty years ago both the Quakers and the Brethren attempted to set up official service committees. The Brethren committee functioned officially, but in a somewhat limited and spasmodic manner serving such needs as it was authorized to meet. The Friends Service Committee grew out of the inability to represent the Quaker church officially, but became an incorporated group to carry the concern of such Quakers as became responsible for its organization to the needy spots of the world, and especially to war-stricken Europe. The story of the respect it has won in this field of activity is well known. But not until 1937 was there any conscious effort on the part of the historic peace churches (Quakers included) to unite in a concrete expression of their peace convictions through the Friends Service Committee as such.

So you see the Quakers, as a church group, are in this

(Continued on Page 24)

OUR MISSION WORK

"He Is My Helper"

BY MRS. HARLAN J. BROOKS

It was night on the plains of India. Clear cut in the rays of two bright petrol lanterns stood out the swarthy, seamed faces of the sturdy Indian peasants. Mothers snuggled their brood under coarse red saris. It was the final gathering of a 'two weeks' camp and Christian masters from near-by schools were telling the people what Christ meant to them.

At the last, the missionary called for any who might want to give their testimony. The crowd turned at the sound of a feminine voice—the youngest sister of one of the substantial farm homes. She read in meaningful accents those majestic phrases of the Nineteenth Psalm. Amazing—a woman standing up in public—and reading! Excluding the masters, ninety per cent of the men present were illiterate. There was a silence—then Gulibai, the elder widowed sister of the home, got to her feet. As Harlan and I had walked through the village one hot afternoon, we had found Gulibai and her wrinkled old mother, toiling up a small hillock with filled waterpots on their heads to smooth the threshing floor for treading out the rice. Their bodies glistened with honest sweat, but their cheerful faces showed joy in their harvest. Their farm land is under threat of a money lender and how much may remain is yet to be seen.

Now, as she got to her feet, every eye in the crowd was fastened on her. "Most of you people have known me from my childhood. When the missionaries came, I went to the mission school, and believed in Jesus. He is my Helper every day. Even when the father of my children who also believed in Jesus died three years ago from smallpox, I did not lose my faith, for Jesus helped me. My children are studying in the mission school and they also love Jesus. We need to worship God every day, but especially on Sunday. Some of you who are Christians need a new conviction about our religion, and courage too. I was selling ghi [melted butter] in a Vyara courtyard when the young man of the household asked me whether I was a Christian. I told him, 'Yes.' 'How much and what did the missionaries give you to become



Gulibai is at the reader's left, her sister at the right.

a Christian?" "They never gave me anything. I only know I learned to know Jesus. He is my Helper, and I shall never give him up.' A crowd of jeering women joined the man. 'What do we want with Jesus, a man of a foreign religion?' 'Jesus is for every one. I tell you you may take me, you may punish me, you may cut me in pieces [a common phrase in India] but I'll never give up Jesus.' And I went away. I continue to sell, for they like my ghi

but it takes courage to face their taunts. And friends, we need to show courage for Jesus wherever we go."

There was more, but you can catch the flash of her spirit—ready even for martyrdom. Many hearts had been stirred by her words for the genuineness of her Christian life was known by her neighbors.

In commenting later, an Indian worker said: "In all my years of experience, never have I seen the Holy Spirit work so openly as that night in those women. To think that Indian women would speak thus before a public village meeting is most unusual."

Will you pray for these two that Christ may continue to shine through them—that many, both Christians and non-Christians may "hunger and thirst after righteousness" and so be filled?

Vyara, via Surat, India.

What to Pray For

Week of July 8-15

DURING this week the church is called upon to pray for Ida C. Shumaker and the work at Khergam, India. May the church be faithful in this charge.

Almost thirty years ago, Sister Shumaker sailed for India. She went under the firm assurance that God had called her to serve in India and she has never swerved from this conviction. She went to India with high enthusiasm and she has not lost it during the year even when problems and disappointments have faced her. She became a mis-



sionary determined to give her best efforts, and true to this determination, she has always given a double portion of service.

Since 1926, Sister Shumaker has lived at Khergam. Khergam is fifteen miles east from Bulsar and the mission territory included in its jurisdiction covers an area of some thirty square miles. This is all village territory. The village schools are scattered here and there. It requires no little traveling to reach all the schools and to keep in touch with the people in the villages.

Elder Naranji V. Salonki and Benabai have worked shoulder to shoulder with Sister Shumaker for the past thirteen years. They all testify that the arm of the Lord has been strong. They rejoice in the growth of the church. These Christians, many of whom are still babes in the Lord, show a faithfulness in attending morning prayers and worship services which is unusual and they manifest a joy in giving to the Lord's work, even out of their poverty, which is found all too seldom among many Christians.

The workers at Khergam crave our interest and prayers.

World Wide News

COMPILED BY ANETTA C. MOW

Colleges for Women

There are five colleges exclusively for women in India in which there are 713 students. There are 650 women students in twenty-one of the twenty-eight men's colleges, the largest number being in Wilson College (Scottish) Bombay, which has a larger number than in any one women's college—221. In some colleges the work is really co-educational, but in others women are taught separately.

The garden plot near the Khergam school. Schoolgirls are working in the garden under the direction of Sister Benabai Salonki.

Prohibition in Western India

The city of Ahmedabad, India, and its suburbs (population 310,000) went dry on July 20, 1938 and the Bardoli district soon followed. Bardoli is in the midst of Church of the Brethren territory. Bombay City has gone dry for two days every month since August. Liquor advertisements have been banned in all newspapers and periodicals.

Choir Is Honored

The choir at Dondi, West Africa, under the leadership of Mr. S. R. Collins, covered itself with glory recently. The choir was requested by the governor of the Province of Banguela to sing at the reception to the President of the Republic and all expenses were paid.

Scrap Iron

The Committee on Far East Bulletin reports that Canadian women halted scrap-iron shipments to Japan when the Nanaimo, B. C., women maintained a twenty-four-hour vigil over a scrap-iron dump and delayed delivery to the ship which sailed without it.

Conference of Missionaries to Moslems

In December, under the auspices of the Henry Martyn School of Islamic Studies, a two-day conference of missionaries to Moslems was held in Delhi, India. The delegates (61 in all) were drawn from Turkey, Iran, Palestine, Cairo, Korea, and from almost every part of India. A number of those present were on their way to Madras for the World Conference. The Conference was under the leadership of Dr. Murray Titus.

Hangchow College in Shanghai

Dr. Clarence B. Day of Hangchow Christian College, writes that this college, driven from Hangchow by the Japanese invasion, is now carrying on in the Continental Emporium (a bank and office building) on Nan-king Road, Shanghai.

KINGDOM GLEANINGS

Calendar for Sunday, July 9

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jeroboam: A Man With a Great Opportunity.—1 Kings 11: 26-31, 37-40.

Christian Workers, A Vital Christian Experience.

B. Y. P. D., Worth-while Ambitions.

Intermediates, The Rules of Physical Health.

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Gains for the Kingdom

Six baptized in the Leamersville church, Pa.

Three baptized in the Twin Falls church, Idaho.

One baptized in the Akron church, Ohio, Bro. H. Q. Rhodes, evangelist.

Four baptized in the Big Creek church, Okla., Bro. Ora Huston, evangelist.

Five baptized in the Boise Valley church, Idaho, Bro. William Riddlebarger, pastor.

Eight baptized in the Mechanic Grove church, Pa., Brother and Sister I. S. Long, evangelists.

Eight baptized, two reconsecrated and others await the rite in the Cedar Creek church, Ala., Bro. Reuel B. Pritchett, evangelist.

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Personal Mention

Bro. Earl E. Jarboe of Hampton, Iowa, has time for several revival meetings this fall. He will also be open for a pastoral engagement after Sept. 1.

Bro. C. Walter Warstler has had pastoral charge of the Middletown church of Southern Ohio since March 15 but his address has been changed lately from West Middletown to 621 Moore St., Middletown, Ohio.

Sister Ellen Wagoner of the mission offices, formerly of the India mission field, was scheduled to minister to Minnesota women last week end. She was not sure whether any of her audiences would include any of the Lewiston men or not.

Bro. H. M. Landis of the Tampa church of Florida came north and west from the Anderson Conference visiting relatives and friends. With a fine group of the younger generation he paid his respects to the Publishing House last week as he was pushing his way still farther westward.

Young men are welcome visitors here even though not of missionary lineage but the Vaniman brothers, Carroll and Delbert, and their cousin companion Donald Charles all had that distinction, the parents of the latter having labored in the Philippines, while Brother and Sister Vaniman will be remembered for their service in our own China field. They are now located at Simi, Calif.

Bro. Geo. C. Carl, now of La Verne, Calif., attended a meeting of the General Mission Board here at the Publishing House thirty-nine years ago. That was one of the things he recalled when he visited us last week. He and Sister Carl have spent a good many months with their house trailer in recent years and since the Anderson Conference they are seeing many friends and places. They are good boosters for the Messenger, so you can guess about what we think of them.

Bro. William Beahm, once of Nigeria, now of Bethany, favored Messenger headquarters with a brief interview that may result in making this paper more worth reading. It surely will if the contents take on more of the quality he had put into his report of the late meeting of the Foreign Missions Conference, which he attended as representative of the Church of the Brethren. We were sorry he had to choose between this and Anderson but he responded cheerfully to the Board's request.

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Miscellaneous Items

The Sugar Valley church of Southern Pennsylvania announces a love feast for July 22, 7:00 P. M.

Those eleven posters used in the Tabernacle at Anderson are now available for cost of postage for use in summer assemblies, camps and district meetings. See last week's Messenger, page 17, for further particulars.

"I am an invalid in a sanitorium here," writes Sister Ollie Harp of Salem, Oregon, "and I appreciate so much the weekly visits of our church papers and all other contacts that keep me in touch with the church of my choice."

Southern Illinois will hold its next district meeting, Aug. 26-28, in the Decatur church, corner Grand and Warren Streets. "Send all reports, petitions and group meeting programs to Ralph W. Johnson, Beason, Ill., so that the programs can be printed in plenty of time for the meeting."

"A church camp is a period of shared living on the part of youth and their leaders. Every attempt is made to carry forward their experiences on a Christian level. Every experience and every situation is faced, as far as possible, in the spirit of Christ. Experiences are so planned as to provide a balance between intellectual, spiritual, physical and social activities."

"As soon as enough people get the Spirit of our Lord, then they will create a better social order. But they will have to begin with themselves, and support the church, which is the Body of Christ, through which he functions. The church needs the help of all. A divided church is not strong enough for this age." So writes D. W. Kurtz in the Conference Moderator's letter to nonresident members as printed in the July Bulletin.

Brethren in Reality is the theme for the church year beginning Oct. 1. A neat leaflet announcing the theme and suggesting activities and projects for the year ahead has been prepared and is yours for the asking. On the cover is the picture used on page one of the Messenger for June 17. Order from the General Mission Board, Elgin, Ill. You may have enough to give one to each member of your congregation if you wish—that is, as long as our supply lasts.

Do not fail to read the statement on page two of this Messenger. We hope you will take seriously the suggestion to renew your Messenger subscription during the slack season. And another thing about Messenger subscriptions: if you have a Messenger club, as so many of our churches now do, why not take advantage of the low rate to send the Messenger to some interested friend, to some isolated member, or to some other person who would be glad for the paper? One father has made it a point to send the Messenger to his son in college.

"Find enclosed \$2.00 for a year's subscription to the blessed Gospel Messenger which we cannot do without. I think it is better and better all the while. And may God richly bless all of its ardent and faithful workers." Thank you.

Two tracts that have proved very much in demand are: What Does Church Membership Mean, by Rufus D. Bowman; The Love Feast, by D. W. Kurtz. New printings of both are ready for your use. Order these and other free tracts from: The General Mission Board, 22 S. State St., Elgin, Ill.

"Please find enclosed \$1.00 for the Gospel Messenger. I would send \$2.00 if I had it but I only get \$6.00 a month to live on. It isn't enough to live on but if I tithe I can at least get the paper. Others in the church could get the Messenger much better than I if they would." Frankly now, what do you think of that?

Religious News Service, speaking of the recently published "Pacifist Handbook, outlining various courses of action open to conscientious objectors both in time of war and in time of peace," goes on to say: "The pamphlet was issued by the American Friends Service Committee (Peace Section), the Board of Christian Education of the Church of the Brethren, the Fellowship of Reconciliation, the Friends Book Committee, the Methodist Church (General Conference Commission on World Peace), the Mennonite Peace Society, and the Women's International League for Peace and Freedom."

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In the Messenger Twenty Years Ago

Bro. John R. Snyder of Bellefontaine, Ohio, is in a tent meeting in the city of Indiana, a mission point in Western Pennsylvania.

Bro. G. E. Yoder of Norristown, Pa., has taken up pastoral work in the New Enterprise church, same state, and should be addressed accordingly.

Bro. Forest S. Eisenbise has moved from Chicago to Beatrice, Nebr., and is now in charge of the work there. He may be addressed at 1424 Grant Street.

Bro. Wm. E. Thompson of Conway Springs, Kans., is removing this week with his family to Ottumwa, Iowa, where he takes up the pastoral duties Aug. 1.

The China Mission party, consisting of the new missionaries and Bro. J. Homer Bright and family, and Sister Anna Hutchison, returning, will sail from San Francisco, Calif., Aug. 6.

Bro. J. E. Miller arrived at Elgin about 10 A. M., Wednesday of last week, "safe and sound." We expect him to have many things of interest to say to our readers shortly, concerning his trip.

Bro. H. Stover Kulp, lately of New Enterprise, Pa., has entered upon his work as associate pastor of the First church of Philadelphia, and should now be addressed at 2407 N. Fifteenth Street, Philadelphia, Pa.

The General Mission Board has just published a forty-three-page booklet entitled: A Survey of Our India Mission Field. The matter was prepared by Bro. A. W. Ross, who has been a missionary to India since 1904.

Prof. A. J. Brumbaugh of Mount Morris College, favored the Messenger rooms with a pleasant interview last Monday. While at the Publishing House, Bro. Brumbaugh looked after the Gish Fund books to which he is entitled as a minister, and expressed his appreciation of the growing usefulness of this fund.

Bro. C. B. Smith of Morrill, Kans., one of our well-known evangelists, made his first visit to the Publishing House last week. He was accompanied by his wife, and stopped off at Elgin on his way to Onkama, Mich., where he is now engaged in evangelistic meetings.

Bro. Chas. D. Bonsack of New Windsor, Md., favored the Messenger rooms with a very pleasant interview on Tuesday of last week. Bro. Bonsack stopped off at the Publishing House a few hours on his homeward way from South Waterloo church, Iowa, where he had been holding evangelistic services since the Winona Conference.

Bro. Minor C. Miller of Bridgewater, Va., gave the Messenger rooms an unexpected but much appreciated call last Monday morning. Bro. Miller is the Sunday-school secretary for the Second District of Virginia and has recently been entrusted with added responsibilities, under the new plan of grouping and organizing the districts, lately adopted by the General Sunday School Board.

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New Gish Fund Book

Gish Fund books are furnished to ministers of the Church of the Brethren only at the low rates because funds from the estate of James and Barbara Gish were placed into the hands of the General Mission Board for this purpose.

No. 237. *What Shall I Do With Jesus?* by Edward W. Schramm. Price to our ministers, 30c. This small volume of ninety-three pages vividly portrays seven types of people who had a leading part in the crucifixion of Christ. Each chapter asks and seeks to answer one question.

Chapter One, asks: Shall I Betray Him? Judas, the covetous seeker of money and power is the tragic figure in this scene. The author shows the way to avoid yielding to the temptation to betray our Lord.

Chapter Two: Shall I Deny Him? pictures Simon the Rock, "with the fissure of pride that made him vulnerable," denying his Lord.

Chapter Three is an interesting discussion of corrupted leadership. The masses rightly looked to the Sanhedrin, the supreme council, for guidance and for examples in the religious life.

Chapter Four tells of Pilate, the man who is always willing to compromise for personal safety and advantage. In this chapter the author places his finger on the weakest spot in the life of the church.

Chapter Five describes the mocking soldiers. They were men of very limited moral judgment. They were rude and harsh, taking delight in torture.

Chapter Six asks Shall I Crucify Him? In the most literal sense the soldiers crucified Christ for they drove the nails in his hands and feet. But the moral responsibility rests more heavily elsewhere. The author develops the thesis that all who sin have a part in the crucifixion of Christ.

The last chapter, Shall I Glorify Him? is one of beauty and triumph. The centurion who said, "Certainly this was a righteous man," had few religious opportunities in comparison to the members of the Sanhedrin.

The book as a whole will stir the mind and heart of the one who reads and will open the door to new exploration amid the great events and wonderful truths of Passion Week.—Merlin Shull.

HOME AND FAMILY

Growing Old

Selected by Florence Miller, Huntington, Indiana

A little more tired at the close of day,
A little less anxious to have our way,
A little less ready to scold and blame,
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds and gold,
A little more zest in the days of old,
A broader view and a saner mind,
A little more love for all mankind;
A little more careful of what we say,
And so we are faring adown the way.

Women's Work

BY ELEANOR MURITZ

Note: Much of the following was gleaned from tracts and from The Gospel Messenger.

From the beginning, women have had a work to do. Many served nobly and well in the past and many today are doing their part to make the world a big, happy Christian family.

How glorious it is to know that the ministry of women has been central in the life of the Christian church since those earliest day when Paul rallied his friends at Philippi to back up his colleagues, saying: "Help these women, for they labored with me in the gospel."

The church is an institution of service and as a member of this institution, Christian service is the one great duty and work of each, whether man, woman, boy or girl.

When we make sacrifices to serve others, we are happier ourselves and so are they. We have shared our life substance with them. It is not what we give, but what we share that makes life meaningful. Jesus shared. He said: "I came that they might have life, and have it more abundantly." Can we not make these words the motto and purpose of our lives?

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the strength of his lifelong ride
Who gives his fortunate place to another;
And a thousand million lives are his
Who carries the world in his sympathies—
To give is to live.

Is it not true that the more riches shared the richer becomes the sharer? Have not Christian women entered into the sharing experience and thereby produced in themselves and in others the finest elements of life?

Years ago the women of some denominations saw the needs of those around them and realized there was work to be done. Working together, as they often found it necessary, organizations began to shape themselves and gradually they sprang up here and there. Some of them became known as: Aid Societies, Missionary Societies, Mission Bands, Sisters' Benevolent Societies, Dorcas Sisters, Willing Workers, Pastors' Aids, etc.

But not much was said or done in our own denomination until in the 1880's. With women considered as weaker vessels, women's rights in the church were once a matter of much contention.

After the Annual Meeting of 1876 Bro. Abram Cassel talked with a sister who said she wished the brethren would be more aggressive in missions. When the Tract Committee was formed a sister gave the first sum of \$4 saying: "These are the four cornerstones." The Annual Meeting of 1884 asked that each member give one cent a week to missions. Only one tenth of one cent was given. Josie Royer wrote urging tithing. Lizzie Hillary suggested kitchen economy and self-denial in the use of apparel. These are mere glimpses of the sentiment which was gradually crystallizing among the women.

The work began in the Altoona, Pa., church, July 21, 1885. There were about twenty-five charter members. Their motto was Gal. 6: 9, 10. Their first sale was an apron for 28 cents. At Christmas they were able to make a gift of about \$30 to be applied on the debt on their new church.

The sisters of Huntingdon, Pa., had been working in a quiet way without an organization for four years as perhaps other groups had done. Their first meeting was Sept. 18, 1885. Only a few homes were open. One sister said: "No, I cannot allow this in my home." Their society was called The Sisters' Mission Band.

In October the Mt. Morris Sisters' Missionary Band was organized; in November one at Rockton, Pa. Thus the idea spread.

But at the Annual Meeting of 1886 the new movement received a setback. Much criticism was expressed of a meeting which the women held the year before at the Annual Conference, even though Annual Conference had accepted their offering of \$285.18 for missions.

The sisters were refused permission to organize separate societies, but urged to labor under the direction of the General Mission Board, even though this year's Conference also accepted the women's offering of \$432.24. It composed one eighth of the total amount received for missions. Nevertheless, the sisters continued to work in their quiet, energetic way doing what they could. Not until 1895 did the Conference repeal this decision. From then on, the movement grew steadily. By 1910, just fifteen years later, the women were ready to consider a national organization.

In 1911 the Aid Societies had a membership of 2,580. In 1934, 12,224 women gave of their time and energies to the National Project. From 1911 to 1930 a total of \$1,378,225 was raised by the sisters of the church.

Is it not astounding that these earnest sisters, whose first method of raising funds was to ask one cent each week from each member, then by the trivial means of sewing small, essential articles, and selling them, and now by voluntary offerings and the use of mite boxes, and thank offerings, have been able to raise these stupendous amounts for the kingdom? As the Lord spoke to Mary, he would surely say to one of our women: "She hath done what she could."

Let us look at the other activities of the women of our church. The earliest Aids and Mission Bands were wont to read tracts and articles on missions at their meetings. In 1890 the sisters became very much interested in the Missionary Reading Circles of the church. A three-year course was carefully outlined. The course proved quite popular and was continued for years until the Christian

Workers' Meeting became an outgrowth of it. It has been truthfully said that in later years a large number of young people wanted to become missionaries because of the interest aroused by the Missionary Reading Circles. There are records of a number of local mission bands and societies organized since the year 1900. Since 1920 many study groups have been organized among the women. These groups are called Missionary Societies. In 1929, the Women's Missionary Societies were given a representative on the Council, this organization being thus recognized by Conference.

As early as 1893, or more than forty-five years ago, a mothers' meeting was organized in the First church of Philadelphia by Sister J. S. Thomas. Since, there has come about a general existence of like organizations throughout the brotherhood. Beginning in 1906, mothers' meetings were held yearly for twenty years at the Annual Conference under the direction of Mrs. Catherine B. Van Dyke. She was elected president in 1913, when the permanent organization was formed. The object of these organizations is to offer mothers an opportunity for considering their common problems. The mothers and daughters' organization in general is responsible for a franker, more beneficial relationship between mother and daughter.

Interest in foreign missions began to grow. The Ladies' Aid Societies were successful in raising funds and did this in amazing amounts. Their contributions were usually distributed through the General Mission Board. However, in 1915 they decided on a definite project of their own. A fund was started and named, "The Mary N. Quinter Memorial Fund" to be used for the support of a nurse or doctor or both, on the India field. Within the year a fund for a Mary N. Quinter Memorial hospital came into existence and it was decided to unite all funds and efforts toward the hospital. At the end of three years \$13,500 had been raised for the hospital. In 1926, \$15,000 was pledged for an addition and equipment. In 1918, the Ladies' Aid Society pledged \$12,000 for a hospital at Ping Ting, China. In 1922, \$12,000 was pledged for the Ruth Royer Kulp Memorial hospital in Africa.

It is scarcely necessary to mention the crying need for such buildings and the increase of service these hospitals make possible on our foreign fields.

Not only did our loyal sisters contribute to hospitals, but they also became interested in girls' schools. One of the strongest challenges coming from Africa, China and India, is the vast amount of illiteracy especially among women and children. Ninety-eight per cent of the untouched women of our mission territory in India are illiterate; ninety-eight per cent of those in China are illiterate and ninety-nine per cent in Africa. Education for women was always deemed unnecessary until recently. So education for women was a dire need on all three fields, and buildings and equipment were necessary to make this service possible. The same year this wide-awake organization gave \$12,000 for a hospital at Ping Ting, they also pledged \$12,000 for a girls' boarding school in India. These sums were to be raised within a three-year period. For more than seven years now the women of our church have been caring for these schools. We have given in the neighborhood of \$15,000 each year for this purpose. This shows that we are in dead earnest about these girls having a right to education and Christian culture.

It will be interesting to know that the cost of training these girls for a year's time varies greatly in the different countries. In Africa a girl can be kept in school for a year for the outlay of five dollars. In India it costs almost fourteen dollars. In China it is about \$50. But when we consider what it takes for a child in our schools in America, we realize it is cheap in comparison.

What a great blessing these schools are in the lives of many girls in India, China and Africa. They are light-houses in dark places. The girls in these schools today will be the mothers of tomorrow, setting up Christian homes and shedding their influence to all around them.

May we truly feel that as we serve these girls we are doing it unto our blessed Lord himself.

Besides these noble projects the sisters did not neglect the home field. In 1921 they pledged \$35,000 for the purchase of a farm and the erection of a building for the Greene County, Virginia, industrial school. This school brought education and new hope to many underprivileged mountain children, but recently this farm was sold to and taken over by the government, since it lay in the area which was desired to be developed into a national park for the extension of the Skyline Drive.

By 1929 the women of the church felt the need of a more united effort. This resulted in the organization of the Women's Work of the Church of the Brethren. The National Council consists of directors of the various phases of activity. The Aid Society was their first child and has remained a prominent and valuable member of the family.

(2) The Missionary Society which had its roots in the mission bands of 1885, and felt its interest rekindled by the Missionary Reading Circles, still remains mainly a study group.

(3) The Mothers and Daughters' organization brings mother and daughter together on a plane of understanding.

(4) The Bible Study Department emphasizes family worship, personal devotions and study groups.

(5) Children's Work is carried on in co-operation with the national director of children's work of the Board of Christian Education.

(6) Through all these groups, temperance and peace are stressed.

The Women's Work, although a working, growing organization, is not an independent organization. It is a part of the great church program. Its members are as eager for co-operation as were the brethren of 1886. Missionary Society work and the Aid work have been closely co-ordinated with the General Mission Board. The other three departments of Mothers and Daughters, Bible Study, and Children's Work became closely allied with the Board of Christian Education.

This setup continued until 1933. During that rapidly developing period of four years, overlapping of work with the General Mission Board and with the Board of Christian Education was evident, and so steps were taken toward a correlated program with these boards. As a result the Aid, Missionary Study and Mothers and Daughters remain very definitely connected with Women's Work; while Bible Study, Children's Work and Peace and Temperance became more closely associated with the Board of Christian Education, although their interests are still interests of the women's organization.

The women's organization of the Church of the Brethren has always been deeply concerned with the program

of evangelization at home and abroad. Evangelization at home means Christian education, and the resulting development of Christian character—not only for our women and their daughters, but for the world family. We are greatly encouraged by the deep-seated belief in missions. Our duty in the evangelization program rests heavily in the raising of funds.

To be sure our whole concern for money is that the money be translated into service for the kingdom. It is an indication of a high degree of spirituality to gladly and freely transmute the result of hard labor into such service. The service rendered therefore in presenting the dollars unto the Lord is the equivalent of presenting our very selves to that extent.

Thus we see the Women's Work a vital, glorious part of our great church program. It calls for the best in us. May we be wholly consecrated followers of our Master that our work here and abroad may hasten the coming of Christ's kingdom on earth.

We Are the Women

By Myra Brooks Welch, La Verne, California

We are the women who labor and give
That others be given the chance to live.
We give of our time, some moments to pray
That wrongs may be righted the Christlike way;
Others to labor, for unanswered prayer
May be for the lack of a shoulder to bear
A weaker one's burden. This is our goal,
To reach with the gospel each sin-sick soul;
To rebuild lives, teaching girls how to grow
Into mothers of men—strong men who know
That hatred and greed always drag men down
And love points the way to a golden crown.
We are the women who labor and pray . . .
God, give us strength for the task of our day!

Smithsburg, Md.

Brethren in Kingdom Building Through Home Training

BY MRS. GEORGE WRIGHT

Given at the Anderson Conference

Several interesting suggestions were sent to the Program Committee of this great Conference, among which was one that interested me: "If we are going to discuss farming, let farmers do the talking." It is true that quite often the folks who give the most advice are the very ones who know the least about the subject from actual experience. Once when an editor was visiting in our home he admired a beautiful white statue on the buffet which was made from coral that a deep sea diver had brought to us from Tarpon Springs, Fla. He was much interested in the statue because he said that he had just finished an article on coral for a new fourth grade geography, but he had never seen coral before. In our town we have a very good pediatricist. Now this baby doctor is very efficient, but there are some things he will never know about the actual care of babies because he has none in his home. Once in a railroad station a mother was waiting with several children on a hot and dusty day. Only a mother who has traveled with children can appreciate what a task this mother had to keep them all feeling lovely and looking presentable. Another passenger, a young lady, noticing the mother's anxiety, stepped up to her and said: "I see you are having quite a time managing your children. I have a book on child training I will give to you that will be a great help." The mother opened the book and when she noticed it

was written by a Miss "so and so" she handed it back, saying: "I feel that your advice will not be helpful, you have the theory but not the practice."

The subject of home training is a very delicate subject because even among Christian folk there are so many different points of view. Evidently the only reason I have been asked to speak on the value of home training in kingdom building is because I qualify on this one point, that I am the mother of five young Americans. I frankly admit this is the only laurel I hold, but each day I realize more and more my responsibility to bring them up to be good women and men. Perhaps the greatest difference between my attitude and that of most mothers is that I know my children are not angels, a fact some other mothers won't admit. My children are not angels because their father and mother are not angels. Now since we parents are human and make mistakes we must not place ourselves on the pedestal of sanctification. When through the lack of knowledge we make a mistake, let us be Christian enough to acknowledge it. We dare not expect our children to be better than what we are ourselves. If there are any inconsistencies in our lives, our own children will see them eventually. Let us as parents be certain that we are good reflectors of Christ in our daily associations with our fellow men. Then we have given our children a sure foundation to build upon.

One of the greatest moral issues confronting our homes today is the common use of alcoholic beverages. In pre-prohibition days the Christian home was somewhat protected from the temptations associated with the dragon drink. Now with the modern saloon, roadhouse, tavern, inn or restaurant, social drinking has been advertised in such a glorified manner that people of all walks of life are affected to some degree by the liquor question. The radio, if used properly, can be a great blessing to the home, but when we allow liquor advertising and questionable programs to pour into our homes we are allowing stumbling stones to be placed in the way for the Christian development of our children. We must legislate to control the liquor traffic, but we must educate to control the liquor habit. That education must begin in the home. For the parents to be total abstainers is not enough because we must fortify our children with the truth about alcohol. We must teach that alcohol is poison, a narcotic, and habit forming. Even before the average child or young person will take his or her first social drink, the first habit to lead in the wrong direction will likely be smoking cigarettes. Boys and girls of Brethren homes are not free from this temptation. Any user of cigarettes would be an easy prey for the marijuana seller. The marijuana cigarette has become the American public enemy No. 1. In God's word we read: "Ye shall know the truth and the truth shall make you free." If the children in our homes know the truth about alcohol and nicotine, I have confidence in our young people that they will make the proper decision concerning these evils. But Brethren homes have been too little concerned about present-day temptations. Several years ago a mother of growing boys and I were discussing the smoking habit. She said that when her boys were sixteen, if they decided to smoke, that she would not interfere because she would be taking away their liberty. This past year her boy was on the football squad. His coach did a little detective work and discovered he with other boys was smoking and visiting roadhouses during training season. He lost his place-

on the team because of lack of home training on the subject. I recently asked my boys why smoking and drinking were not temptations to them. They said that they were no temptation not only because they had signed the pledge of the Loyal Temperance Legion, but because of home teaching on the subject.

In the words of the poet, "It takes a heap of livin' in a house to make a home." In these days of rushing and confusion we are not taking time to live a heap. We are so busy making a living that we forget to live. We must constantly keep in mind that the people living in the home are more important than the home itself. Many mothers allow themselves to become too tired from their daily toil to be interested in the spiritual welfare and development of their children. Many homes where material wants are supplied abundantly are suffering severely from spiritual malnutrition. Every home is familiar with the task of balancing the budget, but this should be no more important than budgeting our time in order that we as parents may not rob our children of the mountaintop experiences that we could give them if we would only take the time.

I am convinced that children have a more difficult time than we imagine adjusting themselves to this modern day of living. Home life is interrupted because of the constant drains on it for time for school, industry and church work. We must remember that the home was the first institution ordained by God and therefore its value cannot be overestimated. I take it for granted that all who follow this are Christians, so our problems will be much the same. In many Brethren homes where the children come from school and father from work at different times it is impossible to get the family around the table at the same time for several days. It is our fault as parents if we allow our homes to become a mere filling station or a place to hang the hat. A little boy, when asked to give a definition for home, said: "Home is where one half of the family waits for the other half to return with the car." This is sad but true, even in many Brethren homes.

Attitudes in the home are very contagious. If parents practice hospitality the child naturally thinks of the home as the center of its social life. The destiny of a child is determined to a great extent by the friends it chooses. The surest way for my children to choose the best friends is to have those friendships formed in my own home and under my observation. In many Brethren homes hospitality is a lost virtue. Whether it be a college deputation, the evangelist or a returned missionary in our midst, we should gladly share our homes not as a responsibility but as a privilege. Our children will aspire to loftier ideals because of such associations in the home.

One of the surest ways of building the kingdom is for parents to take the proper attitude toward the Lord's Day. An individual, a home or a nation will prosper so long as the Lord's Day is recognized and observed. Since home life is hampered because of school and industry taking the largest part of the day, surely we can see that on the Lord's Day there is a great blessing in store for the family which finds its greatest pleasure in all going to Sunday school and church and spending the day in fellowship. On the other hand, in many homes even the parents go to church just as they take a dose of medicine, because they feel it is a necessity. I knew some saintly folks who were very religious—so very religious, in fact, that the little children were not allowed to play

with blocks or balls on Sunday afternoon because it was the Lord's Day. I know of others who forced their children to go to church when they were really ill. Those very children are now grown up, and have homes of their own, but they never go to church and are not church conscious. Here were parents who were religious but not Christian in attitude. They were not kingdom builders.

A Sunday-school teacher was discussing the keeping of the Sabbath Day with a group of boys. One little fellow said: "I don't like Sunday because it's the time when dad is home all day and it gives him such a long time to grouch." Another fellow said: "I'm glad when Sunday comes because then I know it will be another whole week before another one will come." How do our children feel about keeping the Lord's Day holy? I am convinced that as parents we have not realized the possibility of kingdom building through making the Sabbath the mountaintop experience of the week.

We should strive in the future to make our Brethren homes more real—to make our children more conscious of the reality of the church. In too many places the youth of Brethren homes are not being taught the doctrines of the church. In many homes young people who are ill do not call for the anointing service because they feel the anointing service is only for the aged, or those who are at death's door. Recently in a class of twenty young married women it was discovered that none of them could explain why we practice triune immersion in the Church of the Brethren. Most of these young women had been raised in Brethren homes and had attended Sunday school quite regularly since childhood.

In the Christian home truth should hold sway. From the very beginning children have a right to a truthful answer to all questions. We dare not punish the child for telling lies when we have been guilty of making it believe the stories about Santa Claus, the Easter bunny or the stork. If we hold fast to the virtue of truth we have placed before our children the most important steppingstone of kingdom building.

One of the greatest promises in God's Word is: "Train up a child in the way he should go, and when he is old he will not depart from it." Many things may contribute to this training and the training begins at a very early age. Even in the first year of a child's life pictures on the wall will teach that little one about Jesus. Many children who have had such training ask permission to become church members at a very early age. Parents sometimes hold them back and discourage the idea. I united with the church at the age of nine years, and I know it was a genuine experience. I can recall that in that day some adults felt children did not realize what they were doing. Certainly the child will be more interested in the kingdom of God when it can continue to grow within the church and under the guidance of a Christian home.

Now since the home is a divine institution it must not leave all the developing of the spiritual life of the child to the church. The home is definitely responsible for kingdom building. Sometimes it is difficult to find the happy medium where one's duty to the home ends and duty to the church begins. I believe if each local church would establish a home night each week, as well as a prayer-meeting night, it would be a great step in the right direction. Parents must be wise spiritual advisers to help especially the adolescent child to overcome his

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THE CHURCH AT WORK

ADMINISTRATION

World Sunday School Convention, 1940

At the meeting of the Board of Christian Education at the Anderson Annual Conference it was decided to give information regarding the World Sunday School Convention to be held at Durban, South Africa, July 22 to 28, 1940. The following information has come from the World Sunday School Association and we are passing it on to those who might be interested. Anyone desiring further information write to the Board of Christian Education, 22 South State St., Elgin, Illinois.

Transportation Arrangements

The Transportation Committee of the WSSA has just completed arrangements for the travel of delegates to the Thirteenth World's Sunday School Convention which is to be held in Durban, South Africa, July 22-28, 1940. These arrangements provide opportunity for delegates to participate in the convention, and also to enjoy some of the wonderful scenic attractions and places of special interest both in South Africa and also en route to and from Durban. Either going or returning it will be possible to stop over in Europe. The sample itineraries listed below are at present tentative, since it may be necessary to make some revisions when the sailing schedules for 1940 are definitely available.

Many delegates will visit mission fields in Africa. Missionary boards are co-operating heartily in these plans for visitation, and delegates are urged to make early contact with their respective boards so that groups, large and small, may be constituted.

Sample Itineraries

Plan No. 1—Leave New York June 26. Back in New York Sept. 1. 67 days—\$591.

Transatlantic passage in third class, with cabin class on Union Castle steamers; including a short stay in England, shore excursions at Madeira, Capetown, Port Elizabeth and East London, arriving at Durban on July 23, including hotel accommodations at Durban during the convention. Return is by steamer from Durban, re-visiting Capetown and Madeira. The return ticket from Europe may be used at a subsequent date, permitting a stopover to visit Oberammergau for the Passion Play or other individual wishes. (This plan, using tourist class both ways on the Atlantic, may be made for \$684.)

Plan A—Leave New York June 26. Back in New York Sept. 1. 67 days—\$643.

Transatlantic passage in third class, with cabin class on Union Castle steamers; this plan is substantially the same as Plan No. 1 except that it includes the feature of traveling overland by train from Capetown to Durban to arrive the morning of July 22. The return is with Plan No. 1. (This plan, using tourist class both ways on the Atlantic, may be made for \$736.)

Plan E—Leave New York June 26. Back in New York Sept. 8. 74 days—\$894.

For those who wish to attend the entire convention and see all the best of South Africa within a short time. Traveling from New York with Plan A until termination of convention, this tour includes Kimberley to visit the famous Ethnological Exhibit and the diamond mines;

Victoria Falls, world's most majestic natural spectacle; Bulawayo for visits to the Matopos and Pomongwe Cave, to see the rock drawings of the almost extinct Bushmen; Kruger National Park for two days where thousands of wild animals may be seen and photographed; Johannesburg, biggest city of South Africa, and headquarters of the world's gold mining industry. A splendid opportunity to see the South Africa that "lies beyond the ports" and of particular interest to Sunday-school folk because of the many different types of native people to be seen. (This plan, using tourist class both ways on the Atlantic, may be made for \$986.)

Plan A H—Leave New York June 26. Back in New York Aug. 25. 60 days—\$707.

Transatlantic passage in third class, with cabin class on the Union Castle steamers. This plan is especially designated for travelers with limited time, includes all the features of Plan No. 1 and in addition the overland journey from Capetown to Durban and from Durban back to Capetown via Bloemfontein and Kimberley, to save as much time as possible, and yet to include the entire convention and to see as much of South Africa as possible in the limited time available. (This plan, using tourist class both ways on the Atlantic, may be made for \$799.)

Enrollment of Delegates

The registration of delegates is already under way. It is highly probable that the quota of 600 assigned to the United States and Canada will prove too small to include all who wish to go from North America to Durban. The registration fee is five dollars (\$5.00) for each delegate and this fee should accompany all requests for registration.

ADULT CHRISTIAN WORKERS

A Vital Christian Experience

Part IV. Doing Good

Sunday, July 23

Scripture: Acts 10: 34-38; Matt. 4: 23-25

I. The Need.

Today people live and work so much alone that it is easy for them to become selfish and unmindful of the needs of others. The religion of Jesus is the remedy. He went about doing good. Religion without good works is dead (James 2: 14-17). A dead church will not grow. It is a liability to any community. Not a few rural and urban churches are dead but are still encumbering the ground.

II. The Manner.

1. Jesus was helpful to the sick. Some churches today visit the sick, cut the wood, sow their seed, harvest their crops and do their chores. Give examples and show the effect upon the community.

2. Jesus did good to those who were financially embarrassed. Can church people help each other buy and hold their own homes? How? Should church members organize credit unions? Consumers and producers' co-operatives?

What responsibility has the church in seeing that her members pay their debts? Is it true today in your community that for the Brethren their word is as good as

their notes? What per cent? Is such a reputation worth striving for? Are the poor people given the same consideration in your church as the well to do? See James 2: 1-9.

3. Jesus was concerned about the well-to-do men of affairs in his community (Luke 19: 1-10, also Mark 2: 13-17).

Kindness and love have softened many a hardened heart and saved him for God and his kingdom of righteousness. Give examples from your experience. Is your church exhausting her possibilities in this regard?

4. Jesus went about teaching and preaching (Matt. 4: 23; Mark 6: 31-34; Matt. 5: 1, 2). Jesus had a large parish with preaching places.

Some local churches today have extension Sunday schools and outlying preaching places. Sometimes these become self-supporting organizations. A survey of your community may reveal unchurched groups which would respond to teaching and preaching in their midst, but for some reason will not come to the central church.

CHILDREN'S DEPARTMENT

The Children's Choir at Anderson

Over two hundred boys and girls participated in the children's choir at Anderson. Many people have asked for the songs used. These songs are found in the following books:

"We Thank Thee, Lord," Hatton. In the Junior Choir.*

"In the Temple," Smith. In the Call to Praise.*

"Father, Lead Me Day by Day," Strattnr. In American Junior Church School Hymnal.

* In Brethren Loan Library.

Children and Prayer

By Bertha M. Frantz, Bethany Biblical Seminary

A little child should begin to experience God long before he is old enough to talk to him in prayers of his own. A very young child will sense the sublime atmosphere when mother bows beside his bed at night and with bowed head, folded hands, and in quiet, reverent tones, talks to the heavenly Father. As this experience is repeated day after day, although the child is too young to understand the meaning of prayer, he is being trained unconsciously in the attitude of prayer.

In the home and in the church little children should be surrounded by influences which are simple and direct in guiding them into an ever-increasing knowledge of God and a sense of fellowship with him.

Little children normally welcome definite times for prayer. They enjoy repetition, and the regular mealtime and bedside prayers give them opportunity to express in their own way their religious impulses. Other experiences which are appropriate settings for real worship are: a hike to the woods; examining beautiful flowers; religious festivals, as Thanksgiving, Christmas and Easter; or a gorgeous sunset. A family council, in which each member of the family grows in mutual appreciation and fellowship as they face the joys and problems of the home together, or the family Christmas tree, may easily become real worship experiences. Every opportunity should be utilized to create an atmosphere of reverence and to experience real fellowship with the Creator of all life. Spontaneous moments of worship in the home or the church school have much value in child life.

Form prayers have a place but should never be the only type of prayers used. For example, I know an individual who was taught only form prayers as a child and used those same prayers until nearly grown, and then found it very difficult to form prayers of his own. The trouble was not with the form prayers but with the exclusive use of them. Every child should be guided early in life to create his own prayers and he will grow naturally into the use of his own ideas in expressing himself to God. An informal conversation about everyday experiences of life will often stimulate a child to express his own thoughts and desires. Still another approach to guidance in prayer is for the parents or teacher to read or recite some appropriate prayer and then ask the child if he wishes to pray to God for some person or thing. Two small books, "Prayers for Little Children" and "My Own Book of Prayers," edited by Mary Alice Jones, give valuable suggestions. These may be purchased at ten cent stores. Little children may also be guided in composing prayers of their own and memorizing them to use occasionally. Composite prayers made up from suggestions from the group may be used very effectively in church school groups.

One should be consistent in the use of terms used in prayer. God and Jesus should not be used interchangeably as this is confusing to small children. God, as the Giver of life and everything we enjoy, should be spoken to in prayer, and Jesus referred to as a Friend who is kind and helps everyone and who tells us about God.

The little child responds to his environment with his whole being. He feels secure in his dependence on his parents and out of this relationship of tender care and happy associations love is kindled between parent and child. And this love the child soon discovers is deepened and enriched by acts of mutual helpfulness. Likewise, the child's relationship with God may be guided to create a sense of security in his tender care, issuing in loving trustfulness and a growing understanding of God's gifts, and will thus find expression in helpful service.

WOMEN'S WORK

The Women's Third Meeting

By Mrs. C. G. Hesse, Bridgewater, Virginia

The meeting of the Women's Work at the Anderson Conference, on Saturday morning, June 10, had as its emphasis missions. Two meetings on preceding days had emphasized the other departments of our general organization, namely: the Aid and Mothers and Daughters.

Before eight o'clock, the hour for the program's beginning, great throngs of women were making their way to the building, known as the Auditorium, where the meeting was to be held. The crowd continued to increase until every available seat was occupied.

Mrs. S. L. Cover presided and Mrs. Adam Ebey led in an inspiring worship service which prepared our hearts for the things which were to follow. The theme, Christ and the World Community—Home and Abroad, was considered in its two phases. First, by Mrs. Merlin Shull, who gave a short and interesting summary of the six chapters of "Home Harvest," which is the book selected for the coming study of Home Missions.

Women home on furlough from three mission areas brought brief but effective messages concerning the work abroad: Mrs. H. L. Burke spoke of Africa, Mrs. I. E. Oberholtzer of China, Mrs. I. W. Moomaw of India.

Corda Wertz, very recently returned from China, gave a short message from that land also. The work of our church abroad, which was presented so simply and sincerely by these our representatives, should stir us to greater consecration to our task as Christian women of America.

Mrs. Ray E. Zook gave an appropriate reading and Mrs. H. Spenser Minnich sang a solo, the words of which gathered up in one refrain the thought which must have been in the heart of every one present—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

As is customary at this meeting of the women each year, an offering was given. We hope it was a generous one.

Brethren in Kingdom Building Through Home Training

(Continued From Page 21)

doubts and queer ideas. The church has always experienced a great loss in numbers between the junior and young people's departments. I am made to wonder if the church and the home have done enough to meet their needs spiritually. Thus on Good Friday evening, as we were going home from the communion service, a fifteen-year-old boy said: "Why do we always emphasize the communion bread as the body of Christ? I don't like to think of eating a dead body." When it was explained that it was a beautiful emblem to remind us of Christ's suffering for us, and not his dead body, this boy could then appreciate the emblem. I wonder how many adolescent children never return to the communion table because in the home these disturbing thoughts have not been quieted!

We should appreciate the rich heritage of the Church of the Brethren. The church has always stood for brotherhood, personal purity, and total abstinence. Now leading educators are advocating the same principles. So in order to keep these Brethren ideals and to instill the greatest love and devotion for the church in the lives of our children, we, the parents in the Church of the Brethren, must realize that a good home doesn't happen so. It takes patient and consistent living, with Christ as the chief cornerstone, to build for the kingdom of God.

Uniontown, Pa.

Relief in Spain

(Continued From Page 13)

combined effort on practically the same basis as the other two groups. Including cash and gifts in kind our church to date has given about thirty thousand dollars, the Mennonites somewhat more and the Quakers somewhat less, so that, as already stated, the combined giving is around one hundred thousand dollars.

One of the greatest services of this united effort was to help form the policy of a relief project more than ten times as great as the combined effort of the three groups. This policy was at all times built around the conscious recognition of Christ and in the spirit of his "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Our church was represented from the very beginning and functioned all along the way through the executive committee, which met here in Philadelphia in perhaps a hundred different sessions during the three years of its

existence. Best of all, three of our young people served in administering relief and became a very important part of the personnel. Owing to the fact that David Blickenstaff spent the longest period of time in Franco territory, it was felt necessary to retain him and Paul Bowman, who assisted David during a part of this time, until the present type of relief work closes. Martha Rupel, who worked in Southern Spain, has returned. Doubtless many of you met her on the Conference grounds at Anderson. All of these were staunch workers and highly respected both from the standpoint of character and efficiency.

By action of Conference, the Board of Christian Education will continue to function for the church through the Friends Service Committee. Future activity will doubtless deal more especially with the needs of various refugee groups. At present there is a call to help care for the establishment of refugees in Cuba. There are many other calls and opportunities. Any need growing out of the European situation may well be undertaken through the Friends Service Committee because of its wide experience and seasoned judgment in that field of activity. In China we have a different situation and our mission, as well as our special relief worker there, is rendering splendid service.

A number of requests have come as to the further need for clothing, such as we have been sending during the past year. At present all of the clothing available can be distributed among needy refugees in the various camps in France as well as elsewhere. Therefore, I would suggest that we continue to send clothing on the same basis as we have been doing for the past six months. As new instructions are available they will appear through the Messenger.

Philadelphia, Pa.

CORRESPONDENCE

Life and Home Going of J. H. Cassady

Elder John H. Cassady, pastor of the Church of the Brethren at King Ferry, N. Y., died last Memorial Day at midnight in Strong Memorial hospital, Rochester, N.



Y., after a long illness. He had been in the service of the church since 1908, when he accepted a call as pastor of the church in West Johnstown, Pa. At his bedside when death came were his wife, a son Dr. Maynard L. Cassady, professor of religion at the University of Rochester, and a daughter, Mrs. A. G. Clair, also of Rochester.

Bro. Cassady had fervently hoped to regain his health so that he could continue in his work. Among the last things he said was: "I want to get strong so I can go back to King Ferry. My work there is not done." Since 1936, he had served as pastor of the King Ferry church. In October, 1937, illness had forced him to cancel a series of evangelistic meetings he had scheduled in Illinois and although he resumed his work at King Ferry, he never fully regained his health.

For six years he was pastor of the University Park

church, just outside of Washington, D. C., where he had lived from 1929 to 1936.

He was widely known for his evangelistic work in Pennsylvania, West Virginia, many of the middle western states and California. While pastor of the University Park church, he was granted a leave of absence to answer requests for meetings in California in 1933-34. He spent nine months in this work. In 1935-36, he again went into the churches of California, accompanied by his wife. On his way home he held meetings at Glendale, Ariz., Lincoln, Nebr., and South English, Iowa.

Bro. Cassady often preached on Christ's coming, and with deep emotion, would say: "I want to live to see that day."

Born in Greenland, W. Va., in 1871, he was graduated from the West Virginia State Normal School at Fairmont, and from Juniata College in 1906. He was principal of the Township High School at Yeagertown, Pa., for two years. Elected to the ministry at Huntingdon, Pennsylvania, while attending college in 1903, he began his pastoral work in 1908 in Johnstown. During his six years as pastor there, the church grew in membership from 250 to 1,100. He also played a large part in organizing four other churches in Johnstown and obtaining pastors for them. In 1914, he became pastor of the Huntingdon church, where he served acceptably until Juniata College sought his services for a campaign of raising an endowment fund for the Quinter Memorial Foundation. The fund was raised entirely among the church people. During this campaign he combined his evangelistic work with his solicitation.

This work had a most salutary effect on both the college and the constituency of the churches. It was considered the most satisfactory campaign for funds the college had ever had. Following this he became a member of the Board of Trustees of the college and served several years as its financial secretary.

In 1929, he moved with his family to Washington, D. C., and a year later began his service at University Park. He was married in 1896 to Meribah Idleman at the Idleman home near Maysville, W. Va.

Funeral service took place at the Church of the Brethren there on Friday, June 2, and burial was in the Idleman cemetery. Eld. Walter S. Long, pastor of the First church of Altoona, Pa., a friend of many years, conducted the final services, assisted by Bro. H. D. Jones of King Ferry.

In addition to his widow, and the son and daughter in Rochester, Bro. Cassady is survived by three other sons, Robert I. Cassady of Akron, Ohio; Paul F. and John H. Cassady, Jr., of Washington, D. C., and one other daughter, Mrs. Clyde F. Berkebile, also of Washington. He also leaves a brother, Homer Cassady of Detroit, Mich., and two sisters, Mrs. T. M. Rotruck of Williamsport, W. Va., and Mrs. Nora Bane, Lakeland, Fla.

Arlington, Va.

John H. Cassady, Jr.

Why I Like to Go to Sunday School

I like to go to Sunday school because a better class of people go, and I love to associate with that type of people, the kind who have high ideals.

I can worship God much better in church, for it seems that I am closer to God in his house. The people who go to church have something that those who do not go cannot possess; they have that peace in their hearts which passes understanding.

Christ planted his church here on earth so that we can carry on his work, and if we do not do so we will fall short of the purpose for which he has placed us here.

It would not seem right to me not to attend Sunday school. I have always been taught to go. In Sunday school one gets the different viewpoints of the members of the class, and can in turn exchange one's own viewpoints with the class members. Thus one can enjoy the association of the group.

I love to go to Sunday school because I feel that in so doing I am helping some one else to find Christ, and in rendering service to others feel that guidance to go ahead that could not be felt if I did not go to Sunday school. I feel the inspiration to read and study the Bible to find out what my Master wants me to do.

Finally, in going to Sunday school I get the spiritual uplift and courage necessary to carry me through the rest of the week.

Nampa, Idaho.

Edith Bradley.

In Memory of Elder John Deal

John Deal was born April 7, 1854, at Pymont, Ind., on the homestead of his pioneer parents, Daniel and Catherine Deal. At the passing of his father, when he was but twenty-one years of age, he accepted the responsibility of head of the home. On Nov. 30, 1879, he was united in marriage to Barbara Huford. Seven children were born to gladden this home. One son passed away in infancy and one daughter in 1910. Death claimed his companion Dec. 2, 1892. Again he bravely faced difficulties and kept his family together.

He became a member of the Church of the Brethren in early manhood and in 1893 he was elected to the ministry. In this capacity he served his church faithfully through the remaining years of his life. In 1903 he left the homestead where he was born and moved with his family to Rock Lake, N. Dak. Here he again joined the ranks of the pioneers, building a home and serving the Christian needs of his community as minister to all, regardless of creed.

Due to the severe winter weather in North Dakota, he spent his winters at Wenatchee, Wash., for the past twelve years. On his way home from church on May 28, 1939, he was fatally injured when struck by a car while crossing the road. He passed away one hour later in a local hospital.

Funeral services, held at the Wenatchee Valley Brethren church, were conducted by Bro. Harper S. Will, assisted by Bro. Noble Deardorff. He was laid to rest in the Evergreen Memorial cemetery.

Surviving Bro. Deal are three daughters: Mrs. W. S. Downs and Mrs. Ernest Neher of Wenatchee, Wash.; Mrs. John Pehrson of Wheeler, Mont.; two sons, Irvin of Rock Lake, N. Dak., and Manford of Williamsburg, Mich.; two sisters and one brother in North Dakota, and one brother in Michigan; twenty-three grandchildren, and ten great-grandchildren.



His life, nobly lived, remains a challenge to all who knew and loved him, to press upward in the Christian life.

Mrs. Ernest Neher.

Wenatchee, Wash.

Greetings to Messenger Readers

Greetings to the readers and those who work so hard to give us the dear old Gospel Messenger. How I miss it when the day comes for it to make its appearance and it fails, as once in awhile it is a day or two late. How I watch to see the names of those whom I know and remember so long. The faces of some of these I never have seen, and yet it seems like I know them so well. When I see the name of a person I know, I read that first. I am made sad as I miss the names of many I shall see no more.

I was so pleased to see Cousin James A. Flory's article. I had been wondering if he was still on this side, just the day before; then here came The Gospel Messenger and his article in it. It made tears come. I am glad when others write articles about the long ago, for I too learned my letters from the Gospel Visitor. My father took the church papers as long as I can remember, and my memory is very good looking backwards. Even yet I could name many of the old Brethren.

As a girl my prayer was that if I ever had a home of my own it might be a home for ministers, and it surely was a home for ministers, as my husband was elected to the ministry when I was twenty-five years old. He was a real pioneer in four states. In my girlhood days the young people did not have the opportunity they have now. Yet I often helped my dear, old grandmother cook for and entertain ministers as they came and went among the churches. That was one way my prayer was surely answered.

Then I studied the Word of God to be ready, as Peter tells us in 1 Peter 3:15, "Always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Though I am not as old as some of my dear brothers and sisters, yet it has been very lonely since my dear companion went away four and a half years ago. It was quite a shock to me and I have never quite gotten over the sudden departure of one so dear. This last year has been a year of much care to all, since I was scarcely able to be up much of the time. However, by being very careful I keep up my correspondence, although sometimes someone has to do it for me. Sept. 15 I will be seventy-nine years old.

May God bless us and help us always to have a paper like The Gospel Messenger to keep us all bound together like one family of God, with Jesus Christ our Elder Brother and Redeemer.

Glendale, Ariz.

Rachel E. Kuns Gillett.

An Official Word of Appreciation

The following statement was prepared by C. S. Ikenberry and L. W. Shultz on behalf of the Board of Christian Education:

"Our hearts have been deeply touched by the removal from our midst of Bro. H. K. Ober, the senior member in service on the Board of Christian Education. We humbly submit to God's will. Bro. Ober's empty chair at our table is a reminder of his faithful service for a quarter of a century, during which he has not only served as a Board member, but contributed widely in other ways to the cause of Christian education.

"The Board of Christian Education desires to express its deep appreciation of the work and influence of Bro. Ober. His genial personality will be missed. We want to convey to Sister Ober and the family our deep sympathy in this our common loss. May the leadership of the heavenly Father guide in the days ahead."

Board of Christian Education,
M. R. Zigler, Executive Secretary.

In Loving Memory of Mother

Lavina Reider McDannel was born Aug. 21, 1859, near Elizabethtown, Pa., and died March 26, 1939, after an illness of only two days. She was the youngest of seven children in the family of Elder Jacob and Elizabeth Hoffer Reider, both of sacred memory. She united with the Church of the Brethren in early life, being a consistent member for sixty years.

In January of 1878 she was united in marriage with Samuel S. McDannel, who preceded her in death eighteen years ago. To this union five children were born, two having died in infancy. Three surviving children are Samuel, living on the homestead farm, Emmert of Elizabethtown and Elizabeth, wife of Elder Nathan Martin of Lebanon, Pa. Four grandchildren also survive.

Mother possessed many excellent virtues worthy of our imitation. She was loved by many and was given to hospitality.

She never was absent from church services unless prevented by illness or other hindrances over which she had no control. During the recent evangelistic services held by Bro. McFadden in the Elizabethtown church, of which she was a member, she was present every night until illness overtook her suddenly, and in just a few days she passed quietly and peacefully from us. Although her physical strength barely was sufficient for her to be present in her accustomed place in God's house, her great desire to be present took her there to the end. What a challenge to those who neglect the worship of God's house, who having strong bodies have no desire for the worship of God!

Mother always was a great reader of the Bible and religious literature. She was a lover of The Gospel Messenger. Many times she read from it to her family. Our parents were lifelong subscribers to our church papers. She was greatly concerned for the welfare of our church and deeply interested in our young people. She had great respect and confidence in our ministry, and enjoyed hearing any of them preach.

She was an ardent defender of the truth and strong in her convictions and denunciations of sin. She has left us a heritage for which we shall always be thankful.

Funeral services were conducted by Elders A. C. Baugher and R. W. Schlosser in Elizabethtown Church of the Brethren. The text used were the words of Paul: "For me to live is Christ and to die is gain." Her body was laid to rest in the Reider cemetery.

Lebanon, Pa.

Elizabeth Martin.

Attend Sixtieth Wedding Anniversary

Brother and Sister P. A. Michael of Olympia, Wash., had a dinner on June 4 honoring their sixtieth wedding anniversary which came on June 1. They have six living children, sixteen living grandchildren and seventeen living great-grandchildren. Now at 80 and 84 years of age they do not often get to attend church services, but enjoy very much their fellowship with Christ and their home is always open to Christian workers.

H. D. Michael, one of the sons, now pastor of the Eden Valley Church of the Brethren at St. John, Kans., and Mrs. Michael were among the forty-three guests present. Other high points of their trip were: Memorial Day at Mrs. Michael's mother's grave in Spokane, Wash., a Sunday at Wenatchee, Wash., another at Olympia, Wash., and another with the Waterford church of California. Their itinerary also included the Rose Festival in Portland, Oregon, a day at the San Francisco fair and the trip down the Oregon and California coast road through the redwoods, God's handiwork, and to the Boulder Dam, man's accomplishment. They have now returned to the pastoral care of the Eden Valley church which had been in charge of their son, Vernon D., in their absence.

St. John, Kans.

H. D. Michael.

Dr. David Edward Hoff

Dr. David Edward Hoff, was born at New Windsor, Md., on May 18, 1875, the fourth child of a family of five children. He was born into a Christian home, his father and mother being

deeply pious in religious thought and life. He was reared in the atmosphere of prayer and daily instruction in the Word of God.

He was blessed with a vigorous, healthy body as a paternal gift. Of this he spoke at times in sincere appreciation, and guarded it with care, which served him so well for happiness and the delicate work of his profession. He received his early mental training in the schools of his community. He possessed a keen mind. It was positive, direct, alert, analytical, fair and just. A strong personality was developed in



this rural lad, who was destined to do big things in the service of God and man.

Following the lure of his dreams and ambitions, he entered New Windsor College. From this he pushed on in further training in the medical school of the University of Maryland. Not satisfied with this equipment for a medical profession, he pur-

sued postgraduate work at Johns Hopkins University in Baltimore, Md. He spent one year (1921-22) in a New York City hospital to further equip himself for humanitarian service. He availed himself constantly of medical meetings, clinics and other gatherings of his profession to ever increase his knowledge. He considered himself a student to the day of his demise.

He began the practice of medicine in Uniontown and Union Bridge, Md. From there he went to Hagerstown, Md., where he practiced for thirteen years. In the year 1923 he came to the city of Harrisburg, Pa. His ability and devotion to his high calling were soon recognized by the medical profession and the people of the community. Many whose bodies he helped to heal rise up to call him blessed. In recognition of his ability he was elected chief surgeon of the Harrisburg Polyclinic hospital, a member of the executive staff of the same institution, a member of the Dauphin County Medical Society, and of the American Medical Association.

At the age of nineteen he accepted the Lord Jesus Christ as his personal Savior and united with the Brethren church, with which he remained identified until death. Truly he was a man of faith, prayer and deep religious convictions. The great spiritual verities were real to him—and an integral part of his daily living. He was an ardent student of the Holy Scriptures, and his last evening on earth was spent in reading religious books in preparation for an address he was to make. He loved to teach the Word and did so whenever he had time. He supplied the pulpit for pastors of his own and other churches and was associate teacher of the Glad Hand Men's Bible class of the Sixth St. U. B. church. As he told me on numerous occasions, he believed the church to be the saving force and factor in a distraught, confused and troubled world. He was truly a man of Christian character. He made a distinct contribution to the moral and religious life of his city.

On Nov. 30, 1924, he was united in marriage with Miss Louise Ritz of Hancock, Md., who through her training and service as a nurse proved a real helpmate to him in his profession. He is also survived by two sisters and two brothers, namely: Mrs. Vernon Dotterer, Mrs. Charles Graybill, John Hoff, New Windsor, Md., and Samuel Hoff of Glen Rock, Pa.

On the afternoon of May 31 God's finger touched him and he fell asleep in Jesus, blessed sleep from which none ever wakes to weep. The natural man sees a broken home, blighted plans, unfinished work—but with the Christian faith we see it too as an honorable discharge from life's warfare, an exaltation to an endless life and an entrance into unspeakable joy and the further service which God has for his children. Death, to those who have made the spiritual preparation, is not the master of the house, but is only the porter at the king's lodge to open the gate and welcome its worthy guests. Death is not collapse but achievement, not defeat but victory; the grave is not the terminal but the thoroughfare that leads to the Father's house.

Harrisburg, Pa.

Dr. D. E. Young, Pastor,
Sixth Street church,
United Brethren in Christ.

Mrs. John Crist

Emma Frances Glick, daughter of Samuel and Martina Glick, was born near Mound City, Mo., Feb. 14, 1871. She died in her home in Mound City, May 18, 1939, aged 68 years, 3 months and 4 days.

She was united in marriage to Bro. John H. Crist Feb. 14, 1888. Their married life of more than fifty-one years was spent in Holt County, Mo.

Ten children were born of this union, eight girls and two boys, all of whom, with the exception of the youngest, a little girl who died in infancy, were with their mother in the last days of her long illness and at the time of her death.

Sister Crist united with the Church of the Brethren in early life and gave to her church a long life of devoted service, cheerfully and lovingly rendered. After ill health made active service impossible, her letters, her daily life and conversation breathed forth her love and faith in her Savior and her church.

She was her husband's invaluable co-worker in the deacon's office for more than twenty-five years. She worked intelligently and unselfishly in this capacity. She served as President of the Aid Society for many years and was a teacher in the Junior department of the Sunday school as well.

When the roads were drifted with snow a scoop shovel was laid in the wagon to clear the way when necessary, when impassable because of mud Brother and Sister Crist walked. They

were outstanding workers in the North Bethel church near Mound City for their entire wedded life, or until God said, "It is enough; you have done what you could."

Their large family with its many cares, or their own personal comfort, was never used as an excuse to evade duty or to remain away from the house of God. They also gave freely of their bounty toward the financial support of the church until misfortune overtook them.

Sister Crist was a faithful, devoted wife and mother, efficient, cheerful and courageous. She was a woman of poise and wisdom; a loyal friend, modest and kind; a lover of children, flowers and birds, she found many joys and much beauty in the world. She will be greatly missed by her beloved husband and family and by her many friends; she filled a large place in the community where she enjoyed the high esteem of all who knew her.

Funeral services were held at the North Bethel church on May 20, conducted by J. A. Ebey, her former pastor, now located at Marshalltown, Iowa. He was assisted by Bro. Leonard M. Lowe, pastor at Bethel, and Rev. Dessie Pilalas of the Christian church, Mound City. Interment was in the Bethel cemetery, where a large assemblage of friends were gathered to pay their last respects to one whose friendship they had all enjoyed.

Tekamah, Nebr.

Mary P. Ellenberger.

"Uncle David" and "Aunt Susan"

In the town of Mooreland, Ind., and in the Buck Creek congregation, there lives an unusual and aged couple, David and Susan Rhodes. They are known to all of the church as "Uncle Dave" and "Aunt Susan." They are now in their seventy-second year of married life and are still living to themselves and do all their own housework. We just recently visited them on our homeward trip from the Anderson Conference, and found them in their usual good spirits. The customary smile was still beaming from Uncle Dave's face, and Aunt Susan was as jovial as ever. On taking our leave we made mention of the "Eternal Home" to which they were going some day, and Aunt Susan in her characteristic and modest way said, "I guess," but Uncle Dave said, "No guess about it." There is a deep peace, a sweet assurance, and a bright hope. For sixty-four years they have been faithful members of the Buck Creek church. And naturally they are deeply loved by all of the congregation. Uncle Dave has been blind for ten years, but he gets about practically as much as if he still could see. He helps with the housework, feeds the chickens, goes for the mail, and even mows weeds at times, and until the last few years he put out and cared for a garden in his blindness. Also just a few years ago he cut down a small pear tree in the yard and sawed it up. Aunt Susan prepares the meals and keeps the home in neat order. She says that her head bothers her a good deal at times, but she always has a ready jovialness when any one calls. Uncle Dave is now in his 93rd year and Aunt Susan in her 91st. What an inspiration they are to all who know them!

Many of you who read these lines may feel to send them congratulations and prayerful well wishes, and may I suggest that you do, for they will surely and deeply appreciate the surprise. Your greetings would be as a beautiful and sweet-smelling rose, and they are worthy. Thanks be to God for such homes and such faithful members of his kingdom.

Chicago, Ill.

B. F. Summer.

The Passing of Sister Mary M. Replogle

Sister Mary M. Replogle passed to her reward April 15, 1939, one year and two days after the death of her husband. Afflicted with a heart ailment which had kept her confined to her bed since October of 1938, it was definitely known that she could not get well. Yet she fought a brave fight to get well and be with her children since they were left without their father. She was the daughter of Rudolph and Ellen Smeltzer, and was born at Bakers Summit, Pa., June 10, 1887.

She was united in marriage with Bro. Replogle Dec. 24, 1909, the ceremony being performed by Eld. D. B. Maddock at his home in Altoona, Pa. Several years after her marriage she united with the Church of the Brethren. With her husband she was called to the office of deacon in 1922 in the Roaring Spring church.

In September of 1928 they moved to Youngstown, Ohio, when Bro. Replogle was transferred as foreman of the Pennsylvania railway car shops. While living in Youngstown she worked in the Woodworth church. In July of 1929 they were transferred to Cincinnati, where she remained until the death of her husband. After this she returned with her family to Roaring Spring, her former home.

She leaves to mourn their loss the following children: Dr. Daniel M. Replogle, Altoona, Pa.; Mrs. Marjorie Dunagon and Joseph Carl, Cincinnati, Ohio; Julia, Harry, James, Mary, Martha and Patricia. There are four grandchildren. Three sisters and two brothers also survive. Wherever they lived their house was always open to entertain all visiting ministers as well as other members of the church.



Sister Mary was a great lover of music. With her family she spent much time singing sacred songs. She also loved flowers and the floral tributes at her funeral were many and beautiful.

Funeral services were held in the Roaring Spring church in charge of her pastor, Bro. S. P. Early, assisted by Bro. A. C. Miller of Pottstown, Pa., a former pastor. Interment was made in the Greenlawn cemetery by the side of her husband.

Roaring Spring, Pa.

Lena M. Hoover.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Black-Eberly.—By the undersigned, at the parsonage in Wawaka, May 7, 1939, Paul Black and Naomi Eberly.—Buryl E. Hoover, Wawaka, Ind.

Buss-Smith.—By the undersigned, in the Plymouth Church of the Brethren, May 20, 1939, Orville Buss of Walkerton, Ind., and Miriam Smith of Plymouth.—Theodore E. Miller, North Liberty, Ind.

Critchfield-Workman.—Royal Critchfield of Mount Vernon, Ohio, and Juniata Workman of Danville, Ohio, by the undersigned, at the parsonage, May 21, 1939.—Charles E. Zunkel, Danville, Ohio.

Eller-Marquis.—By the undersigned, in the First Church of the Brethren, Chicago, Ill., June 4, 1939, Paul Eller of Salem, Va., and Cornelia Marquis of Chicago, Ill.—J. F. Burton, Lena, Ill.

Hawks-Miller.—At the home of the bride's parents, Brother and Sister Stephen Miller of Carleton, Nebr., May 30, 1939, by the undersigned, Earl Hawks of Bruning, Nebr., and Pauline E. Miller.—W. A. Kinzie, Navarre, Kans.

Lehman-Cressler.—By the undersigned, June 1, 1939, in the parsonage, Marlin E. Lehman of Carlisle, and Carrie E. Cressler of Newville. Both are members of the Carlisle Church of the Brethren.—H. M. Snavelly, Carlisle, Pa.

Michael-Moser.—At the Eden Valley parsonage, St. John, Kans., by the undersigned, April 22, Marvin L. Michael and Laura Elizabeth Moser, daughter of Mrs. James Russell Moser of Indiana, Pa.—H. D. Michael, St. John, Kans.

Risser-Risser.—By the undersigned, at the newly furnished home of the bride and groom in Quentin, Pa., June 10, 1939, Bro. Raymond P. Risser of Quentin, Pa., and Sister Alma H. Risser of Elizabethtown, Pa.—S. K. Wenger, Rexmont, Pa.

FALLEN ASLEEP

Beaver, William Henry, was born to Isaac N. and Mary S. Beaver at Luray, Va., July 20, 1879, and passed away June 12, 1939, following an operation. On Sept. 28, 1905, he was married to Minnie B. Ward at St. John, Kans. To this union were born three daughters and one son, three of whom survive. At fourteen years of age he united with the Eden Valley Church of the Brethren where he had since been a very active, helpful member. He was called to the ministry and served acceptably but was much more active in supporting the ones who were pastors through the years. In the absence of the pastor, the undersigned, his son, Vernon D. Michael, officiated in the funeral service, assisted by Rev. F. R. Seely of St. John, Kans. He will be greatly missed in his home, the church and the community.—H. D. Michael, St. John, Kans.

Ditmore, Nellie Pauline, was born April 1, 1921, and died June 1, 1939, in the Uniontown hospital. She was a daughter of Mr. and Mrs. Samuel Ditmore of Gibbon Glade, Pa. She was a faithful member of the Church of the Brethren and a loyal Sunday-school worker. She had just received her diploma from high school. In order to complete her high school course she traveled forty miles every day by bus and walked one mile to the bus stop. She leaves her father and mother, her brothers and sisters. Funeral services were held in the Salem church, with Brethren C. C. Sollenberger and H. H. Glover in charge. Pallbearers and flower girls were her friends on the bus.—Ruth Sovage, Gibbon Glade, Pa.

Funk, Sister Ellen D., aged 78 years, died June 6. She was a member of the Church of the Brethren for sixty years. Surviving are three sons and three daughters. Funeral services in the Frederick City Church of the Brethren were conducted by her pastor, Bro. Ralph E. Shober. Interment in Mt. Olivet cemetery.—Mrs. Mary C. Shober, Frederick, Md.

Garl, Eva A., daughter of Brother and Sister Hallar, was born near Milford, Ind., March 3, 1879, and died in the Parkview hospital after an illness of one week. Early in life she united with the Church of the Brethren, serving with her husband for a number of years in the deacon's office. She was married to William E. Garl thirty-three years ago. Sister Garl was an industrious worker and always tried to make her home beau-

tiful and attractive. Strangers as well as friends found a welcome there. She leaves her husband and five brothers. Funeral services were conducted in the Plymouth church by Eld. Clyde Joseph and Bro. A. C. Keim, with burial in the New Oak Hill cemetery.—Cecil Reed, Plymouth, Ind.

Gibble, Alice M., was born July 24, 1861, to Reuben and Mary Zug Laysar, near Richland where the Brethren baptized for nearly seventy-five years. She departed this life March 17, 1939, at the home of her only daughter, Susie Royer. She was married to Aaron O. Gibble, who preceded her in death thirty-two years ago. One daughter also preceded her in death. She was a member of the Myerstown Church of the Brethren. Funeral services were conducted by Bro. Michael Kurtz, assisted by Brethren Frantz and King.—Helen C. Bucher, Myerstown, Pa.

Green, Mrs. Malinda Jane, eldest daughter of the ten children of James W. and Mary Cole, was born in Keokuk County, Iowa, March 28, 1863, and departed this life at Wichita, Kans., May 26, 1939. During the earlier years of her life her family moved to Missouri and settled near St. Joseph. On July 10, 1881, she was married to Ezra Green, and to this union three sons and three daughters were born. All have preceded her in death but one son and one daughter. In the Mound City church, Mo., on Nov. 14, 1886, she declared her faith in Jesus Christ and united with the Church of the Brethren. Eld. Joel Glick officiated at the baptismal service. Besides the children she is survived by six sisters, a large number of grandchildren and other relatives and friends. Funeral services were held in the First Church of the Brethren, Wichita, Kans., by the undersigned, with burial in the Maple Grove cemetery.—James H. Elrod, Wichita, Kans.

Grove, Sarah Agnes Miller, was born near Harrisonburg, Va., Jan. 14, 1849, and died at the home of her daughter, Mrs. W. W. Coffman of South English, Iowa, March 19, 1939. She was married to Martin B. Grove, Feb. 10, 1870. He preceded her in death Sept. 18, 1913. To this union were born seven children, one dying in infancy. In her youth she united with the Lutheran church and remained in that faith to the end. Funeral services were held at the English River Church of the Brethren, with Bro. Homer Caskey in charge, assisted by W. D. Grove of South English and Rev. Walker Miller of Pulaski, Iowa.—W. D. Grove, South English, Iowa

Heisey, Barbara Shenenberger, wife of Peter Heisey, was born May 20, 1854, and died April 19, 1939. At the age of sixteen she united with the Church of the Brethren and attended services regularly until health did not permit. She was the mother of eleven children. She was preceded in death by her husband and four children. Funeral services were conducted in the Heidelberg church by Eld. Michael Kurtz and Iram Lentz. Interment was made in the adjoining cemetery.—Eva A. Bollinger, Richland, Pa.

James, Nancy Ann, daughter of James and Elizabeth Brumbaugh, was born March 22, 1868, near Goshen, Ind., and died at her home in New Paris, Ind., June 18, 1939. Early in life she united with the Church of the Brethren and lived faithful. Aug. 28, 1887, she was married to Hezekiah Swoveland. To this union two sons and a daughter were born. After a few years the husband was called by death. Nov. 21, 1901, she became the wife of Bro. John James. One child blessed this union. She leaves her devoted and invalid husband, one son and two daughters. The community has lost a good neighbor and friend. Her greatest joy was in helping and serving others. Funeral services were held at the home by the writer and Virgil Mock, with burial in the Maple Grove cemetery.—William Brubaker, New Paris, Ind.

Klepinger, Davis P., a minister in the Dunkard Brethren church, died at his home in Nead, May 24, after several months of illness. He was born in Ohio, Oct. 20, 1861, a son of John and Lavina Klepinger. He was married in 1883 to Mary Clingenpeel, who survives. He also leaves five children, nine grandchildren and one brother. Funeral services were held at the Pipe Creek church with Peter Lorenz officiating, assisted by Bro. Charles Oberlin. Burial was in the Metzger cemetery.—Martha O. Hesong, Peru, Ind.

Longanecker, Henry H., the youngest of thirteen children, was born in Wooster, Ohio, March 26, 1861. He passed away at his home in Pearl City, Ill., June 11. He was united in marriage to Bertha Edlund, Feb. 19, 1885, who preceded him in death in 1924. He is survived by three children, fourteen grandchildren and two great-grandchildren. In 1886 he united with the Rock Creek Church of the Brethren. Later in life he lost fellowship with the church, but on June 6 renewed his allegiance to the Savior and was received back into the church. Funeral services were conducted by the writer in the funeral home at Pearl City, Ill., with interment in the Rock Creek cemetery near Morrison, Ill.—J. F. Burton, Lena, Ill.

May, Bro. George Edward, aged 35 years, departed this life June 8, after an eight weeks' illness of cancer. He is survived by his wife, Bertha Jewell May, one daughter, his parents, four sisters and four brothers. Funeral services in the Frederick City Church of the Brethren were conducted by his pastor, Bro. Ralph E. Shober. Interment in the Mt. Olivet cemetery.—Mrs. Mary C. Shober, Frederick, Md.

Peterson, Minerva Longanecker, was the daughter of William

and Eliza Longanecker. She was born Nov. 18, 1874, near Cerro Gordo, Ill., and spent her entire life in that vicinity. She was married to John Peterson in 1903, and shortly afterwards both united with the Church of the Brethren. After a lingering illness she died on May 13, 1929. Besides her husband and foster son she is survived by two brothers and three sisters. Funeral services were conducted by the undersigned in the Church of the Brethren.—Walter S. Coffman, Cerro Gordo, Ill.

Ringer, Nannie, daughter of Joe Smithly, and wife of Howard Ringer, passed away at her home in Gibbon Glade. She leaves her husband, one son and many other relatives and friends. One daughter preceded her in death. Brief services were held at the home, with further services in the Salem church by her pastor, Chester Thomas.—Ruth Sovoge, Gibbon Glade, Pa.

Smith, Betty Jane, four-week-old daughter of Bro. Edward and Sister Catherine Smith, died in the Frederick Emergency hospital of pneumonia, June 15. Surviving are her parents and grandparents. Funeral services were held in the Cline funeral parlors by Bro. Ralph E. Shober, with interment in the Linden Hills cemetery.—Mrs. Mary C. Shober, Frederick, Md.

Spangler, Mrs. Elizabeth Ann, died at the home of her sister and brother-in-law, Brother and Sister Howard R. Miller, May 8, 1939, after a lingering illness. She was the wife of Cornelius Spangler, who with a foster daughter survives her. She is also survived by a sister, two brothers and many other relatives and friends. At the time of her death Sister Spangler was aged 67 years, 9 months and 29 days. She was a member of the First Church of the Brethren in York where she had belonged for a number of years. Funeral services were held at the Miller home and at the First Church of the Brethren by Arthur R. Hess and G. Howard Danner. Interment in the Greenmount cemetery.—S. S. Blough, York, Pa.

Troyer, Harold Eugene, son of Wesley and Tena Troyer, was born Sept. 3, 1923, and departed this life May 17, 1939. His death was caused by infection following an appendix operation. He was a student in the Sugar Creek-Shanesville high school. May 30, 1936, he united with the Church of the Brethren. He leaves his grief-stricken parents, one sister, his paternal grandparents and his maternal grandmother. A brother passed away July 1, 1936. Funeral services were held at the Union church in Sugar Creek, conducted by Eld. Ed Sheffer. Burial in the Shanesville cemetery.—Mrs. Ellen Miller, Baltic, Ohio.

Weston, Maude, was born Sept. 15, 1896, in Johnson County, Mo., and died at her home in Battle Creek, Mich., May 14, 1939. She was the daughter of J. J. and Elizabeth Wilburn. She was married to Claude Weston in June of 1928. She united with the Brethren church in her teens. She had been in failing health for almost two years. Her husband and parents survive her. Funeral services were held at the Hebble chapel by Rev. Don Brady. Burial was in the Reese cemetery.—Mrs. Lizzie Milburn, Copemish, Mich.

White, Sister Naomi Lewis, aged 28 years, wife of Bro. Howard White, was killed in an automobile accident June 5, while her husband and two children were on their way to visit Mrs. White's parents at Ellerton. She died before reaching the Frederick City hospital. Surviving are her parents, Brother and Sister Lewis, three sisters, her husband, one son and one daughter. Funeral services were held in the church of her childhood, at Grossnickle by her pastor, Bro. Ralph E. Shober, assisted by Bro. I. R. Stotemyer. Interment in the adjoining cemetery.—Mrs. Mary C. Shober, Frederick, Md.

Yoder, Helen E., daughter of Bro. David and Sister Carrie Setzler Yoder, was born at Mattawana, Pa., Sept. 2, 1900, and died in the University of Pennsylvania hospital, May 22, 1939. She had been in failing health for some time. Surviving are her parents, three brothers and three sisters. She united with the Church of the Brethren at the age of fourteen years and lived a beautiful Christian life. She attended Sunday school and church services regularly and by her quiet and unassuming manner has left an influence which will long be remembered in her church and community. She served as teacher in the primary department and was president of the Needle club of her church. Funeral services were conducted in the Pine Glen Church of the Brethren by her pastors, Eld. Lawrence Ruble and H. W. Hanawalt. Her body was laid to rest in the Pine Glen cemetery.—Margaret L. Miller, Mattawana, Pa.

CHURCH NEWS

California

Laton.—We met in council June 5 and church officers were elected. Bro. Elmon Sutphin was chosen elder. June 4 Laton high school baccalaureate services were held and all three churches, Church of the Brethren, Methodist and Church of God, joined in attendance. Bro. D. C. Nagy, pastor of the Lindsay church, preached a wonderful sermon. On that same Sunday we had special services for all of the folks sixty years of age and older. A bountiful lunch was served in their honor.—Erma A. Brabb, Laton, Calif., June 18.

Colorado

Haxtun.—On May 19 the mothers and daughters met at the

parsonage. Miss Golda Ebbert, a sister of one of our missionaries, was the guest speaker and gave a very interesting talk on our mission work in India. Our vacation Bible school opened May 22 and continued for nine days. We had an average attendance of seventy-two and there were five classes. In June a meeting was held at the Herbert Erickson home for the Sunday-school teachers and officers. On June 4 a children's program was enjoyed in the absence of our pastor who had gone to be present at the wedding of his son, Kenneth. June 13 we held our council. Delegates to district conference are Brethren E. F. Weaver, A. C. Heaston and R. P. Baker, with Sisters E. F. Weaver, A. C. Heaston, Nellie Baker and Bro. Ernie Stryker as alternates. Sister Stryker, who has been our faithful cradle roll superintendent for many years, handed in her resignation and Mrs. Merle Switzer was elected to fill the vacancy. Our nomination committee, which includes Brethren E. F. Weaver, R. P. Baker and Herbert Erickson and Sisters A. C. Heaston and Mary Bawford, was continued for another year. We are sorry to note a deficit of \$255.21 which we hope may be raised in the near future. June 18 a lecture with slides, *The Life of Christ in the Masterpieces of Art*, was enjoyed.—Mrs. Warren D. C. Wood, Haxtun, Colo., June 20.

Idaho

Twin Falls.—Children's Day was observed June 18, with a good program. The church was filled with attentive listeners. A candlelight communion service was held at the close of our revival in April. Pastor Van B. Wright officiated. The whole service was very impressive. Three have been added to the church by baptism, a father, daughter and a son-in-law. Our ministerial committee has been busy corresponding with prospective pastors for the Twin Falls church as the resignation of our present pastor is effective Sept. 1. Paul Wright has been bringing us splendid messages from his work in Bethany the past year. Our church will join in the union services in the park each Sunday evening during July and August.—Mrs. F. M. Heistand, Hazelton, Idaho, June 21.

Weiser.—During Holy Week our pastor assisted in union noon-day services and a Wednesday night service in our city. We observed the Lord's supper on Thursday night preceding Easter. On Easter the cantata, *The Hillside Garden*, was presented. In March the boys and men enjoyed a fellowship dinner together, with Bro. Riddlebarger, our field man, giving the address. Our church building has been painted, new cement steps built and a cement walk laid at the parsonage. Other improvements have also been made. Money has been raised by the young people to paint the parsonage. They went out and worked for a day, giving all they made for that cause. The ladies are a faithful group, working with their hands to support the work of the church. They bought new shades for the church, paper for the vestibule and sponsored a clean-up day at the church. They quilted a quilt for the pastor's wife. During district meeting they labored faithfully in the preparation of part of the meals. The joy of working together to serve others was ours in May. May 5-7 we entertained the district meeting of Idaho and Western Montana. The home church certainly enjoyed the fine program and fellowship. A two weeks' vacation Bible school has just closed. It was a very fine union school.—Mrs. Glenn M. Harmon, Weiser, Idaho, June 19.

Illinois

Cherry Grove.—An appropriate Easter program was presented. On Mother's Day we enjoyed an excellent program. Our business meeting was held June 2, and our love feast was well attended on June 4. A Children's Day program was presented during the church hour on June 11. Since our pastor was at Annual Conference, Bro. Paul Sweitzer had charge of devotions and also gave a talk for the children. The annual Sunday-school picnic was held at Kroke park, Freeport, on June 15. Bro. John Rowland of Mechanicsburg, Pa., who has been visiting in this community delivered the sermon on June 18. The church work is progressing under the direction of Pastor Merle Hawbecker.—Ruth Sword, Lanark, Ill., June 19.

Oak Grove.—Tuesday evening, June 6, our church house burned to the ground. The fire was caused by gasoline explosion and the building could not be entered to remove things. We carried insurance which partly covers the loss, but which has not yet been paid. We are planning to rebuild at once. Meanwhile we are holding our services in the schoolhouse near by. June 18 we had with us Brother and Sister D. D. Funderburg of Elgin and Brethren I. D. Heckman and H. V. Stutsman of the Board of Administration of Southern Illinois who helped us plan for our building. Bro. Funderburg brought us a wonderful message in the morning, after which we had a basket dinner and held a business meeting. A building committee was chosen which is now at work. We were represented at the Anderson Conference by Pastor M. A. Whisler.—Mrs. M. A. Whisler, Low Point, Ill., June 20.

Indiana

Bethany.—We met in council June 15. Because of the illness of our elder, Bro. M. H. Geyer, Bro. A. E. Clem officiated. July 16 Bro. Rufus Bowman will be with us for harvest meeting. We will have morning and afternoon services, with a basket dinner

at noon. Delegates to district meeting are Brother and Sister Fred Gall, with Brother and Sister Burt Neff as alternates. June 18 Bro. A. E. Clem gave a report of the Anderson Conference. In the evening Bro. Noble Bowman gave the fathers a fine sermon.—Mrs. Bertha B. Weybright, Syracuse, Ind., June 19.

Lower Deer Creek.—We met in council in April. Bro. Clarence Sink resigned his work as pastor and he and his wife will enter Bethany Biblical Seminary in September. We deeply regret the loss of Brother and Sister Sink but feel they are preparing themselves for better service in the Lord's work. As yet we have not secured anyone to take their place. Bro. Sink served as delegate to Annual Conference. Sunday evening following Conference we had an open discussion on echoes of Conference. Our Aid Society has not met regularly since early spring but has served two suppers and made a comforter for the Mexico Home. June 25 we will have our annual birthday service. Each person present will give his birthday offering which will be used for mission work. Bro. Otho Winger of North Manchester will be the speaker. We will serve a basket dinner.—Mrs. Leo Spittler, Camden, Ind., June 22.

Mt. Pleasant.—In the council meeting of May 26 N. H. Miller was chosen as delegate to Annual Conference. We also elected Gilbert Dillingham and Willard Sellers as delegates to district meeting, with Harley Elliott and Wendel Miller as alternates to district meeting. May 31 a mother and daughter banquet was held with the mothers and daughters of Camp Creek as our guests. Miss Bessie Montel of Leesburg was the main speaker of the evening. There were 115 present. The children will give a program July 1 and we are expecting Anna Warstler, returned missionary from India, to be with us July 16.—Mrs. Floyd E. Leeper, Argos, Ind., June 17.

Pipe Creek.—Brother and Sister Ira Moomaw and family were with us on Easter Sunday. Bro. Moomaw spoke in the morning and we received an offering for mission work. A basket dinner was enjoyed at noon and Sister Moomaw spoke in the afternoon. A mother and daughter banquet was held May 7, and the dinner and program were much enjoyed. A father and son banquet was held the same day in another part of the church. Bro. Hamer of North Manchester was the guest speaker. Sister Hamer met with the women and gave a short talk. The Aid Society met May 18 at the home of Bro. Milo Huffman and did mending for the Peru hospital. They also made dressings and paper bags. The superintendent and two nurses were our dinner guests. The joint Sunday-school convention was held at our church May 22. We appreciated the visitors for Sunday school and Bro. Kraning from Mexico had charge of the morning devotions. Brother and Sister Wm. Tinkle from Marion were guest speakers. Part of the time was occupied in showing slides. Our communion was held June 3. Visiting ministers were Edward Kintner who led the meeting, Perry Coblenz and Forest Hostetler. Many of our number were privileged to attend Annual Conference. We hope the inspiration received at Conference can be carried forward in our own congregation. Bro. Milo Huffman, our delegate, gave the report. Bro. Chas. Oberlin of Peru will conduct a revival here in September.—Martha O. Hessong, Peru, Ind., June 19.

Plymouth.—Two letters have been received and two granted since our last report. Bro. Arthur C. Keim will continue as our pastor. He represented the church at Annual Conference and brought back a most splendid report. Brethren Clyde Joseph and John Markley had charge of the services on Conference Sunday, bringing timely messages. Our trustees are busy with the remodeling of the church parsonage. The Sisters' Aid Society is meeting regularly for work. Several of our young people were at Camp Mack during music week. Others will attend camp this summer. Sisters Goldie Rohrer and Fern Price will be delegates to district conference in August. Bro. A. O. Appleman, chairman of the committee on repair of the old Union church, stated that the roof had been painted and siding nailed down and ready for paint. Freewill offerings from friends and members of the old church are making possible this necessary repair. Many of our members are confined to their homes because of illness. Our church correspondent, Sister Emma Foust, has been seriously ill for a number of weeks. A goodly number of children are attending our daily vacation Bible school which is sponsored by the churches of the city.—Cecil Reed, Plymouth, Ind., June 20.

Wawaka.—Our pastor, Bro. B. E. Hoover, recently gave a series of five Sunday morning and three Sunday evening sermons, which were duly appreciated. As a result seventeen were added to the church, making a total of nineteen in the last few months. The night following our baptismal service, the spring love feast was solemnized. This meeting was well attended. A few weeks ago our church enjoyed a fine program given by some from the Syracuse congregation. Our young people have prepared a play, *The House on the Sand*, which has been presented once and will be repeated soon. Plans are under way for Children's Day.—Blanche Blosser Frick, Wawaka, Ind., June 19.

Kansas

Victor.—We met in council March 25 and elected the following: Delvis Bradshaw, member of the missionary committee; Grover Bradshaw and Nellie Ewing, social committee; Mrs. Orpha Lake, temperance; Vernon Balm, trustee. Easter morning we met for a worship service, sponsored by the primary department, and

then had breakfast together. Following Sunday school the children gave a good program and presented the church with sixty cereal dishes which were greatly appreciated. April 16 President V. F. Schwalm of McPherson College and the college male quartet entertained us. The Ladies' Aid furnished the primary room with shades and curtains. May 11 the primary department entertained the mothers. Bro. Lewis Naylor, who has taught in our high school for eight years, and his family are moving to Palco, Kans. The church gave them a farewell social and presented them with a picture of Christ. Sister Naylor had been president of our Y. W. C. A. at Covert and built up a large membership. Bro. Naylor was always willing to fill the pulpit or help out in any kind of church work. May 9 Brother and Sister Wagner anointed Sister Elva Deardorff who has been ill for several months. In March we had a dinner at the church in honor of Bro. George Balm who was eighty-one years of age. He is our oldest member.—Mrs. F. A. Wagner, Waldo, Kans., June 21.

Michigan

Elmdale.—A men's meeting was held April 30 and eight churches were represented. Bro. J. O. Winger of North Manchester gave a fine sermon, and all enjoyed the music and singing. Supper was served in the evening. We observed Mother's Day with special music and singing. Bro. Wm. Rivell of Hershey, Pa., was with us May 5-7 and brought four interesting messages. The church voted to extend a call to Bro. Rivell to become pastor of our church. We met in council June 3 and decided to begin services at 10 o'clock instead of 10:30. Brother and Sister Rivell arrived June 7 and have taken up residence at Logan. Brother and Sister Stephen Weaver attended Annual Conference. Music day was held at our church June 18, with 260 attending. Much good singing and music was enjoyed throughout the day with potluck dinner. The Deardorff and Hartzler families have transferred their church letters to the Thornapple congregation. We are sorry to lose these valuable workers but trust they will continue to co-operate in his work.—Orvin Allarding, Freeport, Mich., June 19.

Missouri

Osceola.—Interest and attendance are good. We have 100 enrolled in Sunday school. Our young people's meeting has been reorganized and more interest is shown under the efficient leadership of Lesta Akers. May 28 we held our annual Memorial service, with preaching in the morning by Pastor L. M. Baldwin. Dinner was served at the church and a program was given in the afternoon. Other churches in the community participated. We held a two weeks' daily vacation Bible school, May 22 to June 3. Our attendance was good, with an average of forty-five. The final program was given on Saturday night since our pastor who was superintendent in the school began evangelistic meetings at the Deepwater church on June 4. We are looking forward to a two weeks' series of meetings to be held some time in July.—Mrs. L. M. Baldwin, Osceola, Mo., June 17.

Montana

Whitefish.—Brother and Sister Canfield just closed a revival meeting June 11. Bro. Canfield preached sixteen forceful sermons. Two were baptized. Brother and Sister Canfield are good singers and their music added much to the service. On Sunday we had with us Bro. J. H. Brubaker and his son and daughter from Arrowwood, Canada, and Sister Kassey Kauffman. Our church has been built up. The Canfields made many friends while here.—Lewis Fry, Whitefish, Mont., June 16.

North Dakota

Berthold.—We have been having services two times a month with Bro. D. A. Miller of Minot, N. Dak., in charge. On April 9 Bro. Miller began a two weeks' series of meetings which were well attended. Much interest was shown during the meetings. Mother's Day and Children's Day were observed with appropriate programs. Our Sunday school is decreasing due to families moving away for employment.—Altha Mahugh, Berthold, N. Dak., June 17.

Ohio

Akron.—Our spring series of evangelistic meetings was conducted by Bro. H. Q. Rhodes of Berlin, Pa., who preached fifteen inspiring sermons, closing with a love feast Easter Sunday evening. One young lady was baptized. The Men's Work organization presented a Mother's Day program May 14. Each mother present was given a red rose by the young people. The mother and daughter banquet was held May 19. On May 30 the Sunday school enjoyed a picnic at Camp Zion which was sponsored by the Pilgrim's class. The annual teachers and officers' banquet was held June 3, with Sister Hazel Messer as guest speaker. Sister Messer spoke again on June 4. At the close of her wonderful missionary message, our Conference offering of \$126.39 was received. Pastor C. H. Petry represented our church at Annual Conference. The mothers and daughters gave a Mother's Day program June 18. As yet, no date has been set for our vacation Bible school.—Edna Disler, Akron, Ohio, June 20.

Bellefontaine.—We are having the audience room redecorated. Recently we had indirect lights installed, thus adding to the comfort of the room. Since our last report Sister Goldie Swartz was with us and we appreciated her talk with slides of the work

in India. At different times we had slides showing the work of the American Bible Society throughout the world, stories of the great hymns of the church and also slides about temperance. Brother and Sister Cottrell, our pastors, were our delegates to district meeting, and with others who attended brought back reports. During May we had our communion service, mother and daughter banquet and consecration service for infants. We appreciated hearing Bro. Cottrell tell of the Annual Meeting at Anderson, Ind. We ask your prayers for our members who have been suffering from physical handicaps.—Leo Lillian Wise, Bellefontaine, Ohio, June 19.

Pennsylvania

Ambler.—We appreciated having with us Brother and Sister J. F. Graybill of Sweden, and Brother and Sister Desmond Bittinger of Africa. Sister Bittinger addressed the women at a women's Bible class meeting. In our mission study class we are using Bro. Bittinger's book, Soudan's Second Sunup. Our first mother and daughter banquet was held May 6, as a result of our newly organized Women's Work. One hundred were present. Sister Florence Bollinger, missionary to India, was our speaker. Since Jan. 1 five have been received by baptism and one was reinstated. On May 21, 184 attended our communion. We have had our first annual supper conference for discussing problems of the Sunday school and church. We have organized a board of Christian education. Our pastor held a two-weeks' evangelistic campaign in the Lancaster church in March. Brother and Sister Robinson were our delegates to Annual Conference. They left June 4 after church services and Bro. Robinson addressed the graduating class of Juniata College that evening at the Senior Round Top Vespers. June 18 we were glad to welcome him home again. He brought us interesting echoes from the Conference. Our B. Y. P. D. continues to grow and has been very active. They have enjoyed exchange programs with many other young people's groups. On May 28, 29 members visited the First church in Philadelphia and featured an orchestra from the B. Y. P. D.—Mrs. John K. Snyder, Ambler, Pa., June 19.

Koontz.—At our quarterly council Brethren Merle Detwiler and Charles Heltzel were elected as delegates to district meeting. Our Easter program was well rendered. The members of our Ladies' Aid worked faithfully during the past year and were able to send thirty dollars for missions. We had three evenings of services prior to our love feast on May 21 and Bro. D. I. Pepple gave us some very fine sermons. Due to other arrangements Bro. Pepple could not attend our love feast so Bro. Shuss from Snake Spring Valley officiated. Baptismal services were held May 21 when two were baptized. The chorus of our church, directed by Bro. Lawrence Guyer, has been doing some splendid work.—Laura Baker, New Enterprise, Pa., June 15.

Wisconsin

Stanley.—We met in council June 13 and five letters of membership were granted and one name was withdrawn from the list. The treasurers from the different departments of the church gave favorable reports. Since our last report donations were received to paint the parsonage and the work has been completed.—Mrs. Jacob Winkler, Stanley, Wis., June 19.

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a ch. 3, 4; 6, 25.

2 Chald. N was seemingly before me, b ch. 3, 25.

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Follow Through the Year With the Messenger

- ¶ The June issues containing the Anderson Conference Echoes have again demonstrated how the Gospel Messenger seeks to report the general church news and thus keep you in touch with what is happening in our brotherhood.
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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

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H. A. BRANDT, Assistant Editor

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EDITORIAL

It All Goes In

SOME of the Bethany boys were out with their new machine making records of the singing, the speaking and whatever other sounds, sighs, or grunts happened to come along. And that was one of the most interesting features of the whole performance. The sensitive microphone gathers up everything within reach whether it's a part of the set program or not.

You probably did not intend that the one little failure to measure up to a certain high resolve should go into the record of your life but it did. It may have been caught by the waxen tablet of some youthful mind that heard of it with surprise, and wondered. And because of it decided that the cynics are right who say that every man has his price. Why should he try to be so different? And so he took the primrose path, on to the natural end of it, because you supposed *that* would not be recorded. Or if no other "mike" picked it up, there's one at the center of your own soul which never misses a thing, not even a thought. And it makes a difference in what you do next time, and in all the next times after that.

Nature is keen about this. Her laws of character making and influence wielding are super-sensitive. You'll find a record of it sometime, somewhere.

E. F.

These Bluffers' Wars

THE new technique in warmaking reminds one of that state of sophistication acquired by pugnacious boys when they are content to use names and threats, or all methods short of actual blows. Thus on the international scale we are in a period of bluffers' wars. The chief instruments used are propaganda, secret diplomacy, increasing armaments, test feints, and the like. The aim is to get all you can short of actual declared war.

Naturally the situation is one which is bad on the nerves. The man in the street, and even in the chair, cannot quite make out what it is all about. He even wonders if the so-called statesmen know their international poker. Even so, we are better off than to be up to the hilt in another World War. The worst trouble so far has been due to a bit of miscalculation—particularly on the part of Japan in China. There a great deal of unpleasantness has resulted—and perhaps a new caution on the part of bluffers will result.

H. A. B.

Closing the Case Too Soon

WHAT a mischief maker is this evil thing called prejudice! The more so because it is so hard to recognize—in oneself. It steals up on us and takes possession of us, and just stays and stays. It refuses to let go. It will not listen to reason or anything. It uses to perfection the technique of the sit-down strike.

Prejudice is prejudgment. It settles the case in advance of the hearing. It makes the hearing unnecessary. Or if, for appearance' sake, there must be a hearing it reduces this to a mere formality. It does away with the bother of investigation. It saves a tremendous amount of hard work, painstaking inquiry, conscientious study and all that sort of thing. It never entertains a motion for reconsideration. There isn't anything to reconsider. It will not allow that there is anything more to be learned on the subject. The facts are all in and the case is closed.

What can be done for such an attitude of mind? Not much, if the mind belongs to somebody else, and nothing at all, if you yourself are the unfortunate victim unless—. Unless there is enough common honesty left in you to make you admit that there may be some light on the subject which you have not seen. In that happy circumstance

you can pray for more willingness to learn, more responsiveness to the advances which the Spirit of truth is trying to make across the threshold of your mind. You can patiently consider the facts which your friends would like to bring to your attention, facts which may become reasons for a different attitude on your part. All this you can do if your love of truth is stronger than your prejudices.

So notable a victory as this might even make it worth while to try your hand on your prejudiced brother. About the only hope of accomplishing anything lies in the possibility of puncturing his pride by pointing out some of the most glaring inconsistencies in his position.

There are two principal types of him, two that are hardest to deal with. One is the blatant and blustering variety, the man who mistakes his own ready answer to all questions for wisdom and supposes that you will do the same. He is an awful challenge to the patience of the saints but if you can endure him you may gather to yourself great boldness in the faith. The other kind is the mild mannered sort, quietly satisfied in the assurance that his view of the subject is the sound and correct one. Indeed he assumes with perfect innocence that his understanding of a doctrine is the doctrine. Any other interpretation is denial or disloyalty. If you can do anything with *him*, there is a great future for you in kingdom achievement. No task should seem too difficult or discouraging.

There is a faith that removes mountains, we are told, but it isn't faith in one's own infallibility. It is faith in God and in the power of his truth to make one free—from prejudice.

E. F.

Before the Peace Conference Meets

WE are for the conference, of course, as all friends of peace must be, but since considerable time is likely to elapse before it gets under way, we wish to suggest something for you to do by way of preparing the atmosphere. Get in touch with as many of the delegates as possible, but we especially urge that you speak to Mr. Chamberlain, Mr. Daladier, Mr. Hitler and Mr. Mussolini.

Ask them whether they are going into it with no other purpose than to get as much advantage as possible for their respective nations. Ask each one whether he has any confession of sin to make on the part of the government for which he speaks. Ask him whether his country is willing to give as well as to take, and whether he feels deep down in his heart that something ought to be given, and whether he is willing to say so at the conference.

Our thought is too that you should not only ask

these gentlemen but go a little further and tell them. Just tell them frankly that if they are as much interested in practicing justice toward each other as in demanding it for themselves, the conference will surely be a success and a long step toward world peace. Tell them that if they are not so minded, they might as well call it off before they begin.

E. F.

The Wellsprings of Life

DOUBTLESS you have among your acquaintances, at least one who would be dead—except for a will to live which carried the sick one through the crisis. We are thinking of those cases where the doctor freely admits that according to experience the patient should have died. And yet, by some miracle of faith and will, he who was sick unto death has managed to get well.

At the other extreme are those who pine away and die. They do not appear to have any organic defect, and still they fade too soon. The most reasonable explanation in such cases seems to be some great disappointment, some blighting of the inner incentives which function as the very wellsprings of life.

Thus it appears there are familiar experiences which indicate that life has more than a purely physical basis. There are favoring atmospheres without and certainly significant resources within. Pushing the inquiry in the direction of the mystical sources of life, what does one find?

For one thing, he finds that certain ideas, causes and purposes do make a great difference. Thus the Christian concept of God, a cause like the increase of brotherhood, the sweep of divine purpose as revealed to one like Paul, serves to lift individuals to levels of effectiveness far beyond their usual selves. Much as certain of the ductless glands give to one's physical body the strength of ten in the moment of emergency, so a vision of God in his glory, the possibilities implicit in a cause, or the majesty of divine purposes, may so energize the spirit of man that he freely accepts and overcomes the impossible.

Long ago it was realized that life on the higher levels is certainly a matter of faith. One's attitude toward the universe does make a difference. If he properly relates himself to its spiritual Source, if he works with and not against the evident Purpose, he becomes a son of God and a fellow worker with the Master Workman of the race. It is not necessary that one should understand all the mysteries connected with the wellsprings of life, but it is important that he make use of the power which is available.

H. A. B.

THE GENERAL FORUM

The Angel and the Book

BY A. P. GEIB

A blazing watch tower is each star,
From which God's angels look;
Their piercing eyes run near and far.
Each holds a golden book.

What each one sees, 'tis written, too,
On pages white as snow—
The ill in red, the good in blue,
In letters raised that glow.

By night, by day the task goes on
With records ever true;
Our thoughts are writing themselves down;
The book is Me or You.

At times the angels weep sad tears,
At times a smile breaks through;
So what their feelings down the years
Depends on me and you.

God grant me when the book's unsealed,
My Lord had paged it through—
The red, grace canceled; there stands revealed
What then remains is blue.

Manheim, Pa.

Thirty Years in the Ministry

BY M. S. FRANTZ

Given at the Idaho and Western Montana District Meeting, 1939

THIRTY years in the ministry! They have been years of conflicting emotions and experiences, years filled with joy and sorrow, victory and defeat, rewards and recompense, temptations to quit and urges to press on. They have been years which have impressed upon the mind of the writer the challenge of the ministry—a challenge second to no other calling in the world. The minister of the gospel must be prepared to endure many of the seamy or unpleasant experiences of life such as homelessness, economic insecurity, and long hours of diligent self-discipline and research. None are so free to do as their judgment dictates as the preachers. They can rest when they will, rise when they feel like it, and even barricade themselves behind four walls of the study, with no one checking time on them. While the constituency of the church goes to work by the clock, and is docked for every minute lost, or if absent must provide a substitute, it is only fair and right that the preacher be as diligent and busy in his work of love as those who follow other professions. He must expect to be misunderstood, misquoted, misrepresented, and sometimes betrayed by friends and false brethren. There are, however, many fairer and more wholesome considerations to challenge the ministry.

The challenge of the ministry is, in the first place, *to be a good servant of Jesus Christ*. The minister is one who labors to bring the salvation of Christ and the will of Christ into his own personal experience, and then into the church life, and on into the commercial, social, political, national and international life and affairs of mankind. This is task enough to call for the very best and all of life.

The challenge of the ministry is, in the second place, *to know and declare God's will like a prophet*, crying in no uncertain sound, "Thus saith the Lord." The power to speak thus comes from vital contact and experience with God as one faces the generation in which he lives. This is how the prophets received it, and we can acquire it in no other way. Our modern life has no need so desperate as that of the consciousness of God. We are very conscious of such personages as Hitler, Mussolini, the Antichrist. But are we as conscious of God, his will and our Christ? Had we as much faith in the power of our Christ to save, as we have in the Antichrist to destroy, there would be a revolution in the church's program such as has not been since the time men went out and "turned the world upside down." Preaching will never do a better thing for mankind than to create a God consciousness. Preaching will reach its highest pinnacle when it sounds its highest note, which is sounding the harmonious will of God. Begetting God consciousness, the preacher helps to keep the soul of the world alive. What a challenge to the minister!

The challenge of the ministry is also a challenge *to mediate between man and God as a priest, pastor or shepherd*. Humanity is sick and in trouble. Humanity is sin-marked, sad, worried, fearful, wanting sympathy, relief, understanding, forgiveness and restoration. In short, humanity is out of communion with God and knows not how to re-establish the needed connection. What a field for the pastor in which to serve as pastor-counselor! We need a "Protestant confessional" where sin burdened and trouble saddened souls may come and find a sympathetic ear and responsive mind with full assurance that words spoken will be held in inviolate confidence. The souls made glad, lives redeemed, and hearts made to rejoice in the writer's ministry in this field are the reason it is presented here. Christ indeed is the door, but under-shepherds may open doors unto him. This priestly function is a great challenge to the preacher.

Again, the challenge of the ministry is *to lift the*

church up to commanding heights. His aim is to set it as a city on a hill, from which position it can be viewed and known by the bankers, the schools, the merchants, the city council, the politicians, the young people, the stranger within the gates, and the races of men that go by. Our young people like to see and hear their church mentioned, especially honorably, and so do the older people. Who is to lead in such an enterprise? The minister, of course, as he preaches the gospel and seeks to establish the church of Christ. If a church is in the community or the city and the people do not know it, the minister of that church has not quite met the challenge of his church which rightfully and scripturally calls for recognition. The writer, while holding evangelistic meetings in a certain city, was told by the president of the Chamber of Commerce: "Two years ago we did not know there was a congregation of the Church of the Brethren, but now we wouldn't think of launching a city-wide movement without first consulting the Church of the Brethren." What made the difference? A wide-awake pastor, who saw the opportunity and accepted the challenge to lift the church up to commanding heights. God send us more men who will and can do likewise.

Once more the challenge of the ministry is to *become able to think with a cosmopolitan mind*; that is, a mind that can reason from others' experiences and viewpoints. The apostle Paul had such a mind. He was trained to think in terms of the Jewish mind, the gentile mind, the international and interreligious mind. Thus he was able to "become all things to all men." Preachers today are called upon to transcend all exclusiveness, one-eyed views, and one-track-mindedness. Many of our missionaries can think in terms of the Mohammedan, the Hindu, and the Buddhist, as well as the Christian mind. Because of this they also are able to become all things to all that they may win some to the Christ whose religion is supreme. We of today cannot hope to succeed if we have only a "few peppy sermon outlines, a cocksure dogmatism, and a bag of tricks," which serve to delay rather than hasten the coming of the kingdom of God.

Finally, the challenge of the ministry is a challenge to *build spiritual spires*, to serve as landmarks for those who are in the lowlands or lost in the fog and smoke, thus guiding them safely through the marsh and furnishing a watchtower from which to take the long and far view—the vision of the centuries as against the vision of the immediate. It is the privilege of the minister to lift up for the people an ensign of the power and authority of the Lord. Such spires are needed to-

day because men are pressed down on every side with pessimism, failures, war and rumors of war, with gloom and despair. Happy and useful is the minister who can give his people a vision of the great things of God sure to come. That is his business, and that is his challenge.

During his thirty years' preaching the writer has made a few discoveries and observations which he passes on as an incentive to faithful service on the part of those in the ministry, and especially those who contemplate entering the ministry. From experience the following five statements have been proved: God's promises are true and dependable; he that sinneth shall suffer, but whosoever repents can be forgiven; God lends powerful aid to all who will do his will; God can and does burn a message into the hearts of ministers today as he did into the hearts of Amos and Isaiah; God's providences are adequate for humanity's needs. God is calling. Who will answer: "Here am I, Lord, send me"?

Nampa, Idaho.

The Menace of Our Modern Money Movements

BY WALTER McDONALD KAHLE

God never counts seriously in the experience of any individual until he is given a controlling influence in the material interests, attitudes and activities of that person. This explains why God gave man such complete oversight of the material world in Gen. 1: 26-30; why Jesus made his unusual appeal in Matt. 6: 24-34; and why such a startling statement is made in John 14: 12. Man loomed large in the purposes of God before the creation. He was definitely created to become a participating member of the family of God. He was endowed and placed to serve as a co-operating partner with God in his abundant life business enterprise. He was to become a co-worker with the Christ in his kingdom of God achievements. What purposes, what privileges and what possibilities! And what bitter tragedies if man fails to take God seriously in his wealth and money relationships! The story of the Rich Fool and that of the Rich Young Ruler present a dramatic picture of the possibilities of every life. The Parable of the Talents drives the truth home with equal force and appeal.

Our use of money either makes us or breaks us. When the tides of human interest in money matters sweep forward and upward in their basic purposes, human relationships are sympathetic and creative. Fellowship with God becomes rich and meaningful. But when the currents of money management are low and sluggish, because of self-

ish interests, humanity drifts toward the swamp areas of human experience.

For several years there has been a distinct lowering of our money concepts, convictions and relationships. These movements have steadily weakened our home, citizenship and church loyalties. There has been a gradual loss of interest in the abiding values of life with a growing anxiety for small satisfactions, fruitless indulgences. The glitter and glare of our possessions has blurred our vision of our achievement possibilities. Instead of becoming masters in our quest for the best, we have become helpless slaves to the dominance of things. We have suffered a serious loss of passion for human welfare. Modern money movements are pushing us away from God's high purposes and our own achievement possibilities.

Just now there is a wholesome interest on the part of many of our church workers in some practical way by which to cope with these trends. What can the church do to change our concepts of money matters? How can the Spirit of the Christ be brought into these essential life relationships? There is hope in the fact that many recognize that we must change the money management skills and habits of our church people if any real solution to our problem is to be found. The following statements are listed to help us appreciate our real predicament. They should also throw light on the task that faces us if we hope to change present money trends.

1. Illiteracy in money management is increasing.
2. There is a growing uncertainty about money matters.
3. Few people know where their money has actually gone.
4. Few people have any plan for the use of their money.
5. Anxiety for things is steadily increasing.
6. Few can distinguish between their needs and their wants.
7. An average of 2% of us are literate in the use of money.
8. Illiteracy in money management is the weak spot in our modern economic dilemma.
9. A growing number of church folk are debt burdened.
10. An increasing number of folk live beyond their means.
11. Good buymanship is unknown to most of our people.
12. High-powered salesmanship constantly exploits us.
13. The crowd decides what too many of us will spend for.

14. Loyalty to church finance obligations is at low ebb.

15. More and more money is used for small satisfactions.

16. The church is increasingly uncertain of her finances.

17. Material values take precedence over spiritual values.

18. Few people give God a fair deal in their money matters.

19. Little thought is given to service efficiency in the modern use of money.

20. Money management largely influences life management.

21. The church has been more interested in getting money from her people than in helping them to master their money problems.

22. If knowing the truth counts anywhere in life it should count in the management of money.

23. Unless the people are taught how to manage their money they will have less for their essential life needs and the church will have less for her promotional responsibilities.

24. The Christ approach to the money problem seems to be the only hopeful outlook.

25. Satisfactory changes in money trends demand a sound teaching program for our children, youth and adults that will have the full support of the entire teaching force of our church.

To further emphasize the present trend in money matters let us briefly consider two or three items of current information. Very reliable sources of information show that the average person in our country actually wastes over thirty cents of every dollar of his income. Much waste is not included in such information. It is equally challenging to know that we average less than two cents out of every dollar of income for all church purposes. But when we discover that over the past four years there has been a drop of around 31% in our support of church interests and an increase of over 28% in our use of money in waste areas, we may well feel anxious. If we further recognize that literally millions are being used to promote plans that will break down our sales resistance and persuade us to purchase things that we want but do not need, we begin to feel that the church has a teaching responsibility that she dare not longer neglect. When folk know the truth about money matters there will be an increase in moral and spiritual vitality and efficiency in the life of the individual and the experience of the church.

Troutville, Va.

Our Hymnody in the Future

BY WILLIAM BEERY

WHAT will our hymnody be in the future? Nobody knows in advance, but that it will be what we make it there can be no doubt. The responsibility for its growth or decline rests with those who have it in hand now and in the years to come. The fact that there is manifested a deep, widespread and growing interest concerning the improvement of the church music, especially that of congregational hymn singing, presages favorably for future developments in this phase of divine worship.

Whether or not congregational singing has been on a downward trend in recent years may be a mooted question, but it is universally recognized and deplored that it is at an ebb much too low, and efforts have been put forth to improve it. A few years ago there was organized the Hymn Society of America, the aim of which is to bring about better hymn singing. This means not only, perhaps not primarily, better singing so far as voice and technique are concerned, but a better understanding of its real function, a more liberal co-operation and a deeper knowledge of the hymn message. This society prints and distributes literature suggesting means by which congregational singing may be stimulated and improved.

While there is much room for improvement in the Brethren congregations, generally, it would perhaps not be missing the mark very widely to say that our church has not suffered as much in this regard as some of the other denominations. Whether or not this is due to the fact that until within a few decades the only kind of music there was in the Brethren congregations was congregational singing, might be another theme for debate. The question as to whether or not the introduction of instrumental music, choirs, quartet and solo singing in the regular worship services has had a tendency to put a damper on congregational singing also has two sides to it. It might indeed so be that the attitude of the congregations concerning the matter has something to do with it. It all depends upon how the matter is managed as to whether or not these things hinder or help.

Anyway, the instruments, choirs, special music, etc., are here to stay and the only right thing to do is to become reconciled to the change and at the same time do what we can to make them an auxiliary and a blessing. With it all, this should be borne in mind: that a congregational church service, to function as it should, must be so conducted as to provide opportunity for all the members to participate in it, physically as well as spiritually. That is to say, every member should be

made to feel that he or she is a part of the congregation, and is therefore expected to take part in as much of the program as opportunity affords.

The choir should be regarded as an integral part of the congregation and not as a segregated unit whose function is supposed to be primarily that of performing independently. If it can be managed that the people in the pews feel that the choir is there to lead in the congregational singing, and thus be a help, its usefulness may be established and felt.

Even when the choir renders an anthem, or other selection, in which the voices of the congregation cannot join, there may be such a union of spirit as to make it a congregational matter; the choir with the feeling that a message is being given out, and the congregation receiving it, all together make it a means of worship.

And the instrument, if properly used, serves to give a background of melody and harmony; thus rendering a worth-while contribution in the way of aiding the voices in that unity of rhythm and tune which makes it all the more beautiful and worshipful. Also, the prelude and offertory should and will constitute a link in the stream of worship if given the attention necessary on the part of the listeners to the selections judiciously chosen.

What, then, can be done in the way of planning and setting in motion lines of study and practice that would bring about the ends desired? We must educate. But what does that mean? To instruct, yes; to train, yes; to cultivate, yes; to bring up to a certain standard, yes. It means all the processes necessary to create in the minds and hearts of the people an appreciation of the best and highest as we see it. And that takes time, patience, sympathy, sacrifice, hard work and some other things. It cannot be done all at once.

Where shall we begin? While it is possible to do something for the young people, the middle-aged and even for some of the older folks, the best results, ultimately, are to be obtained by beginning with the children. Festivals, such as suggested by the American Hymn Society music institutes and conventions are good as far as they go; indeed something of that sort may be the most likely method of interesting both the young people and the older ones. In spite of what has been done in the way of teaching music in the public schools, the fact remains that there are hosts of young people, middle-aged and older people, who cannot read music for singing purposes—which is a serious handicap so far as the music is concerned.

In some places even the old-fashioned singing school method might be used to good effect. More-

over, there are sections of the country where the shaped note system might be preferable in order to bring immediate results. Quite a number of our congregations still order the shaped note edition of the hymnal. Also, in order that the greatest number of our people may be helped, the work must be taken to them where they are—at home, in their own places of worship.

Now, while all of these methods of procedure suggested can be used, each in its own time and place, still something more fundamentally educational should be done. That is to begin with the children in the church school; not to teach them to read music, but to understand what they say when they sing hymns. While they learn hymns so far as the words and tunes are concerned they should also be taught the meaning of the words they utter. This is equally important to that of explaining the content of Bible texts. They should be helped to realize that the singing of hymns is an act of worship. If it does not mean that it means nothing worth while. This, of course, is already being done in some places.

This hymn study could be provided for in the Sunday-school literature so as to make it easy for the teachers to include the hymn teaching with the Bible instruction. Thus if this were carried on through the departments there would be developed an appreciation of the value of hymn singing which cannot be acquired in any other way. Ultimately, as the boys and girls graduated into the adult department their worship hours would become more meaningful, and the choir and congregational singing more worshipful.

Needless to say, much of the present-day hymn singing is done without any thought or appreciation of the content of the words. Which means that the message of the hymn is not realized and souls are not edified. The singing is not with the spirit and with the understanding also. Like the flower blooming in the desert, with its beauty and perfume wasted on the air, so the spirit of the hymn is lost.

Then, too, the minister could often direct the attention of his auditors to some of the hymns selected for the service, of course in such a way as to fix their minds on the content of the hymn. If there is a printed bulletin there might be just a few words printed in connection with each number—something about the author, some incident and its relation to the subject in hand. Or such notes might be printed in connection with the hymns in the hymnal. Many of the best hymns have a background of experience which, to know, makes them all the more impressive and useful.

Nothing more vital to kingdom growth through the work of the church could be put into motion than a systematic scheme of hymn study, popularized and perpetuated. May this be our goal. The young people's societies could do much in the way of popularizing hymn singing by taking up the study of hymns and tunes, with their authors and composers. The only way to bring hymn singing to its ideal possibilities will be through the personal education of the general body of Christians to the point where they will appreciate it as a means of social and spiritual enjoyment and edification. Each congregation should be its own musical conservatory.

This being one phase of Christian education, the responsibility would logically fall upon the shoulders of the Board of Christian Education. Surely there are young men and young women who could be enlisted in this work, who would be glad for the opportunity if they were given the assurance of reasonable support.

Young ministers, schoolteachers, and others otherwise employed, who have had training in music, hymnology and song leadership, would be glad for the chance to put into practice what they have learned.

Moreover, there is no more worthy cause to which a young person could give his or her whole time and energy than just this work. Here is a field in which any one with the necessary preparation and ability can make a much needed and lasting contribution to the work of the church.

The future of our hymnody of course involves songbooks and hymnals. There are all kinds of songbooks on the market—good, bad and indifferent, at all kinds of prices. So far we have been emphasizing the importance of getting the people to sing, but that is not all that needs to be done. The next question is, what shall they sing? Unfortunately many of the cheaper books now advertised are made to sell—filled up with a lot of material that, by means of tricks of the trade, have been made popular, but is of little, if any, worship value. Most of such songs are easy to learn and, in the words of one publisher, "hard to forget."

Many of our people are buying such books because they are cheap in price, not realizing that they are also cheap in quality. Even some educated men and women have not yet gotten away from the notion that it is necessary to have in the bookracks, beside the regular church hymnal, a supply of the lighter, more rhythmical songs for occasions when, as they view it, something more lively than what can be found in the hymnal is needed.

It may take a long time to educate even a considerable majority of our people to the point where they will appreciate the best in hymnody, but persistence is bound to bring results. We want to raise the standard of our hymnody. Now our success along this line will depend largely upon the quality of hymns and tunes we offer them at prices they will and can pay.

Let us hope that the Brethren hymnody in the future may be and may become, more and more, such as to edify, encourage, purify and sweeten the souls of those who use it and come under its influence.

Elgin, Ill.

Repentance

BY GALEN B. ROYER

First article in a series of Brief Studies in the Doctrines of Salvation, including Repentance, Faith, Regeneration, Justification, Adoption, Sanctification and Prayer. A liberal use of Butler's Topical Analysis and Evan's Great Doctrines of the Bible is hereby acknowledged. The next article will conclude our study of Repentance.

THE words *repent* and *repentance* are used to translate two words found in the Greek New Testament text having widely different meanings.

The first Greek word literally translated signifies "remorseful regret without change of life." This is almost exactly the equivalent of the word *repent*. The word in the Greek New Testament occurs seven times and only in verbal form. "Judas repented himself" (Matt. 27: 3). That is, he deeply regretted his act of betrayal. Repentance is simply "repentance"—a look again with sorrow for that which is wrong.

The other Greek word in its literal meaning is "change of mind" and is found over fifty times in the New Testament. It is one of the most significant and vital words of the Bible. Its true meaning has no trace of sorrow or regret, no element found in the word *repent*. (Inasmuch as there is not a single word in the English to represent correctly the meaning of this second Greek word, the revisers for convenience used the mistranslations, *repent* and *repentance*. Both words are used in 2 Cor. 7. "I do not regret" (verse 8) is the correct translation of the first Greek word; "sorrow unto repentance," properly, change of mind (verses 9, 10) is correct for the second.

I. Scriptural Emphasis on This Change of Mind, Repentance

This radical reversal of life-controlling thoughts, affections, choices and pursuits is the first step in a sinner's life seeking a state of salvation. Hence, it is the great theme of New Testament preaching. It was the only theme of John the Baptist. "John came, saying, Change your whole inner being and

life" (Matt. 3: 2). Christ, adding faith, took up the same message. "Change your heart and life and believe in the gospel" (Mark 1: 15). This change of mind was emphasized by the twelve as well as by Christ. "They went out and preached that men should change heart and life" (Mark 6: 12). Jesus repeated himself on one occasion: "Except ye change your heart and life, ye shall all perish" (Luke 13: 3, 5). "There shall be joy in heaven over one sinner that changes heart and life" (Luke 15: 7). Paul testified that a change of mind and life toward God and faith toward Christ was necessary for both Jews and gentiles (Acts 20: 21). Jesus declared that all who did not heed this call to change heart and life "shall surely perish" (Luke 13: 5).

II. What This Change of Mind Is

As Relates to the Intellect

This change of heart and life "reversing life's controlling estimates, affections, desires and choices from self-loving and self-seeking to supreme love and devotion to God" is illustrated in the second son who said, "I will not," then changed his mind, "repented," and went (Matt. 21: 29). Peter boldly said to the Jews that they must change their minds concerning Jesus whom they had crucified, for "God hath made him both Lord and Christ" (Acts 2: 26). About three thousand changed their minds, were baptized and began the new life.

As Relates to the Sensibilities

Deep feeling, sorrow and pain were the results of Paul's letter, but he rejoices because the Christians "were made sorry unto a change of mind," repentance (2 Cor. 7: 9 ff.). Here the first Greek word is used literally signifying "after care," i. e., causing great concern. We are told the "Hebrew equivalent is even stronger, and means to pant, to sigh, to moan." At Pentecost the many were "pricked in their hearts." In despair they cried out, "What shall we do?" They were told to change their minds and be baptized in "the name of Jesus" who had recently been crucified. The publican revealed deep emotion when he smote his breast and cried for mercy. However, none but God can measure the depth of feeling a repentant one has. Those old in sin should come with trembling and in a flood of tears, while the "little ones" come with a smile.

As Relates to the Will

The will, or self-determining power of our spiritual nature, includes preference and choice, purpose and decision. This faculty, freedom of action with which we are solemnly invested, is so completely man's very own that not even God's fore-

ordination, which is only spoken of concerning regenerated souls, dare infringe upon its far-reaching rights. The intellect may be convinced, the sensibilities may be deeply stirred but only when the will, like in the instance of the prodigal son, says, "I will arise . . . and he arose" (Luke 15: 18, 20), does the sinner return to his father's house.

III. Change of Mind and Life and Conversion

Conversion, turning about or back, plainly expresses the effect of a changed heart as an actual turning to God. Everywhere Paul preached that his hearers "should change their mind and turn to God" (Acts 26: 20). "Change your mind and turn again, that your sins may be blotted out" (Acts 3: 19). "Let the unrighteous forsake his thoughts, and return unto the Lord, and he will have mercy" (Isa. 55: 7).

Huntingdon, Pa.

Pledged Protection

BY DORA MILLER

IN Old Testament history we read of many leaders and characters—men of bravery, courage, faith and loyalty. But there is one we hear too little about, although his name should be among the outstanding highlights when it comes to faith and trust.

His commission from King Artaxerxes and his manner of carrying it out should be an example to every Christian, any good citizen, and a mighty example to all leaders and rulers of nations. This man was Ezra. He lived in the time of the restoration of the temple of Jerusalem.

Ezra was told by the king to gather all the gold and treasure, or whatever he should require towards the rebuilding and take it up to Jerusalem, together with such as he would of the children of those who had been carried away captive beyond the Ahava River.

Now the gold and treasure which he collected was weighed and amounted to an enormous sum. King Artaxerxes expected the gold and treasure to be weighed at the end of the journey as well and there should not be a penny's worth missing. All this was a great responsibility for Ezra, because the way he would travel would be a dangerous one, beset with thieves and pitfalls, but he was a man of God and this is what he did.

He gathered the people at the banks of the Ahava and proclaimed a fast and entreating his God to pledge protection all along the dangerous way, for as he said: "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had

spoken unto the king, saying: The hand of our God is upon all them for good that seek him" (Ezra 8: 22).

Yes! God had pledged his protection for Ezra and his people, and why ask soldiers and protection by earthly force!

Would it not be a wonderful thing if all leaders, rulers, kings and presidents were Ezras in this day and age? If they were men of courage and faith, who instead of requiring legions of soldiers and tremendous armaments, who instead of being armed to the teeth would fall on their knees and entreat God's protection from their enemies as Ezra did? If this could be true what a different situation would confront the world today!

"God is the same yesterday, today, and forever." The same God that pledged protection for Ezra, his people and treasures would be just as willing to do the same today for rulers and their subjects of every land.

Great God, give us leaders today like Ezra! As we grope in darkened causeways, travel on roads without endings, with so many questions that have no apparent answers, with so much confusion and wonderment, we need pledged protection from a higher power just as Ezra did.

We have a good example of pledged protection between two countries, that has to do with our homeland, which should receive greater emulation. We have all heard about, and many have traveled over the Peace Bridge that spans the Niagara River, joining the United States with Canada. This bridge is not only a masterpiece of concrete and steel, but also a symbol as well.

One day in Canada a guide pointed out the bridge and said: "You should be here on the Fourth of July, you would see a wonderful sight. On that day American soldiers carrying American flags gather on the American side and Canadian soldiers gather on the Canadian side carrying their flags. Then uniformly they start to march across the bridge and as each American soldier passes a Canadian soldier they exchange flags until they have all passed on opposite sides carrying opposite flags. The people of the two countries mix and mingle and a celebration of friendship continues all day."

What a pledge of protection between the United States and Canada! Is it because of this oft repeated pledge of peace that there are no lines of defense on the borderline between these two countries? Would not they of both nations be ashamed to require a "band of soldiers" for protection when they by the exchange of flags say: "We pledge our friendship"?

What about Christians? Every communion day they lift to their lips the symbol of the shed blood and the symbol of the broken body of our Lord? In this observance they pledge faithfulness. Should we not be ashamed, even as Ezra, to require other than protection or guidance of our heavenly Father?

Lititz, Pa.

Church Management and Leadership

BY GALEN K. WALKER

In Three Parts—Part Three

THE pastor must first of all be a preacher of the gospel of Christ. So was Dr. Talmage. The people said of him: "He was a preacher, pure and simple; no pastor; no ecclesiastical lawyer; no controversialist; no civil reformer; no scientist; no sociologist, no doctrinaire; nothing but a preacher, and a great one." In this he resembled Charles Spurgeon, who once said: "They want me to make a reform speech in Exeter Hall; but I won't do it. Any blind fiddler can do that sort of thing; I'm a preacher of the unsearchable riches of Christ." Talmage and Spurgeon, hewed pretty close to the line of preaching as their main business, refusing to be tempted into collateral or tangential lines.

Dr. George Truett tells of a preacher who was in so many things of the community that his church work was really neglected. This minister was a "good mixer," and belonged to the various clubs of the community. He made it a business to go down to the depot, and meet every passenger train which came there. At last, thoroughly exhausted, and disappointed, as the church about died on his hands, he leaned over the pulpit one Sunday morning, and in mournful tones exclaimed: "My dear people, you know I have tried everything under the sun to make this work go, with so little results—is there anything else I might have done?" A stillness settled down on the congregation, when one brother said: "I don't know pastor, what else you might have done, unless to go down and meet the freight trains."

Dr. John MacInnes says: "Beware of becoming mere tinkers; beware of spreading yourselves. Preaching is the greatest work in the world." This is my conviction.

Dr. Charles R. Brown of Yale, in his book, *The Making of a Minister*, gives some much needed and pointed advice here. He says: "The minister who spends an inordinate amount of time and strength in cultivating pleasant relations with all the other organizations in town, Rotary, Kiwanis, Lions, Tigers, Masons, Oddfellows, Elks, Eagles and Moose, to the loss of the life and work of his

church is, to be quite frank about it, just a thief and a robber. The minister who runs all over the country, from Dan to Beersheba, and from Atlanta to Omaha, giving popular lectures, and speaking at this, or that and the other gathering, while his own church languishes because of his absence from the parish during so many precious days and nights between Sundays, is a dishonest, unfaithful steward."

A preacher must not spend too much of his time as president, supervisor, and administrator-manager, so as to enervate himself for his primary task, of sermonizing and the best of preaching. If he does too much of the managerial, then he has neglected another part of his sacred duty—that of developing laymen and women to carry on the church's work when he leaves that field of labor.

While the successful manager-pastor of a church will not give his chief interest to politics, civil reform, social uplift and industrial affairs, yet he must inspire his laymen and women not to shirk duty in such things, or stand aloof on great social issues that affect the location of religious activity, but that they get earnestly into, and under these affairs. This can be done through commendation and encouragement rather than by rebuke and criticism. Dale Carnegie tells of a schoolteacher whose principal (seventy years of age), always criticized the young teacher on everything, until they became enemies and would not speak for years. Then a new principal came to the school, whose attitude was to praise and commend with a smile, until she had won the confidence of her teacher, then offered some friendly suggestions for improvement. The change of attitude in management of teachers was such that these teachers worked much harder, and would do anything to help their principal. Such commendation wherever possible helps make new and better workers in church life.

To be the kind of a preacher-manager one should be is a real accomplishment, which takes all the latent and actual possibilities in one's personality.

"The preacher has a great time. If his hair is gray, he is too old. If he is a young man, he hasn't had experience. If he has ten children, he has too many; if he has none, he isn't setting a good example. If his wife sings in the choir, she is presuming; if she doesn't, she isn't interested in her husband's work. If a preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with the people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls on

some poor family, he is playing to the grandstand; if he calls at the home of the wealthy, he is an aristocrat. Whatever he does, some one could have told him how to do better."

For just how properly, and consistently to manage an entire church, in such a way as to keep every one sweet to each other, and to the pastor himself, through a period of years, I hold no brief of *modus operandi*.

It seems to me it takes a star of a psychologist, a Job in patience, a saint of a minister, a Solomon in wisdom, a wholly consecrated Christian, a man often on his knees in prayer.

I do believe that Christian psychology is one of the pastor's biggest aids. A course I once took in the seminary was on Pedagogy for Ministers, and it proved to be a very helpful study.

I do believe in trying patiently, to inspire confidence and enthusiasm in members to take hold, and do work which will release the minister from a lot of personal duties. This work may not be done as well by an amateur, but will do him untold good, and often reveal hidden sources of power in the person asked to assume responsibility.

We do not like to coax people to serve, but by the "laws of prayer" which Dr. Gordon speaks about, usually the right kind of men and women can be led into service for Christ's sake. If the motive of Christ, and the engine of prayer will not work to get folks harnessed, then I know of none which will.

I close this paper on management and leadership with "*The Parson's Prayer*," by Ralph Cushman:

"I do not ask
That crowds may throng the temple,
That standing room be priced;
I only ask that as I voice the message,
They may see Christ!

"I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy;
I only ask that, as I voice the message,
He may be nigh!

"I do not ask
That men may sound my praises
Or headlines spread my name abroad;
I only pray that, as I voice the message,
Hearts may find God!

"I do not ask
For earthly place or laurel,
Or of this world's distinctions any part;
I only ask, when I have voiced the message,
My Savior's heart."

Hermosa Beach, Calif.

Laying Up Treasures in Heaven

BY DAVID METZLER

Jesus told his people to lay up treasures for themselves in heaven, not on the earth. By so doing they become a source of everlasting joy, and will center one in the eternal, thereby safeguarding one against worldly ambitions and pursuits, because where one's treasure is there will the heart be also. On the earth treasures are not safe, and at best one must soon leave them.

Laying up treasures in heaven for one's self should be considered as a matter of aligning one's self more fully with the eternal plan and purpose of God, realizing that only by so doing can the greatest good, and the fullest appreciation of his love and provision for us here and hereafter be realized.

We may be either rich or poor in heaven. Jesus said some will have great reward in heaven and others will have no reward. Some will be over ten cities and some over five. Also some will be scarcely saved, "so as by fire," while others will have an abundant entrance. Some will be recompensed and others will not.

Our wealth there, of whatever that may consist, depends on what we do about it here and now. Our work here, not our faith, determines our reward there. Jesus in speaking on this point said: "Behold I come quickly and my reward is with me to give to every man according as his work is." Rewards are a personal matter. They are laid up by, and for one to appreciate and enjoy forever. No doubt whatever heaven will mean to us will be determined to a greater or less degree on what we have provided for our enjoyment there.

Jesus made it clear, too, that rewards will be given on the basis of faithfulness in service. All will have the same opportunity. One can be just as faithful as another, although he may not be able to do as much. One's work may be much more outstanding than another's. Jesus illustrated this point by the parable of the talents. In the parable one servant received five talents and another two, each according to his ability. The one receiving five gained five more. And the one with the two gained two more. They differed greatly in ability but were alike in faithfulness. Each gained one hundred per cent over the amount he received, and accordingly received the same reward.

It matters not how much or how little the Lord may have given us: the reward depends not on that, or on our ability, but on the faithful service we render to him with what he gave us. The poor widow can serve just as faithfully with two mites as the rich can with their riches, and a Dorcas can

serve just as faithfully with her needle as a Paul can with his pen. God is impartial. All have the same opportunity to lay up treasures in heaven.

Not only does the reward depend on the faithful use of the equipment the Lord has given us, but also on faithfulness in the quality of service rendered. Every man's work shall be tried of what sort it is, and it shall be tried by fire. If it abide he shall receive a reward, if not, he shall suffer loss, but he himself shall be saved, "yet so as by fire." Saved, but empty-handed. Therefore, we are admonished to take heed how we build, because the reward depends on the how. Quality stands first. Quantity can never make up for a lack in quality. Many will fail at this point in the last day. Jesus said: "Many will say to me in the last day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?" But their plea will not be recognized—not because they did not do enough work, but because it lacked quality. There is grave danger of doing that which is spectacular and can be seen by men, rather than to seek the approval of God. It is an easy matter to become centered in, or to use methods that will center others in the material and sensual rather than in the spiritual and eternal, and thereby fail in the reward. There will be many and sad disappointments right at the threshold of glory.

Still further, faithfulness also includes the proper use of opportunities for service. This is illustrated by Jesus in the parable of the pounds. To each servant was given a pound, the same amount of money, and so all were placed on the same basis. In the reckoning the one had gained ten pounds, and was given authority over ten cities. The other gained five pounds and was given five cities. Naturally the same degree of faithful and diligent service would have produced the same result both in amount and reward.

Wasted or neglected opportunities can never be regained. A day lost is lost forever, and the sad part about it is that it will make a difference with us in heaven.

Jesus specifies different kinds of service for which rewards will be given. One is that of a right attitude to him. He said: "Blessed are ye, when men shall hate you, and shall separate you from their company, and reproach you, . . . for the Son of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven." Love for Jesus, and obedience to his teaching at the sacrifice of one's associates merits great reward and should cause great joy in the anticipation of one's riches in glory. This is true when one accepts Jesus, or when those who are

Christians refuse to engage in worldly and sinful pursuits, even if by so doing it means the hatred and loss of friends, or one's standing in society. It means choosing and serving Jesus at any cost, but it also means the hatred and loss of friends, or one's standing in society. It means choosing and serving Jesus at any cost, but it also means great joy with him in glory.

Another service Jesus mentions is a right attitude to enemies. He said on this point: "Love your enemies, and do them good, . . . and your reward shall be great." This attitude must not be negative, a letting alone and do nothing about it; it must be positive; do them good, love them and pray for them. According to nature this is a difficult matter; but manifesting the spirit of Christ, who loved his enemies and gave himself for them, is of such importance that those who render faithful service here will be greatly rewarded. Enemies are a veritable gold mine, an opportunity to greatly increase one's treasures in heaven. Fortunate are those who have them, if they have them for the Son of man's sake, and assume a right attitude to them.

Still another service to be rewarded is a right attitude to the unfortunate. Jesus said: "When thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be recompensed in the resurrection of the just." Service for the unfortunate who can not reward one, will be rewarded at the resurrection. It reminds one of the saints of old who endured hardship and rendered faithful service "that they might obtain a better resurrection." Poor and unfortunate people should not be considered as "charges" or "burdens," but as opportunities for rendering services that will increase one's joy in the resurrection morning.

A right attitude to possessions is another service for which reward is offered. Jesus said on this point: "Sell that which ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not." What we do with our possession here will make a difference with us in heaven. Fortunate are those whose vision is clear enough and their faith strong enough to enable them to transfer their possessions to heaven through works of charity and benevolence, that their homegoing may be the realization of the fruits of their labors, and not as the poor rich man who had to leave his goods so unexpectedly, stored in his barns and go out empty-handed into poverty forever.

We are going to live in heaven a long, long time, and we should be greatly concerned about our home and happiness there. Jesus himself is concerned about it. Again and again he told us how

to lay up treasures there, and he assured us that God would provide for us here if we provide for the things of heaven. Any opportunity for us to lay up treasures there, whatever the cost may be, should be considered a privilege.

Laying up treasures in heaven makes the earth a better place for people to live in, and heaven a better place to spend eternity.

Nappanee, Ind.

Towers of Babel Ancient and Modern

BY J. D. BROWER

Notes on Genesis, chapters ten and eleven, first published as a sermonette in a local Osceola paper.

AFTER the flood, the three sons of Noah, with their families, were each assigned different parts of the land in which to dwell—each group in their land, after their families, after their tongues, in their nations (see Chronicles 10, verses 5, 20, 31, 32). It appears to have been God's plan for them to scatter abroad, and replenish the earth (Gen. 9: 1). In Gen. 10: 8 and 9, Nimrod (a grandson of Ham) began to be a mighty one in the earth, a mighty hunter. The name Nimrod implies rebellious. He probably developed great physical strength, becoming a conquerer, a warrior, a victor. This, too, often leads to conceit, self-pride, self-indulgence, self-confidence, and a rebellious attitude toward God and his plans and purposes. So it appears (Gen. 10: 10) this haughty Nimrod began to build a great empire in the land of Shinar—the great Babylonian kingdom. The great city of Babylon was its capital. The tower of Babel (Babylon, chapter 11) seems to have been built in defiance of God's plans and purposes. They said: "Let us build us a city, and a tower whose top may reach unto heaven, and let us make us a name lest we be scattered." This seems to be a defiance of God's plans and purposes. But God's ways are always better than man's ways, and his will shall ultimately prevail. So God came down to see what poor and feeble man purposed to do. He said: "They are one people, one language."

Now how quickly and easily God can overthrow the feeble and wicked works of man! God confused their language, and scattered them abroad on the face of the earth. Thus their building came to naught, thereby teaching us how futile is man's effort to reach heaven in his own rebellious way.

Perhaps this haughty, self-seeking Nimrod had himself set up as dictator, wanting to form sort of a totalitarian state. It is interesting to study the history of the great Babylonian empire, and its great capital city, Babylon. It is a history of lights and shadows, ending in the blackness of darkness.

"Therefore the wild beasts of the desert, with the wolves shall dwell there, And the ostriches shall dwell therein: and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation" (Jer. 50: 39).

Birs-Nimrod, a great mound near the site of the ancient city of Babylon, is supposed by many to be the remains of the Tower of Babel. Thus the wreckage of their work stands as a testimony of their failure. Since the Babylonian and other great world civilizations have landed on the rocks, when they were not built on secure foundations, what may we expect for today, and the future?

We are living in a confused world—a world that is torn, broken, bruised and bleeding. Dictatorships, war, bloodshed, murder, hate and evil will not solve our problems. We cannot fight fire with fire, lest we be consumed. Rather, overcome evil with good (Rom. 12: 21).

Individuals, homes and institutions will fail, unless man is willing to take God's plan for his life.

The best way to solve our national and international problems is to follow the rule of the Teacher of Galilee.

What sort of towers are we building? What sort of monuments of our work will we leave to future generations? Perhaps the greatest monument we can leave is an honest, upright character in our children, through Christian training, with malice for none and justice for all. This will require lives to be lived in harmony with the Creator's plan and purpose for all.

Osceola, Iowa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

LIVING 2,000 miles apart geographically, and much farther apart theologically, two Brethren were discussing a matter of church polity. Even after a lengthy session their views seemed irreconcilable. Both were projecting their most powerful verbal missiles. Bystanders began to get uneasy, wondering how the encounter might end, and trying to think of some way to bring about a peaceable settlement.

Suddenly a right hand shot out! But it was open, and its owner was smiling. Said he: "Well, brother, even though we can't agree, we can love each other!"

"That we certainly will always do, my friend, whatever our opinions on any subject," answered the other.

New York, N. Y.

KINGDOM GLEANINGS

Calendar for Sunday, July 16

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Rehoboam: A Man Who Made a Foolish Choice.—1 Kings 12: 1-5, 12-17, 20.

Christian Workers, A Vital Christian Experience.

B. Y. P. D., Considerations in Choosing a Lifework.

Intermediates, Harnessing Our Energies.

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Gains for the Kingdom

Five baptized in the Denver church, Colo.

Two baptized in the Hooversville church, Pa.

Eight baptized in the Bellwood congregation, Pa.

Four baptized in the Midland church, Mich., Bro. Galen B. Ogden, evangelist.

Three baptized in the Deepwater church, Mo., Bro. L. M. Baldwin, pastor-evangelist.

Five baptized in the Little Swatara church, Ziegler house, Pa., Bro. Arthur A. Durr, evangelist.

Four baptized and one reclaimed in the Welsh Run church, Pa., Bro. Howard Danner, evangelist.

Four baptized in the Ozark church, Mich., Bro. J. Edson Ulery, evangelist; Bro. J. E. Wells, pastor.

Three baptized and two await the rite in the Guthrie church, Minn., Bro. D. B. Maddocks, evangelist.

Eight baptized and two reconsecrated in the Bethel church, Pa., Brother and Sister B. M. Rollins, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry?

Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, July 10, in the Beech Run church, Pa.

Bro. I. S. Long of Baltimore, Md., July 23-30, in the Midland church, Va.

Bro. John E. Rowland of Mechanicsburg, Pa., July 16, in the Bermudian house, Pa.

Bro. Ernest E. Muntzing of Rockingham, Va., Sept. 17, in the Sunnyside church, W. Va.

Bro. Ralph E. Shober of Frederick, Md., Aug. 6-29, in the Bush Creek congregation, Md.

Brother and Sister Milton Early of Norborne, Mo., July 21-30, in the Happy Hill church, Mo.

Bro. A. J. Beeghly of Somerset, Pa., Sept. 4, in the Diamondville house, Manor congregation, Pa.

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Personal Mention

President Rufus D. Bowman of Bethany Biblical Seminary will be the speaker at the all day harvest meeting in the Pymont church of Southern Indiana, July 23.

Bro. F. H. Crumpacker's brief note accompanying some matter for the China number was dated at Peking, June 6, and said: "We miss Emma Horning and Minneva Neher when it comes to getting out this kind of material."

Bro. J. E. Miller has been back at his desk for a week or more and feeling fine, he says. If he takes half the good advice which has been given him he will take life a bit less strenuously from now on and leave a little more for somebody else to do.

Bro. John C. Middlekauff of Smithfield, Pa., has accepted a call to the pastorate of the Wilmington church, Del., effective Sept. 1. His new address will be 28 Belmont Ave., Richardson Park, Wilmington, Del.

Bro. B. F. Waltz is "now located as pastor of the old mother church, Germantown, Pa.," succeeding to the post so long held by our departed Bro. M. J. Swigart. His address is accordingly changed from Hershey, Pa., to 6611 Germantown Ave., Philadelphia, Pa.

Monday before "the Fourth" was very quiet about the Messenger offices since most departments of the House were shut down, the holiday period having been extended to include that day. The visit of Sister Alice Klingaman of Pomona, Calif., week-end guest of the Brubakers, was therefore especially welcome as an effective antidote against the threatening dullness.

Bro. Allen Weldy, whom most readers know as president of the National Council of Men's Work, will teach two courses at Manchester College during the last summer session. Being an alumnus of the institution, the halls of M. C. will look familiar, but we surmise Bro. Weldy will draw heavily on the new things he had to know to get an M. S. in education from the University of Indiana this past spring.

Director Leland Brubaker and his fellow B. Y. P.'s, Vera Miller, Stauffer Curry, Paul Kinsel, Lester Young and Kurtis Naylor sailed from New York last Saturday for the Amsterdam Youth Conference. Complete mailing instructions were given in our issue of July 1, page 24. Bro. Brubaker has assured us that we may expect to hear from him and others of the group. As we go to press, word comes Deane Rumburg was able to join the party.

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Miscellaneous Items

The Annual Harmony Assembly is scheduled to be held at Camp Harmony July 24-30. Pennsylvania readers will please note what Bro. M. J. Brougher has to say concerning the assembly on page 25.

Middle Iowa district meeting will be held in the Fernald church Sept. 2-4. All reports and business to be presented should be in the hands of the clerk, L. L. Long, not later than July 30. His address is 3714 Cornell St., Des Moines, Iowa.

To the churches in Southern Indiana: The District Meeting of Southern Indiana will be held in the Upper Fall Creek church on Aug. 25, 26, 27, about 12 miles east of Anderson. All queries and material for the program booklet should reach the writer by July 20. F. G. Replogle, Rossville, Ind.

Conscientious objectors please note. The time and place of the reunion announced in our issue of July 1, we are informed, have both been changed. The place is Messiah Bible College, Grantham, Pa., and the time is Saturday afternoon and Sunday, Aug. 12 and 13. See further about this in the communication of Bro. John D. Roop, Jr., next week.

The Pleasant View congregation of Fayetteville, W. Va., will have its home-coming and church birthday program in the morning and afternoon of July 23. "We welcome old friends . . . expecting a number of former ministers . . . trust those who have known the Pleasant View church may find their way back home . . . birthday offering . . . basket lunches . . . from a distance will be entertained by the congregation."—Edgar S. Martin, Fayetteville, W. Va.

Conference Offering \$2,785.08 Below Last Year: Giving for the general brotherhood work (Conference Budget) from March 1 to June 30 totaled \$64,794.85 as compared with \$67,579.93 for the corresponding period last year. To carry out plans for sending of new missionaries an increase of at least \$5,000 for the year is needed. This downward trend for the first four months is a challenge to our faith that the increased amount needed will be given. Was your congregation one that gave less than last year? Relief giving for the month of June totaled \$1,187.08. For the four months since March 1 relief giving has totaled \$4,858.64. The Conference at Anderson asks the churches to give \$3,000 monthly for relief.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Love, Marriage and Parenthood, by Grace Sloan Overton. Harper and Brothers. 288 pages. \$2.

The aim of the author is to make love, marriage and parenthood both "personally rewarding and socially sound in an age of economic and moral stress." With this in mind she groups the discussion under these chapters: Shall We Get Married? Is Love Enough? Making Romantic Marriage Socially Sound, Shall We Have Any Children? How Many Children Shall We Have? Looking Ahead to Being Parents, Needed: New Attitudes Toward the Body, Managing Our New Personality Nearness, Citizens for the New Day, and Together in Our Universe. As she asks and answers questions she leads

her readers to the views held not only by herself but by many others who have specialized in particular lines.

Written primarily for older young people and for young adults the discussions center on problems especially faced by those ages whether married or contemplating marriage. Throughout, the presentation is uplifting and ethical. Mrs. Overton belongs to that class which sees in marriage and the rearing of a family the highest calling to which a man and woman can devote their lives.

Those who are leaders of groups of this age will find the book abounding in material for class use. Being herself a wife and mother, and an expert in social marital problems, the author is well qualified to speak to those who are eager to make the most out of married life. Study groups will find the problem questions at the end of each chapter stimulating.

• • •

Conference Action on Relief

The members of the Church of the Brethren have always responded readily and liberally to relieve physical suffering and need wherever and whenever the need arose.

The Church of the Brethren had a very substantial part in plague relief in India, in Armenian relief, in famine relief in China and in flood relief in America. In recent months our members have contributed thousands of dollars in money and food and clothing for war sufferers in Spain and in China. This is as it should be. This represents the spirit of Christ.

At the Anderson Conference the Council of Boards reviewed the relief program and presented recommendation to the Conference as to our future program. The Conference delegates without any dissenting votes approved the recommendation of the Council of Boards as follows:

"In the light of war tragedy throughout the world, we should continue our ministry of relief to needy ones.

"The need in China is tremendous and our program (limited only by difficulties of administering relief) should be carried on. We recommend giving \$2,000 per month.

"As a result of our experience and association with the American Friends Service Committee in Spain, we recommend that the churches give \$1,000 per month for continued co-operation in the work of relieving human need.

"Churches may designate money either for general relief in co-operation with the American Friends Service Committee, or for China relief. Undesignated relief money will be divided two thirds for China and one third for general relief in co-operation with the American Friends Service Committee.

"The foregoing arrangement is subject to revision by the Council of Boards through its relief committee according to need and possibilities of working."

In the same session in which the relief program was passed the regular budget for general brotherhood work was passed, calling for \$275,000. Let us as a church devise ways and means of providing the funds for relief and at the same time maintaining and even increasing our giving for the general world wide work of the church as represented in the Conference Budget.

COUNCIL OF BOARDS.

McPherson, Kans.

J. J. Yoder, Chairman,

OUR MISSION WORK



Mohammedan Pirs*

THE tombs of Mohammedan pirs (saints) are regular places of worship. There is one such tomb in Bulsar, Surat District, where people of all classes (except Christians) go to worship and where some worshipers are to be found daily.

I have often been there and never failed to find some worshipers present. People come long distances for the reputation of this pir is great. It is claimed that many sick people have received health there, and that many demons have been cast out by worshipping this pir. Hence many people come to worship and to receive some blessing.

The aboriginal tribes are numbered among the worshipers. They bring flowers, copper coins, grain, etc., and bow to the pir. Then if they are sick they sit down beside the tomb (for a large building has been built over it and a high platform all around it) and wait for the spirit of the pir to possess them, for that is considered essential for securing the blessing. Here they sit and worship and wait, sometimes quietly, often praying and calling aloud, and swinging back and forward with great energy hoping to induce inspiration. This is often kept up for days and weeks before they get

About the pictures: Reader's left: Court of Umarvadi Mosque. The pool at the left is for ablutions. Upper right: Pir's grave at Vanki. A blind man is sleeping on the platform. Beyond the shrubbery, but not visible, stands a village mission house. Lower right: Dargah of Pir. Sheranshah, on the outskirts of Bulsar. The man in the center is the Mohammedan in charge of this place. Many people come to pray for healing. A woman is sitting just outside the fence at the left.

relief or else retire disappointed. When one sees the agonizing struggles of the worshipers one is inclined to consider it the worship of devils rather than the worship of a saint.

They Organized to Be Good

BY VERA BLICKENSTAFF

Just before the district meeting held at Bulsar, India in April a number of the Bulsar young men organized themselves into service group. There were thirty-two of these Christian young men who desired to give voluntary help during the week of the district meeting. They met together and planned how they might be of the greatest service to those who should attend the meeting, and how they might continue their plans after the meeting was closed. They decided they wanted to do something which would help to restore their good name throughout the mission.

* This account is taken from a chapter in J. M. Blough's thesis.

These young men felt that a number of things had happened in the past which were not to their credit. They confessed that they had done things which were not examples of what Christian youth should do. They determined that during the strenuous days of the district meeting they would place themselves on the side of right and do acts of kindness and helpfulness, rather than use their energies in taking sides on issues which might lead to controversy. This had been done in the past, and they resolved that it should not happen again. They bound themselves together with a good purpose.

And how those young men did work! There were six leaders. All wore badges made of red cloth. They were in the shape of a cross with a white rosette. One of the boys is a tailor and he made them. Each young man carried a long bamboo stick.

At the evening meetings all thirty-two would line up in two equal rows in front of the church and make an archway with their sticks. Then they sang songs while the people entered the church and as they came out.

Dr. Frank C. Laubach who had done such outstanding work among the Moros in the Philippines by teaching them their own language, and who has introduced this

system of language teaching into a number of mission countries, was with us and spoke on the first evening. During his lecture he called attention to the fine spirit of our young men and told the people that he had been deeply impressed by their acts of helpfulness.

This group took care that all the guests found their assigned places and were made to feel at home. Some of them were always on duty during the services to see that the folks were comfortable. They cared for small children and brought cups of water to those who were thirsty. They also helped to cook and serve the meals, and that was no small task in itself.

Since the district meeting is over the group continues to function in this same fine way. At present they are planning for a camp at the seaside.

Such action on the part of a large group of Christian young men makes us rejoice and we pray that the spirit of Christ may so possess them that they shall be an honor to the Bulsar church and the Christian community. Great possibilities for good are wrapped up in such young men.

Bulsar, India.

A Letter From China

Liao Chow, Shansi, China,
May 16, 1939.

Dear Brother Bonsack:

Thus far we have had no rain this spring, and being so dry the dust storms are terrible. There are dust clouds in the air all the time. They say the wheat crop around P. T. and Le-Ping is already ruined; and if it doesn't rain within a week or so the wheat crop of Wu-Hsiang, Yu-She and Tsin-Chun will be entirely lost. There is still a chance for the smaller and quicker growing crops if it rains, and we are hoping and praying that we will soon have rain. Half the people are already reaching the bottom of their supplies. Quite a few are already down to one meal a day. June and July are going to be hectic months for a lot of folks. We have been doing a lot of relief, but the greatest need for relief is still in the future. We are glad for the liberal contributions of the home church for relief and we trust the good work will continue.

We are looking for Crumpacker tomorrow to help us in our annual retreat, when a number of people will be baptized.

Very sincerely,

(Signed) O. C. Sollenberger.

What to Pray For

Week of July 15-22

BY ANETTA C. MOW

A letter from Brother and Sister Frank Crumpacker of Ping Ting, China, brings some material for the China Special issue of the Gospel Messenger which will appear the last week in August. These good articles and items of news will be shared with the church at that time. Bro. Crumpacker says that they miss Sister Emma Horning and Minneva Neher very much when it comes to preparing such material for the Messenger.

During the month of April, Bro. Crumpacker was out among several of the rural groups and small churches.



Top picture: Group of thirty-two young men at Bulsar, India, who organized themselves to serve at district meeting. Below, reader's right: The six leaders. Left: The archway through which the audience passed into the church while the young men sang songs of praise.

HOME AND FAMILY

The Empty Nest

BY MAY ALLREAD BAKER

Here is an empty nest, wind-swept and torn,
That clings still to this leafless tree, forlorn.
Once it was fashioned by a loving pair
Who brought to life and reared their nestlings there,
Where are they now, those nestlings? They are flown.
Long, long ago they left their simple home!
Beating the air with wings untried, but true,
Finding a rapture in the boundless blue;
Seeking what life might offer, weal or woe,
But, nevermore, the old home nest to know.

My home nest, too, is empty. Scattered far
North, East, and South three of the fledglings are.
While two who left us ere their wings could rise
To bear them forth, beneath the daisies lie.

God bless and guide these three, whose wings unfurled
Must battle storm and stress out in the world!

Lewisburg, Ohio.

The Bible Way

BY LOTTIE OBERLIN HIRT

An Experience in Tithing

It was one of those beautiful, hazy days in early autumn when the leaves were turning red, yellow, brown and purple. The goldenrod, gentian and other fall flowers were blooming. Dr. Nash, the ever-watchful and kindhearted pastor of the Hartville church, was in his study, seated at his desk musing on his mountaintop experience of the day previous, which was the holy Sabbath day, when so many of the country folk as well as those of the city were worshiping Jehovah in his holy temple. Suddenly the doorbell rang!

A handsome, sturdy young man of about twenty-five years stood before him.

"Good morning, doctor," said the young man.

"Good morning, Bob," returned the pastor. "We are having such a beautiful autumn day."

"Yes," answered the young man. "I have come to have a talk with you, doctor, about a very important matter."

"I shall be very glad, indeed, to hear your problem, son," he rejoined.

"But it is not exactly a problem," Bob continued, "It is about an experience I am having."

"Well, I am very anxious to hear it," answered the minister. "Proceed!"

"Do you remember about a year ago," began Bob Lantz, the young man, "when you preached that sermon on stewardship? Well it just seemed to grip my very life and I went home and at the luncheon hour I told my mother that I must give

the Lord at least a tenth of my income. I had been giving of my substance what I thought was liberal, but I had discovered through your teaching that I was not giving enough. But I went on in my usual manner thinking that perhaps next month I would begin giving God his share, when just at that time I lost my position. Do you think that I waited too long to take God as my partner?"

"Why, yes, I do," rejoined Dr. Nash. "You see it often proves tragic when one leaves God out of his plans."

"Well," proceeded Bob, "I have another position now. Just received a letter today stating that they could use me on the WPA. I will start working tomorrow morning."

"Now, Bob," said the great soul of the minister, "don't you think you had better begin at once by taking God as your senior partner?"

He then read aloud Mal. 3: 8 and Luke 18: 12. He also read other scriptures pertaining to stewardship.

"I was just wondering," he answered. "You see my salary will be so small compared to the one which I lost, that I do not know if it will be sufficient to keep mother and me if I do as you suggest. But I believe that I shall begin tithing at once and give God his part."

"Come, let us kneel and pray," said Dr. Nash. "I am sure he will help you to the uttermost."

With that wonderful prayer for the Holy Spirit's guidance in the life of Bob Lantz, Dr. Nash made such an impression on his young caller's life that he went home and he and his mother reconsecrated their lives to the Master.

Bob began tithing. Although his income was meager, he always had money for the Lord. His tithe box was always ready to receive the share of his senior partner—God.

They seemed to prosper more than ever before in their lives and then they were more in love with the church and things for which it stands.

Bob and his mother made first things first. Giving was the greater part of their worship. They were happy. It is needless to say, perhaps, that in Dr. Nash's church with such Biblical teaching as his, that his constituency feel that since they have Christ, they must do better than the ancient Jew who gave his tithes and offerings. So they do not have any need for suppers or bazaars to help raise the needful funds for the Lord and his work. They are deeply consecrated and worship with their substance as well as with their lives.

Winamac, Ind.

The Old Country Preacher

BY LEANDER SMITH

THERE is a feeble but patient old man in some of our communities, who deserves the finest homage from all men, but who gets only indifference and neglect from many. He has spent a long life in unselfish devotion to others and now, in his old age and helplessness, none seem to care for him.

His life was spent out in the country among the common people to whom he faithfully ministered. His name never appeared in the newspapers, because there was nothing sensational in his methods or his work. In the heat of the summer and the cold of the winter, rain or shine, like his Master, he served others, and simply "went about doing good." But his name is written on the front page of the Book of Life, in letters of gold, and his good deeds are all known to God and his angels.

He was seldom appreciated. The strong neglected him, and the weak and the ignorant, sometimes, made sport of him, but he went serenely on the even tenor of his way, with forgiveness and love to all, and an unshaken devotion to God and humanity.

His services were poorly rewarded. The churches he preached to promised him very little and paid him even less, so he never had any gold in his pocket. But he always had an abundance of the finest gold in his heart, and he shed it abroad, and made it radiate over all he met. Having freely received, he freely gave.

He kept the faith. Nothing could shake his belief in God and his Word. He preached that Word with simplicity and fervor and sometimes with power. But he preached nothing but God's Word. He was an humble servant who never thought he was greater and wiser than his Lord, and the "Thus saith the Lord" was the beginning and the end of all wisdom to him. He was patient. No adverse thing could change his faith in the goodness and mercy of God, and in the final perseverance of his saints.

He was always cheerful. Though well acquainted with sorrow and grief, not only of his own, but of everybody's whom he knew; yet his mind and heart were ever full of brightness and joy, and he carried comfort and good cheer wherever he went. Even the little children knew and loved him.

He was the relentless and uncompromising foe of evil. Neither variableness nor the shadow of turning ever marked his course against wrong. He abhorred sin and fought it to the utmost limit of his strength, but he loved the sinner and with sweetness and gentleness, and power, he ever held before him the loving atonement of Christ.

But his life is spent now like the tale that is told, and others have his churches, and his friends are all in the graveyard. He is a feeble, frail old man. His physical eye is dim and his physical ear is dull. But his spiritual eye is clear and bright, and his spiritual ear is open and keen, and his faith in God is still unshakable. He stands calm and serene on the margin of the river, and looks across to see the Beckoning Hand, and listens to hear the Welcome Voice say to him: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

And we, the few of us still left in this world, who love the beautiful and the good, let us stand and take our hats off in his presence, and give him the finest and the sweetest homage of our minds and our hearts, for he has "Fought a good fight, he has finished his course, he has kept the faith: Henceforth there is laid up for him a crown of righteousness."

Springdale, Ark.

To Have or Not to Have!

BY PAUL F. BECHTOLD

Have: WHAT I have done about money, you should do also!

Have-not: Not me! I'd rather be a Christian.

Have: I'm a Christian, too. How about your jealousy of me? Is that Christian?

Have-not: No. Selfish desire to be wealthy like you certainly is not Christian. But you are mistaken if you think I envy you. I pity you.

Have: Pity me! Why ministers and church leaders look up to me. Of course they ought to, for I give them plenty of money. They know on which side their bread is buttered.

Have-not: That's just it! Your philosophy is preached from the pulpit, your ruthless greed is glorified before our children, and even the church becomes a high-powered sales organization the Founder of which was an international advertiser. Small wonder the common people, who heard Jesus gladly, are bewildered and disillusioned.

Have: But I'm only doing what you'd do if you had the opportunity.

Have-not: God forbid!

Have: Then you don't want money?

Have-not: Only what is necessary for family comforts and serving humanity in my chosen vocation. At present even human service is a luxury I can't afford.

Have: But how about those poor men who kidnap and steal and grab money in every way possible?

Have-not: I'll admit that a minority of selfish

Have-nots are just as unchristian as any of the *Haves*. But haven't many of them been almost forced to become what they are? The system of which you are a part demoralizes them, then furnishes money with which to save their souls. Prevention would be much better than cure.

Have: I see. Then you mean we're creating human wreckage only to pat ourselves on the back for salvaging it?

Have-not: Exactly.

Have: I begin to understand. What can we do about it?

Have-not: The first thing is probably what we're doing now. That is, learning to know, understand and love each other as human beings seen in the light of permanent values.

Have: Fine, my brother! With all of our getting we should "get understanding."

New York, N. Y.

Enlargement of the Heart

BY GEORGE W. TUTTLE

ENLARGEMENT of the heart is not a spiritual disease, it is a sign of abounding spiritual life. It makes the Lord's interests our interests. Vision also enlarges, it is swift to say, "Me, too!" No wonder, for the blinders of sin are falling off and we see in every needy man a brother.

When we have room in the heart for the fullness of the Lord Jesus Christ we also have room for the sinner. The Pharisees said: "This man receiveth sinners, and eateth with them." Do you remember that Zacchæus fed the Master with bread of earth, and that Christ fed Zacchæus with heavenly food? Note what Christ said in regard to being the true bread from heaven, to give life to the world; "I am the bread of life," sums it up.

A lively interest in the spread of the gospel awakes with enlargement of the heart. This interest is all-embracing; it fruits in prayer for those who have gone to the dark corners of the earth to carry the saving knowledge of Christ. It also fruits in self-denial that brings support for new workers for foreign fields.

Herein is a strange thing, for when the map of the heart enlarges and the needy fields afar have wonderful appeal for us, the needs of our homeland, and even of our next-door neighbor, stand out more clearly. You have noticed how clear-cut the mountains stand out after a shower. They seem nearer, more friendly; every line etched clearly against the sky. Even so when God's grace is showered upon us we vision need, both abroad and at home.

There are folk—some of them are numbered among my acquaintances—who cannot live upon a street without raising the moral tone and spiritual level of their fellow dwellers. True, they do a minimum of preaching, but a maximum of living. To them the Christian life is never fanciful, visionary. It is something practical, as necessary for the soul as food is for the body. They are encouragers of good but discouragers of evil.

Is it not preferable to have little money, but great interest in the Lord's work, rather than to have large means and but little interest? It is what we use, not simply what we possess, that makes us truly rich. If we have but little that we can give the Spirit may whisper softly: "Pray much, and the Lord will bless that little."

Pasadena, Calif.

Four Kinds of Christians

BY FLORENCE C. HEBEL

Some one was quoted as saying: "There are four kinds of Christians: tireless, tiresome, retired and just tired."

The young are usually tireless. How we thank God for their splendid vitality, enthusiasm and devotion!

In a certain church where the adults have run things so long, a young girl went to Sunday-school camp, to conventions and various study groups. She was just bursting with new ideas and they would not let her do a thing. It was too pitiful. Like a tree withering when it was just in blossom. She has since married and gone away from this self-satisfied congregation and now has opportunity for service.

I wonder what I dare say about the tiresome Christian. The dear old saint who so loves to tell the same experience over and over, at great length. The minister who preaches much too long. Even the one who goes to prayer meeting and prays as though he were the only one present. It is not that young people are not religious that they can hardly sit through such things. Their bodies, made by God, were not intended to be still so long. They like the singing best, because they can help with that.

Retired—did he mean they thought they had done enough? Some wise persons have gradually eased themselves out of office in order to give the young an opportunity for service. They still attend, and perhaps find themselves other work—like visiting the sick and lonely. But if retired means they have lost their first love and are no longer anything but names on church records, it is too bad.

Is it wrong to be a tired Christian? One is growing old. Perhaps the young folks have gone away and there is no one to take up the work. It may be a position which only the experience of age can handle. There may be a condition in the neighborhood which it would be so much easier to let alone, but some one must do something about it. Ah, brave is the tired Christian who in the strength of the Lord, goes valiantly on to do his duty. Recently a very tired old man, suffering

(Continued on Page 24)

THE CHURCH AT WORK

ADMINISTRATION

Mental Hygiene Series

By Merlin C. Shull, Elgin, Illinois

This little book of thirty-two pages contains seven brief essays on fundamental problems of life. Those who read thoughtfully and with an earnest desire to improve their personality will be richly rewarded. They will become more winsome and capable people.

Four trained and practical psychologists of the Church of the Brethren discuss vital themes: Dr. Garry Cleveland Myers, head of the Division of Parental Education of Western Reserve University considers: A Cure for Loneliness, and Taking Second Place Gracefully; Dr. Perry L. Rohrer, teacher at Bethany Biblical Seminary and specialist at the Behavior Clinic of the Cook County Criminal Court, writes on: Do You Feel Inferior? Technique of Reconciliation; Dr. Charles Flory, Dean of Lawrence College, discusses: So You Don't Like People? Handling Differences of Opinion; and Professor A. R. Eikenberry of the Department of Psychology of Manchester College, concludes with an essay on: Ability to Co-operate.

We live in an environment of uncertainty, disappointment and severe testings. The bravest and strongest are often sorely perplexed. This booklet was prepared under the direction of the General Board of Christian Education for all who are seeking help in the problems indicated. These essays are clear and readable. They are true to the best known laws of psychology and can be understood by all who are interested in the help they seek to give.

This booklet sells for 15c a copy. Order from the Board of Christian Education, Church of the Brethren, Elgin, Illinois.

Materials for 1939-40

The middle of July is not too soon for definite planning of the church year beginning Sept. 1. Near July 17 packets containing new materials will be sent to ministers and superintendents of church schools. These two persons in your church and church school are depended upon to distribute the material to the local volunteer church workers for whom it has been created. The Church at Work calendar is especially designed to enable leaders to follow through a united program among the congregations of our denomination. A new Loan Library catalogue is available, also the Literature catalogue.

Special effort is being made to keep the leaders of our local churches aware of all the material available for the great number of volunteer workers in our churches. Someone must be responsible to give information regarding available literature. The superintendent and the minister have the greatest opportunity to give information regarding available helps for carrying on the numerous activities in our church program.

If for any reason you do not have a chance to see this material, write the General Boards, Elgin, Illinois, for samples. We will be glad to send you our free material and we hope that you will make a careful study of the materials for which we must charge and order what you feel will be of value to you and your local church workers.

ADULT CHRISTIAN WORKERS

Turning the Other Cheek

Sunday, July 30

Scripture: Matt. 5: 38, 39

Note: This outline is intended for free discussion by all present.

I. The problem.

1. What did Jesus really mean by these words?
2. Why is this teaching disregarded by so many people?
3. Does retaliation ever make anybody happy?
4. Does vengeance ever settle anything?
5. Is there any justice in vengeance?
6. Do vengeance and retaliation ever lead to love and brotherhood?
7. Does this rule apply to all of life? Or are some areas of experience exempt?

II. The solution.

1. Review the story of Joseph and his brethren.
2. How may the child be taught to observe this teaching of Jesus? Are there cases when a child must defend himself by striking back? Shall the child be taught not to fight in any circumstance?
3. What methods of self-defense may adult Christians use in private life?
4. What methods are best for Christian nations?

III. What will we do about this teaching of Jesus? List what you think should be done.

PEACE

Pacifist Handbook

By Merlin C. Shull, Elgin, Illinois

Seven peace groups are responsible for the publication of this Handbook. They are: Brethren Board of Christian Education; Peace Section, American Friends Service Committee; Fellowship of Reconciliation; Friends Book Committee; General Conference Commission on World Peace, Methodist Church; The Mennonite Peace Society and Women's International League for Peace and Freedom.

"This Handbook is written for the conscientious objector to war. It presents some of the problems he is likely to face under a war emergency, discusses the courses of action which may be open to him, and suggests activities which he may carry on in time of peace."

After stating the purpose, the authors consider what is meant by "The Conscientious Objector." The question and answer method is used throughout the booklet. They ask:

1. Isn't the pacifist a slacker?
2. Should he (the conscientious objector) pledge himself not to participate in war? Or should he only resolve to follow his conscience?
3. What form of statement may he use? (A number of examples are given, including our own Conference statement of 1935, the one used by the Broadway Tabernacle church of New York City and The Fellowship of Reconciliation.)
4. Why does the conscientious objector say so much about his conscience? Is his conscience more reliable than that of the man who supports war? Should not

the individual conscience give way to the conscience of the whole people?

In a similar manner the authors discuss the following topics: (a) Conscription and the Conscientious Objector; (b) The Treatment of Conscientious Objectors in War Time; (c) Conscription in the Next War; (d) The Conscientious Objector in the Next War; (e) Pacifists Who Are Called to Military Service; (f) Pacifists Who Are Not Liable to Military Service; (g) The Conscientious Objector in Peace Time; (h) Non-Violent Resistance; (i) Organizations and Conscientious Objector.

All who are interested in their personal relationship to the war problem should read this book. It sells for ten cents, or twelve copies for one dollar.

WOMEN'S WORK

What Our Women Do at District Meeting

By Mrs. O. R. Hersch, Manassas, Virginia

Each year, our women are given an hour to render a public program at our district meeting in the Eastern District of Virginia. We encourage each church to send one or more women to the district meeting, so they will become better acquainted with the Women's Work program of the church.

One year, we gave the pageant entitled "Chimneys." Last year a missionary play was given. Sometimes missionaries home on furlough have given talks. We also have addresses on the Christian home. We try to explain the full Women's Work program of the church, and encourage even the smaller churches to take some part.

The secretary gives a summary of the money given each year for the girls' schools in India, Africa and China, and the amount contributed to district missions, neutral relief in China and Spain, and other items.

Several years ago, less than one half of our eighteen churches contributed to the girls' schools in our mission fields, and last year all but three or four gave some support to the work. We are hopeful that all will soon understand our women's program and give for this very important phase of church activity.

CHILDREN

"Handwork" Activities

By Olive Bagwell, Teacher in Wabash Schools, Indiana, and Dean of Camp Mack Laboratory School

Whose handwork? Whose activities? Not the teacher's, she does not need it. It is the child's, for it is thus he grows. Remember that, you "very efficient" teachers who sit up late at night making hectographed copies for all your class to color, cut, and paste as directed!

Who wants to spend even a part of the class period coloring, cutting and pasting a teacher-outlined picture?

Not the beginner—his eye and hand muscles are not mature enough for such exact work. Not the primary—his public school art teacher has him doing creative art. Not the junior—he can draw better pictures himself, or so he thinks.

But the beginner can draw freehand, with large crayon on a large piece of paper, pictures of his church, or a beautiful tree or flower which when interpreted by the artist for other beginners becomes a means of worship.

The primary child will illustrate the story as he understood it, then as he tells the story of his picture the teacher can check up on just what she taught.

The junior is fascinated with maps; he will make one showing the location of places he reads about in his Bible.

How much time shall I devote to handwork activities during a class period? That depends upon how much you wish the class to make during that period. You may be sure the amount of growth will be in direct proportion to the amount of interested, self-initiated, worthwhile pupil activity for that period.

No amount of teacher activity, be it ever so enthusiastic, forceful, well-planned and purposeful will cause pupil growth!

Will you remember?

Four Kinds of Christians

(Continued From Page 22)

from an incurable malady, yet prayed for life because there was so much to do. His attendants, his physician, every one who was at all associated with him, knew that he was sustained by something higher than bodily strength. One called it "deep morality." We call the power—God.

Are you very tired? If God has a job for you, and his plan seems to be counting on our co-operation, be very sure he will supply the needed strength. Perhaps the very hardest job of all is to do nothing. A young minister is ill just now, due to a physical breakdown. He has always been extraordinarily active, and this enforced idleness irks him worse than the hardest work he ever had to do. The more he frets, the longer it will take him to get well. "Be still, and know that I am God."

Liverpool, Pa.

The Tyrant's Reward

BY HELEN HOAK EIKENBERRY

Your night shall be filled with horror. In your sleep, alone, with no confederates near to aid you, or assure you, or blind you with welcome flattery, grim forms shall throng before you—the hideous, distorted forms of those you wronged. Now you are alone, buried in this deep, engulfing night. No armies can be summoned now to do your bidding. Deserted by every henchman, you must receive the reward of the tyrant, a consciousness of every gruesome deed on this night of horror. Ah, now you see the starving, wounded, helpless ones you crushed without mercy beneath your unholy power, which was a great machine, grinding out of men the very souls that would bid them to toil, to strive, and to cry out for ideals. You behold them now in their pathos, and strangely, their very agony and helplessness have become their weapons with which to torture you. You shall heed them now, for nothing can soften the reproach of those eyes, insane from suffering. You know they have come to tear your soul apart. Once your spirit was bold and triumphant. Now, before them, it is a cowardly, quaking thing. You wonder why you had not heard before those awful shrieks of agony and pain, those groans of despair, those low rumblings of hate. But, seeming dauntless in the protection you had built about you, it was easy to become hypnotized by your own dazzling importance and ungodly power.

Now in this dead night you have no fortress. From the battlefields the dead have come to haunt you. From

prisons and the grave come the voices you thought you had forever silenced. But they are fearless now, and their accusations fill your ears, and sound across the world, and reach to the very skies. Even the bony, defenseless hands of the innocent clutch at you, and cannot be driven off. A wealth of possessions and oppressed subjects outwardly paying homage can no longer mean security to you. The burdens inflicted upon the weary have returned to crush you, the terror you inspired shatters your peace, the horror of your ghastly deeds haunts the night. You have earned the tyrant's reward.

Sterling, Ill.

CORRESPONDENCE

Annual Harmony Assembly

The Annual Harmony Assembly will be held at Camp Harmony July 24-30. This assembly is held for the purpose of spiritual enrichment for all who attend. It is planned to be helpful to ministers, all church workers, all age groups, family groups, everybody who can come. More and more it is a family camp. Families come to spend a week in the quiet of the camp grounds located in the Allegheny Mountains. Some bring their tents, others the trailer, still others arrange for cabin space. Last year every available cabin space was used. Good locations are in abundance for pitching tents and locating trailers in shady spots.

Brother and Sister I. E. Oberholtzer will be the missionaries with us this year. We are very happy to have them. Brother Garry C. Myers will be with us for Thursday and Friday. He will give six messages on the home. We are so glad to have him. We need his messages. Come for the whole week.

The ministers of the state of Pennsylvania will care for the other parts of the program. Bible messages, expository sermons, books and chapter studies and the evangelistic sermon in the evening, with much devotional singing and special music, together with conferences for ministers, men, women, young people and children, with competent leaders, constitute this week of spiritual blessing. The meeting begins with registrations Monday afternoon. Freewill offerings support the meeting.

Greensburg, Pa.

M. J. Brougher.

Special Contributions

The following contributions, which are not credits for the Conference Budget, were received in the months of March, April and May, 1939:

China-Spain Relief	
California—\$101.99	
N. Dist., Chico, \$10.00; Fresno, \$21.05; Indv., Oakland, \$2.00	
S. Dist. and Ariz., S. S., Covina, \$14.05; 4 S. S. Classes, Missy. Coc. and Aid Soc., Long Beach, \$23.95; Pasadena, \$30.94	\$ 33.05
Canada—\$9.00	
2 Indv., Bow Valley	9.00
Florida and Georgia—\$23.07	
Sebring, \$2.00; S. S., Sebring, \$15.43; Tampa, \$5.64	23.07
Illinois—\$7.18	
N. Dist. and Wis., Bethel, \$10.00; First Chicago, \$9.22; 2 Indv., First Chicago, \$6.00; Elgin, \$14.76; Mt. Morris, \$34.32; S. S., Stanley, \$3.49; A Family, \$9.00	86.79
S. Dist., Astoria, \$6.13; Springfield, \$4.26	10.39
Indiana—\$237.95	
Mid. Dist., Eel River, \$11.18; Flora, \$9.00; S. S., Flora, \$20.20; Women's Missy. Soc., Huntington, \$6.19; B. Y. P. D., Huntington, \$1.31; Women's Missy. Soc., Walnut St. (Manchester), \$6.25; Junior Dept., Walnut St. (Manchester), \$11.82; A Family, Manchester, \$5.00; A Family, Pleasant Grove (Prairie Creek), \$1.42; A Family, Salamonie, \$2.73;	

Indv., Salamonie, \$0.50; Indv., Salamonie, \$1.00; 2 Indv., Salamonie, \$2.00	79.21
N. Dist., Baugo, \$7.50; Middlebury, \$15.90; New Paris, \$56.36; Junior Class, N. Liberty, \$1.02; Aid Soc., N. Liberty, \$6.34; S. S., Pleasant Chapel, \$6.96	94.08
S. Dist., Anderson, \$9.51; S. S., Four Mile, \$31.15; Ross-ville, \$24.00	64.66
Iowa—\$82.66	
Mid. Dist., Women's Work Group, Des Moines City, \$3.15; Aid Soc., Des Moines Valley, \$5.00; Women's Work Organization, Iowa River, \$13.16; S. S., Panther Creek, \$27.11; Prairie City, \$12.24; Indv., \$4.00	64.66
N. Dist., Indv., Spring Creek	3.00
S. Dist., S. S., English River	15.00
Kansas—\$14.90	
N. E. Dist., Women's Work Organization, Morrill	5.00
N. W. Dist., A Family, Maple Grove, \$3.00; Indv., N. Solomon, \$0.50; Indv., Quinter, \$2.00	5.50
S. W. Dist., 2 Indv., McPherson	4.40
Maryland—\$207.27	
E. Dist., S. S., Pleasant Hill (Bush Creek), \$7.50; Meadow Branch, \$31.56; S. S., Union Bridge (Pipe Creek), \$8.45; University Park, \$47.29; Washington City, \$17.75; Primary Dept., Washington City, \$6.40; Westminster, \$32.87; S. S., Westminster, \$8.57	160.39
Mid. Dist., B. Y. P. D., Broadfording, \$24.51; Longmeadow, \$22.37	46.88
Michigan—\$17.29	
Battle Creek, \$4.00; Aid Soc., Beaverton, \$5.00; Flint, \$5.29; Indv., Zion, \$3.00	17.29
Missouri—\$5.00	
N. Dist., 2 Indv., Shelby County	3.00
S. Dist. and Ark., S. S., Mountain Grove	2.00
North Dakota and Eastern Montana—\$11.00	
Ellison, \$5.00; A Family, Minot, \$6.00	11.00
Ohio—\$120.86	
N. E. Dist., Ashland, \$10.17; Ashland Dickey, \$15.35; Center, \$5.30; Zion Hill, \$9.90	40.72
N. W. Dist., S. S., Fostoria, \$32.40; S. S. Ross, \$11.56; Indv., Sand Ridge, \$2.00	45.96
S. Dist., S. S. Covington, \$16.26; Ft. McKinley, \$1.00; Altruist Bible Class, Ft. McKinley, \$3.00; 2 Indv., Oakland, \$5.00; Painter Creek, \$8.92	34.18
Oklahoma, P. T., and N. Mex.—\$40.14	
Big Creek, \$12.14; Pleasant Plains, \$13.06; 2 Indv., Thomas, \$5.00; Washita, \$9.94	40.14
Oregon—\$32.47	
S. S., Grants Pass, \$8.00; Mabel, \$19.00; Myrtle Point, \$5.47	32.47
Pennsylvania—\$463.64	
E. Dist., Akron, \$34.89; S. S., Akron, \$17.37; Young Men's Bible Class, Akron, \$3.00; Gleaners' Class, Akron, \$15.00; Loyal Gleaners' Class, Bareville (Conestoga), \$19.46; Elizabethtown, \$151.69; Lititz, \$19.48; S. S., Manheim (White Oak), \$56.86	367.75
Mid. Dist., Indv., Spring Mount	10.00
S. E. Dist., N. J. and N. Y., Indv.	10.00
S. Dist., Carlisle, \$2.00; Juniors, Carlisle, \$3.67; Primary Dept., Carlisle, \$3.50; Codorus, \$20.87; Missy. Soc., Mechanicsburg, \$9.30; S. S., Melrose (Upper Codorus), \$17.76; Waynesboro, \$6.25; Indv., Waynesboro, \$3.00	66.35
W. Dist., Indv., Connessville, \$1.00; Indv., Morrellville (Johnstown), \$2.04; Indv., Morrellville (Johnstown), \$3.50; Indv., Nanty-Glo, \$1.00; Indv., Nanty-Glo, \$2.00	9.54
Tennessee—\$27.36	
Johnson City, \$5.00; Knob Creek, \$22.36	27.36
Virginia—\$438.38	
E. Dist., Women's Bible Class, Nokesville	6.23
First Dist., Daleville, \$66.55; Green Hill, \$7.75; Oak Grove, \$12.93; Pleasant View, \$19.39; Central Roanoke, \$27.71	134.33
N. Dist., S. S., Greenmount, \$12.51; S. S., Fairview (Greenmount), \$13.29; S. S., Mt. Zion (Greenmount), \$4.67; S. S., Pine Grove (Greenmount), \$1.30; Harrisonburg, \$19.18; Women's Work Organization and S. S., Mt. Zion, \$5.00	55.95
Sec. Dist., Barren Ridge, \$38.70; Bridgewater, \$40.54; Lebanon, \$19.91; Middle River, \$31.84; Mt. Vernon, \$19.42; Pleasant Valley, \$17.36; Hevener (Pocahontas), \$5.10; Valley Bethel, \$2.00	174.87
S. Dist., A Family, Beaver Creek, \$3.00; Bethlehem, \$10.28; Boone Mill, \$15.86; Brick (Germantown), \$5.50; Laurel Branch, \$3.25; Mt. Hermon, \$14.51; Bassett (Mt. Hermon), \$11.60; Spray, \$3.00	67.00
Washington—\$23.37	
Wenatchee Valley, \$21.37; Yakima, \$2.00	23.37
Total for period	\$1,953.53
China War Relief	
Africa—\$10.00	
Garkida Leper Colony	\$ 10.00

California—\$15.32	
N. Dist., Indv., Oakland, \$1.00; Reedley, \$10.32	11.32
S. Dist. and Arizona, S. S., Glendale, Ariz.	4.00
Colorado—\$25.00	
E. Dist., Indv., Colorado Springs	25.00
Florida and Georgia—\$64.96	
Miami, \$5.90; Indv., Sebring, \$30.00; Indv., Sebring, \$25.00; Indv., Tampa, \$4.00	64.96
Illinois—\$44.98	
N. Dist. and Wis., S. S., Franklin Grove, \$17.98; Indv., Lanark, \$1.00; Indv., Polo, \$25.00	43.98
S. Dist., Indv., Decatur	1.00
India—\$25.00	
Indv.	25.00
Indiana—\$36.05	
Mid. Dist., Indv., Manchester, for work of Howard Solenberger, \$2.00; Indv., Manchester, \$10.00; Indv., Pleasant View, \$1.00; Rock Run, \$5.00	18.00
N. Dist., Indv., Buchanan, \$5.00; Indv., Elkhart City, \$5.00; 2 Indv., Goshen, \$3.05; Rock Run, \$5.00	18.05
Iowa—\$27.19	
Mid. Dist., Cedar Rapids	17.19
N. Dist., Indv., Curlew, \$5.00; Sheldon, \$5.00	10.00
Kansas—\$52.00	
N. W. Dist., Indv., Quinter	50.00
S. W. Dist., Indv., McPherson	2.00
Maryland—\$74.19	
E. Dist., Indv., Bethany, \$1.00; Chinese S. S., Washington City, \$7.39; Women's Work Organizations: Meadow Branch, \$5.00; Washington, \$5.00; First Baltimore, \$5.40; Locust Grove, \$3.00; Myersville (Middletown Valley), \$5.00; Sams Creek, \$5.00; Woodberry (Baltimore), \$22.40; Grossnickle (Middletown Valley), \$5.00; University Park, \$5.00; Pipe Creek, \$5.00	74.19
Michigan—\$87.90	
Indv., Beaverton, \$2.50; Chinese S. S., Detroit, \$60.00; Women's Work Organization, Woodland, \$25.40	87.90
Missouri—\$5.39	
N. Dist., Bethany	5.39
Nebraska—\$10.00	
Aid Soc., Bethel	10.00
Ohio—\$164.81	
N. E. Dist., Canton City, \$10.00; Indv., \$1.00	11.00
S. Dist., Beaver Creek, \$6.76; Greenville, \$5.00; Middle District, \$15.00; A Family, New Carlisle, \$8.00; Poplar Grove, \$1.34; 2 Indv., \$117.71	153.81
Pennsylvania—\$521.29	
E. Dist., S. S., Annville, \$107.50; Young Mens' Progressive Bible Class, Annville, \$7.00; S. S., S. Annville (Annville), \$50.00; Abiding Branches Class, Hatfield, \$17.50; S. S., Heidelberg, \$40.00; Indian Creek, \$66.70; Indv., Indian Creek, \$2.00; Indv., Indian Creek, \$10.00; 2 Indv., Lake Ridge, \$1.70; S. S., Lancaster, \$11.00; Junior Boys and Girls, Midway, \$5.00; Mountville, \$42.87; Aid Soc., Richland, \$10.00; West Green Tree, \$82.00; Willing Workers Class, Florin (West Green Tree), \$5.00	458.27
Mid. Dist., S. S., Bellwood, \$4.90; Indv., Everett, \$1.00	5.90
S. Dist., Shanks (Back Creek), \$26.32; S. S., Marsh Creek, \$4.50; S. S., Mechanicsburg, \$11.60	42.42
W. Dist., Indv., Glade Run, \$2.00; S. S., Hooversville, \$5.69; B. Y. P. D., Sipesville, \$7.01	14.70
Tennessee—\$2.00	
Limestone	2.00
Virginia—\$13.23	
E. Dist., S. S., Cannon Branch (Manassas)	8.23
N. Dist., Rock Run	5.00
Washington—\$21.63	
Tacoma, \$11.63; Indv., \$10.00	21.63
Total for period	\$1,200.94
California—\$8.00 Spanish Relief	
N. Dist., Indv., Oakland, \$1.00; Reedley, \$2.00; S. S., Reedley, \$2.00	\$ 5.00
S. Dist., and Ariz., Primary Dept., Hermosa Beach	3.00
Idaho and W. Montana—\$7.17	
Weiser	7.17
Florida and Georgia—\$2.00	
S. S., Seneca	2.00
Illinois—\$30.00	
N. Dist., and Wis., Indv., Polo	25.00
S. Dist., S. S., Canton, \$2.00; Indv., Canton, \$2.00; S. S., Walnut Grove, \$1.00	5.00
Indiana—\$124.76	
Mid. Dist., Mexico	15.00
N. Dist., Auburn, \$28.60; Bremen, \$4.25; English Prairie, \$4.00; Missy. Soc., Goshen City, \$40.00; 2 Indv., Goshen, \$3.05; Aid Soc., N. Liberty, \$6.69; S. S., Pine Creek, \$14.67; Rock Run, \$4.50	105.76
S. Dist., S. S., White Branch (Nettle Creek)	4.00
Iowa—\$11.69	
N. Dist., Minn. and S. D., S. S., Root River, \$5.69; Primary Dept., South Waterloo, \$2.00	7.69
S. Dist., Aid Soc., English River	4.00
Maryland—\$12.48	
E. Dist., Indv., Bethany	1.00
Mid. Dist., S. S., Beaver Creek, \$3.45; S. S., Stone Bridge (Licking Creek), \$3.00	6.45
W. Dist., S. S., Gortner Mission	5.03
Michigan—\$6.53	
S. S., S. Woodland (Woodland)	6.53
Missouri—\$10.56	
Mid. Dist., Aid Soc., Kansas City	1.20
S. Dist., and Ark., Cabool, Fairview, Jasper and Carthage, \$7.36; S. S., Cabool, \$2.00	9.36
Ohio—\$54.00	
N. E. Dist., Ashland Dickey, \$6.78; Danville, \$14.50; East Nimishillen, \$6.00; S. S., Zion Hill, \$3.00	30.28
N. W. Dist., Toledo	12.72
S. Dist., S. S., Brookville, \$8.00; Altruist Bible Class, Fort McKinley, \$3.00	11.00
Oklahoma—\$8.84	
Big Creek	8.84
Oregon—\$1.20	
Jr. League, Ashland	1.20
Pennsylvania—\$159.26	
E. Dist., S. S., S. Annville (Annville), \$9.90; S. S., Hanoverdale (Big Swatara), \$5.02; B. Y. P. D., Harrisburg, \$2.00; Indv., Indian Creek, \$2.00; S. S., Big Dam (Schuylkill), \$5.89	24.81
Mid. Dist., First Altoona, \$10.00; S. S., Burnham, \$9.00; Gleaners' Class, Burnham, \$1.50; S. S., Yellow Creek, \$3.00	23.50
S. E. Dist., N. J. and N. Y., S. S., Coventry	5.00
S. Dist., S. S., Mechanicsburg, \$3.00; S. S., Newville, \$11.05	14.05
W. Dist., Walnut Grove (Johnstown)	91.90
Tennessee—\$2.00	
Limestone	2.00
Virginia—\$68.60	
E. Dist., S. S., Evergreen (Mt. Carmel), \$3.00; Berean Bible Class, Nokesville, \$5.00	8.00
N. Dist., Aid Soc., Garbers (Cooks Creek)	10.00
Sec. Dist., Individuals for support of Paul H. Bowman, Jr.	50.60
Total for period	\$507.09
Refugee Fund	
Iowa—\$5.00	
N. Dist., Minn. and S. D., Barnum	\$ 5.00
Virginia—\$5.00	
N. Dist., Indv., Woodstock	5.00
Total for period	\$ 10.00
Amsterdam Fund	
California—\$23.15	
N. Dist., Young People's Christian Endeavor, Fresno	\$ 5.00
S. Dist., and Ariz., B. Y. P. D., Glendale, \$5.00; B. Y. P. D., La Verne, \$1.50; B. Y. P. D., Long Beach, \$5.00; B. Y. P. D., Pomona, \$1.65; B. C. E. of S. Calif. and Ariz., \$5.00	18.15
Colorado—\$3.75	
E. Dist., B. Y. P. D., Haxtun, \$1.75; B. Y. P. D., Rocky Ford, \$2.00	3.75
Idaho and W. Montana—\$5.53	
B. Y. P. D., Boise Valley, \$0.53; Board of Administration and Church Extension of District, \$2.50; B. Y. P. D. of District, \$2.50	5.53
Illinois—\$51.81	
N. Dist. and Wis., Indv., Chicago, \$5.00; B. Y. P. D., Elgin, \$3.13; Dist. B. Y. P. D. Rally at Franklin Grove, \$16.73; B. Y. P. D., Rice Lake, \$4.70; B. Y. P. D., White Rapids, \$1.00; Mission Group, Bethany Biblical Seminary, \$6.25; District Board of Administration, \$10.00	46.81
S. Dist., District Board of Administration	5.00
Indiana—\$129.83	
Mid. Dist., B. Y. P. D., Liberty Mills, \$1.00; Manchester College S. S., \$12.00; Missionary Class, Mexico, \$5.00; Y. P. Class, Pipe Creek, \$5.00; B. Y. P. D., Upper Deer Creek, \$1.00; B. Y. P. D., Lowell Arrick, \$2.00; B. Y. P. D., West Manchester, \$7.00; B. C. E. of District, \$20.00; B. Y. P. D. of District, \$25.00	78.00
N. Dist., B. Y. P. D., Elkhart, \$1.00; B. Y. P. D., Ft. Wayne, \$4.25; B. Y. P. D., Maple Grove, \$1.37; B. Y. P. D., Rock Run, \$2.21; Indv., First South Bend, \$15.00; B. Y. P. D., Second South Bend, \$3.00; B. Y. P. D., Wawaka, \$3.00; D. M. B. of District, \$10.00	39.83
S. Dist., B. Y. P. D., Buck Creek, \$2.00; B. Y. P. D., Ross-ville, \$5.00; B. Y. P. D. Cabinet of District, \$5.00	12.00
Iowa—\$17.50	
Mid. Dist., B. Y. P. D., Cedar Rapids, \$1.00; Indv., Cedar	

Rapids, \$10.00	11.00
N. Dist., Minn. and S. D., Mission Board of District	2.50
S. Dist., B. Y. P. D., Ottumwa, \$1.00; B. C. E. of District, \$3.00	4.00
Kansas—\$30.25	
N. E. Dist., B. Y. P. D., Washington	2.00
N. W. Dist., B. Y. P. D. of District	15.00
S. W. Dist., B. Y. P. D., McPherson, \$3.25; B. Y. P. D., Newton, \$3.00; First Wichita, \$5.00	13.25
Maryland—\$43.34	
E. Dist., B. Y. P. D., Frederick, \$2.00; B. Y. P. D., Myersville (Middletown Valley), \$1.00; B. Y. P. D., University Park, \$1.30; B. Y. P. D., Washington City, \$12.00; B. Y. P. D. of District, \$16.50	32.80
Mid. Dist., B. Y. P. D., Longmeadow, \$3.04; B. Y. P. D., Pleasant View, \$2.50; B. C. E. of District, \$5.00	10.54
Michigan—\$41.10	
B. Y. P. D., Flint, \$4.10; B. Y. P. D., Lansing, \$1.00; B. Y. P. D., Midland, \$5.00; B. Y. P. D., Sugar Ridge, \$1.00; Indv., \$25.00; Council of Boards of District, \$5.00	41.10
Missouri—\$20.76	
Mid. Dist., B. Y. P. D., Warrensburg	5.00
N. Dist., Indv., Plattsburg, \$10.00; B. Y. P. D.'s of Rockingham and Wakenda, \$1.76	11.76
S. Dist., and Ark., B. Y. P. D., Mountain Grove, \$2.00; Indv., \$2.00	4.00
Nebraska—\$4.00	
B. Y. P. D., Lincoln, \$2.85; B. Y. P. D., South Beatrice, \$1.15	4.00
N. Dakota and E. Montana—\$1.00	
B. Y. P. D., Poplar Valley	1.00
Ohio—\$45.83	
N. E. Dist., B. Y. P. D., Akron, \$3.06; B. Y. P. D., Alliance, \$3.00; B. Y. P. D., West Nimishillen, \$3.00; B. Y. P. D., Woodworth, \$1.00; B. Y. P. D., Zion Hill, \$1.50; B. C. E. of District, \$5.00	18.56
N. W. Dist., B. C. E. of District	5.00
S. Dist., B. Y. P. D., Castine, \$1.00; B. Y. P. D., Cincinnati, \$1.28; B. Y. P. D., Covington, \$4.14; B. Y. P. D., Lower Miami, \$2.00; B. Y. P. D., Pittsburg, \$3.00; B. Y. P. D., Pleasant Hill, \$1.60; B. Y. P. D., Pleasant Valley, \$1.25; B. Y. P. D., Eaton (Upper Twin), \$3.00; B. Y. P. D. of District, \$5.00	22.27
Oklahoma, P. Texas and New Mexico—\$5.00	
B. Y. P. D. of District	5.00
Oregon—\$4.05	
B. Y. P. D., Grants Pass, \$2.05; B. Y. P. D., Portland, \$2.00	4.05
Pennsylvania—\$87.50	
E. Dist., B. Y. P. D., East Petersburg, \$2.00; B. Y. P. D., Indian Creek, \$6.50; B. Y. P. D., Fairview (Peach Blossom), \$2.00; B. Y. P. D., Springville, \$5.50	16.00
Mid. Dist., B. Y. P. D., Curryville (Woodbury)	2.00
S. E. Dist., N. Y. and N. J., B. Y. P. D., Brooklyn Italian Mission, \$5.00; B. Y. P. D., Norristown, \$1.00	6.00
S. Dist., C. E. Soc., Chambersburg, \$10.00; C. E. Soc., Ridge, \$1.00; Indv., \$25.00; B. C. E. of District, \$10.00; Y. P. C. E., Waynesboro, \$5.00	51.00
W. Dist., B. Y. P. D., Mt. Joy, \$2.50; B. C. E. of District, \$10.00	12.50
Tennessee—\$2.50	
B. C. E. of District	2.50
Virginia—\$88.44	
E. Dist., B. Y. P. D., Nokesville, \$2.00; Indv., Richmond, \$5.00; Individuals, \$7.40	14.40
First Dist., B. Y. P. D., First Roanoke	5.00
N. Dist., B. Y. P. D., Flat Rock, \$1.61; B. Y. P. D., Linville Creek, \$1.58; B. C. E. of District, \$10.00	13.19
Sec. Dist., B. Y. P. D., Barren Ridge, \$5.00; B. Y. P. D. of District, \$15.00; B. C. E. of District, \$20.00	40.00
S. Dist., B. Y. P. D., Bethlehem, \$1.00; B. Y. P. D., Christiansburg, \$2.50; B. Y. P. D., Fraternity, \$3.35; B. Y. P. D., Brick (Germantown), \$1.50; B. Y. P. D., Bassetts (Mt. Hermon), \$2.50; B. C. E. of District, \$5.00	15.85
Washington—\$4.50	
B. Y. P. D., Wenatchee Valley	4.50
Central Region—\$4.75	
Y. P. Officers' Retreat	4.75
Total for period	\$614.59

E. Bernice Bolinger Ford

E. Bernice Bolinger Ford, daughter of Brother and Sister O. J. Bolinger, was born July 2, 1901, at Stafford, Kans. She passed from this life April 22, 1939, at Chicago, Ill.

When she was three years of age the family moved to Fruita, Colo. Here she attended school until her senior year in high school, which was completed in Remsen, N. Y., in the spring of 1919.

In the autumn of 1919 the Bolinger family moved to Huntingdon, Pa., where she entered Juniata College. She was out of



college two years, teaching school, but returned and graduated from Juniata in 1925. The following year she taught in the New Enterprise, Pa., high school.

Then she entered Bethany Biblical Seminary and received her Master of Religious Education degree in 1929.

On July 2 of the same year she was united in marriage to James Ford of Aline, Okla. The wedding took place in the Stone church of Huntingdon, Pa.

To them were born two children, Jimmy and Donna, who are now nine and seven years respectively. Theirs was a model home—she the ideal mother.

In addition to developing her own intellect and encouraging her husband through college and most of her seminary work at Bethany, and managing her home efficiently, she gave of herself to her church.

From early childhood she was interested in things that matter most. When she was about five years of age she went with Emma Horning and her mother to solicit funds from the Brethren in Fruita for Bethany Bible School. At the age of nine she united with the church. Soon she dreamed of becoming a missionary. Through college and seminary she worked toward this goal. When she found that she would not be sent to the foreign field she rework her pattern of life and consecrated her energies to the needs about her. From the Apostle Paul she must have gotten the authority from which she built a part of her philosophy of life: "I have learned, in whatsoever state I am, therewith to be content." She radiated divine contentment, which gave her poise and calm assurance.

She was always active in her church. She organized the first Junior Endeavor Society in the Huntingdon church in Pennsylvania. In the Chicago church we looked to her when a beautiful worship service was needed, when a vocal or piano solo was required, when wise counsel on committees was necessary, or when a Sunday-school teacher or president of a Bethany group was needed. She seemed to meet our every need. The Bethany family will ever carry the memory of her interpretation of the book, The Citadel, given one evening shortly before she left us.

Besides her husband, her children and her parents, the following survive: two sisters, Dr. Eunice Wangaman, Cumberland, Md., Florence Bolinger who is a teacher of home economics in the Bellville, Pa., high school, and one brother, Dr. E. Dare Bolinger, who is a chemist in Dayton, Ohio.

A memorial service was held in the Chicago church with Brethren W. W. Slabaugh and M. Clyde Horst officiating. Several days later a similar service was held in the church at Huntingdon, Pa. Brethren George Detweiler and H. H. Nye conducted the final service. Her body rests in the Riverview cemetery in Huntingdon, Pa.

Oak Park, Ill.

Eva Craun Bowman.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cole-Shanahan.—G. Warren Cole and Caroline I. Shanahan, both of Mt. Pleasant, Mich., by the undersigned, June 17, 1939, in the Shepherd Church of the Brethren.—David P. Schechter, Mt. Pleasant, Mich.

Doty-Stover.—By the undersigned, in the Church of the Brethren at Nampa, May 7, 1939, Marshall Doty and Sarah Stover.—M. S. Frantz, Nampa, Idaho.

Flora-Shirley.—By the undersigned, in the La Verne Church of the Brethren, June 20, 1939, La Vere Flora and Ople Shirley.—D. W. Kurtz, La Verne, Calif.

Griffith-Reed.—By the undersigned, at the parsonage, June 17, 1939, Orville Louis Griffith and Dora Lou Reed, daughter of Mrs. Grace Reed, both of Yakima.—Paul S. Longenecker, Yakima, Wash.

Henderson-Mansker.—At the home of the bride's parents in Nampa, by the undersigned, June 25, 1939, Neal Henderson and Hazel Mansker.—M. S. Frantz, Nampa, Idaho.

Herrich-DeCoursey.—At the office of the Church of the Brethren in Nampa, May 26, 1939, by the undersigned, Dorsey Herrich and Florence DeCoursey.—M. S. Frantz, Nampa, Idaho.

McDonald-Sutphin.—By the undersigned, at the parsonage, June 20, 1939, Olen Lawrence McDonald of Granger and Elsie Hannah Sutphin of Outlook.—Paul S. Longenecker, Yakima, Wash.

Neher-Gross.—In the Church of the Brethren at Nampa by the undersigned, April 9, 1939, E. H. Neher and Lily Gross, both of Nampa.—M. S. Frantz, Nampa, Idaho.

Welch-Shively.—Sidney Welch and Fern Shively, both of Waterford, by the undersigned, at the church, June 9, 1939.—John R. Peters, Waterford, Calif.

FALLEN ASLEEP

Brubaker. Elmer J., second son of Peter and Ida Brubaker, was born at Virden, Ill., June 27, 1882. While yet a small boy the parents with their family moved to Kansas. Some years later they moved to Worthington, Minn., where they lived for some time and all worked in the church. Elmer was elected to the deacon's office and served as Sunday-school superintendent. March 17, 1904, he was married to Dora Fixmer and to this union six daughters and one son were born. Bro. Brubaker was always interested in church work. He and his family lived in Canada, Montana, Wenatchee, Wash., Los Angeles, Calif., and Washington. While preparing for the love feast on Nov. 6, 1938, he was called home. Funeral services were held at the Home Undertaking Company, by Brethren Bernard Suttle and Chas. Maust. Interment was in the Evergreen Memorial Park.—Mrs. L. H. Metzger, Seattle, Wash.

Buhrnsen. Mrs. Minnie Barkdoll, was born near West Chicago, Ill., on Oct. 4, 1874, and died after a short illness on May 11, 1939. She accepted Christ and united with the Church of the Brethren when she was sixteen years old. She was united in marriage to William Buhrnsen of Warrenville, Ill., in 1906. Throughout her life she was a faithful and loyal member of her church, a loving and devoted wife and mother in the home, and a kind and sympathetic friend to all who knew her. She is survived by her husband, one son, two grandchildren, her father, one brother and four sisters. Funeral services were conducted in the Naperville church by the pastor. Interment in the Warrenville cemetery.—S. Earl Mitchell, Naperville, Ill.

Demy. Dove Lanty Geiman, was born April 29, 1863, the daughter of Joseph and Isabel Zentz Geiman, and died in the Burham City hospital, Champaign, Ill., aged 75 years, 11 months and 17 days. On Nov. 16, 1884, she married Jesse L. Demy, and to this union three children were born, one son dying in infancy. Sister Demy united with the church in January of 1896 and served her Lord faithfully. For almost forty years she taught in Sunday school. She leaves her husband, one son, one daughter, four grandchildren, two brothers and three sisters. Three sisters and one brother preceded her in death. Funeral services were held at the Church of the Brethren by Bro. Merlin Garber, assisted by Bro. Lester E. Fike. Interment in the South Fulton cemetery.—Rose Wickert, Astoria, Ill.

Fitzwater. Sister Nancy, was born Dec. 22, 1856, and died April 6, 1939. She leaves her husband, four daughters, four sons, twenty-nine grandchildren, eleven great-grandchildren. One son preceded her in death twenty years ago. She was united in marriage to Andrew Fitzwater in 1884. She united with the Church of the Brethren fifty-three years ago and lived a faithful Christian life. She will be greatly missed by all who knew her.—Esta Wratchford, Moorefield, W. Va.

Helsel. Barbara Alice, daughter of Henry C. and Catherine Kklar Feathers, was born April 23, 1865, and died near Freedom, Pa., April 17, 1939. She was the wife of Samuel Helsel and to this union ten children were born, two preceding her in death. Her husband and eight children survive. She was a member of the Lutheran church for thirty years, and then joined the Church of the Brethren. She was an active member of the Leamersville church and was always ready to help in any way she could. She was loved by all who learned to know her and will be greatly missed by her family and neighbors.—Mrs. Fred J. Claar, Claysburg, Pa.

Kimmel. Elsie Shriver, was born Feb. 25, 1899, at Carthage, Mo., where she grew to womanhood. In 1905 with her parents she moved to Marble City, Okla. Here she was united in marriage to Chas. E. Kimmel Sept. 6, 1906. In 1907 they moved to Sheldon where they had since been engaged in farming with the exception of about four years spent at Mount Morris, Ill. At an early age she became a Christian and had always remained a loyal and earnest worker in her Master's kingdom. Although handicapped much of the time with ill health she was always willing to do what she could for the welfare of her family and community and her presence will be greatly missed in the various groups with which she was associated. She passed away June 3 after having been ill since April 29. She leaves her husband, four sons, two brothers, two sisters, nine grandchildren and fifteen nieces and nephews.—H. H. Wingert, Remsen, Iowa.

Long. Harold Keith, son of Keith and Bessie Schisler Long, was born in Vermont, March 4, 1927, and passed away at the St. Francis hospital in Macomb, Ill., at the age of 12 years, 1 month and 16 days. He was an obedient and unselfish child and was eager to do favors for others and especially to be helpful to his mother. He leaves his father, mother, three brothers, two sisters, uncles, aunts, cousins and a host of friends in the neighborhood and Sunday school. Funeral services were conducted in the Astoria Church of the Brethren by Pastor Lester E. Fike, assisted by Rev. Fred Thompson. Burial in the Astoria cemetery.—Rose Wickert, Astoria, Ill.

Martin. Grace Karns, daughter of Joseph and Hattie Karns, was born Aug. 12, 1890, near Tippecanoe City, Ohio. She was united in marriage to Oliver Martin Sept. 15, 1907. They moved to Michigan in March of 1910 and to Plymouth in 1911. They were in the dry goods business for ten years in Plymouth where they made a host of friends. She is survived by her husband, mother and father, three nieces and three nephews. Two brothers preceded her in death.—Mrs. Harry Mumby, Plymouth, Mich.

Prinkey. Samuel, died at his home in Clifton Mills, W. Va., aged 85 years. He is survived by a son, a brother and a sister. He was a faithful member of the Brethren church. Funeral services were held at his home, conducted by Bro. Chester A. Thomas. Interment in the Bruceton Mills cemetery.—Mrs. Mary Wolfe, Clifton Mills, W. Va.

Riffey. Dale Wilson, oldest son of Irvin Cecil and Verna Mae Riffey, was born at Hedgesville, Mont., July 10, 1918, and died in the Springfield hospital April 27, 1939. At the age of five years he moved with his parents to Virden, Ill., where he had since resided. He united with the Virden Presbyterian church April 16, 1933. He was a graduate of the Virden community high school in the class of 1936. On Feb. 5, 1939, he was united in marriage to Evelyn Wrightman. He is survived by his wife, his parents, two brothers, and a host of relatives and friends. Funeral services were held in the Church of the Brethren by Rev. W. R. Coventry of the Presbyterian church, assisted by the writer. Interment in the Pleasant Hill cemetery.—E. F. Caslow, Virden, Ill.

Schwaninger. Charles Edgar, was born Mar. 5, 1907, and died June 4, 1939. He joined the Church of the Brethren at the age of eleven years, and was exceptionally faithful in his church duties. He was a sad victim of a highway accident. He saved the lives of five others but lost his own. Funeral services were conducted by the undersigned at the Easton church, assisted by local ministers. Interment in the Fairview cemetery.—J. C. Beahm, Easton, Md.

Shockey. Richard A., infant son of Brother and Sister William Shockey, leaves his father, mother, sisters and brothers. Little Richard was about three months of age.—Esta Wratchford, Moorefield, W. Va.

Uiley. Bro. Aaron C., aged 79 years, 4 months and 10 days, died at his home in Kokomo, May 23, 1939. He was a member of the Market Street Church of the Brethren, Kokomo. He is sadly missed by his wife and children, relatives and the members of the church.—Elizabeth Davis, Kokomo, Ind.

Webster. James, sixth child of George W. and Ruth Anne Judy Emmitt, was born near Fort Madison, Ohio, April 21, 1880. In 1888 the family moved to Buffalo County, Nebr., and at the Grand View church in this community Bro. Webster was baptized. The ideals of Christianity permeated his life and he lived a life that was outstanding especially in patience, perseverance and self-control. In 1923 he was married to Forrest Davis and to this union three children were born, one son preceding him in death. After the establishing of this home he transferred his membership from the Christian church to the Church of the Brethren. He was in failing health for the last nine years. He changed locations and occupations several times in hopes there

would be improvement but he found none. He departed this life April 30, 1939. He is survived by his wife, two daughters, two sisters, one brother, one nephew and a host of other relatives and friends.—Lydia F. Evans, Kearney, Nebr.

Weedman. Harvey Wilson, was born in Litchfield, Ky., March 10, 1854, and departed this life at the home of his daughter, Mrs. Harry Hammond, Virden, Ill., May 17, 1939. He was married to Sarah Hazel Wood and to this union were born four sons and three daughters. In 1911 he moved to Chatham, Ill., where he resided until 1927 when he moved to Virden. He and his wife made their home with their daughter and son-in-law until the end of their earthly pilgrimage. July 30, 1931, his wife passed away. Some forty years ago he became a member of the Baptist church. He leaves two sons, three daughters, twenty-eight grandchildren, fourteen great-grandchildren and many friends. Two sons preceded him in death. Funeral services were held in the Church of the Brethren at Virden by the writer. Interment in the Virden cemetery.—E. F. Caslow, Virden, Ill.

CHURCH NEWS

Alabama

Cedar Creek.—Our church being completed our dedication service was held May 14, with Bro. Reuel B. Pritchett in charge. He continued for two weeks in a revival meeting. Sunday morning the house was crowded to capacity and Bro. G. W. Petcher had charge of the music. Bro. W. E. White gave the history of the Southern Alabama church movement, from Bro. Jas. M. Neff to the present time. The meetings were spirit filled and the community united to awaken the unsaved and the careless. Trucks were sent out to bring them in. The entire membership at Lambert mission, under the care of Bro. White, was present. As a result fourteen came forward and seven were baptized, two reclaimed and two received for the Baptist membership. Several others will be baptized later. May 24 Paul Petcher and William E. White, Jr., were called forward to dedicate their lives to the Christian ministry. The service which was conducted by Brethren Pritchett, White and Petcher had a very grave influence on the entire membership. Deacons will be called later. The meeting closed May 24 with a communion service which was very impressive. We were glad to have the members from the Lambert mission with us as it was the first communion they had seen. They expect to build a church as soon as funds are available but at present they are worshiping at the home of Sister Grace Dickinson or under the great oaks. Sunday school under the care of Sister Golda Mienhardt and Eld. Wm. E. White is making excellent progress. The Ladies' Aid has taken charge of services on the third Sundays. The meeting on June 18, under the direction of the writer, was exceptionally good. Our college young folks are home again and have taken hold of the summer pastoral work here and at Fruitdale. They will also work in our missions and daily vacation Bible schools. We are very anxious to have our newly licensed ministers attend college but they must have some assistance. Here is a place where someone living within four miles of one of our colleges could help. Our boys are workers and would be glad to work their way through. One is especially good in dairy work. We are anxious to have any members or friends in our territory get in touch with our church.—Flora B. White, Citronelle, Ala., June 23.

Florida

Sebring.—Pre-Easter services were conducted by Pastor Coffman. The children took a part in the Easter Sunday morning program. The evening service consisted entirely of hymn singing and scripture reading. Several months ago a junior choir was organized and is now being directed by the pastor's wife. Ninety-five communicants surrounded the Lord's table at our spring love feast. Bro. Coffman was granted a leave of absence to conduct evangelistic meetings at Clovis, N. Mex. He then attended Anderson Conference, serving as our representative. Many of our members are away for vacations but the church and Sunday-school attendance holds up well. Occasionally we have visitors from the north. Mrs. Ross Murphy of Philadelphia, Pa., spent two weeks in Sebring. She spoke at two of our departmental church services. The Children's Day program was given by the children and their effort was splendid. The Conference offering on June 4 amounted to \$164.—Mrs. F. M. Hollenberg, Sebring, Fla., June 24.

Indiana

Kokomo.—We held our council June 5 and re-elected Bro. Robert Sherfy as our minister. Sister Jeanetta Ronk Stevens was granted her letter. Bro. Kahle gave us three lectures recently. Brother and Sister Sherfy were delegates to Anderson Conference.—Elizabeth Davis, Kokomo, Ind., June 24.

Union Center.—On June 16 we held our council and voted to have our love feast Oct. 14, with a breakfast on Sunday morning. The ministerial board announced that our revival meeting would be held Nov. 12-26, with Bro. J. W. Fidler of Brookville, Ohio, as evangelist. Our delegates to district meeting at New Paris in August are Brethren John Frederick and Curtis Sheets, with Brethren Loyal Stuckman and Dan Snyder as alternates.

We have had our floors refinished and new carpets in the aisles.—Mrs. Amzy Miller, Wakarusa, Ind., June 23.

Iowa

Coon River.—Our music committee has planned a musical program for each fifth Sunday. An offering will be taken at each meeting to purchase new songbooks. We appreciated having Bro. Bonsack with us on May 7. We had our mother and daughter banquet in April with more than one hundred present. A helpful program was given. The sectional B. Y. P. D. conference was held in our church June 3, 4. The McPherson male quartet was here June 18 and gave an inspiring message in song. Our love feast was held in the evening of the same day. We are glad to note the giving of the church shows an increase. Our missionary committee is preparing a pageant to be given July 2. We are grateful to the India missionaries for their help in loaning us the costumes. We are happy to have our college young people home and we are having them help with our services.—Mrs. Earl Deardorff, Panora, Iowa, June 26.

Greene.—We met in council June 4 and elected Brethren Raymond Flory and Ed Eikenberry as delegates to district meeting, with Brethren Paul Shook and Ray R. Swab as alternates. Bro. Roy Stern of Fredericksburg, Iowa, had charge of the meeting. Bro. Raymond Flory of South English, Iowa, who has been attending McPherson College, will be our summer pastor. He delivered his first sermon on June 4.—Mrs. Clara Swab, Greene, Iowa, June 24.

Kansas

Conway Springs.—Easter Sunday evening a one-act play, The Light in the Window, was given. Our revival meetings began April 23 by Eld. James H. Elrod. He brought inspiring sermons and three were added to the church by baptism. Several were reconsecrated. Our love feast was held on May 8, with fifty present. We appreciated the presence of some from Wichita. Bro. Elrod officiated at the communion. Our church service was dismissed the evening of May 14 for baccalaureate services. Red and white ribbons were worn by those present on Mother's Day. May 28 there was a union meeting at the Presbyterian church in honor of those who had sacrificed their lives for their country and the cause of Christ. Ruth Betts gave a musical recital at the church in April. The McPherson College male quartet was with us May 30. We had union vacation Bible school at the Methodist church May 22 to June 4. There were fifty-five on roll. Union services were held on June 4 with the opportunity to view the work of the Bible school children. Father's Day was observed June 18 and union park services were held in the evening. Rev. Bond of the Presbyterian church brought the message. Choir and orchestra rehearse each Tuesday evening for the meetings. The Ladies' Aid has been helping a lot. Six of us attended the men's district rally day at West Wichita church June 25. We will have our business meeting on July 10. Rains have delayed the wheat harvest.—Amos O. Brubaker, Conway Springs, Kans., June 27.

North Solomon.—We met in council June 4 and two letters of membership were granted. June 3 we held our love feast. Several visiting members were present. Bro. Lewis Naylor officiated. On April 23 Bro. Schwalm and the McPherson College male quartet were with us, and we enjoyed their program very much.—Mrs. John Moyer, Harlan, Kans., June 22.

Ottawa.—April 29 we were inspired and entertained by music rendered by the a cappella choir of McPherson College. Dr. Evan A. Reiff of Ottawa University April 23 gave an address on Christian education. The ladies' trio of the college furnished special music. Miss Macauley of Ottawa University reviewed the book, I Dare You, for our B. Y. P. D. on April 23. Eld. W. B. DeVilbiss officiated at our spring love feast. On Mother's Day evening the choir furnished the program of special music. Our church was represented at Annual Conference by Brother and Sister Fleming and Brother and Sister H. B. Wheeler. Pastor Fleming acted as delegate and gave an interesting report on his return. The mother and daughter organization sponsored a family night supper and program. Bro. Fleming showed slides on The Beginnings of Our Nation. On July 4 the Sunday school will enjoy a picnic in Forest Park.—Louise Keim, Ottawa, Kans., June 27.

Victor.—We met in council June 17 and the C. W. and church officers were elected. Bro. George Merkey acted as moderator in the absence of our pastor, Bro. Frank Wagoner. May 30 the children's department gave a banquet for the dads of the church, and all enjoyed a good program and fellowship together. A tea was given to the mothers at an earlier date. The middle of May we had a farewell social for Brother and Sister Lewis Naylor and sons who have been active among us for the past eight years. They go to Palco, Kans., as superintendent of schools. Since we had to lose the Naylor's we were glad to learn that Bro. G. A. Merkey of Winona would fill his place in the Covert schools. The Merkeys arrived the last of May and were made welcome among us. We held our love feast this spring. The children gave a splendid program June 18, observing Children's and Father's Day. Sister Alice Case is a very active and enthusiastic superintendent of the children's department. Bro. Delvis Bradshaw went from this church to the Annual Conference, and brought back a very inspirational report.—Mrs. G. A. Merkey, Covert, Kans., June 21.

Michigan

Flint.—Our young people are taking charge of the prayer meetings on Wednesday evenings and doing a fine job of it. The Ladies' Aid is doing a fine work, with an average attendance of twenty. We decided to have vacation Bible school this year and to have a series of revival meetings this fall. In March Bro. H. W. Peters delivered two fine sermons. April 9 our children gave a beautiful Easter program and the following Sunday the young people presented a play, *The House on the Sand*. April 22 our fathers and sons had a wonderful time at their banquet. The music and songs were very good and the speaker, Mr. Arthur Crampton of the Y. M. C. A., gave a fine talk. There were sixty present. On May 14 in the evening Billie Jean Knight arranged that her school's mixed chorus sing a few numbers, which we enjoyed very much. May 19 the mothers and daughters enjoyed a wonderful evening. There were eighty present at the banquet and Mrs. W. J. Russell's talk was very much enjoyed. May 21 we enjoyed having our young people take charge of the entire church service. Each class was taught by a young person and then Bro. Edson Sower delivered a very fine sermon on *Modern Idols*. June 18 we met in council and a basket dinner was enjoyed at noon. In the evening the Bible school children gave a program and displayed their handwork. One group of boys made a cabinet and gave it to the church. The school began June 5 and closed June 16 under the capable leadership of Bro. Arthur and Sister Veldeah Hammond of Davison. The average attendance was sixty-six. The school was closed with a picnic on June 17. Our pastor and his wife, Brother and Sister Taylor, have gone north to open Camp Little Eden. We shall miss them this summer but know their work will be helpful, and await their return this fall. Bro. Taylor plans to be with us at least one Sunday a month during the summer. With the fine co-operation of Bro. Hugh Warstler of Durand and Bro. Peters of Lansing we hope to see our church filled each Sunday. Brother and Sister Taylor have worked hard and our attendance is good. We have 130 on roll and many Sundays our attendance is over 150. We hope our friends will worship with us when they can.—Helen Leckrone, Grand Blanc, Mich., June 27.

Pontiac.—We are enjoying a series of sermons on *The Doctrines of the Church*, given by our pastor, Bro. C. E. Trombly. There was a large attendance at the mother and daughter banquet. Sister Marion Shafer was hostess and the men served the dinner. An interesting program was given. The proceeds of our penny supper amounted to \$11.80, which was applied on the parsonage fund. The two weeks' daily vacation Bible school was well attended. An offering of \$9.12 was given, which will be used for missions. An interesting program was given by the children June 23, with an exhibit of the work that had been done. The Children's Day program was given June 18. The Sunday-school picnic was held June 24. Several from Pontiac attended the Manchester-Mount Morris alumni picnic at Mount Clemens. Our Sunday-school attendance has been increasing although some are away during the vacation time. Plans are being made for an ice cream social. Our pastor attended Annual Conference. During his absence the band from the Baptist church conducted the morning services and the young people from Flint gave a program in the evening. We are arranging to send one of our number to Camp Mack this year.—Mrs. E. J. Ebey, Pontiac, Mich., June 26.

Missouri

Deepwater.—Our revival meeting began June 4 and closed June 18, with our pastor, L. M. Baldwin, as evangelist. He preached the Word with power and as a result three were baptized. We feel the members were strengthened by the inspiring messages. On June 7 we had with us Mr. Cells, music director of Osceola school who conducted the song service. Rev. Burris and his wife of the Warrensburg church also attended services that night. We were pleased to have a number of the Osceola folks with us during the meeting. Bro. Baldwin and his family left June 19 for Illinois to visit relatives and to hold a revival meeting there. Much good seed was sown during our meeting. The love feast will be observed some time in August.—Mrs. Etta Fahnstock Staggs, Montrose, Mo., June 26.

Happy Hill.—Our church work is progressing under the direction of Pastor Maud Stump who has been with us for some time. Pre-Easter services were held Thursday and Friday nights and a program was given Easter Sunday evening. The committee included Mrs. Merle Witmore, Clara Link and Nora Shockey. May 28 we had our Sunday-school picnic. Regular services were held with a hike for the children in the afternoon in charge of Children's Director Clara Link. Vacation Bible school with an enrollment of seventy and an average attendance of fifty-three was held from May 29 to June 2. Because of transportation problems all day sessions were held for one week instead of two weeks. The Christian church co-operated with us in the school. A large crowd was present at the closing program on June 4. June 5 McPherson College quartet gave a program to a large crowd. On Tuesday the quartet sang for Eld. G. W. Lentz who was pastor of our church for many years. The lawn has been improved by having some trees set out. The work was directed by the trustees, John Nieder, Chas. Stocklaufer and Ward Wilson. We are now looking forward to a meeting to be held July 21-30 by Bro. Milton Early and wife. Our elder, Bro.

I. V. Enos, of Kansas City is to be with us July 9 for a business meeting.—Irene Nieder, Butler, Mo., June 25.

Jasper.—May 6, 7 the young people's rally of the western end of Southern Missouri and Arkansas was held in our church. A wiener roast was held on Saturday evening and the program was held around a campfire. The theme was *Choosing a Career*. The Sunday morning program was on *Music in the Life of the Church*. A basket dinner was served at noon. In the afternoon the theme was *Building the Ideal Home*. Bro. W. W. Peters of Springfield, Mo., gave an address on *Shall We Build a House or a Home?* We are sorry that Brother and Sister Peters are leaving our district as they have been much help and inspiration to all. The program was arranged by Mildred Harvey, president of the Jasper young people's department. The young people are making a study of foreign countries and the missionaries working there.—Bula Harvey, Jasper, Mo., June 23.

Nebraska

Kearney.—We had the pleasure of having Brother and Sister R. R. Hatton with us recently. Bro. Hatton preached four good sermons and Sister Hatton gave her messages in song. Since our last report one brother has gone to his reward. One sister who was sick was anointed on June 18 and is able to be up again.—Lydia F. Evans, Kearney, Nebr., June 24.

Ohio

Lower Miami.—Bro. Lawrence Garst conducted Easter services which resulted in two of our Sunday-school girls being baptized. Bro. Garst arranged a sunrise service on Easter which was very much enjoyed. A representative of the Anti-Saloon League recently visited our church and delivered an interesting talk. On June 1 we met in council and Ross Noffsinger, one of our promising young men, was elected to the ministry. He is planning to enter Bethany Biblical Seminary this fall to more fully prepare himself for his life's work. Bro. Ora Garber of Elkhart, Iowa, preached for us on June 18. June 25 the children gave a program.—Mrs. Wm. Furrey, Dayton, Ohio, June 26.

Mansfield.—Pastor Glenn McFadden's resignation was effective June 1. He and his family are accepting a pastorate at Michigan City, Ind. Brother and Sister Paul Garverick were elected to the office of deacon. Letters were received from Brother and Sister Lowell Erbaugh who are also deacons. Fifty-five were present at our father and son banquet. Mr. C. M. Hunter, the mayor of Mansfield, was the speaker. Thursday evening preceding Easter we had our communion at which time Garvericks were installed as deacons by Eld. C. H. Deardorff. May 10 the primary department had a farewell party in honor of Robert, Wilbur and Ralph McFadden and presented them with a Bible. Forty-four were present. May 11 our annual mother and daughter banquet was held with sixty-five present. A short play was given. At the close of the evening Sister McFadden was presented with gifts from the women. May 13 Brother and Sister Roland Showalter were with us and we voted to have Bro. Showalter as our pastor. May 25 we had a fellowship supper in honor of the McFadden family with seventy-five attending. The church presented Bro. McFadden with a farewell gift in appreciation of his years of service here. June 4 Showalters came to take over the duties at this place.—Mary Rowan, Mansfield, Ohio, June 28.

Oklahoma

Big Creek.—Bro. Ora Huston of Oklahoma City conducted our revival meetings March 27 to April 9. His messages were uplifting and inspirational, and his story period appealed to young and old. He officiated at the love feast on April 9 and we were happy to have several visiting members with us. Four were baptized. A fellowship supper and program, *Mother and Home*, was enjoyed on May 9. Rev. Fraser of Cushing gave an address on *The Christian Home*. A special service was conducted by Bro. Haney on May 14 in honor of the high school graduates. A good program was given on May 31 by a trio of young people who were touring the district under the leadership of Brother and Sister Ora Huston. At our June council Bro. Orville Pote and Sister C. A. Olwin were elected delegates to district meeting and Sisters Gladys Kinzie and Lena Bell Olwin are Sunday-school delegates.—Abbie S. Pote, Ripley, Okla., June 22.

Pennsylvania

Greenville.—We experienced a soul-refreshing revival recently conducted by Brother and Sister B. M. Rollins. This was the second meeting Brother and Sister Rollins have held for us in the past three years. Attendance was good. Each night a large group of children was on hand to hear the stories and see the paintings by Sister Rollins. Never in the history of any meeting did we have as many children to attend as they did this year. Folks attended from Rockton, Bethel and some came more than eighty miles from Altoona. The evangelists visited in every home in the community. Sister Rollins conducted the congregational singing and led the choir. Nine were baptized by the pastor on the closing day and one married lady and Sunday-school teacher was received on former baptism. The entire church and community were strengthened by this meeting.—Stanley M. Kirk, Rockton, Pa., June 22.

Heidelberg.—In March our young people presented a pageant, A Crown of Stars. On Easter morning the children presented a program, followed by an address by Bro. David Snader. The Bethany Bible class of the Lebanon church presented an interesting Mother's Day program which consisted of several short plays, special music, a musical reading, an address by Bro. Henry Bucher. Bro. Phares Forney brought us an inspiring message on peace. Recently we conducted our regular services at the County Home. The East Petersburg church rendered a musical program at our church centered around the theme of the Twenty-third Psalm. Bro. Milton Hershey officiated at our spring love feast. Bro. Ralph Schlosser and several ministers from adjoining congregations were with us in our love feast. Bro. Alton Bucher delivered a very practical missionary sermon June 11. Our elder brought us a brief report of the Annual Conference. Bro. Lester Bucher was the director of our annual Bible school from June 5 to 16. There was an enrollment of 130, with nine churches represented. The daily offerings which amounted to \$21 will be used for mission work in Africa.—Kathryn Brubaker, Sheridan, Pa., June 19.

Leamersville.—We had our love feast on May 28 and quite a few members took communion with us. Six were baptized before the love feast. Our home-coming which was planned for July 2 will be postponed until a later date because of quite a few taking vacations over that Sunday.—Mrs. Fred J. Claar, Claysburg, Pa., June 23.

Montgomery.—We met in council May 20. We are planning to install a new furnace by fall and also to paint the inside of the church. A new roof has been put on the church. Bro. Harold Fyock was reclaimed to the church and his wife was baptized. Pastor Ivan Fetterman resigned as pastor June 1. We will continue with services as usual, the pulpit being supplied by the ministerial board. Our evangelistic services will begin July 24, ending Aug. 6 with communion services on Aug. 13. Bro. Rollins will be the evangelist. Our young people had vesper services June 17, after which a good social time was enjoyed together with the older people at the home of Sister Minnie Fetterman. Bro. I. B. Kensinger, his wife and other members of the family from Martinsburg, Pa., spent June 18 with us. A fellowship dinner was served at the church.—Ethel F. Blose, Glen Campbell, Pa., June 20.

Norristown.—Our pastor, Bro. Row, preached a series of sermons on What Brethren Believe. We had as guest speakers during Holy Week the following: Brethren Joseph N. Cassel, Nevin Zuck, Trostle P. Dick, Clayton H. Gehman and Paul M. Robinson. Early Easter morning we received into church fellowship a young man. At the Sunday-school hour the children rendered a program, followed by a sermon by the pastor. In the evening the young people presented the drama, Pilgrims of the Way. The interior of the church has been redecorated and the young people beautified the church lawn by planting shrubbery. May 19 the mothers and daughters had an interesting program, using the theme Old Fashioned Home. June 11 we observed Children's Day. The pastor preached a sermon on prodigal parents. At our council on June 14 we reluctantly accepted the resignation of our pastor to take effect Sept. 1. He has accepted a call to the church in Richmond, Va.—Emma N. Cassel, Norristown, Pa., June 23.

Welsh Run.—May 14 we began our series of meetings which were conducted by Bro. Howard Danner. He preached sixteen sermons and as a result four were baptized and one reclaimed. Our love feast was held May 27. Visiting brethren present were Abraham Eshelman, S. S. Eshelman, Paul Newcomer, L. R. Detra, Edgar Landis, Edward Winger and Albert Niswander. Two hundred and ten communed, with Bro. Danner officiating. On Sunday morning Brethren Danner and Landis preached to a large congregation.—John D. Martin, Mercersburg, Pa., June 25.

West Virginia

Shady Grove.—We were fortunate in securing Bro. Russell G. West of Roanoke, Va., as evangelist to hold our two weeks' series of meetings which closed June 11. Bro. West was unable to be with us the first two evenings and Bro. C. O. Showalter of Keyser, W. Va., brought us two inspiring messages. Preceding the sermons Bro. West gave chalk talks and illustrations for the benefit of the children. A number of valuable pictures were shown and explained. Bro. West declared the gospel of Christ in a clear and forceful manner. On the last Sunday evening Bro. West met with the B. Y. P. D. on the hillside to enjoy a sunset vesper service. The church feels encouraged and inspired by the meeting. The interest and attendance were good. Our Sunday school rendered a very impressive program on Mother's Day evening. Our Sunday school is progressing nicely with Bro. Robert Seese as superintendent.—Mrs. Marcellus Faulkner, Brandywine, W. Va., June 20.

Spruce Run.—We met in council July 10 and decided to have our revival in August, with Bro. Galen Fike of Crab Orchard as evangelist. We are very sorry to know that Pastor E. H. Kahle will be unable to be with us during the summer because of a physical breakdown. We pray for his speedy recovery. Our Women's Work is moving along nicely.—Lena B. Shaver, Lindside, W. Va., June 15.

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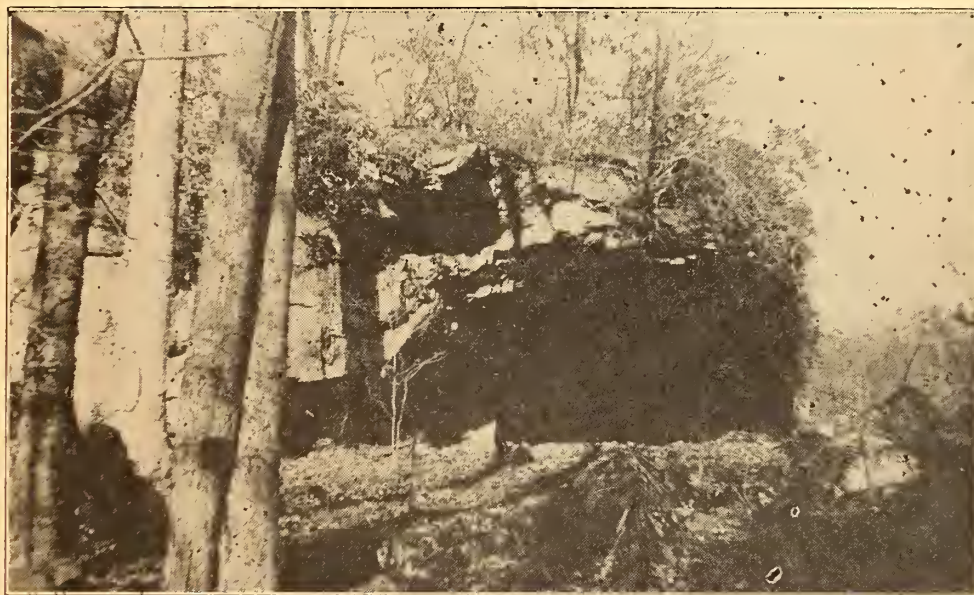
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GOSPEL MESSENGER



The old Indian Camp Rock used for a number of years as a preaching place.
Photo furnished by Eld. Emra T. Fike, Oakland, Md.

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July 22, 1939

Platform for Brethren Youth

BY CALEB W. BUCHER, LANCASTER, PENNSYLVANIA

Given at the Mohler Church to Eastern Pennsylvania Young People

THE great purpose of the church and of the youth movement is to build Christian character. That, too, is ultimately the aim of Christian education. Building character is a parallel of growing great souls. Our church has had great souls upon which to build its program all through these years of its history. Today, we need to remind ourselves of this need. In every field of human activity our great need is the need for great souls—souls of stalwart and unimpeachable character.

Our ideas and our ideals give us purpose and they aid in strengthening character. We must early learn to eliminate even the proper things and substitute the better things of life. We must be interested in the sum total of human happiness, in our duty, in the fitness of things and in the forming of the Christian Ideal.

Our early church leaders were wise in that they did not throttle us with creeds but allowed us instead to use the entire New Testament as our Guide Book. This knowledge, plus the teachings given us in Brethren schools and in camps and in churches, prompts us to formulate the following planks in a Platform for Brethren Youth. They need not be accepted; they may not be creedal:

1. We will dedicate our lives to the church and to the Christ upon which the church is built.
2. We will remain a temperate people in all things, cherishing ever the simple things of life.
3. We will be extravagant in the bestowal of friendliness and love, particularly to the underprivileged and the downtrodden. We will share.
4. By the grace of God, we will live pure lives—pure lives in action, in thought and in purpose. We will guard our secret motives.
5. We will build idealistic home life.
6. We believe in the teaching mission of the church. We believe in the teachings of Jesus. Therefore, we will support our Sunday schools, our missions, and our youth programs in our churches.
7. We will develop fine appreciations. We will love the beautiful things of life.
8. We believe in living in peace with all mankind. We will endeavour to further the cause of peace within the home, the church, between denominations, communities and nations. We will achieve in finding peace within our own souls and minds.
9. We will give much to provide for others and for ourselves wholesome recreation and purposeful activity for our leisure moments. This is especially pertinent in our age of leisure.

These are not all inclusive but you, as Christian youth, may formulate the planks needed for your highest good.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, July 22, 1939

No. 29

EDITORIAL

Giving and Living

JAMES suggests one of the chief practical problems of Christian living when he adds to his definition of pure religion, the phrase, "and to keep himself unspotted from the world." He is thinking of the difficulty of making contacts and yet not becoming contaminated, of giving and still not slipping from the high level of living which is the justification of assuming to share.

Now any good housekeeper knows how hard it is to clean house and not get spots on hands and arms and even one's perspiring face. It is not only hard, but impossible. So also any workman knows how utterly impossible it is to work in field or shop, store or office and not accumulate some grimy souvenirs of honest effort. However, when the task is done, such spots readily yield to soap and warm water. At the end of the day the begrimed workman emerges as clean as you please and quite himself again.

We are not meaning to press the analogy too far, but any contact with blighted life involves the peril of blotches which one must have a care to prevent from becoming permanent spots. H. A. B.

Adventure Truly Glorious

FACING calmly the approaching end of his all too brief span of life he said: "It will be a glorious adventure." Wasn't that a magnificent view of the prospect on the other side?

But do you know what makes it look like that? It is the fact of having made a glorious adventure of life itself. When all of life is adventurous, then what lies across the river is only the next stage in the always expanding scene, and it cannot matter too much just when the crossing comes.

Adventure is a journey into the realm of the unknown. Unexpectedness and risk are in the program but these are justified by confidence in the

leadership and the prospect of great discoveries. In this confidence and prospect lies its fascination.

Life is an adventure any way you take it. When taken with confidence in the integrity of the universe and eyes fastened on its greatest possibilities it is a glorious adventure. And that stage of it when one has been freed of all material encumbrances must be the most glorious of all. E. F.

The Story of Brethren in Reality

THE readers of the GOSPEL MESSENGER who attended Conference this year will recall that the stated theme was *Brethren in Reality*. In discussion groups, and from the platform, there was frequent reference to the emphasis for the new church year. As for those who remained at home, there are doubtless lingering memories of the cover page picture used in the June 17 MESSENGER and the *Brethren in Reality* statement which appeared on page 2 of this same issue.

Singling out some aspect of church life for special attention is no new thing. By way of review it may be remembered that beginning with 1934-1935 the yearly church emphases have been as follows: Christ in the Life of the Home, Christ in the Life of the Church, Christ in the Life of the Community, Christ in the Life of the World, Christ in Personal Living, and now for the new church year, *Brethren in Reality*.

Back of the deed is the thought, and back of the thought is the search after that which it would be wise to do. Hence, beyond the announcements you have heard, or the statements you have read, were the weeks and even some months of planning. So long ago as the Council of Boards meeting held last November it was formally decided that *Brethren in Reality* should be the emphasis for the church year beginning Oct. 1.

But why an annual emphasis? Is that which it

is sought to stress any more important than other aspects of our brotherhood life? Perhaps not. But there are at least two advantages to selecting a theme for a year's emphasis. It serves to give more point and unity to personal, congregational and brotherhood living for another twelve months. Then, having given a certain ideal special attention for a whole year, the hope is that one and all will be both able and eager to continue to measure up to a new standard of Christian living.

To press the question a bit farther, one may ask: But why *Brethren in Reality*? What has this to recommend it for a year's emphasis? To this it may be replied that the ideal of brotherhood so impressed our church founders that *Brethren* was the term or name they commonly used to refer to their group. And how much more beautiful and suggestive was this than the nicknames we came to bear! And through more than two centuries the familiar term of our own choosing has persisted. Today we are happy to be members of the Church of the Brethren. But the stress of our times is dimming the glory of the great ideal. Then why not call attention to our heritage of brotherhood and try to make headway with recovery and reinterpretation?

Now at the very time that our people need to rethink the meaning and application of being *Brethren in Reality*, world relations and attitudes suggest the imperative need for such an emphasis in the broadest of all fields. Thus there is a timelessness about the new year's emphasis which lifts it above the level of just another theme. How can the nations hope to live on our little world except they reach new and practical levels of *Brethren in Reality*? Such is the true significance inherent in the emphasis for the church year beginning with next October.

H. A. B.

Maybe There Are Others Kinds

At the noon luncheon today the speaker talked out of his experience as a Y secretary in Mexico. It was both interesting and informing. It corrected some false notions we had about the Mexicans. Evidently they are real people, much like the rest of us, with many fine qualities, albeit they have their own emphases and slants on life.

You see our impressions had been based mostly on occasional police reports in the town paper about the folks who live in the tumble-down shacks and rickety houseboats at a certain place along the river's edge. Now we see what a misleading picture that gave us. The Mexicans aren't all like that. We should have remembered that Americans are not all like the most worthless specimens of the tribe. And that the same thing is true of

Irishmen, lawyers, preachers, movie stars, socialists and farmers.

The habit of generalizing on a too narrow basis is very common and very bad. We ought to be ashamed of it and quit.

E. F.

The Deeper Answer in Luke's Story

WHEN Luke searched out the facts about Jesus' life and set them down so carefully, he did this, he said, that his friend Theophilus might "know the certainty" concerning it all. We understand of course the simple purpose which he had in mind. He wanted this man (and no doubt any others like him who might be interested) to have a firm basis for his faith in Jesus Christ, by giving him information which he could depend on. But wasn't he at the same time pointing the way to a more solid foundation for religious certainty than he was dreaming of himself? Or was this deeper thing in his own conscious thought and not merely what "the Spirit of Christ which was in them [him] did point unto?"

Consider in this connection his Good Samaritan story in which Jesus practically told the lawyer to quit worrying about who his neighbor was and get to being one himself. Was not that equivalent to saying that loving and serving come before seeing the answer to some questions? The man who does the former will not need to ask the latter.

Consider the tremendous emphasis which Luke puts on Jesus' determination to make that final journey to Jerusalem, the steadfastness of his set face (9: 51), the way in which the exacting conditions of discipleship are stressed again and again, the importance of keeping one's eye fixed on the supreme values, the agony in the garden with its bloody sweat, and the Father's gracious response to all this devotion, as shown to Jesus personally and as expounded in the parables of grace with many other teachings and scattered sayings.

There's something exceedingly fine in all this and if we mistake not it suggests the deeper answer to the problem of satisfying certainty. Which answer consists in keeping the face set toward Jerusalem, being nothing other than our old friend the call to serve the common good as against the pull toward selfish ease. You know about that something driving you, drawing you, on and on, in spite of the siren voices beckoning you to turn in another direction.

That's the way toward Jerusalem and taking it will mean what it meant for the Determined Traveler Luke tells about, both first and finally. But it's the way to be sure.

E. F.

THE GENERAL FORUM

Pentecost*Anderson, 1939*

BY JOE VAN DYKE

We, too, are men gone mad,
 We ask not drink or meat;
 For there is fever in our veins,
 And wings upon our feet.

We, too, must change the world,
 Tear down and build again;
 No fear can bind the hands
 Of flame-crowned men.

We did not kneel and pray,
 No priest was there;
 Yet burning tongues of fire
 Rested upon our hair.

*Burt, Mich.***Brethren Indeed**

BY CHARLES C. ELLIS

Essentially as Said Sunday Morning at Anderson

THE term, *brethren*, is deservedly popular in Christian circles. I shall not attempt to enumerate all the branches of the Christian church that have adopted the name in some form. Our own fraternity not only carries the name but has historic affiliations with a number of groups that carry this name also. In addition to this, the world has many other so-called brotherhood affiliations which cannot be other than superficial because they are built upon the wrong assumption that brotherhood is a primary human relationship, which it is not. We must first be born as children into a family before we can recognize ourselves as brothers to the other children of that family. Brotherhood is therefore not a primary but a secondary human relationship. Perhaps some of the sad separations which have broken our Christian brotherhoods would not have occurred if individuals had been more conscious of this elemental truth. Men can never be truly brothers until they first recognize themselves as children of God. Our evangelical doctrine based upon the divine revelation asserts that this is fully accomplished not in creation but in Christ.

If this be true, then it is clear that the largest contribution to human welfare is not in the development of some artificial brotherhood which recognizes no parenthood, but in the sincere preaching of that message which proclaims to every nation and kindred and people and tongue that "as many as receive him, to them gives he power to become the sons of God, even to them that believe on his name." Let this encourage the

men who work in humble places at home or abroad. Theirs may not be a work so spectacular, but it is a work that is truly basic, and a work that can well wait for its true glory in the day when "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

Next, let us note that brotherhood is a personal relation whose characteristic is unselfish love. This lesson is repeated negatively and positively for us both in human history and in the Word of God. The characteristic of the appalling story of Cain and of the sordid story of Jacob's deception is unmitigated selfishness. The shadow that clouds the beneficence of the Father's love in the story of the prodigal son is the wounded pride of the self-seeking elder brother. On the other hand, think of that princely story of the early days of Israel and that magnanimous record from the pages of the history of the early church. Jonathan allowed neither difference in social position nor the knowledge that God would put David in his own place to mar their friendship or to plant any jealousy in his soul toward the shepherd boy whom he truly loved as a brother. Barnabas was a leading man among the brethren before Saul's conversion, but when others feared to trust this one who had persecuted them Barnabas brought him to the apostles, and later he sought him out in Tarsus and brought him into the work of the church where soon he overshadowed Barnabas so that the two who were sent out as "Barnabas and Saul" returned as "Paul and Barnabas." But no hint of envy or jealousy mars the magnificent spirit of Barnabas; and even when he sails away with Mark to Cyprus he cannot think of him as happy to have had his own way. He and his great companion have had an unfortunate difference, but he does not therefore drop out of the work of the Lord; the rather he rejoices, we may be sure, to multiply it until the Lord calls him home.

Without attempting then a complete scriptural catalogue of the virtues involved or a logical analysis of its content I am going to venture to the heart of the matter with the assertion that the test of true brotherhood is in the practical application of two apostolic injunctions—"not to think of ourselves more highly than we ought to think," and, "in honor preferring one another." I admit freely that it is far easier to preach this today than it is to live it out there in the tomorrow. I am not at all sure that even those of us who preach are as

free from self-seeking as the Master would have us be, but I am sure that the nearer we get to his heart of love the better we will know just what he meant when he reproved his own disciples for their wrong ambitions and made it clear that we do not know what we ask when we seek the places of power.

True brotherhood, however, is not complete in a one-sided outreach of unselfish love. It must be reciprocal else the brotherhood circle is not closed. There are those who seem quite willing for some one else to do all the preferring and to make all the concessions while they graciously accept all the positions of honor or preferment. To be brethren indeed means to reciprocate this benevolent unselfishness. Without it there can be what Bro. Paul Bechtold has in the MESSENGER long been calling "bits of brotherliness," but there cannot be the building of the friendship circle we call brotherhood. When David came to the throne he reciprocated the love of Prince Jonathan by seeking out his lame son and setting him at his own table as a prince. When the great apostle was closing his days in prison he asked Timothy to come bringing Mark with him, "for he is profitable to me for the ministry." So the great soul of Barnabas comes back to fellowship with the kindred soul of Paul in the person of the young man whom he had so trained that he could be a helpful minister in his closing days to the one who thus reciprocated the love of Barnabas which never failed him.

While the outreach of brotherly love spends itself beyond the circumference of the life that manifests it, nevertheless there is a reflex of blessing that returns not only from the other who is a brother indeed, but also from the inner satisfaction of having expended life's energy unselfishly and in the manner that the Father will approve. A gentleman having his shoes shined was musing aloud on what the little bootblack had told him.

"Yes, I see, a little crippled brother at home; it's pretty hard, isn't it?"

"Hard nuthin'," the little chap replied. "Jim's somebody to go home to. What's the use uv havin' things if there's nobody to divide with, and what's the use uv gettin' on if there's nobody to be glad?"

Aye, Jim is somebody to go home to. That is one of the joys of true brotherhood—somebody with whom to share the gifts that life brings, and to be glad when the path opens out before. And when the apostle speaks of the whole family in heaven and earth he suggests that the family is not broken because some have gone through the gate we call death to the home we call heaven. Let us think of those gone on as "somebody to go home to." It has been my privilege to know a goodly

company of those who were brethren indeed—James Quinter, faithful saint of God; Daniel Stouffer, sweet singer of Israel; Jacob Oller, minister and philanthropist; Martin Brumbaugh, Christian educator; Wilbur Stover, pioneer missionary, with a host of others who make a goodly fellowship to go home to, and whom I had never known had the providence of God not brought me into that fine fellowship we call the Church of the Brethren. To go home to them and our loved ones and to the One who loved his own to the end, this truly should inspire us to be brethren indeed until traveling days are done.

Huntingdon, Pa.

The Conference Message to the Home Church

BY WARREN D. BOWMAN

Substantially as Said at Anderson Monday Night

CHRISTIANITY brought into existence a new type of people. As a testimony to this let us note the words of the Athenian orator, Aristides, written to the Roman Emperor, Hadrian, during the first part of the second century. He says:

"The Christians know and trust God. . . . They placate those who oppress them and make them their friends. They do good to their enemies. Their wives are absolutely pure, and their daughters are modest. Their men abstain from unlawful marriage and from all impurity. If any of them have bondwomen or children, they persuade them to become Christians for the love they have toward them; and when they become so they call them without distinction brothers. . . . They love one another. They do not refuse to help the widows. They rescue the orphan from him who does him violence. He who has gives ungrudgingly to him who has not. If they see a stranger, they take him to their dwellings and rejoice over him as a brother; for they do not call themselves brothers after the flesh, but after the spirit of God. . . .

"If any among them is poor and needy, and they do not have food to spare, they fast two or three days, that they may supply him with necessary food. They scrupulously obey the commands of their Messiah. Every morning and every hour they thank and praise God for his loving kindness toward them. . . . Because of them there flows forth all the beauty there is in the world. But the good deeds they do they do not proclaim in the ears of the multitude, but they take care that no one shall perceive them. Thus they labor to become righteous. . . . Truly, this is a new people and there is something divine in them."

"A new people . . . something divine in them."

This is the spirit that created a new world out of the wrecks of Roman civilization. And such a spirit has the power to create a new world today.

I. Need of a Deeper Spiritual Life

I think the keynote that should go back to the home church is that we should have a deeper and more vital spiritual life. Let us truly become new creatures in Christ Jesus. We cannot change the world until we change the individuals who make up the world. So many want the other person to change. Each person needs first to begin with himself. The early Christians first brought themselves to the Lord. We should first pluck the beam out of our own eye and then we can see clearly to pluck the mote out of our brother's eye.

In this deeper spiritual life there should be an increasing emphasis on the power and purpose of prayer. "Every morning and every hour" those early Christians thanked God for "his loving kindness toward them." We need to inculcate the spirit into our members of starting the day with prayer, of communing with God many times during the day, of seeking his guidance in all significant matters. In the words of the practical James: "The effectual fervent prayer of a righteous man availeth much." More things are realized by prayer than this world knows. Moral rearmament calls for a deeper prayer life.

Before Pentecost, those early followers spent ten days in prayer, and something happened. Find a local church, or a body of Christians anywhere, who will spend ten days in prayer for a given purpose and something marvelous will happen.

At Pentecost, and afterwards, they experienced Christ as a vital, living presence. They seemingly were alone, but still were not alone, for Christ was with them. They appeared to have no teacher, but they had the greatest Teacher of all. They seemed to have no guide, but they had the invisible presence of the Holy Spirit to guide them in the way of all truth. We cannot go far in our spiritual development until we can feel the presence of Jesus with us, as a Comforter, a Guide, leading us into the way of all truth.

Christianity should permeate every phase of one's personality. It should sweeten one's disposition and give it a glow. It should make us likeable, lovable, easy to live with. There should be a spirit about us that is contagious. To use the language of the Moderator of the Conference, it should inculcate in us the "spirit of absolute love, absolute unselfishness, absolute honesty, and absolute purity."

It has been said that so many Christians have been inoculated with such a small dose of Christi-

anity that they are immune to the real thing. Perhaps the greatest stumbling block in the way of vital Christianity is the borderline Christian. Most church members do not inspire others to a Christian way of life. How many in your local church would measure up to the description that Aristides gave of the early Christians?

We hear a great deal said today about the intelligence quotient. "How high is his I. Q.?" many teachers ask. I should like to ask a far more fundamental question. "How high is your spiritual quotient?" The lamentable fact is that a large per cent of Christians are just average spiritually, and many more are spiritual dullards or spiritual morons, when the age calls for spiritual geniuses. A spiritual moron is not going to make any greater impression on a non-Christian group than a mental moron will make on an intellectual circle. One does not have to be intellectually bright to be a spiritual genius. Those early disciples were not outstanding intellectually, but through the influence of the greatest Teacher the world has known, and a full surrender to him, they became spiritual geniuses. The greatest asset any person can have is to be different in the right direction. "A new people . . . something divine in them," that is the spirit we should have in the local church.

II. A Vision of Our Task

A second idea that the Conference should convey to the local church is a broad vision of our task. We should have a clear vision of our task in the training of our children. For every year a child grows physically and intellectually, he should grow a year spiritually. A little boy who attended one of our modern schools was asked his age. He replied, "My mental age is ten, my educational age is nine, my moral age is two, but I suppose you mean my chronological age, which is eight." Many adults are still infants morally and spiritually. Unless the moral and spiritual ages of the individual members that make up society parallel their physical and mental growth the future of society will not be safe. Therefore, we should have a keen sense of our responsibility for training our children. A child should grow up in a home where there is an atmosphere of deep spiritual reverence. We cannot go much further in the training of children until we train parents.

We need to realize our great responsibility toward our young people. We have one of the finest and cleanest groups of young people in this country. We are trying to provide for their spiritual development through the Sunday school, the B. Y. P. D., summer camps, and regional conferences. They are participating in national and international Christian conferences. We need to

teach our young people what it means to be Brethren in reality, to stimulate them to use their energies in youth serves projects, and to give them a Christian interpretation of the life of our time. Our young people are looking at their Christ, at their church, at their commission, and they are accepting the challenge. I believe they will help build a finer brotherhood than we have ever known.

We need a clearer vision of our task in training the adult members of our church. Many of them do not have a clear conception of what it means to be a Christian in present-day society. We should have study groups in our churches today, studying the Christian application that should be made to the various phases of our social, economic, and political life. In one section on Christianity in business, the question was asked, "Can't a business man be a Christian?" The answer was that it depends upon the man. Let our Brethren have the courage to put Christianity fully into their business life, and let their light shine to all with whom they deal.

We are facing much confusion with respect to the best ways of helping our brothers in need. We might look again at those early Christians. They fasted at times for several days that their brothers might be supplied with necessary food. I wonder how many of our Brethren have ever done without a meal that another might be fed? The fuller spiritual blessing is not going to come to us until we spontaneously, out of a heart full of love, deny ourselves certain things to which we are accustomed, that our brothers in Spain, China, and some in our own country, may be fed. We need to acquire the spirit of sacrificing for another's need if we are to be Brethren in reality.

Do we have a clear vision of our missionary task? No one can associate with our missionaries, or hear them speak, without being impressed with their wonderful spirit of courage and self-sacrifice. They are true soldiers of the cross. And the needs on the foreign fields are beyond description. Let us teach the local church its responsibility for carrying the message of Jesus to all parts of the earth. There should be a greater rallying to the mission cause in each local church.

It was voiced at this Conference that we must clearly face the problem of providing a well-trained ministry. We need to induce the finest young men in our brotherhood, the choicest of the flock, to go into the ministry, and give them the very best training within our power. We should also create an attitude that will lead the choicest young women of our church, those blessed with intelligence, personality, and good judgment, to wel-

come the opportunity of being a minister's wife. The position of "minister's wife" can be a real career, one that will add much to the spirit and effectiveness of our local churches.

The sentiment has been expressed that we still need three types of ministers: full-time, part-time and free ministers. The local situation will determine which type can best serve a given church. The most significant problems facing the ministry today seem to be intelligent selection, adequate provision for training, placement, support, and training in service. The sentiment appears to be growing among many that our denomination needs to develop more adequate supervision with respect to its ministers and still maintain its spirit of democracy. Brethren genius will perhaps be called upon to work out such a system in the future.

We as ministers need to give ourselves wholeheartedly to unselfish service, to be real spiritual leaders of our flocks, to be students of the Word of God, and students of effective church methods. We need to spend much time in prayer so that when we appear before our people we can speak as one who is living in the atmosphere of the divine.

The sentiment has also been expressed that the laymen should study how they can increase their pastor's morale, or how to help him give his best. If the minister is not working up to par, instead of seeking a change of pastors, they might well study how they can increase the efficiency of the pastor they have. Maybe he needs a vacation, more time for study, more adequate support, more encouragement and loyal co-operation.

A great deal is being said about conserving our rural churches. We have some of the finest rural churches in America and we can make one of our finest contributions to the Christian life of this nation by making these churches an example in Christian rural life. A well-trained young minister, who has recently become the pastor of one of our best rural churches, said on the Conference ground that if we had an association of ministers who would pledge to spend their lives in the country church he would be willing to sign up immediately. That is the spirit that will conserve our fine Brethren stock in the country church. It is said that one of the largest denominations in America is declining in the rural communities because they send pastors to such communities who are trained more specifically for city work. Let us not make this mistake, but send pastors to our rural churches who have a farm background and can think in terms of rural problems.

But there is another side to our problem. Our people have been going to the city rapidly. When we educate young people for professions a large

number of them are practically certain to settle in the towns and cities. I don't believe we have yet learned to do the most effective work in urban centers, and we have lost our young people in the cities by the hundreds. Many of these were of the highest caliber. We need likewise to have an association of city pastors, those who will pledge their lives to conserve our fine Brethren youth for the church in our cities. The city with all of its evil needs the fine ideals and principles for which the Brethren stand.

III. Need to Sense Clearly Our Potential Power

We have tremendous resources. We have enough talent in most of our local churches to change that community for God. We need to devise ways of putting this power into action.

We have tremendous power among our men. In many churches the women have surpassed the men in their contribution toward the efficiency of the church. But our Men's Work organization is becoming one of our most promising groups. Let the men in each local church study the most improved church methods and put them into practice, let them study evangelism, let them become real witnesses for Christ, and that church community will be revolutionized for God. Will our men receive the challenge and inaugurate a program that shall reach every local church in our brotherhood?

We often hear it said that we are a poor denomination economically. We are not as wealthy as some denominations. But let us ask ourselves this question: "Might we not become rich in the spirit of giving?" It will mean far more for us to become rich in the spirit of giving than rich economically. Should we not feel embarrassed over

the fact that we stand near the bottom of the list among other denominations in our giving per capita? As one brother said from the Conference platform, if the Jews who had a narrow mission could give a tenth to their church, we who have a world-wide mission certainly should not do less. Let us think seriously as to the great things we could do for Christ if each member should contribute in proportion to his ability. We must teach our Brethren to give toward the work of the kingdom, "each, as the Lord hath prospered him." When a person gets right with God with respect to his money, he usually gets right in every other respect.

It was said that our young people are not concerned over the fact that we are not a large denomination, that they are more concerned about our quality of life. Certainly our major emphasis should be on quality of life, "a new people in Christ Jesus." Some of the greatest forces for good in this world are righteous minorities. Let the Brethren always be known for deep spiritual life. Let us make the name *Brethren* stand for something. But we must also face the fact that the more people we can induce to acquire this quality of life the greater will be our power for the kingdom. Perhaps a bigger and better membership might well be our slogan.

IV. We Need to Study the Best Methods and Techniques

Someone on the Conference grounds said that we used to look at other denominations and see how they did things, and then we would do differently. But now we are learning from others. Most of us could secure invaluable aid from the methods and techniques of work developed by our sister denominations.

We need to do research work in technique. Our business men and educators are carrying on gigantic research projects. Why should we not seek for the best methods of building the kingdom of God? We need to study how to develop the most efficient teachers for our church schools. A certain Sunday-school superintendent was shocked when his bright little boy said that he did not want to go to Sunday school because the teachers there did not know anything. Now our children should be under teachers who first of all have the spirit of Christ. But they should also be under teachers who understand children just as well as the teachers who are just as well informed, teachers who will command the highest respect of the children, whose lives will ever be an inspiration.

We often hear it said that the Brethren move slowly. Perhaps we do not move fast enough. But when we see the path of duty ahead, when we

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

"MOTHER, come quick!" called a little five-year-old boy. "Quick! Quick!"

Stepping out on the porch, the mother saw that a neighbor's kitten had caught a foot in the basement window of the church near by. Both boy and kitten were expressing grief in the characteristic way, but neither had been able to solve the problem.

Five minutes later the mother heroine looked out upon a happy scene: the little fellow was smiling down at the purring ball in his lap.

"The drying up of a single tear holds more of honest fame than shedding seas of gore."

New York, N. Y.

know the cause is just, do we need to move slowly? If war should come this nation would not move slowly. The liquor interests do not move slowly. The forces of evil are moving with lightning speed. Why should we not move rapidly and soundly in building the kingdom of God? It has been said at this Conference that perhaps our church boards need to assemble and think through our problems, as to means and methods of propagating our Brethren principles, even if it should take a week or two.

V. Strong Propagation of Brethren Principles

We need to vigorously propagate our principles of peace. The early Brethren placated those who opposed them and made them their friends. Our peace program is supposed to do the opposite of what war does. This idea should be instilled in our people. We should grow a generation of people who will be lovers of peace, workers for peace, not just because their fathers believed in it, but because they see the justice and righteousness of peace.

We should propagate the spirit of temperance, of the simple life, of brotherhood. The early Brethren made no distinction as to classes, they called one another brothers according to the spirit of God. Personally, I like to belong to a church where the poorest member and the richest can sit down at the Lord's table and wash one another's feet, and greet one another with the kiss of love. When practiced in the right spirit this service fosters real brotherhood. But this spirit should extend to every phase of our lives.

People often comment on the spirit of brotherhood fostered by our Annual Conference, which is one of the largest religious gatherings in the world. Those from the far west meet those from the east, while Brethren from the north meet those from the south, and we mingle together in love and solve our problems in the Christian spirit. Our Conference is a great unifying force. Many of our members would find themselves well rewarded if they would plan their vacation so as to attend our Conference.

We must also perpetuate our ideals of home life. Our older Brethren knew how to rear their children. I believe their genius in home building is to be found in their mode of living. Let us not lose this in our complex age, but put forth a greater effort to build the type of homes that God will smile upon. In successful homemaking information is highly essential, but the greatest essential is the spirit of Christ in the heart, permeating every phase of the personality.

"Christ at the marriage altar.
Christ on the bridal journey.

Christ when the new home is set up.
Christ when the baby comes.
Christ when the baby dies.
Christ in the pinching times.
Christ in the days of plenty.
Christ when the wedded pair walk toward the sunset gates,
Christ for time, Christ for eternity—this is the secret of home!" *

Perhaps a word should be said in behalf of our Brethren colleges. Our colleges deserve our highest support. We need to devise ways of getting our most promising young men and women into our colleges and train them in an atmosphere that is thoroughly Christian. Our colleges in turn should seek to send back into the local communities, and into all worthy vocations, men and women who will perpetuate the ideals and principles of the Master Teacher.

It was expressed at the Conference that we should seek to produce more literature that has a distinct Brethren flavor and that we should devise ways of placing this literature before the world. Perhaps the challenge should be thrown out to those who have had the advantage of education and training to propagate our Brethren principles by the pen.

Brethren in Reality was the dominant note of our Conference. When we have a brother in reality we have a person who is not conformed to this world, but is transformed through the renewing of his mind. The interior of his life has been changed and beautified. We have a new creature in Christ Jesus. We have a person who loves peace and would rather lay down his life than take the life of a fellow being. We have a person who is temperate in all things and works to root out the curse of strong drink. We have a citizen whose honesty is unquestioned, whose word is as good as his bond. That is exactly what they used to say about the old Brethren. Can that be said of you?

A brother in reality lives the simple life, is not extravagant, not self-indulgent, but genuinely wholesome. He has a deep spiritual life. His love goes out to his fellow men, he shares another's need, he will take the initiative in righting a wrong, he is willing to forgive seventy times seven. His heart is right toward his neighbor. He is one of earth's noblest citizens because his real citizenship is in heaven.

In the olden days at our communion table we had the common drinking cup and would pass it from one to another along the row. Each would drink and pass it on to the brother next to him. Now, suppose someone in the middle of the row would grasp hold of the cup and refuse to pass it

* The Protestant Episcopal Marriage Commission.

on. The others say, "Pass to us," but he holds on to it. He says, "It is a great blessing, good to live by, good to die by," but he refuses to pass it on. Now that is just the attitude of too many church members today. We have the cup of blessing, our Lord Jesus Christ. He bids us pass it on—to be his witnesses in our home community, in India, China, Africa, and in the uttermost parts of the earth. Let us all drink deeper of the cup, in the words of the Lord Jesus, "Drink ye all of it," and in the name and spirit of Christ, pass it on.

Washington, D. C.

More Teaching Needed

BY GRANT MAHAN

THERE does not seem to be, in general, a very clear idea as to what teaching is. More than two-score years ago I read in a book on teaching that there is no teaching unless there is some learning; that is, one does not teach unless the one whom he is trying to teach learns. It is more often true than we think that what is called teaching is not teaching at all. And that seems to be the case in our Sunday schools more than anywhere else. This does not mean our own Sunday schools in particular, but in the great majority of such schools.

One, and perhaps the main, reason for this condition is that often more effort is put forth to entertain than to teach: the teacher is more interested in having the boy or girl like the school and the teacher than in real teaching. It is important that the pupil like the teacher and the work, for if he does not he may stay away or pay no attention to the things which he needs to learn. But it is possible to have the teacher liked and also the subject matter that is being taught to him. There are so many things these days to interest the young that it is no doubt more difficult to keep them interested and in the learning mood than it was when we were young.

Still, our mission cannot be fulfilled unless the young are taught, are caused to know what it is of the greatest importance that they should know. We have God saying early in his Book that he would teach Moses and Aaron. The Lord was the first teacher of his people, and he taught them through Moses and Aaron. A little later the teachers were increased in number, the parents being made of the number. Their instructions were full and complete; they were under obligation to teach the words that had come from the Lord. It seems probable that if his people had been obedient and had taught as he told them to, the children of Israel would not so often and so completely have ig-

nored God's Word and gone after the teaching about other gods.

In the New Testament we find the teaching is considered of very great importance. Jesus was the great Teacher; he spoke as never man spoke before, and the crowds followed him, in spite of the fact that he did not come as they had been taught to expect him to come. And in his great commission he told his followers to make disciples of all nations, and then to teach them all things that he had commanded them. This very clearly means that the teaching does not stop, must not stop, as soon as one is led to accept Christ and unite himself with the church.

It is greatly to be feared that we come short just here, and our lack of teaching has been a growing evil among us. One is often surprised that those who are in the church know so little of the truths which they should know, which they must know if they are to be efficient workers for the Master. Probably most of us have been surprised that so few, comparatively, of those whom they have tried to teach the gospel of Christ have thoroughly learned it. Where this is the case, all those in authority as teachers are to blame. The leaders most of all. They must bear the burden of the blame for too little teaching and for wrong teaching; it is their business, entrusted to them by the Lord, that they teach aright and that those under instruction learn the whole truth of the gospel.

But though the greater part of the blame must rest upon the teachers, the leaders, yet the parents are likewise guilty of neglect of duty. They are plainly told in the Book to bring up their children in the nurture and admonition of the Lord. But what a great host of children, even the children of the leaders and teachers, are not so brought up. The God-imposed duty of teaching has been neglected, and millions of those who should have learned to love and serve him from their youth up, never have learned to serve him at all. A great sin has been committed, the sin of neglect. Instead of hearkening diligently to what was commanded us to do, we have neglected a most important duty.

We have been busy with important matters, doing work which needed doing, but have neglected the most important duty of all: we have failed to bring up our children as we were told to do. Talking is not the only way to teach, though it is a very important way. It is the life that speaks loudest; our deeds influence more persons than our words. A man once said to another: "Your actions speak so loud that I cannot hear a word you say." Is it that way with us? Do our words teach as the Book says we should, but our actions tell a differ-

ent story? It is to be hoped that such is not the case with many of us.

We need to be more careful in our living, so that we may not give an uncertain sound. We must be ready for the battle; we must bravely face the foe, the enemy of mankind, if we would be able to say with Paul as the end of the journey comes in sight: "I have fought a good fight; I have kept the faith." And we should be able to add to it that our children also are fighting a good fight and are keeping the faith.

Rehobeth, Md.

Repentance

BY GALEN B. ROYER

Concluding our study of the first of seven Doctrines of Salvation. Last week we considered the original meaning of Repent, the scriptural emphasis in Change of Mind, the relation between Change of Mind and Conversion.

IV. God's Part in Man's Change of Mind

WHEN Peter reported to the Jerusalem conference the conversion of Cornelius and his household it was said, "Then to the Gentiles also hath God granted repentance unto life" (Acts 11: 18). This, with Paul's word to Timothy (2 Tim. 2: 25) correcting certain opponents, "for God may possibly let them repent and acknowledge the truth" (Goodspeed), very definitely teaches that a sinner's repentance is entirely in God's hands. The initiative is not with man. This very situation of helpless humanity prompted God in his infinite love to send his Son into the world to cry, "Repent, for the kingdom of heaven is at hand." When a sinner realizes his lost condition he gladly throws himself upon the mercies of God. However, in addition to the appeal of God's love, there are two supreme motives for a sinner to turn to God:

God gives us through his providences all the mercies of long-suffering and forbearance and the material blessings of life for the twofold purpose of helping us to eternal life and as earnest of heavenly glory. All these "riches of his goodness," far beyond man's estimate, should lead every sinner to this change of mind and life (Rom. 2: 4).

To be reconciled to God! It is death to be at war with God—death certain, remediless, perfect, fearful! Unbelief, touching God's most sensitive nerve, is the great and common condemning sin. On the other hand, to be reconciled to God, to be in heart and life affiliated with him, to feel his strength, wisdom and grace flowing upon us and filling our souls with rivers of peace, what a superb motive to repent! What a favor! Man's redemption comes through his blood, the forgiveness of our trespasses according to the riches of his grace (Eph. 1: 7). How the love of Christ should constrain us (2

Cor. 5: 14), for this is the supreme motive of motives!

V. The Human-Divine Part of a Change of Mind

The Agency between God and man is the Holy Spirit always ready to impart needful efficiency and power to man's desire and purpose in this change of mind. He even, where desired, enters and becomes the right spirit. "Create in me a clean heart and renew a right spirit" (Psa. 51: 10). This the Spirit is glad to do day by day. "The inward man is renewed day by day" (2 Cor. 4: 16). The penitent can pray, "Lord what wilt thou have me do?" and add, based on the Word, "Give Almighty, what thou demandest," for his call to any action is the assurance that through the Holy Spirit the petitioner will be given ability for its performance.

VI. Man's Part in This Change of Mind

Godly sorrow is sorrowing according to God. Sin in itself is an infinite evil even if its consequences were happiness instead of misery to the guilty. Hence, godly sorrow is seeing sin as God sees it. Overcome with despair because of the greatness of his sin, the sinner gazes on what he desires to be; and thinking less of himself than of God, he cries: "Lord, thou knowest I love thee" (John 21: 16). "For godly sorrow worketh a change of mind unto a salvation that brings no regret" (2 Cor. 7: 10, margin).

Confession of sin. One prominent and particular fruit of true repentance is making satisfaction and restitution to those whom the penitent has injured. This is the best sign and proof of true repentance. It is also the most proper and genuine effect of it. For as much as lies in the penitent one, he undoes his wrongs and "unsins his sins." A heart broken because of sin is a heart broken from sin. To get right with God the prodigal says: "I have sinned against heaven." David confesses: "Against thee and thee only have I sinned and done that which is evil in thy sight" (Psa. 51: 4).

Confession, however, does not stop with God. His Word strongly commands and demands "fruits" (Matt. 3: 8, 10). These fruits include proper confession and adjustment to be made to any fellow man who has been wronged through or by our sin (Matt. 5: 23 f.). The changed life also turns "from darkness to light, from the power of Satan unto God" (Acts 26: 18).

Of course, those who never heard of the gospel do not, cannot experience a change of mind. They may have a longing for something better, but due to their ignorance they cannot enter into a state of salvation. In Christian lands this is not true. Listening to or reading the story of God's love re-

vealed through Jesus Christ should lead every sincere person to repent. Only Satan seeks to have the sinner avoid the step. Some of the ways he accomplishes his ends are through prosperity, or through ungodly alliances. Further "the riches of God's goodness and long-suffering and forbearance" (Rom. 2: 4) should lead sinners to repentance, but it would appear that not only God's goodness in prosperity, but his severeness in adversity does not always bring the desired result. Neither the chastisement of Providence, nor the pleading of righteous people, brings many back to God. But be assured there is no lack on the part of God that all men should repent.

VII. Some Immediate Results of Repentance

Rejoicing in heaven. The penitent, as the lost sheep found, is the occasion for "joy in heaven." Also, as the lost coin found, "there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15: 7, 10). These rejoicing ones according to Scripture can be none other than sainted ones who, though in Paradise, have continued to pray for the conversion of loved ones here on earth and their prayers are finally answered.

Sins blotted out (Acts 3: 19). Following repentance is the additional requirement of baptism as directed by Christ himself, to be in the name of the

Three Divine Persons (Matt. 28: 19), designed as an expression of faith in Jesus as Savior, and the believer's open consecration to his service. "In the name of Jesus" (Acts 2: 38) is a "recognition of his authority, the acceptance of his doctrine, his mediatorialship, and his service." Note that "there is no other name under heaven wherein one must be saved" (Acts 4: 12). Repentance toward God is the first condition to a state of salvation.

The gift of the Holy Spirit. This giving is not a miraculous token as on Pentecost, but is as real to those who will receive him; and his indwelling and inworking becomes the believer's guide and comfort unto the end (Matt. 28: 20).

Is repentance a burning message today as it was with John the Baptist, the Lord and the apostles? Sin is still sin and the need of forgiveness and cleansing is just as great.

Huntingdon, Pa.

Contrary to Nature

BY PAUL MOHLER

It is natural for water to run down hill—and stay there. If I want it to come up into my house, I have to work contrary to nature. To do this, I must exert a pull stronger than that of gravity. It is natural for my house to be cold in winter and hot in summer. If I want it warm in winter and cool in summer, I must work contrary to nature with forces stronger than the natural forces whose effects I wish to overcome. Always it is a victory over natural conditions that gives me the comforts and conveniences of civilized living, or indeed, any kind of living; for I could not even lift a cup of water to my lips without overcoming the natural pull of gravity. And the constant search of civilized men is for greater and more abundant sources of power with which to do greater works contrary to nature. It is a man's glory to master nature.

When Jesus told us to love our enemies, he told us to go contrary to nature. He knew that this could only be done by applying a force greater than the force of resentment naturally working toward hate. For our convenience, he placed the key to the necessary power in the next clause of the same sentence, "pray for them that despitefully use you." If you don't believe that prayer for an enemy will make you love him, try it.

When Jesus told us to love one another as he had loved us (John 13: 24), he knew that he was asking for something contrary to nature. To provide us with the power necessary to overcome our natural selfishness, he gave us John 14: 12-17. Paul saw the possibilities there when he said in

Can It Be?

BY FAITH LEHIGH

Mine truly? Can it be
That thou truly car'st for me?
I am such a little thing,
Thou a great, majestic King.

Evil hath defiled my heart;
Sinless, holy, pure thou art.
I am very poor and small,
Thou possessest even all.

Oh, they tell me thou didst die
Cruellest death, just so that I
Could some day thy beauty see,
So that I could dwell with thee,

And that I thy joy might share
In thy stately mansions fair.
Didst thou leave thy Father's home,
So that I could share thy throne?

Wander lone and sadly here,
Shed in sorrow many a tear,
And that dreadful cross endure,
Just so I might be made pure?

When I think upon this wise
Tears of joy start from my eyes.
Mine truly? Can it be
That thou carest so much for me?

Hanover, Pa.

Eph. 3: 14-21: "I bow my knees unto the Father, . . . that . . . ye may be strengthened with power . . . in the inward man . . . that ye, being rooted and grounded in love, may be strong to . . . know the love of Christ . . . filled unto all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power [of love] that worketh in us be the glory." From there, Paul goes on to instruct us in working out this love in specific detail so that "speaking truth in love [we], may grow up in all things into him who is the head, even Christ." Not a thing asked in chapter 4 could be done without the power mentioned in chapter 3—and there is not a thing but what we can do, if we fulfill the conditions and receive the power.

As in our material civilization we regard no weight as too heavy to be moved since we know how to lay hold of unlimited power, so in our spiritual activities, we can regard no selfishness, hardness of heart, or obstinate pride in ourselves or others as being too difficult to be overcome by the spiritual power available for our use in the name of Christ. It is, again, just a matter of fulfilling the conditions. Will we do it? If not, why not?

Pasadena, Calif.

The Psychology of Music and Hymn Singing

BY WILLIAM BEERY

SINCE psychology has to do with the human mental phenomena, the soul, the intellectual faculty, the spiritual nature of man, the heart, and the various reactions of these entities to outside influences, and since music is involved in the singing of hymns, the topic as above stated has been chosen as a basis for what follows.

The terms mind, soul, heart, spirit, etc., are necessarily used frequently. While it is just a little difficult to differentiate between the significance of some of these words the fact will be kept in mind that some of them have reference to that which thinks and others to that which feels, impels; and that the connection between the mental faculties and the body in which they abide is very close and involved.

The human being consists of body and mind. The body is the house in which the mind lives and causes and directs the activities of the body. In the singing of a hymn the mind and body work together. The mind thinks and directs; the soul feels and stirs the emotions. The organs of speech and voice give utterance; the face, the movements and poise of the body have a part in giving expression and making impression. It is only when the

whole being is thus engaged that the singing of a hymn yields to the singer or the hearer the utmost in spiritual benefits.

To go through the performance of hymn singing in a mechanical manner, no matter how well done technically, is to let the words roll out and away without accomplishing that which it is their function to do, and no spiritual value results. When the singer comprehends the message of the hymn, appropriates it, feels it and gives it out with soul and body thrilled and moved, then, and then only is justice done to the hymn, and the singer and hearers benefited thereby. And this holds true, whether the singer be a soloist, a quartetist or one of a thousand in the congregation.

When hymn singing becomes just a matter-of-course part of the religious service it loses its proper function and the people are not spiritually helped. The trouble is not that we sing too much, but that we fail to make it the soul-warming, spirit-filling thing that it should be. The supreme need is to realize that hymn singing is a means of giving expression to religious thoughts and emotions implicit in the words we sing, and allow the spirit of the hymn to mingle with our own.

Dr. E. S. Steal one time said: "No man is fit to live in this world who is not sometimes out of it." Frank S. Mead suggests that there are some men whose very presence makes us think that they are not of this earth. The apostle Paul, as he tells us, was in the third heaven for a time. Jesus, also, was out of this world frequently prior to his final ascension to heaven. The hymns which endure are spiritual, written by men and women who, shall we not believe, were, for the time being, in the spirit world.

Quoting the late Prof. D. A. Clippinger of Chicago, the noted voice teacher: "A hymn is the embodiment of some phase of human experience. This, if sincere, the singer undertakes to express through the human voice. It is the heart and soul behind the voice which is the all-important element in his effort."

A beautiful voice is a valuable asset to a singer, one of the great gifts from our Maker, but it alone does not constitute an interpreter; nor does it in itself alone make an artist. To interpret is to make plain; art produces effects. It is by means of appropriation of the message, sincerity, feeling, that the singer reaps the uplifting, refining, soul-building influence of the hymn and becomes a mover of hearts to the enjoyment of the same.

Speaking again of art. Tolstoy says: "Art is a transferer of feeling." Not all who paint pictures are artists; nor are all who use hammer and chisel on marble artistic sculptors. So, also, there may

be those who play upon the vocal chords who are not transferring any feeling because their own souls are not stirred. He who succeeds in impressing other hearts with the truth of the words of the hymn is an artist, be the voice large or small; fine or of indifferent quality. In order to do this the importance of the message must be recognized and felt.

Every hymn carries meaning and a message. Some one has said that every hymn is a prayer. At least it is true that the elements of prayer or praise figure largely in many of the best and most used hymns. Thus a good hymn puts into the mouth of the worshiper words which express, in language more beautiful and adequate than most people could command or formulate, the heart-yearnings which are weighing upon the soul.

In the words of Dr. William T. Ellis: "Lives, like musical instruments, need tuning up. Time spent with secular things lowers one's spiritual tone. So it is desirable to restore the pitch of the soul by a little time spent with literature of an exalted strain." As an aid to keeping in tune with the Infinite, and the members of a congregation in tune with one another, no part of the divine service is superior to the singing of hymns in God's house during the worship hour.

Henry Ward Beecher comments as follows on the mental effect of hymn singing: "Singing is that natural method by which thoughts are reduced to feeling, more easily, more surely than any other. You are conscious when you go to an earnest meeting that, while hymns are being sung and you listen to them, there comes out of those hymns to you a realization of the truth such as you never had before. There is a poignant realization of sin and its guiltiness; there is a yearning for a brighter life in a hymn which you do not find in your closet; and in singing you come into sympathy with the truth as you perhaps never do under the preaching of a discourse." Walter Damrosch says: "That which happens in the singer's heart is more effective and moving than the spoken word from the pulpit." Similar testimony comes from two celebrated opera singers; first, Lottie Lehman: "I like to feel that my music is not a finite thing in itself, but rather a means of communicating my personal convictions to my hearers. I always work from the inside out. The important thing is to express the emotions of the song." Theodor Chaliapin says this: "There are considerations without which singing becomes merely a colorless, meaningless vocal accident. I like to think of a singer as a teller of sorries. To sing with a singing voice alone means nothing. It never will reach the hearers' hearts. But to tell something, that is another

thing." Theodor Chaliapin and Lottie Lehman, of course speak from the standpoint of opera singers, but what they say applies with equal force to the singing of hymns and gospel songs. There is provision made in the singing of hymns for the development of almost every phase of human experience.

Yet a few excerpts from *The Confessions* of Saint Augustine of the fourth century, and this comes to a close. While this old saint may have been oversensitive concerning the matter, we of the twentieth century may do well to ponder seriously his attitude and feelings. This was one of the pleasures by which he was afraid of being overcome. Speaking of the delights of the ear he says:

"Sometimes I appear to myself to give them more respect than is fitting, as I perceive that our minds are more devoutly and earnestly elevated into a flame of piety by the holy words themselves when they are thus sung, than when they are not; and that all affections of our spirit by their own diversity, have their measures in voice in singing, wherewith by which I know not by what secret relationship they are stimulated.

"But the gratification of my flesh, to which the mind ought never to be given over to be enervated, often beguiles me while the sense does not so attend on reason as to follow her patiently; but having gained admission merely for her sake, it strives even to run on before her, and be leader. Thus in these things do I sin unknowing, but afterwards do I know it. Sometimes again, avoiding very earnestly this same deception, I err out of too great preciseness; and sometimes so much as to desire that every air of the pleasant songs be banished both from my ears and from those of the church herself. Notwithstanding when I call to mind the tears I shed at the songs of thy church, at the outset of my recovered faith, and how even now I am moved, not by the singing but by what is sung, when they are sung with a clear and skillfully modulated voice, I then acknowledge the great utility of this custom.

"Thus vascillate I between dangerous pleasure and tried soundness; being inclined rather (though I pronounce no irrevocable opinion upon the subject) to approve of singing in the church, that so by the delights of the ear the weaker minds may be stimulated to a devotional frame. Yet when it happens to me to be more moved by the singing than by what is sung, I confess myself to have sinned criminally, and then I would rather not have heard the singing. See now the condition I am in!"

Elgin, Ill.

KINGDOM GLEANINGS

Calendar for Sunday, July 23

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Asa: A Life of Trust.—2 Chron. 14: 2-12.

Christian Workers, A Vital Christian Experience.

B. Y. P. D., Some Worthy Vocations.

Intermediates, Nature Speaks.

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Gains for the Kingdom

Four baptized in the Trotwood church, Ohio.

Seven baptized in the Anderson church, Ind.

One baptized in the Rice Lake church, Wis.

Four baptized in the Hollidaysburg church, Pa.

Six baptized in the New Enterprise church, Pa.

One baptized and one received by letter in the Portland church, Ore.

Five baptized in the Riverside church, N. Car., Bro. N. C. Reed, evangelist.

Three baptized in the Constance church, Ky., Bro. Orion Erbaugh, pastor.

Three baptized in the Michigan City church, Ind., W. Glenn McFadden, pastor.

Four baptized in the Eel River church, Ind., Bro. Charles Zunkel, evangelist.

Seven baptized in the Bethesda chapel, Md., Bro. Lawrence Bianchi, evangelist.

Eight baptized in the Smithfield church, Pa., Bro. Lawrence Bianchi, evangelist.

Four baptized in the Glade Union church at Hazelton, W. Va., Bro. J. E. Walls, evangelist.

Sixteen baptized in the Slifer church, Iowa, Brother and Sister Jas. Q. Goughnour, pastors.

Three baptized, two received by letter, and two await baptism in the Christiansburg church, Va.

Fifteen baptized and one reclaimed in the Silver Creek church, Ohio, Bro. Clyde Mulligan, evangelist.

Nine baptized and three received by letter in the Burks Fork church, Va., Bro. Levi Bowman, evangelist.

Eight baptized and one received as an associate member in the Live Oak church, Calif., Bro. Niels Esbensen, evangelist.

Five baptized, seven reclaimed and two await baptism in the Gladly church, W. Va., Bro. Raymond Martin, evangelist.

Eleven baptized in the Rockton church and two united with the Lutheran church, Pa., Brother and Sister B. M. Rollins, evangelists.

Nine baptized and eight received by letter in the Washington City church, Washington, D. C., Bro. Warren D. Bowman, pastor.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Oliver Dearing of Girard, Ill., Oct. 9, in the Romine church, Ill.

Bro. R. H. Nicodemus of Sturgis, Mich., Aug. 6-20, in the Ladoga church, Ind.

Brother and Sister B. M. Rollins, July 23, in the Montgomery church, Pa.

Bro. John M. Garst of Carlisle, Ohio, July 30, in the Stone Lick church, Ohio.

Bro. H. M. Snively of Carlisle, Pa., Aug. 27 to Sept. 10, in the Longmeadow church, Md.

Bro. Arthur G. Wheeler of Brokenburg, Va., July 21-30, in the Rappahannock church, Va.

Bro. M. Guy West of Roanoke, Va., July 30 to Aug. 13, in the Bethany church, Charmco, W. Va.

Bro. J. W. Fidler of Brookville, Ohio, July 16, in the Upper Deer Creek church, Ind.; Nov. 12-26, in the Union Center church, Ind.

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Personal Mention

Bro. John M. Geary changes his address from Davidsville, Pa., to R. 1, Hollsopple, Pa.

Sister Kuhns and family wish to express their sincere appreciation and thanks to all who so kindly remembered them in the illness and passing of Bro. Amos M. Kuhns of Union Deposit, Pa.

Bro. Chester Strayer of Johnstown, Pa., is now justly classed with men noted for wise decisions. He concluded that he and his wife and daughter should not put off any longer seeing the Brethren Publishing House.

Bro. Harold Snider, pastor at Martinsburg, W. Va., "will be glad to hold a two weeks' meeting for any church which might have been disappointed in securing its evangelist during the month of August." Write him at 813 N. Queen St., Martinsburg, W. Va.

Bro. Lawrence A. Garst of Waynesville, Ohio, was a first time visitor at the Publishing House last week. His more widely known father, Eld. J. O. Garst, one of Southern Ohio's long-time leaders and editor of the district history, went to his reward about fourteen months ago.

Bro. Russell K. Showalter and wife, are transferring their pastoral labors Sept. 1, from the Union Grove and Muncie churches of Southern Indiana to the Sandy Creek congregation of First West Virginia. The Showalters express deep appreciation for the four happy years of service in Southern Indiana, especially in the Union Grove community. Their new address will be Bruceton Mills, W. Va.

Bro. Obed Hamstead of Morgantown, W. Va., writing from John Hopkins hospital, Baltimore, July 9, was "waiting for an operation tomorrow." Referring to the comfort he had found in reading a certain article in the Messenger, he continued: "Would that more of our people would take the Messenger and from its pages receive such encouragement. In the language of Paul, we say, Brethren pray for us."

Young women also are welcome visitors at the Messenger offices. Among the latest were Miss Mildred Greenawalt who teaches Indians in the government school at Philadelphia, Miss., and Miss Dorothy Detweiler of South Bend, Ind., sister and niece respectively to our own Fred Greenawalt who has spent nearly thirty years helping the House publications get safely through the pressroom. A little earlier had come Miss Eloise Marti of Mound City, Mo., whose sister in our mailing rooms is namesake for the sister-in-law of the Bethlehem gleaner.

Brother and Sister Glen Wolff of Oregon, having lived three years in Chicago without seeing the Brethren Publishing House, corrected that deficiency last week.

Bro. John J. Johnson, pastor of the Logansport church of Middle Indiana, came to the end of his earthly labors on July 7, we have just been informed. We have no further particulars.

Four good elders, R. P. Bucher, Jos. N. Cassel, Michael Kurtz and N. K. Musser, will take part in the all-day meeting Aug. 6, dedicating the newly built parsonage in the Jennersville congregation of Eastern Pennsylvania. The young people's chorus of Bareville will render a musical program in the evening. Pastor Jno. D. Ebersole and family are now living in their new home and their address is changed accordingly to West Grove, Pa.

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Miscellaneous Items

District Meeting of Northern Illinois and Wisconsin convenes at Dixon, Sept. 2-4. Business for this meeting should be in the hands of the secretary, J. E. Miller, Elgin, Ill., not later than July 31.

Southern Iowa will convene in district conference at the Libertyville church Aug. 23-25. All business matter to be included in the printed programs should be sent before Aug. 1 to Clerk Charles A. Albin, 118 S. Moore St., Ottumwa, Iowa.

"The First Thirty Years of the Omaha Church" in historical narrative with pictures has been put into a twenty-two page booklet, which can be secured from Chairman O. J. Dickey, 5110 Lafayette St., Omaha, Nebr., for thirty cents per copy postpaid or four copies for one dollar.

The Camp Lee conscientious objectors will hold their annual reunion in the Beaver Creek church, "not so far from Bridgewater, Va.," Sunday, Aug. 20. Bro. Joel Peters of Wirtz, Va., will be the speaker for the occasion. "All conscientious objectors to war, past, present or future, are invited to come and bring their families." For further information write Herschel Wine, Bridgewater, Va.

The resolutions passed at the Anderson Conference were printed in the Messenger for June 24, pages 25 and 26. From the same type we are printing a few thousand copies in neat leaflet form for your files or for such general distribution as you may care to make. Send your orders to the General Mission Board, 22 S. State St., Elgin, Ill. We will be glad to send you free whatever quantity you need.

Eastern Maryland summer conventions are scheduled for July 26 and 27. The Ministers' Meeting and the Women's Work Convention will be held in the Sams Creek Church on the 26th beginning at 10:00 A. M. The following day, and at the same hour, the District Sunday School Convention will meet at the Edgewood church. Theme: An educational strategy for the church. We are sorry the programs did not reach us in time for more extended notice.

The vacation school season is on and we are hoping this year for a complete report from each vacation school held. If you have not received blanks for a report, please drop a card to the Board of Christian Education. If your school is a community one rather than denominational it will not be necessary to fill out a complete report. Be sure, however, in the latter case to indicate that a school was held when you fill out your Annual Report in September.

The Long Lake church of Michigan will have "a twenty-five year home-coming" Sunday, Aug. 6. Dinner served in the basement. A short interesting program. "Special invitation to all who have worshiped here to come home for the day."

Anderson Conference Resolutions are available in convenient leaflet form. The names of the Committee as appended should read: M. Clyde Horst, C. Ray Keim, O. R. Myers. There was a bit of confusion on the editor's part as to whether the retiring or the newly elected member served.

Camp Mack "had a rare group of leaders and campers during the training school July 3-8." Boards of nine state districts were in conference July 6, 7. Eighty juniors and their leaders were in session July 9-16. "How responsive they are!" Every church and B. Y. P. D. group are invited to send delegates to the intermediate and youth camps: intermediate girls, July 23-30; young people, July 30-Aug. 11; intermediate boys, Aug. 13-20. "Quinter-Miller auditorium is to be put under roof this summer. Men from churches are requested to help in late July and early August."

Northeastern Ohio Ministers and other church officials and laymen who are interested, will meet in a retreat at Camp Zion, July 31 to Aug. 4. The first session will be on Monday evening at 7:30 o'clock. There will follow four full days featuring two series of lectures by Bro. F. E. Mallott of Bethany Biblical Seminary, music periods led by Prof. W. D. Boyer of Manchester College, and able sermons and address by district leaders. Board and lodging will be furnished at \$1 per day. Single meals 25c. A cordial invitation is extended to others than ministers, especially for the afternoon and evening sessions.—Committee: J. C. Inman, L. R. Holsinger, A. H. Miller.

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With Our Schools Manchester College

Commencement week at Manchester witnessed the celebration of the Fifty-Year Jubilee of Manchester College and the Hundredth Anniversary of the founding of Mount Morris College. Appropriate exercises commemorating these events were held on May 27, 28.

For thirty-two years Otho Winger has given continuous service to Manchester. During the past twenty-eight of these thirty-two years he served the college as president and in that time the school has grown from a small institution to a standard college with an enrollment of more than six hundred students. A strong faculty has been built and material equipment has been accumulated which make it one of the leading educational institutions in the middle west. Much credit for this development is due also to Prof. J. O. Winger who has served ably in the capacity of Field Representative.

Recently President Otho Winger and Prof. J. O. Winger submitted their resignations, indicating thereby their desires to be relieved of the duties of the positions which they are now filling. The trustees of the college gave careful consideration to these requests, but concluded that it would not be wise to accept the resignations. Accordingly, both of these men were prevailed upon to continue. This they agreed to do, and thus the school will go forward with the same guidance and leadership under which it has made its splendid growth during the last thirty years. Every indication is favorable for a large enrollment and for a successful school year beginning next September.

OUR MISSION WORK

A Stewardship Year—1940

Stewardship is implicit in evangelization.
Stewardship is commitment following surrender.

A Positive Christian Movement

MANY people, some of whom are Christians, have been losing their perspective and letting go of the true essentials of Christ's gospel. For twenty years there has been a decrease in the outpouring of life for the Christian cause. This has been followed by a falling off in contributions for philanthropy, and for all forms of church work. There is danger that we will be content to stabilize our personal and church giving at the low levels of the last few years. The need for the church and its message is greater now than in many years. Therefore the need of setting aside a year to place education and promotion on a higher Christian basis, and to teach the members of the church to be Christian stewards, has caused a large number of Christian bodies to set aside 1940 as a year in which increased emphasis shall be given to Christian stewardship. Each religious body and each local church will decide the exact months in which the greatest emphasis shall be made.

"You Can Not Take It With You"

Many of us have read the book by this title. A few weeks ago a young statistician for a great corporation was talking with one of his older friends and referring to some of the differences that marked the income of certain people he knew, he exclaimed: "What fools these people are! They cannot take their wealth with them. It belongs to God and sooner or later he will call for a reckoning."

Inclusive

Every religious body in the United States and Canada is invited by the United Stewardship Council to participate in this forward movement in 1940. It would give great advantage if religious bodies in other countries would unite as well.

Objectives

It is desired to make the practice of Christian stewardship effective in the lives of individual Christians. This presupposes that there will be clear thinking, and speaking, much study and meditation on the fundamental principles of Christian stewardship. There must be an acknowledgment of the Lordship of Christ, and a life practice that agrees with that belief.

From time to time the Messenger will print more information of plans for the stewardship emphasis in 1940.

What to Pray For

Week of July 22-29

It is interesting to turn back the pages of history now and again and recall incidents which have happened in the past. The accompanying picture brings back many memories not only to the eight who are in the group, but to those who have known them as friends throughout the years. The picture was taken in 1912 or 1913.

During this week the church is called upon to remember the Miller sisters in prayer. Both of them have given long years of service for the Lord in India. Eliza went to India in 1900 and Sadie sailed in 1903 and so that makes thirty-nine and thirty-six years respectively. During their last term of service they have lived together at Umalla-Vali, which is in the far north section of the field in India.

In the last letter from them, they say that the year has been a delightful and busy one. Sister



Miss Sahebs in India, 1912, 1913: lower row, left to right: Anna Eby, now Mrs. D. J. Lichty, Olive Wid-dowson; center: Eliza Miller, Ida Shumaker, B. Mary Royer; top: Ida Himmelsbaugh, Sadie Miller, Kathryn Ziegler.

Sadie Miller was out in the villages for four months during the time when it was possible to be on tour. She visited dozens of villages and helped to spread the good news. Sister Eliza Miller works at the station and has classes with the women and girls, directs the station work, carries on the dispensary work, and also visits in the villages.

For a short while during the summer months both of the Miller sisters were at a missionary rest home in Bangalore in South India, although at different times. Both of them served as hostess of the home during the time they were there. This was a responsibility and a pleasure for them. At this writing they are back home and as busy as ever with their regular work.

Beginning to Be a Missionary

(Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.)

Letter I

On the Sea.

Dear Glen and Agnes:

While the sea is smooth this morning, I am going to take advantage of it and write a few lines. Had all gone well, we would have been in Tientsin this morning. Sunday morning we were supposed to arrive in Moji at about six o'clock. We heard the engines go off at about that time so thought that we were probably in. The bath boy had said that we would eat early because we were in port, but when we got up to look out, we could scarcely see more than thirty feet from the boat and at times I doubt if it was that far, for it was so terribly foggy. All morning they sent out a call for help, but no one came, so there we sat. At about ten o'clock, the fog began to lift and they started out. We went for about an hour and then the fog closed in around us thicker than it had been, so we weighed anchor again and sat there until early Monday morning. We had lost a whole day.

Monday morning, then, we went on into Moji port. There were so many boats in that we didn't dock at the wharf but out a little ways. After we had finished with the immigration authorities, we got into a little motor launch and went ashore to mail some of our letters. We then found that we had about an hour and a half until we could go back, so we started out to see the town.

The streets were so narrow, that the lights which hang and form sort of an archway, met in the middle. There was no room for a car—only bicycles and pedestrians were allowed on the streets. They were not so clean as they had been in Kobe. There were not the gay colors we had seen before, and the smells were terrible. Nevertheless, it was very interesting, and I could have spent a long time window shopping, but it was well that we returned to the ship, for they had told us that the launch went every hour, but we found out that this boat was the last one out. The rest of the folks that missed it had to hire someone to bring them out. Sort of a racket, I guess.

At about two o'clock, then, we pulled up anchor and started on. At Moji the shore lines almost come together. On one side lies Moji and on the other lies

Siminosaki, and for quite a way the strait is very narrow. You see we were in the inland sea from Kobe, and they say that had we been able to see, we could have seen beautiful islands most of the way along. For about an hour after we left Moji, we could see land. Then we were out on the Yellow Sea, which is noted for its roughness; and in addition, we were in a smaller boat. It was only a little over 2,600 tons, and it seemed very small after the 16,000-ton ship in which we crossed the Pacific.

Well, I decided to go down and rest, but I was soon awakened by the rolling and tossing of the ship. I looked out, and it really was very rough. I decided that it was best for me to stay in bed, and soon the rest of the family had crawled in too. It got worse and worse. Lloyd was the only one who ventured up for dinner, and he didn't stay very long. He did manage to keep everything down, but Brother Bright lost his. It felt as though the ship was being hit from all sides, for it would pitch over on its side and then pitch forward. It was really awful, and I would wonder at times if it would ever regain its equilibrium, but it always did. It got so bad that everything that was on the table went to the floor, and even the suitcases under the beds began to roll around on the floor. We were next to the kitchen, and we could hear the pans rolling around, and at times we could hear dishes breaking. I wondered if that was what we were going to have to go through with the rest of the trip, for I had heard some of them tell about the awful storms that they had gotten into on the way across. I finally dropped off to sleep, and when I woke up around midnight, it seemed a little quieter, and then when we got up Tuesday morning, it was just as smooth as it could be. We were traveling in among the islands. It was much colder than it had been, for we were going northward. Mostly the islands were barren and desolate-looking, but occasionally one would see a cultivated spot. How lonely life must be out in a place like that, for the only means of travel would be by boat, and most of these folks could not afford anything but a little row-boat, I suppose.

About noon we put out to open sea and lost all sight of land. It began to get rough again, but not like it had been the night before. This time we were riding the waves. Nevertheless I felt much better in bed, so I lay down most of the afternoon.

On Wednesday morning, we were still in the open sea and it was smoother than it had been the day before. We can certainly be thankful for the wonderful weather that we have had all along the way. One group that went out had to spend seven days on this trip which ordinarily takes four days.

I can't say that I have enjoyed the eats on this boat so much. They have a lot of meat, but so much of it is seasoned with sugar. Even to a lot of their vegetables they have added sugar, and I just don't care for it. I saw on the menu today that they had scalloped potatoes and how happy I was, for I am so fond of them; but to my dismay they had sweetened them and of course that spoiled them as far as I was concerned. Even the turkey that they had was sweetened. I would love to have a chance at some of my own cooking.

Lloyd just came up and said that we are nearing land again. We will have two stretches today when we will be passing close to islands.

Lloyd and Ellen Cunningham.

HOME AND FAMILY

A Mother's Heart

BY JAMES M. MOORE

Written in memory of Sister Ella Showers Nies who died two days before last Christmas. Even though she could not spend this day on earth, she planned for the giving of gifts to her loved ones.

Our Christmas days were always bright,
For mother made them so;
For what would give the most delight,
She always seemed to know.

Her life was such a lovely song,
Her voice so tender, sweet;
She always seemed to cheer along
The folks she chanced to meet.

But mother gently slipped away,
To meet her Savior dear.
To whom she early gave her heart,
With whom she walked so near.

Our Christmas Day is lonely now,
And yet we cannot grieve;
For mother longed so much to go,
And gently took her leave.

We'd like to pass the cheer along,
That mother showed to all,
To soothe some sorrow, right some wrong,
Alike to great and small.

We'd like to live as mother lived,
To have her heart of love,
That when our life on earth is done,
We'll meet with her above.

Lititz, Pa.

"Dey's Planted Special"

BY FLORENCE S. STUDEBAKER

Sabbath morning in the old Southern city of Charleston, S. C., smiled upon an old colored gentleman walking in his garden. Jewellike drops of dew trembled on the velvet begonia leaves or nestled in the heart of each starry phlox giving new beauty to the waxen blossoms.

His ebony face aglow, his eyes shining with pride, old Ephraim snipped blossom after blossom from its stalk and laid them tenderly in three different baskets.

"Ah, you beauties," murmured the old man talking to his flowers as if they were real people. "It does seem a shame to cut you off lak dis. But jes' remembah, you is planted special foh de Lawd. You is offered an' dedicated an' promised to him even w'en you was jes' a hundred seeds in a packet dat Marthy done bring from de big city. Didn't ole Eph'um prepare de soil and plant an' tend you through de long days foh dis bery reward? De joy of gracin' de sanctuary wid yo' sweetness? Ah, me, old Eph'um delights in decoratin' his three churches better 'n any others in de city.

"An' why not? Didn't de Almighty give dis talent of raisin' flowahs to me? Didn't he spect me to use it to his glory? Suah thing! He didn't want dis ole niggah to raise flowahs, den sit down and put hes arms 'round 'em an' say: 'Dese is mine; don't anyone tech or look or dast take any.'"

Ephraim chuckled to himself and went in and out among the luxurious beds, choosing only the finest blooms until the three baskets were overflowing with their radiant treasures. If you had been close enough you could have seen the names and addresses of three churches of the city written one on each of the stout handles. Every Sabbath morning the conductor on the early morning run kindly helped the old sexton aboard the street car with his burden. Admiring compliments from spectators always brought the joyful response:

"Dey's planted special foh my churches; I'se got three of 'em," and Ephraim would hold up three fingers to emphasize his word.

"Eph'um!"

The old man paused abruptly in his conversation to his flower friends. A glance at the house revealed Martha's ample figure dressed in her Sunday best standing in the doorway.

"You all is talkin' to yourself agin. Don' you know dat is de fust sign of old age?"

Ephraim grinned sheepishly as he carried his three baskets to the shade. "I isn't talkin' to myself, Marthy, but to my flowahs. You knows dey is jes' lak real friends to me. Seems lak dey's unusual purty dis Sabbath."

Martha nodded and helped wrap the flowers in wet cloths for stowing in the baskets, "Pears lak folks could worship better wid flowah's invitin' 'em into de presence of de Lawd."

"It does seem lak it, but some of 'em don't. You member dat day I tells you about dat powahful rich lady what wanted to buy my boquets right off'n de sacred altah of de Lawd? Said she wanted 'em special foh a big party she gwine have at her 'state."

Ephraim emitted a scornful sniff. "I tells you, Marthy. I had all I could do to keep from tellin' her somepin. She orto be put in her propah place. I didn't raise flowahs to grace a ballroom or a cocktail lounge."

"Eph'um, you didn't tell her that?"

"Oh, no, Marthy, not 'tall. I jes' wanted to powahful bad. Pastor saw I was gittin' rizzed up 'bout de idea an' he splained my position. Later I saw her drive away, 'n Marthy as suah as you live, it takes two uniformed fellers to drive her to church; one to stan' straight an' stiff and 'tother drives de shinin' monster she calls a car. Pastor say dat she is one of his richest members, mustn't 'tagonize her. She genally gets w'at she asks foh. Nex' time she asks foh flowahs, give 'em to her, no matter if 'tis off'n de altah. He say she comin' back. She's interested in my flowah's. I hope she don' come today. It'll spile de whole Sabbath."

Then Ephraim continued: "Marthy, I cain't give de Lawd's flowahs to sech as is rollin' in ease. I'se got to take 'em to de hospital 'cross de street w'en de church is done wid 'em. You oughta see de heavy eyes of de sick light up. One man done say, 'Seems lak a bit of heaven has slipped down to earth wid de gorgeous perfume of de Almighty's garden.' An' I tells him dis is a bit of heaven from de Almighty's earthly garden. Marthy, d'ye think all heaven's flowers are made of gold? Wouldn't dey be sort o' stiff lak an' cold?"

"Cain't tell, Eph'um. Wait'n see," advised Martha

holding the long-tailed black coat while her husband slipped into it.

At noon Martha hurried home from the simple little church around the corner where she had worshiped for fifty years and began preparing Sunday dinner. Snowy cloth, shining silver (handed down from de quality through a slave mother). Savory dishes which Ephraim loved best were in preparation, but no familiar feet shuffled up the flower bordered walk at the appointed time. No cheery, "Hi, Marthy!" greeted her ears.

"What's keepin' Eph'um," she worried, watching every streetcar unload its burden at the corner. At last she set her dinner on the back of the stove, covered the table with snowy cloth and started to the corner. "Seen Eph'um?" she shouted as the motorman prepared for the return to the city.

"Not since morning, why?"

"He hasn't come yet, an' it's way pas' time."

At the motorman's earnest invitation to climb aboard and look for Ephraim, quick tears sprang to Martha's eyes. "Oh, if anything should happen to Eph'um." She sighed heavily as she accepted the proffered arm.

"Never mind, now, you just ride along. Don't worry. We'll find him."

As Martha stepped down at a familiar corner and hurried toward the church, a shining limousine with liveried chauffeur swept gracefully down the street. "De rich lady," sighed Martha in dismay. For a brief moment she could scarcely see as she entered the church and fumbled her way down the aisle where she paused at sight of a loved figure kneeling there in abject misery.

Startled, Ephraim looked up. "Marthy, 'twas de rich lady, 'gin. She offered me a job at \$100 a month." His voice broke, "I has to give up my churches."

"Has to give up your churches?" Martha repeated in a daze. "How come? Ain't you givin' satisfaction. Ain't you served here for ten years all three of 'em? Don't people say day nevah see dese three cornah churches look so purty, outside an' in, wid shrubbery and everything?"

"Yes, Marthy, but de pay ain't much jes' for takin' care of flowahs 'n landscapin'. It's mostly heart work. De

rich lady offers salary wid a five-room cottage throwed in. You could have all de fine things you has always wanted. Pastor thinks I should take it."

Martha snorted, "Eph'um, if you thinks dis chile gwine walk ovah your heart like dat, jes' to get fine things, you is mistaken. I wouldn't have dose fine things if you wasn't happy. Sides dere ain't no little white church roun' de cornah lak mine! No indeedy, we stays wid de churches where de Almighty is. You cain't make me believe he lives where de rich lady is."

"Marthy, you don't want me to go?"

Martha shook her head emphatically.

"Praise de Lawd, den, I'll go on tendin' de Lawd's garden an' my churches. Marthy, it's jes' lak de Scripture says "I had rathah be a door keepah in de house of God than to dwell in de tents of wickedness."

Modesto, Calif.

Life—α Gift

BY FLORENCE C. HEBEL

Isn't it strange that one may have something very precious in one's possession and not realize its value until some chance incident or remark opens one's eyes?

For instance, life!

A minister was commenting on the commandment, "Thou shalt not kill." He told of the attempts of scientists to try to create life and considered them foolish. Efforts to prolong life were praiseworthy. But life belongs to God and when it is taken back, it can never be returned to man by any work of mankind.

The writer knew that, but somehow it had never seemed so directly a gift from God and a thing to cherish and to use wisely while one had it, and to give back with honor at his request, until then.

God's gift to us heretofore had seemed to be salvation. It is, of course. But we seemed to be free to choose it. But if we consider that the breath of life comes from God, we should feel compelled to please him. The independence we feel; our willfulness and stubbornness—we have no ground for these. Even when we feel we are doing pretty well, we never dare be satisfied or proud.

But we can be happy. It is so much easier to get along with a happy person. Happiness just brings out the best in everybody. Sometimes I wonder if the reason more people are not in the church is that we church people are too gloomy and solemn.

More and more as I grow older, I realize that the world's standards are not always right. High ideals for health and cleanliness are unquestionable. But the strain of keeping up appearances cause unhappiness, discontent, envy, dishonesty and many other feelings that may lead to sin and spoil the gift of life that God meant to be so beautiful.

Some persons can plan their lives, with adjustments as they seem necessary. Others, like the mothers in the homes, must just live a day at a time. But there is nothing in this world so important, about which we should work or worry ourselves to the detriment of our bodies, and so have to give back to God our gifts of life before he wants them.

Country folk did not have doctors at normal births some fifty years ago. The dear old lady who helped me into the world often told me that I was not breathing, that she had to blow her breath into my nostrils. She

Desire

BY VERA EMMERT JOHANSEN

When I am riding through the night
On country roads afar,
While chill wind whistles through the trees
And all about the car—
I like to see the glimmer
Of every cheerful light
From country homes with children
All sheltered from the night.

It somehow seems so friendly
To see that little gleam
Send out its cheerful welcome
In every flickering beam.
Then as I see the family
Gathered around the fire
I know it speaks contentment
And that is my desire.

Freeport, Ill.

liked to tell it. It gave her a thrill to think she had kept me alive. She had a special feeling toward me on that account and watched my life until God took hers, all beautiful from years of lovely service, back to himself.

Is that not an example of how God must feel toward us, if we appreciate the gift of life and try to live it simply and sweetly? Let us not hold a grudge against life, nor fight against it, but just go courageously forward, serene in the knowledge that he wanted us here, and that when he is finished with us, he will take us to himself again.

Liverpool, Pa.

The Effect of Righteousness

BY JULIA GRAYDON

In the thirty-second chapter of Isaiah, and the seventeenth verse we read: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

What a message for our time! Righteousness bringing peace and quietness and with them assurance forever.

We know that wars of aggression are not righteous and peace is far away from us all while such wars are being waged. As for quietness and assurance, they seem to have vanished for the time being.

Noise and tumult are everywhere and a decided lack of assurance.

What then shall bring peace to this troubled earth? There is only one answer—righteous living on the part of all of us, those in high authority and those in lowly walks of life, in the church, in the social life, in the home life and in business.

We copy the words of learned men and we quote them, but the time has come to quote more from the Bible and its message which is for all time "assurance forever."

Harrisburg, Pa.

We Need Praise

BY EZRA FLORY

A few weeks ago it was my fortune to pass the old brick schoolhouse where I taught school nearly fifty years ago. My problems were not with the boys in big boots. They were rather, with one of the very smallest boys, O Eddie, can it be you could be so obstinate! He could not count one, two, three. He would not learn "is" till I asked the pupils to call him "Is" for a name at recess. Then he fought and I had to go to the scene. One day as I taught these beginners from words I wanted, I had all learn "sun." All could do it but obstinate Eddie. He just would not find the new word when I had the class whirl around to look for it among other words on the blackboard. At last I took Eddie over to the sunny side of the room (girls' side those days). I talked about the sun that was shining so nicely into our room. Then I spied Eddie with his eyes squinted shut. He added, "I won't do it. Look, teacher!" Well, what was I to do? I dismissed the class and sat down right there with Eddie who tried to pull from my arm which I held around him. I heard that class and called the next. At last Eddie got quiet. I left him and went on with my usual work. About an hour later he hurried to his seat across the room, with his arm over his face.

What was I to do with this problem? I inquired about the home life of Eddie. I discovered that he was living in an air of nagging, of continual fretting. He never knew a word of praise. It was always criticism. Then a new idea came to me. I decided I would try a little praise as soon as I could find legitimate opportunity. I found it. Oh, how Eddie stretched up under such treatment! To him it must have been a new world. I kept this up. Eddie proved he was not dumb. He had plenty of brains. How that little fellow took hold! Every one noticed how he learned. By spring that boy stood at the head of the class.

Now I wonder why we are so stingy of a little well directed praise. We have always argued: "Ah, don't praise; it makes people proud and vain." But how many hundreds would be made better if a little attention were given them. Children are especially responsive to being noticed. Think of the good mothers who strive to do well at home without ever receiving a single word of encouragement. Will the reader listen to this little suggestion and let life help by noticing well directed efforts everywhere? There is so much good to live for that we dare not be idle.

Rodney, Mich.

Confessions of a Sluggard

BY ROY WHITE

I was lazy once—in fact I still am—but there was a time when my conduct fell definitely below the accepted standards of diligence. During the summer months I almost wore a path between my bedroom, the hammock and the dinner table. I was almost too lazy to come to meals. More than once, when within a fraction of a mile of home, I have lain down on the ground and wished that the house could come to me. When other people were at home in bed, I have lain down and slept on the dirt because my bed was one-half mile away—entirely too far for me to walk at that time. I was just another lazy native of a backwoods district.

If I could avoid work, I did so. If I was standing, I wanted to sit down; if sitting, I wanted to lie down. No need to despise me; I despised myself, but always I was miserably tired and at times it simply was impossible for me to stay at work.

Then a new doctor came to town. By his tests he discovered that I had hookworm. He freed me from them and told me how to stay free. Later it developed that I had malaria also. Again treatment and instruction brought help. About this time I began to work. Soon I was making good wages. I have worked since then.

Probably no normal person is very lazy. Most people may hope to retire, but with enough incentive they are willing to work if they can. However, as long as malnutrition, parasites and bacteria ravage the race, so long will we have "lazy" people. We have no way of knowing whether or not this is a spontaneous emotion for which the person himself is to blame. We do know that this is a real problem. At the same time, "lazy" people themselves cannot be expected to attack this problem seriously because they are lazy. Only outside assistance can hope to do much about it. Also the group may include far more than many of us want to admit. People who allow their fellows to become a menace through malnutrition, parasites and disease probably are not so

(Continued on Page 24)

THE CHURCH AT WORK

ADMINISTRATION

A Packet of Materials

During the past week or early next week the ministers and superintendents either have or will receive a packet of materials designed to be helpful in planning the work in local churches. The minister or the superintendent very profitably could describe each piece of literature to those who attend both the church and the church school. Certainly in workers' conferences these materials should be studied. Special attention should be given to the Church at Work Calendar in planning the year beginning Sept. 1.

New Materials

Mental Hygiene Series. 15c. A Cure for Loneliness, Taking Second Place Gracefully—by Garry Cleveland Myers; Do You Feel Inferior? Technique of Reconciliation—by Perry L. Rohrer; So You Don't Like People, Handling Differences of Opinion—by Charles Flory; Ability to Co-operate—by Professor A. R. Eikenberry.

Pacifist Handbook. 10c each, \$1 a dozen. Issued by Peace Section; American Friends Service Committee; Brethren Board of Christian Education; Fellowship of Reconciliation; Friends Book Committee; General Conference Commission on World Peace, Methodist Church; The Mennonite Peace Society; Women's International League for Peace and Freedom.

Home Builders of Tomorrow, by Warren D. Bowman. \$1.

Have you ordered these books for your own use, the church library, or as gifts for those who may need them? Order through the General Boards, 22 S. State St., Elgin, Illinois.

Church at Work Calendar for August, 1939

He dealt honorably in business (Rom. 12:17)
Emphasis for 1938-39: Christ in Personal Living

Activities

Outline church program for next year in all departments of work for

- a higher plane of living;
- a deeper fellowship;
- a more sincere worship;
- a greater spiritual adventure;
- the enlargement of Christian fellowship.

Select one or two projects on which to work as (1) Recreation. (2) Peace. (3) Economics.

Women's Missionary Society plan program for year and order materials.

B. Y. P. D. Social—Picnic Bound.

Plan for the Bethany Biblical Seminary Offering Sept. 17 or earlier.

Young People's Evening Topics

Some Brethren Principles

- Aug. 6—Temperance.
- Aug. 13—No Force in Religion.
- Aug. 20—The Spiritual Life.
- Aug. 27—Religion as Life.

Adult Sunday Evening Topics

- Aug. 6—Going the Second Mile.

Clip Church at Work Section

This section of the Gospel Messenger is designed to be helpful to the various local leaders. It is essential therefore that each reader of the Gospel Messenger follow through the department week by week that corresponds to the work of the reader. Some readers prepare scrapbooks by clipping from the Gospel Messenger each week. If this method is followed over the period of a year the reader will have a most significant resource book for anyone who works in that specific field.

Aug. 13—"Love Your Enemies."

Aug. 20—Finding Your Life By Losing It.

Aug. 27—Life in Abundance.

ADULT CHRISTIAN WORKERS

Going the Second Mile

Sunday, Aug. 6

Scripture: Matt. 5: 40-42

I. The Problem

1. What did Jesus really mean by these words?
2. What effect will such practice have on the one who does it?
3. If drudgery comes in the first mile and joy in the second, why do so many people stop with the first?
4. What is the effect on others when one does more than is required of him?
5. Evaluate: "The man that never does more than he is paid for never gets paid for more than he does."
6. What is a "second-mile" church member? husband? wife? parent? neighbor? citizen?

II. The Solution

How may parents teach their children to do more than is expected of them rather than just get by?

How may adults be led to experience second-mile joy?

Are words of commendation and appreciation too often forgotten or wrongly used? See 2 Sam. 23: 13-17.

III. What Will We Do About Second-Mile Religion—

1. In our homes?
2. In the church?
3. In our community?

WOMEN'S WORK

What Women Do at Regional Conference

By Mrs. C. G. Hesse, Bridgewater, Virginia

Women's meetings at regional conference are planned to meet the needs of women's organizations in district and local church. At first the task was mainly that of explaining the expanded program for women, pointing out the reasons for and the advantages of such a program and assisting in getting organizations to function. Much time was allotted to Women's Work at the conference and that time was used in open forum and public address. Such subjects as these appeared for discussion, in the first years: Our New Program; Problem Forum;

Women and the Work of God; Organization and Presentation of the New Program in the Local Church; Our Missionary Task; Women and World Peace; Let Us Go Forward; What Our Region Is Doing; Strengthening the Church Through the Home.

There were meetings of regional directors of departments with district and local church directors and meetings of district directors with those of the other districts, for the purpose of discussing ways and means of promoting the work. Such meetings, besides being helpful in the exchanging of plans and ideas strengthened the feeling of interdependence.

For the last four or five years our program at regional conference has taken on a somewhat different aspect. Less time is used in sessions of women alone. We meet first as an adult group interested in the total program of the church and our relation to it. When other groups meet for sectional conferences, the women interested in Women's Work meet as one section. We encourage the women to give themselves to one department of work in the church, whenever this is possible. We feel that no one can do her best by working in the children's or young people's department and Women's Work too. We know this is not always possible in churches where workers are not plentiful.

Our programs at regional conference have varied through the years to meet our changing needs as we interpret them. I mention briefly just a few of the additional things that have been done to promote our work in the region: making helpful literature available to every woman; making special mention of catalogues and Loan Library books; compiling lists of books and pamphlets with name of publishers and prices; emphasis on current mission study books; setting of goals and standards.

There is always a business session for the election of officers (there are some to elect each year); reports—often regional directors reporting the progress they have made in the past year; roll call of districts, roll call of directors and officers of districts.

Bridgewater, Va.

Mrs. C. G. Hesse.

CHILDREN'S DEPARTMENT

Some Additional New Materials for Vacation Church School and Other Lessons With Children

The free 1939 leaflet on "Materials for Vacation Schools" has been available since April. If you are planning to have a school, write the Board of Christian Education, 22 S. State St., Elgin, Illinois, for one of these.

Since these were printed, several new textbooks have appeared on the horizon; and they are mentioned here in case you are interested.

***Child Life in Bible Times**, by Florence Taylor. For primary children (6, 7, 8 years old); 166 pp. Price \$1.

In Tents With the Shepherds

In the Hills of Canaan

In a Village in Galilee

In Cities by the Sea

The book belongs to the Co-operative Series of Church School Texts. It is in the Brethren Loan Library.

Discovering Bible Lands, by Lola Hazelwood. For

* In Brethren Loan Library, for examination only, not for actual use in your school.

Juniors (9, 10, 11 years old). Price, \$1. Belongs to the Co-operative Series of Church School Texts.

***Make-It—For Beginner-Primary Children**, No. 1. 1930. Revised, 1939. 79 pp. Price, 50c. Contains poster patterns, patterns for posters on sand table, parquetry and crayon, paper folding, baskets, pin wheels, cradle, doilies for a party, easy gifts for little folks to make, a traveling bag for dolly, a color wheel, a homemade tommy-tinker, a waste basket, raggy-tobby, Christmas decorations, gifts any child can make, valentines any child can make, an Easter remembrance.

***Make-It—For Junior-Intermediate Girls**—No. 1. 1930. Reprinted, 1939. 79 pp. Price, 50c. Crepe paper rope basket, crepe paper curtains, crepe paper dress, crepe paper posters, butterfly decorations for a party, favoring the favor, hearts for service, Easter entertainment, Halloween decorations, Christmas twice a year, how to make roses, the charming white gardenia, how to make cellophane flowers, barometer flowers, butter mold flowers, made of felt, what to do with yarn, wire dolls, stocking toys, a school bag, a school memory book, sealing wax craft, decorating candles with sealing wax, jelly glasses and mayonnaise jars, decorated flower pots, ivory soap carving, soap carving, beads and more beads, how to make a doll's house, paper box furniture, more paper box furniture, a chest of drawers, how to frame pictures with passe partout binding, glorified glass pictures.

***Make-It—For Junior-Intermediate Boys**, No. 1. 1930. Reprinted 1939. Price, 50c. A handmade block puzzle, a trial-and-error game, marble alley game, made-to-order baseball bat, automatic tenpin game, a balloon ship, a novel town steamboat, how to build a bike coaster, an airline train, a traveling mailbox for the farm, an indoor letter box, metal matchsafe, an elephant tie rack, a piano spotlight, wise-owl book rack, magazine holder, an electric heater, how to make a fire screen, a desk for the wall, a handy hamper, a handy set of shelves, wall cabinet, a school cabinet, book and magazine rack, how to make a mission table, how to make an adjustable table, a fern stand, child's high chair, child's chair, bathroom stool, pier bookcase umbrella stand, folding camp bed, camp stool, cane seating, crib wagon.

A Summer Book for the Family. 30 pages, 10c. Here is the preface: "Here is a book to tuck in your vacation suitcase or keep on hand at home. You will find suggestions for your own family to enjoy your summer days together. Some families like to read together. Here are stories, songs and prayers for each Sunday during the summer; some for special days when you go to the seashore or on a picnic in the woods or when watching the stars."

Conference of a Sluggard

(Continued From Page 22)

very intelligent or very industrious themselves. Perhaps we all should visit a clinic together, and then study our own emotions in the light which, if trusted, will prevent our living in darkness.

Chicago, Ill.

"Couldn't Even Get a Smile!"

BY GRACE HILEMAN MILLER

"Come and go with me to church this evening, Margaret," said Mrs. Cassel to her neighbor one Sunday evening.

"No, Mary, I am not going to your church any more, it's too cold—"

"Well, we will sit right over a register and then we will be plenty warm," responded Mrs. Cassel kindly. She was very anxious to get this neighbor interested in church attendance, and ultimately thinking of her soul's salvation.

"Not that kind of cold, Mary—but heart coldness, or coolness, or just real frozenness! That last time I went with you, of the hundreds of people in that large church, only three spoke to me. I tried to get a smile out of several who looked right straight at me, and not one responded. It made me feel funny—cold. Yes, sort of frozen up myself."

"Margaret, it surely was not as bad as that!"

"Yes, every bit as bad, Mary. I hated to tell you, but it is the truth. I had made up my mind to start going to your church, and I have made several starts, but I do not feel welcome. I can't bring myself to the point of trying it again. I was sure you would ask me again."

"Well, I am very sorry," said Mary Cassel. "You make me wonder if I am as friendly myself to strangers as I could be, and wonder if I might be keeping some one away from services by my lack of friendliness."

On the next Sunday morning Mrs. Cassel sat in the rear of the church auditorium so that she might get into the foyer ahead of the crowd and thus be able to speak to more people, extending to them a friendly word of greeting. She was very much surprised at the reaction she finally received from several people, with whom she had to go more than halfway to get a chance to speak. All seemed agreeably surprised and she went home after church feeling that she had really done her part toward interesting others in the services in God's house.

La Verne, Calif.

CORRESPONDENCE

"Sitting at the Feet" of Elder H. C. Early

Ever since my boyhood days I have been a great admirer of Elder H. C. Early. He was my ideal preacher, and his strong, dynamic, evangelistic sermons captivated me early in life. In later years I have placed a high valuation on his wise counsel, his spiritual poise and his profound judgment. I, therefore, had a longing desire to once again "sit at his feet" and receive the inspiration which he is well able to give out of a life which abounds with rich experiences. Accordingly, and unannounced we dropped in recently and spent a few hours with Brother and Sister Early in their comfortable and delightful home at Dayton, Va.

It has always been a source of joy to me to seek the fellowship and inspiration of youth and the wise counsel of mature age. Bro. Early is in his eighty-fifth year. He is mentally alert and is well preserved physically with the exception of failing eyesight. He cheerfully responds to most of the many requests for sermons and special addresses and we are told that he still speaks with characteristic forcefulness. He keeps abreast with current events, is full of reminiscences of the past, and is exceedingly optimistic as to the future outlook of the Church of the Brethren. What an unbounded contribution this pilgrim of the cross has made to the church which he has served so faithfully! It can consistently be

said that he and Sister Early, his faithful companion, are "growing old gracefully." Their beautiful companionship, and the incessant radiance of their lives, confirm the statement of Dr. Russell Conwell of sacred memory, who on his seventy-eighth birthday was asked by Bruce Barton whether or not life held any charm for a man seventy-eight years of age, replied: "The sunrise of life is beautiful, but the sunset is more beautiful."

Washington, D. C.

Jacob H. Hollinger.

Story of the Beans Chapel Congregation

(See Picture on Cover Page)

This congregation was formerly known as the Indian Camp congregation, deriving its name from the Indian Camp Rock, a picture of which is shown on the cover page of this Messenger. It is situated in Upshur County, West Virginia. The rock is a large projecting sandstone at the top of the hill, under which a large congregation might be seated. Near the outer edge of this rock stood a stone which served as a stand on which the minister could lay his Bible while talking to the congregation seated under the rock.



The old Indian Camp church as it now appears. Here the Brethren preached from 1872 to 1902.

Here in the early years stood such saintly preachers as Wm. Bucklew, Sam A. Fike (sometimes called son of thunder) and Jacob Thomas who proclaimed the Word with power.

The Indians used this as a camp and place of shelter. At points near the rock were stones planted with spearheads pointing toward the rock to show the Indians which way to go for seclusion.

Many implements used by the Indians have been found here, such as spearheads and hatchets. Under the rock ashes were several feet deep, likely from their campfires.

In the following history I note only the coming of those who became members of the Church of the Brethren.

Between 1840 and 1850 Sam McCann (grandfather of Eld. S. N. McCann, missionary to India) moved here from Ohio. It is thought he and his wife were members of the Church of the Brethren, being the first of our members to live here.

In the fall of 1850 Henry Bean and David Bosely moved here from New Creek, W. Va. Later David Bosely moved to Braxton County where he joined the church and was the first member of the Joppa church.

John Howes moved here between 1850 and 1860. The first minister to preach under the rock was Wm. Bucklew. He held a meeting in the natural temple and baptized eight, likely the following parties: John Howes, old Henry Bean, Henry Fultz, old Sister Killingsworth, Joe Bosely, Nellie Bean, Julia Bean and Eliza Vancamp.

In November of 1867 Sam A. Fike, Wm. Bucklew and Jacob Thomas came and held a meeting, baptizing a number. This meeting was held in the home of Henry Fultz at Waterloo.

In 1871 Sam A. Fike and Jacob Thomas organized the Indian Camp congregation, and in 1872 these members built a log church just back of and on top of the rock, known as the Indian Camp Rock church, which is still standing. This served as a place of worship for the church for thirty years. See picture with this article.

In February of 1902 the writer of this article held a meeting here, and at the close of this meeting Bro. Nathan Bean, a deacon and son of Julia Bean, one of the charter members, said: "Come back in December and we will have a new and comfortable church at Beans Mill if I have to build it myself." And he made his word good, bearing nearly all the expenses himself. The writer dedicated this new church Dec. 21, 1902; text: Ps. 84: 1-4.

The elder-in-charge at present is Henry Sanders of Auburn, W. Va.; the resident minister is Clark S. Bean, son of Nathan, previously mentioned.

The following ministers have come from the Bean Chapel congregation: S. N. McCann, Eartha Bean, Hazel Fultz and Wm. McCann of N. Dak.

S. N. McCann was a son of Squire McCann and grandson of the pioneer, Sam McCann. His school opportunities were very meager. It is said his father would sometimes give the boys a day off for fishing, but while the other boys went fishing he took his Bible and other books and went to the woods to study. His father was not a member of the church, but his mother was, and a woman of the saintly, pious, quiet type. Bro. Sam did not have much of this world's goods, coming from this rough, hilly, wooded country; but with small grip in hand and roughly clad, he walked to college at Huntingdon, Pa., where he prepared for greater service for the church. He was ordained at Bridgewater, Va., in 1893, and served a number of years as a missionary in India. He then taught at Bridgewater a number of years.

Oakland, Md.

Emra T. Fike.

A Michigan Sunday School Convention

The semiannual Sunday School Convention of the Northern District of Michigan was held at the Lake View congregation, Brethren, Mich., on Sunday, April 23. Our convention was called to order by Bro. Beers of Marilla, who served as chairman of the forenoon session. Bro. Prowant of Sugar Ridge led us through a quiet, reverent, devotional period. Bro. J. E. Ulrey discussed the Sunday-school lesson for the assembly in such a way as to give it a new meaning. The local pastor, Bro. G. E. Barkdoll, then brought a thought-provoking message on: The Place of the Sunday School in the Life of the Community.

Bro. Wright of Brickley led devotions following the

noon hour. Bro. J. E. Joseph of Onekama acted as chairman. Mrs. Prowant gave a message for the children, very capably demonstrating how sin, if allowed to enter and remain in our lives, will become a greater burden as time goes on. Quite often a lesson intended for children will be very much appreciated and beneficial to adults.

Bro. Helman of Onekama brought us an effective message on My Privilege, to Serve My Sunday School. Bro. Ulrey followed with an open discussion from which some very excellent ideas developed.

At the business meeting the Marilla congregation invited us to come there for our next convention. The invitation was accepted. Russell Howes was elected secretary-treasurer for our September gathering, which we hope will be a continuation of the fine ideals and inspirations that have come to us in the past.

Copemish, Mich.

Clifton Leckrone.

After Twenty Years Conscientious Objectors

In Lookabout Camp, Meadow Branch, near Westminster, Md., about twoscore conscientious objectors to war who were drafted twenty years previously gathered in August of 1937. Bailly, Bishop, Beahm, Byler, Christophel, Demuth, Derstine, N. Derstine, Dundore, Forry, Fox, Frederick, Geisinger, Geiman, Grove, Hostetler, Heckman, Eckroth, Kantor, Mohr, Moyer, Hull, Moskowitz, Peachey, Rice, Reichard, Roop, Raver, Myers, LaRue, Wilson, Wismer, Wolfe, Wisherd, and Zavitz will not soon forget the reunion. Those who failed to register will also remember the prayers that the boys of today be spared the suffering that those of 1917 were called to endure. Many experiences of camp were recalled, but the indelible experiences of Leavenworth, Alcatraz, and other prisons have made freedom the sweeter. As one who stood nine hours a day handcuffed to the Leavenworth bars said: "I am glad that I was there just to be here tonight." This he said as we were seated around the banquet table in the dining room of the club house that Saturday night. Kantor, who acted as toastmaster, gave evidence of miraculous change, or from a pronounced atheist to a minister in the Society of Friends. His consecration to the cause of the C. O. even surpassed his wit, for which the name is famous.

The Sunday morning was spent at the Meadow Branch Church of the Brethren, where Eld. J. Rowland Reichard delivered the sermon. Reichard will be remembered as the ordained minister who refused to be classed with criminals, idiots, etc. He was sent to camp and was a spiritual help to the conscientious objectors throughout the war.

The Sunday afternoon program to which many of the friends of the conscientious objectors from far and near also came was held in the church. A message from Harry Emerson Fosdick was read in which he expressed his regrets in being unable to attend the meeting, but he most encouragingly commended us for our stand in 1917 and called on Christians of today to do likewise. Rev. Harvey Grove of the Mennonite church delivered a much appreciated address in which he asked that we remember God as he remembered us while in camp. A record recently published of the activities of Dunkers and Mennonites during the Revolution was read and the constitutional grounds for religious freedom cited.

A committee consisting of Cleason Forrey, Robert Fox and the writer, with as many others as can be induced to serve, was ordered to arrange for a meeting of conscientious objectors in 1939 commemorating our liberation from prison, camp and military service, with special emphasis on: "It must not happen again." Since most conscientious objectors came from Pennsylvania this meeting has been arranged to meet near the center of that state.

Dr. A. D. Eberly, an alumnus of Messiah Bible College, has been very helpful to the committee in securing the ideal place for this meeting. The buildings as well as the campus, with the lake for boating and bathing, are placed at our disposal. Reservations for beds and meals should be made by writing Cleason J. Forry, 815 Broadway, Hanover, Pa., as soon as possible. If these accommodations are all taken there are tourist homes and hotels nearby. The assignments have not all been accepted, but a constructive program is assured. A pleasant time of refreshing meditation at a minimum cost to all is our aim.

Linwood, Md.

John D. Roop, Jr.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Demeter-Herman.—By the undersigned, at the Church of the Brethren, New Philadelphia, Ohio, June 29, Stephen J. Demeter and Lucille Herman, both of Akron, Ohio.—A. H. Miller, New Philadelphia, Ohio.

Furrey-Neher.—Wilmer Furrey of the Lower Miami church and Elizabeth Neher of the Salem church, June 24, by the undersigned, in the Salem church.—Paul W. Kinsel, Brookville, Ohio.

Hoff-Stoughton.—By the undersigned, at the parsonage, April 29, 1939, Abner Hoff and Mildred Stoughton of Logansport, Ind.—J. J. Johnson, Logansport, Ind.

Hoover-Ulrey.—May 29, 1939, Ira Milton Hoover of Plattsburg, Mo., and Lucile Ulrey of Sterling, Colo., in the McPherson church, by the undersigned.—V. F. Schwalm, McPherson, Kans.

Johnson-Kitchell.—At the Logansport Church of the Brethren, May 19, 1939, Willis G. Johnson and Rose E. Kitchell of Logansport, Ind., by the undersigned.—J. J. Johnson, Logansport, Ind.

Lawrence-Swihart.—By the undersigned, at his residence, June 30, 1939, Howard E. Lawrence and Theda Elizabeth Swihart, both of New Philadelphia, Ohio.—A. H. Miller, New Philadelphia, Ohio.

Neher-Byerly.—June 9, by the undersigned, at the Pleasant Dale Church of the Brethren, Clarence Neher of Lafayette, Ind., and Eileen Byerly of Decatur, Ind.—Russell H. Weller, Markle, Ind.

Potee-Frick.—By the undersigned, at the home of the bride's parents in Brimfield, Gerald Potee of Gary and Marceile Frick, June 24.—Buryl E. Hoover, Wawaka, Ind.

Studebaker-Wright.—By the undersigned, in the Pittsburg church, Ohio, May 20, 1939, Gerald L. Studebaker of New Carlisle, Ohio, and Thelma E. Wright of Pittsburg, Ohio.—Roy K. Miller, Arcanum, Ohio.

FALLEN ASLEEP

Beery. Nancy Agnes Kinsey, daughter of John and Mary Kinsey, was born at Eaton, Ohio, Oct. 12, 1866, and died at Cerro Gordo, Ill., June 28, 1939. She was married to Hiram Beery in September of 1892. She was the mother of six children, two of whom died in infancy. She was a faithful member of the Brethren church, and was received into the Church of the Brethren about a year and a half ago. Funeral services were conducted by the undersigned in the Cerro Gordo Church of the Brethren.—Walter S. Coffman, Cerro Gordo, Ill.

Copenhaver. Mrs. Fannie B., wife of Edward Copenhaver, died June 8, following an extended illness, at her home near Piney Creek church, Md. She was aged 68 years. She leaves her husband, one grandson, one sister and four brothers. She was a faithful member of the Piney Creek Church of the Brethren. Funeral services were in charge of Eld. Silas Utz and Birnie Bowers.—Mrs. Vergie A. Bowers, Taneytown, Md.

Crouse. Emma Gible, wife of Daniel K. Crouse of Ridgely, passed away at the Cambridge hospital June 17. Death came after an illness of eight months. She was born in Lebanon County, Pa., Aug. 20, 1863, the daughter of the late Abraham Gible. She was married to Daniel K. Crouse June 20, 1881. She was a member of the Church of the Brethren for more than fifty-five years. She leaves to mourn her loss: her husband, five sons, two daughters, thirty grandchildren, twenty great-grandchildren, three brothers and two sisters. Funeral services were held in the Church of the Brethren in Ridgely by Eld. J. S. Rittenhouse, her pastor, assisted by Eld. Albert Fike. Interment was in the Denton cemetery.—M. F. King, Ridgely, Md.

Geib. Sister Annie Geib Bradley, wife of Bro. Samuel Geib, died Feb. 26, 1939, at their home near Manheim, Pa., in the bounds of the White Oak congregation, aged 34 years, 7 months and 29 days. She was a member of the Church of the Brethren for many years. She is survived by her husband, one son, one daughter, her parents and two sisters. An infant son preceded her six weeks prior to her death. Funeral services were held at the Longenecker house, by the home ministers, with interment in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Hall. Elizabeth Levina Lambert, was born in Adams County, Ohio, Feb. 8, 1863, and departed this life June 11, 1939. In 1883 she was married to Abraham Hall who preceded her on Jan. 18, 1939. To this union were born ten children, four of whom preceded her in death. In her early life she united with the Church of the Brethren and remained faithful. Since the death of her husband she resided with her children and her passing occurred at the home of her daughter, Lula Snyder, in Tipp City, Ohio. Funeral services were held by the undersigned at the Salem

church, with burial in Ludlow cemetery.—Edward Miller, Union, Ohio.

Heisey. Malinda Z., was born Aug. 26, 1858, and died at the home of her daughter, Mrs. Allen G. Becker, near Manheim, May 17, 1939. She was a member of the Church of the Brethren for many years and was a patient sufferer during her declining years. She is survived by her daughter and two sons. One son is a minister in the Church of the Brethren. Funeral services at the Chiques church were in charge of Brethren Harry G. Fahnestock, S. S. Eshelman, J. Norman Weaver and the writer.—H. A. Merkey, Manheim, Pa.

Horn. Sister Lorena, daughter of Eld. Joseph J. and Avarilla Hoover, was born near Hartville, Ohio, March 12, 1875, and died at her home near Roseville, Ohio, June 21, 1939, after an illness of about four years. For the past twenty months she had been confined to her home, spending the greater part of the time in bed. Aug. 20, 1895, she was married to Quinter E. Horn and to this union were born three sons and three daughters. She is survived by her husband, six children, five grandchildren and one sister. Early in life she became interested in the activities of the church and on Feb. 4, 1888, she was baptized in the East Nimishillen congregation near Hartville, Ohio. Her trust in God and her faith in the church of her choice became increasingly firm to the end. Her sufferings were quite intense at times but she bore it all with wonderful patience. She called for the anointing service three times from which she was greatly benefited. After her marriage she established her home with her husband's family near Roseville, Ohio, in the Goshen congregation, and she and her husband were called to serve in the deacon's office. In the fall of 1937 her condition was rapidly becoming critical and her daughter, Evelyn, who was serving the church in Nigeria, West Africa, as a registered nurse, was granted a short furlough in advance of the proper time, reaching home at Thanksgiving. She took charge of her mother's case immediately, remaining with her to the end. Funeral services were conducted at White Cottage Church of the Brethren by a former pastor, Eld. C. H. Deardorff, assisted by the writer. The large crowd and abundance of floral tributes attested to the high esteem in which she was held. Her body was laid to rest with other relatives in the Goshen cemetery.—J. D. Zigler, White Cottage, Ohio.

Hufford. Noah, was born Jan. 31, 1857, in Clinton County, Ind., and passed away at his home after a prolonged illness, April 19, 1939. He was the ninth child and the last in a family of twelve children. He was married April 5, 1883, to Mary A. Hedderick, and four children were born to this union. His wife and one son preceded him in death. In 1892 he united with the Church of the Brethren at Pyrmont, Ind., and remained faithful, having served as trustee for a number of years. There is no need to dwell on the virtues of this man for a life lived in this community for approximately sixty years speaks for itself. He leaves one son, two daughters, six grandchildren, a number of nieces and nephews and a host of friends. Funeral services were held at the home, with Brethren Robert Sink and Jeremiah Barnhart officiating. Interment in the Pleasant View cemetery.—Ruth Stong, Lafayette, Ind.

Hughes. Lecil Neal, son of Ronald A. and Altha Holland Hughes, was born June 29, 1937, and died June 18, 1939. Lecil drowned in a lily pool at his home on Sunday morning. Surviving are his parents and two sisters. Funeral services were conducted by Brethren Noble Deardorff and Dewey Stutsman. Burial was in the Evergreen Memorial cemetery.—Ethel N. Deardorff, Wenatchee, Wash.

Kimmel. Rosa, daughter of John and Mary Furlong, was born in Maryland, Dec. 1, 1860. When she was quite young the family moved to Ohio and then to Michigan. At the age of twenty she was married to Amos Kimmel, May 25, 1880. Two sons were born to this union. Soon after her marriage she united with the South Woodland Church of the Brethren. In May of 1880 she and her husband moved to a farm in Ionia where she lived until she became confined to her bed. During her illness she was cared for in the home of her brother, in the home of her son, in the home of Mrs. Jennie Frantz and in the home of Mrs. Letha Rowland in Lake Odessa where she departed this life Feb. 21, 1939. Those who cared for her in her illness can really say that she was one of the most patient invalids. During the last two and one-half years she was confined to her bed and wheel chair. At different occasions she renewed her faith in the heavenly Father by the anointing service. She leaves two sons, four grandchildren, three brothers, five sisters-in-law and several nieces and nephews.—Mrs. Jennie Ulrey, Vermontville, Mich.

Knipple. Mrs. Mary Alice Nofsinger, passed away at her home June 16, 1939. She was born in Virginia in 1866, the daughter of Mr. and Mrs. Wm. Nofsinger. The family moved to Illinois in a covered wagon when she was a child, settling in Woodford County, Ill. She attended the county schools and later Illinois University, Mt. Morris College and Valparaiso University. She taught in a public school for a number of years. She was a member of the Church of the Brethren and was active in church affairs and musical circles. In 1901 she married Wm. J. Knipple, who preceded her in death in 1930. To this union were born one son and one daughter. She is survived by two children,

two grandchildren, two sisters and two brothers. She will be missed by her relatives in the church and community. Funeral services were conducted by Bro. C. W. Stauffer, assisted by Bro. N. P. Rittenhouse. Burial was in the Pine Creek cemetery.—Mrs. T. F. Dunnigan, Pontiac, Mich.

Kover, Sister Susan, widow of the late Clayton Kover, died June 23, 1939, at her home near Lititz, Pa., aged 73 years. She is survived by one son, four grandchildren, one sister and four brothers. She was a consistent member of the Church of the Brethren for many years. Funeral services were held at the Longenecker house by Brethren Christ Gible and Ollie Hevener. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Lykins, Sister Pearl, a faithful member of the Kilbuck congregation, passed away June 19 at the Ball hospital, Muncie, Ind., after a brief illness. Her life was a beautiful example of simple, Christian faith, and she will be sadly missed by all who knew her. Surviving are two sons. Funeral services were held at the Antioch church by Bro. Ira Hiatt of Clay City and Bro. V. B. Browning. Interment in the Jones cemetery.—Clara Ritchie, Muncie, Ind.

Mummert, Sister Emma, was born Jan. 3, 1863, and died May 5, 1939, at the home of Howard M. Zook, Zook's Mill. She had lived in the Zook home for the past fifty-six years. She was a member of the Church of the Brethren and is survived by one brother, two stepsisters and four stepbrothers. Funeral services were held in the Pleasant Hill church by the home ministers. Interment in the adjoining cemetery.—Amanda Weaver, Lititz, Pa.

Murphy, Gerald Thomas, infant son of Lawrence and Ruth Murphy, died June 26, 1939. Graveside services were conducted in the Twin Falls cemetery by the undersigned amid a large group of sympathetic friends and neighbors.—Van B. Wright, Twin Falls, Idaho.

Robinson, A. B., son of John and Sarah Ann Robinson, was born at Westfield, Ohio, Nov. 17, 1852, and passed away at his home in Bryan, Ohio, June 28, 1939. He was married to Mary Newcomer and to this union were born four children, one son dying in infancy. Feb. 5, 1923, his wife died, and later he was married to Della Stauffer. Bro. Robinson was an active member of the Church of the Brethren. He had a great faith in God and his fellow men and was always ready to serve the church and community. He was laid to rest in the Brown cemetery, with the undersigned officiating.—Dewey Rowe, Bryan, Ohio.

Stong, Bessie Gillet Van Buren, was born Sept. 7, 1879, at Bryant, Nebr., and departed this life June 25, 1939, at her home in Flint, Mich. At the age of thirteen she united with the Church of the Brethren and remained faithful. Oct. 15, 1899, she was married to Norman J. Stong, who with a daughter, two sons, their wives, seven grandchildren, one brother and a sister survives. Funeral services were held at the church in Flint by the writer, assisted by Bro. Arthur Taylor.—Hugh Warstler, Durand, Mich.

Wagner, Cora Viola Zumbun, was born Jan. 25, 1867, and passed away June 27, 1939. She was the companion of Bro. A. H. Wagner, who preceded her in death five years. They were the parents of four sons, all surviving, with nine grandchildren. Sister Wagner united with the Church of the Brethren when she was sixteen years of age and remained faithful. In preparation for her passing she wrote her own obituary and said she had tried to live a Christian life but knew she had made mistakes. Funeral services were held in the Poplar Grove church by Bro. Theodore Eley and the writer.—D. G. Berkebile, Union City, Ind.

Ziegler, Bertha Alice, daughter of Levi and Sarah Spitler, was born Aug. 21, 1876, near Union, Ohio. She was the youngest of a family of three children. She grew to womanhood and spent her entire life in her home community. On Jan. 21, 1904, she was married to William Alva Ziegler, with whom she shared life's joys and afflictions. At the age of eighteen she gave her heart to her Savior and united with the Church of the Brethren, in which she lived a sincere and victorious life. An outstanding feature of her Christian sympathy was the opening of her home at different times to homeless mothers and children. She passed away June 22, 1939. Funeral services were held at the Salem church by the undersigned, assisted by Bro. C. L. Flory. Burial in Bethel cemetery.—Edward Miller, Union, Ohio.

Ziegler, William Alva, son of A. F. and Caroline B. Ziegler, was born near North Hampton, Ohio, Feb. 27, 1879, and died June 30, 1939. He was the second child in a family of five. Two brothers and two sisters preceded him in death. On Jan. 21, 1904, he was married to Bertha Alice Spitler, who departed this life just eight days before his death. While yet a boy he gave his heart to the Lord and united with the Church of the Brethren at Donnels Creek. He always enjoyed the services held at the home after he was afflicted and could not attend church services. He was under the hand of affliction for over three years and suffered intensely. His patient, Christian attitude amid his suffering and deep grief incident to the passing of his faithful companion aroused the tenderest sympathies of neighbors and friends. It can be truthfully said that Brother and Sister Ziegler made full preparation for that better country. Funeral services were held at the Salem church by the undersigned, assisted by Bro. C. L. Flory. Burial in Bethel cemetery.—Edward Miller, Union, Ohio.

CHURCH NEWS

Arizona

Phoenix.—We met in council June 29. July 1 is the beginning of our church year and we are looking forward to a prosperous year. We are hoping to have our new church built and in use this year. Our church treasurer gave his report for the year which revealed a fine showing for the church financially. Sunday school is keeping up fine, although many are away on vacation. Bro. Glen Montz, our pastor, and his wife are doing a fine work here. A few weeks ago we were favored with a short visit of one of our former pastors and his wife, Brother and Sister D. W. Shock.—A. W. Arnold, Phoenix, Ariz., July 1.

California

Calvary.—May 7 Rev. Jacob Bernheim, field secretary for the Hebrew Christian Alliance of America, was the pulpit guest. Communion was observed at 4:00 P. M. The Other Side of Town, a technicolor film, was shown by a Salvation Army representative May 21. The Conference Offering amounted to over \$80. In the absence of Pastor Howell who attended Conference and conducted a revival service at Panther Creek church, Iowa, Bro. Roy Crist of La Verne and Mr. Waldo Tindall brought the morning messages. June 1 the following officers were elected for Women's Work: Director, Mrs. Ruth Hatch; president, Mrs. Maud Curl; vice-president, Mrs. Mildred Price; missionary, Mrs. Karrie Bacon; mothers and daughters, Mrs. Mary Everhart; secretary, Mrs. Maxine Woods; treasurer, Mrs. Emma Whitehead. A fellowship dinner and business meeting were enjoyed June 2. An interesting panel discussion was engaged in, discussing the lethargy of the church members, tithing, stewardship and obligations of members and pastor. The resignation of Pastor Howell was presented. He will leave Calvary to act as field secretary for La Verne College. June 4 the pastor and his wife held open house, celebrating their thirteenth wedding anniversary. Bro. Howell's thirty-ninth birthday and the conclusion of fifteen consecutive years of pastoral work. Many friends honored them with gifts and flowers. Promotion exercises were conducted in the Sunday school on June 25. Gladden Boaz of La Verne College is lending his enthusiastic assistance to the work during the summer. Mr. and Mrs. M. J. Brock and family, for many years identified with the church work, moved to Bakersfield a number of months ago. We are rejoicing with them in the decision of their son Wendell to enter the ministry. He leaves for Wheaton College in the fall.—Ethel C. Smith, Los Angeles, Calif., July 3.

Covina.—During the time our pastor and his wife, Brother and Sister Cripe, were holding a meeting and attending Annual Conference, the following ministers filled the pulpit at the morning services: Brethren Edgar Rothrock, Wm. Wertenbaker, Fred Butterbaugh and H. Melvin Brubaker. Brother and Sister Cripe were our delegates to Annual Conference. Sister Cripe is the choir director of a very interesting group of young people and during her absence Arvil Larick substituted very efficiently. June 25 Bro. Cripe gave the morning message. We were glad to have them safely returned home. At the evening service the young people from Pomona and Glendora joined with our young people in giving an interesting and inspiring program. Some of our folks assisted with the community vacation Bible school which just closed. The mother and daughter meetings are discontinued until September. At the June meeting officers were elected for the coming year. Mrs. Margaret Fesler was elected president of Women's Work. The Aid Society meets every week during the year, with few exceptions. During July and August we join with five other churches in the Sunday evening services. The services are held in the different churches with the different pastors doing the preaching.—Mrs. Tempie S. Funk, Charter Oak, Calif., July 4.

Live Oak.—Bro. Niels Esbensen of Empire, Calif., conducted a two weeks' evangelistic meeting for us and the members were encouraged and strengthened. Eight were baptized and one was received as an associate member. An appropriate conclusion of the meetings was the love feast, with Bro. Liskey officiating. The Easter cantata, The Thorn Crowned King, was impressively rendered by a group of ladies, conducted by Sister Liskey. The evening message was given by Bro. Richard Landis who was just licensed by the church. The Mother's Day program, depicting some Biblical mothers, was well given. May 28 Bro. Liskey gave his final messages, terminating six and one-half years of work here. There has been a steady growth in interest and attendance in Sunday school and church during this time. Their services have been unstinted and untiring, especially in the development of musical talent and in their visitations of homes. The following evening a farewell party was given. Friends as well as our church folks attended. June 4 Bro. David Studebaker of Modesto, Calif., came to us as a student pastor for the summer. He is taking up the work in earnest. June 22 the young people, the Live Wire class, sponsored a reception for the new pastor. An appropriate Children's Day program was rendered by the children June 11. A two weeks' daily vacation Bible school closed with a program June 23. The school was conducted in our church and near-by grammar school

by our church and the Presbyterian church. The prayer meeting continues with a fair attendance. There are those who are zealously working for the success of these meetings. June 7 we met in council. Bro. A. Crites is attempting to start a men's chorus. We welcome home the students and schoolteachers who have been away the past school year.—Mrs. Frank Ott, Gridley, Calif., June 28.

Colorado

Colorado Springs.—We gave our Easter program April 9, with the primary and intermediate classes giving their program in the morning and the young people giving a pageant, The Living Christ, in the evening. We had one baptism on Sunday before Easter. Our communion service was held May 28, with S. G. Nickey presiding. The Children's Day program was given June 18 and was well attended. At our recent council very little change was made in the program of the church and Sunday school. Bro. Engle was elected treasurer; Sister Engle, assistant Sunday-school superintendent; Sister Heyer, superintendent of cradle roll. June 25 Rev. James Hutchinson who is secretary of the Lord's Day Alliance for Colorado and Kansas delivered a very interesting sermon. Our former pastor, Bro. S. J. Heckman, now of McPherson, Kans., will supply the pulpit while our pastor, S. G. Nickey, is on his vacation.—Mrs. Grace Smith, Colorado Springs, Colo., June 29.

Denver.—On Easter morning three adults and two children requested baptism, and the following Sunday the pastor administered the rites. This spring the men's organization put an addition onto the platform, giving more space for the choir. Several classes took up the project and redecorated the interior of the church auditorium. The Ladies' Aid Society is going forward. The same officers were re-elected for another year. Their budget has been paid in full to the Women's Work of the church. Recently Bro. Harold Fasnacht has been elected Sunday-school superintendent to finish out the ensuing year, relieving Bro. Sippling of that office. Daily vacation Bible school closed last Sunday and the children gave their program, followed by a story by Mrs. Austin. Mrs. Areloa Metsker was their instructor, and with a fine corps of teachers a successful school was held for two weeks. The school defrayed all its own expenses. The Denver church is glad to have Brother and Sister Austin back with us again during their summer vacation.—Maude C. Kinzie, Denver, Colo., July 3.

District of Columbia

Washington City.—April 2 we began our pre-Easter evangelistic services and continued for one week with our pastor, Bro. Warren D. Bowman, conducting the services. As a result three were baptized on Easter Sunday and seven letters were received. April 9 the B. Y. P. D. presented the drama, The Challenge of the Cross. April 10 our Parents' Club enjoyed hearing Dr. John E. Bentley, professor of psychology at American University, speak on The Development of Behavior in Children. Dr. Bentley is the author of several popular books. April 16 Bro. C. C. Ellis, president of Juniata College, gave an inspirational message. In the evening of the same day our senior choir presented The Crucifixion. April 18 the young people held their annual banquet, with Dr. C. E. Hawthorne, pastor of the Wallace Memorial Presbyterian church, as guest speaker. April 19 our pastor addressed the students of Maryland University on the subject, Preparation for Marriage. April 25 Bro. Russell G. West gave us an illustrated lecture on The Interpretation of Religious Art. April 27 the Bridgewater College alumni association held its annual banquet at our church, with Bro. Ralph White as the speaker. April 30 we received one letter of membership and six were baptized. Our mother and daughter banquet was held on May 2, with 130 present. Mrs. Elwood Street was guest speaker. May 4 our Women's Council elected officers, and Mrs. Agnes Cook was elected president. May 14 Bro. Desmond Bittinger, returned missionary from Africa, gave an illustrated lecture on The Land of the Monkey Bread Tree. May 21 the B. Y. P. D. presented the play, The House on the Sand. Special Father's Day services were held on June 4 in the morning, and in the evening Rev. Geo. A. Ackerly, assistant pastor of the Mount Pleasant Congregational church, delivered the message. Our Conference Offering amounted to approximately \$300. Children's Day services were held June 11 and the message in the evening was delivered by Bro. C. E. Resser. June 18 impressions from the Annual Conference were given by our pastor and Bro. Arthur Purcell. In the evening the message was given by Bro. Elvert Miller. Our evening services will be dispensed with during July and August, as we unite with four other churches in the community in union services.—Mrs. Jacob H. Hollinger, Washington, D. C., July 4.

Illinois

Hurricane Creek.—Bro. Leland Baldwin of Osceola, Mo., held a revival here June 24 to July 2. On Saturday four girls were baptized and in the evening we had our love feast, with thirty-three around the Lord's table. Besides Bro. Baldwin and family, visiting members included Eld. D. J. Blickenstaff and wife of Oakley, Ill., Bro. Deardorff of Girard and Brother and Sister Everett Elam of Mulberry Grove. Bro. Baldwin, formerly of this community, was chosen to the ministry by this church so

we were all glad for him to return and preach such stirring sermons. We feel we have been helped and revived. Our work has taken new interest since Bro. Wieand has visited us and sent in ministers to help us. Bro. Deardorff is filling the pulpit on the first and third Sundays of each month during the summer. Recently we installed electric lights in our church. We served lunch at a sale recently and made \$20 for the church. We hope for the prayers of the brotherhood for the work at this place.—Flora Caylor Dickson, Mulberry Grove, Ill., July 6.

Romine.—On June 25 Bro. Alexander and a group of fourteen others from La Place and Kaskaskia came down and gave a program at our church. We had Sunday school at the usual hour with one of the visiting brothers teaching the class in which all took part. One of the visitors preached for us and then a basket dinner was enjoyed at noon. In the afternoon Bro. Claylor delivered a short sermon. Special music was given by the choir and a quartet and a good reading was given. It was a most enjoyable day. We are looking forward to a revival meeting which will begin Oct. 9, with Bro. Oliver Dearing as evangelist.—Mrs. Lena Bryant, Salem, Ill., July 5.

Indiana

Antioch.—We held our love feast May 27, with Bro. Albert Harshbarger of Liberty Center officiating. He brought the message on Sunday morning. Some of our members attended Annual Conference. Our elder, Bro. Browning, was our delegate and gave an interesting report on July 2. Sister Pearl Lykins, one of our faithful church and Aid workers, passed away June 19.—Clara Ritchie, Muncie, Ind., July 3.

Camp Creek.—We met in council June 2 and Mrs. N. H. Miller was elected delegate to Annual Conference. Truman Nifong and Glenn Disher were elected delegates to district meeting to be held in New Paris, with Mrs. Ruth Whiteleather and Mrs. N. H. Miller as alternates. The children gave a splendid program on May 28, and electric lights were dedicated. Mt. Pleasant held a mother and daughter banquet May 31. We held our communion June 17, with Pastor N. H. Miller officiating. Breakfast was served in the morning, followed by Sunday school with the B. Y. P. D. in charge. Bro. Russel Stout gave an inspiring Father's Day message. June 25 Bro. Miller gave a good report of the Conference.—Laura Flory, Nappanee, Ind., June 28.

North Winona.—We met in council June 15 and reports were approved. Bro. Ira Frantz preached for us June 18. Our delegates to district meeting are Sisters Sarah Bryant and Lydia Patterson, with Vera Ayers as alternate. The delegate to the Anderson Conference gave a brief report June 25. The church is planning for a more definite program for the children for the ensuing year.—Mrs. Alma E. Hanawalt, Pierceton, Ind., July 3.

Spring Creek.—At our council June 19 Bro. Moyné Landis was asked to serve us as pastor for another year. Miss Vivian Newcomer gave a musical recital June 25. An offering was taken for the Youth Serves Project. Bro. Walter Stinebaugh and family had charge of our morning service July 2 and in the evening we had our Children's Day program.—Marvel Mowan, South Whitley, Ind., July 4.

Iowa

Des Moines City.—Our church was recently blessed by a three-day Bible conference with Dr. Edward Marshall, who used large oil paintings in describing Bible lands and customs. A two week Bible school was conducted under the direction of Mrs. Shenton and fourteen teachers and assistants. A daily average of ninety-six children and teachers attended. On June 24 we enjoyed our annual Sunday-school picnic. The McPherson College male quartet gave a program in our church June 19. The B. Y. P. D. and some of the young married people have been working on a project for reaching the homes of Des Moines with the gospel. They go from door to door passing scripture tracts. The work is followed up by correspondence with Miss Erma Abuhl, the secretary of the gospel messengers. Fifteen of our young people attended the sectional B. Y. P. D. conference at Prairie City June 17, 18.—Myrna Smithson, Des Moines, Iowa, July 4.

Salem.—We met in council May 28 and decided to hold revival meetings the first part of September, with R. H. Nicodemus in charge. The Conference offering amounted to \$24. Lester West and John Hettinger were elected as delegates to district meeting. The following officers were elected for the men's organization: John Hettinger, president; Fred Klinzman, secretary and treasurer; Roy Riley, superintendent. Russell and Howard La Porte, eleven and twelve years of age respectively, were victims of an auto accident and Bro. Homer Caskey had charge of the funeral service. Burial was made in a double grave in the church cemetery. Bro. J. D. Brower, field man, and his wife met with us in a workers' conference the second Sunday in June. Bro. Brower had charge of our love feast. Aged Bro. Mankin Wray missed his first love feast because of failing health.—Mrs. Elsie Riley, Corning, Iowa, June 26.

Slifer.—Pursuant to the confessions made at the pre-Easter services, April 2-9, a baptismal service was held at the Slifer church July 2. Sixteen were baptized, making a very nice group of young folks. They are all willing to do any work for the church and it is our purpose to use them in our services. A basket dinner was held at the church, after which a large num-

ber attended the beautiful and impressive baptismal service. The ideal place and conditions made the service one long to be remembered. May God's blessing rest upon all and the work at Slifer.—Jas. Q. and Maggie Goughnour, Des Moines, Iowa, July 3.

Maryland

Beaver Creek.—On May 5 the Beaver Creek congregation held a reception at the parsonage in Mapleville for the new pastor, Bro. R. J. Shaffer, and his family from Martinsburg, Pa. They received useful household goods and utensils. May 20 we held our communion, with a goodly number present. Bro. A. M. Dixon officiated, with Brethren Reiman J. Shaffer, Elmer Rowland and J. M. Crosswhite assisting. On May 21 Bro. Elmer Rowland had charge of the installation service for our pastor. On Sunday afternoon the B. Y. P. D. went on a camera hike to Black Rock. The B. Y. P. D. has discontinued meetings until October. May 18 we held a scavenger hunt which climaxed with a wiener roast. A very fine Mother's Day program was rendered at the San Mar chapel on Sunday evening, May 14, sponsored by the ladies' Bible class. May 14 the Pipe Creek young people rendered a fine program in the afternoon at the chapel. The Ever Faithful class held its regular monthly meeting at the home of Brother and Sister S. F. Spitzer on June 7. The theme for the evening was Universal Praise. June 18 a group of sixty-two from Martinsburg, Pa., were with us in our morning services. They gave us special music by the mixed and men's quartets. This group and a number of our young folks engaged in a fellowship basket lunch at the Hagerstown City park. On June 25 a temperance rally was held at our church. The speakers were Ex-Judge Hicks, Dr. Ross Cameron and Bro. H. C. Eller.—Carrie Moser, Boonsboro, Md., July 1.

Michigan

Lansing.—The church has been growing in numbers and spiritually under the direction of our pastor, Bro. Young. He is now in the Bethany hospital where he had a very serious operation. An Easter cantata, The Lord of Life, was rendered, under the direction of Bro. Young. A Mother's Day play, The Uncrowned Queen, was given by the young people. A group of young people from Manchester gave a play, The Whirlwind. A Children's Day pageant, Roses and Hearts, was given under the direction of Bro. Young. It was very beautiful and impressive. Bro. Young held a series of meetings from May 26 to June 8. Our communion was held June 8. The children are doing fine in their sale of jello to raise money for foreign missions. They have sent in \$9 so far. The church has purchased the two lots next to them. They have made quite a few improvements on the interior of the church. Bro. Young was our representative at Annual Conference and he came back much inspired.—Virgilie Tombaugh, Lansing, Mich., June 27.

Ozark.—Bro. J. Edson Ulery from Onokama, Mich., conducted evangelistic meetings for us, beginning June 4. The meetings were well attended and the church has been greatly helped by his spiritual messages. The community people gave good support to the meetings by their regular attendance and liberal offerings. Much interest was shown. Bro. Ulery taught the Sunday-school lesson to the entire Sunday-school audience. Each evening a Bible lesson, illustrated with blackboard drawings, preceded the sermon. Sister Ruth Hoover from Onokama had charge of the music. She is a very able leader and taught the people new songs and choruses, as well as rendering solos. The devoted work of these two consecrated workers has done much for the kingdom in the Upper Peninsula of Michigan. Four were baptized by Pastor J. E. Wells. A large number of people witnessed the impressive baptismal scene. Ozark church has a strong young people's department, with Paul Lovegrove in charge of the work. He and three other young people are attending the Michigan young people's camp at Little Eden, June 24 to July 1. Cecil Lovegrove has been Sunday-school superintendent for a number of years and much progress has been made under his direction. The Ozark church is serving the spiritual needs of the people in the community and they appreciate the practical service rendered by the church.—Mrs. Mildred Wells, Trout Lake, Mich., June 28.

Sugar Ridge.—May 14 we observed Mother's Day and had good attendance at church. The young people's class presented the mothers with carnations. May 16, 106 enjoyed the mother and daughter banquet and good program. May 24 the Aid Society served dinner to the achievement leaders and there were 131 at the tables. The Aid cleared a nice sum for the treasury. June 11 while our pastor and his wife were at Conference, Eld. Bruce Miller filled the pulpit, and gave a good sermon. Our daily vacation Bible school began June 13, with 122 enrolled. We had twenty officers and teachers and helpers. The children's offerings for the ten days amounted to \$12.25. A large crowd of parents enjoyed the closing program June 23. The parents' offering amounted to \$6.92. Nine different denominations participated. June 30 four were baptized. In the evening we had a members' meeting and the Sunday-school officers were elected as follows: Superintendent, Sister Mary Prowant; assistant, Bro. Holly Wilson; cradle roll superintendent, Sister Leona Cable; home department, Sister Lourena Williams; assistant, Sister Verna Prowant; cabinet members, Sisters Tina Kirkman and Mary Miller.—Mrs. Eliza Blocher, Custer, Mich., July 3.

Sunfield.—The children gave a splendid Easter program. April 23 Bro. Chas. Spencer of Shepherd, Mich., was with us and gave a fine sermon. April 30 Manchester College deputation team gave a good temperance play which was enjoyed by all. May 7 Sister F. E. Mallott of Battle Creek told us of some of her experiences in Africa and then we enjoyed a potluck dinner together. In the afternoon Mrs. Mallott told the mothers and daughters of some of the experiences of the mothers and daughters in Africa. Bro. Elmer Leckrone met with the fathers and sons at the same time. These meetings were well attended. We met in council June 3. Plans for enlarging the kingdom are being made. In order to keep Christ in Christmas the Sunday school is beginning now to get ready for a white Christmas service to help meet the need in China. Sister Ethel Kimmel was chosen delegate to Annual Meeting. Ardis Frantz was given the scholarship to the teachers' and workers' conference at Camp Mack July 3-8. Our Children's Day program was given by the children on June 25 and was much enjoyed by a large congregation.—Mrs. Jennie Ulrey, Vermontville, Mich., June 28.

Minnesota

Guthrie.—We just finished a ten-day series of revival meetings, with Bro. D. B. Maddocks of Altoona, Pa., an evangelist. These meetings were very inspirational and a great blessing to us. June 25 Bro. Maddocks preached his last sermon. In the afternoon we met at the river for baptismal services, and three were baptized. Two await baptism. In the evening we held our communion, with Bro. Maddocks officiating. Bro. Maddocks visited in each of the homes. We are looking forward to our regional conference at Barnum, which has been postponed to July 1, 2. Three of the boys who left from here for McPherson College four years ago, graduated this spring. They were Addison Saathoff, Delbert Barley and Wilbur Stern.—Mary Allen, Guthrie, Minn., June 28.

Ohio

Beech Grove.—The father and son and mother and daughter banquets were held May 9 and 12 respectively, with a good representation at both meetings. We had a short Mother's Day program on May 14. June 18 we had our Children's Day program. At a special council in May we voted to have Bro. E. S. Hollinger as pastor. We decided to hold our evangelistic meeting this fall. Bro. Loren Miller was our delegate to Annual Conference at Anderson. There was a total of fifty-one of our members attending some meetings during Annual Conference. Our church attendance has been good this spring, with an average of 100 or more.—Mrs. Chas. Baker, New Madison, Ohio, June 28.

Hamilton.—Seventy-five persons from the Middletown and Hamilton churches enjoyed the fellowship supper on May 5, sponsored by the Men's Work under the leadership of Bro. Elmer Petry. An interesting program was given. That date being Sister Petry's birthday, the church presented her with a beautiful basket of flowers. On May 28 the church sponsored a surprise basket dinner for Brother and Sister Hawke and Louise in appreciation of their work in the Hamilton church. Owing to Sister Hawke's illness she was unable to attend but she did enjoy the huge basket of flowers presented by the church. On the following Saturday Brother and Sister Hawke and Louise changed their residence to Hamilton to be close to the work during the summer. They will return to New Carlisle at the beginning of the school term. Several from here attended part of Annual Conference and brought back interesting reports. June 25 quite a few young people from various churches in the Southern District met at the Hamilton church for a B. Y. P. D. program. Bro. Orion Erbaugh from Constance, Ky., gave an inspiring address. Bob Tully from Gratis had charge of the recreation following this program. A delicious meal was served in the evening with Chas. Huff as toastmaster. We were greatly privileged to have our elder, Bro. Harley Coppock, at the afternoon meeting. Bro. Coppock has not enjoyed good health for some time. A vesper service was held around the rock garden. At the evening service Mary Flora and Ivan Eikenberry, officers of the district B. Y. P. D., gave the addresses. We are planning to observe Children's Day the second Sunday in July, and on the following Monday our two weeks' vacation Bible school will begin.—Ethel M. Elston, Camden, Ohio, July 3.

Silver Creek.—We met in council June 1 and decided to retain our pastor, Bro. H. P. Garner, and his wife for another year. Our special Lenten services were held in the Evangelical church in co-operation with Presbyterian, United Brethren and Evangelical churches. On April 3 we began evangelistic services in the Walnut Grove house. The appointments were filled the first week by Brethren Dewey Rowe, Clyde Cripe, Orville Noffsinger, Jay Hornish and our pastor. Bro. Clyde Mulligan of Hartsville came on April 10 and continued the meetings until April 16. Bro. Mulligan brought splendid gospel messages and fifteen were added to the church by baptism and one reclaimed. Eld. Geo. Throne officiated at our communion on April 23. Easter exercises were given at both houses. Brother and Sister J. M. Blough, on furlough from India, were with us June 18 and Bro. Blough gave a splendid talk on Moving Millions. Since our last report the Manchester quartet was with us and gave a fine program. Pastor H. P. Garner was our delegate to Annual Conference. Our daily vacation Bible school began June 19 and

closed June 29. Local members conducted the school.—Mrs. Ottie Fisher, Pioneer, Ohio, June 30.

Oregon

Myrtle Point.—We had a week of pre-Easter services, followed by the love feast on April 6. Two were baptized and two added on former baptism. On Easter Sunday evening the young people presented the drama, *In His Strength*. April 23 the young people presented their Easter drama in Grants Pass. In return the Grants Pass young people presented their drama, *Barabbas*, at Myrtle Point on April 30. The men's organization has helped to beautify the church by cleaning the vacant lot that joins the church property. We met in council June 3 and elected Sister Annie Lett and the writer as delegates to district meeting. We are looking forward to summer camp and district conference which will be held at Camp Myrtlewood, July 25-30.—Stella Hammack, Myrtle Point, Ore., June 24.

Pennsylvania

Elbethel.—We are in the midst of a revival meeting, with Bro. W. C. Sell of Kittanning, Pa., as evangelist. He has been preaching such practical gospel messages that we decided to continue the meeting for another week. Our revival began June 19 and will close July 9, with a love feast in the evening. Since the need here is so great Bro. Sell has not only consented to remain three weeks, but is helping to prepare the congregation for a summer pastor. Pray with us for a bountiful harvest of souls.—W. E. Barnes and Wm. M. Knopsnider, White, Pa., June 30.

Holidaysburg.—Four have been baptized since our last report. For the past year we have been using mite boxes with much success. The money raised in this way is used to pay interest and principal on the loan on our new parsonage. Since completing it a year ago we have paid \$560 on the principal. Mr. Banks Heller of the Pennsylvania Gideons was with us April 23 and spoke concerning the good work the Gideons are doing. Mother's Day was fittingly observed by a program sponsored by the girls' class. May 19 a mother and daughter banquet was held, with a large audience. Mrs. M. W. Sell was the speaker. May 21 we held our love feast which was well attended. Our church joined with the other churches of the town in a union daily vacation Bible school. Pastor F. J. Byer was assistant dean of the school. On June 18 the men's class sponsored a Father's Day program. June 26 Brother and Sister I. E. Oberholtzer and his daughter from China were with us and told of the condition China is now in.—Elmer J. Brubaker, Holidaysburg, Pa., June 27.

Mechanic Grove.—The young ladies of our Junior Aid gave a short play on Mother's Day. Our revival meetings were held from May 21 to June 4, with Brother and Sister I. S. Long of Baltimore, Md., as evangelists. Sister Long gave missionary talks each evening. Bro. Long's inspiring messages and Sister Long's interesting stories of India were much appreciated by all. Eight were baptized. We held our love feast June 3, with Brethren Michael Kurtz of Richland, Pa., John Ebersole of Jennersville, and I. S. Long conducting it. On June 18 Bro. R. P. Bucher gave an interesting report of the Annual Conference. The Sunday school is working on a Children's Day program to be given July 16. The church will be represented at the music conference at Elizabethtown College from June 29 to July 2. The children are eager for the daily vacation Bible school to be held the last two weeks in July. The writer will be director of the school. Rev. White of the Methodist church and Rev. Lehman, pastor of the Calvary Mennonite church, and many other capable teachers of the church and community will assist. The cradle roll department has enrolled four more babies since our last report.—Martha A. Bucher, Quarryville, Pa., June 23.

Washington

Yakima.—Since our last report seven have been baptized and three letters granted. Our parish house is ready for use although not completed inside. May 16 we had a surprise for Brother and Sister Lloyd Deardorff and enjoyed a potluck lunch together. May 20 we had communion services. May 21 Bro. B. J. Fike conducted dedication services for the parish house. It was also home-coming day and we enjoyed a basket dinner. Bro. Cover from California was with us. In the afternoon Rev. J. Edgar Prucly of the Methodist church and president of the Yakima Ministerial Association gave a good address. Recently the young people have put on a couple of plays, *The Old Fashioned Mother* and *The Light in the Window*. The intermediate girls plan to give a play soon and all the proceeds go to the building fund. Our father and son and mother and daughter banquets were well attended. A nice program was rendered at our birthday party, and the offering amounted to \$15.67. The men's club raised \$21.94. All of these offerings go toward the finishing of our parish house. We are having junior church for the primaries, juniors, and intermediates now through June, July and August. At our June council we decided not to have Sunday evening services through July and August and the first Sunday in September. May 28 Brother and Sister Floyd Lyon of Granger, Wash., were with us. Bro. Lyon preached in the morning and Sister Lyon preached in the evening. June 11 Bro. Noble Deardorff from Wenatchee preached for us both morning and evening.—Katie Baldwin, Yakima, Wash., June 22.

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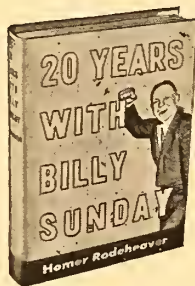
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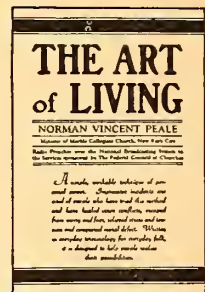
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STANDING COMMITTEE, ANDERSON CONFERENCE

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July 29, 1939

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, via Peking, North China

Hutchison, Anna, 1911.
 Ober, Mary Velma, 1936.
 Sollenberger, O. C., and Howard, 1919, 1938.
 Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

Ping Ting Chow, Shansi, via Tientsin, North China

Crumpacker, F. H., and Anna, 1908.
 Cunningham, Dr. E. Lloyd, and Ellen E., 1938.
 Ikenberry, E. L., and Olivia, 1922.
 Metzger, Minerva, 1910.
 Parker, Dr. D. M., and Martha, R. N., 1933.
 Pollock, Myrtle F., R. N., 1917.
 Schaeffer, Mary, 1917.

Show Yang, Shansi, via Tientsin, North China

Bright, J. Homer, and Minnie, 1911.
 Clapper, V. Grace, 1917.
 Rothrock, Hazel M., 1938.

Taiyuan, Shansi, 7 Hsin Min St., via Tientsin, North China

Shock, Laura, 1916.

Tsinchou, Shansi, China

Under care Wampler at Liao Chow.

On Furlough

Myers, Minor M., and Sara, Bridgewater, Va., 1919.
 Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
 Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.

Senger, Nettie M., South English, Iowa, 1916.
 Sollenberger, Hazel, 418 Summit St., Oceanside, Calif., 1919.
 Wertz, Corda L., R. N., Spencer, Ohio, 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos
 Bosler, Dr. Howard A., and Edith, 1931.
 Frank, Evelyn, R. N., 1938.
 Harper, Clara, 1926.
 Heckman, Clarence C., and Lucile, 1924.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Brumbaugh, Grayce, R. N., 1937.
 Kulp, H. Stover, and Christina, 1922 and 1927.

Marama, via Damatura, Nigeria, W. Africa

Engel, Alice, R. N., 1937.
 Landis, Herman B., and Hazel M., 1938.

On Furlough

Bittinger, Desmond and Irene Frantz, 701 Indiana Ave., Urbana, Ill., 1930.
 Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
 Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
 Moyer, Edna Faye, Alvordton, Ohio, 1931.
 Royer, Harold A., and Gladys H., Dallas Center, Iowa, 1930.
 Utz, Ruth, R. N., Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat, Dist., India
 Alley, Howard L., and Hattie Z., 1917.
 Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
 Kinzie, Wm. G. and Pauline G., 1937.
 Lichty, D. J., and Anna, 1902 and 1912.
 Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
 Cottrell, Drs. A. R. and Laura, 1913.
 Mow, Baxter M., and Anna B., 1923.
 Shickel, Elsie N., 1921.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Nickey, Dr. Barbara M., 1915.
 Royer, B. Mary, 1913.

Jalalpor, Surat District, India

Under care of Mow at Bulsar.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
 Miller, Sadie J., 1903.

Vyara via Surat, India

Brooks, Harlan J., and Ruth, 1924.
 Kiracofe, Kathryn, 1937.
 Widdowson, Olive, 1912.
 Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India.

Blickenstaff, L. A., and Mary, 1921 and 1920.
 (Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.
 (Serves Woodstock School)

On Furlough

Blough, J. M., and Anna, Belleville, Pa., 1903.
 Bollinger, Amsey and Florence M., 940 Columbia Ave., Lansdale, Pa., 1930.
 Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
 Moomaw, I. W., and Mabel, R. D. 3, Canton, Ohio, 1923.
 Swartz, Goldie E., R. D. 2, Ashland, Ohio, 1916.
 Warstler, Anna M., 311 Huron St., Goshen, Ind.
 Ziegler, Edward K., and Ilda, % H. H. Ziegler, R. 4, Easton, Md.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

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No. 30

EDITORIAL

Look Them Over Carefully

THERE are so many voices calling, lo, here, lo, there. There are so many would-be physicians for the ills of our time. They all find a fertile field for their practice because our time has so many ills to be cured. And the people are so distressed by them, they lend a ready ear to any promise of relief. They become easy victims of the sincere but misguided zealot, as well as of the unscrupulous self-seeker.

The safeguard is more care. In a like situation a long time ago a wise counselor recommended trying the spirits to see whether they be of God. That is a good rule yet. Do their own lives yield generously of the fruit of the Spirit? How do they stand on the old-fashioned time-tested Christian virtues and graces? Do they hint suspiciously of changed conditions and new standards of conduct? Do they honor Christ with their lips and in their practice deny him?

Are they careful or careless about the promises they make? And keep? Is the little or much money they may have, handled loosely or as a sacred trust? Is it clear just what they want out of you? Are they the flash-in-the-pan kind or do they wear well? Do they mix zeal with good common sense?

These are a few simple suggestions only but perhaps they will give you the idea. E. F.

For a Traveler's Notebook

EVEN if you have not ventured beyond the borders of these United States you have doubtless on occasion been impressed by some scenic wonder of the land. The seeming limitless expanse of great plains is usually awe-inspiring to one who has grown up in a mountainous region. And conversely, mountains are impressive to a plainsman. Did you ever hear of the Kansan, on his way to a

Hershey Conference, who turned back when he came to the foothills of the Alleghanies?

The world around, nature has her grand views, some of them improved by man, but others quite beyond the power of his touch. Ten of the world's greatest scenic sights are said to be: Sunrise over Lake Louise; sunset over the Bay of Naples; the harbor of Rio de Janeiro; the Pyramids by moonlight; the Grand Canyon of the Colorado; the Grand Teton from Jenny Lake; the approach to Merok, Norway, through Geiranger Fjord; early morning view across Lago Maggiore from Stresa, Italy; the late afternoon sun shining on the mountains of Moab and the Dead Sea, as seen from the Mount of Olives; the first glimpse of the Statue of Liberty.

H. A. B.

The Secret of Good Government

THE three next following paragraphs are taken, by permission of the publishers, from an editorial entitled *A Tale of Two Cities* which appeared in *The Saturday Evening Post* for July 1, last.

"Pendergast discovered that he owned the city as never before. The machinery designed for greater efficiency vastly increased his power and decreased his accountability. For the next thirteen years Kansas City suffered a reign which ended in May with the sentencing of the aged boss to Leavenworth prison, not for his municipal crimes but for an income-tax offense. Had the federal government not intervened, the city still would be in chains. At its zenith, the machine controlled 5,200 municipal jobs, 1,500 county jobs, many state jobs, and owned the federal, county and city relief agencies.

"Cincinnati also adopted the city-manager plan in the 20's. But Cincinnati named a nonpartisan council which elected such able administrators as Clarence A. Dykstra, now president of the Uni-

versity of Wisconsin, as city manager, with results exactly contrasted to Kansas City's.

"The form was identical in both cities. One got from it the worst government in its history, the other the best. The responsibility in each case comes squarely back to the people. In Cincinnati enough of the people wanted better government enough to get it. In Kansas City they did not. Without the substance, the form was empty."

Facts are often more eloquent than arguments and they are nearly always more convincing. They are harder to get around.

Which is the best form of city government, the older one with aldermen chosen by wards, the later one with commissioners elected at large, or this newest city-manager plan? The quoted paragraphs do not answer this question. But they do say something far more important. Did you get that?

Which is the better economic system, capitalism or socialism? Which insures the larger measure of justice between man and man, the most happiness to all? Which is the better type of church government, episcopal or congregational, or a mixture of the two? Which is the more effective ministry, the old-time self-supporting kind or the congregationally supported pastoral system?

The quoted excerpts do not answer any of these questions. Neither do they imply that the alternatives suggested are equally good or bad. They come very close to saying that no system can guarantee good government or insure justice to all, and that no one type of management, civil or ecclesiastical, is the best for all conditions.

One can admit that dictatorship is better than democracy in some stages of semicivilization, without passing any judgment on what is best for Germany or Italy today and especially without relaxing one ounce of our determination to preserve democracy in America. We can admit that a paid pastorate is better for some churches and a free ministry for others without relaxing one ounce of diligence in the effort to supply every church with the kind that serves it best.

The *Post* editorial wisely observed further that Pope's poetic line, "Whate'er is best administered is best," is only a half truth. "A totalitarian government may well be better administered than a republic, as an orphan asylum may be better disciplined than a home, but free men will not call it best." The test of good management is only partly in the smoothness with which it operates. The crucial factor is what it does to the persons managed. And that depends mostly on the persons who do the managing. The system used may help or hinder but personality is the decisive thing.

The secret of good government is good men but it isn't any secret. The truth about it has been out in the open for some time. This is only another exposure. Whether aldermen or managers, bishops or janitors, dictators or democrats, socialists or capitalists, congressmen or citizens, paid pastors or farmer preachers, the need which cries out above all others is the need for the right kind of men.

The right kind is the kind that makes the best possible use of the existing system. It is the kind that tries to secure the system best suited to the case in hand. It is the kind that sees that systems and methods are means, not ends, and that the best one is the one that helps most in a given situation to attain the end. It is the kind that sees that the end is more men of character and ability—this to the farther end that the greatest good may come to the largest number—this to the farther end that the kingdom of God may come in greater fullness and power.

The making of these men and their commissioning to positions of trust in all the walks of life throughout the world is the great responsibility of the church.

E. F.

In Season and Out

A FULL month before one man's sweet corn could be ready to eat he was offered a bargain in corn at twelve ears for thirty-five cents! Look at the ears thus offered. They were small, stale and much the worse for their long trip north and the subsequent waiting and handling. Still, a month before corn time, it is something to get twelve small ears for the third of a dollar.

What shall we do with the bargain? There are two philosophies of life, each with an answer. One says: "Take the ears and make the most of a pre-season bargain. Eat and drink what is offered today, for tomorrow we may die." But there is another philosophy. And it counsels delay: "Wait out the month in fond anticipation of those sweet and juicy ears which will ripen in due time in the garden. Then butter and salt unnumbered ears to taste! What are a dozen withered cobs today against the real thing in its season?"

Yes, you know what we are going to say. In the world there are two kinds of people. Those who must have their corn today, though it is stale and costs three cents an ear. Then there are those who have learned to live by a little different schedule. And they get the best at half what the overeager pay. So it may not be how much you get, but how you spend that makes the difference between poverty and plenty.

H. A. B.

THE GENERAL FORUM

My Pilot Sails With Me

BY ORA W. GARBER

Far out across life's seething deep,
Beyond what mortal eye can see,
My course with confidence I keep
Because my Pilot sails with me.
My barque sails on
Into the dawn,
And Christ, my Pilot, sails with me.

Though trackless on the raging foam
My course of life may seem to be
I know I'll safely reach my home;
My faithful Pilot sails with me.
Though tempest tossed
I'll not be lost
For Christ, my Pilot, sails with me.

The stars that dot the heavens tonight
Will point my path across the sea.
My course is charted by their light.
My Pilot maps my way for me.
So on and on
Into the dawn
For Christ, my Pilot, sails with me.

Elkhart, Iowa.

The Church in the City

BY V. F. SCHWALM

THE city is an increasingly important element in our American culture. Rural population has decreased from 71.4% to 43.8% since 1880 while in the same time city population has increased from 28.6% to 56.2%. Between 1920 and 1930 the urban population increased from 54,304,000 to 68,895,000. Forty out of every 100 country young people who were between ten and twenty years old in 1920 were found in the city by 1930. In 1930 there were 876 cities with a population of 10,000 or more, ninety-six with a population of 100,000 or more and thirteen with a population of 500,000 or more. Thus 17% of our population lived in cities of 500,000 or more in 1930 and 29% in cities of 100,000 or more.

Not only is this true, but large cities spill their influence over the countryside. For many miles the city highways are cluttered up with billboards blazoning forth city wares. Metropolitan dailies reach out through a radius of hundreds of miles carrying the news of city ways. The *Denver Post*, the *Kansas City Star*, *Chicago Daily Tribune*, the *New York Times* carry the influence of their respective cities far into the hinterland. The radio brings to us from New York, Los Angeles, Cincinnati, Philadelphia and Kansas City great lectures, great music and great opera, as well as the cheap jazz of the theatre and night clubs of the city.

We have heard much about the rural church. We appreciate the rural church and are aware that many of the best religious leaders of the past have come from rural churches. We want rural churches to be maintained at the height of their efficiency. We even hope that the effort to turn the tide of population back from city to country may succeed. But until that movement takes on more significant proportions, if we want to minister to the people of America, we shall have to go to the city and take the gospel to them there.

Our early American culture was largely rural. Our early American church was for the most part rural or in small towns. Many of the churches in the city have been rural churches planted in the city with a rural outlook and rural program. But Mr. Sears in his book, *City Man*, tells us that the city does something to man. The city man may have many of the same basic spiritual needs as all other men, but his social needs and environmental conditions are so different as to constitute him as almost a class by himself. He has particular needs which it is the privilege of the church to serve. What are some of these needs and how can the church meet them? In suggesting certain special services I would not want to create the impression that these are all the things the city church should do.

1 The business, professional and industrial life of a great city is an impersonal life. In the city men live in houses and do not know the name, nor the business nor the family connections of the man who may live in the next house or but ten or fifteen feet away. Men and women live in flats, but do not know the families who live above or below them. They see these people come and go, hear the echo of their footsteps, but know nothing about the secrets of their lives. Men work in stores or factories, shoulder to shoulder, and at the ringing of the bell or the blowing of the whistle take the car or bus and go to different parts of the city only to meet again the next day as strange as ever. Men jostle each other on city streets and elbow themselves into the streetcars and theatres and amusement halls, but their contacts are cold and impersonal.

Mr. Sears, writing in the *Missionary Review of the World*, spoke of the loneliness of the man in the city streets. "The city man," says he, "touches elbows with thousands, but touches hearts with few. The city man lives in isolation within a multitude of contacts. A city is where men die of loneliness in a crowd."

In the summer of 1913 I went to the University of Chicago as a student. I had a roommate for about half the summer, a friend of mine. Then he went home and I was left there alone. Occasionally on Saturday I went down to the loop in the city and got into the procession on the streets. Sidewalks were crowded to the curbs and the only way one could walk was with the crowds. I longed for familiar faces, one person I could name, but saw none. I was never more lonely in my life. I am persuaded that cities are full of lonely people, people who are starving because of the impersonal nature of their contacts.

To meet these needs the church can provide what Dr. Bradley calls a "nurturing fellowship" for the men and women of the city whose contacts are impersonal and who are dying of loneliness in a crowded city. Here are thousands of folks who pass each other by. Many feel that no one in the world cares what happens to them. They do not belong anywhere. How painful that can be only a few know. I know of a girl whose mother died when she was eight or ten. She went to live with a sister awhile, then her older sister became a mother to her, but finally married. The father remarried. But the poor girl failed to make the adjustment and has never felt that she belonged anywhere. They tell me that in New York City in the great tenement section, where young men have no satisfactory place to meet their friends, a few lads have gone together and rented cellars and formed cellar clubs. Here a few boys rent an old piano or phonograph and have parties, dances, etc. There are hundreds of them. Here a young man has a sense of "belonging" to a group!

The church in the city needs to gather from the great throngs of the city, with their impersonal relationships, a group of men and women and gather them into a nurturing fellowship—a simple, friendly, nourishing fellowship. Thus she can create a friendly oasis in the city's area. Of all forms of fellowship the church has the best to offer, since it is a fellowship based essentially on the fellowship between God and men and women, made most pure and most wholesome by the presence of Jesus Christ. Here is something that cannot be found in any club, in any social settlement, or in any other association.

The great cathedrals that stand with spires pointing heavenward, when closed six days of the week, do comparatively little for the men and women, the boys and girls of the streets of the city. But when a church like that of Fredrick Fisher of Detroit has such a multifarious program as to have an attendance of 18,000 a month at its

various activities, the service such a church can render in just taking young people off the streets of the city is beyond calculation. Charles Austin, one of our alumni, is pastor of a church like that in New York. It is the Church of All Nations, where he ministers to 6,000 people a month, within a block of Broadway.

What a fine, wholesome, creative and nurturing fellowship a church like this can provide to the lonely and heart hungry of our city if we make our invitation appealing and our welcome winsome! Inasfar as the church can do this it will take the place of the rural neighborhood. It will not be based on geographic relationships, but upon association in the church.

2 The city man, especially during the last few years, has had a sense of insecurity. Everything about him has been shifting. He lost his bank account. He has lost his home, he has lost his job and "change and decay in all around he sees." He finds that the values which he once clung to have escaped him. Few people can endure changes in all sectors of life at once. The pressure of business, the rapidly changing social order, the shift in much of the institutions of our life have left man bewildered. So he longs for a sense of something that abides—to which he can anchor his frail bark and have a sense of security!

The church in the city can and should give to men a sense of security in an insecure world. It should give a sense of changelessness in a changing social order. By this I do not mean to encourage fixity and immobility or lack of progress, but rather stability amidst instability, anchorage amid tossing waves, dependability amid uncertainty and shifting sands.

The book, *Middletown in Transition* by Lynd, which book and its companion volume, *Middletown*, are among the most significant books of the last decade, points out very clearly what religion in Middletown meant to the people there. This is a sociological study of Muncie, Ind., and its culture. One of the clear meanings, according to Lynd, was that religion represented the changeless in a world of change. Cultural changes came so rapidly that men were not able to endure this change in all the sectors of life at once. The rapid pace of business—where if a man misses even a day he seems to be behind the procession; the future seems beset with uncertainties, in economics, in politics, in morals, in education; the children of many parents insist on keeping up with a brave new world, the realities of local politics are chronically imperfect, if not openly corrupt in most large cities; unemployment faces the labor-

ing man; new taxes and business failure face the employer or merchant and the more there is of this shifting changing condition in one's universe, the more one insists that part of his universe be perfect and built on eternal rock.

As we face an average American audience we most likely face people who have just lost or are about to lose their homes. We face others who see inevitable bankruptcy staring them in the face. Some are unemployed and are suffering the tantalizing uncertainty of possible hunger and cold; others face the possibility of domestic tragedy, or of failure in health.

To a people facing such crises men and women need and will welcome assurance of the existence and availability of God, with whom can be no variation, neither shadow that is cast by turning; they want to know that he will be on the side of the right. They want to be assured of the divinity of Jesus and the promises of the life to come. Religion must come in and offer counterweights to the weariness and uncertainties of external change.

The more I get glimpses here and there into the inner recesses of men's and women's hearts, the more I am assured of the widespread need of people for moral and spiritual strength and comfort. Within the past few weeks I was riding on a train with a college president. He was telling of some of his trying times and discouraging experiences. He told me how he at times turned to the Bible and fixed his mind and heart on some of the great promises. He then quoted to me these words from Isa. 50: "For the Lord God will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame." To him here was security from the insecurity of his world.

How many men and women have felt alone, discouraged, defeated and insecure and have repeated to themselves that great passage of Scripture: "The Lord is my Shepherd, I shall not want"! And they have found comfort and strength and a sense of an all embracing security, when the very foundations of life seem to be giving way.

As men sit in the church and listen to the great hymns that have come down to us from the saints of the past, as they listen to the reading of the Word of Eternal Truth, as they look at the great symbols of religion and hear the preaching of the gospel, "the perplexities of a too perplexing world are resolved, and their universe is once more made whole." This, it seems to me, is the glorious opportunity of the church in the city.

McPherson, Kans.

Presenting Christ to the Mind of Today

BY RUFUS D. BOWMAN

A Bethany Baccalaureate Sermon

"And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32).

MORRIS MARKEY, a reporter, published a book in 1932 in which he claims that Christianity is not an outstanding force in shaping the objectives of American life. He relates the adventures and experiences of a 16,000-mile trip through this country. He claims to have talked to hundreds of coal miners, bankers, shop girls, and housewives and that only one of them said that his church, his God, was a prop to him. The observations of this man were too superficial to have any value except as personal impressions. This reporter did not make a special effort to discover genuine religion. The thing that startles me, however, is that Morris Markey's conclusion that religion occupies a diminished place in the thinking of multitudes wins the agreement of many leaders in our country as giving a fair picture. We might as well admit that the major motives of our age are pagan.

Christianity came out of the World War in a measure bankrupted. Jesus had been put in a khaki uniform and this spirit of compromise weakened the dynamic of the church. Since the war, the church has lacked in moral and spiritual leadership. The major pattern makers of the world are not Christian. This is the Day of Judgment for the church. It is a day of defeated idealism. The church as a whole is cautious in its peace sentiment, cautious in its attitude toward temperance. It is not giving to our age the contribution worthy of a critical minority.

Added to this, Christianity is faced with powerful rivals for the supreme allegiance of men. Nationalism, science and amusement are claiming the devotion of men. Five years ago we were talking about the rise of the totalitarian state which controls all heart, mind, and soul of its citizens. Today totalitarianism is making efforts to crush Christianity and the days of the martyrs are here again. We can begin to understand what the Christians faced in the early centuries. Oh! that we might have their courage and loyalty.

"And I, if I be lifted up from the earth, will draw all men unto me." What does this text mean when the candles are burning low? This text is optimistic. It presents one hope for the world—Jesus Christ. It is radiant, for it presents the attractive power of Christ. It is universal, for it includes all people in one triumphant family. It is expectant, for it looks through the clouds of gloom of the present to a better tomorrow. It is spir-

itual, revealing the fact that Christ holds the keys of life and conduct. It is prophetic, pointing out the fact that Christ is exalted through persons who answer his call. Our work is to exalt the Christ—to introduce people to Jesus.

This scripture means something more. The following verse explains it. "This he said, signifying by what manner of death he should die" (John 12: 33). The Master lived according to an ill-pervading purpose and knew that his death would have a new attractiveness, and would accomplish what his life could not accomplish. His death was a climax to that devotedness which was diffused through every part of his life. And should it not be so with the followers of the Christ? Those whose purposes are in harmony with the Spirit of the Eternal will leave an afterglow which lingers to draw seeking hearts toward it.

I. Presenting Christ to the Mind of Today

What is the mind of today? Not one mind; not a universal mind whose characteristics can be easily described; not an ordered intelligence, but more of a prejudice, a vague desire, a mood with varying temperatures, a temper sometimes good and sometimes bad.

It is a confused and disillusioned mind. Man has failed and he knows that he has failed. He is disillusioned regarding the superficial values in which he once trusted. He admits that he exchanged magnificent faith for shifting sands of doubt, but still he is confused. This generation may be likened to travelers lost in the darkness who are trying to read the signs at the crossroads; one sign points to a precipice of tragedy, the other to the lights of home.

It is a restless mind. Men are disillusioned, and know that they have failed, but they are seeking satisfactions through speed. Their minds are obsessed with the disease of immediacy. They must have immediate pleasure, immediate adventure, "get rich quick" schemes, something to occupy time so that it doesn't hang heavily upon them. The highways are filled with people going nowhere. The deeper satisfactions don't come through speed. The generation is still left at the crossroads reading the signs—the one pointing toward tragedy, the other toward the lights of home.

It is a critical mind—a mind that is throwing away old loyalties. Tried and true virtues, the product of centuries of Christian experience, are being thrown away. Trivial illusions are taking the place of fundamental convictions about conduct. It is a mind revolting against authority, bent on freedom that claims nothing can be accepted that is not verified by science. This genera-

tion forgets that the measure of freedom is the strength of our self-control; it forgets that science has discovered nothing to undermine our faith in pure religion, and that the finest values of the Christian religion come through Christian experience. The generation is still left at the crossroads reading the signs—the one pointing toward the tragedy of doubt, the other toward the lights of faith at home.

It is a seeking mind. Men in this confusion and uncertainty are seeking for something. Many times they are not clear what they are seeking for. They follow leaders who promise a better day. People in our time follow personalities who promise action and better conditions. Yet a new disillusionment is creeping over the land. The personalities whom the people have followed have not brought any deeper satisfactions. The people of the world are back at the crossroads reading the signs, wondering if they are going to be compelled to take the road to tragedy, or whether some gleam of light will dawn pointing the way to the sanctities and securities of home.

II. The Christ on the Cross

"I, if I be lifted up from the earth, will draw all men unto me." Is this the answer to the people at the crossroads? Isn't this the gleam of light that points home? Haven't we found the source of deeper satisfactions for disillusioned spirits? Haven't we discovered the Leader with power to call people from the camp of pagan dictators? But the thought startles me. It is our task to introduce people to him, to present Jesus to the confused mind of this age. How can we do it? I have four ways to suggest.

First, present Jesus through the pen. Christian people are underestimating the value of writing. One of the things which I regret is that E. B. Hoff, who taught so magnificently here, did not write more than he did. Christian leaders can well keep in mind the opportunity to leave in writing the results of their labors for the enrichment of future generations. So much of the literature of today is not worthy of being read. Humanity stands at the crossroads confused. We have the opportunity to help interpret the signs. "I, if I be lifted up from the earth, through the attractive writings of Christian students, will draw thinking people unto me."

Second, present Jesus through adventurous Christian living. The world needs examples more than it needs anything else. Great souls who dare to live the principles of Jesus present Christ through their spiritual glow. It is true that one who has been touched by the magnetism of Jesus

will tell others about him. But many tell others of him who do not dare to live like him. Christ-like living in this confused time requires clear thinking, adventurous courage, and supreme loyalty to Christ. It is humanity's greatest need. "I, if I be lifted up from the earth through the glory of great living, will draw men unto me."

Third, present Jesus through an increased ministry to individuals. The multitudes are at the crossroads and they are all confused. They cannot be pointed toward the lights of home solely by the mass approach. Each individual must be led out of confusion to Christian certainty. The ministry of Christian workers is increasingly a personal ministry to individuals. How did Jesus do his work? Jesus went about doing good, healing by the roadside, stopping to comfort the mourners in sad homes. He took time to tell an outcast woman by the well about the water of life. He walked with a despised publican and brought salvation to his house. He stood in the presence of a woman about to be stoned for her sin and put personality above prejudice. Jesus dealt with people. He had faith in people—their spiritual nature, their boundless possibilities. He gave them power to become. The outstanding characteristic of Jesus was not that of a preacher. His graduation diploma read, "He went about doing good." "I, if I be lifted up from the earth through a Christian ministry to thirsty souls by the wellside, will draw men unto myself."

Fourth, present Christ to the mind of today through teaching and preaching the prophetic word. This age needs prophets, prophets who can think through its difficult problems and apply the gospel in a convincing way. The prophets must be ruggedly honest, for frankness is the only thing this age can understand. Sin needs to be called sin, and pointed out, with no compromise with it. More than that, the prophetic note should be one of authority rooted in the stable convictions of Christian faith. People want something to stand on, a Rock of Ages around which to cling. "I, if I be lifted up from the earth through the prophetic teaching and preaching of my word, will draw men unto me."

"If I be lifted up from the earth." Class of '39 this is your joyous opportunity—to present Christ to the mind of today through great living, through a personal ministry to individuals, through teaching and preaching the prophetic word. "If I be lifted up!" Here is the pull of the mountains! The attractiveness of a magnificent life! The winsomeness of purposes that rise above the dust of the earth! The Singing Tower of life, rooted in the earth, yet towering above the clouds, and singing

for troubled multitudes. "I, if I be lifted up from the earth, by the contagion of great souls, will draw all men unto me."

Bethany Biblical Seminary, Chicago, Ill.

Getting Ahead Versus Being a Brother

BY ONE WHO GOT AHEAD

OF all the problems of modern life I find none more difficult than the conflict of religious and business ethics.

My conception of religion was formed under the influence of a Protestant communion in which the simple and literal teachings of Christ were accepted as the rule of faith and practice. While it was not required, my teaching was such that I considered it improper to unite with the church until I had read the entire New Testament and was willing to abide by its precepts.

Having united with the church, I was a member of the brotherhood—a brotherhood that was not one in name only. During my childhood I lived in a huge country home erected by my great-grandfather as "a home for the Brethren." More than once have I given up my bed and helped my mother provide free lodging for from twenty to forty guests during a special meeting at the near-by church. Nor was this sacrifice unrequited. As a young man I traveled for three months in the interests of a church school in a neighboring state among Brethren who were for the most part strangers to me. Every night during those three months I lodged in a different home; and only once was my regular offer to pay for meals and lodging accepted. Being a member of the brotherhood, and working for its interests, gave me the privileges of one of the family in almost every Brethren home.

Not only was this spirit of brotherhood manifest in hospitality, it was as good as an insurance policy or a court of justice. I remember the day when a brother drove into our lane with a hay wagon stacked with household articles, clothing and provisions for one whose house had burned. Father and mother also added to the load, and the wagon drove on in its mission of helpfulness, receiving contribution after contribution until the stricken family was made comfortable. I have seen large numbers of the Brethren give freely of their time to plow the ground and sow the seed for one who was ill, and to harvest the crops for others who were incapacitated. I remember the testimony of one who in his youth was converted by observing the just dealings of his employer—in particular the sale of a bushel of fruit in an orchard. A neighbor came to buy peaches. In order to determine a fair price, every one present was consulted.

The buyer, the hired man and visitors had equal voice with the seller in fixing a just price.

Having been reared in such an atmosphere I came to regard the Bible, not as a sacred Book to ornament the library, but as a practical Guide in all the affairs of life; the Golden Rule, not as a precious jewel to be reverently stowed away in memory's halls, but as a standard of measure to which all social and business relations should be made to conform; and church rites, not as an end in themselves, but as a means to a nobler life. Consequently I consider brotherliness and mutual helpfulness a vital part of Christianity.

Now at middle age, having made an honest effort to apply these high standards to the business of making a living, I find my inherited ethics and those accepted in the present business world clashing violently. The difficulty does not arise from the change from a rural to an urban mode of life. It is more fundamental. There seems to be something decidedly unchristian in the fundamentals of business practice.

In my efforts to make a living after years of privation and struggle as a laborer I took over a small business, selling and distributing a household necessity. My predecessor was unable to make good at this business and returned to his trade. I too soon found that my returns would be inadequate unless I displaced several competitors. My duty to my family and my desire to give my competitors brotherly consideration clashed. I chose to provide for my family.

When I told my pastor that I found it almost impossible to practice Christian ethics in competitive business, he suggested that I leave business and take up the ministry. But to exhort men to do that which I myself found impossible seemed to me to be not only inconsistent but cowardly.

I went on in business, striving to get ahead. I soon received ample rewards for my efforts—as much for one day as I received for a whole week of harder work as a laborer. I am now, though only modestly successful, receiving what I consider more than a just reward for the service I render. In business terms it is called profit. I consider it unjust gain. But I dare not slacken my efforts to maintain my trade, lest I be crowded back by others and soon receive less than I merit. For in the continual flux of competitive business strife it is impossible to keep one's rewards commensurate with one's merits. One is either forging ahead, constantly receiving more and more and crowding others back; or he is being crowded back himself, receiving less and less. With competition the fundamental rule of the game, rewards go to those

who are the most efficient in competing, not to those who are the most brotherly. One may, if conscientious, apply the Golden Rule in his relations to his customers and possibly his employees, but when it comes to competitors it is the rule of the jungle; he must fight or disappear from the scene.

I have played the game according to the rules. I am respected and considered a gentleman, but I have rudely crowded others back, leaving them to care for themselves or go down. I am considered a Christian, but with the spirit of brotherliness and helpfulness suppressed in my relations to my competitors, except for an occasional public pretense, I know that I have turned from Christian to pagan practice.

Whenever a friend congratulates me on "getting ahead," pictures of those whom I have left behind flash into my mind: my fellow workmen who never even got a start in business, whose homes lack the comforts of mine and whose children suffer privations mine have not known; the old man whom I saw turning homeward disheartened with his load of unsold produce when I had beaten him to his regular route; my respected competitor, Elsworth, whose home was taken for the mortgage, and who seeking a new start, moved his family from the Sunny South into the cold of a northern winter; numerous other competitors who remained at home when I took a vacation, and whose wives looked longer and carried away less at the market; and last of all, Sandy, who having given up the race lay on the floor in the rear of his place of business with a bullet through his heart while I went on serving the customers I had taken from him while he lived and those whom he left after his suicide. They have gotten behind. I have gotten ahead. From a business standpoint I am praised. By a Christian conscience I am condemned.

Among business men who profess Christianity, the way I have gone is the popular way. But it is a compromise. It is hypocritical. To practice Christian principles in certain areas of life only, and set off other areas where we say, "Business is business," is in itself clear evidence that we consider Christianity impractical and have become pagan.

For modern business men there seems to me to be but two alternatives. They may accept the present competitive order as it is and abandon Christianity, or they may accept the principles of Christianity at par and set themselves to the task of building a business system in harmony therewith—a co-operative system in which goodwill and brotherliness may become a reality.

Practical Value of Symbols

BY G. O. STUTSMAN

SOME feel that the observance of symbols is fast approaching an end. They deplore this but feel they can do little about it. Others find no practical value in the symbols. Although they love the church, they are bewildered and have little faith in its symbols.

A great error has pervaded the Christian church for many generations. It is the idea that a symbol is some kind of a religious charm, the observance of which produces a spiritual excellency, or places the observer in a certain favored position.

Bro. Wm. Howe of sacred memory impressed me, when young, by saying: "The symbol is the cup from which we drink the refreshing water." The cup is useful, needful, but the water is many more times precious. How vain to lift a beautiful cup, that has not been filled, to thirsty lips! Is it any more useful to give a beautiful symbol, that has not been filled with life giving truth, to a longing soul? We need the symbols to help us grasp and keep the great principles of Christian character, but we need the principles much more. The principle is as much greater in value than the symbol, as a living man is greater in value as compared to his image carved in stone or painted on canvas.

Democracy is not taught by flag waving, but by teaching freedom, equality and justice, the ideals which are symbolized by that flag. Even so Christian character is not developed by teaching the observance of symbols, but by using the symbols to teach the principles for which they stand.

We would know these symbols that we may grasp that for which they stand—that is their only use. But I am sure I need them, because the Master of all teachers instituted and used them to teach his followers the great things of his kingdom. We need them lest we forget. A symbol must express that for which it stands. Thus a cross expresses death, a kiss love. Symbols at their best will be universally understood. They become a universal language.

Inquiring minds ask what is their practical value to life? To know this is our most sincere desire. This will make them a living force rather than a dead form.

The symbols taught by Jesus teach great fundamental truths. They are:

1. *Baptism* which signifies cleansing: a cleansed life; entire life cleansed as expressed in immersion; cleansed from sin by a loving Father's grace; cleansed from old desires and aspirations; a buried past, a new cleansed life.

2. *Feet washing*—a drama with two characters which symbolize: (a) one having his feet washed. Walking along life's road, imperfect man becomes defiled. Man continually needs recleansing. A loving Father is ever ready to forgive. "If I wash thee not thou hast no part with me." (b) One washing another's feet. He enacts the ruling spirit of the Christ life—humble service, a servant of humanity, submerging self for another. "He that loseth his life." Also, "I your Lord and Master have washed your feet."

3. *Feast of love*. This signifies a uniting into a brotherhood; a fellowship of equality; brethren sustained by a common Father's table, the most perfect brotherhood because of its supremely high purpose—humanity's salvation. United by the perfect bond of love, ye are brethren in his spirit.

4. *Eating of the bread* is a symbol of his body, "which is broken for you." The use of his body is the only way by which a man can express himself to a material world. Christ so expressed his spirit through the use of his body. God so expressed himself through the body of Christ, that man might understand his presence through fellowship, his purity through holiness and his love by compassionate service. Thus he became the sustaining force to humanity. He is "The Bread of Life." As a child of his Spirit, may we too through our bodies express godliness and be that "Bread of Life."

5. *Drinking of the cup*. The extreme expression of his love is the laying down of his life. It measures the so of John 3: 16, or God's great climactic effort to win the love of man, his payment of the price of our redemption. It entreats us to pledge our lives even unto death.

These are great fundamental principles of Christian life and character. May we fill the symbols with their truth.

Greenville, Ohio.

In the Well

BY ROY HONEYMAN

An Object Lesson

Materials Needed

You will need some sort of a tall tin can to represent a well. I used a can that was part of a discarded ice-cream freezer. Paint the outside white or gray and stripe it black to represent rocks laid up in bricklike fashion. Mount a small pulley a few inches above the top of the can. Have a cord going over the pulley on each end of which you have tied a miniature bucket so that when one bucket is at the top of the well, the other one is at the bottom. For buckets, cut top half from a small

soup can, saving the half with the bottom in it. Put a wire in it for a bail and paint the whole thing brown. Have two objects that will fit in the buckets; one to represent a fox and the other a wolf. The one representing the wolf must be slightly heavier in weight than the one representing the fox.

The story we use is a fable and is taken in part from Aesop's collection. It will be necessary, of course, to give the animals the power of speech. I suggest you keep your well because with a few changes, it can be used in the next object lesson soon to be presented in the MESSENGER.

Now for the Story

Once upon a time there was a fox prowling around a well. (Here you might explain and demonstrate how water is procured from such a well. When one bucket comes up full of water, the other goes down empty. Water in your well is not necessary but may be used.) Mr. Fox saw the empty bucket and, being rather eager to try anything once, got in the bucket to see what might happen. Well, he soon found out what would happen for down into the well he went, with a great splash! (Put your object representing the fox into the top bucket and it will descend while empty one comes to the top.) Well, Mr. Fox really was in a fix. But he was "foxy" and waited and watched eagerly for the first opportunity to escape. He hadn't long to wait for Mr. Wolf also came exploring around the same well. Mr. Fox heard him up there and began cunningly to splash around down in the well as if he were having a great time. Mr. Wolf hearing the commotion peered down in the well and inquired,

"And what, may I ask, are you doing down in there, Mr. Fox?"

"Oh," said the fox, "I'm fishing. Why, I'm having the time of my life!"

Now fresh fish being one of the wolf's weaknesses, he edged even closer and asked, his mouth watering: "How may I get down there?"

"Just get into that empty bucket up there and down you'll come as easy as pie," said the wily fox.

With only the thought of fresh fish in his mind, the wolf crawled into the bucket. (Now put your slightly heavier object into the top bucket and the two will promptly reverse positions.) So down went Mr. Wolf and up came Mr. Fox (take fox out of bucket) who jumped exultingly out and ran away to safety, promptly forgetting all about the wolf, or at least acting as if he did.

The Application

Jesus gave us the Golden Rule that we might

use it and benefit from it. But when we succeed because someone has failed, that is bad and not one of us wants to disobey the beautiful Golden Rule and imitate the selfish and hardhearted fox.

Have you ever seen anyone in school who storied out of some wrong he had done, and then the blame was placed on some innocent boy or girl? There is a fox for you.

When anyone takes anything that doesn't belong to him, think of the poor wolf in the well who must suffer the loss.

I have heard many children's letters to Santa Claus read over the radio. My, how much some of them want! Could they really enjoy all these toys and things if they could in some way visualize the many boys and girls of the world who do not even have the bare necessities of life? I cannot believe the fox could enjoy the sunshine for think of the poor wolf down in that dark hole. Now I'm not trying to take the joy out of anyone's Christmas season, but we are more like the fox than we think, sometimes.

To the older folks: Did any of you exult in the repeal of the Eighteenth Amendment, thinking you could get more money for your grain if the country went wet? Would or could you really be happy to gain a little financially, and maybe slyly get a drink occasionally, when you consider the poor victims in the well—those who become slaves to the liquor habit, ruining their lives and losing their very souls?

I have heard some folks say: "Let war come. That will enable more folks to get jobs. Then prices will mount up and better times will be ushered in." Certainly some folks would profit by a war. They always have. But the poor wolf, consider him languishing down there where he doesn't belong at all! Think of the untold tears, misery, bloodshed and sin down there in the well.

If I have an abundance of this world's goods, and have a neighbor who is in need, this constitutes another serious question, too, because my success in accumulating these possessions may have been due, in part at least, to his failure. And then I seem to remember the Bible referring to something about my being my brother's keeper.

No, I dare not step to success on other's failures and tough luck. If someone goes down because I come up, what glory is there in that? And I am quite confident that "we must all appear before the judgment seat of Christ." So I shall try to watch carefully my living and dealing with my fellow men. Certainly this fable of the fox and the wolf gives me plenty of food for reflection.

Greenville, Ohio.

OUR MISSION WORK

Pass On the Torch

Selected by Mrs. J. F. Edmister, Winlock, Washington

Pass on the torch, pass on the flame;
Remember whence the Glory came;
And eyes are on you so you run
Beyond the shining of the sun. -

Lord Christ, we take the torch from thee;
We must be true, we must be free,
And clean of heart and strong of soul,
To bear the Glory to its goal.

O Lord of life, to thee we kneel;
Maker of men, our purpose seal!
We will, for honor of thy name,
Pass on the torch, pass on the flame.

—Ellen Eastman Cross.

What to Pray For*Week of July 29-August 5*

If every member in the Church of the Brethren could read the diary which has come from the Ernest Wamplers of Liao Chow there would be more praying done for them. This account fills some fifty pages. It is a thrilling story of one year of service in China. After reading the amazing account no one could ever question the fortitude and Christian love of those who have stayed by their task during days of peril. The whole story is a call for earnest prayer. Pray for the parents whose wisdom and physical endurance is taxed to the limit and pray also for the little boys who are often frightened when instruments of death roar overhead.

At the present time the Oberholtzer family is



Ernest Wampler ready to start pastoral calling. This picture was taken nine years ago, but without doubt he still uses the donkey when he travels among the villages.

home on furlough. The various members of the family have been in and out among the churches and in camps. Their firsthand information helps the churches to understand much better the need of stricken China.

Pray for the spread of Christian goodwill, relief, and love in and about the counties of Liao Chow and Chin Chow. The Chinese people as a rule are showing a deep interest in the gospel message and more are turning to Christ. The hope they find in Christ is the only comfort they know.

Beginning to Be a Missionary

(Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.)

Letter 2

Dear Glen and Agnes:

It is Friday noon. The Brights have gone downtown to do a little business, so I will try and finish this up. We have had a most interesting time since I last wrote to you. We got up real early yesterday morning to find that the boat had stopped away out from shore, and that we would have to go in to Tangu by launch because the river was too shallow. The launch looked like a wreck. There were no rooms. The only thing that resembled a room was a dirty little cubbyhole here and there over the boat. We managed to get on but found that everything was full. It was so cold that we finally stepped into what had been a chart room in the boat's more prosperous time. There we sat upon an old dirty table, which was better than standing up all the way. After about an hour and a half of that, we docked and then came all the scramble. You never saw people push and crowd and babble as they do here. Mr. MacKenzie had a man there to look after us and our baggage, but even then there was a lot of palaver as they would say in Africa. Meanwhile, we women folks nearly froze. The winds were from the north and almost as cold as when we left Chicago, or so it seemed to me.

A man finally said that our train did not leave until about 2:30, and it was then only about 10:30, so he suggested that we go out to a British place for tiffin, or as we would say, lunch. We finally found the place. There was a nice, warm fire, a place for a game of table tennis, and a number of papers—so we had a very enjoyable wait while there. About noon one of the Chinese boys came in with a tray of canned goods, corned beef, pork and beans, pineapple, fruit salad, soup and several other cans, and told us to take our pick. We chose the corned beef, beans for Lloyd's benefit, and the fruit salad. With that they served bread, butter and coffee. It was really very nice. When we went to pay for it, the boy handed us an itemized account. It was not so high as the Brights had thought it would be, so we enjoyed a whiff of home for our lunch.

When we got back to the station, there seemed to be hundreds of people waiting to take the train that we planned to go on. Added to all of this was the baggage. Here it seems that people are not allowed to carry very much baggage on their tickets, but they can certainly

carry most of what they want to as hand baggage. The men that were going to help us to get on said that as soon as the train pulled in, we should run and get a seat. We had bought a second-class ticket. Here the trains have three classes. In the third-class, the people just pile in and sit two and three deep and stand in the aisles. Second-class has little compartments which will easily hold eight people. All along one side of these separate compartments is the aisle.

Well, when the train came in, we each grabbed a little hand baggage such as the typewriters and started on the run. We all managed to get in, but every seat was taken, and oh, such a jam! There we were, but we weren't sure whether our other baggage was. We knew that the man could never get through the jam to find us, so Brother Bright went back, and it was a good thing he did, for our man had put part of our baggage on the train and then had gotten into an argument with another fellow. We opened a window while trying to find our man, and we had no more than done that when a fellow, who had been unable to get in at a door, climbed in through the window. I wondered where he was going to put himself, when all of a sudden I saw him start pulling in baggage. I thought we were packed in as it was, but it is amazing what these people can do. He parked his things on our feet. Brother Bright finally grabbed the last piece of baggage just as the train started. He was at the front of the car with our other baggage and unable to get back to us. We were glad that we were near a window, for the garlic got pretty strong as it was.

We were on our way to Tientsin.

Lloyd and Ellen Cunningham.

Easter at Marama, 1939

BY HAZEL M. LANDIS

Today we have been in Marama one year. Our first Sunday here was Easter—and the last Sunday of this first year was also Easter. And what a day Easter was!

The first thing in the morning, all the men on the compound were drafted to help carry water to fill the new baptistry. Because there is never enough water in the water holes to baptize at Easter time, we built a baptistry of mud and rock lined with cement, near the water holes. It was finished and filled Friday, but there was a leak, so it had to be emptied and fixed Saturday; then, after it dried, it had to be filled again Sunday. We held our breath until we saw that it held—the water didn't run out.

In the meantime our boy cook, Yirami, and I were making communion bread. It was the first time for me, but our recipe was different. Into a kettle of boiling water we stirred guinea corn flour, which had been ground very fine on a stone, by one of our native women. When this was cooked we spread it out into biscuit tins and cut it into strips.

Then each of our three boys had a chicken to cook, for each person was to bring his own food for the love feast in the evening. Two of our boys were baptized in the afternoon and this was their first communion and they were anticipating a great deal of joy as they prepared for it.

At nine o'clock was the first service—in our nearest village, one-half mile away. The people sat in the inadequate shade of a great broken tree. The Marama



Bro. Herman Landis baptized ten on Easter Sunday. Photo by Mrs. Hazel Landis.

church and villagers have just finished a new building for the village church and school, but the mud benches are not yet made and it will be several weeks before we move into it.

At 10:45 o'clock all the force of men turned out to push the Chevrolet light truck to get it started for the trip to the more distant villages. We drive twelve miles each Sunday. I drove the car this time, as Herman had the baptism and communion before him. However, I often drive when he must go to another village. In the eighteen villages there were a few over 1,000 people in the services. We were home by three o'clock. Then at 3:30 was our baptismal service. Then boys from sixteen to twenty-seven years of age were baptized and took the vow of following the way of Christ.

There was just time for us to finish cooking our rice, and for the natives to prepare their food for the evening, when the bell ran for the evening meeting. By 6:30 there were fifty-seven in their places for the communion, with more than thirty boys and girls looking on. These were mostly people who had taken the covenant and will be baptized in a few months. Two pressure lamps gave us good light. We sat on the mud benches, two rows facing each other with the extra bench in between on which to set the food. This was Herman's first baptism and love feast since Bro. Kulp has recently moved to Lassa. He got along very well and the people were very sympathetic with his mistakes in Bura, and forgave him readily.

After the songs and prayer and reading, the people went outside for the feet washing. Buras never use a towel in their bathing, but they do very well at girding on a towel. The woman whose feet I washed, seemed so pleased and happy. And so did the one who washed my feet. She washed my feet up to my knees and dried them very briefly, but they soon dried and there was no danger of chilling. Those of us who had food, shared with those who had come from a distance without food. Miss Utz and I passed the bread and wine, for there are no Bura elders yet, not even any ordained ministers. Every head was bowed for meditation during the communion, and Christ's death for us seemed very real. Then we sang and went home, which is just across the road for us, but for those who live in near villages, there is always danger of snakes in the narrow paths at night. Those from distant villages spent the night with friends here.

And so Easter was over—except that Miss Utz sat with us on our porch another hour to talk things over. We were agreed that indeed it was a wonderful day.

Marama, Africa.

China Share Letter

Ping Ting, Shansi, N. China

Via Tientsin

May 30, 1939

Dear Shareholders:

The first quarter was over before I knew I was expected to be the writer of the shareholder letter. Busy days have made this letter even later. If this tells mostly of the hospital it is because that is where I work, and it is therefore the part of the work I know most about.

As you probably know, our hospital here is a general hospital of sixty-five beds (not including the nursery), half for men and half for women. It seems that the hospital is busier this year than ever. The clinics are bigger than before. The women's wards are always full. We get in new patients just as fast as we get empty beds. The men's wards have been less than other years because of conditions, but are picking up again and are over two-thirds full now. We have been averaging around fifty patients the last two months, and if you included the nursery babies it would be nearer sixty.

The obstetrical work is an important part of our women's ward. We have beds for fourteen mothers and babies and have had as many as sixteen mothers and twelve babies at one time during the last several months. Right now we have nine mothers and seven babies. The other beds in the maternity ward are being used by medical patients. Yesterday we had another Caesarean section. We are always glad when the mother with osteomalacia comes in early so that it is safe both for mother and baby to do a Caesarean. We still have many come in too late to operate and the baby already dead, or has to be sacrificed to save the mother's life. But we are glad since the trouble, and since starting our obstetric clinics, that we are having more normal cases. Most probably it is because of the former. But our free obstetrical clinics are getting more to come for prenatal care. These free mother and baby clinics were started in the city a year ago, and here at the hospital nine months ago.

A lot of our medical and surgical cases are tuberculosis of the lungs, or of the bone, although we get it in every form it seems.

We do get all types of cases. Sometimes some that are unusual. We had a girl of seventeen years come in the other day who had had her jawbone fractured when she was five years old. She had not been able to open her mouth since. She lived twelve years on liquids that she could suck in the side of her mouth where one tooth was missing. When the doctor operated he found her lower jaw grown securely to the upper, with no joint left. He took out bone on each side to make the jaw movable and get her mouth opened. She probably would have gotten the use of her jaw, and could at least have eaten; but, as the saying goes, "The operation was successful but the patient died." It was a long tedious operation and she had anesthetic for two hours. Evidently not having had proper nourishment all her life she was not very strong and could not stand the

strain. But the operation was the only hope for her. She had been married three years, which meant that she had been married at fourteen, but had only lived at her husband's home a little while. The husband's family refused to give the money for her as bargained unless the father had her jaw cured. You can see what a happy life she must have had. They had come once a year ago, but had no money, and did not come back for an operation as the doctor advised. So when they came this time the hospital agreed to pay two thirds of the bill if they would pay one third. We are sorry that she did not get well, but we could only do our best.

Our staff is composed of two Chinese doctors, a pharmacist, two graduate men nurses, five graduate women nurses, eight men student nurses and five women

(Continued on Page 22)

Monthly Financial Report

During the month of June contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$42,941.61. The total received for the year beginning March 1, 1939 was \$64,794.85, detail as follows:

	Receipts for June	Total receipts since 3-1-39
World Wide Missions	\$ 4,778.59	\$ 7,551.55
Women's Work Project	1,092.97	2,315.31
Home Missions	31.50	135.72
Foreign Missions	606.98	1,638.18
Junior League Project	128.75	244.03
Intermediate Project		5.00
India Mission	304.96	448.87
India Native Worker		12.21 Dr.
India Boarding School	36.95	91.86
India Share Plan	167.85	591.79
India Missionary Supports	4,274.22	5,942.90
China Mission	85.84	938.77
China Boys' School		1.50
China Girls' School		1.50
China Share Plan	37.50	371.75
China Missionary Supports	1,704.53	2,776.78
South China Mission	6.20	6.20
Sweden Mission	5.00	5.00
Sweden Missionary Supports	454.05	454.05
Denmark Mission	5.00	5.00
Africa Missionary Supports	1,253.71	2,831.17
Africa Mission	662.35	1,318.94
Africa Share Plan	13.75	425.60
Africa Leper		38.39
Conference Budget Undesignated ..	26,377.51	31,584.49
Conference Budget Designated for:		
Board of Christian Education ..	529.38	2,842.94
Bethany Biblical Seminary		
(at Elgin)		187.75
Bethany Biblical Seminary		
(at Chicago)	87.50	220.30
General Education Board		118.17
General Ministerial Board		5.60
Ministerial and Missionary Service		
Fund		7.50
Conference Budget Share Plan ..	37.31	37.31
Youth Serves	259.21	1,663.14
	\$42,941.61	\$64,794.85
Non-Budget items—		
China-Spain Relief	914.73	2,868.26
China War Relief	196.68	1,397.62
Refugee Fund		10.00
Spanish Relief	75.67	582.76
Amsterdam Fund	293.10	907.69
	\$44,421.79	\$70,561.18

The following shows the condition of General Mission Board foreign and home mission finances on June 30, 1939:

Income since March 1, 1939	\$42,705.30
Income same period last year	42,045.24
Expense since March 1, 1939	59,596.92
Expense same period last year	62,007.76
Mission surplus June 30, 1939	9,569.22
Mission surplus May 31, 1939	7,150.95
Increase in surplus, June 30, 1939	2,418.27

KINGDOM GLEANINGS

Calendar for Sunday, July 30

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Jehoshaphat: A Life of Obedience.—2 Chron. 17: 1-6, 9-12.

Christian Workers, Turning the Other Cheek.

B. Y. P. D., Dignity of Honest Work.

Intermediates, Vesper Service.

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Gains for the Kingdom

One baptized and one received by letter in the Beaver Creek church, Tenn.

Three baptized in the Preston church, Minn., Bro. Mark Burner, pastor.

Four baptized and two received by letter in the Williamsburg church, Pa.

Two baptized and three received by letter in the Pasadena church, Calif.

Eight baptized in the Champaign church, Ill., Bro. John Wieand, evangelist.

• • •

Our Evangelists

Will you share the burden which these laborers carry?

Will you pray for the success of these meetings?

Sister Goldie Killian of Auburn, Ind., Oct. 8, in the Osceola church, Ind.

Bro. H. C. Eller of Brownsville, Md., Aug. 6-20, in the Pipe Creek church, Md.

Bro. Otho J. Hassinger of Carlisle, Pa., Aug. 13-27, in the Hanover church, Pa.

Bro. D. D. Fleishman of Dallas Center, Iowa, Aug. 6, in the Mt. Bethel church, Va.

Bro. Elden Peiry of Canton, Ohio, Aug. 7-20, in the Prices Creek church of Southern Ohio.

Bro. Harper Snively of Carlisle, Pa., Aug. 6-20, in the Brandt house, Back Creek congregation, Pa.

Bro. Greene Shively of Millmont, Pa., Aug. 6, in the Codorus congregation, Shrewsburg house, Pa.

Bro. D. R. Murray of Columbus, Ohio, July 30 to Aug. 13, in the Beaver Creek church, Southern Ohio.

Bro. S. Clyde Weaver of East Petersburg, Aug. 6, in the Monterey house, Conestoga congregation, Pa.

Bro. Chas. W. Blough, of Hollsopple, Pa., Aug. 14-27, in the Purchase Line house, Manor congregation, Pa.

Brother and Sister B. M. Rollins, Aug. 9-27 in the Shelby County church, Mo.; Sept. 3-17, in the Okaw church, Ill.

Bro. J. I. Byler of Leighton, Pa., July 30 to Aug. 13, pastor and evangelist, at North Weissport, Long Run congregation, Pa. For the second week the Byler family will sing each evening.

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Personal Mention

Bro. William E. Roop of Westminster, Md., after a very severe ordeal in the Maryland General hospital of Baltimore, is again at his home convalescing satisfactorily. However, "will not be enabled yet for some weeks . . . to resume my many church cares and sermonizing." He greatly appreciates the many kind remembrances which came to him in this critical time.

The bride and groom were indeed welcome callers at the Messenger offices last week. At the Anderson Conference they were introduced as Dr. Leonard Blickenstaff and Nurse Elizabeth Rogers. They were among the nine consecrated for service in our mission fields, and are going to India.

Bro. J. Oscar Winger of Manchester College will bring the morning message and Bro. E. O. Norris will conduct the afternoon praise service at the home-coming tomorrow, July 30, in the Beech Grove congregation of Southern Indiana. Basket dinner. "All are welcome to come and enjoy the day with us."

Bro. Jesse W. Whitacre, active in pastoral and evangelistic work for the past fourteen years, plans to give all his time to evangelism. His schedule for 1939 is full but he has a few open dates for 1940. Correspondents interested should write him promptly, noting his new address, R. 2, Keyser, W. Va.

Bro. William E. Thompson, pastor of the Dixon church of Northern Illinois, wanted to make sure that his people would get acquainted with the resolutions passed by the Anderson Conference. They made an evening service of it, assigning the various subjects covered in the document to different persons. "The plan worked. We had a fine crowd and they all knew about our Conference resolutions."

Bro. W. J. Swigart of Huntingdon, Pa., did not ask for it but we think he will nevertheless appreciate your sympathetic interest. Having returned some time ago from his hospital experience he has since been confined to his bed and suffers considerable pain. For this information we are indebted to Bro. William Beery who visited him recently. Sister Swigart has been similarly afflicted for several years. Last March Bro. Swigart passed into his ninetieth year.

Bro. M. J. Brougher will preach the morning sermon Aug. 6 at the Pleasant Hill church of Western Pennsylvania, two miles out of Johnstown. The occasion is the dedication of the remodeled church building—enlarged auditorium, new Sunday-school rooms, etc. Bro. H. Q. Rhodes is the principal speaker for the afternoon. In the evening Bro. Brougher will begin a two weeks' evangelistic meeting. "All friends and former members are invited," says Pastor Arthur L. Rummel.

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Miscellaneous Items

Southern Virginia will meet in district conference at the Pleasant Valley church, Aug. 8-10. Theme: Building for Tomorrow. A strong program is promised.

Christ in the Life of the Church, and **The Church and the State**, are two free tracts on timely subjects that you might use to good advantage. Pastors especially will find them useful to inclose with a pastoral letter. Send for enough to put one of each in every family in your congregation. Order from: General Mission Board, Elgin, Ill.

The conscientious objectors' meeting at Grantham, Pa., Aug. 12 and 13, is open to "those with sympathetic ideals." There is more room available than the war veterans can fill and "at a nominal cost, less that \$2.00 each for the two days." But "reservations must be in the hands of Cleason J. Forry, 815 Broadway, Hanover, Pa., Aug. 5."

Southern Pennsylvania Ministerial and Sunday-school meetings will be held Aug. 1 to 3 in the Antietam congregation, Price's church, near Waynesboro, Pa. A strong program. Came too late for more extended notice.

Correction: "The last sentence should have been: Funeral services were conducted by Eld. I. D. Heckman and the undersigned in the Cerro Gordo Church of the Brethren." So writes Pastor Walter S. Coffman, referring to the obituary of Sister Nancy Agnes Kinsey Beery which appeared in the Fallen Asleep columns of July 22.

Tomorrow evening, July 30, 6:30 to 7:30, Eastern Standard Time, the union Sunday evening service of the Protestant churches of Frederick, Md., will be broadcast over WFMD (900). Pastor Ralph E. Shober of our own Frederick City church, in charge of the service, will be assisted by the senior choir directed by Bro. Donald E. Leatherman.

Women's Work of Second Virginia will meet in their nineteenth annual conference on Tuesday, Aug. 3. The place is the Barren Ridge church and the beginning hour 9:30 A. M. The forenoon session will include an address by Mrs. Samuel Harley, and the business session. In the afternoon Mrs. J. M. Wright will bring Conference Echoes. The program will conclude with District Greetings.

"The Truth That Makes Men Free" is the general title of a series of addresses which Editorial Secretary Francis C. Stifler of the American Bible Society will give over the Red Network of the National Broadcasting Company. The series will start on Wednesday, Aug. 2, at 12:30 P. M., Eastern Daylight Time, and continue for thirteen successive Wednesdays, or until and including Oct. 25.

Standing Committee of 1939

(See Picture on Cover Page)

Service on Standing Committee comes to a larger number of our elders since one can serve only twice in five years, than when there was no such restriction. This means that more elders serve, but they serve fewer times than formerly.

At the Anderson Conference Standing Committee delegates numbered seventy-four, while Standing Committee itself numbered seventy-six, the moderator and secretary not being delegates. The tendency is to send more young men and fewer gray heads. This is in line with the world trend of drafting the younger generation for the heavy tasks. Counting the entire number of the committee only four were over seventy, two having reached seventy-four. Only two were below thirty. If you study the picture on the cover page you will see how the younger men are coming into their own.

Look now at the terms of service. Twenty-six were serving for their first time, nineteen for the second time, eleven for the third time, six each for the fourth and fifth time. Only eight were serving more than the fifth time. Two former moderators sat with this body.

The body as a whole was well informed as to the business to be transacted. Many and long speeches were not in evidence. Thinking—straight thinking—rather than much speaking was the rule. Discussions presented different views; conclusions showed unanimity in action. No one contended for his as the only way; all sought the best solution. Problems, though perplexing, were so handled that "Brethren in Reality" was ever manifested.

It is a privilege—and a responsibility—to represent one's district on Standing Committee. It's a valuable part of one's education to meet with such a group of men, men deeply interested in the church of Christ. In point of sincerity, earnestness and spirituality you will go far before you meet their superiors. My first personal contact with Standing Committee was in 1914. It has been my lot to sit with twelve committees in their annual session. Changes have taken place during this period, but the same devotion to the cause has always been manifest.

I have never seen so-called political methods used in Standing Committee work. The rule has been in honor to prefer another to self. Certainly the Standing Committee, without curtailing frank and open discussion on the Conference floor, has helped to expedite business, and has at times saved us from what otherwise might have proved embarrassing situations.

At a later date I will speak of the reports given by the delegates as in two minutes they presented conditions in the several districts.

Elgin, Ill.

J. E. Miller.

How the Conference Offering Came at Ephrata

From the Ephrata, Pa., Church of the Brethren Bulletin we clip the following statement of how the Conference offering came. Bro. Galen R. Blough is pastor.—Ed.

The Edward K. Ziegler Service	\$ 7.81	
Young People's Department	50.00	
Fidelis Class—Galen Kilhefner—T.	10.00	
Ladies' Aid Society	100.00	
True Blue—Mrs. Zimmerman—T.	5.00	
Willing Workers—Mildred Miley—T. ...	2.00	
A Friend from Baltimore	5.00	
Older Women—Wm. Martin—T.	10.00	
Mabel Wenger's Class	5.00	
Special Gift—Individual	100.00	
Special Gift—Individual	25.00	
Nathan Kilhefner's Class	22.00	
King's Daughters—Anna Kilhefner—T.	61.00	
Gleaners Class—Mrs. Neff—T.	57.50	
Church Offering	161.22	
Sunbeam Class—Cora Neis—T.	1.00	
Golden Rule Class—Gertrude Shirk—T.	5.00	
Men's Class—A. P. Wenger—T.	70.00	
Sunday-school Treasurer	80.00	
Friendship B. Class—G. Blough—T. ...	25.00	
Special Offering	18.25	
Balance in Treasury .....	.62	
Total		\$821.40
Sent for Conference Offering	\$818.00	
Edward K. Ziegler Expense	3.00	
Total		821.00

Our church has decided to support Sister Alice Engel, R. N., on the Africa field. The young people are raising \$100. At the present time \$225 of the \$550 has been planned for. We would like to have this money sometime during the month of September. If your class has not as yet stated what you would like to do to help this fund we would like to have your slip returned soon. This is a worthy fund and we wish to make this amount up independent of our regular offerings for missions. Our church is doing splendidly for the cause of missions. We believe this is what we want to do. A mission minded church is a strong church.—Elmer Shirk, Harold Givler, M. B. Steffy, Committee.

HOME AND FAMILY

Queer

BY MARGUERITTE BIXLER GARRETT

And you worry?
I thought of you
As a child of the King!
You say you are?
Queer, you choose to worry
Instead of sing!

Lost your Bible?
I pictured you
Reading the Book each day.
Your radio?
So queer you find no time
To read or pray!

Sebring, Fla.

The Better Families

BY W. EARL BREON

The preacher told us of some young people who early Sunday morning had forced their way into a drugstore and stolen such goods as they desired. When obliged to admit their guilt these youth said that they were merely searching for souvenirs. The newspaper reporting the incident made the comment that some of the young people were from the better families. Most of those who took time to gossip about the matter recommended leniency.

We who were at church that morning found ourselves face to face with a few searching questions. "What constitutes better families?" the preacher queried. "Does the length of the nap on the rug determine a better home or family?" "Are all of the better homes north of the tracks?" "After all is considered, which are the better families?" "Carefully read again the second chapter of Titus and see if it does not give the characteristics and actions of the members of the better families!"

Heritage plays a vital part in the building of better families. The apostolic writer informs us that the aged men and the aged women—grandparents—have much influence on family life. This and all that Paul has to say on the subject carries much weight if we but pause to remember that he received his information by Divine revelation. Grandfather should be "temperate, grave, sober-minded, sound in faith, in love, in patience." One feels urged to comment that the older men who are bewailing present conditions in the home might in addition do with profit some preaching to those of us who are older and have had more years in which to learn to do better. Aged men frequently exert more influence over youth than they realize. To live a life above reproach is the one thing all of us can do, and for most of us it will be the most effective piece of Christian service we will ever accomplish.

Grandmother also has a high calling to fill and hers is a great mission to perform. Her influence over the home has more far-reaching effects than even the most thoughtful might surmise. From Titus we learn that she greatly influences the younger women in their love for their husbands, and for the children, and in addition to these creates a love for home and family. Such influence

results in the implementation of personality and the enrichment of character so admired and needed among women regardless of the years they have lived. Grandmother, like the husband she has cherished and guided to these many years, should be reverent in demeanor, not slanderous, temperate and a teacher of that which is good. It would be well for every grandmother to re-read verses three, four and five and then be certain she is doing her part toward the development of better families.

One is fascinated as he studies the characteristics of the wife and mother in the better family. She is to love her husband, love her children, be sober-minded, chaste, a worker at home, kind, respecting the judgment of her husband and in every way see that the Word of God is not blasphemed. Social studies will bear one out in the conclusion that in the homes where mother feels impelled to live her life in harmony with such ideals and that her position is considered a calling from God, the stealing of electric razors, etc., as souvenirs by her children, is a rare experience. To put such a program into practice may mean the revision of methods of education and a reversion to more puritanical forms of amusement. In many cases a new circle of friends will be formed, church attendance become regular and worship revived in the home.

Paul also has some friendly and timely advice to give to fathers. In addition to providing the money for taxes—or rent—and keeping the tank full of gasoline in a car of rather recent design, father has a vital contribution toward the building of a better family. It is true that a real father will be concerned about the way in which he provides for the needs of his family, but business will not occupy all of his time or even too much of it. The more excellent way of life for him is to be first of all a sober-minded father. The more occasional relationship of the father in the home has a peculiar influence unique to him alone. In his own way father can do more than he pauses to realize toward the building of a better family out of those who reside under his roof.

Those who work in the home exert grave influence on the family life of that home. An unruly servant sets a bad example for the child. Paul was a much traveled gentleman and he was aware of outside influences in the home. Knowing how those who assist in and about the home may help or hinder, he wrote: "Exhort servants to be in subjection to their own masters, and to be well-pleasing to them in all things; not gainsaying; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things."

In addition to those already mentioned, the minister is of major importance in the building of better families. Paul reminds Titus that his counsel and reproof are urgently needed. But preaching is not all or even of first importance; the preacher is to be a living example of the sermons he preaches. Dr. E. B. Hoff of sainted memory used to tell us to preach what we practice—live the truth first and then tell others about it. The plan given to Titus was: "In all things showing thyself an example of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us."

The pastor was correct that morning in his inference that better families are not necessarily the ones living within boundaries. His suggestion that the amount of money one has, or has not, cannot be classed as a determining factor, is decidedly true. Location, environment and a substantial program of finances all have a bearing, but are not the equipment required for the achievement of a better home in our contemporary social order. Too many times these are the very influences which lead us away from an ideology essential in a better home and toward definite human frustration. How then is one to know if young people are from the better families?

The better family is determined by the perspective in that home. A definite sense of Christian direction is indispensable. Definite technique will needs be employed to attain desired needs. Parental control may not be particularly evident. But without being told one is aware when in a better home that he is in the presence of those who have had individual Christian experience, and that it is exerting a great influence upon the younger members of the home. An inventory might be taken on this basis: Is grandfather all one should expect from one with long experience in Christian living? Is grandmother a good, pious soul, and does she exert Christian influence over younger women? Does mother love her home, her husband, her Lord and her children? Is the husband a high-minded Christian gentleman? Are the members of the family active in a church where the minister is such an example of good works that those on the contrary part can find no evil thing to say? These are the divine standards given by Paul to Titus; and, my friends, where these things are and abound we may say that the children are from one of the better families.

McPherson, Kans.

"Just When I Need Him"

BY GRACE HILEMAN MILLER

Mary Cassel's voice sounded clear on the evening air as she sang with a triumphant note:

"Just when I need him, Jesus is near,
Just when I falter, just when I fear;
Ready to help me, ready to cheer,
Just when I need him most."

"Well, sister, you surely sing that as though you mean it," remarked Rebecca Kline, appearing suddenly in the doorway.

"Why shouldn't I mean every word of it? I came home from the quilting blue and discouraged. I had heard how certain people are talking about me. I asked myself why; have I given cause for such reports? And the worst of it is that one woman dragged my children into the story. While pondering all this and how I might make the most of the situation, the hymn burst from my heart—'Just when I need him, Jesus is near!' What if I am misunderstood and talked about by mere women? Even if the tale flies from lip to lip, and grows rank as it flies, I can endure it! 'Jesus is true, never forsaking all the way through; giving for burdens pleasures anew.' Since he is my all, I really can pray: Help me, dear Lord, to heap coals of fire on the unkind talker's head."

"Mary Cassel, your happiness is contagious. I, too, came here blue as indigo over some little things others have said about me; but you make me ashamed. I believe I can sing that song, too, and mean it—"

"Come on, Rebecca, join your alto voice with my so-

prano," and the two conscientious women lifted their hearts in harmonious melody to the Jesus who is always near his children just when they need him!

La Verne, Calif.

Camp Memories

BY ROLAND L. SHOWALTER

The season's coldest night flings her arms about our home. But inside logs crackle in the big fireplace, chairs are drawn near to enjoy its warmth, the people are happy with popcorn, apples and memories. Sparks rising from a log fire—memories rich they bring.

Strangely our minds seem to enjoy roaming in the realm of the opposite. Now it seems that again we are seated around our great roaring campfire with songs dear to campers, the open starlit sky, the silent oaks standing guard and pointing toward heaven, home of the "Great Spirit." The magic circle of fellowship grows sacred as the leader rises to speak. God seems to be seated in our very midst. The words of the speaker take us out of our common life situations and we seem to rise to the very gates of heaven, "to catch a glimpse of glory bright," that we may carry home. But it grows late, the fire burns dimly, charred logs crumble to the center of the fire. Once again we are standing with arms outstretched, our own benediction borrowed from Indian legend. Silently we leave and climbing the hill with blankets around our shoulders, we turn at the top, hand in hand for a parting glimpse of the glowing embers. A silent prayer surging within us asks that we may constantly be near to God, that his voice may always be so clear. This prayer is too great for words, only the soul can breathe it.

But in the flames of my fire I seem to see faces—faces of friends that camp has re-created. This is the compensation that we who lead receive, these reconstructed lives. Two young men now in the ministry preparing for service, a third will soon decide; several girls now in school training for Christian service; a high school girl, too bashful to bring her guitar last year, practicing already and counting the days until next camp; some new souls won for the kingdom—with countless rich wholesome friendships blossoming into fine Brethren homes. These are the fruits of camp. And that is not to mention two new district leaders, discoveries of last year, and unknown numbers who have chosen the "high way" over the "low" that they had been following. I shudder to think of where these young people might be today if one Church of the Brethren camp had not been founded four years ago. And I can only seek the forgiveness of God for not having worked harder, and helped personally to bring more young people to camp. But in the same petition I ask for direction that I may this summer work harder, and help more needy young souls to camp that they may live and walk with God more closely.

My fire grows dimmer, and the friends are sleepy. The popcorn and apples are gone. But the memories will never fade, for they have not only molded themselves in my own character and thought. These memories live beside me in the faces of friends whose lives are living testimonies that character can be built in our youth, and that this generation is not a hopeless lot of sinful humanity; rather, they are a mass of vitality and possibilities, awaiting the imprint of our most modern method of religious education.

Canton, Ohio.

THE CHURCH AT WORK

ADULT CHRISTIAN WORKERS

"Love Your Enemies"

Sunday, Aug. 13

Scripture: Matt. 5: 43-48

I. The Problem.

1. Why do many professing Christians love their friends and hate their enemies?

2. Is it possible to do good to an enemy in a wicked way? Give examples.

3. What four things did Jesus say in Luke 6: 27, 28 that a disciple should do for his enemies?

4. What evidence do we have that God loves his enemies?

5. What does Paul mean by heaping coals of fire on the head of an enemy (Rom. 12: 20)?

II. The Solution of the Problem.

How can we help adults to have love as constant as the sun and the rain? Will it help to think of God's perfect love?

Will it help to lower our standard from Christ's perfection?

Will it help to think of the weaknesses of men?

Will it help to understand others better?

Can one hate a person that he sincerely has prayed for?

Does serving others help to strengthen one's love for them?

III. What will we do about loving enemies instead of hating them? List three things.

WOMEN'S WORK

What Women Do at the McPherson Regional Conference

By Mrs. V. F. Schwalm, McPherson, Kansas

The Women's Work at the McPherson Regional Conference held each February began in a very small way a number of years ago. The leaders of Women's Work in our own local church invited the visiting women to attend our regular weekly meeting and our own ladies put on the program, usually of a missionary nature.

Soon it seemed there was a demand for more help for the women who came to this conference. So we arranged for an informal discussion meeting one afternoon, followed by an inspirational meeting the following afternoon.

These discussion days proved so helpful that now their number is increased to one or more each day during the conference.

During the first two hours of the morning while the pastors are having their discussion the women meet for their own discussion.

One interest of Women's Work is emphasized each year. For instance, two years ago when Ruth Shriver was with us the mornings' discussions were entirely given to children's work. The following year Anetta Mow was with us and then the discussions were specifically on Women's Work.

The pastors' wives also wished to have a session of their own, so this past year, led by Mrs. J. H. Mathis, they met each day in the late afternoon to discuss their problems and to pass on their helpful suggestions.

Thursday afternoon's program is always of an inspirational character. Plays have been given, papers prepared, readings given and speeches made on mother and daughter, missionary, peace and temperance subjects.

Women come many miles for these meetings and they are eager for all the help given, so use is made of all the time available.

LEADERSHIP EDUCATION

Important!

August 31, 1939, is the last date when students taking Standard Leadership courses can receive a diploma under the old requirements which have prevailed for some years. This announcement has been carried in Leadership Bulletins 501 and 502** at various times during the last three years and now the time has come for the change.*

The Meaning of the New Requirements

The requirements for a diploma in the old Standard Leadership Curriculum were six general courses, three in some one age group (adult, youth or children) and three in some specialization or "cause" field. The general classifications, names and numbers of these courses are given at the very end of this article. Any credits earned under the old Standard Leadership Training set-up are good for ten years from the time when they were awarded; but after Aug. 31, 1939, a diploma or Second Certificate of Progress as it is now called, can be secured only by meeting the new requirements.

What the New Requirements Are

A Second Certificate of Progress† (or diploma) will be issued to a student who completes the following requirements:

Religious Experience

1. Church relationships: Participation in worship, service, budget, and fellowship of the church, and the reading of a denominational or other religious periodical.

2. Religious growth: the adoption of a personal plan of religious growth for two years. Religious growth is assured when means that stimulate growth are systematically used. Recognized means include prayer, study of the Bible and other religious books, participation in religious meetings, purposive activity in meeting human need, cultivation of friendship, meditation, reading of biography and of devotional literature. The use of each means of growth should be systematically planned.

Leadership Experience

3. Leadership experience: at least two years of successful experience. (Successful experience will be measured by a list of specific items dealing with the type of leadership activity being carried on.)

* Bulletin 501—The First Series Courses of the Standard Leadership Curriculum.

** Bulletin 502—The Second Series Courses of the Standard Leadership Curriculum.

† There is also a First Certificate of Progress for meeting of requirements of the First Series Courses. See Bulletin 501, p. 26, for further information.

Educational Growth

4. Reading: A religious education magazine for the current year (either a denominational magazine or the International Journal of Religious Education) and one in the field of religious education not including those required in connection with the courses under paragraph (6) below. The book should have been recently read, and should be a fairly recent one.

5. Conferences: attendance at at least sixty per cent of his local church workers' conferences, and registration and attendance at least one denominational or interdenominational religious education convention or institute. When students are not teachers or officers in a church school they must have this same percentage of attendance at the meetings of the official board or general committees designed to plan and develop their work.

6. Courses: completion of ten Second Series courses, distributed as follows:

a. Four courses selected from Group I, distributed over at least two of the sections. (See list of courses in Bulletin 502, below.)

b. Four courses chosen from among those in Groups II to VII that relate to the leadership responsibilities carried by the student in his church or related agency. Ordinarily these four courses will be taken from some one group. The agency granting the Second Certificate, however, may permit the selection of these courses from more than one group if the worker has specific responsibilities in more than one field.

c. Two other Second Series courses, as the student chooses. These may be thought of as electives. When a student has previously completed four First Series courses, these two electives may be omitted. One may be omitted when he has completed two First Series courses.

List of the Courses as Given in Bulletin 502 (Second Series Courses)

Group I. General Courses**Section 1. Religion in Personal and Social Life**

- Course 110b. Personal Religious Living
- Course 111b. My Christian Beliefs
- Course 112b. The Christian Message for Our Present-Day World

Section 2. The Bible and Other Religious Literature

- Course 120b. How the Bible Came to Be
- Course 121b. The Old Testament: Its Content and Values
- Course 122b. The New Testament: Its Content and Values
- Course 123b. The Prophets and Their Messages
- Course 124b. Jesus and His Teachings

Section 3.

- Course 130b. The Purpose and Program of the Church
- Course 131b. The Church Through the Centuries
- Course 132b. The Church and Social Work
- Course 133b. The Church and Social Action

Section 4. Psychology and Method for Church Leaders

- Course 140b. How Christian Growth Takes Place
- Course 140.1b. Christian Evangelism
- Course 141b. Understanding Our Pupils
- Course 142b. Ways of Teaching
- Course 142.1b. The Use of Art in Christian Education
- Course 142.2b. The Use of Dramatics in Christian Education
- Course 142.3b. Recreational Leadership
- Course 142.4b. Methods of Education Regarding the Alcohol Problem
- Course 143b. Missionary Education in the Church
- Course 144b. Christian Worship
- Course 144.1b. The Use of Music in Christian Education
- Course 145b. The Church and Family Welfare
- Course 146b. A Background Course for Teaching a Home Mission Subject
- Course 147b. A Background Course for Teaching a World Mission Subject
- Course 148b. The Christian Task Abroad
- Course 149b. The Christian Task at Home

Group II. Children's Division Courses**Section 1. Divisional Courses**

- Course 210b. The Growth of Christian Personality During Childhood
- Course 211b. Guiding Children in Christian Growth
- Course 212b. Administration of Children's Work in the Small School
- Course 213b. The Home and Church Working Together in the Religious Nurture of Children
- Course 214b. Missionary Activities in a Program of Christian Education of Children
- Course 215b. The Child's Approach to Religion

Section 2. Nursery Department Courses

- Course 220b. In-the-Home Work of the Nursery Department
- Course 221b. At-the-Church Work of the Nursery Department
- Course 222b. How to Find and Use Teaching Materials for Nursery Children

Section 3. Beginners' Department Courses

- Course 230b. Administration, Grouping, and Equipment in the Beginners' Group
- Course 231b. Guiding Beginners in Christian Growth
- Course 232b. How to Find and Use Source Materials for Beginners

Section 4. Primary Department Courses

- Course 240b. Administration, Grouping and Equipment in the Primary Department
- Course 241b. Guiding the Religious Growth of Primary Children
- Course 242b. How to Find and Use Source Material for Primary Children

Section 5. Junior Department Courses

- Course 250b. Administration, Grouping, and Equipment in the Junior Department
- Course 251b. Guiding the Religious Growth of Juniors
- Course 252b. How to Find and Use Source Materials for Juniors

Group III. Young People's Division Courses**Section 1. Divisional Courses**

- Course 310b. Understanding Youth
- Course 311b. Guiding Youth's Approach to Religion
- Course 312b. Understanding Ourselves
- Course 313b. Building and Administering a Total Youth Program
- Course 314b. Methods for Guidance of Youth Groups
- Course 315b. Guiding Youth Groups in Specific Projects
- Course 316b. The Art of Leadership
- Course 317b. Youth and Worship
- Course 318b. Youth Groups in Co-operation
- Course 319b. My Life Work
- Course 319.1b. Finding and Using Source Materials for the Youth Program

Section 2. Intermediate Department Courses

- Course 323b. Building and Administering an Intermediate (Pioneer) Program
- Course 324b. Methods for Guidance of Intermediate Groups

Section 3. Senior Department Courses

- Course 333b. Building and Administering a Senior Program
- Course 334b. Methods for Guidance of Senior Groups

Section 4. Young People's Department Courses

- Course 343b. Building and Administering a Young People's Program
- Course 344b. Methods for Guidance of Young People's Groups

Group IV. Adult Division Courses**Section 1. Adult Education Courses**

- Course 410b. The Church's Opportunity in Adult Education
- Course 411b. Understanding Adults
- Course 412b. Methods and Materials in Educating Adults
- Course 413b. Organizing for Adult Education in the Church
- Course 414b. Resources for Adult Christian Education

Section 2. Parent Education

- Course 420b. Guidance in Christian Homemaking
- Course 421b. Techniques in Leading Parent Groups
- Course 422b. Developing a Program of Parent Education in the Church

Group V. Leadership Development Courses

- Course 510b. A Local Church Program of Leadership Education
- Course 511b. How to Teach a "First Series" Course
- Course 512b. Planning and Conducting a Series of Workers' Conferences
- Course 520b. Helping Leaders Improve Their Work

Group VI. Administration Courses

- Course 610b. How to Administer the Sunday Church School
- Course 611b. How to Administer the Program of the Local Church

- Course 613b. How to Administer the Vacation Church School
- Course 614b. Financing the Work of the Church
- Course 617b. The Superintendent and His Task
- Course 618b. The Secretary and His Task

Group VII. Field Work Courses

- Course 710b. Co-operation Among Community Religious and Character Education Forces
- Course 711b. Council of Religious Education and Their Work
- Course 712b. Administration and Development of Council Work
- Course 713b. Resources for Leadership Growth

List of the Courses as Given in Old Standard Leadership Curriculum

A. Required General Courses

- Course 1. A Study of the Pupil
- Course 2. The Principles of Teaching
- Course 3. The Old Testament
- Course 4. The New Testament
- Course 5. The Message and Program of the Christian Religion
- Course 6. The Teaching Work of the Church

B. Required Specialization Courses

- Nursery Department
 - Course 11. The Problems of the Child's Own Experience
 - Course 12. The Problems of the Leader of the Nursery Class
 - Course 13. The Problems of Home Contacts

Beginners' Department

- Course 21. A Study of Early Childhood
- Course 22. Beginners' Materials and Methods
- Course 23. Beginners' Department Administration

Primary Department

- Course 31. A Study of Middle Childhood
- Course 32. Primary Materials and Methods
- Course 33. Primary Department Administration

Junior Department

- Course 41. A Study of Later Childhood
- Course 42. Junior Materials and Methods
- Course 43. Junior Department Administration

Combined Elementary Department

- Course 11-21-31-41. A Study of Childhood
- Course 12-22-32-42. Materials and Methods for Children
- Course 13-23-33-43. Administration in the Children's Department

Intermediate Department

- Course 51. A Study of Early Adolescence
- Course 52. Intermediate Materials and Methods
- Course 53. Intermediate Department Administration

Senior Department

- Course 61. A Study of Middle Adolescence
- Course 62. Senior Materials and Methods
- Course 63. Senior Department Administration

Young People's Department

- Course 71. A Study of Later Adolescence
- Course 72. Young People's Materials and Methods
- Course 73. Young People's Department Administration

Combined Adolescent Department

- Course 51-61-71. A Study of Adolescence
- Course 52-62-72. Adolescent Materials and Methods
- Course 53-63-73. Adolescent Department Administration

Adult Department

- Course 81. A Study of Adult Life
- Course 82. Adult Materials and Methods
- Course 83. Adult Department Administration

Administration Department

- Course 91. Church School Administration
- Course 92. Curriculum of Religious Education
- Course 93. Supervision in Religious Education

C. Elective Courses

- Course 91. Church School Administration
- Course 92. The Curriculum of Religious Education
- Course 93. Supervision in Religious Education
- Course 101. The Life of Christ
- Course 102. Studies in the Prophets
- Course 105. Church History
- Course 106. Missionary Materials and Methods
- Course 107. Training in Worship and the Devotional Life
- Course 108. Dramatization and Pageantry
- Course 109. Religious Education in the Family
- Course 110. Recreational Leadership
- Course 111. Principles of Christian Service
- Course 112. Music in Religious Education
- Course 114. A Brief History of Religious Education
- Course 115. Administration of Leadership Training
- Course 117. The Administration of Weekday Church Schools
- Course 118. The Administration of Vacation Church Schools
- Course 119. How the New Testament Grew

- Course 120. The Development of the English Bible
- Course 121. Councils of Religious Education
- Course 201. Story Telling in Religious Education
- Course 202. Beginners' Worship
- Course 203. Primary Worship
- Course 204. Junior Worship
- Course 205. Supervision in Elementary Education
- Course 206. Administration of Elementary Work
- Course 301. Adolescent Worship
- Course 304. Supervision in Adolescent Education
- Course 305. Agencies for the Religious Education of Adolescents
- Course 306. Materials and Methods of Vocational Guidance
- Course 307. Supervised Practice Work
- Course 308. World Missions
- Course 309. Home Missions

Transfer of Student Credit from the Old to the New Curriculum Parallel Courses

Old	New	Old	New
Course 1 parallels 141b		Course 63 parallels 333b	
Course 2 parallels 142b		Course 72 parallels 344b	
Course 3 is related to 121b		Course 73 parallels 343b	
Course 4 is related to 122b		Course 81 parallels 411b	
Course 5 is related to 111b, 112b		Course 82 parallels 412b	
Course 6 parallels 130b		Course 83 parallels 413b	
Course 11-21-31-41 parallels 210b		Course 91 parallels 610b	
Course 12 parallels 222b		Course 93 parallels 520b	
Course 22 parallels 231b		Course 101 is related to 124b	
Course 23 parallels 230b		Course 102 parallels 123b	
Course 32 parallels 241b		Course 105 parallels 131b	
Course 33 parallels 240b		Course 106 parallels 143b	
Course 42 parallels 251b		Course 107 parallels 144b	
Course 43 parallels 250b		Course 109 is related to 420b	
Course 51-61-71 parallels 310b		Course 111 is related to 112b, 132b	
Course 52-62-72 parallels 314b		Course 118 parallels 613b	
Course 53-63-73 parallels 313b		Course 121 parallels 711b	
Course 52 parallels 324b		Course 206 parallels 212b	
Course 53 parallels 323b		Course 301 parallels 317b	
Course 62 parallels 334b		Course 306 parallels 319b	

In Conclusion

Any individual student or teacher wishing further details will please write the Board of Christian Education, 22 S. State St., Elgin, Illinois.

China Share Letter

(Continued From Page 15)

student nurses. We are to take in four more women students as one leaves to get married and one goes to a real nurses' training school. How we do hate to see our best girls have to go elsewhere for their training, but it is impossible for us to run an accredited training school here without another foreign nurse who is trained for the work. We hope that in the future we may be able to have a real training school for nurses at Ping Ting.

We also have a man evangelist on full time at the hospital and a woman half time. Our aim is that our nurses be Christian, and that their life and work as well as their words witness for Christ daily. Some of my happiest experiences in the last year have been when with some of our nurses we have taken time to have a quiet time together and talk over and pray about some problems in the work. By then we either had a solution or could trust our Christ to find the right one for us at the right time. That is the biggest problem for all of us out here—how to keep from having our time so filled up with work that needs to be done that we have no time to help people with their spiritual problems when they come to us. Pray for us all that we may be led by our Master to know how we can best help these folks to know our Christ.

Your representative for Christ in China,

Martha N. Parker.

CORRESPONDENCE

What Would Happen If—

We laid hold of all our opportunities where prohibition is concerned?

When we met at our Annual Conference this year, and that great body of women met in the Tabernacle to discuss this very important question, the thought ran through my mind: "Suppose every woman in this audience would do all that was in her power to help stamp out the liquor traffic, would it help?"

How could it do otherwise than help? One little stick cannot burn alone, but add some more little sticks to that first one, and soon you have a nice fire. So it could be with the forces that would like to annihilate the many places of business that handle drinks.

Alone, one person cannot cause much of a commotion along this line. I do not feel that I have done my duty, when I think a thing is wrong, and I just protest about it, if there is something else that I can do. It sometimes inconveniences us to hold to our ideals; for instance, when we have to go through the third little town before we can find a restaurant that does not sell beer. But isn't the principle of the thing worth it? And won't it do that restaurant keeper some good to let him know the circumstances? I think it will.

But better still, there are things which every woman can do right in her own home town every day, and it is in this way that I feel we would really accomplish something, if we would all stick together.

We talk about cut-rate stores, especially grocery stores. Often the customer thinks she is really getting a bargain. I say "she," because I believe it is generally conceded that it is the women who are the bargain hunters. While I do know there are many items in the grocery line that are quoted at cost, perhaps below, these merchants are not losing money. Perhaps they will on those few items, but how about the rest? And then, as a side line, there is the beer they sell, and there-in comes the big profit.

Perhaps a few doors away is a grocer who does not deal in beer, and who, for the most part, has prices that compare favorably with the one who does sell beer. This man tries to run a clean, honest business, with very little profit, for he can't show much profit and compete with the other grocers; but even though the woman does not like the idea of beer, she will, nevertheless, patronize the store that does sell beer, in order to save 2c on a pound of coffee.

Now cents do count, I well know that; but is it showing good common sense, to throw away your convictions, your notions of right and wrong, just to save a few cents a week? And especially if your family know how you feel about this matter, will you be able to do a first-class job of convincing them that you think this thing wrong, and yet deal where the stuff is sold?

To my knowledge, there is just one drugstore in our city of about 33,000 people, that does not handle liquor. What do you think would happen if all the women of the city, who really believe in prohibition, would quit trading with all the other druggists, and patronize this drug-gist alone? Would it make any difference to him, and to the others as well? I surely believe it would. The majority of his stock is sold just about as cheaply as the druggist who has his liquors on the side at a large profit. If all the conscientious women of this city would do that,

he would have such a business he would be able to have a special sale perpetually.

Everything has a beginning in a small way, but what would be the results if every woman in the brotherhood would take a positive stand against this thing? Other good things which have helped our homes, our churches and our nation have had small beginnings; but by persistence, prayer, and a steadfastness of purpose, big dividends have been paid.

Isn't there something that we can do about it, besides just talk and say that prohibition should come back? We know it should. God alone knows how many young lives have been wrecked since the so-called Christian people lay down on the job and helped vote prohibition out, because that is where we will have to lay the blame—on the ones who were neutral as the ones who didn't care.

But I firmly believe that if every woman in the brotherhood would resolve that she would buy no groceries or drugs where liquor is sold, would patronize no restaurant that handles it, it would make a difference.

Elkhart, Ind.

Grace Cripe.

Donald E. Klinger

On May 27, about 5 P. M., what seemed like a tragedy removed from our fellowship, Bro. Donald Enos Klinger of 5824 Arthington St., Chicago, Ill. The automobile he was driving was struck and rolled over several times at an intersection of highways near Cicero, Ill., and he was almost instantly killed.



Donald was born June 2, 1917. Early in life he showed an unusual interest in the things of the Spirit. In 1930 he united with the church and later became a pianist and teacher in the Sunday school. He also became associated with a group of young people in

his community who abounded in Bible study, prayer, and witnessing for Christ. He studied at Northern Baptist Theological Seminary, and was licensed to preach the gospel in the First church of Chicago, April 24, 1938. At the time of his death he was on his way to Westmont, Ill., where he was serving as an assistant in the Baptist church.

On June 2, 1938, the twenty-first anniversary of his birth, he was married in the First church of Chicago in a religious setting of his own choosing, to Miss Minda Buttry, a fine young woman of like precious faith. Together they established a happy home dedicated to the service of Christ and the church.

Bro. Klinger is survived by his wife, to whom he had been married less than a year, his parents, Brother and Sister A. E. Klinger, two brothers and two sisters. Their sorrow is heavy, but is borne in the Christian faith that their disappointment is "His appointment."

Memorial services were conducted in the First church of Chicago, May 31 in charge of the writer, assisted by Rev. Wiens of the Westmont Baptist, and Rev. Lewis of the Harrison Street church, of Oak Park, Ill. Interment was made in Glen Oak cemetery.

Chicago, Ill.

M. Clyde Horst.

An Essential Left Out

In Gospel Messenger No. 26, under the title, The Anderson Conference, Bro. I. S. Long gave some fine reflections.

I wish to add one thought. There were no invitations given after any of those splendid addresses. I remember distinctly at some of our Conferences years back, that invitations to those unsaved were given, with the result that there were some baptisms during the period of the meeting. A deep disappointment came into my heart when no invitations were given at the close of those soul-stirring messages given at our late Conference.

I was informed that the people on whose ground our meeting was held never fail to give an invitation at their large church gatherings. In the article, Church Management and Leadership, by Galen K. Walker, Messenger for July 1, the question is asked: "Have we lost the evangelistic note in our pastoral program?" Bro. Walker then adds: "Personally, I like to give an invitation to accept Christ every Lord's day." I like the suggestion and for all our Conferences—both district and national. The deep impressions I received at our Conferences I shall never forget; they were an incentive to my final decision to accept Christ.

Goshen, Ind.

Lanah Hess.

Elder Amos M. Kuhns

Elder Amos M. Kuhns was born Feb. 23, 1870, and died in his 70th year, or on June 9, 1939. In latter years he was subject to periods of ill health. Last May 22 he was stricken with a heart attack. Following a second attack, which left him very weak in body, he was taken to the Hershey hospital. Just before he left for the hospital he called for the anointing service. Eight days later he went on to his heavenly home.

He was married to Clara Fackler on Oct. 7, 1888. In October of last year Brother and Sister Kuhns celebrated their golden wedding anniversary. Relatives and friends joined in congratulating them on that occasion. His wife, their only child—a daughter Orpha, married to John Swope—and two grandchildren survive. One sister, Mrs. Minnie Shelly, also mourns his passing, together with his many friends which he readily made in the church and in his business contacts.

Funeral services were held in the Hanoverdale Church of the Brethren. His associates in the ministry, Brethren Thomas Patrick, Ulysses Gingrich, and Hiram Frysinger gave the funeral message. Burial took place in the adjoining cemetery.

Bro. Kuhns with his wife became a member of the church in 1889. In 1904 he was called to the ministry by the Big Swatara congregation, and in 1921 ordained as elder. During his ministry he held fifty-eight revivals, served his home church faithfully as a preacher of the Word in his appointed time, as elder in charge for several years, and in other capacities as called upon. He was often called to officiate in both marriage and funeral services. He was much interested in the Brethren Home at Neffsville, serving as secretary for nine years. These years of service were gladly given as a free minister. During his lifetime he engaged in various business enterprises and at the time of his death was agent for automobile and fire insurance.

Bro. Kuhns was a consistent student of the Bible and

sincerely tried to apply in his daily life those things which he read. He was known for his love for the church, for his deep interest in preserving the faith as it was given us by our fathers, and for his concern that the church might grow and prosper spiritually. He traveled much among the churches being deeply interested as the Apostle Paul in both bringing a spiritual gift and receiving comfort and blessing from their mutual faith. He especially enjoyed those times when called upon to speak to the children.

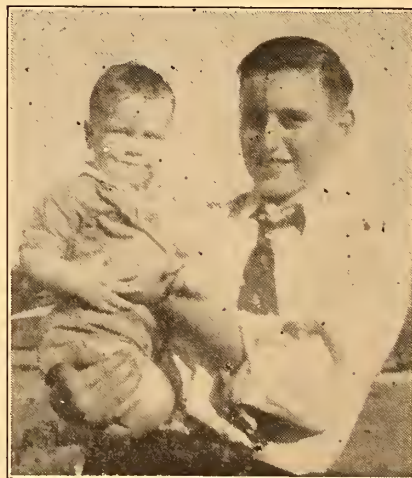
His funeral text, Philpp. 1: 23, 24, "For I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better; yet to abide in the flesh is more needful for your sake," was a true expression of his attitude in latter days. He had that desire to depart and meet his Lord, but also felt he could still be of service to his family, his church and his friends. Our hearts are made sad by his departure but we rejoice in the memory of a life well spent.

Harrisburg, Pa.

Irene K. Frysinger.

Passing of C. A. Olwin, Jr.

Chester A. Olwin, Jr., son of Chester A. and Beatrice Yaney Olwin, was born in Washington County, Okla., Aug. 21, 1922, and passed from this life in a tragic automobile accident in Tulsa, Okla., June 6, 1939, aged 16 years, 9 months and 16 days.



In the fall of 1929 he moved with the family from Washington County to Chelsea, in Rogers County, Oklahoma. They lived in and near Chelsea until June 1, 1937, when they moved to Cushing where they have since resided. He attended the public schools in the above mentioned places and had finished his sophomore year in high school.

Junior accepted Christ as his personal Savior in a revival held in the Bartlesville Church of the Brethren, by Bro. S. E. Thompson and was baptized by him Nov. 10, 1935, at the age of thirteen. His parents began taking him to Sunday school and church services in babyhood and this good habit he continued till his passing. He loved his church and willingly and cheerfully did all he could to further its cause. His Sunday-school teacher said after his passing: "It made no difference about the weather or whether anyone else was there, I knew I'd have a class, for Junior was always there." The weeks spent in young people's camp did much to deepen his spiritual life, and to give him a glimpse of the world mission of the church.

Junior's love for children was almost unequalled in a lad of his age. If there were children about they were always in his arms or on his lap and he never found one so timid but that in a very short time he had won its confidence and love. Whenever we saw him with them we thought of the Master's words: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And again: "Except ye be converted and become as little children, ye shall in no wise enter the kingdom of God." Not only was he loved and trusted by children, but he was respected by his associates and looked upon by his teachers as a lad of great promise.

On the morning of June 6, Junior left home smiling and happy as usual. He was going with some friends back to the old home near Chelsea for a brief visit. As he left the door he smiled and waved good-by, and so we remember him, as ever the happy, cheerful lad going out to meet whatever life held for him. He was never to return to us in this life, but we have the comforting assurance that he is in that happy group, smiling and beckoning to us on the other shore.

He leaves to mourn his passing his father, mother, three sisters, an aged grandfather and grandmother, and a number of uncles, aunts and cousins, besides a host of friends in every community where he had lived.

Funeral services were conducted by his pastor, Bro. R. A. Haney, assisted by Bro. Ora Huston, pastor of the Oklahoma City church, and adult director of the B. Y. P. D. in this district. Burial was made in the Big Creek cemetery adjoining the church grounds. May the memory of his clean, cheerful, Christian life be an inspiration to both old and young.

Cushing, Okla.

Mr. and Mrs. C. A. Olwin.

Dr. and Mrs. D. W. Bowers Enjoy Fiftieth Anniversary

On Sunday, July 2, Dr. and Mrs. D. W. Bowers celebrated their fiftieth wedding anniversary at their home in Berryville. Over 300 registered guests attended the reception held by them,

and they came from near and far. There were guests registered from six states: Iowa, Missouri, Indiana, Michigan and South Dakota—as well as a big delegation from Illinois. All the Olney sanatorium doctors were in attendance except two who were unable to come. Flowers were telegraphed from California and telephone messages were received from points as far as Detroit. The oldest attendant was L. A. Hedrick of West Salem, aged ninety-three years, and the only Civil War veter-



eran of Edwards County.

Asked if he were not the oldest practitioner in Richland County, the doctor admitted that Dr. George T. Weber and Dr. W. E. Fritschie had him antedated one year. In spite of the arduous life that a country doctor leads, Dr. Bowers is as hale and hearty as a man ten years his junior. One would not imagine he is seventy-seven years of age.

Swimming his horse through the high waters of Bonpas Creek, while standing in the seat of his buggy, is only one of the hundreds of exciting experiences the doctor can relate out of his forty-four years of administering to the needs of the people of Bonpas Township, South Richland and North Edwards counties.

Dr. and Mrs. Bowers have been members of the Walnut Grove Church of the Brethren for a long time, serving the church faithfully. Mrs. Bowers has contributed much to the church through her music. We wish doctor and his good companion many more years of life and usefulness in the community.

Calhoun, Ill.

Mrs. Oliver Dearing.

Passing of Sister J. W. Fyock

Sister Elvira E. Fyock, daughter of Eld. Mark and Elizabeth Minser, died at her home near Purchase Line, Indiana County, Pa., on May 13, 1939, after a short illness. Sister Fyock was born Nov. 13, 1861, in Jefferson County and moved with her parents when but a small child to near the place where she died.

Early in life she united with the Church of the Brethren and was baptized in January of 1876 by Bro. J. B. Wampler. Since then her whole life has been devoted to God and the church. She was always at her post of duty in church work and ever loyal in spirit and service. She was quiet and unassuming, patient, friendly, sincere and not afraid to stand for right and truth. She loved music, and when quite young, led the singing in Sunday school and church. She was called upon at many funeral occasions to sing. In Sunday school for many years she taught the primary class. She was an active member of the Ladies' Aid Society until her health prevented her attending the meetings or participation in the work.

She was united in marriage to Bro. J. W. Fyock April 2, 1885, who survives her. She also leaves the following children: Ray L. Fyock, Mark G. Fyock, Anna Mary Trimble and Ira J. Fyock. During her fifty-four years of married life she was a great helpmate to her husband in the building of their home and establishing the family altar. The Bible and church literature were her chief source of reading material. The Bible was her constant companion.

On Sunday mornings in the earlier years she would arise early in order to get her work done and get her little ones ready in time to drive with her companion ten to twelve miles in a buggy to attend church. When it was impossible to go with her husband, she with her little ones would walk two miles to go to Sunday school. To the people living around her she was a good neighbor, always helping wherever and whenever she could in times of need. She is greatly missed in her home, the church and the community.

When she died, she left behind her a beautifully painted picture of a life well lived that has been and will continue to be a source of inspiration to all those who knew her.

The funeral services were in charge of her pastor, Dorsey Rotruck, at the Purchase Line Church of the Brethren. She was laid to rest in the Taylorsville cemetery.

Clymer, Pa.

Dorsey Rotruck.

Home-Going of Frank Stouffer Boerner

In the home-going of Frank Stouffer Boerner, on June 20, 1939, the Waynesboro, Pa., congregation lost another of its faithful charter members. He was the son of George and Sadie Stouffer Boerner and was born in Waynesboro, Pa., Feb. 19, 1871. Through his mother he was a direct descendant of one of our early church leaders, Eld. Jacob Price, who emigrated to America in 1719.

When but eighteen years old, because of the physical affliction of his father, he assumed the leadership of a family of ten members. At that time he took over the Boerner's Tailor Establishment and continued in that work until 1935 when he was forced to retire because of ill-health. Through this enterprise and his genial disposition he made many friends.

During evangelistic meetings conducted by Eld. Henry C. Early of Virginia, in 1888, he dedicated his life to his Savior and united with the Church of the Brethren. His Christian life was characterized by patience, humility and deep consecration. He served as our church chorister many years and as superintendent of our Sunday school two years. For forty-five years he was a teacher in our local Sunday school. Several summers he taught in his home school on Sunday morning and in the afternoon walked several miles through the hot sun to a country schoolhouse where he both superintended a school and taught a class.

For three and one-half years he was afflicted with a bad heart condition during which time he manifested much Christian fortitude and was strengthened therein by his devoted wife, who sympathetically and prayerfully ministered to both his physical and spiritual needs.

He is survived by his wife, nee Margaret Adams, together with three brothers and a sister, Mrs. H. D. Emmert, of Nappanee, Ind. Services were held at his late home, conducted by his pastor, Eld. Levi K. Ziegler, and Rev. W. L. Crowding of the Methodist church. Interment was made in Cedar Grove cemetery, Chambersburg, Pa.

Waynesboro, Pa.

Sudie M. Wingert.

Passing of Anna Elizabeth Statler Switzer

Anna Elizabeth Statler was born in Woodford County, Ill., April 16, 1858. She was married to Samuel Switzer Oct. 28, 1874, at Roanoke, Ill. To this union were born sixteen children, two boys dying in infancy and one daughter, Effie Beckner, passing away Nov. 21, 1931.

Seven boys and six girls remain: Bertie Cullen of Holmesville, Nebr.; J. A. Switzer of Grand Junction, Colo.; Nora Bashor, Mary Hartman and Charles Switzer of Waterford, Calif.; N. A. Switzer of Holmesville, Nebr.; S. O. Switzer of Denver, Colo.; Lily Kinzie, Wheaton, Minn.; Lulu Hendricks, O. S. Switzer, Jake Switzer, Ben Switzer and Minnie Warren of Lovewell, Kans. There are seventy-three grandchildren and sixty-five great-grandchildren. She leaves also: one sister, Mrs. Nellie Huebner, of Colfax, Ill.; one brother, Andrew Statler, of Chicago, Ill., and a host of friends and neighbors to mourn her passing.

The Switzers moved near Beatrice, Nebr., in 1895. In 1904 they moved to Lovewell, Kans. Her husband passed away Dec. 1, 1906. May 4, 1931, she was taken to the state hospital at Topeka, Kans., where she passed away May 7, 1939, at the age of 81 years and 21 days. She was a faithful member of the Church of the Brethren since girlhood, and always taught her children to live conscientious Christian lives.

Formoso, Kans.

Mrs. Minnie Warren.



MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Blickenstaff-Rogers.—By the undersigned, at his home in Muncie, Ind., July 2, 1939, Dr. Leonard Blickenstaff of Indianapolis, Ind., and Ella Elizabeth Rogers of Lynn, Ind.—L. S. Shively, Muncie, Ind.

Buchanan-Warner.—By the undersigned, at the bride's home in Covington, Ohio, Lloyd Willis Buchanan and Helen Jaenette Warner, both of Covington, Ohio.—G. L. Wine, Covington, Ohio.

Burns-Johanson.—By the undersigned, June 25, 1939, at the home of the groom's parents, Mr. and Mrs. Art Burns, near York, N. Dak., Roger N. Burns of York, N. Dak., and Augusta Johanson of Rolla, N. Dak.—D. A. Miller, Minot, N. Dak.

Carbniener-Stump.—By the undersigned, July 2, 1939, at Second South Bend Church of the Brethren, Blaine Carbniener and Vera Stump.—Edward Stump, North Liberty, Ind.

Clausen-Bailey.—By the undersigned, at his home in Colorado Springs, July 8, 1939, Fredric F. Clausen of Falfa, Colo., and Sister Gladys L. Bailey of Greeley, Colo.—S. G. Nickey, Colorado Springs, Colo.

Eager-Castle.—By the undersigned, at the home of the groom's parents, Mr. and Mrs. Oscar Eager, June 11, 1939, at Live Oak, Calif., James H. Eager of Live Oak and Rosella Mae Castle of San Bernardino, Calif.—W. R. Brubaker, Live Oak, Calif.

Goode-Coddry.—By the undersigned, near Yuba City, Calif., July 1, 1939, at the home of the bride's cousins, Mr. and Mrs. Chester Gordon, Herman Goode and Lorene Coddry, both of Live Oak, Calif.—W. R. Brubaker, Live Oak, Calif.

Hekel-Umcheid.—By the undersigned, at the home of the bride's parents, Mr. and Mrs. O. W. Baker of Live Oak, Calif., June 28, 1939, Ernie Hekel and Lauretta Umcheid, both of Live Oak.—W. R. Brubaker, Live Oak, Calif.

Long-Detwiler.—By the undersigned, in the New Enterprise Church of the Brethren, May 14, 1939, Wilfred L. Long and Etta Ruth Detwiler, both of New Enterprise, Pa.—Wilfred N. Stauffer, New Enterprise, Pa.

Shuman-Kurtz.—By the undersigned, in the Church of the Brethren, Live Oak, Calif., June 28, 1939, Walter Wayne Shuman of Colusa, Calif., and Wilma Blossom Kurtz of Yuba City, Calif.—W. R. Brubaker, Live Oak, Calif.

Taxis-Wikle.—By the undersigned, at the parsonage in Covington, Ohio, Herman A. Taxis of Dayton, Ohio, and Zanette Wikle of Covington, Ohio.—G. L. Wine, Covington, Ohio.

Wright-Crickenberger.—At the home of the undersigned, May 31, 1939, Leon Stanley Wright of Weyers Cave, Va., and Mary Waltine Crickenberger of Waynesboro, Va.—W. Paul Coffman, Staunton, Va.

FALLEN ASLEEP

Bodkin. George W., departed this life Jan. 12, 1939, at his home near Churchville, Va. He is survived by his wife, three daughters, eight sons, twenty-three grandchildren and sixteen great-grandchildren. For a number of years he was a member of the Church of the Brethren and was a regular attendant at church until recent years during which time he was afflicted. He was a kind, faithful man and a good neighbor. Funeral services were held at the St. Peters Lutheran church in Churchville, with Brethren W. H. Zigler and J. C. Garber, Rev. David F. Glavier and Rev. W. V. McCray officiating. Interment was in the nearby cemetery.—Anna Lee Smith, Mt. Solon, Va.

Casteel. Robert Lorn, Jr., passed away at the age of three and one-half months. He was the son of Robert and Josephine Thomas Casteel. He leaves his father, mother, three brothers and grandparents. Burial was in the Sisler cemetery.—Grace Sisler, Hazelton, W. Va.

Clark. Sister Rebecca, was born in Green County, Pa., Feb. 24, 1859, and died at Masontown, Pa., June 29. Early in life she moved to Fayette County, Pa., where at the age of twenty-six she accepted Christ as her Savior and united with the Fairview Church of the Brethren, Georges Creek. Her husband, A. B. Clark, preceded her in death by ten years. She leaves two sons, three daughters, twelve grandchildren and eleven great-grandchildren. Funeral services were held in the Fairview Church of the Brethren by her pastor, Bro. John C. Middlekauff, assisted by Eld. Albert Haught. Her body rests in the Fairview cemetery.—Mrs. I. O. Merryman, Smithfield, Pa.

Coxen. Bro. James W., was born Sept. 23, 1852, and died June 21, 1939, at the home of his daughter, Mrs. Emma Brownberger in Lancaster, Pa. Bro. Coxen spent most of his life in York County. He is survived by seven children and a number of grandchildren. One sister also survives. Funeral services were

held at the Koller funeral home in York by the undersigned. Interment was made in the Strayer cemetery near Dover, Pa.—M. A. Jacobs, York, Pa.

Culler. Henry, son of David and Elizabeth Kern Culler, was born near Louisville, Ohio, Feb. 12, 1861, and passed away June 14, 1939, at his home in Freeburg, Ohio. Dec. 23, 1888, he was married to Laura Ruff. He is survived by his wife, four sons and three daughters. His entire life was spent in Northeastern Ohio. For thirty-eight years he lived in the Freeburg community. He was a loyal and faithful member of the Freeburg Church of the Brethren. Funeral services were conducted in the Freeburg church by the writer, assisted by Eld. D. F. Stuckey. Interment in the cemetery beside the church.—H. C. Lehman, Salem, Ohio.

Drabensstott. Flora Ellen Harbaugh, died at her home near Custer, Mich., May 26, 1939, aged 62 years, 9 months and 28 days. She was married to Simon Henry Drabensstott Jan. 28, 1895, in Kosciusko County, Ind. They came to Mason County, Mich., in 1911. She is survived by her husband and all but two of her children. Funeral services were conducted by the undersigned from the Dorrel funeral home, with burial in Sugar Grove cemetery.—L. H. Prowant, Custer, Mich.

Emmert. Emma Potter, was born in Hagerstown, Ind., Jan. 17, 1855, and died May 26, 1939, at the home of her oldest son, George C. Emmert, in Mt. Morris, Ill. She was the youngest daughter of George and Arabella Ohr Potter, who came to Illinois in 1858. Here she grew to womanhood and in 1874 she was married to Daniel Emmert. With the exception of a few years she and her husband spent their entire life in this vicinity. To this union were born five children: a daughter who died in infancy, George C. of Mt. Morris, Harry L. of Los Angeles, Calif., Elsie O. of St. Charles, Ill., who long wrote the primary page in the Teachers' Monthly, and Mrs. G. W. Kieffaber who passed away a year ago. Surviving her also are eight grandchildren and four great-grandchildren. During the past five years of her declining health she maintained an interest in the household activities and in her friends both in Mt. Morris and St. Charles where she lived with her daughter, Elsie. She enjoyed the calls from her friends. She united with the Church of the Brethren soon after her marriage and continued a faithful member to the end. She endured suffering patiently. Her faith in God never wavered. She frequently said "I try to await patiently the close of life." She knew how to serve as a deacon's wife and gave herself unstintingly to her family and church. Funeral services at Mt. Morris were conducted by the writer and Foster B. Statler, from texts of her own choosing.—J. E. Miller, Elgin, Ill.

Fetterman. Jerome, departed this life at his home in Metamora, Ohio, aged 84 years and 3 months. He leaves his wife, one daughter and two sons. Funeral services were held in the home by Eld. James A. Guthrie, with burial in the Amboy cemetery.—Gertrude E. Guthrie, Swanton, Ohio.

Gilger. Harry, was born July 22, 1873, at Shamokin, Pa. He became a railroad conductor and continued in this responsible position until stricken with illness two years ago. In 1930 he and his wife joined the Church of the Brethren in Harrisburg. In May of 1937 Bro. Gilger suffered a stroke of apoplexy and had been confined to his home most of the time since. On May 13, 1939, he passed away. His pastor, Bro. Lewis H. Brumbaugh, conducted the funeral services, with interment in the Rolling Green Memorial park.—Mrs. E. M. Byrem, Camp Hill, Pa.

Groff. Ada Royer, was born May 23, 1876, and died June 18, 1939. She was the daughter of John and Sarah Hess Royer. Her husband, Abram R. Groff, and two daughters preceded her in death. She is survived by three sons, one daughter, nineteen grandchildren and one great-grandchild. While yet in her teens she accepted her Lord and united with the Church of the Brethren, and remained faithful. Funeral services were held in the home, followed by services in the Lititz Church of the Brethren, conducted by the pastor, Eld. James M. Moore. Interment was made in the Groffdale cemetery.—Mrs. Louis Huebener, Lititz, Pa.

Kensinger. Earl Jr., son of Earl and Grace Kensinger, died June 17, 1939, aged 15 months. He is survived by his parents, three brothers and three sisters. Funeral services were conducted at the home by Eld. I. B. Kensinger. Interment in the Brumbaugh cemetery at Fredericksburg.—Pearl Snowberger, Martinsburg, Pa.

Lamphier. A. H., was born in Medina County, Ohio, and departed this life in Fulton County, Ohio, aged 82 years. He leaves his wife and one daughter. Funeral services were held in the home by Eld. James A. Guthrie, with burial in the Amboy cemetery.—Gertrude E. Guthrie, Swanton, Ohio.

Paul. Barbara Ellen, aged 81 years, died June 4, at the home of a nephew, Milton Ulrich, in Huntington, Ind. She was born Dec. 23, 1857, in Huntington County, Ind., to Isaac and Elizabeth Paul. Funeral services were held at the Church of the Brethren in Huntington by Bro. Howard H. Keim, Jr., with interment in the Lancaster cemetery.—Joy Barnhart, Huntington, Ind.

Pyle. Robert Eugene, son of Mr. and Mrs. Ray Pyle, was born July 21, 1938, and died May 18, 1939. He is survived by his parents, and four sisters. Funeral services were held at the Rheems

house by Bro. Samuel Shearer and Bro. Abram Eshelman.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Redifer, Samuel R., died at the home of his son June 16, 1939, at the age of 78 years and 17 days. He was a member of the Church of the Brethren for a number of years. He is survived by a son and a daughter and nine grandchildren. Funeral services were held at the Lebanon Church of the Brethren by W. H. Zigler, N. J. Miller and B. E. Cupp. Interment in the adjoining cemetery.—Anna Lee Smith, Mt. Solon, Va.

Schnopp, Edna Fay, was born near Hazelton, W. Va., Dec. 3, 1938, and died the same day. She was the daughter of Robert and Mae Sisler Schnopp. She leaves her father, mother, a twin brother and two grandparents. Burial was in the Sisler cemetery.—Grace Sisler, Hazelton, W. Va.

Shideler, Sister Blanche, was born Sept. 11, 1878, in Arvilla, Ind., to Isaac and Adelia Swihart, and died June 18, at the Huntington County hospital. She was married to Charles A. Shideler on Dec. 1, 1901. Funeral services were held at the Church of the Brethren in Huntington, Ind., by Bro. Howard H. Keim, Jr., with interment in the Lancaster cemetery.—Joy Barnhart, Huntington, Ind.

Sisler, Mrs. Leanna Roesch, died at the home of her daughter, Mrs. Robert Howard, June 22, 1939, after a lingering illness. On the following Sunday funeral services were held in the Emmett church by Bro. Sam Bollinger. She was born Dec. 5, 1864, at Le Sener, Minn., and in 1865 she moved with her parents to Quinter, Kans. She was married to W. H. Sisler. Surviving are her two daughters, two sons, three sisters, two brothers, nineteen grandchildren and four great-grandchildren. Her husband preceded her in death two years. She was a faithful member of the Church of the Brethren.—D. J. Wampler, Emmett, Idaho.

Verghote, Louis, was born in Belgium and departed this life in Lenawee County, Mich., aged 71 years. He leaves one daughter in Belgium. Funeral services were held in the Mott funeral home by Eld. James A. Guthrie, with burial in the Zion cemetery.—Gertrude E. Guthrie, Swanton, Ohio.

Whitmer, Saylor P., aged 38 years, died suddenly at the Rockingham Memorial hospital in Harrisonburg, June 20. He was a faithful and active member of the Pleasant Valley congregation. His willing and cheerful service will be greatly missed. His untimely passing was a great shock to his many friends. Seventeen years ago he married Miss Esta Smith. Besides his wife he is survived by one son, his mother, two brothers and two sisters. Funeral services were conducted by Bro. C. E. Long, assisted by his pastor, Bro. M. M. Myers. Interment was in the cemetery adjoining the Pleasant Valley church.—Frank S. Driver, Weyers Cave, Va.

Wright, John M., was born in Papelo County, Iowa, Oct. 5, 1862, and passed away May 25, 1939. When he was eleven years of age his family moved to Nebraska and settled on a farm near Harvard. In 1887 he was married to Annie Hawthorne, and to this union were born eight children, two of whom passed away in infancy. He was a firm believer in the Bible and united with the Church of the Brethren in June of 1900. Bro. Wright had been in failing health and had been blind for over fourteen years. He suffered a number of strokes in the last five years. Surviving are his wife, four sons, two daughters, eighteen grandchildren, six great-grandchildren, one brother and two sisters. Brother and Sister Wright moved to Loveland, Colo., seven years ago where they had made their home since. He was laid to rest in the Lakeside cemetery in Loveland, with Bro. I. J. Sollenberger of Denver officiating.—Annie Wright, Loveland, Colo.

Zimmerman, James, son of Joseph and Sophia Zimmerman, was born Feb. 7, 1884, and died June 22, 1939. He is survived by his wife, two sons and two daughters. Funeral services were conducted in the Clover Creek church by Eld. I. B. Kensinger and S. C. Weyant. Interment in the Spring Hope cemetery.—Pearl Snowberger, Martinsburg, Pa.

Zimmerman, John P., was born near Spring Creek in Rockingham County, Va., May 10, 1862, and departed this life March 12, 1939. He was a son of the late John and Julia May Zimmerman. For the past forty-five years he made his home in the Stribling Springs community of Augusta County. He had been an invalid for the past seven years, but was a patient and uncomplaining sufferer. Surviving are five sisters. Uncle John, as he was known, had been a consistent member of the Church of the Brethren since young manhood. He was a man of fine character and was always interested in the welfare of his community. Funeral services were held at the Elk Run church by Eld. A. S. Thomas, assisted by Eld. W. H. Zigler. Burial in the near-by cemetery.—Anna Lee Smith, Mt. Solon, Va.

to retain Bro. Peters as pastor for another year. June 11 Brother and Sister H. D. Michael of St. John, Kans., were with us and Bro. Michael gave us an inspiring message. June 25 we held our love feast. The attendance was not as large as usual because of so much illness, but a beautiful spirit was manifest during the services. Bro. Dave Fouts officiated, assisted by Brethren Ira Metzker and Clyde Gammon. Bro. Forest Eisenbise, pastor of the Fresno church, will hold our revival meetings the latter part of January.—Mrs. J. R. Peters, Waterford, Calif., July 8.

Illinois

Batavia.—We had a pleasant surprise recently when Bro. Harvey Landis stopped here on an extended trip with his wife and six children to visit his brother, David Landis, our pastor. We enjoyed the Sunday service which he conducted during the worship hour. We also enjoyed meeting his wife, the former Hannah Lauver, who made her home here while her father was our pastor. We also commend our Ladies' Aid Society who realized about \$300 on the hundreds of doughnuts they baked and sold. During April each member enlisted a personal project, the proceeds of which were turned into the general fund. A little baby girl, Diane Georgine, the daughter of Brother and Sister Fred Richardson, was dedicated to the Lord in an impressive ceremony a short time ago, the service being conducted by Bro. David Landis.—Mrs. James C. Norman, Batavia, Ill., July 6.

Indiana

Anderson.—Conference is over although we can hardly realize it. The time went much too fast. We had the privilege of seeing and meeting many people we had always heard about and otherwise would not have seen. Several articles were left here at the camp grounds. Anyone who lost anything here may write to me and if it is here I will be glad to send it to you for the price of the postage. We have received seven new members into the church in the last couple of months. Most of these were children. We are always glad for new members.—Mary Leckron, Anderson, Ind., July 7.

Eel River.—On May 13 we held our mother and daughter banquet, with a good attendance. Sister Alice Ebey, returned missionary, was our speaker. Bro. Charles Zunkel of Danville, Ohio, held a two weeks' series of meetings, beginning June 18. Sister Irene Winger was chorister. The meeting closed July 2, with an all-day meeting and basket dinner at noon. In the evening we held our love feast. Preceding the love feast four were baptized.—Fern Wolfe Miller, North Manchester, Ind., July 8.

Huntington.—Our Easter sunrise service was well attended. The adult and junior choirs gave special numbers at our morning services. Four babies were presented by their parents and were dedicated by Bro. Howard H. Keim, Jr. Two were received by letter. The morning message was given by our pastor. The evening of April 20 was family night and following a fellowship supper we had a program and business meeting. May 7 the Palestine choir gave a musical program in our church auditorium. Our mother and daughter banquet was held on May 10. The program consisted of readings, special musical numbers and group singing. Mrs. Lydia Duncan was toastmistress. May 22 our vacation Bible school began, with a good enrollment. Many of our members attended Annual Conference at Anderson. May 21 a recognition service was held for the seven high school graduates in our church. A moving, talking picture of the play, Golgotha, was sponsored by the Men's Brotherhood and was given at the high school auditorium on June 12. On Children's Day several special songs were given by the children's choir and the children dramatized the story of The Good Samaritan. On July 1 our minister, Bro. Howard Keim, Jr., left with his wife and family for New York where he will study for a month at Columbia University.—Joy Barnhart, Huntington, Ind., July 9.

Ladoga.—This is a large, rural, brick church located one mile northwest of Ladoga in the wildwood, with a beautiful lawn landscaped with hedges and shrubbery. Although it was built over seventy years ago we have it splendidly equipped with electric lights and it is adequate for all types of services. We have been enjoying many spiritual blessings. On May 13 we had an inspiring evening service conducted by Bro. Rufus Bowman of Bethany Biblical Seminary. The following Sunday was Mother's Day and we had a basket dinner. Bro. Bowman was our guest speaker morning, afternoon and evening. June 25 Bro. W. W. Peters of Manchester College had charge of the morning service and brought a timely message. Our pastor, Bro. Lewis Deardorff, has planned very unusual and interesting services by having the primary and junior children take charge of the devotional exercises once each month with songs, recitations and prayer, the pastor closing with object lessons in sermonettes. At our family night once a quarter we enjoy a potluck supper and program sponsored by a committee of three. July 8 we met in council and our pastor was elected delegate to district meeting to be held at the Upper Fall Creek church at Middletown. Bro. Daniel Miller, our delegate to Annual Conference, brought back a splendid report. Bro. Heisey filled the pulpit July 9 and preached an impressive sermon. We are looking forward to our revival which will be held Aug. 6-20, with Bro. R. H. Nicodemus of Sturgis, Mich., as evangelist. The entire congregation is very much concerned about a mother of four children who has been confined to her bed for over a year.

CHURCH NEWS

California

Waterford.—May 12 seventy-five attended our mother and daughter meeting. A program was given by the daughters, after which the daughters served refreshments to the mothers. May 14 a Mother's Day play was given by the young married people's class. May 24 was our regular council meeting. It was decided

She has again submitted to a serious operation and we desire an interest in your prayers in her behalf. Due to the inability of our correspondent, Sister Lina Stoner, because of ill-health, the writer offered his service for this correspondence. She and her husband will be able to worship with us again soon.—Claude Harshbarger, Ladoga, Ind., July 10.

Sugar Creek.—Our communion on May 28 was attended by a large number. Many from neighboring churches came in and a real spiritual atmosphere prevailed. Bro. L. U. Kreider was in charge and Bro. Ira Kreider officiated. Other ministers present were Brethren Geo. Deaton, J. A. Snell, Paul Kendel, Frank Emely, Ray Smith and Elmer Gilbert. On June 4 Dr. Burke, a missionary from Africa, gave us a splendid talk and showed slides. June 15 we met in council and elected Bro. L. U. Kreider as elder. Our children's program was on July 2. The program was fine and a large crowd attended.—Mrs. Robert Arnett, Fort Wayne, Ind., July 11.

Union Grove.—As a result of a revival meeting four young people were baptized and four received by letter. Bro. A. R. Showalter of Air Point, Va., was our evangelist. Our annual May breakfast was well attended and greatly enjoyed. Our mother and daughter banquet was held May 17, with a good attendance. Russell K. Showalter, our pastor, served as delegate at Annual Conference. Our pastor accompanied the body of J. W. Huffman from Anderson to Rileyville, Va., and preached his funeral on June 21. Bro. Huffman took sick while attending Conference. Bro. I. E. Oberholtzer challenged us on June 25 with a message on Conditions in China. The Shoemaker reunion was held June 18, and Bro. Paul M. Studebaker preached the morning sermon. Our children's program was given July 9. Bro. Showalter accepted the call to the pastorate of the Sandy Creek congregation in West Virginia. His resignation as pastor of the Union Grove church comes at the close of four years of service. During this time the fellowship and growth of the church have been excellent. The church has not yet filled this vacancy.—Florence Showalter, Muncie, Ind., July 11.

West Marion.—During the past few months we enjoyed a visit from Brother and Sister I. W. Moomaw. Their visit added greatly to our missionary interest and knowledge. Bro. Robert Sherfy, student pastor of the Kokomo church, conducted our pre-Easter services while our pastor, Bro. Loren Bowman, filled the pulpit for Bro. Sherfy. Our communion was held on Good Friday evening, with Bro. Hostetler officiating. Prof. Miley of Bethany Biblical Seminary was with us recently, and we also enjoyed a visit from Bro. Wilbur Norris of North Manchester, Ind. Our pastor conducted informal discussions on Money Management and The Home, which were beneficial and vital to the membership. Bro. Wm. Tinkle of Taylor University, and one of our members gave an illustrated lecture on Home Fires Burning, which proved quite interesting. Four letters have been granted, one received and one reclaimed.—Ruby Witter, Marion, Ind., July 11.

Iowa

Mt. Etna.—We met for council on June 23 and elected church officers. Bro. Rogers was elected elder. Delegates to district conference were chosen, with Bro. Wm. Hickcox and Sister Lulu Knee as delegates and Bro. Russell Ramsey as Sunday-school delegate. Bro. Meredith Rogers and his wife are carrying on the church work during the summer. They are conducting a vacation Bible school, beginning July 10 and continuing for two weeks. A group of our young people attended the young people's conference of this district at Council Bluffs church June 24, 25.—Mrs. Dora Rogers, Mt. Etna, Iowa, July 10.

Louisiana

Roanoke.—June 4 a basket dinner was enjoyed by the members. In the afternoon we assembled for council. On Easter Sunday the young people rendered a program of musical numbers and scriptures based on the Easter story. On Children's Day the children had charge of the program. Bro. J. B. Firestone, a member of the Standing Committee to Annual Conference, gave a report of the Conference. Recently we had two converts. Our love feast was held June 16. We are looking forward to our district conference which will be held July 28-30. We anticipate the coming of Bro. Burton Metzler and Bro. C. D. Bonsack, our principal speakers.—Bessie Minnix, Roanoke, La., July 12.

Maryland

Bethesda Chapel.—Our evangelistic meetings were very interesting. Bro. Lawrence Bianchi was our evangelist and he preached seventeen sermons. Seven were baptized and one was reclaimed. The oldest man baptized was eighty-seven years old. Our attendance was large and a few nights the house would not hold near all of the people.—Mrs. Harold Green, Bittinger, Md., July 7.

Piney Creek.—We held our love feast May 6. In the afternoon Bro. Trimmer of York, Pa., gave an inspiring sermon. Brethren Rowland, Wm. Baker and Wm. Roop preached our examination sermon. Visiting ministers were Eld. Group who officiated, Wm. Roop, Edward Bixler, Wm. Kinsey, Elmer Schildt, Chauncey Trimmer, J. M. Prigel and Wm. Baker. It was a very spiritual meeting.—Mrs. Vergie A. Bowers, Taneytown, Md., June 29.

Missouri

Mountain Grove.—Our love feast was held on May 23, with Bro. Peterson officiating. We met in council last Thursday night. Brethren Doren Brubaker and Marvin Neher were elected delegates to district meeting, with Sisters Peterson and Rhodes as alternates. Bro. Robert Brower requested that his letter be transferred to the Carrington church of North Dakota. Bro. Peterson appointed a committee of three to see about digging a new basement under our church. Five boys from our church attended the young people's rally at Broadwater this week end. All the young people of our church are planning to attend district camp at Lebanon the last week in July.—Stella Lady, Mountain Grove, Mo., July 10.

Nebraska

Beatrice.—Our attendance at Sunday-school and church services is about the same through the year. We held our mother and daughter banquet June 30. The men did a splendid job of, serving the meal. We are expecting Bro. Hatton to be with us a few days soon. Plans are being made by some to attend summer camp at Crete. We have been holding a workers' conference once every quarter, making plans for the ensuing quarter. Our pastor being absent July 9 our Sunday-school superintendent, E. J. Kessler, took charge of the worship period.—Mrs. Ruth Dunn, Beatrice, Nebr., July 13.

North Carolina

Riverside.—A recent revival meeting was ably conducted by Bro. N. C. Reed of Mt. Airy, N. C., and the attendance was unusually good. At the conclusion of the meeting five were received into the church and there prevailed a renewed interest on the part of the entire membership. We are confident that this revival has proved inspiring to the Brethren in this vicinity.—Gilbert Osborne, North Wilkesboro, N. C., July 6.

Ohio

Pittsburg.—Our pre-Easter services were conducted by our pastor, with a union sunrise service in the M. E. church. Much good seed has been sown to bring forth fruit in days to come. A number of our members attended our district conference at Trotwood in April. A large number attended our Annual Conference at Anderson. Our mother and daughter banquet was held May 6, with fellowship supper and program by local talent. A potted plant was given each mother and daughter present. Our church is uniting with the Arcanum churches for Sunday evening services for July 16 and the five following weeks. Our young people's department will give a play, The Forgotten Man, at the Arcanum park on Sunday evening, July 23. Recently they gave the play, What Shall It Profit? The B. Y. P. D. of the Oakland congregation favored us with a play, which was very much appreciated. The River Brethren in Christ octet of Englewood, Ohio, and the Jubilee Singers from Mississippi favored us with programs recently. Our daily vacation Bible school will be held last week of July and the first week of August. The director and teachers will be home talent. At our last council it was decided to hold our love feast at the close of our evangelistic meeting. The time has not been decided upon.—Mrs. J. W. Eikenberry, Arcanum, Ohio, July 10.

Trotwood.—On Palm Sunday thirteen babies were consecrated. Bro. Edw. Frantz held pre-Easter services and officiated at our love feast on Easter night. Four were baptized on Easter Day. Recently we have had Missionaries W. J. Heisey, I. E. and Elizabeth Oberholtzer with us. Dr. Homer Burke of Africa presented his interesting picture, The Land of the Monkey Bread Tree. May 7 the young people presented the play, Brothers, with Treva Swink directing. Mother's Day was made more beautiful when, in addition to a fitting sermon, the intermediate girls presented each mother with a beautiful corsage. My Mother's Garden was the theme for the mother and daughter banquet June 6, under the leadership of Pearl Bashor. June 15 the missionary circle had charge of the quarterly meeting of Women's Work, when more than \$60 was received from mite boxes. A quilt was given to Elizabeth Oberholtzer by the women at this meeting. This spring the Men's Work sponsored a successful chair and table campaign for the church basement. New choir chairs have been purchased. The choir presented a splendid musical program June 25, with Thelma Shellhaas as director. Brother and Sister E. R. Fisher were our delegates to Annual Conference. At our council June 28 our presiding elder, Bro. Wm. Hollinger, was re-elected, Harold Stoner and Mark Shellhaas were re-elected as Sunday-school superintendent and assistant. Bro. Ralph Rarick will be with us the first two weeks of October for revival meetings.—Mrs. Eugene Landis, Trotwood, Ohio, June 29.

Oregon

Portland.—We met in council April 28 and two letters were granted. The home department gave a report. On Easter Sunday our young people gave a program. Mary of Bethany was given by the chorus. Ladies' Aid had a baked ham dinner to help raise money for church expenses. On June 4 we had a good attendance at our home-coming. A basket dinner was served at noon and in the evening a goodly number attended our love feast which was conducted by Bro. J. D. Miller of Al-

bany. On June 11 the children gave a Children's Day program. Two were received in the church, one by letter and one by baptism.—Mrs. Elsie Williams, Portland, Ore., July 5.

Pennsylvania

Bellwood.—We were privileged in hearing a deep spiritual service given by the Juniata College volunteer band. At our April council we gave the pastor a nice bonus and commended him for his faithfulness and work in the nine years at the Bellwood church. Delegates to district meeting at New Enterprise were Mrs. W. E. Campbell and Mrs. H. Paul Cox. Our pastor held evangelistic meetings for four evenings prior to the communion service and eight were baptized. Bro. D. B. Maddocks officiated at the love feast, assisted by Bro. Chester Baird and the pastor. The young married people entertained their mothers and daughters at the church. A nice program was followed by a luncheon. The Gleaners Bible class held a mission service and Brother and Sister Paul Holsinger gave a report of the mission sessions at Annual Conference. The vacation Bible school closed with a combined Children's Day and commencement service. They gave several little playlets demonstrating large portions of scripture memorized during the school. The enrollment was 139, with twenty-five workers. We are thinking of enlarging our plant as the children's quarters are so crowded. Six of our girls will be in camp this summer. We have a young people's choir which is directed by Mrs. Harold Evans. The Aid Society has had a busy year and will quit all summer to take care of the work on hand. The Sunday-school and church attendance is very good. We have a combined worship service from May until September. The pupils go direct to class sessions and then all departments meet in the auditorium for worship together, with a sermonette.—Mrs. H. Paul Cox, Bellwood, Pa., July 1.

Hooversville.—Bro. S. H. Lloyd Himes and sister of Windber, Pa., were with us on March 25 and showed pictures of China's mission field. Bro. J. M. Blough, returned missionary from India, was with us April 8, 9. He gave us very interesting talks on the India mission field. The baccalaureate service was held in our church May 28, and Pastor W. D. Rummel gave the address. On Mother's Day our Sunday school presented each mother with a carnation. On Father's Day we presented each father with a rosebud. June 25 Bro. A. J. Beeghly of Somerset was with us and gave an interesting sermon. In the evening we observed our love feast, with Bro. Beeghly officiating. We were glad to have with us Brother and Sister J. M. Blough. Brethren Beeghly and Blough were members of our congregation years ago. We were also glad to have with us Brother and Sister Paul Rummel. Bro. Rummel had been teaching in Massachusetts during the winter months and will be teaching in Juniata during the summer. They are members of our congregation at the present time. Two have been baptized. A group from our Sunday school visited the Old Folks' Home at Scalp Level on June 28 and rendered a short program.—Blanche M. Hershberger, Hooversville, Pa., July 3.

Little Swatara.—Our pre-Easter services were held at the Ziegler house April 3-8, the home ministers taking turns in bringing a message each evening. Special music was given by local talent and some neighboring churches. April 9 the children rendered the Easter program at the Ziegler house. April 22 at the Ziegler house Bro. Alvin F. Brightbill of Bethany Biblical Seminary presented his illustrated lecture on hymns, which proved interesting and uplifting. April 23 Bro. Forest Weller of Elizabethtown College was with us in a Bible institute at the Frystown house, bringing us three helpful messages. Our spring love feast was held at the Ziegler house May 6, 7. Visiting ministers present bringing us inspiring thoughts were Brethren S. Clyde Weaver who officiated, Michael Kurtz, J. G. Reber, Irvin Heisey, Samuel Meyer, Norman Musser, Arthur Durr and Lester Bucher. Following the love feast, May 7, we opened a series of meetings at the Ziegler house, which continued for two weeks, with Bro. Arthur A. Durr of Waynesboro, Pa., as the evangelist. He brought us seventeen spirit-filled and challenging messages. Each night messages in song were brought by the local and neighboring church groups. Attendance was good and much interest was shown. Five were baptized June 25. Our Children's Day program was rendered at the Ziegler house June 25. After a short program by the children Bro. S. G. Meyer of Fredericksburg addressed the children.—Stella D. Merkey, Bethel, Pa., June 27.

Little Swatara.—Aged Sister Lizzie Merkey died June 10. The daily vacation Bible school, which was held June 12-23, closed Friday evening with a program being rendered by the children. The highest enrollment was 225. Sister Orpha Frantz was the director. Children's Day exercises were held June 25. Bro. Samuel Myer gave an inspirational address. The same day six were baptized as the result of a recent revival. German services were conducted July 2. Bro. Michael Kurtz preached the sermon, using timely illustrations. The audience was greatly impressed.—Earl C. Keeney, Myerstown, Pa., July 11.

New Enterprise.—This year our Sunday school has been given the support of Sister Emma Ziegler who is located in the India field. To create more interest in missions a short missionary program is rendered monthly at the opening of the Sunday-school hour. The missionary society is very active under the

leadership of Sister Effie Over. It was their pleasure to serve meals to the district meeting of Middle Pennsylvania, which was held in our church in April, thus helping to pay over \$137 on our home missions pledge. April 23 the installation service for Bro. Alfred Replogle was conducted in our church by Bro. E. M. Detwiler of Everett. Six were baptized prior to our love feast May 7. A helpful young people's conference of District No. 4 was held in our church April 30. Prof. L. B. Stoudnour of Roaring Spring was the main speaker. Our pastor, Bro. Stauffer, was elected to represent our church at Annual Conference but was unable to attend. The young married people's class had charge of the Mother's Day program May 14. On May 21 the baccalaureate services were held in our church, with Bro. Paul Hoover bringing the message. Our vacation Bible school was held June 5-16, with an attendance of 142. Bro. Stauffer, Catherine Replogle, Kathryn Snyder, Gladys Gochmour, Anna Hoover, Lola Mae Baker, Mrs. Russel Brumbaugh and Mrs. Samuel Replogle assisted in the school. July 2 Bro. Stauffer brought a most inspiring message on Christian Citizenship. Bro. Tobias Henry of Johnstown will conduct an evangelistic meeting in the Salemville church July 3-16.—Mrs. Ruth C. Hoover, New Enterprise, Pa., July 8.

Quakertown.—Bro. I. E. Oberholtzer, returned missionary from China, gave us an inspiring message. April 13 the Willing Workers' class had charge of a missionary service, with Sister Sarah Shisler as speaker. Our Sunday school rendered an Easter program on April 9 and on April 16 the choir gave an Easter cantata. Bro. Joseph Whitacre began evangelistic meetings on May 8 and continued for one week, closing with our love feast. Bro. H. S. Replogle of Oaks, Pa., officiated at the love feast. On Mother's Day the Sunday school rendered a short program. The Women's Work of our church organized and is sewing garments for children in Spain. The girls work under the leadership of Sister Lydia Marie Thomas. They meet twice a month to sew and make scrapbooks for missions. The first quarter they worked for Africa and they will work for India next. June 29 they rendered a missionary program to a large audience and the offering which amounted to \$11 will be used for mission work. At the close of this service the work was on display. June 24 Paul Voronaeff, a young man from Russia, showed slides of conditions in Russia. His father is a minister of the gospel and both his mother and father were placed in exile concentration camps in Russia several thousand miles apart and they are never to have freedom and religious liberty again. Bro. Voronaeff and his two brothers and sisters are all in America. On June 3 our pastor, Bro. J. Herbert Miller, and Ruth Carper, daughter of Bro. F. S. Carper of Palmyra, were united in marriage by the bride's father. Bro. Miller and his bride made a tour of the New England states. During his absence Bro. Luke Ebersole from Hershey, Pa., and Bro. Maynard George took charge of the services. Upon their return they were given a reception and presented with many useful gifts. Our pastor and his wife are now residing at Brick Tavern near Quakertown.—Mrs. Raymond Bleam, Coopersburg, Pa., July 6.

Shamokin.—We met in council May 13 and Sunday-school officers were elected. Brethren C. R. Adams and Charles Rothermel are superintendents. Our love feast was held May 14, with Eld. Nathan Martin of Lebanon officiating. Seventy-five participated in this most helpful service. The Graybill family, missionaries on furlough from Sweden, were with us May 24 and brought a much appreciated message. The Graybills and the writer were associates in school work at Hebron Seminary for two years prior to their going to Sweden. Children's Day service was observed June 25. Recitations were given by small children and a play, *Along the Way*, was very impressive. Attendance has been about normal.—R. A. Nedrow, Shamokin, Pa., June 28.

Smithfield.—At our last council meeting Brethren Harry Longenecker and Eli Hoover were elected as delegates to our district meeting which was held at New Enterprise. Our evangelistic services started May 21, continuing for two weeks, with Bro. Lawrence Bianchi of Park Hill, Pa., as evangelist. His messages were very forceful and spirit-filled. Eight united with the church and members were strengthened by his inspiring messages. Sister Wayne Ebersole of the Martinsburg church directed the song services. Some delegations from neighboring churches rendered special music. Our love feast was held on June 5, with a goodly number attending. June 19 the Lutheran Sunday school of Clappertown united with our Sunday school in a two weeks' vacation Bible school.—Mrs. Fred Hoover, Martinsburg, Pa., July 6.

Spring Grove.—Our love feast was held May 13. Visiting ministers were Bro. Aaron Heisey of Midway and Bro. Amos Martin of Ephrata. Bro. Irvin Heisey of Fredericksburg officiated and preached on the following morning. The feast was well attended. July 9 a fine Children's Day program was rendered by the children. Sister Martha Martin of Elizabethtown gave a talk to the children. She also spoke in the morning. Her messages were interesting and helpful.—Noah W. Martin, Ephrata, Pa., July 12.

West Greentree.—April 9 Bro. Samuel Lehigh from Franklin County brought us the message at the Greentree house. April 16 we enjoyed the messages given by Brother and Sister I. E. Oberholtzer, returned missionaries. April 30 to May 14 Bro. Henry F. King from Heidelberg congregation conducted two weeks' evan-

gelistic meetings at the Greentree house. Interest and attendance were good and we had six conversions. They were baptized May 21 by Bro. Abram Eshelman. May 23, 24 we enjoyed our love feast at the Greentree house, with Bro. King officiating. A number of other visiting Brethren were present. June 4 Bro. Roy Forney from East Petersburg was with us in the interest of Sunday schools. June 24 a very pretty wedding took place at the Florin house when Sister Mildred Longenecker was united in marriage to Bro. Isaac B. Earhart. Eld. John Brubaker from Florin officiated. July 2 Bro. Diller S. Myer brought us a stirring message.—Mrs. Henry E. Breneman, Elizabethtown, Pa., July 7.

Windber.—On Palm Sunday morning the children gave an Easter program. On Easter Sunday morning a playlet, *The Resurrection and the Life*, was presented by the intermediate department. In the evening a cantata, *The Quest*, was given by the adult choir and members of the B. Y. P. D. Our spring love feast on April 23 was well attended. The district young people's cabinet sponsored a circuit rally in our church April 25, at which time motion pictures from Camp Harmony were shown. Quite a delegation of our Windber Brethren visited the Point church in Bedford County one evening while Bro. Hertzler was holding revival meetings there. Our intermediate choir made its initial appearance on Mother's Day, doing credit for themselves and their leader, Miss Nedrow. In the evening a pageant, *Mothers of Other Days*, was given, assisted by the intermediate choir. The men pleasantly surprised us with the delicious banquet they prepared and served our mothers and daughters May 25. Thirteen of our young people graduated from high school this spring. June 3, 4 the three churches which sprang from the Shade Creek congregation, together with the mother church, met in our church to celebrate the ninetieth anniversary of the founding of the Church of the Brethren in this community. Some of the speakers, former pastors in these congregations, were Brethren M. Clyde Horst, A. G. Faust, H. D. Jones, M. J. Weaver, L. S. Knepper and G. R. Blough. It was a home-coming of all former worshippers and we enjoyed a fine fellowship and mountaintop experience. On the last Sunday in June our church voted to adopt the unified service for July, August and September, with the worship and sermon hour preceding the Sunday-school session. Our men are helping clear a wood lot a few blocks from our church for an outdoor vesper and meeting place. A number of our folks attended the Camp Harmony Fourth of July picnic. Our daily vacation Bible school was held June 19-30, with an enrollment of 117 and an average attendance of 95. For the summer months we are co-operating with the Windber ministerium in union Sunday evening services, with local pastors taking turns at preaching. We shall miss our music director, Miss Mildred Nedrow of Sipesville, who has left for the summer. Miss Nedrow had been conducting a song and story hour for the children on Sunday evening before the worship period, and also conducted the adult and intermediate choirs. Bro. Hertzler concluded a ten weeks' series of outline studies in midweek meeting on books of the Bible. Last week he started on a study of the Book of Revelation.—Mrs. Calvin L. Blough, Windber, Pa., July 9.

Virginia

Bridgewater.—On Easter Sunday seven of our Sunday-school children were presented certificates of membership, having been received into the church by baptism. A large crowd attended our Easter service, which was very inspiring and much enjoyed due to a special effort on the part of our pastor and his helpers. Decorating the church with Easter lilies and the singing by Professor Huffman have been enjoyed by us for so many years that they have come to be a fixed part of our Easter service. At the evening service an Easter play was given by the B. Y. P. D. Our quarterly council was held on April 12 and one letter was granted. Brethren A. S. Thomas and Jos. Foster of the ministerial board were with us and installed Bro. Galen Crist into the ministry. The men's organization had charge of the service on a Sunday evening in April. A social evening and program was enjoyed on April 19, sponsored by the mother and daughter organization. The last Sunday evening in April was given over to the district B. Y. P. D. The guest speaker was Dr. Sylvia Allen, psychiatrist. Bro. Edward Zigler from India was with us on Mother's Day, preaching at the morning service and in the evening giving an illustrated lecture on India. A feature of the B. Y. P. D. meeting was the entertainment of their mothers in the social hall. On May 27 the baccalaureate sermon to the high school graduates was preached in our church by Rev. Campbell, pastor of the Baptist church. On the following Sunday morning Bro. P. H. Bowman preached the baccalaureate sermon to the college graduates. Bro. M. R. Wolfe preached for us on the second Sunday of June in the absence of our pastor who was at Conference. In the evening we had a vesper service in charge of the young people. Beginning with the first Sunday in July we will join with the other churches in union Sunday evening services during the summer months.—Mrs. O. F. Foley, Bridgewater, Va., July 10.

Burks Fork.—Our church just closed a successful series of meetings, with Bro. Levi Bowman of Penhoak, Va., as evangelist. His inspiring gospel messages were well received and we feel the church has been richly blessed. Nine were baptized and three received by letter. Bro. Bowman visited in most of the

homes in the community and made many friends. We met in council June 17 and Eslie Hylton and Dewey Alderman were elected delegates to district meeting, with Jake Keith and Paul Hylton as alternates. An offering was taken for a sick and needy sister. Our Sunday-school attendance is holding up better than usual. We had electric lights installed last year and are hoping to paint our church inside in the near future.—Audna Hylton, Willis, Va., July 7.

Christiansburg.—As a result of our pre-Easter services three were baptized, two received by letter and two await baptism. We met in council April 5. Special services were held for the mothers on May 14. The young people led the worship, followed by a special sermon by our pastor. The children gave a program Easter Sunday morning, directed by our pastor's wife, Mrs. O. F. Bowman. The young people have been studying *Home Builders of Tomorrow*. They are helping support a delegate to Amsterdam Conference. On May 21 they presented the pageant, *The Unknown Soldier Speaks*. The Women's Work group has been active. They hold Aid meetings monthly and give programs each fourth Sunday night. On the second Sunday nights the men's group gives programs. They provided fuel and groceries for some of the needy during the winter. The mother and daughter banquet was held June 15, with Mrs. O. F. Bowman and Mrs. O. A. Salmons giving inspiring talks. We want to press on and make this phase of the Women's Work a greater success. The pastor and wife began a Bible school June 19 and continued for two weeks. Attendance was good and a program was held at the close. Our pastor has resigned his pastorate here and will take up the work elsewhere. He and his wife have labored hard among us.—Mrs. H. S. Spradling, Christiansburg, Va., July 6.

Elk Run.—At the June council the undersigned was appointed substitute correspondent due to the absence of Mrs. Lillian Malcolm. The Men's Work is doing good work under the leadership of W. F. Masincup. They are making a special study of the book, *Rebuilding Rural America*. Our appointed delegates to district conference were W. F. Masincup and E. D. Smith. Bro. W. H. Zigler and his wife were delegates to Annual Conference. The children's service was held the evening of June 25. The program consisted of songs, recitations and dialogues. This program was enjoyed by a large number. Sunday-school attendance has been good. The children seem to be taking much interest in the church work. The different departments of the church are sending delegates to Camp Bethel. The work of the Ladies' Aid has been progressing nicely. Cards, sunshine baskets and flowers have been sent to the sick. We have also helped the needy. Mrs. Minnie Smith and Anna Lee Smith were chosen delegates to the district Sunday-school convention held at the Spring Hill Presbyterian church June 14.—Anna Lee Smith, Mt. Solon, Va., July 8.

Johnsville.—Our evangelistic meetings will begin the fourth Sunday night in August. Delegates for church visits are as follows: mountain district, Bro. Wilbur Hylton; Blacksburg district, Bro. O. E. Wells; Catawba district, Bro. Byrd Francisco. Each of these are to choose someone to make these visits with them. Delegates to district meeting were elected as follows: Sister Mable Hylton and Bro. Wilbur Hylton, with Sister Maud Wells and Bro. O. E. Wells as alternates. Our next council meeting will be held on Saturday night before the second Sunday in August. There was a goodly number of our members present at our last council.—Trula Bradford, Blacksburg, Va., June 28.

Mt. Horeb.—Our church and Sunday-school work is progressing nicely. Bro. W. C. Sweitzer is staying with us as pastor during the summer. The church house was painted recently. June 18 Eld. J. S. Showalter was with us. On that same date evangelistic meetings began, with Bro. Henry H. Moyer of Reading, Pa., as evangelist. He brought us nine soul-stirring sermons. The church house was filled nearly every night. Five await baptism. We hope to send some of our young people to Camp Bethel.—Edna Elgin, Columbia, Va., June 30.

Peters Creek.—We met in council June 7 and Eld. D. C. Naff asked to be relieved of all ministerial responsibility. We are looking forward to the coming of our pastor, Bro. Robert Strickler, in September. Until then the home ministers will take care of the work. June 28 David Young of Bethany began a music class at this church, alternating with other near-by churches, teaching one evening a week at each church.—Mrs. J. S. Showalter, Roanoke, Va., July 2.

Portsmouth.—On reaching this city during 1938 to work for the U. S. government, diligent inquiry was made for church privileges. Nearest Brethren opportunities are Hopewell and Richmond, ninety and one hundred miles respectively. Effort was made to round up any members near here. Interesting facts have developed and encouragement is at hand. Membership consultations were held June 28 and 29. A real message is being sent to the First District of Virginia. We received aid and inspiration by a brother from Eastern Virginia. This is a peculiar situation. It really is a city of cities—Norfolk, West Norfolk, South Norfolk, Ocean View, Portsmouth, Fort Monroe, Phebus, Hampton and Newport News are practically all one city, with nearly a quarter million population and with not a Brethren organization. Is not this a challenge to our Virginia church forces? Any information sent in to help us locate any other members or

interested nonmembers will be warmly appreciated. It is decided to organize Sunday-school work and to use Brethren literature.—Jacob A. Mummert, Portsmouth, Va., June 30.

West Virginia

Glady.—We had good revival meetings and Bro. Raymond Martin of Pleasantdale, W. Va., brought soul-stirring messages. The meetings were well attended. Seven were reclaimed, five baptized and two await baptism. A Bible school was held the same time the meeting was going on. Seventy-three children and young people attended. Hazel Foster and Mrs. Mary Martin were teachers in the school.—Boyd Phares, Glady, W. Va., July 6.

Mountain Dale.—Bro. Emra T. Fike of Oakland, Md., will begin evangelistic meetings Sept. 4, closing with a love feast Sept. 17. Our Sunday school has been doing nicely, with good interest and attendance. H. R. Guthrie is superintendent.—Grace Sisler, Hazelton, W. Va., July 10.

Sunnyside.—Bro. B. W. Smith is our pastor and elder and has served us for thirty some years. Our pre-Easter service was conducted by our pastor, and he invited other ministers in during the week to preach for us. Bro. A. S. A. Holsinger and the chorus from Beaver Run were with us one night. Bro. Curtis Miller of Burlington and Rev. Day of the U. B. church preached for us during the meetings. The services closed with an Easter program on Sunday night. June 4 our church gave a program at the Children's Home near Eglon, W. Va. Our Children's Day service was given June 25. Sept. 17 Bro. Ernest E. Muntzing of Rockingham, Va., will begin a two weeks' revival.—Mrs. Casper Robey, New Creek, W. Va., June 30.

Wisconsin

Rice Lake.—We held our communion in April, with our pastor officiating. Thirty-five partook of the Lord's supper. The mother and daughter banquet was held the latter part of May. All arrangements were made and handled by three young married sisters. The vacation Bible school in June was well attended and one was baptized. The Sunday-school and church services are not largely attended but we are encouraged by the interest from those who attend regularly. Brother and Sister Bryan are doing their best to advance the work in this field. Bro. Bryan fell while getting up on a roof June 27. He was taken to the hospital at once. We were glad to learn that there were no broken bones, but he was badly bruised and shaken up. He sat up this morning for the first and has hopes of being out in a few days. May we be found faithful at all times in the work of his kingdom.—Geo. M. Hinehline, Rice Lake, Wis., July 10.

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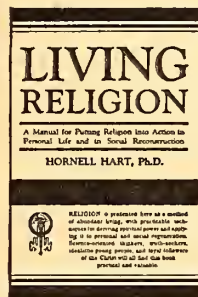
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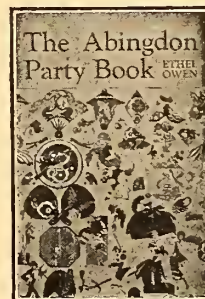
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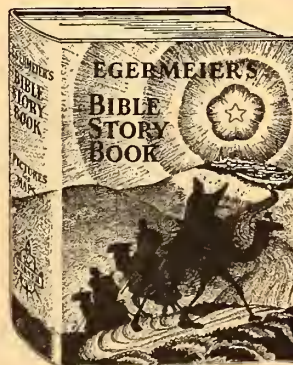
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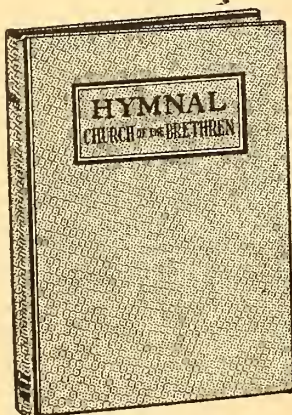
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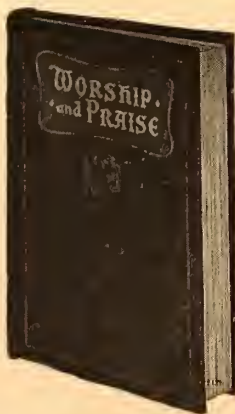
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GOSPEL MESSENGER

VOL. 88

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August 5, 1939

The Church of the Brethren Today —



The institution now known as the Church of the Brethren was organized at Schwarzenau, Germany, in 1708, by Alexander Mack and seven others of like convictions.

Persecution soon resulted in most of the membership fleeing to America. Peter Becker came with twenty families in 1719. Alexander Mack headed a group of thirty families arriving in 1729.

The original settlements were made in the vicinity of Philadelphia, Pa. The mother church is located at Germantown, same state.

Naturally Pennsylvania has continued as a stronghold of the Brethren people. At present approximately one fourth of a total membership of about 170,000 live in this state.

However, the Brethren joined in the westward movement of the American people and today have churches as far west as the Pacific Coast, as far north as western Canada, and as far south as Texas and Florida.

Interest in foreign missions dates from the seventies. The principal fields of work are in Scandinavia, India, China and Africa, begun respectively in 1876, 1894, 1908 and 1922.

The mission force on the foreign fields is nearly one hundred missionaries, the native membership upwards of 8,000, and the fields for development large and promising.

Official headquarters of the Church of the Brethren are maintained at 16-22 South State St., Elgin, Ill. Sometimes known as the conservative branch of the Dunkers, the Church

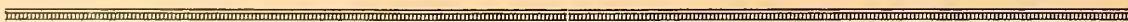
of the Brethren should not be confused with the United Brethren. The church owned Brethren Publishing House is also located at Elgin. Here are published the Gospel Messenger (the church paper) and a full line of Sunday-school papers and helps.

The 1,024 congregations are organized into 49 state districts under a general Annual Conference. Officers of this are a moderator, reader, secretary and treasurer. The Conference proper is made up of two delegate bodies: the Standing Committee representing the state districts, and the delegate body composed of representatives from local churches.

Special interests are cared for by boards or committees, for example: General Mission Board, General Ministerial Board, General Education Board, Board of Christian Education.

The church has one seminary, Bethany Biblical Seminary, in Chicago, Ill. Interest in education of college grade is evidenced by a chain of colleges located as follows: Juniata College, Huntingdon, Pa.; Elizabethtown College, Elizabethtown, Pa.; Bridgewater College, Bridgewater, Va.; Manchester College, N. Manchester, Ind.; McPherson College, McPherson, Kans.; La Verne College, La Verne, Calif.

The Church of the Brethren has no creed but the New Testament, is evangelical in faith and outlook, and is definitely striving to realize the ideals set forth in the New Testament.



GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, August 5, 1939

No. 31

EDITORIAL

Guarding the Approach

As the work on this new Fox River bridge proceeds, one of our surprises has been the distance to which it reaches beyond the river's edge. Far out into the street excavation goes on, with reconstruction of water mains and connections of all sorts. There is much more to building a bridge than the bridge itself. The approaches involve complications we had not thought about.

But are not bridges over all the perilous places in life's highway just like that? How many of the fatal slips in crossing are traceable to neglect of the approaches! We have in mind a young man with a keen eye for rich bottom land who had evidently not planned to establish a home in Sodom. But he did and with very unhappy consequences. We have also heard of executives in high place who would handle dictators by methods which stop just "short of war." What happened to America some twenty odd years ago adds nothing to our confidence in that policy.

The story of the stagecoach driver who had no interest in seeing how close he could come to the precipice with safety is pretty well worn but there may be some good service in it yet. E. F.

When It's Better to Forget It

It was beautifully done in verse. It had something to say about a skeleton hidden away in a closet and kept from the light of day. And about the grief and sorrow and lifelong dismay which could be caused by a sudden display of said skeleton. We have not the gift of the poetic art but we should like to pass on in simple prose the wise counsel which it gave.

There was a veiled allusion to that queer quirk in human nature which delights in discovering such skeletons and dragging them out where all may see their ugliness. And this to no purpose

whatsoever except feeding a perverse curiosity and bringing pain to someone. The versifier recommended forgetting the find and leaving it in the dark where it belongs. We heartily agree.

We are not condoning concealment of sin, unrepented of and unforgiven. That's different. But you know what we're driving at—the mischievous meanness that cannot forgive and forget because it lives on carrion and must always be digging for some in somebody's yard. E. F.

Seven Secrets of New Testament Preaching

ON the whole New Testament preaching was singularly effective. The records tell of great crowds, which suggests at least an apparent answer to felt needs. Then, as the years went by, there was a growing and increasingly influential body of believers. These were not of the indifferent sort either as to quality or as to attitude. They were able to stand up against persecution. After one such terrible experience it is recorded that "they that were scattered abroad, went everywhere preaching the Word." Hence there is ample reason for seeking to discover the secrets which account for the power and glory of New Testament preaching. Suppose that one consider in order the great exemplars of preaching in the apostolic church with a view to recovering what factor or factors each had to contribute. And for further convenience, suppose that the secrets to be listed are just seven in number.

The Dynamic of Courage

If one begins with John the Baptist, certainly one of the first attributes which comes to mind is the supreme courage of the gifted prophet from the wilderness. There is a fearlessness about John the Baptist which fits his rugged character. Here was one who denounced wrongdoing in his day wherever it was found. In the end he lost his

head, but never the love and respect of those who knew the real John the Baptist. Verily here was no reed shaken by the wind. The Baptist was a man's man, speaking up to publicans and soldiers alike with practical suggestion for right living which must have cut many to the quick.

What, then, is the first secret of the effectiveness of New Testament preaching? Viewed from the standpoint of John the Baptist, and his special contribution, it is the dynamic of courage. Men listened to and even changed their manner of living because the great prophet from the wilderness had the courage to tell them that they must repent. Of course, John the Baptist is not the only courageous New Testament speaker, but this quality in John helps one to see what a dynamic factor courage was in all New Testament preaching.

The Force of Authority

Now when Jesus began to preach it was not long before the people sensed a second secret or characteristic of New Testament preaching. It is true that the home folk at Nazareth wondered at the gracious words which Jesus spoke. Yet he had not finished before they began to discover important implications in what was so acceptably spoken. So also on the day when the Sermon on the Mount was preached. See the Master seated, and about him the waiting thousands of listeners. He begins with: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Here again are gracious words. And yet, when Jesus concluded the people were astonished at his doctrine. For he taught as one having authority, and not as the scribes, who were quite content to repeat what some famous rabbi had said. Observe, therefore, that the factor of authority was not a matter of tone or arbitrary statement. It consisted rather in the fact that Jesus took the known truth and pointed out its additional implications; he pushed meanings to new frontiers. Jesus spoke with the assurance of the discoverer, who is able to reveal out of experience treasures new as well as old. And yet this note of authority is not confined to the preaching of Jesus. After him there came those who on account of their preaching were said to have turned the world upside down!

Effectiveness Through Insight

What has been said of authority should not be allowed to obscure the effectiveness through insight which was so characteristic of the preaching of Jesus. Now preaching at its best is not talking at people. It is not just a convenient method for treating men wholesale. Real preaching is highly personalized. The able preacher presents to the multitudes those matters which have wide and obvious interest. But his aim is to come to grips as

soon as possible with the problems of specific individuals. Recall how the Master conversed intimately with Nicodemus, with the woman at Jacob's well, with the disciples on various occasions, with the Syrophenician woman, with Mary the sister of Martha, with the man born blind, and with the rich young ruler. Even on the cross, there was a conversation with the repentant thief. Souls are helped most when the preacher has the insight to leave generalities and deal with personal details. Not only Jesus, but those who followed in his train dealt not alone with crowds but with the needs of individuals. Consider how many people Paul names in his letters, and for how many he had some special word of encouragement or counsel.

Unexpected Resilience

One might think of several qualities rather distinctive in the case of Peter's preaching. But there is one characteristic which must have appealed to many, which might be called unexpected resilience. Take the case of the sermon preached on the day of Pentecost. There was the marvel of the special infilling of the Holy Spirit. The great crowd in and about the temple was filled with wonder. "What does this mean?" people began to say to one another. With a crowd in such a state of mind almost anything could happen. The cynical opposition was quick to see their opportunity and try to turn the situation to their advantage. Mocking, they said: "These men are full of new wine!" Doubtless to many this did sound plausible. Things were shaping, and suddenly, toward a crisis for Christianity. A movement was on the verge of being discredited, for the time being as good as blotted out. But the unexpected happened. Unpredictable Peter arose. Resilient as a drawn bow, resistless as a mighty steel spring, Peter seized on a desperate situation and more than saved the day. He did not just try to explain that he and his companions were not drunken. Far from such mischief, here was prophecy fulfilled! Then, driving through the door opened by unexpected resilience, Peter launched into his own dramatic story of the life and significance of Jesus Christ. Not only was the situation saved, but the opposition surprised, overwhelmed, even converted. The unexpected resilience so evident on the day of Pentecost was to appear again and again in crucial New Testament situations. Think of Peter and John before the Sanhedrin, Stephen before a mob, Paul on Mars' Hill, on the castle stair, or before Festus. The power to turn seeming defeat into shining victory is therefore another secret of New Testament preaching.

H. A. B.

(To Be Concluded Next Week)

THE GENERAL FORUM

Living Water

BY JOHN ALVIN BLAIR

I paused beside a bubbling spring,
 Within the shade of friendly tree,
 To gain respite from torrid heat
 And slake my thirst most gratefully,
 When out the silence deep I heard
 A matchless voice proclaim
 That all who drink from springs like this
 Shall forthwith thirst again.

Across the bitter centuries
 I saw an ancient water well,
 A hapless woman came to draw
 But left with strangest news to tell:
 His words condemned her sordid life.
 She listened still with bated breath
 Of living water, then he told,
 That she thirst not nor taste of death.

*McPherson, Kans.***Rural Education for a Democracy**

BY MARK A. DAWBER

Excerpts From an Address Delivered Before the Kentucky Education Association at its Annual Convention, Louisville, Kentucky, April 13, 1939

Rural Culture

DOES rural life have the basis for a worth-while culture, and is it possible that the attitudes and ideals of rural people will have an increasing influence in directing the nation's destiny? Is it within the realm of possibility that rural life will share in a more equitable way the economic wealth of the nation? Can a satisfying social life be developed in rural America? Upon these and similar questions will depend much of the cultural future of rural life and of the nation as a whole, for I think it can be safely contended that the destiny of occidental civilization depends in no small part on the strength and culture of rural life during the next half century. To this end it is important that we reappraise the values that are resident in rural life upon which our civilization will be built, and then address ourselves to their meaning for rural education.

Rural Values

An inscription is in my mind as setting forth in a unique way these rural values. It is to be seen on the front of the Union Station in Washington: "The Farm—Best Home of the Family." Among these values I place first this biological and family value, which the rise and fall of nations indicates is essential to survival. In our large cities today ten adults are raising only seven children. This trend in the birth rate would result in a decline to one third the present population in the cities in a

century unless there were an increase in immigration from the rural sections and from foreign lands.

In our farm population, on the other hand, ten adults are raising about fourteen children. Assuming that the rural birth rate falls as rapidly as the urban, it seems probable that one thousand farm people will have four to eight times as many descendants a century hence as one thousand people living in the cities.

Moreover, and for states like Kentucky, this is highly important: the fact that the reproduction rate is much higher in the poor farming sections than in the rich farming areas of the state and nation. The future citizens of America are going to be drawn in large measure from the people who are in the poor land areas—the proud people of the Southern Appalachians, the croppers and tenants of the cotton belt, the other small and poor but self-sufficing farmers who have been protected by their isolated location from the influence of modern urban civilization.

What are to be the attitudes and ideals of these people? This is an important question for all of us and for those whose task is that of education in particular. Shall their youth be left in poverty, and sometimes ignorance, to commercialized and often exploitative influences of the cities? Also to the extreme radical political philosophies that many city youth have enthusiastically accepted? Or shall we rise to the emergency, and try to lead these rural youth out toward a more enduring social system? For again I repeat that the destiny of our democracy depends greatly upon what happens to the thinking of this generation of youth during the next decade.

Rural Education

What, then, are some of the objectives that rural education must face in the building of our democracy? In the first place, it must accept rural life as having distinctive values for our national life, which values must be made the basic considerations in education. Rural education has been highly urbanized. Its aims, its curriculum, its teachers, its teaching, and its standards are all saturated with urban thinking. Rural education needs to be ruralized, that is to say, it should be given a tone in harmony with the lives it is supposed to enrich.

This will require that we should help pupils to develop a love and appreciation of country life. I will grant that this is difficult to teach in the for-

mal sense. This love of country life comes in part from the incidental and sometimes accidental experiences of pupils, but to recognize these experiences as having value and a vital place in one's education need not be a matter of chance. It will flourish most where the teacher herself is cognizant of the blessings of rural living. Surely an appreciation of rural life is developed by the extent to which pupils are made conscious of the beauties in their immediate environment. It is perfectly possible to be in the country and not of it. "A farmer may be concerned about his land and unmindful of the landscape." There is a poetry in rural life that should not go unappreciated.

Of course you will remind me that rural life has its seamy side, its sordidness. I know it only too well, and in regard to this I would say that this also places an added responsibility upon rural education. The extent to which we co-operate in bettering rural living, in bettering the economic status of the farmer, in improving the aesthetic aspects of the farm home, in increasing the conveniences of the home, in raising the cultural and recreational levels in the community—in a word, surely, the extent to which we co-operate in our communities in making rural living something worthy of love, will we greatly influence the attitudes which our pupils develop toward the rural mode of living. Much of the bitterness toward rural life is caused by those who when young disgustedly stuck their tools into the soil, fled to the city, and vowed never again to befriend the soil.

National Welfare

Another objective of rural education is to develop in youth an appreciation of the place which rural life plays in the future welfare of the nation. This is a difficult objective and requires some insight as to the trends, in population, soil depletion and its resultant migration, and rural and urban traditions. But it is not so difficult but that a teacher who really sees the light can do much to help others to appreciate this important contribution of rural life to the nation.

Rural Problems

Then another important contribution that rural education can make is that of interesting rural youth in rural problems and their solution: for example, such problems as soil conservation and its bearing upon the consequent problems of tenantry; getting a clear understanding as to the evils of soil erosion and its consequent human erosion; rural health, rural social welfare, rural legislation, farm credit and the co-operative movement. These are all live issues and should find a place somewhere in the program of rural educa-

tion. Again, it will be a matter of the interest of the teacher, who will find numerous opportunities to create a concern in these matters, which, once started, will increase from its own momentum.

Agriculture as a Vocation

Another objective to which I would call attention is that of encouraging enough of the best of rural youth to stay by the agricultural vocation. We cannot keep all of rural youth on the farm. As we have already noted, about half of the boys and girls born in rural America must go to the cities. The question I would raise with you is: What half? What I am pleading for is that rural life might be made so satisfying economically, educationally and spiritually, that enough of the best of rural youth might remain to go on producing the rest of them. True it is that many stay on the farm who would better have gone to the city, and others who went to the city should have stayed on the farm. To make this possible we must, of course, decide upon some national objectives in rural life. Not until some such ideals as the "family-sized farms," "farming as a way of life" and "justice for farmers," are in the way of achievement will there be much response to this rural appeal. No mere campaign of persuasion to keep youth on the farm will accomplish the end we have in mind. What is needed is a continuous program of education that will develop a sound philosophy regarding what constitutes success in life, or making the choice of an occupation a matter of study and not chance. We must help rural youth to analyze their abilities and their interests, and we must help them to see that the farm offers equal opportunities for a successful life to those offered by the factory, the store, or the counting-house. We certainly must give the lie to the idea that farming is an occupation unworthy of a person of ability and ambition.

The Rural Teacher

The most important factor in the achievement of these objectives is the extent to which rural teachers themselves will exemplify these objectives. Once a teacher is moved by the beauties of rural life at its best, and sees the basic values of rural life to the welfare of the nation as a whole, and has herself an interest in and a grasp of the contemporary rural problems, and knows what farming as an occupation has to offer to those who interpret success soundly—then she will find ways and means of conveying her insights, her attitudes and her ideals to others, even though she is teaching the regular school subjects, and even though she herself may not be able to tell the difference between a Poland China hog and a Jersey cow.

The Place of Religion

This gives me the opportunity to say a word about religion as an important factor in rural education and democracy. We are being rapidly made aware of the need of undergirding our democracy with a certain spiritual foundation. Democracy assailed from within and without is now taking stock. In the process, those who believe it to be the finest form of government yet developed are discovering how essential the sense of God is to good government. When President Roosevelt said the other day that religion is the source of democracy he voiced a truth that has been increasingly appreciated in recent months.

Wherever the tendency exists to emphasize material values as primary, democracy is in peril. Material concepts have always attacked the democratic ideal. It is at this point that our urban life is our peril. Urban life by its very nature exalts the materialistic. Rural life is not subject in the same degree to this tendency. But it becomes increasingly necessary to guard the processes of government so that they will not be used as instruments of economic exploitation. A happier and more stable society can be expected where men are free from economic injustices and insecurity. But all too often today there is an ignorant and excessive emphasis upon the material and mechanistic motives. It teaches worker and employer, farm and factory worker, and producer and consumer, to pursue a selfish, separate interest, when the larger interest of each is attainable only by co-operation. It tends to animality, hate and violence. It destroys democracy.

A Sense of Divine Presence and Mission

BY V. F. SCHWALM

Recalling Sunday Afternoon at Anderson

Text: Isa. 6: 1-8

THIS is a subject of unusual importance because it has to do with the inner life. It concerns itself with those deep resources of relation which crystallize into character and from which actions flow. It has to do with states of feeling which provide the dynamic or drive for life.

The dangers in discussions of this kind are that we use words that are vague and evasive, which slip through the fingers of the mind without meaning anything definite; or that we use words meaning one thing to the speaker and another to the hearer and thus lead to misunderstanding. Still another danger is that of holding up one person's type of religious experience as a model for all others, thus discounting all other kinds of religious experience and unnecessarily disturbing sensitive souls.

By a sense of Divine presence, I take it, we mean that experience with which religious history is replete when a human soul becomes aware of spiritual reality, a spiritual Personality—the Divine. These experiences vary in kind, and in degree of vividness and power, all the way from that of a calm, trustful faith in which the emotional element is a minor factor to one of those rare, unforgettable moments, vouchsafed to human souls which serve as a turning point to an entire life.

Wordsworth while walking among nature scenes refers to "A presence that disturbs with the joy of elevated thoughts." When Jesus was busy in life's affair, he was so aware of the Father that in the midst of his activities he broke out and said, "Father, I thank thee that thou hidest these things from the wise and prudent and revealst them to babes." Paul, while preaching at Corinth, saw a vision at night in which God said to him, "Be not afraid, but speak and hold not thy peace, for I am with thee."

Still more impressive was the sense of the Divine which Isaiah relates in our text (Isa. 6: 1-8), or that of Paul on the Damascus road, or that of St. Augustine in the Garden at Milan at the time of his conversion.

By a sense of mission is meant that sense of being divinely called to do a task for the Lord. It was that sense which seemed to impel Moses, "To suffer affliction with God's people rather than to enjoy the pleasures of sin for a season"; that sent Jonah, however reluctantly to Nineveh; that called Amos, the shepherd with his thundering denunciations to Israel; that made Paul say, "Woe is me if I preach not the gospel," and drove him restlessly, relentlessly over land and sea to preach the unsearchable riches of grace. Perhaps something akin to this is what Whitman referred to in his Prayer of Columbus—

"The urge, the ardor, the unconquerable will,
The potent felt interior command, stronger than words,
A message from the heavens, whispering to me even in sleep,
These sped me on."

It is evident that a sense of the Divine does not always come the same way, nor does it manifest itself alike in all individuals. The common factor is the "awareness of the Presence of the Divine." The genuineness of the experience is evidently not to be determined by the intensity of emotion, nor the manner of the individual's entrance into the experience. To some it may come as silently as the dawn, while in other cases it may come crashing into the life as violently as an earthquake.

What are the resulting values or outcomes of these experiences? Judging not from individual

testimony, but from the testimony of lives, these seem to be some of the results.

1. *A New Radiance in Life*

We have heard much of the lost radiance of the Christian church. It is said that many American faces are unhappy faces; that many seem to feel the futility of life with its many frustrations. There are many cynical among us and too many suicides.

What can give us a new relish and a new zest for life? Tolstoi was one of those fearful and unhappy souls until he became aware of God and trusted him. Said he: "I only lived at those times when I believed in God. I need only to be aware of God to live. I need only to forget him to die." And again: "That is he," said a voice, "and the light did not again abandon me." Surely this is verification of the words: "If any man is in Christ Jesus, all things pass away. All things become new."

The surest way to get a new radiance into the church, and to set the joy bells singing in people's hearts is to lead the church into a fresh awareness of the presence of God. For the words of Lynn Harold Hough are true: "The evangelicals are the only people in the world who can look sin squarely in the face, and come up with a song in their hearts and a smile on their faces."

2. *Fresh Courage*

Fear is one of life's worst enemies, but a sense of the presence of the Divine is the greatest dispeller of fear; and when the disciples showed the greatest courage men knew they had been with Jesus. They could defy the authorities and obey God when they were assured of being in his will. Josiah Royce often spoke of a religious faith that enables a man to stand anything that can happen to him in the universe. It was that which gave courage to Luther at Worms and now gives courage to Niemoeller in prison.

3. *Release of Power and Development of Personality*

One of the striking phenomena of Christian history is the way, some persons of mediocre power and ability are lifted into becoming world characters through an extraordinary experience of religion. Moses was but a shepherd of Midian until he saw the burning bush, but after that he talked to King Pharaoh as an equal. Amos was a shepherd and a keeper of sycamore trees until God called him to preach to Israel, and after that he became one of the world's great prophets. St. Augustine was only a brilliant debauchee teaching rhetoric in Milan until his experience of religion, and then he became the greatest of the Church Fathers. John Wesley was a pedantic literalist, try-

ing to save his own soul through methodical self-discipline, until he felt his heart "strangely warmed" and then he became one of the world's greatest evangelists. The apostles were mere fishermen and tax gatherers until Jesus led them into a fresh faith in the availability of God, and then they became household words around the world.

A religious experience like that leads to integration of life, to purification of affections, to such a unification of purpose and conquest of self as to result in great development of personality. Had it not been for a sense of the presence of the Divine and of a sense of mission we would know only of Billy Sunday as a baseball player, of Dwight Moody as a shoe salesman, if we knew of them at all; and Wilbur Stover and Frank Crumpacker would be obscure names in our church annals. A sense of God's presence and his call leads to marvelous growth in personality.

4. *Motivation for Service*

The man who finds God a real presence in his life cares what happens to God's other children. The moment Isaiah heard from the seraphim that his own sin was forgiven, he heard the voice of God say, "Who will go for us?" and there came the ready reply, "Here am I, send me."

One of the charges made against mysticism is that it retreats, Pollyannalike, into a quietism and leaves the world of sin to its own devices. Candor compels us to admit that during the Middle Ages that seemed to be true of the monks. It was not true of the friars of St. Francis, and it was not true of Jesus nor Paul, nor any of the New Testament saints. St. Paul made articulate the feeling of the true mystic, when he said, "I am debtor," and "I am become all things to all men in order that I might by all means save some."

I believe that the safest and surest social service ever given to men is that service which is motivated by an appreciation of what God has done in the life of the servant. Politically-minded social service is often selfish and ceases when it achieves its end. Pure humanism lacks depths and constancy as a motive for social service. A service that is motivated by a sense of obligation to God has stood the test of time better than any other.

The greatest period of social reform in modern times followed the Wesleyan revival in Great Britain. It was then that temperance reforms, prison reforms, slavery reforms, and factory reform movements were started.

After having written this I ran across a recent sermon by Ernest F. Tittle in which he says: "I now know that preaching which begins and ends with what people ought to do is woefully inadequate. Moralistic preaching may leave people cold,

unconvinced and unconverted. I now know that preaching must be God-centered if it is to carry conviction, stir conscience, afford guidance, sustain morale, and offer an enduring ground for hope of a better world."

But says someone, How can I get a sense of divine Presence and mission? I have longed for just such but so far I cannot say that this experience has been very real in my life.

It needs scarcely be said that the method of entrance into this experience is not the same with every one. It is not the method but the fact of, or the reality of, the sense of divine Presence that matters. Rufus Jones says: "I believe that mutual fellowship with God is as truly a normal trait of human life as breathing is." And think of Christ's invitation: "Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in."

Perhaps one ought to say that there will probably always be an element of wonder and surprise in the way men become aware of his presence. "The wind bloweth where it listeth and men know neither the day nor the hour. So is he that is born of the Spirit." Men know not the day nor the hour, nor the place, nor the method by which God may reveal himself to them. "But him that cometh to me I will in no wise cast away."

The place where men have most often found him is at the point of surrender. You can read the life of St. Paul, of St. Augustine, of John Calvin, of Dwight L. Moody, or of Billy Sunday. They found God when they surrendered their wills to God. Herbert Gray says: "All my experience leads me to believe that a definite moral process best described as surrender to God in Christ is at the heart of any liberating and reconciling religion." And Nicholas Herman: "All consists in one hearty renunciation of everything which we are sensible does not lead to God."

The exercise of a trusting faith is also essential to a sense of God's presence. Luther had no sense of his presence until Staupitz led him to believe that "The just shall live by faith," and in that faith he became fearless and triumphant. Tolstoi only lived when he learned to trust. Many are fearful and walk in darkness because they have not trustfully surrendered the keeping of their lives to him.

We need to "practice the Presence" every day. Life is hurried and noisy. Amid the whirr of the machine, and the constant exploding of gas engines, it is not easy to hear the whisper of the still small voice, or the "angel whisperings" of which Whittier speaks. One who actually faced this problem says: "I began to live as though there

were none but he and I in the world. . . . But I make it my business only to persevere in his holy presence whenever I keep myself by a simple attention and a general fond regard of God which I may call an actual presence of God." Those who want him as a constant Presence can only find and have him by a reverent walk with him through every day.

There would be much more power in the church if more of its members experienced him afresh as did the early disciples. Though he had been dead yet after his resurrection his spiritual presence was with them and could be always. It is not enough that we should study their experience and know of the gospel only through them. If we knew of the beauty of nature or of a beautiful sunset through the record of those who saw nineteen hundred years ago, it would probably not mean much to us. It is because we see the beauty of nature with our own eyes, that we know what the records of past nature lovers mean. So we know religion only when we experience anew his Presence for ourselves, and can say, "Whereas I was blind, now I see." May God grant that we may truthfully sing:

"He walks with me, he talks with me,
And he tells me I am his own."

McPherson, Kans.

Our Responsibility to the Poor

BY C. H. YOHAN

Does the plight of the poor touch our hearts? Is our first reaction when we see poverty a feeling of sympathy, or is it an attitude of criticism? Have we become so accustomed to the sight of the unfortunate that we accept distress as inevitable, or does the increasing poverty about us create a determination within us to do something effective about it?

Although there doubtless never was a time in history when an appreciable portion of the population was not in need or distress, there never was a time when there was less apparent reason for poverty than now. In a country like the United States, with its vast natural resources, its ample power, its modern machinery, its inventive talent, its managerial ability, and its hordes of honest men and women seeking employment, it requires more than feeble excuses to convince the great mass of intelligent unemployed that they must be content in their poverty and privation.

Helping the worthy poor is no longer a mere duty. It is now an absolute essential to the well-being of all. If the great mass of the poor are not soon given an opportunity to acquire honorably a

decent living, the very foundations of our social order may fall.

The time has passed when it should be considered a disgrace to be poor. The ignominy should rest rather on those who are in a position to do something about it, but who shirk the task. The men of the hour today in America are those who can determine the fundamental causes of unnecessary poverty and those who can influence public opinion sufficiently that such causes may be removed.

The great mass of the poor in America today are not the improvident, the crippled, and the thriftless, but rather those who are able and willing to produce a living if given the opportunity. Those who still say that any one who will, can make his own opportunity, do great injustice to many a worthy, capable, but unemployed individual. Very frequently, if not usually, those who find employment today, either directly or indirectly, take the place of others who are removed from the ranks of the employed.

Unemployment, therefore, is not merely the problem of the unemployed, but it is a problem which we all must tackle and solve. Helping the unemployed poor by sharing what others have produced will alleviate the distress of such unemployed, but it will not solve the problem. The only solution to the unemployment problem is the employment of the unemployed in the production of the things they require for a living. Make-work projects are no adequate solution. There must again be created a demand for workers to replace the demand for jobs.

Let us not dismiss the matter as an economic problem outside the scope of religious thought. Nor let us feel that we shall become materialistic if we delve into the economic difficulties confronting the man out of work and perhaps destitute. The problem of the crippled and other unfortunate poor may be solved by a proper application of the traditional method of the sharing of the income of others, but the problem of helping the unemployed poor can be solved only by seeing that they obtain productive employment and that they receive a reasonable share of that which they produce.

It is highly improbable that unemployment will be removed by traditional methods even though such methods may be greatly modified. Neither can it be expected that those high in business circles or those with political axes to grind will ever do more than mitigate the trouble. The problem will be solved, if at all, by those who have an intimate knowledge of the organization and methods by which modern business is carried on, but who

have not been contaminated by the "spirit of business" which consists mostly of the profit motive.

Finding the underlying causes of unnecessary poverty resulting from unemployment will not be easy; and the task of finding and applying a solution to the problem so as to remove the causes of unemployment will be even more difficult, especially because the working out of any plan must be done in such a way as to maintain civil and religious liberties. Let him who would undertake the task not expect to be lauded by those whose financial interests might seem to be threatened by a possible practical solution of the tragedy of unemployment. They will probably never be able to realize that their interests will be made safer and not jeopardized by a humane and practical handling of the matter.

Let us therefore no longer steer clear of this problem, but let us come to grips with it. If we do not, our indifference will pave the way for communism or fascism which will lead to the destruction of our precious civil and religious liberties. If the problem is not tackled and solved soon the unemployed poor will still further multiply. Our free country cannot exist with half of our citizens prosperous and the other half in want.

Westmont, Ill.

The Church and the State

BY RUSSELL HEMINGER

It has been said, "The greatest word in the English language is *think*." Without thought we produce nothing. Equipped with a good capacity to think, obstacles are more easily overcome and greater progress made toward success. God, instead of giving us one hundred fingers to do our work, gave us a mind to invent things to do the work of that many fingers. Thinking men have given us the modern airplane by which we travel through the air at a rapid pace. They have produced massive steam and electric locomotives which carry passengers and heavy loads of freight over the mountains and through the valleys. Fast ocean-going ships with every modern convenience have brought distant shores closer to our land. We have harnessed our water power and now all we have to do is push a button and let electricity do the rest. On every hand we see useful inventions as the result of sound, constructive thinking.

Therefore if we are to be children of God we should think and feel and will as God thinks and feels and wills, because anything which has to do with the well-being of the human family is the concern of God. Now the only question we need to raise, is this: Is the state and government

necessary for the stability and well-being of the human family? The verdict of the centuries is that the governments are ordained of God. Therefore God is concerned for the state, which means in turn that the very nature of our sonship demands our interest and concern in the state. This does not mean that the church as a body should go directly into the business of civil government, but she should continue to turn on the light, more fully develop the public mind, and always hold before men the true way of living. Into any field in which God's interests lie, there must naturally follow the interests of his children. As individuals come under the power of his message they should go as ambassadors of God in the light of his Word.

John came preaching that the kingdom was at hand, and Jesus declared it is here, and a large portion of his ministry was spent in setting forth the true nature of his kingdom. His kingdom is a present kingdom, it is a spiritual kingdom. He conceived it as the active agency through which the Father's will was to be wrought among men as it is now being done in heaven. What are the great agencies through which human activities are most apt to express themselves? Are they not the home, the church, the school and the nation? Therefore, if the kingdom is to be real and vital in our lives, it seems to me that Christian men, if properly fitted, should not seek to avoid active responsibility in any of these lines.

Recently I noticed in the GOSPEL MESSENGER accounts of four deaths by automobile accident, many more in the newspaper. Some of these deaths were caused by a careless driver of another machine. Too much liquor perhaps—who knows? Oh, yes, we teach our children to be absolute abstainers, but is that enough? There is a depression in America you say, and yet the liquor interests are doing millions of dollars' worth of legal business. How necessary then, if we are to keep certain destructive bills from becoming laws of our land, that we send the right men to our state legislatures and to congress.

The challenge of the duty of the church comes not only to those in leadership, but growth and expansion and the directing of spiritual and social affairs can only be obtained through the efforts and co-operation of every member in the church.

May we by our continued efforts be proud of America, not boasting of her military strength or thinking of her as a powerful giant, but in domestic and foreign affairs as one discarding the evil and leading the way in all that is good. "Therefore, let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5: 6).

Wenatchee, Wash.

Co-operation—A Business System Built on the Golden Rule

BY MERLIN G. MILLER

It is treason to the kingdom of God to say that it makes no difference what kind of property laws we have or what type of economic organization controls our business life. Of course saints can live in slums, but Kagawa, in the slums of Shinkawa found it impossible to save more than a handful of its children from a social order which made the slums inevitable.

Most people take our private property laws, our corporation form of ownership, for granted. The facts are that our system of ownership of business by absentee stockholders is relatively very recent and entirely created by human, not divine, law. Less than four hundred years ago the first stock companies were chartered—as a very special privilege. Even at the time of the Declaration of Independence, almost all wealth was in the hands of individual owners or partnerships. The great railway companies, the great mining and manufacturing monopolies, the great utilities and the great banks have all grown to their present power in the past century. Not a one of them could exist a day except for laws passed by men, giving their stockholders special privileges of joint ownership and limited liability.

The corporation laws of all American states distinguish between companies or corporation "for profit" and those "not for profit." The latter include churches, libraries, colleges, and, in a few states co-operatives. In most states in recent years special laws have been passed to give legal rights to co-operatives.

Any kind of business that is carried on by a private company can be carried on by a co-operative—provided the laws allow it. There are co-operative stores, co-op oil stations, co-operative restaurants, co-op insurance companies, co-operative health centers, co-operative burial associations, to mention just a few. They look like ordinary businesses, but there are significant differences. These differences all lie in the form of legal organization.

These distinguishing characteristics of co-operative organization conform much more closely to American ideals and to Christian principles than do the distinguishing features of the ordinary business company. Some of these characteristics are listed below. These principles of the consumers' co-operative movement have led Christians like Toyohiko Kagawa and E. Stanley Jones and a Jewish millionaire business man like Edward A. Filene to unite in acclaiming co-operation as "eco-

conomic brotherhood" and "Christ's Alternative to Communism."

1. *Ownership.* A consumer's co-operative is owned by the customers. The store or the gasoline station is organized in the first place by those in the community who intend to patronize it. It is set up to serve its members, not to make money off someone else. There are shares of stock available for all who will join. All who can use the business are invited to become part owners, sharing with all the other users. This is *user's ownership* and *open membership*.

Contrast this with the private profit company. A few organize the company in the first place to make money by selling to larger numbers of other people. If the business is a success and the original owners can put up the necessary money for expansion as the business grows, nobody else is invited in. Now stock is sold only if the present stockholders think it will help them make more money.

Which type of ownership fits more nearly with the basic law of human existence, that "One is your Father and all ye are brethren"?

2. *Purpose.* The co-operative is created to enable its members and all others who will join them to get the necessities of life of the best quality and at the minimum of expense. It allows only a limited interest on invested funds. The private profit business is set up to enable individuals who have money to make more money—unlimited profits on investment.

Which sounds more like the purpose of the Master who came not to be served but to serve, and who set as the standard of merit, "Let him who would be great among you become servant of all"?

3. *Control.* In both the private profit corporation and the co-operative the shareholders elect the directors who are responsible for running the business. The difference is in the counting of the votes. In a true co-operative each member who has paid his membership or his share of the necessary capital is accorded one vote. If he invests or loans the co-operative more money he gets no additional votes. The co-operative is a business democracy based on the equality of persons, with money the servant of all. The private profit form of business organization gives one vote to each share. The man who holds ten thousand shares is ten thousand times as important as the man who holds only one share. Money rules.

Which system suits best the man who heeds the warning, "Ye cannot serve God and mammon"?

4. *The "Profits."* A well-managed co-operative with many loyal patron-members is just as likely to "make money" as is a well-managed privately-

owned business. But if it is not set up to "make money" what shall its owner-members do with the money left over after all expenses are met and all necessary reserves set aside for replacement of worn-out equipment and for the "rainy day"?

The owners of the private profit business call this money "profits," and divide it among themselves in proportion to their investments. If the man with one share gets a dollar, the man with ten thousand shares gets \$10,000. But in the co-operative the men and women who own it divide this money in proportion to their use of the business. Each gets back a percentage of his or her purchases. Each member paid more than enough when he bought his purchases. When the excess can be calculated it is returned to him. He makes no profits or dividends on other people's business, but he does get his own money back when he has been overcharged.

Which system, profits on sales to others, or savings returned to all in proportion to their purchases, is more in accord with the Golden Rule? Which is the evidence that the owners of the business love their neighbors as themselves?

5. *Centralization for efficiency.* When local co-operatives grow they federate into wholesale co-operatives, owned and controlled by the local associations. These wholesale purchase or manufacture the goods needed by the locals—and return all the saving to the local associations to be returned to the common people who are the ultimate users and owners. Co-operative wholesales make savings comparable to those of the great chain systems and monopolies, but they make these savings for the common people all over the land instead of for a few banker princes in the great financial center. Which system prepares its business executives best to meet the final test, "Inasmuch as ye did it unto one of the least of these my brethren"?

6. *International trade.* In international trade the co-operative wholesales deal only with other co-operatives and never for profit. American co-operatives sell CO-OP oil—at cost—to co-operatives in Great Britain and British co-operatives sell CO-OP tea, at cost, to American co-operatives. What a far cry from the British tea monopoly whose lusts for profits precipitated a Boston Tea Party and the American War of Independence! What a contrast to the great American oil monopoly's greed for profits which have financed revolutions in Mexico, counter-revolution in Russia, and outright war between Greece and Turkey!

One of these economic systems is at the root of the war system; the other makes for peace and for the coming of the day when "they shall come from

the east and from the west, and from the north and the south, and shall sit down in the kingdom of God."

Save for the money we give away and that which we pay to the government for taxes or for public services, every dollar we spend is spent either in the private profit system or in the co-operative system. Which system should we as Christians support if we mean our prayer, "Thy kingdom come, thy will be done on earth"?

North Kansas City, Mo.

Faith

BY GALEN B. ROYER

Introducing the second of seven Doctrines of Salvation

I. The Sole Biblical Definition

"Now faith is the title-deed of things hoped for; the putting to proof of things not seen" (Heb. 11: 1 Twentieth Century Translation). Faith is the first of all the gifts of the New Covenant. It attaches itself before all and above all to what God has said, be it command, instruction or promise. To believe is to accept the infallibility and faithfulness of God; to place his testimony above all kinds of certainty and guarantee; to renounce the tyrannical domination of the senses and go forward with unflinching eye and meet coming events as we would meet God himself. "Faith is the foundation of all other Christian graces, the title by which we keep our place as Christians, the inward working which has its fruits in good works, the hand by which we lay hold on God and Christ." It is the laying hold of the future in the midst of the present, of the unseen in the midst of the seen.

The Old Testament word is *trust*; the New, *faith* or *belief*. Trust is "Faith in a redeeming God, and assured confidence in his work for us and in us." It is the essence of the obedient and teachable spirit of God's children.

II. Importance of Faith

The importance of the doctrine of faith is more fully realized when we note that Peter makes it the foundation in his orchestrate of Christian virtues (2 Peter 1: 5-7) and Paul places it first in his trinity of graces (2 Cor. 13: 13). It was because Jesus looked deep enough to see "their faith" that he repeatedly gave it as the reason he answered the cries of the needy.

III. The Facts of Faith

Difficult as it is sometimes to accept, the "things hoped for" and "things not seen" are based on facts that should forbid hesitation in obedience. The facts of faith are the only ground of God's appeal to man to believe. Christ said to his first in-

quirers, "Come and see." To John's inquiry Jesus pointed to facts—his works, the miracles seen by the many. Later he pleaded with his disciples to believe for the work's sake (John 14: 11).

IV. Some Relationships of Faith

(1) Faith and Knowledge. Faith is not a leap in the dark as some would have us think, but an act of revealing intelligence. For "belief cometh of hearing, and hearing by the word of Christ" (Rom. 10: 17). Faith then rests on evidence, the best and safest in the world—namely, the Word of God.

(2) Faith and Consent. One may know that Jesus is the Savior of the world and is able to save to the uttermost, yet this knowledge and assent is not faith. There must be consent, a complete surrender of the whole person in following Christ as he commanded, in order to have faith that saves. When there is consent, the self leaps forward (Philpp. 3: 13, 14) to appropriate Christ. One may assent to the fact the elevator is safe and strong enough, but he has not appropriated it to himself until he consents—steps upon it to be lifted. Believing about the Lord? No! Believing in or upon the Lord, saves.

(3) Faith and Righteousness. Paul records that Moses wrote "that the man that doeth the righteousness of the law shall live thereby" (Rom. 10: 5); i. e., in order to live he must keep God's commandments perfectly. Jesus said, "If thou wouldst enter life, keep the commandments" (Matt. 19: 17). But Paul also records the assertion of those before him who wrote, "There is none righteous, no, not one" (Psa. 14: 1; Rom. 3: 10) meaning there is no one who has kept the commandments perfectly. Then he speaks of "the righteousness of God through faith in Jesus Christ unto all them that believe" (Rom. 3: 22). Faith, therefore, is not righteousness. It does not have legal claim to Divine favor. Instead it is the soul's disposition to trust God and crave and await his favor.

(4) Faith and Works. Paul sees and stresses salvation from the spiritual or Godward side, and declares that faith is "reckoned for righteousness" (Rom. 4: 5); "by grace have ye been saved through faith, . . . the gift of God" (Eph. 2: 8). James looks at salvation from the manward side—in the sight of his fellows, and asserts that faith alone is not enough. There must be works. For "what doth it profit if a man say he hath faith, but have not works? can that faith save him?" (Jas. 2: 14). James, "a servant of the Lord" (Jas. 1: 1), and Paul, suprised at the Galatian Christians, make clear that both insist that faith must be in Christ and "not a different or another gospel" (Gal. 1: 6, 7).

Huntingdon, Pa.

Life That Knows No Defeat

BY CHARLES E. ZUNKEL

MANY years ago a schoolroom stove exploded. One of the boys in that room had his legs horribly mutilated. Doctors said he would never walk again.

Back in the same period of years, another boy was run over by a motor truck and had both legs crushed terribly. Crutches and a wheel chair were to be his for life, the doctors insisted.

But recently, the sport pages of the newspapers have been recording exciting races between these two boys. The first of these was Glenn Cunningham; the other was Archie San Romani, two leaders in running the mile.

I don't know all of the story of the transformation. Part of it is a story of will power, daily exercise, calisthenics, long walks, discipline. The marvel is that they would not be defeated for life.

But life often defeats people who face tragedies such as these. And all of us desire to live life without defeat. The glorious thing is that we can! Paul, in his letter to the Romans (Rom. 8: 28), says: "And we know that to them that love God all things work together for good."

Those words of Paul are so comprehensive in their scope and promise that if we took them at face value they would fairly stagger us. The trouble is that we probably do not take them so. But we should! We have been so accustomed to hearing them that our ears are almost deaf to their real meaning. They do promise us that we can live life without defeat!

What does Paul mean? Wherein lies the secret of this promise? To begin with, a life plan is suggested—"work together." It is true that we play a large part in shaping our destinies. We have certain God-given abilities and aptitudes. It is our task to develop these and with them to find our niche in life. We must weave our own pattern for life. But, we must not forget that while we are at the weaving our experiences will influence the final pattern. Illustrations from history flood in to support this. St. Dominic was a soldier on one of his frivolous adventures when his leg was broken. Then, while he was lying, waiting for his limb to become well, he became conscious of Christ and certain needs within the church. From that bed of convalescence he rose to be a soldier for his new Master; the course of his life was changed.

Albert Schweitzer had heard, as a boy in his father's church, the missionary stories. These no doubt left some impression upon him. But his life career went on. However, on one occasion, so we are told, he saw the statue of a Negro. The ex-

pression on that face presented such an appeal that Schweitzer gave up his bright future in music and university teaching and became a medical missionary. Our experiences do influence the pattern we weave in life. But there is a pattern! things work together.

Not only is there a pattern or life plan; it is an inclusive plan—"all things." We may sometimes wonder how the diverse experiences of life fit into this plan, but if we look deeply enough we may see the essential unity. Or, we may doubt that reversals of life have any place. Sickness may be hard to reconcile. If it does nothing more, however, it may serve to deepen sympathy with others who have the same experience. Recent experience in this has impressed this value upon my thinking. Even the death of a loved one, if taken with the right attitude, may make life loom a little more sweetly and may make heaven seem a little nearer. Nature teaches some lessons in this. We are told, for instance, that without the wound the oyster can have no pearl. The pearl is the result of the oyster's effort to protect the wound. Consider it again. This is an inclusive plan. Failure to see it in inclusive terms may be purely failure of human limitation.

We may be able to follow along thus far with little difficulty. Our place of stumbling may come at the next step, when we say that it is a good plan—"for good." Certainly the hard experiences of life are not for ease, nor for pleasure. Are they for good? The Christian way of meeting hardship is to transform it by faith and love and to shape out of its pain and sorrow a new truth, a new beauty, a new loveliness. The poet must have some such thought in mind when he wrote—

"Then welcome each rebuff,
That turns earth's smoothness rough,
That bids us sit, nor stand, but go."

In fact, this was the way Jesus met hardships on numerous occasions. When his character was doubted because he associated with outcasts and sinners, he gave a new insight into the love of God through the story of the Lost Son. When a lawyer tempted him and prided himself on his own goodness, the thrust was met with a story of a Good Samaritan, a story that gave a new insight into neighborliness. When his brothers charged him with insanity and would take him home, he used the occasion, not as one of offense, but to reveal a new sense of the meaning of motherhood and brotherhood. Even when crucified and reviled, he came back with a loving spirit of forgiveness that forever unveils the heart of the Father.

If you trace through the life of Paul, you will

discover he made "all things work together for good." Indeed these words do not come out of idle thinking, but were hammered out of the hard experiences of a devout life.

Lest we think this is altogether too easy, let us be reminded that there is a condition in this whole plan—"to them that love God." Faith in the goodness of God, faith in his promises to us, and devotion to these make possible the operation of this conditioned way of life. Here lies the supreme advantage of the Christian life. For the Christian nothing can be too hard, nothing comes outside the goodness and love and care of the Father, simply because he loves God and has unlocked the secret. Job said: "Though he slay me, yet will I trust him"; but the Christian doesn't feel that God wants to slay him. He knows a God who was revealed in suffering love on Calvary. Other words of Paul, then, may well be our counsel: "Be strong in the Lord and in the strength of his might."

Here is life that knows no defeat. It may know pain, hardship and loss. But it takes each of these and, by love, puts the rose among the thorns and the pearl in the wound.

Danville, Ohio.

Letter to Elder David P. Makwana and Others

Many of our people have received communications from a small group of brethren at Jalalpor, India, during the past several months. This trouble was presented to Standing Committee by the General Mission Board as well as by direct appeal from these brethren. After due consideration Standing Committee planned for a letter to be sent to them, as well as a copy to the India church. Also the letter is to be published in the Messenger, a copy of which follows. Those who are most familiar with the matter feel that adjustments are being made as well as could be expected.—Ed.

Elder David P. Makwana and Others,
Unai, via Bilimora, Surat District, India.

Dear Ones for Whom Christ Died: Greetings in the name of the Lord Jesus.

Standing Committee assembled at Anderson, Indiana, June 7-13, 1939, has received your communications sent to its various members, and has given them large consideration. As a committee we have gone into this entire question more fully than we usually hear such matters, securing information from every available source.

In addition to this, there are various avenues through which we are in constant communication with the India work. For example, district representatives have been on Standing Committee year after year, making their reports to this body. Annual reports are sent in each year, and these are received and studied. Reports come to us through the Gospel Messenger and otherwise. Missionaries returning from the field bring information regarding conditions. From time to time we have conferred with these missionaries at length. Reports from deputation teams have been received, studied and care-

fully considered. These and other reports, though coming at various times and from various sources, have been in full accord with one another.

You can see how there has developed a full measure of confidence in our faithful missionaries, who through sacrifice and devotion are telling the good news of salvation through Jesus Christ, and are striving through God's grace to keep their lives free from the lusts that drag men down.

Now your report is rather striking in that it does not agree with the abundant testimony we have from other sources. Neither does it tally with the known life and character of those whom you so seriously call in question.

We recognize, dear brethren, the possibility of there being different viewpoints of the same situation. But it is always possible, and also highly necessary for the good of the cause of Christ, to work together in harmony even though there may be some differences of thought. It is sad indeed when Satan is allowed to take advantage of these differences and thus lead any group of people to oppose and work against the church that has meant so much to them. We hope and pray that such a condition may be avoided. It is our earnest desire that the confidence in the integrity and faithfulness of each other be maintained, and that every effort be made to keep the "unity of the faith in the bond of peace."

We sincerely believe in the honesty, sincerity and devotion of the missionaries, the elders, and all the leadership of the Indian church. It nevertheless should be observed that co-operation is impossible unless every one will do his part to maintain harmony in the spirit of love. If this result is to be realized, the highest welfare of both the group and the individual must be considered. The individual, however, should always be willing to put the work of the kingdom first. Nothing so fully destroys one's usefulness as when personal aspiration is put above the best interests of the church.

With reference to your request that we recognize the Navsari church as a duly organized congregation of the general brotherhood, we would advise that it is contrary to the polity of the Brethren for the Standing Committee or the Annual Meeting either to organize or to recognize congregations. These functions belong to the local districts. The First District of India is fully organized and equipped to take care of any such matters as the need may arise.

Now, therefore, be it resolved that we advise the petitioners to co-operate with the missionaries, the elders of the District and the Brethren at large, and in the spirit of the Golden Rule to labor for the unity of the church, the salvation of souls and the glory of God. "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 14, 16).

Be it further resolved, that a copy of this open letter be sent to the officers of the two districts of India and also that it be published in the Gospel Messenger.

May grace, love and peace be among you.

D. W. Kurtz, Moderator.
R. W. Schlosser, Reader.
J. E. Miller, Secretary.
H. A. Brandt, Assistant Secretary.

KINGDOM GLEANINGS

Calendar for Sunday, August 6

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Elijah: A Life of Courage.—1 Kings 18: 30-39.

Christian Workers, Going the Second Mile.

B. Y. P. D., Temperance.

Intermediates, Adventures in Friendship.

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Gains for the Kingdom

One baptized in the York church, Pa.

Two baptized in the Roanoke church, La.

Four baptized in the Rockwood church, Pa.

Two baptized in the Decatur church, Ill., Bro. John B. Wieand, pastor.

One baptized in the Elbethel church, Pa., Bro. W. C. Sell, evangelist.

Six baptized and two received by letter in the Frederick church, Md.

Four baptized in the Shiloh church, W. Va., Bro. Isaac J. Garber, evangelist.

Two baptized in the Ozark church, Trout Lake, Mich., Bro. J. E. Wells, pastor.

Ten baptized in the Stone Bridge church, Md., Bro. W. N. Zobler, evangelist.

Six baptized in the Deshler church, Ohio, Bro. F. Blake Million, evangelist.

Sixteen baptized in the Forest Chapel church, Va., Bro. C. M. Key, evangelist.

Thirteen baptized in the Fostoria church, Ohio, Bro. Reuben Boomersshine, pastor.

Nine baptized in the Cherry Grove church, Md., Bro. C. D. Brendlinger, evangelist.

Six baptized in the Huntsdale congregation, Pa., Bro. Otho J. Hassinger, evangelist.

Two baptized in the Nettle Creek church, Ind., Bro. Rufus D. Bowman, evangelist.

Seven baptized in the Panther Creek church, Iowa, Bro. Frank Howell, evangelist.

Twelve baptized near CCC Camp Hardy, W. Va., Bro. Ernest L. Miller, evangelist.

Twelve baptized in the Hostetler church, Pa., Brother and Sister J. M. Geary, evangelists.

Seven baptized in the Mingo church, Pa., Bro. J. W. Fidler, evangelist; Bro. Joseph Cassel, elder.

Seventeen baptized in the Beech Run church, Pa., Brother and Sister B. M. Rollins, evangelists.

Four baptized, three received by letter and one by former baptism in the Ellisforde church, Wash.

Five baptized and six received by letter in the Morrellville church, Pa., Bro. D. Howard Keiper, pastor.

Four baptized and four received by letter in the Union Grove church, Ind., Bro. A. R. Showalter, evangelist.

Twelve baptized and others await the rite in the Douglas Park church, Chicago, Ill., Bro. Roy White, pastor.

Seven baptized and one reclaimed in the Bethesda house, Maple Grove congregation, Md., Bro. Lawrence Bianchi, evangelist.

Eight baptized and two reconsecrated in the Bethel church, Rockton congregation, Pa., Brother and Sister B. M. Rollins, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Moyne Landis of Pierceton, Ind., Aug. 7-20, in the Salamonie church, Ind.

Bro. Michael D. Kurtz of Richland, Pa., Sept. 24, in the New Fairview church, Pa.

Brother and Sister B. M. Rollins, Aug. 28 to Sept. 10, in the Okaw church, La Place, Ill.

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Personal Mention

Bro. Van B. Wright, pastor of the Twin Falls church of Idaho, has accepted a call to the pastorate of the Fort Wayne church of Northern Indiana, effective Sept. 1.

Pastor S. S. Blough of York First church of Southern Pennsylvania will speak and a chorus of the members will sing over WORK (132), Wednesday, Aug. 9, 9:00 to 9:30 A. M., Eastern Daylight Time.

Bro. Frederick Hollingshead, pastor of the Monticello church of Middle Indiana, has responded favorably to the call of the Oakland church of Southern Ohio. He will begin service there Sept. 3. His new address will be Gettysburg, Ohio.

That Bro. Jas. A. Sell's name did not get into the 1939 ministerial list is deeply regretted by the editorial staff of the Yearbook and all the rest of us. His change of address from Hollidaysburg to Martinsburg no doubt had something to do with it but that doesn't keep us from being sorry. When a man has been a preacher for seventy-six years his right to a place in the list is too well established to be questioned.

The Sunday School Editor is back from his tour among the churches of Northern Iowa and Minnesota and reports a most interesting time. The main feature was not speechmaking but picture taking—this at the special request of the district board. There was an occasional sermon, however, and Bro. Hoff found places where the people were actually hungry, places where visiting preachers seldom go. What a joy to minister to such.

The Butterbaughs (carpenter) of the Broadfording congregation of Middle Maryland, on their homeward way from seeing people and places farther west, wanted to see also the Brethren Publishing House, but they almost missed seeing the inside of it as the key was turning in the front door when they drove up. They were gladly welcomed nevertheless, even though Saturday noon finds the machinery quiet and few of the workers on guard.

Bro. Medford D. Neher of Akron, Ohio, desires to give his whole time to the church, preaching the gospel with paint and chalk. He serves on a freewill offering basis as other ministers do who conduct revival meetings. "A beautiful original oil painting of the heavenly city with the pearly gates amidst radiant billowy clouds on that wall space back of the pulpit will delight the children and young people and will help the audience to be in a receptive mood." For further details write Bro. Neher at 2261 Cooledge Ave., Akron, Ohio.

Dean A. C. Baugher of Elizabethtown will be the conference speaker at the summer assembly of Northwestern Ohio to be held in the Silver Creek church, two and a half miles southeast of Pioneer, Aug. 16 and 17.

President Rufus D. Bowman of Bethany "will have a message on Tuesday afternoon that every young person should hear." So announces the Michigan District News Letter, referring to district meeting to be held in the Shepherd church, Aug. 22-25.

Miscellaneous Items

The Montgomery church, Western Pennsylvania, will hold a love feast service Sunday evening, Aug. 13.

The Tennessee District Conference will meet Aug. 17 and 18 at the White Horn church near Bulls Gap, Tenn.—John B. White, 1701 Ashwood Ave., Nashville.

The annual reunion of graduates, former students and friends of Mount Morris College will be held at the Pines State Park near Oregon, Ill., Aug. 13. Each family attending should bring a basket dinner for the picnic lunch at noon. Glayden E. Miller, Secretary.

The Reading church of Northeastern Ohio—two and one half miles east of Homeworth—will have its annual home-coming Sept. 17. Brother Bonsack will be the main speaker of the day. "All who have had any connection with the Reading church are invited to be present to enjoy the day with us."

Bro. W. M. Kahle and family are spending some months in the west where he is presenting the Christ approach in money management. Their itinerary for the rest of August and into September is as follows: Aug. 6-8, Ivester church, Iowa; 9-18, Pine Lake Camp, Eldora; 19, 20, South Waterloo; Sept. 1-4, Twin Falls, Idaho; 6-9, Nampa; 10, 11, Emmett; 12-15, Fruitland; 17-19, Clearwater; 20-22, Moscow. The churches of Washington will be visited next.

A Second Call for Clothing

Again a call is being made to the women of the Church of the Brethren to send clothing in behalf of the refugees. Just as in the January call, you are requested to send your parcel of clothing to the college in your territory. The college will then send it on to the American Friends Service Committee Storeroom, 1515 Cherry St., Philadelphia, Pa. You are asked to send your parcel to your college in order to save postage and express charges.

During war and also during the aftermath of war, conditions change and the help which is needed at a certain place at one time may be needed elsewhere later on. Although it might be very hard and perhaps impossible to send clothing to Spain now, yet there are other places where help for the refugees is very badly needed. Many refugees are scattered in France, in Cuba and in Mexico. It is hoped that through our co-operation with the American Friends Service Committee we will be able to supply some clothing for at least a few of these needy and homeless people.

All sizes and all types of serviceable clothing will be appreciated. The clothing should be clean and in proper condition when sent. The garments should be practical.

Plan right away to prepare a parcel, either individually or through your church group, and send it to your nearest college. The college will do the rest of the work.—Anetta C. Mow.

Kansas Young People's Camp, Aug. 14 to 19, at Camp Wa-Shun-Ga, fourteen miles south of Junction City, "will be of special interest to all pastors, counselors and young people of the state of Kansas." Some subjects for study are Working With Other Races, Worship Through Music, Art and Drama, Money Sense, Problems of Boys and Girls, Brethren in Reality, Stories and Messages of Hymns, Living With Jesus, Quiet Hour, Personality, Recreation. Some of the leaders are C. D. Bonsack, Burton Metzler, Ida Shockley, H. L. Ruthrauff, Mrs. Ruthrauff, Frank Baldwin, Gladys Shank, Luther Harshbarger, Zeta Rodgers, V. F. Schwalm (at least for one campfire). Looks like you'd better go, doesn't it?

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Tricks Our Minds Play on Us, by Karl R. Stolz, Dean of Hartford School of Religious Education. Cokesbury Press. 266 pages. \$2.

This book on Mental Hygiene for the Plain Man will appeal to the reader because it deals with the common and profound facts of life in a manner that the plain man can grasp. Not all writers know that great men who really understand their subject can present their thoughts in simple language.

Let us take the first chapter, Normality, as a sample of the author's method and style. Recognizing that it is not easy to say just who is normal he gives these as outstanding characteristics of the normal human being: The normal person engages in a socially useful occupation, relates himself wholesomely towards others, is honest and capable of examining and improving himself, has a sympathetic understanding of others, cultivates a tension-reducer through an avocation or a hobby, has an adequate philosophy of life, and maintains close contact with a living Presence that is unshakable and invincible. This last quality is more fully treated in the last chapter entitled Men Without God. These two chapters deserve a careful study by every normal being.

The other chapters are: Unrestraint, Nervousness, Morbid Fearfulness, Egotism, Deflation, Delusion, Drunkenness, Sentimentalism, Misalliance, and Sickness. Each one is made clear by actual examples of those suffering from these afflictions. The author's keen comprehension of a situation and his sympathetic treatment inspire confidence and so must prove helpful to the afflicted. Even if you are perfectly normal you will be able to help others more effectively after you have followed the thoughts of the book from beginning to end. Let this one quotation serve as an illustration of the author's style and faith:

"A philosophy of life which enables one to endure the stress of what cannot be surmounted, to eliminate what can be vanquished, and to develop normal personality includes contact with a living Presence at once unshakable and invincible. It is as if a man panting for water sank a shaft into the ground, tapped an underground spring, brought water to the surface, and quenched his thirst. A life-giving something not ourselves, but essential to normality, is sought and found by the questing personality. Apart from it man is incomplete. The name given is not supremely important, but the process of drawing upon its reserves for support and sustenance is a fundamental requirement of normality."

OUR MISSION WORK

What to Pray For

Week of August 5-12

ALL those who have read the interesting accounts in our church paper written by Dr. Howard A. Bosler in the past eight years concerning the Leper Colony near Garkida cannot help but know much about the work to which he has dedicated his strength since he is in Africa. If you have not read the articles, turn to the GOSPEL MESSENGERS of May 29, 1937, Aug. 7, 1937, Dec. 4, 1937, Nov. 26, 1938, and June 10, 1939. Also read the articles written by others from Africa in the issues of April 30, 1939, June 1, 1935, Aug. 3, 1935, Dec. 7, 1935, Dec. 21, 1935, Feb. 18, 1933, April 29, 1933, Nov. 4, 1933, Dec. 16, 1933, Sept. 3, 1932, Sept. 10, 1932.

Dr. and Mrs. Howard A. Bosler went to Africa in 1931 and served three years at Garkida. Then they returned on furlough and told friends among the churches in many places about the work and the sick and needy ones in Africa. When they returned to their work, they left their daughter, Gene, behind. They went back to minister to those in the hospital at Garkida and the surrounding villages and the lepers in the Leper Colony.

The medical table in the June 3, 1939, Annual Report shows that the total attendance at the Leper Colony dispensary reached 94,295 during the year, and more than 1,000 minor operations were performed.

Let us pray with understanding hearts for Dr. Bosler and for Sister Edith Gump Bosler. There is not a day but what they crave our prayers.

The Garkida mission compound is located on the east slope of the Hawal River. The mission buildings may be seen in the foreground. The larger group of buildings are the hospital and wards.

Testimonies Which Live Through the Years

Chi Kuei Chu, Wife and Adopted Son, En Hui

The faith of this family is more recent fruits of seed sowing. Several years ago Kuei Chu came from a country village into the city, where he was first employed in caring for the furnace in the girls' school. Later he served in a missionary's home. His wife had been reading and making good progress in our women's school. Kuei Chu united with the church some time ago, and his wife has been an inquirer for the past year. Having no children of their own, they bought for a small sum a ten-year-old boy whom they named En Hui (God's favor). His own father and mother were beggars and opium users, and the lad, up to the time of coming into his new home, had known no other life. Since coming into the home he has been attending our coed school, and is a genteel, lovable, obedient child both in home and school, even beyond our fondest expectations. He is very happy both in home and school, and his parents are experiencing a joy they had not known before, and often say, "It is all God's grace."

Chao Chin Wen

It is now over six years since I received baptism and entered the church. The blessings I have received from the Lord are more than can be numbered. Throughout each day of my life I receive the Lord's help and comfort.

But the greatest blessing came a few years ago, when I had lost all hope of further school privileges. Then the Lord opened the way for me to enter the Women's Union Bible School in Peiping for two years. This privilege was more than I had dreamed of receiving.

Now I have returned to the sheepfold and am working for him, teaching in our Liao Chow Women's Bible School. Christ has cast out the power of Satan and brought me to a peaceful shore. He has supplied all my needs. I cannot but bless and praise him as my Lord and my God.

Li Jung Hua

I have been a Christian for more than three years, and Christ has been my constant Helper. Before I accepted him as my Savior, I seemed bound by chains, and was





very unhappy, and I did not know the reason, but since Jesus came into my heart, I have peace of mind, and know my sins are forgiven. Before I became a Christian I worried about the future, but now I live in faith and trust it all to him.

Chang Huan Ching

I became a Christian because I believe that Jesus Christ is the only One who can forgive my sins and save my soul. It is my daily hope that I may live with him in heaven, when I have finished this life.

Yang Fu Hsi and Wife

Yang Fu Hsi was an only son. Early bereft of his father, he and his old mother, being very poor and unable to pay rent, lived in a small room of a temple court when we first learned to know them in 1912. Here they eked out a mere existence, worshiping daily at the shrine of their home god, as well as the gods of the temple. Ere long Fu Hsi was employed as helper in one of the missionary's homes, then later entered our boys' school, and by mission help continued in school till high school was completed.

Both mother and son were open to Christian teaching and both entered the church in those early years of our work at Liao. The mother, though usually mild, at times manifested a terrific temper. However, by much

Upper row, left to right: Chi Kuei Chu, wife and adopted son, En Hui; Chao Chin Wen; Li Jung Hua; Chang Huan Ching. Lower row, left to right: Yang Fu Hsi and wife; Liang Chiu Chih; Wen Lao Lan and wife; Mrs. Yin, son and family.

teaching and the Father's help, she seemed to overcome this. The son inherited something of the same disposition and at times got angry with his aged mother, though otherwise he loved and honored her. On one such occasion, early one sad morning, before leaving for school, his temper thus manifested itself over a trivial matter. On returning home at noon he was horrified to find his mother cold and lifeless, lying on her brick bed, apparently dead from heart failure. As friends came in Fu Hsi stood by weeping bitterly, and repeatedly striking his face with both hands exclaimed: "I have caused her death, I have caused her death."

As the years went by Fu Hsi married Liu Chun Yu, a famine refugee from another province. She soon entered our Bible school. Being untrained and impatient, and he not yet having fully overcome his temper, and being inclined to mistrust, many were the quarrels that occurred between them during those first years of their married life, till she one day said: "I get no peace in

my home. I have peace only while in the Bible school." But the years brought their changes, both in her receiving training and development, and in his overcoming his temper and mistrust. Later he was elected a deacon in our Liao church and frequently fills the pulpit in the city, and does much work in the villages. She entered the church and became an earnest, sincere, efficient Christian, graduating from our now five-year Bible course. Since then she has been helping in teaching the thousand character reading classes in the villages and otherwise assisting in the religious teaching and preaching in the villages. With her husband she is helping to hold Bible classes in the out stations and villages. Recently she said to the writer: "I used to not know what joy was in my home. Now I do not know sorrow. It is all God's great grace." They are now a hopeful couple for many years of service in our Liao church.

Liang Chiu Chih

I was born in a non-Christian home, and knew nothing about Christ and our heavenly Father, until I entered the mission school. After I was baptized I made many failures in my Christian life because I had had little Christian teaching, and I got no encouragement and no help in my non-Christian home. But I thank God for helping me over that critical period of my life, and strengthening my faith from day to day. Now when I allow myself to grow cold and careless, and forget to pray, I feel very uneasy, just as though I were being tossed on troubled waters, but then I seem to hear Christ's voice saying to me, "Fear not for I am with thee," and thus my faith grows stronger. I am so thankful to my heavenly Father for all his love to me, and so thankful too, that nothing can separate me from this love. I do want to be a shining light in order that I may lead others to Christ who means so much to me.

Wen Lao Lan and Wife

I was once a wealthy merchant, but through sin and recklessness I became a poor man. Leaving my old home in the province of Hopei, I started out traveling with my family and landed at the village of Hantou in the province of Shansi. One day an evangelist from Liao Chow mission hospital came to Hantou selling Gospels and preaching. He told the story of the Prodigal Son which touched my heart, and started me thinking.

When the Red Cross and the Brethren built the automobile road from Ping Ting to Liao Chow, I was on the point of starvation, so became a workman on the road. While working I heard the gospel preached many times, and decided to become a Christian and was baptized. There followed a change in my life, but still I was not a warmhearted Christian. Becoming very sick, Bro. Oberholtzer and Dr. Wang came to my home and prayed for me and helped what they could in a medical way. Later my family and friends pronounced me dead, bought a coffin, and arranged my burial, but suddenly I was restored to health and strength by God's power. I am a strong man now, have an humble cave home and enough land to support my family, who are nearly all in the church.

We are happy, meet each day around the family altar, and read the Bible, sing, and pray to our heavenly Father, praising him for his wonderful love in sending Jesus to redeem us from our sins.

Mrs. Yin, Son and Family

Mrs. Yin was the very first of our neighbors with whom we got acquainted on coming to Liao in 1912. She stood at her yard gate as we walked down the street, and being afraid, ran in to hide from us. Later, laughingly, she told us of her foolish fear. She was one of the first five women to be baptized into our Liao church,

(Continued on Page 22)

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.

Letter 3

Tientsin, China

Dear Glen and Agnes:

In our last letter we were on the crowded train going to Tientsin.

The trip was very interesting. Among the first things that caught my eyes were some mounds with a little knob on top. When I asked Mrs. Bright about them, I found that they were graves. Some were large. The size denotes the paternal rank. For instance, the great-grandfather will have a larger mound than the grandfather, and so on down the line. I suppose there were thousands of these along the road. They were interesting for the land along the railroad was so very flat and these mounds rising up from the land looked much like the beach does after some children have interested themselves by building a bunch of Eskimo houses.

The houses were all built of mud with thatched roofs. In the rainy seasons, the roof of such a house often caves in and so has to be repaired. The only bit of farming we noticed at this time of year was a little vegetable gardening, for it is yet too cold for their regular crops. As one travels along, he sees little barricades of straw. These protect the vegetables, which are covered with straw mats.

The scramble in getting off the train was just about as much of a trial as the getting on was. Finally we had to hand our baggage out through the window and then squeeze out the best we could. We were glad that Mr. MacKenzie had sent a boy to help us out. When we finally got all of our things together and ready to go, there were no taxis to be had and our guide could find only two rickshas. We loaded our baggage into the rickshas and started to walk, but it wasn't long until we were all supplied. In fact, as we went down the street, we thought that half of China drew rickshas. The ricksha men will flock after a prospective customer for a long way and one can have him at his own price. Of course, there will always be a dispute at the end regardless of how much you pay, I guess, but that just seems to be a part of China.

One thing which amused me very much was the traffic lights. They are electric all right, but a policeman stands and pulls a cord every time he wishes the signal to change! Then, too, their way of bawling out a traffic violator is really quaint. Yesterday a couple of men did something wrong. Of course I couldn't understand what it was all about, but the policeman went over and spit on them, yet they went right on as though that was nothing new to them.

We will have more interesting things to tell you in our next letter.

Lloyd and Ellen Cunningham.

HOME AND FAMILY

Life Is Like a Little Radio

BY ADA SCROGUM

Life is like a little radio

With a dial you can turn.

You can get a heavenly message

If you'll only wait and learn.

Wait till heaven starts to broadcast

All that for your life is good,

Keep your hand upon the dial,

And tune in just what you should.

You may sometimes have some trouble,

For a tube may oft burn out.

Or a storm may be approaching

Causing noise without a doubt.

Put your trust alone in Jesus,

And let nothing you annoy;

Keep your hand upon the dial,

And the static he'll destroy.

You may sometimes get two stations:

Makes it hard to hear the right,

Or a wire that's disconnected,

For it was not joined up tight.

You must overcome these troubles,

Jesus will forgive your sin.

Keep your hand upon the dial,

Let the heavenly message in.

*Blessed Savior, thou wilt help us**To receive the message clear,**Till we have a home in heaven**And to thee are ever near.*

Elkins, W. Va.

As Touching Eric

BY ADA CASSELL SELL

"Who giveth this woman away?"

"I do," faltered Eric Winslow, and two big tears would not go unshed.

The strong, usually controlled visage remained clouded up to the very minute that the happy banter of congratulations burst forth. Under cover of the gay commotion a lonely man slipped out the nearest exit, and home. In the privacy of his own room he battled with the awful loss he had undergone. It was a loss, a truth so real, so pervading, that it allowed of no analysis under the light of reasonableness to make loss spell gain. Yes, he liked the bridegroom! He had a son!

"O God, dear God! May he be good to Myrtie! Please, please, please!"

"Yes, considering the fact that a man raised her, Myrtle Winslow turned out fine!" said gossipy but genial Anna Martin, to one of her cronies, further back in the crowd, after their own particular felicitations had been pronounced.

"Eric Winslow not only tried to be father and mother to Myrtle, friends; I say he succeeded marvelously well! Nowhere, in any parish I have ever served, have I met a sweeter and at the same time a more sensible girl than Myrtle Winslow!"

The last words were uttered by Pastor Shantz, and he

felt he had said them to the right ladies. He looked around for Eric. Where was he? The pastor had noticed the tears. Yes, he might have gone home.

"Guess Eric is heaving big sighs of relief today, Rev. Shantz," laughed another parishioner, innocently enough.

"But why? Why do you say that, Sister Clark?"

"We-e-l-l, I just thought—I mean—you see, Myrtle's mother died when the child was six. Since then he's never taken his mind off her, not a half day at a time, in all these years."

"What a tribute you pay him! Is it likely, then, that he will, can, or wants to take his mind off her now?"

"I'm sure I don't know, sir. Eric Winslow has always been so different from the common run."

"Thank God for that!" breathed the pastor.

So Mrs. Clark made her escape, scarcely remaining long enough to hear his observation to the finish.

"Eric is a fine man, if there ever was one."

"I'm going to see—I do believe he is so overcome that he cannot face the smiles and laughter of such an occasion," murmured the pastor to himself.

Before long he was admitted into the presence of a man, torn and broken by the struggle that gripped him. Relief, was it? By no means! This man who had for seventeen years given his best in prayer and motive and action to raising his motherless child, did not know how to lay down the dear, dear burden. For one who had been father and mother, whose every hour had been hallowed with sweet solicitude for a precious life in his keeping, a yearning to completely fill a double rôle, forever weighing what were best to do—why, it was as if the bottom had fallen out of things, to have the lovely responsibility shifted. How did one quit that which was often difficult, yea nerve-racking, but ever sugar-coated with such a reward in the loving and love of a dear one? Relief, did you say? No, no! Not relief! Plain stinging loss and anguish.

"It is your battle, Eric," the pastor told him. "It is your bitter conflict; such loving concentration as you put into your task is hard to lay down. I cannot save you from the battle; it is such an experience as must be borne. But I can assure you that never again will the conflict seem as cruelly bitter as today. Sir, she is still your charge, your daughter will still need a father's watching over, and mother love. Cheer up, try to give up some of the concentration, but none of the solicitude, if there is such a thing. Concentration was a good thing. But it makes this hour no less hard. You must have a smile for the child when she returns, which will be soon."

"Dear God, help this child of thine to become composed, to meet youth in its happiest hour with happy countenance—youth so almost heedless of those efforts that have made it what it is! Give this man peace, strength to go ahead, occupation for each day and hour so irrevocably and yet naturally deprived of their accustomed lovely charge. Grant him now that rest of soul that will enable him to accept and make adjustment to changed circumstances. May he realize that thou hast not taken away as inevitably as death takes that which thou hast given. Amen."

"Weep, my dear Eric. There is yet time to mourn, it has strange cleansing, relaxing powers which next to

prayer help one to go on. I verily believe banked-up tears injure health. Just as a Christian who finds no solace in prayer is spiritually at a low par. In many cases it is the sad, dry-eyed sufferer who becomes mentally unsound. Yes, weep, my dear brother, it is not an unmanly thing at such a time. It shall be your secret and mine, this soul-struggle. Then shall you smile, and soon laugh, and no cloud shall be upon your child's happy day. I shall read to you, events from the life of Jesus, simple, direct, but healing."

His voice went on. Both visited with Jesus and Mary and Martha, and Lazarus too, after he was raised from the dead. Jesus had wept. Both went through Gethsemane with the Man of Sorrows. Both rested in the sunlight of the Beatitudes. A calm descended on Eric's soul.

"Now I can meet them. Now I am strong," he whispered to his wise shepherd.

"I believe it is so, I know it is so, good brother. They are now nearing the house. Let us be merry with them."

"Yes, yes! But for you, I could not have borne it!"

"You do forget, Eric, that there is One who sticketh closer than a brother. He it is whose latchet I too am unworthy to unloose."

"Yes, it is so! I will keep closer to him!"

"Father! Father! Where are you? I wanted you to be the first to kiss me! I missed you everywhere, every minute!"

"I do wish you happiness, my child! And you, too, my son!" said Eric as he greeted Myrtle fondly and her husband heartily.

"Guess it is a relief to have someone else take care of her," whispered an unfeeling soul. Not aloud, but too loudly. But the words hurt no one, not even Eric. That is, no one but the one who spoke them out of a slightly dwarfed soul.

Altoona, Pa.

Value the Time of Others

BY CHESTER E. SHULER

I saw a young ice man "on the spot" this morning—all because of a thoughtless girl friend.

He had stopped his truck at the curb and was hurrying to "ice" a restaurant across the pavement, when a girl friend stopped to chat. His half-apologetic, half-embarrassed expression gave token that he didn't wish to offend her, yet he knew it was his duty to attend to business—for wasn't his customer eyeing him disapprovingly from the restaurant window, and might not his boss come along and catch him wasting time? All because of the girl's lack of appreciation of the value of a boy's time.

A lot of girls are discourteous in this respect without in the least meaning to be. For instance, it's quite wrong to hold a conversation with a boy friend clerk in a store after you have made a purchase. If a girl meets a boy on the street when he is on an errand for his employer, she certainly makes things embarrassing for him by stopping to chat.

Most fair minded, industrious lads who are working for a living will deeply appreciate the thoughtfulness of the girl friend who is brief and cordial in her greetings when the boy is "on duty."

And of course, the same holds very, very true when the tables are turned—no thoughtful, courteous boy will

needlessly detain or waste the time of a girl friend when the latter is at work for her employer.

These are just some of the little things which, if they are heeded, speak volumes for the good breeding and thoughtfulness of a girl or a boy who values time.

Harrisburg, Pa.

A Prayer for Parents

Selected by Annie L. B. Miller, Los Angeles, California

O Jehovah, make me a better parent! Teach me to understand my children; to listen patiently to what they have to say, and to understand all their questions kindly; keep me from interrupting them, talking back to them, and contradicting them; make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children, and to ask of them forgiveness when I know that I have done them a wrong. May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment. Let me not tempt my child to lie or steal. So guide me hour by hour that I may demonstrate by all I say and do, that honesty produces happiness. Reduce, I pray, the meanness in me. May I cease to nag, and when I am out of sorts, help me to hold my tongue. Blind me to the little errors of my children, and help me to see the good things that they do. Give me a ready word for honest praise. Help me to grow up with my children; to treat them as those of their own age, but let me not accept of them the judgments and convictions of adults.

Forbid that I should ever punish them for my selfish satisfaction. May I grant them all their wishes that are reasonable, and have the courage always to withhold a privilege which I know will do them harm. Make me so fair and just, so considerate and companionable to my children, that they will have a genuine esteem for me. Fit me to be loved and imitated by my children. Great Jehovah, give me calm and poise and self-control.

Testimonies Which Live Through the Years

(Continued From Page 20)

and on the opening of our women's Bible school, she was one of the first to enroll and completed the then four-year course, after the age of forty. She has been a consistent Christian and for a number of years helped in the city and near village work. She has passed through much sorrow in losing her two lovely daughters by tuberculosis just when hope was brightest, the one having graduated from high school, was teaching in our mission girls' school. And the other was nearing her graduation.

Her husband died about the same time, and recently a married daughter died of the same illness. But she has been greatly comforted in the fact that all three daughters were Christians. And though when passing through her grief there was a season when she could no longer pray, yet, "He who will not break a bruised reed" brought comfort with the coming of the two grandchildren into the home. Thus she can say, "Now I know that God cares for me, and whatever may come I know he will not forget me." The son and daughter-in-law are both Christians also. He is practicing medicine in one of our out stations, and she graduates from our women's Bible school this year.

THE CHURCH AT WORK

ADMINISTRATION

Good News—Low Mail Rate for Books to Be Continued

To the many users of the Brethren Loan Library it will be a happy surprise to know that on June 30 the President signed a new proclamation continuing the special 1½c per pound book rate till June 30, 1941. The experiment since last year has apparently been a successful one from a number of standpoints; and it is particularly a fortunate thing for churches and individuals who do not have access to good books in their immediate communities.

Plan to use the Brethren Loan Library in a fuller way next year. The 1939-40 Loan Library catalogue (free) gives full instructions.

It is felt from the experience of the past several months with the lowered rate of postage that 5c per book will cover the mailing costs, which includes postage, wrapping, etc. Please enclose 5c in stamps or coin when ordering a book. In cases where a person orders a number of books to be used by a group the user will be billed for the actual amount of out-going postage.

MINISTRY

Ministry to Nonresident Members

By Merlin C. Shull, Elgin, Illinois

Scripture: Matt. 16: 21-28

The nonresident members of the Church of the Brethren appreciate what the church is doing for them. Thus Mrs. Ina Hawkins, Tulare, Calif., writes: "I appreciate more than words can express this fine movement of sending letters and literature into my home. I love our church and all she stands for. I hope to receive more of these letters of comfort. Thank you and may God bless this work."

Homer F. Sanger, Secretary of Nursing and Medical Education of the General Education Board, has sent us a large list of practicing nurses and doctors as well as students in these fields. Over one hundred of these people live in Brethren communities, but with their letters in some other Church of the Brethren. These have been reported to the pastors. We also know of 114 from this group who live outside of Brethren communities. These are included in the more than 2,000 on our nonresident mailing list. Many of these 2,000 addresses represent families.

Students in non-Brethren colleges and universities need the help we can give them. Many of these students either return to their homes or work in other communities during summer vacation. Thus ministers will assist us greatly by indicating students when sending their lists.

We have received more than 7,000 names from less than 400 churches. This means that there must be from eight to twelve thousand more folks who could be helped by this brotherhood service. This ministry does not take the place of what ministers are doing for their nonresident members. But just to know that the brotherhood as a whole is interested in them has brought a fine response. They feel more like they are a part of a great brotherhood and become more interested in the world-wide program of the church.

ADULT CHRISTIAN EDUCATION

Finding Your Life by Losing It

Sunday, August 20

Scripture: Matt. 16: 21-28

Note: These questions are intended to guide the discussion.

I. The Problem

1. What did Jesus mean by such contradictory words?
2. What does selfishness do to a person?
3. What are the joys of living for others?
4. Why do people sometimes become misers?
5. Evaluate: "What's the use of getting things if there is no one to divide with, and what's the use of getting on if there is no one to be glad?"

6. What happens when selfishness gets into the home? The church? The economic order? International relations?

7. What happens when someone dares to forget self and live for others? Give examples from the Bible and modern life.

II. The Solution to the Problem

1. How may children be taught to be unselfish? How early in life?
2. How may youth be led to choose a life work that is unselfish? Is it too much sacrifice to be a minister or missionary or both?
3. How may adults learn that "life is to give and not to take"?
4. Many people learn the joy of unselfishness late in life by sharing their earnings.

III. What Will We Do About Losing Our Lives?

List three possible choices.

CHRISTIAN FINANCE

An Enthusiastic Treasurer

David P. Painter of the Fostoria, Northwestern Ohio congregation writes enthusiastically of his church and concerning giving. We quote portions of his letter:

"I like very much the seven principles which I read concerning giving. You could well add one more and that one would be, educate our people to give in a businesslike way rather than haphazardly as many people do. When we accept Christ as our personal Savior, we enter into a partnership with God. The only way that partnership can succeed as it should is through our willingness to accept our responsibility as stewards of material things which God has loaned us and by returning to God that which is justly due him.

"Then there is the matter of qualifications for finance board members, also church treasurers. We naturally think of business ability as one of the qualifications. It seems to me that a spirit of optimism based on a faith in God should be more important than business ability. Treasurers and finance board members need a vision of what can be done rather than a spirit, it can't be done.

"Some of our young people became interested in the envelope system of giving and asked if I would give them a report of their giving occasionally if they started the envelope system. I promised them a quarterly report and they started to use the system. Not only the

young people but a number of the adults took it up also. I furnish quarterly a report indicating by the number of each one's envelope just how much has come in. The record looks something as follows:"

Record of Personal Giving			
Personal No.	Amount Given	Personal No.	Amount Given
151	\$ 2.35	155	4.50
152	1.95	157	5.00
153	2.80	158	12.50
154	4.10	159	23.00

The following numbers have perfect records, or one envelope for each of the thirteen Sundays of the quarter: 158, 159, 482, 487, 491, 496, 497, 498, and 500.

The following have missed perfection by one: 152, 153, 164, 168, 490, and 492.

It is with no small degree of pleasure that we bring you this report since it shows to some extent what we can do if we try. Since our last business meeting, March 9, there has been a decided increase in our Sunday morning offerings. Previous to that time our offerings ran from approximately \$20 to \$28. This you will recall was below our required weekly average of \$30. Now our offerings are running from \$34 to \$38 per Sunday.

WOMEN'S WORK

Director of Missions on National Council

By Anetta C. Mow, Elgin, Illinois

At the Anderson Conference, Sister William M. Beahm was elected to serve three years as Director of Missions on the National Council. Sister Beahm comes on the Council with experience in mission work for she has served three terms on the Africa field, having first gone to that land in 1924. The church at large and the Council in particular give her a hearty welcome.

Since another church year will soon begin and the Women's Work group is now planning the work for the new year, the announcement will be made soon concerning the new missionary material available for mission study in the fall of 1939 and the spring of 1940. Sister Beahm will explain these programs in detail.

The four mimeographed programs are ready to be sent out on order. They are entitled "Our Mission Girls' Schools," 5c; "Leading Christian Nationals," 5c; "Watching the Sunrise in Africa," 5c; "Christmas in Other Lands," 5c. Order these from the General Mission Board, Elgin, Ill.

The book selected for mission study in 1940 for women's groups is "Women and the Way," 50c, and accompanying it is the little booklet, "How to Use," 10c. As usual, it is possible for each study group to have six study periods based on this book. Thus with the four mimeographed programs and the six lessons on the study book, ten mission programs are provided from the Women's Work Council for the year's mission study. Order the book and booklet from the General Mission Board.

What I Would Like to See Happen in Women's Work

By Martha B. Shick, McFarland, California

Commendation is due our sisters for their progress and accomplishments in the few years of our organization. Following their reports in the Gospel Messenger from week to week brings joy. And yet, these reports do not begin to make public all the Christlike deeds of our sisterhood. That is not possible, neither is it desirable.

But having begun so well, we would like to see the good work go on to perfection. Can we not have every sister of every congregation enlisted, even you who are

some distance from the main groups? Let each sister consider the following:

1. My spiritual life deepened by regular daily devotions—private meditation upon some portion of God's Word, and communion with him.
2. A personal interest in the souls of others, especially those in my own community.
3. More fellowship with my sisters who were not brought up in Christian homes.
4. More self-denying service in behalf of those who have been unable to attend our various meetings regularly; and less of self-entertainment.
5. More letters written and visits paid, if possible, to my sisters in smaller and isolated churches.
6. More prayers offered for the work and workers where my offerings are to assist.
7. Seek to be aflame with love for Christ and mankind until the entire being responds, as did my Master's, in continuous humble service in behalf of the souls and bodies of my own family, fellow Christians and neighbors, then extending farther and farther, even to the uttermost parts of the earth.

CHILDREN

About Pictures

By Eva Craun Bowman, Oak Park, Illinois

Look to your childhood home and see the pictures on the walls, in mother's girlhood scrapbook, in seed catalogues, in magazines, on calendars. Home would not have been the same without them. Each morning as you came down to the kitchen you were inspired by "The Song of the Lark," by Breton, a masterpiece which hung above the mantel. In the living room was the "Madonna and Child," by Bodenhausen. It gave you deep appreciation of motherhood with its great possibilities. Up in your bedroom, on the mantel, stood an unframed picture of George Washington having fellowship with his mother. There on the wall was "Can't You Talk?" by Holmes, a picture of your very own, which implanted within your plastic being a feeling of tenderness for all of God's creatures. Even in the darkness of your room when you felt afraid, you only needed to see, in your mind, that other picture on the wall from an old Sunday-school chart, with the Golden Text below, "Fear thou not for I am with thee," and you fell asleep knowing that God would keep his promise. Those pictures of your childhood home spoke messages which have helped to make you what you are. They implanted truths which have given you faith, hope, love, appreciation of the beautiful and have gone far in shaping your philosophy of life.

Are you giving good pictures a chance to speak in your home, in your office, in your schoolroom, in your Sunday-school classroom, in your church? Pictures are plentiful and the cost need not embarrass your purse. If you believe in the power of good pictures you will see them on every hand and will clip and file every one at your disposal. The file may be a grocery store carton but it will hold pictures safely and systematically and will prove a source of interest, inspiration, information and character molding for all who have access to it.

Pictures make excellent gifts. How about giving your Sunday-school child some soul delicacies next Christmas in the form of a small framed picture with a great message, instead of candy canes and lollipops? It may make a difference which you do, a hundred years from now.

Have you ever tried the picture bulletin board in your

home where you tacked up seasonal and other pictures which dovetailed into some points you were emphasizing in the home or church? The response will repay you.

Let's be picture conscious and bring near the best in art. Some suggestions: "The Rich Young Ruler" by Hofmann, "The Angelus" by Millet, "Sistine Madonna" by Raphael, the Tarrant pictures, "The Adoration of the Shepherds" by Couse, "Christ Among the Lowly" by L'Hermitte, "The Song of Agnes" (a peace picture) by Ethel Wright, the Inness pictures, enlargements of good pictures from your own kodak.

Sources for Pictures

Geo. P. Brown & Co., Beverly, Mass.
 Copley Prints, Curtis & Cameron, 12 Harcourt St., Boston, Mass.
 Emery Prints, Brown Roberston Co., Inc., 415 Madison Ave., New York City.
 Milton Bradley, 17th St. and Irving Place, New York City.
 Medici Society of America, Inc., 755 Boylston St., Boston, Mass.
 Metropolitan Museum of Art, Fifth Avenue, New York City.
 National Child Welfare Association, 70 Fifth Ave., New York City.
 Perry Pictures Co., Malden, Mass.
 Rudolph Tesch, 225 Fifth Ave., New York City.
 Brentanos, 1—11 West 47th St., New York City (for Jessie Wilcox Smith pictures).
 Thompson Publishing Co., Syracuse, N. Y.
 University Prints, Newton, Mass.
 Union Bible Pictures (Union Press), 1816 Chestnut St., Philadelphia, Pa.
 W. A. Wilde Co., 131 Clarendon St., Boston, Mass.
 Sam'l Gabriel Sons & Co., 74-76 Fifth Ave., New York City (picture books).
 Alvina Lenke Studio, 173 W. Madison St., Chicago, Ill.
 Edward Gross Co., Inc., 826-828 Broadway, New York City.
 Art Extension Society, 415 Madison Ave., New York City.
 Christian Board of Publication, Beaumont and Pine Sts., St. Louis, Mo.
 L. A. Bigelow Company, 11 Bromfield St., Boston, Mass.
 Cosmopolitan Print Dept., 119 West 40th St., New York City.
 Kunstoerlag Karl Schwalbe, Eisenach, Germany.

and breathed a prayer of thanksgiving to God and asked for protection for our loved ones at home, and for ourselves as we traveled.

There are about seventy-five young people and their leaders on board who are going to the Amsterdam conference. We have been meeting with them in discussion groups each morning. In most cases these discussions have been very helpful. Together we represent many different denominations and organizations and come from many different states. There is a wide range of ideas amongst us, but this has helped every one to sharpen up his own beliefs and convictions. We shall be with this same group on the way home and at that time we hope to evaluate the conference and discuss plans for carrying its message to our home groups.

The wind has been blowing a good bit on the trip. Finally, the waves became large enough to generously and enthusiastically shake this large boat. Sometimes the spray would go clear over the front part of the boat. The color of the waves was really beautiful. Friday evening the storm reached its height. Even part of the crew was sick. Many passengers were confined to their staterooms and saw no fun in the rocking boat. One could not imagine the calm that greeted us the next morning. The sea was as calm as a lake. And over there was land—Ireland!

This was our first stop. We found an advantage point where we could watch the lowering of the anchor. It started to rain shortly after we had dropped anchor but soon the sun came out bright and warm and what a sight we saw! The hills were clothed in beautiful green colors and one could see the fields laid out in regular order. But we were there but a few hours, and then anchors up again, for we must get to England. Since the sea is calm we are all well and happy.

Tomorrow we leave our ship at Southampton and will tour through the old cathedrals of Southern and Western England for a couple of days before we arrive at London. This is indeed a wonderful opportunity for all of us. We feel keenly the responsibility of representing our church at this great conference, but will do our best. We wish to express our appreciation to every one who had a part in making possible our delegation to Amsterdam.

Leland S. Brubaker.

CORRESPONDENCE

On the Way to Amsterdam

The following letter to friends at home was dated July 15 and written on board the motor vessel, Georgic.—Ed.

The hour had arrived! After many months of happy anticipation we were all aboard the motor vessel, Georgic. The whistle had blown, the gangplank was raised and the great ship began to pull away from the dock. Some friends were singing to their loved ones and final farewells were given. A messenger boy, arriving almost too late, threw a bunch of telegrams on our deck. Soon the ship was pointed towards the open ocean and we were on our way to England. The skyline of New York was seen in the background as we passed the statue of Liberty. As it faded away we remembered the friends who were there to see us off. We all appreciated that they were there to bid us a safe trip as we began our journey.

The lunch gong rang but no one seemed to hear it. When we finally did arrive at the dining room, the steward told us that we were late and would need to wait till the second sitting was done. That wasn't too hard to do for there were so many folks that we wanted to see and so much to talk about. But there were some vacant seats and we did enjoy our lunch and felt none the worse for having waited a little while. The meals have been very good, both in variety and in quality.

Sunday morning divine service was held in the first-class lounge. It was well attended with at least four hundred people present. The captain of the ship led the service, being ably assisted by the ship's musicians. For the time being we all forgot the rolling of the ship

The Only Way Is Christ's Way

I believe that war destroys reason, justice and love. I believe we get what we prepare for. I believe the means used determines the end. I believe we should stop furnishing war supplies to any country at any time—our own country included. I believe the only way is Christ's way of love.

I thank God that the arms embargo was not lifted.

New Lebanon, Ohio.

C. G. Priser.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brubaker-Royer.—By the undersigned, at his home, Isaac Brubaker of the White Oak congregation, Manheim, Pa., and Ruth Royer of the Richland congregation, June 24, 1939.—Ray A. Kurtz, Richland, Pa.

Graham-Hoach.—By the undersigned, in the Church of the Brethren, Empire, Calif., July 16, 1939, Everett Leroy Graham and Rusa May Hoach, both of Ceres, Calif.—Harvey Snell, Empire, Calif.

Gramling-Kanaga.—By the undersigned, at the home of the bride's mother, Byron C. Gramling of Pleasant Lake, Ind., and Ruth Kanaga of Ashley, Ind., July 15, 1939.—Russell A. Sherman, Milford, Ind.

Kilmer-Mullen.—At the parsonage, Dec. 24, 1938, by the undersigned, Henry L. Kilmer and Dorothea May Mullen.—G. W. Phillips, Elkhart, Ind.

Meyers-Nenninger.—By the undersigned, at the home of Eld. Samuel A. Meyers, June 3, 1939, Roy Meyers and Laura Nenninger, both of Shippensburg, Pa.—J. Linwood Eisenberg, Shippensburg, Pa.

Raifsnider-Miller.—At the Elkhart City church of the Brethren, by the undersigned, June 18, 1939, Harold Raifsnider and Beatrice Miller.—G. W. Phillips, Elkhart, Ind.

Waas-Miller.—By the undersigned, at the parsonage, June 3, 1939, Mark Waas of Des Moines, Iowa, and Ethel Miller of Ankeny, Iowa.—J. D. Brower, Osceola, Iowa.

FALLEN ASLEEP

Brown, Elizabeth C., aged 77 years, 5 months and 3 days, passed away at her home in Nappanee, Ind., April 15, 1939, after almost a year of lingering illness. She was born to David and Susan Keller Brumbaugh Nov. 11, 1861, and was the second child of a family of eight children. She was married to John Brown July 14, 1881. To this union was born one daughter. She was a member of the Church of the Brethren. Her husband preceded her in death nearly seven years ago. Surviving are one daughter, one sister, two brothers, nieces and nephews. Funeral services were held at her home, with Bro. David Metzler officiating, assisted by Pastor H. D. Emmert. She was laid to rest in the Union Center cemetery.—Mrs. Floyd E. Klaus, Nappanee, Ind.

Cherry, Lucinda, daughter of Jacob and Elizabeth Maust, was born Dec. 17, 1837, near Brandonville, W. Va., and died May 14, 1939. She united with the Church of the Brethren sixty-six years ago, and was a faithful Christian, true to the principles of the church. She was first married to Jonathan Fear Dec. 7, 1865, who died May 16, 1909. April 29, 1913, she was married to James Cherry who survives. She is also survived by two brothers, one sister and one foster daughter. Sister Cherry never had any children of her own but she reared five orphans. Funeral services were conducted by the writer in the Markleysburg church, with interment in the family cemetery.—B. B. Ludwick, Markleysburg, Pa.

Coy, Amy Lillian, was born in Champaign County, Ill., March 17, 1893, and died at her home near Beaverton, Mich., July 13, 1939. She was the daughter of W. H. and Margaret Greenawalt. She was baptized into the Church of the Brethren in early girlhood and remained faithful. She suffered affliction for a number of years but was not one to complain. She leaves her husband, Rolla Coy, her five children, one son, four daughters and one grandson. Besides her immediate family she leaves her father, W. H. Greenawalt of Tacoma, Wash., two brothers, three sisters and a large number of friends. Funeral services were conducted from the home by Bro. Perry Arnold of Beaverton. Burial was in the cemetery near Beaverton.—Fred P. Greenawalt, Elgin, Ill.

Goughnour, Sister Armada, of the Dallas Center congregation in Middle Iowa, passed away March 4, 1939. Death came suddenly with only her sister, Anne, her lifelong companion, present. The immediate cause of her death was a heart attack. She had been in ill-health for several years. Not being able to lie down she spent all her time in a sitting posture in a chair. She was born March 4, 1859, at Jamestown, Pa., the daughter of Eld. Henry C. and Elizabeth Goughnour. She was one of a family of six boys and six girls. The family came to Waterloo, Iowa, in 1874, residing there until 1876, when they came to Dallas County. Sister Goughnour was baptized into the Church of the Brethren when eighteen years of age and had been a devoted and loyal member. She was industrious, domestic, kind, courteous, pious, sincerely religious and devoted to Christ. She endeared herself to all who knew her. She was ever ready to lend a helping hand in time of need. She is survived by her sister, Anna M., who tenderly cared for her in her decline, six nieces and six nephews. She was laid to rest in the Brethren cemetery.—D. D. Fleishman, Dallas Center, Iowa.

Guard, Elizabeth, wife of Hiram Guard, was born June 6, 1857, and died April 2, 1939. She was the daughter of Valentine and Jane Coneway. Sister Guard was one of our faithful members. She seldom missed a love feast and was prompt with her share of the financial help. She is survived by her husband, one brother and several nieces and nephews. Funeral services were conducted by the writer in the home, with interment in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Harter, Nancy Replogle Harter, daughter of Abraham and Barbara Replogle, was born in Hagerstown, Ind., April 10, 1846, and died at Los Angeles, July 4, 1939. She is the last of a family of fourteen children. Her father was a minister of the Church of the Brethren. She was married to Silas Harter Dec. 1, 1864, who passed away Jan. 13, 1902. To this union were born nine

children, six sons and three daughters. One son and one daughter passed away in 1934. Those who survive are David Albert Harter of Los Angeles, Ella Snively of La Verne, Charles A., William L., and George T. Harter of Los Angeles, Jessie Hylton of Roanoke, Va., and Clinton I. Harter of Los Angeles. Twenty-six grandchildren and twenty-nine great-grandchildren also survive. Sister Harter became a member of the Church of the Brethren in early youth and was a devoted and loyal member of the church. She abounded in hospitality, and it was her joy to invite members of the church to her home. She had a lovely disposition. These fine qualities and her long life made for her a host of friends. Brethren D. W. Kurtz and D. L. Forney officiated at the funeral services and she was laid to rest in the Evergreen cemetery at La Verne, Calif.—Edith A. Harter, Los Angeles, Calif.

Heatwole, Sister Mollie Smith, wife of Howard M. Heatwole, died at her home at Hinton, Va., May 21, 1939. She was born April 3, 1893, a daughter of the late Mr. and Mrs. C. W. Smith of near Singers Glen. Her unexpected death came as a great shock to her many friends. She had been in ill-health for some time but her condition had not been critical until the day of her passing. She was a faithful member of the church, and was a true Christian, a devoted wife and mother and a helpful neighbor. She spent practically all of her married life in the community in which she died. Besides her husband she is survived by a daughter, two sisters and a brother. Funeral services were held from the Mt. Horeb church, conducted by Brethren B. S. Landes, L. S. Miller and Rev. O. R. Kesner.—Olive Flory, Harrisonburg, Va.

Heightschmidt, Bro. Otto Louis, was born in Illinois, June 5, 1865, and died at the home of his daughter, Mrs. R. J. Hibler, of Mabton, Wash., July 7, 1939. He was married to Carrie Flinders, June 9, 1909, who preceded him in death. He leaves one son, one daughter, two grandchildren and two brothers. He came to the Yakima Valley from Portland, Ore., in 1913, and resided here ever since. Funeral services were held at the W. C. Ball and Son undertaking parlors in Sunnyside, with burial in the Sunnyside cemetery. The undersigned officiated at the services.—B. J. Fike, Sunnyside, Wash.

Hollopeter, John W. T., was born in Clarion County, Ohio, Nov. 13, 1840, and departed this life May 31, 1939. His death was the result of a fall one week previous. He served three years in the Civil War and was wounded at Gettysburg. His wife preceded him in death in 1937. Early in life he united with the Methodist church, but was known far and wide among the Brethren people. Surviving are two daughters, three sons, twenty grandchildren, twenty great-grandchildren and two brothers. Funeral services were conducted at the home by Rev. J. A. Lyons, Brethren B. M. Rollins and Jason B. Hollopeter. Interment in the Luthersburg cemetery.—Stanley M. Kirk, Rockton, Pa.

Jewett, Ida May, daughter of Thomas and Juliett Larimore, was born in Carroll County, Ind., April 1, 1863, and died at the home of her daughter in Portsmouth, Ohio, July 4, 1939. She was united in marriage to William Jewett in 1885. To them were born a son and two daughters, who survive. Mr. Jewett passed away in 1932. Besides the children she leaves nine grandchildren, four great-grandchildren, one sister and one brother, besides many other close relatives. Early in her married life she united with the Church of the Brethren, in which faith she remained until her passing. Funeral services at the Flora church were conducted by the writer, with burial in Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Lee, Martha Petry, daughter of Michael and Catherine Petry, was born near Eldorado, Ohio, March 9, 1869. She was next to the youngest of a family of twelve children. At the age of fourteen she accepted Christ and was baptized into the Church of the Brethren. She was a devoted Christian. Nov. 25, 1893, she was married to John Lee. Three sons and one daughter blessed this home. She was a loving and dutiful companion, a devoted mother, not only to her own family but shared her home and love with a grandson and a niece. She was a good neighbor and was esteemed by all who knew her. Although for several years she was afflicted she was able to oversee her household duties until about eight months ago when she was stricken down. She bore much suffering and never complained. During her long illness the many floral gifts of love and the acts of kindness shown her were deeply appreciated. She passed away June 13, 1939. She leaves her devoted husband, two sons, one daughter, one foster daughter, eight grandchildren, one great-grandchild, three foster grandchildren, one brother, three sisters and a host of other relatives and friends. Funeral services were conducted by the writer at the Prices Creek church on June 15, with burial in the Wares Chapel cemetery.—Kenneth W. Hollinger, Camden, Ohio.

Leib, Marandia Burns, daughter of John W. and Sarah Burns, was born in Putnam County, Ohio, Jan. 12, 1862, and departed this life July 14, 1939. She was married to Levi Leib March 5, 1881. She and her husband located on a farm in Henry County, Ohio, and lived there until 1923 when they moved near Leipsic, Ohio. Her husband preceded her in death in 1935. In 1890 she united with the Sand Ridge Church of the Brethren and was a faithful member. She took a great interest in church work and contributed to its support. Her father, mother and one sister

preceded her in death. She leaves one brother and one sister and a large number of other relatives and friends. Funeral services were conducted by the writer at the Sand Ridge church, with interment at the Sugar Ridge cemetery.—J. L. Guthrie, La Fayette, Ohio.

Mitchell, Elizabeth Ann, aged 75 years, passed away June 10, 1939, at the home of her daughter in New York City, having gone there recently to make her home. Her departure caused by a heart attack was very sudden. She was the daughter of John and Susan Gruver Smith, and the fourth child of a family of ten children. She was a member of the Church of the Brethren. She was married to Frank Mitchell, who passed away three years ago. Two daughters and one son were born to this union. She is survived by two daughters, four grandchildren, thirteen great-grandchildren, nieces and nephews, two brothers and one sister. Her body was brought to Nappanee, Ind., where she had spent nearly all her life, and funeral services were held in the Church of the Brethren by Pastor H. D. Emmert, assisted by Bro. Roy Fisher. Her body was laid to rest in the Union Center cemetery.—Mrs. Floyd E. Klaus, Nappanee, Ind.

Moyer, Catherine Dell, died at her home in Elkhart, June 7, 1939, at the age of 82 years. She was a native of the Wakarusa community but her later years were spent in Elkhart. She suffered much affliction, being bedfast for several years. She was very devoted in her Christian faith as a member of the Church of the Brethren. She is survived by three children and two grandchildren. Funeral services were conducted by the writer in the Elkhart City church. Interment in the Yellow Creek cemetery.—G. W. Phillips, Elkhart, Ind.

Moyer, Laura M., wife of Newton V. Moyer, died on June 6, 1939, aged 57 years. She was a faithful member of the Church of the Brethren for many years. Surviving her are her husband, two sons, a daughter and a brother. Funeral services were held in the Indian Creek church, with burial in the adjoining cemetery.—J. Wilford Price, Vernfield, Pa.

Mullenix, Cora Elizabeth, daughter of Sanford J. W. and Bertha Wagenman Mullenix, was born Nov. 20, 1925, and drowned in the Gull Lake in Michigan, July 11, 1939. She was an unusually bright, energetic, obedient and helpful girl. At the age of nine she accepted Christ and was baptized in the Woodland Church of the Brethren. Her mother, two sisters, two brothers, her father and paternal grandparents remain. Funeral services were held July 13 in Hebble's Chapel, Battle Creek, Mich., in charge of the undersigned. A graveside service was conducted by Harley Townsend in Woodland Township cemetery.—F. E. Mallott, Battle Creek, Mich.

Pepple, Bro. Oscar Raymond, son of David and Lizzie Pepple, was born Dec. 14, 1901, and departed this life June 27, 1939. He had been in failing health for almost a year but endured his suffering with great fortitude and patience. He had a kind, loving, Christian disposition and will be greatly missed in the home, church and community. He united with the Brethren church in his teens, remaining faithful until the end. During his illness he called for the anointing. Surviving are his mother, stepfather, Bro. Andrew Wareham, four half brothers, one half sister and his aged grandmother. Funeral services were held in the Snake Spring Church of the Brethren, June 30, conducted by Bro. D. I. Pepple, assisted by Bro. Alva Shuss. Interment in the Ritchey cemetery.—Fannie E. Snyder, Everett, Pa.

Replogle, William David, son of Eld. Frank and Florence Replogle, was born near Pymont, Ind., Aug. 3, 1923, and died as a result of a swimming pool accident at Frankfort, Ind., July 2, 1939. He was baptized in 1935. He was a promising young man for the church, the Sunday school and the B. Y. P. D. He was faithful and studious. He leaves his father, elder of the Rossville church, his mother, four brothers, four sisters, two grandfathers and many friends. Funeral services were conducted July 5 by Bro. Ellis Wagoner, assisted by C. C. Hylton, with burial in the Rossville cemetery.—Lillian A. Hufford, Rossville, Ind.

Savage, Clarabelle, widow of the late Joseph Savage, died July 5, 1939, aged 69 years. She was the mother of thirteen children, five sons and two daughters surviving. Sister Savage was an invalid for several years but was a very patient sufferer. The last six months were spent in the County Home. She had been a member of the Church of the Brethren for more than fifty years and was a Christian woman. Funeral services were conducted by the writer, with interment in the Markleysburg cemetery.—B. B. Ludwick, Markleysburg, Pa.

Sensenig, Annie, of Leola, died in the Lancaster general hospital June 6, aged 87 years. She united with the Church of the Brethren many years ago and remained faithful. During late years she could not attend services regularly, but she always appreciated the visits of her friends. Nieces and nephews survive. Funeral services were conducted in the Groffdale Mennonite church by Eld. D. S. Myer, assisted by Rev. B. G. Wenger of the Mennonite church.—Addie A. Myer, Leola, Pa.

Sollenberger, Lydia Kensinger, died at the home of her son, Bro. D. Raymond Sollenberger of Williamsburg, June 5, 1939. She was the daughter of the late Ephraim and Catharine Kensinger, and was born at Fredericksburg, Pa., April 11, 1856. Oct. 3, 1877, she was married to David S. Sollenberger who preceded

her in death nine years ago. To this union were born eight sons and two daughters, all surviving. One sister, two brothers, forty-seven grandchildren and twenty great-grandchildren also survive. Her health had been failing for several years but she was not confined to her bed until ten months ago. She bore her suffering with Christian fortitude and patience. In her early life she united with the Church of the Brethren. She loved her Lord and was interested in the work of his kingdom. Five of her sons are deacons and D. Raymond is a minister in the Church of the Brethren. Funeral services were held in the Williamsburg Church of the Brethren, with her pastor, Bro. W. H. Neff, and Bro. A. R. Coffman of Martinsburg, Pa., in charge. Interment in the Shelly cemetery.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa.

Thomas, Samuel Abraham, was born Oct. 26, 1896, and died June 30, 1939, at Rockingham Memorial hospital, following a six months' illness. Bro. Thomas was a son of Samuel L. and Mary A. Thomas, and was born near Mt. Clinton, where he spent his entire life. He married Nora Landis of Mt. Clinton who survives. He was a member of the Church of the Brethren for fourteen years and was a man of high Christian character. Besides his wife and parents he is survived by two children, four brothers, a sister, twenty-one nieces and nephews. Funeral services were held from the Mt. Clinton Mennonite church, conducted by Brethren L. S. Miller, B. S. Landes and Rev. O. R. Kesner. Burial in the near-by cemetery.—Olive Flory, Harrisonburg, Va.

Vansickel, Bert, aged sixty years, died at the home of his sister, Mrs. Nick Parnell. Funeral services were conducted by the writer at the home of Sister Parnell April 30, 1939, with interment in the Vansickel cemetery near Elliottsville, Pa.—B. B. Ludwick, Markleysburg, Pa.

Wagoner, Moses, son of Jacob and Hannah Wagoner, was born at Pymont, Ind., Sept. 16, 1868, and passed away at Flora, Ind., June 20, 1939, following a four months' illness resulting from a stroke Feb. 17. He married Effie Overholser Dec. 23, 1898. Their two children, three grandchildren and one sister survive him. Mrs. Wagoner preceded him in 1919. For many years Bro. Wagoner was a member of the church, serving the Flora congregation in nearly every important office. At the time of his death he was chairman of the ministerial board, and teacher of the women's Bible class. Since 1907 he had served as deacon, giving much of his time and best thought to the welfare of the church. Funeral services in the Flora church were conducted by the writer, assisted by R. L. Sink. Interment in the Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Woodard, Thaddeus Lincoln, son of Ambrose and Lovica Woodard, was born near Rock Falls, Ill., May 1, 1863, and died July 9, 1939. His boyhood was spent near Harmon, Ill. He went to Webster County, Iowa, when he was nineteen years of age where he worked on a farm. Here he met and was united in marriage to Minnie Trestrail, April 3, 1884. While in their young married life, they accepted Christ and united with the Church of the Brethren in Calhoun County. They came to Lee County about nineteen years ago where Bro. Woodard purchased a farm west of Franklin Grove. About a year and a half ago they moved to Franklin Grove. Bro. Woodard was a good husband and a good neighbor. He was interested in his church. They had no children of their own but took under their care four children, caring for them as their own. Surviving are his wife, a foster son, two brothers and two sisters. Funeral services were conducted July 12 at the Church of the Brethren in Franklin Grove, Ill., by Bro. S. L. Cover, assisted by W. E. West of Mt. Morris. Interment in the Emmert cemetery.—Nina Pfoutz, Franklin Grove, Ill.

Zobler, Bro. Nicholas, was born in Alsace, France, Jan. 14, 1855, and died at the Brethren Home at Neffsville, June 9, 1939. In the early seventies he came to America to escape military service in the German army. He was reared in the Catholic faith and clung to that faith until he was sixty-seven years of age when he united with the Church of the Brethren and lived a consistent and contented Christian life to the end. He enjoyed and attended all the religious activities he could while physically able. He enjoyed his stay at the Brethren Home. He is survived by four children of an early marriage. His companion died at twenty-four years of age in 1886. He was buried beside the companion of his youth at his request. Two sons of a later marriage, eleven grandchildren and seven great-grandchildren also survive. He was the second oldest member of the East Petersburg congregation. Funeral services were held by Eld. Henry L. Hess of the Brethren Home, assisted by the home ministers. His body was laid to rest in the Lutheran cemetery, Neffsville.—William N. Zobler, Lancaster, Pa.

CHURCH NEWS

California

Pasadena.—The work of the church for the past three months has gone steadily on, with two accessions by baptism and three by letter. Our pastor, Grant T. McGuire, was absent during June on vacation and in attendance at the Annual Conference, where he served as delegate. Mrs. McGuire accompanied him as far as her parental home in Oklahoma, where she stopped to

recuperate from a recent illness. All church appointments were filled by home ministers while the pastor was away, except the morning service, June 25, when Chalmer Faw, missionary elect to Africa, brought the message. The church observed the Lord's supper April 23. On the evening of April 30 the Glendale choir rendered a sacred cantata during the church hour. Mother and daughter week was fittingly observed by the church with a sermon, *The Making of a Mother*, by the pastor on Mother's Day, and a mother and daughter banquet on the Friday evening following. Ten young people from our B. Y. P. D. were graduated from Pasadena Junior College June 15. Several of this number plan to enter college elsewhere in the fall. The beautiful pageant, *The Color Line*, by Margaret Applegarth, was presented during the Sunday-school period on Children's Day. In its setting of many flowers and pictures, it made a very impressive service. The women's missionary society closed the year, prior to the fall election of officers, with a covered dish luncheon at the new home of the secretary. The attendance for the year averaged about thirty-two. The offerings amounted to \$118.82. The quota for the district Women's Work was fully met. The society also distributed considerable food and clothing to needy families of the city. The Ladies' Aid Society, with its average attendance of fifteen, keeps busy, especially with quilting. It, too, has met its quota for the district Women's Work, besides contributing to other benevolences and work of the local church. The amount of money taken in during 1938 was \$412. The quarterly business meeting occurred May 12. Several of our juniors and young people will attend camp during the summer.—Maud Newcomer, Pasadena, Calif., July 14.

Illinois

Champaign.—We were fortunate in having Bro. John Wieand of Decatur with us the last of April to hold a ten-day service. Eight accepted Christ as their Savior and were baptized. The meeting closed with the communion which was well attended. Bro. Garber is in the service of the Lord this summer in the Roanoke, Va., church. Sister Allie Eisenbise has charge of the work here during his absence. Bro. Kahle and family gave us two interesting programs June 22, 23. On July 2 we were richly blessed by messages given by Bro. Desmond Bittinger, and also pictures, *Under the Monkey Bread Tree*. We hope a great many churches of the brotherhood will have the privilege of seeing the pictures and hearing his messages. His book, *Soudan's Second Sunup*, is very interesting.—Mrs. Clyde Lewis, Champaign, Ill., July 14.

Chicago, Douglas Park.—Our church is steadily growing under the efficient leadership of Bro. Roy White and his wife. Our pre-Easter meetings were conducted by Bro. White and his sermons were inspiring and uplifting. Twelve were baptized and several await baptism. We had a large attendance at our love feast which was held May 8. We met in council in May and elected Bro. Alva Fike as delegate to Anderson Conference, with Sister Nelson as alternate. On June 26 we began our daily vacation Bible school which lasted two weeks. It closed July 7, with a fine program and display of handwork. The Bible school was a success and we are grateful for the splendid help some of the First church teachers gave us during that time. Our Sunday-school and church attendance is good. Our church will surely miss the fine work Sister Mabel Striker has been doing in our Sunday school. We invite those who are visiting in Chicago to attend our church services. We are looking forward to a well-planned summer.—Mrs. Berniece Pfolsgruf, Chicago, Ill., July 14.

Franklin Grove.—Our B. Y. P. D. entertained the young people's rally April 30. May 14 Mrs. Hoff from Elgin presented her pictures on the home. Our church co-operated with the other churches of the town in the daily vacation Bible school. The enrollment was seventy-six, with an average attendance of sixty-nine. Bro. Cover represented us as delegate at Annual Conference. The Conference offering amounted to \$56. Fourteen from our church attended Conference. June 25 we had a Children's Day program. The junior and intermediate choirs gave a combined program July 9. We met in a union service at the Presbyterian church in the evening of July 16 for a Frances Willard memorial service. Miss Laura Willard of Chicago gave a monologue of the life of Frances Willard.—Nina Pfoutz, Franklin Grove, Ill., July 17.

Polo.—A group from the West Branch congregation presented the play, *The Challenge of the Cross*, April 23. The same evening Norma K. Boyer, principal of the high school, talked to the B. Y. P. D. One hundred sixty-seven attended our mother and daughter banquet on May 11, and our young folks gave a program on Mother's Day. Brother and Sister H. Jesse Baker attended Annual Meeting as our delegates. Mrs. Fred Miller, Mrs. Price Heckman and Mrs. R. O. Blough are delegates to district meeting, with Mr. Miller and Mr. Heckman as alternates. We met in council May 22 and June 14 to form plans to install a new heating plant, build an addition of two Sunday-school rooms and redecorate the church. Work will start this week on building the addition and all projects will be taken care of. The Friendship Circle is sponsoring the project of new carpet and linoleum for the church. For the past quarter our average Sunday-school attendance was 221. A Children's Day program was given June 25 by fifty-two scholars. Vacation Bible school began July 10, with an enrollment of 107. Films on Alcohol Prob-

lems Visualized have been presented. Bro. Arthur L. Warner of Lynchburg, Va., a former local pastor, preached here July 16.—Mrs. Hazel Krum, Polo, Ill., July 18.

Indiana

Arcadia.—We met in council July 5 and reorganized our Sunday school for the year beginning Oct. 1. Dallas Barnhizer was re-elected superintendent, with Gerald Landes as assistant. Delegates to district meeting are Celia Smeltzer and Elsie Newby. Interest and attendance have been good. Our summer pastor, Bro. Glen Baird, has been preaching some interesting sermons. We expect Bro. Ray Shank of Gettysburg, Ohio, to hold a series of meetings beginning Oct. 2. On July 16 Bro. Robert Sherfy of the Kokomo church gave an illustrated lecture here, entitled *Under the Monkey Bread Tree*.—Sarah Kinder, Arcadia, Ind., July 19.

Nettle Creek, Brick.—Bro. Rufus D. Bowman assisted in our pre-Easter services April 2-9, and gave us ten inspiring sermons. These services were well attended and two were baptized. We met in council April 14 and elected Margaret Goar and Carl Hilbert as delegates to Annual Conference, with Dwight Werking and Martin Hoover as alternates. The young people asked permission to solicit the church to get money for new benches. This request was granted. We have a fine group of young people and appreciate their zeal. At our July council I. D. Werking, Margaret Goar and Mary Dutro were elected as delegates to district conference. Our Sunday school is progressing under the leadership of Eber J. Holler, superintendent. Our average attendance last year was 148. Plans are being made for a Sunday-school picnic to be held July 29. The welfare board is getting ready for an all-day peace meeting to be held Sept. 17 or 24, with Bro. Dan West as guest speaker. We have engaged our evangelists for our next two revival meetings. Bro. M. J. Brougher of Greensburg, Pa., will be with us in 1941 and Bro. Rufus D. Bowman of Chicago, Ill., will be with us in 1943. We also have a promise from A. D. Helser that he will spend one Sunday with us the next time he returns on furlough.—Mahlon Rinehart, Hagerstown, Ind., July 14.

Osceola.—June 25 was educational day and Bro. Heisey from North Manchester, Ind., gave us a wonderful sermon. Bro. Hal-lie Holdereed will be our Sunday-school superintendent for another year. A church front will be erected soon which will add to the church appearance. The revival meetings will begin Oct. 8, with Sister Goldie Killian from Auburn, Ind., as evangelist. The love feast is planned for Oct. 25. Our harvest meeting will be held Sept. 10. Sister Jessie McClurg and Bro. Arno Holdereed were representatives of our group at the training school at Camp Mack. Sisters McClurg and R. Berkey are delegates to district meeting at New Paris.—Paul Singrey, Elkhart, Ind., July 14.

Rossville.—The union Easter sunrise services were held in this church, with the pastor of the Presbyterian church, Rev. John Hanstra, in charge. Special music was given by various groups. Lester Young, delegate to Holland Youth Conference, spoke to a group of young people on April 9. The Manchester gospel team gave the play, *Sunlight or Candlelight*, on April 30. On Mother's Day morning the Make Merry class conducted a special service and in the evening the B. Y. P. D. paid honor to the mothers, with Rev. Stuber of Cambria as speaker. Bro. John Root of Fairview church officiated at our communion on May 21. The B. Y. P. D. has been holding regular Sunday evening services, with interesting programs and good attendance. Father's Day evening they had a guest speaker, Mrs. W. L. Doty of Frankfort, State Evangelistic Superintendent of the W. C. T. U. On July 9 Sister Mary Hufford of Pyrmont spoke to the group. Other guest speakers are to be invited during the summer months and some B. Y. P. D. members will attend summer camps. The mission study class of the Women's Work will complete their course on India Missions this month. An all-day memorial service is being planned for departed workers. The parsonage is undergoing some repair and is being equipped with modern water system. The council which met June 29 elected Elders Frank Replogle and C. C. Hylton as delegates to district meeting.—Lillian A. Hufford, Rossville, Ind., July 14.

Iowa

Panther Creek.—Bro. Frank Howell of Los Angeles, Calif., began a revival here at the close of Anderson Conference and preached the Word with power for two weeks. Seven were baptized, four of them being heads of homes where the companions were already members. The whole membership was built up by the spirit-filled sermons. Pastor L. A. Walker and Bro. Howell called in almost every home in the community. We are receiving splendid rains and the prospect for good crops looks promising. At our June council Brother and Sister L. A. Walker were unanimously chosen to remain with us for another year. Our church treasurer gave a good report. Our parsonage fund is still growing. A number have accepted the God's acre or covenant cards. Eld. J. B. Spurgeon represented us at Annual Conference. We enjoyed the male quartet from McPherson on June 16. Mrs. Minnie Walker and Mrs. Ona Royer were chosen to represent us at district conference to be held at Fernald Sept. 2-4. We are sorry that Sisters D. F. Walker and Lydia Stine are both in poor health and we miss them very

much at our services. Both have received the anointing service and received much comfort from this. Robert Emmert was chosen as usher; Gladys Stine, vice-president of C. W.; Claude Wagoner, member of music committee; Roy Book, re-elected church treasurer, which office he has faithfully filled for a number of years.—Mrs. Susie K. Wicks, Adel, Iowa, July 18.

Kansas

Wichita, First.—At our June council the following committees were appointed; Nominating committees, lodging committee for district meeting, committees on meals, auditorium and properties. One awaits baptism. There is considerable illness among the older people of our congregation. We are greatly concerned about the serious condition of Bro. H. F. Crist, who was pastor of this church for almost ten years. He has been suffering for more than three months, with his good wife at his side almost constantly. The past month it has been necessary for someone to be with him at night and the church has supplied two members each night. Attendance at the church services is keeping up well. Our Children's Day program was given June 11. Our pastor was at Conference on that day and Bro. D. H. Heckman preached for us in the evening. Our Sunday school held a Fourth of July picnic in Linwood park.—Dora Cripe, Wichita, Kans., July 19.

Louisiana

Rosepine.—We met at the home of Brother and Sister Harriman, June 22, to make plans for the summer. Bro. Elmer Gleim of Harrisburg, Pa., is our summer pastor. Sisters Myrtle Harriman and Bertha McCain were elected as delegates to district meeting to be held at Roanoke, La., with Sister Elvira Harriman and Bro. Gleim as alternates. Bro. Gleim will start a ten-day meeting on Sunday, July 16. We are having midweek prayer meetings and expect to hold a two-weeks' vacation Bible school, starting July 31. We are working in a union Sunday school. Our secretary-treasurer and four teachers are Brethren. Our attendance has increased the past few months.—Myrtle Harriman, Rosepine, La., July 13.

Maryland

Cherry Grove.—Our revival meeting began June 12 and closed June 25, with Bro. C. D. Brendlinger as evangelist. He preached the Word with power and as a result nine were baptized. We feel the members were strengthened by the inspiring messages. We closed with communion services. Brother and Sister Arthur Scrogum were with us. Bro. Scrogum is our elder.—Mrs. C. D. Brendlinger, Lonaconing, Md., July 14.

Meadow Branch.—A mother and daughter banquet was held on May 12 and a splendid Mother's Day program was given on May 14. The Children's Day program was very interesting and largely attended. The daily vacation Bible school held from June 19 to 30 had an enrollment of 135, with an average attendance of 110. The superintendent of the school was Mrs. Ruth Roop Rinehart, with Mrs. J. W. Thomas as assistant. The sum of \$1.29 was given by the primaries and beginners to Spanish and Chinese relief. Each of the other classes packed a suitcase to send to Spain. The school gave \$5.66 to foreign missions. Mrs. Edward Crist directed the handwork, and the children made many useful things. The teachers were Mrs. David Petry, Margaret Garner, Rachel Garner, Bro. Luke Ebersole, Dorothy Harmon, Ethel A. Roop. Rosalie Zepp acted as secretary. Besides the above named volunteer helpers were Mrs. French Grove, Lydia Gonder, Mrs. Kirkie Barbour, Naomi Fritz, Lottie L. Geiman and Elsie Sies. The closing program on June 30 was interesting and unusually well attended. The Faithful Workers class met on July 8 at the home of Mr. and Mrs. Lamotte Smith. Besides some visitors there were twenty-four members of the class present. Mrs. Robert Gist acted as hostess. The next meeting will be a joint meeting with the men's organized Bible class. The meeting will be held in the home of Mr. and Mrs. Scott Garner on Aug. 9. On June 18 Brother and Sister J. F. Graybill of Sweden filled the morning preaching appointment. After services they were entertained for dinner at the home of the elder-in-charge and his wife and daughter, Ethel. Some years ago the undersigned visited all but one of the organized churches in Denmark and Sweden. On July 11 Eld. C. D. Bonsack and son, Paul, spent some hours in the home of the undersigned. His mother was a sister to the undersigned's father. He wanted to inquire of his cousin's convalescence, who recently underwent an operation in the Maryland University hospital. The correspondent has been under the doctor's care since May 14, but full and complete recovery seems now in sight, and much of the busy life is again resumed.—William E. Roop, Westminster, Md., July 17.

Pleasant View.—Since our last writing six have confessed Christ through the efforts of Pastor C. F. Holsopple in an evangelistic meeting, April 3 to May 7, closing with a love feast. Adjoining congregations furnished special hymn selections and attendance was good. Our women are studying the book, *Moving Millions*, with Sister Mary Lewis Guyton as director. We very much appreciate having Sister Mary Guyton Petre with us during the summer, who with her husband, Ira, will sail for Africa in the fall. June 15 because of the illness of Eld. J. S. Bowlus who fills the appointments alternately with Bro. Hol-

sopple, Bro. Harry Rowland from Long Meadow congregation preached an inspiring sermon. July 9 Bro. Frushour gave an inspiring message. The women of Pleasant View are planning to entertain the Myersville group in honor of Brother and Sister Ira Petre July 19. Brother and Sister Earl Flohr will be present to give an address. At this writing Bro. Bowlus is slowly improving.—Mrs. J. S. Bowlus, Jefferson, Md., July 19.

Stone Bridge.—May 14 Bro. W. N. Zabler of Lancaster, Pa., began our series of meetings. He spent two weeks with us and preached sixteen inspiring sermons, visited in ninety or more homes and baptized ten at the close of the meeting. This is a large field of labor and much work to be done. As a result of a close check on all families visited, Bro. Zabler found more than one hundred men, women and children who claim Stone Bridge Church of the Brethren as their church home but have not yet found their Christ. The music was in charge of Sisters Thelma Winters and Wreatha Upole. The singing was an outstanding feature of the meeting because of the co-operation of the entire audience. Bro. S. F. Spitzer of the ministerial board and our elder, Bro. John Mellott, spent several days with us the last of the meeting helping to inspire others to come, and helping with the love feast May 27. Since the meeting the Sunday-school attendance has increased. The primary and beginner department which numbered three now has an enrollment of twenty-five. Sister Upole has charge of this group. Bro. Spitzer preaches for us once each month and visits in as many homes as possible each time he comes. Our home ministers also preach once a month. July 9 the Beaver Creek B. Y. P. D. met with our young people in a joint vesper service at Fort Frederick, Md., with fifty attending. Our B. Y. P. D. and some other Christian young people are planning a temperance program to be given in different churches of the community. The program will consist of a play, readings, special music and talks.—Cora Winters, Hancock, Md., July 17.

Michigan

Battle Creek.—Our missionary program on May 7, conducted by Ruth Glessner, was a success. May 12 was our mother and daughter banquet, with Sister Anna Warstler, missionary to India, as guest speaker. Mrs. Allie Eisenbise of Chicago gave several dramatic readings. May 14 Sister Warstler showed very interesting pictures of the work in India. This same evening two were baptized. May 18 several of the ladies of the Aid enjoyed a joint meeting with the Woodland Aid. May 26 the father and son banquet was held. The average attendance at Bible school was forty-two, with twenty-two having perfect attendance. Mr. E. N. Hoffman from St. Joseph, N. Dak., brought us a message June 18. July 2 Mr. Munn and four boys from Bowling Green, Ohio, were with us. At our prayer meetings we are studying the Gospel of John, with our pastor, Bro. Mallott, as leader. We met in council July 8 and Bro. Peters of Lansing was with us. Brethren Walter Fisher and Archie Gorham were elected delegates to district meeting, with Brethren Arnett and Wolf as alternates. Bro. Elmer Leckrone will serve as assistant pastor for several weeks, while Bro. Mallott is engaged in camp and evangelistic work.—Mrs. Florence Snow, Battle Creek, Mich., July 17.

Crystal.—We met in council July 9 and decided to have our communion Oct. 7. We elected two delegates to district meeting and also one trustee to fill a vacancy. The Sisters' Aid is financing the remodeling of our church basement, and elected a committee to secure a laborer to do the work. Our Aid is making pillow slips, dresser scarfs, aprons, etc., for the annual Aid sale in November. We sent one young sister to Camp Mack. We have church services every Sunday. Bro. Samuel Bollinger is our minister. We have an average attendance of forty at our Sunday school.—Mrs. Martha E. Shrider, Butternut, Mich., July 17.

Minnesota

Preston.—Pastor Mark Burner gave us inspiring messages during pre-Easter week. Three were baptized. The women met with the women from Lewiston and Fredericksburg churches in a joint meeting at Lanesboro, Minn., June 19. Sister Ellen Wagner from Elgin, Ill., was the guest speaker. This meeting was well attended and a fine program was given. A play, *The Two Builders*, was given by the Lewiston young girls. Two playlets were given by the Preston group. Much interest was shown during the meeting. Bro. J. E. Burkholder was delegate to Anderson Conference. We met in council June 30 and elected Sunday-school officers. Ed Thacher was elected adult superintendent, with Jessie Tammel as primary superintendent. The annual young people's conference was held June 24, 25 at Lewiston. Bro. Leland S. Brubaker was the speaker. The mother and daughter banquet was held May 19. The Children's Day program was given June 11. We enjoyed having the McPherson male quartet with us June 29. We have been having good attendance this summer.—Mrs. L. H. Broadwater, Harmony, Minn., July 14.

Missouri

Shelby County.—Our daily vacation Bible school opened May 22 with Mrs. LeRoy Miles as director, assisted by Irene Miles, Beulah Miles, Brother and Sister Gish and Lester Beach. Our theme for the two weeks was *Beauty*. Average attendance was

forty-four, with an average daily offering of fifty cents. The beginner and primary classes had stories and handwork each day and the juniors had a continued story and handwork. Five of them read the Book of Ruth. The intermediates had a Bible story and handwork and five of them read the Book of Ruth and nine read the Gospels. Our final program was given June 4, with each class participating. The program consisted of songs, Bible verses, pantomime, Twenty-third Psalm and the Beatitudes. Our money was sent to Arthur Capper for crippled children. Brother and Sister B. M. Rollins will begin our revival Aug. 9. Because of the illness of Brother and Sister Gish on July 9 the messages were given by Mrs. LeRoy Miles.—Mrs. Iva Carney, Leonard, Mo., July 18.

Ohio

Deshler.—We held our council July 13 and decided to have our communion Sept. 10, 7:30 P. M. Our series of meetings began June 25 and closed July 9, with six being baptized. We feel encouraged to press on and pray that many more may yet come to Christ. Bro. Million from Mansfield, Ohio, did the preaching and visited in the homes. We pray God's blessing on Bro. Million and hope he may help to bring many more souls to God.—Mrs. Esther Dishong, Deshler, Ohio, July 19.

Olivet.—During the past quarter the men have been quite active. April 2 quite a number attended the joint men's meeting at White Cottage at which Attorney George of Zanesville was the speaker of the evening. The men have worked at the church and parsonage several days building fence and doing repair work. April 23 the Thorn Township Sunday-school convention was held at Olivet. Rev. Russel Hoy was the guest speaker. Following the evening address the peace drama, Return, was presented. The deputation team of which Bro. De Lauter was a member visited the Cleveland, Ashland, Danville and White Cottage churches. Bro. Edward Shepher and Bro. M. M. Taylor visited Olivet on April 24. May 21 was set aside as Manchester Day, and Bro. J. O. Winger was our guest speaker. Mrs. Lilah Lenker Law was the speaker at a special rural life meeting sponsored by four churches of our community in the Olivet church June 4. Mrs. Law is one of the leaders in the work of the rural pastors' camp which is held annually at Camp Ohio. June 16 our intermediates entertained the B. Y. P. D. On the following Sunday evening we held our love feast. June 25 Bro. J. D. Zigler filled the pulpit in the absence of our pastor who had gone to Indiana for his mother's funeral. Brother and Sister De Lauter, Frances De Rolph and Dorothy Hoover attended district Sunday-school convention at the Mohican church, June 28, 29. On Sunday evening, July 2, the children presented the pageant, Treasures of Youth, at our annual Children's Day program. Pastor De Lauter attended the pastors' camp July 6-8. July 7 Brother and Sister De Lauter entertained in honor of the families of the church. Brother and Sister Mulligan were back to enjoy the evening with us. Our Aid Society held three all-day meetings at which there was an average attendance of eighteen members, three visitors and eight children. The proceeds of our May market were \$36.96. Since April 1 we have had three weddings.—Mrs. Chloe De Rolph, Thornville, Ohio, July 19.

Prices Creek.—The remodeling of the front of the interior of the church has been completed and it adds much to our church. The new platform is higher and much larger than the old one. At the present time we have a lighted picture of Christ on the wall. At the front of the platform there are four posts which hold the footlights. A new pulpit, lighter and smaller than the old one, was made, and three new pulpit chairs were given in memory of Brethren Clarence Baker, Andrew Miller and Cornelius Petry. Several men of the church helped each day so that expenses were cut down. We invite you to visit our church. May 13 seventy-five mothers and daughters enjoyed a banquet. The boys served the meal. The oldest mother present was honored with a potted flower. On May 14 Mother's Day was observed with a fitting program. Each girl and mother present was given either a red or white rose. June 18 the sermon was a direct challenge to fathers. The father and son banquet was held June 24, with forty present. Bro. R. H. Miller was guest speaker. We have had Brethren H. F. Richards and R. H. Miller with us during the past quarter and they brought interesting messages. Our Conference offering amounted to \$77, but we expect to raise the sum to \$100 soon, for it goes to the support of Kathryn Kiracofe. At least forty-two of our members attended part of the sessions at Annual Conference. The Castine young married people's class gave the play, In Perfect Peace, and had charge of the entire evening's service. It is an exchange service. We dismissed for the Wares Chapel Children's Day service and they in turn dismissed for ours. Our children gave a fine program July 2. The younger children spoke pieces and had songs and exercises. The older group gave the pageant, On the Galilean Hillside. On July 11 the Men's Work and the Ladies' Aid had a combined meeting. A chapter of Moving Millions was reviewed and refreshments were served. Both organizations have been doing good work. The men were represented at the Men's Key Workers' meeting at West Milton and the women were represented at the summer Women's Work meeting at Bear Creek. Two girls attended girls' camp at Sugar Grove and we hope to have representatives in boys' camp and young people's camp. Pastor Hollinger will be a leader in boys' camp at Sugar Grove

and his wife will be a leader in girls' camp at Camp Mack. Our evening services on Aug. 6 will include a Hymns of All Churches program, and we hope to have many churches represented. We are looking forward to our revival which will be held Aug. 7-20, with Bro. Eldon Petry as evangelist. Aug. 13 we will have a Sunday-school picnic. Our communion will be held Oct. 28, 29. We expect the Moomaws to be with us Sunday morning, Oct. 29. We are sorry to report the loss of one member, Sister John Lee, whose death occurred June 13. We have granted several letters and received two letters.—Mrs. Kenneth Hollinger, Camden, Ohio, July 17.

Pennsylvania

Bethel, Rockton.—We enjoyed a soul-stirring revival meeting the last two weeks of June, conducted by Brother and Sister B. M. Rollins of Keyser, W. Va. Bro. Rollins preached sixteen strong gospel sermons, with a strong evangelistic appeal. Sister Rollins led the music, told stories for the children and painted beautiful pictures. Especially did we enjoy the lectures on the Dispensational Chart, and the gospel numbers the evangelists sang each night. Attendance and interest were splendid. Folks attended from Curwensville, Grampan, Du Bois and Pittsburg. Eight were baptized and two reconsecrated. We hope at a future date to have the Rollins with us again. The men recently painted the outside of the building and put a new foundation and basement under the church. Our church is growing in interest and attendance under the able leadership of our pastor, Bro. L. S. Knepper of Huntingdon.—Olga Pearson, Du Bois, Pa., July 18.

Ligonier.—About fifteen years ago the Helpers' class was organized, with Bro. H. M. Miller as teacher. June 15 the class held its first reunion. Bro. H. M. Miller and his wife, now of Empire, Calif., were present. June 25 the younger children observed Children's Day. We were fortunate in getting good second-hand seats for the church. We held our council July 3 and elected the following: Elder, John Geary; treasurer, Geo. Canfield; building fund treasurer, Ross Kinsey; auditor, Arthur Wolford; Messenger agent, Robert Beam; Messenger correspondent, Mrs. Herman Wolford.—Mrs. W. E. Wolford, Ligonier, Pa., July 17.

Martinsburg.—Our communion was held May 7. Our pastor, Bro. Coffman, conducted services Wednesday, Thursday and Friday nights prior to the communion service. On Saturday evening Bro. J. M. Blough preached an interesting sermon on India mission work. On Sunday morning Brethren J. M. Blough and J. M. Pittenger preached for us. Sister Blough told many interesting stories of their work in India. Bro. Pittenger officiated at our communion when 328 communed. Bro. Joseph N. Cassel was guest minister on April 30 and brought an inspiring message. A beautiful service was held in our church on Mother's Day. The United Workers' class of women conducted the devotion and seven babies were consecrated by the pastor. There was also appropriate music and a sermon by the pastor. A most delightful mother and daughter banquet was held on May 12, with Mrs. J. E. Butts as toastmistress. The interesting program was enjoyed by all. Roses were presented to the oldest and youngest mothers and the mother with the most daughters present. The Martinsburg Memorial church will be host to the churches of the Middle District when the Sunday-school convention and young people's conference will convene here the last of August. Brother and Sister Coffman represented our church at Annual Conference. The Morrison Cove chapter of Women's League of Juniata College held their quarterly meeting in our church May 16. Rev. D. L. Shaffer, pastor of the Lutheran church, gave the address.—Mrs. Kathryn L. Lehman, Martinsburg, Pa., July 14.

Roaring Spring.—Eld. S. P. Early and wife who have labored with us for almost ten years have accepted the call to the pastorate of the Chippewa church in Northeastern Ohio and will take up the work Sept. 1. Bro. Tobias F. Henry of Johnstown will come to us at that time. We held our Sunday-school outing July 12 at the Memorial park, with more than two hundred present. The weather was ideal and a good time was had. Ten Sunday-school pupils have been enrolled in the different camps at Camp Harmony so far this summer. Several group leaders have also attended. Beginning July 2 union Sunday evening services will be held on the Spring Dam lawn. These services will continue for seven Sunday evenings. Bro. A. J. Replogle and his wife have accepted the call to a pastorate in Western Pennsylvania and entered upon their new duties July 1.—Mrs. Lena M. Hoover, Roaring Spring, Pa., July 17.

Rockton.—Brother and Sister B. M. Rollins conducted a two weeks' revival in Rockton Church of the Brethren, June 26 to July 9, closing with a love feast. We had an average attendance of eighty, with an average of thirty-one children. Eleven were baptized and two expect to unite with the Lutheran church. We had the largest communion in the history of the church, with seventy-seven attending. Five persons in a family of six became affiliated with the church, one daughter having joined a year ago, making the entire family members now. Sister Rollins had charge of the music and story hour. The duets rendered by the evangelists were appreciated. A social hour was held after church on the last Saturday night of the meetings.—Stanley M. Kirk, Rockton, Pa., July 18.

Tire Hill.—We met in council May 31, at which time Brother and Sister Kenneth Blough were installed into the ministry. The installation service was in charge of Bro. T. F. Henry of the district ministerial board. At our council July 10 officers were elected for the church year beginning Oct. 1. Bro. W. H. Kulp will conduct our evangelistic meetings beginning Nov. 6. For some time we have considered the purchase of new songbooks and decision was made to buy the church hymnal. The young married people's class sponsored the painting of the church auditorium floor. Other improvements are being effected about the church property. The Silvertone chorus of Johnstown and the Lehman Mandolin club of Windber rendered sacred programs recently.—Mrs. H. C. Hess, Johnstown, Pa., July 17.

Virginia

Redoak Grove.—We met in council July 8 and elected Brethren F. T. Basham and H. C. Williams as delegates to district meeting, with Brethren Elbert Bowman and Dewey Reed as alternates. April 30 Bro. Archie Naff began a two weeks' revival. As a result of his spirit-filled messages seven accepted Christ as their Savior. Six were baptized and one awaits baptism.—Mrs. D. P. Reed, Poff, Va., July 13.

Jubilee.—Bro. C. L. Cox and daughter, Eveline, of Claysburg, Pa., came to us on the third Sunday in June and held a two weeks' meeting. Bro. Cox is a good preacher and singer. He visited in many homes and had fine spiritual and social contact. Four were added to the church by baptism, and we feel this meeting has been a great blessing to the church. Our love feast was held at the close of the meeting. In May Bro. Ralph White of Bridgewater College spoke and showed slides of the early days of the college and some of the churches of the valley. The churches are trying to secure a fund for a memorial chair of religion to Eld. John Cline.—Cephas Fahnestock, Winchester, Va., July 13.

West Virginia

Bethany.—The membership of Bethany church sent a request to the district meeting of First Virginia for a committee to ordain Bro. J. E. Forbes to the eldership. The district granted this request by appointing Elders A. R. Showalter of Air Point, Va., Edgar S. Martin of Fayetteville, W. Va., and A. M. Frantz of Springdale, W. Va. This committee met at Bethany July 9 and Bro. Martin, pastor of the church, preached an interesting sermon. Bro. Showalter delivered a very able discourse on the duties and responsibilities of an elder and the duties of the laity. Bro. Forbes was installed into the office of elder in a very impressive manner by the laying on of hands, after which he was given the right hand of fellowship by the church and the hand of friendship by the entire congregation. Bro. Forbes and his wife, who are the founders and builders of the Bethany church, are very active workers and the membership co-operates with them.—A. M. Frantz, Springdale, W. Va., July 17.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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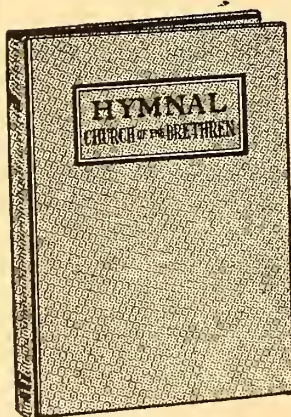
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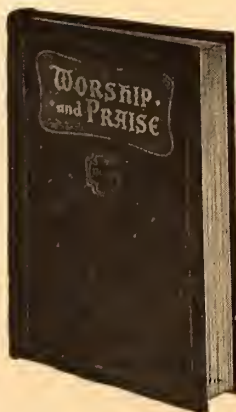
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GOSPEL MESSENGER



FAMILY PRAYERS IN CHINA

(See What to Pray For, Page 12)

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August 12, 1939

How 1,024 Congregations Work Together

On Christmas Day, 1723, six persons were immersed in Wissahickon Creek by Peter Becker. They were the first converts to join the little Brethren group in America. These recruits were the result of a revival spirit amongst the Brethren and were cause for still further encouragement on the part of Becker and his associates.

In the more than two hundred years which have passed since that happy Christmas Day the church has grown until our division is approximately 170,000 strong. But how can that many members in 1,024 widely scattered congregations really work together? The answer is that they could not but for the development of means to keep all informed, and the perfection of methods for united action.

It was in 1742 that a meeting was held which may be regarded as the first of our Annual Conferences. Since then as many as 153 such Big Meetings are known to have been held. However, the important thing about Annual Conference is not the number of such meetings held, but their great influence in uniting the church in outlook and action.

Although any member is welcome to attend Conference, and popular interest is perhaps its chief glory, yet Annual Conference has a very definite organization, and this organization provides the convenient as well as necessary way for sentiment to express itself and for action to eventuate.

It was in 1851, after Henry Kurtz had ascertained that Annual meeting would not forbid, that he began to publish the Gospel Visitor. And now for almost ninety years the church paper has served to disseminate

news, furnish a medium for the exchange of ideas and plans, and otherwise facilitate action on the part of our scattered congregations.

Likewise through Conference it has been made possible to set up and direct general boards charged with special responsibilities. The oldest of these is our General Mission Board. This year at the Anderson Conference the General Mission Board submitted its fifty-fourth annual report. There are three other general boards: General Ministerial Board, General Education Board, and Board of Christian Education. In their special fields they make it possible for the Church of the Brethren to express itself in an effective way.

A further refinement making for united action, and one which reflects what can be learned from business, is the use of a Conference budget. Now a budget is nothing more than a careful estimate of proposed expenditures made in the light of probable income. From the standpoint of church cooperation, a budget makes it possible for 1,024 congregations to work toward definite goals. A budget also induces balance and adjustment with respect to the items included.

Thus far mention has been made of four agencies making it possible, and even easy, for 1,024 congregations to work together. These are: Annual Conference, the general Boards, a church paper, a brotherhood or Conference budget. Such institutions as church schools and a seminary contribute powerfully in the same direction. They tend to obviate the misunderstandings that make united action hard, and to promote those viewpoints which make for peace and more work well done.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, August 12, 1939

No. 32

EDITORIAL

Try Again

At the head of a page of instructions and suggestions I found this encouraging word: "Do what you can; every effort is worth while."

That's something to fall back on when your hard work seems so fruitless. It's really true. Whether you can see any result or not, it is a part of the struggle toward achievement and a factor in it. For if the effort is worthy, whatever else it does or fails to do, it can make you a better contender in the next attack. It can stiffen your determination to see the thing through.

Then it can help in other ways. It may lead to a revision of the procedure and a wiser method. The old story about Burbank's having found out five hundred ways it couldn't be done after that many failures to reach the desired result, is more than a joke. It tells of real progress.

It may be too that the amount of resistance your effort has whittled off is just so small that you can't see it. Powerful microscopes reveal many things invisible to the naked eye. Wait patiently till everything has been measured with spiritual micrometers and the report of the Findings Committee is in.

Every honest effort is worth while. Go ahead and make another one.

E. F.

Whether With or Without

It may be that you happen to be one of those mild mannered folks who do not warm up too readily to the annual slogan method of becoming a better Christian. In that case it will be all right for you just to go ahead and be one without benefit of this device. You will have good company for it has been done by many excellent people from Paul's day down.

Especially would we put your mind at ease as to the possibility of getting your dates mixed. If

for example you have been thinking so seriously about having Christ in your personal living that you forget to shift the emphasis at the suggested time, it will not matter at all. To the extent that you have succeeded in doing this you will be one of the realest Brethren in the whole community.

E. F.

Seven Secrets of New Testament Preaching

Concluding Installment

Evident Significance

The resilience of New Testament preaching is not to be explained on the basis of clever repartee. To be sure, it was keen and to the point. But its overwhelming and lethal power was in the evident significance of what was said. There is perhaps no better example of this than Stephen's remarkable defense before a prejudiced and blood-thirsty mob. In Stephen even the wise had met more than their intellectual match. They could not resist the wisdom and spirit with which he spoke. For what he said was so evidently true and big with implications that his opponents had no wit or power to reply, except with the last and unfair weapons of bigots and murderers. Facing men with closed minds and evil hearts Stephen reached one New Testament climax in the succinct and brilliant interpretation of Hebrew history. But in his case, the supreme effort was for the time being in vain. Overwhelmed by evident significance, the bigots who had listened to Stephen gnashed on him with their teeth. With hoarse shouts and stopped ears they rushed on him like maddened beasts. What can be said for evident significance when men will not hear? In the long silence of the years which followed Stephen's death the unanswerable words which he had spoken echoed through many a troubled bigot's brain. Such might strike down the prophet whose face shone like that of an angel, but they could not wipe the scene from memory or completely still the voice of God's truth. And one

of those consenting to Stephen's death was Saul, who became Paul.

Sympathetic Alertness

At quite the other extreme from those who would refuse to receive the gospel message are those eager inquirers who come from afar. The disciples who follow the gleam through the half night of dimly revealed truth present a delightful contrast to the bigot and his unusual associates. One such was a man from Ethiopia, a person of great authority under Candace, the queen of that land. Returning by chariot from Jerusalem to his land, this noble seeker was improving his time by reading from the prophet Isaiah. Alertly at hand, and overhearing him read, was Philip, an evangelist. The rest of the story is too well known to require detailed repeating. But recall that after a bit of questioning and a bit of interpretation, the Ethiopian suddenly exclaimed: "See, here is water; what doth hinder me to be baptized?" But our point is not the challenging open-mindedness of the man from Ethiopia. Rather, it is the sympathetic alertness of the evangelist. And how often in New Testament times the preacher must have made it natural and easy for the inquirer to ask the right question and thus speedily arrive at the truth! Here is another secret of New Testament preaching and an art worth cultivating to-day.

The Compulsion of Sincerity

Now the sympathetic alertness of Philip rooted down to something much more fundamental than a natural geniality. There was a reason why he was so interested in the Ethiopian and so conveniently at hand. One might say it was all the result of a kind of compulsion of sincerity—a compulsion which drives the preacher to seek, and the one sought to give attention. Jesus has something to say about the good shepherd who gives his life for his sheep, whose special concern is the one who happens to be lost.

But as our example of the compulsion of sincerity, consider the apostle Paul. He was ever frank about his personal intellectual problems, and he made this frankness an effective quality of his preaching. It is not meant that this is the one uniqueness of Paul's preaching. With the rest of the New Testament preachers he had courage, spoke with authority, showed great insight, was resilient, presented significant matter and was alert. But his most convincing defenses were those in which he drew heavily upon his personal experience. He made much of the incontrovertible things which he had seen and felt. So also in his letters. Here also he makes much of personal

experience, which is the basis of the compulsion which flows from sincerity. One may freely challenge what another presents as heresy, but there is no answer to what another feels in his heart is the very truth. Even though such a one is wrong there remains respect for a position held in all sincerity—and just here is the strength the compulsion of sincerity.

Then there are just seven secrets to the effectiveness of New Testament preaching? Let the reader judge—but there are certainly these seven. And since human nature has not greatly changed since the days of the New Testament preachers, it follows that their methods should be significant even for our day.

H. A. B.

When Lives Are Made Over

COMES to mind a sermon from the years long gone. It was about the new birth. The impression which has lingered with the clearest outline is the one of the parallels drawn between the two birth processes, the natural and the spiritual. Analogies were pointed out in great detail, almost painful detail.

The merit of the sermon was that it emphasized the supreme importance of the change in the soul life denoted by the words "born again." Its weakness was that it forgot all about the other figures of speech which the New Testament uses to convey the meaning of this change, assuming that the birth figure is the only valid one and that, therefore, the process of natural generation in all its phases must have its counterpart in the process of spiritual regeneration.

There must indeed be new life, new love, new power, such as can come only through the touch of God upon the soul. Whether that touch is called birth or resurrection or creation or cleansing is of no consequence. These terms are all useful in helping the mind to grasp the one essential fact: without the divine touch on a human life that life so-called is worse than worthless. And at the soul's door stands God, always, knocking, ready to come in, waiting only for the door to open.

Whether he comes in depends on the response to his knocking. He will not force the lock. To do so would defeat his purpose. He could not thus get into the inner chamber of your loves and choices. And he must get in *there* to regenerate you, cleanse you, raise you from the dead, create a new heart in you, or do whatever you want to call the wondrous thing which takes place when a human soul invites God into the inmost recesses of his being.

New birth is a good name for it. There are others.

E. F.

THE GENERAL FORUM

Under the Trees With God

BY EDGAR H. GRATER

I walked one day through forests wild
Where trees grew tall and thick,
And as I walked I seemed to know
That God was there with me.
And each tall tree spoke of his care,
Each leaf his tender love,
Until I stopped and worshiped there
Under the trees with God.

Norristown, Pa.

Faith

BY GALEN B. ROYER

Concluding our study of the second doctrine treated in this series. Last week we considered the definition and importance of faith, facts of faith, some relations of faith.

V. Some Requirements of Faith

(1) BELIEF in the Reality of God and His Rewarding. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11: 6). This "must believe" is a penetrating conviction that there being a God, we have to do with him every moment, and that he has authority over our course in the world, directing our wills and actions.

The rewards are large according to the spirituality of our lives, the zeal of our worship, and the strength of our faith.

(2) Faith in the Deity of Christ, His Person, His Mission and His Work. It is not faith in any statement of doctrine concerning him, but loving heart trust in him that Jesus commands and for which he repeatedly pleads. Trust me (John 14: 1). Only believe (Mark 5: 36). Be not faithless, but believing, (John 20: 27). It is not faith in the church and joining it, essential as that is in its place, but faith and surrender to the Person of Christ that is so necessary. Not so much time, or money, or strength, after we have joined the church, which is the usual limit of devotion to our Lord, but our indebtedness (who can measure it?) is the real standard of response to God's gift to us. Martha had faith in the resurrection. It did not satisfy. When she believed that Jesus is the resurrection—"believest thou this?" (John 11: 26) her sorrow turned to joy.

(3) Faith in God's Word and Promises. Here "rightly dividing the Word" is imperative. There are dispensational promises; for example, Isa. 11: 6; things written for us, "for our admonition" (1 Cor. 10: 11); and things commanded to us, for example, Luke 10: 27, 28. While we accept the whole Word of God, that part that is written for us as

well as commanded to us, we must not diminish, but act and appropriate to our individual use.

"Belief is mental, is in the realm of thought, is found in the study. Faith adds the will, is in the realm of action, gives *substance* to life, reality to belief by active service." Faith, because it counts him faithful who had promised" (Heb. 11: 11), considers every promise as sufficient so that no trial can shake it (Heb. 11: 35). So absolute is faith that it survives in obedience when the command of the Almighty himself breaks his own promise (Gen. 17: 19; Heb. 11: 17).

(4) Faith and Obedience. Faith begets love; love begets obedience. Hence obedience is an essential element in the exercise and manifestation of faith. Not saying, "Lord, Lord, but he that doeth," obeys (Matt. 7: 21). Far better arise from your knees where you were asking for an increase of faith, and obey in action the faith you have, then the increase will come. For faith *must be* increasingly exercised. The Christian has great need of watchfulness and prayer, of striving and self-denial, of obedience and diligence. But "all things are possible to him that believeth" (Mark 9: 23), so that he closes his eyes to weaknesses of the flesh, finds joy in the strength of the Almighty and grows strong and glad in the Lord. "Building up yourselves on your most holy faith" (Jude 20).

VI. The Source of Faith

(1) The Source of Faith Is Alone in God. "For it hath been granted you [note, granted you] in Christ's behalf not only to believe, but also to suffer for his sake" (Phil. 1: 29). "But so to think according as God hath dealt to each man the measure of faith" (Rom. 12: 3). These scriptures very definitely declare the source of faith is in the Triune God. But why should not faith, the work of man, be at the same time a work of God? Should not all that leads to God come from him? Further, the less said about man's faith, stressing mere faith, and the more said about its object, the Savior, the better. Much discoursing about mere belief, urging "only believe" leaves the impression that faith is some great thing people must do, to have acceptance with God. The Bible says so little about faith compared with what it says about Jesus, his cross and crown, that "preaching Christ and him crucified" through the Spirit will result in great faith in him—just where it has complete saving power.

(2) Man's Part in Faith. (a) Hear and Search the Word. "Five thousand who heard the Word "believed" (Acts 4: 4) just when the apostles were

beginning to be persecuted; for "faith cometh by hearing" (Rom. 10: 17). The Bereans searched the Scriptures daily (Acts 17: 11). The Spirit characterizes them as "noble"—and why? They went to the divine source, without prejudice and honestly sought for the truth. And so searching, as Christ commanded (John 5: 39), they found as Christ promised, and they believed. (b) "Prayer, Believing" (Matt. 21: 22). The measure of the things we get from God is based on the extent or strength of our faith. (c) Having Faith Rather Than Sight. "Blessed are they who have not seen, yet have believed" (John 20: 29). Far better than the day of miracles is the present with greater blessings to all who believe though they see not. (d) When Tempted. "Count it all joy when ye fall [not run or willfully enter] into manifold temptations; knowing that the proof of your faith worketh patience" (James 1: 2, 3). We live by faith. Of all the graces given us God delights that the reality of our faith should be discovered. Hence faith must be tried before it is found to praise and honor God.

VII. The Benefits of Faith in Jesus Christ

(1) A State of Salvation. The entire work of our salvation, the removal of guilt through justification (Rom. 5: 1); "the right to become children of God" (John 1: 12); our being "kept saved" (2 Tim. 1: 12); our whole Christian life from beginning to end rests not upon faith in itself, but in our faith in Jesus Christ. God's side is "eternal security." He is able. He is not pleased "in the death of the wicked" (Ezek. 33: 11). But man's side puts a lifelong question mark to his "eternal security." Of Israel, God's chosen people, as numerous as the sands of the sea, only a "remnant that shall be saved" (Rom. 9: 27). Paul, ever alert on being kept by his Lord, says: "I therefore so run, . . . lest by any means, when I have preached to others, I myself should be rejected" (1 Cor. 9: 26, 27).

(2) Peace With God. "Being justified by faith, we have peace with God"; and standing in his grace we "rejoice in hope of the glory of God" (Rom. 5: 1-3). When we follow God's order of fact, faith and feeling we have not only peace with God, but "the peace of God which passeth all understanding" (Phil. 4: 7). "Facts of faith lead. Faith with an eye on facts, follows. Feeling, with its eye on faith, closes up the procession. "When faith is guided by feeling instead of facts, uncertainty and lack of assurance at once appears."

(3) The Heroic Life in Christ Possible. "If ye have faith" (Matt. 21: 21) then "greater works" (John 14: 12) than the Lord himself did are assured him that "believeth on me." Hebrews 11

recounts the wonders that faith accomplishes. Since God responds to faith in him, the real issue is: How great is our faith in him? Remember, Jesus said: "All things are possible to him that believeth" (Mark 9: 23).

Huntingdon, Pa.

Evangelism

BY CHARLES R. OBERLIN

EVANGELISM is the act of telling the Good News for the purpose of evangelizing. From the teachings of the Bible, both the Old and the New Testament, we learn that the chief business of the church is evangelism. Perhaps never in the history of the world has there been a greater need for evangelism than today. Therefore, from the standpoint of both the divine plan and the need, the church should be alert and ever going forward in the field of evangelism.

There are many kinds of evangelism, or ways in which the attention of the sinner may be called to the Good News. Perhaps *prayer evangelism* should head the list. No doubt there are many won for Christ by this method that could not be won in any other way. But prayer is not enough.

Hymn evangelism has its part in the great work of saving souls. It has been said that Sankey sang more souls into the kingdom than Moody preached into it. We could not do without this type of evangelism, but it is not enough.

Parental evangelism prepares the child for a definite public stand for Christ when it reaches the age of accountability. Parent evangelism is the duty of every Christian parent. Its value cannot be estimated, and yet parent evangelism is not enough.

Sunday-school teacher evangelism is of great value. From the time the child enters the nursery department until it reaches accountability, it is the teacher's opportunity to tell the Good News. Any Sunday school where the teaching program is not evangelistic is not Christ-centered, and if not Christ-centered it has no right to operate in the name of Christianity. But important as is teacher evangelism, it is not enough.

Pastoral evangelism is ideal and gets results where other methods fail. As the pastor passes from home to home he is afforded rare opportunities of telling the Good News. If he is wise he will not pass these up. However, pastoral evangelism is not enough.

Laymen evangelism, if carefully planned and supervised, will bring marvelous results, not only in numbers won for Christ, but in an enriching of the lives of the laymen themselves who do the

winning. This type of evangelism, also used by consecrated pastors and parents, may be called personal evangelism, or the personal touch method. It is the type used by Jesus in the cases of Zaccheus, Nicodemus, Matthew and the Samaritan woman. From my experience as both pastor and evangelist, I can report very few won for Christ with whom myself or some other worker had not made personal contact. In this the church would do well to follow the example of Jesus. Every church should have a training class for personal workers. The pastor should be the teacher. Personal work is the key to successful evangelism, but it is not enough.

Special meetings evangelism is a method used by the church throughout its entire history. Perhaps mass evangelism, or a carefully planned campaign under the leadership of some such evangelist as Billy Sunday or Sam Jones, may be a thing of the past, as is believed by many of our church leaders. However, I am sure that there is still a place for the special series of meetings type of evangelism. But even it is not enough.

My experience as a pastor over a period of years leads me to conclude by saying, that any pastor can make his church an evangelistic church, a missionary church, a growing church if he will put forth a sincere and enthusiastic effort in using a combination of the types of evangelism mentioned in this article. And it should go without saying, that if a combination of these methods be used, the Lord will add unto the church, not yearly, but daily, such as should be saved.

Brother pastor, is your church evangelistic? If it is not, why not? If it is evangelistic, do the methods of evangelism used, really evangelize?

Peru, Ind.

Jesus, an Example of Peace

BY KENNETH C. BECHTEL

In this day when it is so necessary for us to do all we can for the cause of world peace it is important to see Jesus as an Example of peace in a situation where it would have been easy and popular for him to have been a leader of war. Truly his kingdom was not one of force, but one of love in the highest sense. Jesus did not trust in and obey the material things only. He was not interested in a mere material kingdom.

The people at that time were looking for a politico-military leader. They had had such leaders in the past. There was David who was still a great hero to the Jews, and is even considered such to this day. He was a warrior and a great political leader. He established the Jews in Jerusalem and

hence was their beloved leader. There were other leaders like him.

After the children of Israel returned from captivity, they lived a rather peaceful life with the Persian rulers, and later under Alexander the Great. Then at the time of the death of Alexander, his kingdom was divided into three different parts with the Seleucidae ruling Palestine. Persecution of the Jews came under these rulers. One, Antiochus Epiphanes, decided to eradicate the Jewish religion. He attempted to make the Jewish people live as Greeks. He popularized the Greek religion, attempting to force it on the Jews, and the climax of it all came when a hog was sacrificed in the temple at Jerusalem. The Jews couldn't stand such persecution. There was a revolt and a certain family became famous, namely the Maccabean family. The father and his sons became great heroes of the Jewish people. Especially was Judas, one of the sons, very popular. He was called *The Hammer*, very likely because of his leadership in war. The other sons were also great leaders and favorites of the people, but Judas the warrior, was especially beloved. The Jews won their freedom from the Seleucidae and again the great days of David had come. This was about one hundred and twenty-five years before the time of Christ.

Then Rome came, and Jerusalem was taken about fifty years before the birth of our Lord. Again the Jews were under other political leaders. They had had a taste of freedom and were anxiously awaiting a deliverer like Judas Maccabaeus. There were revolutionists, *sicarii*, Zealots who believed that God wanted them to overthrow Rome by force. Some had tried this just before the time of Jesus as well as during his lifetime and later. The people were longing for a great hero like David or Judas. Jesus knew this. They wanted him to be a king of war and power. They had had such rulers in the past. Was he such a king? No, he was not. Search the pages of Josephus and Jesus is not pictured as a dangerous revolutionist of blood and war although there are others of this kind. Is this not significant as pointing to his stand for peace and love? He obeyed, trusted God and knew, was convinced. He acted on his conviction. His kingdom was not of this world. He trusted God, did his will and did not go along with the popular demand. As we think of the stand for peace which our Lord Jesus Christ thus took may it be a great incentive to cause us to actively engage ourselves for world peace at every opportunity, and go forth with the assurance of his leadership and power.

We should also note that later the Jews did re-

volt against Rome, and in 70 A. D., about forty years after the death of Jesus, Jerusalem was captured. The dream of the Jews for political sovereignty was shattered and their beloved temple was wiped out of existence.

Sterling, Ill.

The Perfect Law of Liberty

BY GRANT MAHAN

IN the first chapter of his epistle the Apostle James writes of "the perfect law of liberty." Much is spoken and written about liberty, freedom. It seems that man ever wanted to be free, and that by the word he meant being able to follow his own desires, often without having respect to the liberty or rights of others. But that definition of the word is no longer the one that the majority of the people accept. They have come to realize that it is impossible for one man to be free to do as he will without taking away a part of the liberty and the comfort of others.

The Golden Rule as given by our Lord is the best definition of liberty for all the people of the world. It is a perfect rule of man's conduct toward his fellow man. If the rule is consistently followed it will make all persons equally free, no special rights for anyone. A group of people or a community following this rule should be the happiest and most useful to be found anywhere. But there never has been for long such a community. The Christians were free and happy for a time; but man's selfishness soon crept in, and then this beautiful scene was destroyed, never to come back since.

Men usually mean political liberty when they speak of liberty. That is what was meant in the American Declaration of Independence. Our forefathers thought themselves deprived of the liberty to which they were entitled. After a long struggle they secured the coveted liberty, and from then on we have been among the freest people of the world. Physical or political freedom or liberty is a good thing, but is enjoyed by only a small part of the earth's inhabitants.

There is a better freedom than this of which we are writing. It is not a product of man, nor can man give it or take it away. It comes from above, and is given only by the Lord. Jesus said to the people one day, "If the Son therefore shall make you free, ye shall be free indeed." He alone ever offered or could offer the glorious and enduring freedom of which he spoke. His people had been in bondage so much of their lives. He came to set them free, but they did not understand the freedom which he came to give, and so rejected it.

He was not thinking or speaking of political freedom, but of freedom from their own evil desires, their weaknesses and their sins. But their greatest desire was to be free from the domination of Rome. They wanted a Messiah who would free them, make them once more a nation among the nations of the earth, and not a part of a province of all-powerful Rome. And so they rejected Christ's offer of freedom.

Many in the world of today are rejecting just what the Jews rejected: they prefer their own rule or the rule of other men to the rule of the only real Ruler in the universe. The world is in greater need of the freedom which Christ can give than of the freedom which it so much desires. Freedom is good, political freedom; but there is a freedom which is so much better, so much more worth striving for; and that is the freedom from our own selfish natures, from our dishonesty in thought and act, our covetousness. But man is not inclined to give up what he calls freedom in order to be free from the law of sin and death.

This perfect law of liberty we have in its completeness in the New Testament. It is not to be found anywhere else. Men have been trying through the ages to work out a way for themselves rather than accept the one which was offered to them so freely. For this reason men never have been free, they never can be free from their worst enemy until they see the light and come to it. We find that some of the men who profess to follow Christ do not follow in all things: they seem to think there is a way in which his plan of salvation can be improved: it needs to have something added or something taken away in order to make it acceptable.

How foolish such men are, how foolish all of us are who think to improve on what alone can help us in our dire extremity. How much better the world would be, how many more of the people would accept the perfect law if all who profess to do so really did accept it without any mental reservations. We tend to forget that there is no other name under heaven given among men whereby we must be saved. God has left us free to choose whether we will follow him or follow the dim light of some man or men whose light will soon go out and leave them to walk in the darkness.

Life could be and would be so much better, so much more what it ought to be, if men would give up their own wills and accept the will and way of Christ. There is so much hopelessness, due to the fact that the perfect law of liberty is not made the law of the lives of men. We can accept the conditions, we can obey the laws and receive the

promised happiness here and now, and yet have a much greater store of it on the other side of the river of death. We cannot have any doubts as to the desirability, the worth-whileness of that other life and what it offers to all those whom Jesus makes free.

The Lord has the same desire to gather us under his wing that he had to gather the Jews in the olden time. They did not, they *would not*. Is it for the same reason that we do not allow him to have his way in us? Is it because we *will not*? Any gospel that will lead men into liberty and peace and happiness must be identical with the one we have. What we have will outlast the world. It is time to act, to act wisely; for on our action or refusal to act depends our eternal destiny. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Rehobeth, Md.

Which Kingdom?

BY CHARLES E. ZUNKEL

THOSE who attended the Quadrennial Convention at Columbus, Ohio, in June, had the privilege of hearing what to me was one of the most profound devotional addresses of the convention. It was given by Dr. Howard Thurman, dean of the Chapel of Howard University of Washington, D. C. This colored minister struck depths of spiritual insight for some of us that no one else was able to reach. What follows grew out of his message.

Dr. Turman made us conscious in a new way that when Jesus gave his prayer to the disciples, he taught them to say: "*Thy kingdom come!*" *Thy!* Not *My!* There are many kingdoms that are bidding for our allegiance. Other kingdoms are possible. Consider a youth facing the problems of friendship. There is a God-given hunger for friendship with those of the same sex and with those of the opposite. Some of these friendships that are bidding for us may be avowedly not Christian. They may be given to selfishness, to wrong ideals and wrong habits. So, in the presence of the urgent invitation, we may pray, "Lord, make me clean . . . but not now!" Give me right friendships . . . not now! *Thy kingdom come . . . but not now!*

On the other hand, here may be a youth faced with the appeal of wrong habits. Standing about may be the crowd who would twit him saying: "Poor sport, just once," or, "You can't take it!" His reaction may be, "I'll not make it a way of life." "Lord, make me clean . . . but not now! *Thy kingdom come . . . but not now!*"

Or, consider the problems we face in our homes. It seems sometimes as though we are plagued

by family cares. There are the problems arising out of the demands by growing children in the home—the cares of little ones. Oh, yes, pleasure, but nevertheless, cares! Then hard upon the heels of this comes the drive of economic problems. There must be a living. There is business with all of its intricate mesh of problems. There is the maddening call of things to be possessed. And if we think we shall be relieved by finding some diversion in social pleasures, we may only be fooling ourselves. For social pleasures press in upon us from all sides, and which shall we choose? Often we find ourselves so preoccupied with these many cares that we fail to make the Christian life and its concerns central. It is not something to be added on, as though we had not already enough. No, it must become the hub of the wheel, if you will allow the metaphor. It must radiate out as a great spirit, touching all of life and making it vitally different. There must be, it seems to me, a devotional life that transforms family cares. This devotional life will find place both in the home and in the church. I would add a Christian stewardship that gives poise to the economic pressures upon us. And there must be a Christian philosophy of living that gives new meaning to our social life. These are by-products of this Christian spirit which needs to possess us. Yes, there is here a choice of kingdoms. But which kingdom shall it be? *Thy kingdom come . . . now? . . . not now?*

Or yet again, we desire peace, poise, power within our lives. We hunger, if we are honest enough to admit it, for a personal life-center in God. That is costly. It means meditation, prayer, fellowship, surrender to God in Christ. It is so much easier to hurry on without this effort, until suddenly we come to the realization that we can't do it alone. But we say we are too busy. Too busy to think! Too busy to consider all the implications! Too busy for fellowship, meditation, prayer, service. *Thy kingdom come . . . but not now!* Oh, perhaps we can go through the formalities of it all, if that will do. But to make it real, vital, that is too costly.

Even now, we may be giving mental assent as we think this through, but let it not stop there!

"We know the paths wherein our feet should press,
Across our hearts are written thy decrees;
Yet, now, O Lord, be merciful to bless
With more than these.
Knowledge we ask not, knowledge thou has lent,
But the will, there lies our bitter need;
Give us to build above the deep intent,
The deed . . . the deed!"

The danger is that we may be saying, "I want that; some day I will seek it!" Yes, *thy kingdom come . . . now? . . . not now?*

Danville, Ohio.

OUR MISSION WORK

India in Summer

BY EARL AND RACHAEL ZIGLER

Vacation Time

All missionaries are supposed to have six weeks' vacation away from their stations in some cooler place, and most people take this vacation in summer time. Summer here is from April to June, and during that time this year most of our missionaries were away at different hill stations. Brother Brooks, the Shulls, and three of the "Miss Sahebs" were on the plains all of the time, and they report good response in the work at that time. In this hot season Indian people have better health than at any other season, and they have more leisure, as there is no farm work. Yet because the heat is hard for them as well as for us, it is difficult to do much work. Language students perhaps are an exception to the rule that all get a vacation, for although we go to the hills, we spend the time in study there. The change and the coolness is refreshing, and we come back eager to begin our work again.

The Landour Language Schools

At Landour, where our missionary children go to school, there is a big language school for those who learn Hindi and Urdu, two of the widely-spoken languages of India. There this year more than one hundred and twenty-five young people were working to become able to speak the good news. Besides this group we had our smaller Gujarati school of ten persons. There was only one new missionary in Gujarat this year—the rest of us were second year students. Under an educated Indian man and one of our missionaries as instructors, we read Gujarati, wrote essays, studied the Scriptures in Gujarati, learned grammar, and in other ways tried to impress the Gujarati way of speaking on our minds. These language schools are the result of co-operative effort on the part of the missions, and are very helpful to new people, who often cannot get good teachers at their stations, and who do not know just how to go about their study. At Landour there is opportunity for much helpful fellowship among people who work at other places in India.

Life at Landour

Although missionaries are on vacation at Landour, they find opportunities to serve. The Landour people support a preacher to work among the hill people near by. They have built and support a hospital at which they may receive needed medical help while at the hills, but at which the poor coolies and other hill people may receive treatment at a very low cost. Those who know Hindi find many opportunities of helping the coolies, cooks, and other laborers who flock in to get work for the season. Dr. Campbell, a retired missionary ninety-four years of age, goes out every morning he is able, and gathering an audience of coolies, preaches to them.

At Landour there are also institutes and other meetings of benefit to workers. These, added to delightful surroundings and opportunities for social contacts, make vacation time a time of real refreshment, physical and spiritual.

Travel Impressions

At every point, life in India is a challenge to thought and effort. Except in a straight line from Bombay to the mountains, we have had little opportunity to travel

in India. In this limited scope it is not our impression that "every prospect pleases, and only man is vile." India in spots is a breath-takingly lovely place. The flat plains of rich farming country, with their occasional palm trees, the seaside and the mountains each has its attraction. But the broad expanse of desert has little to commend it. We think of it as the hot dusty section through which we must go. The expensive beauty of the Taj Mahal and the old palaces contrast rather cruelly with the poverty surrounding them. As we travel about over our section of India we see many pitiful sights among the human beings, but we also see fine and intelligent people. A land of contrasts indeed!

We do most of our travel third class—as a friend aptly says, because they do not have fourth class. Some people of other missions go second class. Ought we to save money, and to travel the way the Indian people go, to be one of them; or, on the other hand, ought we to pay about what travel costs in America, have more comforts, and be free from some of the disgusting habits that do not seem to bother our friends, but which we continue to wish they wouldn't do? An Indian man, a Jain, said to us: "But missionaries are supposed to be unselfish, and to use their money for others. No missionary ought to travel second class." Perhaps this problem does not seem important as such, but it is typical of the conflict in living standards that confronts us.

Vyara, India.

The New Program in Evangelism

Evangelism

BY E. S. COFFMAN

Following Annual Conference in 1933 a program of evangelism was begun by Mrs. Coffman and myself under the direction of the Home Department of the General Mission Board and the General Ministerial Board.

After twenty years in pastoral work we began this new experience at the Junior, West Virginia, church. With the completion of the meeting at Schoolfield, Va., six years will have been given in assisting churches in evangelism through an enlarged service for the Master.

During these years we have preached in twenty-three states, touching eight other states in our travel. In the Oregon and Florida church districts each church has had a meeting. Only one church was missed in the District of Idaho and Eastern Montana, and likewise only one was omitted in the District of Texas and Louisiana.

The Lord has blessed us with health and strength to carry on this work. Only one appointment was recalled during these years. This was occasioned by a slight automobile accident which impaired the means of transportation so that the destination could not be reached in time for the service. Bro. S. H. Garst of Blountville, Tenn., preached in our place.

We have enjoyed the work and have had the full cooperation of every church and the ministers serving these congregations.

For three years we were entertained in the homes of the members of the church and enjoyed their hospitality and sacrifice in their endeavor to make us comfortable. But constantly changing from one home to another

means quite a problem of adjustment both for the one entertaining and those being entertained. In June, 1936, a house trailer was secured through the co-operation of a trailer company that was interested in missions and evangelism. Thus it was possible for us to purchase the trailer. For three years we have used this trailer constantly in our travel. The question is sometimes asked us, "Can one use a trailer in the mountains." Our experience has been satisfactory in the mountains of western North Carolina, eastern Tennessee, West Virginia and Virginia. Living in a trailer house does not give us an uncomfortable variance of temperature. In the summer the trailer is cooler for sleeping than a house. In the winter with an oil burner stove one can be comfortable at a temperature of zero. This method of travel solves the problem of entertainment and distributes the expense to the entire congregation. In some instances it is quite an added expense to one family to entertain the evangelist and his wife for a meeting.

In the program of evangelism churches should realize that those with whom they are in constant contact through the departments of the church are prospective members to be secured or reached through a series of meetings. The program of evangelism must be the problem of the local church. The visiting evangelist assists in bringing these prospects to a decision. Our future evangelistic effort should be all-year evangelism, visitation evangelism, which is headed by the local pastor or minister and concluded by a series of meetings conducted by the pastor or minister or assisted by one called from outside the congregation. The one called to

assist in the work of evangelism should possess special evangelistic ability.

The future of the church is in the hands of the local leadership. They can be assisted in the task by a program unified by the district and the General Boards of the church.

Our work for the remainder of 1939 will be in Virginia, North Carolina, West Virginia, Maryland and Pennsylvania.

We ask an interest in your prayers.

Evangelistic Ministry

BY G. G. CANFIELD

In the fall of 1938 Mrs. Canfield and I started on our program of evangelistic ministry under the direction and supervision of the Home Department of the General Mission Board assisted by the General Ministerial Board.

Starting from our home in Indiana, our first appointment was in the Logansport church in that state. Then we traveled into Iowa where we served the Coon River and Des Moines Valley churches. From these places we went to Sabetha, Kans., and Wiley, Colo. There were twenty-nine accessions to the kingdom in these churches. The pastors have all been very co-operative and the work pleasant.

Following our westward course we headed toward the northwest for the winter. We wondered what it would be like going over the mountains with the "Trailer Parsonage" as late as Dec. 5 when we left Wiley. With our destination in the northwest we proceeded to travel without difficulty. We arrived in Portland, Oregon, on schedule, where we held a meeting before Christmas. Meetings were held in the churches of Oregon and in a number of churches in the District of Washington. From Washington we follow our appointments into Canada where we will serve the churches and assist in their camp program. Plans are under way for serving Idaho and Northern California before returning from the west.

The term, evangelistic ministry, has an appeal to me for it makes me feel that I am still a pastor going from place to place serving just as I have for the past twenty-five years, of which fifteen were spent in mission churches. The pastors and local leaders like a simple service of ministry that serves as a supplement to the work being done locally. When Christians act Christian the unsaved will finally see what they are missing and make their way to the cross, where they can find the help needed.

Mrs. Canfield and I have given our music programs in schools most of the places we have served. Mrs. Canfield is giving



Above: The trailer home in which Brother and Sister E. S. Coffman have lived since June of 1936; below: the "trailer parsonage" with Brother and Sister G. G. Canfield in the foreground.

private instruction in voice as well as group study in chorus which we feel is not only helpful in the immediate service but will prove helpful after we go on to the next field.

We need your prayers and hope that the membership over the brotherhood who know of our working in this service will remember us in prayer.

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.

Letter 4

College of Chinese Studies,
Peiping, China.

Dear Glen and Agnes:

Come to think of it, I don't believe that I have written anything about the language school. In the beginning I want to say that we have been here just long enough to know how very hard it is. We have been going to school for three weeks. This week, of course, has been vacation, and how we have enjoyed the breathing spell! But it has also given us a good chance to forget what little we might have learned. I had planned to do some studying, but it is so grand to be free from any studying that so far I have just rested.

On school mornings the alarm clatters about six-thirty. Breakfast is at 7:15, and since the time was set especially for our benefit, that means we lose face if we don't arrive on time. After a breakfast of fruit, cereal and eggs, we dash off to school. Morning watch starts at 8:20 and as we have a good mile to walk, we like to leave home not later than 8:00 so that we may stop for a few minutes in case we run across something interesting such as we did one morning. There was an immense display at a funeral just as we turned the corner from our alley.

At our morning watch programs, we have local leaders; that is, some one of the students has charge of it and usually it is quite good and inspirational. The class bell rings at 8:45 and we go to our room.

For the first forty-five minutes, we sit and listen to "Goldie." That is the name of our teacher who gives us our new words each day. No one else is supposed to give any words, or use any that he has not gotten across to us. For the first week we were not allowed to say one word in class aloud. We were supposed just to listen to the teacher and to try and catch his manner of pronunciation. The first day "Goldie" came in, after looking around at us carefully, he started pointing to himself and saying: "Wa, wa, wa." When he thought that we were sufficiently persuaded that that word meant "me," he looked at one of us and said "knee" over and over. Then followed "ta" which means he, she, or it, or most anything, if you can't think of the proper word. I guess he must have taken us for a brilliant class for we caught on so easily! Others who had been through the mill before had told us that we would probably have only three words, and they had also coached us on them, so it was no wonder that our faces beamed at once and thus portrayed to him the fact that we knew what he meant. Next he showed us a pencil and said "bea" several times. He thought it was wonderful that we knew that one too! And on and on he went until he had given us about a dozen words. You

see, the teachers can't say a thing in English, but most of them don't need to, for they are such good actors that it would take a pupil with a very poor imagination not to be able to catch on.

At the end of forty-five minutes, the bell rings and we stand up and stretch a bit while the next teacher is on the way. We never know who he is going to be. We always try to peek through the door to see to whom our book is handed, for some of them are very funny. Others are very good and easy to understand, while others are as dry as hay. Then for another half hour we sit and listen to the same words that our first teacher gave us. At ten o'clock, the bell rings again, and we have a recess period of thirty minutes on Monday, Wednesday and Friday. On Tuesday and Thursday, we have lectures so are called in about fifteen minutes earlier.

Back to our school schedule. From 10:30 on we have a new teacher every half hour until noon. We then walk home and eat our dinner about 12:25. We try to lie down for about a half hour before we go back, but we can't always manage it. At 2:00 o'clock we are due

(Continued on Page 15)

What to Pray For

Week of August 12-19

(See Cover Page Picture)

In May, Sister Nettie Senger returned to the States from China, and she is now at her home at South English, Iowa. She and Sister Corda Wertz returned together. Coming home at this time was a rather sudden change in Sister Senger's plans, for she had hoped to go to Ping Ting, but it was felt better for her to come home on furlough now to recover her health and strength. During the past two years, she has not been well.

Sister Senger has the Chinese language, and she uses it with ease. She knows the history and culture of the Chinese people; she has studied diligently to understand and meet the needs of village folk. She has written helpful books and has worked to provide everyday essentials for them. The making of soap and the wool industry are examples of the type of practical aid which she brought to the rural people.

We believe that she is needed in China, and so let us pray that her health may be restored and that she may soon return to carry on the work she loves.



Sister Susie Thomas is scheduled to sail for China from Vancouver on Aug. 19, a week after the date of this paper. During the past two years, her heart has been turned toward China, and her preparation has led her step by step to this goal. Many things have been difficult, and the climbing has been steep, but a quiet determination and the conviction and faith that God wanted

her service has kept her steadily pressing forward.

Our prayers for her should be the request that her life shall be used in a very fruitful way. May the same faith which has sustained her in the past continue to direct her in the days ahead.

HOME AND FAMILY

Why Did Jesus Climb the Mountain?

BY MARY STONER WINE

Why did Jesus climb the mountain
With its toilsome upward road,
When the cross so soon was coming
And folks fainted with life's load?
Would Christ's whisper to the Father
Not have blessed him just as much
When the people in the lowlands
Waited for his healing touch?

Was there shelter in the mountain
Where the Christ could lay his head
When no friendly door was opened
By the multitudes he fed?
Did he seek the sweet communion
Of the saints who knew him best
Even when his heart was breaking
With the sins of men oppressed?

Did the foregleam of the kingdom
And the Father's holy voice
With the glory of the mountain
Make him in his cross rejoice?
Did the triumph on the mountain
Give him power from within
So that he could heal the people
Waiting in their need and sin?

Yes, there's shelter in the mountain
For deep sorrow's lonely tears,
And the comfort of communion
Knowing that our Father hears.
Yes, there's glory in the mountain
And the Father's holy voice;
Oh, there's power, great, triumphant—
That can make men's hearts rejoice.

Covington, Ohio.

Our Christian Pioneers

BY HELEN HOAK EIKENBERRY

This is a playlet in which two young people appear on the stage, which is arranged as a living room, with a radio and easy chairs. The other characters are portrayed by voices coming over the radio.

The Characters

Betty and Phil (young people).	Florence Nightingale.
Radio Announcer.	Christian Hope.
Abraham.	Toyohiko Kagawa.
Christopher Columbus.	Ruth Royer Kulp.

Situation: Betty and Phil have just returned from a hike, in which their class participated, and of which Mr. Mason was leader. They are dressed in sport clothes, and may be removing jackets or sweaters as they enter.

Betty (sighing): Oh, I'm so tired. My, but doesn't a soft chair look good, though! *(Drops into an easy chair.)*

Phil (also seating himself): Why, you don't mean to say that hiking is too much for you!

Betty: Oh, no! It was grand. The trees are gorgeous this time of year, aren't they?

Phil: Yes, I thought it was great too, Betty. I'm glad our class could go on a hike with Mr. Mason. Cars and ready-made entertainment are spoiling the young people these days. Making them soft and lazy, I'm afraid.

Betty: You're right, Phil. Just look at me, tuckered out. And blisters on my heels too! *(Makes grimace, and looks down at heels.)*

Phil: We're lucky to have a teacher and leader like Mr. Mason. He takes a real interest in every one of us. Couldn't you just imagine yourself a pioneer this afternoon, especially when he was telling us about the great pioneers of the past?

Betty: Yes, and Phil, I never thought of pioneers in the way he pictured them. I always thought of them in just one sense, settlers in a new country. But, according to Mr. Mason, anyone who goes ahead and prepares the way in a new field is a pioneer. He mentioned pioneers in social reform, art and literature, and religion too! Why, just look at the great pioneers in our own church!

Phil: Oh, yes, and he told us to be sure and listen to that program on the radio about pioneers. We haven't missed it, have we?

Betty: Why, it's time for it right now! *(Turns on radio. The voice of the Announcer is heard introducing the program.)*

Announcer: Good evening, ladies and gentlemen. This is station FAITH of the Brethren Broadcasting System, bringing you a new and unique program entitled Voices of the Pioneers. It is our hope that this program will be of inspiration to the radio audience. You will now hear the first pioneer.

Abraham: This is the voice of Abraham, the first of the pioneers, coming to you from the past. When all my neighbors, and friends, and kinsmen worshiped the moon-god I prayed and offered sacrifices to the one true God, as did Abel and Noah years before. One day the voice of God spoke to me and bade me to start on a long journey into the land of Canaan, with my family, and flocks, and herds. I believed God's promise to lead me and bless me, and to make of my family a great nation. Many times the voice of God spoke to me, and always I obeyed, even when he bade me give him back my beloved son, Isaac, as a sacrifice. Then, behold, the angel of the Lord stayed my hand as I was about to make the great sacrifice, and provided a ram which was caught in a thicket near by. God's promise to me has been fulfilled, and my descendants are as the stars in the heavens and the sands upon the seashore, even as he said. But the greatest gift of all was the Savior, Jesus Christ, who came of my own family, and through him God has wonderfully blessed the world.

Announcer: Another pioneer steps from out the past, and it is his voice which now speaks to you.

Christopher Columbus: My name appears on the pages of history as a great explorer, and as the discoverer of America. I am Christopher Columbus. Little did I dream that some day people the world over should learn of me. Knowing in my heart that the world was

round, I passionately desired to find a new route to India by sailing westward. But this idea was scoffed at because it was new. After trying several times to secure aid for an expedition, I finally succeeded in getting help from Queen Isabella of Spain, who furnished my three small vessels. Upon encountering hardships, on what seemed to them a fruitless quest, my crew rebelled and plotted against me. Little wonder, for they did not have in their hearts the firm purpose and the vision which inspired me. Although new islands were discovered upon this voyage, and the mainland of what is now called South America upon a later voyage, my purpose was not accomplished. A third attempt brought to me only added disasters and humiliation. I died in disgrace and was called a failure, but I gave my all for a conviction, and steadfastly believed myself to be right. Today you know my efforts were not in vain. I am the pioneer of the western seas, an explorer who opened the way to a new world.

Announcer: Ladies and gentlemen, in our procession of pioneers we note the presence of many women. There can be no greater courage than that which has been displayed by some of the women pioneers of the world. We bring to you the voice of one whose heroism was truly great.

Florence Nightingale: I am Florence Nightingale. I have been called a pioneer because, through my example, the profession of nursing has been glorified to what people now regard as a high calling. When the sick and wounded men were dying in the Crimean War my services were sorely needed. This opportunity to serve my country, England, by nursing and comforting her wounded and neglected soldiers on the field of battle, was to me the greatest joy of my life. Even though it was an unheard of thing for women nurses to work in an army hospital, I went to take charge, having with me thirty-eight other nurses. I have been called the Lady of the Lamp, The Angel of the Crimea, by those grateful sufferers who knew my heart was full of sympathy for them, and that my hands were willing to serve even twenty-four hours at a stretch, if needed. I dared to do what other women had not done, and I was loved and respected for it. Hospital reform and nurses' training schools have been credited to me. Yet all this I did with but one motive, to be of service to those who needed me.

Announcer: There is not a member of the Church of the Brethren who has not learned to revere the memory of certain early leaders of the church. You will hear now from a true missionary pioneer, the first missionary sent to a foreign land by our own church.

Christian Hope: I am Christian Hope, the first of a large number of faithful and devoted Brethren missionaries who have spread the gospel in foreign lands. I was sent by my Brethren from this very district, Northern Illinois, to my native country, Denmark, to answer the Macedonian call. In my little harness shop at Lanark, Ill., Bro. M. M. Eshelmen and I fell to talking of the need of sending the gospel to Denmark. There in my little harness shop was born the first seed of what has become widespread mission work by the Brethren. There also was taken up the first offering for foreign missions, amounting to fifty cents. There were only two of us there, and we each contributed twenty-five cents. But due to Bro. Eshelmen's able pen the whole brotherhood soon knew of this offering, and other contributions mounted the sum to \$400. After a great meeting

at the Cherry Grove church, attended by members throughout the district, I was elected as a minister and chosen to carry the doctrines of the Church of the Brethren to Denmark. Although it was my happy privilege, with my family, to go upon this mission, I would not have you forget that my contribution of service is no greater than that of Bro. M. M. Eshelmen and others, who helped in every way possible to make this dream come true. Truly we Brethren blazed the trail back there in 1875 for a great mission work, upon which the sun never sets. I would have you think of Bro. D. L. Miller, one of our pioneers in the field of education, of Bro. Wilbur Stover as a pioneer missionary to India, and of a host of others who gladly devoted their lives to their chosen church.

Announcer: Great Christian pioneers are not the product of one age or race or creed, but they have sprung up in every land and in every age. Even as Jesus was a pioneer in teaching a new law of life by word and by example. His followers have met with opposition and persecution akin to that which he encountered. But never a sacrifice for truth has been made in vain, and never a pioneer in the Christian religion but has made his far-reaching contribution to those who follow after. On July 10, 1888, there was born in Japan one who was destined to reveal the teachings of Jesus to the unfortunate victims of the slums in a number of large Japanese cities, and to bring about miraculous social and religious reform among all classes. He now speaks to you.

Toyohiko Kagawa: I am Toyohiko Kagawa, a Japanese. I first caught a vision of Christ from an English Bible teacher, Dr. Harry Myers, who was teaching in Tokoshima. He loved the Japanese unfortunates, even as I love them. So great was my desire to serve Christ by saving the souls of men that I persistently refused to enter any other work, though I was educated and had numerous opportunities to gain high positions. My motto is: "One million souls for Christ in Japan." Gladly have I given up my inheritance to live the life of hardship along with the poor and downtrodden Japanese who are my brethren. My eyes are very poor and my lungs weak, but I have been enabled by the help of God to write many books, and to preach, and to teach by my own life the love of God, as against the hatred and greed and armed force of nations. I pray that selfish hearts may be touched by my pioneer efforts in Japan.

Announcer: The pioneers do not all belong to the past. There are others, who, like Kagawa, have found present conditions to hold a great challenge for them.

Would You?

BY MARGUERITTE BIXLER GARRETT

I'd rather have violets than burdock
 Growing in my back yard.
 To know they were really growing,
 Would keep my heart singing and glowing,
 Making richer the task I find hard.
 Yes, the violets rather than burdock
 In the plan of my life's yard.
 Beautiful things, with less hurts and stings—
 Lifting my song as I hasten along
 To help make the home-coming brighter.

Sebring, Fla.

Pioneers press ever on, in the face of prejudice, danger, and even death. All of us hold in reverence the memory of three faithful missionaries in China who apparently gave their lives in the recent crisis, for Christ, and their church, and the Chinese people, refusing to desert their cause, even though danger constantly threatened. We are thankful for all those faithful witnesses for God who have given their lives in a foreign land. Listen now to the voice of one whose lonely grave is in faraway Africa.

Ruth Royer Kulp: I am Ruth Royer Kulp, truly a pioneer missionary to Nigeria, Africa. Brother and Sister Albert Helser, and my husband, Stover Kulp, and I were companions in the first missionary efforts begun in Buraland. I was devoted to this chosen work, and my prayer was always that I might see the heathen saved. Often I told them of Jesus. But my efforts were cut short by death in 1924, and you may find my grave, the first missionary's grave in far-off Buraland. I rejoice that I was one of those four pioneers to Africa from the Church of the Brethren. I saw the work in its small beginning, and I see it now, as God has blessed it, with others enlisting to carry on that work, and to fulfill our dreams. The heathen for whom I prayed are being saved by the gospel.

Announcer: May we close our program with these lines:

Radiant the faces of pioneers,
Noble the causes they sped,
Knowing whatever the road might be,
It was always God who led.

(Phil turns off radio, and they rise to leave room.)

Betty (exclaiming): "Wasn't that wonderful, Phil? Let's go to B. Y. P. D. now, and see if the other young people heard the program!"

Phil: We sure ought to have an enthusiastic meeting after hearing a program like that.

Sterling, Ill.

Beginning to Be a Missionary

(Continued From Page 12)

back at the school. During the first half hour we have the same teacher we had first in the morning, and again he gives us new words and new terms. Then until four, we change teachers every half hour.

On Wednesday afternoon, we have what is called a seminar. My subject is Chinese history which I think would be very interesting except that the teacher is one of those good old souls who talks in a monotone all of the time, and on these warm afternoons, he certainly can put us to sleep. Lloyd is taking his seminar in modern problems which is proving quite interesting, and so I may be sorry that I didn't sign up for that.

Our private teachers are still different from those that come to our classrooms, and among them some are very odd and some are not. I have had some who have let me talk most of the time, while others talk all of the time themselves, and I just sit and listen.

These are the names of two other teachers who are quite popular, "Dearest" and "Bye Bye." Some day I think I shall make a collection of Chinese names. It is interesting how the Chinese have all sorts of names—but names which really mean something.

As I said, some of the teachers are regular clowns. One of them, the other day, was demonstrating his reactions to a healthy handshake by an American. In

China, of course, they only bow, for they never shake hands as we do. One day one of them got us to laughing so that I soon began to weep, and then he went to the board and drew a picture of me weeping which only brought forth fresh roars of laughter from the rest of the class and fresh bursts of tears from me. It is amazing how much they can get across to us with the limited vocabulary that we have.

The things that are about to get me down are the many tones that we have to learn, and since I don't have an ear for music, I can hardly tell one tone from the other. The first tone you just say in a high voice and with no inflection anywhere along the line. The fourth tone is supposed to be said on a lower level, but since the pitch of everybody's voice is different, it makes it very difficult to distinguish. In the second tone, you make it just a trifle sing-songy, but with the third tone, you make a regular song out of it, and I can usually tell that one. The other day the conversation ran somewhat like this:

Teacher: What tone is this word?

Pupil: Fir-r-r-rst?

Teacher: No.

Pupil: (after a long pause of hard thinking): Second?

Teacher: No.

Pupil: Third?

Teacher: No.

Pupil: Then it must be fourth.

Teacher (shaking head vigorously): Yes.

The difficulty is that it really makes a difference whether you say the tones right or not, for the same word can mean something different if said in a different tone. For instance if one says "Yeow" in one tone, it means "Do you want?" In another tone, it means "Do you bite?" What a kick some of the ricksha pullers get out of some of us dumb ones!

Lloyd and Ellen Cunningham.

Are We Satisfied?

A "Messenger Reader" who did not sign his name or give his name or give his address wrote a friendly letter to the Gospel Messenger editor and sent a good gift of \$5 to the General Mission Board for World Wide Missions and shared his enthusiasm for the cause of missions by asking the question, "Are we satisfied?"

He questions whether we as a church are satisfied with our giving. He wonders whether our methods of giving to the church are as effective as are the other methods we practice in our modern life. He feels that all members should be informed and encouraged to give intelligently and regularly. He thinks that the opportunity to give should be given to every one each Sunday. He shows how large a sum would be possible if every member in the church gave even a half a cent a day. He pleads for the spirit of giving to be instilled into the hearts of the adults, young people and the children. He closes by saying that when the Spirit of Christ is deeply imbedded in our lives we will be willing to give liberally and cheerfully.

Such a testimony is very encouraging coming from one who proves the sincerity of his words with a good gift. How excellent it would be if all members would manifest the same type of conviction concerning giving to the growth of the kingdom of heaven.

KINGDOM GLEANINGS

Calendar for Sunday, August 13

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Elisha: A Life of Helpfulness.
—2 Kings 5:1-10, 14.

Christian Workers, Love Your Enemies.

B. Y. P. D., No Force in Religion.

Intermediates, Adventures in Good Books.

• • •

Gains for the Kingdom

One baptized in the Lick Creek church, Ohio.

Six baptized in the New Bethel church, Va., Bro. L. A. Bowman, pastor.

Three baptized in the Sangerville church, Va., Bro. N. J. Miller, evangelist.

Thirty-five baptized in the La Verne church, Calif., Bro. D. W. Kurtz, pastor.

Six baptized, one reclaimed and one received by letter in the Cedar Rapids church, Iowa, S. L. Barnhart, pastor.

• • •

Our Evangelists

Will you share the burden which these laborers carry?

Will you pray for the success of these meetings?

Bro. John Wieand of Decatur, Ill., Sept. 4, in the Fairview church, Iowa.

Brother and Sister Oliver H. Austin, Sept. 3, in the Boone Mill church, Va.

Bro. Leo Miller of Fort Wayne, Ind., Oct. 8, in the English Prairie church, Ind.

Bro. Samuel Harley of Grottoes, Va., Sept. 18, in the Bethesda church, Cloverdale congregation, Va.

Bro. B. B. Ludwick of Markleysburg, Pa., Aug. 21 to Sept. 2, in the Asher Glade church, Pa.; Sept. 3-16, in the Union Chapel church, Pa.; Sept. 18 to Oct. 1, in the Markleysburg church, Pa.

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Personal Mention

Bro. Murray L. Wagner changes his address from Richardson Park, Del., to Weyers Cave, Va.

Bro. Noah N. Garst of Pomona, Calif., has changed his street address. The new number is 420 E. Alvarado Ave.

The 1940 General Conference will have Eld. Ray Harris as Standing Committee delegate from North Dakota and Eastern Montana.

To Brother and Sister Jonathan Frantz of La Verne, Calif., the Messenger extends hearty congratulations. Last Sunday, Aug. 6, they celebrated in a quiet way the fifty-seventh anniversary of their marriage. For more than threescore years they have been faithful members of the church. To their daughter, Sister Chas. Cosey of Sterling, Ill., thanks for this information.

Bro. H. C. Early and wife have sold their home in Dayton, Va., and are moving into one of the college apartments on the Bridgewater campus. "Never expect to be so well located again in this state of existence, but conditions have outgrown us. The house and grounds are too big for us. We have reached the point where we felt something must be done, and so we took the logical step as it seemed to us." Correspondents will note their change of address, effective at once.

Sister Elma Rau who is busily engaged in evangelistic singing and children's work is arranging her fall and winter schedule. Churches desiring her services may address her at Beaverton, Mich.

Bro. A. P. Musselman, after ten years of pastoral service at Lima, Ohio, takes up the pastorate of the Anderson church of Southern Indiana, Aug. 15. His new address will be 2827 Columbus Ave., Anderson, Ind.

Bro. Minor M. Myers and family are scheduled to sail from Vancouver, returning to China, on the Canadian Pacific "Empress of Asia," Aug. 19. With them will be the newly appointed missionary, Sister Susie M. Thomas.

Bro. David H. Snader, elder-in-charge of the Akron church of Eastern Pennsylvania, writes us: "Will you please express my appreciation to my many friends for greetings, flowers and visits during my late affliction and hospital experience."

Brother and Sister Dan J. Miller of Washington, D. C., vacationing on a trip which took them as far west as the Pacific Coast, acted on Bro. Charles E. Resser's suggestion that they stop to see the Brethren Publishing House. They found a few old friends and we believe made some new ones.

Publishing House people are not exempt from the ills which require surgical attention. But we are glad that Secretary Lauren T. Miller is almost ready to leave the hospital and that Sister Ada Weybright Senger is about to resume her post as home manager for Foreman Ray W. Senger.

Bro. Henry F. Crist of Wichita, Kans., entered into rest from his earthly labors, Sunday morning, July 23. He was seventy-seven and one of "a family of great preachers of the Church of the Brethren." We have just received from Pastor James H. Elrod an interesting account of his life and work which will be published soon.

Brother and Sister S. H. Hess of Royersford, Pa., were among our last week's visitors. They had been visiting kindred and friends as far west as the Pacific Coast and on their return included us, perhaps because our own Foreman Warren H. Ziegler of the shipping rooms had come from the same Eastern Pennsylvania congregation to which they belonged.

Sister Ella Amick Eckerle of Kansas City, guest in the home of General Manager Arnold, dropped into the Messenger offices to recall for us her experience as an employee of the Brethren Publishing House, then located at Mount Morris. In those days the working hours ran to ten or twelve and the day's pay might be an even dollar or a little more, at the magnificent rate of ten cents per hour. The rumor that times have changed must be correct.

Bro. J. K. Miller was the logical man to place the copier box with its precious contents at the cornerstone laying service at Cedar Rapids, Iowa, Sunday afternoon, July 30, being for forty years church treasurer and a large part of the treasury as well. The prayer of commitment was offered by Pastor S. L. Barnhart and the sermon was preached by Bro. W. H. Yoder, South Waterloo pastor and elder-in-charge of the Cedar Rapids church. The architect's drawing shows an inviting prospect indeed and there will be more to tell about this new improvement when the church is finished, perhaps about Oct. 1.

Bro. J. S. Flory, pastor of the Rockford church of Northern Illinois, takes up the pastorate of the Cedar Creek church of Northern Indiana, Sept. 1. His new address will be R. 1, Garrett, Ind.

Miscellaneous Items

Harvest home services will be held at the Lexington house, West Conestoga congregation of Eastern Pennsylvania, Aug. 19, 1:30 P. M.

The National Voice, Box 23, Los Angeles, Calif., will send on postal card request "a free bundle of twenty-five copies of this temperance publication."

The Camp Creek church of Southern Illinois, seven miles south of Colchester, will have a home-coming with basket dinner, Aug. 20. "Come be with us, all are welcome."

The Second Annual Reed Reunion will be held at the Pleasant Valley church, Floyd County, Va., Sunday, Aug. 20. "All Reeds are requested to be present to make this reunion a success."

The Auburn church of Northern Indiana will have a harvest meeting Sept. 10, with Bro. H. A. Claybaugh as the speaker. Bro. B. D. Hirt will begin revival meeting Nov. 6. "We are inviting you to these services."

The Rock Run church of Northern Indiana has a home-coming and harvest meeting tomorrow, Aug. 13, beginning at 9:30 A. M., daylight time. Dinner at the church at noon, with afternoon session following. Bro. Rufus D. Bowman of Bethany is the speaker for the day. "A welcome is extended to all who desire to be with us."

The Syracuse church of Northern Indiana has rally day tomorrow, Aug. 13. Following Sunday school there will be a fellowship outing with basket dinner and an afternoon program at Postmaster Whitehead's landing on Dewart Lake. In the evening will be the climax back in Syracuse, a missionary meeting led by Missionary Anna Warstler of India. Pastor Ralph G. Rarick says "homecomers and a good representation of surrounding churches are wanted with us."

The Michigan District Conference, to be held in the Shepherd church, Aug. 22-25, has a heavy program outlined. The general theme is Christ in Christian Living. Moderator J. Edson Ulery gives the conference sermon Tuesday evening. Before that the elders and various boards will have met, followed by a young people's program. Wednesday forenoon is featured by sectional conferences. The afternoon emphasis is divided between peace and Christian education and the latter is carried over into Thursday forenoon. Thursday afternoon and evening are given to the ministry and missions. President Rufus D. Bowman gives six or more addresses and Sister Bowman speaks several times. Pastor H. R. Hostetler of Detroit has a Bible hour both Wednesday and Thursday mornings. Friday is the day for business.

A New Gish Book: A Book of Worship for Village Churches

The following comment on "A Book of Worship for Village Churches" by Edward K. Ziegler appeared in the Agricultural Missions Notes under date of July, 1939, written by John H. Reisner:

"One ought always to be careful in the use of superlatives in making judgments, but here is a unique and creative contribution to the spiritual life of rural and

village churches to which superlative praise can justly be given. A Book of Worship for Village Churches by the Rev. Edward K. Ziegler, a missionary of the Church of the Brethren, and principal of the Rural Church School at Bulsar, India, was prepared to meet a deep-felt need of a book on worship orders and suggestions for the observance of Christian festivals for Indian rural churches. This is a universal need and India certainly has no monopoly on it. The author has done his task so well that the book will be received with enthusiasm and gratitude in every land outside India where the problem of worship is felt. This little book of one hundred and thirty-odd pages can be counted on to stimulate further adaptation to prevailing cultures, and large sections of it will be appropriated in whole or in part for translation into many languages. The Rev. F. Whittaker, M. A., Secretary of the National Christian Council of India, in an extended article on 'Worship in the Indian Church,' in the May issue of the Council's bulletin, has truly written that the author 'has placed all Christian leaders in India [and indeed in other countries as well] under a deep and lasting debt. . . .'

"Part One of the book includes chapters on: What Happens When We Worship; Materials of Worship and Their Use; How to Plan a Worship Program; The Church Year, dealing with historical Christian rural life festivals, reclaimed Hindu festivals and a suggested outline for the church year for village churches; and, Creating the Atmosphere of Worship. At the end of each chapter the author lists thoughtful suggestions for further study.

"Part Two is devoted to Orders of Worship and Programs for Christian Festivals. Among the Orders of Worship are: A Service of Worship in the Words of the Bible; A Simple Order for Village Churches; A Service of Sacred Silence; A Brief Order for Daily Morning Prayers; and A Brief Order for Daily Evening Prayers. Included in the Programs for Christian Festivals are: A Worship Program for Christmas; Passion Week, Good Friday, and Easter Sunday; Planting Festival; Festival of the First Fruits; Harvest Thanksgiving Service; A Christian Observance of Divali; A Candle Lighting Service for New Christians; Dedication of a Threshing Floor; Form of Service for Blessing a Well; A Service for the Dedication of a Village Home; and Service for the Dedication of Small Children. A valuable bibliography is appended.

"When the writer of this review saw a copy of the book in India last March, he was so favorably impressed by the great contribution which the book could make to worship in village churches in other parts of the world, that he brought one hundred copies back to New York with him. These have been made available to home and foreign mission board secretaries. The response has been so hearty that with the co-operation of the author the Agricultural Missions Foundation is printing an American edition of five thousand copies. These will soon be going out to all parts of the world through the channels of many denominational boards. Many hundreds of copies will also find their way into the hands of rural ministers in the United States. A Book of Worship for Village Churches was published in India, March 1939."

The Gish price to ministers of the Church of the Brethren only is 20c. A Book of Worship for Village Churches may be ordered through the Brethren Publishing House, Elgin, Illinois.

THE CHURCH AT WORK

ADMINISTRATION**Christian Faith and the Common Life**

(An Oxford Conference Book)

By Merlin C. Shull, Elgin, Illinois

This book is called volume four of the Official Oxford Conference Reports. The more one reads of the literature produced by these great conferences the more he is convinced of the imposing mental stature of present day Christian leadership. As these men face our troubled world they evidence a proper humility, a gracious respect for those holding different opinions and a deepening conviction of the indispensable place of the Christian church.

This is a great book. It takes concentration to read, but how rewarding! The conviction with which scholarly opinions are presented whets one's mental appetite. Naturally one cannot agree with all viewpoints expressed. The writers do not all agree, which makes the book more interesting. If the reader wants to maintain his own way of seeing some truths he may need to seek better proof than he has now. Dr. William Temple, Archbishop of York, has a chapter on Christian Faith and the Common Life. In dramatic and illuminating sentences he pictures the dilemma of a Christian as he faces the ultimate will of God as revealed in such passages as the Sermon on the Mount, in its conflict with the world in which one lives. Providing we can maintain our ultimate ideal, he suggests that God's will for his people in certain periods of history or for certain events, may be a compromise. He feels a compromise may make more sure the realization of the ultimate will of God. His argument is very convincing. But before one accepts this viewpoint he should read the chapter by Herbert Henry Farmer on The Revelation in Christ and the Christian's Vocation. Dr. Farmer is a pacifist. Men like Reinhold Niebuhr, and Martin Dieblus maintain this high standard of presentation.

The four other chapters composing this book of 195 pages are: The Message of the New Testament and the Orders of Human Society, Christian Faith and the Common Life, The Law of Nature and Social Institutions, and The Cause of Social Evil. The chapter on the Cause of Social Evil is one of the finest analyses of this important theme one could hope to find. It was written by John Coleman Bennett. Leaders who wish to think on vital themes should read this book.

This book is in the Brethren Loan Library. When ordering, send five cents to cover cost of mailing.

WOMEN'S WORK**Missionary Society Program for September**

By Mrs. William M. Beahm, Chicago, Illinois

What a joy to be our brother's keeper! And such we have been. It thrills us to read another account of the harvest from our own seeds. In the plans for the September missionary program, Olivia Ikenberry, Irene Bittinger and Goldie Swartz give us a glimpse into our girls' schools in India, China and Africa.

An official in China thought it would be as difficult to teach women as to teach a cow. In the end even that official was brought to wonder what was in the Bible.

Low Mail Rates for Books Continued

The low mail rates on books in effect during recent months are to be continued until June 30, 1941. Plan to use the Brethren Loan Library in a fuller way. The cost of this service is now so trifling you should be reading the timely and helpful books available. The 1939-40 Loan Library Catalogue (free) gives full instructions. Please enclose 5c in stamps or coin when ordering a book. In cases where a person orders a number of books to be used by a group the user will be billed for the actual amount of outgoing postage.

From there we go to a most revealing African wedding scene. Christianity must win the women before non-Christian wedding practices can be changed.

There follows the story of Sweet Basil of India. Through the influence of the man to whom she was betrothed, she prepared herself to help found a Christian home.

No wide-awake Women's Work group will want to miss using the very interesting material reviewed above for their September Missionary Program. Since the Women's Work Project is in behalf of these girls' schools and the women who work in them, each society will want to use this program.

Suggestions for the entire program on Girls' Schools are now waiting for you. Let us start this year of seed sowing in an enthusiastic manner. Secure the material and see the program in detail for yourself. Order "Our Mission Girls' Schools in India, China, Africa," 5c, from the General Mission Board, Elgin, Illinois.

ADULT CHRISTIAN WORKERS**Life in Abundance****Sunday, August 27**

Scripture: John 10: 10

Note: For group discussion.

1. The Problems

1. What did Jesus mean by life in abundance? John 10: 10.
2. What per cent of the people you know think life is drab and hard?
3. What kind of desires do these people have?
4. How many of these desires are gratified?
5. How many people do you know who think life is rich and full?
6. What kind of desires do they have?
7. How many of these desires are gratified?
8. Are some people unhappy because they desire the wrong things?
9. What effect does one's environment have on the possibilities of abundant life?
10. Can a person have life in abundance while those about him do not?
11. What effect do suffering, bereavement and economic losses have on this problem?

12. At what age does life seem to have the most satisfactions?

13. What happens to people when life gets too hard?

II. The Solution

1. In what way does the teaching of Jesus in Matt. 16: 19-34 help one toward abundant life?

2. What other teachings of Jesus will help us in this problem?

3. Would you say that work, play, love and worship are the supreme values that make life significant? What contribution does each make?

4. How important is relaxation in the adult life? Give your methods of practicing it.

III. Some Definite Steps

What definite steps will we take as individuals and as a group in order to have life in greater abundance? Name three possible steps.

CHILDREN

You Are Invited!

Have you often wished that your children were getting a better program of religious education? Have you wished that in the home and in the church those who are leading children were doing a better job? Have you wished that those who write lessons and prepare helps for teachers and publish leaflets and make speeches were more practical and more inspirational and more helpful?

If any have ever made these wishes, you are invited to help make them come true!

The Committee on Religious Education of Children of the International Council of Religious Education often has made such wishes. This committee is made up of the denominational directors of children's work, the editors of children's publications, teachers in colleges, state directors of children's work—persons who give their entire time to planning for the religious education of children through many channels. The members of the committee have studied hard and worked hard to think through problems of the religious growth of children and to improve plans and to make more effective the methods used to get these plans into operation in churches. They have revised materials and leaflets, they have changed the programs of institutes and conferences, they have given more and more time to working out ways in which the materials and programs can actually reach all the local churches and be useful there. In all this effort they have sought counsel of parents and local church leaders whom they knew or who could be called together easily. They feel now as if there is an additional way to attack the problem: to ask many more earnest pastors, parents and teachers to join them in a fellowship of study and planning and working out ways to make the results of their work available to one another.

The Committee on Religious Education of Children therefore invites you to become a part of this fellowship of study, planning and sharing.

What will membership in the fellowship involve? In the first place, it will require study. We are suggesting a list of books. These books include both those which leaders of children in home and church need for their own religious growth and books which they need for the guidance of children in religious growth. It seems clear that a great deal of the difficulty in leading

boys and girls into a satisfying and stimulating religious faith has come from the leader's own lack at this point. The books suggested for help in the leader's own religious growth are only a few books which others have found especially helpful. You may not agree with all the points of view in any of the books suggested. In fact, it is hoped that you will not! For what will be most helpful to each of us is to evaluate the experiences of others as they are recorded in books, appropriate the help they afford us, and then arrive at a personal religious faith which is our own, tested in our own experience.

In similar fashion, the books regarding the nurture of religious faith in children represent different points of view and different experiences among helpful leaders of children. It is hoped that these differences will stimulate thinking. It is hoped, too, that because one disagrees with a writer at one point it will not be thought necessary to reject all he says! Rather, let the books be read thoughtfully; that is, expecting to discover, prove and choose from one's study, by looking always for what is true and good.

It is not only books that must be studied. There is no source of help to the leader that can take the place of good teaching materials. You will wish to be sure that you have the materials recommended as best by your own national religious educational leaders or curriculum committee for the work in your church. If you have not recently been in touch with these leaders, you will wish to correspond with them to get information about new materials and counsel in the selection of materials for your church. Then you will wish to read the forewords and the suggestions to the leaders and try actually to use the suggestions. You will wish to go over all the materials proposed in a given textbook or quarterly before beginning to use it. You will realize that you cannot criticize material helpfully unless you really understand what it is trying to do and so can offer suggestions for change that will make it better. You will not assume that something suggested cannot be done just because it has never been done in your church!

And so we shall study together, local church leaders all over the land and state and national leaders. Then we shall think and try out! This is the real test of our seriousness. Simply to feel dissatisfied with what is being done is not helpful. Rather, we will be willing to try out new ways of teaching which promise to become better ways. And also, we will be willing to be honest with ourselves in evaluating the results of what is true. If it did not succeed, why did it fail?

Finally, we will share what we have tried out and the results achieved. An outline suggesting a simple, clear plan for making reports will be sent you. These reports will go to your own denominational workers who will study them and through these workers to the Committee on Religious Education of Children for careful review. From time to time reports will be made to you on vital plans.

Will you come along with us? Are you willing to try to make your wishes for children in home and church come true? Are you willing to study, plan and share experiences with other leaders of children in local churches and in state and national positions? Then sign up for the fellowship of study and planning.

The persons who are giving their full time to the Christian Education of children need the help of seriously interested pastors, parents and teachers of children

in all types of local churches all over the land. Only with such help can the best plans and materials for children be created and the guidance made available for leading children to personal commitment to the Christian way of life.

If you will join in this fellowship sign the blank below and mail it to the Children's Department, Board of Christian Education, 22 S. State St., Elgin, Illinois.

ENROLLMENT IN THE FELLOWSHIP OF STUDY

I wish to enroll in the Fellowship of Study and Planning among national, state, local church and home leaders of children in order to help produce better plans and materials for the religious nurture of boys and girls.

I agree to do the following:

1. To read at least four books from the suggested list attached.
2. To study more carefully the lesson materials recommended by my national religious educational leaders for use in my church.
3. To try out some new plans in my work with children.
4. To make a report on the plans I tried and how they worked.

My name is

My address is

My local church is

My position in the church is

Write to the Children's Department, Board of Christian Education, 22 S. State St., Elgin, Ill., for a complete list of the books recommended.

CORRESPONDENCE

Two Observations Regarding Loyalty

At the close of the great missionary convocation at Anderson this year, just before and during the singing of the last hymn and the asking of God's final benediction on that inspirational service, I noticed many people who were in such a hurry, or so anxious to avoid the rush, that they had to leave and interrupt that climax. Of course, everyone had a "reason" for doing so.

About one month later, I attended a band concert in the local park, at which there was a crowd of probably several thousand. The final number played was the "Star Spangled Banner." Every person stood except two elderly persons; not only in the main audience were they standing, but also out in the park. During the playing of that last number I watched carefully, and saw just two people leaving that crowd. Traffic, parking, other appointments were made secondary.

I had to wonder whether our greater loyalty as a people, is to God or to Caesar. What would you conclude?

Michigan City, Ind.

W. Glenn McFadden.

Shall We Have a Permanent Conference Site?

A short time ago an article appeared which interested me greatly. A good sister was writing suggesting that the church locate and build a permanent Conference site. She suggested North Manchester as the best possible place. Personally that suits me fine, all but the location. I much prefer that it come to Kansas. While at Anderson I heard a good brother suggest that the Conference should be permanently located in Virginia. Another brother spoke up and said that Florida could offer the best location because of the climate, and a third protested that his state had more to offer. And so on and on we could go.

I am aware that there are arguments for a permanent Conference site, but I doubt the weight of these as com-

pared to the arguments against. With the exception of the Anderson Conference, I have attended only those Conferences that have been close—because of distance and expense. Very few folks in our local church have ever attended an Annual Conference. All who have, I am sure, have returned with a greater understanding and appreciation of the church and its organization. If any organization is to live and grow, the common run of its membership must know its purposes and methods of functioning. For these reasons it seems to me that the Conference needs to be passed from place to place to bring it somewhat within the reach of all the membership from time to time. I for one favor the present method with all of its shortcomings.

Covert, Kans.

Delvis F. Bradshaw.

God With Me in the Hospital

I have realized through my hospital experience, more than ever before in my long life, how God could fill a comforting place in our sufferings.

Doctors and nurses are a major source of blessings which our God gives us in our painful hours. Next to these are our loving friends, with their smiles, comforting words and prayer services all petitioning God for our comfort and recovery. Brought by friends were the many beautiful bouquets showing to me God's ideal of beauty and filling my room with such odor as God only could give.

The strongest evidence I had of God's presence came to me in a vision. One evening while all alone, my room, which was lighted by electricity, began to darken. A fringe of dark hung from the ceiling's edge and continued until my room was very dark. This, I thought, might mean my sight was weakening; or I wondered if it might be that the end of my earthly pilgrimage was at hand. Then I saw in one corner of the ceiling a streak of light extending across the room and a voice was heard saying: "I am with you." It was not long until my room was cleared of the darkness, and was cheery and bright again, for God had been with me. When the hour arrived for the amputation of my leg, I was happy and felt secure, for the good Lord had assured me he would be with me. When I reached the operating room, and saw the attendants all dressed in white, I was happy for it seemed to me I was entering the glory world where the redeeming are robed in white.

Miss Ewing, the superintendent, said: "If religion did not mean any more than to make for us hundreds of friends as it did in Bro. Fisher's case, it sure is worth having." He who has tasted of the soul-feasting promises of Jesus knows that religion means far more than earthly friends. To the Christian it means God is with us and will go with us through the valley of the shadow of death.

Mexico, Ind.

Frank Fisher.

Home-Coming at Beaver Run, West Virginia

The home-coming program of the Beaver Run church of West Virginia is scheduled for Sunday, Sept. 3. The program for the day is as follows:
Sunday school, 9:30 A. F.

Morning Program: A. S. A. Holsinger, Presiding
Congregational Singing.
Exercises—Children's Division.
Devotions—B. W. Smith.

The Beaver Run church of West Virginia was built more than sixty years ago, according to information supplied by Bro. R. E. Arnold, Manager of the Brethren Publishing House for more than thirty-five years. Bro. Arnold was born in the bounds of the Beaver Run congregation, over which his father, Elder D. B. Arnold, had the oversight for many years. The church was built of brick moulded and burned in kiln set up about a half mile away. Charles E. Arnold, one time president of McPherson College, helped in the making of the brick for this church.—Ed.

Special Music—Home Congregation.

Sermon—B. B. Ludwick.

Special Music—Eastern Shore Quartet.

Closing Hymn and Benediction.

Basket Dinner, 12:00

Afternoon Session, W. W. Bane, Presiding

Congregational Singing.

Devotions—India Hockman.

Chorus—Home Congregation.

History of Beaver Run Congregation.

Special Music.

A Survey of Former Members of Congregation: Where They Are and What They Are Doing—A. S. A. Holsinger.

Reminiscences—Dwight Miller.

Special Music and Benediction.

Burlington, W. Va.

Mrs. A. S. A. Holsinger.

Citizenship Institute at Juniata

The Citizenship Institute which was held during alumni week was featured by addresses from Dr. K. L. M. Pray, Pennsylvania School of Social Work, Honorable Francis Fisher Kane, Philadelphia and Dr. E. C. Lindeman, New York School of Social Work. One session was devoted to the church and the community, with addresses by Dr. Hobart D. McKeehan of Huntingdon and Dr. Waldo F. Cherry of Harrisburg. This session was presided over by Rev. John T. Peters, pastor of the local Presbyterian church and recently returned from study in Edinburgh. The closing musical program featured Mr. and Mrs. William Blough, vocal soloists, graduates of Juniata College and each of them a director of music.

As a feature of the Citizenship Institute recently held at the college, the second pilgrimage was made to the grave of former Governor M. G. Brumbaugh. This pilgrimage was led, as it was last year, by Colonel Henry W. Shoemaker, State Archivist, who was a member of Dr. Brumbaugh's staff, and who has continued a beautiful devotion to his memory. It was he who suggested the pilgrimage in the first instance and also suggested its continuance as an annual event. This year among the former students and friends of Dr. Brumbaugh who were present were his two brothers, Frank G. and Irvin G. Brumbaugh; also J. M. Blough of India.

An unexpected feature of the pilgrimage was the presence of our oldest minister of the gospel, Elder James A. Sell, who with his good wife is now spending the closing years of a fruitful ministry in the Brethren Home at Martinsburg, Pa. Despite his ninety-four years, his vigor of mind and body are still most remarkable. Bro. Sell offered a brief tribute, which was as follows:

"It was my happy privilege to officiate at his installation into the Christian ministry; and it is a source of



great pleasure to know that during his eventful life he was true and faithful to the trust committed to him.

"Now we gather at his tomb to do him honor.
The labor of his successful life,
To which he gave his heart,
Has changed to music in the choir
Where angels take their part.
His work is done and he's at rest,
His trophies all laid down.
And with the blood-bought, white-robed throng,
He wears the victor's crown."

Huntingdon, Pa.

Morley J. Mays.

About the Beaver Run Church

The Beaver Run congregation was the first organized in the state of Virginia (West Virginia did not become a state until 1863) west of the Shenandoah Valley. From the best information available the church was organized near the close of the eighteenth century.

About 1780 or 1785 several members moved to this neighborhood from Frederick County, Maryland, and settled on farms. Among these were Samuel, Daniel, Zachariah, Betsy and Mollie Arnold. It is probable the work of the church here was started about that time, as Samuel and Daniel Arnold were ministers and Zachariah was a deacon.

The church seems to have grown by the effort of the home Brethren, and by Brethren passing through. Love feasts were held from the time of the organization of the church, or earlier, and at the home of Daniel Arnold, whose house was arranged and built for that purpose.

The first church house, a log structure, was built in 1834. The present church was built in 1876 and stands on the site of old log church. The brick were burned on the Dan Arnold farm. Flooring, sash and benches were made right on the grounds. The roof was put on by Taylor Arnold and Daniel B. Arnold. The original roof is still in use and in good condition.

Burlington, W. Va.

Luella M. Bailey.

Brethren in Reality

One of the high points in the teaching of the Sermon on the Mount is that to be really a Christian our standards for life must be higher and deeper and go farther than those of people who do not profess Christ.

In this discourse Christ asks, "What do ye more than others?" In different aspects of living he gives the level that passes in society in general, then cries out, "But I say unto you," and then proceeds to tell what the gospel

standard is. So to be Brethren in Reality means to aim to live according to this standard.

Here is an example in one line. In a certain place, before the days of organized government relief, the local churches, through a body of representatives of each, looked after the needy of the town, each church contributing to the common fund. At that time the Brethren cared for all their own needy members. Being a large congregation, this at times required a sizable amount. The other churches did not so do. But the Brethren also bore their share in money and service for the general need. They might have felt justified in saying, "We care for our own, let others do the same." But such an excuse was never made. They went the second mile.

So being Brethren in Reality now will be only a continuation of the heritage of the past. May God grant that we will always be such.

Philadelphia, Pa.

Rebecca Foutz.

A Reader Writes for Space

For some time I have had a feeling that a section of the Messenger might well be set aside for readers' comments. The publication of Getting Ahead Versus Being a Brother (Messenger for July 29) prompts me to make the suggestion now.

There must have been plenty of reaction upon the part of readers to that article. Those who have never been in business, but who have always believed it to be bad, must have kept saying: "The brother is right. All business is run by the rule of the jungle and therefore business men are beasts—especially the ones who make money." There are people who believe that way, and when someone writes his confession in a forceful manner those people must want to grab a pen and tell the brotherhood that the brother is right. They want the world to know how they feel about it.

Those who disagree with the opinions expressed in the article feel equally strong that business has been dealt an unfair blow by one whose experience has been unfortunate, but not necessarily representative. These reactors will go stomping around home and office, giving vent to their objections and feeling that the world should read from their pens what is right and what is wrong about business ethics. They would like to go further and tell the man who got ahead what is wrong with him. He wrote anonymously so they cannot write him, but they know that he would turn to the comment page in the Messenger if there were such a page.

If there were a department of that kind I would like to make some comments, but I'm writing for the space rather than about the article.

Many readers of the Messenger will never write an article for the Forum, Home and Family or for Missions or the Church at Work department. They never become correspondent for the local church nor write poetry. So they will not express themselves through the paper. But many of them might write a few lines regarding what does appear. The release which would come through such expression would not always benefit the readers, but it would rarely miss being of benefit to the writer.

There would be an indirect effect upon the writers of articles if they knew that there was space reserved for comment. I have often regretted that I have not

kept a file of the mail which has come as a result of what has appeared under my name in the Messenger. Not all of it would have looked well in print but I have valued the frankness of the writers in every instance.

One person once referred to something I had written as being innocuous. There is little place anywhere for "innocuous" articles. We need more which are provocative of thought. I am not suggesting that the Messenger become a paper of controversy, but there are many urgent questions with more than one side which could come in for discussion. What the correspondents would say would likely be of equal value to the original articles.

It would be much better for six people to comment upon "Getting Ahead Versus Being a Brother" than for one person to use the same space and discuss only one side of the question.

I find it rather difficult to keep off that subject. If I were writing about it I'd say that some business is ruthless and some isn't. Some business men follow the rules of the jungle but others do a magnificent job at working out the Golden Rule in business. It's much more thrilling to put it into action than it is to talk about it.

It is just as unfair to imply that business is made up of those who are unethical in their methods as it is to charge that the church is full of hypocrites. Anyone with eyes open can discover the most practical working out of ethics in business large and small.

If I were writing an article I would have difficulty in restraining myself from saying a word about "one who has gotten ahead." I'd remind myself that for all I know he might be an acquaintance of mine and one doesn't like to say harsh things about one's friends even if they are anonymous. I cannot imagine any situation wherein a Christian with a sensitive conscience can justify the employment of unchristian methods. It just isn't worth it. Far better be a laborer with a clear conscience, and less money, than an affluent business man with a heavy sense of guilt.

However, I cannot admit that a man must either be a good laborer or a bad business man. There are so many businesses in which one with the obvious ability of the one who got ahead could fit that it should be within range of his possibilities to be a business success and a happy Christian. "The fault, dear Brutus, is not in the stars but in ourselves."

I shall have to desist or I will have written an article which if it reached such proportions would likely be more nearly provocative than innocuous. In any case I express the hope that there may be some space set aside for the comments of correspondents.

Elgin, Ill.

C. H. Shamberger.

Southern Ohio District Women's Conference

On July 19 the Bear Creek church very splendidly entertained the women's conference. Our very capable song director was Mrs. Mark Shellhaas, and all enjoyed the organ music played by Miss Miriam Filbrun.

A special feature of the forenoon was the departmental meetings led by the district directors of Aid Societies, Missions, Peace and Temperance, Bible Work, Mother and Daughter, Children's Work.

Special numbers of music were sung by the Bear Creek, Salem, and Beaver Creek church groups. A very

impressive worship service was directed by the ladies from the Union City church.

There were splendid temperance readings given by two girls—one a member of the Ft. McKinley L. T. L. and the other a contest winner from Oakwood high school. Both were very impressive.

We appreciated a review of the mission study book, *Women of the Way*. This was well given by Mrs. Frances Denlinger.

Miss Warstler, missionary to India, brought two great messages. The women will long remember much that she said. Our very best wishes and prayers go with her as she returns to India to serve the people she has learned to love.

Miss Corda Wertz was also a guest. She is a returned missionary from China. We appreciated her coming and help very much.

The Southern Ohio women enjoy and attend well their meetings. A hearty invitation is always extended to any outside of our district, who can come and be with us.

Mrs. J. G. Neher,
Secretary-Treasurer.

Gettysburg, Ohio.

"O Lord, Revive Thy Work"

After examining some of the records of our church work in Arkansas, I discovered that twenty-five years ago, or in 1914, we had nine churches; but today we have but two. Now the question that I am interested in is: Where are the seven? What has caused the decline? As far as I have been able to discover, the people here are religiously inclined. Why should we suffer this great loss?

Habakkuk's prayer for a revival should be the heart's cry of every soul about to be overwhelmed in the hire of materialism. "O Jehovah, revive thy work in the midst of the years." We need to pray this prayer today. To some the outlook may be dark and unpromising, but to others there is a sound of going among the trees. The cloud of promise is on the horizon, and the life giving breath of God is moving among the dry bones in the valley.

We need to pray for a revival of Bible reading. It does not minimize sin, but it does point us to the remedy, even the blood of Christ. There has been a lot of evangelistic work done in Arkansas, it has failed because it did not reach the heart, or it was not followed up by faithful teaching. Our people need to be rooted and grounded in the Word of God. "The entrance of thy word giveth light," even the light of life. This Book contains the good news of salvation. We need to pray for a revival of Bible study and gospel preaching.

Then, too, we need a revival of private and family devotion. "What have they seen in thy house?" is a pertinent question for the church member today. Many things are good and useful; some are vital. Prayer is the power that moves the hand that moves the world. Acts contains the record of the prayer life of the early church. They prayed and Pentecost came with its harvest of three thousand souls in one day; they prayed and men cried out: "What must I do to be saved?" They prayed and prison doors were opened, shackles fell off, sinners were convicted and converted, and multitudes came flocking home to God. The prayer life of our people needs to feel the reviving breath of God.

Again we need a revival—a revival of fellowship with Christ and of personal, enthusiastic witnessing for his cause. We need that something which prompted a devout minister to write: "Blest be the tie that binds our hearts in Christian love." Christian fellowship is in danger of being buried in the midst of years and things. The smoking flax of our faith needs to be fanned into flame, the flame of a passionate enthusiasm without which we live and serve at a poor dying rate.

The Ozarks is a part of God's great mission field; here every Christian may have a share by the giving of his means to support the work, and also through prayer for the workers. Remember what Arkansas has lost in the last twenty years—seven churches.

"For the hurt of the daughter of my people am I hurt. . . . Is there no balm in Gilead? is there no physician there?" We need to pray for a revival of all that makes for the ongoing of Christ's kingdom among men.

Springdale, Ark.

Leander Smith.

Passing of Mrs. Sarena Alpha Faw

Mrs. Sarena Alpha Faw was born in Winston, N. C., Sept. 19, 1864, and died in Yakima, Wash., June 26, 1939. In these 74 years, 7 months and 7 days her experiences

were many and varied from the southeastern to the northwestern regions of our country.

At the age of fifteen she gave her heart to the Master and served faithfully in the Church of the Brethren until her promotion.

In 1884 she was married to Enoch Faw. They lived together for fifty-two years until Elder Faw's call came

in 1936. To this union were born a son, Robert Faw and a daughter, Mrs. Cara Nead, both of Yakima. The family moved from North Carolina to Pomeroy, Wash., in 1887 and back to Idaho in 1889. In 1902 they came to Yakima, Wash. This family had in it the spirit and the urge of the pioneer.

Those who survive are one son, one daughter, eight grandchildren and ten great-grandchildren. Two of the grandchildren are Chalmer E. Faw and Mrs. Zalma Faw Weaver, brother and sister appointed at the Anderson Conference to serve on our Africa mission field. Her pastor conducted the farewell service and her body was laid to rest in Tahoma cemetery.

Her life, unassuming and vibrant for her Lord, was lived in the rôle of a homemaker and counselor. Her great concern was that she might be faithful. Her body was tortured with pain for nineteen years, yet through it all she was submissive and patient. Perhaps the most fitting thought which could be expressed for her is the same used for her companion who preceded her by almost three years:

"Servant of God, well done!

Thy glorious warfare's past,

The battle's fought, the race is won,

And thou art crowned at last."

Yakima, Wash.

Paul S. Longenecker.



Wonderful Moments

It was indeed a wonderful visit we shared with Sister Anna Hutchison, just a few hours before she sailed to continue her work on the mission field in China. Sister Anna Hutchison, Sister Sarah Miller of Kansas, and myself, were walking through beautiful Point Defiance Park in the northwest. We came to the rose garden and Sister Sarah Miller and I standing at one side of the garden saw a beautiful picture. There stood Sister Anna Hutchison in all her Christian beauty among the roses. She stooped and picked up just a withered rose, held it close to her bosom with her head bowed—I wish you could have felt the strong power of God that we felt in those few moments. It gave me such an inspiration as I shall never forget.

It was this fellowship with one so close to God, that increased my prayers for our missionaries that they might receive the power from God to continue on in teaching and living all for Christ.

Oh, what strength and beauty one can have from God, enough to share with all. May we live such a life that Christ can always be seen in us.

Tacoma, Wash.

Mrs. Harry Lammedee.

An Anniversary at Altoona

The following poem was written for the sixty-fifth anniversary occasion, commemorating the beginning of the Sunday school at the First church, Altoona, Pa.: Elder Walter S. Long, pastor; Ardie Wilt, Sunday-school superintendent. Both have served in these capacities for many years. Elder James A. Sell, who is ninety-three, and a veteran in the Master's service, gave a splendid message to a large group, July 9, 1939.

Here have we met with thee,
The years have passed away;
We would thy presence plead,
Within these portals stay.

God is not bound by walls,
Jesus is everywhere,
Thy Spirit still abides
In earth, and sea, and air.

But we have come today
To dedicate anew
These rooms, these hands, these hearts;
Lord, keep us ever true.

Grant to the one who leads,
Dear shepherd of this flock,
New strength, new zeal, new joy,
While earthly temples rock.

Veteran hands and hearts
Attest thy love divine;
These consecrated lives
Have been in tune with thine.

May every little child
Whose feet have journeyed here,
Return, and learn to love
Thy church, and hold thee dear.

Each prayer, and song, and message, too,
Shall consecrated be;
May many lives be blest because
These rooms are used for thee.

Altoona, Pa.

Ada C. Sell.

The J. S. Flora Wedding Anniversary

Brother and Sister J. S. Flora of Boone Mill, Va., recently observed their 56th wedding anniversary at their home with seventy or more members of the family and a host of friends present to celebrate the happy occasion.

Informal addresses were given by Dr. Riley B. Montgomery, president of Lynchburg College and a nephew of the couple, and



their son, A. C. Flora, superintendent of city schools at Columbia, S. C. Edgar A. Guest's poem, "It Takes a Heap O' Livin' in a House to Make a Home," was rendered by Mrs. Lavelle Koogler, a granddaughter.

Dr. Montgomery congratulated the couple on their long and happy wedded life and on their having reared a family of ten children. He stressed "purposeful living as a means, not only to genuine human service, but as a logical medium for human happiness."

Bro. Flora figuratively turned back the pages of the years and entertained his kinsmen with reminiscences of days long gone. Other high lights of the day were music and a bountiful dinner served on the lawn of the Flora home.

The happy couple were the recipients of many lovely gifts among which was the following poem written in honor of the occasion by Dr. R. W. Wallace, pastor of Euclid Avenue Christian church, Lynchburg, Va.:

Fifty-Six Years

For six and fifty years—courageous, bold—
You've walked together. Had we gifts of gold—
Had fortune so decreed—'twould be our joy
To bring them to you—gold, without alloy!

Perhaps 'twould be a chain, to symbolize
The ties that bind, which we so deeply prize;
Or maybe just a golden coin, to say
That you've rung true, when tested, on the way.

Not having chain or coin, what shall we do?
We'll just request a golden gift from you:
The blessings of your love without an end;
And of your prayers to him you know as Friend.

Bro. Flora has served as deacon in the Church of the Brethren for fifty years, and has accompanied the local ministers many times on their trips on horseback to the surrounding counties doing mission work.

Children of the couple who were present were: W. E. Flora, Boone Mill; A. C. Flora, Columbia, S. C.; Mrs. Jesse Pfoutz, Union Bridge, Md.; Mrs. J. N. Via and Mrs. W. D. Trout, Roanoke; Mrs. E. N. Smith, Greenville, S. C.; J. E. Flora and Mrs. C. H. Peters, Boone Mill; D. P. Flora, Roanoke.

Boone Mill, Va.

Two Members of the Family.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bittinger-Brown.—By the undersigned, July 2, 1938, at his residence, Bro. Cecil Bittinger and Sister Hazel Brown, both of Akron, Ohio.—A. H. Miller, New Philadelphia, Ohio.

Blue-Crook.—At the home of the bride's parents, by the undersigned, Dec. 23, 1938, Earl G. Blue and Wilma Jeanette Crook, both of Flora, Ind.—Robert L. Sink, Bringham, Ind.

Compton-Thomason.—By the undersigned, at the home of the bride's parents, June 15, 1939, C. Lacey Compton and Claudia Thomason, both of Manassas, Va.—Chester I. Harley, Standardsville, Va.

Domer-Gardner.—By the undersigned, at his residence, June 11, 1938, Bro. Herbert Domer and Esther Gardner, both of Sugar

Creek, Ohio.—A. H. Miller, New Philadelphia, Ohio.

Dunsmore-Delozier.—By the undersigned, at his home, July 15, 1939, Clarence Dunsmore and Eva Mae Delozier, both of Thomas, Okla.—Albert Williams, Thomas, Okla.

Fox-Fields.—By the undersigned, at the parsonage, July 2, 1939, Elgin Otto Fox of Denver, Colo., and Ruby Elma Fields of Phoenix, Ariz.—John S. Whiteneck, Jr., Denver, Colo.

Fruth-Casteel.—By the undersigned, at their home, June 10, 1939, Claire M. Fruth of Alvada, Ohio, and Eva A. Casteel, Vanlue, Ohio.—Glenn J. Fruth, Alvada, Ohio.

Klump-Meek.—By the undersigned, at Peru, Ind., Lennon F. Klump of Logansport, Ind., and Hazel R. Meek of Flora, Ind., April 9, 1939.—Robert L. Sink, Bringham, Ind.

Lilly-Chilcote.—At the home of the writer, July 8, 1939, Wilbur E. Lilly of Denver and Carol B. Chilcote of Denver.—I. J. Sollenberger, Denver, Colo.

Maxwell-Bechdolt.—By the undersigned, at the Bachelor Run parsonage, March 4, 1939, Leonard H. Maxwell of Flora, Ind., and Helen M. Bechdolt of Camden, Ind.—Robert L. Sink, Bringham, Ind.

Nelson-Stouffer.—By the undersigned, at the Broadfording Church of the Brethren, July 9, 1939, Leland Nelson of Portland, Ore., and Madeline Stouffer of Hagerstown, Md.—Chester I. Harley, Standardsville, Va.

Nolt-Mohler.—By the undersigned, July 16, 1939, at the Lititz Church of the Brethren, Bro. Willis S. Nolt, son of Brother and Sister Elias F. Nolt, and Sister Edna E. Mohler, daughter of Brother and Sister Benjamin F. Mohler.—James M. Moore, Lititz, Pa.

FALLEN ASLEEP

Allwein, Frances M., daughter of the late Jacob and Susan Heisey, died April 8, 1939, of complications at the Hershey hospital. She was born Nov. 15, 1886, in Dauphin County. In 1903 she was married to Irvin Allwein. She is survived by her husband, two sons, two daughters, eight grandchildren, three sisters and one brother. One daughter preceded her in death ten years ago. She united with the church in 1903 and was faithful until the end. She was superintendent of the home department for nineteen years. Funeral services were held at the Palmyra church, with the home ministers officiating. Burial was in the Spring Creek cemetery.—Anna Smith, Palmyra, Pa.

Barnhart, Matilda Ellen, was born at Columbiana, Ind., Sept. 7, 1860, and died in Denver, Colo., July 10, 1939. She was married to Jacob W. Barnhart, Jan. 11, 1877, near Ottawa, Kans., and they moved to Colorado Springs in 1889, and to Denver in 1917. Bro. Barnhart passed away Feb. 11, 1914. Five children, fifteen grandchildren, twelve great-grandchildren and many friends and other relatives survive. Sister Barnhart accepted Christ as her Savior in early life and became a member of the Church of the Brethren. Because of affliction she was not able to attend services for a number of years but sustained a vital interest in the church until death. Those who came in touch with her learned to appreciate her fine Christian character. She suffered much but was patient through it all. Interment was in the Evergreen cemetery, Colorado Springs, Colo.—I. J. Sollenberger, Denver, Colo.

Bricker, Bro. Amos, aged 85 years, died at the home of his son near Mt. Joy, May 9, 1939. Bro. Bricker's life was a real testimony to the cause of his Lord whom he loved. Surviving are five children. His wife preceded him in death eleven years ago. Funeral services were held at his late home and at the Green Tree church, with the home ministers in charge.—H. A. Merkey, Manheim, Pa.

Campbell, Juniata Ann, infant daughter of Mr. and Mrs. James Campbell of Alden, Va., died June 26, 1939, at the Harrisonburg, Va., hospital of blood poison. The funeral service was held from the Trissel's Mennonite church near Broadway, Va., with the writer in charge. Burial in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Church, Lillie May, daughter of Mr. and Mrs. William B. Rodrick, was born near Cerro Gordo, Ill., June 11, 1882, and departed this life July 21, 1939. Much of her life was lived in and near Decatur, Ill. In recent years the home was near Detroit, Mich. In December of 1898 she was married to George B. Church, and two daughters and two sons were born to this union. The husband and children, six grandchildren and four sisters survive. She was a member of the Church of the Brethren for a number of years while living in Decatur, and remained a member until her death. Funeral services were conducted by the undersigned, with interment in the Graceland cemetery.—John B. Wicand, Decatur, Ill.

Cox, James, Jr., son of James and Estella Cox, was born at Dola, Ohio, Nov. 9, 1937, and passed away July 31, 1939, after a brief but very severe illness. He is survived by his parents, two sisters and a brother. Besides these of immediate kin he also leaves three grandparents, four uncles and an aunt. Funeral services were conducted by the writer from the Keiper funeral home, Dunkirk, Ohio, with interment in the Dola cemetery.—Jesse J. Anglemeyer, Williamstown, Ohio.

Davis, Herriott Rebecca, daughter of Mr. and Mrs. George Stober, was born near Moulton, Nov. 16, 1876, and departed this life July 15, 1939. In 1912 she united with the Church of the Brethren and remained faithful. She lived all of her life near Moulton, and taught school for several terms. April 8, 1896, she was married to Frank J. Davis. No children were born to this union. She was preceded in death by her parents and one sister. She leaves her husband, one sister, three nieces and a host of neighbors and friends.—S. E. Caster, Unionville, Iowa.

Deardorff, John Benton, son of John and Matilda Deardorff, was born May 7, 1868, in Henry County, Ind., where he spent the early part of his life. Jan. 25, 1890, he was married to Ida A. Replogle of Hagerstown, Ind., and to this union were born three children, one having died in infancy. In 1895 he and his family moved to North Dakota where they spent fourteen years. In 1909 they moved to California where he spent the remainder of his life. In 1892 he united with the Church of the Brethren. During his residence in Dakota he was elected to the ministry and served the church most consistently and faithfully. He leaves his widow, one son, Perry A. Deardorff of Oakdale, Calif., one daughter, Mrs. Olive Barklow of Oakdale, Calif., three grandchildren, three brothers, one sister and a host of friends. July 17, 1939, he passed away. Funeral services were conducted at the Shannon funeral chapel in Modesto by the undersigned, with interment in the Odd Fellows cemetery at Modesto, Calif.—John R. Peters, Watford, Calif.

Decker, George H., son of John W. and Mary A. Ream Decker, was born Sept. 6, 1874, and died July 4, 1939. Nov. 26, 1905, he was married to Margaret Wheatley and this proved to be a happy union. Until the death of Mr. Decker's parents, George and Margaret abode with them. Two children were born to this union and both parents took a keen interest in their welfare. Four grandchildren and one sister also survive. Many years ago Bro. Decker became a member of the Eagle Creek Church of the Brethren, and found Jesus to be a very precious Savior. He was a regular attendant at church services and his zeal for the good things that are a part of vital Christianity never abated. His faith and patience were equal for every hour's need. He loved to hear the reading of the Word. Funeral services were in charge of the pastor of the Eagle Creek church, assisted by Rev. Good of Muncie, Ind. His body rests in the Dunkirk cemetery.—Jesse J. Anglemeyer, Williamstown, Ohio.

Dirmeyer, Grace Roberta Schow, was born in Hardin County, Ohio, Feb. 1, 1875, and passed away in Lima, Ohio, July 2, 1939. March 30, 1893, she was married to George Dirmeyer. Six children were born to this union, one dying in early childhood. She also leaves three stepchildren, her husband, twenty-three grandchildren, two great-grandchildren, three brothers and three sisters. For many years she lived on the Dirmeyer home near Dola, Ohio. Here her children were born and she made fast friends with her neighbors. For the past eleven years she lived in Lima, Ohio, and made many friends. In young womanhood she confessed Christ as her Savior and became a member of the Eagle Creek Church of the Brethren. Her life was motivated by the Spirit of the Master. Funeral services were held from the Dirmeyer home near Dola, conducted by the writer. Her body was placed in the family lot in the Dola cemetery.—Jesse J. Anglemeyer, Williamstown, Ohio.

Dorman, Albert, died July 21, 1939, at his home near Tenth Legion, following a lingering illness. He was aged 48 years, 4 months and 15 days and a member of Unity congregation. The funeral service was held from the Bethel church at Mayland, Va., with Elders S. D. Zigler, C. E. Nair and the writer officiating. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Drewry, Mrs. Lydia Mildred, was born May 23, 1873, in Franklin County, Va. She was married to Cornelius W. Drewry, Feb. 21, 1894. Her passing on June 15, 1939, came very suddenly. She leaves her husband, six daughters, one son, an adopted son, two sisters, three brothers and many relatives and friends. Mother Drewry united with the Methodist church in her youth, but later became a member of the First Church of the Brethren where she attended for many years. When the Ninth Street church was organized she moved her letter to this church as her home was near by. Until forced by ill-health to lessen her activities, she was an active member, working fervently for her church, especially in the Aid Society. In addition to other ailments she fell and broke a shoulder from which she suffered quite a bit of discomfort. Through it all she was ever cheerful and in good spirits. Many who went to visit and cheer her came away with the realization that they themselves had received cheer. She was a faithful wife, a devoted mother and a good neighbor. The many floral tributes were a testimony of the love borne for her and the place of esteem which she held in the community. Funeral services were conducted at the Ninth Street church by Brethren H. Allen Hoover and M. Guy West. The body was laid to rest in the Evergreen cemetery.—Mrs. W. N. Thomas, Roanoke, Va.

Eberhart, Alexander, son of Joseph and Rebekah Eberhart, was born in Hancock County, Ohio, July 17, 1867, and passed away July 13, 1939. On March 8, 1906, he was married to Hattie Ramsey of Hardin County, Ohio. Five children were born to this union, one dying in infancy. He also leaves his companion, one granddaughter, three brothers and one sister. About five

years ago he retired from active farm work, an occupation which he enjoyed. He was much interested in the affairs of his home and did all in his power to bring happiness and joy to his loved ones. He was a good husband and kind neighbor. During the past two years he suffered the inconvenience of failing health. At times his affliction was very severe but he bore it in patience and fortitude. Funeral services were held in the Eagle Creek church by the writer, assisted by Rev. A. Gale Freed. The body was placed in the family lot in the Eagle Creek cemetery.—Jesse J. Anglemeyer, Williamstown, Ohio.

Haines, Susan, wife of Richard Haines, died at Nokomis, Fla., Jan. 15, 1939, aged 84 years. Most of her life was spent in and around Peru, Ind. Early in life she became a member of the Church of the Brethren. She is survived by two sons, one brother and one sister. Funeral services were conducted by T. A. Shively and the undersigned in the Pipe Creek church near Peru, Ind. Interment in the Metzger cemetery.—Chas. R. Oberlin, Peru, Ind.

Harglread, Mary Ann, daughter of John and Mariah Grabill Evans, was born in Lancaster County, Pa., June 17, 1861, and passed away at the home of her son, C. J. Harglread, near Roseland, Nebr., July 14, 1939. In 1879 she came with her parents to Adams County, Nebr., where she made her home continuously with the exception of four years in Lincoln, Nebr. Jan. 9, 1881, she was married to Christian P. Harglread. This union was blessed with two sons and three daughters. Her husband, Eld. C. P. Harglread, passed away more than twenty-four years ago. She is also survived by three brothers and eleven grandchildren. She was a member of the Church of the Brethren from her youth. Funeral services were held in the Roseland Mennonite church by the writer, with burial in the Juniata cemetery by the side of her husband.—J. J. Tawzer, Hastings, Nebr.

Kling, William M., aged 67 years, of Waynesboro, Pa., died at the Waynesboro hospital following a stroke, June 22, 1939. He was a member of the Church of the Brethren. He is survived by his wife, Jennie Dysarasan, two daughters, three brothers, two sisters and ten grandchildren. Funeral services were held at the home, with further services at Prices church in charge of Brethren M. C. Valentine and H. M. Stover. Interment was made in the cemetery adjoining the church.—Anna V. Rice, Zullinger, Pa.

Kreider, David, was born July 15, 1866, and passed away at his home June 27, 1939. He was a member of the Men's Bible class and had served as trustee of the Palmyra church for a number of years. His wife, Pearl, and eight children survive. Funeral services were held at the home, with burial in the Gravel Hill cemetery.—Anna Smith, Palmyra, Pa.

Krontz, Sister Myrtle E., daughter of Bro. James and Sister Lula Smith, was born at Rogers, Ky., Dec. 9, 1913, and died at the La Grange hospital July 21, 1939, after an illness of several months. She united with the Church of the Brethren Aug. 16, 1924, and was a faithful and active member until death. Nov. 21, 1937, she was married to Denton W. Krontz, and during this short period they enjoyed life together. She was greatly interested in the welfare of children, was local director of Children's Work and a teacher of a Sunday-school class. She will be greatly missed by her husband, family and church. She leaves her husband, father and mother, three brothers and many other relatives and friends. Funeral services were conducted by the writer in the English Prairie church, assisted by Bro. C. A. Light. Burial was in the church cemetery.—Carl B. Yoder, Howe, Ind.

Lease, Charles Wallace, son of George and Joann Lease, was born in Logan County, Ohio, July 10, 1854, and died July 11, 1939. July 1, 1880, he was married to Hannah Hakes of Seneca County, Ohio, and for many years they walked life's pathway together. He spent the greater portion of his married life on a farm in Ohio. He and his companion moved to Kenton when they retired from active farm life but there was a constant drawing back to the farm. After the departure of his companion in 1931 he made his residence with his son and family on the farm. He leaves his son, one sister, five grandchildren and three great-grandchildren. He will be greatly missed by the entire family. Many years ago he became a member of the Presbyterian church and lived an exemplary Christian life. In the home he manifested a kindly spirit, always ready to assist in whatever his hand found to do. He had a large circle of friends. Funeral services were held in the Lease home near Dola, in charge of the writer. His body rests beside his companion in the Dola cemetery.—Jesse J. Anglemeyer, Williamstown, Ohio.

Moore, Mrs. Eliza Lavina, daughter of Josiah and Armacinda Davis Edwards, was born Jan. 22, 1847, and passed away July 14, 1939. She lived her entire life in Hancock County, Ohio. She was married to Robert Bruce Moore in 1867, who preceded her in death fourteen years ago. She and her husband were baptized and became members of the Oak Grove Church of the Brethren about fifteen years ago. She is survived by four children, eleven grandchildren and fourteen great-grandchildren. Three children preceded her in death. Funeral services were held at the Coldren funeral parlor in Findlay, with the undersigned officiating, assisted by Bro. B. F. Summer of Chicago, Ill. Her grandchildren acted as pallbearers. Interment was in the Bright cemetery.—Glenn J. Fruth, Alvada, Ohio.

Neff, Edward A., was born near Quicksburg, Va., April 22, 1863,

and passed away at his late home Feb. 19, 1939. He was the son of the late Abraham and Elizabeth Kline Neff. When a youth he attended Bridgewater College and later taught school before becoming interested in farming. Dec. 23, 1903, he was married to Lelia Neff who preceded him in death a number of years ago. He is survived by a daughter, a grandson and four sisters. Four brothers and sisters preceded him in death. He was an active member of the Cedar Grove Church of the Brethren. He was elected to the deaconship and served for many years in that capacity. Funeral services were held at the Cedar Grove church, with Bro. J. Carson Miller officiating, assisted by Bro. M. L. Huffman. Nephews acted as pallbearers.—Paul H. Huffman, Flat Rock, New Market, Va.

Park, John Thomas, was born near Bowling Green, Wood County, Ohio, Jan. 28, 1857, and passed away at Arlington, Ohio, April 27, 1939. Oct. 20, 1878, he was married to Emma Beagle, and nine children were born to this union. His wife and two children preceded him in death. He is survived by seven children, twenty-six grandchildren and twenty-five great-grandchildren. After the death of his companion he continued to farm for a number of years. For the past fourteen years he made his home with the children. He was always congenial and received a warm welcome in the homes of any of his children. His health had been failing for some time and for the past four months he was confined to his bed. At the time of the organization of the Brethren church in Williamstown he and his wife became members. It was his relationship with his Lord that enabled him to go on to the end with confidence that God is a merciful and just Father. Funeral services were conducted by the writer in the Williamstown Brethren church. The body rests beside his companion in the Williamstown cemetery.—Jesse J. Anglemeyer, Williamstown, Ohio.

Powell, George W., was born in June of 1877, and died June 16, 1939. His death was due to an automobile accident. His wife and nine children survive. Funeral services were held in the Palmyra church, with burial in the Gravel Hill cemetery.—Anna Smith, Palmyra, Pa.

Speicher, Emma R., was born July 22, 1887, at Accident, Md., and passed away May 11, 1939, at her home near Greenwood, Del. She was the daughter of the late David and Catharine Hochstetler. At an early age she united with the church and remained loyal to the end. In 1910 she was married to H. E. Speicher of Accident, Md. Her husband, two daughters, four sons, three sisters and one brother survive. About nine years ago Sister Speicher was stricken with paralysis and never fully recovered. On the afternoon of Mother's Day a large congregation of relatives and friends gathered at the Church of the Brethren at Farmington to pay a last tribute to one who had been a loving wife and mother and a faithful attendant at her church when health permitted. Her patience and fortitude during her long suffering were a benediction upon those about her. Funeral services were in charge of her pastor, Eld. W. M. Wine, assisted by Rev. Miller of the Mennonite church of Grantsville, Md. Interment was made in the Brethren cemetery at Greenwood, Del.—Mrs. H. G. Baker, Bridgeville, Del.

Spidle, Bro. Edward O., of the Huntsdale congregation, passed away June 28, in the Carlisle hospital after an illness of eight weeks. He was aged 71 years. He was a consistent member of the Huntsdale church and Sunday school for many years, being a trustee of the church and a trustee of the Old Folks' Home at the time of his death. He is survived by four children, eight grandchildren and two sisters. Funeral services were held in the home with further services in the Huntsdale church, conducted by Bro. Otho J. Hassinger. Burial in the adjoining cemetery.—Mrs. A. A. Evans, Carlisle, Pa.

Wills, Harold Weldon, was born July 21, 1921, and died July 2, 1939. Mr. Wills was killed instantly while riding a bicycle which collided with an automobile. He is survived by his parents, two brothers and one sister. Funeral services were held in the Locust Grove Church of the Brethren, with Bro. L. B. Harshberger officiating, assisted by Bro. A. L. Rummel. Interment in the South Fork cemetery.—Mrs. W. G. Wilson, Johnstown, Pa.

Wilson, Bro. James C., died March 23, 1939, aged 84 years. He is survived by his widow, seven sons and two daughters. One son preceded him in death. He was a deacon in the Locust Grove church. Funeral services were held in the Walnut Grove church, with Bro. L. B. Harshberger officiating, assisted by Bro. J. A. Robinson. Interment in the Hedricks cemetery.—Mrs. W. G. Wilson, Johnstown, Pa.

Wolf, Annie, nee Bell, was born March 26, 1889, and died July 20, 1939. She was a member of the Willing Workers class and the Ladies' Aid Society of the Palmyra church. One sister and five brothers survive. Funeral services were held in the Palmyra church, with burial in the Hanoverdale cemetery.—Anna Smith, Palmyra, Pa.

Wright, John M., second son of William I and Mary Frances Lamb Wright, was born Oct. 5, 1862, in Wapello County, Iowa, and departed this life May 25, 1939. He was married to Anna Hawthorne Feb. 13, 1887, and to this union were born eight children, two preceding him in death. He is survived by his widow, six children, eighteen grandchildren, six great-grandchildren, one brother and two sisters. He united with the Church of the

Brethren in 1900 at Edison, Nebr. He was a patient sufferer, being blind for the last fourteen years. He and his wife made their home in Loveland, Colo., for seven years. Interment was in the Loveland cemetery.—I. J. Sollenberger, Denver, Colo.

CHURCH NEWS

Colorado

Wiley.—For the three months of June, July and August our preaching and Sunday-school hours are reversed, with preaching first. This is to accommodate McClave with whom we share our pastor, O. E. Messamer. McPherson College has given us two good programs. April 16 a deputation group from there was with us, and the college male quartet was here the evening of July 12. We had a Children's Day program in early June. June 18 the young people of Wiley and McClave were guests of the Rocky Ford young people. O. E. Messamer attended Anderson Conference and gave an interesting report. During his absence appointments were filled by Everett Fasnacht. The Aid missionary group has served a banquet for honor students of Wiley and McClave high schools, a meal for a group of ministers and their wives, and with the Methodist Aid sponsored a musical program given by Mr. and Mrs. Fuller, Negroes. We are studying Moving Millions. We are glad our district conference will be held at our neighboring church, McClave, Aug. 18-20.—Naomi Fasnacht, Wiley, Colo., July 20.

Illinois

Elgin.—An adult Sunday-school class is successfully carrying on a project of fellowship among the group. The class is divided into groups of four families and each family in the group takes a turn entertaining the group until the respective group has been entertained by each family in that group. Warmer fellowship is a result. Bro. J. Clyde Forney, our pastor, and Bro. Elmer M. Hersch represented the church at Annual Conference in June. The unified service for the church is being conducted during the summer months beginning at 9:45 and is conducted as one continuous service. During June, July and August the pastor brings a special message for the children when they attend the adult worship service. Recently six children have been presented for dedication and consecration by their parents. During June and July the Sunday-school attendance has indicated a seven per cent increase and the offering for the same period has shown a forty-seven per cent increase. An unusually large number of young people have been in college and the university from the local church during the past winter. One young lady is traveling in Europe this summer. Two young men are working in the Brethren Work Camp at Chewelah, Wash. A goodly number of young people are contemplating attending the Youth Camp to be held at Lewistown in August under the direction of Bro. C. H. Shamberger. An eager group of intermediates is anticipating the camp for their group at Naperville which will be directed by the local pastor. Paul Hersch, a college young man, attended the Institute of International Relations at Grinnell, Iowa, in June and the Pacifist Institute at Camp Mack. His interest has been the impetus to an informal discussion group that has met voluntarily for several weeks.—Alberta Yoder, Elgin, Ill., July 24.

Indiana

Beech Grove.—We met in council June 6, and Bro. Joseph Shepherd was moderator in the absence of our elder, E. O. Norris, who was confined to his home by sickness. Our delegates to district meeting are Stewart Hiday and Lester Fuqua. The delegate to Annual Conference gave a good report June 18. Bro. Emerson Shepherd is preaching for us the second and fourth Sunday nights in the place of Bro. Estel McCullough who has been unable to be with us on account of sickness. Our church has installed a new furnace. The Aid Society and the men's group have remodeled the basement of the church. We are having good attendance at our cottage prayer meetings each Friday evening. We are expecting a large crowd at our homecoming which will be held on July 30.—Mrs. Zella Fuqua, Fortville, Ind., July 22.

Salamonie.—We are anticipating a fruitful revival meeting to be conducted by Bro. Moyne Landis, Aug. 7-20. We are planning special features for the children. On Mother's Day special services were held in the morning honoring Christian homes, and babies were consecrated. In the evening the men gave a program honoring mothers. On the following Monday evening the mothers and daughters enjoyed some inspiring messages at their banquet at which the men served. Through some generous donations of money and labor our church house has been equipped with screens for doors and windows. Some new Brethren Hymnals have been furnished by subscriptions. We are encouraged by the increased attendance in Sunday school and also in the evening service. A good many young people attend.—Dessie Lightfoot, Warren, Ind., July 25.

Iowa

Dallas Center.—Both the interest and the attendance at church services are keeping up well during the summer months. A number from here attended the Annual Conference. Bro. W. H. Royer was our delegate. In June we held a union vacation Bible

school with our pastor, Bro. D. D. Fleishman, as superintendent. The spirit of the school and the attendance were very commendable. One of our young Sunday-school teachers attended the state leadership training school at Oskaloosa. Our young people are taking an active part in all of the church services. On July 20 the Men's Work organizations sponsored a fellowship supper. Recently the Aid Society enjoyed an outing at the Ledges state park. The missionary society has spent a very profitable year and will conclude the year's work with a picnic on Aug. 4. Our pastor is now on his vacation in Virginia. During his absence the pulpit is being supplied by the local ministers and Bro. Shaw from the adjoining congregation. In the evenings we unite in union services in the park. On Aug. 3 and 4 Bro. Walter Kahle of Virginia will be with us in two services. We are very happy to have Brother and Sister Harold Royer and children of the Africa mission field spend part of their summer vacation here. A reception was held for them soon after their arrival. This is the home church of the Royers and their presence and messages have been greatly appreciated. We are looking forward to evangelistic services this fall.—Mrs. Lois Robinson, Dallas Center, Iowa, July 25.

Fairview.—We are glad to have Bro. Ogden restored to his usual good health and back to his post of duty. Bro. Ogden has been a minister in the Fairview church for the past fifty years and during that time the church has called ten men to the ministry. Bro. Richard Burger who was the tenth one licensed was licensed at McPherson College and has served the church faithfully during the vacation. With three ministers we have been able to help other churches with their services. Bro. Burger is preaching each Sunday morning in a schoolhouse about ten miles from the church where they have had Sunday school for some time but no preaching service. Bro. Ogden took charge of the Brethren church at Udell while their pastor was on a vacation. The correspondent had charge of a church in Centerville for some weeks while they were without a pastor. Two accepted Christ this spring. Bro. John Wieand is expected to conduct a few weeks' revival meeting beginning Sept. 4. The women have been busy quilting one day each week. At present they are serving dinners at the church for the threshing crews. The men organized this spring and aided a neighbor in harvesting his alfalfa. He had been in the hospital for an operation. They also planted trees around the church to replace the ones cut last winter.—S. E. Caster, Unionville, Iowa, July 24.

Iowa River.—We met in council June 27 and selected the nominating committee to prepare ballots for church and Bible school officers for the coming year which begins Oct. 1. Our delegates to district conference at Fernald are Roy Kennedy and Mrs. Harry Wolfe. The treasurer's report showed all financial obligations paid in full, with a nice balance on hand, thanks to the envelope system. Our Bible school buys its supplies and all balance is given to the home and general mission cause. The young people recently sponsored an ice cream social to assist in the district B. Y. P. D. budget. We dismissed our regular service July 23 to participate with Fernald in hearing Bro. Kahle who is touring the churches of Middle Iowa. July 24 marks the beginning of our two weeks' daily vacation Bible school under the direction of Brother and Sister Eby, assisted by an efficient corps of workers. We are remodeling our furnace and will have forced air heat. Our work is progressing nicely under the direction and services of our pastor and his wife. They recently returned from a three weeks' vacation. One of our members took the leading part in the Marshall County church and Bible school pageant July 2. This is an annual affair in which all Protestant churches participate and bring favorable comments from various parts of the state. The Ladies' Aid is contributing in various ways to the church's progress. This community has been bountifully blessed with rainfall for which we are praising Jehovah.—G. W. Keedy, Marshalltown, Iowa, July 22.

Prairie City.—We met in council July 2 and elected Ralph Buckingham and Leo Brubaker as delegates to district meeting. The sectional B. Y. P. D. conference was held here June 17, 18, with good attendance. Our local young people gave a temperance play, What Shall It Profit? Three young men have recently been added to the church by baptism. Since our last report the congregation lost one of its older members, Bro. B. F. Milesen, who passed away in June. Bro. Walter M. Kahle and family of Roanoke, Va., were with us July 13-16. He gave us three lectures on Mastery in Money Management and gave a talk at a young people's meeting. His talks were very helpful and fully enjoyed. They lived in their trailer home while here. Brother and Sister J. Q. Goughnour of Des Moines, Iowa, were with us on July 23. Bro. Goughnour preached an inspiring sermon. Our church is continuing the work of aiding Chinese and Spanish refugees. We are now in the midst of the harvesting season and the Women's Work council is again serving threshing dinners.—Mrs. Gail Thomas, Prairie City, Iowa, July 25.

Maryland

Frederick.—In April we held our quarterly workers' fellowship conference supper, with forty-five attending. Reports were given and plans were made for the quarter. April 16 the evening service was sponsored by the missionary division of the Women's Work, with Miss Florence E. Garner, director. Bro. J. M. Blough, missionary on furlough from India, gave an ad-

dress. April 24, 25 Bro. W. H. Kahle of Troutville, Va., was in charge of special services on Money Management. This was sponsored by the Blue Ridge Pioneers B. Y. P. D. The services on April 30 were in charge of Bro. Norman Ford, our pastor being engaged in evangelistic meetings in the Union Bridge church. The evening service May 7 was in charge of the B. Y. P. D. May 11 we held our ninth mother and daughter banquet, with 100 attending. Mrs. Amos J. Traver, wife of the pastor of the Evangelical Lutheran church, was guest speaker and Mrs. Ralph E. Shober was toastmistress. May 14 our Sunday-school opening service was in charge of the mothers. Four babies were dedicated. The choir and men's chorus gave several Mother's Day numbers, and our pastor preached an appropriate sermon. May 26 our B. Y. P. D. sponsored a program given by the young people's chapel choir and orchestra of the Hagerstown Church of the Brethren. May 21 and 28 the junior choir gave special music, directed by Mildred Crum. May 28 was open house day at the parsonage at which time our pastor and his wife were at home to the membership and friends of the congregation. June 18 our pastor gave a special sermon in keeping with Father's Day. The community park service is being conducted again this year by all the Protestant churches of the city. We will have charge of the service on July 30. June 25 was Children's Day and a special program was given by the children. Special flowers were placed on the altar by the Aid Society in memory of Sister Julia McHenry. Many of our children are attending the union vacation Bible school in this city in the Evangelical Sunday-school building. Five of our young people are teachers. July 13 our workers' conference supper was held. Six new members were recently received into our church, four by baptism and two by letter. July 22 our Sunday school held its annual picnic at Braddock Heights, with a large number in attendance.—Mrs. John W. Wolfe, Frederick, Md., July 24.

Maple Grove.—We met in council May 5. Our evangelistic meetings began May 10, ending May 21, with our love feast. Bro. W. D. Tusing of Wiley Ford, W. Va., was in charge of the meetings. An offering of \$10.90 was lifted on Mother's Day for the Child's Rescue Home at Eglon, W. Va. On May 27 the Ladies' Aid served a sale dinner and increased their treasury by \$62.97. They are financing the painting of the church floor. Evangelistic meetings began at the Bethesda house June 11, with Bro. Lawrence Bianchi from Windber, Pa., as evangelist. These meetings were helpful and inspiring. Sister Bianchi and four of the Italian girls of the Windber Italian mission were present at the last three meetings which was much appreciated. They added much to the meetings with their fine singing. A special offering of \$26.76 was lifted toward the very heavy hospital expenses of Brother and Sister Bianchi. Seven were baptized and one reclaimed. One of these was an old man eighty-seven years of age. We were sorry that Bro. Walls could not be present at these meetings as he was away holding a two weeks' revival in West Virginia. We regret that Bro. Walls' health has not been good for the past year and ask an interest in your prayers in his behalf. We were favored with a beautiful worship service in art and old-fashioned hymns by Brother and Sister Ira S. Arnold of the India mission field.—Mrs. Arthur Resh, Grantsville, Md., July 24.

Missouri

Shoal Creek.—The church met in council June 8 and elected Sisters Lura Argabright and Evan Argabright as delegates to district meeting, with Sister Lola Stroud and Bro. Wilbert Erisman as alternates. The young people's rally for the west end district was held here July 1, 2, with a good attendance of young people. Bro. Adkins was with us and gave an address to the young people on Sunday morning. The young folks gave some fine talks. We have been doing some painting and fixing on the interior of our church building.—Mrs. Wilbert Erisman, Fairview, Mo., July 26.

Nebraska

Lincoln.—We met in council June 2 and the treasurer's reports were accepted. Robert H. Evans was elected deacon. June 21 the council of Women's Work held an ice cream social at the church. Because of rain the attendance was small. July 6 the quartet from McPherson College entertained the church. Attendance was small but those who attended enjoyed it very much. After the service the B. Y. P. D. held a social in the church basement. Marvin Plock recently graduated from the University of Nebraska and is salesman for the Goodyear Tire Company. He will be stationed at Des Moines, Iowa, for nine months. We will miss him but know that he will be an asset to any church he attends. The Lincoln church is fortunate in having Sister Schwarz as choir director. Choir practice is held each Wednesday.—Mrs. Robert H. Evans, Lincoln, Nebr., July 25.

Omaha.—Each year our young people sponsor a Sunday for the aged. This year it was on June 18. They go and get all the shut-ins and aged of the church and community. The young folks enjoy their service and the visitors receive roses. June 4 the Sunday-school attendance was increased by a signed card, I promise to come Sunday. One hundred and fifty-seven were present. The historical committee has published a book, History of the First Thirty Years of the Omaha Church, which is very interesting. A great deal of this information comes from

L. L. Meck of Octavia, who has been the presiding elder from the beginning of the church here. During the summer eight more have been received by baptism and letter. The men's organization is busy finding funds to redecorate the church auditorium. The ladies are serving lunches each Tuesday during July for a commercial club.—Mrs. H. L. Fahrney, Omaha, Nebr., July 21.

Ohio

Fostoria.—We recently closed a successful daily vacation Bible school which was directed by Sister Gladys Earl. The teachers were all our own church talent and the children attended from all over the city. Seven churches were represented in the Primary class. The B. Y. P. D. held a fellowship banquet in the church April 21, which was well attended and inspiring. The women have done some papering at the parsonage and also whitewashed the walls of the church basement. Brother and Sister Fred Buckingham who spent the winter in the west gave an interesting account of their trip. April 23 a group from Manchester College gave a peace play, Brothers, which was well presented. Mother's Day was observed with special music. Corsages were presented to the mothers. The youngest mother, Mrs. Edith Masel, and the oldest mother, Mrs. Bell Crawford, were especially honored. We have been privileged to have several visiting pastors this summer. Bro. Allbaugh paid us a visit on April 16, and on May 21 Bro. Coblenz from Indiana gave the morning message. July 2 Bro. Scrogum from Illinois preached the morning sermon. July 16 Bro. Daniel Weimer of Dayton, Ohio, gave us a fine message. Bro. Robert Byerly, his wife and their little son Kenny will soon be leaving us for their new charge in Oklahoma. They will be missed from their various activities but we rejoice with them for this opportunity of service in a new field and the prayers of the congregation will follow them. Several of our young people and three of the primary teachers recently attended Camp Mack and gave inspiring reports. Our love feast will be held Oct. 8.—Mrs. Lena Hall, Fostoria, Ohio, July 24.

Pennsylvania

Altoona, First.—We had a large enrollment at our two weeks' Bible school in June. The usual program was followed and on Sunday after the close of the school a program was given. After a group of songs and other numbers by the little folks the older children gave a delightful dramatic presentation depicting the Biblical narrative in the Book of Esther. The sixty-fifth anniversary of the Sunday school was held July 9, and Bro. James Sell, honored veteran of the church, gave a fine message. Rev. and Mrs. Moberg rendered two splendid musical selections. The commencement of the Altoona school of the Bible was held July 11, with a Bible conference on Wednesday and Thursday. On July 18 the missionary society will meet and along with their regular program will have the first lesson from Moving Millions, continuing in the study for five more meetings with a different leader for each lesson. A trio of ladies from Fort Wayne will sing at the first meeting. The Sunday-school picnic will be at Highland Park Aug. 2. Bro. C. C. Ellis gave us two splendid messages on dedication Sunday. The June class meeting of the writer's class was held at her home June 15, at which time two sisters-in-law, Mary Sell and Mrs. Lorna Geisinger, were also hostesses. A chalk talk was very much enjoyed by the group. The July meeting will be at the cottage of the president of the class, Mrs. Edna Maddocks. At this time the annual picnic will be planned.—Ada C. Sell, Altoona, Pa., July 17.

Beech Run, Aughwick.—The members and friends of the Beech Run congregation enjoyed a spiritual feast each evening, July 10-20, in listening to the spirit-filled messages of Brother and Sister B. M. Rollins of Keyser, W. Va. Bro. Rollins brings simple, wholly scriptural, spirit-filled messages and leaves no doubt in the minds of those who hear him that God's hatred and condemnation of sin is unyielding, but that he will freely forgive the sinner if he repents. There were twenty applicants for baptism, sixteen of whom received the rite at the hands of Bro. H. H. Nye July 20.—J. M. Pittenger, Huntingdon, Pa., July 23.

Locust Grove.—We met in council July 20 and elected the following officers: elder, Bro. S. W. Pearce; clerk, Bro. W. G. Wilson; treasurer, Bro. F. G. Ribblett; Messenger correspondent, Sister W. G. Wilson; Messenger agent, Sister Marion Eck; ministerial board, Sister Elizabeth Ribblett. We retained our pastor, Bro. L. B. Harshberger, for another year. July 2 we closed a two weeks' meeting with Bro. W. F. Berkebile of Rockwood, Pa., as evangelist. Bro. Berkebile preached some very helpful and inspiring sermons. We granted several church letters since our last writing.—Mrs. W. G. Wilson, Johnstown, Pa., July 26.

New Fairview.—Our B. Y. P. D. has just recently organized and is getting along splendidly. Our young people are showing much interest in the work. May 21 we held our love feast, with Eld. J. J. Bowser of York, Pa., officiating. Three hundred participated in this service. The offering for missions at this meeting amounted to \$96.01. June 4 we had a Children's Day program and Bro. Roy Forney from East Petersburg gave an interesting talk to the children. July 17 we met in council and J. L. Miller and C. J. Keeney were elected delegates to the Sunday-school convention. Bro. Michael D. Kurtz from Richland, Pa., will begin

a two weeks' series of meetings starting Sept. 24. Our fall love feast will be held Oct. 15.—H. B. Markey, York, Pa., July 24.

Palmyra.—April 16 our annual Bible institute was held and Bro. Forest Weller from Elizabethtown gave us inspiring talks. The boys' chorus from the Hershey Industrial School gave us a splendid program April 23. The district meeting which was held April 26, 27 in our church was well attended and enjoyed by young and old. Sister Martha Martin from Elizabethtown gave a fine talk during our C. W. period April 30. On May 7 we held our love feast, with Brethren A. C. Baugher and J. F. Graybill officiating. Mother's Day was observed with an appropriate program. A German hymn sing was conducted at our church May 28 to make records of the German hymns. Children's Day was observed with a program being given by the beginner and primary children. July 9 we had two messages from missionaries. The Graybills gave their farewell message in the morning and Sallie Kreider Donner, Brethren in Christ church missionary, was our evening speaker. Our intermediates and young people are looking forward to going to camp. The Sunday school and league they belong to each pay one dollar of the expenses for each person going to camp.—Anna Smith, Palmyra, Pa., July 24.

Rockwood.—During the week preceding Easter our pastor held services each evening. We held our mother and daughter banquet May 26 and Mrs. Ruth Statler gave an inspirational talk. Several musical numbers were rendered by Mrs. William Bowlby and the young ladies' trio. We observed our communion May 28, with 137 communing. Four were baptized on that day. From June 18 to July 2 our pastor was in evangelistic work and Bro. Glenn Bowlby filled the pulpit for us. On July 2 our Sunday school celebrated its twentieth anniversary. We had an interesting program. A letter was received from Mr. H. B. Speicher, our first superintendent, containing a record dating back to 1919. Prof. E. R. Boucher gave us a cornet solo and the men's quartet sang two selections. Since the organization of the B. Y. P. D. in April we have been progressing nicely with our meetings. The officers are as follows: President, Daisy Belle Berkebile; vice-president, Ethel Sanner; secretary, Ferne Klink; treasurer, Evelyn Schrock.—Daisy Belle Berkebile, Rockwood, Pa., July 19.

Walnut Grove.—We held our Sunday-school outing July 13 at Idlewild park near Ligonier, Pa. A day of fellowship and fun was enjoyed by many. At the close of the day we met for a vesper service and Pastor J. A. Robinson gave the message. A vacation Bible school was held for two weeks, closing June 30, with Agnes Beam as supervisor. Ninety-three were enrolled and the average attendance was eighty-five. Nine teachers assisted. Some of the children made scrapbooks for the hospital children. An indoor picnic was held on the last day. The young people's camp at Camp Harmony was attended by a number of our young

people. A number of our folks spent the Fourth of July at Camp Harmony at the picnic held by Western Pennsylvania. During July and August the pastor is giving a series of sermons in the mornings on Parables of Our Lord in Modern Life. The evening series is taken from Old Testament texts. He will be away two weeks in a revival effort. We will have guest speakers at the morning services and the B. Y. P. D. and the Gideon class will be in charge of the Sunday evening services during the pastor's absence.—Elda Wertz, Johnstown, Pa., July 18.

Williamsburg.—Our church and Sunday-school attendance has been good. Easter sunrise service was conducted by the young people. The children's program at 9:30 was enjoyed. Our communion was held in the evening, with Bro. W. H. Neff officiating. One hundred and thirty-eight surrounded the tables. Our pastor and Sister Sarah Shelly represented our congregation at our district conference which was held at New Enterprise April 11-13. The mother and daughter banquet was held May 18, with 110 present. The fathers and sons served the meal. May 28 a peace play, No Banners Flying, was presented by the Gleaners Bible class. Daily vacation Bible school opened on June 5, with 100 boys and girls attending and twenty-four teachers and helpers. Sister Ethel Shelly was dean. The Kulp children were in our school and the missionary offering received during the school was sent to their parents in Africa. The closing program was given June 16. Our elder, H. H. Nye, from Juniata College, represented our church at Annual Conference. He brought back an interesting report. Since our last report we have received six new members, four by baptism and two by letter. During July our Sunday evening worship services are being held on the church lawn. Our pastor was re-elected for the coming year, beginning Sept. 1. We are looking forward to another happy year in the Lord's work.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa., July 17.

York.—The ceremony incident to the laying of the cornerstone at our Second church was conducted June 4, with Bro. H. Mitchell Stover from Waynesboro delivering the address. The cornerstone was laid by Pastor S. S. Blough and the associate elders, Brethren E. Elmer Leas, Daniel Bowser and J. J. Bowser. The mixed chorus, directed by Bro. Chester Royer, sang the anthem, Built on a Rock, the Church Doth Stand. Numerous memorials were placed in this cornerstone. May 28 the intermediate girls, taught by Sister Mary Lehman, rendered a fine program in our East End hall. The program was in charge of Dorothy Sprenkle. Our Children's Day services were held June 4, and Bro. Stover presented several illustrations for boys and girls. Children's Day was observed in our East End hall June 11, with Bro. J. J. Bowser as speaker. Being Christian in My Life Work was the discussion for the June meeting of the B. Y. P. D. The picnic of this organization was held July 8 at Bro. John Barwick's summer home. Two prayer services were conducted by this group. The B. Y. P. D. is working on a project, through the Sunday-school classes, to raise money to send ten young people to Camp Conewago. A musical program was presented June 18 at the Altland meetinghouse. The musical numbers included two duets, two men's quartets, a trio and a mixed chorus led by Bro. Stanley Dotterer. A Father's Day program was presented by the B. Y. P. D. June 18. An impressive vesper service was held at Mt. Pisgah June 6, with Bro. Galen Kilhefner as speaker. Our daily vacation Bible school was held June 10-21, with Sister Eva Bollinger of Richland congregation in charge. A program was given June 23 by the children. Sunday-school institute was held June 27 when Bro. H. J. Beachley from Harrisonburg spoke. The mixed chorus of our congregation participated in the music institute held at Elizabethtown College. Bro. H. S. Gipe from Reading presented the story of the life of Christ in pictures with appropriate music by means of recordings made by two mixed quartets from the Reading church. Everyone was impressed by this service. We are looking forward to our Galilean service to be held July 27 at Bro. Harlacker's. Bro. J. E. Rowland will be the speaker. One has been baptized since our last report. Our delegate to Annual Conference, Bro. Arthur R. Hess, gave his report June 25. Delegates to district ministerial and Sunday-school meeting are Sisters Anne Ness and Martha Kauffman from the First church and Bro. Charles E. Keim and Sister Romaine Gilbert from the Second church. At the July council the building committee was instructed to install a baptistry in the new church building at the Second church. The new building is now under roof.—Mildred Meals, York, Pa., July 23.

ANNOUNCEMENTS

District Meetings

California, Northern, Empire, Oct. 6-9.
California, Southern, and Arizona, Aug. 31—Sept. 4.
Colorado, Eastern, McClave, Aug. 20.
Colorado, Western, and Utah, McClave, Aug. 20 (with Eastern Colorado).
Florida and Georgia, Miami, Oct. 13-15.
Illinois, Northern, and Wisconsin, Dixon, Sept. 2-4.
Illinois, Southern, Decatur, Aug. 26-28.
Indiana, Middle, West Manchester, Oct. 6-8.
Indiana, Northern, New Paris, Aug. 21-24.
Indiana, Southern, Upper Fall Creek, Aug. 25.
Iowa, Middle, Fernald, Sept. 2-4.
Iowa, Northern, Minnesota, and South Dakota, Waterloo, Aug. 25-28.
Iowa, Southern, Libertyville, Aug. 23-25.
Kansas, Northeastern, Richland Center, Oct. 6-9.
Kansas, Northwestern, Quinter, Oct. 20-23.
Kansas, Southeastern, Verdigris, Oct. 27-30.
Kansas, Southwestern, Wichita, First, Oct. 13-16.
Maryland, Western, Westernport, Aug. 25.
Michigan, Shepherd, Aug. 22-25.

Missouri, Middle, Happy Hill, Oct. 6-9.
Missouri, Northern, Bethany, Oct. 20-22.
Missouri, Southern, and Arkansas, Peace Valley, Aug. 22-24.
Nebraska, South Beatrice, Oct. 6-9.
North and South Carolina, Melvin Hill, Aug. 24-27.
Oklahoma, Panhandle of Texas and New Mexico, Thomas, Aug. 22-25.
Pennsylvania, Southern, Perry (Three Springs house), Oct. 24, 25.
Pennsylvania, Western, Oct. 25, 26.
Tennessee, White Horn, Aug. 17, 18.
West Virginia, First, Harman, Oct. 1.
West Virginia, Second, Bowden, Sept. 7-10.

LOVE FEASTS

Indiana

Sept. 10, Yellow Creek.
Oct. 14, Union Center.
Oct. 23, English Prairie.
Oct. 25, Osceola.

Ohio

Oct. 8, Fostoria.

Pennsylvania

Oct. 1, 6 pm, Markleysburg.
Oct. 15, New Fairview.

West Virginia

Sept. 17, Mountain Dale.

South Dakota

Willow Creek.—Mother's Day was fittingly observed with a short program following our Sunday-school session. May 21 Bro. J. H. Mathis of Lewiston, Minn., visited us and delivered a splendid sermon. Our district mission board made arrangements with Sister Ruth Eddy of Stockton, Minn., to spend the summer with us as a home missionary. She came June 9 and is rendering valuable service. June 25 the pupils gave a short Children's Day program and quite a number of the parents were present. In response to our invitation Rev. Roy E. Long, pastor of the First Evangelical church of Aberdeen, S. Dak., was our pulpit guest July 16. He was accompanied by his wife and two young sons who rendered special musical numbers.—Lena Swank Heagley, Wetoka, S. Dak., July 18.

Tennessee

Beaver Creek.—We met in council July 8 and elected Vernon Spangler and Blaine Peterson as delegates to district meeting, with Henry Peterson and Howard Crumley as alternates. The first Sunday in May we organized our Sunday school. The first Sunday we had twenty-four in attendance and the second Sunday we had forty-seven. Bro. Howard Crumley is our superintendent, with Shirley Spangler as secretary. Our Sunday school is doing fine. Bro. Howard Crumley was received into our church by letter and his wife was baptized.—Mrs. Vernon Spangler, Knoxville, Tenn., July 13.

Johnson City.—A church improvement program directed by our pastor, Bro. Cecil Ikenberry, has recently been largely completed. It included decorating the walls in main auditorium and basement, changing the windows to imitation stained glass, enlarging the rostrum and providing a choir loft for the senior choir on one side of the rostrum and for the junior choir on the other side, adding wall bracket lights, placing a copy of da Vinci's The Last Supper back of the pulpit, installing an electric bell system and providing a handrail for the steps. The church was rededicated May 28, with Bro. Raymond Peters giving an impressive message. Bro. Walter Kahle gave a helpful presentation of money management to the adults at the Sunday-school hour, and also at a meeting in the afternoon. At the evening service, June 4, our pastor gave an interpretation of the picture, The Last Supper. The young people of the district had a fellowship supper at our church in May. Bro. Robert Sherfy preached at a Sunday night service recently. We also enjoyed seeing his moving pictures of Annual Conference. Brother and Sister Cecil Ikenberry and Katie Allison gave interesting reports of the Conference. A splendid two weeks' vacation Bible school was held in June, with the closing program on July 2. The mothers and daughters held their annual banquet June 2, with ninety present. The theme, Birds, was carried out in the decorations, menu and program. Mrs. Oscar Fair was the main speaker. The visit of Brother and Sister E. K. Ziegler and Robert was appreciated by us. July 8 a meeting of the women was held at the home of Mrs. Niles Bowman at which Mrs. Ziegler gave an interesting talk on how Christianity has affected the lives of the women of India. July 9 Bro. Ziegler gave an inspiring message and at night Mrs. Ziegler presented a group dressed in the India costumes. Robert told a story and sang a native song and Bro. Ziegler presented pictures of India. A large audience was present.—Laura Gwin Swadley, Johnson City, Tenn., July 22.

Virginia

Bethesda, Cloverdale.—We met in council July 19 and the building committee gave a favorable report. Much progress is being made. Delegates to the district meeting at the Hollins Road church were Lucy Ruby and R. M. Foster. The men's organization gave a father and son banquet. The supper was served by the women's organization. The women's organization has done a splendid piece of work in the past year. The enrollment is twenty-one. A birthday party was held in the home of Mrs. Alfred Lumdsen May 10. Mrs. P. E. Faw of Central church, Roanoke, was our guest speaker. She gave an interesting talk and birthday presents were presented to each member. A good representation attended the district women's conference in the Green Hill church. A representative from the Anti-Saloon League of Virginia brought us a talking picture of Ten Nights in a Bar Room. This was attended by a large crowd. Our revival will begin Sept. 18 and will be conducted by Bro. Samuel Harley of Grottoes, Va. The love feast will be held the second Tuesday following the closing of the revival services.—Ruby Eller Foster, Blue Ridge, Va., July 26.

Boone Mill.—We have been working on a full-time pastoral program and hope to secure a man in the near future. The women had charge of services on Mother's Day. Our women are faithful to their organization, having regular meetings, with a day of work and fellowship. They do their share in the support of the schools of foreign fields and give public programs each quarter. Our Sunday school continues to grow. We are having two daily vacation Bible schools at present, one in the Red Hill church and the other at Boone Mill. Bro. D. B. Wampler is director, assisted by Ruby Vest, district worker. They are assisted by Mrs. N. C. Boone, Mrs. Chas. Boone, Mrs. A. H. Mills, I. D. Hoy and Doris Hoy. The interest and attendance is fine in both schools. Brother and Sister Wampler represented us at Annual Conference and brought back inspiring reports. A number of our boys and girls enjoyed a week at Camp Bethel. R. B. Barnhart, T. E. Greene, Owen Ikenberry and W. D. Abshire are delegates to district conference. We had evangelistic meetings in the Boone Chapel church July 4-16, with Bro. C. D. Spangler of Roanoke, Va., as evangelist. He and Bro. I. D. Hoy made calls in many of the homes. Nineteen were baptized and two received by letter. The membership was strengthened. The Sunday school at the Boone Chapel church has been doubled in the last year, and a Women's Work group has been organized. July 16 was our fourteenth anniversary and a good program was given, consisting of reports, special music from Red Hill choir, sermon by Bro. I. D. Hoy. An offering was received and the building fund deficit was cleared and we received \$100 over the top. Sept. 3 we will begin our evangelistic services for two weeks. Brother and Sister O. H. Austin will be evangelists. We

invite any who are near to come and hear them.—Mrs. I. D. Hoy, Boone Mill, Va., July 24.

Ewing.—July 16 we met in council and elected W. M. Jones and Fugate Crumley as delegates to district meeting, with Sewell Sutton and Opal Crumley as alternates. Bro. J. R. Jackson preached an inspiring sermon on Sunday. In August we will elect our pastor and elder for another year.—Mrs. Elbert Jones, Ewing, Va., July 22.

Forest Chapel.—Our church was newly organized in December of 1938 and is progressing very successfully. The young people presented an Easter program which was well attended. We have been having council meetings each quarter. Bro. C. M. Key conducted a two weeks' revival meeting in May. His sermons were inspiring and we enjoyed having him with us. Sixteen were baptized. Our love feast was held May 27, with Eld. B. B. Garber officiating. The ladies have recently organized the Ladies' Aid Society which is progressing. We have services each Sunday morning, with Sunday school at 10:00 o'clock and preaching at 11:00. Our Sunday-school enrollment is 107.—Mazie Kirby, Crimora, Va., July 14.

New Bethel.—We are glad to report that interest and attendance have been good. New Bethel has just closed a twelve days' meeting conducted by Pastor L. A. Bowman. We had good attendance. He preached some strong gospel sermons. Bro. Bowman visited a number of the homes in the community, and the members enjoyed his visits. Six were added to the church by baptism. Bro. Ben Naff from Roanoke visited our church community in the spring and preached a wonderful sermon while he was with us. This was greatly appreciated. We were glad to have Bro. Ezra Bowman fill the pulpit the fourth Sunday in June. His message was forceful, appealing and evangelistic. The Sunday school is keeping up a good interest with Bro. McDowell superintendent.—Mrs. Louise Owen Watson, Chatham, Va., July 25.

Ninth Street, Roanoke.—May 16 we spent an enjoyable evening together in a mother and daughter banquet, with Mrs. E. D. Poe of the Baptist church as guest speaker. May 18 the Women's Work group prepared and served a banquet for the Bridgewater-Daleville alumni of our section. We were represented at district meeting by four members and at the Annual Conference by our pastor and two other members. The regular summer outing was held at Dixie Caverns on July 4. Many interesting games were planned and enjoyed by everyone. A bountiful picnic lunch was served. Several organizations of the church are sending four children from the Goodwill Mission to Camp Bethel for a week. Our Aid Society recently donated a quilt to Camp Bethel. Bro. Merlin Garber of Illinois, who is serving us as summer pastor, has been bringing some very enlightening and challenging sermons. Our midweek prayer services continue in inspiration, the attendance being good. We met in council July 11. Pastor Earl W. Fike's letter of resignation was accepted. Standing at the corner of Ninth Street and Montrose Avenue is our beautiful church, a testimony as to his ability in excellent planning and carrying through to completion an undertaking. The congregation wishes for him splendid success in whatever may be his undertaking.—Mrs. J. R. Boone, Roanoke, Va., July 21.

Oak Grove.—We met in council and elected Bro. C. D. Spangler as delegate to Annual Conference. Several from our congregation attended Conference and brought back interesting thoughts. Our Bible school was held July 3-15, closing with a picnic and a very interesting program. We are looking forward to a revival meeting to be held soon. We are having splendid Sunday-school attendance. We are glad to see people showing an interest in the upbuilding of God's kingdom.—Mrs. J. Hensley, Roanoke, Va., July 25.

Waynesboro.—Our church has been progressing and several have been baptized recently. Brethren Guy Stump and Frank Garber filled the pulpit July 11 while our pastor, Bro. D. B. Garber, was attending Anderson Conference. Our vacation Bible school was well attended the last two weeks in June. Our council was held July 4. Bro. Ernest Muntz has promised to be with us in a series of evangelistic efforts the first of December. A Youth Temperance Council has been organized and we appreciate the interested group of young people who seem eager to attend each monthly meeting. On our return trip from Conference we took advantage of the opportunity to visit the Brethren Publishing House. We were most cordially received and shown throughout the plant by Bro. Brandt. For many years we have looked forward to the weekly visits of our good church paper.—Mrs. J. M. Wright, Waynesboro, Va., July 20.

Washington

Ellisforde.—We had a record attendance Easter Sunday, with 183 at Sunday school. Our goal is to go over the 200 mark the first Sunday in July, which we have designated as Children's Day. Our church night services for the entire family are proving beneficial, with an unusual interest being shown by the members and friends. Attendance has been good. A ministerial association was recently organized here with the Oroville and Tonasket churches, Whitestone and Ellisforde churches having ministers represented. Our pastor, Bro. Bontrager, is president. The ministers and their wives meet each month and find the association very beneficial. One of our faithful deacons, Bro.

M. A. Verbeck, who is eighty-four years old, had his right leg amputated recently. He is getting along fine at this writing. Recently we were able to get the water piped to our church and parsonage, and plan to go ahead with our landscaping plans. The parsonage has been painted. The water project and the painting of the parsonage were sponsored by the Men's Work which is very active here. They had their annual banquet for the fathers and sons on June 23, with 100 attending. The Senior Aid recently purchased a davenport for the parsonage. The mothers and daughters held their banquet on Thursday evening before Mother's Day, with 140 present. The oldest mother present was seventy-five, and the youngest daughter present was three months. The local group is planning to attend summer assembly at Lake Wenatchee the first week of August. June 4 our tri-Sunday-school convention of the Omak, Ellisforde and Whitestone churches was held at the Whitestone church with 200 present. Brethren Harper Will, Orville Booth and Brother and Sister Bollinger and Betty Jean Sellars were present from Wenatchee. Our daily vacation Bible school will be held in July, with Sister Bertha Longanecker as superintendent. Our young people with our elder and his wife, Brother and Sister C. V. Stern, have gone to Olema, a small country community fifty miles from here, and assisted with services several times recently. A Bible school will probably be held at Olema with Bertha Longanecker assisting. Since our last report three have been received by letter, one by former baptism and four by baptism. Under the pastoral guidance of Brother and Sister Bontrager our church is progressing. Eight of our young people graduated from high school this year. Our delegates to district meeting are Pastor Bontrager and Raymond Verbeck, with Earl Longanecker and Vern Robinson as alternates. Our annual Fourth of July picnic was enjoyed by a large crowd.—Mrs. Earl Longanecker, Tonasket, Wash., July 11.

West Virginia

Salem.—We met in council July 16 to prepare for the communion service to be held July 30. Our meeting started July 17, with Bro. C. O. Showalter officiating. Our Sunday school has been taking part in the community sings held at the different churches. The B. Y. P. D. held vesper services at Shady Grove, Clifton Mills and Salem. Our Sunday school is progressing nicely, with the average attendance for the last quarter being sixty, and a total enrollment of seventy. The Sandy Creek congregation has secured Bro. Russell K. Showalter as pastor for the coming year.—Treva Younkin, Brandonville, W. Va., July 20.

Shiloh.—We enjoyed our two weeks' revival meetings which were conducted by Bro. Isaac J. Garber. His messages were strong and spirit-filled. Four were baptized and two reclaimed. We feel the church has been greatly strengthened by the inspiring messages. Sister Lois Miller had charge of the vacation Bible school at this time, with an enrollment of thirty-five and an average attendance of twenty-four. June 17 we held our council and elected Bro. H. F. Wilson and the writer as delegates to district meeting, with Brethren H. O. Poling and A. C. Keyser as alternates. The brethren have decided to organize a Men's Work group. Our elder, Bro. A. C. Auvil, preached for us Saturday evening, July 15, and Sunday morning following.—Leola M. Wilson, Moatsville, W. Va., July 18.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

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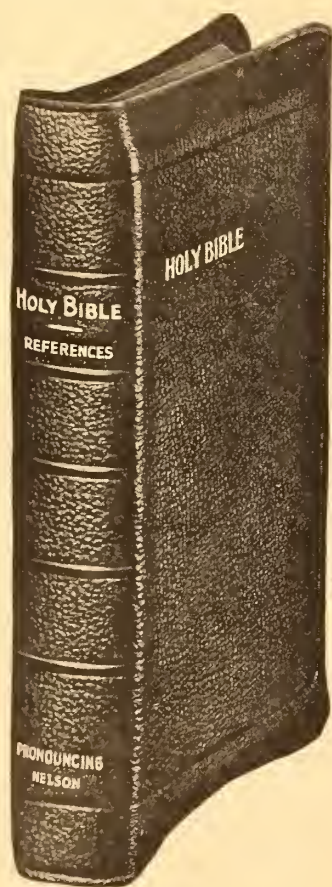
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unto him in the land of Ēā-nān.

6 And E'-sau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all

Zib'-e-on, and A'-nāh,

21 And Dī'-shōn, and Ē'-zēr, and Dī'-shān: these are the dukes of the Hō'-rites, the children of Sē'-ir in the land of E'-dōm.

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GOSPEL MESSENGER

Volume 88

August 19, 1939

Number 33



Listen---the Child!

BY P. R. HAYWARD

*All that you dreamed—but dared not,
Whatever you wished—but willed not,
The good you grasped—but held not—
These look up at you from my eyes and
beckon you from my life.*

*In me you and your world can be again
made new.*

*Touch me with love—and I will mold the
world in the pattern of fellowship.*

*Nurture me with understanding—and I
will fashion it by good will.*

*Guide my steps and mind into the joyous
acceptance of law and order—and I will
find him who stretched the heavens
with a span and ordained the rhythmic
order of the seasons and of life.*

*Thus, in me can be fulfilled the ancient
word,*

“Behold, I make all things new.”

(Reprinted by permission International Council
of Religious Education)

*“I am come that they might have life, and that they
might have it more abundantly” (John 10: 10).*

« « « CHILDREN'S NUMBER » » »

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The Children's Charter*

The results of the findings of the White House Conference on Child Health and Protection, held several years ago, have been summarized into nineteen points called "The Children's Charter." The summary is based upon careful and thorough-going study into all phases of child life over a period of eighteen months by eminent authorities in all aspects of child nurture.

1. For every child spiritual and moral training to help him to stand firm under the pressure of life.
2. For every child understanding and the guarding of his personality as his most precious right.
3. For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home.
4. For every child full preparation for his birth, his mother receiving prenatal, and postnatal care; and the establishment of such protective measures as will make childbearing safer.
5. For every child health protection from birth through adolescence, including: periodical health examinations and, where needed, care of specialists and hospital treatment; regular dental examination and care of the teeth; protective and preventive measures against communicable disease; the insuring of pure food, pure milk, and pure water.
6. For every child from birth through adolescence, promotion of health, including health instruction and a health program, wholesome physical and mental recreation, with teachers and leaders adequately trained.
7. For every child a dwelling place safe, sanitary, and wholesome, with reasonable provisions for privacy, free from conditions which tend to thwart his development; and a home environment harmonious and enriching.
8. For every child a school which is safe from hazards, sanitary, properly equipped, lighted and ventilated. For younger children nursery schools and kindergartens to supplement home care.
9. For every child a community which recognizes and plans for his needs, protects him against physical dangers, moral hazards, and disease; provides him with safe and wholesome places for play and recreation; and makes provision for his cultural and social needs.
10. For every child an education which, through the discovery and development of his individual abilities, prepares him for life; and through training and vocational guidance prepares him for a living which will yield him the maximum of satisfaction.
11. For every child such teaching and training as will prepare him for successful parenthood, home-making, and the rights of citizenship; and, for parents, supplementary training to fit them to deal wisely with the problems of parenthood.
12. For every child who is blind, deaf, crippled, or otherwise physically handicapped, and for the child who is mentally handicapped, such measures as will early discover and diagnose his handicap, provide care and treatment, and so train him that he may become an asset to society rather than a liability. Expenses of these services should be borne publicly where they cannot be privately met.
13. For every child education for safety and protection against accidents to which modern conditions subject him—those to which he is directly exposed and those which, through loss or maiming of his parents, affect him indirectly.
14. For every child who is in conflict with society the right to be dealt with intelligently as society's charge, not society's outcast; with the home, the school, the church, the court and the institution when needed, shaped to return him whenever possible to the normal stream of life.
15. For every child the right to grow up in a family with an adequate standard of living and the security of a stable income as the surest safeguard against social handicaps.
16. For every child protection against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play, and of joy.
17. For every rural child as satisfactory schooling and health services as for the city child, and an extension to rural families of social, recreational, and cultural facilities.
18. To supplement the home and the school in the training of youth, and to return to them those interests of which modern life tends to cheat children, every stimulation and encouragement should be given to the extension and development of the voluntary youth organizations.
19. To make everywhere available those minimum protections of the health and welfare of children, there should be a district, county, or community organization for health, education, and welfare, with full-time officials, co-ordinating with a state-wide program which will be responsive to a nation-wide service of general information, statistics, and scientific research. This should include:
 - (a) Trained, full-time public health officials, with public health nurses, sanitary inspection, and laboratory workers.
 - (b) Available hospital beds.
 - (c) Full-time public welfare service for the relief, aid and guidance of children in special need due to poverty, misfortune, or behavior difficulties, and for the protection of children from abuse, neglect, exploitation, or moral hazard.

For every child these rights, regardless of race, or color or situation, wherever he may live under the protection of the American flag.

*For a discussion of the charter, see article by Edith Barnes, entitled: The Children's Charter.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, August 19, 1939

No. 33

EDITORIAL

The Challenge of Childhood

WHAT a fine thing that none of us come into the world full grown! If such a thing were possible, we would have an increasingly awkward and ill-adapted generation of human animals. Children need the example, guidance and teaching of those who were here before them. Adults need the training in patience and kindness that the years of childhood demand. Likely, too, this process of mutual training does more for the adults than for the children; but it is highly essential to both. We need their innocence, their activity, their questions, their fun and all the rest. All impatience and foolish wishing to avoid their needs, problems and guidance are suicidal to us and them.

It is for this reason that motherhood has furnished the world its highest and noblest characters. Right beside them are a host of teachers and Christian workers whose lives are richer because they have sympathetically and sacrificially lived and worked with children. I remember a father who gave up public school teaching to live with his own children after the death of their mother. Through the toil of laundry, mending, bathing, playing, worshiping, that family today is a credit to that father and a blessing to the world.

God depends upon the challenge of childhood. When ancient Israel went into the promised land across the Jordan, which he had prepared by dividing the waters, God asked that they take up a stone for each tribe and carry it with them. And when in years to come the children would rise up and ask, "What mean ye by these stones," they were to tell them how God brought their fathers over. God knew that adults would forget even him; but through the questions of little children the truth would yet be told. When the disciples had lost the way of brotherhood, Jesus set a little child in their midst, so that they might see the fol-

ly of their selfish and futile ambitions for personal greatness.

Let us dedicate afresh our lives to the patience, love and care necessary to work with children. Here we learn how to live. Mending broken toys teaches us to face broken lives with sympathy later on. Teaching them to do things trains us in patience, objectives, and the sweet reasonableness which we all need so much for these days. May our hearts, homes and churches provide a sympathetic place for these little children so fresh from God. They need us, but we need them even more.

C. D. B.

The Significance of Children

In a world which seems so completely managed by adults, it is also important to be clear concerning the rôle of the child. Is he significant as a factor conditioning the life he must live, or is he just a biological necessity obliged to fit into a ready made pattern of life?

Like the answers to most questions, the answer to this one is not a simple yes or no. Indeed, it is our conviction that the child both conditions and is conditioned by the world of his times. And what is to the present point, the child is more significant as a conditioning factor than commonly supposed.

Consider what happens to a home when a child is born. Whether wanted or unwanted his coming makes a profound change. A child in the home immediately makes a difference in the daily routine. Certainly the mother's day is different. And it is unusual if the life of the father and any other children or inmates is not affected in important ways. Consider also how buying is affected and how the family budget must be revised. Especially is this true where the little newcomer is welcomed and crowned as king of hearts.

Less obvious, but quite as important, is the sub-

tle change the child makes in the outlook of his parents. He is a hostage to the future. Real parents soon begin to think about his future—his education, the world in which he is to live, even the implications of their own manner of living. The coming of a child gives life a new seriousness. Thoughtless parents are often completely changed. They gain a new interest in saving, in homeowning, community affairs, religion. The child, without saying a word, has virtually created for his parents a new heaven and a new earth.

What, then, is the significance of the child? He is at the least a principal dynamic factor in modifying the outlook of his parents, of his community, of the nation. Where there are relatively fewer and fewer children in relation to the total of the adults in a given population, there are plenty of intimations of a twilight of approaching doom. For then men lose something of their optimism, grow more selfish, become overconcerned for security. The increase of children in relation to the older age groups of a population can do for a nation what the birth of a child does for the home. A rising body of youth is pretty sure to mean a new lease on national hope.

Because the child does affect the outlook of parents and other adults, he is more of a factor in conditioning his world than most people think. The Master's emphasis upon the significance of children was no accident. It represents the profoundest insight. Those who follow him by exalting the child to a chief place in our midst are seeing truly the real significance of the child. H. A. B.

Simple—Clear—Direct

THAT bread advertisement across the river has been redone. The colors get dull with exposure to the elements and besides this, occasional change invites renewed attention. This time the perspective problem was small for there is no picture in it, only words, and only six of them, aside from the firm name. You cannot miss seeing them and you cannot easily forget them.

The arrangement is simple, the meaning is clear, the appeal is direct. There is no slow and gradual build-up, no long and labored argument. There might have been a discussion, first, of the daily necessity of eating, second, of the value of bread as a food, third, of the superior merit of this particular brand. Wouldn't that have been logical and convincing? That would have laid a foundation in indisputable fact. The second point would likewise hardly be questioned. Thus the way would have been well paved for the irresistible conclusion.

So we often rationalize our tedious introductions and roundabout methods of getting to the point. And lose our listeners and readers before we've gone five minutes. Who would stop to read and study such an "ad" as we suggested? The illustration of course exaggerates the fault we are pointing out, but it is too true just the same that we waste much time and energy because the people we want to lead will not follow us long when they cannot see where we are going.

Elaborate expositions are of value in special cases, but for the run-of-the-mine public we lose more than we gain. There's too much else to listen to these days. Let's get to the point. More people will get it if we are simple, clear, direct. E. F.

For the Only Partly Grown

FOR quite a while our sympathies have been heavily drawn upon in behalf of our age group directors. Classifying us according to the number of years we have lived is such a poor way of putting us where we really belong. That it doesn't get us there is evident from the questions readers ask and the subjects they suggest for discussion in the MESSENGER. We almost wonder sometimes whether workers with children aren't the only kind we need. Perhaps there should be a little difference in the methods used with us children of the gray hairs or bald heads.

The writer of the Hebrews letter was worried with the same problem. He found his readers "such as have need of milk and not of solid food." And so he gave them some more milk, along with the meat he devoutly wished they were more able to digest (Heb. 5: 12-14). Peter's readers also acted so much like new-born babes that he recommended milk for them, "that ye may grow thereby unto salvation" (1 Peter 2: 2). Paul had the same experience with the Corinthians. Their attitude toward gifts, especially the gift of tongues, showed that they were "children in mind." He was quite willing for them to be even babes "in malice," but he wished they could be men in mind (1 Cor. 14: 20). Remember the lament of Jesus over the immaturity of his disciples when his heart was aching to tell them things they could not bear (John 16: 12)?

Is it not so even now? Is not the MESSENGER quite justified in devoting one number to the children and the children's workers? And not for their sakes only, but for the sake of us grown-up children who have forgotten to grow in understanding along with our growth in years and stature? Who are the most interested listeners anyway, when the sermon is especially for the children? And the most profited? E. F.

THE GENERAL FORUM



"Willingly to School"

BY JOE VAN DYKE

THE real difference between the new school and the old school is not that seats and desks were screwed down to the floor in neat rows in the old-time schoolroom, while modern rooms contain movable desks and tables and chairs instead. Nor is it that today's school children are constantly moving around the room and working in groups at various projects, while the boys and girls of yesterday signaled for permission to leave their seats and never worked with another child at a lesson.

The real difference lies deeper than these surface changes. The schools of even the quite recent past were sober places to which most children came reluctantly and from which they went with whoops of joy. Today we have said good-by to all that. The essential difference between the two types of schools is found in the fact that today's children come "willingly to school."

What has made this radical change? The answer to this question is the story of modern progressive education in the public schools. I cannot tell you the whole story, but I can give you the notions of a practicing teacher about it.

Education, even in Germany and Italy, is training in a way of life. Educators of today in America believe that the democratic way offers the maximum opportunity for development to each individual. They believe, further, that if every child is trained to think straight and judge correctly and make decisions in a democratic atmosphere during his formative years, he is apt to grow up to be a responsible citizen. School is life, they say, and so the school itself becomes a small society where practice in the democratic way of

living is engaged in by the citizens of the school.

In aiming for the highest development of each individual, the modern teacher can not put all children into the same mold as the old school attempted to do. Instead he considers each child as a special case to be studied and understood and taught according to what is discovered about his endowment. As he enters school the child is given an intelligence test and with this and other tests as guides the teacher learns what his capacity for development is and plans the child's activities accordingly. This means that every boy and every girl will taste success because each will be working at a level of difficulty where he can be successful.

Most of us can remember that in our school days teachers taught subjects not children. But I teach Mary and Billy and Dennis. This change of emphasis is dramatized by the phrase "the child-centered school." Subject matter is still valuable, of course, but it is no longer sacred. The child is. Our schools are concerned with the needs and interests of all their children, immediate ones as well as those which will appear later. If the child wants to explore a certain field he is encouraged to do so, even if it forces a shift in the schedule. The modern school adapts itself to the changing life which flows through it.

One of the most far-reaching doctrines of the new school is: We learn to do by doing. This is the philosophy behind the activity program which is so common now. Children who read books and then "recite" the facts they learned are not being educated. Children who spend time in research in order to engage in an absorbing activity are on the way to being educated. Deadening drill and verbatim memorization are gone and work with the hands has come in. Pupils are no longer passive receivers; they are active doers. They learn to do by doing.

If school is training in the democratic way of life, then the children in it must become self-reliant. They must build in themselves all the attitudes and convictions and habits of action which make up character. The teacher of the old school was a watchful police officer who forced pupils to be "good" by means of rewards and punishments, chiefly the latter. Discipline was from the outside, not from the inside. This, too, has been changed. The schools I know about are filled with lively girls and livelier boys who are learning to be their own policemen. Teachers are no longer dictators and watchdogs; they have become companions

and guides and friends. Children are good because it is fun to be good when you are your own boss.

Once a pupil of mine, a Hungarian boy named Joe, gave me a compliment which any teacher in a progressive school would prize as I do. We had become interested, that year, in rocks and especially in rocks containing fossils. I knew very little about them but I organized a unit of study on them and we studied fossils intensively for a while and made a large school collection of them.

One day Joe and I were walking along the creek together and he picked up a limestone rock with fossils in it. We talked about it a little and then he said, "If it hadn't been for your telling us about fossils, we'd have walked over them all our lives and never known what they were."

I think that Joe meant a great deal more than rocks. He meant all of the windows that I and other teachers had opened for him. And that is what the modern public school is trying to do: push back horizons, in the individual and in the world which is his home, so that each child may live more completely and more abundantly. Children come willingly to such a school. There they find open windows of insight and knowledge and there doors of opportunity open before them. There they enter a new world.

Burt, Mich.

The Children's Charter

BY EDITH BARNES

THE children of America received national consideration from the White House thirty years ago. The first conference was called by President Theodore Roosevelt and was concerned with dependent children. It was due to the stimulus of this conference that in 1912 the Children's Bureau of the Department of Labor was organized.

The second White House conference was called in 1919 at the request of President Woodrow Wilson, as the closing activity of children's year, under the auspices of the Children's Bureau. There were 200 delegates at this second conference, the attendance being limited because of postwar housing conditions which prevailed in Washington. The radius of the second conference was enlarged to include, under five sections: economic and social basis for child welfare standards; child labor; health of children and mothers; children in need of special care; and standardization of child welfare laws.

The results of both of these earlier conferences have been broad and far-reaching, and their recommendations are still influencing social and legislative protection of children.

The third conference was the Conference on Child Health and Protection, called by President Hoover, assembled in Washington in 1930, with 3,000 men and women in attendance. They were leaders in the medical, educational and social fields as they touch the life of the child.

The third conference included the subjects in the two former conferences, but the range was enlarged to take in not only the dependent child and the child in special need of protection, but all children, in their total aspects, including those social and environmental factors which are influencing modern childhood. To find facts, to define standards, to recommend changes were the aims of the conference.

As a preliminary to the conference sixteen months had been devoted to preparatory study, research and assembling of facts on the part of 1,200 experts working on nearly 150 different committees, assembled under seventeen main committees, divided into four sections: medical service, public health and administration, education and training, the handicapped. Experts in the various fields of child life gave a service, largely voluntary, the results of which are immeasurable. It represents a conscientious effort on the part of a people to weigh progress in terms of children.

As a result of this work and fellowship there was drawn up a bill of rights for every child, regardless of race, color or situation, wherever he may live under the protection of the American flag. The summary of this bill of rights is known as The Children's Charter.*

It was early discovered that in facing all of life's problems and adjustments every child needs *spiritual and moral training to help him to stand firm under the pressure of life*. This has been made the very first of the nineteen articles in The Children's Charter.

There are approximately 13,000,000 boys and girls in America who are unreached by any religious agency, either Protestant, Catholic or Jewish. Many of the children among the other half who are enrolled in our church institutions receive irregular and inadequate religious instruction. All this suggests two major fields of action: strengthening the service of our church for those children now in attendance, and making an effort to enroll and serve those children not now being reached.

The following grouping may suggest the organization of The Children's Charter for a study program: Articles I, II, XIII and XVIII deal with the spiritual and moral life, self-development and

* For text of Children's Charter see page 2 of this Messenger.

character training; articles III, IV, VII and XV deal with home life; articles V, VI and XVI deal with health; articles VIII, X, XI, XII and XIII deal with school life and other educational privileges; articles IX, XIV, XV and XVI deal with community life and a good social environment; article XVII deals with rural life; and article XIX suggests a program of community action.

Where does the church come into the picture of White House conferences which deal with the problems of childhood? On April 26 of this year the director of children's work of the International Council of Religious Education had opportunity to participate in the opening session of the fourth White House Conference on Children in a Democracy. At this meeting the ideals and aims were stated, and plans laid for study and committee work for the final session to be held next spring. Leaders in children's work in the field of religion have been invited to this conference and will study with workers in other fields how to make democracy reach out "to the experience of men in liking each other, getting on together and using the friendship so generated to develop a better life and better relationships for all who come after us." Religious faith is the foundation for effective results of a conference of so significant consequences. If the child is to stay "in the midst," where Jesus put him, there must be a deepening fellowship of workers with children, with each other and with God.

Elgin, Ill.

What America Owes Its Children

BY KERMIT EBY

WE hear much about delinquency these days and we talk glibly about the \$1,900,000,000 we spend for education and the \$13,000,000,000 which crime costs us. In our glib use of these figures, we forget the fact that each of these individual boys and girls who have become our problems are the product largely of the society which creates them.

Traditionally, we have held up Abraham Lincoln as an example of a self-made man, of a man who grew out of poverty and achieved the presidency. By this emphasis we have given the American people a perverted picture, because for every Lincoln there are hundreds and thousands of boys and girls blighted by the crushing burden of poverty.

While it is estimated that \$2,500 per year is the amount needed to adequately take care of a family of five in the United States, actually the American family has only an average of \$1,622 per year. For every 1,000 of the 9,460,000 wage earning fam-

ilies—37.9% of the 24,000,000 nonrelief families—105 receive an income less than \$500, 282 from \$500 to \$1,000, 289 from \$1,000 to \$1,500, 172 from \$1,500 to \$2,000, and 80 from \$2,000 to \$2,500. In other words, more than one third of all the nonrelief, wage-earning families receive an income of less than \$1,000 and more than two thirds receive less than \$1,500.

There still are in the United States around ten and one half million people on relief. In Chicago, one out of every five people receives some kind of government aid—and these people are not lazy. The most accurate surveys indicate that ninety-seven per cent of the people on relief would prefer to work and are not chiselers. I wish it could be said that ninety-seven per cent of our financial masters were equally as honest. It might be observed that American people are much more indignant when a reliever chisels a little than they are when an Insull or a Whitney robs investors of millions.

Some of us are of the opinion that there is a correlation between weak bodies and strong minds. Such a theory is piffle. The exact opposite is the case. The best students in school are those who are vigorous physically and mentally. Cod liver oil and vitamins are important, even before the baby is born, if he is to grow up with good bones and muscles.

Continuing with our analysis, we find that 32.3% of the youth who are delinquent in the United States, according to the Maryland Youth Survey, are so because of broken homes, and one of the greatest factors contributing to broken homes is this element of poverty and economic strain. Actually in such a highly technological society as ours, it is easier for an eighteen-year-old to get a job than his forty-five-year-old father. Consequently, there is a temptation to marry young and to get a job. When the father reaches the age of forty-five, he needs a job as desperately as at any time in his life, because that is the period when his children are growing up. When he finds that it is impossible for him to support the family, concomitant strain develops and the family breaks up. There has been no more demoralizing effect on the family than the depression, and the feeling of frustration which goes with the inability of the father to support the family.

Continuing with the Maryland Survey, we find that four out of every ten of the boys and girls in the United States dropped out of school against their wishes—dropped out because they had to contribute to the support of the family. Seven out of each ten of the forty per cent who dropped out said they were more concerned about the fact that

their schools did not supply them with adequate guidance and information in regard to their problems than about anything else.

In conclusion, there is just one more problem I wish to call to your attention and that is this: Approximately one third of the American people lack adequate medical care. This is true, not because we do not have enough doctors and nurses, but because this under-privileged one third of our population cannot afford to be sick. Consequently, we have the terrible tolls which tuberculosis, syphilis, cancer, pellagra and other diseases take in our national life.

Basically, America has only one problem: That is the problem of unemployment. Either we will find a solution to this problem of the four and one-half million youth who have never had gainful employment, or they will follow some demagogue, as other youth did in Europe, where they were promised jobs and given chains.

Chicago, Ill.

Some Statements of Goals for Child Welfare

BY RUTH SHRIVER

To know where we are aiming to go is half of the job, in children's work. Goals are important; but some leaders never stop to define them. The "man who mounted on his horse and rode rapidly off in all directions" had something in common with some children's leaders—not all.

Here are some statements of goals for child welfare as drawn up by different group of people at different times over twenty centuries. To see them in comparison is perhaps a step toward clarifying our own convictions as to what we are trying to do.

Jesus and His Goal

First—and always supreme in its all-inclusiveness, Jesus' own statement of his goal for individuals: "I am come that they might have life, and that they might have it more abundantly."

The Goals of Christian Education

Then, the goals of Christian education as they have been stated twice in the last fifteen years.*

In 1927. The following goals were drawn up by the religious educators:

1. A personal relationship with God.
2. A growing understanding and appreciation of the life and teachings of Jesus; loyalty to Jesus as Savior, Friend and Leader.
3. A progressive development of character in harmony with the ideals of Jesus.
4. Enthusiastic and intelligent participation in

the building of a Christian community and world.

5. An intelligent understanding of the purpose and work of the church, leading to habitual joyous participation in its life and work.

6. A growing acceptance of a Christian interpretation of life and the universe in such a way that the pupil comes to understand the plan of a loving Father for the world and his part in the carrying out of this plan.

7. An increasing knowledge, understanding, and love of the Bible, and an intelligent appreciation of other records of Christian experience.

Much of the Sunday-school and vacation church school lesson materials, leadership education texts for children's workers the last ten years have been built around these goals.

This same group of people listed what they called the "eleven areas of experience," in which all Christian idealism must operate if it is to operate at all.*

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|--------------------------------------|---|
| I. Specialized religious activities. | VII. Recreation. |
| II. Health. | VIII. Sex, parenthood, and family life. |
| III. Education. | IX. General life in the group. |
| IV. Money. | X. Friendship. |
| V. Vocation. | XI. Beauty. |
| VI. Citizenship. | |

They also listed a number of character traits they deemed as vital.*

- | | |
|-------------------|-----------------|
| Co-operation | Love |
| Courage | Loyalty |
| Creativeness | Obedience |
| Dependability | Open-mindedness |
| Faith | Penitence |
| Forgiveness | Purity |
| Goodwill | Purposefulness |
| Health-mindedness | Reverence |
| Honesty | Self-control |
| Humility | Self-respect |
| Joyousness | Spirituality |

In 1936 the Board of Christian Education, Church of the Brethren, adopted three goals, as follows:**

1. To secure the acceptance of Christ as personal Savior.
2. To bring about the development of Christian character.
3. To promote service to society.

The Goals of the Public School

In 1918, public school educators committed themselves to seven goals which have since had much to do with guiding the public schools of America.

*See Book I, Curriculum Guide, I. C. R. E., for full discussion.

**In formulating these goals it was recognized that the seven goals stated above are still an inherent part both of building individual and Christian character and changing society.

1. Health.
2. Fundamental processes (reading, writing, arithmetic).
3. Worthy home membership.
4. Vocation.
5. Civic education.
6. Worthy use of leisure.
7. Ethical character.

Conclusion

Life all the way around the world seems to be very complex at present. It would be less so could we but realize that the ultimate goals of many of the leaders of children, youth and adults of the world are the same—whether we work for the church, the school, the community or the home. Every good leader has the goal of Jesus himself—*abundant life for individuals*; and as someone recently said, “If there is one thing that emerges more than all else from the social transitions of the modern scene, it is, I think the fact that *we who are trying to achieve constructive goals belong to one another.*”

Elgin, Ill.

Teaching the Bible to Children Through Our Lesson Materials

BY E. G. HOFF

WE have lesson materials for children because of the children. *Child needs* are the first test to apply in the selection of materials. Not infrequently the preference or “hunch” of some adult has been the determining factor. The children are to be thought of first. They need to understand their world in terms of God; to find adjustment to God and their fellows in terms of love; to get principles and habits of honesty, unselfishness, self-control and the like. They need to be led to a normal acceptance of Christ and a growing Christian life in terms of child experiences.

Unfortunately we cannot always use the materials best suited to child needs. Some teachers know only Uniform Lesson stories and procedures, and lack either time or inclination to acquaint themselves with other materials. If such teachers must be used, it is better to give them Uniform Lessons to teach.

Many try to teach graded lessons without grasping the Bible truths that the children are supposed to get. Unless the teacher appreciates the Biblical matter to be used in a given lesson, she is not likely to be able to lead her children into it. Out of such a situation the criticism is likely to arise that the graded lesson lacks Bible. Better give the teacher material with poor methods that she will be able to use in teaching the Bible than material with good methods that she will not learn how to use for Bible teaching. Some Bible with poor

methods is better than no Bible with good methods.

The graded materials offer excellent help to teachers who will put forth the necessary effort to learn. A splendid fellowship of learning grows out of a quest for truth that is shared by both teacher and pupil.

The *home situation* also merits consideration in the choice of materials. Some parents observe that different procedures are used with their children from those that they had been used with them, and question the validity of present-day teaching. Other parents disparage the Sunday-school materials as inferior to modern public school courses. In either case confidence is lost. The teacher does well to keep on terms of good understanding with the parents. Much can be done to cultivate this. The parents' leaflets with the new Beginner Graded Lessons are a step in this direction.

Another item to be considered is *what you want to achieve*. Some expect of graded lessons what they are not intended to produce—a comprehensive Bible knowledge in early childhood. They would necessarily be disappointed with the results of graded lessons. Choose materials that will meet your objective.

In method, Uniform Lessons begin with a Scripture passage selected for young people and adults and try to adapt this to the understanding and needs of children. Standard Graded Lessons start with the Bible too, but with selections of Scripture that seem to be within the grasp of the children. The Brethren Graded Lessons begin with child needs and seek to meet those needs with Biblical and other useful materials. The courses for younger children suggest much activity in which the teacher needs to be alert for teaching opportunities.

Cost must sometimes be taken into consideration but should be kept secondary to the needs if at all possible. The children will not stand up for their own lessons rights; we must look out for their best interests.

Elgin, Ill.

“Making the Bible Live for Children”

BY ALBERT C. WIEAND

THE first thing a teacher of children must do to “make the Bible *live* for children” is to make it live for herself.

The first step in this process is to *remove the remoteness* of the Biblical stories and teachings. In doing this she must first *live* in those ancient scenes through creative historical imagination, and

then she must let those great eternal truths *live* in her.

There are two great secrets of creative historical imagination, (1) scenic analysis of the stories, i. e., making mentally a moving picture of them, scene after scene; and (2) visualization or lifelike, realistic picturing of them.

I once heard D. B. Towner sing the story of Paul and Silas' release from prison so dramatically that I was carried away in imagination to those scenes and saw as in a dream the whole story re-enacted.

I know a teacher who so vividly told the story of the Triumphal Entry of Jesus, that a little girl asked her mother, "Was ——— over there when it happened and did he see Jesus?" That was removing the remoteness of the Bible story and making it live for the child.

But there is a vital difference between "making the Bible live for children" and "making the Bible live in children." And this is really the goal or end of the teaching process. It is character education, or rather transformed personalities that we aim at in real Christian education. And the Spirit of God must do the transforming (2 Cor. 3: 18). But this transforming he cannot do unless we fulfill the conditions.

What Then Are These Conditions?

There are four essential steps through which any truth becomes a virtue of character. There is no other way of translating any truth into the emphatic diatlet of flesh and blood. They are as follows:

I. *Idealizing that truth.*

II. *Choosing (or personalizing) that truth.*

III. *Believing (or "faithing") that truth.*

IV. *Obeying (acting upon) that truth.*

I. First of all then, any abstract general truth (or concept, or doctrine, or law) must become visualized by the imagination, into lifelike, dynamic, attractive, appealing, tempting form, or else it will not arouse desire, so as to motivate sufficiently.

Herein lies the power of visual education; it presents truth in a realistic lifelike form. And that makes it enticing and tempting. That is what the movies do often with vicious ideas. That is what we must do with virtuous ideals.

II. But we are not through with our teaching process when we have vividly presented the ideal; in fact we have just begun.

From here we must go on to get a decision or definite choice, a verdict, as the lawyer does. Here is where motivation and evaluation come in. There will be difficulties to be overcome, obstacles

to be removed, motives to be supplied, opportunities for action to be provided.

III. Yet, however much we desire anything, however determined we are to get it, we cannot act until we have faith that (1) the situation is ripe, the stage all set, for action; and that (2) we have the power and ability to do it.

So if we expect our pupils to do what we teach we must inspire faith both that they can, and that here and now are the time and the place and the conditions for action.

IV. All this, however, will get no results but tragic failure, unless and until we arouse to action upon the truth and ideal that has been purposed and believed. We must get our pupils to cast the die, to sign on the dotted line. They must actually carry out in action or conduct the truth that was idealized and chosen and believed.

But one further fact must be remembered. No truth is finally established as a virtue or trait of character until through faithful repetition of the good act it has become a spontaneous habit.

Bethany Biblical Seminary, Chicago.

Reviving the Rural Community

BY HARVEY R. HOSTETLER

The following article is a brief description of what two rural communities in Michigan are doing to rehabilitate themselves. The writer is indebted to Dr. H. Y. McClusky of the University of Michigan, Ann Arbor, for the material for this paper.

THE American community has in the past been an important institution, but we are all conscious of the fact that something has happened in the past twenty years. Whatever that is, the improved means of communication and transportation, the rapid growth of urban centers and the lure of the city are largely responsible. At least we do know that the forces of disintegration have been at work and in too many instances too successful.

The first of the two communities which we want to describe is the one found in Branch County, known as the Branch County Community Corporation, which had its beginning in February of 1938. Its membership consists of all persons in the county over twenty-one years of age. The principal features of this plan are as follows: There are no dues and no treasury. All service must be voluntary. It does not directly solicit funds for any project. Although it does aid indirectly the management of such bodies as the Four-H Clubs and the Youth Council. Its organization reaches into each township of the county, the officers of which comprise the county organization. They are striving hard to combat the modern tendency to rely upon the government for everything and to win back the spirit of self-reliance. The influence of

this movement has been definitely felt in the co-ordination of all the social service agencies in the county.

The second plan under review is the one known as the Dowagiac Community Plan. This community is defined as that area served by the Dowagiac schools and reaching about 8,000 people.

The Dowagiac people definitely believe that the solution to many of our problems lies within the bounds of the local county and not in the receiving of more and more funds from the federal government. Their method differs from the first plan in that they consider paid leadership essential to the success of the plan. A full time director is hired. His salary and other incurred expenses are provided for through the co-operation of the State Department of Public Instruction and the local Board of Education. The school has taken the leadership and operation of the plan. The school officials consider their task greater than merely the education of youth. The hope of the United States lies in the education of both youth and adults, and it becomes the duty of the school to help all of the people of the community to help one another. The school, with its faculty and its facilities, is available for service.

The organization of the Dowagiac Plan consists, in addition to a paid director, of a general council which elects a board of directors representing the major interests of the community. Parallel to and co-ordinated with the council is a Youth Council representing all youth from fourteen to twenty-three years of age. Space does not permit giving what they have accomplished. But they have already received, unsolicited, state-wide recognition. The plan has only been in operation for about a year but the leaders are very enthusiastic over the results thus far.

Both these described communities are enjoying the vigor and enthusiasm of the early months of their organization. The one believes in voluntary service; the other is convinced that paid leadership is essential to success. But both are seeking to revive their community spirit by helping each other for the common good of all.

Detroit, Mich.

An Interpretation of Recent Religious Educational Surveys

BY J. D. REBER

SCIENCE has revolutionized living in western civilization in less than a century. And most people would agree, that on the whole the scientific method has been a great blessing. However, a close examination of the advances made by science

will reveal that they have been largely in the field of the material or the natural order. With the exception of medicine, very little study was made of human behavior and social interaction until recent decades. These fields still remain open frontiers for students who are equipped with knowledge of and skill in using the technique of the scientific method in social research.

In recent times some educational leaders have become disturbed about the apparent ineffectiveness of character training in our present educational systems. They observed growing youth being subjected to long and vigorous programs of formal education both secular and religious, only to become misfits in modern society in many cases. As a result of all of this, there have been at least a half a dozen extensive and reliable surveys made by religious educators and others attempting to evaluate our present methods and procedure.*

The general findings of these surveys may be listed as follows:

1. The character of children does not seem to improve, under present conditions after the age of eight. While knowledge and skill increase, character remains static.
2. There was no evidence of a correlation between knowledge and conduct. Memorizing the Eighth Commandment does not prevent stealing.
3. There was very little specific relation between what individuals believe to be right or wrong and what they actually do.
4. Participation in so-called character building activities, such as promoted by church schools and boys' clubs, does not prevent the development of undesirable character qualities.
5. The home is the most powerful influence in a child's life in determining his character.
6. Associates seem to be second in influence in developing character.
7. There is a definite relation between environmental factors, such as slums, etc., and character formation.

The indirect results of these surveys are much more encouraging than the rather disturbing actual findings. For one thing, there is a growing movement in all educational circles to place much more emphasis on character development. The ability of self-control and self-direction requires more than a high Intelligence Quotient.

In the second place, we are beginning to see that character is the resultant of all the influences which bear upon a child's life. It is false to conclude that a child can get his algebra in the public

*Room will not permit the listing of these surveys, but the writer will be glad to furnish the list to anyone requesting them.

school and his religious or character training in the church. Every experience that a child has, has some bearing on his character.

Therefore, in the third place, all of the character building agencies in the community should co-operate in the education of children and young people. Nonreligious, so-called character building agencies, are frankly admitting that without religion in their program there is little hope of success. The spirit of religion must permeate every community activity if our children are to be saved from bad character qualities. And this can only be done through a spirit of co-operation.

The Brethren have always, more or less, held this position. They created communities around their church life, often segregating themselves from the rest of the community. Segregation is no longer possible. What we did in the past by means of segregation, we must now do by the more difficult method of co-operation with and attempting to convert the whole community.

Cleveland, Ohio.

Childhood, a Prelude to Wholesome Youth

BY CHARLES C. ELLIS

WHOLESOME youth does not necessarily follow childhood as surely as day follows night. We know this because not all youth is wholesome youth, and the childhood which we expect to develop into such youth does at times disappoint us. We are driven back, of course, to a study of the childhood conditions which we may reasonably expect to eventuate as we would desire.

Two preliminary observations may be worth while. Unless we accept the mechanistic theory of psychology, which happily seems to have had its day, we must admit that there can be no infallible formula. Second, the theories of even the greatest experts are only theories until they have stood the test in the crucible of experience. We are entirely too much inclined to settle important matters in every realm by an appeal to some great name. Experience with a few real children would lend value to the observations of many an "expert." As Dr. Martin Brumbaugh put it: "If a man has taught school, it saves him from being a fool when he reads books." No one knows enough to say the last word in this field. The latest word is certainly not the last word or even the newest word, as any one can readily prove who will take the trouble to read a few of the things that were written on the subject as much as forty years ago. In the light of these observations perhaps we should be well content if as we venture into this field we are able to find even a few trails that lead

ultimately toward the Delectable Mountains of youth.

First of all, we should note the growing recognition of the importance of the preschool years. Practically we knew this long ago, and the Catholic church has made much of it. As respects their relation to college youth, the elementary and the secondary school years may superficially seem to be of more import, but we certainly cannot assume that the influence of these very early years is entirely quiescent in the youth time. There are attitudes of reverence, of courtesy and of kindness which persist through every unfavorable environment of the life because they were wrought into the fabric of the life as the child lived his life in the atmosphere of a home that cared. The pictures upon the walls, the bedtime prayer and Bible story, the grace at meals, the quality of the guests who are welcomed by the parents—all these and more are telling effectively for those years when the influence of parent no longer weighs so strongly against the lure of new companionships. Parents who neglect the significance of these home-time years cannot atone for it by extra care in the selection of a good preparatory school, important as that is.

Of course it is the influence of personal attitudes that is most important, and the parents in the home and the teacher in the elementary school have a privilege that never comes to any one else to impart quietly to the child day by day those qualities of life that will abide beneath all the shifting scenes of the years. The mental health of the child is far more significant than its physical health, and yet neither teacher nor parent seems to recognize this in a day when we are fortunately giving unusual attention to the physical. Those who know say that the roots of many mental disorders run back to the earlier years. Certain it is that a home free from worry and fear and radiant with love and happiness throws its beneficent influence far down the future years.

In brief, the physical, mental, social and spiritual welfare of youth are in the keeping of the home long before the competing influences break in. The building of life will stand more securely in the storms of the years if the foundation stones of these early years are very securely laid.

Huntingdon, Pa.

"Whoso loves a child loves not himself but God; whoso delights a child labors with God in his workshop of the world of hearts; whoso helps a child brings the kingdom of God; whoso saves a child from the fingers of evil sits in the seat with the builders of cities and the procurers of peace."

Does Church School Attendance Need Bolstering Up in the Church of the Brethren?

BY EDGAR S. MARTIN

(Subject of a discussion at Anderson Conference)

WHEN one makes a study of church attendance he finds out many interesting things. He soon discovers that there are those who do not hesitate to give their reasons for not attending church. Let us look at a few of these reasons. First, we find those who want Sunday for themselves. We see in this reason a purely selfish motive. Second, there are those who state they do not go because they find insincere people there. Third, yet others stay away because the church is always asking for money. Fourth, and finally, some say services are

(Continued on Page 19)

Children's Work at the Anderson Conference

Children's work at our Annual Conferences has many aspects. There are the programs for children's workers themselves, the daily sessions for children, the children's choir on Sunday morning, the extensive exhibit, the fellowship dinner on Saturday noon which has become an annual occasion, the two luncheon conferences of district directors; and added this year, the workshop and tea hour every afternoon where people could actually learn how to do specific activities.

For all these activities, the capable and willing help of many leaders was required. Because there were so many, it is impossible to mention here the names of all. Gratitude is due them all for their services. A few, however, deserve especially our gratitude:

Mrs. A. G. Perkey, South Bend, Ind., who was primarily responsible for the workshop, together with all those who helped her: Mrs. Max Allen, Mrs. B. D. Haag, Mrs. Rachael Erbaugh Keltner, Miss Jane Wingerd, Miss Elma Rau, Miss Ethel Shull, Miss Mary McDowell, Mrs. Ralph Rarick, Miss Ruth Landis, Mrs. Ralph Miller.

Mrs. Guy Miller and her North Manchester committee who sponsored the plans for the fellowship dinner on Saturday.

Professor Brightbill for his demonstrations of Junior choir work and visual education.

The programs for the children themselves morning and afternoons of the Conference call for more sacrifice perhaps on the part of the leaders than any other thing that is

done, because caring for the children while adult sessions are on means a loss to the children's leader herself.

A letter from an appreciative mother is published here: "In former years, even though we went to the Annual Conference as a family, the meeting was primarily for the adults. The hours spent in adult meetings caused many weary children to dislike the Conference programs. This year the carefully planned program for all ages was greatly appreciated by the mothers. Having a definite place in the Conference, the children now have an opportunity to grow up loving the church as their own. We hope those who made this splendid program possible will be encouraged to continue their efforts through the coming year.—A grateful mother, Mrs. C. M. Hiller, 3331 W. Van Buren St., Chicago, Ill."

Miss Elma Rau, director of children's work for Michigan, ably supervised the total children's program for the four days. The following people helped with the children:

Miss Opal Hartleroad, Mrs. E. Lee Burrous, Mrs. W. C. Orpurt, Miss Bertha Newman, Miss Delilah Weist and Mrs. Orville Sonafank, all of Peru, Ind.; Estella Myers, Elkhart, Ind.; Hope Sherfy, Chicago, Ill.; Ida Eshelman, Hartsville, Ohio; Carrie R. Simmers, Chicago, Ill.; Mrs. A. E. Harshbarger, Liberty Center, Ind.; Miss Jane Harris, Millersburg, Ind., Miss Mary McDowell, Millersburg, Ind.; Mrs. Ruth Neher, Mrs. Erma Martin and Mrs. Wm. Toman of Gettysburg, Ohio; Mrs. R. T. Waggoner, Bradford, Ohio; Mrs. Fred Hollingshead, Monticello, Ind.; Mrs. Foster Berkey, Goshen, Ind., Mrs. Jo Mattix, Monticello, Ind.; also Bertha Frantz, Anna Warstler, Mrs. Dewey Rowe, Miss Philipps, Joe Van Dyke, Pauline Houk, Eva Cathryn Vore, Mrs. Amsey Bollinger, Mrs. Oberholtzer, Mrs. Merlin Shull, Mrs. Spenser Minnich, Mrs. Perkey, Miss Jane Wingerd, Mrs. Harvey Landis, Mrs. J. F. Burton, Mrs. Henry Hackman, Miss Becker, Edgar Rothrock.

The Saturday fellowship dinner was marked by two significant things—our guests who were the college presidents and faculties, and splendid address on "Childhood As a Prelude to Wholesome Youth," by Dr. Ellis.

Last, but not least, the program for children's workers themselves was perhaps the best we have ever had. The group of speakers who came to us was an unusually able one; and because the things they said were so important most of them are given in this issue of the Gospel Messenger so that you too may enjoy them.



The Children's Choir of the Lawrence Conference.

OUR MISSION WORK

What Is in a Name?

BY H. B. LANDIS

THE Bura people have a belief that if a pretty child or a good child is born, the gods will quickly take it, so they often try to make the gods think it a worthless child and so save it. For this reason Bura children are destined to carry a name that is often not very complimentary to them.

We meet in the school and village boys named as follows: *Gapani*, meaning worthless; *Dimi*, meaning bad or evil; *Hallu*, uncooked. We have girls named *Wayutanga*, who asked for you? *Ngilancha*, a curse to the eyes; *Nkwarboni*, daughter of trouble; *Nkwardimi*, daughter of evil. One of our schoolgirls is named *Mtazhariaya*, meaning has death left me? Her brothers and sisters had all died after a short stay and the mother asks the question as this little girl is born. This girl recently took the covenant to become a Christian and has married one of our Christian boys.

It seems that the event that happens near the baby's coming often gives him a name. A child is born before the mother has time to get to the house from her farm and she names him *Mtaku*, or the bush. Another looks at her newborn babe and asks, *Apaniya?* is it like this? suggesting a disappointment. A boy bears the name of *Shimwi*, tears. A girl, *Nkwartua*, daughter of crying or tears. A boy *Piduku*, he will sleep but one night.

Another division of the names is more pleasing. There are among the Buras men and women of nobler minds and hearts, which is true of any people. One of our Christian men is named *SurHyel*, a thing of God. Another *NzikaHyel*, dwells with God. Another *Hyelapila*, God speaks. *Hyelnkira*, God has spoken. *Hyelkuwuta*, God has seen. *Hyelntularna*, God is my neighbor. *Hyelayankuri*, God is a relative of mine. It would seem that these children have had a better chance to grow into worthy men and women than the former group.

Didu, wise, is a common name as is *Wadziba*, reward. As is true of much of the greetings, either here or in other countries, the words have lost much of their original meaning, and when one calls or speaks to a person, the meaning of the name is not apparent. *Mtazhariaya*, has death left me? has been contracted until not all the syllables are pronounced. *Tazharia* really makes quite a pretty name.

In recent years there has sprung up another set of names. Many of the Christian people are nam-

ing their children with Bible names, such as: Sarah, Naomi, Paul, Rebecca, Rachel and Samuel. Then a number have named their children after certain missionaries. We have at Marama, Bosler Ndahi, named after Dr. Bosler. Malam Beahm Zoaka and Malam Helser Tarfa live at Garkida. The malam means teacher and the men missionaries are all called malam. In one of the villages Miss Engel has a namesake. Bittinger Tarfa lives near Garkida. Names often do give a suggestion of the thinking of the parents, either here or at home, but it is true that the person is not made by the name, but the person is able to make the name good or bad.

Marama, Africa.

Beginning to Be a Missionary

(Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. The Cunninghams sailed for our China mission field in February of 1938.—Ed.)

Letter 5

Peiping, China.

Dear Glen and Agnes:

It really is embarrassing to be in the midst of so many interesting things and not to be able to talk to the native people about anything. After three weeks of language study, I decided to try out on my ricksha boy. Always before I had had Mrs. Bright go out and ask the gateman to get me a ricksha man and tell him where I wanted to go, and I always had him wait for me, so I have been able to get around some by myself. But I decided that I never would get anywhere if I always depended on someone else. So I asked Mrs. Bright for a few words, but she said that since I was going to stop at several places, she would have a ricksha ordered for me, to which I finally consented. I thought that would probably be best since I didn't know where the places were myself and wouldn't recognize them even when I got there.

We thought that the plans were all made, but when I went out, no gateman was around and no ricksha was in sight, so what was I to do? Haven Crumpacker was here, and she could understand English and also speak Chinese; but I thought this was my chance to try my Chinese and see how it would work. I went around to the front of the Y and found a boy and started in with my Chinese, but it left him a perfect blank. I knew that I had the right words, but since I wasn't sure of the tones, I don't know what I was really asking him to do. It was some outlandish thing, I suppose. Anyway, it was so far removed from what I wanted that he couldn't get it, so I had to take him back home and have Haven translate for me. Sometimes I wonder if I ever will learn to speak.

The weather for the most part remains very nice, neither too warm nor too cold for comfort. One night this last week as I was coming home from the hospital, the wind began to blow all of a sudden, and the dust came up in such clouds that I could hardly see across

the street. It was a dust storm like in the middle west, I suppose. Anyway, I was glad to get home, and such a mess as everything was in! They tell us that they have such storms often in the spring. They come from the Gobi Desert. When we got up the next morning, we wondered if there was any Gobi Desert left! Really, we closed the windows and the doors at once, and by bedtime the dust was so deep on the floors that we made tracks in it just as one does in snow that is an inch deep.

The flowers in our compound are so lovely. Last week I had three lovely bouquets in my room. One was of lilacs, one of peach blossoms, and one of yellow flowers which come out all up and down the stems where later the leaves come. Then the other day, the women found some crab apple blossoms. They were so pretty in my black vases.

Lloyd and Ellen Cunningham.

World Wide News

Kings and Queens Are People

It was in the Christian Herald where the following statement was made about the King and Queen of England: "It was the humanity of these two that gripped our hearts, and not their majesty." This was evident as they entered into the joys and sorrows of those they visited in Canada and the United States.

The Bible

The Bible outsold Mein Kampf in Germany last year by 200,000 copies. That so alarmed the author of Mein Kampf that he has banned the sale of Bibles and church tracts. The order came through the Reich's "Literary" Chamber.

Baptist Assembly

The largest world assembly of Baptists ever held met in Atlanta in July from the 22nd to the 28th. Seventy nations were represented. With scores of delegates from Europe, they discussed the unsettled European situation with their churches closed in Rumanian, as well as the problem of church liberty.

To Amsterdam Youth Conference

The six representatives to the Amsterdam Youth Conference from the Church of the Brethren are: Leland Brubaker, Stauffer Curry, Paul Kinsel, Vera Miller, Kurtis Naylor, Deane Rumburg and Lester Young.

Dr. White of New York

Dr. Wilbert W. White has resigned from the presidency of the Biblical Seminary in New York, with the title Founder and Honorary President of the Seminary. His brother, Dr. J. Campbell White, will act as president until a successor has been secured.

The Pope Pleads for Peace

The pope has on more than one occasion during the year denounced the exaggerated nationalism manifested so widely in the world today.

After the Earthquake in Chile

Reconstruction work is under way in Chile, following the disastrous earthquake, and at present there is a huge construction camp at Chillan, located there for months. Military authorities have permitted Mr. William M. Strong to open a center for rest and evangelism right in the heart of this vast encampment—its only place of diversion.

Evangelical workers were left practically unharmed by the earthquake, says Mr. Strong. He adds that when in 1757 half of Concepcion sank beneath the surface in a similar cataclysm, blasphemy, drunkenness and indecency were put aside for a long time; and asks if perhaps a similar result will follow this latest catastrophe.

What to Pray For

Week of August 19-26

Brother and Sister L. A. Blickenstaff live in the great harbor city of Bombay, India. Their home is not far from the railway station, and many are the missionaries and Christian guests who put up in the Blickenstaff home as they pass through the city. Sister Blickenstaff proves a gracious hostess to them. After being back in India about six months, in one of her letters written at the time of the Missionary Conference in Madras, she said: "Up to this time, my guest book shows 192 names and a total of 972 meals served to those persons represented. 'Thou who didn't love to give men food in room and by the sea, accept this service that I do. I do it unto thee.'"

Brother Blickenstaff gives most valuable service in the Intermission Business Office. Sixty-four missions are united in this office. He serves the Church of the Brethren Mission as secretary and treasury and assists in the management of the financial affairs of the other missions represented.

Later in the year, the Blickenstaffs will rejoice when their oldest son, Dr. Leonard E. Blickenstaff and his wife, who is a trained nurse, reach India to help in the medical work at Bulsar.



Victoria Terminus in Bombay. This massive building is considered one of the most beautiful railway stations in the world. Not a few of the guests in the Blickenstaff home arrive and depart from this station.

KINGDOM GLEANINGS

Calendar for Sunday, August 20

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Beverage Alcohol and the Community.—Daniel 5: 1-5, 17, 25-28.

Christian Workers, Finding Your Life by Losing It.

B. Y. P. D., The Spiritual Life.

Intermediates, Adventures in Having a Good Time.

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Gains for the Kingdom

Two baptized in the Center church, Ind.

Two baptized in the Monroe church, Iowa.

Two baptized in the Westminster church, Md.

Two baptized in the Grants Pass church, Oregon.

Four baptized in the Cabool church, Mo., A. W. Adkins, pastor.

Three baptized in the Virden church, Ill., and one received by letter.

Six baptized in the Geiger church, Pa., Bro. S. S. Blough, evangelist.

Five baptized in the Baltic church, Ohio, Bro. C. E. Zunkel, evangelist.

Two baptized in the Maple Spring church, Pa., Bro. J. M. Geary, pastor.

Fourteen baptized in the Lanark church, Ill., Bro. I. D. Leatherman, pastor.

One baptized in the Summitville church, Ind., Bro. J. A. Miller, evangelist.

Eight baptized in the Mount Morris church, Ill., Bro. Foster Statler, pastor.

Seven baptized in the Oakland church, Oakland, Calif., Bro. W. E. Buntain, pastor.

Eight baptized in the Wilmington church, Del., Bro. Murray L. Wagner, pastor.

Thirteen were baptized in the Midland church, Va., Bro. I. S. Long, evangelist.

One baptized, and one received by former baptism in the East Dayton church, Ohio.

Two baptized in the Sanday Ridge Chapel church, Bro. DeWitt Miller, evangelist.

One baptized in the mother church, Germantown, Pa., Bro. Benjamin F. Waltz, pastor.

Seventeen baptized and one reclaimed in the Montgomery church, Pa., Brother and Sister B. M. Rollins, evangelists.

Eleven baptized and ten received by letter in the Basetts church, Mt. Hermon congregation, Va., Bro. A. J. Caricofe, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. W. K. Kulp of Windber, Pa., Nov. 6, in the Tire Hill church, Pa.

Bro. Ray Shank of Gettysburg, Ohio, Oct. 2, in the Arcadia church, Ind.

Bro. Moyne Landis of Piercetown, Ind., Aug. 7-20, in the Salamonie church, Ind.

Sister June Yearout of Ajlune, Wash., Oct. 1-15, in the King Ferry church, N. Y.

Bro. John Wieand of Decatur, Ill., Oct. 23, in the Woodland church, Astoria, Ill.

Bro. Michael D. Kurtz of Richland, Pa., Sept. 24, in the New Fairview church, Pa.

Bro. J. W. Fidler of Brookville, Ohio, in the East Dayton church, Ohio, Sept. 10-24.

Bro. Millard Wilson of Cloverdale, Va., Aug. 27 to Sept. 10, in the Johnsville church, Va.

Bro. W. Glenn McFadden of Michigan City, Ind., in the East Chippewa church, Ohio, Aug. 21 to Sept. 3.

Brother and Sister B. M. Rollins of Keyser, W. Va., Aug. 28 to Sept. 10, in the Okaw church, La Place, Ill.; Sept. 11, in the Wabash County church, Ind.

Bro. J. W. Fidler of Brookville, Ohio, Sept. 10, in the East Dayton church, Ohio; also in the same church in late March and early April, 1940, Brother and Sister B. M. Rollins of Keyser, W. Va.

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Personal Mention

Bro. Hugh Cloppert of Dayton, Ohio, changes his street address from 310 Gunckel Ave., to 25 Gerlaugh Ave.

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Brother and Sister William H. Biddle and two daughters of Peru, Ind., were welcome Publishing House visitors of some days ago.

Texas and Louisiana has selected Eld. J. F. Hoke as Standing Committee delegate to the Conference of 1940, with Eld. J. B. Firestone as alternate.

Bro. W. Harold Row of Norristown, Pa., is taking up the pastorate of the Richmond church of Eastern Virginia. His new address is 2215 E. Broad St., Richmond, Va.

Bro. Wm. J. Tinkle will take up the pastorate of the Cerro Gordo church of Southern Illinois, Sept. 1. His address is changed accordingly from Upland, Ind., to Cerro Gordo, Ill.

Sister Susie Thomas, from West Virginia, China bound, spent last week end with Elgin and Chicago friends. Today (Aug. 19) she and the Minor Myers family take ship at Vancouver.

Bro. S. Paul Daugherty of Augusta, W. Va., will be leaving for Northern California within a week or two to take up the pastorate of the Live Oak church. His new address will be Live Oak, Calif.

President R. W. Schlosser of Elizabethtown College will be the speaker both morning and afternoon at the home-coming service in the Green Tree church, Oaks, Pa., Sept. 10. "A special program in the evening."

Saturday afternoons the Publishing House is not supposed to be open but Brother Bonsack's key and generous nature combined to allow Brother and Sister Dorsey Blough of Waterloo, to get a look at the inside anyway.

Bro. T. F. Henry is changing the field of his pastoral activity from the Roxbury church, Johnstown, to the Roaring Spring church of Western Pennsylvania. His address after Sept. 1 will be 900 Franklin St., Roaring Spring, Pa.

Mrs. Roy Neher of near Oswego, Kans., and her three young sons, paid the Publishing House a brief call recently. The occasion was used to get a couple of Bibles and to let the boys see where their Sunday-school quarterlies and papers are made.

Two Kurtz brothers, Earl and Leon of Richland, Pa., finding occasion to come as far west as Chicago, ventured a little farther and made a first call at the Brethren Publishing House. The first named has been supplying pastoral service at Wilmington, Del., since Bro. Wagner has gone to another field of labor, as noted last week.

Bro. W. C. Sell, pastor of the Center Hill church of Western Pennsylvania, returning with his wife and daughter from a family reunion in Sister Sell's old home community at Pontiac, Ill., stopped to extend greetings at the Publishing House last Saturday morning. With them were two good women friends whose names did not get sufficiently fastened in the Messenger memory in the hurried call which they made.

From Schwarzenau to Germantown will be the theme of the meeting to be held at the Germantown church in Germantown, Pa., Tuesday evening, Aug. 29, at 8 P. M., Eastern Daylight Time. The guest speakers will be our representatives to the World Conference of Christian Youth at Amsterdam, Holland. The party includes Leland S. Brubaker, Director of Young People's Work, Lester Young, Kurtis Naylor, Vera Miller, Deane Rumburg and Paul Kinsel. This group spent some time at Schwarzenau, the birthplace of our church, and it is most fitting that they should follow the trail of our church founders in coming first to Germantown, Pa.

Bro. A. Jay Replogle has recently entered upon the joint pastorate of the Maple Glen, Beachdale and Garrett churches of Western Pennsylvania. He is holding a week's meeting, or nearly so, at each place, closing with love feasts as follows: at Maple Glen, Aug. 20; at Garrett, Sept. 10; at Beachdale, Sept. 24.

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Miscellaneous Items

The Blissville church of Northern Indiana will have an all-day harvest meeting Sept. 10, with Bro. J. O. Winger of North Manchester as the speaker.

The Springfield church of southeastern Pennsylvania, two miles east of Coopersburg, will have home-coming services Aug. 27, morning, afternoon and night. "Everybody welcome. Come and bring your friends. Bring your basket lunch."

The Middle Creek church of Western Pennsylvania will have home-coming services, morning and afternoon, Aug. 20. The afternoon program is at 2:30, with Bro. E. M. Hertzler of Windber, Pa., as speaker. "Come and renew old acquaintances."

The Swan Creek church of Northwestern, Ohio, two and one-half miles west and one mile south of Delta, will have its annual home-coming, Aug. 27. Bro. G. A. Snider of North Manchester, Ind., will be the speaker. A basket dinner at noon. "Come and enjoy the day with us."

The District Conference of Second West Virginia will be held in the Valley River congregation (Junior) instead of at Bowden. The change is made by the officers of the 1938 conference on account of road construction. The time is Sept. 7-10. J. J. Scrogum, General Secretary, Board of Administration.

The Ephrata church of Eastern Pa., will have a fiftieth anniversary and home-coming program Sept. 17. Bro. W. W. Kulp of Rummel, Pa., will give the morning sermon. Afternoon speakers beginning at 2:00, daylight time, are R. W. Schlosser, Chester Royer and Wilbur Martin. In the evening at 7:00 messages will be brought by Nevin Zuck and Wilbur Neff. Fellowship hour with basket lunch at noon. "All who worshiped here as well as others are cordially invited to attend."

The Southeastern Regional Conference will convene at Roanoke, Va., Aug. 30 to Sept. 1. Most of the sessions will be held in the Central church. Brethren in Reality, the theme for the coming church year, will be given large recognition. The World Conference of Christian Youth recently held at Amsterdam will be reported on. We are sorry that a copy of the program did not arrive in time to be printed in this Messenger. See next week's paper for detail of the Southeastern Regional Conference program.

Grave of William Mack: "After a search of ten years the burying place of William Mack, the grandson of Alexander Mack, the founder of the Dunker church, has been discovered by Rev. Freeman Ankrum, a seventh lineal descendant. He is buried on the Holsinger farm approximately a half mile west of the Holsinger church which is approximately two miles south of Bakers Summit in Bedford County, Pa. The second trip was made to that locality Tuesday accompanied by Mr. and Mrs. Henry Good of Waynesboro, Pa., who are also descendants of Wm. Mack. The graveyard is a small family plot containing less than a dozen graves and is in bad repair."—The Pilot, Union Bridge, Md., July 7, 1939.

HOME AND FAMILY

To the Mother of a Small Baby

BY MYRA BROOKS WELCH

Precious little fuzzy head
Lying there upon her bed—

Little satin, pink curled toes
Like the petals of a rose—

Mother, she is yours today;
Hold her closely while you may . . .

Treasure all her smiles and tears;
They must last you through the years.

Work for her from morn till night,
All your tasks a pure delight.

Let your patience grow in store;
You will need it more and more.

Little mother, some day you
Will be an older mother too,

Then you'll realize, dear heart,
The truth I've only told in part—

*I have not said your heart will ache,
Nor have I said your heart may break—
I have not said you fain would bear
Of all her hurts a double share.
I have not said the dark nights through
You'll pray as other mothers do—*

I've only said, she's yours today,
So hold her closely while you may—

To you, I pray she'll always be
The blessing you have been to me.

La Verne, Calif.

Today's Children and Tomorrow's Marriages and Divorce

BY SAMUEL A. HARLEY

It has been found by Popenoe and others that unhappy marriages are a decided factor in producing children who will build unhappy homes, and who will in turn produce children who will build unhappy homes.

Data contributed by the students of University College (U. S. C.), based upon a study of approximately 2,500 men and women, reveals that 73% of the men and 70% of the women happy in marriage came from happy parental homes, and that only 15% of the men and 18% of the women happy in marriage came from unhappy parental homes. This definitely indicates that children from unhappy homes do not have nearly as good a chance at happiness in marriage as those from happy homes.

Dr. Terman of Stanford University has given much time to the study of happiness and unhappiness in marriage. He believes that what comes

out of a marriage depends largely upon what one takes into it. Some bring to the marriage altar traits of personality and temperament which give them a high aptitude for marital compatibility; others bring with them traits that give a low aptitude for marital success, which make for unhappiness in any marriage. Of course this does not mean that every case of marital unhappiness is due to an unhappy temperament or a disagreeable personality.

It was further found by Dr. Terman that much unhappiness which is ascribed to sex incompatibility and sexual factors is found to be due to temperament, habits, fears, aversions, and life experiences which appear to have no direct bearing upon sex at all. When the individual gets straightened out in his purposes and his general philosophy of life, which includes his attitude toward himself and others, his sex problems often disappear. Happy individuals are inclined to have happy lives in the realm of sex.

It is difficult to discover whether the personality trait in an unhappy marriage is a cause or a result. An unfortunate personality trait may cause an unhappy marriage or it may result in developing the unhappy personality trait. Take Dr. Terman's question: "Do you often feel just miserable?" If one party to the marriage felt that way before the marriage, he or she will likely feel that way after the marriage, and will blame the partner for it. One who may have been a jolly good person before marriage, mated to such a partner, may have his personality ruined by being around someone who is miserable all the time.

In the unhappy marriages it was found that one or both partners: (1) were greatly affected by praise or blame; (2) rather enjoyed arguments (chiefly as a result of training and background of home life); (3) were very sensitive on certain subjects; (4) often feel lonesome when with other people; (5) do not like to take advice; (6) rebel against discipline; (7) lose temper easily. For those happily married the opposite would apply.

The happy wife was found to have kindly attitudes and a co-operative spirit. She resembles the typical good mother, housewife, neighbor and friend. She is not a social climber and is interested chiefly in home and wholesome community activities.

The happy husbands are found to be co-operative and men who get along well with their bosses and the men with whom they work. They are saving, cautious, thrifty, and helpful to others and

clean in their moral and sexual life. If not religious, they are not unfavorably disposed toward religion.

What do we get from these findings? We see that the problem of the child cannot be divorced from the home. If we would correct the evils of marriage and divorce, we must approach our problem from two angles. We must work at the task of making the homes of today more happy and Christian, and we must help the children to become aware of their problems and help them correct them. Every Christian believes that we can overcome evil with good.

We must realize that many of the problems of the married person are old problems which they have carried from childhood, that most of our problems root deep in the personality and our whole attitude toward life and therefore cannot be dealt with as detached.

We must get people's hearts changed, thus helping them to become more completely socialized, Christianized, and unselfish by becoming more interested in other people and in doing things which are really worth while.

The words of Paul to the Romans might well apply here: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself" (Rom. 15: 1-3).

Fort Defiance, Va.

Does Church School Attendance Need Bolstering Up?

(Continued From Page 13)

uninteresting. To be sure there are a number of other reasons. This picture should not discourage us, but should challenge us to improve our church life.

Until the last few years nearly all denominations were sending out cries of lamentations because of the trend downward in church attendance. A number of these groups have realized that something more than a sympathetic attitude is necessary to solve this problem. For the first time in fifteen years one denomination shows us that through an aggressive program a loss of 100,000 in 1937 was turned into a gain of 35,000 in 1938. An echo comes to us from the Pacific Coast where one church set herself to the task of improving her leaders and the result was a 100% increase in attendance within two years' time. When we give attention to the World Sunday School Report we see that fifty-one nations report gains. And for the

first time in history a Sunday school was organized in the Greek Orthodox church. Thus we see that things can happen when we set ourselves to the task.

As we think about this problem within our own church, let us remember that there are many things which we might do to increase our own church school attendance. First, why not say, "It Can Be Done." From here, let us go forward, by challenging our membership to live lives of quality. Then challenge our leadership to vitalize their ministry, their teaching, and their life. Many of our church structures, if improved and kept clean and attractive, would invite people to come in and worship. Why not improve our home life? Surely, we can see the value of improving the leadership within the church, just as we see the value in improving the program of the church. Great results will come when we acknowledge these facts. *The Church School Advance* suggests the following: 1. Hold those you have. 2. Then discover and reach new prospects. 3. Improve the workers and the program and so make the increases permanent.

Let each of us say: "The Church of the Brethren can increase its Church School Attendance."

Fayetteville, W. Va.

Our District and Regional Children's Work

For the last nine years—beginning in a very small way—districts over the brotherhood have co-operated in the appointment of directors of children's work. Many of these directors, having made slow, careful beginnings in their work, are now launching out into strong and effective programs. In some districts this has been easier than others because of the general progress of all other district programs.

During the last year the district cabinet idea has also begun to grow and about a third of the districts have already either approved the idea or already made an appointment.

New Directors Appointed Since Lawrence Conference or Not Present at Lawrence Conference

- *Southern California and Arizona—Mrs. Harper W. Frantz.
- *Idaho and Western Montana—Mrs. M. S. Frantz.
- *Southern Illinois—Lois Stutsman.
- **Southern Indiana—Mrs. Virgil Stinebaugh.
- **Middle Iowa—Mrs. Anna Mae Royer.
- **Eastern Maryland—Mrs. J. Walter Thomas.
- *Middle Maryland—Pauline Rowland (Middle Maryland's first director).
- *Southern Missouri—Mildred May Harvey.
- **Northwestern Ohio—Mrs. Elmer Marks.
- **Southern Ohio—Mrs. Orion Erbaugh.
- *Oregon—Mrs. Stanley Keller.
- *Eastern Pennsylvania—Mrs. A. C. Baugher.
- *Southeastern Pennsylvania—Miss B. Mildred Grater.
- *Western Pennsylvania—Miss Blanche Wingard.
- *First West Virginia—Mrs. Foster Bittinger (First West Virginia's first director).

District directors and their cabinets are carrying on their programs in various ways: district news letters,

*Appointed since Lawrence Conference.

**Not present at Lawrence.

Front row, left to right—Mrs. W. L. Widowson (So. Pa.), Katie Bowman (So. Va.), Mrs. Lewis Lapp (W. Colo.), Veta Thompson (N. W. Kans.), Ila Breedon (rep. E. Va.), Ruth Shriver (Elgin), Helen Bentall (rep. Mid. Iowa), Mary Grace Martin (No. Ill.), Mrs. Ralph Petry (No. Dak.), Jane Shamberger Hoover (Idaho), Mrs. Arthur Scrogum (W. Md.). Second row—Gladys Heckman (So. Ill.), Mrs. Frank Howell (So. Calif.), Fern Price (No. Ind.), Mrs. Ora Huston (Okla.), Lois El-ler (1st Va.), Etta Bowman (No. Va.), Mrs. Minor C. Miller (2nd Va.), Mrs. Hattie B. Deardorff (No. Calif.), Elma Rau (Mich.), Mrs. Lloyd R. Maust (No. Dak.), Anna Miller (Fla.), Mrs. Jewell Wyatt (Mid. Mo.). Third row—Beulah Ebie (N. E. Ohio), Mrs. Nevin Fisher (S. W. Kans.), Mrs. Homer Caskey (So. Iowa), Mrs. E. E. Blough (No. Iowa and Minn.), Ethel Henderson (No. and So. Car.), Orville Booth (Wash.), Mrs. Paul Hal-laday (Mid. Ind.), Mrs. J. D. Reber (S. E. Pa.), visitor, Mrs. Robert Byrd (2nd W. Va.). Not present when pictures were taken—Mrs. J. L. Mohler (S. E. Kans.), Mrs. Leroy Miles (No. Mo.), Naomi Erbaugh (rep. So. Ohio).



group institutes (three or four churches together once a year), Sunday-school convention, camp, through field man, district meeting or assembly, district institute of children's workers only, personal letters, exhibits at all important conferences, reading of good books and magazines and leaflets.

Best Materials for Children's Workers

It is impossible in the brief space available to mention all the excellent printed page materials that are available for children and children's workers. The Christian Education and Missionary Catalogue for 1939-40 lists leaflet materials under the following heads:

Children's Work—General, Nursery Department, Beginner Department, Primary Department, Junior Department, Junior League, Book Lists for Children's Reading, Magazines, Vacation School, Leadership Education, Music, Peace, Temperance, Stewardship, Visual Education.

In the Brethren Loan Library Catalogue for 1939-40 over two hundred books are listed under the headings of Children—General, Personality and Character Development of the Child, Junior, Primaries, Beginners, Nursery, Religious Education Texts for Church, Week-day and Vacation Schools, Parent Education, Music and Art, Recreation, Stories and Storytelling, Temperance, Visual Education, Worship.

These two catalogues are being sent to every minister, Sunday-school superintendent and director of children's work during the summer months. Copies are free.

Magazines on Child Welfare

Parents' Magazine. Monthly. Published with the official co-operation of Teachers' College, Columbia University, University of Minnesota, University of Iowa, and Yale. Deals entirely with parents' problems.

National Parent-Teacher Magazine. Official periodical of the Parent-Teacher Association of America. Every pastor and children's worker should see it.

Childhood Education. Magazine for public school and other teachers of young children.

Mental Hygiene. Official magazine of the National Committee of Mental Hygiene. \$3.00 per year. For "physicians, lawyers, educators, clergymen, public officials and students of social problems."

Character and Citizenship. Published by the National Council for Character and Citizenship. \$2.00 per year. For teachers, parents, social workers.

International Journal of Religious Education. Published by the International Council of Religious Education, representing forty Protestant denominations. \$1.25 per year. For pastors, Sunday-school superintendents, and children's workers.

Elementary Magazine. A periodical for children's workers in the church. \$1.00 per year.

Pilgrim Elementary Teacher. A periodical for children's workers in the church. \$1.00 per year.

Morning

BY PAUL R. MILLER

(See Passing of Paul R. Miller, Page 24)

The sun triumphant, uprising
Above the snow-clad peaks,
Brings joy and life and gladness
To the waking world it seeks.
The golden rays outstretching
Touch grass and flowers and trees;
The birds awake, and singing,
Send songs upon the morning breeze.

While thus in the cool of the dawning
I look at the sky above,
I feel God's presence about me
And know that he is love.
I thank him for bounteous blessings,
For guidance along life's way,
And I feel his joy within me
As I face with him the day.

There, in the early morning,
With nature all aglow,
God speaks as the breezes whisper,
And tells me the way to go.
His peace, passing human knowledge,
His love, abundant and free,
His thoughts, too great for utterance,
He shares with a man like me.

Yesterday, today and tomorrow
The sun doth ever arise,
For God is guiding its pathway
As he wishes to guide our lives.
To all who know and serve him,
He comes like the morning sun,
And lights and warms and strengthens,
Till the days of life are done.

THE CHURCH AT WORK

Our Own Ten-year Program of Child Welfare

1. Parents who have trained themselves for the job, who see home building as an art; community facilities for progressive parent training under adequate leadership.

2. Parents who also understand themselves and are growing within their own personalities. Parents who are people.

3. Every home with enough financial income so that every one can have good clothes, shelter and security.

4. A stimulating and inspiring church program for all children of the community.

5. A public school system, adequately supported by the public, which is making guidance in living its supreme goal, rather than solely the teaching of readin', writin', and 'rithmetic.

6. Maybe—movies that are separated from commercial interests, and operated by educational agencies instead.

7. Character education of children recognized as going on in home, school, church, movie, radio, printed page. Adequate guidance in all of these areas.

8. Some kind of community council of child welfare. Every agency in the community looking at the total child in the total environment, and asking, "What are the needs of this child?" and building accordingly.

9. Provision for guidance of youth in mating, so that tomorrow's homes may have a fair break from the beginning.

10. Progress toward an honest, just, and efficient community government concerned primarily about the welfare of growing persons.

11. Progress toward goodwill among all races and national groups within the community as a step toward a will to peace and co-operation throughout the world.

interests for the benefit of the child itself and for society. A deepening of the understanding of this great fact in life demands more effective planning on the parts of adults and young people in the interest of the child. There are many fine ideals filtering through the thinking of our society in the interest of children, but there is a vast gulf between the actual and the ideal that must be eliminated. Objectives in the interest of childhood must be crystallized clearly and a program of action to achieve these objectives carried forward resolutely. There is much opposition because of greed, selfishness and misunderstanding which must be met and conquered even though it costs much suffering.

The local congregations and the brotherhood at large should unite all of the forces available to make our communities better places in which to live and safe places for a child to be born. The church has always led in giving a true evaluation to personality and the value of a little child. The guarantee of a future significance to the church will depend upon its continued interest in childhood.

YOUNG PEOPLE

Children and Youth

By Grace Hollinger, Elgin, Illinois

Not only do the children of today become the young people of tomorrow, but the young people of today have a very real influence upon the children of today. It is almost safe to say that every young person is the hero of some child. If we will but look back to our own childhood, we will remember how we cast about for a pattern for our lives. How we admired those who were grown up! How we watched every action of the individuals we had set up as our heroes or heroines! Young people are prone to forget what patternmakers they are.



ADMINISTRATION

"Every Child Is the Concern of Us All"

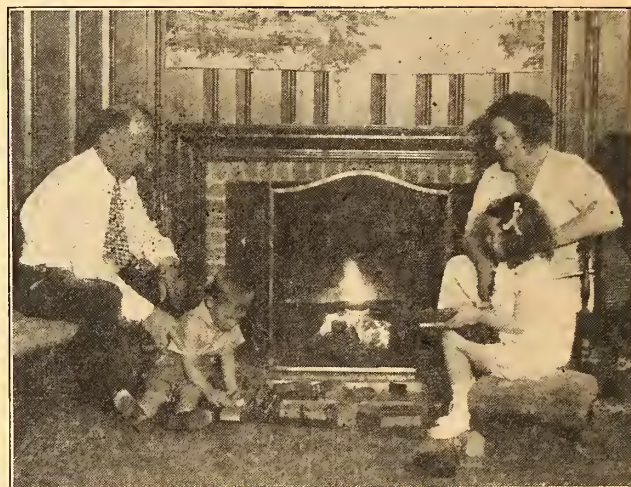
By M. R. Zigler, Elgin, Illinois

The coming of a child is the richest experience known to mankind. Life habits and life plans are changed to make way for this new life that has come out of the unknown into the reality of human experience. The family provides equipment for living. Groups of families unite into communities to provide social and educational facilities so that the child might understand life and prepare to serve for the common good. A large number of communities form into a nation and the nations into a world community.

At every point of human relationship the child is the center of interest. The future of every organization depends upon childhood for its care. Therefore, an intelligent church will concentrate upon the child and its

The youth of today is much concerned about the home, church, community and nation of tomorrow. B. Y. P. D.'s spend much time in studying these items in their Sunday evening meetings. This is particularly true of the study of the homes of tomorrow. Attitudes formed now will have a profound influence upon the future homes of our young people and in turn upon the children of tomorrow. These children of tomorrow will come into a fine inheritance of Christian attitudes on home, community and national issues only as the young people of today become alive on these problems.

Whether it is through their influence upon the children of today or the generation yet unborn, young people occupy a strategic place in the lives of children. Can youth and leaders of youth find in this an added challenge to work toward the development of Christian personalities which in turn shall set themselves to the task of building a Christian world?



CHILDREN

Looking to the Next Year

By Mary Grace Martin, Elgin, Illinois

Now is the time that active pastors and church school workers are completing plans for the next church year. In most places this will begin Oct. 1. Since there is practically no church where children do not attend it is important that a program for children shall not be overlooked. Too often churches have gone on planning the normal activities for adults with little or no thought for the children who accompany the adults to church.

One of the most certain ways to insure careful planning for children throughout the year is for a church to name an individual who is responsible for keeping in mind the place of children in the total program of the church. We call such a person the local director of children's work. Just as an adult adviser of youth is largely responsible for directing and supervising the youth program of a church, so the director of children's work directs and supervises the program for children. Even though the pastor and church school superintendent should also keep in mind the welfare of the children of the church and community, the children's program will likely be strengthened by a director of children's work.

And what are the duties of such a director? Is this just another office wheel to clog the machinery of a church, or is there some important function for the children's director to perform? The accompanying 1939-40 program of children's work suggests some of the avenues of work that are open to this person. For instance, if the general superintendent feels that a workers' conference is not important for the welfare of a school, the director may prove that it is by meeting monthly with the other children's workers. As interest in this small fellowship grows, the entire school will benefit. And if items 5, 8, and 9 are not challenging enough for a director of children's work, she might begin with items 11 or 12. Much of the progress in a program for children will depend on item 4, and quite often it takes a director of children's work to secure the proper materials that will help children and their leaders to grow most effectively. Keeping the needs of children in mind, she is the one most likely to urge the pastor or superintendent, "Don't you think we could separate the younger children from the primaries now?" or "Would you object if we

should try the Brethren Graded Lessons for the juniors as well as for the younger children?"

Much progress is retarded because somebody does not venture. Especially is this true in the children's program of the church. Is your church ready to venture for 1939-40? If not, can you help it to become so? For the sake of the children whom you wish to see guided in the ways of Christ, now is the time to think and plan for them.

Why Both Men and Women Are Needed in Children's Work

Public school leaders have begun to realize of recent years that children have all too many feminine leaders. If a boy is to grow up into a fine specimen of manhood he must have a chance to live with men whom he can copy. Likewise, in church activities, children who have contacts only with women leaders have lost something.

There is still another reason for enlisting the thinking of men leaders in our church task with children. There are problems of an administrative nature in local church and community that fall to the pastor, Sunday-school superintendent and other administrative leaders to think through.

It is therefore a matter for rejoicing that our district and regional cabinets are already enlisting the help of men who in one way or another have a contribution to make to the field. Here are the names to date:

Orville Booth, who has been director of children's work for the state of Washington for some years.

Professor E. R. Shober, Department of Education, Bridgewater College, member of Second District of Virginia cabinet (representing public education).

Murray Wagner, Second District of Virginia cabinet (after Sept. 1).

Samuel Harley, Southeastern Regional representative on regional cabinet (representing pastors).

Joe Van Dyke, Michigan cabinet of children's work (representing the public school).

Harvey Hostetler, Michigan cabinet of children's work (representing the pastors' viewpoint).

J. D. Reber, studying problems of community co-ordination and child welfare for our total denomination.

Arthur Morris, Northern Indiana cabinet of children's work.

There are also two regional executive committees of children's work functioning, of which membership is as follows:

Southeastern Region: Lois Eller (chairman), Mrs. Paul Bowman, Mrs. Minor Miller, Miss Katie Bowman, Samuel Harley, Raymond R. Peters, regional executive secretary.

Manchester Region: Mrs. Paul Halladay (chairman), Miss Fern Price, Mrs. Virgil Stinebaugh, Mrs. J. D. Reber.

WOMEN'S WORK

The Welfare of Children Depends on Their Home Life to a Great Degree

By A. C. Mow, Director of Women's Work

To every woman interested in the Women's Work program of our church—and the total adult program of our church—the above sentence should seem so absolutely true that it would be redundant to attempt to prove it. The first statement made in the Ten Year Program for Child Welfare is the prerequisite of "parents who have trained themselves for the job, who see home building as an art; community facilities for progressive parent training under adequate leadership." "It is never too late to learn," should be a statement of a faith held doubly true by parents, who although grown to the stature of men and women, have much to learn about their job of parenthood. Since each generation brings its increasing demands and the job of being a parent changes from day to day, the wise parent needs to keep renewing his knowledge continuously and keep himself trained up to date.

The second statement made is: "Parents who also understand themselves and are growing within their own personalities. Parents who are people." Christian parents, both men and women, must have a forward-moving goal and the sense of awareness which keeps them ever finding the best ways of entering into further truth. It is always true that:

"New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still, and onward
Who would keep abreast of truth."

Parents, and especially Christian parents, into whose hands children have been entrusted, do well to know the sources of helpful literature. On page 2 of the Christian Education and Missionary Literature Catalogue, many fine materials are listed; and also in the Loan Library Catalogue, on pages 4 and 5, also 9, 11, and 12-16. From these materials alone, almost any parent may receive help equivalent to a course of study. With a wealth of excellent books on the subject of the home, parent education, family life, personal development and child training, it is not necessary that a postgraduate course be taken in a university. Parents have such help very near their own doors.

ADULT

Adults Can Do Most for Children

"Children's workers cannot go much farther till something happens to adults."

Take it any way you will—today belongs to adults. They are the voters, the taxpayers, the members of important boards and committees. It is true that children can do more about the world of tomorrow, and youth

are chafing to take up the reins. But for actual change of today's world of turmoil we must turn to adults.

And what can adults do about the problems of children? Our own Ten Year Program of Child Welfare—as quoted in another part of this department has in it nine out of eleven points that belong partly at least to adults to solve. Here they are, in brief:

1. Provide for the education of parents for marriage, parenthood and home building—every parent in every community.

2. See that parents have opportunities to live their own lives abundantly—"parents are people, as well as children"; and those parents who most nearly are living their own lives well and fully make the best adult companions for children.

3. Do something about the 23,000,000 unemployed in America. A father without a job, a mother without food or shelter or certainty for her family—these are dangerous adults. Dangerous first to themselves, second to their children, third to society.

4. Do something about the movies. "The motion picture does more damage than home, school and church all together, can correct."

5. Do something as good citizens to insure a good community, state and national government. "Less than 50% of Americans vote." Much depends, in the next few years in America, on how we Americans vote.

6. Keep war from happening again. "What is the use of putting the best we have into our children if they are to grow up only to be used for cannon fodder?" Begin in your own community to build peace between racial groups.

7. Get back of your public school system—it needs your help.

8. Keep trying to discover what really produces good character. None of us know too much about it yet.

9. Try for a community council of child welfare—all the welfare agencies of your community working together can do what no one agency can do alone.

All these are tasks that must be done by adults—or they will be left undone.

ADULT CHRISTIAN WORKERS

The Authority of the Church September 3

A. The Bases of the Church's Authority

1. Jesus promised to build the church and to maintain it. In Matt. 16: 18, he says: "Thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it." That is good authority. What did Jesus mean by: "Upon this rock I will build my church"?

2. Jesus placed upon the church the responsibility for the destiny of the souls of men. Read carefully Matt. 16: 19 and the Great Commission in Matt. 28: 19, 20.

3. Did Jesus mean to give the church authority in spite of the way that authority would be used? Could it be said: The church was made for man and not man for the church?

B. The Authority of the Church Increases as She Ministers to the Needs of Men

1. Do good and wise men increase the influence of the church? Name some men and women who have contributed to the power of the church. Lincoln said: "God

bless the churches, and blessed be God who in this hour of trial hath given us the churches." Can you give other statements by great people?

2. The church has founded many great institutions that have blessed mankind. Some of them are: (a) colleges and universities—name some of them. (b) Hospitals—can you name some church hospitals? (c) Democratic government—can a democracy be a successful form of government without the principles of Christ? How does the church exercise authority in a democratic country? (d) Moral reform—Dr. Bell said that the churches were his strongest supporters in breaking up the famous red-light district of Chicago. In deep gratitude he said: "I never pass a church without removing my hat." Has the church always been true to such high standards? (e) Organized relief—the head of the Chicago Charities said that religious people gave 90 per cent of all their contributions for relief. Is the government supplanting the state as the chief servant of the poor?

3. Many people are living good lives today because of the influence of the church in their childhood. (a) Have several devout people relate the most precious personal experience in their childhood church. (b) Make a list of the type of experiences given. (c) Does the church where you now worship make possible these kinds of experiences? (d) Make a list of the things the church of today does for her youth that your childhood church did not do (as summer camps).

4. The authority of the church lies more in her power over the inner thoughts and emotions rather than in rules and regulations. Do you agree or disagree with this statement? Illustration. A good Christian father was deeply concerned about his high school daughter. He said: "I cannot go to her parties, it is not the custom to send a chaperon; I must put a chaperon in her heart."

CORRESPONDENCE

Women's Work Conference of Middle Maryland

The Women's Work Conference of Middle Maryland was held in the Hagerstown church. The theme of the meeting was: "Christ in Personal Living."

The meeting was called to order by the president, Sister Mae Rowland. The devotional period was conducted by Sister A. M. Dixon. The address of welcome was by Sister P. L. Huffaker.

We had good reports from the directors of the different departments: Aid, Bible, Mission, and Home Enrichment. The reports from each group showed that Women's Work in Middle Maryland is growing and that the women are interested in the growth of the church at home and abroad.

Sister Levi Zeigler of Southern Pennsylvania gave us a fine address on Building Sound Church Habits in Our Homes. Sister E. C. Bixler's topic was: Our Women and the Temperance Program.

After a basket lunch the afternoon program was as follows: Devotions by Sister Edith Long; address, How Can Our Women Best Help Teach Others to Be Better Church Workers? Sister Ralph E. Shober of Frederick, Md. Our offering amounted to \$22.56.

We re-elected the following officers: secretary and treasurer, Sister Ruth Reichard; home enrichment, Sister Earl Coffman. We were very fortunate to have East-

ern Maryland, and Southern Pennsylvania represented at our meeting. Sister Florence Thomas of Eastern Maryland gave us a talk on Understanding the Hearts of Our Boys and Girls.

Our president is to represent our district at Conference, also will appoint two delegates to Regional Conference at Roanoke, Va. Pleasant View extended a cordial invitation for another year.

Boonsboro, Md.

Vergie M. Fahrney.

Passing of Paul R. Miller

(See poem entitled, Morning, page 20)

Paul Raymond Miller, son of Eld. Martin H. and Ida Ranck Miller, was born near North Manchester, Ind., Feb. 6, 1909, and passed away in Santa Cruz, Calif., July 14, 1939, aged 30 years, 6 months and 8 days. He came to California as a child of two years. He was baptized by his father at the age of ten and ordained to the ministry in 1933. He was married to Grace Evelyn Rupert, June 18, 1935.



Surviving him are his widow and two small sons, Edward Leroy and Roger Marvin; and his mother, all of Reedley; one sister, Mrs. Bessie Maxwell of San Jose; three brothers: Don C. of Orange Cove, Robert H. of

Fresno and C. B. of Bakersfield, Calif.

He had gone on July 10 to camp at Mt. Hermon, taking with him a group of young people. On Tuesday evening he became ill, and on Thursday evening was removed to a hospital in Santa Cruz, where it was found he had infantile paralysis. He passed away the next day, the disease having paralyzed his throat.

A short graveside service was conducted by Eld. D. F. Sink on July 17 and he was laid to rest in the Reedley cemetery. A memorial service was held in the church at a later date.

Paul graduated from Reedley high school and junior college and also spent some time at La Verne College and Bethany Biblical Seminary. He was an active worker in his church, in the B. Y. P. D. and in his daily pursuits.

His years were few but he had lived much. In his home he was a kind and loving husband and father; to his widowed mother, a dutiful son; to his colleagues in the ministry, a dependable comrade, willing to serve and to co-operate. Men of the world with whom he had worked in business offices pause to pay high tribute to his Christian character and influence. In short, all the phases of his brief and busy life may be characterized by the one word, faithfulness.

Reedley, Calif.

Mrs. Mamie Sink.

Young Adults at Camp Mack, August 23-27, 1939

The third Young Adult Camp will be held at Camp Mack, Aug. 23 to 27. Registration begins on Wednesday evening and camp closes Sunday noon.

The camp is organized and will be conducted again largely upon a self-directed camp basis. It will pro-

vide morning worship, vespers and campfires. There will be discussions on topics of special interest to this age group.

Plan to be present and share the recreation, rest, fellowship and inspiration which this camp provides.

The fees are \$5. Since young married people are urged to attend, it will be of interest to know that there is no charge for children three years of age and under. There will be a fee of \$2 for children four to nine years of age. For children above nine the regular fee of \$5 will be charged.

Mr. Frank Plachte, a German refugee who was brought to Camp Mack by the Young Adult group of last year, will be there for our camp.

Leaders for the camp include: T. G. Weaver, dean; Mrs. Weaver; Dan West and Mrs. West; Alvin Brightbill and Mrs. Brightbill; D. D. Funderburg; Mrs. R. H. Miller. There will be someone to care for the children.

You know the needs for camp life. Bring plenty of bedding.

Tell all Young Adults in your group and surrounding churches about this camp. For further information get in touch with any of the following committee: Eldo Miller, 1107 Crescent, Ft. Wayne, Ind.; Willis G. Johnson, 4114 Washington St., Indianapolis, Ind.; Floy Bowers, Wakarusa, Ind.

Wakarusa, Ind.

Floy Bowers.

Passing of Elder J. J. Johnson

Elder J. J. Johnson was born in Uniontown, Pa., on Feb. 22, 1882, the youngest of the eight children of John F. and Marguerita Johnson. When about eight years of age, he moved with his parents to Fulton County, Illinois, where he grew to manhood. In 1905 he was married to Ella Gruber at Astoria, Ill., where they established their home.



In 1907 he gave his heart to the Lord and three years later determined to consecrate his life fully to his service in the ministry. He and his wife left their farm home at Astoria where they had made a successful start in life to prepare themselves at Bethany Biblical Seminary. Bro. Johnson accepted his first pastorate at Dixon, Ill., in 1914 and after remaining there six and one-half years moved to Omaha, Nebr. While at Dixon he was called to his church's sacred office of eldership. In 1926 he went to Springfield, Ohio, where he served for six years, and then returned to Illinois to work with the Canton church. Since 1934 he has been the pastor of the Logansport, Indiana congregation.

He was always an active member of the local ministerial association with which his pastorate was connected and held offices in each such organization. He prized the fellowship of men of God of other church creeds as well as those of his own, and their respect and admiration was demonstrated by the action of the Logansport Ministerial Association in sending two members, Dr. Francis Reese and Rev. E. L. Gates, to represent it at the final memorial services in Illinois. Bro. Johnson served his own denomination as a member of various local and district boards and as a delegate to the Annual Conferences and to Standing Committee. He

was elder of four churches. Being a man of many talents, he assisted two congregations in their development by planning and helping build parsonages. No job was too difficult or too menial for him if it meant the advancement of the church and the kingdom of God.

He had always enjoyed good health and knew nothing else but to work hard and faithfully, so that although in poor health for a year or more, he continued to serve his church until a failing heart and stomach cancer forced him to bed last March. He failed to respond to medical care, and after several weeks of serious illness, passed to his reward on July 7. Conscious to the last, he slipped off into peaceful sleep after a severe attack from which he did not waken.

He is survived by: his widow; a son, Willis of Indianapolis, Ind.; and three brothers: Daniel and Noah of Astoria, Ill., and Jesse of Uniontown, Pa. Memorial services were held in Logansport, Ind., and Astoria, Ill., where he was laid to rest.

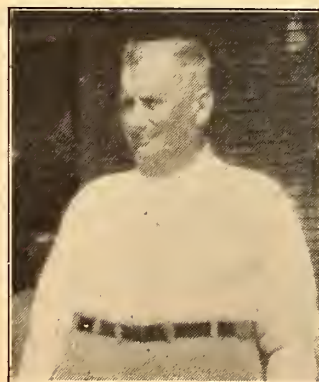
When Bro. Johnson responded to the call of the ministry, he set as his goal a service of twenty years of the prime of his life in the active preaching of his Master's gospel. That goal was realized and passed; but he felt there was too much need of the Word of Life for him to cease, so he continued till he died in the service. He literally gave his life in the service of his Master, and while abilities in other lines of work would doubtless have given a more prosperous life here, he chose rather to try to perform the task which he felt his God had given him to do. When the end came he could conscientiously say, "I have fought a good fight, I have finished my course, I have kept the faith."

Bourbon, Ind.

N. H. Miller.

John W. Huffman

Bro. John W. Huffman was born south of Luray, Page County, Virginia, Nov. 22, 1866. He departed this life in St. John's hospital, Anderson, Ind., June 19, 1939. Brother and Sister Huffman had gone to Anderson to attend the Annual Conference. Together they found joy in attending the sessions of the Conference until the last day. At an early hour the day the Conference closed he suffered a paralytic stroke. Those in the Auditorium will recall prayer was requested for his recovery at the opening of the last session. He never regained consciousness. All that medical skill could do was done, but six days later he left us.



Johnny, as he was familiarly known in his community, was oldest of ten children born to Elder and Sister J. B. F. Huffman. Two of the

ten died in infancy, one after marriage, and the remaining six survive. The age of the deceased at his departure was 72 years, 7 months and 27 days.

Bro. Huffman spent his early years on his father's farm, but in the early twenties of his life he chose the mercantile business as his life's work. He and his wife operated their own store at Rileyville, Va., for more than a quarter of a century. In this his chosen profession he was successful. He knew his customers and was always ready to extend credit to worthy folk. He closed his store twenty years ago and since lived a retired life. He chose, however, to remain among the people who had dealt with him in the Rileyville community.

On June 13, 1894 he was united in holy matrimony to Lora Knicley, also of the Rileyville community. On the forty-fifth wedding anniversary he suffered the stroke. At the time of their marriage Mrs. Huffman was a member of the Baptist church. Later she united with the Church of the Brethren. This act was typical of their marital fidelity. They were truly

devoted to each other. The Huffman home was the minister's headquarters when he was in or around Rileyville. One pastor, Bro. C. O. Showalter, made it his home during his term as pastor. Brother and Sister Huffman had no children of their own.

Our brother united with the Church of the Brethren Dec. 15, 1889. The Huffman clan have been among the leading members of the church in Page County. Elder John Huffman, grandfather of the subject of this article, was one of the first two Brethren ministers in the county. Our deceased brother was true to the reputation of the clan, for the church was very near his heart. He was a lifelong member of the Rileyville church and at various times served as deacon, trustee, treasurer, clerk and superintendent of Sunday school. His business devotion was carried over into the church. He saw to it that no bill was overdue. The church must meet her mission quota. His devotion to the church was evident to the last. He died a long way from home, but the trip he was on was not a joy ride nor pleasure jaunt. It was to Annual Conference. He went there because he was interested in the larger and far-reaching work of the church. Such was his life. He was not perfect, but he trusted in the saving grace of our Lord.

The funeral was held in the Rileyville church on June 21 with Bro. R. K. Showalter in charge. Bro. Showalter was a former pastor here. He accompanied the body from Anderson to Rileyville. He was assisted by Rev. J. E. Hodges of the Methodist church. The writer, pastor of the deceased, was present but unable to take part because of throat infection. The body rests in the family cemetery near by.

Luray, Va.

A. J. Caricofe.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brooks-Wenger.—By the undersigned, in the garden of the bride's home, Mr. and Mrs. Ed Wenger, July 28, 1939, D. Paul Brooks and Rozetta Wenger, both of Empire, Calif.—Niels Esbensen, Empire, Calif.

Brubaker-Moomaw.—By the undersigned, at the La Verne Church of the Brethren, July 22, 1939, Cliff LeRoy Brubaker and Marion Claudia Moomaw.—D. W. Kurtz, La Verne, Calif.

Gustin-Caplinger.—Edward Scott Gustin and Dorothy Marie Caplinger, both of Peebles, Ohio, at the parsonage, by the undersigned.—W. R. Swinger, Peebles, Ohio.

Long-Douty.—By the undersigned, at the home of Mrs. Susan Schwenk, July 9, 1939, Bro. B. F. Long of Mill Hall, Pa., and Ada Douty of Jersey Shore, Pa.—Charles A. Schwenk, Jersey Shore, Pa.

Moon-Whisler.—By the undersigned, in the Church of the Brethren, McFarland, Calif., June 17, 1939, Richard Moon of Waterford and Edith Whisler of McFarland, Calif.—John H. Price, Hemet, Calif.

Parret-Meadows.—By the undersigned, July 21, 1939, at the First Christian church, Fresno, Calif., Edwin Allen Parret and Florence Clay Meadows.—John M. Cox, Clovis, Calif.

Reber-Gibble.—By the undersigned in the Harrisburg Church of the Brethren, July 2, 1939, Carl Francis Reber of Mohrsville, Pa., and Elizabeth Florence Gibble of Harrisburg, Pa.—Henry H. Reber, Mohrsville, Pa.

Stickler-Swinger.—Scott D. Stickler of Bainbridge, Ohio, and Lois E. Swinger of Peebles, Ohio, at the bride's home, by her father.—W. R. Swinger, Peebles, Ohio.

Stong-Gerlach.—By the undersigned, July 8, 1939, at the Church of the Brethren at Fernald, Iowa, Royce Stong and Audrey Gerlach, both of Chicago, Ill.—S. L. Shenton, Des Moines, Iowa.

Thompson-Carpenter.—By the undersigned, at the Rock Run parsonage near Goshen, Ind., June 27, Charles D. Thompson of Wawaka, Ind., and Ruby Louise Carpenter of Topeka, Ind.—J. S. Zigler, Goshen, Ind.

Tunley-Showalter.—Ralph R. Tunley and Imogene Showalter, both of Empire, Calif., by the undersigned, in the Empire Church of the Brethren, July 23, 1939.—Niels Esbensen, Empire, Calif.

Yoder-Plaughter.—By the undersigned, at the Church of the Brethren, Fresno, Calif., July 23, James Yoder and Alta Plaughter, both of Fresno, Calif.—C. H. Yoder, Fresno, Calif.

FALLEN ASLEEP

Baker, Anna Mary, daughter of John and Lydia Ulrich, was born near Pleasant Grove, Kans., April 20, 1860, and died at her home in Santa Ana, Calif., July 24, 1939, after a brief illness. Sept. 1, 1878, she was married to John W. Baker and they made their home in the community where she was born until 1899

when they moved to Colorado. Soon after her marriage she and her husband united with the Church of the Brethren and she found great joy in her Master's service. She was devoted to the church and served in many capacities. She taught a Sunday-school class nearly all her life until recently when failing health compelled her to give up her class. In 1925 the family came to Santa Ana where she lived until her death. Last September Brother and Sister Baker celebrated their sixtieth wedding anniversary, with all their children, ten in number, living and present at the anniversary. In nearly sixty-one years of married life only twice had death touched any of their posterity, two grandchildren having gone on before. She is survived by her husband, four sons, six daughters, twenty-one grandchildren, eight great-grandchildren, one sister, three brothers and a host of friends to whom her life was a rich benediction. Funeral services were conducted by the writer, assisted by Eld. Fred Flora. Interment in the Fairhaven cemetery, Santa Ana.—A. O. Brubaker, Santa Ana, Calif.

Barnes, Trissa, daughter of Henry and Martha Ritenour, was born March 17, 1888, and died at her home at White, Pa., July 19, 1939. She was married to W. E. Barnes, pastor of the Elbethel Church of the Brethren. Besides her husband she leaves eight girls and one boy, eight grandchildren, her father, two sisters and seven brothers. She was a faithful member of the Brethren church at Elbethel, attending services regularly until her death. Funeral services were conducted by the undersigned in the Elbethel Church of the Brethren. Interment in the Eutsey cemetery.—J. Ewing Jones, Connellsville, Pa.

Bashor, Sister Katherine H., died suddenly at her home in Roanoke, Va., May 12, 1939. She was born in Dauphin County, Pa., Feb. 11, 1880. She was the daughter of Joshua and Hannah Hoffer. She was married to Guy Tildon Bashor of Jonesboro, Tenn., Sept. 10, 1912. She is survived by her husband and two children. Sister Bashor joined the Church of the Brethren when very young and was a faithful and willing worker in the church. Funeral services were conducted at Central Church of the Brethren by Bro. M. Guy West. She was laid to rest in the Evergreen cemetery, Roanoke, Va.—Mrs. Karl Bashor, Roanoke, Va.

Bowers, Mrs. Stella F., aged 43 years, wife of Jesse N. Bowers, a well-known resident of the Weyers Cave section, died July 15, at the Rockingham Memorial hospital in Harrisonburg, following a year's illness. She had been in failing health for twelve years. She was the daughter of the late Marshall and Mary Flory Garst of the Bridgewater section where she made her home before coming to Weyers Cave seventeen years ago. She was a faithful and active member of the Pleasant Valley Church of the Brethren. She was possessed of a beautiful Christian character and was beloved and esteemed by all who knew her. She was untiring in her efforts in church work and contributed largely of her services whenever called upon. Besides her husband she is survived by a daughter, one brother, two half brothers and one sister. Funeral services were held at the Pleasant Valley church, conducted by Pastor Minor M. Myers, with interment in the nearby cemetery.—Frank S. Driver, Weyers Cave, Va.

Brubaker, Mary A., daughter of Jonathan and Susan Frantz Brubaker, was born near Carlisle, Ohio, April 20, 1860, and died May 31, 1939. At the age of five years her parents moved to Illinois, locating between Girard and Virden. There she grew to womanhood and lived in that community until 1917 when she moved to Virden. She cared for her aged father until his death in August of 1921. For the past eighteen years she spent most of her time in La Verne, Calif. During four of these years her oldest sister, Mrs. I. H. Crist, lived with her. Most of the last five years were spent in the home of her sister, Mrs. Diana Vaniman. She was the fourth of six children. Two sisters, twenty-one nephews and nieces and a host of near relatives and friends survive. She accepted Christ in her youth and gave herself in complete devotion to her church until the end of her life. A liberal offering to the church only two days before her passing was her final expression of this devotion. Her life had been one of unusual helpfulness and great concern for others. Many years were spent in caring for her aged parents. Her early years were attended with great suffering, but later her health improved. She took a business course in Mt. Morris College and had much experience in business throughout most of her life. She was interested in schools, church and community betterment, supporting all good causes with her talent, influence and finances, having contributed very liberally to college, old folks' home, church and missions. Funeral services were held at the La Verne Church of the Brethren, conducted by Bro. G. K. Walker. Six great-nephews served as pallbearers.—Grace Hileman Miller, La Verne, Calif.

Byer, Sister Adeline Plank, died in the home of her son, Charles, of Egeland, N. Dak., at the age of 88 years, 5 months and 26 days. She was born in Darke County, Ohio, Jan. 12, 1851. Aug. 13, 1868, she was married to John F. Byer at Gettysburg, Pa., and became a member of the Church of the Brethren May 15, 1872. To this union four daughters and eight sons were born. Sister Byer and her family came from Iowa to Townner County, N. Dak., in 1896, and located on a homestead. Brother and Sister Byer had much to do as a missionary family in moulding and Christianizing the community, using their homestead as a meeting place for the Egeland Church of the Brethren. Sister Byer was ever faithful to her post of duty in the church and commu-

nity, and was not afraid to stand for truth and right, and remained loyal to God and to her church.—J. M. Myers, Cando, N. Dak.

Case, Zora Myrtle, daughter of D. E. and Senith Setty, was born April 12, 1893, and passed away Feb. 13, 1939. She gave her life to her Savior at the age of sixteen years and found great joy in serving her Lord. She was married to Frank Case on Aug. 15, 1915. This home was blessed with four girls and one boy. Zora was of a kindly disposition and took a great interest in her children and home. She suffered affliction for several years but bore it patiently. Surviving are her husband, five children, father, one brother and many other relatives and friends. Funeral services were conducted at the Strait Creek church by the pastor, the undersigned, assisted by Rev. Geo. H. Groh, pastor of a neighboring Methodist church. Burial was in the cemetery near the church.—W. R. Swinger, Peebles, Ohio.

Frey, Julia Anne, was born Sept. 4, 1861, and died July 23, 1939. She united with the Church of the Brethren early in life. Funeral services were held by the writer in the Sand Spring church, with interment in the family cemetery near Glade Farms, W. Va.—B. B. Ludwick, Markleysburg, Pa.

Galentine, Vera Ruth, daughter of Charles and Ida Schrock, was born Feb. 14, 1913, at Grand Junction, Colo., and died following a brief illness, June 26, 1939, at her home near Norcatur, Kans., where she grew to womanhood. She accepted her Lord at the age of thirteen and united with the Church of the Brethren, continuing faithful to the end. March 12, 1931, she was married to Frankie Galentine. Two children were born to this union. She is survived by her husband and children, her father and mother, two brothers and two sisters. Funeral services were conducted by the writer in the Norcatur Methodist church, and the body was laid to rest in the cemetery near by.—D. W. Kesler, Quinter, Kans.

Graybill, Sister Barbara G., daughter of the late John and Eliza Graybill Hershey, was born Nov. 4, 1862, and died July 8, 1939. She was a member of the Church of the Brethren. Her life was a beautiful example of simple Christian faith. She is survived by her husband, four daughters, three sons, thirty-two grandchildren, fifteen great-grandchildren, one sister and two brothers. Funeral services were held in the Graybill's Church of the Brethren by the home ministers. Interment in the adjoining cemetery.—Amanda Weaver, Lititz, Pa.

Hokinger, Sister Minerva Sivergard, was born Sept. 12, 1908, and died June 30, 1939. She was a member of the Church of the Brethren and is survived by her husband, two daughters, one stepdaughter, one stepson and her parents, Samuel and Anna Sivergard of Akron. Funeral services were held at the Akron Church of the Brethren by Brethren Harvey Markley and Reuben Myer.—Amanda Weaver, Lititz, Pa.

Johnston, Bro. Frank McClellan, passed away at his home in State Line, April 2, 1939. He is survived by his widow, Sister Emma K. Johnston, three sons, one daughter, five stepchildren, his father, one sister, one half brother and four half sisters. Funeral services were held at Shanks church near Greencastle, conducted by Brethren Niswander and Landis.—Mrs. J. A. Weaver, Greencastle, Pa.

Plum, Sister Ruth, daughter of the late John and Elizabeth Oberholzer, was born near Greencastle, Pa., forty years ago, and died very suddenly in Hagerstown, Md., April 1, 1939. Her husband preceded her in death almost nineteen years ago. She is survived by one son, five brothers and sisters and her stepmother, Mrs. Ida Oberholzer, of Hagerstown. Funeral services were held at Shanks church near Greencastle, with Brethren Hunsberger and Mentzer officiating. Burial was made in the adjoining cemetery.—Mrs. J. A. Weaver, Greencastle, Pa.

Rhoads, Sally, died June 1, aged 81 years. Surviving are her husband, J. H. Rhoads, one son and two grandchildren. Funeral services were conducted at the Strait Creek church by the writer. Burial in the Sinking Spring cemetery.—W. R. Swinger, Peebles, Ohio.

Rich, Henry L., a pioneer of this community and of the Parson Church of the Brethren, was born Nov. 1, 1863, near Bloomington, Ill., in McLean County, and died June 15. He was baptized about forty-five years ago by the late Eld. Sydney Hodgson. He was married to Elizabeth Murray March 29, 1885. His wife, four daughters, two sons and eleven grandchildren survive. Two daughters and one son died in infancy. He called for the anointing before passing away. Funeral services were held at the Rude funeral home by the writer, assisted by Pastor Paul J. Swigart. Burial in the Brethren cemetery near Parsons.—John S. Clark, Parsons, Kans.

Schubert, Levi C., was born Oct. 22, 1861, in Hancock County, Ohio. He was the son of Leander and Susana Schubert. As a young man he united with the church and was soon called to the deacon's office. His relation to the church was outstanding, especially in music, teaching and his loyal support of mission work. He gave \$4,000 to our Africa mission alone. Bro. Schubert came with his family to Payette Valley in 1904. The Valley was then unclaimed and he did his part in making this now productive area bloom like a rose. He also assisted in establishing the Fruitland and Payette churches. Aug. 9, 1883, he was married to Rosa Stahl. To them were born one daughter and four sons. His wife and one son preceded him in death. In 1931 he was

married to Ellen Bowers who with his four children, fifteen grandchildren and three great-grandchildren survives him. Interment was at Payette, with services in charge of Bro. Harry Thomas and the undersigned.—E. J. Glover, Payette, Idaho.

Showalter, Rosanne, was born at New Enterprise, Pa., April 19, 1864, and died at her home at Williamsburg, Pa., July 5, 1939. She was the daughter of John and Catherine Snowberger Sollenberger and was the last member of the family of eight children. She was married to Isaac A. Showalter on Jan. 2, 1890, at Fredericksburg by Bro. Geo. W. Brumbaugh. Her husband preceded her in death more than eleven years ago. She is survived by one son, two grandchildren and one great-grandchild. Sister Showalter was an active member of the Church of the Brethren for many years. Funeral services were conducted by Bro. Ernest A. Brumbaugh, assisted by Bro. Isaac B. Kensinger in the Fairview church. Interment was made in the Fairview cemetery.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

Williamson, Thomas H., was born Oct. 25, 1867, near Elmvile, Ohio, and became a member of the Church of the Brethren at the Old Ridge church near Elmvile. The Brethren had not held services in this church for many years but he still held to the church of his choice. He died May 14, 1939. Funeral services were held at the Ridge church, conducted by the undersigned, pastor of three near-by churches. Burial in the Dunkard Ridge cemetery.—W. R. Swinger, Peebles, Ohio.

Zimmer, Barbara Gruenbauer, was born in Bavaria, Germany, June 9, 1848. She came to Grand Rapids in the autumn of 1870. She was married to Joseph Zimmer in Big Rapids in October of 1874. To them were born six children. The husband died Dec. 30, 1925. Sister Zimmer passed away July 3, 1939, having been a member of the Church of the Brethren at Rodney for more than forty years. Funeral services were conducted by the writer, assisted by Eld. Ezra Flory at the local funeral parlor.—David P. Schechter, Mt. Pleasant, Mich.

CHURCH NEWS

California

La Verne.—We met in council July 18, and elected Albert Hollinger, Fred Butterbaugh, E. R. Snell and Mrs. J. R. Hanawalt, as delegates to district meeting to be held here Sept. 4. Mrs. James Bowman, E. R. Blickenstaff, Mrs. Earl Brubaker and Bro. S. J. Miller are alternates. A query was sent to district meeting asking Annual Meeting that the Pacific Coast area be placed in a four-year cycle with the other areas of the brotherhood for the location of the Annual Conference instead of its coming to the coast every seventh year. Henry D. Shepherd and wife were installed into the ministry by vote of the congregation. Bro. Edgar Rothrock of the General Ministerial Board and Bro. J. P. Dickey of the district committee assisted by Pastor D. W. Kurtz officiated. C. I. Myer, church clerk, reported thirty-five baptisms during the past quarter. Our church co-operated in a community daily vacation Bible school, June 12-30; 104 out of a total of 275 boys and girls were enrolled from our Sunday school. The writer was superintendent. Philip and Charles Davis, Daniel Miller and Lois Billsboro served as teachers, assisted by Bernice Brandt, Geraldine Schisler, Kathryn Cullen, Doris Hanawalt, Loretta Fink and Virginia Garvey of our Sunday school. A two weeks' school was held at the Mexican Protestant church from July 5 to 18, with 100 enrolled. The writer was superintendent, with Barbara and Philip Davis, Maxine Van Fleet and Donna Garvey as teachers. Daniel Miller directed a temperance educational poster project. The Berean Builders, young married people's class, is very active this summer as a large number of college alumni are spending the summer vacation in La Verne. Union Sunday evening meetings will be held in our church during August.—Grace Hileman Miller, La Verne, Calif., July 24.

Colorado

Haxtun.—The mother and daughter organization held a picnic July 21. Brother and Sister Merle Switzer's letter of membership from the Denver church was received June 25, and we welcome them back. June 25 a vesper service around a campfire was observed instead of the usual church services. Our annual Sunday-school picnic was held at the city park July 28, and all enjoyed a day of fellowship. Recently our roll has been revised because of so many moving away. We now have a membership of 206. The regular monthly teachers' meeting was held at the R. P. Baker home June 24. The Ladies' Aid met at the home of Mrs. Louis Koch on June 29 and quilted. July 27 they met at the church for election of officers and elected Mrs. Herbert Erickson president; Mrs. Nellie Baker, vice-president; Mrs. Grace Amack, secretary-treasurer; Mrs. Otis Dinsmore, Mrs. Ruby Heaston, Thelma Hofmeister, superintendents; Mrs. E. F. Weaver and Mrs. Warren Wood, auditors. At this meeting a committee was appointed to find and present our old constitution or draw up a new one. A bazaar and supper is being planned to help raise funds. We were glad to have the male quartet of McPherson College with us at the morning service July 30. There was a good attendance and the program was appreciated.—Mrs. Warren D. C. Wood, Haxtun, Colo., July 31.

Idaho

Nampa.—The church at Nampa has been privileged to have Prof. R. E. Mohler of McPherson, Kans., with us during Eld. M. S. Frantz's three-weeks' vacation. A district men's meeting was sponsored by Nampa. A fellowship supper was enjoyed and the McPherson College quartet gave a program. Bro. Mohler gave an inspiring address. The McPherson College quartet made three appearances at Nampa, including the program at the district men's meeting. They sang at a chicken dinner served by the Ladies' Aid and at the regular morning service on July 23. The ladies presented the church with 150 new folding chairs.—S. B. Keim, Nampa, Idaho, July 27.

Illinois

Astoria.—Since our last report three letters have been granted. A temperance play, *The Prisoner at the Bar*, was presented in the high school with some of the characters from our church. A number of our young people attended the district rally at the Allison Prairie church, April 23. April 30 was the general exchange of pulpits in all churches of the district, with Bro. Dewey Cave from Liberty preaching for the Astoria church, Bro. Lester Fike going to Peoria, Bro. I. J. Gibson going to Liberty. Astoria and Woodland congregations united in a program on Mother's Day. Bro. William Beahm was our guest speaker and Sister Beahm gave a talk at the evening session. May 28 a missionary message was given, illustrated with stereopticon slides, *Chinese Life, Christian and Non-Christian*. Astoria, Woodland and Canton churches have taken up the support of Sister Olivia Ikenberry of China. June 2 the mothers and daughters entertained the mothers and daughters of Woodland, with Mrs. W. N. King of Fairview as guest speaker. Bro. W. M. Kahle and family from Troutville, Va., were with us two evenings, June 28, 29, and his presentations were very impressive. He also spoke at the W. C. T. U. meeting in the afternoon. July 2 Woodland and Astoria B. Y. P. D. groups presented a peace play, *Gas*, sponsored by Pius Gible, peace secretary of Astoria. A number of our young people are planning to attend camp this year. Bro. Fike and a number of young people attended the sectional meeting at Panther Creek July 16. Bro. William Beahm was speaker for the afternoon program. The C. W. meetings were discontinued through July and August. Delegate to district meeting is Paul Rhoades, with C. C. Gruber as alternate. June 18 Bro. Heisey gave us an inspiring and helpful message. June 26 Bro. A. P. Becker from Idaho gave a spiritual and timely message.—Rose Wickert, Astoria, Ill., July 26.

Mount Morris.—On June 21 the Mount Morris congregation met to give a reception to the new members received into the church since Sept. 1, 1937, with one hundred attending. Thirty-one of the new members were received by baptism, and thirteen by letter. On July 16 eight more were added by baptism, seven of these coming from the union Sunday school of the Salem church, and one of our own number who was ill at the time of the Easter baptisms. Plans have been made for the unified service, which was approved by the church and is to be tried for a period of six months beginning Oct. 1. On June 24 three carloads of workers went to Elgin to confer with the Children's Workers about the plans. During the summer months we are beginning the Sunday morning services with Sunday School at nine and the church service at ten. The young people of the four churches of Mount Morris are conducting the Sunday evening services for the summer months on the campus, featuring varied programs of music and different speakers. On July 18 the church met in council and elected the officers for the coming year. Bro. Eldo R. Henricks was again elected elder.—Irene Hecker, Mount Morris, Ill., July 28.

Walnut Grove.—The B. Y. P. D. sectional meeting was held here May 7. The Manchester volunteer group was with us that day and gave the play, *Brothers*. On the fourth Sunday of May three young people were baptized. We held our love feast May 30, with thirty-five communing. On the next evening we took communion to Bro. Albert Markman, who has been unable to worship with us for some time on account of illness. Four of our members attended Annual Conference. The township vacation Bible school has just closed. It was held in our church, with our pastor, Bro. Oliver Dearing, directing. The average attendance was forty-four. We were glad that Bro. I. D. Heckman and Brother and Sister H. V. Stutsman and daughter, Eileen, could be with us July 23. We are celebrating the eightieth anniversary of the church Sept. 10. Bro. Rufus D. Bowman of Bethany Biblical Seminary will bring the morning and afternoon addresses. Visitors are cordially invited. Several from here attended the sectional meeting at Kaskaskia last Sunday.—Mrs. Oliver Dearing, Calhoun, Ill., Aug. 3.

Indiana

Center.—We have been having some very helpful services. Our attendance has dropped some due to illness. On the first Sunday in June our church and Blissville had a joint meeting at our church. Bro. Otho Winger gave the messages and an enjoyable social time was had at the noon hour. June 18 after church services the majority of our members went to the lake and witnessed a very impressive baptismal service when two were baptized. The Ladies' Aid and Sunday school furnished the paint for the outside of the church. The Fourth of July

picnic was held in the church yard and everyone helped paint the church. July 16 Dr. Homer Burke spoke to us.—Mrs. Dorcas Ritenour, Lapaz, Ind., July 26.

English Prairie.—We met in council July 7 and elected Bro. Charles Light and Sister Pearl Bontrager delegates to district conference at New Paris, with Sister Mary Burger and the writer as alternates. Our harvest meeting will be held Sept. 3. Our revival will begin Oct. 8, with Bro. Leo Miller of Fort Wayne as evangelist. Our communion will be held on Oct. 23. We had our annual social gathering at the church on July 18. A large number enjoyed ice cream and cake. July 16 the B. Y. P. D., directed by Bro. Charles Light, presented the play, *The Silver Trumpet*. A collection was taken for the support of Clara Harper. They expect to give the play at some adjoining churches. Sister Myrtle Krontz, a faithful B. Y. P. D. worker, was called from our midst by death recently. July 23 Bro. Edward C. Zook from Chicago preached for us in the evening. We enjoyed his message very much.—Mrs. Chas. A. Light, Howe, Ind., July 27.

Middlebury.—We met in council July 14 and the committees gave reports. We elected the following officers: Sunday-school superintendent, Bro. Glen Bowman; correspondent, Sister Opal Schrock; delegates to district meeting, Brethren Cyrus Steele and Albert Kindy. In September J. Oscar Winger of North Manchester will be with us in a revival. During that time we will have our harvest meeting. Bro. Galen Bowman will be retained as elder. Our interest and attendance have been good during the summer. Some of our members are sick. Our pastor and his wife, Brother and Sister Ira Long, are kept quite busy.—Orpha Mishler, Middlebury, Ind., Aug. 2.

Yellow Creek.—At our last council Brother and Sister Sol Moyer were elected delegates to district meeting at New Paris. Our harvest meeting will be held Sept. 10, with Bro. J. W. Grater as speaker. Our communion will be held Oct. 13.—Gladys Hoover, Foraker, Ind., July 31.

Iowa

Indian Creek.—July 1 closed Bro. Ralph Quakenbush's first year here as pastor, and during that time five have been baptized and three received by letter. We enjoyed the lectures of Bro. W. M. Kahle, and were sorry that more could not be benefited by them as it came in a very busy time. May 26 we had the Boone family, radio gospel singers, with us for community night. Their program was inspiring and entertaining. The Gleaners class sponsored an ice cream social, the proceeds going to the district budget. We spent the evening singing the church hymns. Some of the former members were present and the evening was enjoyed by all. Bro. M. W. Eikenberry, our elder, represented us at Anderson Conference.—Mrs. Ralph W. Quakenbush, Maxwell, Iowa, Aug. 1.

Kansas

Paint Creek.—Pastor Max Hartsough conducted a successful vacation Bible school July 3-14. It closed with a program on July 16, and a picnic was enjoyed by the teachers and pupils on July 14. Forty-three were enrolled. July 12, 13 we entertained the B. Y. P. D. conference and vesper and campfire services were enjoyed. July 21 the workers' conference of this district met with us and an inspiring program was held. The theme was *Church of Today*. Many interesting topics were discussed. A basket dinner was enjoyed at noon. The meeting was well attended and a wonderful feeling of fellowship was expressed and enjoyed throughout the meeting.—Mrs. Ruby Dare, Uniontown, Kans., Aug. 2.

Maryland

Pipe Creek.—Bro. Frank Williar officiated at our love feast on May 7 when the church was filled to capacity. The children gave a pageant, *Learn of Me*, for their Children's Day program on June 18. The vacation Bible school was held the last two weeks in June, with an enrollment of forty-six and thirty-five having perfect attendance. The children made scripture baskets, rag kittens, stencil books, bird nests, scrapbooks, Chinese checker boards, bookmarkers and quilt patches. Their offering of \$11.15 was sent to Africa. The director, Mrs. Andrew Hoff, had four assistants. The Blue Ridge Pioneer round table was held at Pipe Creek June 25. The afternoon was spent in seminars discussing the church and rural life. A fellowship supper was served, followed by vespers at 7 o'clock. Bro. A. C. Baugher of Elizabethtown, Pa., was the speaker. A mother and daughter meeting was held July 21, when Mrs. E. C. Bixler was the speaker. July 23 the B. Y. P. D. gave the play, *These Things Shall Be*. Bro. Edward Ziegler and his wife were with us on July 25, when they gave an interesting illustrated lecture on their work in India. We had several representatives in each group at Camp Peniel. They bring back interesting reports. We are looking forward to Bro. H. C. Eller's coming to hold evangelistic meetings Aug. 6-20.—Mrs. H. Paul Hull, Linwood, Md., July 29.

Westminster.—The Ladies' Aid Society celebrated its fortieth anniversary on May 3 by entertaining the Aid Society from the Meadow Branch church. One hundred and one ate dinner together and an interesting program was given in the afternoon. Four charter members were present. Mother's Day was observed with an impressive consecration service for the babies.

Seven mothers and fathers took part in this service, after which Pastor Curry preached a most appropriate sermon. The mother and daughter banquet was held May 17, with 130 present. The program, Along the Mother and Daughter Trail, was successfully given. May 21 our love feast was held, with Eld. E. P. Schildt officiating. The Men's Work had an interesting meeting May 25, when slides of the Holy Land were shown. The intermediate boys had charge of the devotions and the junior boys acted as ushers. May 31 the young people had a banquet in honor of nine of their members who graduated this year—six from high school, two from college and the pastor from the seminary. Two young men have been baptized. Six of our members attended Conference. The pastor gave an inspiring report the following Sunday. Children's Day service was held June 18. The pageant, God's Garden, was given. A two weeks' vacation Bible school was held from June 12 to 23, with four teachers and three assistants. One hundred and eleven children were enrolled, with an average attendance of 99. The closing program was held June 25. The missionary offering taken each day amounted to \$26. Bro. J. F. Graybill's message on the work in Sweden was much appreciated the first Sunday in July. While our pastor, Bro. A. Stauffer Curry, is away during July and August attending the World Conference of Christian Youth at Amsterdam, Holland, Bro. Ray A. Kurtz of Richland, Pa., is serving the church as pastor. At the morning service July 30, Bro. Edward K. Ziegler preached a most inspiring sermon. Our intermediates and young people are being well represented at Camp Peniel.—Mrs. H. Edgar Royer, Westminster, Md., Aug. 1.

Michigan

Thornapple.—We held our council in June, and received seven letters of membership. Bro. R. J. McRoberts was our representative at Annual Conference. July 2 Bro. Stephen Weaver of Elmdale preached for us. The B. Y. P. D. is still holding meetings jointly with the Elmdale B. Y. P. D. On Sunday afternoon and evening of July 23 the B. Y. P. D. had a conference at Lost Lake near Sunfield. There were seven churches represented, with sixteen young people from the Thornapple church. Our delegates to district meeting are Emma Deardorff and Russell Hartzler. Attendance at church and Sunday school have been on the increase

the past few months. We are praying for more people to find their way to God.—Mrs. R. J. McRoberts, Lake Odessa, Mich., Aug. 1.

Minnesota

Minneapolis.—Since our last report our church building has taken on a new appearance. The vestibule and basement way has been been plastered and is ready for finishing. We have enjoyed several speakers recently. Bro. Anderson brought a wonderful message on Decoration Day. Our daily vacation Bible school was conducted June 12-23, with a good attendance. At the close of the school the classes gave a demonstration of their work. A number accepted Christ as their Savior through these efforts. July 13 we met in council and elected officers. Church and Sunday-school attendance is growing and we are praising God for his goodness and mercy. Bro. R. F. McInay is preaching so that all may understand.—Elmer D. Blocher, Minneapolis, Minn., July 28.

Missouri

Mineral Creek.—The Christian, Methodist and Brethren churches co-operated in a successful vacation Bible school, which closed with a program on June 18, and display of things made by the children. Sister Louise Miller has been appointed local young people's adviser. We are planning for revivals this fall, but the date has not been decided on as yet. Bro. James Mohler represented us at Annual Conference. Mother's Day was observed and a small program was given in the evening. The quartet from McPherson College was with us June 7. Four from our church will attend young people's camp, Aug. 7-12. District meeting will be held at Happy Hill, Oct. 6-9. A number will go from here.—Mrs. Andrew Holderread, Leeton, Mo., July 28.

New York

King Ferry.—Since Bro. Cassady's sickness and death, our pulpit has been filled by a number of different speakers whom we were glad to have visit us. Bro. J. M. Blough was with us two Sundays while he was at Cornell University. June 6 we had an impressive memorial service in memory of Bro. Cassady. A number of pastors and others from different churches took part. The men's chorus sang. Bro. H. D. Jones has been acting as our leader for the past two months. Our delegates to district meeting were C. W. Roller and H. D. Jones. They gave reports the Sunday following the meeting. Our church joined the other churches in a father and son banquet. The fellowship of the different churches working together means so much. July 29, 30 Brethren R. P. Bucher, A. P. Wenger and H. F. King and their wives came to visit our church. Each brother gave a splendid and much appreciated message. At our business meeting in the afternoon Bro. H. D. Jones was chosen as part time pastor, with R. P. Bucher as elder and Bro. C. W. Zimmermann, assistant elder. The Aid had an ice cream social in June and the money was given on our pledge to the building fund. We have a pledge of fifty dollars for the year to the pastor's fund and to the building fund. Five of our young people are planning to attend camp at Elizabethtown during August. The young people had two ice cream socials to help pay their expenses. We are looking forward to our revival the first two weeks in October, with Sister June Yearout of Ajlune, Wash., as evangelist.—Mrs. Gertrude Roller, King Ferry, N. Y., Aug. 1.

Ohio

Lick Creek.—One has been received by baptism since our last report. April 30 the Manchester male quartet was with us and gave several numbers which were appreciated. Our Junior League gave a missionary play May 7, with Mrs. Frank Roesch as director. On May 12 we held our mother and daughter banquet, with Mrs. C. E. Wintringham of the Methodist church as speaker. She showed us a number of her own drawings which were appreciated. May 14 we had a special Mother's Day service, followed by a dedication service for babies. May 21 was missionary Sunday and Brother and Sister Homer Burke and family were with us. Dr. Burke preached our missionary sermon and a missionary offering was lifted. In the afternoon Mrs. Burke showed some interesting things from Africa and in the evening we enjoyed seeing slides of their work and activities. June 14 we had our Children's Day program. July 9 Bro. H. P. Garner of the Silver Creek church preached for us. Following this service Bro. Don Rowe was relicensed to the ministry. On July 18 we held our annual ice cream social which was largely attended by the people of the community. Our young people will present the play, The Silver Trumpet, on Aug. 6. Several of our group have been in the different camps at Camp Mack this summer. July 24 a regional retreat of the B. Y. P. D. was held in our church.—Mrs. Leo C. Stombaugh, Bryan, Ohio, Aug. 2.

Middletown.—We met in council recently, and voted for Bro. C. W. Warstler and his wife to continue to serve the church for another year, beginning Sept. 1. Oct. 1 will be home-coming and rally day. A special invitation is extended to all who have served the church or worshiped with us in the past. The Sunday evening service will be the beginning of our evangelistic meetings, with Bro. C. W. Warstler in charge. The meetings will continue for two weeks.—Margie B. Young, Middletown, Ohio, Aug. 1.

ANNOUNCEMENTS

District Meetings

- | | |
|--|---|
| California, Northern, Empire, Oct. 6-9. | Missouri, Southern, and Arkansas, Peace Valley, Aug. 22-24. |
| California, Southern, and Arizona, Aug. 31—Sept. 4. | Nebraska, South Beatrice, Oct. 6-9. |
| Colorado, Eastern, McClave, Aug. 20. | North and South Carolina, Melvin Hill, Aug. 24-27. |
| Colorado, Western, and Utah, McClave, Aug. 20 (with Eastern Colorado). | Oklahoma, Panhandle of Texas and New Mexico, Thomas, Aug. 22-25. |
| Florida and Georgia, Miami, Oct. 13-15. | Pennsylvania, Southern, Perry (Three Springs house), Oct. 24, 25. |
| Illinois, Northern, and Wisconsin, Dixon, Sept. 2-4. | Pennsylvania, Western, Oct. 25, 26. |
| Illinois, Southern, Decatur, Aug. 26-28. | West Virginia, First, Harman, Oct. 1. |
| Indiana, Middle, West Manchester, Oct. 6-8. | West Virginia, Second, Valley River (Junior), Sept. 7-10. |
| Indiana, Northern, New Paris, Aug. 21-24. | |
| Indiana, Southern, Upper Fall Creek, Aug. 25. | LOVE FEASTS |
| Iowa, Middle, Fernald, Sept. 2-4. | Indiana |
| Iowa, Northern, Minnesota, and South Dakota, Waterloo, Aug. 25-28. | Sept. 10, Yellow Creek. |
| Iowa, Southern, Libertyville, Aug. 23-25. | Oct. 14, Union Center. |
| Kansas, Northeastern, Richland Center, Oct. 6-9. | Oct. 23, English Prairie. |
| Kansas, Northwestern, Quinter, Oct. 20-23. | Oct. 25, Osceola. |
| Kansas, Southeastern, Verdigris, Oct. 27-30. | North Dakota |
| Kansas, Southwestern, Wichita, First, Oct. 13-16. | Sept. 23, Carrington. |
| Maryland, Western, Westernport, Aug. 25. | Ohio |
| Michigan, Shepherd, Aug. 22-25. | Oct. 8, Fostoria. |
| Missouri, Middle, Happy Hill, Oct. 6-9. | Pennsylvania |
| Missouri, Northern, Bethany, Oct. 20-22. | Aug. 20, Maple Glen. |
| | Sept. 10, Garrett. |
| | Sept. 24, Beachdale. |
| | Oct. 1, 6 pm, Markleysburg. |
| | Oct. 15, New Fairview. |
| | Oct. 15, 7 pm, Ambler. |
| | Oct. 18, 19, 1:30 pm, Manheim. |
| | West Virginia |
| | Sept. 17, Mountain Dale. |
| | Virginia |
| | Sept. 9, Johnsville. |

Pennsylvania

Aughwick.—The spring council meeting was held in the Germany Valley church May 8, at which time Bro. Martin Scholten was ordained to the eldership by Elders George Detweiler and Calvert N. Ellis, both of Huntingdon. Two weeks' revival services were held May 14-27, closing with the communion service at which time 135 communed. Brethren Cloyd Shope and Marshall Gilliland were elected deacons and will be installed soon. A two weeks' daily Bible school was held at Germany Valley, Rockhill, Sugar Run and Valley Point during May, June and July. The total enrollment was 256, with 188 having perfect attendance. The junior project missionary offering amounted to \$29, and \$3 were given to district missions. There were twenty-three teachers, and twenty-four cars were used in transportation. July 30 four applicants were baptized. The Sunday-school and church attendance at Rockhill church has been good during the summer. The young people of Sugar Run placed a new rug on the platform, and the Ladies' Aid presented a piano to the church.—Marian Scholten, Rockhill Furnace, Pa., July 31.

County Line.—Our attendance has been fair during the summer as we have interesting Sunday-school and church services. We are fortunate in having Bro. F. A. Myers, our elder, who is pastor of the Connellsville church, to preach for us each Sunday morning. Bro. Jones of Wooddale brought us two messages during Bro. Myers' absence. We enjoyed a one-week revival meeting, with Bro. Walter Berkebile from Rockwood as evangelist.—Mrs. Wm. Nedrow, Jr., Stahlstown, Pa., July 24.

East Fairview.—Our love feast was held May 14. At the morning service Bro. Earl Brubaker preached a sermon appropriate for Mother's Day. Eld. P. H. Sanger of Lebanon was also present at our examination service in the afternoon and officiated in the evening. Recently we closed a very successful Bible school, with 235 pupils enrolled. One hundred and sixty-seven had perfect attendance during the two weeks. Sister Ruth Longenecker directed the work, assisted by Sister Mary Weaver. An offering of almost \$40 was contributed by the children for the support of African babies. Eld. P. J. Forney of East Petersburg spoke at our peace program, giving a very timely message. Our young people recently rendered a public program and Eld. J. F. King gave an illustrated sermon. In connection with our missionary service on May 21 Eld. A. P. Wenger gave a challenging message. Our harvest home service will be held on Aug. 29 in connection with our regular morning worship. We have noticed a big increase in attendance and interest in our Sunday-school and preaching services.—Mrs. H. A. Merkey, Manheim, Pa., July 24.

Elbethel.—We closed a three-week evangelistic campaign July 9 with a love feast. Bro. W. C. Sell of Kittanning, Pa., was the evangelist. A very interesting and inspiring message was delivered each evening by the evangelist, and the attendance was good. Mrs. Sam Ulery told stories to the children. Special music was rendered by the Buchanan Church of God choir, the Flack cousins, the Myers cousins, Luther Harrill and Navy Myers, the Indian Head quartet, the County Line trio, and the Hostetler sisters. The Buchanan Church of God choir assisted with the music each evening. We had visiting delegations from County Line, Wooddale, Mt. Joy, Buchanan Church of God, Clinton Church of God and Indian Head Church of God. One was baptized. We met in council and elected and organized an official board as follows: members of the local ministerial board, Elmer Knopsnider, president; Mary Ulery, secretary; Ruth Coffman, vice-president. Trustee board, D. K. Eutsey, aged 93 years, honorary member for life; Wm. Knopsnider, B. F. Keffer, Sam Ulery. Finance board, John Ferguson, president; Clarissa Ulery, secretary; Ruth Eutsey. W. E. Barnes is chairman of council of boards; Wm. Knopsnider, vice-chairman; Mary Ulery, secretary.—Clarissa Ulery, White, Pa., July 21.

Evereti.—The Southern Cove male chorus favored the Everett congregation with an interesting program on Mother's Day. An offering was lifted of which one half will go for scholarship to Camp Harmony and the other half to the male chorus. May 18 a banquet was given for mothers and daughters. The mothers and daughters of the Cherry Lane church were invited and one hundred and forty were present. An interesting program was given. Our guest speaker was Mrs. C. O. Beery. At our workers' conference it was decided to have a vacation Bible school and to invite our Christian brethren to join with us, as their church burned down recently. Pastor E. M. Detwiler and his wife attended Annual Conference.—Mrs. D. B. Brallier, Everett, Pa., July 25.

Geiger.—Bro. S. S. Blough, pastor of the York, Pa., church, began revival services in this church May 8, which continued for two weeks. He brought many interesting sermons from which were derived many spiritual inspirations. As a result of these meetings six souls were added to the kingdom. We were glad to have good attendance each evening. On several evenings delegations from the neighboring churches were present. We were also favored with musical selections from the male chorus of the Sipesville church, Italian girls' quartet from the Windber church and a girls' trio from the Pike church. Bro. Blough with the assistance of our pastor, Bro. H. Q. Rhodes, visited in every home in the community whether they belonged to this

church or not. Our love feast was held May 28, with eighty-two communicants. June 18 was Children's Day, at which time the children rendered a very appropriate program. July 23 was selected by the cabinet of Circuit No. 4, Western Pennsylvania, for an outing. We were fortunate in having this outing in the Geiger church. This was the third circuit gathering since the organization of the circuit last March. The circuit includes twelve churches, with the organization as follows: Emerson Knepper, Pike church, president; Wilbert Beeghly, Geiger church, vice-president; Dolly Nedrow, Sipesville church, secretary; Gladys Beeghly, Somerset church, treasurer; Ernest Statter, Somerset church, adult adviser. The meeting included a mile and a half hike, treasure hunt, supper furnished by the Geiger young people, vesper services and campfire. There were ninety-seven young people present. The speaker was Bro. Wayne Reiman, and the singing was led by Mildred Nedrow. By these circuit gatherings the young people of the various churches become acquainted with each other, and also receive much spiritual influence and inspiration. The next gathering will be held at the Sipesville church in August or September.—Wilbert G. Beeghly, Somerset, Pa., July 31.

Huntsdale.—Bro. Otho J. Hassinger, our elder, conducted a two weeks' revival meeting and six united with the church by baptism. Bro. Hassinger labored earnestly. May 22 Pastor Luke K. Buffenmyer handed in his resignation so he could enter Bethany in September to prepare for greater service for the Master. His resignation was accepted and July 7 we met in council to elect a pastor. Bro. Otho J. Hassinger was elected pastor for a period of two years. June 25 we observed Children's Day.—Mrs. A. A. Evans, Carlisle, Pa., July 19.

Lebanon.—During June the mother and daughter association held their annual banquet in the Palmyra church. Sister Sadie Helsey addressed the group. Children's Day was appropriately observed on June 18. The Sunday-school picnic was held in Coleman's Memorial park on July 14. Recently Brother and Sister Amsey Bollinger and family from India rendered a fine program at our morning service. Our church is supporting Sister Bollinger. This was her second visit among us since we assumed her support. At our July council Brethren King and Musser of the district ministerial board were present and installed Brother and Sister Quinter Lishey and Brother and Sister Paul Martin as deacons. Newly elected Sunday-school officers include the following: superintendent, Caleb Zeigler; associate superintendent, Lester Royer; superintendent of primary department, Mrs. Lewis Reinhold; associate superintendent, Mrs. Irvin Heistand. Our daily vacation Bible school was directed by Mrs. Lester Royer. Recently we enjoyed a Bible institute of two sessions conducted by Bro. Roy Forney of East Petersburg. July 16 the cornerstone for the new church building was laid, with Eld. Martin in charge of the service. Rev. Pierce Swope, pastor of one of our city churches, offered the invocation. Special music was rendered by our young people's mixed quartet and Bethany male quartet. The address was delivered by Bro. Nevin Zuck, a former pastor, now of the Bethany church, Philadelphia. Lester Royer read a brief history of the church. This history, together with a list of church membership, copies of The Gospel Messenger and Lebanon Daily News, was placed in a box beneath the stone. The work on our building is progressing nicely. The members of the building committee, Elias E. Meyer, Lewis Reinhold and Charles Smith, deserve much credit for their faithful work. Several of our young people are planning to attend Camp Conewago. At the last class meeting of the Bethany Bible class Rev. Williams, a refugee from Russia, spoke of the evils of Communism. We are planning for rally day on Sept. 24. Committees are at work arranging for a joint Sunday-school meeting with the Midway Sunday school some time in September.—Mrs. Carl W. Zeigler, Cleona, Pa., Aug. 2.

Meyersdale.—July 30 at the lesson period in the Sunday school all of the pupils in the upper grades were assembled in the main auditorium to hear an address by Bill Banks, a fine Christian Negro boy from Alabama, who recently received his master's degree from Fisk University. He gave interesting facts about the Negro race and also sang verses from the leading Negro spiritual compositions, giving outlines of just what led to their production. During the morning worship hour Dr. Garry C. Myers of Cleveland, Ohio, spoke upon the theme, When Our Babies Marry. Dr. Myers was a member of the Cleveland Church of the Brethren during the time that our present pastor, DeWitt L. Miller, had charge of the Cleveland congregation. At Camp Harmony last week during the religious assembly conducted by the churches of Western Pennsylvania, Bro. Miller was one of the instructors, and both Dr. Myers and Bill Banks were on the program. Both addresses were appreciated. Pastor Miller, Mrs. Miller and their son, David Leroy, departed upon their annual vacation this morning, going first to Winona Lake, Ind., where they will be joined by Mrs. Miller's parents from North Manchester, Ind., for a two weeks' outing at this place. On Aug. 13 they will return east when Bro. Miller will preach at our morning services and then leave for Bridgewater, Va., to spend the remainder of their vacation with Bro. Miller's parents, Brother and Sister J. D. Miller. Beginning Aug. 6 the local Church of the Brethren will join with the other churches of Meyersdale in the evening union services that have been held since the first Sunday in July and which will close the first Sunday in September. Aug. 13 the union services will be held in our church. With

the exception of Aug. 13 when Bro. Miller will be here to preach, the remainder of the morning services during his absence will be provided for by the ministerial committee of the local congregation. Sunday evening the young people presented an impressive temperance play.—W. A. Shoemaker, Meyersdale, Pa., Aug. 1.

Middle Creek.—Our love feast was held May 24, 25 at the Middle Creek house. Visiting brethren were Harry Neff, Samuel Eshleman, James Moore, Harvey Eberly, Peter Heisy, Christ Gibbel, Paul Myer, and Grant Grube, who officiated. Since our last report visiting brethren at our morning services were Samuel Hess, Milton Stoner, Roy Forney, Earl Brubaker, and Alton Bucher. They all gave us Spirit-filled messages. June 18 we had our Children's Day program. Bro. Roy Forney was our guest speaker. After Aug. 13 we will worship every Sunday morning at the Lexington house until the Middle Creek house is remodeled.—Amanda Weaver, Lititz, Pa., Aug. 4.

Midway.—April 30 Bro. Edward Ziegler, returned missionary from India, delivered the morning sermon. In the evening the a cappella choir of Elizabethtown College rendered a sacred concert. Bro. Charles Cassel officiated at our love feast May 13. Other ministers who assisted were Brethren A. C. Baugher, James M. Moore and Harvey Eberly. The B. Y. P. D. sponsored the Mother's Day program. The theme for this service was Mothers of Yesterday, Today and Tomorrow. The Conference offering amounted to \$142. Children's Day exercises were held June 4. Eld. H. B. Yoder gave the address using as his theme, The Traveler. June 11 Bro. Hiram Gingrich brought a challenging message to the young people and preached at the following service. On June 18 Bro. Cyrus Krall and A. S. Heisey submitted interesting reports of the Anderson Conference. In the afternoon Eld. Nathan Martin gave an address at the Cornwall church. A vacation Bible school, directed by Bro. Cyrus Krall, was conducted June 19 to July 3. There was an average attendance of 205. The daily offerings which amounted to \$40 will be sent to India. At our evening service on July 9 films of India were shown, after which we were addressed by Bro. Ammon Meyer. Guest speakers at our annual home-coming service were Elders J. C. Zug, Nathan Martin and B. G. Stauffer. Slides depicting The Life of Christ were shown at our young people's service July 23.—Nora L. Zug, Lebanon, Pa., Aug. 2.

Scalp Level.—We met in council July 17 at which time the church officers were elected. The ministerial board reported that Bro. Jesse Whitacre will hold our next evangelistic meeting, Jan. 14-28, 1940. Our vacation Bible school was held the last two weeks of June, with an enrollment of ninety-three. Our pastor served as dean of the school. Pastor G. E. Yoder represented our church at the Annual Conference, and brought back a very interesting report. During the summer our church lot was resurfaced, making quite an improvement and providing a place for some recreation for the young people. During August the young people are planning several vesper services to take the place of Sunday evening church services.—Mrs. S. L. Lehman, Scalp Level, Pa., July 22.

Sugar Valley.—A two weeks' series of revival meetings were held, with Bro. John R. Snyder of Tyrone, Pa., as evangelist. This was the third series of inspirational services held by Bro. Snyder in the last ten years. Six were converted before the love feast which was held July 22. July 23 Brother and Sister Elmer Leas and a daughter, with Sister Dotterer and son of York were with us. These two young people led the singing for the morning services. Our young people's society will be represented at Camp Conewago this year. Bro. H. H. Nye of Juniata College gave a challenging message July 30. Sister Nye accompanied him. Since our last report we have papered the church, installed a furnace and running water, and are hoping to have the building painted this summer. Bro. Charles A. Schwenk served for a week as an instructor at a Youth Temperance Conference at Grantham College, Grantham, Pa.—L. Anna Schwenk, Logan-ton, Pa., July 31.

Virginia

Bassetts, Mt. Hermon.—The B. Y. P. D. round table of the Southern district met at the Bassetts church March 14, with a large attendance. Bro. Leland Brubaker gave an interesting message. Our revival was held the last of April and the first of May, closing May 7, with Bro. A. J. Caricofe as evangelist. Eleven were baptized and ten received by letter, making a total of twenty-four additions to the church this year. Bro. David Wampler of Boone Mill recently held a two weeks' singing school, one week at Mt. Hermon and one week at Bassetts church. On July 15 in special council we decided to divide the Mt. Hermon congregation, both groups using the same pastor. In our May council Bro. S. H. Flora was elected to serve us another year. Seven young people and intermediate boys and girls from our church attended Camp Bethel. Brethren Dave Nolen and Alvis Hayes were elected delegates to district meeting which will be held Aug. 2, 9. Quite a large number in our church are enjoying the blessings of tithing. We were saddened by the death of a faithful member, Sister Mary White of Martinsville, who died July 2. We are expecting Bro. Frank Layman of Rocky Mount to be with us in a series of meetings at the Mt. Hermon church in the near future.—Mrs. W. H. Smith, Bassetts, Va., Aug. 2.

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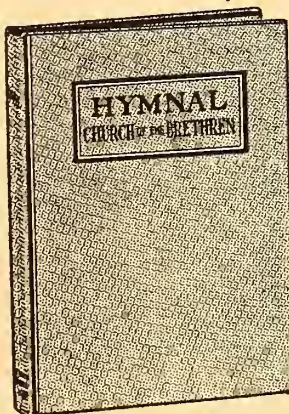
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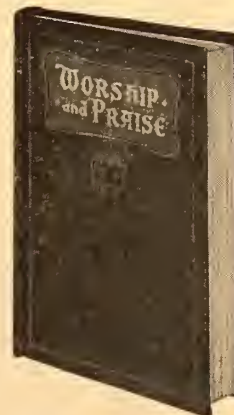
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In this changing world teaching methods change, lesson materials change, all things change. Ever the best is sought.

For some years we have been using our Graded Lessons. It has seemed best to make a change starting with the Beginners.

With the opening of the Sunday-school year, October, 1939, we offer you our New Brethren Graded Lessons. These lessons (2 years) are so written that they may be used interchangeably. Originally printed by the Christian Board of Publication, they have been re-edited by our own editors so as to conform to our church teaching and practice.

These Brethren Graded Lessons have been prepared to meet the needs of the small as well as the large school, of rural as well as city schools.

Lesson Subjects

Just look at the lesson subjects. The numerals indicate the number of lessons on each subject.

First Year FALL QUARTER— Going to Church—2 How God Cares for Us—7 Happy Times at Christmas—4 WINTER QUARTER— Jesus and His Friends—5 My Friends and I—8 SPRING QUARTER— God's Beautiful World in Springtime—3 Our Church—3	Talking to God Our Father—2 Being a Good Helper—5 SUMMER QUARTER— Friends Who Help Us—4 Quests—2 Helping in God's World—3 Stories We Like to Hear Again—4 Second Year FALL QUARTER— Happy Times at Church—2 God's Gift of Home—7 Christmas Time—4	WINTER QUARTER— Stories of Jesus—5 Helping God, Our Father—5 Jesus Showing God's Love—3 SPRING QUARTER— Going to Church—3 Being Friendly—4 Neighbors and Other Friends—6 SUMMER QUARTER— God's Good Gifts—4 Showing Our Love for God—5 Stories We Like to Hear Again—4
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Lesson Material

Beginner Quarterly

The Quarterly is for the teacher and contains abundant material. Some teachers may see fit to use one assignment for several Sundays. These eight Quarterlies will also be appreciated by wise mothers as they help their children with the lessons.

Lesson Leaflet

For each lesson there is an attractive four-page leaflet for the child. The first page has a beautiful colored picture. Covers for binding these pictures preserve them for frequent use.

Pictures

A set of pictures for each quarter enriches the lessons. Many teachers will insist on securing all the pictures when they begin the lessons so they may use more than one in a lesson.

Message to Parents

A leaflet for the parents explains the plan and purpose of each quarter's work. This new feature will be appreciated by the teachers and parents.

Information for Parents and Teachers

There is a folder for each year which sets forth the purpose and material of the year's lessons.

Our new Brethren Graded Lessons for Beginners will be ready for October, 1939. Further announcements will be made later.

Our present lessons will not be available after October 1, 1939.

Brethren Publishing House, Elgin, Illinois

GOSPEL MESSENGER



This grand old tree stands atop Kuan Shan, or Crown Mountain, about three miles west of Ping Ting. Our missionaries sometimes go here for a day or two of rest and relaxation. In the foreground, to the reader's left, are Brother and Sister F. H. Crumpacker. At the corner of the wall stands Sister Olivia Ikenberry. If your eyes are sharp you can make out at least two of the Ikenberry children in the tree.

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August 26, 1939

"I Am a Guest of American Friends"

The following letter from Howard Sollenberger will prove self-explanatory if you read it to the end.—Ed.

Near W—— H—— I met an extremely interesting old man. He had been a scholar and teacher of several decades past, but through the misfortune of war he had lost nearly everything. While investigating in a small village, I met up with this old man in a little cave. He was sitting on the baked mud bed reading the classics. During the distribution he received enough millet to last a month. But after we had explained the why and wherefore of the relief, he came up to ask several questions.

He said that he was a little hard of hearing and didn't get what we had said. First he wanted to know why he had received the millet. He had done nothing for it and it didn't seem quite right to take something for nothing. Then he wanted to know where it had come from. We told him that his American church friends had sent contributions from America so that we could help people who had suffered from the war. "How can I thank them? How can I thank you?" I told him that we didn't need his thanks, but that he should thank heaven.

He replied, "But I will at least remember that I am a guest of my American friends when I eat this millet. America has a good heart." He went on to say that he had used up all but about a handful of millet for his breakfast. When that was gone, he would have had to beg or starve if we had not come. He thanked me again and again and wanted me to write to the American friends and thank them. I promised him that I would the next time I sent a letter.

CHINA AND GENERAL RELIEF FUND

The Annual Conference at Anderson in June made a call to the churches for the year ahead to give \$2,000 per month for China and \$1,000 per month for general relief work in co-operation with the American Friends Service Committee.

Prior to the Anderson Conference we were asked to give \$3,000 per month for China and \$1,000 for Spain. Now that the war in Spain is over our relief work will be carried on for the refugees from Spain or Germany, and wherever there may be need which our relief committee deems a responsibility we should assume.

The foregoing explanation is made especially to those who have sent money for Spanish Relief since the Annual Conference at Anderson.

Contributors may designate money for China relief or for general relief. Those wishing the money to be divided as Conference authorized should designate money for China and general relief.

GENERAL MISSION BOARD

22 S. State St., Elgin, Ill.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, August 26, 1939

No. 34

EDITORIAL

When It Is Useless to Preach

"It is useless to simply preach the gospel when folks are hungry and starving." So writes Bro. O. C. Sollenberger, and the background of his statement is the terrible situation existing in China. Picture in imagination the ruined cities of that land, the homes destroyed and the millions of refugees—many of them with nothing to eat and no place to go.

Yes, it is useless just to say words in such a situation. James would urge a bit of pure religion. John would recommend compassion to the point of helping the man in need. And we read of Christ, that with his teaching and preaching he healed "every sickness and every disease among the people" (Matt. 9: 35).

When it seems useless to preach, remember that there is more than one way to present the gospel. What our missionary meant is that it seems so futile to say just words when actions speak so much more effectively. And so Bro. Sollenberger goes on to say: "Preaching and relief work go hand in hand. . . . Everywhere people are hungry, not only for the loaves and fishes, but for the spiritual food as well." It is useless to preach unless your message is expressed in deeds as well as resounding words.

H. A. B.

When You Sponsor Something

WHEN we saw that long list of distinguished names, some of them very distinguished, set down as sponsors of a great meeting and a great movement we wondered how much it meant to them. Did they really care something about it or was it just easier to write down a few approving words than to justify a negative answer?

Sponsoring has the roots of responsibility in it. See that same syllable in both? The tang of obligation is lurking in its folds. Did you go into it

far enough to get that peculiar flavor when you sponsored that whatever-it-was? Did it smart a little? What did it make you do? E. F.

World Missions and World Peace

THE Church of the Brethren believes in missions. It takes seriously our Lord's final charge. The top notch of interest at the Annual Conference is the Monday missionary meeting. The church paper devotes a weekly department and four special issues every year to this emphasis.

The church interest in peace is also strong and growing. From its beginning the church has stood squarely against the bearing of arms by its own members and now it is against that practice by anybody. It wants to help to do away with war. But how?

It has been suggested that we ought to have missionaries devoted to this special concern. We do have, along with those whose whole business is evangelism direct, some devoted to education, to doctoring, to nursing, to relief, to finance, and sometimes to such necessary activities as agriculture, architecture and housekeeping. And so, why not to peace?

The objective is so praiseworthy that enthusiasm for it could easily make one forget to inquire what the specific work of the peace missionary would be and how he would go about it. We are even suspecting that something has made us forget how closely the whole missionary program is related to world peace.

The foundations of peace are laid in justice, in regard for the right of all. Peace of a sort can be enforced for a time by superior might. But that kind cannot last. There are "things that belong unto peace." Jerusalem ignored them, Jesus saw and said, and so lost her golden opportunity. Nations which ignore them now will do so with the

same dire result. Christian missionaries are great peacemakers because they uphold the things that make for peace.

There are voices calling us to halt the threatened next world war or, if that cannot be, to get it over with as quickly as possible, by placing American resources at the disposal of the democracies. Some of these voices would even find the best peace policy for our church in urging our government authorities to do this. Against this program the MESSENGER would make its feeble but emphatic protest. On the contrary we should like to encourage our people to urge upon our public servants a quite different course.

We share to the full the righteous wrath which all decent people must feel toward the dictator savagery which has been visited upon helpless victims. But redress for these great wrongs will not be found in war. The moral issue is too terribly confused, and it is certain to be more so as the war goes on. There is too much guilt on the "right side" and too much just grievance on the "wrong side" to make possible any nice balancing of right and wrong. Both sides are wrong. The struggle is not in defense of a great ideal. It is a struggle for power and prestige, probably for very existence. It will not be a fight between dictatorships and democracies. It will be a fight between dictatorships, with democracy thrown to the winds, to be recovered again, only God knows when.

Even if the war began with some measure of high idealism on one side or on both sides, that would be quickly lost in the fierceness of the conflict. It must be so in war, for war is hell. In a fight to the death every consideration of truth, honor and decency yields to the desire to win. It was so in the last war and it will be so in this with increased intensity. No matter what the world map looks like when it is over, moral standards will have sunk to still more degrading depths and the world peace problem will be more difficult than now. To solve it the nations will need to begin then where they need to begin now, with a confession of sin and mutual pledges of justice to each other.

It is in frank recognition of these disturbing truths that the Church of the Brethren may find a sound peace policy for this hour. Let us urge our government to approach the contending nations, not with threats of reprisal nor promises of help in war, but with persuasive appeal that they approach each other in the spirit of goodwill, not with demands only but with concessions also, seeking justice for each other no less than for themselves.

If any of our reader "realists" wish to be ex-

cused at this point long enough to go out and have a hearty laugh, let them. When they have recovered their equilibrium let them reflect that the truest realism realizes that eternal verities cannot be mocked. That peace, along with righteousness and joy, is of the very essence of the kingdom of God, and that therefore peace, any peace, personal peace or world peace, can be had only on the basis of the law of that kingdom. That Germans and Italians are of the same soul fiber as are British and Americans and French, and that if these last named peoples can convince the first named that they wish them well and want to treat them justly, they will respond to such advances, they will take care of their dictators themselves and relieve the rest of the world of that responsibility and the fear which they enkindle.

The way to world peace is the way that keeps high in our own esteem and holds high before the eyes of the world "the things that belong unto peace." All honor to our comrades in China and in the other fields abroad who are doing this very thing so faithfully. You have the answer to our question. May the home church be inspired by your noble example to keep the faith, alive and vigorous in this war mad world, the faith that the nations can have peace when, and not before, they are willing to put up the price. That price is justice for all, instead of power for a few.

To make them glad to pay it is our job. There's nothing small or trivial about this, surely. Isn't it worthy of the peace program of a peace loving church?

E. F.

One Impatient Driver

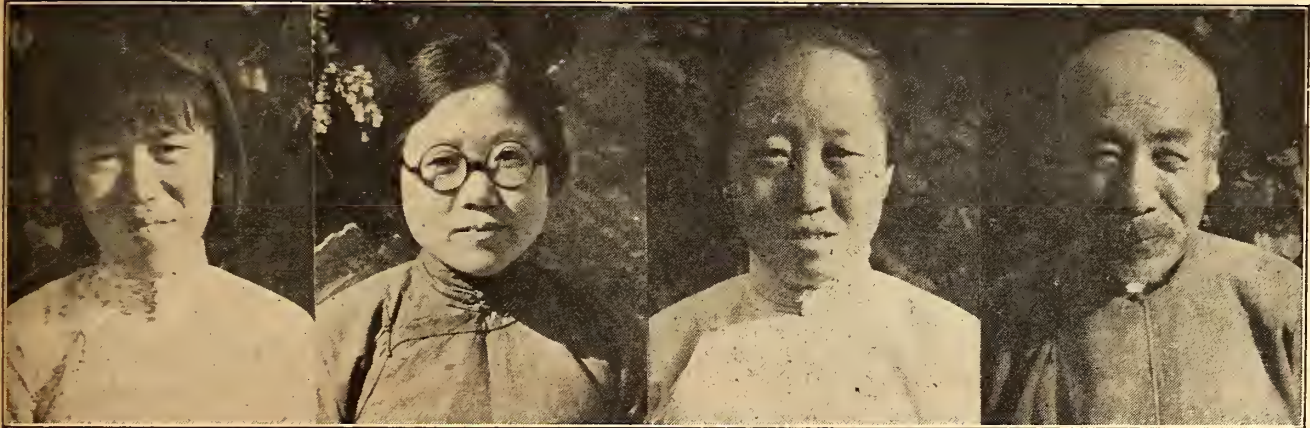
At a railroad crossing a few miles east of Michigan City, Ind., a half dozen automobiles were waiting for a westbound train to pass. In the first of the cars were four young women. In the car next behind them was an impatient driver, that well-known menace of the public highway.

In this case the impatient driver honked his horn incessantly, adding his din to that of the passing train. Then, as the train cleared the crossing the curse of the highway set up an even louder tooting and clashing of gears. The young woman driving the first car became excited and moved ahead—directly into the path of an oncoming eastbound train.

When the wreckage was cleared three of the four young women in the wrecked car were dead or dying. But the honking motorist had contrived to speed on, doubtless to some tryst of no consequence. But it is hoped that the sight of three lives snuffed out at one crossing will make him less impatient at the next.

H. A. B.

ANNUAL CHINA NUMBER



"Tall Miss Chang"

"Little Miss Chang"

Mrs. Chin

"Old Mr. Li"

At the Women's School

BY ANNA CRUMPACKER

WOULDN'T you like to meet a few of the group connected with the Women's Bible School? This school in various forms has been in existence for over twenty-five years. Its aim is to build character rather than to train paid workers.

When the troubles came in October of 1937, the school was a refugee camp until January, 1938. At that time the school was reorganized for young women between the ages of fifteen and thirty. Mothers who had to bring young children were not admitted. The first term, illiterates were admitted; but later on, only those who had finished reading one thousand characters were admitted. More than half of the girls had been former students of a girls' government school. Thus we could do a higher standard of Bible teaching than ever before.

School books were few indeed, even Bibles in such numbers were hard to obtain for awhile. Paper and pencils were at a premium; a few slates or parts of slates were obtainable and some chalk was in stock. Teachers volunteered for service. Others already employed took on new duties. Of this faithful group, I want you to meet a few.

Teachers and Helpers

First, meet *Miss Chang*. "Tall Miss Chang," we call her. She is a married woman; but with us, younger women who read often do not take the husband's family name. She was the first baby carried to church in Ping Ting Chow by her father, who was among the first Christians. While still very young, her mother died, but her father kept her in school. Later she was married into a Christian home. Her husband's parents are in evangelistic work in the Liao area. Her husband is with that large group of Chinese students who are in west China. Only occasionally does a letter come through and this loyal wife spends many lonely

hours. She and her husband are really congenial, they have one little boy. She finished our own grade school many years ago. Later she helped awhile in country work and then was sent to the Union Bible School in Peking where she graduated. She is faculty adviser for student religious meetings and she carries a full program of teaching as well as a share of the duties connected with dormitory student life. She serves while she waits for a brighter day for her home.

Next is "*Little Miss Chang*." She isn't five feet tall. She is married too. She was married when very young into a non-Christian home. Her father, too, was one of the early Christians but passed away when she was about twelve. The widow, left with two girls and a boy, soon sold this older girl because she really needed money. Later she entered Bible school and saw her mistake, but it was too late. Miss Chang has led her husband to Christ. She has finished a two-year Bible course and is a most earnest Christian. She loves to teach the girls to pray and has led many into their first knowledge of a loving Savior. Having known sorrow and disappointment and poverty, she is most sympathetic. She declares the constant joy she feels as she casts her burdens upon the Lord. She shared her meager earnings with so many during the troubles that often she was hungry herself.

Here is *Mrs. Chin*. Many of you have met her before. She was among the very first women in Ping Ting Chow to become interested in Christianity. She is still with us. She gives most of her time to teaching in the homes, but serves as an older woman to live in the court, and manages many details connected with helping young women to adapt themselves to life. She teaches some to cut clothes and others to sew. To others she gives needed advice on proper attitudes toward mothers-in-law and unloved husbands. No foreigner could possibly fill her place as she tries to lead these young women into Christian attitudes toward their social structure.

Next is old Mr. Li. He is a real Chinese scholar who can explain Chinese characters with great fervor and write them with great beauty and accuracy. He was very hungry and from relief funds is paid enough to buy his food. He is also given a room in the compound. For this compensation he teaches reading and writing in the school.



Mrs. Jung

Mrs. Ma

Miss Wang

Lo Chen—Hsiang

Now meet *Mrs. Jung*. She is the proud mother of five children and the devoted wife of one of the first boys who was touched by Christianity in Ping Ting Chow. Both are trained nurses. They had been working in Shantung, but when the troubles came, they returned to his old home. First they did volunteer work among the refugees and later she was taken on as a helper in the women's school. She is school nurse and teaches hygiene and Bible. She is matron of one court and has been particularly successful in leading some of the older girls to Christ.

Mrs. Ma was among the first girls in Ping Ting girls' school. Those were the days of bound feet. Miss Metzger removed the bandages in the morning. Her mother replaced them at night. She is a warm-hearted Christian woman and believes that prayer will ultimately win. She is mother and grandmother in quite a large family. According to Chinese standards of true culture she manages well her home and still has time to render splendid service to underprivileged young women in school.

Miss Wang is the registrar of the school. She, too, was one of the early pupils at Ping Ting. Later she went on and graduated from high school in Peking and then came back and taught for a number of years. Afterward she married one of the young men from the boys' school and went with him, living for awhile in Nanking and then in Shanghai. He was in the employ of H. H. Kung when he died. Mr. Kung advised her to give her life to the church. She returned to her maiden home. When

the troubles came, she, too, was a refugee and volunteered her services as a teacher. She taught many months without remuneration but now she is a member of our paid staff.

In addition to the above teachers, Pastor Yin has rendered invaluable service in teaching the most advanced girls. Harmony of the Gospels has been the popular course. Miss Metzger has taught Pauline Epistles and Old Testament Wisdom Literature. For one semester Miss Schaeffer taught General Epistles and Luke. Mrs. Parker and Mrs. Ikenberry have both taught music at different times. Doctors Parker and Kao have paid semiweekly visits to the school. Of more than twenty who were seriously undernourished, all but four are now able to carry full-time school work. All students were vaccinated against smallpox and diphtheria. Other public health measures were taken and lectures given. The girls were given trips to the hospital and shown the use of the microscope. During the school year, 1938-39, about \$600 Mexican has been used for the medical care of these young women. By Aug. 15 nearly \$1,800 Mexican will have been used for food. The rate of exchange has varied, but approximately \$500, U. S. currency, has been used from the Relief Funds for these young women.

Our peak enrollment was 130. Fifty-seven have been baptized during the school session.

Among the Young Women

First, is *Lo Chen-Hsiang*. She was the most highly trained of any of the young women, but had never come



Chang Mu-Lieh

Wang Ssu-Ying

Ma Ju-Hua

Pai Hsiu-Ying



Jen Keng-Tsung

Pai Hsiu Lan

Chao Mei-Wen

Li Yu-Ying

in contact with Christianity. During her stay with us she accepted Christ as her Savior. In the autumn she becomes a teacher in our co-ed mission school at Ping Ting. She has had six years normal training and has taught in the government school at Tai Yuan for a number of years.

Next, is *Chang Mu-Lieh*. She is the daughter of one of the most scholarly families of Ping Ting. Her father-in-law was the former principal of the girls' normal school. He is proud of his daughter-in-law and does not hesitate to tell of her good qualities. For several years she had a private teacher and is well versed in Chinese classics. She taught writing for us some during her stay with us. She accepted Jesus Christ into her heart while with us and this autumn will continue her training in the Christian middle school at Tung Chou.

This is *Wang Ssu-Ying*. She was in our most advanced class before the troubles came, but sickness retarded her progress. She has been given special care along with those who have had incipient tuberculosis. She seems well, but her precious little baby boy seems unable to get a grip on life. She is a second generation Christian.

Next is *Ma Ju-Hua*. She is a product of outstation work. Four girls are in from her village. It has been particularly unsafe for young women in this village and so the evangelists escorted these young women to safety. She, too, has been received into the church by baptism.

Pai Hsiu-Ying was our youngest bride. Early one

morning her mother called at my home. She asked for Hsiu-Ying to be allowed to go home a few days. I knew what it meant and asked why she could not stay in school as she was being fed free of charge. "But those of us at home have nothing to eat" was the quick reply. "We have sold her for \$48 Mexican. That will buy her a few wedding clothes and the rest we will use to buy corn." "But soon that will be eaten and you will have neither Hsiu-Ying nor food either," I quickly retorted. "I know," said the mother through bitter tears, "but we have no other way." Hsiu-Ying left that morning weeping most bitterly. I sent for her two days later to have this picture taken. The happy look was all gone from her face. I could see she had been weeping, but she thanked me because I had not forgotten her and said perhaps she could come back in the fall.

Jen Keng-Tsung is the next. She is our first third-generation pupil. Her mother and grandmother have both graduated from the women's school. She is a sweet, helpful child and is helping one of the teachers to earn a part of her expenses.

Pai Hsiu Lan was elected president of the religious group in the school. She is the daughter of one of the evangelists and has been a Christian for several years. She is unusually gifted as a public speaker.

Chao Mei-Wen is vice-president of the student group. She is a graduate of the mission primary school and for several years wanted to enter the church but was hindered by her family. This year they consented and her



Chi Kwei-Tang

Lo Pei-Tzi

Liu Ting-Chen

Chen Pu-Chen



Meng Lan Sheng

Chao Liang-Ti

Hu Ching-Hsiang

Kwan Feng Ying

face beamed as she told of their permission. She is an excellent student and a leader among the group. She wishes to go on with Normal training during the coming year.

Li Yu-Ying. This girl is an orphan and she was deserted by the rest of her relatives, along with a younger sister. Both of them were seriously undernourished and have been having the special care given those with incipient tuberculosis. She has a most grateful heart for the help she has received through the relief funds. She has been clothed and fed and received medical help as well.

Chi Kwei-Tang is one of our strong Christian characters. She came from a good Chinese home but it was not Christian. Her earnest Christian life and practical good sense has won the respect of all. She is helping in weekly classes in her home, leading her family to Christ.

Lo Pei-Tzi is one of the younger group. One of the few curly-haired Chinese one ever meets. She pays all her expenses, was most too full of pep sometimes, but we thoroughly enjoy her.

Liu Ting-Chen, just a sweet little happy girl. Her father accepted Christ during the time he refugeed in the church court. This little girl was baptized a year later. She is the oldest in a family of five little tots, and is ambitious to be of some real use to her country.

Few girls have a more interesting story than *Chen Pu-Chen*. Often Miss Horning tried to enter her home, but was always refused. Her mother scoffed at the idea.

They were of the official class. Now their once beautiful home is a mass of ruins, their large living room is a horse stable. The young women were not safe in their home. The mother came with four of them to be sheltered and fed and taught in the school. Chen Pu-Chen has accepted Christ, the only witness for him in her home. The mother is a regular attendant at Sunday school now.

Meng Lan Sheng is truly a most pitiable specimen of humanity—her mother dead, her father demented. Dr. Parker removed her tonsils, and operated on her eyes till she really looks much better than formerly. When the trouble came a most devoted aunt quickly engaged her to a young man, fearing death awaited her and knowing she could not be buried if she was not engaged. When the young man saw her he positively refused to have her. The last time she came from a visit to a cousin her face was beaming—perhaps another prospect for a husband, one could hardly feel they were guessing wrong, but it was a guess.

Chao Liang-Ti is one of the young widows. There are a number in school, and a number more who fear they are widows, but do not know definitely. This one is being fed by relief funds from home. She is doing very well in school and has accepted Christ as her Savior.

Hu Ching-Hsiang is a village girl from a non-Christian home. She did not know a character when she came in January of 1938. Her progress has been most remarkable in every way. She is a real leader, loved by all.



Wang Lan Ying

Sung Wen-Yuan

Ke Kwei-Shang

Tou Ying

Kwan Feng Ying. Perhaps it would not be fair if we did not let you see at least one naughty one. This girl's mother died when she was the merest child. She was married when she was twelve to a man old enough to be her father. She and her mother-in-law have never been congenial. The home is able to provide her with neither proper food nor clothing. The food, even in good times, has a large proportion of chaff. The girl is now fifteen. How she does want to play! She seems so hungry for friends; but oh, the naughty things she can think of!

Wang Lan Ying. Another widow. She does wonder what to do. Her mother-in-law is a beggar. She has two stepsons, both without employment. She is capable, kind, earnest. She does thank you for what you have done for her. Over and over she has told me so.

Sung Wen-Yuan is another girl from the official class. She is not well, but she tries so hard to do her best. She has accepted Christ, the only one of her family to do so. She has made wonderful progress in school and is much loved by her schoolmates.

Ke Kwei-Sheng is a village girl, first touched by the thousand character classes. She was thoroughly spoiled, coming from an aristocratic home which has become penniless. She is being fed now. We hope she does better next year than she did this.

Last is *Tou Ying*. She, too, was a victim of tuberculosis but has made a marvelous recovery. No one in school is more keen to witness to the great love of the heavenly Father than she. She is the only Christian in her home. Her insight into the teachings of Jesus is marvelous.

There are a hundred more I wish you might meet but perhaps these will help you to pray.

Ping Ting Chow, Shansi, China.

Combining Evangelism and Relief Work

BY F. H. CRUMPACKER

ON April 26 I started on a month's trip to several of our rural groups or small churches. The foreigners had not visited these churches for nearly two years.

At the end of the second day's travel on a mule, we came to our first group of members. On this tour our relief work was for the needy and not confined to members at any place. Crowds assembled to hear us preach, so it was late before we got on to our cots for the night. This kind of program kept up for about twenty days. On the first lap of this tour, we spent just a day at a place and distributed to the poorest and preached until we were throat sore.

In nearly every place, we found those who were preparing to enter the church. We encouraged these and helped them the best we could. At about the tenth group, we did baptize twenty-eight who had come together for that purpose because of previous arrangements. I was agreeably surprised to find that in nearly every instance the members were and had been loyal. They often

brought in relatives and friends to enroll as learners of the gospel.

After completing the work in our Ping Ting area, we journeyed two days south of Liao and helped out in a preparatory class. Here ninety-eight folks were baptized into fellowship as church members. After a short stay here with isolated associates, we wended our way back to Ping Ting.

The month was well spent. Old fellowships were renewed and strengthened, and new friendships were formed. I am convinced that there was never a wider open field for evangelism than at the present. The folks are asking for more teaching throughout our entire field.

On the last day of travel on the return trip, we were just five li or one and one-half miles from a small village when the place was bombed with three large shells. I do not know the damage done. We were glad to return safely after a month of fellowship with the lovely rural members in this area.

Ping Ting Chow, Shansi, China.

Children's Work in Ping Ting Chow

BY MINERVA METZGER

THE work among the children has been much more extensive as well as intensive during the past year. Sometimes they came to us for Sunday school and church in greater numbers than we had housing capacity. A year ago the children's department of the Sunday school would run over a hundred, and an hour later when it was time for the children's church, the crowd would swell to two and three times that number. The overflow was taken care of out in the yard. In the fall when daily classes were organized, it was impossible to keep the number down to the size and equipment of our rooms. The same is true this spring. The number in our Sunday school is too large for any of our assembly rooms, and the children's church is in three divisions, each division patterned after the adult church. There are plenty of capable men and women, mostly former students, willing to lead these meetings, and each division always thinks it has had the best meeting. Often we have prayed for a greater opportunity among the children, and now God has answered our prayers beyond our hopes.

Parents themselves are seeing the power of God as Elijah witnessed it on Mt. Carmel. On a recent Sunday they brought their tiny babies, twenty-seven in all, to the altar, consecrating them to the care and love and service of the heavenly Father. In the past, some parents were indifferent. They did not care what school their children attended,

Reader's left: Ho Hai Tang was one of eight taking prizes in public speaking; upper right: Tai Hsiu Hua, marked with an X and timekeeper for the kindergarten band; lower right: the Jung and Ma cousins from a near-by home.

saying, "They are little. Wait until they are grown up." The Lord in his love and power is causing them to understand that a child's life is important from infancy on through all the different stages of growth, and that there is no time when they cannot understand God's love.

"For to children as to blossoms,
God gives life to grow more sweet;
And we know that in his kingdom
He forever watch doth keep."

There is no story our boys and girls love more than the one when Jesus called the little ones to him and laid his hands on them and blessed them. They call it, "Jesus loving the children."

"He lives with his father,
But still can help us here;
For he sees and hears and loves
The children far and near."

The one that comes next in favor is the story of Jesus when twelve years old. Their favorites in the Old Testament are many. At the head of the list is the story of Baby Moses, the Boy Samuel, and the long story of Joseph, of which they never tire. How they do enjoy memorizing Bible verses and songs! They are now storing away in their minds many promises to comfort and hearten them all through life. Some of our former students who are teachers and evangelists testify that the Bible verses they learned when children are such a wonderful help to them now. Among the favorite songs are: *Jesus Loves the Children*, *Let the Little Ones*, *I Think When I Read That Sweet Story of Old*, *This Is My Father's World*, *Jesus Bids Us Shine*, and *Away in a Manger*. They also know many one verse children's songs.

The high peak was reached at our recent Children's Day exercises. Over two hundred boys and girls, ranging from the kindergarten to fourth graders, were present and had a part in the program. The chairman was a little girl in the fourth grade. Her name is Ho Hai Tang. She is the only



daughter of a widow who is a coolie in our school. A few years ago, Ho Hai Tang was one of eight taking prizes in public speaking contests. She is an outstanding student in scholarship and athletics. (See pictures with this article.) The little girl in the upper right picture, marked with an X, is Tai Hsiu Hua. She is the timekeeper for the Kindergarten Rhythmic Band. She is the second daughter of our Dr. Tai who has been in our hospital for about eight years, and is a very alert child. She is always the first on the scene of any new event. The Jung and Ma cousins, shown in the lower right picture, come from a near-by home. The parents are all Christians but one. Two of the fathers and one mother are brothers and sister, graduates from our school. One is now a doctor, one an accountant in our hospital. The sister is a teacher in our Women's Bible School, and a younger sister is an efficient nurse. All are warm-hearted Christians and loyal to the church, and we hope even more for these precious ones.

We believe in an all around equipment for life, and so we are endeavoring to give each child that comes to us a fair chance. During the present school year we have especially emphasized health and hygiene. Every pupil is required to have a physical examination. The children are measured, weighed, temperatures taken, and all the various tests are made. They are inoculated for diphtheria, typhoid, and vaccinated for smallpox. The most prevalent trouble is trachoma. Practically the whole school is treated daily, and the worst cases receive a special treatment once a week. Also once a week, the medical leaders come to school and give talks on the whys and wherefores of good health. It is sometimes hard to keep the monthly

health insurance dues all paid up, but free clinics and free hospitalization for a month are readily accepted. Recently our older pupils participated in the city atheletic contests and carried off their share of the trophies.

So we move along, daily adding bit to bit, hoping that as these boys and girls grow in stature, they too may grow to be all around useful men and women for the kingdom of our Lord.

"Father in heaven, help the little children
To please thee ever in their work and play;
Help them to be truthful, gentle, kind and loving,
To be like Jesus, and follow him alway."

Ping Ting Chow, Shansi, China.

A Common Temptation

BY E. LLOYD CUNNINGHAM, M. D.

AWHILE ago I saw an armored car go by. What a hideous thing it was! Spotted yellow, black and brown like some venomous serpent! There were small peepholes around it through which protruded the ends of powerful machine guns. Inside were some men—men like you and me—yet different. They had to be different. You and I love, pity and hope. They dared not. If they did, they could not do their job. The whole contraption bespoke of their awful job. One could not imagine any of it for any other purpose than to kill, murder, destroy—eternal destruction of anything, everything! These men were themselves victims of the war mania which they represented. Oh, how good it would be if some miraculous power would reach out and tear from the earth the terrible hell of war!

The other day some friends of mine went visiting. There in a house of one small room were a mother and seven children. The father was dead of tuberculosis. He had worked in a stuffy unventilated woolen mill. The youngest child is probably dead by now, for there was no milk except the little provided at the breast of the poor, weary mother. Some of the time not even millet gruel or cabbage soup could be had. None of the group had enough clothing to adequately cover their bodies. The entire family income for some time had been less than twenty cents a day. Oh, if one just had the power to reach down and destroy the blight of social and economic poverty!

Not long ago a fine young girl, called Precious Jade, came to the hospital in the flower of her youth. She wanted to go to high school but was discovered to be running a daily temperature. Examination revealed an early but active tuberculosis. The treatment outlined for her is well-known and if properly followed should assure her

of a cure. But it would require a long time in the hospital—probably months. Good food must be provided. Even in a mission hospital, food and care must be paid for. And Precious Jade, being a mere sick girl, has nothing. Oh, if some great power could only see fit to assure all the Precious Jades of health and learning!

Some time ago my friend and I attended a church. There was a scholarly message indeed—about some supposed doctrine that in our meager studies we had apparently overlooked, or at least had failed to note its importance. We were told that if we failed to realize its special significance, we were in considerable danger of having no part in the kingdom of God. My friend and I were made to feel the sting of intolerance where we had come to seek the love of God. How good it would have seemed if we had had power to brush from the world the evil of religious intolerance!

One of the most saintly persons I have ever known was lying at the door of death. The doctors had done all that was known to do. She had suffered much, and the cancer had spread to a hopeless degree. Some of her friends had even dared to criticize what they supposed was her lack of faith in the power of God, for he had allowed her thus to die when her young ones were still in such need of a mother. How often some of us would like to strike from the earth the scourge of disease!

But are we sure that to suddenly smash at these evils with a mighty blow would be the best way to blot them out of existence?

Today my mind was pondering over a life lived long ago amid problems like unto our own. As the Master grew in that politically oppressed land, overrun by an intolerant religious sect, an economically unjust and socially degenerate society, he no doubt thought much about the best way to attack the problem of leading men out of the dark into the light of life. We note that one time in his early career, he had gone out alone to ponder the whole situation. As he saw before him the whole panorama of the evils of the day, he was tempted to use the power that was his, as you and I would often like to do—if we were sure we had the power, for a spectacular and smashing victory as the Son of God. Such a method, however good it may appear, he knew was not the best. So is recorded one of the three great temptations of our Master. He was very sure then that the only way, as hard as it may be, is that of a quiet daily life of love and service which gives one such poise and calm! Even as his career was apparently near its close, we find Jesus in prayer wondering yet again if there might be a better way, or at least an easier

one, than the one he had chosen. Again he was assured beyond all doubt that he had done the best.

It is often much easier to be rash and spectacular, but the life that becomes victorious is the day-by-day life of love and service to all who come. Some Chinese told a young missionary who was discouraged because of language difficulties that he need not fret because his radiant smile and love for them was as worthy as all the sermons he might wish to preach. What we need today are men and women who are willing to live above the evil that exists about them; who can withstand the temptations of rash radicalism or spectacular reform; who can gird themselves with the might of poise and calm and follow their Master in love and service to the very end, whatever that may be. There may be other good ways of living, but this Jesus way is the only best.

Ping Ting Chow, Shansi, China.

A Glimpse Into Work in Homes

BY MARY SCHAEFFER

"PLEASE come to our home and teach us to read. We also want to know more of the Jesus Way."

"What have you learned of the Jesus Way?" I asked.

"We do not know much, but our little boy was in kindergarten several years ago, and he learned to pray to the heavenly Father. He prays before he eats and especially when he goes to bed at night. He also insists that we join him in his prayers. Now we would like to know more."

This conversation was reported by one of the Bible women in the weekly prayer service the Bible women have in which they discuss their work and pray about it. She wondered how they might manage to include this home in one of the classes held in the neighborhood, when their time was already so fully occupied.

"But my daughter and her husband's sister both have had several years of schooling. They want to study the Bible too, now. With their neighbors you could have a new class of eight. Cannot you find time once a week to teach them?" So Mrs. Sung, a very earnest inquirer, spoke up in class one day. By one of the teachers in the Women's School taking the place of one of the older Bible women in another class, this class too was started.

Five women are kept busy with weekly or semi-weekly classes in the homes which reach more than 120 women. They are busy in their homes with children and other home duties, or could not be accommodated in the women's schools. They

study: East Steps to Great Truths, New Testament, A Simple Catechism, Thousand Character Classes, each according to her ability to handle it. Each teaching period is followed by worship which none want to miss.

The women of these homes are inquirers, newly baptized Christians, or women whose husbands have come in contact with Christianity in towns where they are in business, and who want their families to know about it. Some of these homes are what we usually call the gentry or better class homes, others are the ordinary workman's home. There are more opportunities of this kind than we can meet. Some of them grew out of the refuge two years ago. We are glad for those who know how to read and are willing voluntarily to help their less fortunate ones in their courts.

There is everywhere now a greater interest in Christianity than in former years. Sometimes older members of a family do not want it for themselves, but they want their younger folks to have it. This is due to the idea that salvation is based on merit, and they are too old to gain merit. I like to tell such the story of grace. However, one capable grandmother wanted to become a Christian this year. On being asked why she wanted to become a Christian, this is what she said, "Right or wrong, I'll tell you honestly why I want to be a Christian. I have so many young people in my home under my care, and I must give them a good example if I want to lead them aright; otherwise, they will go to the bad if I lead them wrong. I am too old to get much myself, but I want to lead them to heaven." She had not fully realized yet that she herself could be saved by grace as well as her young folk. She is the head of a large family, and she loves to care for them and manage them.

Some of these new Christian homes have had work done in them for years. In others the chil-



The Ping Ting Hospital

dren became Christian when in school and now wives and parents are coming. We pray that they may indeed be faithful in the steps they have taken and find comfort in time of trouble, when life is uncertain, when food is hard to get, when friends and relatives are scattered, some never to return. People more and more turn to the Master and say, "To whom shall we go? Thou has the words of life."

Ping Ting Chow, Shansi, China.

The Word of Comfort

BY J. HOMER BRIGHT

I HAVE taken my subject from the title of the report of the China Bible House for 1938. This new Bible society represents the co-operation of all Bible societies operating in China. The move towards an indigenous Bible society was begun five or more years ago, and there has been a constant increase of support in China to its work. And there has been an elimination of overlapping of the work of the former Bible societies. Due to destruction or serious damaging of various printing plants formerly used, very little printing of Bibles was done during the first half of 1938, but during the last five months of the year Bibles and Testaments came off the press at the rate of one every two seconds night and day.

To offset the difficulties in sending parcels, Bibles are now being printed in three interior cities—Hankow, Chengtu, and Sianfu. Printing was delayed in the fourth city, Chungking, because of lack of paper stocks. The matrices were prepared and sent by air from Shanghai to the cities named. Our Peking Bible House had planned to distribute Bibles to unreachable places by air and had prepared a slogan, *Bibles Instead of Bombs!* But an early reopening of rail service and of the larger post offices made it unnecessary. It is an interesting fact that mission presses were operated for many years in the cities where the Bibles are now being printed except the city of Sianfu. No mission printing had been done there since the Nestorians in the Tang Dynasty, thirteen hundred years ago, carved their message on stone tablets. Sianfu was the capital of China at that time, and its name has been changed to the name by which it was known in that early day, *Changan*.

In the far north missionaries have set up printing presses, and have secured type and the necessary materials for making matrices, and are faithfully working at the tedious task of preparing a new version of the Gospels in Mongolian, bringing it more closely to the spoken language. The task of translating into the dialects of aboriginal tribes

is proceeding under great difficulties, so today only a dozen of the sixty dialects have a translation of part of the Scriptures. Among the difficulties experienced have been the loss of manuscripts and proof sheets. Some press work was found defective, and newly made plates had to be discarded. These are some of the trials that further delayed overdue furloughs until a new edition of the Gospels could be completed in one of these dialects. Thus stout hearts continue their labor of love that those among whom they live may have their rightful share in the "Book of a Thousand Tongues" (Bibles are now printed in over a thousand languages.)

As soon as the Bible Society began preparations for printing at Chungking, a lady physician gave a gift of \$500 as an expression of her desire to help bring the Bible to the many wounded soldiers. And that generous gift was shortly afterwards matched by an humble employee of the Bible society for over thirty years who gave a like amount by giving his entire pension allowance he had earned, plus a cash contribution.

The widespread of orders from every part of the country, and a readiness of the people in most cases to buy, shows that the chief factor in this great demand for Scriptures is the spiritual hunger of the people. Those who have suffered great losses by fire, bombing and theft instinctively ask for the Book of Comfort. There come to mind the words of the 107th Psalm:

"They cry unto Jehovah in their trouble,
And he bringeth them out of their distresses."

More and more must we recognize the inestimable aid of the Bible society and the Christian literature societies in our task of proclaiming the good news. Everywhere there is a desire to know more of the Word of God as a way of life, and as an explanation of life's riddles. Some are now Christian because of dreams they have had. Others because they were saved from harm when destruction was around. One man narrowly escaped a hand grenade that exploded in his court, he being barely missed as holes were torn in the wall near where he was standing. Another's child, an only son, was miraculously spared when he fell from a cart and the wheel had gone over the body before the mule could be stopped. And in still another home a little son fell down a deep ravine in their village, and he escaped with but a few bruises when such a fall could easily have caused instant death. And the mother of another little girl is now learning the story of Jesus while her twelve-year-old daughter is recuperating in the hospital with two broken arms and one broken leg.

(Continued on Page 21)

OUR MISSION WORK

A Meditation

BY HAZEL ROTHROCK

In the still evening the weird sawing of a Chinese violin has sounded for an hour somewhere beyond the walls of our college compound. Is it played by one of the poor blind beggars we see often in *hutung* or street? Or is it a father in his tiny crowded home, after a day of hard toil at pulling a ricksha or pushing a water wheelbarrow? It might even be a student expressing questionings and longings as to the fate of his country. I wonder.

Quick footsteps have died away on the hall stairs and someone called "Mabel." She is the sweet Scotch girl who goes to Manchuria next year. Clara goes to Honan Province "across the line." She and I have become good pals and often practice character writing at evening on the flat hostel roof where we can watch the sun set across the Western Hills and look out over Peking house-tops. Gudrun is from Denmark and the star pupil of our class. Where will the 100 and more of us new missionaries be five years from now? How much will the Living Waters be flowing out through our lives to thirsty China? I wonder.

Beside my table lamp lies a book, an English-Chinese pocket dictionary. It bears the signatures of Alva and Mary Lou Harsh. There is challenge in those names. Would they so diligently have studied a difficult language and so eagerly have entered the work interior had they known how briefly they would serve? Some things are more important than physical life. Who from the Church of the Brethren will be enrolled at the College of Chinese Studies next year and the next and the next? I wonder.

This morning at chapel these words were read: "Thou shalt call his name Jesus, for he shall save his people from their sins." That is the best news man has ever known. God has made the gospel message much more personal to me this year. He has ploughed deeply in my own soul during the first year in China. More vitally than ever before I *know* whom I have believed. More than ever before I am convinced that what I and every other human being need above all else is a Savior, and that Christ alone is the Light for this desperately dark world. Will ancient China, so rapidly adopting western materialism, find enough true Christian friends of the west to answer her present cry and need for the Light that never fails? I wonder.

Peking, China.

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. The Cunninghams sailed for our China Mission field in February of 1938.—Ed.

Letter 6

Peiping, China.

Dear Glen and Agnes:

Another week has flown by and still no foreign mail. We can't quite understand it. It has now been three weeks since anyone around here has received anything from the States, and some of them haven't even heard from their homes since they arrived, which seems so strange.

Monthly Financial Report

During the month of July contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$7,589.39. The total received for the year beginning March 1, 1939 was \$72,384.24, detail as follows:

	Receipts for July	Total receipts since 3-1-39
World Wide Missions	\$1,348.04	\$ 8,899.59
Women's Work Project	431.55	2,746.86
Home Missions	135.00	270.72
Foreign Missions	313.61	1,951.79
Junior League Project	170.91	414.94
Intermediate Project		5.00
India Mission	201.98	650.85
India Native Worker	31.00	18.79
India Boarding School	32.50	124.36
India Share Plan	212.50	804.29
India Missionary Supports	1,449.23	7,392.13
China Mission	113.33	1,052.10
China Boys' School		1.50
China Girls' School		1.50
China Share Plan	32.50	404.25
China Missionary Supports	406.08	3,182.86
South China Mission	10.00	16.20
Sweden Mission	10.15	15.15
Sweden Missionary Supports	1.00	455.05
Denmark Mission		5.00
Africa Missionary Supports	547.80	3,378.97
Africa Mission	238.42	1,557.36
Africa Share Plan	78.49	504.09
Africa Leper	12.17	50.56
Conference Budget Undesignated	984.63	32,569.12
Conference Budget Designated for:		
Board of Christian Education	80.55	2,923.49
Bethany Biblical Seminary (at Elgin)	76.38	264.13
Bethany Biblical Seminary		
(at Chicago)	68.75	289.05
General Education Board	10.10	128.27
General Ministerial Board		5.60
Ministerial and Missionary Service		
Fund		7.50
Conference Budget Share Plan		37.31
Youth Serves	592.72	2,255.86
	\$7,589.39	\$72,384.24
Non-Budget items—		
China and General Relief	438.47	3,306.73
China War Relief	219.20	1,616.82
Refugee Fund		10.00
General Relief	87.02	669.78
Amsterdam Fund	47.90	955.59
	\$8,381.98	\$78,943.16

The following shows the condition of General Mission Board foreign and home mission finances on July 31, 1939:

Income since March 1, 1939	\$51,981.56
Income same period last year	51,220.60
Expense since March 1, 1939	78,271.89
Expense same period last year	88,288.92
Mission surplus July 31, 1939	170.51
Mission surplus June 30, 1939	9,569.22
Decrease in surplus, June, 1939	9,398.71

I have been writing Chinese characters all morning until I can hardly see straight. In the first term, we must learn to write 100 characters, and that is surely a job in itself. Each character is different, and one must learn to make the strokes in the right order. They give us six at a time and then give us about three days in between to learn them, and unless one keeps up the practice, he forgets them right away. I struggle and struggle, and then the teacher has to have a powerful imagination to even guess what I have written.

Monday when we started back to school, we found that we had forgotten a lot of our words. That is the pathetic thing about the study of this language—one just forgets so much. One missionary said that his path was strewn with forgotten characters (Chinese words), and I guess that could be my epithet as well!

Monday evening I went up to the Presbyterian hospital. They have asked me to teach English to a class of nurses. In all of the hospitals around here, the nurses have to be able to speak enough English to understand hospital terms, for medicines and most treatments are given in English, so I have the fourth term girls. They are so nice, and this gives me an added contact with the Chinese.

This week, like the others, has been very full. Some of our missionaries from Shansi are here, and it seems so good to have a chance to be able to get acquainted with our co-workers. And then, too, we have enjoyed the Chinese girl who came with them. Her folks are active Christians, and she has been brought up in the church. She is a real leader among the Chinese young people. She has had two years of work in the university here where they must speak English altogether, so she speaks good English. She is going with a very nice young man who plans to be a doctor. We plan to have them here to dinner.

Thursday, our cook came down with the flu, so with our big family, we are in sort of a pickle. One day, we decided to go out for our dinner. Now that isn't as simple a thing here as it is in the States. In the first place, we have to be choicy when it comes to a place. We can't eat as the Chinese do, for we have not acquired an immunity to dysentery and the many diseases that are rampant here yet, so we have to choose a place that we feel is reasonably clean and where the food is well taken care of, and there are not many such places around here. In the second place, one should always order the meal ahead of time if he is in a hurry. Well, to our dismay, everyone was busy, and no one could go until about the time that we were ready to arrive, and since two hours is rather a short time in which to eat a Chinese meal, we had to resort to rickshas to get back to school in time.

There are two kinds of restaurants with the Chinese. They have the outdoor kind where most of the working people eat. There they just prop up a board for a table and set a few little stools. Then, over a charcoal fire, your meal is cooked while you wait. There is also an inside restaurant which is not in the least like ours. When you go in you would not guess that it was a restaurant, for all you see are a lot of bowing boys. One will bow you out of that room and probably up some steps into a private room. They never have a public room as in the States. There, with a big pot of tea before you, you sit and sit and get hungrier and hungrier until you feel that you can eat anything that is set before you. By and by they come in for the order.

The order we had the other day was a great big one in both English and Chinese, but with all of that help, we did not know what we were getting until it arrived. First, they brought us some cold dishes. These serve as appetizers here. We had a salt vegetable—and was it salty! It almost makes the shivers go down my back to eat it, but that will be about all the salt that one gets in the meal for the Chinese do not use much salt in their cooking. I have decided that after this I shall take a salt shaker along with me when I go out. I am sure that things would go down much easier if I had some. They have a vegetable here that looks like an overgrown red radish, but it tastes more like a turnip. One of the cold dishes was this cut up. Another dish was made of diced turnips and so forth. Then they had a cheese dish. It looked something like Kraft's creamed cheese, but it had a very hot sauce over it.

Again we waited and waited. Then came a dish that on the menu had read: "Chicken slices in egg whites." "Well," as Lloyd says, "they certainly have a knack for making the most unappetizing looking dishes taste

(Continued on Page 20)

What to Pray For

Week of Aug. 26-Sept. 2

After reading the history of the Show Yang station and recalling the recent tragedy, added to former tragedies nearly forty years ago, it is not so hard to picture



Sister Minnie Bright and Source of Comfort looking at a piece of the fine needlework which the Chinese women do so beautifully. Under present conditions the women are not able to do such work.

the home where Brother and Sister Homer Bright are working in their fourth term of service. Show Yang is located on the railway west from Ping Ting Chow and east from Tai Yuan.

Doubtless the gratitude of the Chinese people can never be expressed because the missionaries stayed with them during the days of suffering and sorrow too heavy to be borne alone. The Brights understand the need of frightened and terror-filled lives, and they have ministered unto them in the spirit of love. This witness draws the people to Christ.

The contribution which Brother Bright makes in this issue brings its message of assurance that the Spirit of the Lord is working mightily in the midst of danger.

Let us uphold the hands of the Brights with our prayers.

KINGDOM GLEANINGS

Calendar for Sunday, August 27

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Uzziah: A King Who Forgot God.—2 Chron. 26: 3-5, 16-21.

Christian Workers, Life in Abundance.

B. Y. P. D., Religion as Life.

Intermediates, Adventures With Hobbies.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Edward Stump of North Liberty, Ind., Sept. 18, in the Lena church, Lena, Ill.

Bro. H. M. Snively of Carlisle, Pa., Aug. 27 to Sept. 10, in the Longmeadow, Maryland, church.

Bro. Lawrence Bianchi of Park Hill, Pa., Sept. 3-17, in the Lower Claar church, Claysburg, Pa.

Bro. A. R. Showalter of Airport, Va., Sept. 3-17 in the Pleasant View church, Fayetteville, W. Va.

Bro. A. F. Brightbill of Bethany, Aug. 27 to Sept. 10, in the White Cottage church, South, Zanesville, Ohio.

Bro. Edgar S. Martin of Fayetteville, W. Va., Sept. 25 to Oct. 8, in the South Mill Creek church, Mozer, W. Va.

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Gains for the Kingdom

Two baptized in the Preston church, Minn.

Two boys were baptized in the Rio Linda church, Calif.

Four baptized in the Liberty church, Tenn., Bro. Jackson, pastor.

Three baptized in the Roxbury church, Pa., T. F. Henry, pastor.

Five baptized in the Portland church, Ind., Bro. D. G. Berkebile, evangelist.

Two baptized in the Twin Falls church, Idaho, Bro. Van B. Wright, pastor.

One baptized in the Springdale church, Ark., Bro. Leander Smith, pastor.

Two baptized in the Zion church, Prescott, Mich., Bro. I. R. Beery, evangelist.

Thirteen baptized in the Minot church, N. Dak., Bro. Ralph Petry, evangelist.

Three baptized in the Independence church, Kans., H. L. Ruthrauff, pastor.

Nineteen baptized in the Mt. Zion church, Va., Bro. M. R. Wolfe, evangelist.

Ten baptized in the Cedar Run church, Va., Bro. S. D. Lindsay, evangelist.

Eight baptized in the Beaver Creek church, Ohio, Bro. D. R. Murray, evangelist.

Fourteen baptized in the Lower Deer Creek church, Ind., Bro. C. D. Sink, pastor.

Seven baptized in the Briery Branch church, Va., Bro. Earl Bowman, evangelist.

Ten baptized in the Hartville church, Northeastern Ohio, by Clyde Mulligan, pastor.

Five baptized in the Mt. Grove, Sandy Creek church, W. Va., Bro. Foster M. Bittinger, evangelist.

One baptized, and two received by letter, in the Okeechobee church, Fla., Bro. Bruce Flora, pastor.

Nineteen baptized in the Montezuma church, Beaver Creek congregation, Va., Bro. Ernest E. Muntzing, evangelist.

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Personal Mention

Oregon has selected Eld. F. H. Barr to represent the district on the Standing Committee of the 1940 Conference.

Prof. Forest L. Weller teaches sociology in Elizabethtown College but last week when he and Mrs. Weller were guests of the Merlin Shulls—there's a brother and sister connection between the two families—they graciously extended their greetings also to the Messenger offices.

Sister Brubaker and the boys are driving all the way to New York this week to meet Daddy Leland returning from Amsterdam. A minor factor may be people and places to be seen on the way but the probable main reason is: they're glad he's coming home and they want to give him a hearty welcome.

Bro. Robert A. Haney is transferring his pastoral labors from the Big Creek church near Cushing, Okla., to the Larned (rural) church of Southwestern Kansas. His address is changed accordingly from Ripley, Okla., to R. 2, Larned, Kans. Bro. Robert Byerly of Fostoria, Ohio, will take up the work at Big Creek.

Bro. Henry C. Eller, pastor of the Brownsville church of Middle Maryland, is taking up the joint pastorate of the Mount Zion, Rileyville and Browntown churches of Northern Virginia. Bro. A. Joseph Caricofe, who had been serving at the last named post, has accepted a call from the Fairfax church of Eastern Virginia.

Wisconsin young folks to the number of an even half dozen—Irwin Hyde, Myron Robinson, George Bratton, Hiram Bratton, all of Stanley; Vivian Vine, Warren Hine, both of Rice Lake—honored the Messenger offices with their presence Monday of last week. They had shown their loyalty to the cause by driving five hundred miles to Camp Lewistown in Southern Illinois, stopping with us on their homeward way.

Sometime, somewhere Bro. Dan West observed that "The desire for outer dignity is the first sign of inner poverty." At least that's what last week's Christian Advocate credits him with saying, and then goes on to apply the idea to a preacher's need of "a week each summer at an institute or assembly . . . teaching him the value of the inner dignity of genuineness in contrast to the outer dignity that is a not-very-clever disguise."

Bro. J. F. Graybill's letter to Bro. Bonsack dated at Schwarzenau, Aug. 3, told of their delightful voyage across the Atlantic and of the tour they were making through France, Germany, Belgium, Holland, and Denmark to Sweden. This last privilege they were enjoying chiefly through the kindness of Brother and Sister Levi Fahnestock, of Manheim, Pa., at whose expense they were traveling. They made a short stop at Amsterdam, hearing Dr. Mott and meeting Bro. Brubaker and some of his party. At Bro. B's request they had just arranged lodging at Schwarzenau for the Brubaker party of eight, expected to arrive in a few hours.

Bro. A. J. Beeghly is open for additional meetings this fall and in 1940. "Will be glad to serve small churches as well as large ones." Churches interested may write him at 623 Ankeny Ave., Somerset, Pa.

Bro. Robert L. Sink, after four years of pastoral service with the Bachelor Run church of Middle Indiana, is taking up the pastorate of the Rossville and Pymont churches of Southern Indiana. His new address is Rossville, Ind.

Bro. William L. Lowrey of Hagerstown, Md., passed into the reward of his earthly labors on July 8, though this information has just now reached us. His many years of service to the church as minister and counselor will be more fully described in the biographical sketch to be published soon.

Bro. R. H. Nicodemus is booking dates for revivals for 1940. Naturally he has been surprised and pained to meet with a report that he is "no longer a member of the Church of the Brethren." He asks us to assure Messenger readers that "the report is utterly false." Churches desiring his services may address him at Sturgis, Mich.

Two former comrades on the India mission field took it by turns, Sister Mow speaking one Sunday, and Sister Wagoner the next, while Pastor Mathis was away from Lewiston. Between times they vacationed together in a cabin as the thoughtful Minnesota members kept bringing in tomatoes, sweet potatoes, or things just as good. Rather nice for all concerned, don't you think?

Prof. A. F. Brightbill of Bethany Biblical Seminary begins tomorrow, Aug. 27, a two weeks' music institute and revival meeting in the White Cottage church of Northeastern Ohio. The all-day meeting tomorrow is a farewell for Sister Evelyn Horn who sails for Africa Sept. 8. She will speak in the afternoon and explain African pictures in the evening. Basket dinner at noon. "Come and enjoy any or all of these services with us."

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Miscellaneous Items

The Pleasant Hill church of Northern Indiana will have a harvest meeting and love feast Oct. 8.

The Maiden Creek congregation of Eastern Pennsylvania will have a home-coming program at the Pricetown church in the morning and afternoon with basket dinner at noon. The date is Sept. 10.

The Manor church of Middle Maryland has home-coming services tomorrow, Aug. 27. Bro. Walter Coffman of Cerro Gordo, Ill., will be the speaker in the morning. A varied program will be rendered in the afternoon. Basket lunch at noon. "All are welcome to these services."

The Johnsville church (not otherwise located, envelope postmarked Christiansburg, Va.) will have a home-coming Sept. 10, to which "Everyone is invited," as also to the love feast at 7:00 P. M., Saturday preceding and to the series of meetings which Bro. M. G. Wilson of Cloverdale begins tomorrow night, Aug. 27.

Such pictures and articles as appear in this China number of the Messenger could hardly have come together of themselves. It is clear that there must have been some managing editor or editors on the field, but we are not sure whom to compliment. Several good clues point to Brother and Sister Crumpacker as perhaps jointly responsible. If our guess is not right we would be glad to be corrected.

Middle Pennsylvania will meet in Sunday School Convention Aug. 29, and in Young People's Conference Aug. 30. The place is Martinsburg. Both programs look very interesting.

The Eel River church of Middle Indiana will have a harvest and home-coming program Sept. 3, with morning and afternoon services and basket dinner. Dr. Homer Burke and Sister Burke, Africa missionaries, will speak. "All former members and friends of the church cordially invited."

The Shade Creek church of Western Pennsylvania will have home-coming day at the Berkey house Sept. 3. Bro. Miles Murphy of Philadelphia will be the speaker both morning and afternoon. The Rummel men's chorus will sing. Miss Helen Ott will direct a dramatic number in the evening.

The Brethren Home at Mount Morris, Ill., is having a home-coming today, Aug. 26, with a picnic dinner and an afternoon program featured by good singing, good speaking, and good fellowship. Pastor Kenneth C. Bechtel of the Sterling church gives the principal address. Maybe you can get there in time yet if you hurry.

The Claysburg church of Middle Pennsylvania will have an all-day rally and home-coming service Sept. 24. Bro. D. M. Maddocks of Altoona will preach the morning sermon, Bro. E. M. Hertzler of Windber, will speak in the afternoon, Bro. D. P. Hoover of New Enterprise, at vespers, and in the evening Pastor C. L. Cox, speaking on What Will You Do With Your Life? will begin a two weeks' meeting, closing with communion Oct. 8.

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With Our Schools Manchester College

Much work has been done on the college plant this summer. The seating capacity of the stadium on the athletic field has been doubled. A new unit has been added to the heating plant. This was necessary in view of the prospective Arts Building which we hope can be started before many months.

The work of the new year will begin Sept. 13, at 8 A. M., when Prof. W. W. Peters will give the opening chapel address. Present indications are that he will have a large body of students present to hear him. Patrons and friends are invited to attend. After an absence of fourteen years he will receive a hearty welcome to our school again.

Many of our teachers have been busy doing additional postgraduate work. Prof. L. G. Mitten of the Commerce Department will return from the University of Iowa with his Ph.D. degree. Prof. Geo. Beauchamp has spent the summer in study in England. Dr. Lucille Carmen, our college physician, is spending the summer in the mountains of Kentucky where she is getting some firsthand experience with primitive health conditions.

Manchester has just closed a very successful summer school. About five hundred students were enrolled, many of them experienced teachers from some of the chief cities in northern Indiana. Dr. J. D. Bright, former dean of McPherson College, did very excellent work taking the place of Dr. Cordier who has spent the summer in Europe. Allen Weldy of the Elkhart city schools and president of the National Council of Men's Work, Church of the Brethren, taught educational courses during the second term.

HOME AND FAMILY

Six Nursery Beds Tell Their Story

BY MARTHA NEIDERHISER PARKER

Six little nursery beds all in a row,
Now isn't that the proper way for nursery beds to go?
Six little babies—no, there are only five;
One mother came too late and the sixth is not alive.

Yes, there are many stories which we could tell of the little lives we have cradled securely for several days and then have given back to their mothers to brighten homes in the villages and cities of Shansi. But our stories this time concern the little lives we now hold.

First Little Bed: I will speak first for the mother of my baby is in bed number one in the obstetrical ward. I was so glad the other day to receive into my warm blankets a little round-headed baby girl because I was afraid for awhile that I would be cheated out of the privilege of having her. Her mother came to the hospital early as she had been told to do a year ago when she came too late and lost her first baby—for you see this mother has osteomalacia. However, when told again that it meant an abdominal operation she almost refused to have it. The doctor assured her that if she did not let him operate he could do nothing and she would have to go back home. For it was not only impossible to deliver a live baby, but impossible to deliver the baby at all except by Cæsarean section due to the marked softening and deformity of the bones of her pelvis. They agreed at last to operate and now I hold this precious little girl. How glad the parents are since all has gone well! Of course, they would have preferred a boy, but the little girl is welcomed too.

Second Little Bed: I too hold a little girl baby. And how young its mother looks! She is only eighteen, but this is her second baby, and at home is a young brother who is two years old. I heard one nurse tell another that a year ago when she saw the mother carrying her baby around that she thought it was a girl carrying her little brother until she saw her feed the baby. Although so young, the mother is very happy, for she is fortunate in having a young man for a husband that cares for her and the babies. He even brought her to the prenatal clinics, which is unusual here in China. They are not wealthy but have enough to live on. I hope the mother will learn more about the care of babies while here. She has had more opportunity than a lot of the young mothers of China for she spent three years in the primary school and one year in the Women's Bible School.

Third Little Bed: I am so happy to hold here a big baby boy. His mother was fortunate, for it was no trouble at all for her to bring this new life into the world. We nursery beds are so happy when we know "the little bundles" have not caused too much pain arriving here, and happier still when we know their mothers have hopes of bearing all their babies normally. This big boy's mother has such a hope for she is learning the proper care of herself and baby. She had been staying at a friend's home where she met the foreign evangelist and her helpers who came to the home to teach a class to read, and also to tell them the story of Jesus. This

was her first contact with the church. We hope she will accept the Christ while here and besides her precious boy will have a new way of life to take home and share with her husband when she returns to him in the big city where he works.

Fourth Little Bed: My little occupant is the new son of a more wealthy family. His father is the police commissioner here and his mother is in a private room. She has been there a long while and is not at all well. She has had to have injections for syphilis, but unfortunately it was not in time to insure the health of the baby so my poor little fellow will soon have to have a course of treatment for syphilis too. I heard the nurse ask why the mother had so little strength at delivery and why her pulse was so weak. The doctor replied that it was because the mother was also an opium addict. This is just too common a story for this class of people, especially during the past year or so! Not a very happy outlook for the little fellow. Oh! That they might be shown a better way of life—but they are the type of folks that are hardest to reach.

Fifth Little Bed: My little one is also a boy. He is the first baby in this home although his mother is already thirty years old. She has not been able to live in her husband's village for the past year or so as there are no older women in the home—just the old father—and it has not been considered safe for young women in that area. So she has been living with her own mother here in the city and they keep themselves by doing sewing for the hospital and some of the foreigners. I heard the nurse say it might be necessary to pay part of their bill from relief funds. The mother is now happy with her little boy, and if things will only soon settle down she will be able to go back to her husband's village and make a home for him and his elderly father.

Sixth Little Bed: Yes, you have guessed it—I am the empty bed. The little one I should have held was sacrificed because of the ignorance of an old mid-wife. That is, she was midwife by reason of being the oldest living relative who was a mother of children. This time it was not because of osteomalacia, the disease which costs the lives of so many mothers and babies here, but simply due to the transverse position of the baby. And when the baby's hand presented first at delivery, the old midwife just took hold and pulled! By the time they finally brought the mother to the hospital the baby was already dead. The mother was badly infected and probably owes her life not only to the skill of the doctor but also to a new drug which is now available to help combat such infections. Only the education of these people can save the lives of babies such as the one I should now be holding. This is the first time the family has had any contact with the hospital or church. May they learn many things from this sad experience.

What will the completed story of each of these little ones be? We do not know. We can only be of use here in the nursery. We do hope that the nurses and doctors and evangelists may continue to have a chance to teach these people the proper care of mothers and babies and to show them the love of Christ and what it can do for them.

Ping Ting Chow, Shansi, China.

In the Midst of Bombs and Bombings

BY A MISSIONARY MOTHER

On April 3, our family of four with a Chinese cook started out on five donkeys. We were going on a tour of the surrounding territory and we intended to be gone from home about a month. We were on a relief and evangelistic trip. The plan was to hold meetings with baptisms in at least three centers. We started out with some misgivings, promising to return earlier if war conditions warranted it.

A continued cold wind made it difficult to keep the two children warm on the animals and they could not keep up walking. The road was very difficult to travel. When about five miles from home, we heard the thunder of bombs in the distance. At noon we were told that bombs had been dropped at the edge of the city we were to pass the next day, but with our faith strong we proceeded. This was to be my first visit to our former home in the south since our coming north a year ago. It was the first I had seen the place since the burning of the city. Naturally I wanted to see the ruins, and I was very eager to see friends there, although we knew we could not remain in the city.

About dark on the evening of the third day, we reached the city and stayed there for the night instead of going on to our cave home as we had planned. It would be impossible to describe our feelings as we returned to this desolate town. The next morning, our animal drivers did not want to take us on the extra three miles to the cave where we have previously stayed. They wanted to start back north fearing the enemy troops might arrive, and they could not get home. We had gone to bed very tired and we hoped to take our time in starting in the morning. We hired two carts to take our things on. While the men were loading the carts, I gave the children their breakfast. It was then the air raid signal was given. The cart men were much excited and hastily left. We finished eating and started to walk across the hills. Before we arrived at the cave, two planes went over and dropped fifteen or twenty bombs on the empty city. In three weeks' time the city was bombed on ten different days. It is needless to say that the few people who were staying by vacated during the day time.

After spending two days with our friends there, resting a bit from our trip, airing a few things we have in one cave room, emptying a little fruit that had spoiled and giving some fruit out to friends, we proceeded to our first meeting ten miles away. The night before leaving, our younger son took sick suddenly with a high temperature and was restless all night. After a couple of days the temperature abated, but he was under par most of the time we were on our trip. Likely his illness was caused by the difficulties of travel.

We had a fine three-day meeting and twenty-two were baptized. On Easter Sunday, we heard bombs early in the morning, and again just as we were going from church we heard their roar. Rumors were getting stronger than the Japanese army was proceeding to that locality. Many were kept from the meeting. They could not come from other villages because of this threatening danger. Some who wanted baptism could not come. On the third day we had communion. Fifty-three members were present. We had no room large enough to accommodate that number, and so it was held in the small yard of one of the members. This

yard is not as neat as most Chinese yards, but that did not hinder the Spirit's presence. We spent an extra day there visiting in homes, planning with the men and women evangelists for the summer's work and giving a little medical aid.

When we were ready to leave, news was very exciting and carts very difficult to hire. No one wanted to leave home and no one wished to go, especially in the direction our course lay. In fact, we did not know whether it was wise to try to go on, or whether we could go through if we tried. With much effort the county official was located in a distant village, and he commandeered two carts for us to go to the next city. Beyond that we would have to decide about attempting further travel. So instead of staying a day or two longer, we went back to the empty city yet that night in order to be ready to start early the next morning. Our relief worker, on hearing that conditions near a village in our path were tense, proceeded on wheel to find us and report. After following us all day, he found us near the city that evening. We all decided it was best to hasten back to our home up north if we could get through.

It was a pathetic sight to see families all along the roads fleeing in the opposite direction from which the army was supposed to be advancing. What these people have been suffering physically, mentally and financially is beyond my ability to describe. I think I never had a more desolate feeling than I had as darkness began to settle on that vacated city which was once our home the night we entered it. The apricot trees were in their best bloom. Vegetable gardens had some things ready for the market, but all was silent around the dooryards. Not one home could we find with anyone in it. Nature was doing her best to feed these people, but where were the people to care for things? Where were we to spend the night? How far would we be permitted to go next day? There was no cart road for more than a half day further, and we would have to look for other means of travel. I felt weighed down with the responsibility of caring for two little boys under such circumstances, and that right in our home town, the only home they had ever known! And yet, they were so much better off than the children of our friends who were forced to leave their homes.

We passed a father, mother and two little ones sitting by the road not so far back. We asked them where they were going, and they replied that they had no plans. Some have friends or relatives in villages and some have not. But the villager is kind to the needy. They far exceed us.

There were a few police at a public square and a few citizens who had not left yet for the villages where they were going for the night. Upon inquiry, they would all reply that the city had no one in it. After some time a dirty inn was found in the north suburb. We crowded in for the night. Our group was made up of our family of four, two cart drivers, their animals, the relief worker and his Chinese companion, one of our evangelists, and our cook. We all slept in the same yard. We were glad we were able to share bedding with the relief worker and the evangelist who were traveling with none and had only the hard kang to sleep on.

From this place the relief worker went on his bicycle to hunt an official who would commandeer animals for us as traveling "relief workers." He also found an open inn where we could stay. Very few places were open

anymore. We got into a movement of troops and ammunition carriers which added to the difficulties of travel.

From noon the first day until 10 o'clock on the night of the second day, we had only three donkeys instead of five, so all adults had to walk that distance. And these three donkeys were at our command only because they were in such poor condition that the army had discarded them. The urge to get home gave us strength to continue to go on that evening when I thought I could not go further. But I passed a woman of about my age whose gait and expression showed that she was having a harder time yet than I, and it made me feel younger. I wish I knew her history.

Not until the evening of the second day did we have much assurance of getting back home. That day we traveled from six in the morning until seven at night without stopping except to change animals once. The relief worker had gone on to secure help if possible. We felt greatly encouraged when five fresh donkeys were brought out of their hiding in the mountains. We ate boiled eggs and dry cakes as we traveled homeward. It was rather hard on the children, but they were real stoics. Once the little boy went to sleep and slid off his donkey and we had to stop by the river with him until his nose stopped bleeding.

When we arrived at home on Sunday noon we found schools in the act of closing. Some of the students had already gone. But the atmosphere soon cleared, and schools were resumed for the time. We also learned in a day or two that the Japanese had arrived in one of the villages just at the time that we had hoped to hold our meetings there. Again six days later, we heard that the Japanese had left the place. Although no news is too dependable, the men folks with three Chinese relief workers started for that section to see how the people fared during the raid. They found that the people had lost much in a material way, but that the Christians were all safe. Today the evangelists left again hoping to hold the delayed baptismal services. As one of our fellow missionaries says: "We now live a half day at a time."

Yes, evangelism is being carried on under difficulties, but Jesus is our Friend in storm as well as in calm, and many people are turning to him and receiving comfort. Although the roads are rough and steep, it is a joy to help in times like these.

Beginning to Be a Missionary

(Continued From Page 15)

good." This dish really looked terrible, but it was good. They had bamboo sprouts fixed in some kind of a sauce that were very good. These sprouts of themselves do not have much of a flavor, but as prepared were quite tasty. Then came a shrimp dish. Here they have great, large shrimp. They would make a dozen of the kind one usually gets in the States. These large ones they roll in something and fry in deep fat, and then serve them with a pepper sauce that is quite good. Next came a dish which was pork and fresh beans served with a sauce, and this is one of my favorite dishes. Last came the noodle soup. They say at Chinese feasts that when you see the soup and rice, you draw a long breath, for the feast is about to end. Really a feast is a feast here, and one is usually most uncomfortable when he finishes.

Well, we got all of that for sixty Mexican cents each, which is less than 20 cents gold (American), and we were more than full.

Lloyd and Ellen Cunningham.

News Items From Liao Chow, China

BY O. C. SOLLENBERGER

The Destruction of Temples and City Walls

A little over a year ago many temples as well as homes were burned as a result of an invasion. The images within those temples were likewise consumed by the flames. Thus people are now beginning to realize as never before that their gods cannot give them any help in such a time as this. By order of the local government some of those who once reverently entered the temples to worship are now lending a hand to destroy them. Within the past two months all temples which were thought to be of any strategic military significance have been torn down. City walls have been destroyed for the same reason. What does such wholesale destruction of time-honored structures mean? For one thing, it means that their usefulness is worn out. It also means that the Chinese of this generation have lost faith in their old religions and the code in which their ancestors trusted. They are turning to other sources and means of help and protection.

Christianity Is Still an Active Religion in China

While the old religions are losing their influence on the Chinese people, Christianity is still an active religion in China. Missionaries for the most part have stayed by their work regardless of the destructive warfare which has been going on, giving comfort and relief to the thousands of needy and suffering people. It is because of this practical demonstration of God's love that Christianity is commanding the attention and respect of the Chinese people. People in our territory who formerly would not have anything to do with Christianity are now lending a listening ear to the gospel message and are beginning to feel that in Christ there is still hope for China.

Relief Work Is Still Needed

We appreciate very much the liberal contributions which have come from the homeland for the relief work we are carrying on. How I wish you could hear some of the expressions of gratitude from those who have received help. Truly many lives are being saved which otherwise would perish. I am glad to be here as one of your representatives in the cause of Christ and his kingdom to help what little I can, and I trust your interest in this needy work will continue because the future need for relief is going to be greater than that of the past. Besides the conditions caused by the war, there is a possibility of a famine. We have had very little rain in this territory since last fall. I am told that the wheat crop of the counties to the south of Liao Chow on which the people depend for flour, will not amount to much this year, and the grain which was planted this spring on the mountain terraces around here is not sprouting and growing very fast on account of a lack of moisture. It will soon be too late to replant, and many people are becoming uneasy as they feel a famine is almost inevitable. Many are down to the bottom of their supplies already and have no money to buy grain, which is double in price to what it usually is this time of year. Ordinari-

ly, people who have a little land produce enough grain and vegetables to last from one harvest to the next; but this year much of their grain has gone to feed the many soldiers in our territory. Within the past few days, our relief committee has loaned money to about four hundred and fifty families in the city and near-by villages with which to buy grain. Those who have land prefer a loan to a free gift and will pay it back after harvest if they have a crop. There are those, however, who do not have much land, if any, who must depend on day labor or on a trade to make a living. But this year since conditions are so unsettled in our territory, there is very little work for them. To such we will have to give free help, for there is very little work we can give them at present. When once the war is over there will be roads to build and homes to be rebuilt, but such work cannot

be done now. In the three counties to the south, people can spin and weave, so there we are giving out cotton to spin and weave into cloth on the shares. The share they get will make the family clothing, and the share we get is sold cheaply to the poor folks of Liao Chow and Ho-Shen counties since the people here cannot spin or weave. If too poor, we give it to them. So far we have confined our relief work to the cities and villages which have been affected directly by the war, but now nearly every day there are delegations coming to us from other villages where people are also in need of help to keep from starving. Your liberal contributions and the present high rate of exchange are making it possible to help many more than otherwise, but even so we will be able to help only about half of those who need help if conditions continue as they are at present.

The Word of Comfort

(Continued From Page 13)

And how grateful we are for literature and pictures, both of which are taking on more of Chinese style. More of it is being written by the Chinese themselves, and Chinese artists are putting many of the gospel stories in Chinese setting. With the numerous readers for the illiterate to learn characters, there has come also a wide selection of readers with the Christian story. These stories are very simple, so folks can learn to read for themselves, who never before have had a chance to learn to read. A recently baptized man of seventy-three carries a beaming face everywhere he goes for he now can read his Bible for himself. And he has acquired this feat in two years' time by always asking others what the new words were. He is happy for he did not allow his age to be a barrier between himself and the Word of Comfort. Our older folks want large print Bibles, and some have even gotten a larger print of the New Testament and the Psalms for they can then read without the use of spectacles.

After reading of the great demand everywhere for the Word of Comfort, and of long delays in getting supplies of Bibles and Testaments, we too can have more patience in awaiting the arrival of our orders. One order has been more than six months on the waiting list, and others are several months old. During the year we have ordered or received 14,200 portions valued at \$83.50, and 338 Bibles and Testaments valued at \$173.10. In these abnormal times our parcels of Bibles, etc., have come part of the way by train, and then by cart, and finally by pack animals. Some of the parcels for the last 30 miles were carried by men on carrying poles. Again we thank God for his Word of Comfort, and the people by their response are saying, "Amen!"

Show Yang, Shansi, China.

Our Annual Church Retreat, May 19 to May 21

Plans for the retreat were made early. Brother Crumpacker of Ping Ting Chow was invited as our guest speaker. Announcements were sent out to the village Christians and all others who have been interested in studying the Christian doctrine. This is the one meeting of the year which all like to attend if possible. Because of the unsettled conditions in our territory a couple weeks previous to the date set for the meeting, some doubted whether the meeting could be held. However, we went ahead in faith and sent out notices inviting all who could to come. Brother Crumpacker arrived just the evening before the meeting was to begin, also tired and weary after three days of difficult traveling over mountains and a week's meeting at the Kao-Lao village church en route to Liao, he was ready for work after a night of rest. He spoke twice each day to an audience of about two hundred with his usual enthusiasm. Some of our local Christian leaders also gave talks. One period each day the audience divided up into discussion groups and discussed such topics as: What is the place of the Christian in present day China? After the war is over, what will be the great need of the church? Much interest was shown in the discussion of these topics as well as in the excellent addresses given by Brother Crumpacker and others.

The audience was made up of both old and young, mostly local folk. The villages were not so well represented this year because of recent military maneuvers to the north. Some thought these meant another invasion in case of which they might not be able to get back home. However, there were several who ventured to come as they wanted to be baptized and thus become followers of Jesus. Ninety-eight in all received baptism. This included some boys and girls of our schools, some women of the Bible school, some from the villages, and several from the city. A few whole families in the city who for years have been in touch with the church, but who never could decide to make the start, came this year. This is the largest ingathering we have ever had at one time here. Had conditions been such that the village folks could have come who wanted to be baptized, there would have been about twice as many baptized. If conditions permit this summer and fall, meetings will be held out in the villages and baptism will be administered there.

The meeting closed with a love feast on Sunday afternoon. Nearly two hundred took part. This, too, was probably the largest attended love feast ever held at Liao Chow. The fellowship these war-burdened folks

enjoyed those few days will be a great inspiration to them in the trying days that are ahead.

Many feel that the peaceful days we had for the meetings were a special providence of God. Only a short time before the meetings began, many cities and villages of this part of Shansi were thrown into a state of confusion. The people of our own city, by order of the local government, evacuated each day for several weeks. Twice our school children and several of our Christians fled to the mountains. The very next day after the close of the meetings when all had dispersed and started home, our city and near-by villages had a sudden visit from a big bird of the air that dropped destruction on our city. Our mission property was not damaged, with the exception of several broken window glasses in our church, and no one was killed or injured, but everybody was terribly frightened. Had such happened when our meetings were in progress, I would have had a different story to tell. We praise and thank our heavenly Father for his wonderful love and protection.

Epidemic of Children's Diseases

We have just passed through an epidemic of measles, and now dysentery is in our midst. These epidemics are common here in the spring and summer. Several of the school children had the measles and finally Joseph and Gene Wampler took down with them. Some were quite sick. One little Chinese boy died with the measles and just yesterday another died with dysentery. We pity these poor folks who do not have conveniences and knowledge of caring for their children as we do. However, much progress has been made in the control of such diseases.

Our Mission Family

Members of our station family are all well at present and busy in their respective departments of work. Ernest Wampler went to Tsin Chow and Wu-Hsiang counties the other day to finish up some meetings he and Sister Wampler began a couple of months ago. They had to come home because of too much upheaval in that territory. Joseph and Gene also went with them, and the family had considerable difficulty in getting home, so this time Ernest decided to go alone. At one village the first time he was down, he baptized twenty-two and this time he is expecting to baptize several more at other villages.

Howard Sollenberger is up in the Ho-Shen territory, near the place now occupied by our island neighbors, with a staff of Chinese giving out relief. It is quite a dangerous place to work at present, but the poor people there are in such desperate circumstances that he felt he should go and try to help them. He has been very busy in relief work since coming last fall. It is not an easy work to do, as travel is difficult now and there are many dangers involved. However, he is getting a lot of experience out of it and much joy as well as helping a lot of people during these days of suffering.

The rest of us are home at present. Anna Hutchison is busy with her Bible school work, and Velma Ober is busy with her language study and the supervision of the boys' and girls' schools. All of our schools have had many interruptions this spring on account of having to evacuate the city because of expected air raids and invasions. Finally, the Women's Bible School and the girls' school, which are located in the city, moved out to the east compound where they are now carrying on school without having to evacuate every day.

Mrs. Wampler, besides taking care of her children, is supervising the hospital work since Corda left for furlough. She is also helping to manage the relief work in the city and near-by villages. We are hoping to have Dr. and Mrs. Lloyd Cunningham with us in a few months and possibly Mrs. Myrtle Pollock who is returning from her interfurlough. They will help out in our medical work. We are glad for these new workers and wish that we might have several more because the harvest indeed is great and the laborers few in needy China.

Relief Work and Evangelism Are Inseparable

The writer of these items has charge of the evangelistic work of the Liao territory and is also helping in the relief work of the territory. He has been carrying on these two types of work together. It is useless to simply preach the gospel when folks are hungry and starving. Preaching and relief work go hand in hand. We have never had such great opportunities for preaching the gospel. Everywhere people are hungry, not only for the loaves and fishes, but for spiritual food as well. There are many difficulties and dangers, but there are also many joys and blessings. One evening a few months ago, I met a drunken soldier in our compound. I came upon him unexpectedly. He had a gun and for a few minutes, I thought my fate was at hand, but the good Lord evidently still had more work for me to do so gave me a way of escape. Then not so long ago while out in a country village doing relief work and evangelism early one morning we were suddenly warned to flee from the village. In fact everybody fled taking what few things they could carry with them, and while fleeing, cannon shells fell to the right and left of us with terrific explosions. Of course we were far enough away from them that none of us were injured. I tremble to think what might have happened, and I hope never to have such experiences again. But I am thankful to be here in this great time of need to help what little I can these needy and suffering people. While there are dangers all about us, we have the good will of these people and have freedom in getting about. Some of our co-workers at other places do not have this privilege. We do not feel afraid because we know there are a lot of you good people in the homeland praying for us.

Liao Chow, Shansi, China.

Some Unexpected Money

From a western district came a letter which read as follows: "Last week we had a small check come to us unexpectedly and we are sending a good part of it to mission work for Africa. We notice in the Messenger that the goal for the year, which ended February 28, was reached. We are sure there must be more need."

In reply the General Mission Board wrote: "Your unexpected money becomes our unexpected money. Yet we should not be surprised, for you have in other years been sending smaller, but generous amounts. It is true, that last year givers sent enough money so that we closed the year without a deficit, but just as a full meal yesterday does not keep you from being hungry today, so the meeting of last year's mission expenses does not prevent the need from arising in the present year. Therefore your \$100 is very much needed and appreciated."

THE CHURCH AT WORK

ADMINISTRATION

Church at Work Calendar for September, 1939

Emphasis for 1939-40—Brethren in Reality

"All ye are brethren" (Matt. 23: 8)

Special Days

Labor Day Sunday—Sept. 3.

Harvest Day—Sept. 17.

Offering for Bethany Seminary for the education of ministers, missionaries, and other church workers.

Promotion Day—Sept. 24.

Religious Education Week—Sept. 25 to Oct. 2. (Order Religious Education Week Bulletin, 10c).

Church Night—Sept. 27.

Part of Religious Education Week, Sept. 25 to Oct. 2.

Activities

Meeting of program planners, including officers of all departments of church and church school, to plan the program for year beginning Oct. 1. Age-group programs for the year should be worked out, helps for same to be secured through the Elgin office.

Election of B. Y. P. D. cabinet. Call an early meeting to plan activities for the year. Clip and preserve in scrapbook programs appearing in *Our Young People*.

On Church Night or at Fellowship Supper, present the program of the year to the entire membership.

Survey the community for unreached people and unmet needs.

Plan for year's Leadership Education program. If it has not been done earlier, use the Annual Guide and Report Form for Leadership Education for a Local Church to check your present plans for leadership growth, and to see what needs to be done next.

Complete friendly visitation of every family represented in the church school before Rally Day.

Recognition of youth's return to school.

B. Y. P. D. Social—Children at Play.

Young People's Sunday Evening Topics

Election of Officers

Sept. 3—Review of Year's Work.

Adventures in Recreation

Sept. 10—Camp Reports.

Sept. 17—If I Had Time!

Sept. 24—Full Value for Twenty-four Hours.

Adult Discussion Themes

The Church

Sept. 3—The Authority of the Church.

Sept. 10—The Church as a Family.

Sept. 17—The Task of the Church.

Sept. 24—The Church in Action.

Peace Plays in the Loan Library

For several years the Brethren Loan Library has carried for examination and reading plays for various special days and occasions. Many have used this service and have thus been able to make selection of a play or drama that is suitable for their group.

Nov. 5 is World Peace Sunday. Why not plan to give a peace play in your church on that night? The list of peace plays below includes all that are in the Loan Li-

brary; as many as four may be ordered at one time for reading just for the payment of postage both ways. In ordering, allow 5c postage for two plays. Order your selection now and thus allow plenty of time to choose something suitable for your group. Then you may order from The General Boards, 22 South State St., Elgin, Illinois, the necessary copies for production.

Are We Keeping Faith? by Ed R. Herndon. Four characters, simple stage setting. 5c per copy, 5 copies for 15c.

Brothers, by Wilson. Three scenes, 7 men, 2 women, 1½ hour, 35c. Enough copies for production must be purchased for permission to give the play. Stage setting simple.

Early American, by Marion Wefer. One act, 3 women, 3 men, 30c. License for an amateur performance given only with purchase of six or more copies of play book.

The Eleventh Mayor, by Ira H. Frantz. Two scenes, 5 men, 3 women, 1 hour. 30c. Nine copies for \$2.00 give right for first production; royalty \$1 for each additional production.

Four Peace Plays, by Lydia Glover Deseo. 35c. Four Peace plays with worship services to be used with each: *The Pact of Paris*; *The Portrait*; *A Morning Call*; *Rome or the Kingdom?*

The Great Choice, by Fred Eastman. One act, 4 men, 4 women, 1 hour. 35c. \$5 royalty.

In the Emperor's Garden, by Marion Holbrook. Two scenes, 3 men, 2 women, a number of non-speaking parts. 15c.

It Is Time, by Elma E. Levinger. One act, 9 men, 3 women, several non-speaking parts. 40 minutes. Royalty, \$5. Enough books for production must be purchased. 35c.

It Shall Not Be Again. Four episodes, 6 scenes. 30-50 men, women and children. No royalty. 30c.

No Banners Flying, by Mae Howley Barry. One act, 4 women. 20 minutes. 35c. Enough books for production must be purchased.

1918 and Now, by Dorothy Elderdice. One act, 3 men, 1 woman, 2 boys. 30 minutes. 35c. Enough copies for production must be purchased.

Moonset, by Helen M. Clark. One act, 6 men. 35c. Amateurs may produce this play free of royalty provided that one copy of the book is purchased for each member of the cast. 35c. This play was given with great success at the Temple of Religion, New York World's Fair, May 30, 1939.

Peace in Demand, by Anna Best Joder. One act, 3 women, 2 boys and 1 girl of high school age, simple interior. 20 minutes. 25c single mimeographed copy. \$1.20 for full production set of 6.

The Testing Hour, by Louis Wilson. One act, 5 men, 4 women, extras. 40 minutes. Royalty with admission, \$5; without, \$2.50. 35c per copy.

The Things That Are Caesar's, by Wilson. One act, 5 men, 2 women, 30 minutes. 35c. Enough copies for production must be purchased.

The Old Man, by Marion Wefer. One act, 9 men. 30 minutes. 25c. In "Plays for the Changing World."

The Unknown Soldier Speaks. A sermon drama adapted from the sermon by John Haynes Holmes, by Agnes K. Winkler. One scene. 15c. It is a dialogue between a minister and the unknown soldier.

The White Line, by Leonard J. Hines and Frank King. Three acts, with prologue and epilogue. 13 men (some may be doubled), 4 women. Royalty, \$10. 75c per copy.

ADULT CHRISTIAN WORKERS

The Church as a Family

September 10

The family is one of the most beautiful figures used in the New Testament to describe the proper relations between Christians and their heavenly Father. Jesus called God Father, and spoke of his followers as brethren and children.

Six Ways in Which Members of a Church Are Like a Family

1. The Home Is the Place Where Children Grow

All normal Christians grow (Luke 2: 52). The church is a place to grow souls. There are no limits to the growth of a soul. A soul never grows old. What provision has your church made for the spiritual growth of children, youth, or adults? What other things could your church do?

2. There Is Often a Vast Difference Between Children of the Same Family

Children differ in character traits and in ability. The same is true in a family composed of the children of God. Rich and poor, learned and unlearned, socially prominent and common folk may be found in most any church. Do these people always worship and work together like the members of a happy and appreciative family? What are you doing to develop friendliness and fellowship in your church family? What other things could you do?

3. The Sick or Weakly Child Receives the Most Attention in a Christian Home

(a) Should the same thing be true in a Christian church? (b) Is the church a hospital for sick souls? Have you ever seen a church member as concerned over a sick soul as a mother is over her sick child? (c) What did Jesus mean when he said: "I came not to call the righteous but sinners to repentance" (Luke 5: 32)?

4. When a Child Is Lost, How Does the Family Feel, and What Do the Members of the Family Do?

(a) A lost son in the family is still a son. Is this true of a member of the church? Is God only the God of the saved and not God of the lost? (Have you ever read the beautiful story of "The Lost Brothers of the Alleghenies"?) Whole communities are stirred when a small child is lost. (b) Are members of the church as much concerned about wayward church members and the unsaved, as the father of the prodigal son? (Read Luke 15: 11-32). (c) What was wrong with the attitude of the elder brother (Luke 15: 25-32)? Do Christians ever manifest that attitude?

5. Children and Parents in Happy Homes Like to Express Their Love for One Another

(a) How do children show their love for parents? (b) How do parents show their love for children? (c) Worship is expressing our love for our heavenly Father. Would you agree or disagree with that statement?

6. Members of a Family Are Blood Relatives

We say members of a family are bound together by the tie of blood. How does the blood of Christ affect the church family? Can there be a happy church family without sacrifice?

WOMEN'S WORK

Minnesota Women Gather Together

By Mrs. Edwin Klotz, Fredericksburg, Iowa

On Wednesday, June 28, a group of women representing the churches of Lewiston, Minnesota, Spring Creek (Fredericksburg) Iowa, Root River (Preston) Minnesota, gathered at the city park in Lansboro, Minn., for a Women's Work Conference, with Mrs. J. H. Mathis in charge. There were about sixty women who took part in the meeting. I believe this was the largest number ever assembled in this locality for a meeting of this kind.

In the morning, we had an informal meeting with reports of work and problems from each organization and also suggestion for further carrying out of Women's Work. There was a short talk by Mrs. Ellen H. Wagoner from Elgin, Ill. She told us of material which could be secured and how to get it for our programs. There was special music by Fredericksburg.

At noon, we enjoyed a bountiful dinner served from the well-filled baskets of the group.

At 2 o'clock we convened for the afternoon. Some of

the Lewiston young people presented a play and the Preston ladies gave a playlet. This was followed by a talk on the Christian Home by Mrs. Wagoner.

Our theme for the day was the Christian Home, and I am sure that Mrs. Wagoner left a deep impression on each one of us with her simple and direct thoughts.

Two girls from Preston brought the afternoon program to a close with a duet.

It was truly a perfect day out there in God's great out-of-doors, studying the needs of God's children. Whether we were mothers or daughters, there was something very worth while for each one of us in the day's program.

We are looking forward to another conference in October.

== CORRESPONDENCE ==

World Youth Conference Opens

Extracts from news released by the Publicity Committee for the World Conference of Christian Youth, Herbert L. Minard, Secretary.—Ed.

The World Conference of Christian Youth was one of the most composite gatherings in church history. It was the first large scale gathering of Christian youth. The conference was a part of a remarkable succession of ecumenical gatherings such as those held at Oxford and Edinburgh in 1937 and Madras in 1938. These conferences saw the development of the proposed World Conference of Churches, and the demand of the younger churches in mission lands for an end to sectarianism.

At the outset of the opening session, the delegates recognized the wholesome atmosphere in which the conference was situated. The Netherlands, with its long history of work for international good will dating from the peace conference at The Hague in 1899 which led to the creation of the Hague Tribunal, is concerned with religion. The ruling house is Protestant, and many prominent public officials openly advocate Christian principles.

His Royal Highness the Prince of the Netherlands welcomed the conference and expressed his own and Her Majesty the Queen's desire that "it be given to you, the youth of the whole world, through common thought and common work to strive after a solution of the problems which in these difficult times occupy the minds not only of youth, but of all mankind."

In a further greeting the Minister of Education of the Netherlands deplored the fact that mankind was now ashamed of itself, and that with all its science and learning it could not achieve peace and mutual accord. He declared: "If you will go home beholding that Man (Jesus Christ), it will be possible for you to find the best in humanity. God will help you and show you the Man who alone can save the world."

No continent lacked representation. It is doubtful whether any other representative gathering has ever brought together as great a number of official delegates from as many countries under any auspices, on any occasion, anywhere else in the world, not excepting the meetings of the League of Nations.

Never before on the continent of Europe has a greater number of non-English-speaking nations come together for a conference. More than 500, nearly two-fifths of the delegates came from twenty nations on the continent. Delegates from Great Britain and North America combined, totaled not much over 600. Asia sent 115, Aus-

tralia 45, Africa 25. Thirty came from China, and 25 from Japan, to meet around the conference table. Twenty-five were present representing eight countries of South America. The figures testify to the world character of the conference.

That Amsterdam was a representative youth conference is attested by the fact that 58% of the delegates were under 26 years of age. There were the greatest number at 24 years of age. Forty per cent of all present fell into the 25-26 year group. The limited number of observers and guests were all associated with youth work. More than half the delegates were students. Three out of every five were men.

The preparation for Amsterdam was as important as the conference itself. Every delegate represents a score or more who shared in preparatory studies from three specially written books on the seven subjects of the conference program. Such a wide consideration of specific problems which face the Christian young people of the world has never before been attempted.

Southeastern Regional Conference Program

The Southeastern Regional Conference will convene in Roanoke, Va., Aug. 30 to Sept. 1. The detail of the conference program is as follows:

WEDNESDAY, AUGUST 30

3:00 Registration—Central Church of the Brethren.

First General Session

Central Church of the Brethren
C. S. Ikenberry, Presiding

3:30 Service of Worship—M. Guy West.

4:00 Introductory Message—C. G. Hesse.

4:15 "Brotherhood in the Early Church"—I. S. Long.

5:30 Fellowship Dinner.

Second General Session

Central Church of the Brethren
Paul H. Bowman, Presiding

7:30 Worship—M. E. Clingenpeel.
Music—First church, Roanoke, Virginia.

8:00 Address: "An Evaluation of Our Heritage"—Rufus D. Bowman.

8:40 "Applying the Principles of Brotherhood in Community and National Life"—Gould Wickey.

THURSDAY, AUGUST 31

Central Church of the Brethren
J. S. Bowlus, Presiding

9:45 Worship—N. A. Seese.

10:10 "Brotherhood to Everyday Living"—Dan West.

10:50 Sectional Conferences:

Theme: "Brethren in Reality."

1. Among Brethren—First Christian Church Auditorium—Rufus D. Bowman, Leader.

2. In the Community—First Christian Church, Adult Assembly Room—Minor C. Miller, Leader.

3. In the World Outreach—Central Church of the Brethren Auditorium—Dan West, Leader.

4. In Relation to Other Races—First Christian Church, Young People's Assembly Room, Second Floor—Ralph E. White, Leader.

5. The Use of Dramatics in the Church—First Christian Church—Parker Dupler, Leader.

12:15 Adjourn.

2:00 Sectional Conferences:

1. The Children's Division—First Christian Church—Mrs. Minor C. Miller, Presiding.

2:00 Children's Work and the Total Organization of the Local Church—Samuel A. Harley.

General Discussion.

2:30 1939-1940 Program of Children's Work—Ruth Shriver.

General Discussion.

2. The Young People's Division—First Christian Church—Harry K. Zeller, Jr., Leader.

3. The Intermediate Department—First Christian Church—Jesse H. Ziegler, Leader.

4. Men's Work—First Christian Church, Adult Assembly Room—Leaders: Charles E. Resser and Paul H. Bowman.

5. Women's Work—Central Church of the Brethren Auditorium—Mrs. John B. White, Presiding.

2:00 Brethren in Reality—As a Woman Interprets It—Mrs. I. S. Long.

2:20 Women and World Peace—Dan West.

2:40 Facing the Liquor Problem Today—Mrs. F. D. Dove.

6. Sunday-school Conference—First Christian Church—Raymond R. Peters, Leader.

Fourth General Session

Central Church of the Brethren
Reuel B. Pritchett, Presiding

3:15 General Forum.

3:20 Reading—Mary Jane Arbaugh.

3:30 Address: "Integrating Our Peace Program With the Total Program of the Church"—Dan West.

Fifth General Session

First Church of the Brethren
C. O. Showalter, Presiding

7:30 Worship—Samuel D. Lindsay.

Music—Ninth Street Church of the Brethren, Roanoke, Virginia.

7:50 Address: "Brethren in Reality to Other Nations and Races"—Rufus D. Bowman.

FRIDAY, SEPTEMBER 1

Sixth General Session

Central Church of the Brethren
Arthur Wheeler, Presiding

9:45 Worship—Cecil C. Ikenberry.

10:10 Address: "Building the Church in the Southeastern Region"—Ruth Shriver.

10:50 Sectional Conferences:

Theme: "Brethren in Reality."

1. Among Brethren—First Christian Church Auditorium—Rufus D. Bowman, Leader.

2. In the Community—First Christian Church, Adult Assembly Room—Minor C. Miller, Leader.

3. In the World Outreach—Central Church of the Brethren Auditorium—Dan West, Leader.

4. In Relation to Other Races—First Christian Church—Ralph E. White, Leader.

5. The Use of Dramatics in the Church—First Christian Church—Parker Dupler, Leader.

12:15 Lunch.

2:00 Sectional Conferences:

1. The Children's Division—First Christian Church—Mrs. Arthur Scrogum, Presiding.
- 2:00 Worship in the Children's Division—Mrs. Cecil Ikenberry.
General Discussion.
- 2:30 Making the Bible Live for the Children—Ruth Shriver.
General Discussion.
2. The Young People's Division—First Christian Church Auditorium—Harry K. Zeller, Jr., Leader.
3. Intermediate Department—First Christian Church—Jesse H. Ziegler, Leader.
4. Men's Work—First Christian Church, Adult Assembly Room—N. A. Seese, Speaker.
5. Women's Work—Central Church of the Brethren Auditorium—Mrs. John B. White, Presiding.
- 2:00 Business.
- 2:20 Forum: Led by Mrs. Amy White.
6. Sunday-school Conference—First Christian Church—Raymond R. Peters, Leader.

Seventh General Session

Central Church of the Brethren
Minor C. Miller, Presiding

3:00 Address: "European Situation"—Stauffer Curry.

5:30 Youth Banquet.

Closing Session

First Church of the Brethren
Harry K. Zeller, Jr., Presiding

7:30 Worship—Jacob Replogle.

Music—Central Church of the Brethren, Roanoke, Virginia.

8:00 Addresses: "The Message of Amsterdam"—Vera W. Miller and Stauffer Curry.

Bridgewater, Va.

Minor C. Miller.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Dunning-Aasen.—By the undersigned at the home of the bride's parents, Mr. and Mrs. L. M. Aasen, Arago, Oregon, June 26, 1939, Jess Dunning, Wenatchee, Wash., and Lavaun Aasen, Arago, Oregon.—F. H. Barr, Myrtle Point, Oregon.

Forrer-Hetrick.—By the undersigned, at the home of the bride's parents in Canton, Ohio, June 23, 1939, Ralph A. Forrer and Thelma R. Hetrick, both of Canton.—Roland L. Showalter, Mansfield, Ohio.

Keim-Bendsen.—By the undersigned, June 25, at the First church in Chicago, Arthur C. Keim, pastor of the church at Plymouth, Ind., and Ellen M. Bendsen of Chicago, Ill.—M. Clyde Horst, Chicago, Ill.

Kirk-McConkey.—By the undersigned, in the McPherson church on Aug. 6, 1939, Harold Kirk of Scott City, Kans., and Elsie McConkey of McPherson, Kans.—V. F. Schwalm, McPherson, Kans.

Rogers-Nifong.—By the undersigned, at the Pine Creek parsonage, June 26, 1939, Ernest Alfred Rogers and Vera Anna Nifong.—Theodore E. Miller, N. Liberty, Ind.

Templeton-Jester.—Miss Catherine Naomi Jester and Mr. Arthur W. Templeton, both of Germantown, in the mother church, July 8, 1939, by the bride's pastor, the writer.—Benjamin F. Waltz, Philadelphia, Pa.

Walters-Ott.—By the undersigned, in the parsonage of the Carlisle Church of the Brethren, Carlisle, Pa., July 12, 1939, Paul B. Walters, Gastonia, N. C., and Lillian F. Ott, Carlisle, Pa.—H. M. Snavely, Carlisle, Pa.

Waison-Louey.—By the undersigned, at his home, Brookside Place, near Westminster, Md., Aug. 5, 1939, D. William Watson, and Luella V. Louey, both of Hanover, Pa.—William E. Roop, Westminster, Md.

FALLEN ASLEEP

Burgess, Almerion P., was born near Cedar Rapids, Iowa, Jan. 14, 1877, and lived in the vicinity his entire life. He died very suddenly at his farm home while doing his evening chores on Sunday, July 30, 1939. He was married to Eliza A. Glass April 4, 1906. He is survived by his wife and three brothers. He became a member of the Church of the Brethren at Robins, Iowa, about twelve years ago, and lived a consistent Christian life until the time of his death. Funeral services were held in the Turner chapel in Cedar Rapids on Aug. 2, and were conducted by the writer, assisted by Bro. Hindman, of Lafayette, Iowa. Burial was made in the Shiloh cemetery.—O. A. Myer, Robins, Iowa.

Curry, Ida, wife of W. H. Curry and daughter of the late Samuel and Frances Grogg, was born Aug. 8, 1872, and departed this life May 18, 1939. Besides her husband, she is survived by five sons, three daughters, one brother, and ten grandchildren. Funeral services were conducted at the Branch church by Bro. J. M. Foster, assisted by Bro. J. L. Driver. Interment was made in the church cemetery.—Stella V. Wine, Bridgewater, Va.

Gilbert, William B., was born Dec. 10, 1852, and died May 1, 1939. He was a son of John and Catherine Gilbert. Bro. Gilbert was a lifelong member of the Church of the Brethren and after moving to this section was a communicant and an active member of the Maple Spring church. He leaves to mourn his passing his present wife, Elizabeth Thomas Gilbert, and four children which were born to the first union and three to the second union, Bro. Gilbert having been married three times. Funeral services were conducted in the Maple Spring church by his pastor, Bro. J. M. Geary. Burial was in the church cemetery.—Mrs. J. M. Geary, Hollsopple, Pa.

Grady, John H., son of John and Barbara Ripple Grady, was born in Somerset County, Pa., Sept. 25, 1849, and died on July 7, 1939. Bro. Grady was next to the youngest child of a family of thirteen children, seven sisters and five brothers, all of whom lived to be past eighty years of age. His first marriage was to Martha Frush, who died not long after her marriage. To this union was born a daughter. In 1889 he married Caroline Fouch. After thirty years of companionship this union was broken by the death of his wife. Bro. Grady united with the church in June, 1878, and was a very devoted member and maintained an abiding interest in missions. An emergency operation was necessary just a few days before his death. Funeral services were in charge of his pastor, Bro. C. C. Sollenberger in the Church of the Brethren, Uniontown, with interment in Oak Grove cemetery.—Mrs. Alta Lowdermilk, Uniontown, Pa.

Herschler, Irene, was born in 1911 and passed away in 1939. Though her span of life was comparatively short, yet it was full of worth-while living. She early accepted Christ as her Savior. Her schooling culminated at college graduation with high honors. She took active part in school functions. After graduation she chose the responsibility of teaching in the public schools. After four years her health broke. In spite of the best of medical ability and hospital care and the prayers of her friends, her health was not restored. The community has sustained a great loss. Funeral services were conducted at the home and church.—T. S. Moherman, Ashland, Ohio.

Himes, John Wesley, was born June 29, 1858, in Louisa County, Iowa, and passed away at the Old Folks' Home, Marshalltown, Iowa, July 22, 1939. When nine years of age he moved with his mother to Colfax, Ind., where he grew to manhood. On Nov. 18, 1877, he was married to Sarah Isabelle Hutchison. He united with the Church of the Brethren in 1886, and two years later moved his family to Washington County, Iowa, near the Oak Grove church, and was active in this church for nine years. Then he moved to North Dakota. After six months he returned to Hardin County, Iowa, and from there, in the spring of 1898 he moved to Marshall County, where he spent the remainder of his life. He was elected to the office of deacon in 1901, and served faithfully in that capacity until failing health compelled him to retire. Funeral services were held at the church.—J. A. Eby, Marshalltown, Iowa.

Miller, Elsie Roff, wife of Bro. Josiah Miller, was born May 21, 1893 and departed this life June 2, 1939. Sister Miller was a faithful member of the Maple Spring Church of the Brethren. She had been ill for some time and then seemed to improve and hopes were entertained by her loved ones for a complete recovery. Their hopes were not to be realized. Taking a turn for the worse, she passed quietly away. She leaves in addition to her husband, five children and a host of friends who mourn her passing. Funeral services were conducted by her pastor, Bro. J. M. Geary, in the Maple Spring church. Her body was laid to rest in the Mennonite cemetery near by.—Mrs. J. M. Geary, Hollsopple, Pa.

Miller, Mrs. Mary E., born Sept. 17, 1859, and died April 13, 1939. She was the wife of A. M. Miller, who preceded her in death about six years ago. She was the mother of four daughters and two sons. One daughter died in childhood. She and her husband in their younger days were active members of the Bridgewater church. For some years she was an invalid but she bore it all patiently. Her funeral was held in the Bridgewater church, April 15, with the writer in charge, assisted by

John S. Flory, and C. B. Smith, after which she was laid to rest by the side of her husband in the Bridgewater cemetery.—C. G. Hesse, Bridgewater, Va.

Sine, Sarah Baker, daughter of Isaac and Catherine Baker, was born Aug. 12, 1876, at Romney, W. Va., and died May 9, 1939, in a Phoenix hospital after a brief illness. Her husband, Holmes Sine, preceded her in death. She had been a resident of this community for twenty years, during which time she was a faithful and ever dependable member of the Church of the Brethren. She is survived by three sons, two daughters, three brothers, one sister, and two grandchildren. Funeral services were conducted in the Glendale Church of the Brethren by Pastor B. F. Waas, assisted by Bro. Walter Hoffman. Entombment was in the mausoleum of the Greenwood Memorial Park.—Thelma Heatwole, Glendale, Ariz.

Uphold, Henrietta Marie Bittinger, daughter of Dan and Phebe Bittinger, was born Feb. 5, 1838, and departed this life July 19, 1939, at the age of 101 years. She was born near Accident, Md., and later lived near Hazelton, W. Va., during the time of the Civil War. Then she moved with her children to Terra Alta, where she passed away. She is the last of a family of twelve children. Surviving are three sons. For many years she had been a member of the Church of the Brethren. Funeral services were conducted in the Fike-Watson Funeral Home at Terra Alta, W. Va., by Bro. Emra T. Fike.—Esther Fike, Eglon, W. Va.

Watkins, Mary Jane, daughter of Rachel and Isaac Newton Vanscoyoc, was born Nov. 1, 1862, near Garnett, Kans., and departed this life July 10, 1939, at her home at Mont Ida. She had been confined to her bed due to a heart attack since May 6. She was married to Lafayette Watkins Jan. 11, 1885, and they had celebrated their golden wedding anniversary four years ago. She leaves her husband, three sons, and many relatives and friends. She was a loyal and devoted member of the Church of the Brethren for over sixty-one years. She accepted Christ as her Savior and became a member of the Mont Ida church in 1878 at the age of fifteen years. Her life of devotion to her family, her untiring disposition and deeds of kindness are a beautiful memory to all those who knew her. Funeral services were held at the Mont Ida church July 12, conducted by Bro. C. A. Miller of Hutchison. She was laid to rest in the Mont Ida cemetery.—Mrs. M. C. Shaefer, Garnett, Kans.

Wise, William, son of John and Lavina Speicher Wise, was born Oct. 12, 1866, and departed this life May 18, 1939. He is survived by three brothers and a half sister. He is greatly missed. He was baptized into the church in the fall of 1938 at the age of 71 years. This experience brought him great joy. His interest in the church was beautiful. Funeral services were conducted by the writer, assisted by the Methodist pastor at Hillsdale, Pa., in the Montgomery Church of the Brethren. Interment was in the church cemetery.—Dorsey Rotruck, Clymer, Pa.

CHURCH NEWS

Arizona

Glendale.—On Sunday, April 30, Bro. Davidson of La Verne College spoke at our church regarding the church schools. In the evening members of our young people's group presented The Color Line at the local Methodist church. The two churches held their evening meetings together. Sunday evening, May 7, the choir from the Methodist church visited our church and provided an all musical program. May 12 the funeral was held for Sister Sarah Sine, who was a long time member of our church. The annual Boys' Camp held at La Verne, Calif., June 26, was attended by four of our boys accompanied by the pastor. At the Women's Work elections, Rachel E. Young was elected as president for the ensuing year, with Eva Sine as secretary. July 14, a church social was held on the parsonage lawn honoring the pastor and family. Games and refreshments were enjoyed by the group. The young people of the Glendale and Phoenix churches held their summer camp meeting at Granite Dells, just outside of Prescott, Ariz., the week end beginning July 28. A large number from our church attended.—Mrs. Thelma Heatwole, Glendale, Ariz., Aug. 2.

California

Belvedere.—The Lord's work at this place has been moving along very satisfactorily. During the summer months, the attendance has fallen off some, but the regular Sunday and mid-week services have been kept up as usual. Easter, Mother's Day, and Children's Day were observed with appropriate programs. The Men's Work organization sponsored a program in honor of Father's Day. Representatives of the Metropolitan Water and Power Company were present and showed pictures of the Boulder Dam project, which was instructive and entertaining. Following this, Bro. W. A. Ogden gave a splendid message on the Water of Life. Light refreshments were served to all at the close. Brother and Sister Chalmer Faw visited our church in July. They met with us at the regular midweek service. Both gave very interesting talks relative to their call to the mission field in Africa and their future work there. Some of our juniors, three boys and two girls, were in attendance at

Camp La Verne. A very successful Vacation Bible School was conducted in July. A splendid demonstration of the work done by the children was given on the closing day. It has been the custom to give the children a watermelon treat on closing day, which was not forgotten this year.—Maria E. Barnhart, Los Angeles, Calif., Aug. 4.

Oakland.—The Oakland church has much of interest to report since we last appeared on this page. Five new converts were baptized on Easter Sunday, two young men since then. Our membership is growing to replace those who have gone from the city. Brother and Sister Wilkinson moved to southern California in April. Bro. Wilkinson served as deacon, trustee and janitor. Sister Wilkinson served as superintendent and teacher of the beginners department. They have served God constantly at this place for over eighteen years. Virgil Wilkinson left in June also for southern California where he expects to enter La Verne College. Virgil was president of our B. Y. P. D. We shall miss all of them for their faithfulness in service. The young people furnished the money from their box social for the redecoration of the inside of our church, the Men's Work providing the labor. The outside of our church will be painted later this summer as finances permit. Vacation Bible school was held again this year, with increasingly gratifying results. Enrollment included 81 pupils and 14 teachers with an average attendance of 49 pupils and 11 teachers. On July 7 the regular business meeting was held with election of church officers for the coming year starting Oct. 1. The organization, as established last October, consists of: Pastor, elder, five directors of the five fields of activity—Worship, Christian Education, Social Service, Recreation, and Business Management, together with the presidents of the B. Y. P. D., Women's Work and Men's Work. Members filling these ten offices make up the executive committee, on which falls the responsibility of carrying on the program as formulated by the pastor's advisory board and passed upon by the entire congregation. Our business report for the first ten months shows an increase of nearly 50% in offerings over the same period last year. Our pastor attended Mt. Hermon Assembly along with several other families from our church and found themselves quarantined in their homes when they returned. Our pastor proved himself alive to the situation by speaking to us by the use of microphone and loudspeakers, giving a very forceful sermon on Sunday morning, July 16, and also in the evening and Wednesday evening. We are pleased to have him with us again as well as all the others similarly confined. Dinner was enjoyed at the church last Sunday, July 23, in honor of our guests, Brother and Sister Chalmer Faw, and Brother and Sister W. M. Platt. The latter was formerly pastor here. A Sunday-school picnic was held July 30. Seventy members and friends were present. Much activity is shown by the choirs under the direction of Sister Buntain as director of worship, and Thelma Hinz, young people's choir director. Both senior and young people's choir sing regularly. On Easter, Mother's Day, and Children's Day the junior choir also sang. Special groups have conducted our evening worship from time to time. We invite all who are in the vicinity of Oakland, visiting the World's Fair at Treasure Island, to come to church on Sunday at 40th Avenue and San Juan Street, and worship with us. Our pastor: Bro. W. E. Buntain, 1917 40th Avenue, phone FRuitvale 0497W.—Harry Pobst, Oakland, Calif., Aug. 7.

Colorado

Fruita.—In the absence of a pastor, Bro. Ralph Hoover has been filling the pulpit on Sunday mornings. Bro. J. S. Zimmerman, one of our former pastors, on his way to Annual Conference, stopped with us and gave us two splendid sermons. Bro. Ira Frantz of North Manchester, Ind., recently gave us two splendid sermons, one in the Fruita church and one in the Appleton church. Since the churches are closely located, it was our privilege to attend both services. The visit of Bro. Frantz and family was greatly appreciated by all, as this was at one time their home. His parents, Brother and Sister J. R. Frantz, whose home is in Fruita, recently celebrated their fifty-fifth wedding anniversary. We are always happy to have ministers stop with us and give us encouragement. Work is hard these days but we are still carrying on. There is a splendid opening here for some devoted pastor and wife capable of leadership and willing to share with us. We have our own parsonage. Fruita is a good community in which to live and rear a family. It is the gateway to the Colorado National Monument Park, where the petrified bones of prehistoric animals are found.—J. A. Austin, Fruita, Colo., Aug. 3.

Illinois

Douglas Park.—The past month has been a busy one at the Douglas Park church. Our yearly picnic was held at Hinsdale on July 4. Hastings Street church joined us again this year and did their full share to make the day an enjoyable one for their group and ours. The Ladies' Aid and their children spent the day of July 12 out at Beverly Hills and on July 9 part of the Ladies' Aid spent the day at Brookfield zoo. Our pastor, Bro. Roy White, has been delivering a series of well prepared and forceful sermons this summer. The morning of July 23 Bro. White preached on the subject, Safe Homes. The sermon was unusually fine and we were all made to realize the part that home plays in the Christian world today. The wedding of Olivia

Turner and Ted Gande will be of interest to their many friends. It was solemnly performed July 23, at the church. The church was beautiful, with palms and large baskets of iris. The reception was held in the church basement with decorations in pink and white, with white wedding bells hung from the ceiling. The entire church wish them success and happiness. On the evening of July 23, Miss Laura Willard of the First church dramatized the Life of Frances Willard. Miss Willard deserves our thanks for the fine manner in which she presented this reading. Bro. White delivered another powerful sermon at the morning service, July 30, on the subject, The Present Evil World. The members of the Douglas Park church all feel that we are growing in grace, faith, and Christianity by following the fine Christian example set by our pastor and his wife. Mr. Pederson is due for a lot of credit for his work with the choir this summer. Sister Wise is back with us again after an absence of several months. Several of our younger group are getting ready to leave for camp at Naperville next week. Sterling Ketzell left Monday for the camp at Lewistown where he has charge of the recreation work. The interest in our midweek prayer meetings has held throughout the summer. Some of these meetings are a real inspiration.—Mrs. Berniece Pfolsgröf, Chicago, Ill., Aug. 9.

Lanark.—Our program has been changed somewhat during the summer months to keep up the attendance. Sunday school starts at 9:45 and church closes at 11:30. This gives people a chance to attend church first and then go to their family reunions or picnics. The evening meetings of July were held in the basement with varied programs by different Sunday-school classes and organizations, closing with refreshments and a social hour. The picture, In the Land of the Monkey Bread Tree, was given July 23, with 151 present. Each night the interest and attendance were good, ranging from eighty to one hundred. Our pastor, Bro. I. D. Leatherman, is having his vacation in Greeley, Colo., this month, so we have no evening services. Bro. Merle Hawbecker preaches for us during our regular Sunday-school hour and then returns to Cherry Grove to hold his own morning service. We are looking forward to having our former pastor, Bro. Clyde Forney, with us Aug. 20. On July 23 we had the pleasure of hearing Bro. J. O. Winger of North Manchester, Ind. On June 11 the children gave a very interesting program in the form of a broadcasting station. Many attended the Sunday-school picnic on June 20. New songbooks have been purchased for the Junior church and a dedication service was held July 2. Several intermediates and young people will attend camp. On June 9 the missionary society served 190 at the alumni banquet. The mothers and daughters enjoyed a banquet May 5. The missionary society will visit the County Farm and Caroline Mark's home at Mt. Carroll and give a program on Aug. 10, followed by a picnic supper at Point Rock, near Mt. Carroll. The loss of a number of our faithful members by death recently is keenly felt. Fourteen have been baptized since the new year.—Mrs. Ada Royer, Lanark, Ill., Aug. 7.

Virden.—Our church council was held Aug. 2. One letter was received and two were granted. Reports were given and the following Sunday-school officers were elected for the coming year: adult superintendent, Everett Brubaker, Jr.; assistant, Irvin Brubaker; junior superintendent, Mrs. Agnes Snell; primary superintendent, Mrs. Dorothy Tahs; secretary-treasurer, Mr. Arthur Vaniman. Delegates for district meeting to be held in Decatur, are Morris Snell and Opal Wrightsman, with Bro. E. F. Caslow and Mr. S. J. Snell as alternates. Bro. Caslow was re-elected elder for one year. The interest and attendance of our mission study class is on the increase. We have completed the book, Moving Millions, and are planning to continue our mission studies. At the close of our Bible school, three were received in baptism. The union Sunday evening services are quite well attended. Nine of our young people are planning to attend Camp Lewistown this week.—Lillian Harshbarger, Virden, Ill., Aug. 5.

Woodland.—During the past eight months we have had Bro. Fike, pastor of the Astoria congregation, with us as a part-time pastor. The worship service begins at 9:30 o'clock followed by Sunday school. We have plans for a weekly Bible class under the leadership of the pastor, Sunday-school superintendent, and one elected by the church. This will include regular Bible reading and discussion. During Bro. Fike's absence, Bro. Clinton Kessler brings some worth-while messages. The ministerial committee has been instructed by the church to continue a search for a full-time resident pastor. The regular council was held July 26, Bro. I. J. Gibson officiating. Bro. Cletus Deardorff and wife are located at North Manchester for the present and asked for their church letters. The number of church members has been placed at 180. There is to be a special classification of these in the near future and efforts made to bring many back into the active work of the congregation. Bro. John Wiede will hold revival beginning Oct. 23. During his stay with us the love feast service will be held. The Berean and S. T. A. R. classes sponsored a D. V. B. S. two weeks in June. Ruth Senger was the director. There was an average attendance of sixty-eight pupils and an enrollment of eighty-seven. There were sixteen teachers and helpers. The aid has had some building of cupboards and repairing done in the church basement. During the harvest season they are serving dinners for the threshermen. The missionary society has been revived and has meetings with

the aid once a month. Delegates to district meeting are Mary and Clinton Kessler. New officers for church were elected. Bro. I. J. Gibson was re-elected as elder.—Mabel Bowman, Astoria, Ill., Aug. 7.

Indiana

Blissville.—Our work in the various departments is going along real well. The Ladies' Aid and missionary ladies are doing much work, considering the very busy season of the year. Bro. J. O. Winger of North Manchester, Ind., will conduct our harvest meeting services, which will be held Sept. 10, in an all day meeting.—Mrs. Mae Pippenger, Plymouth, Ind., Aug. 4.

Clear Creek.—Since last writing to the Messenger, Annual Conference has come and gone and how we did enjoy the treat of having another great Conference so close that we might feast on some more of the mountaintop experiences. Our pastor, E. H. Gilbert, acted as our delegate, assisted by Miss Hazel Pulley, selected by the young people of the church. On June 18 we had the privilege of hearing Bro. J. Z. Gilbert of California in our morning service. In the afternoon the mothers and daughters entertained with a tea and Sister J. Z. Gilbert was the principal speaker on the program. The ladies enjoyed her message. The following Thursday Brother and Sister E. H. Gilbert took Brother and Sister J. Z. Gilbert on a two weeks' motor trip to the east coast, visiting friends, relatives and points of interest along the way. On June 25 Bro. S. L. Young of the West Manchester church filled the pulpit in our pastor's absence and brought us a very stirring sermon. The following Sunday was children's service, which reminds us that the church of tomorrow depends upon the children of today. Since our last correspondence Sister Sarah C. Reichley answered the call of her Master on May 3, 1939. Bro. J. F. Hoke is not much improved at this writing. The Ladies' Aid Society have been holding monthly meetings.—O. R. Reichley, Huntington, Ind., July 30.

Fairview.—The members of the Fairview church and many adjoining churches enjoyed another great annual harvest meeting Aug. 6, in memory of the goodness of God and his wonderful blessings we have enjoyed this past year. We had the pleasure of having with us Bro. John L. Winger and family from Claypool, Ind., who delivered a variety of messages in song for the morning program. It is a great pleasure to have this Winger family, that possesses such wonderful talent along this line, to come into our churches and render their programs. At noon, dinner was served in the basement and on the lawn to a large audience who met with us to enjoy the day in rich social and spiritual blessings. All seemed to enjoy themselves. In the afternoon Bro. J. Oscar Winger of North Manchester, gave us the harvest message in his usual way, with sincerity and power, touching the hearts of his hearers. Bro. Winger emphasized to some extent our freedom as citizens of this goodly land, yet, the greatest freedom is that which we may have and enjoy in Christ Jesus. At the close of this message an offering was taken for missions in the district of Southern Indiana, which covers sixty-six of the ninety-two counties in the state. This is a challenge to our missionary-ministerial board. On Tuesday evening before our harvest meeting the members met to get the church house and utensils in readiness for the great day. At the close of this preparation the members met in business conference. Elder Ellis Wagoner was selected as delegate to our district conference in the Upper Fall Creek church, the last week in August. A letter of membership was granted to Bro. John Robert Wagoner, a very worthy and promising young man, who was called to the ministry a year ago. He graduated from Manchester College last June, and has now accepted the pastorate of a church. He also has the promise of a school and is entering the teaching profession this coming fall. Bro. John W. Root, who has had charge of this church for twenty-five years, is tendering his resignation at the December council. He feels now incapable of fulfilling the duties.—Lulu E. Root, Lafayette, Ind., Aug. 7.

Hickory Grove.—Our revival began June 19 and closed June 26, with Bro. Robert L. Sink, Brighthurst, Ind., as evangelist. He preached the Word with power and we feel the members were strengthened by the inspiring messages. We closed with communion services. Quite a number from our church attended the Conference at Anderson. The first Sunday of July, members of the church and Sunday school took basket dinners and went to the home of one of our sisters to help her celebrate her 80th birthday. The day was enjoyed by all and we wish her many more happy birthdays. In the past year we have made some improvements in our basement and we expect to make more soon. Our church met in business meeting recently and elected the following officers for the coming year: Elder, J. A. Snell, South Whitley, Ind.; clerk, Forrest Carr; treasurer, Grace Stultz; member of ministerial committee, Sylvan Studebaker; member of missionary committee, Mildred Longbone; Messenger agent and correspondent, the writer. Sept. 3 is the date of our homecoming service. All former worshippers of the Hickory Grove church are invited. There will be all day meeting, with basket dinner. Sister Mildred Longbone was chosen to represent us at District Conference with Sister Opal Current as alternate. The young people expect to have their picnic Aug. 27. Under the leadership of their teacher, they have been able to put over several worth-while projects. We have a fine group of young

people and appreciate their zeal.—Cynthia E. Fox, Redkey, Ind., Aug. 9.

Nappanee.—We were hostess to the district young people's conference afternoon and evening of April 23. Bro. I. W. Moormaw, a returned missionary from India, spoke at both services. Amidst flowers and plants our Mother's Day was held. Our pastor, Bro. H. D. Emmert, spoke and cherished songs of our aged mothers were sung. After the service two babies were presented by their parents for consecration. In the evening a pageant, The Journey of Life, by the home talent, was given. Our mothers and daughters' week was fittingly observed with a banquet, Sister Frederick Granger as toastmistress, and Sister Dan West as guest speaker. May 21 our Conference Offering was fully met. In the evening our pastor delivered the baccalaureate address at the Methodist church. A very interesting Children's Day program was enjoyed. Conference Echoes were given for the benefit of those who could not attend. Since the Conference we have enjoyed the visit of Bro. Burton Metzler and family of McPherson, Kans. July 23 the church was the scene of a pretty wedding, when Sister Erma Johnson and James Chambers were united in sacred matrimony. There are no Sunday evening services at our church during August as the union services sponsored each year by the local ministerium began Aug. 6, with a moving picture, The King of Kings.—Mrs. Floyd E. Klaus, Nappanee, Ind., Aug. 7.

Portland.—The regular business meeting was held Aug. 13. Our treasurer reported a balance of \$28.93 with all bills paid. We appreciated the fact that our giving has been generous. Plans are being completed for the building of a new entrance to the church. Bro. T. A. Shively was elected elder for the coming year to replace Bro. Wm. Tinkle who has accepted the pastorate of the Cerro Gordo church. The officers who were elected at the council are as follows: clerk, Eva La Follette; treasurer, Raymond McClung; Messenger agent and correspondent, Esther Wiebush; ministerial board, Susie La Follette to serve three years, and Leonard Boyd, one year; Sunday-school superintendent, Raymond McClung, with Esther Wiebush as assistant; secretary, Junior Boyd, with Virginia McClung assistant. Brother and Sister Raymond McClung were elected delegates to district meeting with Brother and Sister Eley as alternates. Our church recently enjoyed an illustrated lecture, Home Fires Burning, given by our elder, Bro. Tinkle. A one-week revival was held from May 29 to June 5, with Bro. D. G. Berkebile as evangelist, assisted by our pastor, Bro. Eley. There were five baptized. Bro.

Berkebile preached some very helpful and inspiring sermons. The revival was followed by a love feast on Monday evening.—Eva LaFollette, Portland, Ind., Aug. 14.

South Bend, Second.—We met in council June 2 at which time we re-elected our pastor, Edward Stump, to serve us for another three years. Brother and Sister Stump have led our church higher spiritually, and the number of members has increased since they have been with us. We also elected two deacons, Bro. Kenneth Hawblitzel and Bro. Edgar Carswell. We also elected two delegates to district meeting at New Paris: Sister Charles Snyder and Sister Edward Stump; alternates, Sister Claude Roose, and Bro. Edward Stump.—Mrs. C. H. Stanley, South Bend, Ind., Aug. 7.

Iowa

Monroe.—Since our last report two sisters and one brother have been taken by death. June 3 our love feast was held with a good attendance. Bro. J. D. Brower of the Osceola church and Bro. Edwin Rodabaugh of Bethany Biblical Seminary, were visiting brethren. June 4, our district field man, Bro. J. D. Brower, gave us a fine address on Christian Education. June 17, our Children's Day program was given under leadership of Maudie Cook. June 24, 25 a large crowd from our congregation attended the B. Y. P. D. conference at the Fairview church. We were really happy to have the privilege of hearing Brother and Sister Bittinger, returned missionaries from Africa. July 9, Bro. Edwin Rodabaugh brought us the morning message, Keeping to the Right. At noon a basket dinner was served. In the afternoon Bro. C. A. Albin, from the Ottumwa church, led the devotionals. Bro. Leeds of the Ottumwa Christian church gave the address, stressing the real meaning of Men's Work in the church. Our men have been doing work around the churchyard, which adds greatly to the appearance. Our Ladies' Aid served meals and lunches for two weeks to threshers, which was a fine help toward financing our church. We are looking forward to rebuilding as soon as possible. Our Ladies' Aid meets every two weeks in our homes. Two have been baptized into the church recently. July 30, our Married People's class gave an interesting and inspiring program of talks, readings, and songs on mission work in Africa, following Sunday school. On the last Sunday in each month we have a program instead of preaching, given by different classes.—Christina Henderson, Fredric, Iowa, Aug. 7.

North Dakota

Carrington.—We met in council June 25, Eld. Sylvan Stemen presiding. Delegates chosen to represent us at the district conference were: Brethren Wilbur and Joe Brower, and Sister David Graham. Robert Brower placed his letter in the church here. The writer was re-elected as Messenger agent and church correspondent. Sept. 23 was set as the date of our communion, to be followed the next day, Sept. 24, by a harvest meeting. Sister Ruth Glessner, of Battle Creek, Mich., accompanied by Mrs. Glessner, her mother, attended Annual Conference. July 30 our Sunday school had a picnic part way between Carrington and James River. Folks attended from James River, Brantford and New Rockford. Our district field man, Bro. Ralph Petry, also Bro. Cover, were with us. Bro. Petry delivered a wonderful message in the morning, and also took part in the afternoon program. The next Sunday-school picnic is to be at James River, Aug. 27. Brethren Petry and Cover visited a few days here.—Mrs. Walter McKee, Carrington, N. Dak., Aug. 9.

Ohio

East Dayton.—Miss Mabel Funderburg supervised a two weeks' vacation Bible school at our church in June. There was an average attendance of 102 children and 11 teachers. The Men's Work organization was formed in May, with Bro. Robert Jones as president. They have completed two projects, about twenty-five men having worked a total of 317 hours. They are now doing some much-needed work around the church. They are planning a program to be given at the Greenville Home in the near future. We have recently received one member into the church by baptism and one on former baptism. We are looking forward to having Bro. J. W. Fidler with us for a two weeks' evangelistic meeting, beginning Sept. 10.—Evelyn Smart, Dayton, Ohio, Aug. 6.

Harris Creek.—We held our council on Aug. 4, and decided to have our communion Oct. 21. During the absence of our pastor, Bro. G. E. Weaver, Bro. Ernest Detrick will fill our pulpit. The Sunday-school officers elected at our council were: superintendent, Etoile Sargent, assistant superintendent, Myron Loxley; primary superintendent, Echo Miller, assistant superintendent, Olive Ganger; home department superintendents, Cassie Hoover and Ida Warner; Cradle Roll superintendent, Kathryn Eikenberry; secretary, Ruth Brumbaugh; treasurer, D. I. Hoover. Owing to the illness of the Messenger correspondent, Ferne Cassell, this report was submitted by the church clerk.—Mrs. Nora Wise, Bradford, Ohio, Aug. 9.

Stonelick.—Bro. John M. Garst, Carlisle, Ohio, has been meeting with us every other Sunday for Sunday school and church services. On June 4 Bro. Davidson of Hillsboro, Ohio, brought a message. The Garst family was also with us and a basket din-

ANNOUNCEMENTS

District Meetings

California, Northern, Empire, Oct. 6-9.
California, Southern, and Arizona, La Verne, Aug. 30—Sept. 4.
Florida and Georgia, Miami, Oct. 13-15.
Illinois, Northern, and Wisconsin, Dixon, Sept. 2-4.
Illinois, Southern, Decatur, Aug. 26-28.
Indiana, Middle, West Manchester, Oct. 6-8.
Iowa, Middle, Fernald, Sept. 2-4.
Iowa, Northern, Minnesota, and South Dakota, Waterloo, Aug. 25-28.
Kansas, Northeastern, Richland Center, Oct. 6-9.
Kansas, Northwestern, Quinter, Oct. 20-23.
Kansas, Southeastern, Verdigris, Oct. 27-30.
Kansas, Southwestern, Wichita, First, Oct. 13-16.
Missouri, Middle, Happy Hill, Oct. 6-9.
Missouri, Northern, Bethany, Oct. 20-22.
Nebraska, South Beatrice, Oct. 6-9.
North and South Carolina, Melvin Hill, Aug. 24-27.
Pennsylvania, Western, Oct. 25, 26.
West Virginia, First, Tear Coat, Sept. 30.
West Virginia, Second, Valley River (Junior), Sept. 7-10.

LOVE FEASTS

Indiana
Aug. 26, 8:15, Cedar Lake.
Sept. 10, Yellow Creek.
Oct. 8, Pleasant Hill.
Oct. 14, Union Center.
Oct. 23, English Prairie.
Oct. 25, Osceola.

Kansas
Sept. 24, Prairie View.

Maryland
Oct. 28, 2:30, Longmeadow.

Michigan
Sept. 2, Rodney.

North Dakota
Sept. 23, Carrington.

Ohio
Oct. 8, Fostoria.
Oct. 21, Harris Creek.

Pennsylvania
Sept. 10, Garrett.
Sept. 17, Lower Clair.
Sept. 24, Beachdale.
Oct. 1, 6 pm, Markleysburg.
Oct. 8, Claysburg.
Oct. 15, New Fairview.
Oct. 15, 7 pm, Amblen.
Oct. 18, 19, 1:30 pm, Manheim.
Oct. 18, 7:00, Waynesboro.

West Virginia
Sept. 17, Mountain Dale.

Virginia
Sept. 9, Johnsville.
Oct. 15, Linville Creek.

ner, with its hour of fellowship, was enjoyed. July 2 was a red-letter day, for the young people came from the Lower Miami church and gave us a program. The men's and women's classes of Lower Miami are to come July 20 for a morning service, followed by a basket dinner. Bro. John Garst has just closed his sixth consecutive revival, the last being in the Stonelick church. Bro. Lawrence brought the message Aug. 1, with the Earhart family helping with the music and song service. Eld. Jesse Noffsinger, Dayton, Ohio, who had been our elder, gave us a message Aug. 3 on Conversion. Two of our members were anointed, one of whom is the wife of our aged deacon, John Grossnickle. She fell and broke her hip July 28. We pray God's blessing on her and her family.—Anna Lesh, Goshen, Ohio, Aug. 8.

Oregon

Grants Pass.—On June 9 the members and friends gave Brother and Sister Mose Drake a surprise in honor of their twentieth wedding anniversary, and on June 11 a similar occasion for Eld. George R. Shade and wife, honoring their thirty-fifth wedding anniversary. There were about thirty present on both occasions. On June 25 two girls were baptized. The church decided to have evangelistic services the last of November, conducted by Brother and Sister Canfield. Our last China and Spain Relief offering was \$6.75. A fine missionary program was given in our church by the different churches of the city, on Friday, June 30. A large number attended the Oregon family camp at Myrtle Wood, near Bridge. We have just completed the book, Victorious Living, by E. Stanley Jones, at our midweek services, and will now begin the study of the Book of Acts. The B. Y. P. D. group have finished the book, Home Builders of Tomorrow. Another improvement in our parsonage was a surprise gift of a new lavatory while our pastor was away at the assembly.—Alta P. Morton, Grants Pass, Ore., Aug. 5.

Pennsylvania

Carlisle.—We met in council July 3, and the pastor gave an interesting report of the quarter and also of Annual Meeting. After approving the reports of various officials and committees we elected Sunday-school officers, with Bro. C. G. Becker being elected superintendent, with Mary Roth as assistant. We plan to celebrate the twenty-fifth anniversary of the Carlisle church and the committee of arrangements was appointed. The regional council of boards will meet in the Carlisle church Sept. 27, 28. We sent one paper to district meeting asking for a committee of condolence representing the district to send letters of sympathy and comfort to bereaved families of deceased ministers or their wives.—J. E. Faulkner, Carlisle, Pa., July 22.

Springfield.—At our July council the following officers were elected: church clerk, Robert L. Mohr; church treasurer, Harvey Kramer; adult adviser, George W. Landis; Women's Work director, Lillian Landis; Messenger correspondent, the writer; Sunday-school superintendent, Charles Mohr; Sunday-school secretary, Calvin Koch; Sunday-school treasurer, Elsie Breisch; missionary superintendent, Florence Knechel; Home department, Alice Mohr; Cradle Roll, Margaret Kramer; Vacation Bible school director, Martha Jacoby. Bro. H. S. Replogle, Oaks, Pa., was elected as our elder. Sunday, July 23, Bro. J. M. Blough gave us two inspiring messages on his work in India. Our D. V. B. S. will open Aug. 14, closing with a program Aug. 18, under the direction of Martha Jacoby. The young people are sponsoring Bro. W. G. Nyce of Harmonyville, Pa., who will teach in the Book of Numbers, Sept. 16 and 17. Our annual harvest home meeting will be held Sept. 9, at 2:00 P. M. Our annual home-coming service will be held Aug. 27. We extend a hearty invitation to all former members and friends to come and worship with us.—Miriam K. Steely, Quakertown, Pa., Aug. 5.

Washington

Tacoma.—During the absence of our pastor, Bro. Verne Spillman, and wife Essie, who are attending a convention at San Francisco, Calif., we were pleased to have with us Bro. Louis Holdreedy of Oakville, Wash. On July 16 he gave us an inspiring sermon. On July 23 we were privileged to have Bro. Earl W. Roop and family of Seattle, Wash., with us. Bro. Roop gave us a good sermon. If there are members of the Church of the Brethren thinking of a new location, they will be welcomed in the Tacoma church.—Mrs. Nora Musser, Tacoma, Wash., Aug. 1.

West Virginia

Maple Spring.—Our revival meetings were held in June, conducted by Brother and Sister Edward Ziegler. There were several conversions and a communion and love feast climaxed the week. The Ladies' Aid sponsored a father and son banquet in July, which was held in the basement of our church. About 130 attended. The inside of our church was recently painted a cream and buff, trimmed in brown. Our young people have been very active in the past months. They helped with the banquet, and they often have devotional services for sick folks and for the worship service on Sunday.—Esther Fike, Egdon, W. Va., Aug. 10.

Sandy Ridge.—We had the pleasure of having as our evangelist, Bro. DeWitt Miller for a two weeks' meeting which began June 19 and ended July 2. He delivered sixteen soul-stirring sermons. Two were received into the church and were baptized on July 14. We had fine co-operation on the part of neighboring churches, who came in and helped with the song services.—Mrs. Fred Harper, Moyers, W. Va., Aug. 7.

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SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, North China
 Hutchison, Anna, 1911.
 Ober, Mary Velma, 1936.
 Sollenberger, O. C., and Howard, 1919, 1938.
 Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

Ping Ting Chow, Shansi, via Tientsin, North China

Crumpacker, F. H., and Anna, 1908.
 Cunningham, Dr. E. Lloyd, and Ellen E., 1938.
 Ikenberry, E. L., and Olivia, 1922.
 Metzger, Minerva, 1910.
 Parker, Dr. D. M., and Martha, R. N., 1933.
 Pollock, Myrtle F., R. N., 1917.
 Schaeffer, Mary, 1917.

Show Yang, Shansi, via Tientsin, North China

Bright, J. Homer, and Minnie, 1911.
 Clapper, V. Grace, 1917.
 Rothrock, Hazel M., 1938.

Taiyuan, Shansi, 7 Hsin Min St., via Tientsin, North China

Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tsinchou, Shansi, China

Under care Wampler at Liao Chow.
 Peking, China, % College of Chinese Studies

Susie M. Thomas, 1939.

On Furlough

Oberholzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.

Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
 Senger, Nettie M., South English, Iowa, 1916.
 Sollenberger, Hazel, 418 Summit St., Oceanside, Calif., 1919.
 Wertz, Corda L., R. N., Spencer, Ohio, 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos
 Bosler, Dr. Howard A., and Edith, 1931.
 Frank, Evelyn, R. N., 1938.
 Harper, Clara, 1926.
 Heckman, Clarence C., and Lucile, 1924.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Malduguri, Nigeria, West Africa

Brumbaugh, Grayce, R. N., 1937.
 Kulp, H. Stover, and Christina, 1922 and 1927.

Marama, via Damatura, Nigeria, W. Africa

Engel, Alice, R. N., 1937.
 Landis, Herman B., and Hazel M., 1938.

On Furlough

Bittinger, Desmond and Irene Frantz, Elizabethtown, Pa., 1930.
 Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
 Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
 Moyer, Edna Faye, Alvordton, Ohio, 1931.
 Royer, Harold A., and Gladys H., Dallas Center, Iowa, 1930.
 Utz, Ruth, R. N., Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat, Dist., India
 Alley, Howard L., and Hattie Z., 1917.
 Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
 Kinzie, Wm. G. and Pauline G., 1937.
 Lichty, D. J., and Anna, 1902 and 1912.
 Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
 Cottrell, Drs. A. R. and Laura, 1913.
 Mow, Baxter M., and Anna B., 1923.
 Shickel, Elsie N., 1921.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Nickey, Dr. Barbara M., 1915.
 Royer, B. Mary, 1913.

Jalalpor, Surat District, India

Under care of Mow at Bulsar.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
 Miller, Sadie J., 1903.

Vyara via Surat, India

Brooks, Harlan J., and Ruth, 1924.
 Kiracofe, Kathryn, 1937.
 Widdowson, Olive, 1912.
 Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India.

Blickenstaff, L. A., and Mary, 1921 and 1920.

(Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.
 (Serves Woodstock School)

On Furlough

Blough, J. M., and Anna, Belleville, Pa., 1903.
 Bollinger, Amsey and Florence M., 940 Columbia Ave., Lansdale, Pa., 1930.
 Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
 Moomaw, I. W., and Mabel, R. D. 3, Canton, Ohio, 1923.
 Swartz, Goldie E., R. D. 2, Ashland, Ohio, 1916.
 Warstler, Anna M., 311 Huron St., Goshen, Ind., 1931.
 Ziegler, Edward K., and Ilda, 3435 Van Buren St., Chicago, Ill., 1931.

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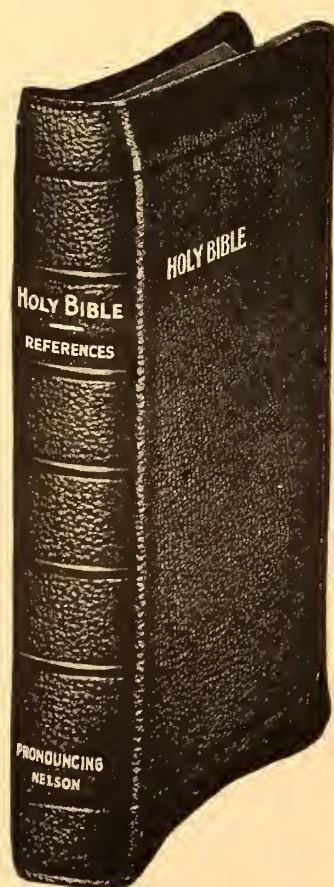
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unto him in the land of Ēa'nān.

6 And E'sau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all

⁶ Heb. souls.

Zib'ē-ōn, and A'nāh,
21 And Dī'shōn, and E'zēr, and Dī'shān: these are the dukes of the Hō-rites, the children of Sē'ir in the land of E-dōm.

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GOSPEL MESSENGER

VOL. 88

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September 2, 1939



A Prayer for Appreciation of Workers

(From Prayers of the Social Awakening by Walter Rauschenbush)

God, thou Father of us all, we praise thee that thou hast bound humanity in a great unity of life so that each must lean on the strength of all, and depend for his comfort and safety on the help and labor of his brothers.

We invoke thy blessing on all the men and women who have toiled to build and warm our homes, to fashion our raiment, and to wrest from sea and land the food that nourishes us and our children.

Grant us wisdom to deal justly and fraternally with every man and woman whom we face in the business of life.

Since the comforts of our life are brought to us from afar, and made by those whom we do not know nor see, grant us organized intelligence and power that we may send the command of our righteous will along the channels of trade and industry, and help to cleanse them of hardness and unfairness.

May the time come when we need wear and use nothing that is wet in thy sight with human tears, or cheapened by wearing down the lives of the weak. Save us, we beseech thee, from unconscious guilt.

Speak thou to our souls and bid us strive for the coming of thy kingdom of justice when thy merciful and saving will shall be done on earth.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, September 2, 1939

No. 35

EDITORIAL

To Arms! To Arms!

ARMAMENT is equipment for fighting, as the word is commonly used, or it may be the act or process of providing such equipment. Rearmament is the process of renewing or strengthening armament. Disarmament is getting rid of fighting equipment.

All this you know without being told but these simple definitions may have a little value in appreciating the significance of some things in the news of the day. A few years ago when disarmament conferences were the fashion we heard something of the prior need of mental disarmament. It was a timely admonition but no nation took it seriously and the conferences amounted to little of lasting value.

Moral rearmament is the phrase to conjure with now and it is a good one, especially if the adjective is given its broadest meaning. We'd like spiritual better because it describes more exactly the kind of arms needed to combat successfully the powerful forces arrayed against the kingdom of God. But realities are more important than names and we are for everything that will help to get the emphasis where it belongs.

There are a lot of imaginations to be cast down and an equally large number of thoughts to be brought into captivity to the obedience of Christ. And the one sure thing about it all is that carnal weapons cannot do it. Rearmament of the right kind should be pushed with all possible speed.

E. F.

On Becoming Socialized

DID you ever hear of a socialized person? We saw a definition of him in a book the other day. According to this he is ready to put group needs above personal needs. We hope that is what he is and that his tribe is increasing rapidly.

The phrase had a suspicious sound at first but if

that is what a socialized person is we are not afraid of him. We have met the idea before. We know of a great leader of men who wrote a group of his special friends an affectionate letter in which he counseled them: "Not looking each of you to his own things, but each of you also to the things of others." He never said anything about socialized persons so far as known but he must have believed in them strongly, even if he did not know them by that name.

Perhaps the modern name will lend some new attractiveness to an old subject. If you grow weary of exhortations to love your neighbor as yourself, just be a socialized person. Put the needs of the whole group above your own. See how simple it is now?

E. F.

The Crisis in Social Control

AT least one observing missionary from Africa has pointed out the seriousness of the crisis in social control which follows the passing of the primitive man's faith in the old taboos. This missionary says that as long as superstition persists property may be protected by charms which the African fears to violate. But as soon as these inhibitions are dissolved by the white man's western light the poor native has nothing to check him from stealing, or otherwise violating the interests of group life, until he acquires a new set of social controls.

All of which is but another example of how in every age and land the interim between the passing of an old morality and the development of a new ethic is bound to be a lawless and difficult period. Consider the horrible thing which Japan is doing to China. This is said to be explainable on the basis that Japan freely availed herself of western war machines, but lags morally, holding still the oriental attitude of indifference to the worth of human life.

But why search the far corners of the earth for an explanation of the current crisis in social control? For the reason that the answers are apt to be more evident when simply and bluntly revealed. Further, all these things stand as a kind of parable of what has happened to the whole world. "The crisis is moral," says one competent observer of the American scene. In these four words he lays bare the root cause of our dilemma in social control. The generality of men are in that intellectual molting stage, where many old things have passed away, but have not yet been replaced by the things made new.

Types of Social Control

Approaching our problem from the historical standpoint it would seem that force was the first method man used to gain large scale unity of action. The pyramids of Egypt were built by slaves. Solomon built the temple by calling up relays of laborers. Early political organization centers around the strong man type of king. It matters little whether he seized power or was chosen by the people, for native force was his chief credential. Yet, it must soon have become evident that the way of force has its peculiar limitations.

For what about the spirit one finds in families where love rules, or the yet larger groups where mutuality chances to be the pattern of life? Here is a subtle efficiency, an intriguing array of values quite beyond the range of mere command. Searching in this direction, the Hebrew peoples gave us One who said that the Creator is really a loving Father, and because men are his children, they are brothers one to another. The Greeks followed through in their quest to a political formula which we know as democracy, or rule by the people. Between the two extremes, the way of force and the way of love, range the various systems of social control. But at the present moment they contain more of force than of love. Thus the question arises: which of the two should shape the pattern of our lives?

A Study in Comparative Values

Before a decision is made balance the pro and con of force and love. The method of force usually gives immediate results for the reason that decision rests with few and determined men. Dissenters are brushed aside; high purposes march on. There is frequently an efficiency which is overwhelming, awesome. Consider what can be accomplished when an Alexander or a Napoleon has the right of way! And yet, the way of force is unscientific in the sense that it generally makes but limited use of a nation's total brain power. Critics go to the concentration camps, or are si-

lenced forever at the stake or against a wall. This is sheer waste of precious mutation. Further, force is atavistic to the extent that it looks back to the initial forms of social control.

Then what may be said for the way of love or brotherhood? Much in the obverse. Thus love is scientific in the sense that it contemplates a more democratic response. This is of no small value as public problems grow in complexity and require for answer the broadest possible intellectual base. Love is more stimulating than force and hence more efficient, just as men release energy more freely in play than at work. Finally, the way of brotherhood looks toward an ideal. It belongs to the future and to progress. As for limitations, love's very idealism involves a certain impracticality, a glossing over of situations and problems which persist because men are human.

Is There a Case for Brotherhood?

If this balancing of values approximates the truth concerning force and love, is there a case for brotherhood? The answer to this question involves at least three considerations. A revival of faith in force has precipitated the situation in which the nations now find themselves. The end of a race to rearm will solve nothing even if it does not end in war. The least that can be expected is economic exhaustion. Since force is no longer adequate as the sole basis for social control, is it not high time to give the way of brotherhood a wholehearted trial?

What is so splendid in family life as the home where love is, the group where democracy prevails, the community where mutuality is the law of life! Commercial interests the world around do business on the basis of mutual trust; professional and learned groups meet freely for the exchange of facts and fellowship. It is principally in the field of politics on the international scale that the law of the jungle persists. Thus, in the second place, the case for brotherhood rests on the possibilities it presents. These have stirred the faith and imagination from the days of the Hebrew prophets and the Greek philosophers until now.

Finally, the way of love is not always properly construed. The way of brotherhood is not as impractical as it seems. As a matter of fact, true love contains some elements of compulsion. The good universe operates within a framework of law, and law shall not pass away. Love is life beyond law in the region of the second mile. In a world such as ours there will always be a place for righteous force. We can hardly expect to immediately embrace all things in a system of pure

(Continued on Page 9)

THE GENERAL FORUM

A Fugitive

BY ROBERT A. BYERLY

(On the Street)

The eyes of every passer-by
 Could read my heart and see the sear,
 The mark of sin cut deep and wide.
 Each corner brought new faces near
 And caused the leaden me, inside,
 To slink from furtive eyes in fear.

(In the Library)

The quiet niche among the racks
 Of books, secluded from the view
 Of patrons in that public place,
 Caused rest to come, gave life new hue.
 From tear-stained hands I raised my face
 And felt an inward force endue.

In solitude, from human eye,
 The cove, marked *Sacred Books*, stood keep
 O'er troubled life, o'er broken heart,
 And caused the love of God to creep
 Within my soul, and there to thwart
 The growth of sin with roots set deep.

(In God)

The words, from Bible page spread forth,
 Read true and clear to searching eyes.
 He came to die for all man's sin!
 He bought me too! He paid the price!

A fugitive was found within
 That hour and started for the skies.

*Fostoria, Ohio.***Bethany's Place in the Brotherhood**

BY D. W. KURTZ

It was in 1915, at the meeting of the General Education Board of the church, that J. H. B. Williams, then secretary of the Board, made the suggestion that the Church of the Brethren needed a Theological Seminary, and that Bethany Bible School should eventually become that seminary. The Board took considerable time to investigate and to think about that subject. It was not long till the Board, and many others, agreed with Bro. Williams.

In the first place, no church has a healthy growth without her own schools and seminaries. All the big churches have their own schools and seminaries. All the big churches have their own colleges, universities, and theological institutions. The Roman Catholic church is the outstanding example of the place of education in the program of the church to create leadership and loyalty to her own ideals.

The General Board saw how expensive it was for our small denomination to have five different

colleges trying to maintain theological seminaries, each supporting about as many teachers as there were students in that department. One of our colleges had three teachers and only four students in the field of theology. This was a sinful waste of Brethren money, and the Board felt it their duty to do something about it. So when Bethany was offered to the church as a gift, the board was ready to act. We advised each college to have a Bible Department, in the same sense that they had departments of English, History, Biology, etc., but all postgraduate work for the entire church should be done at one place, at Bethany, which should become a first-class seminary. This left the colleges free to use their funds to meet the new educational standards which were raised rapidly from year to year by the standardizing agencies.

The Annual Conference accepted Bethany and decided to follow this plan, and to support Bethany as the theological seminary for the brotherhood. Of course, all the money that was raised for the support of Bethany before this time, came from the Brethren. The new plan simply meant that the support should be borne by the church as a whole instead of by those persons and districts that were visited by the solicitors.

The need for a seminary for the training of our leaders—Sunday-school workers, leaders of music, ministers, and missionaries seems too clear to need argument. We cannot expect others to do this for us. No one would expect that the Catholic church would run the risk of getting loyal and efficient leaders from those whom state schools and Protestant colleges might train for her. The Church of the Brethren stands for ideals so high that it simply means failure unless we ourselves train the leadership that we need.

H. G. Wells put the case for civilization thus: "It is a race between education or disaster." We know that this statement needs enrichment; it is not "education," as commonly understood, but *Christian Education* or disaster. It is up to Protestantism to create those Christian virtues which alone can build democracy. The Church of the Brethren stands for certain qualities of life that will not be maintained by chance; only as we teach them to the leadership of the future is there any hope of their survival. There were dark ages before, and there will be a dark age again, unless we pay the price of decency. Our blessings are here because our fathers cared. Things and ideals do not go by themselves, except down hill. The moment we quit creating values, they cease; just

the same as if we quit making shoes, there soon would be no more to be had. We are co-workers with God in the building of the kingdom.

The Church of the Brethren is big enough to adequately support one seminary, and one seminary is ample to meet the needs of the church at this time. The turnover from year to year is no more than the normal output of one seminary. The cost of running our seminary is so small when compared to our membership of 170,000 that the per capita expense per year is only fifteen cents, or one and a quarter cent per month. Think of it, to run a first-class theological seminary for only \$25,500 per year, or 15c per member! All we need is vision, a deeper insight into the need of the cause, the great program of the church, and the people will respond. I am sure there are many persons that will give liberally when they understand that the seminary is a vital and essential part of the total program. In a fifty story hotel the elevator is an essential part of the building, there would be no profits for most of the hotel without it. So the total program of the church depends upon the work of our seminary.

When I was a young man the missionary cause was "something new," and most of the people felt no responsibility for its promotion. But finally, we have educated the church to accept this as a part of our program. Even so must we educate the church that other things are a part of the unity of action which the church has developed into the Conference program. It all hangs together. Our people support missions, which means to supply food and clothing for our missionaries. Sometime they will understand that it is just as sacred a duty to educate their heads and hearts as it is to feed their bodies. Some parts of an automobile are more conspicuous than others; but the auto will not function at all unless the other parts do their duty. So it is with the program of the church. If the educational program languishes, the whole program will finally fail.

Civilization rests upon the shoulders of its leaders. The Gospel of Christ is the only hope for humanity. When the church was led by Augustine, Luther, Calvin, and Wesley, the religion of Christ became dominant, and the human race prospered. Paul was a well educated man, and it is because that education was consecrated to Christ that the Roman world surrendered to Christ. A great scholar said: "The early church won out because she outthought, outlived, and outdied the pagan world." The outthinking was a big factor in the victory. Christianity gave the world a philosophy of life that was deeper, and clearer, and more satisfactory for the deepest needs of man

than paganism produced. The church will not have power in this age unless she can again out-think the world. We need well trained men, wholly consecrated to Christ and his church. The Church of the Brethren has ideals, which if rightly presented, will stand the test of the ages. Let us support our seminary that she may serve the church adequately in these troublous times.

La Verne, Calif.

Am I Loyal?

BY EVERETT R. SHOBER

A COLLEGE president recently asked me this question: "Don't you think the private denominational institution no longer is necessary for the training of our boys and girls?" He continued his discussion of the question by emphasizing the fact that the private denominational colleges did a pretty good job of pioneer work, and now that the time has come for exploratory and progressive education to dominate the curriculum of higher educational institutions, the system of state universities and teacher training institutions could better meet the present day needs of the young people since they are amply supplied with equipment, housing, and funds to do this job. "These new institutions," he said, "have arisen to meet a need, making education accessible to more people," and which I agree in a large measure, they have met. This type of indoctrination, given out by a prominent educator of my adopted state, gave rise to the relationship existing between our church communities and our church colleges. I think it is desirable to review the special functions and advantages of our institutions of higher learning.

The only way you can fight an idea is to meet it with another idea; and the only way you can meet it with another idea is by proper and sound education. Our church schools have given this education to the young folk and have produced balanced men and women who are trained in character, mind, spirit and body. This is what our colleges are still doing, and to me this is the goal of a good curriculum. They have promoted a cause built by the intelligence, sacrifice and strength of true Christian men and women. They have built in each student ethical standards, sound character, strong bodies, positive faith, constructive thoughts and academic freedom. The task of the colleges is to continue this "wholeness" of education. But who is to help clear the path and make possible, today and in the future, this continuance of growth, so that more of the young people of the Church of the Brethren may receive

a college education? It is not only the faculties and present student bodies in our schools who can help to do this; it is also the entire denomination. Why isn't it possible for all of our young people who are attending colleges to attend our church schools? Is our curriculum not adapted to meet the needs of these youth? Are the parents of our youth indifferent to the church schools? Is the cost so much greater than one would find in other institutions of learning? Or is there some other reason less important which I have not mentioned? Would each member of the church ask himself one more question? Who will support my church colleges if I do not help? And would each parent in our church ask himself this question: Who will be a patron of my church schools if I am not?

Is it not true that all of our colleges have sacrificed greatly in financial losses, due to the education of many of our young people who were unable to pay in cash for their undergraduate education? Yet, that fact has not been made the basis of a complaint by any of the school authorities, even though, if this were not true, perhaps the schools would have some of the better equipment and housing which this educator most clearly em-

phasized. Those people who say they cannot get vocational training at our institutions, have only to examine the alumni records in any of the institutions to find that hundreds of individuals have graduated from our colleges into the very vocations for which they think the colleges cannot satisfactorily give them the preparation they need. Our schools have trained leaders for generations who can be found in all walks of life, and have a measure of freedom and endurance which experience has proved is not held by the public institutions. They build the future on a complete education for youth in the development of a well-rounded life for each student. It is regrettable that in many institutions the attention given to the training of character has at least been greatly reduced, and that the influx of great numbers of students claims the attention of the school administrators, rather than the complete development of the individual student. Our church colleges uphold, promote and emphasize the principles upon which they are founded. They stand upon a Rock and dare to progress against many obstacles. This perhaps is one reason out of many why graduate schools are searching for their new timber in the small forests of the church schools. Quality rather than quantity is the goal of our institutions. Then may I ask the question: "Do you think the private denominational institution no longer is necessary for the training of our boys and girls?"

Bridgewater, Va.

Taking a Spiritual Vacation

BY EZRA FLORY

I HAVE a commentary called, *McLaren's Expositions of Scriptures*. It is valuable. I have been interested in a note this great man of Manchester, England once received, which is as follows: "I observe that you are actively engaged in Christian work. That is right. But do not let it fill up all your time that should be given to quiet reflection, to solitary communion with God, and private study of scriptures. It is the temptation of all of us Christian workers at present, and a very dangerous temptation it is. You know that the church at Ephesus was rebuked, because though its work was abundant, it had left its first love."

If this was a temptation to Christian workers then, how much more is it now? The time and strength given to doing things on the part of both minister and laymen are in many cases so great, that one wonders where they get time for reflection, communion and study. No wonder mistakes are made, heresies taught, and confusion abounds. Take a vacation for a while, brethren, and feed your tired nerves with the Word of God. Pray and meditate, and give the people committed to your care a chance to do the same. All will be the better for it.

Rodney, Mich.

Excerpts From Labor Sunday Message

Issued by the Department of the Church and Social Service, Federal Council of the Churches of Christ in America, and suggested for use on Sunday, Sept. 3, or Sunday, Sept. 10.—Ed.

THE most menacing evil from which the world is suffering today is lack of brotherhood. This lack has been conspicuous in the relations between race and race, nation and nation, employer and worker. On Labor Sunday our attention is especially directed to the area of our industrial and economic life. It is encouraging indeed that a new spirit of understanding and co-operation is becoming apparent between many employers and organized labor. Widespread recognition of labor unions, the acceptance of the principle of collective bargaining and the regulation of hours and fair labor standards now pave the way for more constructive and intelligent co-operation in American industry.

The trend toward industry-wide organization of employers for collective agreements with organized labor, covering whole industries, offers hope of the more stabilized labor relations and fewer strikes which characterize British and Swedish in-

dustry. We heartily commend the efforts of farsighted American employers toward this end and earnestly hope that such trends may be strengthened.

But today there are other areas of misunderstanding and strife to which we wish to call attention.

At the very time when the interests of workers require co-operation and unity, we see organized labor unable to agree within its own ranks. We would express the hope that the conflict between organizations of labor may be resolved and a genuine unity among all the representatives of labor be realized.

Industrial Workers and Farmers

There, is however, another area to which the church has in the past given little attention—namely that of the relation between the industrial workers and farmers. Because of the lack of personal acquaintance and contacts between these groups, there exists a widespread lack of understanding of each other's just needs and objectives. Prejudice and even bitterness feed on ignorance of these groups concerning each other. Yet farmers and industrial workers have much in common. Both cherish the principle of democracy in organization. Many farmers seek, through their farm organizations, the same essential democratic right of collective action to safeguard their interests as industrial workers seek through their labor unions. The same thrilling spirit of democracy, the same determination to have a voice in their own economic destinies, runs through both the organized labor and organized farmer movements.

Furthermore, many of the alleged conflicts of interest between farmers and industrial workers rest upon assumptions which are without foundation. There are, of course, wide differences in the economic status of farmers and also in the relations of large-scale farmers and employed labor. Doubtless the position of those farmers who own their own land is more analogous to that of the small business man than to that of the industrial worker. Nevertheless, the recent report of the National Resources Committee showed that the median family incomes of farmers and of wage earners are not far apart and also that the incomes of both are lower than those of all other occupations listed.

It has also been revealed by competent research that farmers' incomes and factory payrolls rise and fall together. While there is need of a just balance of prices of farm products and manufactured goods, there would be little necessity of restricting farm products if the masses of the city and industrial workers received sufficient real incomes to

enable them to purchase all the food and clothing needed by their families. . . .

Co-operation Among All Groups Needed

We would point out again that the basic need, not only of farmers and labor, but of all economic groups, including employers and consumers, is to develop a broad understanding, a sympathetic attitude, a mutual loyalty and a spirit of confidence and goodwill. The soundness of these fundamental principles of Christian brotherhood affords the only sure basis for democracy and offers the only hope of the economic adjustments necessary to a practical and material solution of the problems which now confront us.

With this vital spirit of brotherhood and determined goodwill, all economic groups will be able effectively to deal with such basic violations of brotherhood and good economics as enforced unemployment, which falls with tragic effect on both rural and urban youth. Until unemployment is abolished and economic life is stabilized on high levels of production and just distribution, there remains a danger to our democratic institutions. Until unemployment is abolished, there can exist neither a sound economic order nor a Christian brotherhood.

In conclusion, we remind the church that if nations, races, industry, labor and farmers are to find a true basis of Christian democracy, it is her responsibility and privilege to sound in this hour the clarion call of brotherhood and lead mankind out of its present strife into the fellowship of Jesus Christ, who is our Hope of brotherhood and the Author and Finisher of our faith.

Our Visit to Schwarzenau

Excerpts From Leland Brubaker's Diary

Thursday, Aug. 3. We left Cologne at the scheduled time on our way to Schwarzenau. We were expecting to see the Graybills there. The train was crowded and third-class wasn't any too good. We had to change a lot of places but always seemed to get on the right train and on our way. The people along the way were friendly and seemed to want to help one out. Finally, about 7:00 P. M., we pulled into the station after changing trains four times. The Graybills were there and helped us get our baggage to the hotel. Some of us stayed in homes. We were at the home of Frederick Kassel. It was a nice home and the Kassels were lovely people. We couldn't speak a word of German, but Stauffer did well and Bro. Fahnestock did real well. After cleaning up a bit we went to the hotel for supper, and what a good meal it was! Soup, steak, potatoes, lettuce salad, bread, butter, tea, jam and currants for desserts as well as cherries. Then we went to the old mill where Mack worked in 1709. It is an old place and one had a queer feeling as he stood on the rocks that must have been there when Mack worked the mill. The man told us that it was about the same as in his time. We

went also to the little store and found that it was a typical country store and not much in the way of fancy things. We did buy a little and then made for bed. We were tired after our hard day, but that was all forgotten in getting into this place.

Friday, Aug. 4. Paul and I were up at a little past six o'clock this morning and walked around the town. Went down to the river Eder and there we picked up a couple of stones. We looked at the homes and found that they are very substantial and well built. We went over to the mill again, and it was running, and we watched that for awhile, taking some pictures of the building and the waterfalls. Then we went back to the hotel for breakfast. Immediately after breakfast Bro. Graybill took the first load up on the mountainside to the place where Mack's house used to stand. Then he later brought the second load, and after we were all there and had looked around a bit we had a little service. Perry read some scripture about forsaking family and lands, and then Graybill led in prayer. We sang a number of songs—Faith of Our Fathers; My Jesus I Love Thee; What a

Savior; We Praise Thee, O God. Others offered prayer and we all prayed together the Lord's Prayer. Then we took a lot of pictures. A new house stands right close to the old Mack site and in that place there is an old Bible (1664). The elderly lady brought it out and we took a number of pictures of it. In the margins there are a number of references to the Berleburg Bible. Deane offered the lady 150 marks for it but she said that she wanted to keep it for awhile longer. We all believe that we ought to take some steps to see that it is purchased for our church. We also believe that there ought to be some kind of a marker arranged for and set up on the plot of ground where Mack's house stood. Six of us walked down the little path that led to the Eder River. Part of the way it surely must have been the path down which those seven and Mack went in 1708. The river was right below us. Then we went to the hotel and by that time it was necessary to get ready to travel. We left Schwarzenau at 12:04 and went to Koblenz. Arrived about 7:00, and the hotel man was there to meet us. We were glad that everything was arranged. I went to my room as soon as dinner was over and cleaned up and went to bed.

The Crisis in Social Control

(Continued From Page 4)

love. And yet, the ideal stands as the goal toward which men resolutely set their faces, if the world is to avoid a catastrophe as a result of the present crisis in social control.

Concerning Action Programs

A first consideration in any action program is a determination to hold on to that which is good. The next step is to translate theory into practice, or to demonstrate the practicality and value of the position held. There should also be conscious efforts to apply brotherhood principles to the new situations which arise. A convenient technique falls into three stages. First, there should be study of the problem situation. Gather and interpret the available information. Second, after study and diagnosis, proceed to the application of the most promising remedy. Set up test projects. If these turn out favorably the way is clear to press forward on a broader front. Finally, since the essence of life is change, be on the lookout for new opportunities for the application of brotherhood.

It may be asked why the common man should concern himself with problems where the experts are stumped or indifferent. Can he do more than they who seem to have every facility at hand? If history teaches anything, it is that in a crisis situation redemption rarely comes from the existing institutions. New light and the real solution is more apt to arise by way of some prophet from the wilderness—some Amos or John the Baptist sort of person who has suffered through and come to a solution because free to think creatively. Thus it is that the current crisis in social control is a matter for every man's concern. H. A. B.

Saturday, Aug. 5. We left Koblenz at 2:09 this afternoon. The morning was spent in looking around the city. Lester and Vera each bought a camera. Kurtis and I looked for knives and we had a lot of fun trying to buy them from a storekeeper who couldn't speak any English. I got a crystal for my watch and looked at the stores until about 11:30 o'clock, when we went to the hotel for dinner. It was good, and about 2:00 P. M. we left for the boat. The ride down the Rhine was very interesting this afternoon. Old castle ruins dotted the high points along the way. Sometimes they seemed to be still in use. The river is beautiful. Vineyards come down from the mountains to almost the water edge. The hills are terraced and make a pretty sight. It was cloudy and rainy most of the way and we were sorry for that because we wanted to get more pictures. When it came to dinner time, we noticed that our tickets did not call for a meal. Upon inquiry and investigation we discovered that we would have to pay for our dinner (about 85c our money), so we all went on a fast. We arrived at Mainz at a little after 9:00 P. M. The hotel man was there to meet us and brought us to the hotel, and soon we were located in some nice rooms. We were tired because we had had quite a day of it. But we will get a good rest tonight and will leave in the morning at 9:00 A. M. This time we are to travel all day by train and will go through some great scenic country. Our group seems to be enjoying the trip, and so far we have for the most part been well. Colds are clearing up and in another couple of days we ought to be all on top again. As we travel through this country we cannot imagine that we would ever fight these people nor that we ever did. They are friendly, hospitable, gracious and kind. They are just as we are, only they speak a different language and live in a different part of the world. There are soldiers everywhere though. Every man seems to be wearing some kind of a uniform. The young men and middle-aged men are all off to the army and the women are doing most of the work. You see them all out in the fields, for this is harvest time in Germany. Men are scarce. Crops look excellent and they have every prospect of a good harvest. Land is well tilled and seems to be productive. So we are liking it here and believe that this is a great country.

OUR MISSION WORK

Going to School in India

BY RACHEL M. ZIGLER

School Boys Arrive

Perhaps as you read this, boys and girls in America will be thinking of picking up their books and stepping on the school bus, into the car, or walking around the corner to school. As I write, it is June, and the boys and girls of India are now starting a new school term. Some go to little government schools in the villages, where the teacher may or may not be good—usually it seems they are not very efficient, especially in securing regular attendance. One such school has seating capacity for about forty pupils, and has over one hundred on the roll! Others go to school in town, or to our village Christian schools, up to third standard (fourth grade). But I want you to imagine you see the ones who come to our boarding school for a ten-month session.

It is Monday, June 12. Here come a group of boys up the road. Each boy carries a small cloth bag and a bundle, in which is tied up his little suitcase. If the boy is small, his father usually walks in front, with the suitcase on his head. There are several boys and their luggage in an oxcart. And as train time passes, several boys arrive from the station, having come six or seven miles by train. In their bags these boys have one, or at most two shirts besides the one they have on, a pair of shorts or a dhotar (pair native trousers) and their bedding. A few of the boys have only one good suit of clothes, the extras being so ragged that they can scarcely be worn. But they settle down happily, and go to work to study seriously. It never occurs to them to be sorry for themselves. In fact, they are lucky boys, for the majority of village boys in India do not go to school at all.

Some Problems

Young folks' parents here in India have to sacrifice for their children to get an education, too. A young girl is starting to take teachers' training work in a near-by Christian college. Her expenses will be eight rupees a month (about three dollars). Her father makes twenty-some rupees (about \$6.50) a month in all. She has a part scholarship, given by our mission, but her father will find it hard to see her through three years of training. Another family is sending two girls to the same school, with one part-scholarship, and a wage just a little larger. Can you wonder that our Christians want the mission to supply them with money for an education? Yet unless they take part of the burden themselves, true development cannot take place.

Most of the money for living expenses, outside of clothes and books, for boys in our boarding schools is supplied by the mission. Therefore we can take only a certain number. Old boys are usually given first chance, other things being equal. Then we try to care for the boys who come from the village Christian schools, having finished the third standard. But so many boys ask admission. Here is a boy whose father moves from place to place, and he has no chance to go to village school. He is a bright boy—but there is no room. Here is a boy who lives eight or ten miles from a school, a bright boy. If we do not take him he will likely never get an education. But there is not enough money to

take care of more. He has to take his bag and hopelessly go back home.

The Indian people must learn to help themselves, and not to look to outside help too much. We must work within our budget. But perhaps this shows why, in the face of an actual situation, it is hard for a missionary to apply these things. If these people, out of their poverty, learn to help themselves a little bit, I am sure that all of us who have so much more will be glad to continue to give and add to what we can do, in order that these boys and girls may receive a Christian education.

Vyara, India.

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. The Cunninghams sailed for our China mission field in February of 1938.—Ed.

Letter 7

Peiping, China.

Dear Glen and Agnes:

We had company last night. I think that I may have written of the Scotts before. I know some of you have probably read the book entitled "The Triumph of John and Betty Stam." Those of you who have not read it will probably remember of reading an account in the papers about three years ago this December of a young couple who were taken by Chinese bandits. The couple was killed, and their six-weeks-old baby was left in a hut for twenty-four hours without any attention at all. Finally, some Christian Chinese heard that it was there, and at the risk of his own life he rescued it. He then smuggled it to the coast, stopping along the way and getting a wet nurse wherever he could to feed the baby. The marvelous thing about it was that the baby seemingly suffered no ill effects from the difficult journey. Betty Stam was a sister of Mr. Scott. Their folks are missionaries here in China, and all of the children but one, three girls and one boy, are missionaries in China now. The youngest son is studying medicine and will probably come here. The Scotts are lovely people, and we were happy to have them as our guests.

I had hoped that I might get some pictures of the picturesque haircuts of the children here, but until I get some pictures, you will have to be content with just a description of the various hair fashions that one sees on the streets of Peking. The coolie class of men and many of the old scholar class have their heads shaved about twice a week. In the winter time it is usually just clipped, but our boy comes every other Sunday with a shaved head, hot or cold. Because of this, one must look closely to tell whether a man is bald or not. This may be the reason for the shaved heads, for while yet children, many of the men contract a skin disease which causes large patches of hair to come out, and it never grows in again because of scar formations. I once read a book that said there were more bald women in China than there were bald men. I can't say that this is true, but one thing is true, that is that a large number of women are bald. Often you will see an old woman with a large black patch of adhesive tape covering the bald spot on her head. One reason that has been given for the baldness is that they pull their hair so tight in

the old style of hair-dressing that they just literally pull it out by the roots. And you can almost believe it when you see some women. They comb their hair straight back and pull it so tightly that you can almost imagine that it raises their eyebrows. It is always heavily oiled and is done up in a little tight knot at the back of the head.

They love to wear flowers in their hair; thus you will often see an old, and poorly dressed woman with some bright artificial flower stuck into her hair. These bright colors are the only ones that are proper for older married women to wear. I was telling an older missionary the other day about one of my dresses that was such a bright red. "Oh," she said, "that is all right for you to wear. As long as you have no children, you can wear the pretty reds and greens; but as soon as children arrive you are considered an old married lady and should wear dull shades."

It is the little tots that really "take the cake" when it comes to haircuts. While they are still tiny, their heads are shaved—all except one, two, or three little patches of coal-black hair. Until the age of four or five, they wear their hair thus. Sometimes the patch will be left behind, sometimes in front, or really almost anywhere. If two patches are left, then they are usually one on either side. If three are left, there will be two on either side and one on top. When the little girls are about three years old, quite often the mother will tie up these patches of hair. She uses brilliantly colored yarn and by binding the lock of hair very tightly will build sort of a cone-shaped figure with the base on the head and the top either sticking straight up four or five inches into the air, or that far out on either side of the head. Sometimes you will see a little girl with three such cones on her head.

Lloyd and Ellen Cunningham.

When Men Are Hungry

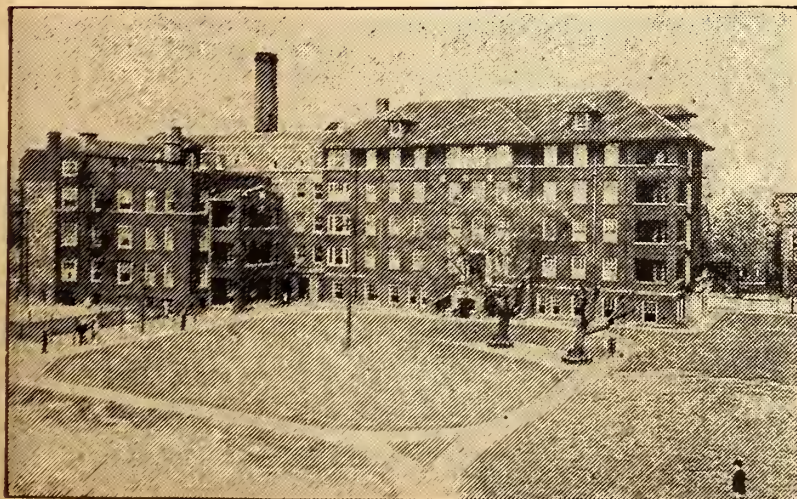
We got as far as the river that flows west from the city when we saw a big commotion in the river bed ahead of us. There were about four hundred people coming our way, and I don't know how many more were pouring into the river bed from the surrounding moun-

tains. Our first thought was that it might be the enemy advancing, but the field glasses showed them to be peasants. Then we thought that they were fleeing from the advancing army. It wasn't till we met a few who were in front that we found out they were looking for a man who had come to give them food. I explained as politely as possible that we had nothing left, and that we had come to see what their needs were. We would come back later and help those who were hungry. This didn't satisfy them, for they had heard we had already helped some, and they couldn't understand that what we had brought along this time was all used up. The people were not in a rioting mood; they simply pleaded for help. But as the crowd increased, I began to get a bit uneasy. It would only take one or two men to start something serious. Folks who are hungry sometimes do things that they wouldn't ordinarily do, especially when in a crowd. I felt that we had better retreat. We turned about and casually walked away as though nothing was out of the ordinary. We didn't look back till we had gone about a quarter of a mile. They were still following us. It was suggested that we ought to take to the mountains and give them the slip. I was about ready to follow the suggestion when it occurred to me that it was extremely dangerous for so many people to crowd together in the open river bed. If the enemy would get wind of it, the chances were that they would hurry out in their trucks. Under the circumstances, it would probably mean a general massacre. I decided to go back and talk to them again. They couldn't understand the relief situation, but I thought they could understand the word "danger" when used in connection with the possibility of the enemy finding them in the river bed. I asked them to disperse as quickly as possible and get back to their mountain hide-outs. After explaining the danger they were running by being where they were and promising them that we would be back in the near future, a few started back. But most of them remained, still pleading for help. If it had not been for a village official who arrived on the scene just then, we would have been stumped. We explained the situation to him, and while he was talking to the peasants we slipped away.

What to Pray For

Week of September 2-9

Bethany Song, BY CLARA MICHAEL SHULL



O blest institution, inspired of the Lord,
To glorify God and illumine his Word;
Thy purpose, how firm, and thy precepts, how true,
Our deepest devotion we give unto you,
Our deepest devotion we give unto you.

To know the Lord Jesus, our earnest desire;
To go forth to serve him and others inspire;
As workmen approved, no shame can we know;
O teach us the message, we willingly go,
O teach us the message, we willingly go.

The harvest is great, but the reapers are few;
The Lord calls for workers his service to do;
With full consecration, and faith strong to dare,
With sword of the Spirit, we conquer through prayer,
With sword of the Spirit, we conquer through prayer.

O blest institution, O Bethany dear!
How sweet are thy lessons, thy vision, how clear!
God sanctify, bless thee, and cause thee to stand,
In the power of his Spirit, upheld by his hand,
In the power of his Spirit, upheld by his hand.

HOME AND FAMILY

Going to Church

Selected by Susie Wicks, Adel, Iowa

"Some go to church to take a walk;
Some go to church to laugh and talk;
Some go there to meet a friend;
Some go there their time to spend;
Some go there to meet a lover;
Some go there a fault to cover;
Some go there for speculation;
Some go there for observation;
Some go there to doze and nod;
The wise go there to worship God."

Dad Talks About Giving

BY MRS. HARRY F. DETWEILER

You know it seems awful hard to get ready for church Sunday morning. I was almost ready this morning when I discovered that my hat didn't match my dress; or rather, my dress didn't match my hat. So I had to change either my hat or my dress and to save time, I changed my dress.

Well, by the time I got everything matched I discovered that the clasp on my slipper wouldn't clasp. If there is anything contrarier than a slipper clasp I don't know what it is. It looked as if it ought to work either way, but each time I tried it it looked as if it would work the other way. I threw it back into the corner, I shook my fist at it, and I says: "There, you lazy slipper clasp, if you won't do nothin' lie back there in the corner where there's nothin' to do!" I fastened my slipper strap with a bobby pin and strolled downstairs where Dad was waiting, and to top it all off, I had to ask Dad for Sunday-school and church offering.

Dad says, "Rosalie, what did you do with the ten dollars I gave you last Monday?"

I says, "Well, I bought a permanent wave and some rouge, some lipstick and an eyebrow pencil, a pair of earrings and some face powder, a manicure and finger and toenail polish. Why I hardly had money enough to buy all those necessities."

"You bought all that bunk and didn't save any money for the church offering?" says Dad surprised.

"Well," says I, "I forgot about the collection."

Dad says, "That's the trouble with us Christians. We have money to buy all the devil's trinkets and not one cent for the Lord."

Then I says, "Well, Dad, it all happened so long ago; it seems so far away. A person knows it but you just forget about it."

"Calvaries are everywhere," resumed Dad. "Wherever love is trampled underfoot, there is Calvary. Our Lord is not dwelling in a distant heaven, far removed from the scene of our sorrows. He is fleeing with the drowning, starving Chinese refugees. He looks out upon the world through the hopeless eyes of the share cropper. He knows the heat of the steel mill and halts with the uncertain step of the unemployed. Jesus refuses to be a prisoner of the crucifix, the stained

glass window, or the high altar. He rests not in the holy peace of the cathedral, bound in a book, or lulled by the strains of holy hymns. Jesus must go where burdens are heavy, where hearts break and where despair has its dwelling. Inasmuch as we do it unto the least of these, his brethren, we do it unto him. If we but knew it, it is upon him we are dropping our bombs. It is he we are starving in the midst of plenty. It is he we are wrecking when we man our factories with children. It is him we are crucifying anew when we sharpen our swords for war."

"Well," says I, "I guess we ought to give more to the church but there are so many other good causes to give to you don't have a whole lot to give anywhere."

Dad says: "We Christians got sidetracked in our giving. If we gave to the church as we should, the church would stand in the midst of our civilization the greatest heritage of the past, the brightest hope for the future, the greatest agent for doing good in the world. Yea, she would stand clothed in vesture of splendor stretching forth strong arms to save souls, to champion peace, to guide and guard every good work in the world for the glory of the kingdom of heaven. Instead, due to our piecemeal giving, she stands in the midst of a confused world, a ragged beggar stretching out her feeble hands to beg for just enough of our substance to carry on."

I says, "Well, how much ought one to give?"

Dad thought, then said: "We have not caught the spirit of the young African convert who was saved from horrible savagery. She came one Christmas Day to offer her sacrifice of praise to God in the form of a gift on the Lord's birthday; for they observe Christ-

The Battle for Local Option

BY JAMES A. SELL

John Barleycorn was born in hell,
His fame on earth is known too well;
He takes our grain—our corn and oats,
And makes a swill not fit for shoats.

He fills the land with crime and shame,
And always tries to shirk the blame;
He takes the laborer's hard-earned cash,
And ends his car and home in crash.

He breaks up homes and ruins lives,
And on these wrecks he greatly thrives.
He is a foe to all that's good,
And takes away the children's food.

The war of ballots now is on,
This tyrant John reigned far too long,
And we must rally to the fray,
And wipe this curse from earth away.

Our refuge is the Lord our God,
He leads us with his staff and rod;
We'll fight the battle with his truth,
And save our manhood and our youth.

Martinsburg, Pa.

mas Day there by each giving his best gift and offering it to Christ whose birthday was being celebrated. At the close of the service they came in a procession to the front of the church, each offering the missionary the gifts they had brought for the Savior. They were so very poor that some of them had only a handful of vegetables to bring, and some only a bunch of flowers to show their goodwill. If anyone brought a coin worth a penny or two it was considered an extraordinary gift. But here came this girl, sixteen years old and just saved out of idol worship, and from the folds of her dress she drew a silver coin worth three shillings and six pence and handed it to the missionary as her gift to the Savior. He was so amazed that he thought surely she got it dishonestly. At the close of the service the missionary asked her where she got such a fortune, for it really was a fortune for one in her condition. She explained that in order to bring a gift that satisfied her own heart she had gone to a neighboring planter and sold herself to him as a slave for the rest of her life for three shillings and six pence. She had now brought the equivalent of her pledged life of service and laid it down in a single gift at the feet of our Lord. I wish that you would give what you could."

Martinsburg, Pa.

Why I Am Still a Prohibitionist*

Just a few years ago it was rather popular to be on the side of prohibition. Apparently the only requirement was to be with the crowd. Within the past few years a great change has taken place. A wet wave of hysteria has swept over both the state and national legislatures and apparently over the country generally. It has now become popular to be on the side against prohibition. It frequently seems that the prohibitionist is something like a lone wolf in the midst of a large crowd. At a time when the clamor for beer and hard liquor seemed to be the greatest, the prohibitionist is called upon to state the reasons for his position. What are his reasons?

1. The drinking of alcoholic beverages constitutes a positive evil. Drinking liquor doesn't do anybody any good. On the other hand it leaves a trail of debauched manhood, degraded womanhood, shame, poverty, misery and unhappiness. Even when liquor is used temperately in the start, its use usually doesn't stay there. All heavy drinkers began as occasional, temperate or light drinkers. Why then begin it at all? The evils of the liquor traffic are in the liquor itself and by no means in the system of management and control or in the methods of buying and selling. Certainly the evil may be more aggravated with one method of management than with another, but it still continues as an evil.

2. Alcohol is not a food unless we make our definition so broad that practically everything is included. It is not even regarded by the medical profession generally as a medicine. There is scarcely any disease for which it is a remedy. Alcohol is a habit-forming drug, a protoplasmic poison, a narcotic poison, and as such it has its use. Alcohol is not even a stimulant. It is a depressant instead. Our scientific experiments show conclusively

that alcohol interferes with the speed and accuracy of muscular activity, muscular co-ordination, and with the higher mental processes. As such there is no place for the drinker either on the public highway or anywhere else in this machine age. Even the avowed proponents of the liquor business on their way to an anti-prohibition convention insist upon a perfectly sober train crew or upon a perfectly sober driver. Alcohol also increases the mortality rate and promotes bodily disorders. It leads to the degeneration of the liver, kidneys, brain and other organs of the body. As such I cannot consent to have my government in the liquor business in the form of so-called governmental control, or a dispensary system, or in any license system whatsoever. I want my government to prohibit its use as a beverage in precisely the same way as the use of any other drug is prohibited instead of placing its stamp of approval upon it.

3. The desire for alcohol is an acquired appetite like that of smoking or the use of opium or marihuana. It is not a native appetite like eating, sleeping, fighting, or the desire to be with other people. Native appetites can be regulated, controlled, sublimated, or redirected, but acquired appetites can be prohibited. Persons acquire the appetite for liquor by taking it into their systems just as they develop the desire for morphine, cocaine, or any other drug.

4. Liquor has never been successfully controlled or regulated and undoubtedly never will. By its very nature, it has never become submissive to any legislation that has been intended to regulate its conduct. If a recognized evil will not suffer control, then it must be prohibited. So-called government control of liquor has invariably meant liquor control of the government. This applies to the license system, a dispensary system as well as to state or federal control or regulation.

5. The return of the saloon cannot be sanctioned by the law-abiding, self-respecting citizens of our country. The old saloon in preprohibition days was so bad that it provided its own best argument for its abolition. If liquor is to be a business, it must be bought, sold and drunk somewhere, and that place is a saloon irrespective of the label over the door. Liquor is liquor whether bought from an old-fashioned bartender, or from a uniformed, brass-buttoned government employee, or from a tastefully-dressed barmaid. Liquor is liquor whether drunk from a tea cup or sucked from the end of a bottle. A saloon is a saloon because liquor is sold there, and we cannot tolerate such an institution as an integral part of our society and government.

6. Prohibition at its worst was better than our present system is at its best. Even the wets themselves are scared the way their own business is conducted. We have much reason to believe that prohibition was enforced as well, if not better, than most laws despite the fact its enforcement was in the hands of enemies and because of the unco-operative attitude of the states toward federal enforcement.

7. I am a prohibitionist because there isn't anything left for me but this. As a professing Christian man, I can see it no other way. There are some people who seem to believe that the desire for liquor is so strongly entrenched and the people so generally opposed to sumptuary legislation that the task of prohibition has become utterly hopeless. The road to sanity in the liquor business is indeed dark but it isn't that dark. There is still some light and hope.

*Reprinted by courtesy of Dr. George F. Dunkelberger, Honorary President of Pennsylvania Men's Dry League, Selinsgrove, Pa.

THE CHURCH AT WORK

LEADERSHIP EDUCATION

Why Standard Leadership Education Classes Have Failed in Some Communities and Churches

Important for Every Pastor and Sunday-school Superintendent

By Ruth Shriver, Director of Leadership Education

Leaders who have sponsored standard leadership classes for credit over a period of years are puzzled to know why there is not greater enthusiasm for this type of thing. Statistics show that in all denominations, people who have taken one course are not likely to take another. There are exceptions, of course; but if the proof of the pudding is in the eating, then this particular pudding must not be entirely agreeable to the palates of those participating. And for the most part, it has been impossible to get leaders to be willing to make a first sampling, to see what leadership education classes are like.

How many of the following reasons would hold true in your church or community?

1. **Some teachers and church leaders are afraid to put themselves into a class where they feel they may make a poor showing.** Not all of our leaders have had high school and college education. Often these people have a false feeling that they are inferior intellectually and that they could not enter into a training class as equals with others who have had such advantages.

Remedy: These people need to be shown that this is a mistaken attitude and that oftentimes people who do not have high school and college diplomas have achieved an understanding of life all on their own that is equal to and superior to that acquired by those who have attained a diploma.

2. **Many teachers and leaders do not want to place themselves in a position where they will have to do a certain amount of study.** Back of this are several reasons. The natural laziness of the human animal is one, and this always needs to be combatted. But there are many leaders who really come to class, whether it be in camp or local church, weary in body and mind. They are willing and often eager to sit through the class lectures and discussions, but they do not feel equal to taking a book home for study. So they want to absorb what they can firsthand and let it go at that.

Remedy: For those who are intellectually lazy, friendly prodding is needed. For those who feel they do not have the time or are too tired, try to discover whether this is really true. A man who works ten hours per day for six days a week, or a mother with a brood of small children who need her constant attention both have pretty good alibis. For these people perhaps actual release from their present responsibilities is the best way out. And some of our good leaders who are not overloaded with home and work cares do have too many leadership and committee responsibilities in the church and community. They feel they do not have time to slow up and study. "We have lost our sense of direction; let us therefore increase our speed." The remedy for these people is to give most of their jobs to some other people, so that they can truly say, "This one thing I do."

3. **The type of course doesn't always appeal to the peo-**

ple who are invited to take it. Usually there are only one or two beginner teachers, one or two primary teachers, one or two junior leaders, at the most three or four youth leaders. Because of this it is not practical to offer in the local church a course that is adapted to an age group. So the general courses are given—on psychology, principles of teaching, use of the Old and New Testaments, general program of the church. All of these courses are good if well taught; but the beginning teacher particularly would be more helped by something concrete. If he finishes twenty hours of classwork and study and still has not gained any specific help that makes teaching go better he is likely not to take a second course.

Remedy: It would likely be better for most leaders if their first experience in a class would be in an age group course—either children, youth or adult. Since it is hard to have enough students for such a course in any one local church, perhaps a group of churches could go together denominationally, or a community school could be put on. Some camps offer these courses also.

(To be continued in the next issue)

MINISTRY

Report of the Annual Conference Section on Preaching

Suggestions for the Preacher

1. Plan your preaching program a year in advance.
2. Preach on the great Christian themes.
3. Preach on the vital problems of the Christian life.
4. Make Christ central in all your preaching.
5. Suit your preaching program to the special days of the Christian calendar.
6. Preach a few series of sermons each year.
7. Your preaching should prepare the congregation for the communion service.
8. Your preaching should be evangelistic, and there should be special periods for ingathering.
9. You should think of your preaching job as exciting business.
10. Don't expect your sermons to go over better than you live them.

What Type of Sermons Help You Most?

(Answered by women in the group)

1. Sermons that proclaim the Word of God.
2. Sermons that bring Jesus closer.
3. Sermons that help solve everyday problems.
4. Sermons that exalt Jesus.
5. Sermons that convict us of sin.
6. Sermons that challenge us to service.
7. Sermons that have definite goals.

Some Great Sermon Themes

1. God at Work in the Universe; In Nature; In the Life of Man.
2. Jesus and the Problems of Life.
3. What It Means to Be a Christian—Doctrinal, Ethical, Social.
4. The Church of Christ for Our Day.
5. The Meaning of Worship.
6. Christianity in Its World Outreach.

7. Sin and Salvation—The Problem of Sin; The Way Out.
8. The Gospel of Good News.
9. The Gospel of Victory.
10. Pentecost and the Holy Spirit.
11. Spiritual Possibilities of the Ordinances.
12. My Relation to Things.
13. Christian Citizenship.
14. The Christian and Social Progress.
15. Great Personalities of the Church.
16. Great Events in Church History.
17. Great Movements of Church History.

PEACE

Suggestions for Promoting Friendly Contacts Between Rural and Urban Churches

The 1939 Labor Sunday Message stresses relations of farmers and industrial workers. The following suggestions, based upon actual experience of church groups, may be useful in promoting friendly contacts between rural and urban leaders and organizations.

1. City and rural ministers may exchange pulpits on Labor Sunday, Rural Life Sunday, or on other appropriate occasions.

2. Young people's, women's or men's organizations within the congregation may carry out special projects in rural-urban relations.

- a. Dramatics—emphasizing the social, ethical and religious aspects of labor and farm problems.

- b. Study trips to headquarters of labor unions and farm organizations in order to become acquainted with their purposes and activities.

- c. Study of the economic co-operative movement in urban and rural communities, by means of discussion groups, field trips to near-by co-operatives, special speakers and motion pictures.

3. Churches may invite labor, co-operative and farm leaders to speak at church forums and special meetings.

4. Special church suppers: a city church invites a rural congregation for supper, followed by special speakers and discussion on economic questions faced by city and rural people; rural churches invite city people for the same purpose.

5. Place on the church literature table representative pamphlets and leaflets on these issues.

6. References and materials descriptive of the type of programs mentioned above will be supplied, on request, by the Industrial Division, Federal Council of the Churches of Christ in America, 297 Fourth Ave., New York, N. Y. Please enclose 3 cent stamp for bibliography or 25 cents for packet of literature.

ADULT CHRISTIAN WORKERS

The Task of the Church

September 17

Scripture: Luke 10: 1-16. Text: Luke 10: 2

A. Unoccupied Fields

(Someone might use the material under A as the basis for a talk to be followed by the suggested discussion under B.)

1. Anti-Christian systems. Communism, fascism, nazism and materialism dominate the minds of millions.

The church is not occupying these promising fields.

2. There are hundreds of millions of nominal Christians. It has frequently been stated that only about 10% of the Christian population of Europe and America can be considered effectively Christian. This means from 50,000,000 to 70,000,000 effective Christians.

3. Large geographical areas are slightly touched by the Christian message, or they are not reached at all. a. In Europe and America there are two Christians to three of the population, or 67.8%. Within these countries there are 14,800,000 Jews, 5,673,625 Moslems and 240,000,000 who make no profession of religion. b. Throughout the rest of the world there is an average of one "Christian" to 105 of population. The "Christian" population of the world is about one-third of the total of 2,095,000,000. Of these 18% are Roman Catholic, 7% Eastern Orthodox and 10% evangelical Christians. Note that 45% of the territory of the Chinese Empire has no missionaries. In India there are a number of areas of from two to five million population with no missionaries. There are only thirteen missionaries to every million people in the whole of Asia. There are large areas where no missionary activity is allowed. Some of them are: the Russian Empire—including outer Mongolia and Siberia, Tibet, Afghanistan, and large sections of the Netherlands East Indies. (Facts taken from: Interpretative Statistical Survey of the World Mission of the Christian Church—1938 Edition.)

B. Discussion Period

1. What facts can you add to this picture of the unfinished task of the church?

2. Do these facts help to explain the reason for the present world chaos?

3. What should our denomination do in view of these facts? Should we send out more missionaries?

4. What is the relation of the local church to this unfinished task?

5. Where should my church begin? (a) With her worldly members? (b) With the 32.2% of our community who have never united with the church? (c) Or with the unchristian attitudes in our own lives?

6. Should we study the New Testament again to see "What doth the Lord require of thee?"

ADMINISTRATION

"The World in Which Jesus Lived"

By Merlin C. Shull

Every devout follower of Christ who seeks to drink more deeply from his words will admire this book by Basil Mathews. It is a sparkling and winsome portrayal of the natural surroundings of the life of Christ. "In graphic, at times poetic and unforgettable language, he makes the old towns, the lakes, the hills and the fields vivid and real before our eyes." The volume abounds in such descriptive phrases as, "Nazareth was a cup in the hills." It would be well to read with a relief map of Palestine at one's side.

The author is just as effective in his terse and striking pictures of the social, political and religious forces that made possible that unique century which produced Christ and Paul.

Perhaps even more one will appreciate the wonderful way in which the author portrays Jesus, the master Teacher and Leader of men. How he used the simple

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, September 3

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Isaiah: A Life Dedicated to God.—Isa. 6: 1-13.

Christian Workers, The Authority of the Church.

B. Y. P. D., Review of Year's Work.

Intermediates, How Measure Success.

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Gains for the Kingdom

Two baptized in the Lower Miami church, Ohio.

Two baptized and two received by letter in the Lititz church, Pa.

Five baptized in the Danville church, Ohio, Bro. Charles Zunkle, pastor.

Five baptized in the Brandywine church, W. Va., Bro. Paul Daugherty, evangelist.

Four baptized in the Upper Deer Creek church, Ind., Bro. J. W. Fidler, evangelist.

Twelve baptized in the Diehls Cross Roads church, Pa., Bro. Clyde Bush, evangelist.

Two baptized in the Midland church, Mich., Bro. Galen B. Ogden, summer pastor.

Twenty-one baptized in the Pleasant Valley church, Va., Bro. J. A. Robinson, evangelist.

Twenty-one baptized in the Lower Stillwater church, Ohio, Bro. Charles Essick, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. E. C. Woodie of Troutville, Sept. 3, in the Troutville church, Va.

Brother and Sister B. M. Rollins, Sept. 26, in the Rice Lake church, Wis.

Bro. Wilmer Petry of Akron, Ohio, Sept. 25, in the Blue River church, Ind.

Bro. I. N. H. Beahm of Nokesville, Va., Dec. 3, in the New Salem church, Ind.

Bro. Adam Miller of Bridgewater, Va., Aug. 28, in the Mohican church, West Salem, Ohio.

Bro. C. D. Brendlinger of Penn Run, Pa., Aug. 27 to Sept. 10, in the Georges Creek church, Pa.

Bro. C. C. Sollenberger of Uniontown, Pa., Sept. 18 to Oct. 1, in the Westmont church, Johnstown, Pa.

Brother and Sister B. M. Rollins of Keyser, W. Va., in the Oak Grove church, Northwestern Ohio, late January, 1940.

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Personal Mention

Bro. A. Joseph Caricofe's change of pastorates noted last week necessitates a change in his address from Luray to Vienna, Va., R. 3.

Missionaries J. M. Blough and wife and **Goldie Swartz**, will sail on the S. S. Britannic from New York on Sept. 15, instead of Sept. 16, as previously scheduled.

Northern Indiana has selected Elders **David Metzler**, **John Metzler** and **Edward Stump** as Standing Committee delegates to the 1940 General Conference, with Elders **G. W. Phillips**, **Ira E. Long** and **A. F. Morris** as alternates.

Bro. Leo H. Miller's correspondents will please note his change of address from Fort Wayne to South Whitley, Ind.

Bro. Van B. Wright's new address is 2202 Smith St., Fort Wayne, Ind. He has just begun pastoral work in his new field, his last having been at Twin Falls, Idaho.

President Winger of Manchester College is the speaker both morning and afternoon at the harvest meeting to be held Sept. 17 in the West Goshen church of Northern Indiana.

Bro. Roy Miller of Arcanum, Ohio, is taking up the pastoral work at Brownsville, Md., vacated by Bro. Henry C. Eller as noted last week. Bro. Eller's new address is Luray, Va.

Sister Joe Carter of Yakima, Wash., and her young son—yes, just they two—had been back in the old home community in Floyd County, Va., seeing relatives and friends. Taking in also as many interesting places as practicable along the way, they included the Publishing House, which was very nice of them, it seemed to us.

Prof. Gladdys E. Muir of La Verne College was a last week-end visitor at the Publishing House. The social aspects of her call were none the less appreciated, even though it had a primary business objective. That history of the Brethren on the Pacific Coast which she has had under preparation for several years is about ready for publication.

Bro. A. C. Miller, formerly pastor of the Pottstown church of Southeastern Pennsylvania, on his way to Twin Falls, Idaho, with his family and a friend, took a little time off as they came through our part of the country to stop and see the Publishing House and greet the workers here with a friendly word. Bro. Miller will take pastoral charge at Twin Falls Sept. 1.

Brethren in Reality is the theme which Pastor H. H. Helman will interpret at 2:30 P. M., tomorrow, Sept. 3. Following him President C. C. Ellis will speak on Ambassadors of Good Will. It's the beginning of the District Assembly of Southern Ohio at Camp Sugar Grove, which carries over into the afternoon of Monday, Sept. 4. More addresses by Dr. Ellis and Missionary Desmond Bittinger and other interesting features promise a strong program. You'd hardly want to miss Echoes From the Amsterdam Youth Conference in the closing session.

Sister Mary Emmert Stover's interesting letter was written in reply to one she had received from Bro. J. E. Miller inquiring about her father's diary. Bro. John Heckman had told him about it and now it will find a place with other historical data in the archives of the Publishing House. You've not forgotten Sister Stover's many years of pioneer missionary service in India. She now resides at Santa Ana, Calif., but was temporarily at Redlands, taking treatment for a distressing lameness. "The doctor does not promise sudden relief but thinks he can help me so that I do not need crutches which I have been fearing. I can get about the house by holding to the furniture and the folks are always ready to help." Shall we not all hope the doctor is right?

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Miscellaneous Items

The Stony Creek church of Northwestern Ohio will have home-coming service Sept. 10, with Bro. C. D. Bon-sack as speaker. A basket dinner and an afternoon program are planned.

The Central Regional Conference for ministers will be held at Bethany Biblical Seminary from Oct. 16 to 19. The detail of the program will be published in a later issue of the Messenger.

Women's Work of Northern Virginia will meet in their seventeenth annual conference Thursday, Sept. 14, 10:00 A. M. Theme: Rearing for Christian Service. Guest speaker: Mrs. A. L. Weaver of Roanoke, Va.

The Paint Creek church of Southeastern Kansas, five miles southeast of Redfield, will have an all-day home-coming with basket dinner Sept. 10. "Would very much like to see all who worshiped here that can be with us that day."

The Germany Valley church of Middle Pennsylvania will have home-coming services tomorrow, Sept. 3, morning and afternoon. Bro. D. B. Maddocks of Altoona will give both addresses. Basket lunch. "Come and renew old acquaintances."

The North Liberty church of Northern Indiana will have harvest meeting Sept. 10, with services both morning and afternoon and "a carry-in dinner for all at noon." Bro. I. D. Heckman of Cerro Gordo, Ill., will be the speaker and will continue in a two weeks' revival effort.

The Spring Run church of Middle Pennsylvania will have a home-coming Sept. 10 with three sessions, morning, afternoon and night. "All persons having ever attended here are cordially invited to return and join in these services. Coffee will be served to those wishing to bring lunch."

The Morrill church of Northeastern Kansas has harvest meeting and home-coming tomorrow, Sept. 3, morning and afternoon with dinner at the church at noon. Bro. Burton Metzler of McPherson will be the speaker of the day. "All former members and others are invited to be with us."

A correction. The First West Virginia District Meeting will not be at Harmon but will be in the Tear Coat church just east of Augusta on Route 50. Mission Board meeting 9 A. M., Friday, Sept. 29; elders' meeting 2 P. M., same day; business conference 9 A. M., Saturday, Sept. 30. Alonzo P. Fike, Clerk, R. 2, Oakland, Md.

Camp Mack invites all men of the churches in the area of the camp to visit the new Quinter-Miller Auditorium on the afternoon of Sunday, Sept. 3. A brief program will be given at 3:30 P. M., D. S. T. Refreshments will be served free. No offering to be taken. This is to be a good fellowship meeting. Come and inspect your project as it nears completion.—L. W. Shultz.

"**The Board of Christian Education** of the Eastern District of Pennsylvania has planned a Labor Day program to be held in the Elizabethtown Church of the Brethren. The program consists of addresses and sectional conferences dealing with present educational problems of the church and the home. The visiting speakers for the day are Dr. J. Linwood Eisenberg, Shippensburg, Pa.; Dr. Charles Resser, Washington, D. C.; and Mrs. E. C. Bixler, New Windsor, Md. A new feature which should prove both helpful and interesting is a "Symposium on the Christian Home" in which the following phases of the home problem will be presented by experienced folks: health, recreation, education, church, and psychology, after which the audience will be invited to contribute to the discussion."—Roy S. Forney, East Petersburg, Pa.

The New Salem church of Northern Indiana, near Leesburg, will have home-coming day Sept. 10. Dr. Homer L. Burke and Sister Burke, Nigeria missionaries, will speak both morning and afternoon and show Africa pictures in the evening.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Success With Beginners by Flora E. Breck. Standard Publishing Company. 163 pages, 60 cents. Paper cover.

Here is a book that will appeal to that great group of officers and teachers in the Sunday school whose happy lot it is to teach Beginners and open to them the beauties of nature, the helpfulness of parents and associates and the goodness of the heavenly Father in providing for all human needs.

The eighteen chapters beginning with "If You Are a Beginners' Superintendent" and ending with "Remember Our Real Purpose" abound in simple, forceful, common-sense suggestions that help you feel that the author knows her subject, knows the Beginner pupil, knows the teacher's problems, and best of all knows how to express herself so that you can understand and are really helped.

Unlike many who write on Beginners' work the author steers clear of technical words and phrases, and states in simple English the thought she wishes to convey. If you want a book with the earmarks of the religious educator who knows his subject only in technical language avoid this book. However, if you prize a book that meets you where you live and gives you what you need turn to "Success With Beginners."

So This Is Religion by Joseph Lowrey Fendrich. Printing House of Jas. C. Wood, 1939. 220 pages. \$1.50.

The author says, "This book is not for theologians, or for preachers, or for churchmen. It is written for that multitude of thoughtful men and women who have no use for religion and who mistrust the church in general." This means that the reader will find the objections these men and women have to the church and wherein they think the church is failing. Because of this churchmen of all classes will be helped to understand better the criticisms that are heaped upon the church today.

Throughout the author is ready to admit the shortcomings of the church, does not hesitate to criticize her failures, but still believes that in the church the laboring man will find his friends. He is not slow to say that too often creed has been placed above the New Testament and thus the teachings of Jesus have been misinterpreted. Even then he finds a place for the creed of the church.

I was favorably impressed with the candor and sincerity of the book. It's the kind of a book you need to remind you that good as the church is, she can and should be better, that there is much that the common run of Christians neglect, and that if all church members will do their utmost to live as their Master taught, laboring men and all others could not censure the church as they now do.

Read the book, ponder its message, select the parts that apply to your own case and you will be more charitable and more Christian.

"The World in Which Jesus Lived"

(Continued From Page 15)

objects and experiences of life to make real the profoundest truths of God and man will not soon be forgotten by the one who reads.

The chapters are: The Life of the Home; The Drama of Every Day; His Native Land; The Panorama of His People; The Greek Way of Life; The Roman Eagles; Paul, Hebrew Orator, Greek Writer and Roman Citizen, and the concluding chapter: Paul's Pictures From Life.

You may have this book in your home for two weeks by sending five cents to the Loan Library and paying the return postage.

Temperance Plays in Brethren Loan Library

The following temperance plays are in the Brethren Loan Library and may be borrowed for reading and examination for the payment of postage both ways. In ordering, allow 5c for outgoing postage on two plays. As many as four may be ordered at one time.

It's Smart to be Different, by Francesca Falk Miller. One act, 30 minutes, 6 men, 6 women, 35c.

Meet the Villain, by Dorothy Dyer Akers. Full length three-act play, ten characters, 1 hour and 20 minutes. No royalty. 25c per copy, 10 copies, \$2.

A New Mrs. Atwood, by Mrs. Allan B. Bicknell. Three scenes, 6 women, 5c each, 6 copies for 25c.

The Pact, by Mary Russell. One act, 3 men, 5 women, 40 minutes. Enough copies for production must be purchased for permission to give the play. 35c.

The Right Word, by Mary Russell. One act, 2 men, 7 women, and several "bit" parts, 45 minutes, 35c. Enough copies for production must be purchased for permission to give the play.

What Shall It Profit? by Ira H. Frantz. Two scenes, 4 men, 3 women, 1 child. 1 hour. 25c each, 8 copies for \$1.60.

The Whirlwind, by Dorothy Clarke Wilson. One act, 2 men, 2 women, 30 minutes. 35c. Enough copies for production must be purchased for permission to give the play.

Why Should I? A collection of five prize-winning temperance plays, compiled by A. Ehrensperger. 25c.

CHILDREN**Are You Interested in Storytelling?**

"Personally, I thought it was the best bunch of story books I ever got hold of. There are stories for every occasion. Those fireside stories and campfire books are splendid. 'The Littlest Orphan' is so sweet; although the others in that book were very interesting to read I didn't think they are as usable. Those little story books are the finest I've ever run across. They make Jesus so human and real—not some faraway person; he's real and human like their own fathers and mothers. My little son just loved them."—Mrs. Clarence Bowman.

This letter came from a young mother and pastor's wife who has found storytelling a key to children's hearts. Mrs. Bowman has used stories in vacation school, in church and in helping her church to broadcast over the radio. We believe you'll enjoy the books as much as she did. They're all in the Brethren Loan Library and yours to use, for the asking.

Bible Stories

Bible Books for Small People—Chalmers and Entwistle. 12 books, 25c each, 1935.

Bible Stories to Read—Moore. \$1.00, 1929.

Children's Bible, The—Sherman and Kent. \$2.50, 1925.

First Bible Stories—Moore. \$1.00, 1929.

Jesus and the Children—Smither. \$1.00, 1929.

Stories of Long Ago—McArdle. \$1.00, 1929.

Stories

Around the Campfire With the Older Boys—Eggleston. \$1.50, 1930. (Intermediates.)

Character Stories—Flory. \$1.00, 1927.

Christmas Stories and Legends—Curtiss. \$1.50, 1916.

Children's Story Garden, The—Broomell. \$1.50, 1920.

Fireside Stories for Girls in Their Teens—Eggleston. \$1.25, 1930. (Intermediates.)

Greatest Name, The—Ball. \$1.50, 1938.

Greatness Passing By—Neibuhr. \$1.50, 1938.

I Wonder—Munkres. \$1.00, 1930. (Nursery stories.)

Kingdom Stories for Juniors—Whitehouse. \$2.00, 1928.

Littlest Orphan and Other Christmas Stories, The—Sangster. \$1.50, 1935.

More Fireside Stories for Girls in Their Teens—Eggleston. \$1.25, 1933. (Intermediates.)

More World Stories Retold—Sly. \$2.00, 1936.

Seventy-five Stories for the Worship Hour—Eggleston. \$1.50, 1930. (Intermediates.)

Stocking Tales—Stocking. \$1.20, 1937.

Story Shop, The—Odell. \$1.50, 1938.

Why the Chimes Rang and Other Stories—Alden. \$2.50, 1924.

World Over Stories—Lambertson. \$1.00, 1930.

Storytelling

Art of the Storyteller, The—Shedlock, \$2.25, 1936.

For the Storyteller—National Recreation Association, 35c, 1938.

Story-Telling Hour, The—Bailey. \$2.00, 1938.

Use of the Story in Religious Education, The—Eggleston. \$1.00, 1936.

In addition, all of the vacation school and weekday religious education texts have stories that are suitable for use in any other session of the church school or for home use. See the Catalogue of the Brethren Loan Library, 1939-40, for a complete list of these texts.

MEN'S WORK**Southern Ohio Men's Work Project**

By Chester J. George, Gettysburg, Ohio

The men of Southern Ohio sponsored a large mass meeting at Camp Sugar Grove, Sunday, July 23 at 2:30 P. M.

Miss Lucille Fannon of the City Rescue Mission of Dayton, Ohio, gave a challenging message on Personal Evangelism. The Joy Bell Ringers of Columbus, Ohio, furnished special music.

The following financial projects were set up from a budget of \$500:

1. \$100 toward retirement of Hamilton church debt.
2. \$100 erection of billboards in district.
3. \$200 for improvement of Camp Sugar Grove.
4. \$100 support of national and district work.

Bro. Virgil Finnell of North Manchester, Ind., was present and displayed road signs which will be erected by the local organizations. There were about 350 present for the meeting.

WOMEN'S WORK**What I Would Like to See Happen in Women's Work**

By Mrs. David P. Schechter, Mt. Pleasant, Michigan

Our foreign emphasis and the success we have met in meeting the projects throughout the years have been gratifying. But in our home field, we could "reach" farther.

Too many groups are fully at ease if they have in their circle the members of their own congregation. A wise pastor once said: "My membership is not my field, but my force." Such a conviction on the part of Women's Work leaders would revolutionize many communities of the Church of the Brethren.

There are unchurched and lonesome people in every community to be reached, and in many cases, they are waiting for a friendly hand to lead them and an understanding soul to widen their horizon and welcome them

into a fellowship such as our Women's Work groups are so able to give.

I would like to make the appeal, dear sisters, that we all be less selfish by broadening our circles. Our different phases of work make it possible to meet the varied interests of women of all ages. Let us not be content with a group of Christian women, happy in each other's presence alone; but rather, let us look about and count how many are absent at each meeting who would benefit by being included.

A lookout committee which really takes its job seriously is a great help in meeting this need. But it should be also on the heart of every officer if the objective becomes the motto of all. Let us add to our effectiveness by reaching farther.

CORRESPONDENCE

Women of Northern Missouri

The women of the District of Northern Missouri, met in Krug Park, St. Joseph, Mo., Aug. 3, for a women's rally. More than 100 women attended. Mrs. Leonard M. Lowe, district president, gave the call to worship and invocation. Addresses on the theme, Peacemakers, were given by Mrs. Golda Newham, director of mothers and daughters; Mrs. Harlan Smith, director of missions; Miss Bernice Hoover, peace director. An interesting paper, sent by Mrs. Leroy Miles, director of children's work, was read. The morning program closed with worship led by Mrs. G. R. Huffman.

A basket dinner was enjoyed at noon. After dinner a short business meeting was held followed by a worship period led by Mrs. E. F. Sherfy and an address by Mrs. Glen Wellington. Short talks were given by three visiting ministers: Leonard M. Lowe, Harlan Smith, and E. N. Huffman. Musical selections were given at intervals throughout the day by representatives of the Wakenda, Plattsburg, and South St. Joseph churches.

Mrs. G. R. Huffman,
District Secretary.

St. Joseph, Mo.

An Analogy of the World War

Ten-year-old Serbia was trying to see how far he could throw stones. During the stone-throwing process he caught sight of Franz Ferdinand and his sister walking across the street. "Ah, here's my chance," said Serbia, "to get even with them for not giving me some of their candy yesterday." So saying, he tossed two stones, one after the other, in their direction. Both shots were well aimed. Franz and his sister started home crying.

About this time Franz and his sister's big brother, Austria and one of his pals, Germany, came strolling along. Hearing the screams of his brother and sister, Austria naturally looked for an explanation. Espying sheepish-looking Serbia, he put two and two together. Serbia, foreseeing danger, called for help. Four of his playmates, Great Britain, France, Russia, and Belgium came to his rescue. Serbia and his pals immediately made use of an adjacent pile of stones. Austria and Germany weren't without arms; they produced their slingshots.

Pretty soon Japan, a kid from across the tracks, came along and joined the slingshot shooters. Turkey, hearing the yelling, came to see what it was all about. He

was soon lined up with the slingshot shooters. About the time it looked as if the latter had the best of the fight, Uncle Sam came by. His excuse for joining the stone-throwers was to help beat up the bullies in order to make the neighborhood safe for the little boys. The latter kept the stone-throwers well furnished with stones.

A regular fight ensued. Bloody noses, black eyes, and torn shirts were shared by both sides. As no fight can go on indefinitely, so this one terminated—the stone-throwers being the victors. The terms offered by the winners were the handing over of pennies, marbles, candy, and all other valuables found in the pockets of the slingshot shooters.

After the transaction little Belgium spoke up meekly, "What were we fighting for anyway?"

A chorus of explanations immediately followed. But when each had given his answer, Belgium thoughtfully asked a second question, "Was it worth it?"

The victors looked at their spoils, a very poor recompense for the bruises and wounds they had received. It is not necessary to describe the feelings of the losers.

Then each looked at the others; but silence reigned supreme.

Mabel Gibson.

Westmont, Ill.

Learning About International Relations

The Institute of International Relations at Grinnell College in Iowa was well attended by Church of the Brethren people this year. It was one of the finest conferences I ever attended.

At different times this past year world news has been terrifying, and some Christian people, even ministers who had made pacifist pledges were apt to break down and say: "I still think Christ is right, but it does look like there is nothing else to do but go over and straighten out things in Europe again." Or they would say: "War ought to be avoided at most any cost, but not at all cost; there are things for which we ought to fight." Even worse is the frequent and fearfully naive: "We must be prepared to fight or Germany will come over and get us."

The understanding and information that is given at these conferences brings release to people caught in such fears. For here come men who have thought beyond these fears and who know some of the answers; men who have dared to lead out in some constructive work that counteracts fears. Their knowledge is not second hand; many have helped make history themselves; some have pioneered in Christian pacifism and can speak from experience. They possess a majestic serenity that gives one hope that God is in his world, and that Christ was right after all in the Sermon on the Mount.

This year Dr. Benes, former president of Czechoslovakia, and Dr. Wilhelm Sollamn, who has given his best years to the German democracy, both spoke. Those who heard them were reminded that their greatest messages were not their words, but their gentleness, freedom from bitterness, and their hopefulness, even though their life-work appears now to be swept away. They have sown seeds; they believe that men will again rise to truth and right. They ask that we be tolerant and patient, that we wait; that we refrain from antagonizing and

fighting our enemies. They believe that time will ease the problem so that it may be worked out; governments change and liberty will again come.

Dr. Albert Belden, a great Christian minister and peace leader from England, also pleaded with us to be patient; he said that governments change and time heals wounds. He reminded us that God is working in his world, and that Christians should not forget this. He told us the greatest contribution that the United States can make now to the world is a demonstration of a working democracy with justice and well-being for all our people. When we make democracy really work, the whole world will rush to copy our government.

He said there are millions of Christians in the world, but many are unattractive; they are unloving and war-like, and so have hurt the cause of Christ. "The whole issue is between loving good people, and unloving good people." He presented the pacifist viewpoint as we had never heard it before.

Dr. R. H. Markham, who has lived twenty years in central Europe, told of the poverty he had seen there, how some people have no hats, no shoes, and not much between; how many live in one-room huts, with the livestock housed in one end of the room, and the several generations of the family living and sleeping all together in the other end of this same room. Such impoverished conditions are explosive, and the next world war will come out of protest to some such conditions. These people want economic security and liberty, the same things we want. Fighting them will not solve their problem. When we understand these conditions we lose our fear of their "coming over to get us," and we ought rather to set about to relieve such conditions. We should give food and relief rather than prepare to fight them. "You saw me hungry, and you gave me not to eat."

A moving moment of the conference was the presentation of the refugee problem by Albert and Ann Martin. The Martins had worked in several European Quaker centers for some years and now are in charge of the Quaker refugee camp at West Branch, Iowa. Only occasionally does one see a person with such a lovely, radiant, winsome personality as Mrs. Martin has. It seems when a person dares to espouse a cause that is right, even when 999 out of a 1,000 oppose it, something happens to one's face and character, and one is given even more power for future work. The testimony of these Christians who have ventured out into danger, into war zones and Germany, is of more worth to me than I can tell. It banishes fear, and it gives a positive viewpoint; it affirms that Christianity does work. And if these people meet danger, "why is death a more terrible thing for a Christian than it is for a militarist?"

Freedom of thought was a principle applied at the conference, and provided a good lesson for everyone of us. "The speakers are asked to give the truth as they see it, the chips to fall where they may," said the director, Raymond Wilson. The observation of tolerance in actual practice is well worth the conference.

The radiance of these Christians, their experience in pioneering in thought and work, their wide travel and knowledge, and their scholastic standing that gives them recognition in any group of educators or government officials, all means much to one. I know of no other place where one could hear so many really great people in so few days.

It is a dream that one of these conferences might be held in a Brethren college in another year. Dr. Cordier of Manchester College was supervising a group of students and giving them college credit for their attendance at the conference, a notable contribution to the cause this year.

Nora Waln quotes in her "Reaching for the Stars" this thought: "If we do not use the time we have, and avail ourselves of the good that is in it, and help it to develop, then time will bring its own punishment." So it is, we now have the time, with liberty and freedom of speech; it is our time to use. If we do not avail ourselves of the time, time may bring the punishment of loss of liberty and freedom of speech.

I cannot even speak of money or effort when considering the worth of the four conferences I have attended. The very little bit of understanding I had last fall during the Munich crisis was worth so much for it brought release from fear; the acquaintance with great Christians who have done much and are humble and calm and powerful, is a great inspiration, for they give proof that Christianity does work; and the realization that came again, that we know so little and have done so little, and the resolution that we would go home and try to find out something and do something, were very good for us. As we said on the way home: "We will never be the same again."

Bernice Hoover.

Plattsburg, Mo.

Camp Aurora—Southern Missouri

The second summer camp of the District of Southern Missouri and Arkansas opened at Camp Aurora near Lebanon, Mo., for the week beginning July 24. The camp director, Bro. A. W. Adkins, reported an enrollment of forty-two including instructors.

We were unable financially to secure instructors from other parts of the brotherhood so all of the classes were taught by members of our own district. Bro. A. M. Peterson of Mountain Grove, Mo., offered a course on "The Parables of Jesus." All of the singing as well as a special course in music was under the direction of Bro. S. J. Neher of Jasper, Mo., who also taught a class in "Finding God in Nature." Bro. Ramie Gass of Ava, Mo., conducted a study on "The Authority of the Bible." The class in "Stewardship" was taught by Esther Smith of Springdale, Ark. All of the intermediate classes were under the supervision of Mildred Harvey of Jasper, Mo.

The recreation hour was planned by Esther Smith and Eugene Adkins. Morning watch, vesper and campfire services were all arranged by the camp director. We want to give special recognition to Mrs. A. W. Adkins, Miss Lulu Brubaker and Mrs. A. M. Peterson who planned the meals and did all the cooking for the camp.

Just before camp was broken on Saturday morning, the campers chose Bro. Adkins as director for the 1940 camp and voted to recommend to the district meeting that the same faculty be retained for next year. In addition they selected Esther Smith as Dean of Girls and Ramie Gass as Dean of Boys for next year.

We feel that this, our second summer camp, was very successful and worth while. We wish to extend an invitation to any of our friends who might visit our camp next year. It will be held during the last week in July and although the place has not been selected, we have all the scenic beauty of the Ozarks from which to make

our choice. If you've not seen our mountains you have a double treat in store—a vacation in the Ozarks and an opportunity to study and worship with us, the District of Southern Missouri and Arkansas.

Springdale, Ark.

Esther Smith.

Maple Grove Child Rescue Home

The board of directors of the Maple Grove Child Rescue Home met at the home Aug. 19 in their regular annual meeting. At the request of the writer, he was relieved of being treasurer for the Home, and Ezra M. Slaubaugh, R. F. D. 2, Oakland, Md., was appointed in his stead. Therefore all money intended for the Home should be addressed to the new treasurer, instead of the undersigned.

There are fourteen children now under the care of the Home. The farm has more than kept the Home the past year, but we have not received enough money to keep up the salaries, so the fiscal year closed with an indebtedness of almost \$200. Therefore, the churches of the three districts are asked to give more liberally.

Inasmuch as the laws have become such as to make it very hard to operate the Home, the board has asked the three districts owning the Home if they wish the work to be continued.

Oakland, Md.

Emra T. Fike, Secretary.

Bible Conference, Lower Cumberland Congregation

The Three-Day Bible Conference of the Lower Cumberland congregation of the Church of the Brethren, district of Southern Pennsylvania, will be held at the Mohler meetinghouse, Sept. 13-17. The place of meeting is seven miles west of Harrisburg, Route 15. The program is as follows—

Wednesday Evening, Sept. 13, 7:15

Moderator, J. E. Trimmer; Chorister, Alice Wolf

Sermon subject: Faith.

- I. The Substance of Things Hoped For.—Charles Cassel.
- II. The Evidence of Things Not Seen.—Quincy Leckrone.

Thursday Evening, Sept. 14, 7:15

Moderator, Otho Hassinger; Chorister, William Yohe

Sermon subject: Regeneration.

- I. Why Must One Be Born Again?—R. L. Cocklin.
- II. Regenerated Men and the Church.—Quincy Leckrone.

Friday Evening, Sept. 15, 7:15

Moderator, Albert Cook; Chorister, William Yohe

Sermon subject, The Church of Christ.

- I. Characteristic Brethren Doctrines.—G. Howard Danner.
- II. Christian Education in the Church.—Quincy Leckrone.

Saturday Evening, Sept. 16, 7:15

Moderator, Harold Kettering; Chorister, Alice Wolf

Sermon subject, Divinity of Jesus Christ.

- I. His Incarnation.—C. B. Sollenberger.
- II. His Second Coming.—Quincy Leckrone.

Sunday Morning, Sept. 17, 9:30

Sunday-school Lesson, J. Monroe Danner.

Moderator, Charles Ditmer; Chorister, C. B. Sollenberger

Sermon subject, The Need for a Literal Church.

I. God's Earthly Tabernacle.—Joseph Baugher.

II. Pillar and Ground of the Truth.—Quincy Leckrone.

Sunday Afternoon, Sept. 17, 1:30

Moderator, Robert L. Ditmer; Chorister, C. B. Sollenberger

Sermon subject, Loyalty.

I. To the Church.—J. E. Trimmer.

II. To the Word of God.—Quincy Leckrone.

Sunday Evening, Sept. 17, 7:00

Moderator, Henry L. Miller; Chorister, C. B. Sollenberger

Sermon subject, The Holy Bible.

I. Evidence of Its Inspiration.—S. M. Lehigh.

II. Its Place in the Affairs of Men.—Quincy Leckrone.

Come, spend Sunday with us. Bring your lunch and a car full of people.

Harrisburg, Pa.

Mrs. Ethel Snyder.

Bible Conference to Be Held in the Mummert House of the Upper Conewago Congregation, Pa.

The Fourth Annual Bible Conference in the Mummert house of the Upper Conewago congregation, Southern District of Pennsylvania, will be held Saturday evening and Sunday, Sept. 23 and 24. The house is near East Berlin.

The first session begins at 7:30 P. M., Saturday. Pharez J. Forney will speak, using for his subject: The Doctrine of the Church.

Sunday morning service begins at 9:15. J. E. Trimmer, Carlisle, Pa., will teach the lesson. A sermon by Bro. Forney will follow; subject: Sons and Heirs.

The afternoon session begins at 1:15. G. Howard Danner, Abbottstown, Pa., will speak on the subject: The Dead Man in the Road. Diller S. Myer will follow; subject: The Signs of the Times.

The Sunday evening session begins at 7:00. H. B. Yoder, Lancaster, Pa., will use for his subject: The Children of God (1 John 3: 2, 3). Arthur Durr, Waynesboro, will follow; subject: Filled With the Spirit.

Previous conferences have been very interesting, instructive and helpful, and we think this one will be equally so. All are invited. Everybody welcome.

East Berlin, Pa.

J. Monroe Danner.

Summer School for Church Leaders

This summer Garrett Biblical Institute, in making up the curriculum for summer school students, made a special effort to put in strong courses on the rural church and community. They also made an effort to share the advantages of this school with rural church workers outside the Methodist denomination.

Through the courtesy of Dr. Mark A. Dawber and leaders of our own denomination I had the privilege of attending this school.

The five weeks proved most helpful. Not only for the classroom instruction of widely known leaders in various fields, but for the contact with students from many parts of the world. The library privileges also were a delightful experience.

A few years ago it would have been impossible to attend a school 300 miles away and carry on the regular church services at home. Now with the fast trains it took but 300 minutes to make the trip. The trains rode so evenly that I could read and write—thus losing very little time on the road.

I shall not soon forget the help which came through this opportunity or the friends who helped bring it about.

Every year there are opportunities offered for ministers to come in contact with new sources of inspiration and knowledge. Many of the agriculture schools are now providing some help along this line. I believe every congregation would benefit by allowing a minister the time to attend a school of this type at stated intervals.

Colleges are planning periods of absence for their teachers so that they may come back better prepared for their task. The church might do well to follow this example. I believe it would make for longer and more efficient periods of service.

Lewiston, Minn.

J. H. Mathis.

At Meadow Branch, Maryland

At the Meadow Branch church, Maryland, the Men's Bible class or Sunshine Band, hauled the children to our Daily Vacation Bible School in trucks and autos. And how the little children, and the older ones too, drank of the water of life out of the well of salvation at the brick church!

At the close of the school the teachers and children gave a program of songs and scripture verses. Several boys played the Good Samaritan and did very well. One man remarked that he could not see how the children could learn so much in such a short time.

The total enrollment in the Meadow Branch Daily Vacation Bible School for the two weeks was 135, and the average attendance 110. The school was directed by Ruth Rinehart and Mrs. J. Walter Thomas. The beginners and primaries took an offering for China and Spanish relief. The other classes packed a suitcase for Spain. An offering for foreign missions amounting to \$5.66 was also taken.

Westminster, Md.

John J. Garner.

McPherson College News

During the summer just past, the McPherson College Male Quartette has made a very interesting tour of the churches in Kansas, Missouri, Iowa, Nebraska, Colorado and Idaho. From May 31 to Aug. 4 they gave on an average of seven or eight programs per week. They also sang on radio programs and at several special occasions. Audiences were generous in attendance and offerings. Appreciations have reached us from many sources, both as to the fine personnel of the quartette and the splendid program presented. It was a good experience for the boys. The quartette was composed of Wesley DeCoursey of Nampa, Idaho, first tenor; Wayne Albright of Eldora, Iowa, second tenor; Gordon Yoder of Waterloo, Iowa, baritone; and Keith Pierce of McPherson, bass.

McPherson College, during the coming year, is to have on its faculty Dr. Walter Naumann, a native German, who holds a Ph. D. from the University of Bonn. He is in this country and prefers to live in America. The college faculty and stu-

dents have also arranged to have a non-Aryan student on our campus for next year. The Student Christian Movement has promoted this effort.

Dr. Francis F. Wayland, son of Dr. John Wayland, historian, is to succeed Dr. Bright as Professor of History at McPherson. Dr. Wayland holds his A. B. from Bridgewater, his A. M. from the University of Virginia, and a Ph. D. from the University of Pennsylvania. Dr. Oscar A. Olson, who holds both an A. M. and a Ph. D. from the University of Iowa, is to be Professor of Economics and Business Administration for the coming school year.

McPherson, Kans.

V. F. Schwalm.

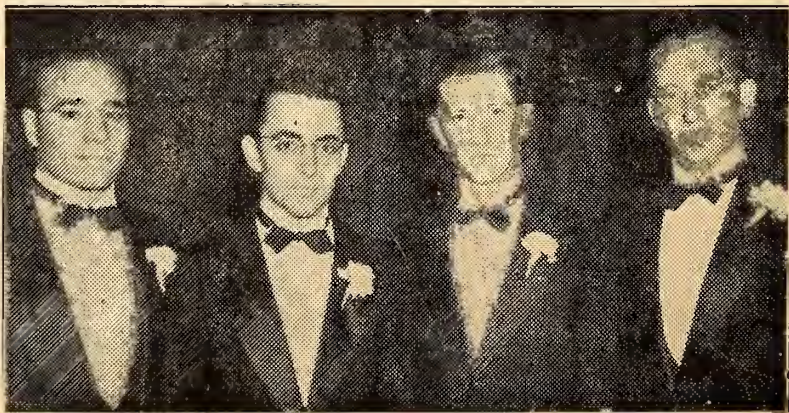
District Conference of North Dakota and Eastern Montana

Our conference was held this year in the Pleasant Valley church near York, N. Dak., June 29 to July 2. The Sisters' Aid work came Thursday afternoon, June 29, and was followed with the Christian education program, which completed the afternoon. In the evening the Zion Sunday school put on a playlet, Things Go Right and Wrong in Zion, which was followed by an evangelistic sermon by Eld. D. A. Miller of Minot. This was very inspiring and as a result two applied for baptism.

Friday forenoon, June 30, our Sunday-school program was held. Bro. Mark Emswiler of Poplar, Mont., was chairman and Sister Violet Harris, secretary. The following topics were discussed: The Church Program for Adults, W. W. Slabaugh of Chicago; Fostering a Wholesome Social Life, Eunice Swank of Poplar, Mont.; What Provision Is Made to Better Hold the Teen Age? J. L. Kauffman of Surrey. A panel discussion was conducted by Ralph Petry of Surrey.

In the afternoon we held our district business session. Eld. Ralph Petry was chosen Moderator and Sister Eunice Swank of Poplar, Mont., reading clerk.

Among the items of business taken up was the question regarding the time and arrangement of our district conferences, which has been a matter of discussion for a few years. It was decided to continue this year beginning the last Thursday in June and continuing through the following Sunday. The order will be as follows: Thursday afternoon, Sisters' Aid work and Christian education program; Friday forenoon, Sunday-school program, and in the afternoon the district business session, with the missionary convocation in the evening. Saturday forenoon, the ministerial program, and in the afternoon and all day Sunday the B. Y. P. D. programs, with an educational address Saturday evening.



It was decided to cancel all unpaid assessments prior to the last two years, because so many have gotten so far behind on account of the poor crops and members moving away.

Bro. Elmer Smeltzer of Cando was elected on the District Mission Board. The writer was chosen to represent the district at our next Annual Meeting. We also accepted the invitation of the Surrey church to meet with them next year in district conference.

Friday evening our missionary convocation was held. D. T. Dierdorff told the purpose of the District Mission Board. The writer gave the history of our district mission work. Bro. John L. Kauffman told of the present interests and Ralph Petry of the hopes for the future, challenging us to press forward.

Saturday forenoon we held our ministerial program. It has been our custom for the oldest minister present to conduct the devotional. Elder John Deal has had the distinction of being the oldest minister in our district, and being a regular attendant to district meetings, he had been the one to conduct the devotions for several years. We sadly missed him this year, he having lost his life in an auto accident this spring at Wenatchee, Wash. We held a memorial service for him instead of the regular devotional. This was led by Elder D. T. Dierdorff who is our present oldest minister. Bro. W. W. Slabaugh, who was at Wenatchee at the time of the accident, briefly told of the accident and of his association with Bro. Deal. Our Annual Meeting delegate, Elder Sylvan Stemen, gave a very interesting account of his trip and the Conference. Elder D. T. Dierdorff talked on Deep Wells and Living Water; Mark Emswiler on Does Responsibility Build Character? and W. W. Slabaugh of Chicago, spoke on: The Church Looks to Her Ministry.

Saturday afternoon and all day Sunday the B. Y. P. D. had their program which was very fine and enjoyed by the large number present. We had a wonderful conference this year. We rejoiced to see the number of young people that were with us throughout the conference, and in their willingness to take a part and do anything they were asked.

We appreciated having the help of Dr. W. W. Slabaugh and Sister Avis Heckman.

Minot, N. Dak.

Ray Harris.

Passing of Elder A. H. Partch

Elder A. H. Partch was born in Clayton County, Iowa, Jan. 27, 1857. He moved with his parents to Fall City, Nebr., at the age of fifteen, and later to Carleton, Nebr.

Aug. 31, 1876 he was married to Annie S. Ballard. To this union were born eight children, five of whom are still living. They are: George of Sunnyside, David of Garfield, Grant of Fullerton, Calif., Harry of Prosser, and Mrs. Dora Shockley of Zillah, also one adopted daughter, Mrs. Golda Whipple of Sacramento, Calif.

Besides his children he is survived by two brothers, J. B. Partch of La Verne, Calif., and Curtis of Yuma, Colo. There are twenty-five grandchildren, and fifteen great-grandchildren.

He was converted and united with the church in the year 1874 at the Bethel church near Carleton, Nebr. He was elected to the deacon's office 1890. He was elected to the ministry in the fall of 1892 in the Bethel church, Holt County, Missouri, and advanced to the second de-

gree of the ministry in 1894, and ordained an elder in the Sunnyside church.

He moved with his family to Mound City, Mo., in 1891 and to Kansas in 1895. Then in 1897 he moved to Carlington, N. Dak., and in 1899 to Oregon City, Oregon, near the Damascus church. He came to the Outlook district in May of 1908. His wife died in 1929. After her death he continued farming until the fall of 1936. Since then he has made his home with his children and grandchildren.

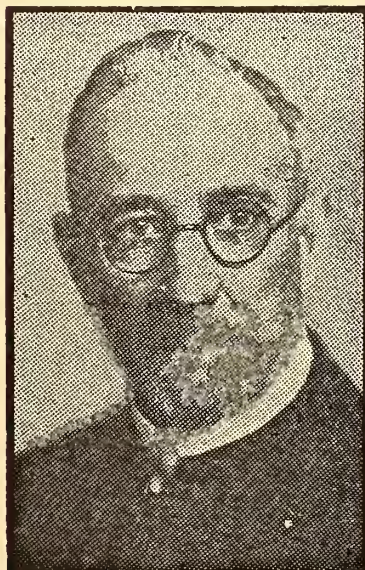
He died Aug. 4, 1939 at the home of his son, George, in Sunnyside, after a brief illness, at the age of 82 years, 6 months, and 7 days. Funeral services were held at the Church of the Brethren in Outlook, by the undersigned, using Psalms 116:15.

B. J. Fike.

Sunnyside, Wash.

In Memory of Henry F. Crist

Another of a family of great preachers of the Church of the Brethren, has finished his earthly labors. Bro. H. F. Crist quietly passed away Sunday morning, July 23, just at the hour of the beginning of Sunday school.



Henry Francis Crist, son of John and Salome Crist, was born near Springfield, Ohio, July 18, 1862. He departed this life at his home in Wichita, Kans., July 23, 1939. He was seventy-seven years old just five days before his death. The immediate cause of death was a tubercular tumor of the neck and face.

In 1863, the family moved to Illinois and settled at Virden.

Here his early youth was spent. At the early age of thirteen, he felt the call of Christ, and confessed his faith in him as his personal Savior. He was baptized into the fellowship of the Church of the Brethren, and has given the rest of his life in its service.

On Dec. 15, 1881, he was united in marriage to Miss Catherine Garst of Beatrice, Nebr. To this union eight children were born. They are: Ira, deceased in infancy; Harvey E. of Paola, Kans.; Frank L., deceased; Ernest R. of West Plains, Mo.; Ralph E. of Husted, Colo.; Mrs. Lillie Brammell of Sedgwick, Kans.; Mrs. Bertha E. Myres, and Mrs. Della R. Carter of Boulder, Colo. Jan. 29, 1914, his wife answered the call of the Master and left the family without her guiding hand.

On Sept. 10, 1916, Bro. Crist found another very suitable companion in Mrs. Elizabeth Frances Root, the widowed mother of two sons: Ernest, of Wichita, and Dr. Leonard Root, of Topeka, Kans. Thus he became the father of these two sons also. Sister Root's former husband was a minister and so she entered wholeheartedly into the work of the ministry with Bro. Crist. For over

twenty years Brother and Sister Crist, as we know them, have lived happily and have served well the church and their Christ. Their lives speak more than words, what the love of Christ can and will do.

Oct. 27, 1888, in the Olathe church, Bro. Crist was called to the Christian ministry. He served faithfully and well and in the year 1897 was granted the full degree of the ministry by the East Maple Grove church of Kansas. Bro. Crist gave fifty years of his life to the active ministry, thus keeping alive on his part that chain of successions transmitted to him by his father, two grandfathers, and one great-grandfather. The churches which he served are: Olathe, Wade Branch, East Maple Grove, and Ottawa of Kansas; Colorado Springs and McClave of Colorado; First Wichita and Newton, Kansas. The term of service indicates that his work was very satisfactory in that he served but eight churches in fifty years. One of his long pastorates was at First Wichita where he served nine years. He never kept a record of the times he has served on the Standing Committee, nor the times he has moderated district meetings. He kept no records of marriages, funerals, baptisms, nor sermons preached. It was enough for him to have the privilege of serving. Only the angels in heaven know the fruits of his labors of love. Because of failing health he was forced to retire from the active ministry last September. Since that time he has failed in health very rapidly. He was taken to the hospital about the first of June for an operation on the neck. This never healed but gradually resulted in the end.

Those who remain to mourn their loss are: his wife, his six living children; the two stepsons; two brothers, well known preachers of the church, John E. of Holcomb, Kans., and Dan A. of Quinter, Kans.; eighteen grandchildren; fifteen great-grandchildren; many other relatives and a great multitude of friends.

Funeral services were conducted in the First Wichita church by the pastor, the writer, assisted by the pastor of the Newton church, C. E. Schrock. The body was shipped to Olathe where a short service, conducted by Bro. W. W. Blough, was held in the chapel. Interment was made in the cemetery by the side of his first wife, as was the agreement between him and his second companion. Added to the already mounting list of ministers of the church who are laying down their labors, is the name of this beloved pastor and friend of all.

Wichita, Kans.

James H. Elrod.

Dr. Clarence Snyder—An Appreciation

In the death of Dr. Clarence Snyder, Arcadia and vicinity has lost one of her most highly respected and well beloved citizens; one who was always interested in whatever was for the betterment of the community. He was likewise interested in world affairs.

Ten years ago he came to this community a stranger. Through his diligence, application, constancy and thoroughness as a practicing physician, together with his personal interest in every patient to whom he ministered, he won a large place in the hearts of all our people.

He believed in living and letting live; he was just as thorough in treating those who had but little as he was treating those who had an abundance. If his patients needed rare and expensive drugs or medicines of any kind, he got them, regardless of cost, yet his prices were never considered exorbitant or unreasonable, unless it be unreasonably low by comparison. It was a common thing, most any hour of almost any day, from early morning until late at night, to see from ten to twenty automobiles parked by his office, each of which had brought from one to six patients, and it was common for him to be busy until 10 o'clock, and not rare that it was until 12 or 1 o'clock before he completed his daily grind.

Patients came from Toledo, Norwalk, Marion, Logan, Marys-

ville, Van Wert, and other equidistant places, and about all intervening places, some to come again and again. He was never so rushed that he didn't take all the time for diagnosis that each individual case called for. Many came who had been given up to die—some on stretchers, or otherwise aided, who are today enjoying life, with health that is fair to good. Many rise up to call him blessed.

Dr. Snyder believed in God; he believed that many times the results obtained were more to be attributed to Divine guidance than anything else. He confided to me that a silent, breathed petition often helped him to do the right thing in the right way. We agree that it surely helped.

For many years he had been a member of the Church of the Brethren, attending when he could, and always giving financial support with generosity. There are those who come, bearing testimony of his having helped them over the hard places; yet he never boasted of it, his right hand apparently not knowing what his left was doing.

During the twenty-one months of his illness many, from far and near, came to visit him, only to feel that it was they, rather than he, that had been helped. It was an inspiration to visit him.

He loved his Bible. It was constantly by his side, or in his hands, and he read it, day or night, as opportunity came. Through faith, his grip upon the Infinite often brought visible easement in moments of suffering. And he had no fear of death; he knew he was going to go, and wanted to go, except for the loneliness of the loved ones left behind.

He enjoyed the hymns of faith and hope, and often as I visited him on Sunday he would ask me what I had preached about that morning. And as I repeated to him some of the high points of my sermon, he would enter into it with intense interest, even enthusiasm, and a glowing countenance.

It was his expressed hope that when the end came, he might slip away quietly, and he surely did. Not a half hour before the end he finished reading the New Testament again. And as he read aloud that closing chapter of Revelation he closed the Book with the comment: "Let him that is holy be holy still." I am too weak to read any more." And as his good wife was ministering to him, she turned away for a minute, then coming back, he was gone. A voice called to him which she did not hear, and without delay he responded and was gone, for God took him.

Arcadia, Ohio.

L. R. Kennard,

Pastor Methodist Church.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beckdolt-Sterrett.—At the parsonage, May 30, Paul Beckdolt and Francis Sterrett, by the undersigned.—Clarence D. Sink, Camden, Ind.

Blue-Harley.—By the undersigned at the home of the bride's parents, Aug. 11, 1939, Bro. Carl Blue, and Sister Effie Harley of Wausaukee, Wis.—O. L. Harley, Wausaukee, Wis.

Bowser-Lechlitrer.—By the undersigned, in his residence, Laurel D. Bowser of Goshen, Ind., and Florence B. Lechlitrer of New Paris, Ind., June 18, 1939.—Ralph G. Rarick, Syracuse, Ind.

Brubaker-Foutz.—By the undersigned Aug. 1, 1939, at his residence, Bro. Henry J. Brubaker of Sterling, Ill., and Sister Civilla J. Foutz of Chicago.—Omer B. Maphis, Oak Park, Ill.

Brubaker-Mason and Mason-Strawn.—By the undersigned, a double wedding at the South Beatrice parsonage Sunday morning, Aug. 13, 1939, Ray Brubaker of Holmesville, Nebr., and Mildred Mason of Liberty, Nebr. Russell Mason of Lincoln, Nebr., and Mildred Strawn of Holmesville, Nebr.—Paul K. Brandt, Holmesville, Nebr.

Dowhour-Wertz.—By the undersigned, at the parsonage, July 28, Charles Dowhour and Martha Wertz.—Clarence D. Sink, Camden, Ind.

Freeze-Beghly.—By the undersigned, assisted by Bro. Taylor, June 4, at the Trotwood church, Ohio, Raymond Freeze of Englewood, Ohio, and Mildred Beghly of Trotwood, Ohio.—E. R. Fisher, Trotwood, Ohio.

Halsey-Troast.—By the undersigned at the home of the groom's grandfather in Empire, Aug. 5, 1939, Galen B. Halsey of Hickman, and Dortha E. Troast of Huron, Calif.—W. T. Bray, Empire, Calif.

Larson-Dell.—By the undersigned, June 17, 1939, at the South Beatrice Brethren church, Bro. Lloyd A. Larson of McPherson, Kans., and Dorothy L. Dell of Beatrice, Nebr.—Paul K. Brandt, Holmesville, Nebr.

Mills-Foust.—By Bro. Estel McCullough, Aug. 5, Elvie Mills and Olive Foust of Beech Grove, Ind.—Mrs. Zella Fugua, Fortville, Ind.

Nipple-Lake.—By the undersigned at the parsonage, May 27, Lorence Nipple and Dorothy Lake.—Clarence D. Sink, Camden, Ind.

Noffsinger-Swink.—By the undersigned at the Trotwood church, Aug. 12, Carl Noffsinger of College Corner, and Emma Swink of Trotwood.—E. R. Fisher, Trotwood, Ohio.

Shoemaker-Tom.—By the undersigned, at his residence, Floyd M. Shoemaker of Warsaw, Ind., and Edith Tom of near Syracuse, Ind., May 15, 1939.—Ralph G. Rarick, Syracuse, Ind.

Wagner-Reber.—By the undersigned at Maiden Creek church, Aug. 12, Rufus Henry Wagner, Bethel, Pa., and Mildred Irene Reber, Bernville, Pa.—Henry H. Reber, Mohrsville, Pa.

Weisse-Wolfe.—By the undersigned, at his residence, John P. Weisse of Muncie, Ind., and Alice Belle Wolfe of Shelbyville, Ind., July 3, 1939.—Ralph G. Rarick, Syracuse, Ind.

Wright-Frantz.—By the undersigned in the Elizabethtown church, June 4, 1939, Bro. Perry S. Wright, of Washington, D. C., and Sister Grace M. Frantz of Elizabethtown, Pa.—Desmond W. Bittinger, Elizabethtown, Pa.

FALLEN ASLEEP

Auker, Bro. Percy, was born June 10, 1904, and died May 8, 1939. Bro. Auker is survived by his mother and two brothers. The funeral service was conducted by his pastor, the undersigned, from the Bunkerton Church of the Brethren, in East Salem.—J. A. Buffenmyer, Bunkerton, Pa.

Burket, Calvin B., son of Isaac and Susan Burket, was born Dec. 8, 1860, and passed away at his home in Fredericksburg, Aug. 6, 1939, after an extended illness. In 1881 he married Annie Rhodes who preceded him in death Nov. 6, 1932. Surviving are three daughters, three grandchildren and four great-grandchildren. Early in life he united with the Church of the Brethren, remaining faithful until his death. Elders I. B. Kensinger and A. R. Coffman conducted the funeral service in the Clover Creek church. Interment was in the Brumbaugh cemetery at Fredericksburg.—Pearl Snowberger, Martinsburg, Pa.

Clingenpeel, Jacob P., third child of Nathaniel and Dorinda Clingenpeel, was born in Franklin County, Va., March 12, 1872, and departed this life July 6, 1939, at the Springfield City hospital. He came to Ohio when twenty-one years old to seek employment, and spent most of his life in Miami and Clark counties. He was united in marriage to Mary E. Fisher, Feb. 8, 1894. To this union were born nine children, three of them preceding their father in death. He united with the Church of the Brethren when a young man. He leaves his companion, three sons, three daughters, thirteen grandchildren, and one brother. Funeral services were conducted by the writer, assisted by Bro. J. H. Good, at the Glen Haven chapel. Burial was at the Glen Haven cemetery.—J. B. Gump, New Carlisle, Ohio.

Cunningham, Mrs. Ella Brasher, daughter of Daniel and Mary Brasher, was born Jan. 24, 1868, in Crawford County, Ill., and grew up near Vandalia. April 1, 1887, she was married to George Cunningham. They came to Oklahoma in 1893, homesteading in the Union Star community. Soon after her husband passed away in 1935 she came to Ames to live. Mrs. Cunningham was a member of the United Brethren church. She passed away in an Enid hospital and was buried in the Ames cemetery. The funeral was held in the Baptist church and was conducted by the writer. One son and two daughters were the immediate relatives left to mourn her going. There are many other relatives and a large group of friends and acquaintances.—E. E. Barnhart, Ames, Okla., Aug. 10.

Davis, Bro. I. Foster, was born Aug. 23, 1890, and died May 22, 1939. He is survived by his widow, and eleven children. Five preceded him in death. The funeral service was conducted by the undersigned from the Bunkertown Church of the Brethren. Interment in the Bunkertown cemetery.—J. A. Buffenmyer, Bunkertown, Pa.

Fogleman, Bro. Isaac D., was born March 24, 1875, and died July 31, 1939. He is survived by his widow, five sons, four daughters, and one brother. The funeral services were conducted from his late home near McAlisterville, Pa., and in the Lost Creek Mennonite church, by his pastor, the undersigned.—J. A. Buffenmyer, Bunkertown, Pa.

Glick, Nelson Samuel, son of Brother and Sister M. B. Glick, died May 26, 1939, at the age of six months and 19 days. He is survived by his father and mother, one brother, grandparents on both sides, and great-grandparents on the mother's side. The funeral service was conducted from the parental home in Richfield, and at the Church of the Brethren in Bunkertown, with burial in Richfield. The service was conducted by the undersigned.—J. A. Buffenmyer, Bunkertown, Pa.

Greenawalt, Sister Edna Breneman, wife of Paul B. Greenawalt of Florin, died at St. Joseph's hospital, Lancaster, Pa., of complications, June 1, 1939. She was born in Mount Joy Township, a daughter of Henry Breneman of Neffsville and the late Annie Baker Breneman. She was a faithful member of the Brethren church, accepting Christ in her teens. She is missed very much as a Sunday-school teacher of the primary class at

Florin. She is survived by her husband and two sons, her father and a brother. Services were held at the Florin house, conducted by the home ministers. Burial was in the Green Tree cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Harnly, Bro. Melvin Gible, son of the late Joseph and Lavina Gible Harnly, was born March 22, 1880, and died July 4, 1939, after almost a year's illness. He is survived by his wife, Anna, five children, six grandchildren. One son preceded him in death. He was a faithful and consistent member of the Church of the Brethren for thirty-seven years. Funeral services were conducted in the home followed by services in the East Petersburg church by Brethren P. J. Forney, Roy S. Forney and S. Clyde Weaver. Burial was made in the Kreider cemetery near Manheim.—Mrs. Emanuel Seifert, Landisville, Pa.

Hinton, Bro. Basil E., passed away at the University hospital on July 20. He had been ill for only two weeks. He was thirty-two years of age. Early in life he joined the church. He is survived by his wife, parents, three sisters, and four brothers. Funeral services were held from Mt. Zion church by his pastor, Bro. A. Joseph Caricofe. Burial was in the cemetery near by.—Elsie Broyles, Luray, Virginia.

Karn, Mary Isabel, born near Piqua, Ohio, died at her home in Covington, Ohio, Aug. 4, 1939. The greater part of her lifetime was spent in the vicinity where she was born. She served as a teacher in the public schools until obliged by failing health to give up the profession. She understood the grasp of mind of very young children as few do and never ceased to be interested in their behalf. She had a warm heart for the erring, and for the outcast, and when possible, gave freely of talent, strength and means in their behalf. Mary came of pioneer Brethren lineage. Her paternal great-grandfather, Eld. Isaac Karn, was actively identified with the building up of one of the oldest congregations in the state, the old Nimishillen church of Northeastern Ohio. He rode a circuit, visiting isolated members, extending from Northeastern Ohio to North Manchester, Ind., where later he settled. On her mother's side, she was a straight descendant of Alexander Mack, organizer and first minister of the Church of the Brethren. She died in the faith of her fathers having been baptized in early youth. During her lengthy illness she called for and twice received the anointing service. Surviving of the immediate family are five sisters and one brother. Services at the home conducted by her pastor, Bro. G. L. Wine, Aug. 6.—Oma Karn, Covington, Ohio.

Krofft, Susannah Jane, daughter of Jacob A. and Sarah M. Krofft, was born in Allen County, Ohio, Oct. 7, 1859, and died at her home on July 31. Her parents came from Muskingum County in 1857 and settled on a farm in Allen County. She lived in that county all of her life and was affectionately known to a wide circle of friends as Aunt Susie. She was baptized in the Reformed church in 1862. For many years she was always ready to respond to calls for help by her neighbors. Her main interest was oil painting. She had many fine paintings in her home. Miss Krofft was the last survivor of a family of eight children. Funeral services were conducted by the writer in the Church of the Brethren. Burial was in the Chandler cemetery.—J. L. Guthrie, La Fayette, Ohio.

Measel, George, son of David and Caroline Measel, was born Dec. 9, 1859, at Republic, Ohio, and died in his home in Hamler, Ohio, Aug. 9. He came to Henry County in 1874, and lived in Mariontown all his life. In 1887 he married Caroline Walters. No children were born to this union. He resided northwest of Hamler until 1921, when he retired, and lived in his present home in Hamler until he passed on to his eternal home. Bro. Measel united with the Church of the Brethren more than forty years ago and was a faithful member until death. He served the church as a deacon for many years, and was ever ready to do his part of the work. Funeral services were conducted by the writer in the M. E. church in Hamler, assisted by Rev. Cole, pastor of the M. E. church. Burial was in the Ridge cemetery.—J. L. Guthrie, La Fayette, Ohio.

Parish, Barbara Ann Brenner, was born to Jacob and Elizabeth Brenner in Logan County, Ohio, March 3, 1874, and departed this life July 30, 1939. Feb. 7, 1900, she was united in marriage to Charles A. Parish. To this union there were born two daughters, Bertha and Florence. Mrs. Parish united with the Stony Creek Church of the Brethren in October of 1915 and the following month she had the joy of seeing her husband and daughters affiliate with the church. She remembered the song that was used upon that occasion. It became one of her favorite songs and was very fittingly read in the service of the afternoon. Sister Parish leaves to mourn her departure, her husband, two daughters, two grandchildren, one brother, one sister, and many friends. She had been ill for four years, and although she had suffered greatly she bore it patiently. Twice she called for and received the anointing service. Funeral services were held at the Stony Creek church with Bro. C. W. Warstler in charge, assisted by Bro. Walter Replogle, pastor of the church.—Mrs. Emery M. Detrick, Bellefontaine, Ohio.

Reynolds, Sister Effie May Herrington, was born Dec. 8, 1862. Left an orphan while young, she was reared by an aunt at Mt. Carroll, Ill. Sept. 9, 1880, she was united in marriage to Myron C. Reynolds. To this union two daughters and three sons were born. They came to Iowa in 1884, locating on a farm near Dal-

las Center. They resided there until 1903 when they moved into town. Her husband passed away Sept. 20, 1926. She has been a faithful, consistent member for forty-nine years. Much of her life was spent under the hand of affliction, but she bore it patiently and with Christian fortitude. She departed this life Aug. 7, 1939. She is survived by two daughters, three sons, eight grandchildren, and four great-grandchildren. Funeral services were conducted at the Dallas Center Church of the Brethren by the writer, assisted by Eld. M. W. Eikenberry.—C. B. Rowe, Dallas Center, Iowa.

Root, Sister Amanda Swarr, wife of Bro. S. N. Root of Landisville, Pa., was born June 14, 1860, and died May 24, 1939. Brother and Sister Root were married Aug. 2, 1887. She united with the Church of the Brethren fifty-five years ago and was a devoted member in both church and Sunday school, having taught a class up to the last few years. Funeral was from her late residence in Landisville, May 27, by Brethren P. J. Forney and Roy S. Forney. Burial in the Landisville Mennonite cemetery.—Mrs. Emanuel Seifert, Landisville, Pa.

Santee, Elizabeth Henricks, was born at Kingston, Mo., Sept. 1, 1867, and departed this life July 26, 1939. Early in life she took an interest in the church of her choice as is evidenced by the fact that she accepted her Lord at about seventeen years of age. Oct. 27, 1887, she was united in marriage with Israel Santee. To this happy union were born two sons and one daughter, all of whom survive. Sister Santee was always interested in the things of the kingdom, but ill-health made it impossible for her to enter into large activities. As the evening of life approached she longed to depart and be with her Savior. This desire was granted by our gracious Father and she passed peacefully into her rest, leaving a glorious benediction to her loved ones and friends to meet her in her heavenly home.—Ellis M. Studebaker, Glendale, Calif.

Shriver, Frank B., passed away at his home in Fredericksburg, July 28, 1939, after an extended illness. He was born in Morrison Cove, May 28, 1862, son of Daniel and Mary Shriver. Nov. 11, 1886, he married Elizabeth Kensinger who survives with three sons and one daughter, one sister, eleven grandchildren and one great-grandchild. He was a member of the Clover Creek church where funeral services were conducted by his pastor, Bro. S. C. Weyant, assisted by Bro. Aaron Stern. Interment was in the Fairview cemetery at Martinsburg.—Pearl Snowberger, Martinsburg, Pa.

Smalley, Dancie, well known resident of Wyandott County, Ohio, passed away at her home at the age of sixty-four. She had lived in this community all her life, and grew up on the farm where she died. She was loved and respected by all who knew her. She was baptized by the writer about two years ago. She was interested in the home folks and lived a beautiful life. She had been in failing health for some time, but death came unexpectedly. She leaves to mourn her passing, one brother and one sister, and many relatives and friends. Funeral services were conducted by the writer in the late home. Interment was made in the Oak Hill cemetery near Upper Sandusky, Ohio.—J. L. Guthrie, La Fayette, Ohio.

Smucker, Charles J., died Aug. 2, 1939, at the Rockingham Memorial hospital in Harrisonburg, Va., following a brief illness at the age of seventy-one years. He was a member of the Timberville church since early manhood and held a number of important offices in the Timberville congregation. The church which he had helped to build and to which he was one of the liberal contributors was filled to capacity for his funeral. The services were conducted by his pastor, the writer. Interment was made in the Timberville cemetery. Surviving are his wife, two daughters, one son, two grandchildren, one brother and one sister.—Samuel D. Lindsay, Timberville, Va.

Summers, Harrison, passed away at the home of his son, Earl Summers, in Lexington, July 25, 1939, at the age of 58 years. He was afflicted for some time and about two months before his death he united with the Barville Church of the Brethren. As the closing days of his life on earth were drawing near he experienced great joy in having received forgiveness of sins and longed for an opportunity to take part in the services of the church. His one regret was that he had not accepted Christ earlier in life. He is survived by his wife, three sons, three daughters, eight grandchildren, two sisters, and a brother. Funeral services at Barville church were conducted by Brethren D. S. Myer and Paul D. Wenger. Interment in the cemetery near by.—Addie A. Myer, Leola, Pa.

Trostle, Anna, wife of Garfield Trostle, was born July 31, 1872, and died at the home of her daughter, Mrs. Preston Hufford, near Farmersville, on July 22, 1939. She confessed Christ as her Savior, and became a member of the Bareville Church of the Brethren about twelve years ago. While living somewhat isolated from the church, she could not attend services regularly. She enjoyed the services whenever she was able to be present and appreciated the fellowship of the members of the church in her own home. She is survived by her husband, her daughter, two sons, eight grandchildren, and one brother. Funeral services were conducted at the Bareville church by Bro. D. S. Myer, with interment in the cemetery near by.—Addie A. Myer, Leola, Pa.

Trostle, Asa J., son of J. W. Trostle, was born Feb. 20, 1879, and

died May 30, 1939. He united with the Brethren church early in life and was a faithful Christian man to the end. His death and sickness were sudden and unexpected. He leaves a wife, three daughters and one son. Funeral services conducted by Bro. Brace in the city of Alhambra. Burial was in the Grand View cemetery at Glendora, Calif.—W. E. Trostle, Pasadena, Calif.

Woodward, Sister Mollie, aged about seventy-nine years, died on June 16, 1939. Death was due to the infirmities of age. She lost her companion several years ago. She is survived by nine children, two sisters, and three brothers. For a number of years she had been a member of Mt. Zion church. Services were conducted by Bro. Ernest Cave, assisted by Bro. B. D. Caster of the Lutheran church. Interment was in Beahm's Chapel cemetery.—Elsie Broyles, Luray, Va.

CHURCH NEWS

Arkansas

Springdale.—We held our council meeting Aug. 5, in the home of Brother and Sister Leander Smith. Brethren Smith and Chester Earhart were elected delegates to district meeting with Bro. Roy Reger as alternate. It was decided to collect clothing for the Spain and China relief projects. On June 4 most of the Brethren members took their dinners and went to Brother and Sister Earhart's and spent the afternoon. A short business meeting was held and the church letters of Brother and Sister Neil and daughter, and Brother and Sister Earhart, read. We welcome them into our midst. The members then discussed whether or not we wanted to organize and hold services in our own church building providing the mission board sees fit to do so. Sixteen of the eighteen members present voted in favor. Four young people from Springdale attended the Brethren young people's camp.—Lula Brubaker, Rogers, Ark., Aug. 9.

California

Los Angeles, First.—In order that Eld. D. B. Miller might preside at our last quarterly council, we convened two weeks early. Bro. Miller was chosen delegate to the Annual Conference, and the following week he and his wife left for Indiana. They have not yet returned from their trip. The annual Sunday-school picnic was held July 8, at Alhambra Park. The June meeting of teachers and officers was held in the home of Sister Della Lehmer. Delegates to district conference are Mrs. Della Lehmer and the pastor, Fred A. Flora, with Miss Mary Early and Eld. D. B. Miller as alternates. For the Women's Work division, Sisters Nora Flora and Grace Bennett are the delegates. A most interesting series of lessons on Dispensational Truth is being conducted each Thursday evening by the pastor.—Katherine Newsom, Los Angeles, Calif., Aug. 10.

Reedley.—At our recent council, Sunday school and Christian Workers' officers were elected as follows: Sunday-school superintendent, Frank Fike; assistant superintendent, Chas. Young; secretary-treasurer, Nadine Keller; superintendent children's department, Anna Furnas; superintendent Christian Workers, M. N. Wine; superintendent B. Y. P. D., L. M. Clark; superintendent Junior League, Grace Fike. A memorial service was held on Aug. 6 for Bro. Paul Miller, who passed away July 14 of infantile paralysis. Bro. Fred Hollenberg of Sebring, Fla., Bro. Lee Whipple of Chico, and Bro. E. J. Bulgin of Long Beach have preached for us since our last report. The Gideons also held a service for us when they were in our town to dedicate Bibles for our schools and hospitals. A Bible was placed on each teacher's desk in the various schools and in each room of the hospital.—Mrs. Maurie Sink, Reedley, Calif., Aug. 11.

Rio Linda.—May 4, members of the district Women's Work met at our church for their meeting. Our mother and daughter banquet was held with a fellowship supper and program, and each mother was presented with a corsage. The Sunday-school picnic was held at Roseville with a basket dinner. All had an enjoyable time. Our Ladies' Aid met Aug. 10, and elected officers for the year. Two boys were received into the church by baptism. The fourth quarter conference is Sept. 5. We are looking forward to revival meetings in October with Bro. Feiler as evangelist.—Dicia J. Lehman, Sacramento, Calif., Aug. 11.

Florida

Okeechobee.—On June 19 Bro. Bruce Flora arrived to take up the work of pastor for the summer. On the night of his arrival a reception was given in his honor, at the home of Sister Nondas Parker. Vacation Bible school closed July 21, with an average attendance of more than sixty. There were fifty-three diplomas received for good work and perfect attendance. The school was under the direction of Bro. Flora. At the close a program was presented and each class displayed its work. Bro. Flora has been a faithful worker here and has made many friends in our town as well as our church. We hope that the seeds of his good work will materialize and much good will have been done. Two have been received by letter and one by baptism. Okeechobee County Ministerial Association was organized recently. The officers were named as follows: president, Rev. H. S. Inabnit, pastor of the First Baptist church; vice-president, Rev. M. E. Myer, pastor Methodist church; secretary, Bro. Bruce Flora, pas-

tor of Brethren church. The object of this organization is to further the spreading of the Gospel and their intention is to sponsor and conduct a religious service in the city park each week. Bro. Flora, Misses Helen Rae and Mary Margaret Parker and several others from here and Bassenger will spend next week in camp at Winter Park, Fla.—Mrs. George Trumble, Okeechobee, Fla., Aug. 14.

Idaho

Twin Falls.—Our pastor and family will leave the last week in August for their new field of labor at Fort Wayne, Ind. The Wrights have been here over three years and we deeply regret their leaving. During these years we have built up our attendance, improved the church property by remodeling the church kitchen, enlarging and remodeling basement, painting church and parsonage, reroofing the church, carpeting rostrum, and putting in indirect lights in the auditorium. Have also finished paying for the parsonage. There have been twenty-eight received into the church by baptism, two of these since our last report, twenty by letter, and four by statement. We have lost three by death and eight by letter. We are very fortunate in having secured as pastor, Bro. A. C. Miller of Pottstown, Pa., who has been highly recommended to us by both regional and national secretaries. He will preach his first sermon Sept. 3. Pearl Severn of Council Bluffs, Iowa, preached for us Aug. 6. Recently Bro. Carl of La Verne, Calif., preached for us. We appreciate all who stop over and worship with us. The McPherson College male quartet gave a very enjoyable program to a capacity house Aug. 2. Charming in all details was the banquet held in the Idaho Power auditorium attended by seventy-two mothers and daughters. The guest speaker, Mrs. U. N. Terry, emphasized the patterning of life after a beautiful ideal. The church goes on full support Sept. 1.—Mrs. F. M. Heistand, Hazelton, Idaho, Aug. 10.

Indiana

Spring Creek.—The girls have organized a Junior Aid Society with Ruth Landis as president. At our quarterly council meeting we elected our Sunday-school officers as follows: Walter Warner, Adult superintendent; Irene Slater, Primary superintendent; Kate Landis, Cradle Roll superintendent; Ford Hardman, treasurer; Dorothy Ross, secretary. Our Ladies' Aid had an all-day meeting at the church with a picnic dinner July 21, with the Eel River Christian Aid as guests.—Marvel Mowan, South Whitley, Ind., Aug. 10.

Summitville.—A two-weeks' revival was held from July 16-30, with Bro. J. A. Miller from Muncie as evangelist. The membership was strengthened and one boy was baptized. Our church is very weak and needs more efficient workers. We hope that we may be built up.—Mrs. Bertha McBride, Summitville, Ind., Aug. 5.

Syracuse.—Our pastor is president of the Syracuse Ministerial Association. A noteworthy fellowship has been built up among the pastors serving this lake locality and the churches of the various denominations. Some meetings of the association, like one planned for next week, include also the pastors' wives. The association has sponsored various community projects. A very interesting and successful union vacation Bible school was held in May. The primaries were directed by the writer, with the help of several others of our church. At the conclusion there was a gratifying program given in a community meeting at the high school. This summer makes the second season for the association's unique and commendable project of community Galilean vesper service. The site for this is impressively fitting, being on the spacious rear lawn of one of the churches, with the audience positioned at a vantage point overlooking the lake which recesses into Syracuse. An amplifying sound system was purchased last year, and its effectiveness this year has been enhanced by the construction of a small studio building which, when used, is opened in the front to the audience. Vespers are held each Sunday evening, beginning at 5:00 o'clock. Programs are made up of local talent and of representatives from surrounding church camps, and other guests. Fortunately for us, there are a number of camps near. We have a splendid group of young people who meet each Sunday evening in promotion of the B. Y. P. D. Following that, we enter upon our evening worship and preaching service, which is always well attended and always full of blessings. In addition we have our preaching and Sunday school in the afternoon.—Mrs. Ralph G. Rarick, Syracuse, Ind., Aug. 10.

Kansas

Newton.—From May 3 to 5 one of the four regional divisions of the seventy-fourth Annual State Sunday-school Convention, under the auspices of the Kansas Council of Christian Education, convened in Newton. A number of our members attended. Some leading speakers were men of our denomination. May 7 was the date of our spring communion, which was well attended, and very quietly and efficiently conducted by Eld. Burton Metzler, assisted by Bro. Arthur Baldwin, and Bro. Groff of McPherson. Evening services, May 14, were dismissed for the high school baccalaureate. Later in the month a box social for the benefit of the young people was enjoyed at the Milton Royer home. On May 26 we had a farewell dinner at the church for Brother and Sister Arthur Baldwin who were closing their ministry here with the evening service. We were pleased to have

with us at dinner and for an impromptu afternoon service, his father, Bro. J. F. Baldwin, and family, who formerly held evangelistic meetings at this place. We enjoyed the well thought out sermons of our student pastor, especially in the latter months. He showed growth and improvement. On June 3 our full-time pastor, Bro. C. E. Schrock, with Sister Schrock and their youngest daughter, Faye, formerly from Greene, Iowa, arrived and were welcomed in Newton. On the following day he was installed in his new pastorate by Eld. Metzler. A reception was given them on June 17 at the Romine farm, and nearly all the members were present. Refreshments were served. From the first, the church here has enjoyed the very splendid sermons given by Bro. Schrock.—Mrs. Glenn A. Johnson, Newton, Kans., Aug. 11.

Prairie View.—We held our council July 30. Bro. J. E. Crist presided. The church voted to have our love feast Sunday, Sept. 24. They also voted to have a revival as soon as an evangelist can be procured to hold meetings. Bro. Fred Reidl was elected B. Y. P. D. president, as Bro. Albert Andersons had moved to Garden City. An offering was taken for expenses.—Mrs. Minnie Dague, Scott City, Kans., Aug. 9.

West Wichita.—We recently adopted the slogan, The Friendly Church, and are making every effort to live up to it. At present we are in the midst of a very successful vacation Bible school, being held at our church, under the direction of our pastor, Bro. Ernest A. Shively, for all the children in our neighborhood, ages three to sixteen years. Besides the regular classes in Bible study there are classes in woodwork and sewing. We have an enrollment of eighty-five pupils and eleven teachers, which is considered very good. The school runs from July 31 to Aug. 11, with a special program and display of the pupils' work Friday evening. During June, July, and August we are having short vesper services at the church at 6:30, and then we join the six other west side churches for our evening worship which is held on the Masonic Home lawn each Sunday evening, with the different pastors taking turns in conducting the services.—Mrs. Guira Green, Wichita, Kans., Aug. 9.

Maryland

Longmeadow.—We have been having good Sunday-school and church attendance this summer. Since spring the appearance of the churchyard has been changed by removing an outer building and making a level space on which grass seed has been sown. On July 22 Brother and Sister Ira Petre were with us to enjoy a good time with Longmeadow folks around a table filled with appetizing foods. Later in the evening we enjoyed recreation directed by Bro. Wastler. While fire was being made for campfire we were led by Mrs. Petre in evening songs, and later Bro. Petre gave a talk. On July 23 we had the privilege of having Bro. Stottlemeyer from Grossnickels church and also Bro. B. F. Summer from Chicago at our morning service. The women met on June 4 to elect their officers. Sister Mae Rowland is president, and Sister Carrie Litton, secretary. The young people held a vesper service on the church lawn on July 23, having as their speaker, Bro. B. F. Summer who used to attend church here. The B. Y. P. D. elected the following officers for 1939-40: Bro. Charles Byers, president; Herbert Rowland, vice president; Betty Byers, secretary; and Elmer Strite, treasurer. The young people have been having their regular meetings during the summer with eighty per cent of members in attendance. Our love feast is to be held on Oct. 28, beginning at 2:30. Our evangelistic meetings will begin on Aug. 27 and continue until Sept. 10, with Bro. H. M. Snaveley preaching.—G. Rowland, Hagerstown, Md., Aug. 15.

Meadow Branch.—Held its Bible Institute as formerly announced on Aug. 5 and 6, 1939. Dr. J. I. Baugher, superintendent of the Hershey Schools, Pa., was at his best, with practical up-to-date subjects for discussion. Bro. Baugher knows how to inspire an audience. He is a member of our General Education Board. The attendance was good. This congregation has been favored with some of our best preachers in the brotherhood, who just dropped in. The interest and attendance of both church and Sunday school have so far kept up splendidly this summer. Harvest meeting will be held here Aug. 27, at 10:30 A. M.—Wm. E. Roop, Westminster, Md., Aug. 9.

Michigan

Zion.—We held a two weeks' revival meeting the last of July, with Bro. I. R. Beery of Pleasant Hill, Ohio, as evangelist. Sister Beery led the song services. There were two converts. On July 1 we held our love feast with Bro. Joe Sherrick and wife and daughter, Louise, present. Brother and Sister Samuel Bollinger were with us for the Saturday and Sunday meetings. July 2 we elected our minister and two deacons. Beginning July 16 Sister Neva Borden of Indiana held an eleven-day singing school. On Aug. 6 the Men's Work was organized. All these meetings were very well attended. We are averaging around seventy-five at our Sunday school and church of late.—Mrs. Mary Weaver, Prescott, Mich., Aug. 11.

Nebraska

South Beatrice.—Since our last report Harry Heiney's family and Harry Teeter's family moved to California. We miss the faithful workers who have gone. The church has been active in

all departments. The Men's Work hasn't been organized long, but it has accomplished much. They have helped financially by renting land and farming for the church, and by having husking bees. They lent a helping hand by cutting wood for neighbors who needed help. Besides that, they have been keeping the church grounds in better condition. The Aid Society provided dinners when the men met to work. They also served lunches for public sales. The social life experienced in working together has been beneficial and tends to build the church up spiritually. The young people have had charge of the evening services once a month, and have given good programs. The girls in the young ladies' class have taken turns and worked a week in the home of Bro. Brandt, our pastor, while Sister Brandt has been recovering from an operation. July 24 Bro. Epp of Lincoln preached in the absence of our pastor. Quite a number of our members attended Family Camp at Crete. They report a profitable and pleasant week. Several of our young people plan to attend college this fall. The McPherson male quartet gave an appreciated program recently.—Mrs. D. M. Frantz, Holmesville, Nebr., Aug. 12.

North Dakota

Minot.—We observed Mother's Day with a program. Some of our young people attended Camp Glein at Dagmar, Mont., June 18-25. Many of our members attended our district meeting at York, N. Dak., June 29 to July 2. On July 15 we held our annual love feast. We appreciated having visitors with us from the Kenmare, Surrey, Cando, and Pleasant Valley churches. Brethren D. T. Dierdorff and Ralph Petry of Surrey were in charge. July 16 the joint Sunday-school convention of the Berthold, Surrey, Minot, and Kenmare schools was held here. The church was filled and overflowing. July 17 Bro. Petry began a week's evangelistic meetings. Sister Petry was in charge of the music. The interest and attendance were very good. As a result thirteen have been baptized and others await the rite. In the forenoons of the same week we held our daily vacation Bible school, led by Sister Petry. The average attendance was thirty-two. Teachers were Mrs. Mary Knapp, Mrs. Geo. Barnes, Violet Harris, and Mary Esther Huber. It closed with a short program Sunday forenoon, and a picnic dinner in the park. After lunch eleven of the converts were baptized. Brethren D. A. Miller and Ralph Petry had charge of the baptismal service. The following Sunday two more were baptized. This spring we began holding our teachers' meetings and prayer meetings in the church instead of in the homes. We also planted trees on the boulevard around the church. The Sister's Aid had our church floor painted and has paid part of the taxes. The men financed and built an addition to our church basement in preparation for an air conditioning system in the near future.—Violet Harris, Minot, N. Dak., Aug. 10.

Ohio

Danville.—Our pastor, Bro. Charles Zunkle, conducted revival meetings in the Baltic, Ohio, church and also in the Eel River church, Ind., recently. Bro. Zunkle also served as delegate to the Annual Conference. On the Sunday morning of Annual Conference our Children's Day program was given. The annual ice cream social sponsored by the Women's Work group was held July 27 on the church lawn. Splendid co-operation made possible the receipts of \$95. Three of our girls attended intermediate camp at Camp Zion. The interior of our church has been redecorated and the rostrum has been rebuilt, adding much to the beauty of our place of worship. Bro. Zunkle, under whose inspirational leadership we have been for the last four years, is leaving us Sept. 1, to go to his new field of work, the Lima church. We wish Bro. Zunkle and family God's blessing in their new work.—Mrs. Kenneth Ross, Danville, Ohio, Aug. 10.

Lower Stillwater. Happy Corner.—We met in regular business meeting Aug. 16. Sunday-school and church officers were chosen. Lowell Butterbaugh, Sunday-school superintendent, with Raymond Ebright, associate; Inis Blackburn, primary superintendent; and Orpha Engle, Messenger correspondent. Our love feast will be held Nov. 4 at 7:00 o'clock. July 31 Bro. Charles Essick from Circleville came to us to assist in a revival. As a result of his earnest preaching twenty-one were baptized and three await the rite. The weather was perfect and the crowds and interest were splendid.—Mrs. Ora B. Bowman, Dayton, Ohio, Aug. 17.

Mohican.—On June 28 and 29 we had the pleasure of having the district Sunday-school convention of Northeastern Ohio at our church. There was a good attendance. On the evening of Aug. 2 we met in council and the treasurer's report was read and accepted, and new officers elected. It was decided to have our Sunday-school picnic Aug. 19, at Homestead park. We are looking forward to a fruitful revival meeting to be conducted by Bro. Adam Miller, beginning Aug. 28.—Mrs. Ida Boldman, West Salem, Ohio, Aug. 14.

White Cottage.—Mother's Day was observed May 14. Several babies were consecrated following Sunday school. The pastor preached an appropriate sermon. Father's Day was observed on June 18. The Golden Rule Sunday-school class of older women sponsored the program which was appreciated by all present. The children were honored on July 16, when they furnished the program at the morning worship period. Three of our young

people attended Camp Zion July 23-29, and two of our men attended the district men's meeting at Camp Zion July 30. The pastor, Bro. J. D. Zigler, Mrs. Katherine Border, and Miss Mareta Shrider represented us at the district Sunday-school meeting. Brother and Sister Minor C. Myers, missionaries to China, stopped a few days with us en route to Virginia from Anderson Conference. The latter is a sister of Bro. Zigler. They told us about some of the conditions in China which they will face on their return this fall. Brother and Sister Zigler and children are now vacationing in Virginia, their old home, attending farewells for his sister and family. We are looking forward to having Bro. A. F. Brightbill, of Bethany, with us in a two weeks' music institute and revival service beginning Aug. 27. The first day will be an all-day meeting which will be the farewell for Sister Evelyn Horn who expects to sail for our mission field in Africa on Sept. 8. Sister Horn was detained from sailing earlier because of the serious sickness and death of her mother, Mrs. Q. E. Horn. Sister Horn will speak both in the afternoon and evening. She will show pictures of the Africa mission field in the evening. The neighboring churches and friends are invited to attend any or all of these services. Our attendance is gaining and we are praying that we may have a gain spiritually and that members of our little church may be true kingdom builders. May the spirit of Christ grow in our lives and hasten the coming of his kingdom on earth.—Mrs. J. F. Shrider, South Zanesville, Ohio, Aug. 14.

Oklahoma

Ames.—Five small churches in Ames co-operated in a thirteen-day daily vacation Bible school commencing July 5. Sessions were held in the grammar school building. Though the weather was very warm attendance was good. The average number present was fifty-three and we could have reached more with transportation facilities. Sisters Bertha Frantz and Minna Heckman gave themselves and their cars to the work. A fine closing program was rendered Sunday morning at the Baptist church to an appreciative audience, at which time an offering was taken amounting to \$10.80. The school was entirely self-supporting and half of the daily offerings taken at the school were for China relief and an Indian mission in a near-by locality. Sisters Frantz and Heckman endeared themselves to the community and gave valuable assistance in the local church while here. Sister Frantz took one Sunday morning service while the pastor and family went to Southard where Bro. Barnhart filled the pulpit of the community church. Much credit goes to one of our older sisters, Myrtle Rairigh, for opening her home to care for our helpers from a distance. We desire the prayers of the faithful in behalf of Bro. Harry Harkins, a young man very ill with arthritis. Three young ladies, Geraldine and Margaret Hedges, and Loretta Provolt, attended Camp Saline, bringing back good reports. Florence Moyers and Lula Munkres were elected delegates to district conference with Millard Provolt and Lois Fyffe as representatives from the Sunday school. Officers for the Women's Work elected at the meeting in Enid are: president, Josie Hedges; vice-president, Lula Munkres; secretary-treasurer, Velva Provolt; director of welfare, Lula Munkres; director of missions, Florence Barnhart. We regret that one of our members, Bro. Leroy Detrick, and son Darrol expect to leave soon for Denver, Colo., to make their home.—Mrs. Florence Barnhart, Ames, Okla., Aug. 10.

Guthrie.—We met in council on Aug. 4. Church officers are as follows: Bro. John Pitzer of Garber, Okla., elder; Sister Bertha Boggs, pastor; Sister Alice L. Mohler, clerk; and Ellen Lehman, Messenger agent and church correspondent. The time of our Sunday-school and church services has been changed from the afternoon to morning with Sunday school at 9:45, and preaching at 11:00, beginning Sept. 1. Sister Bertha Frantz has moved into our midst to assist with the church work.—Mrs. Alice L. Mohler, Guthrie, Okla., Aug. 15.

Pennsylvania

Ephrata.—The evening of May 12 our mother and daughter banquet was held. Sister Martha Martin of Elizabethtown gave a talk. June 18 the Sunday-school pupils gave a Children's Day program. June 17 the closing program of vacation Bible school was held, with a number of parents present. Our council met Aug. 8, with the following elections: elder, A. P. Wenger; finance committee, Elmer Shirk; ministerial committee, J. S. Weist; Sunday-school superintendent, Elam Kennel; missionary committee, Harold Givler; trustee, C. P. Wenger; assistant superintendent, John Hiestand; librarian, Martha Martin; Messenger correspondent, Ella Mohler; B. Y. P. D. advisers, Brother and Sister Blough. Our love feast will be held Nov. 19. We are looking forward to observing home-coming services Sept. 17. It also is the fiftieth year of the founding of the Ephrata church. There will be three services with W. K. Kulp as the speaker for the morning. R. W. Schlosser, Chester Rogers, and Wilbur Martin will speak in the afternoon. In the evening Nevin Zuck and Wilbur Neff will have charge of the services.—Ella Mohler, Ephrata, Pa., Aug. 15.

Maple Spring.—During the week from May 14-21, our pastor, Bro. J. M. Geary, conducted precommunion services. During this service two were baptized into the church. We held our communion on Sunday evening, May 21, with approximately 250

communicants surrounding the Lord's tables. Our pastor and his wife represented the church at Annual Conference at Anderson. During the absence of the pastor the pulpit was filled by Bro. Norman Blough. On July 2 we enjoyed the presence of Bro. J. M. Blough of Vyara, India. On July 9 Bro. Elijah Blough of Manassas, Va., brought an inspiring sermon. July 19 a group of our young people conducted a musical program at the Old Folks' Home at Windber. Our young people have planned for a series of special programs to be presented at the church in the near future. On Aug. 6 they presented a program centering around the church's part in the prevention of crime. They had Attorney Thomas Lansberry as speaker. Very commendable interest is still being maintained by the various departments of the Sunday school and church. Recently our church purchased the Gilbert property near the church for a parsonage. Prior to this the pastor lived in Davidsville. With a rich field of opportunities at hand, the future of our church is bright. Pray that all these opportunities be realized and that none of them be lost.—Mrs. J. M. Geary, Hollsopple, Pa., Aug. 8.

Montgomery.—We closed some very successful meetings Aug. 6, with Brother and Sister B. M. Rollins as evangelists. Bro. Rollins delivered seventeen strong evangelistic sermons. The music and choir were conducted by Sister Rollins. They also had a story hour, which included stories, Biblical illustrations, and beautiful rag paintings. Especially did we enjoy the beautiful songs the evangelists sang each night. The evangelists visited in every home of the church and community. The attendance throughout the meeting was unusually good. People attended from Indiana, Coalport, Glen Campbell, Penn Run, Purchase Line, and Johnstown. Two large delegations attended from Rockton and Nanty Glo, where our evangelists had recently held revivals. On the last Sunday of the meetings we were pleased to have in our midst the parents of Sister Rollins, who drove up from West Virginia. Twenty-one were baptized and one reinstated as a direct result of the meetings. We hope to have Brother and Sister Rollins return for another meeting sometime in the future. The love feast was held on Aug. 13. There was a large number in attendance, since we had given the Manor and Penn Run congregations a special invitation to be with us. Bro.

Howard D. Keiper, pastor of the Morrelville church in Johnstown, Pa., had charge of the service. Brethren Dorsey Rotruck from Purchase Line, and Oran Fyock from our own congregation also had part in the service.—Ethel F. Blose, Glen Campbell, Pa., Aug. 15.

Reading.—Since the last report the Reading church has been active in its various branches of the Lord's work. Sunday-school attendance has been good. Vacation time naturally takes some away, but at the same time brings visitors to our place of worship. In April, Bro. Ralph Schlosser held a Bible institute. His fine messages were very helpful and brought us nearer to God. Our love feast on May 7 was about the largest ever held in our church. There were more young people and children than usual because of those recently united with the church. The Eastern Pennsylvania Annual Memorial Day Sunday-school and Missionary program was held in Reading this year. We enjoy so very much having the brethren and sisters from other congregations fellowship and worship with us. The attendance was fair. The Children's Day program in June was very fine. The committee in charge and the children are to be congratulated on their fine services. At the July B. Y. P. D. program we enjoyed the message by Bro. Kurtz, a blind minister from the local congregation of the Church of God. Many of our number who never saw Braille had the opportunity after the service to examine Bro. Kurtz's Bible. We feel keenly the loss of our beloved co-workers, Brother and Sister Jesse Whitacre and family, who left us to take up their residence in West Virginia the last of July. Bro. Whitacre's farewell sermon was preached in the evening of July 25. They have done untold good here, and we are confident that God will use them for good wherever they are. We pray earnestly for his continued blessing and benediction on them. The church decided to try a year of free ministry since we have four ordained ministers in the congregation, and in this time put forth every effort to liquidate the parsonage debt as well as make some urgently needed improvements for better Sunday-school accommodations. After this time we hope to resume a full-time paid pastorate, the need for which in this community is indeed acute. Our annual Sunday-school picnic will be held the last Saturday in August at Engleman's park and the committee in charge of arrangements has promised a program of fun, games, and refreshments to be concluded in the evening by a vesper service. Bro. Stewart Kauffman, our Sunday-school chorister, represented the church at the annual music conference at Elizabethtown College in June. Our Sunday school is also being well represented at Camp Conewago at Elizabethtown both by the intermediates and the young people.—Ann King Nies, Berkshire Heights, Pa., Aug. 12.

Roxbury.—Since our last report three have been received into the church by baptism. We were glad for the visit of Brother and Sister J. M. Blough, and for Bro. Blough's message, May 14. A community Bible school was held June 12-23 in which our church took an active part, the pastor serving as dean and a number of our faithful workers serving as teachers. There was an enrollment of 252. After trying the unified service for three months, our church agreed that it was not satisfactory for us and changed back to the usual type of morning program, with Sunday school at 9:30 and morning worship at 10:30. The pastor and family, after completing ten years of service, are moving Sept. 1 to the pastorate of the Roaring Spring church of Middle Pennsylvania. The ten years with the Roxbury people have been pleasant ones even though there were a number of difficult problems. Soon after assuming the pastorate the congregation suffered the loss of the church by fire. A splendid church edifice was promptly erected, but which occasioned considerable debt to rest upon the congregation. During the years since, the depression has been severe here in Johnstown and yet the congregation has raised a total of more than \$70,000. The pastor's records show 7,638 visits made in homes, with more than a thousand visits to hospitals. Two hundred thirty-one persons have been received into the church. During this time the pastor has been active in district and community work, serving on a number of boards and committees of the district and as president of the city ministerial association and of the county Sunday-school association. During the same period he has spoken in thirty-five churches of our own denomination in Western Pennsylvania, and in thirty-three churches other than our denomination in Johnstown.—Mrs. T. F. Henry, Johnstown, Pa., Aug. 10.

Waynesboro.—At our Children's Day service on June 11 a pageant, The Highway of Joy, depicting the joyousness of the Christian life, was presented in a very impressive manner. About 100 persons had parts in the pageant. In the evening of that day, Bro. W. C. Wertz preached for us, our pastor being in attendance at the Anderson Conference. At the July meeting of our missionary association the playlet, Pin Holes, was presented by a group of young people. The need for more consecration of life to the spreading of the Gospel was emphasized by this playlet. At our daily vacation Bible school, July 10-21, there was an average attendance of 107. There were classes for the beginners, primary, junior, and intermediate pupils. The courses given were: God's Love for Everything, Learning God's Way, God in Nature, A Study of Palestine, Art in Worship, An Airplane View of the Bible. A missionary offering was given by the school toward the support of Bro. Minor M. Myers in China. This was presented in a formal way to the treasurer of our missionary

ANNOUNCEMENTS

District Meetings

California, Northern, Empire, Oct. 6-9.
California, Southern, and Arizona, La Verne, Aug. 30—Sept. 4.
Florida and Georgia, Miami, Oct. 13-15.
Illinois, Northern, and Wisconsin, Dixon, Sept. 2-4.
Indiana, Middle, West Manchester, Oct. 6-8.
Iowa, Middle, Fernald, Sept. 2-4.
Kansas, Northeastern, Richland Center, Oct. 6-9.
Kansas, Northwestern, Quinter, Oct. 20-23.
Kansas, Southeastern, Verdigris, Oct. 27-30.
Kansas, Southwestern, Wichita, First, Oct. 13-16.
Missouri, Middle, Happy Hill, Oct. 6-9.
Missouri, Northern, Bethany, Oct. 20-22.
Nebraska, South Beatrice, Oct. 6-9.
Pennsylvania, Western, Oct. 25, 26.
West Virginia, First, Tear Coat, Sept. 30.
West Virginia, Second, Valley River (Junior), Sept. 7-10.

LOVE FEASTS

Indiana

Sept. 10, Yellow Creek.
Sept. 16, Hickory Grove.
Oct. 8, Pleasant Hill.
Oct. 14, Union Center.
Oct. 21, 7:30 pm, Middletown.
Oct. 23, English Prairie.
Oct. 25, Osceola.

Kansas

Sept. 24, Prairie View.

Maryland

Oct. 15, 6:30 pm, Pipe Creek.
Oct. 28, 2:30 pm, Longmeadow.

Michigan

Sept. 2, Rodney.

North Dakota

Sept. 23, Carrington.

Ohio

Oct. 8, Fostoria.
Oct. 21, Harris Creek.
Oct. 28, 10:30 am, Prices Creek.
Nov. 4, Lower Stillwater, Happy Corner.

Pennsylvania

Sept. 10, Garrett.
Sept. 10, Georges Creek.
Sept. 17, Lower Claar.
Sept. 24, Beachdale.
Oct. 1, Spring Grove, Kemper house.
Oct. 1, 6 pm, Markleysburg.
Oct. 8, Claysburg.
Oct. 15, New Fairview.
Oct. 15, 7 pm, Ambler.
Oct. 18, 19, 1:30 pm, Manheim.
Oct. 18, 7 pm, Waynesboro.
Oct. 21, 1:30 pm, Bareville house, Conestoga.
Oct. 21, 6:30 pm, Spring Run.
Nov. 19, Ephrata.

Virginia

Sept. 9, 7 pm, Johnsville.
Oct. 15, Linville Creek.

West Virginia

Sept. 17, Mountain Dale.
Oct. 28, 6:30 pm, Smiths Chapel.

association at the evening worship service on July 30, when the Myers family was with us. At that meeting Sister Myers gave a talk on Making Christ Supreme in Our Lives. Bro. Myers told us of the faithful witnessing for Christ of the Chinese Christians as many of them are being scattered abroad during these troublesome times. Bro. Myers is being supported in his work by the Waynesboro congregation. About 360 people attended our Sunday-school outing at Cold Spring park on July 22. At two of our evening services in July, the African Methodist Episcopal congregation worshiped with us and their choir sang a number of Negro spirituals which were much appreciated. On the evening of July 16 our pastor, Bro. L. K. Ziegler, and Bro. H. M. Snavely of Carlisle exchanged pulpits. Sixteen of our Sunday-school pupils and five adults were at Camp Harmony this summer. The date set for our fall love feast is Oct. 18, beginning at 7:00 o'clock. During August, union twilight services are being held on our church lawn at 6:00 o'clock on Sunday evening sponsored by the Men's Federation of Bible classes.—Sudie M. Wingert, Waynesboro, Pa., Aug. 15.

West Green Tree.—We held a very interesting vacation Bible school at the Florin house, July 17-28, in the evenings. The weather was very favorable, and the attendance very good. The average attendance was 367. The highest number in attendance was 391. About 200 had perfect attendance. We had two adult classes which numbered about 65, and were taught by Eld. John Brubaker, and Bro. Harry Eshelman. Each evening we had a guest speaker. Starting Monday evening, Sister Martha Martin spoke; Bro. Earl Brubaker, Tuesday; Bro. Abram Eshelman, Wednesday; Bro. Ulysses Gingrich, Thursday; Bro. C. Lyle Thomas, Friday. The following Monday evening Bro. Phares Forney spoke; Tuesday, Bro. Samuel Shearer; Wednesday, Bro. Harry Eshelman; Thursday, Bro. Ralph Frey; Friday, Bro. Ralph Schlosser. There were two classes of young people, five junior classes, seven primary classes, and three kindergarten classes. The teachers, children, and all did their best to make the school a success. Eight received prizes for memorized work. Each day after the lesson period we had a song period led by Sister Mildred Earhart. The many helpful messages given in song were greatly enjoyed by all. It was an inspiration to hear the large choir of children's voices. The class offerings amounted to \$93.83, which was given to missions. On Friday evening a program was rendered by the school, with Eld. Ralph Schlosser as guest speaker. The offering lifted amounted to \$19.00 which was used for paying the expenses for material used. The service given by the group of workers was without compensation. May God reward each one. Bro. Isaac Earhart is our superintendent; Bro. John E. Eshelman, assistant superintendent; and Sister Ada Breneman, secretary and treasurer.—Mrs. Henry E. Breneman, Elizabethtown, Pa., Aug. 9.

White Oak.—We met in council May 6 at Manheim, with Eld. Charles Cassel presiding. Elders J. C. Zug and S. S. Eshelman were with us and took the voice of the church in the election of two deacons. The result was that Jerry Cassel and Walter Eshelman were elected. Eld. Cassel's term had expired, and he was re-elected for a term of three years. May 17 and 18 our love feast was held at the Graybill house, with Bro. J. C. Zug officiating, assisted by Brethren J. F. Graybill, A. M. Niswander, J. M. Danner, Alton Bucher, E. B. Winger, and several ministers from local congregations. Our second love feast was held May 31 and June 1, at Kreider, with Bro. J. E. Trimmer officiating. On July 9 we held an all-day meeting at the Kreider house celebrating the eightieth anniversary of the building of that house. Guest speakers were Bro. I. N. H. Beahm, D. Myer, and G. Howard Danner. On Aug. 3 we met in council at the Longenecker house. Officers were re-elected for the Sunday school at that place. Our harvest home service will be held on Aug. 26 at Graybill at 1:30 P. M. On Aug. 6 Bro. Emert Stauffer preached for us at the Manheim house. Our fall love feast will be held on Oct. 18, 19 beginning at 1:30 at the Longenecker house.—Graybill Hershey, Manheim, Pa., Aug. 7.

Tennessee

Liberty.—We met in council recently and Bro. Jackson baptized four young people. We re-elected Bro. Jackson for our elder and pastor for the coming year. Bro. S. M. Douglas is Sunday-school superintendent. The work at this place is progressing nicely. Sunday evening Bro. J. C. Wine came to our place and gave a wonderful talk to the B. Y. P. D. We older ones enjoyed his fine spiritual advice as well as the young folks. We hope the coming year will be one of the greatest spiritual awakenings in our church and all over the brotherhood. May we all unite our prayers together to that end.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Aug. 15.

Virginia

Briery Branch.—During the last two weeks of June we held our vacation Bible school. Seventy-five children were enrolled. The average attendance was very high. Much enthusiasm was shown in the work by the children. A Children's Day program closed the school. The church appreciated the efforts of our teachers, who were Sisters Orval Cupp, Glenn Wine, Robert Graham, Percy Owen, Blanche Cuny, and Earl Wine. Orey Huffman has recently been re-elected Sunday-school superintendent, with Orval Cupp as assistant. The B. Y. P. D. is com-

ing nicely under the leadership of Robert Snyder. Ervin Hall has been elected president. The Women's Work sent Sisters Mary Driver and Lottie Cupp to Camp Bethel as delegates. The reports they presented in our last meeting were very interesting. We were very happy to welcome Bro. S. Paul Daughtery and family of Augusta, W. Va., into our midst on July 30. Bro. Daughtery brought us the message of the morning after which we enjoyed a basket lunch and visiting on the lawn. In the evening of July 30 we were fortunate to have Bro. Earl Bowman of Harrisonburg to begin a two weeks' revival which proved to be very spiritual and successful. Each evening preceding the sermon Brother and Sister Bowman faced an eager group of children who were delighted with the stories told to them. The community has been enriched and blessed by the messages brought to us by Bro. Bowman. Many good thoughts have been implanted into the minds of our youth by Mrs. Bowman. Our heartfelt thanks and best wishes go with them in their work wherever they are. There were seven added to our church.—Ruth F. Miller, Dayton, Va., Aug. 15.

Harrisonburg.—The leadership training class closed for the summer. The teacher, Bro. Earl M. Bowman, reports some excellent work during the past year. The W. C. T. U. of Rockingham County held its convention on May 13 in our church. The program in the afternoon was in charge of the Y. T. C. A special feature in the afternoon was the gold medal contest. Pastor Earl M. Bowman finished a series of sermons on The Christian Family. This was indeed interesting and helpful. Our women's circles are deserving of special commendation for the unusual enterprising way in which they go about making money for the church. On the evening of Mother's Day we enjoyed a dramatic presentation of Longfellow's poem, The Hanging of the Crane, directed by Mrs. Edna Wetsel. The men's organization had been having some very fine speakers and good crowds at their business meeting. This summer they have as their project washing and painting the walls of the Sunday-school rooms. The father and son banquet was held May 23 in the social hall, with a very good attendance. A very impressive pageant, God's Garden, was given by the children. Bro. Earl M. Bowman was appointed as Annual Meeting delegate by Northern Virginia. Our church sent Mrs. Earl M. Bowman and Brother and Sister J. D. Wampler as delegates. Our offering amounted to \$74.81. The vacation Bible school began June 19 and continued for two weeks, with an average attendance of sixty. A fine program was given at the close of the school. We had representatives at most of the groups at Camp Bethel. A very commendable representation went to young people's camp. Pastor Bowman was a leader. A colored choir gave us a musical program recently.—Mrs. Mattie Miller Texiere, Harrisonburg, Va., Aug. 13.

Johnsville.—Our annual series of meetings will begin Aug. 27, with Bro. Wilson of Cloverdale in charge. This meeting will continue for two weeks, closing with our communion service on Sept. 9. On Sept. 10 we have our home-coming day, opening with Sunday school at 10:00 and followed by preaching. Basket lunch will be served at noon. There will be either one or two services in the afternoon. The members of the Johnsville Church of the Brethren wish to extend a hearty welcome to all members to attend our communion services on Sept. 9, and cordially invite everyone to our home-coming on Sept. 10.—Trula Bradford, Blacksburg, Va., Aug. 8.

Linville Creek.—Delegates to the district meeting held at the Bethel church, North Mill Creek congregation, W. Va., were Joe Miller, Roy Mason, and John Turner. A splendid report was brought back to us. The Northern District Sunday-school meeting was held at Browntown on May 20. Delegates were Brother and Sister D. S. Wampler and Lillian Moyers. Our juniors and intermediates were second in the verse finding contest. May 7 members of the Mill Creek church were with us and gave a splendid program. Our delegate to Annual Conference was Joe Miller. He returned to us with a very interesting report. June 25 the Singers Glen Choral Club presented a splendid musical program. This was enjoyed by all. Rededication service was held at Cedar Run on July 9. They recently added five Sunday-school rooms to their building. July 16 Bro. Earl Fike preached for us. Following this service the Cedar Run and Linville Creek Sunday school enjoyed a picnic at Endless Caverns. Louise Garber and Robert Wampler were delegates to the Plains District Sunday-school convention. One intermediate girl, six junior boys and four young people attended Camp Bethel. B. Y. P. D. work is moving along nicely. Officers have been elected for the new year. Our annual visit council was held on Aug. 5. Bro. J. C. Myers was re-elected elder. The men's organization is planning to build a new driveway to our church. Our communion service will be held Oct. 15.—Lillian Moyers, Broadway, Va., Aug. 14.

Mt. Zion.—Since our last report we have been progressing very nicely with our work. Our pastor, Bro. Joseph Caricofe, has accepted a call to the Fairfax congregation and is leaving the last of August. Brother and Sister Caricofe and family have our best wishes in their new field of service. Bro. Henry Eller of Brownsville, Md., has accepted the joint pastorate call of Mt. Zion and Rileyville, and Browntown, and will take up his work here on Sept. 1. Our services being conducted by Bro. M. R. Wolfe of Bridgewater have been well attended. He brought

helpful and inspiring messages each evening. Nineteen were added to the church during the meeting. On the week end of July 8, 9 a group of our young people went to West Virginia to visit the group of young people in our Yoke Fellow movement. At Main Mountain we had a campfire and overnight camp. Then on Sunday at eleven o'clock we had charge of the service at South Mill Creek church. We presented the pageant, Ordered South. We enjoyed the fellowship with this group. Brother and Sister Kesner are doing a wonderful work in that field.—Elsie Broyles, Luray, Va., Aug. 10.

Troutville.—We met in council July 2, at which time the following officers were elected for a period of three years: J. W. Ikenberry, elder; Raymond Kinzie, clerk; and Ray Rader, general treasurer. The officers for the coming year are: J. G. Rader, mission treasurer; the writer, missionary agent and correspondent. Troutville is one among a number of churches at which David Young of Bethany is conducting a music class one night each week during July and August. Esther Flora, a Bridge-water College student, is doing summer work in the New Bethel church and this congregation. Her presence is proving a great blessing to the community. Our pastor, Bro. E. C. Woodie, is now in the midst of a series of meetings at the same church, and will continue there one week. He will also conduct a meeting in the Troutville church which is scheduled to begin Sept. 3.—Frankie Showalter, Troutville, Va., Aug. 14.

West Virginia

Mt. Grove.—We enjoyed nearly two weeks' revival meetings, July 31 to Aug. 12, which were conducted by Bro. Foster M. Bittinger of Eggon, W. Va. His messages were strong and Spirit-filled. We feel the church has been greatly strengthened by the inspiring messages. Bro. Bittinger visited in many homes and had fine spiritual and social contact. Five were added to the church by baptism. The attendance and interest were very good.—Lloyd Liston, Bruceton Mills, W. Va., Aug. 14.

Valley River.—Bro. Russell G. West of Roanoke, Va., just terminated a two weeks' revival in the new church at Junior. He brought us many interesting and inspiring sermons and chalk talks for the children, and generally inspired us to greater efforts in building the kingdom. As a result of the meeting fifteen were baptized, one awaits baptism, four were reclaimed, and two accepted on former baptism. A Bible school was held during the meetings, directed by Mrs. Robert Byrd. It was well attended with 73 enrolled, and six teachers. Immediately following the meeting and Bible school was the fifth session of Camp Hope, July 29—Aug. 5. It is generally agreed that it was the best camp of the five. The enrollment was above average, and the spirit of the camp was excellent. Camp Hope is coming to mean something worth while to the district as well as many who came in from other points. We look forward to a growing and more successful camp each year.—Ermina Miller, Junior, W. Va., Aug. 14.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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OUR NEW GRADED LESSONS for BEGINNERS

In this changing world teaching methods change, lesson materials change, all things change. Ever the best is sought.

For some years we have been using our Graded Lessons. It has seemed best to make a change starting with the Beginners.

With the opening of the Sunday-school year, October, 1939, we offer you our New Brethren Graded Lessons. These lessons (2 years) are so written that they may be used interchangeably. Originally printed by the Christian Board of Publication, they have been re-edited by our own editors so as to conform to our church teaching and practice.

These Brethren Graded Lessons have been prepared to meet the needs of the small as well as the large school, of rural as well as city schools.

Lesson Subjects

Just look at the lesson subjects. The numerals indicate the number of lessons on each subject.

First Year		
FALL QUARTER—	Talking to God Our Father—2	WINTER QUARTER—
Going to Church—2	Being a Good Helper—5	Stories of Jesus—5
How God Cares for Us—7	SUMMER QUARTER—	Helping God, Our Father—5
Happy Times at Christmas—4	Friends Who Help Us—4	Jesus Showing God's Love—3
WINTER QUARTER—	Quests—2	SPRING QUARTER—
Jesus and His Friends—5	Helping in God's World—3	Going to Church—3
My Friends and I—8	Stories We Like to Hear Again—4	Being Friendly—4
SPRING QUARTER—	Second Year	Neighbors and Other Friends—6
God's Beautiful World in Springtime—3	FALL QUARTER—	SUMMER QUARTER—
Our Church—3	Happy Times at Church—2	God's Good Gifts—4
	God's Gift of Home—7	Showing Our Love for God—5
	Christmas Time—4	Stories We Like to Hear Again—4

Lesson Material

Beginner Quarterly

The Quarterly is for the teacher and contains abundant material. Some teachers may see fit to use one assignment for several Sundays. These eight Quarterlies will also be appreciated by wise mothers as they help their children with the lessons.

Lesson Leaflet

For each lesson there is an attractive four-page leaflet for the child. The first page has a beautiful colored picture. Covers for binding these pictures preserve them for frequent use.

Pictures

A set of pictures for each quarter enriches the lessons. Many teachers will insist on securing all the pictures when they begin the lessons so they may use more than one in a lesson.

Message to Parents

A leaflet for the parents explains the plan and purpose of each quarter's work. This new feature will be appreciated by the teachers and parents.

Information for Parents and Teachers

There is a folder for each year which sets forth the purpose and material of the year's lessons.

Our new Brethren Graded Lessons for Beginners will be ready for October, 1939. Further announcements will be made later.

Our present lessons will not be available after October 1, 1939.

Brethren Publishing House, Elgin, Illinois

GOSPEL MESSENGER



Work done . . . an easy chair by the fireplace . . . a good book or paper to read . . . time for a friendly chat . . . an evening well and pleasantly spent.

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September 9, 1939

About Brethren in Deed

In the Home

"Husbands, love your wives" (Eph. 5: 25).

"Wives be . . . faithful in all things (1 Tim. 3: 11).

"Children, obey your parents in the Lord" (Eph. 6: 1).

"Train up a child in the way he should go" (Prov. 22: 6).

"Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6: 4).

"Let your speech be always with grace" (Col. 4: 6).

In the Church

"Become as little children" (Matt. 18: 3).

"Whosoever of you will be the chiefest, shall be the servant of all" (Mark 10: 44).

"Be kindly affectioned one to another" (Rom. 12: 10).

"Distributing to the necessity of saints" (Rom. 12: 13).

"If any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness" (Gal. 6: 1).

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone" (Matt. 18: 15).

In Business

"Not slothful in business" (Rom. 12: 11).

"With good will doing service" (Eph. 6: 7).

"Study to be quiet, and to do your own business, and to work with your own hands" (1 Thess. 4: 11).

"Servants, be obedient to them that are your masters" (Eph. 6: 5).

"Masters, give unto your servants that which is just and equal" (Col. 4: 1).

"The laborer is worthy of his hire" (Luke 10: 7).

In the Community

"Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7: 12).

"Let your moderation be known unto all men" (Rom. 12: 18).

"Visit the fatherless and widows in their affliction" (James 1: 27).

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you" (Matt. 5: 43).

"As much as lieth in you, live peaceably with all men" (Rom. 12: 18).

"Above all these things put on charity" (Col. 3: 14).

Under the State

"We ought to obey God rather than men" (Acts 5: 29).

"Recompense to no man evil for evil. Provide things honest in the sight of all men" (Rom. 12: 17).

"Let every soul be subject unto the higher powers" (Rom. 13: 3).

"Render therefore to all their dues" (Rom. 13: 7).

"Submit yourself to every ordinance of man for the Lord's sake" (1 Peter 2: 13).

"Honor all men. Love the brotherhood. Fear God. Honor the king" (1 Peter 2: 17).

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, September 9, 1939

No. 36

EDITORIAL

Character Before Cleverness

A FULL page editorial in a widely circulated weekly magazine says The Crisis Is Moral, and cites the evidence to prove it. But who with open eyes can question it?

Lip service in plenty is still given the virtue of integrity but the repudiation of contracts and promises in high places and low is such a common occurrence it ceases to be news. Remember that decision of the supreme court which said of a certain policy that it was legal but not moral? And so that's how government puts the stamp of its approval upon dishonesty.

What an urgent invitation to the church to keep busy at its job of making men! There are millions of openings for them. The loudest call of our time is for character.

E. F.

The Ultimate Investment

IN recent years many who had invested in stocks and bonds have found themselves holding worthless paper. Even J. P. Morgan and Company's net worth is now hardly forty per cent of what it was at the peak ten years ago. As for homes and farms, they have depreciated also. Then what is the ultimate investment from the standpoint of security?

It is life—particularly the young life of promise. This is why thousands of young people will be in school this fall, in many cases struggling against terrific odds in order to get or even to finish a college course. And this is why many parents will help as best they can. The good things which can be put in the minds and hearts of children are more secure and may be more useful than dollars in a bank.

Perhaps you have idle funds yielding practically nothing now that interest rates are so low. Perhaps also you are looking for a sound investment.

You are not interested in war industries or even the indirect promotion of some industry of doubtful worth. Then give thought to what you might do for some worthy young person. In human life you will find your chance for the ultimate investment.

H. A. B.

As an Aid to Regeneration

THIS marvelous thing we are thinking of is the act or process of generating again. From the viewpoint of the recipient, it is the experience of being generated again or begotten again, if you like that word better. But while you are making up your mind on that small point, underscore the *again*, please. Be sure to keep the accent there good and strong, at least until you get through considering your own case.

Anything so wonderful as regeneration is and must be an act of God. He and he alone can effect this magic change. And yet it is not magic at all. It takes place in full accord with the law-abiding structure of the whole universe, including human personalities. You see God "worketh in you both to will and to work, for his good pleasure." But never without your favorable response to his effort. Right there is the ticklish part of this business.

In fact the only trouble he has is with that shut door at which he stands and knocks, or maybe it is a slightly opened door. Some doors are fixed now so you can open them enough to see who the would-be intruder is and then hold them fast so he can't get in. A good many heart doors are like that.

Here is the problem then, getting these heart doors opened wide so that God can walk right in, welcomed and unhindered, in the fullness of his life changing power. Anything that helps to do this should be laid hold of eagerly, seeing how tre-

mendously important regeneration is. Remember that unless you are born again you can't have any part in the kingdom of God.

Did you ever notice the effect of taking on one's own heart the troubles of another? It is almost beyond belief. We have seen it work many, many times. In fact we can think of nothing else so powerful in its tendency to throw heart doors wide open to the Spirit of God in all his soul cleansing and soul renewing might. We have seen the whole being flushed and flooded with new light and life. Like to try it on yourself? Opportunities?

What of the bombed and blasted homes of our brothers in far-off China? Just been reading about them again. What of our hunted and hounded Jewish brothers driven from pillar to post, from ship to shore and back to ship again? What of the widowed and discouraged mother with her brood of half-clad and hungry children in the very next block? What of the heart-lonely, love-starved daughter, son, husband, wife in your own home, maybe, longing for filial, fraternal, parental, or conjugal understanding? Opportunities? What else is the whole world so full of at this moment?

Now all this would be service of the highest order for its own sake. But we are not pressing that point now. We are speaking of the basic need of regenerated lives. We are sympathizing with God in his eternal endeavor to supply this need, and are trying to think of more ways to help him. To our evangelistic and missionary work strictly so-called, we suggest the addition of this method of attack. "Help somebody today." Be a brother to somebody in need. Try being a real brother. If that effort should make you a real Brethren, there would be nothing amiss in that.

Of this one thing we are sure. It would help God greatly in his great work of regenerating men. You were generated and regenerated long ago, no doubt. But why not have it done again? Don't you think God could generate some new life in you if you'd throw the door open wider? We are suggesting a way to get the door open wider, so God can come farther in and do some more work in us for his good pleasure.

Regeneration is generating again. Let's let him do it again. And then, again.

E. F.

Why Marriage Is Best

In every field there are always some who will try anything once, even though it is in the face of accumulated experience. Thus in the case of such an institution as marriage there are recurring waves of experimentation at tragic cost, followed

by the rediscovery that marriage is the only true foundation on which to build happiness.

A well-known newspaper writer on such subjects has this to say: "If a man and girl disregard the customs and laws that civilization has evolved for the protection of mothers and children, they suffer. If they throw the conventions overboard—no matter how secretly—their happiness rarely lasts. . . . They may stick together for awhile from habit, but eventually they will have only boredom left." Thus one who writes from a different viewpoint reaffirms the Bible teaching that the highest ideals for marriage promise the most in happiness.

H. A. B.

Living Up to the Name

"THE greatest contribution, however, that America can make is to make democracy function successfully."

These are the words of Gerhart Segar, refugee from a German concentration camp, as reported in the August number of *Advance*, Congregationalist monthly magazine. And what golden words they are. The "however" looks back to what Mr. Segar had been saying about the part our country should have in the European conflict, and gets him over to the most important thing he had to say on that subject.

Give the world an example of a government that handles the problem of economic and political relationships in the best possible way. Make democracy be what its name implies, a thing it cannot do if it gets entangled in a war. What kind of help do the quarreling nations need more than just that?

And what do the none too worthy churches need more than the same kind of faithfulness to what good names imply? If Christianity were truly Christian Will Durant would have no ground to stand on for writing such a stinging indictment as *The Crisis in Christianity*, leading article in the first August Saturday Evening Post. And if the whole Church of the Brethren membership were brethren in reality, or sisters of like quality, life would be more abundant, not within the church alone but in all communities touched by it.

Note the lower case lettering, please. It makes a difference. To be Brethren may be nothing more than to be members of a group designated by that name. To be brethren, real brethren, is to be of those who live up to the implications of the name.

Democracy, Christianity, Church of the Brethren—great words, all. To make the institutions denoted by them "function successfully," is indeed a consummation devoutly to be wished.

E. F.

THE GENERAL FORUM

The Day of Rest and Worship

BY GERTRUDE LeFEVRE GRAFF

I'm grateful, Lord, for this thy day,
Which has been set apart
To rest and read and worship thee;
I'm thankful from my heart.

I'm grateful for thy house, dear Lord;
For worship, prayer and praise,
The lasting pleasure which it brings,
The world could never raise.

As years go by, I love it more—
Thy chosen there to meet;
Confess to thee where I have failed,
To worship at thy feet.

I love to feel the Spirit's power
As he moves on my heart;
Make plain thy Word, reveal my sin —
Tears penitential start.

I love thy day, I love thy house;
The holy reverent fear,
The Spirit's working—Lord, I love
To feel thy presence near.

York, Pa.

I Ought to Go to Church

BY CLINTON I. WEBER

A Sermon Written for the Hutchinson News-Herald

"O magnify the Lord with me, and let us exalt his name together" (Psa. 34:3)

THERE have been many articles and sermons concerning this proposition, some with the title, *Why I Do Not Go to Church*, and some *Why I Do Go to Church*. During these discussions we heard about the poor preaching, poor singing, long services and need of rest. We also heard from those who felt they received nothing, and from some who said that the church school was sufficient for their needs in worship. Then, too, we have read and heard that we should go to church out of courtesy. But why go to church? Does the preaching, singing or length of services have much to do with my going to church?

I ought to go to church to worship God. William Clarke has said that God is the personal Spirit, perfectly good, who in holy love creates, sustains and orders all. Then, if there is a God, we should worship him. We should worship him because of his character, and because of the relationship he sustains to the universe. He is the Creator, Upholder, Lawgiver and Judge. His will is supreme, the universe heads up in him. He is holy, kind and wise. The difference between a man who really worships God and the one who

does not, is as that between the skylark who soars in the heavens and rains down beauteous melody on all, and the centipede who is content to crawl in the dust and dirt, collecting such upon itself.

"But why go to church to worship God?" one asks. "I can worship at home." The answer is contained in an admission and a question: "Yes, you can worship at home, but do you?" We have found that those who worship at home always seek a larger concourse of people to worship with them; and hence, to church they go. Yes, home worshipers are regular church attenders.

I ought to go to church to be instructed in the ways of spiritual truths. Much has been said concerning the inadequate preparation for the instruction given at church. I know of no better place where the best of spiritual instruction is given. Let us improve the instruction.

I ought to go to church if I need to be comforted. To meet with others of like precious faith, and with Christ himself, is to truly bring comfort to oneself and others around him.

I ought to go to church to help maintain the greatest and best organization on this earth and in the world to come. The church has long been the best teacher of the things worth while. Our charitable institutions have had their origin in the church; also our press, our educational institutions, our literature—and we could go on naming the children of the church. Perhaps many have strayed far from their mother, but nevertheless the good things of this life have their head, many of them, in the church. The church is a good and necessary institution, it has been ordained of God. It demands your time and your talents and your financial support. Yes, and to an extent far more than many of us are now doing for it.

I ought *not* go to church simply for the preaching and singing, but to worship God and help maintain the best organization, the organization that has given us liberty and truth and shows us the way to be really happy.

Hutchinson, Kans.

Bethany—the First Third of a Century

BY F. E. MALLOTT

WHEN an institution serves for a third of a century and still appears to be flourishing, the presumption is that such an institution meets some genuine need in the world. Bethany Biblical Seminary has just rounded out the first third of a century of its life.

The school was begun in October of 1905. The school was the result of the vision and faith of two elders of the church—A. C. Wieand and the late E. B. Hoff.

Each man had independently arrived at the conviction that there needed to be a more accurate Biblical knowledge on the part of the ministry and lay-workers of the church.

Brethren Hoff and Wieand lived through the generation of America's greatest educational expansion. Both of Bethany's founders were teachers and schoolmen. They consequently had a realization of the difference that training and wider educational horizons make in church life.

Brother Wieand arrived at the conviction by 1895 that the church must have a school which would be distinctively a Bible school. The church had been slow to establish Bible departments in her colleges. They were not common until the late nineties.

The first Brethren schools had been schools avowedly for the purpose of training teachers. At least two factors may be advanced to explain, what must seem at the present, a curious fact. First, the founders of our schools appreciated rightly the importance of the teacher. The teacher and the preacher ought never to work at cross purposes. The second of the influencing factors was the fear of a professional or hireling ministry.

With their Pietistic background the founders of the Brethren had been in revolt against the institutionalism of Europe. They had seen the working of a clergy class and they rejected it.

The last years of the nineteenth century saw the rise of American industrialization. A high standard of academic training began to be widespread, perhaps is destined to become all but universal. As inventions multiplied the old distinctions between rural and urban began to disappear.

Under these altered conditions a trained ministry may become the means of preserving the spiritually free and democratic church order which grew out of our Pietistic background. Which order has such excellent warrant in the New Testament.

When Bethany was founded the times seemed to call for such a school. Its success was almost immediate. Garfield's definition of a college—that it consisted of Mark Hopkins on one end of a log and a *student* on the other end—was well exemplified in the founding of Bethany. The school had no physical equipment. Hastings Street Church of the Brethren and E. B. Hoff's home and library were its first facilities. But it had students of earnestness and consecration. In a third of a century it has expanded from nothing to occupy a

Chicago city block, with four brick buildings and a property valuation of \$264,512.00.

The school opened with twelve students and before the first year closed it had thirty-three enrolled. In its history the school has had 3,144 persons enrolled.

The school has had three presidents in its history. Dr. A. C. Wieand was president from 1905-1932. He was succeeded by Dr. D. W. Kurtz 1932-1937. The autumn of 1937 Dr. Rufus D. Bowman entered upon the presidency of the institution. If one were but to recount the honors and responsibilities which the Annual Conference of the Church of the Brethren has put upon these three men, he would have most impressive testimonial as to the character of the school's leadership through these years.

The school has always been fundamentally and genuinely a Bible school. When after a number of years the word *seminary* was added to its title, it was a recognition of the more advanced academic character of the school.

The founders had visioned a seminary. But in reality the school was a Bible institute during the first years of its operation. The reason is not difficult to understand. The school was founded in 1905. In 1900 there were but a few score living members of the Church of the Brethren who held college degrees. Several years ago one of the Brethren colleges conferred a degree upon its one thousandth graduate of the liberal arts course. Almost all of the one thousand had been graduated since 1910. We develop rapidly in America.

Bethany Bible School became Bethany Biblical Seminary in 1931.

Bethany was founded by elders of the church for the church. It was held in trust for the church until the year 1925, when it became Conference property, being administered by a board reporting to Annual Conference.

Bethany has always been characterized by a deep spiritual emphasis. To the old students of the school, the story of the naming of the institution is familiar. The founders were touring Palestine before the institution had been opened. On the slopes of the Mt. of Olives, overlooking the lovely village of Bethany, the name was chosen. Bethany had been the place where Jesus had loved to be. The inspiration of the founders has proved not to be a momentary fancy. Throughout the years a spiritual emphasis has continued and many a student has found not only new understanding and greater knowledge, but an increase of power for victorious living and triumphant testimony.

A third of a century has passed. Only eternity

will disclose the results of this first generation of labor for the kingdom. As we face the second generation who can doubt that the world needs even more a school which is a Biblical school, set for the service of this church of ours and dedicated to the Jesus way of life and permeated by his Spirit?

Chicago, Ill.

It's a Privilege

BY MRS. CLARENCE BOWMAN

ONE cold Sunday night, when the thermometer had dropped near zero, and the north wind was howling weirdly about the church and parsonage, we started out for our regular service. Upon entering the church we found but a few gathered together on this wintry night. Our hearts sank and our spirits were sad indeed as we thought of the rest of our precious flock who had allowed cold, heat, rain or some special interest to keep them from their Father's house. However, as the service progressed, we had a splendid opportunity to study the faces of those gathered in this holy temple. We saw fine, sensitive faces, shining faces, hushed and reverent, gathered to do homage to him who has done so much for us. No longer did our troubled spirits cry, "Why!" within us, but rather, "Thank God for these faithful ones."

At the close of the service I spoke of my appreciation to a particularly faithful couple and quick came the reply almost in a tone of rebuke: "Why, it is a privilege!"

Indeed, yes, it is a privilege, a blessed privilege—yet not just to hear the minister, or sing our beautiful hymns, or to see the song leader, as great as these pleasures may be; all this is not the blessed privilege. No, but to be gathered with Jesus at the house of prayer that was the privilege! Does he not say, "Where two or three are gathered in my name, there am I in the midst of them"?

Why must ministers be constantly urging folk to come to church? Why are people so prone to absent themselves from God's house on the slightest possible pretext? If the President of the United States were to invite them to the White House as favored guests, how thrilled and excited they would be! And if a simple way to go were arranged, practically everyone would go gladly. The King of kings has urgently invited us to meet him in his Father's house. Why do we ignore his generosity? How much he has done for us cannot be measured! How much he loves us is beyond the limit of man's mind! Withal, we do not seek every opportunity to thank and worship him. How can we be so ungrateful?

In contrast to the above attitude I should like to present another. In speaking of another Sunday night service, I once heard a man say: "We might as well not have services. The only reason I come is because I live right on top of the church and I'm ashamed to stay home."

If we do not enjoy the presence of Jesus here, how can we possibly enjoy it when this period of life is over? Jesus is here now as well as in the future. Church services are not meant to be an entertainment. That is not the purpose of our worship, but rather going to church should be the result of a soul so overflowing with love and gratitude to our Father who loved us so much that we seek every possible opportunity to meet together in his house, for we know we will find him there. How else can we expect to enjoy heaven? Let us not think of church going as an obligation but as was said: "It is a privilege, a glorious privilege!"

Lima, Ohio.

Bethany and Missions

BY WILLIAM M. BEAHM

Education and Missions

BETHANY is an educational institution and assumes therefore that there are important aspects of missions which can and should be taught. The first of these is *the Bible* whose New Testament is a forthright missionary book. It was written by missionaries for missionary churches and thus grew up, through the work of the Holy Spirit, in a missionary movement. Bethany is a Bible school and the Bible is something to be taught. Then there is the *history of the expansion of Christianity* which is another phase of missions to be taught. Our own Christian religion has come to us as a result of a historical movement which can be traced from Palestine, around the Mediterranean, up into Europe and over the Atlantic. And from Europe and America this expansion continues across the seven seas to the remotest peoples of the earth. The course of this movement is something to be taught. There is also the *setting* in which missions are carried on. This includes the customs and history, the language and religion, the needs and desires of those nations and tribes among whom our missionaries labor. It includes also the world movements and trends which affect the progress of missions, for missionaries are themselves a part of these same movements. They must have passports to leave one country and visas to enter another. So the political and economic relations of the "sending" and "receiving" countries affect the mission program in precise and far-reaching ways. These relationships and their significance are

something to be *taught*. There is, finally, *the current mission program* with the methods, principles and problems involved in carrying it on across the world and in keeping ourselves informed about it. These, too, are to be *taught*. It is clear then that a school as an educational institution has much to do with missions. This is God's work and it is far-reaching and involved. It needs to be known and understood and therefore it is to be *taught*.

Religion and Missions

Bethany is also a religious institution engaged with and for the church in propagating religion. It is part of a living movement wherein God uses men to bring life into dead places. This religion is not only to be *taught* but it is also to be *caught*. It is not only to be understood but to be experienced and exercised as well. It is not only man's effort but God's activity too. Missions represent the world purpose of God as effected in the redemptive work of Christ and the pursuant presence of the Holy Spirit. Bethany is a "seminary" and, as such, it is set for the dissemination of seed. And the significance of seed is that it contains the germ of life able to reproduce and multiply itself and to grow beyond itself by the workings of the living God.

Accordingly, Bethany not only teaches missions, but also prays for them. A concern for the redemption of all men and for the servants of Christ who labor for it is at the heart of our worship. Prayer and intercession have a vital part in our bringing God's power and wisdom to bear upon the weakness and folly of men. And the accepted assignment of Bethany has from the beginning been, "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest." This prayer has had continuous and thrilling answer in the sustained flow of committed young life from Bethany to the ends of the earth. A large proportion of our own church's missionary staff has also been drawn from the Bethany student body and in several instances from the faculty. This does not mean that Bethany arrogates to herself any superior quality of religious dedication, but rather that God has used and does use her to fulfill her function of developing recruits for the work of the church.

Our faith and joy have been greatly quickened this past year for seven of our group have given themselves to this work. This "Bethany Seven" recalls the "Cambridge Seven" who were stirred by Moody's preaching there to go from England to China in 1885. For in both cases the gifts of the recruits are unusual and the workings of God are manifest. For those who were present at the Mis-

sionary Convocation at Anderson, and were stirred by the dedication of these workers, it is clear that "it is no weak Christ with whom we deal, but a Christ of power."

Chicago, Ill.

A Good Use for Bad Literature

BY GRANT MAHAN

WE read as follows in Acts 19: 19: "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver." Paul was preaching at Ephesus, and we are told that "the name of the Lord was magnified." One cannot but wish that he could have the privilege of hearing such sermons as were preached by Paul, so long ago. We do not know much as to his sermons, but we may be sure that the theme was about Jesus, and what he said caused the people to "magnify the name."

It would seem that he must also have had something to say about the books from which the people drew their inspiration to do as they had been doing. And what he said was so convincing that they determined to get rid of the evil counsel given in them, and do it in the best possible way. We have known persons who had books that they did not like to have around, and who gave the books to others. But these Ephesians were convinced that the books were evil and that no one ought to be led astray by what was contained in them. So they resolved to burn them, and thus avoid spreading the evil further.

Theirs was a wise action. We believe that there are millions of books in the libraries, private and public, of our country that are a great evil, perhaps a curse upon the nation. Some of them have in view the corruption of the morals of the young. That is not so much in evidence now as it was in the years gone by. But now we do have much evil spread by periodicals which are supposed to be of the best. But in so many of them there are stories that tend away from religion; there are many illustrations not fit to be brought into our homes. There are advertisements which encourage drinking intoxicants and the use of tobacco. We do not hear so much against these evils now.

Some time ago I had a letter from a good sister in a hospital. She was praying to get well and to be of service to the Lord. And she wrote of the great amount of literature that had been brought to her by representatives of groups of persons, all of them with a view of getting her to see through their eyes and believe as they believed, even

though what they had to say did not at all agree with what our New Testament contains.

Then she wrote: "It seems to me that ever since I entered the sanitarium I have been besieged by what are considered to be false doctrines. I have been tempted by Satan trying to lead me away, but in none of all that these people (giving the names of them) have sent me to read has my inner voice allowed me to fall prey to their teachings." Farther on in the letter she wrote: "I think it is time for me to have a house cleaning, and destroy all that has been sent to me." That was a wise decision to make, a decision that it seems every one professing the name of Christ should make, and then put it into effect by utterly destroying all the pernicious stuff. If all of that kind of reading we have in our country were brought together to burn, and the price of all of it were counted, it would be found to amount to several times fifty thousand pieces of silver. And how much of it would be found in professedly Christian homes!

Why not all of us take an inventory of what reading matter we have on our shelves? And if we take it, why not resolve to do as these Ephesians did many centuries ago? We think we are a great deal farther advanced in civilization than they were; and no doubt we are. But are we more advanced in our purposes and aims? Are we ready to heap together everything we find in our homes that stands or would teach doctrine contrary to the gospel of our Lord? We ought to be willing, even anxious, to do just that. We are told to let no filthy communication proceed out of our mouth. Would it not be just as destructive to have such evil go out of our homes?

Some time ago, before this letter came, I was unpacking and looking through some of my books. Among them I found some that taught false doctrine, and resolved then and there to commit them to the flames. What else are they good for? How many of our readers can say the same about their books? What are you going to do with them? Do you want your children and others to read them and many of them be led into the wrong road by the things that are taught therein? I do not, and I feel that none of us would like to have that kind of a load placed upon us now or ever. We are able now to destroy this source of evil. Can we be sure that we shall be able to do so tomorrow, next month, next year? We know not what a day may bring forth for any one of us. Let us be wise; let us do today the thing that we know we ought to do.

It seems to me that the only safe thing, the only right thing, the only Christian thing to do in regard to this matter is to follow the example of

these Ephesians, who no doubt followed the advice of Paul. More than fifty years ago I was taking a magazine which contained quite often an article by Ingersoll. A young man with whom I worked wanted to read it, and did so. After a while he came to me and said that he did not dare to read those articles. I wonder how many there are who would do the same. How many feel able to combat the arguments of able writers who oppose Christianity? It is not cowardice that prompts such action, but a desire to take none of such teachings into the mind.

We cannot afford to go on thoughtlessly and let influences go out from our homes that are calculated to destroy the souls of our fellows, of our children and of many others of whom we cannot know. This is not something to be read and laughed at and forgotten. It is a vital matter for each one of us, for each is responsible for any influence that goes out from him or from anything that he has. There is no escaping the fact that we are responsible for the good we neglect to do as well as for the evil that is done through our indifference to and neglect of the evil that may carry to ruin some of those for whom Christ died. We must not put a stumbling block in our brother's path, or in the path of anyone.

Rehobeth, Md.

What Bethany Meant to Me

The modern, perplexed world needs a demonstration of the Brethren ideal of practical Christianity. Mere theoretical religion is not solving present day problems or meeting the need. "Christianity in action" is the welcome answer. If there is any word emphasized in the New Testament it is the word "do."

This is the side of Christianity that was impressed upon me during my stay at Bethany. All tending to this end were the instruction, fellowship and practical training which I thankfully and joyfully received. Because of Bethany I am more fit for service in whatever field the Lord may call me.—Edward T. Angeny.

After two years in another seminary I entered Bethany to finish my seminary course. The first seminary I attended was one of the best for those preparing for the ministry in that denomination. However, Bethany so far surpassed it for my own needs, that I would have made a great mistake had I taken all my work away from Bethany.

First, Bethany meant for me an opportunity to know my church. The history and doctrines of the Church of the Brethren were changed from vague ideas to living realities. New visions were brought to me for our church.

Second, Bethany gave me the acquaintance with the leaders of our church, both present and future. Some of the present outstanding leaders are on Bethany's staff. Most of the other great leaders came before the student body at one time or another during my two years there.

Again, greatly to be prized are the friendships of fellow students who shall make tomorrow's leaders. The fellowship at Bethany was helpful, wholesome, and of lasting value.

Finally, Bethany meant for me a Bible training and general training which is furnishing for me the basis of further study. One's training does not end with graduation, and Bethany gave me the necessary foundation in Bible study and current church problems.

Thus I feel I emerged from Bethany with a greater faith in Christ as the only solution for today's troubled world.—Chester I. Harley.

Bethany meant to me a great inspiration to go on in my lifework—the Christian ministry.

This inspiration came through study. In the library I was inspired by the great minds of the ages. It was present in the classrooms. It came through diligent seeking and startling finding.

I found it through worship. In the great hymns of the church, in chapel meditations, in prayers both of leaders and fellow students—here was inspiration.

Great personalities flashed it to me. A professor over a cup of tea, taken very informally, spoke a few words and it sprang up. A missionary by her quiet serene life brought its glow. A fellow student sharing the struggles he had faced gave it to me.

Briefly, at Bethany I found the greatest number of things converging to give me inspiration and ability to live in the noblest way for Christ and my fellow men.—Kenneth G. Long.

I have spent parts of a good many years within the sacred walls of Bethany. Thus Bethany has seemed like home to me, but it has also meant more than that.

It has meant a closer relationship with God, a life more definitely Christ-centered, an enlarged vision of the needs of the world, a real knowledge of the brotherhood of all races, a deeper insight into blessed Christian fellowship, the chance to be a better student of the Word of God, and the realization of the blessings of a fully surrendered life in Christian service.

The Bethany faculty and students are one big family in Christ. The devotional life is stressed, talents are discovered and developed, responsibilities are evaluated and opportunities recognized.

Every minister, missionary and Christian worker in any department of religious work, will be better equipped for his work after spending some time in Bethany.—Allie Eisenbise.

Bethany has meant much to me during the two and one-quarter years I attended school there.

1. Bethany meant a place where I loved to be.
2. Bethany meant a place where the development of Christlike personality was stressed as well as scholarship.
3. Bethany meant a place of fellowship with Christian teachers whose lives were inspiring.
4. Bethany meant a place of association with Christian students whose desire was to learn to be more efficient workers in the vineyard of our Master.
5. Bethany meant a place where my spiritual life has been deepened and my faith in God increased.
6. Bethany meant a place where I learned that one must rest as well as work.

7. Bethany meant a place of preparation for my life-work.

8. Bethany meant an opportunity for service while in training.

9. Bethany meant a place of opportunity for association with missionaries who have seen years of service on the mission field and with those who plan to be missionaries.

10. Bethany meant a place of opportunity to work my way through seminary and to learn many things about people and business.—Susie M. Thomas.

I spent nearly half of my furlough period at Bethany. As I now look forward to returning to India, the following is a partial evaluation of what the seminary meant to me.

First, Bethany was a true retreat for me. In the atmosphere of study, worship and quietness I was able to rethink and meditate more clearly upon some of life's problems.

Second, Bethany afforded me an opportunity for fellowship and study with those who were on an honest and open-minded search for truth and made the approach in the light of our Dunker background.

Third, I especially appreciated the special chapel periods in which we were given an opportunity to hear the testimony of those who were in various walks of life on how the Christian life carried over practically into their fields.

Fourth, the prayer groups, the Volunteer meetings, the chapel services along with other devotional meetings have been the means of refreshing me spiritually for another period of service on the field.—Anna Warstler, Goshen, Ind.

Symphony in Light

(*Aurora Borealis*)

BY EDGAR H. GRATER

I saw God play a symphony last night
Among the stars;
He played, and nature hushed her choruses
To watch the sight
Of flashing chords and brilliant passes—
A song of light.

He played at first a simple melody
Both soft and firm.
A steady light low on the horizon
It slowly rose
Until it filled with glowing yellow flame
The northern sky.

Then suddenly the theme in flashes bright
Appeared above;
In chords of blue, of green, of red it waved
Across the sky,
Its cadence strong increasing as it flowed
Above the earth.

Then suddenly its brilliance seemed to wave,
Its tone to fade;
The waves had lost their speed, they dissolved
Into the night
Until the melody alone remained—
The song was done.

Norristown, Pa.

Does Church Advertising Pay?

BY JOHN D. ELLIS

One might ask, does business advertising pay? Without hesitation, the reply is in the affirmative. The volume and number of advertisements which are read every day are certainly an indication that it must pay the commercial concerns to advertise their several products. If that is true, we ask the question, does church advertising pay?

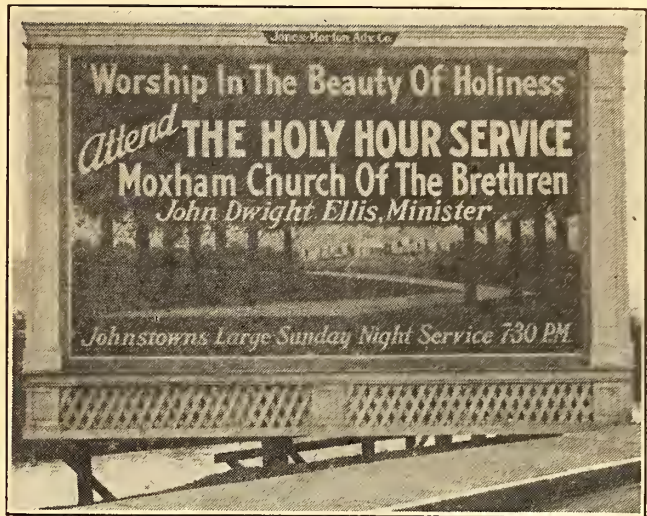
To learn the answer to the second question the Moxham Church of the Brethren, Johnstown, Pa., started to advertise its services in the local newspapers as well as on a large painted signboard outside. The first advertisement in the paper received little recognition, but after two months a few other churches decided that they would take up the idea also.

Needless to say, in such an undertaking there was the usual list of unfriendly critics, both inside the church and outside. Not only the laity but also the clergy did not think in favorable terms. The papers gladly took the advertisements but the idea had to be sold to the concern to use their most conspicuous signboard for this type of bulletin. It was new to them and they were rather slow to take to the idea. Their most conspicuous signboard was reserved for the liquor and beer advertisements rather than for the church. But after some discussion the outdoor signboard was rented. It is located at a place where it is estimated that between eighteen and twenty thousand persons pass daily. The accompanying picture represents the painted poster used.

And that leads one to this conviction, that in the advertising of the church, the best locations and not second rate signs should be used. Unless we can have the community feel that the church is first and not second, we had better not take the space or try to advertise for it will certainly do more harm to the church than good.

The advertisements in the papers were changed weekly and the outdoor sign was repainted after four months. It is suggested that at least every sign, whether in the paper or an outdoor signboard, as illustrated, contain at least these characteristics. First, it should suggest the dominate note of the particular service that you expect to stress and not try to cover the entire field of the various services of the church. Second, it should be dignified and beautiful to the eye. Third, it should have some note of curiosity that will attract the people to such a service.

Without question it is an absolute essential in religious advertising that there be more to advertise than merely the regular church services. The public has been fed up on that type of advertisement of the "usual church services" on the church boards. Indeed every service must become unusual if it is worth advertising. We decided that when our local church was remodeled and a new chancel was placed that we would employ the idea of "worship in the beauty of holiness." To this end we installed lighting effects and an illuminated cross in the altar window. Colored flood lights for the altar and altar window make possible numerous special effects. To make full use of the lights, fourteen dimmers were added so that all the lights in the auditorium, as well as altar and cross and window lights can be dimmed from a central control panel. The result has been very productive in that the service appeals to the eye as well as



to the ear. It is an entire new adventure in the field of worship services and of such a nature that many have attended the service. "It must be experienced to be understood." To advertise this type of service it was decided that the best description for it was: "The Holy Hour Service." And due to the small attendance at the evening services of most churches we decided to advertise this evening vesper service as "The Holy Hour Service" and make this effort the center of all our publicity.

What have been the results? That is the answer to the second original question. What are the results of advertising in the local papers, and the outdoor billboard, and the small hand cards? The results were these: Instead of the usual hundred at the evening church service from the first of December to the first of May we had an average attendance of a few over three hundred. This answers, at least numerically, the above question. Also with the increase in attendance, a perceptible increase in spiritual qualities was noticeable. We have received a number of inquiries from various churches and towns in reference to the experiment and I am using this method of answering them as well as others who might be interested. We feel that the experiment has been a fruitful investment. Others might find some use for a number of the ideas.

In concluding allow me to answer some who feel that it is undignified to advertise a church service, in the words of D. L. Moody, who said: "It's a good deal more undignified to preach to empty pews." This indeed is only too true. A man representing one of the beer distributors of Pittsburgh was interviewing the manager of the Jones Mortan Advertising Company, who carried our outside billboard advertisement and asked concerning the above sign of our church. Mr. Rogers, the manager, informed him that their boards were open to any concern who was willing to pay the price for such a board. After a short discussion of the matter this man responsible for the advertisement of the beer concern said: "Well, that kind of advertisement makes it hard for our business." In answer to the high salaried advertising man of the Pittsburgh brewery we say: "Let's make it hard." Our board has more than paid for itself if it did nothing more than make one man think seriously. I say, let's advertise the finest institution in all the world, the church of Jesus Christ.

Johnstown, Pa.

OUR MISSION WORK

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. The Cunninghams sailed for our China mission field in February of 1938.—Ed.

Lesson 8

College of Chinese Studies,
Peiping, China.

Dear Glen and Agnes:

I must get busy on this letter, or I will not get one off this week. It has been such a full week that we just haven't had time to do everything that should have been done. I think I will start with last Sunday and tell you as much of our activities as I have time.

Last Sunday morning, Mary Gauntz and Dr. Cumming asked us to accompany them to the British Legation to church. We had gone several times and had enjoyed their services very much for the man in charge there is a very consecrated minister, and his services are very worth while. As the service was well planned, it was over by eleven, and we still had two hours before time for dinner. As we were close to Central Park, we decided that we would go through the park. The parks here are not like they are in the States, for you don't find animals and lots of nice grass. They build hills to imitate mountains and, as the mountains in North China are free of vegetation, they have no grass. Then, too, they go in for building large stone piles over which it is just loads of fun to climb. Since we didn't have a great deal of time, we just climbed over several interesting looking hills and then started for the gate. On the way we stopped to look at some tanks. They were full of fish, and how interesting they proved to be! Some of them were just plain goldfish like one sees most anywhere. Others were of the same color but had long, lacelike fan-shaped tails that trailed gracefully through the clear waters and made a sight to behold. Some were dark, almost black, with dashes of silver to glisten in the water. Others were a vivid tangerine color, and this when combined with white made a most beautiful fish. Some had great bulging eyes that appeared almost as large as the head itself, while others had eyes on the very tops of their heads. The most interesting of all were the ones that were as round as they were long. They looked for all the world like a ball of fire. They were most awkward as they drifted along at the bottom of the tank and looked as though they were just too fat to swim. We almost missed our dinner because of the fish. In the evening we went to the Union church.

Thursday was another big day. I think I have mentioned Clara before. She is one of the fine Christian girls who came from Ping Ting. She had been a leader there with the young people, and then in her first two years of college, she was recognized as one of the great Christian leaders of the student body. This year she was unable to come out until the missionaries came to Peiping just a couple of weeks ago. Well, she and her boy friend, who is a senior this year and plans to enter P. U. M. C. next year and study medicine, and who is just as fine a Christian leader as she, asked us to go to the Summer Palace as their guests. We did hate to miss our class, but the folks were going back to Shansi before Saturday. Then they had a car and it is much better

to travel that way than it is by bus. We finally decided that we would go to the first class for the day and then the folks here promised they would help us when we got home. Well, we didn't have any new words, so we didn't miss out on a great deal as it was.

It was the first ride that I had taken in a car since our arrival here and to get out into the country was grand. At this time of the year the flowers are coming out, and the fields are so green and fresh looking. It was really the first time that I had been able to get a very good idea of the size of Peking. We had thought that we were in the center of things, but I found that we know only a little part of Peking. To be sure, it is the better part, but a very minor one as far as people are concerned. The inner wall of the city is ten miles long on all sides. There is a much larger outer wall and probably as many people outside the inner wall as inside it. Well, at last, we passed out through the massive city gates, always two of them. I wondered then how enemies could ever get into the cities when thus protected unless by airplanes. Out into the country we found ourselves. Everywhere the people were busy with their crops and everything looked so refreshing. I wished that we could spend a week or so in the country.

The police force here, as everything else, is overcrowded. It reminds me of the supply of clerks in the stores. If you go into a store, they always have a bunch of clerks lined up to wait on you. You never have to wait on a clerk here. Your big difficulty is to manage to see things in spite of them. Often the store is so small that the clerks nearly fill it and you have to worm

What to Pray For

Week of September 9-16

BY A. J. CARICOFÉ

"He went up into the mountain to pray" (Matt. 14: 23), is the heading in the Prayer Calendar for this month. Certainly it was not by chance that during this week, among other things, what we are to pray for is the evangelistic work of the mountains of the southeastern region. This is a part of the "all Judean field" in which Jesus commanded that we should be witnesses.

First among the problems here is a scattered and isolated population. Thousands of folk live in hundreds of mountain coves. Poor roads, or only pedestrian trails, make their attendance at church very seldom. Spiritual leadership seldom or never touches many communities. When a youth of talent is reared in the community he usually goes to some more favored locality.

Getting these people to join the church is much more simple than providing a year-round program of spiritual culture, growth and service. The layman or youth in many of our stronger near-by churches do a splendid service by adopting the "yoke-fellow" idea with one or more of these isolated fields. The B. Y. P. D. of Northern Virginia is giving attention to this as a project at present. Already splendid contacts have been made.

Let's pray the Lord of the harvest that more power may be released and laborers sent forth into these fields from which many of our strong leaders come.

Luray, Va.

your way around as best you can. Well, with the police, you will see as many as a half dozen on one corner, and that may be where the traffic is comparatively light. With their big supply, we found them scattered all along the road. About every quarter of a mile out along the country road, there would be a little shack and the policeman. Even though we were the only ones on the road, he would get out in the middle of the road, swing his hand up in a very matter-of-fact way to stop all other traffic, and then as we would turn the corner, he, too, would turn and look as though he were proud of the fact that he had safely piloted us around the corner. It was really amusing, but then the poor fellows need something to do.

Long before we arrived at the Summer Palace, we could see in the distance the many lovely temples and buildings nestled at the foot of the western hills. At the gate, Kenneth and Clara met us. The gates there, as everywhere else, were large massive ones. They spoke nothing of the beauty which lay behind them.

Lloyd and Ellen Cunningham.

Susie Mae Thomas—Missionary to China

BY C. R. THOMAS, D. D.

Susie Mae Thomas was born April 15, 1910, in a little three-room house which stood over a spring of crystal water, with an old-fashioned milkhouse for a basement.



The place was along the banks of Big Sandy Creek, just a few miles below Clifton Mills, in Preston County, West Virginia.

Her father, Ira M. Thomas, was of Welsh descent, and her mother, Maggie Collins Thomas, was of Irish descent. Susie is the oldest of a family of six children, all of whom are living. Her sister, Eleanor, is a successful schoolteacher, and her four brothers, John, Jesse, Clarence, and Fred, are all fine self-supporting young men.

Susie's father is my one and only brother, hence, my knowledge of the family.

When Susie and her brothers and sister were small, they liked to put on plays and give speeches. They had a long bench that they used for a platform. From the woods and fields, they gathered flowers and branches for decorations. The programs were quite varied and many were planned. Sometimes Susie was preacher and her sister and brothers formed the audience. Sometimes the neighbor children came, and they were the congregation. After attending her first summer of vacation Bible school at the age of ten, she taught her brothers and with the help of her sister, they had two different groups like that in the regular vacation Bible school at the church.

From the time Susie was about four years of age, she purposed in her heart to be a schoolteacher. That ideal she kept before her constantly all through the grades, which enabled her to graduate from the common school at the age of thirteen.

Among the recollections of her childhood, I will give this one as it is so characteristic of her during those early days. When she was about eight years of age, I

visited her home, and Susie was entertaining me by reading out of her reader and asking questions. She would read page after page just as fast as her tongue could rattle off the words. She would read until she was out of breath, and then gasp for her breath and start in for another run. It was like an intermittent alarm clock, except that the intervals were much shorter. But in spite of her rapid reading, she was blessed with a fine memory and could give a good account of what she had read.

When Susie completed the common school, she was determined to go on to high school, but the conditions of the mountain roads made it impossible for her to stay at home and go to high school from there. Her parents insisted that she was too young to go away from home to attend school. This caused Susie to shed many tears. Susie met their objection with the proposition that, "Either let me go to high school or let me take a home study course. I am not going to stop my education, as I am going to be a schoolteacher." This they heard morning, noon and night for several months until her father finally agreed to loan her the money for the home study course. This was done with the understanding that she would pay the money back when she should begin teaching. In this she kept her promise. Few people ever applied themselves more diligently to a course of study than did Susie to her home study high school course. As soon as her morning work was done, she went to her room for her school work, and she did the same in the afternoon. To get her away from her school books until her school period was over was the next thing to impossible. She considered that she was in school and everything else had to wait until her school was out. Three years of diligent study completed the regular four-year course.

With her high school course now completed, she again borrowed money from her parents and went to Normal school for twenty-seven weeks which put her in line for teaching. During the summer, she took the state examination on all her high school work in order to get a teachers' certificate. It was no easy task to take the examinations on twenty-three different subjects, but she passed quite successfully and received a First Grade Temporary Certificate because of the college work she had completed. Her first school was the Glade Farms school in West Virginia. She was then eighteen years of age.

She took great pride in her work as a teacher, as she had now reached the goal she had set before herself. However, she had been thinking of a new and a larger goal for some time before she taught school, and we next heard her talking about going as a missionary to India or wherever she was most needed. She wanted to become a missionary and go out to influence the future leaders of another nation.

For the next five or six years, Susie was much like a weaver's shuttle. She would teach a year and then go to college until her money would run out, and then she would go back to teaching for a couple of years and then return to college again. In 1929 she returned to Fairmont State Teachers' College and worked in the dining room and kitchen to pay all expenses for her board and room. In June, 1930, she was graduated from the Standard Normal Course and was the first teacher in Grant District to teach on a Standard Normal Certificate.

During the years 1930-1932, she taught the Pleasant Hill school, Pisgah, W. Va. While there, she started a moonlight school for adults who did not know how to read and write. Soon it turned out to be something quite different from what it was originally intended to be. A number of adults came who had some education but who wanted to learn more, and it became an Adult Education class, the first one to be taught in Preston County. They were taught reading, writing, spelling, arithmetic and English, and the class met three nights a week from 7 to 9 o'clock.

In the summer of 1932, she attended Fairmont State Teachers' College and that same autumn she entered Bridgewater College. Here she received a service scholarship which she worked out in the dining room and which paid for part of her board and room. She was also typist for one of the teachers and typed for other teachers and students. While there, she continued to study the stenographic course which she had begun taking from the Anthony Wayne Institute, Fort Wayne, Indiana.

While in college, Susie always found a church home and took an active part in the work of the church; and while teaching she always took an active part in the church and Sunday school and young people's work. On one occasion, she walked three and one-half miles after some children in order to get them to go to Sunday school, and then walked home with them as she had promised their mother she would bring them back if the children were allowed to go with her to Sunday school and church.

Susie believed in the philosophy, "Bite off more than you can chew and then chew it. Plan for more than you can do, and then do it." This is shown by the fact that along with her teaching and church work, she organized the Moonlight School and a literary society, a parent-teacher association and a Pocket Testament League, and edited a school paper. Along with all these things, she studied Hawaiian guitar music, and took a course in shorthand and typewriting. This business course enabled her to make part of her expenses during her last two years in college.

Since she did not have any money to continue at Bridgewater College during 1933-1934, she had to give up all plans of returning. At that time she could have graduated in one semester if she returned, but because of the depression and having no way to earn the necessary money or no one from whom she could borrow, she could not continue her work there.

In November of 1933, she went to Columbus, Ohio, and stayed and worked in the home of her uncle while she finished her business course. She had planned to go to Capital University in Columbus and have her work transferred to Bridgewater College, but she could not take enough work there. When the housework did not keep her busy, she sold Zanol and Watkins products which gave her an experience which has proved helpful in later years. On March 27, 1934, she entered the Ohio State University and attended twelve weeks.

From 1934 to 1936, she taught the Long Hollow school, Kingwood, W. Va. With the splendid co-operation of the patrons and pupils, the standing of the school was raised from less than a second-class school to a first-class school. This school was one of the less than half a dozen first-class schools in the county. Susie was elected president of the Parent-Teacher Association, the

first one to be organized in the school. At the request of the people of the community, she organized the first prayer meetings which continued winter and summer.

The summer of 1936 was spent in Fairmont State Teachers' College. As soon as the summer term was over, she went to Parkersburg, W. Va., and stayed at the home of her brother where she worked in the shoe factory doing lining and taping. She was given work at the college and returned for the first semester of 1936-1937. She completed her college work Jan. 29, 1937 and received her degree with 114 others in June, 1937.

After completing her college course, one day I received a letter from Chicago, informing me that she had enrolled in the Bethany Biblical Seminary and was making definite preparations for foreign mission work. I had known that she wanted to be a missionary, but I did not know she could continue in school when she was already in debt. A fine missionary friend had advised her to go to the Seminary instead of the State University. She did not know where the money would come from, nor a thing about the setup at Bethany, but one night she was given the definite conviction that the Lord would provide a way if it was his will for her to go to Bethany Biblical Seminary. She had gone on faith. She had made it a matter of earnest prayer, and she believed that God was leading her. It was a day of final decision when she departed for the great city of Chicago where she had never been before.

After being in Bethany a short time she was appointed by the General Mission Board to go as a missionary to China. That was in April, 1937. Susie says it was the happiest moment of her life when she received notification of her appointment. In September of that year, she was to have sailed to China, but then came the war which prevented her going. During that summer she was in Chicago and worked to pay off her college

Liao Chow Notes

BY ANNA M. HUTCHISON

Freedom Under Difficulties

Nearly a year has passed since our return to Liao Chow last summer. Many and varied have been the experiences during these intervening months. During the latter half of last year we could carry on our work, unhindered and undisturbed. Not so since the New Year. We are living in that portion of China which is still considered "free," and yet it is not free. On the one hand, the communistic element prevailing in this part of Shansi gives to its people neither freedom nor action. And some who have presumed on that freedom have paid the supreme penalty of their lives. On the other hand, especially since the New Year, a general unsettled condition has existed because of war rumors and the movements of the enemy.

Open Hearts and Homes

But everywhere hearts and homes are open as never before. And though the work is hindered in the city and near-by villages, yet it is being carried on even more fully in the villages further out to which the refugees have fled. In time, we trust to have a real harvest of souls for the kingdom. Just recently we had an ingathering such as we have never had since the opening of our work at Liao Chow. On the afternoon of May 20, ninety-eight precious souls came into the fold, baptism being administered by Bro. O. C. Sollenberger.

debt. In the fall of 1937, she started the school year at Bethany with her debts all paid. She also attended Bethany Biblical Seminary during 1938-1939 and received her Master of Religious Education degree on May 28, 1939. While at Bethany she paid her expenses by working in the mail order department, cafeteria, and teletype departments at Sears, Roebuck and Company, by working in the Bethany library as an assistant, by helping in the employment office at Bethany, typing for students, cleaning in homes, and staying with children.

On Aug. 19, 1939, Susie sailed from Vancouver on the S. S. Empress of Asia. We wish for her that God may continue to be her refuge and strength and a very present help in trouble. The combination of prayer, faith, and hard work has solved many problems for Susie, and she has pinned her faith to Phil. 4: 19 and is confidently going forward to the goal she has set before her, namely to invest her life in China for Christ.

Columbus, Ohio.

Two Book Reviews

BY ANETTA C. MOW

The World Wide Mission of the Church

In this book of 150 pages, the findings and recommendations of the Madras Conference are to be found, nor are they dull and hard to read and comprehend, for they were written by men who attended the conference and who understood the issues before the delegate body. After the Christians representing sixty-nine different countries and territories had discussed their problems, the findings were clearly stated and passed on to the churches at large in the form of reports. The reports of the sixteen sections and also the reports of the special groups are presented in this book.

The World Wide Mission of the Church. Every minister who desires to know the course of great Christian trends in the world today will want to read this book and study it as well. The growth of the church through Christian missions is so interwoven with the greatest problems which face the world today, that it seems imperative that ministers, pastors and all church leaders should know what is being done in the mission conferences where representatives meet from all over the world.

This book is in the Loan Library and may be had for two weeks for the payment of postage both ways. This gives a splendid opportunity to those who desire to read it. Later you may wish to buy it and keep it in your own library for reference. Copies may be secured through the General Mission Board and through the Brethren Publishing House, Elgin, Illinois, for 50 cents per copy.

Christian Home Making

The first sentence describing the attractive book, *Christian Home Making*, starts out with words which demand the attention of every man and woman intelligently interested in making the homes of the world into Christian homes. We quote this first paragraph: "Even the firmest believer in the eternal values of a Christian home can quail at sight of the disruptive forces assailing Christian influence, besetting Christian ideals, undermining the basic Christian unit—the family." The book is an answer to this challenge.

This book is the work of fourteen women. It was edited by Mrs. Robert E. Speer and Constance M. Hal-

lock. In the foreword we are told that the book came into being as a result of preparations made for the Madras Christian Council and was given as a report at this conference.

In the book the Christian home is revealed in its simple beauty. Christian homes in China, Africa, India, Japan and America are described. The two chapters dealing with *The Four Walls of Home* and *The Essence of the Christian Home* are more than worth the price of the whole book.

Christian Home Making has been placed on the Loan Library shelves and it may be ordered, read and studied for the price of the postage both ways. A group of women would find this a very challenging and instructive book. It is filled with many very interesting incidents. Put in your request and secure it from the Loan Library shelves.

With Our Schools

BY MARY VELMA OBER

"Jimmy, did you tell mother that you did not want to go to school today? Were you wishing for some holidays this month?"

If Jimmy were in Graceful Plum's place, he would not even wish for a holiday. Graceful Plum with about one hundred and forty other boys and girls entered our girls' school here at Liao Chow last August. We have both boys and girls in the kindergarten and first three grades, but in the upper three grades, there are only girls. They have full school work up until Saturday afternoon, when they are dismissed early.

Everyone helped in the welcome tea which was given when I arrived last fall. The kindergarten band played, and all helped in the program.

After a few weeks, Nurse Wertz and I started physical examinations of the pupils. We found many sore eyes and bad teeth as well as many other defects. We began with some remedial work, and know there were many definite benefits. With such treatment, there was a widespread loss of head lice and head sores!

During the term, many planes flew over our city, but our work went on as usual until the middle of January. Then it was reported that the enemy was coming, so everyone went home two weeks before the regular New Year's holidays. This was the time that one of the fifth grade girls received a gunshot wound and died the next day. She was a very promising girl who wanted to be a teacher.

About a month after the school had reopened, we heard about approaching danger, and the pupils scattered overnight. Some lost but one day of school that time, but some pupils lost two weeks. A couple of weeks ago, a similar thing happened. This time they took supplies along and were going to continue class-work along with the boys' school. The place seemed quite suitable, but they had an hour's climb to the top of a mountain to sleep, so they came back after a few days to reopen classes here.

Ten girls and twenty-four boys were baptized some weeks ago. We hope to continue Bible classes and instruction for them, as well as for the others.

Will you daily remember these little ones in your prayers? Surely the time is ripe, and may the Lord send an abundant harvest and more laborers into this, his vineyard.

Liao Chow, Shansi, China.

KINGDOM GLEANINGS

Calendar for Sunday, September 10

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Hezekiah: A King Who Remembered God.—2 Chron. 30: 13-22.

Christian Workers, The Church as a Family.

B. Y. P. D., Camp Reports.

Intermediates, What to Consider in Choosing a Vocation.

Gains for the Kingdom

Five baptized in the Peace Valley church, Mo.

Four baptized in the Arcadia church, Ind., Bro. Glen Baird, pastor.

One baptized and one received by letter in the Conestoga church, Pa.

One baptized in the Syracuse church, Ind., Bro. Ralph G. Rarick, pastor.

Five baptized in the Appanoose church, Kans., Bro. I. R. Beery, evangelist.

One baptized in the Kaskaskia church, Ill., Bro. Lester E. Fike, evangelist.

Twenty baptized in the Beaver Creek church, Va., Bro. Ernest Muntzing, evangelist.

Fourteen baptized in the Bush Creek congregation, Md., Bro. Ralph E. Shober, evangelist.

Eight baptized in the Center Hill church, Pa., Bro. W. K. Kulp, evangelist; Bro. W. C. Sell, pastor.

One baptized and one reclaimed in the Oakvale church, W. Va., Bro. J. E. Barton, evangelist.

Four baptized and one received by letter in the Accident church, Md., Bro. M. R. Wolfe, evangelist.

Eleven baptized in the Monterey house, Conestoga congregation, Pa., Bro. S. Clyde Weaver, evangelist.

Seven baptized and one received by letter in the Monticello church, Ind., Bro. Moyne Landis, evangelist.

Five baptized in the Bethel church, Markleysburg congregation, Pa., Bro. B. B. Ludwick, pastor-evangelist.

Seven baptized in the Hampton church, Upper Conewago congregation, Pa., Bro. Graybill Hershey, evangelist.

Eight baptized and one received on former baptism in the Prices Creek church, Ohio, Elden Petry, evangelist; Kenneth Hollinger, pastor.

Seventeen baptized during the revival and three since the revival in the Montgomery church, Pa., Brother and Sister B. M. Rollins, evangelists.

Fifteen baptized, four reclaimed, and two accepted on former baptism in the Valley River church, Junior, W. Va., Bro. Russell G. West, evangelist.

Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Levi K. Ziegler of Waynesboro, Pa., Nov. 6, in the Ridgely church, Md.

Bro. Ray Shank of Gettysburg, Ohio, Sept. 18, in the Buck Creek church, Ind.

Bro. Jesse W. Whitacre, Sept. 11-24, Hershey, Pa.; Oct. 2-15, Brownsville, Md.; Oct. 16-29, Flintstone, Md.; Nov. 5-19, Palmyra, Pa.

Bro. J. W. Lear of Glendora, Calif., Oct. 29 to Nov. 12, in the Empire church, Calif.

Bro. Theo. Miller of North Liberty, Ind., Nov. 12-26, in the Pleasant Hill church, Ind.

Bro. Ralph G. Rarick of Syracuse, Ind., Sept. 10, in the North Poplar Ridge church, Ohio.

Personal Mention

Bro. Robert A. Byerly is now located in his new pastorate of the Big Creek church near Cushing, Okla. His address is R. 1, Ripley, Okla.

Washington has chosen Eld. Paul S. Longenecker as Standing Committee delegate to the Conference of 1940, with Eld. C. E. Holmes as alternate.

Bro. E. S. Petry of Hamilton, Ohio, has been called to the pastorate of the Burnettsville church of Middle Indiana. His new address is Burnettsville, Ind.

The Standing Committee delegate to the next Conference from Southern Missouri and Arkansas is Eld. S. J. Neher, with Eld. Leander Smith as alternate.

Bro. W. C. Sell, pastor of the Center Hill church of Western Pennsylvania, finds that he has time for another revival meeting this fall. Address him at Kittanning, Pa., R. 4.

Prof. Forrest L. Weller of Elizabethtown College speaks tomorrow, Sept. 10, both morning and evening, at the harvest-thanksgiving service in the Madison Avenue church, York, Pa.

Bro. Homer Kiracofe of Lima, Ohio, who spent some interesting months as summer pastor at Pampa, Tex., made his first call at the Publishing House on his return trip, which will take him as far as North Manchester where he will be a senior this year.

Bro. Wilbur Yoder and wife of McPherson, Kans., were among recent callers at the Messenger offices. They were out on a vacation trip which included seeing a younger brother's wedding at Des Moines, the parents at South Waterloo, a sister at the Publishing House and, therefore, us.

David M. Edwards, president of Friends University, Wichita, Kans., was killed in an auto accident Aug. 19. Readers who attended the Lawrence Conference may recall that Dr. Edwards gave the main address on Education Day, speaking on the subject: The Need of Our Times for the Christian College.

Bro. Chalmer E. Faw, with Sister Faw and their two little girls not far away, dropped into the Messenger quarters for a friendly farewell greeting Wednesday of last week. They were on their way from the Pacific Coast to New York whence, with their fellow missionaries-elect, Brother and Sister Paul Weaver, Brother and Sister Ira Petre, they were to sail for Africa, yesterday, Sept. 8.

Professor Andrew W. Cordier and family were welcome guests in Elgin recently. Dr. Cordier, who has spent most of this summer in Europe, was on his way to deliver a number of addresses on international affairs as seen and interpreted by one able to bring the perspective of history and firsthand investigation to bear upon the situation. Two Elgin groups profited by the special insight which he was able to give.

Bro. Max Hartsough, pastor of the Paint Creek church of Southeastern Kansas, would like to exchange pulpits with some pastor, preferably though not necessarily from Kansas or Missouri, for a revival, the Paint Creek meeting to be in October or November. If such an exchange appeals to you on a "just for expenses" basis, write Bro. Hartsough at Redfield, Kans.

Because of conditions in Europe the sailings of Bro. J. M. Blough and wife and that of Goldie Swartz are transferred from the Britannic (sailing cancelled) to the S. S. Queen Mary, Cunard White Star Line, sailing Sept. 20, New York, N. Y. Correspondents will please note. As we go to press developments in the European situation indicate that further changes in plans may be necessary. More definite word in next week's paper.

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Miscellaneous Items

A Men's Work number of the Gospel Messenger is scheduled for Sept. 30. From the material now in hand it promises to be an interesting issue. Men the brotherhood over should be watching for this particular Messenger.

An all-day peace meeting will be held at the Brick house in the Nettle Creek congregation of Southern Indiana Sept. 24, with Bro. Dan. West as guest speaker. Basket dinner at noon. "Members of adjoining congregations are invited to attend."

The Amwell church of New Jersey, one mile east of Sergeantsville, has a home-coming service tomorrow, Sept. 10, with Pastor Henry T. Horne in charge. Bro. Samuel H. Ziegler of Allentown, Pa., will speak in the morning and Bro. Norman Paullin of Camden, N. J., in the afternoon. "All members and friends of all neighboring churches are cordially invited."

The Central West Regional Conference will be held at McPherson College, Feb. 25 to March 1, 1940. An outstanding program of inspiration and helpfulness is being planned for pastors and other workers in the local church. The program will be announced later. People in the McPherson College area should reserve this week for Regional Conference attendance.

The forms for this Messenger we are having to close at Friday noon, Sept. 1. If it had not been for the Labor Day holiday, pages sixteen and seventeen could have been held open for brief items until as late as Monday, Sept. 4. Situations of this kind always make it difficult and sometimes impossible to use last minute material. We beg our readers' indulgence if it should turn out that we cannot give the kind of service we would like because of the holiday period.

The Ross church of Northwestern Ohio will have harvest meeting tomorrow, Sept. 10. The morning and afternoon messages will be brought by President Otho Winger of Manchester College. The young people will give a dramatic presentation on India in the evening.

The Middletown church of Southern Ohio will have rally day and home-coming Oct. 1. "Morning and afternoon services to which all former pastors and members are invited." In the evening Pastor C. Walter Warstler will begin a series of meetings, preaching on the theme, The Wages of Sin Is Death.

About Brethren in Deed, page 2, is a sample of the sort of material, on the emphasis for new church year, which will be appearing in the Messenger in the coming months. It is planned to put a few of these items in leaflet form. With world affairs in the shape they are now, there is a new challenge to Brethren to demonstrate the value and practicality of Brethren in Reality.

The Four Mile church of Southern Indiana will have a home-coming—also one hundred and thirtieth anniversary—Sept. 17. Bro. L. S. Shively of Muncie will give the morning sermon. Brethren A. P. Musselman of Anderson and E. R. Fisher of Trotwood, former Four Mile pastors, will speak in the afternoon. "Basket dinner of course. Former residents and friends are invited."

"A Reader Writes for Space" was the title of an interesting communication which you probably saw in the Messenger for Aug. 12, page 22. The Messenger editors welcome suggestions of this sort, and would be glad to hear what others think. The Correspondence department is open to, and has frequently included material of the sort suggested by the reader who wrote for space. Presumably the question is as to whether the present arrangement is sufficient, or whether there should be a separate department and the cultivation of reader reaction material. What do you say?

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Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Let's Go Back to the Bible by Will H. Houghton. Fleming H. Revell Company. 156 pages. \$1.25.

Various views are held regarding the Bible, but there is never any question as to the school to which Dr. Houghton belongs. To him the Bible is the Word of God and he both knows what others have said about the Bible and how to use their testimony. He says:

"The world has chased down . . . the blind alleys of prosperity, of pleasure, and of pride. . . . How easy it is to see that a sweeping revival is the only sure answer to communism, fascism, and all other isms, political and religious, which delude sections of mankind."

Here are sixteen radio sermons appealing to readers in general. The message is simple and direct. He calls attention to the large sales of Bibles through the years, the universal appeal of its message to all ages through the centuries, the many testimonies of all classes that have recorded their convictions as to the value of the Bible, and the fitness of its message for a day like ours. The earnest appeal goes straight to the heart of the reader and helps him to a greater love for and a fuller appreciation of the Bible and its message of God as Father and Christ as Savior and Lord.

Bethany Biblical Seminary Offering

Sunday, September 17

\$25,500 Needed

Every congregation participating.

Our churches need an able leadership.

Bethany gives preparation vitally needed.

Our Ministers should know their Bibles.

Remittance blank page 30.

HOME AND FAMILY

Vesper Time

BY ESTHER J. GOSNELL

Oh, vesper time is dear to me,
 When out with nature we can be,
 And sit upon some quiet hill,
 When all around is very still,
 When you can see both far and near
 The handiwork of God so clear.
 Then while the sun is sinking low,
 We like to sing the hymns we know.
 Some verses, too, we like to say,
 And then we pause for some to pray.
 'Tis then our God seems very near,
 Our earnest prayers he sure doth hear.
 At vesper time we seem to grow
 Quite near our God we love, and know.

Mt. Airy, Md.

Liquor Destroys the Scenes and the Friends of One's Childhood

BY CHESTER SHULER

To one who believes in temperance and is thoroughly opposed to liquor and all intoxicants in any form, the present condition of our country is appalling. But one of the effects of the return of liquor and beer to our land which makes one's heart ache is one not often mentioned; namely, the transition of so many old homes—hallowed spots to those who were reared there—into notorious booze joints and gambling dens, if not worse, since the repeal of prohibition.

Perhaps the writer feels this the more keenly because his own beloved homestead—once the shrine of temperance teaching of no uncertain sort—has been changed into a so-called roadhouse of the type all too familiar along our main highways. Glaring signs proclaim to the passers-by that the proprietor is eager to serve them with liquor and beer; parties of young people congregate there to partake of those things which edify not, and the whole situation is one which, a few years ago, would have seemed utterly impossible.

Yet this is but typical of "marred scenes of childhood" in every corner of our land. While sentiment may play a part, we believe it ought to be a condition which would stir every right-thinking Christian man and woman into action against the forces of evil that insist upon drowning the decency of our nation in intoxication and vice. Has your old home been degraded in this way? Better run back there some day and have a look—it probably has, overnight. I've tried to express my feelings in the following lines:

Marred Scenes of My Childhood

(With Apologies to the Author of the Old Oaken Bucket)

How dear to my heart are the scenes of my boyhood
 When fond recollections presents them to view!
 The river, the bottom, the deep-tangled brushwood,
 And every such spot that in boyhood I knew;
 The placid canal, and the trees growing by it,
 The bridge o'er the lock, where boats rose and fell;
 The store of my father, the warehouse quite nigh it,
 The home of my boyhood that I loved so well—
 The home of my boyhood—shall I ever forget it?—
 The home of my boyhood, that I loved so well.

The swift-flowing creek where we fish'd in the springtime,
 The hill where we coasted in winter's chill air;
 The church whence, on Sunday, we heard the bells chime,
 Are scenes which, in memory, I treasure as rare.

The school on the hilltop, where first I learn'd spelling,
 The playground where oft'n we'd romp and we'd run,
 The girls and the boys—I still hear them yelling—
 As back in my boyhood, when life was real fun—
 As back in my boyhood, when life was beginning,
 As back in my boyhood, when life was real fun.

The store of my boyhood, with its sawdust and spitters,
 Its boots, shoes and arctics, "A" sugar, and salt;
 Where through the long evenings its quorum of "sitters"
 Heaped praises on some, and with others found fault.
 A store that did business aboveboard and square,
 That carried no stock save the useful, to sell;
 Where service was good, and prices were fair,
 The store of my boyhood, that I loved so well—
 The store of my boyhood, where I began clerking,
 The store of my boyhood, that I loved so well.

Yes, dear to my heart are those scenes of my boyhood,
 When fond recollections presents them to view,
 But oh, the regret which I have in my manhood,
 To see my old homestead since it's been "made new!"
 I love to remember the dear days back yonder,
 And oft of my home there 'tis pleasant to think:
 But now, when I see it, I note, with griev'd wonder,
 That the home of my boyhood is selling hard drink!
 The home of my boyhood, a booze joint for toppers,
 The home of my boyhood now selling hard drink!

Great signs now adorn (?) it from comb unto bottom,
 Proclaiming the sale, there, of beer and hard liquor—
 Whatever the orders, this joint now has "got 'em,"
 And if toppers will linger, they'll leave there the sicker.
 Oh, God of our fathers, must "scenes of our childhood"
 Be changed into joints so vile and uncouth,
 Where men can lose money and lower their manhood,
 In this land of the free where we're rearing our youth?
 In this land of the free, which we should love well,
 In this land of the free, where we're rearing our youth!

Harrisburg, Pa.

Dot and Marie

BY ADA CASSELL SELL

"Why, Marie, I'm so glad to see you! Let me have your wraps! You looked so fagged. Whatever is the matter with you, dear?"

"Oh! it's those children! They've been perfect terrors this livelong day! If I've said 'don't' once, I've said it a hundred times today. Oh, dear, oh, dear, will I ever get them raised right?"

"But what did they want to do that made you say 'don't' so many, many times?"

"Oh! Johnnie wanted to use his electric wood-burning set and I was afraid he'd burn the oilcloth; and Jimmy was driving me frantic with the sending station he has rigged up out of his radio kit, and keeps testing, saying over and over, 'Hello! One, two, three!' And Ned reads too much and I told him ten times to quit, and every time he quit a little bit till I looked the other way. Sara was helping set the table and she's so little, I said 'don't,' and Beatrice made the beds to surprise me and left wrinkles in the spreads, and I said, 'please don't!' and . . ."

"But, dear, why didn't you let Bee go on making beds? You could smooth out the wrinkles! And she could save you that extra work, with your large family that is something."

"But I can do it quicker myself, Dot!" protested Marie.
 "I let Tom scrub my kitchen once a week," ventured Dot.

"What! Does he do it nice, without leaving puddles of soapy water on the floor?" Marie looked surprised.

"Surely. He takes pride in it. And he feels he earns some of his allowance."

"I believe I will let my Bee make the beds!"

"Fine! I'm glad."

"It would be nice to have a little less to do myself! And, yes—my oldest girl came with that pesky question about where do babies come from! I always hate it so when they start pestering me about that!"

"What did you say, Marie?"

"I said the doctor brought them in his satchel."

"Was that enough to satisfy her curiosity?"

"No, indeedy! She asked me how much babies cost. I said I cost \$7 and she \$57. She reminded me I told one of them a big bird brought him, and another that I found him in the woods behind a stump where the fairies left him."

"What did you say then, Marie?"

"I was flabbergasted! What could I say? I got red in the face and screamed, 'Go away! Little children shouldn't ask so many questions and big folks won't need to tell them lies!' It made me feel so funnylike!"

"I have some pamphlets here. One is, 'The Life Story for Little Children.' It tells about the reproduction of flowers. And here is 'Growing Up' by Karl De Schweinitz. Read them and show your oldest girls the pictures."

"But is it—ugh—well—nice to even show it?"

"Yes, indeed! Wouldn't you rather show those pictures than have her told by some coarse person in language unfit for children to hear?"

"Yes, indeed! I am so glad for these, Dot! Thanks a lot! My mother never told me anything about such subjects, and I had to wonder for years till some lady told me. Understand, I had a good mother, Dot!"

"Yes, yes, dear! So did I! None better! But they were, well, what you call reticent. I can't imagine how they ever expected us to find out the facts of life. You said something about questions, Marie. Here is a pamphlet called 'The Inquiring Mind of a Child.' It contends that one should let children ask 'why.' Sometimes it is all right to answer by a question of your own. Suppose your child asks why it is bad to bite fingernails, you can answer by a question, Why do you think it's bad? Are your nails clean? Do you want folks to think you are nervous?"

"I always thought it was bad to let children say 'why' when you had told them not to do a thing. It seemed like talking back to me."

"I don't look at it that way."

"Dot, don't you ever say 'don't'?"

"Yes, of course, occasionally. But this morning Elsie wanted to cut out pictures from old magazines for a scrapbook she is making for an orphan. I had just cleaned up the kitchen and knew that in spite of her cleaning up the scraps, she would miss some. But I let her do it. It was a good cause, and I would have been cranky to forbid her."

"I never thought of it that way! I love to talk such things over with you, Dot! About children, you know."

"I'll loan you books on child psychology if you like. I know you're a good mother, but the books may help you as they have many others. I regard motherhood as a profession, and there are some new ideas that are good. Does Dick dress himself now?"

"No! The bell would ring before he ever had his breakfast if I made him do it!"

"Try making a game of it, Marie. Tom dressed himself at three. The buttons can be the airplanes being

put into their hangar, or anything you think of that would appeal to his imagination."

"I see! It would have to be something about football 'cause he's so wound up about it since his big brother made the team."

"You can work that out."

"Uh-huh. Something awful happened today. Some little boy I didn't know came to play with Dick and wanted him to get out his model airplane he was building. Dick wouldn't do it and I said I'd whip him if he didn't so he did, and then cried half the afternoon because the boy ruined it. I had to whip him to make him stop crying."

"You see, Marie, the airplane was Dick's not yours. A child has property rights."

"I see my mistake! After this I'll let Dick be the judge. He's not a bit selfish. In fact he tried to interest the boy in a dozen things before the airplane trouble began."

"I often ask Tommy if I want to use his books or tools."

"I never thought of that! A swell idea, Dot!"

"I made a mistake today, Marie. I had told Tommy he could go to a football game on Saturday if he got a good grade in arithmetic. But it wasn't good, now what shall I do? I'm afraid it wasn't good because I had him out calling late last night. Not that I meant to stay late, but you know how those things are. I believe I'll tell him I made a mistake, and let him go to the game."

"But can a parent tell a child that, Dot? My mother would have been horrified at the idea, and my father more so."

"I do it, Marie. And since I started to, my Tommy is freer to admit and be sorry for a mistake. Read this pamphlet, 'Democracy in the Home.' I believe you have examples of a democratic home where all have a say and plans are arrived at by co-operative living instead of force. I believe there are examples in home life of dictatorships, where the child may yield outward obedience but feel ugly rebellion inside. There is even the fascist type of home. O Marie, I pray every night and every day at my work that God will make me a good Christian mother, and bless our home! I enjoy being a mother, but yet I proceed with fear and trembling. What if one of the children should not turn out right! But prayer is the best one can do, and then acting in the strength God supplies. The Bible says, 'I can do all things through Christ who strengthened me.'"

"I pray too, Dot, but now I believe I'll be able to pray more intelligently. It seems like I'll look at my children more as people instead of children to be told at every turn like puppets. I'll tell Dick I'm sorry I made him get his airplane out! So I will! Now I must go, Dot."

"Shall we go to Mothers' Study Group on Wednesday afternoon at our school from two to three?"

"Yes, indeed, Dot! I never seemed to feel it suited before, but you couldn't keep me away now if it is as interesting as this talk."

"Yes, it is," said Dot. "We mothers profit by our experiences exchanged. And we study the 'National Parent-Teacher Magazine,' under the guidance of our teacher. I'll stop for you, Marie. Good-by."

"Good-by, Dot!"

Altoona, Pa.

THE CHURCH AT WORK

LEADERSHIP EDUCATION

Why Standard Leadership Education Classes Have Failed in Some Communities and Churches

By Ruth Shriver, Director of Leadership Education
(Continued From Last Week)

4. The time when classes are held is a problem to some leaders. There are several possible patterns:

a. Have the class meet for two hours every night for a week. This would make ten hours of classwork. If the students can manage to do ten hours of outside-of-class study and work, they have then fulfilled the requirements for a credit. This is almost an impossible program for some leaders.

b. Have the class meet one evening a week for five weeks—two-hour sessions. This is more workable.

c. Have a week-end conference, starting Friday night running Saturday and Sunday. This has its advantages, but some leaders cannot get away.

Remedy: Do not set the classes so close together that it is impractical in the light of home or other vocational duties for leaders to attend. If it is felt best to have the class all within one week, or over the week end, make it clear that the outside ten hours of reading and other outside work can be done in the next several weeks to follow when the student has more leisure.

5. Some leaders feel they already know. In every church there are several kinds of leaders; those who are young and just beginning, those with some experience, and some with a great deal of experience. Some of the more mature teachers and leaders may have already had similar courses in past years, either in college or class or they may feel that through sheer trial-and-error experience they have no longer need for that kind of a course.

Remedy: It is really true that some courses offered are too elementary for some leaders in nearly every church. No one likes to go back over old territory, but is eager to blaze new trails. This is one of the most unanswerable arguments against standard leadership courses that can be found. Every leader ought to have a chance to go on growing at the point where he needs and wants to go on growing; and it is hard for even the best of training class teachers to satisfy this need where advanced and beginning students are all present. It is for this reason that many churches are turning more and more to supplying books and magazines and whetting the appetites of their leaders to read. Then each student is apt to study the thing that will do him the most good at the point where he is in his own experience and learning.

6. The product turned out by standard leadership diplomas does not always convince others that it is worth the effort.

In this field, as in college and high school, not all people who earn credits and diplomas turn out to be good and effective leaders. In the past, securing a credit or a diploma has been a matter of attending a class and reading some books.

Remedy: On Sept. 1, 1939, new requirements for receiving a diploma (or Second Certificate of Progress, as it is now called) go into effect. See the July 29 issue of the Gospel Messenger for a full statement of these requirements. Briefly, a reading program over a period of two years, regular attendance at one's local teachers'

meetings or workers' conferences, and two years of successful teaching experience are requirements—in addition to the required credits. And it will always be true that some people will become real teachers through meeting the first three of these requirements, and without having attended training classes and receiving credits and a diploma.

7. Last, and crucial: the leaders of leadership classes have not always themselves been adequately prepared to help their leaders to grow. If a leadership class is to be successful, the leader of the class must be richly prepared, closely in touch with the newest and best that has been written in the field. And it takes time to do this.

Remedy: Every prospective leader of a training course should study carefully Bulletins 501 and 502 on the First and Second Series Courses and should have at hand the Leader's Guide prepared for help in the teaching of this course, as well as planning to examine and read all the major books in the field of the course. This will involve, too, filling out Forms AL-1 and AL-2 for the First Series courses and Forms III and III-S for Second Series courses, and sending them to the office of the Board of Christian Education at Elgin for filing.

ADMINISTRATION

Religious Education Week

By M. R. Zigler, Executive Secretary, Ministry and Education

A community worth living in must be intelligently created. Most communities give evidence that there is a lack of a mastermind. Often many plans are unfinished, and, as such, plans are useless. When conscientious efforts have been made to improve community life, but have failed, experience teaches one should try other plans. Everyone wants to live in a worthy community. To build a happy community there must be a common mind.

The church and the church school offer means whereby there might develop a unity of thinking that will produce a program of action for the common good. The most effective way to build a good community is to make it Christian. The way to produce a Christian community is to enlarge the fellowship of Christian believers and the existing influence throughout the entire community. Definite plans must be made to increase those who believe in Christianity. This can be done by making a successful effort to meet the needs of people in accordance with the teachings of Christ. Therefore it is very essential that special effort be made to enlighten the community concerning the service of the Christian church and to invite adults, young people and children to co-operate in the learning processes provided by the church and the church school.

Many people do not understand the values the church offers. Special effort must be made through letters, announcements, and invitations to secure the attendance of many people who are not now interested. Often new families move into the community who should be given an invitation. Some people have attended church and church school but have discontinued for some reason. These should have the earnest attention of the planners of the church program.

There must be a build-up of interest within the

church so that everyone will take an interest in promoting the objective, to reach as many people in the community as possible. This cannot be done by the pastor, superintendent or teachers; it must be a united advance on the part of each member of the church. The workers' conference, the pastors' conference, and official boards of the churches should enter dynamically into the creating and initiating of plans.

The beginning of the church year is the time to act. The special week set aside by the leaders in the Protestant churches is September 23 to October 2. The Church of the Brethren has a good record in developing church schools. There is a great need now to reach more people. Let us do our share and more.

Helpful Materials

Religious Education Week Bulletin, 10c.

Church at Work Calendar, 5c.

Catalogue of Brethren Loan Library and Catalogue of Christian Education and Missionary Literature, 1939. Free.

CHILDREN

The Junior League Program, 1939-40

As followed month by month in the Elementary Magazine

October and November, 1939—Learning How to Talk With God.

December, 1939—Christmas in Many Lands.

January and February, 1940—What Jesus Taught: Parables and Ideas of God.

March, 1940—Easter in Art.

April, 1940—Missionary Unit: A Friendship Tour to Alaska.

May, 1940—The World's Workers.

June, 1940—The World of God Our Father.

July, 1940—Juniors and Amusement.

August, 1940—Stewards of Health.

September, 1940—We Meet An Enemy (Alcohol).

For a detailed outline of the Junior League Program, write the Board of Christian Education, 22 S. State St., Elgin, Illinois.

WOMEN'S WORK

What I Would Like to See Happen in Women's Work

By Mrs. J. A. Robinson, Johnstown, Pennsylvania

That all programs be made so practical and helpful that all women and girls of the church will desire to become active in some department of Women's Work.

Co-operation with the church program in each women's group, encouraging Sunday-school, church and prayer meeting attendance, with emphasis on personal evangelism.

A very definite teaching program on temperance to meet the increased use of tobacco, beer and liquor among women and girls.

A study course on home building for our women and girls to meet the ever increasing divorce problem.

Biography studies of our missionaries that we might become better acquainted with those who serve us on the field and thus encourage our moral and financial support toward our mission schools.

A well defined course of Bible study which would give us a larger knowledge of the Bible.

The continued encouragement and support of our Aid Society groups who have served so faithfully in the past in a moral and financial way.

A tithing group in each local organization that there be no further need for commercial methods to raise church funds.

Enlisting all the women of the church in a deeper appreciation of spiritual companionship through worship and prayer.

ADULT CHRISTIAN WORKERS

The Church in Action

A. The Brotherhood in Action

1. What is the present membership of the Church of the Brethren? Answer: 169,571.

2. How many congregations are there? Answer: 1,024.

3. How many ministers are there in the church? Answer: 3,008.

4. How many districts in the brotherhood? Answer: 49.

5. How many home mission points are aided by the General Mission Board? Answer: 49.

6. How much was spent by the General Mission Board and District Boards for home missions last year? Answer: \$48,653.27.

7. When and by whom was our work started in India? Answer: In 1908 by Wilbur Stover and wife and Bertha Ryan in 1894.

8. What is the present membership in India? Answer: 7,000.

9. For how many people are we responsible in India? Answer: 2,000,000.

10. When and by whom was our mission started in China? Answer: By Frank Crumpacker and wife and George Hylton and wife, in 1908.

11. What is the present membership in China? Answer: 3,000.

12. For how many people are we responsible in China? Answer: 1,300,000.

13. When and by whom was our work started in Africa? Answer: By H. Stover Kulp and A. D. Helser in 1922.

15. What is the membership in Africa? Answer: 500.

16. For how many are we responsible? Answer: About 200,000.

17. How many missionaries can you name? If advisable each one might write as many as he can on a slip of paper thus making it a friendly contest.

18. How many General Boards are there? See official Directory as printed in the last issue of the Messenger for any month. How many of the members of these Boards can you name?

19. Name the secretaries at the Elgin office, as the secretary of the General Mission Board, and of the Board of Christian Education.

20. Who were the founders of Bethany Biblical Seminary? What is the yearly budget? Who is the present president?

B. The Local Church in Action

1. Who were the leaders at the time our church was built?

2. What year was it dedicated?

3. What is the present membership?

4. Have someone give some of the early experiences.

5. Make a list of the present activities carried on by your church.

6. Have several state briefly the thing that means most to them in their local church.

7. Ask other questions and bring out other facts that may be of special interest in your particular congregation.

CORRESPONDENCE

Brethren! Shall We Vote Our Convictions In Pennsylvania?

The godly leaders of the Church of the Brethren have for 230 years since its inception under Alexander Mack taught without urgency the importance of temperance and purity and a god-fearing moral life. There come strategic opportunities to all of us when we must do more than teach; we must act according to our firm convictions. Since the repeal of prohibition in 1933, some 1,224 election districts of Pennsylvania have exercised the local option privilege; of these, 973 districts cast majority votes for dry territory to save their youth. This is a fruit of Christian democracy.

At the primary elections of Pennsylvania on Sept. 12, 1939, a total of 493 election districts have petitioned for the use of local option ballots. One ballot must be cast to bar beer and light beverages. Another ballot must be cast to bar hard liquor. In both cases be sure to vote "No" to the question as stated on the ballot. Pennsylvania, throughout its history has been a wet state in spite of its many good, nondrinking people. If all of you could have observed with me that long line of youth in our public places that is forming the drink habit anew since the repeal days, you would agree with me: Let's pray and give and vote and act quickly for the sake of my boy and girl and yours! Remember Christian democracy is still our privilege and the ballot is one of its effective functions.

What I have said to the good people of my own state of Pennsylvania, I should like to emphasize among our Brethren in other states as they have opportunity to vote on this great issue. Will we all pray and work for a cleaner country?

H. H. Nye, President,
Huntingdon, Pa. Pennsylvania Men's Dry League.

The Chicago Chinese Sunday School

As we look back over our more than thirty-one years of activity as a Brethren Chinese Sunday school, we have abundant reason to be grateful to our heavenly Father for his many blessings in our work. Bro. Moy Wing, the first Chinese man to become a member of the Church of the Brethren is still with us preaching the Word to his brethren in our Sunday school. Of the next two who came into the church in Chicago, Bro. Moy Gwong is witnessing for Christ in our Brethren mission in Sunning, China; and the other, Bro. Moy Way, is holding forth the faith among his fellow men in the Detroit Church of the Brethren.

During the past year we have appreciated the faithful co-operation of our two deacon brethren, Moy Stoner and Jung Yee, and several others, some of whom have been Christians many years, others of whom have come into the church more recently. One young man was baptized last Easter. Two others are awaiting the rite.

Throughout this nearly third of a century the Chinese brethren have shown a warm love for Christ and the church. In various ways they have expressed this love and devotion. Christianity has been a vital factor in their lives.

Of the ninety who have accepted Christ and entered the church through Christian baptism, nearly a dozen have gone to their eternal reward, the most recent having passed over the river only a few weeks ago.

It is a real joy to fellowship with these Christians from China. Color and racial lines vanish in Christ and we are conscious of our oneness in him. It is the almost universal testimony of the people who have worked in the Chinese Sunday schools, that here is a bit of most joyous Christian service.

We have three sessions each Sunday afternoon. From one-thirty to two-thirty a music class is conducted and has made excellent progress. From two-thirty to four o'clock, a session of classwork in English has found the pupils learning our language with real alacrity. The next two hours are largely given over to devotions, a gospel message in their own language, and to the teaching of individual Bible lessons. These three sessions are followed by a short teachers' discussion and prayer meeting.

Another year is before us with its promises of blessing. New pupils have been coming to the Sunday school the last few weeks. They, too, bring a challenge for greater earnestness on our part. With the opening of another year at Bethany and with help from the First church, we hope to have enough workers to carry on the mission with growing success and blessing. This foreign mission work at our very doors is worthy of a few minutes of your time in your private devotions. Will you pray with us for our Chinese Sunday school in America and also for the work in the homeland under the supervision of Bro. Moy Gwong?

Oak Park, Ill.

Elgin S. Moyer.

Passing of Chloe S. Forney

Chloe S. Forney, daughter of John and Lydia Hess Shaeffer, was born Feb. 5, 1855 at Milford, Ind. She was married to Hiram Forney Sept. 30, 1873, by Elder David Yontz. To this union were born Winnie C., Harry D. of Claypool, Ind., Cal A. of Kirkwood, Mo., Chas. D. and Earl J. Winnie C., died in 1878, Charles D. in 1928, and Earl J. in 1937. She leaves, besides the two sons, three grandchildren and four great-grandchildren.

Mother was the last of the John and Lydia Shaeffer family. Father and mother joined the Church of the Brethren in 1874 and remained faithful until death. Father was called to the ministry about 1880 and mother served with him in the old Solomon Creek church as a farmer-preacher's wife. They moved to Goshen in 1898 and were charter members of the Goshen City church.

Father then put his full time in evangelistic and pastoral work, and mother worked with him. Their work was in New Jersey, Ft. Wayne, Ind., Denver, Colo., and Chico, Calif., at which place father built the Chico church, doing most of the manual labor. (He was both a good preacher and mechanic.)

They came back to Goshen from the Chico church, living in the West Goshen church district.

Mother taught Sunday-school classes from as long as we can remember until father died in 1929. She had lived alone since father died and did her own work until three weeks before her death.

Mother always took a keen interest in church and national affairs and had always been a reader of the church papers. Her eyesight was not so good during the last

three years, then she used her radio; and being blessed with a good memory, she could talk on most subjects.

We remember mother as stern, as one who always made her word good, and we are thankful for it. Hers was another earthly life spent for a home in heaven.

Services were in charge of Samuel Miller, West Goshen, and T. E. George, Goshen City. Burial in Bantertown cemetery, two miles south of Goshen, Ind.

Kirkwood, Mo.

Cal A. Forney.

The 1939 District Conference of Texas and Louisiana

Bro. Burton Metzler, professor of Bible at McPherson College, and Bro. C. D. Bonsack, secretary of the General Mission Board, were the two guest speakers at the District Conference of Texas and Louisiana held in the Roanoke church, Louisiana, July 28 to 30. These men were a constant source of inspiration and challenge to genuine Christian living. Bro. Bonsack's address was on the topic, Goods and the Good Life; Bro. Metzler spoke on My Best Self for a Better World, in the ministerial-missionary program Friday morning. E. A. Frantz, W. J. Horner, and Elmer Gleim discussed the modern home, a Christian's influence, and the liquor evil in the light of Christian teaching.

The Christian education program Friday afternoon centered around the theme, Christian Education—For Such a Time, with discussions on the individual and social aspects of the gospel, materials available for Christian education, and the bond of fellowship of Christian education, by Bro. Bonsack, Mrs. E. E. Butson, and Bro. Metzler. Friday evening Bro. Metzler delivered a thought-provoking address on The Figures of Speech Applied to Jesus.

The district business session convened Saturday with W. J. Horner as moderator. All the churches were represented by delegate. The reports of the district board members showed that the work of the district is progressing. The district quota of \$200 to McPherson College was accepted. The 1940 district meeting was granted to the Nocona church. Officers elected are: moderator for 1940 district meeting, J. B. Firestone; delegate to Standing Committee, J. F. Hoke; alternate, J. B. Firestone; trustee of Falfurrias Industrial School property, Forrest Whitcher; and mission secretary on the Board of Extension and Supervision, M. H. Peters. Mrs. E. E. Butson was appointed district director of Children's Work. The young people of the district effected the following organization: president, Lora Dell Van Dyke; vice-presidents, Evelyn Peters and Eugene Bowers; secretary, Charles Gauss, Jr.; adult adviser, Glenn Harris. During the afternoon Bro. Metzler gave his final address of the conference using as his subject: To Love Is to Live. Following the adjournment of the business session three young ladies were received into church fellowship by baptism. Saturday evening Bro. Bonsack gave a very interesting address on Changes on the Mission Field.

Sunday morning all the adult Sunday-school classes met in the church auditorium and during the lesson hour Bro. Bonsack answered questions concerning missions on the foreign field. The conference sermon was delivered by Bro. Bonsack on the subject, The Gospel.

The Sunday afternoon session was given over to the young people's program. The topics: Brethren in Reality at Home, On Our Farms, In Social Life, Toward

Churches of Other Denominations and Toward Our Less Fortunate Brethren, were discussed by Evelyn Peters, Willis Firestone, Eugene Bowers, Chester Lapp and C. D. Bonsack. Sunday evening Bro. Bonsack gave the final address of the conference on the subject, Lessons From Traveling Around the World.

The conference was a high spot in the lives of the people of the district. The attendance was very good with delegations from every church in the district, many driving several hundred miles. At most of the sessions the church was filled to capacity. It was a time of rich fellowship, spiritual uplift, and sound education that will not soon be forgotten by those who were privileged to attend.

Resolutions adopted by the conference, in part, are as follows:

Moreover, the Conference, mindful of some of the special needs of this district, resolves—

Concerning Our Young People

1. That we encourage them in every way possible in their local organizations and study groups.

2. That we increasingly entrust responsibility to them that we may work with them and encourage them to make the church, her problems, and their solution a matter of vital concern to themselves.

3. That we encourage them to organize and maintain a district organization in order to increase the feeling of unity and the strength of their labor.

4. That we recommend to them a study of our church history and doctrines as found in the New Testament as a firm basis for their belief and for their aid in the time of trial.

Concerning the General Brotherhood

1. That we seek to understand more fully and follow more closely the ideals and efforts of the organizations and leaders who are most active in promoting the activities of the brotherhood.

2. That we express to the various boards our need of some member from their number at each district conference. Our isolated position and numerical weakness make this extremely important if we are to maintain intelligent contact with the work of the brotherhood.

3. That we recommend to every family in the district the subscribing for and consistent reading of The Gospel Messenger as a medium for learning of the work of the brotherhood.

Concerning Our Isolated Members

1. That we urge them to study their Bibles and associate themselves with Christian people and Christian activities.

2. That we invite them earnestly to avail themselves of every opportunity to attend a church of their faith and to contribute to its work in any way possible.

Concerning Our District Leaders and Officers

1. That we encourage them to "be not weary in well-doing" but to view our work optimistically and in the realization that Christ is with us and can not know defeat.

2. That we urge them to treat our problems realistically and creatively, constantly seeking to maintain the worthy in old methods and lay hold on the good in new methods.

Jennings, La.

Glenn Harris.

Columbus Vacation Bible School

The Co-operative Brethren church of Columbus, Ohio, on Thursday evening, July 20, held the closing exercises of its Daily Vacation Bible School. The attendance at this service, some folks having to stand at the rear of the church, showed how well our church people and the church community receive our Bible school. Each class had a part on the program, either singing, giving Bible memory verses, or telling about what they learned during the two weeks. The Children's Bible notebook work, Bible picture coloring, cut-outs, color books, and handcraft work were on display on the tables in the primary rooms. This was the tenth consecutive Daily Vacation Bible School we have conducted here, and as in former years our Bible school this year was proclaimed a success by all concerned. The total enrollment was 119, an increase of fifteen over last year. This was not only the largest of our ten schools, but almost more children than we can efficiently accommodate in our small church. Our attendance was very regular; 117 being the largest number present on any one day and 104 the smallest, with an average attendance of 112. There were eighty present every day. The pastor was ably assisted in the conducting of the school by fifteen consecrated and sacrificing teachers and young workers. Again this year Miss Mildred Etter of Dayton, Ohio, taught in our school. We

greatly appreciate her interest and excellent help in the Columbus work.

The Vacation Bible School, next to our revival, is the best means of getting in touch with our church community. In the lives of many of our boys and girls the Bible school is the highlight of their entire summer. It is a means of continuing the religious interest of our Sunday-school children and also a means of bringing new children into our Sunday school. One person in particular should be mentioned, Miss Mary Catherine Morrison. Mary Catherine is the only person, besides the pastor's family, who has attended all our Bible schools for these ten years. She has gone through every class and this year began assisting Mrs. Murray in the beginners class. She is one of our young church members.

The Columbus church greatly appreciates the help of all and prays God's blessing upon all who help in any way to make it possible for us to have these Bible schools from year to year. We ask an interest in your prayers that the work of the kingdom in Columbus may go forward and all the Lord's workers may be faithful till he comes.

Columbus, Ohio

D. R. Murray.

Oregon Summer Assembly

The Oregon Summer Assembly and District Conference was held at Camp Myrtlewood near Bridge, July 24-30. Brethren in Reality was the slogan of the meeting.

We were favored indeed by having visitors from faraway Africa—Dr. H. L. and Mrs. Marguerite Burke. His parents, Brother and Sister Albert Burke of Indiana, were with them. Amongst the other visitors were C. Ernest Davis, president of La Verne College; Brother and Sister Luckett, of Long Beach, Calif.; with their two children; Brother and Sister J. R. Wirth of Empire, Calif., with their three children; and Mrs. Clara Neher Vaniman and son Joe of La Verne, Calif. Bro. John R. Peters and wife of Waterford, Calif., stopped in passing. Florence Miller from Bethany Seminary returned to us, also Leland Nelson with his new wife. There were 161 registered. Many were present off and on who did not register.

A series of morning devotions on Christian growth was led by Ernest Wine, pastor of the Ashland church. Margaret Linger of Ashland had charge of the Beginners and Primaries. Edith Wolfe, Mrs. Marguerite Burke and Florence Miller took the story hours for the children. Lee Nelson led the Intermediates, with Stanley Keller leading their worship period.

Since this is a family camp the young people participate directly or indirectly in nearly all activities. But there are some activities of particular interest to the young people. A box was posted on the grounds into which anyone could place suggestions for a memorial to Sam Ellenberger, a young minister who met with a tragic death some months ago. Two campfires were conducted by the young people. Bro. C. Ernest Davis brought two very challenging messages at these meetings.

On Thursday the young people had their annual business meeting. It was well attended. One of the outstanding actions of this group was the taking over of definite projects.

The recreation program of the camp was planned and conducted by two of our own young people, both of Portland, Oregon: Leland Nelson and Galen Miller. Recreational activities consisted of indoor baseball, horse shoe, croquet, swimming and miscellaneous games.

A fun-test hour was led by Galen and Elizabeth Miller each evening. The program consisted of relays of various types of games. On Friday evening at this time a kangaroo court tried Leland Nelson on the charge of stealing the hand of Madeline Stauffer. He was found guilty and duly sentenced by Judge Homer L. Burke of Garkida, Africa.

Each forenoon a class for young people was conducted by C. E. Davis of La Verne College. He traced the history of the Church of the Brethren in a most interesting manner, bringing before the class the challenge of the present day church.

Vesper services were conducted by groups of the young people from the different churches, each group taking their turn, and C. Noble Stutsman, pastor of the Grants Pass church, giving the evening message.

Amongst the good things received were addresses by Dr. H. L. Burke on The Work of Evangelism, and Bridging the Generations; C. Ernest Davis on Heroic Peacemakers, and Economic Stringencies; H. G. Shank on Adjusting Misunderstandings and Peace; J. W. Barnett on Practicing the Simple Life; F. H. Barr on My Money and I. Bro. W. T. Luckett of Long Beach gave the final Sunday evening message on The New Church of Tomorrow.

A very impressive baptismal scene was held in which Bro. John Root of Montague, Calif., seventy-seven years of age, had the privilege of baptizing two of his grandchildren—William and Naomi Mae Stauff. Linn Culver of Bridge, Oregon, was also baptized at the same time.

Our district is looking forward to having with us the G. G. Canfields, evangelists; also Martha Rupel, who helped in the Spanish relief and Walter Kahle, who is speaking in the interest of Christian Money Management.

F. H. Barr was appointed to serve our District on the Standing Committee for the 1940 Conference.

Grants Pass, Oregon.

Mrs. R. C. Flory.

A Sainly Couple Called Home

Daniel E. Setty, son of Anthony and Mary Setty, was born near Sinking Spring, Ohio, May 6, 1866. He gave his heart to God in the days of his young manhood.

Senith Rebecca Setty, the daughter of Isaac and Sarah Overholser, was born near Sinking Spring, Ohio, Sept. 10, 1869. She gave her life to her Savior when sixteen years of age.

Brother and Sister Setty were united in marriage Oct. 14, 1888. This home was blessed with three children: Zelta Lorena, who died Oct. 4, 1899; Zora Myrtle, who died Feb. 13, 1939; and Lawrence Aldin, who is living in Dayton, Ohio.

They were called to the deacon's office in their young married life, and were always faithful to their duties. They always had a great concern about the souls of others, and found the greatest pleasure of life when they could be doing something for others to make them happy.

The church and its work held first place in their lives, and they were glad to have the opportunity to sacrifice for their Master's cause. They were always at their place in worship whenever health permitted, and so missed very few services. For years they had been the pillars of the Strait Creek church, and the church feels a very great loss in their going. Bro. Setty served as Sunday-school superintendent for many years, and both served as teachers, besides the other activities of the church in which they were interested always.

Their home was one of hospitality, where friends and neighbors loved to come and always found a warm welcome. They sacrificed themselves upon the altar of service for others. Their death has made a vacancy in the church, home and community that will not soon be filled. They lived together for over fifty years, a happy couple who were really joined by the Lord.

Sister Setty lingered for several years in failing health, never complaining, but serving her Master as long as she could, often coming to services when she was really not able to do so. She was bedfast during the last several weeks, and quietly passed from this life on Dec. 31, 1938, at the age of 69 years, 3 months and 21 days.

Brother Setty remained very active to the last, although he was slowly weakening from hard labor, for he was always a hardworking man. On Sunday, June 25, he enjoyed three services in the Lord's house in his usual health, and during the evening service expressed his happiness in the Master's service. He chose the song, "Tell It to Jesus," and said that whenever the trials and burdens of life seemed hard he would tell them to Jesus and had always found a great comfort in doing so.

He went home from this Sunday evening service, and as he entered the house, he met a tragic end. One whom he had helped so much turned to be his enemy, and shot him three times. He died instantly.

Thus we could afterwards see, that while the devil was working in one life to plan a murder, though God could not stop him, yet the Holy Spirit was preparing Bro. Setty for the tragic end of which he was unaware. He was 73 years, 1 month and 19 days old. This has come as a very hard shock to every one of us, for we all loved him.

Sister Setty's funeral service was conducted at the Strait Creek church on Jan. 2, 1939, by Eld. W. R. Swinger, the pastor, assisted by Rev. Geo. H. Groh, pastor of the near-by Methodist church.

Bro. Setty's funeral service was conducted at the same church on June 28, 1939, by the pastor, assisted by H. M. Coppock, J. H. Good, Orion Erbaugh and Ross Davidson. Both were buried in the cemetery near the church. Thus end two more lives of God's faithful children.

Peebles, Ohio.

W. R. Swinger.

In Memory of My Father—George E. Finifrock

The passing of George E. Finifrock at his farm home in Cherry Grove Township, Carroll County, Illinois, ended a long life of usefulness. He was born, reared, and died on the Finifrock farm home which has been in possession of the family for 81 years, having lived 61 years there. His many farm neighbors during this long period knew him to be a man of utmost unselfishness, always thinking of others, willing and ready to help a neighbor or a friend. His peaceable character is also demonstrated by the fact that his own children have never known him to quarrel with their mother. Likewise his earthly possessions were given first to his family and his church.

He was a faithful member of the Cherry Grove Church of the Brethren near Lanark, Ill., for 46 years. On Aug. 18, 1893, he was baptized by Eld. C. P. Rowland and served in the deacon's office for a period of 41 years. For many years he taught in the Cherry Grove Sunday school and was teacher of the Men's Bible class until two months before his death, when he could no longer serve because of illness. He served for a number of years as treasurer of the church and was a member of the Board of Trustees for some time. When the Cherry Grove church house was remodeled in 1915, he had a prominent part as a member of the building committee in determining the character of the improvements.

His passing was a victorious death for it meant a release from suffering and answer to prayer that he should fall asleep. His

hope was, that "the sufferings of this life are not to be compared with the glory that shall be revealed to the righteous who trust in the Lord."

George Elmer Finifrock was born March 22, 1874, and passed away Aug. 1, 1939, at the age of 65 years, 4 months and 10 days. He was the youngest child of Elias and Sarah Wolf Finifrock who came to Illinois in 1858 from Washington County, Maryland. On Nov. 7, 1894, he married Miss Lillie May Renner of Lanark, Eld. P. R. Keltner, now of Freeport, Ill., performing the wedding ceremony. Three children were born to this union—Stanley, superintendent of schools, Galena, Ill.; Mrs. Fern Applegate of Lanark, Ill.; and Mrs. Esther Mader of Pearl City, Ill. This was a happy home where love and kindness reigned supreme. The 40th wedding anniversary of this happy couple was celebrated on Nov. 7, 1934, with Eld. P. R. Keltner again in charge of the renewal of the marriage vows. Children, relatives and friends were present for the occasion.

Surviving are his faithful companion who constantly and lovingly cared for and comforted him during his last illness, three children, eight grandchildren, one sister, Mrs. Clara Burkhardt of Lanark, Ill., and a brother, Albert Finifrock of Barnum, Minn. Those preceding him in death are one grandchild, Myrna Fern Applegate; his parents; four sisters, Mrs. Cora Boyd, Mrs. Sadie Ringer, Mrs. Louisa Bolinger, Miss Elsie Kate Finifrock; also three sisters and one brother dying in infancy.

Funeral services, held at the Cherry Grove Brethren church on Friday, Aug. 4, were conducted by his pastor, Bro. Merle Hawbecker, assisted by two former pastors, Bro. W. E. West of Mt. Morris, Ill.; and Bro. W. A. Deardorff of Girard, Ill. A capacity audience was present to pay a last tribute of respect. He was laid to rest in the beautiful Lanark cemetery.

Galena, Ill.

Stanley R. Finifrock.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Abbott-Musser.—By the undersigned, in the Bethany Church of the Brethren, Southern Ohio, Aug. 20, 1939, Wilbur Abbott and Ada Musser, both of West Union, Ohio.—Otto Laursen, West Union, Ohio.

Baker-Howe.—By the undersigned, June 22, 1939, in the Walnut Grove Church of the Brethren, Johnstown, Pa., J. Henry Baker of Everett, Pa., and Martha S. Howe of Johnstown, Pa.—J. A. Robinson, Johnstown, Pa.

Goppert-Yoder.—By the undersigned, Aug. 11, 1939, at the home of the bride's parents, Dale Goppert of Warsaw, Ind., and Mary Ann Yoder of New Paris, Ind.—R. V. Bollinger, New Paris, Ind.

Harris-Tompkins.—At the Leeton Church of the Brethren, Aug. 7, 1939, Norman Lee Harris and Mildred Beatrice Tompkins, both of Kansas City, Mo.—James M. Mohler, Leeton, Mo.

Krugh-Smith.—By the undersigned, at the parsonage in Rockhill Furnace, Pa., Aug. 16, 1939, William Bernard Krugh and Catherine Elizabeth Smith, both of Blacklog, Pa.—Martin Scholten, Rockhill Furnace, Pa.

Yoder-Goughnour.—By the undersigned, father of the bridegroom, Aug. 20, 1939, in the home of the bride's parents, Mr. and Mrs. Earl M. Goughnour, R. Gordon Yoder of Waterloo, Iowa, and Glee Evelyn Goughnour of Des Moines, Iowa.—W. H. Yoder, Waterloo, Iowa.

FALLEN ASLEEP

Bitzer, Annie K., was born on Feb. 7, 1870, and died July 29, 1939. Early in life Sister Bitzer gave her life to God and united with the Church of the Brethren. Hers was a lifetime of faithful service to her Lord through sacrificial ministrations to those who needed her help. She was true to her baptismal covenant to the end. Sister Bitzer was a charter member of the Lititz congregation, being the sixth to pass on during the past eight months. Sister Bitzer was the daughter of the late Mary K. Meiskey and is survived by one half brother. Funeral services were held from her late home, with further services at the Brethren church, conducted by Bro. J. M. Moore. Interment was in the Kreider cemetery.—Mrs. Louis Huebener, Lititz, Pa.

Bowers, Susan Elizabeth Kesler, was born Nov. 9, 1850, in Franklin County, Va., the daughter of Peter and Lydia Montgomery Kesler, and died July 1, 1939, at her home in Centropolis, Kans., where she had lived for fifty-five years. She leaves two sons and one daughter. She left Virginia when eighteen years of age, going to Indiana with her family. In a few years she moved to Kansas where in 1873 she married David Bowers who preceded her in death. She was always a faithful member of the Brethren church since childhood when she joined the church. She had been a member of the Appanoose congregation for fifty-five years.—Mrs. Oscar Wiggins, Ottawa, Kans.

Breyman, Emma, daughter of William and Catherine Finkensbinder, was born in Stephenson County, Jan. 2, 1859, and passed away at her home in Lena, Ill., Aug. 11, 1939. Dec. 11, 1879, she was married to Charles Breyman and they resided on a farm near Kent, Ill., for many years. To this union one son was born. She is survived by her son, two sisters, one brother, two grandchildren and one great-granddaughter. She was a loving mother and very fond and most considerate of young people. Since girlhood she had been a member of the Church of the Brethren. Funeral services were conducted by the undersigned in the Leamon funeral home at Lena. Interment in the Yellow Creek cemetery.—J. F. Burton, Lena, Ill.

Burns, Rachel, daughter of Peter and Martha Krichbaum, was born Oct. 21, 1853, near Akron, Ohio, and died Aug. 16, 1939. March 8, 1874, she married Emanuel Burns, who died in 1922. To this union were born ten children, all living except one daughter who died in infancy. Besides her children she leaves one sister, twenty-one grandchildren, twenty-three great-grandchildren and a host of neighbors and friends who will greatly miss Mother Burns, as she was called. Her life was one of service, not only to her family, but also to the community in which she lived. Mother Burns was a consistent believer in Christ and his doctrine as set forth by the Church of the Brethren. She was a lifelong member of this church and was always found in her place in church services as long as health would permit. Funeral services were held in the Pleasant Valley church, where she had lived since 1902. Services were conducted by the writer, assisted by Eld. D. T. Dierdorff of Surrey, N. Dak., with interment in the cemetery by the church.—D. A. Miller, Minot, N. Dak.

Butterbaugh, J. Oliver, son of John and Lydia Butterbaugh, was born July 18, 1861, in Franklin County, Pa., and died at the home of his daughter near Hagerstown, Md., July 25, 1939. He had been in ill-health for about nine months. He was a member of the Church of the Brethren for fifty years. He served as elder of the Beaver Creek and Longmeadow congregations for a number of years. His wife and a daughter died a number of years ago. He is survived by four sons and two daughters, also a number of grandchildren and great-grandchildren. Funeral services were conducted by Elders H. R. Rowland and E. S. Rowland, with interment in the Beaver Creek cemetery.—Genevieve Rowland, Hagerstown, Md.

Cassel, Mrs. Mary E. Umberger, was born near Hershey, Pa., July 19, 1887, and died in her Hershey home, Aug. 15, 1939. She is survived by her husband, John C. Cassel, and her stepmother, Mrs. Mary Umberger. She also leaves three brothers and a half brother. Sister Cassel was a faithful, consistent member of the Spring Creek church located in Hershey. She always had a forward look. For a number of years before the adoption of the individual communion cup by the Spring Creek church she was a fervent advocate. In the movement for the first supported pastor she gave of her means as well as her effort. Since her death a number of worthy folks have arisen to call her blessed. The church has lost a faithful supporter. Funeral services were held by her former pastor, the undersigned, in the Spring Creek Church of the Brethren, with interment in the family plot at the Hanoverdale church.—Benjamin F. Waltz, Philadelphia, Pa.

Cripe, Sister Leona Cripe, daughter of Jesse and Sarah Huber, was born in Noble County, Ind., Aug. 19, 1882, and departed this life June 10, 1939, at her home in Goshen, Ind. Because of her father's death she lived with her grandparents, Mr. and Mrs. Florian Zimmer, from the time she was five weeks old until she was ten years old when she went to live with her mother and stepfather. Oct. 24, 1900, she was united in marriage to Alvin B. Cripe of Goshen, Ind. To this union were born four sons and one daughter. One granddaughter has lived in this home from birth. Throughout her married life she lived in or near Goshen. She had been a member of the Church of the Brethren since she was sixteen years old. Until her illness she was active in church work. Besides her many friends she leaves her husband, five children, eight grandchildren and one half sister. Funeral services were held in the West Goshen church, with burial in the near-by cemetery.—Mrs. Mina Ganger, Goshen, Ind.

Hollenberg, Martha Jane, daughter of Margaret and Jacob Mitchel, was born Nov. 7, 1864, in Clay County, Ind., and departed this life July 28, 1939, in Reedley, Calif. She united with the Church of the Brethren early in life and was the guiding religious force in the family circle. March 1, 1885, she was married to W. F. Hollenberg. To them were born four sons and four daughters. Two daughters and the husband preceded her to the spirit world. Two of her sons served on the Brethren mission field. Two daughters married Brethren ministers. One daughter's husband is a deacon, three sons are deacons and one son is a minister. All the grandchildren are interested in the work of the church. She knew the hardships of pioneer life as the family moved to North Dakota in 1896 and to Alberta, Canada, in 1904. The funeral service was conducted by Bro. D. F. Sink, and the body was laid to rest in the Reedley cemetery.—F. M. Hollenberg, Sebring, Fla.

Kinsey, Fred F., son of Leonard and Emma Kinsey, was born Aug. 25, 1876, and died Aug. 13, 1939. He was married to Jennie Van Curren in 1900, and six sons and three daughters were born to this union. One son preceded him in death. He united

with the Church of the Brethren in 1916, living faithful until death. Funeral services were held at the North Winona church, with Bro. W. E. Overholser in charge, assisted by Bro. Emerald Jones. Burial was in the Oakwood cemetery.—Mrs. Alma E. Hanawalt, Pierceton, Ind.

Logan, Lou Addie Ball, aged 68 years, was born near Chilhowee, Mo., and passed away July 21, 1939, in Glenwood Springs, Colo., while returning to her home in Belton, Mo., after spending a couple of weeks with her sister in California. She was united in marriage with Mariam A. Logan of Warrensburg, Mo., Dec. 10, 1885. She was the mother of five children, four of whom survive. She and four other young people including the undersigned united with the Church of the Brethren in the spring of 1883. During the years of her walk with God, she was happy in any service she could render her church in Jesus' name. Funeral services were conducted in the Brethren church in Leeton, Mo., with interment in the Leeton cemetery by the side of her husband who preceded her in death a number of years.—James M. Mohler, Leeton, Mo.

Miller, William L., was born July 16, 1872, in Monroe County, Iowa, and passed away at his home in Avery, Iowa, Aug. 13, 1939. He spent his entire life in Monroe County. He was the son of Sylvanis and Adelia Miller. For a number of years he was employed by the C. B. & Q. Railroad until about two years ago when failing health compelled him to retire. Jan. 16, 1906, he was married to Phebe C. Warner of Fredric, Iowa. Two daughters were born to this union. About thirty years ago he became a member of the Church of the Brethren. In his quiet, unassuming way he did what he could for the cause of Christianity. In the home he was a loving, affectionate and loyal husband and father. He leaves his wife, two daughters, one sister and five grandchildren. Funeral services were conducted at the Monroe County church by Eld. C. A. Albin of Ottumwa, assisted by the undersigned.—E. S. Fouts, Fredric, Iowa.

Minnick, Edward C., son of Charles and Elizabeth Minnick, was born in Middletown, Ind., Sept. 24, 1883, and departed this life Aug. 11, 1939. He was a resident of this community all of his life. He had been in failing health for some time. He had been a member of the Brethren church for many years and was liked by all. Surviving are his father and brother. His mother and one brother passed away several years ago. Funeral services were held at the Church of the Brethren by Bro. Alldredge of Anderson, assisted by Bro. Ora Zirkle. Interment in the Miller cemetery.—Florida Green, Middletown, Ind.

Myers, Ruth Pearl, eldest child and only daughter of Ezra and Bessie Martin, was born at Lanark, Ill., Jan. 16, 1902, and departed this life Aug. 14, 1939, at the Dixon hospital. When but ten years old the family moved to Freeport at which place she concluded her school work. She worked as stenographer until her marriage to Eldon Myers on April 6, 1920. To this union were born eight children, four sons and four daughters, two of whom preceded her in death. The early years of their wedded life were spent in Stephenson County, Ill. In 1924 they located at Grand Forks, N. Dak., and five years later they moved to Chicago where they resided until they moved to Polo in 1935. She leaves her husband, six children, her parents, two brothers, an aged grandmother and grandfather, besides many other relatives and friends. Sister Myers felt the need of a personal Savior early in life and at the age of twelve was received into the Church of the Brethren at Waddams Grove, Ill. She loved the church of her choice and was always found in public services unless prevented by domestic cares or affliction. Her sunny disposition and pleasant smile won for her a host of friends. Funeral services were conducted from the Polo Church of the Brethren by the pastor, assisted by Bro. R. P. Keltner of Freeport, Ill. Interment was near Waddams Grove, Ill.—H. Jesse Baker, Polo, Ill.

Ross, Mrs. Sarah Alice, widow of Franklin Ross, was born in Wilmington, Del., Aug. 2, 1877, and died in Germantown on Aug. 14, 1939. Mother Ross was a faithful member of the mother church at Germantown. She is survived by two daughters and one grandson. Funeral services were conducted by her pastor, the undersigned, with interment at Oxford, Pa.—Benjamin F. Waltz, Philadelphia, Pa.

Shaeffer, Moses, son of Jacob and Elizabeth Shaeffer, was born May 23, 1843, in Rockingham County, Va. He was the oldest of eight children. During Civil War times the family came to this part of the country. On their way here Moses and one other brother experienced some difficulty in getting here for they were of military age. In the early part of his life he was married to Lydia Wehrley. Two children were born to this union. Some years ago they moved to Missouri. Sister Shaeffer died in 1913 and three years later he returned to this part of the country. Well over a half century ago Brother and Sister Shaeffer united with the Prices Creek church. At the time of his death he was the oldest member in that church. He leaves one sister, a few distant relatives and many friends and neighbors. Ten years ago he started making his home at the Brethren Home at Greenville, and often expressed his appreciation for this home. For the last few months he had been in failing health. He passed away Aug. 9, 1939. Funeral services were conducted by the writer at the Prices Creek church, with burial in the Wares Chapel cemetery.—Kenneth W. Hollinger, Camden, Ohio.

Sloniker, Sister Minerva Alabama Traver, daughter of Jesse and Minerva Traver, was born Aug. 23, 1868, in Marshall County, Ill., and died June 12, 1939, in Denver, Colo. She was baptized in the Brethren church at the age of fourteen years while living with Brother and Sister James R. Gish in the Panther Creek church, Ill. She moved with Brother and Sister Gish to Stuttgart, Ark., where she was married to Bro. Charles Sloniker. To this union two sons were born, both surviving. One adopted daughter, seven grandchildren and two great-grandchildren, two sisters and two brothers also survive. Funeral services were held by Bro. John Whiteneck, Jr.—Florence A. Fike, Scandia, Kans.

Texter, Elizabeth Hoover, was born Oct. 21, 1856, in Indiana County, Pa., and moved to DeKalb County, Ind., when a small child. She was left an orphan at the age of twelve. A sister died in infancy, a brother died in Libby prison during the Civil War, and another brother, also a Civil War veteran, was wounded in action and spent the last year of his life with her. She was married to Edward Texter Oct. 8, 1880. To this union were born two daughters, who survive. There were also ten grandchildren, one preceding her in death, and one nephew. She was a lifetime member of the Church of the Brethren, a loyal soldier of the cross, and daily followed in the footsteps of her Master. Funeral services were conducted in the Auburn Church of the Brethren by the writer, assisted by Sister Goldie Killian and Rev. Herman Hedges. Interment in the Union cemetery near Garrett, Ind.—C. C. Cripe, Auburn, Ind.

Wampler, Solomon L., aged 67 years, died Aug. 9 at his home. Bro. Wampler was a man of fine Christian character. He had been in ill-health for a number of years and had been in a critical condition since last May. He spent practically his entire life in Augusta County near Weyers Cave. He was a farmer by occupation, although he taught school for a few years in his earlier life. He was a deacon in the church and was a Sunday-school teacher for many years. Besides his wife who was formerly Lula Slusser, he is survived by three children. Funeral services were held at the Pleasant Valley Church of the Brethren near Weyers Cave, conducted by his pastor, Bro. Minor M. Myers, assisted by Bro. S. D. Miller.—Frank S. Driver, Weyers Cave, Va.

Wray, Sister Barbara Beckner, daughter of Jacob and Catherine Beckner, was born in Ohio Aug. 28, 1859, and died at the home of her son near Pomona, Kans., July 30. While still a child she moved with her parents to Illinois where she grew to womanhood. She came to Kansas in 1885, where she lived with her brother, J. B. Beckner, until her marriage in 1895 to Andrew J. Wray. Bro. Wray died Feb. 19, 1936. To this union were born one son and one daughter. She united with the Church of the Brethren in early life and remained faithful. She held her membership in the Appanoose church for over fifty years, and was a regular attendant at church when her health permitted. She is survived by her son and daughter, three grandchildren, two brothers and one sister. Funeral services were conducted Aug. 1 in the Appanoose church by the undersigned, assisted by Rev. Alfred Clark of the Baptist church. Interment in the Appanoose cemetery near by.—J. M. Ward, Pomona, Kans.

CHURCH NEWS

Illinois

Hickory Grove.—We met in council at the home of Brother and Sister Hamilton on Aug. 4. The active membership at this place has become so small due to some of our young people moving away and some of the older ones passing into the great beyond that we are more like a big family than a church organization. However a wonderful spirit of co-operation prevails and the business meeting was an inspiration to those present. Our elder, Bro. Funderburg, and our pastor, Bro. Kendall, were present and both consented to serve the church another year. The church and Sunday-school officers were re-elected. Brother and Sister Davis Crouse were elected as delegates to district meeting, with Sister Clarence Doly and Nellie Bowman as alternates. Our love feast will be held on Sept. 16 and members from near-by churches are invited to join with us. This year marks eighty years of church activity at this place and the members are sponsoring a home-coming rededication on Sept. 24. There will be an appropriate program, with a basket dinner at noon. The church desires all old friends and members to make a special effort to be present and an invitation is extended to all interested friends to join with us in our efforts to make this day a blessing to the church and community. We hope those who are not able to attend will send greetings to be read at this time. Aug. 7 was Bro. Kendall's birthday and about twenty members and friends attended a surprise supper. The bad weather and sickness kept a number of friends away. On Aug. 12 the combined Sunday schools of the Methodist and Church of the Brethren groups held their annual picnic at Old Mill park. The two churches are still co-operating.—Elizabeth Crouse, Savanna, Ill., Aug. 17.

Kaskaskia.—At our council July 1 Bro. Dorse Rogers was chosen deacon. July 24 our series of meetings began with Bro. Lester E. Fike of Astoria as evangelist. The meeting closed Aug. 6, with one addition to the church. Bro. Fike preached

very spiritual messages and each evening gave a Bible story to the children. Pastor Oliver Dearing helped with the singing. Our love feast was held on Monday evening following the close of the meeting, with forty-eight communing. July 30 the B. Y. P. D. of the Southern District of Illinois met for an all-day meeting at our church. On Aug. 6 Bro. Desmond Bittinger and daughter were with us. Bro. Bittinger is a returned missionary from Africa and gave a fine message. We had a ten-day vacation Bible school conducted by home folks. Aug. 20 a basket dinner was given at the church in honor of Brother and Sister David Wagoner who have labored so long in this church. Earlier this year a beautiful Aladdin lamp was presented to this fine brother and sister in appreciation of the long years they have worked in the church.—Mrs. William Barker, Brownstown, Ill., Aug. 23.

Indiana

Blue River.—At our last council letters of membership were granted to Bro. Omer Zumbrun and family who have moved away. Letters were accepted from Hicksville, Ohio, church for the Wyland Zumbrun family who have moved back into our church district. The news letter from Blue River dated May 18 should have read that our church has decided to pay one half or \$250 for the support of Sister Evelyn Frank on the Africa mission field. Our harvest meeting and home-coming will be held on Sept. 24. Speaker will be Bro. Miller of the Pine Creek church. Our revival services will begin on Sept. 25, with Bro. Wilmer Petry of near Akron, Ohio, as evangelist. Aug. 13 Bro. Walter Swihart and three sons of California and daughter of Goshen, Ind., visited with us in our morning service. We were indeed happy to have them with us again, they having lived here and worked among us for many years previous to their departure eighteen years ago. On this same Sunday quite a number from Sugar Creek with their pastor, Bro. Ira Kreider, came to our church for the morning service. Bro. Kreider gave the sermon, his subject being Man's Co-operation With God Knows No Defeat. This was an inspiring and much appreciated message. Our services on Sunday evenings are not so well attended but are inspiring and helpful.—Mrs. Victor Zumbrun, Churubusco, Ind., Aug. 18.

Middletown.—Bro. Roof from Anderson preached for us Aug. 20 and Bro. Zirkle preached at another church. Our business meetings will be held the first Wednesday of the month, our next meeting being in September. Aug. 6 we attended vesper services at Memorial Park near New Castle. There were several other denominations there, and our school superintendent did the preaching. He also preached for us one night at our church. The Upper Fall Creek church met with us one night to discuss business about the district meeting which begins next Friday. Bro. McCullough has returned from the Mayo hospital at Rochester where he had been for observation. He preached for us one night before he went away and attended prayer meeting one night. Our Sunday school is doing pretty well. We are hoping for a good district meeting. Bro. James Hanson was delegate to Anderson Conference and gave us a good report.—Florida Green, Middletown, Ind., Aug. 21.

Monticello.—As a result of the evangelistic meetings in May, conducted by Bro. Moyne Landis, seven were added to the church by baptism and one by letter. Three of our intermediate girls and eight of our young people attended Camp Mack. Brother and Sister Frederick Hollingshead served as deans at young people's camp and Bro. Hollingshead was instructor of a class in music. Several of our number attended Annual Conference at Anderson. Following Conference Brother and Sister A. R. Showalter and family, formerly of this place, now of Air Point, Va., made a visit here and were honored by the congregation with an evening of fellowship and supper together. At our July council church and Sunday-school officers were elected. James Newgent is Sunday-school superintendent at Guernsey and Clyde Bridge is superintendent at Pike Creek. Our pastor and his wife tendered their resignation at this council to become effective Sept. 1. They will take up the pastorate at Greenville, Ohio. They have been efficient leaders and the members and friends join in wishing them well in their new responsibilities. A farewell social will be held for this Aug. 22. Mrs. Faye Martin is the new leader for the Women's Work organization at Pike Creek.—Mrs. Lloyd Bridge, Monticello, Ind., Aug. 21.

New Salem.—At our recent council the different committees gave reports and officers were elected. Very few changes were made. Bro. Carl Ulery was re-elected clerk; Bro. H. J. Kreider, elder; Bro. Ray Ferwerda, Sunday-school superintendent; Bro. Arch DeFries, assistant; Bro. John Morehouse, secretary. We have our home-coming day Sept. 10 and expect Brother and Sister Homer L. Burke, Africa missionaries, to be with us. They will speak both forenoon and afternoon and show pictures in the evening. We were represented at our New Paris district conference by Bro. H. J. Kreider and Sister Dora A. Stout. The Women's Work group was represented by different ones of our sisters. We are now studying the Book of Romans, using the questions as outlined by our district Women's Work committee. We observed special days for mothers, fathers and children. Our love feast was well attended by our own members and a few visiting members. Since our last report one was received by baptism and one on former baptism. We have recently installed a new oil furnace and are doing some remodeling. We also have

electric lights. We are expecting Bro. I. N. H. Beahm of Nokesville, Va., to be with us in a revival meeting, beginning Dec. 3.—Dora A. Stout, Milford, Ind., Aug. 21.

Sampson Hill.—We met in council Aug. 12, and the following officers were elected: Trustees, George Mattox for three years, B. S. Johnson for two years, Harvey Boyd for one year; clerk, Berniece Sorrells; treasurer, Minnie Greenhalgh; writing correspondent and Messenger agent, Gertrude Tranter. Bro. Miller was with us on the following Sunday morning and evening. He preached the Word of God with power. A few members from Seymour attended our Sunday evening services. Sunday school is progressing nicely with fairly good attendance. One of our sisters, Aunt Ellen Stephens, is critically ill at this writing.—Gertrude Tranter, Shoals, Ind., Aug. 21.

Upper Deer Creek.—Our revival meetings, July 16-30, were very inspiring and well attended. Bro. J. W. Fidler of Brookville, Ohio, was our evangelist. Every sermon was filled with wonderful Bible truths. We all rejoiced when at one service a mother and her fifteen-year-old son came forward. They have been regular attendants at our Sunday-school and church services. This mother had waited many years thinking her husband would come with her, but decided to wait no longer. But when her husband learned of the date of baptism he decided to come too. There was one other besides the three of the one family. We should all be encouraged by these good meetings.—Mrs. Edgar Kitchel, Galveston, Ind., Aug. 18.

West Goshen.—The first Sunday of each month is observed as missionary day, with the missionary committee arranging the program. June 14 Bro. Theodore Miller of North Liberty, Ind., brought us a missionary sermon after which the Conference offering was lifted, amounting to \$306. Beginning June 5 a daily vacation Bible school was held under the supervision of the Goshen Ministerial Association, with an average attendance of 114 children. Aug. 6 Anna Warstler spoke during morning services, and in the evening she directed a question hour. Sister Warstler expects to leave for India Sept. 26. Aug. 14 we met in council and four letters were granted and four received. A new heating plant will be installed in the church, with a heating capacity to properly heat our large building. Sept. 17 our harvest meeting will be held, with Bro. Otho Winger speaking both forenoon and afternoon.—Mrs. Mina Ganger, Goshen, Ind., Aug. 22.

Iowa

Cedar Rapids.—Our old church building was sold to a wrecker and torn down preparatory to the construction of a new house of worship on the same site. Building operations were begun in May and at the present writing is about one-third completed. We expect to be in the new church after Oct. 15. The new church is to be of brick and stone and is being designed along gothic lines and will cost \$33,000. It will be about one-third larger than the old church. We hope to be able to dedicate it with only a small indebtedness. Bro. J. K. Miller has made very generous gifts to the building fund since it was started over twenty years ago, besides often matching dollar for dollar contributions of members. The building committee includes O. A. Prather, Wesley Beiber, Mrs. J. S. Miller, J. K. Miller, Dr. T. F. Hersch, Dick Heefner, Gaylen Ritchie, Mrs. O. C. Long, Kline Guy, Dennis Boyd. July 30 the cornerstone was laid with a fitting ceremony. Eld. W. H. Yoder from Waterloo was present to speak and assist our local leaders in this impressive service. More than 300 were in attendance. During the construction of our new church we are worshipping in a public schoolhouse across the street from our old church. The interest and attendance have been good. Six have been baptized since Easter, one received by letter and one reclaimed. Our pastor, Bro. S. L. Barnhart, and his wife and three others attended Anderson Conference. Following the Conference, our pastor attended the Grinnell Institute of International Relations. Bro. Walter Kahle was with us July 2 and rendered us a service which we appreciated. Seven intermediates and eleven young people attended our state camps at Pine Lake. Dorothy Miller acted as a counselor at intermediate camp and Bro. Barnhart, adult adviser of the state cabinet, taught a class, The Living Book, in the young people's camp. Six of our young people are going to college this fall; three to McPherson.—Mrs. Wesley Beiber, Cedar Rapids, Iowa, Aug. 22.

South Waterloo.—Mother's Day was observed by the consecration of babies and an appropriate sermon for the mothers by the pastor. Each mother was presented a flower by the Men's Work organization. May 28 the Y. M. C. A. chorus from Waterloo favored us with an evening of music. Children's Day was held June 12. Regular quarterly business meeting convened June 28, at which time plans were completed by the Men's Work organization to redecorate the church. This work is now progressing nicely. Delegates to district conference were elected. They are Hazel Bridge, Gordon Hollis and H. W. Miller. The play, The House on the Sand, was effectively presented by young people from the B. Y. P. D.—Paul E. Wingerd, Waterloo, Iowa, Aug. 17.

Kansas

Conway Springs.—July 4 was a busy time in this part of Kansas, Sumner County being the banner county this year, with an estimated yield of 7,800,000 bushels of wheat. We met in coun-

cil July 10. Bro. James Elrod, our elder, was present, and officers were elected as follows: Bro. James H. Elrod, elder; Minnie Troxel, clerk; Mildred Funk, treasurer. A committee was chosen to look after the student loan fund. Bro. Harry Clark of West Wichita church was with us July 23. He spoke to us in the morning about Men's Work. Basket dinner was served at noon and in the afternoon we met and organized, with a president, vice-president and secretary-treasurer. We decided to meet the first Friday evening of each month. The union meetings at the park have been well attended. Good music and three out-of-town speakers were enjoyed. We decided to have our Sunday-school picnic Aug. 23 at 6:30. Pastor Paul Thompson and three or four others are planning to go to McPherson College this winter. Bro. Thompson will preach for us each Sunday while in school.—Amos O. Brubaker, Conway Springs, Kans., Aug. 21.

Kansas City, Calvary.—We met in council Aug. 22 to elect an elder. Bro. Hylton Harmon was elected elder; F. C. Hopfinger, pastor; J. C. Kalebaugh, Messenger correspondent. We have been without a correspondent for over a year. Our Sunday-school officers are as follows: Superintendent, Bro. J. C. Kalebaugh; assistant, Sister Emma Cox; cradle roll superintendent, Sister Martha Kalebaugh; secretary, Sister Blanchard; treasurer, Bro. F. C. Hopfinger. We decided to have the trustees arrange for a new church house. We are now having our meetings in a dwelling house. We have two lots at Miami Ave. and Mill St. We hope soon to have a new house.—J. C. Kalebaugh, Kansas City, Kans., Aug. 23.

Morrill.—May 12 120 mothers and daughters dined together and listened to a program of music and talks. Mrs. Campbell from Hiawatha, Kans., gave an especially good talk. The theme was Birds and Nests. Mother's Day was observed May 14, and bouquets were given to the oldest and youngest mothers and the mother having the largest family. Communion was held May 22. June 2 was Children's Day and a very good program was given. June 4 was rally day for the district B. Y. P. D., with a banquet on Saturday evening. Brother and Sister Baldwin, our pastor and his wife, attended commencement at McPherson College at which time Bro. Baldwin received a degree along with his two sons. Bro. Baldwin was district delegate to Anderson Conference. Sister Baldwin and Mrs. L. J. Smith represented this church and brought home interesting reports. July 8 the McPherson College quartet gave an excellent musical program. The B. Y. P. D. held an ice cream social July 25, the proceeds being used to help defray camp expenses and for missions. July 26 the quarterly meeting of the Women's Work was held, with the girls acting as hostesses. Officers were re-elected for the coming year. Our pastor gave an interesting series of sermons on Human Suffering. Prior to these one Sunday evening a special program was given which included Dedication of a New Home and a playlet, Hanging of the Crane. The four churches of Morrill have held union meetings during the summer months. The Sunday-school picnic was held Aug. 2. Attendance has been good at all services.—Mrs. Ray Engle, Morrill, Kans., Aug. 18.

Maryland

Accident.—A series of evening services were conducted in our church by Bro. M. R. Wolfe from June 14 to 17, closing with our love feast on June 18, with approximately one hundred present. Bro. Wolfe was assisted by the pastor and elder, Bro. Arthur Scrogum. Four members were added to the church by baptism and one by letter. The Ladies' Aid has achieved its goal in providing funds for the erection of a new cabin at Camp Galilee. Our church is being well represented at this camp this summer in each of the various age groups. On Aug. 13 we were pleased to have with us Brother and Sister Edward Ziegler who have returned from the India mission field. Bro. Ziegler addressed the congregation at the morning service.—Kathryn Speicher, Accident, Md., Aug. 15.

Ohio

Eversole.—At our May council Brethren Earl Miller and Harvey Hall and their wives were installed as deacons. Bro. Clarence Priser was ordained as elder. He was our delegate to Anderson Conference. Many of our folks attended Conference. June 25 Bro. H. J. Woodie of Winston-Salem, N. C., brought the messages; June 28 a mother and daughter meeting was held with a fellowship supper, after which a program, The Reverie of Mother Machree, was given. Sixty attended this meeting. Several of our women attended the Women's Work meeting at Bear Creek. Aug. 6 a Bible program was given and the Aid Society presented a pulpit Bible to the church. Bro. Hugh Cloppert of East Dayton was with us Aug. 13 and brought a harvest sermon. Our Sunday-school picnic was held in the afternoon. We had representatives from our church at the different camps at Sugar Grove.—Anna M. Landis, Brookville, Ohio, Aug. 23.

Lower Miami.—At our June council Ross Noffsinger, one of our talented young men, was elected to the ministry. He had been attending Manchester College and is preparing to enter Bethany Biblical Seminary this fall. We are thankful to see our young people dedicate their lives to the cause of Christ and the church. He preached his first sermon last Sunday. The young people recently visited the Stone Lick church and rendered a program for them. Aug. 20 a group of older people

visited the same church and gave a temperance program. These visits to mission points seem helpful to all concerned. Our Sunday-school attendance and interest have been good throughout the summer. Aug. 20 Mr. Dowdell brought us a wonderful temperance message. We are now looking forward to our revival to be conducted by Bro. Ray O. Shank, Oct. 2. Two were baptized since our last report.—Mrs. Wm. Furrey, Dayton, Ohio, Aug. 21.

Woodworth.—This summer it was possible to have Bro. Elmer Brumbaugh of the Kent congregation with us each Sunday morning with his very inspiring messages. Beginning Sept. 1 we are expecting Brother and Sister Edward Angeny of Chicago, Ill., to serve our congregation and extend a hearty welcome to them. Our Sunday-school and church attendance has been good, with untiring efforts and fine co-operation of all. May 7 we met for our love feast, welcoming five new members into church fellowship. A goodly number were present to enjoy this service and witness the anointing service administered by Brethren Strausbaugh and Kensing. Our mothers received special recognition in both morning and evening services May 14. Eight of our members attended Annual Conference and a very interesting report was brought back by the delegate, Jonas Horst. The Sunday-school convention at Mohican church was attended by a number from here, with Mrs. Waldo Horst and Bro. D. N. Garver serving as delegates. The all-day meeting at Camp Zion July 4 was greatly enjoyed by a large group from Woodworth. The B. Y. P. D. meetings have been well attended and a variety of programs are used. June 3, 4 twenty-three young people had a retreat at Camp Zion and as guests of the Canton City B. Y. P. D. enjoyed the young people's meeting and church service very much. A good representation was present at Zion Hill church for the sunrise sub-district young people's meeting in the afternoon and evening of July 9, with Miss Hazel Messer bringing the message. Aug. 12 this same group met at Silver Park, Alliance, Ohio, for the annual picnic, and Bro. Harvey Lehman spoke at the vesper service. We were represented at Camp Zion by intermediates and young people. Several of our young people spent the two weeks at Camp Mack, with Bro. E. G. Diehm of this congregation serving as dean of the young people's camp. The annual young people's conference of Northeastern Ohio is being held at Camp Zion Sept. 2-4, with Brethren Warren D. Bowman and R. H. Miller as guest speakers. Many are planning to attend this conference.—Esther Horst, Columbiana, Ohio, Aug. 24.

Oklahoma

Big Creek.—Six of our young people were privileged to attend young people's camp, and brought back inspiring reports. We were fortunate to have Brother and Sister Harold Royer with us for one service. The closing program of the vacation Bible school was well rendered and appreciated by a large audience. The school was directed by Sister Bertha Frantz who was assisted by able teachers and helpers. The enrollment was sixty, with an average attendance of fifty-five. Bro. Haney has accepted the pastorate at Larned, Kans., and Bro. Robert Byerly of Ohio has been secured as our pastor. Both will begin the new pastoral year Sept. 1.—Abbie S. Pote, Ripley, Okla., Aug. 16.

Pennsylvania

Allentown.—We met in council Aug. 12 and three deacons were installed. Elders Jonas Cassel from Fairview Village and Nathan Martin from Lebanon, Pa., had charge of the installation service. Our fall revival will be held Oct. 8-22, with Bro. Rowland as evangelist. Our love feast will be held after the revival. Three young people were sent to Camp Conewago, Elizabethtown, Pa. Interesting reports were brought from the camp by the delegates.—Lula L. Bleiler, Allentown, Pa., Aug. 19.

Conestoga.—Since our last report one new member has been received by letter and one by baptism. June 11 Bro. Peter Heisey of Heidelberg brought us the morning message at the Bareville house. In the evening our Children's Day service was held which consisted of a program by the children and an address by Bro. Ammon Meyer of Fredericksburg. June 18 Sister Florence Gibbel of Lititz told us of her travels through the Holy Land. Special music was rendered by a mixed quartet from the Akron church. Bro. Caleb W. Bucher of Quarryville, director of young people's work in Eastern Pennsylvania, was guest speaker at our young people's meeting June 25. He gave an interesting talk and vocal selections were given by a male quartet from East Fairview. Two of our young people attended the music conference at Elizabethtown from June 29 to July 2. Brethren Alvin Brightbill of Chicago and William Beery of Elgin were with us at Bareville on July 8. We enjoyed the wonderful pictures Bro. Brightbill showed, illustrating the great hymns of the church. Our daily vacation Bible school was held July 17-28. There were 154 children enrolled with an average attendance of 124. The daily offerings which amounted to \$35.03 were contributed for mission work in Africa. July 30 Eld. D. S. Myer preached our missionary sermon and an offering was lifted. On Aug. 20 the descendants of Eld. Joseph Myer held their seventh annual reunion at the Monterey house. Bro. S. Clyde Weaver of East Petersburg preached a fine sermon in the morning and Bro. Nevin Zuck of Bethany church, Philadelphia, gave a splendid address in the afternoon. In the evening we closed a very successful two-weeks' series of meetings at Monterey conducted

by Bro. S. Clyde Weaver. His sermons were interesting and inspiring. The attendance was good. We appreciated the large number of visitors from neighboring congregations. Several groups of these as well as our own young people favored us with special music which was very much enjoyed. Eleven accepted Christ. We are looking forward to having Bro. Emra Fike of Oakland, Md., conduct a similar meeting at Bareville during November. Our love feast will be held at Bareville Oct. 21, 1:30 P. M.—Addie A. Myer, Leola, Pa., Aug. 22.

Lititz.—A Mother's Sacrifice to God was the theme for Bro. Moore's sermon on Mother's Day. Special music was rendered by a mother's quartet. Sister Kathryn Eberly was committee chairman of the program given in the evening. The following Tuesday the annual mother and daughter fellowship dinner was held in the church basement. The main address was given by Mrs. A. H. Fellenbaum, Lancaster, Pa., and was very impressive. The Men's Work organization sponsored the evening service May 21. Eld. Edward K. Ziegler, missionary to India, gave an illustrated lecture. Our Children's Day exercises were given on June 11. Sister Anna Bomberger was in charge of the special exercises. Sixty-two children were enrolled in vacation Bible school, which was under the leadership of Sister Eva Bollinger of Richland, Pa. Sister I. E. Oberholtzer, missionary to China, was the speaker at the women's missionary meeting on June 28. Our annual Sunday-school picnic was held June 20 at the Lititz Springs park. Aug. 6 we observed old folks' day in our local church. Bro. H. M. Eberly preached the sermon and Bro. H. E. Nies led the congregation in German singing. Recently four were admitted to our church, two by baptism and two by letter. Aug. 13 Bro. Moore brought a message of great practical value.—Mrs. Louis Huebener, Lititz, Pa., Aug. 18.

Lower Cumberland, Mohler.—We have had services all summer, with fairly good attendance and no vacation needed. We feel that God will richly repay us with his wonderful blessings. Our delegates for the Sunday-school conference, Sisters Verna Miller and Sue Hershey, brought back a very good and helpful report. We hope to have a wonderful evangelistic meeting for two weeks following our three-day Bible conference which begins Sept. 13, ending Sept. 17. Everybody is welcome.—Mrs. Ethel Snyder, Harrisburg, Pa., Aug. 22.

Meyersdale.—Pastor DeWitt L. Miller, Mrs. Miller and their son, David, returned to Meyersdale Friday after spending two weeks with Mrs. Miller's parents at Winona Lake, Ind. On Aug.

20 the pastor filled his appointment at the morning service. At 12:30 he officiated at the marriage of Elizabeth Gnagey of Meyersdale and Elden S. Witt, prominent Somerset business man, in one of the prettiest church weddings held in Meyersdale in a long while. The evening service was the last of a series of union services held during the summer and which was participated in by five congregations. The service on Sunday evening also ushered in the home-coming program that will be held during the week of Aug. 20. Rev. Howard K. Hilner, pastor of the Zion Evangelical Lutheran church, was master of ceremonies, and the message was brought by Rev. Philip Saylor of the Evangelical and Reformed church. The home-coming exercises will conclude Aug. 27, when Rev. Merle Boyer will preach in the Zion Lutheran church. Bro. Miller and his family departed Sunday afternoon for Bridgewater, Va., where they will spend the remaining two weeks of their vacation with Bro. Miller's parents, Dr. and Mrs. J. D. Miller.—W. A. Shoemaker, Meyersdale, Pa., Aug. 22.

Sipesville.—Our church had a special program on Mother's Day. Mrs. D. O. Thompson of Somerset was our guest speaker. Our two weeks' vacation Bible school closed June 30, with an enrollment of ninety-six. The school gave a special program on July 8 which gave credit to the pupils and to the teachers in charge. One intermediate girl, twelve junior girls and seven junior boys attended Camp Harmony. Our chorister, Mildred Nedrow, served as group leader in the junior girls' camp and also as pianist in the Harmony Assembly. More than thirty of our young people attended the young people's rally in circuit No. 4, held at Geiger on July 23. Our male chorus accompanied by some of our young people gave a special program in the Markleysburg church on Aug. 13.—O. P. Thomas, Sipesville, Pa., Aug. 19.

Spring Creek.—May 13 we had our love feast in the afternoon and evening. June 11 was Children's Day. The church treasurer reported that our mission fund for the support of Eliza B. Miller, our missionary to India, was \$633.62. Heretofore we have paid \$500 as our apportionment. The council decided to set the amount for the coming year as \$550. Bro. B. F. Waltz, our pastor, accepted the call to the Germantown church. Bro. Nathan Martin was elected as elder in charge to complete the unexpired term of our departed brother, B. W. S. Ebersole. Luke Ebersole and Norman Baugher were asked to serve as associate pastors until July 1, 1940. Daily vacation Bible school was held July 17-31. Evangelistic service will be conducted by Bro. Jesse Whitacre Sept. 9-24.—Sara M. Schlauch, Hershey, Pa., Aug. 23.

West Conestoga.—Harvest home services were held at the Lexington house, and splendid messages were given by Brethren Phares Forney and Christ Gibbel. An offering was taken for the Neffsville Orphanage. We met in council Aug. 12. Brethren Henry King and Norman Musser were with us and Bro. Bard Kreider was called to the ministry. Bro. Ed Bollinger was elected deacon. Bro. Allen Balmer and wife were installed in the deacon's office. The present Sunday-school officers were all re-elected. Emma Zook has been elected Messenger agent and correspondent.—Amanda Weaver, Lititz, Pa., Aug. 23.

Virginia

Beaver Creek.—Children's Day was observed June 11 at regular B. Y. P. D. services. The pageant, Children of Today, was beautifully presented. June 22 the B. Y. P. D. sponsored a picnic at Hone Quarry for all the children and their mothers. July 9 Bro. Allen Hoover of Roanoke, who conducted our evangelistic services last year, and his family were with us. Bro. Hoover delivered an inspiring sermon. Following the church service the Sunday school went to Hone Quarry for a picnic. July 9 the B. Y. P. D. presented H. R. Wilkinson who brought a message in song and story. Our evangelistic services were held from July 23 to Aug. 6, at the Montezuma house, with Bro. Ernest Muntzing as evangelist. Twenty were baptized. Aug. 13 Rev. Gilbert Counts, pastor of the Harrisonburg Church of Christ, spoke at our regular church services. The conscientious objectors' reunion was held at our church Aug. 20. Bro. Peters of Wirtz, Va., delivered the sermon. We were represented at the Anderson Conference by Eld. A. S. Thomas and Bro. F. Wise Driver. Six others from our church attended Conference. Three of the young people attended the youth leadership camp at Bethel.—Arlene Ringgold, Bridgewater, Va., Aug. 22.

Cooks Creek.—Church officers were elected as follows: clerk, Sister Beulah Myers; treasurer, Bro. W. E. Flory; correspondent, Olive Flory. Since our last report two have been baptized. A program of illustrated songs and readings was given at the Pleasant Run church by Bro. Arnold and family. This was sponsored by the young people's organization, and proved to be a very profitable hour. Aug. 27 our B. Y. P. D. is to be hostess to the district conference held at the Garber church. The program will consist of an afternoon session, recreation hour, lunch, vesper and night service. The guest speaker of the occasion will be Perry Rohrer. Aug. 19 our annual visit council was held. Two members of the ministerial board, Brethren C. E. Long and Homer Miller, were present, and gave helpful admonition. At this meeting two deacons were elected and Bro. Raymond Flory was granted license to preach. Installation service was held for Sister Bessie Bowman, wife of Eld. J. H. Bowman. The revival at Brandywine, W. Va., conducted by Bro. Paul Daugherty and

ANNOUNCEMENTS

District Meetings

California, Northern, Empire, Oct. 6-9.
Florida and Georgia, Miami, Oct. 13-15.
Indiana, Middle, West Manchester, Oct. 6-8.
Kansas, Northeastern, Richland Center, Oct. 6-9.
Kansas, Northwestern, Quinter, Oct. 20-23.
Kansas, Southeastern, Verdigris, Oct. 27-30.
Kansas, Southwestern, Wichita, First, Oct. 13-16.
Missouri, Middle, Happy Hill, Oct. 6-9.
Missouri, Northern, Bethany, Oct. 20-22.
Nebraska, South Beatrice, Oct. 6-9.
Pennsylvania, Western, Oct. 25, 26.
West Virginia, First, Tear Coat, Sept. 30.
West Virginia, Second, Valley River (Junior), Sept. 7-10.

LOVE FEASTS

Illinois

Sept. 11, 7 pm, Okaw.

Indiana

Sept. 10, Yellow Creek.
Sept. 16, Hickory Grove.
Oct. 8, Pleasant Hill.
Oct. 14, Union Center.
Oct. 21, 10:30 am, Nettle Creek.
Oct. 21, 7:30 pm, Middletown.
Oct. 23, English Prairie.
Oct. 25, Osceola.

Kansas

Sept. 24, Prairie View.

Maryland

Oct. 15, Fairview house, Peach Blossom.
Oct. 15, 6:30 pm, Pipe Creek.
Oct. 28, 2:30 pm, Longmeadow.

North Dakota

Sept. 23, Carrington.

Ohio

Oct. 8, Fostoria.
Oct. 21, Harris Creek.
Oct. 28, 10:30 am, Prices Creek.
Nov. 4, Lower Stillwater, Happy Corner.

Pennsylvania

Sept. 10, Garrett.
Sept. 10, Georges Creek.
Sept. 17, Lower Claar.
Sept. 24, Beachdale.
Oct. 1, Spring Grove, Kemper house.
Oct. 1, 6 pm, Markleysburg.
Oct. 8, Claysburg.
Oct. 15, New Fairview.
Oct. 15, 7 pm, Ambler.
Oct. 18, 1:30 pm, White Oak, Longenecker house.
Oct. 18, 7 pm, Waynesboro.
Oct. 21, 1:30 pm, Bareville house, Conestoga.
Oct. 21, 6:30 pm, Spring Run.
Nov. 19, Ephrata.

Virginia

Oct. 14, 6 pm, Christiansburg.
Oct. 15, Linville Creek.
Oct. 21, 6 pm, Barren Ridge.

West Virginia

Sept. 17, Mountain Dale.
Oct. 28, 6:30 pm, Smiths Chapel.

his wife, created much interest in the community. Five were baptized. The work here under the direction of Bro. W. F. Flory seems encouraging. We are looking forward to a revival which is to be held in October at the Pleasant Run church with Bro. Ernest Muntzing as evangelist. We regret that Eld. H. C. Early and his wife are moving from our congregation, but hope they will enjoy their home at the college apartments in Bridgewater. —Olive M. Flory, Harrisonburg, Va., Aug. 22.

Ewing.—We met in council Aug. 19 to elect officers. We re-elected Bro. J. R. Jackson as pastor and Bro. J. H. Peterson as elder; Maggie Crumley, clerk; the undersigned, correspondent. We had with us at this council our elder and pastor and Bro. Jones from Middlesboro, Ky., and Bro. William Crumley of Fountain City, Tenn. Our Sunday-school and B. Y. P. D. groups are progressing nicely, with good attendance. Wm. and Henry Jones and Lester Crumley attended district meeting. We are planning to give a temperance play next month.—Mrs. Elbert Jones, Ewing, Va., Aug. 21.

Hopewell.—Attendance has been fair during the summer. In June we held a two weeks' daily Bible school, which had nearly perfect attendance. The daily offerings were sent to the Mission Board. We had with us Brother and Sister Ira S. Arnold and daughter who presented a very inspiring message, Worship in Art. They stayed overnight and visited our Bible school the following day. Our pastor and one young person attended Camp Bethel. In the pastor's absence Bro. Harry K. Zeller, Jr., filled the pulpit. Our church was represented at Annual Conference by Bro. Vernon Gilbert. We observed Children's Day with a good program by the children. The Ladies' Aid Society has been well attended. Plans have been made by the men's group to put a new roof on the church. All the members are co-operating in this project. Our pastor is leaving for Bethany Aug. 28, where he will continue his study of preparing himself for serving our Lord in the ministry. We feel that he has served us faithfully and challenged us to work harder to carry on the work we have chosen. May God bless and guide him onward to his goal. We have not secured another pastor yet, but hope to get one soon.—Mrs. Ethel Jones, Hopewell, Va., Aug. 23.

Johnsville.—We met in council Aug. 12. The committee reports that all church visits have been made. Bro. M. G. Wilson of Cloverdale will open a series of meetings at our church Aug. 27, at 7:45 P. M. Our communion service will be Sept. 9, 7:00 o'clock. Our annual home-coming will be held Sept. 10. Everybody is invited.—Trula Bradford, Christiansburg, Va., Aug. 16.

Midland.—We met in council at the Mt. Hermon house June 3, with Bro. J. A. Hinegardner presiding. Bro. I. N. H. Beahm served as our delegate to the Anderson Conference. The delegates elected to go to the district meeting at Valley View, Nokesville, Va., were Brethren S. K. Andes and Ray Andes; alternates, Brethren D. J. Myers and R. A. Heddings. We are glad to report that our Mt. Hermon house is attempting to get electricity. Bro.

I. S. Long, of Baltimore, Md., held our one-week revival from July 23-30. As a result of this Spirit-filled meeting, thirteen were received into the church by baptism. Bro. Long managed to visit practically all the homes throughout the community and was always willing to do the best he could for those in need. His sermons each night were interesting, helpful and impressive. Our B. Y. P. D. is still progressing with our regular meetings twice a month.—Virginia Long, Bealeton, Va., Aug. 7.

Mill Creek.—It was decided that Bro. William H. Rodeffer should have complete charge of the Baughers Chapel at Mt. Vernon churches during the coming year. The Baughers Chapel church has made much progress during the past year under his leadership. It was decided to give \$100 annually for the next thirteen years to the instruction of Bible at Bridgewater College. Officers for the coming year were elected, and delegates to district meeting and Annual Conference were elected. Brethren Wilbur Garber and Homer J. Miller are delegates to Annual Conference. The W. C. T. U. and the Y. T. C. are quite active. They are now sponsoring a series of temperance declamatory contests. Our vacation Bible school was held in June, with an enrollment of over fifty pupils. The school was successful and was climaxed with an interesting Children's Day program. Our church was represented by delegates at the different camps at Camp Bethel this year. Bro. Russell Showalter spoke to us at our harvest meeting on Aug. 6 and brought an inspiring message. The B. Y. P. D., assisted by various other organizations of the church, is replacing the pulpit draperies and making a few other necessary changes about the pulpit. Aug. 13 the Sangerville B. Y. P. D. brought us a program of music and a pageant, Out of the Shadows. It was much enjoyed by all. Our annual Sunday-school picnic will be held Aug. 20 at Massanutten Caverns. We are looking forward to the coming of Bro. John T. Glick in November to conduct our series of meetings.—Lera Bowman Jarrels, Penn Laird, Va., Aug. 17.

Pleasant Valley.—Evangelistic services recently conducted at the Pleasant Valley Church of the Brethren near Weyers Cave by Bro. J. A. Robinson, pastor of the Walnut Grove Church of the Brethren of Johnstown, Pa., were very successful. Twenty-one souls were administered the rites of baptism as the result of Bro. Robinson's labors.—Frank S. Driver, Bridgewater, Va., Aug. 17.

Washington

Ellisforde.—Our daily vacation Bible school in July was the largest ever held here. The daily average attendance was 130, with a staff of nearly thirty teachers. The enrollment was 150 pupils. On Sunday evening at the close of the school a program was given and their work was exhibited. The church was filled to overflowing for this service. Recently Bro. Harvey Royer of La Verne, Calif., preached for us. He and his wife spent a few weeks with relatives here. Aug. 13 Sister Faye Moyer, on furlough from Africa, gave the morning address. In the after-

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noon a basket dinner was held at the home of her sister, Ruth Arbogast. During the afternoon Faye showed us many articles from Africa and told of her work and sang for us. This was greatly appreciated. Miss Moyer spent three weeks with her brother-in-law and sister, Brother and Sister James Arbogast of Tonasket. Aug. 1-7 many of our group attended summer assembly at Lake Wenatchee. There were seventy-two in attendance from Ellisforde. The 1940 conference comes to our locality with our pastor, Bro. Clement Bontrager, as moderator. Bro. Bontrager is also trustee to La Verne College. Pearl Longanecker of Ellisforde is the new editor of the Evergreen Promoter. Bertha Longanecker will serve two more years as writing clerk for district meeting. Several others of our group are very active in district work, including Mrs. Gaylen Verbeck who was re-elected president of the Women's Work of the state. Aug. 20 Sister Martha Rupel, recently returned from Spain, will speak for us.—Mrs. Earl Longanecker, Tonasket, Wash., Aug. 15.

Wenatchee Valley.—We are finding an increasing number of things to do to further the work at this place. The Women's Work organization has been unusually busy. They took care of the feeding of the hundreds of young people who assembled here in the spring in the Washington State young people's conference and cleared enough to pay off the mortgage on the parsonage and caretaker's home. Our caretaker and his wife were instructed to get the building ready for a social one evening to celebrate the burning of the mortgage. As it was also their wedding anniversary it proved a happy occasion when we could burn the mortgage and also help Brother and Sister Joe Dull celebrate their anniversary and show our appreciation of their fine service with a token of esteem. Our vacation Bible school, with Sister Cleo Miller in charge, opened as soon as the children and teachers were released from public schools. A large attendance from our church and other denominations helped to make the school a success. Brethren John and Ezra Crist, Russell Heminger and B. J. Nickles were the leaders for an overnight camping trip for the men and boys, sponsored by the Men's Work. They established base camp on the Chewawa River, and hiked and held services and discussions in the surrounding mountains. It was a worth-while endeavor. Bro. Mark Schrock held meetings here in early spring and our pastor continued with an evangelistic emphasis all through the spring quarter. As a result more than twenty were baptized. Our attendance has been good and our China and Spain relief funds still grow. We are looking forward to having Sister Martha Rupel visit relatives and friends here soon and bring us her message. Our group was the host to the summer assembly and district meeting. Arrangements were made for the camp at Crescent Beach on Lake Wenatchee. Our ladies served the meals, and expect to turn their profits into the building payment that is due in December. We enjoyed the good attendance and the leaders who were with us. Pres. C. Ernest Davis of La Verne, a former pastor, came on Sunday evening and represented the Brethren at the public park services in which we are co-operating this year. Prof. Mohler of McPherson was visiting his wife's people here and we were privileged to hear him from our pulpit one Sunday. Our pastoral committee of which Bro. R. W. Bolinger is chairman, is busy these days making investigation for a possible future pastor when Brother and Sister Harper will leave for the Atlantic coast next June.—Geraldine Eller, Wenatchee, Wash., Aug. 21.

On Making a Will--

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OF THE CHURCH OF THE BRETHREN

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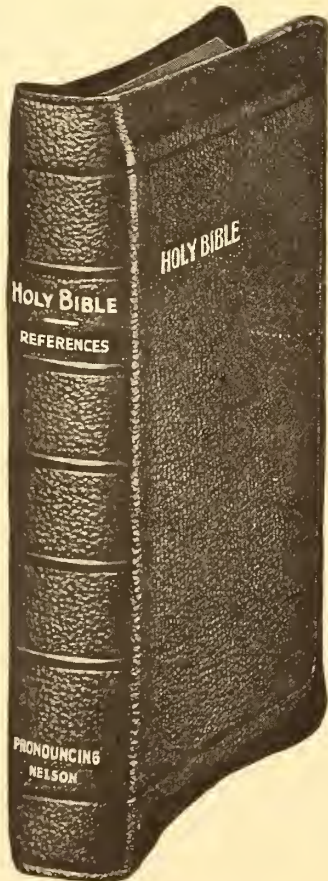
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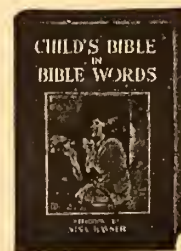
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GOSPEL MESSENGER

VOL. 88

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September 16, 1939

The Bible Basis of Brotherhood

Thirty Bible Readings on Brethren in Reality

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I. The Beginnings of Brotherhood

1. The lost brother is found (Gen. 45: 1-15).
2. What Moses commands: "Love thy neighbor as thyself" (Lev. 19: 9-18).
3. David and Jonathan (1 Sam. 18: 1-5; 20: 41, 42).
4. The suffering servant (Isa. 52: 1-3—53: 12).
5. The simple requirements of righteous living (Micah 6: 6-8).

II. Jesus Living and Teaching Brotherhood

6. How Christ became our Brother: the Word made flesh (John 1: 14); took the form of a servant (Phil. 2: 7, 8); tempted as we (Heb. 4: 15); gave his life a ransom (Matt. 20: 28).
7. God's great family: God is Father (Matt. 6: 9; 7: 11; 23: 9); "All ye are brethren" (Matt. 23: 8).
8. Christ came to befriend: the lost (Matt. 18: 11; Luke 19: 10); those that labor (Matt. 11: 28); whosoever (John 3: 16).
9. The Golden Rule of brotherhood (Matt. 7: 12); the Good Samaritan (Luke 10: 25-37).
10. The spiritual basis of brotherhood (Matt. 12: 49, 50; John 8: 39).
11. Remove the barriers to brotherhood (Matt. 5: 23, 24; 18: 10-17).
12. The symbols of brotherhood (John 13: 1-17; Matt. 26: 26-29).
13. Winning others through appreciation (Matt. 15: 28); understanding (John 4: 5-30); a program of help (Matt. 4: 23); rewards for the brotherly (Matt. 25: 34-40).
14. The price of brotherhood: love your enemies (Matt. 5: 44); become as a little child (Matt. 18: 3); help the poor (Luke 18: 22); become a servant (Luke 22: 24-26).

15. The ultimate brotherhood (Matt. 6: 10; John 17: 20-26).

III. Brotherhood in the Early Church

16. The days of things in common (Acts 2: 43-47; 4: 32-37).
17. The widows of Grecian Jews present a problem (Acts 6: 1-7).
18. The first relief money (Acts 11: 27-30).
19. Sharing the gospel message (Acts 13: 1-3; 14: 19-28).
20. Resolving the gentile question (Acts 15: 15-29).

IV. Peter, James and John on Brotherhood

21. Peter finds that "God is no respecter of persons" (Acts 10: 34, 35; 11: 1-18).
22. Follow Christ's example (1 Peter 2: 11-25).
23. Pure religion (James 1: 19-27).
24. Fulfill the royal law (James 2: 1-10).
25. "Love one another" (1 John 3: 11-18).

V. Paul's Philosophy of Brotherhood

26. "I am debtor" (Rom. 1: 14, 15; Acts 20: 31-35).
27. Abstaining to save the weak (1 Cor. 8: 7-13).
28. Meaning and worth of diversity (1 Cor. 12: 12-31); the folly of divisions (1 Cor. 1: 10-13; 3: 5-9).
29. The case of Onesimus (Philemon 10-21).
30. Sundry admonitions: "Bear ye one another's burdens" (Gal. 6: 2); "Every man shall bear his own burden" (Gal. 6: 5); "Give none offence" (1 Cor. 10: 32); "Study to be quiet" (1 Thess. 4: 11); "Let nothing be done through strife or vain glory" (Phil. 2: 3); the greatness of love (1 Cor. 13).

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, September 16, 1939

No. 37

EDITORIAL

For Times Like These

BUT how can you tell what to do next when life is just one crisis after another? What of the day's work when the issues of civilization and chaos are hanging in the balance?

There's that program for the district meeting and the subject for next Sunday's sermon, not to speak of the fluctuations in the market and the possibility of an early frost. How shall one plan anything when the news is so unsettling?

By taking stock of the settled things and building your life on them. And centering your plans and programs around them. There are so many things you do not need to bother with. Let them go.

Faith and love and truth and trust are still worth banking on. Living right with God and your neighbor is safe, no matter what happens next.

E. F.

Did You Mean Lord of All?

JOHN R. MOTT was speaking of the objective kept in view—supposedly at least—in the discussions at the great Madras Conference. This is the way he put it: "To make Jesus Christ Lord of all—Lord in the entire range of individual life and in all human relationships."

The idea is not new. You have been singing it all your life in one of the best known and best loved hymns of the church, but without realizing, probably, the full implications of that "Lord of all." Did it sink in that this covers everything, absolutely everything in human experience?

How much to pay for the new car or the new suit of clothes, or whether to make the old one do for another season, what to do about silk stockings, whether to call on a couple of shut-ins or take a drive along the river, how sorry to feel for the Chinese victims of the most wanton cruelty known

to history—whether enough to get up and shake off your share of responsibility for it or whether to keep on lounging lazily in the big armchair of your own comfortable self-righteousness, every choice you make or mistakenly think you refuse to make—all are included in making Jesus Christ Lord of all.

It's less bother to do it in general than it is to get down to particulars. But life is made up of particulars. So is the Lordship of Jesus Christ.

E. F.

Bible Teachings About Brotherhood

(See Page 2 for the Bible Basis of Brotherhood)

As every Bible reader knows, there are many texts in the Scriptures which bear upon the subject of brotherhood. Even so, an attempt to list all these passages will certainly bring a surprise as to their number. For it would soon be seen that there is a sense in which the Bible is really a Book on brotherhood. It not only tells the story of God's dealings with mankind, but has much to say about man's relation to man. Indeed, the two great commands on which are said to hang the law and the prophets look first toward God, and then toward man.

It is therefore apparent that any brief treatment of the Bible basis of brotherhood cannot hope to cover more than a tithe of the revelant passages. Out of the obvious texts thirty readings have been selected and grouped. See page 2 of this MESSENGER for the list. In the hope of indicating relations and significance these readings are grouped under five headings: The Beginnings of Brotherhood; Jesus Living and Teaching Brotherhood; Brotherhood in the Early Church; Peter, James and John and Brotherhood; Paul's Philosophy of Brotherhood. The point of listing of texts is to review the Bible basis of our historic interest in brotherhood and current emphasis on Brethren in Reality.

The multiplicity of texts on brotherhood naturally presents the problem of where to begin. Should it be at the very beginning with the story of Cain and Abel? Here were the first brothers, and also the beginning of such tragedy as has since clouded many human relations. Somewhat arbitrarily, the first reading text deals with another brother incident—one with a happier outcome. Turn to Genesis and there read about—

1. *The Lost Brother Who Was Found (Gen. 45:1-15).*

That lost brother was Joseph. Once cast into a well, he lived to bear rule next to a mighty Pharaoh on his throne! The brief reading passage suggested does not tell the whole story of this great character's life. Indeed, a Nobel prize winner in the field of literature has found in the experiences of Joseph the inspiration for a trilogy of masterful historical novels. However, the verses selected do relate a most important crisis situation in the drama of our hero's life—or the moment when Joseph revealed himself to his brethren and they stood amazed to find themselves in the presence and power of one whom they had hated and mistreated in the years gone by. What a commentary on brotherhood relations is the story of Joseph! Surely one could not read Gen. 45: 1-15 without being tempted to reread the several chapters which tell the whole Joseph story. And it would all be revelant material on the theme: Brethren in Reality.

2. *What Moses Commanded (Lev. 19:9-18).*

The great lawgiver of the Hebrew people commanded many things, but in a brotherhood connection it is of special interest to review such a passage as Lev. 19: 9-18. Beginning at the first verse of this reading one notes that the man with a field to harvest should leave something for the gleaners. Do not wholly reap the corners of the field, and leave the gleanings for those who must depend upon such slender stores for something to eat. Even from the vineyard not every bunch of grapes should be taken. "Thou shalt leave them for the poor and the stranger." Then follow admonitions against stealing, lying, defrauding, imposing on the handicapped, talebearing, hating one's brother, and avenging a grudge. These all touch human conduct at vital points. The reading section concludes with the command to "love thy neighbor as thyself." And what more basic attitude could the great lawgiver have listed as necessary for right human relations? Recall Christ's commendatory reference in Matt. 22: 40: "On these two commandments hang all the law and the prophets."

3. *David and Jonathan (1 Sam. 18: 1-5; 20: 41, 42).*

Certainly no survey of the beginnings of brotherhood could be considered complete without some notice of the beautiful friendship which will ever be associated with the story of David and Jonathan. The manner of their first meeting is told in 1 Sam. 18: 1-5. "When he had made an end of speaking. . . the soul of Jonathan was knit with the soul of David." About three chapters later (1 Sam. 20: 41, 42) these two great and worthy young men pledged their friendship in the words: "The Lord be between me and thee, and between my seed and thy seed forever." Let the reader follow through the story of their admiration for each other. What an interesting beginning, what subsequent severe tests of sincerity, what strange minglings of joy and tragedy mark the course of their friendship! Here is material enough for more books on what it means to be a brother in reality.

4. *The Suffering Servant (Isa. 52: 13—53: 12).*

The fourth suggested reading is Isaiah's marvelous delineation of the Suffering Servant as recorded in chapters fifty-two and fifty-three. All that the brooding prophet of that far-off day had in mind we cannot know. For even he saw through a glass darkly. Yet one marvels at how much he did see as the veil parted and he gazed into the future. Christians find in the Suffering Savior a foreshadowing of the Christ, the noblest Exemplar of brotherhood in everyday life.

5. *The Simple Requirements of Righteous Living (Micah 6: 1-8).*

The books of the prophets contain many passages bearing upon brotherhood. And naturally, for their chief concern was to point out sin, urge repentance and plead for acceptance of the righteous way of life. One of the most pointed of these pleas the reader will find in the sixth chapter of Micah, verses one to eight, but especially the last two verses. The chapter opens with the prophet suggesting a dramatic scene in which the mountains are called upon to witness God's controversy with his people. History is appealed to as proof of Jehovah's centuries of special care. Israel was redeemed out of slavery in Egypt. Israel was saved from the evil designs of Balak of Moab. Turn then to God, pleads the prophet, for Jehovah cares nothing for thousands of rams or rivers of oil. A sacrifice as precious as a father's firstborn cannot atone for the sin of one's soul. Righteous living is as simple as doing justly, loving mercy, and walking humbly in the sight of God.

Thus in five readings we have tried to suggest

THE GENERAL FORUM

We Wait the Dawn of Peace

Commemorating the twenty-first anniversary of the death of Joyce Kilmer, killed in France, July 30, 1918.

BY J. M. ROLLER

Sad tidings came from o'er the seas
That he who wrote the poem, "Trees,"

Did yield his life of priceless store
Upon a battlefield of gore—

A youth that saw the touch of God
In tree, and flower and lowly sod;

A mind which formed in beauty rare
The thoughts that it was found to share.

But with the passing of the years
Again grave tidings stir our fears;

Are they the call to youthful life
To march once more to hellish strife?

Again shall crosses mark the place
Where falls the flower of our race?

The hatreds of our earth increase;
Too long we wait the dawn of peace.

Chicago, Ill.

There's Always Tomorrow

BY JOHN F. LOCKE

A Message to Young People

"Be ready in the morning, and come up" (Ex. 34:2)

MOSES was confronted with a great opportunity. He was about to receive those principles that underlie all sound character and social well-being. He was to write them into the life of the Hebrew people and through them into the human race so that these commandments would live for thousands of years.

The night before Moses climbed the mountain must have been spent in suitable preparation, not in the ancient equivalent of modern time-wasting pursuits which produce a sorry morning after feeling.

Two voices speak to you. One says, "Be ready in the morning, and come up." The other says, "Tomorrow may never come and if it does, you can get by somehow." No one is so stupid that he really believes that tomorrow will not come. We know that somewhere we must all meet tomorrow. We know, too, that we have it within our power to shape that day.

Time marches on. Suddenly we shall find ourselves middle-aged, fat and forty. The idea that life begins at forty may be very comforting to those who have arrived there, but we know that life ought to be beyond a mere start by then.

Those who wait until forty to begin to live have not done so because they had the right idea about life, nor have they had the best opportunity to get the most out of living. So let us take a long look ahead now. Let us see what we want to be in ten, twenty, or thirty years from now. Then may we remember that we are on our way, and that life is the sum of our choices. We shall be tomorrow what our choices have made us. What we are about to be we are now becoming.

The voice of God is whispering, "Be Ready."

"Now that you have heard the voice
And listened to the world of choice;
Now that the stars look down upon you,
What is the work that you will do?
What lofty life, what valiant deed,
Ashine with splendor and with speed?
Do something, beloved, to befit
The offspring of the Infinite."

Happiness and success are not accidents of chance, they are the by-products of right choices. Let us question ourselves about some matters that will greatly affect our lives tomorrow.

I

What kind of a government do you want America to have tomorrow? You are about to become citizens of a democracy in an age of much political ferment. The eminent German exile, Dr. Thomas Mann, has well said: "In our time the destiny of man presents its meaning in political terms." Democracy demands much of its citizens. Now it must demand more than ever before, because a host of enemies, newly armed and furious, determine to do away with it. It has always been easy to turn from democracy. Democracy demands self-control and the ability to calmly appraise courses of action. Democracy is the most hesitant form of government and the most civilized. It is the most recent form of government, therefore, it is always in danger of being set aside for one of the older varieties that is not so hesitant, not so careful of human rights, but which quickly accomplishes its ends. In a democracy you can always vote away your rights. There is always a gabby politician or a benevolent appearing dictator who will make it seem like the right thing to do.

You need not be told that some democracies have succumbed to the disease which is raging through the governments of the world like a vicious epidemic. Where dictators have risen to power there is work and bread, but not liberty and the pursuit of happiness. Firing squads in Russia, concentration camps and Martin Niemöller

in Germany, bombed cities and Spanish refugees all tell the same tale. With a sickening sensation we realize that it can happen to us.

But it will not happen if we take our relationship to the state seriously as Christians. Only by indifference or ignorance do rascals ascend to power in politics. Let us determine to let democracy work. Let us put principle above party, country above politics, goodwill to men above class or race.

II

What kind of morality will do for tomorrow? When too many people get their moral principles and ideas from Hollywood and too few from the Bible, the result is a shallow, thoughtless generation. Mae West has had too much prominence and Moses too little. Americans have jangled nerves and touchy digestions. Billions of cigarettes, almost a hundred thousand tons of pipe tobacco and eighteen thousand tons of snuff annually have only served to make our condition worse, in spite of all the false, but clever advertising that certain brands are kind to one's throat.

Our age is speedy. We drive like Jehu but we write no Psalms like David or poetry like Isaiah. It is shocking to read that dope is sold in cigarettes to school children. Conditions that are morally bad today will grow worse tomorrow unless we go to the fountain of purity. Christian young people must lead the way.

III

What kind of a home will yours be tomorrow? Ofttimes we hear loud laments about the divorce rate in America. The energy used in lamenting divorces could be better used in helping people make suitable marriages. In all too many instances people use less sense in establishing a home than in almost anything they do. A girl appeals to a boy because she can giggle and go places and look cute. A boy appeals to a girl because he knows a few wisecracks or doesn't drive too old a car.

Happiness and success depend on finding a job that you like to do, in finding the right boy or girl to share life with you and establishing a right relationship with God in service and fellowship. If religion and Christian ideals function in establishing the home, the probability of divorce is almost nil.

IV

Are you educated for tomorrow? Do you have many interests or just a few? Whatever you may do to earn your living you are certain to be happier if you have something decent to think about.

Vocational advancement and the choice oppor-

tunities come to those who are ready to take them. You may have enough education to get by now, but what about later in your life? Much of the trouble in this world comes to people who have too few interests and cannot think of much to say or do beyond what their animal inheritance suggests. The more we are able to appreciate and understand, the greater is the joy we get out of our existence.

V

Will there be war or peace tomorrow? It's largely up to you. Those who are young now must decide whether to stop bullets, bayonets and gas with their bodies or the whole crazy business of war with their lives and their prayers.

If we choose peace, then we will have to stop being a party to any racial hatred. Out of our thoughts and vocabularies must go such words as *nigger*, *sheeny*, *greaser*, *wop*.

We will have to quit being suckers for the political bunkum that gets nations into war.

We will have to work for reform in industrial quarters. To keep out of war in these warlike times demands much love to our God, our neighbors and ourselves.

VI

What can be done to help the church to meet the problems of tomorrow more effectively than today? We can be loyal. The church can do no more than we enable it to do. We can inspire its leaders in the great task before us all. The people are not God-conscious. The church must labor to secure the recognition of God in human affairs and relationships. Atheistic materialism must be combatted by the truth that God is, and that he is a rewarder of those that diligently seek him. This is an unfinished business. When Jesus died on Calvary he brought to an end the great drama of human redemption in which mighty prophets and faithful men and women had figured for thousands of years. When Christ said, "It is finished," he told the truth as he never failed to do. But our part is not finished. As long as there are men unsaved, discouraged and bewildered our task is unfinished.

He came that we might have life and have it more abundantly, yet those who are created but a little lower than the angels live lives that are bestial. Our task is to make Christ known that he may transform lives and so transform society. It was his business to die for us. It is our business to live for him.

Working for him, no one shall look back when tomorrow is past, and regret that they took his way. He is the only Foundation for the individual, the nation and the church.

"Build today, then strong and sure
With a firm and ample base
And ascending and secure
Shall tomorrow find its place."

In him alone is there peace and meaning and motive that is big enough for our lives. As the late Studdert-Kennedy phrased it:

"Give me for light the sunshine of thy sorrow,
Give me for shelter the shadow of thy cross,
Give me to share the glory of tomorrow,
And gone from my heart is the bitterness of loss."

Maurertown, Va.

Is Moral Rearmament the Solution to the World's Problems?

BY FRED A. FLORA

AMONG the multiplicity of movements of the twentieth century that promise a panacea for all the ills of earth, one of the latest is known as *moral rearmament*. This movement seems to be sweeping the country, and according to reports, even the world in a wonderful way. Now movements come and movements go, but the Word of God goes on forever; and it behooves us to put any movement that may appear to the test of the Word of God before embracing it, as a failure to do so may now and again find us dishonoring our Lord, which certainly none of us desire to do.

First of all, if by moral rearmament is meant a higher standard of morals, which the movement indicates as being honesty, unselfishness, purity and love, certainly there is room for much higher standards than are commonly found in the world today. However, the important thing is not what the aim may be, but rather how or by what means that aim is to be attained. The first grave error with movements whose objectives are the equitable distribution of wealth, the settling of all labor difficulties, the banishment of war from the earth, and the bringing in of the golden age is that they entirely ignore the root cause of all these ills, namely, *sin*. It is true, of course, that they make much of greed, selfishness, dishonesty, impurity and hatred as being the cause of the world's ills; but these are only symptoms, the thing that produces them is sin, and no amount of dealing with the symptoms will ever effect a cure. This is true in bodily ills and equally so in the spiritual and moral realm.

Furthermore, the treatment given by such movements is not that which is recommended in the Word of God. God knows nothing of curing either the root or fruit of sin by any so-called moral rearmament.

The Bible speaks freely of curing sin by a blood

sacrifice (Matt. 26: 28; Heb. 9: 26; 10: 12), but sets forth no other possible means. Yet these systems preach long and loudly about so completely curing the ills of the world as to usher in the golden age, without so much as once mentioning the one and only remedy for sin, the sacrificial, substitutionary death of the Lord Jesus Christ on the cross (Heb. 10: 12; 1 Peter 2: 24; John 10: 11).

The leader of the movement is quoted as saying: "Like baking bread, the loaf must be made so everybody likes it—and so it is with the M. R. A."

In the first place, it will not be made so everybody likes it; but it will be true according to (Rev. 13: 8) that one day all the world will worship the beast with the exception of those whose names are written in the Lamb's book of life. The trouble with this business of making something that will attract everybody is that there must of necessity be left out everything that is of a vital, soul-saving nature, since that is the only kind of concoction that the natural man will receive. Such a one cannot receive the things of the Spirit (1 Cor. 2: 14), and that is the very reason why not all will like it, since there are still those who discern spiritual things and will have nothing to do with the death-dealing pottage (2 Kings 4: 38-40) until the meal (Christ) has been injected into it (2 Kings 4: 41) and thus the poison has been removed.

The consistent testimony of Scripture is that real moral betterment is the direct and ever present result of salvation (Rom. 12: 1, 2; Eph. 2: 10; 4: 1-3; Col. 3: 1, 2) which is wrought alone through the sacrificial work of the Lord Jesus Christ, applied to the sinner on the ground of a personal faith in that one and only sacrifice for sin (John 14: 6; Acts 4: 12; Rom. 10: 9, 10).

We must not overlook the fact that every tenet of systems which omit the blood of Christ could be promoted by Satan himself, for the very foundation stone of Satan's program is to persuade men to add to their lives every possible virtue, for both Satan is transformed into an angel of light and his ministers into ministers of righteousness (2 Cor. 11: 13-15).

What we really need is spiritual regeneration (John 3: 3), for what is "born of the flesh is flesh" (John 3: 6) and no amount of encouraging or even practicing any or all virtues can ever take the place of a new life from God, Nicodemus being a sufficient and complete example.

Moreover in those who are renewed by the Spirit of God there will logically, properly and naturally appear an ever increasing manifestation of all moral virtues as they grow in grace and a knowledge of the Lord and Savior Jesus Christ.

The question is eternally with us: Why will men try to accomplish commendable ends in their own way and through their own strength, and fail at last as they surely must, when through simple acceptance of God's plan they may the more effectually obtain the ends sought and much more?

Los Angeles, Calif.

Regeneration

BY GALEN B. ROYER

First Half

I. Scriptural Viewpoints

THE word *regeneration* means entering into a new and spiritual life in the kingdom of God. Jesus characterized this entrance as being "born again," "born anew," "born from above." He affirmed positively: "Except a man be born of water, and the Spirit, he cannot enter into the kingdom of heaven" (John 3: 3, 5, 7). Paul evidently thinking of his Lord's unconditional baptism of water as a sacrament, reaffirms it in describing the manner of entrance into a state of salvation as the "washing of regeneration," literally, the laver of recreation (Titus 3: 5 and margin). Thinking of purpose in regeneration he declares we are "created in Christ Jesus for good works" (Eph. 2: 10); or of the process going on during the Christian life, as a daily and continual offering of our bodies and souls in a living sacrifice as "being transformed by the renewing of your mind" (Rom. 12: 2); or of the result, "If any man is in Christ Jesus he is a new creature" (2 Cor. 5: 17).

The viewpoints are different in the foregoing; yet they all refer to the regeneration of man's spirit by the Holy Spirit, that radical change of spiritual character by divine renewal, a restoration of the lost image and likeness of God. Hence, regeneration is the one and only way of admission into the kingdom of God, of Christian discipleship. While regeneration is a spiritual cleansing and the divine work of grace, man's part is confessing this heart change by the rite of baptism. It is possible, it should be remembered, to pass through baptism without regeneration, without the implication of a changed life. "If only he were baptized," reveals present day concern at the wrong place.

II. Regeneration Related to Repentance and Conversion

Repentance is a radical change of mind, heart, will, life. Conversion is a turning back to God, both of which, the inward change and the actual turning, are demanded of God from man as his own free and willing act. Regeneration is a spiritual transformation or quickening from death unto life. In repentance man has godly sorrow for sin. In conversion he, with broken heart, turns to

God; in regeneration the old life of sin is abandoned for the new life in Christ. The plain and repeated demand of God, beginning with Adam, uttered by Moses, Joshua, Elijah, in the Psalms and Proverbs, and by the prophets, Jesus Christ and the apostles is: *repent*, change your mind. *Be converted*, turn yourselves; put away the old and put on the new. *Be renewed*, be transformed by the renewing of your mind. This demand carries with it the pledge of divine and gracious strength for its fulfillment; but man must accept and gladly attempt to meet the demand.

III. Reformation Is Not Regeneration

Reformation is evolution, man's natural forward step in development. Regeneration is also a forward step, but it is due to a supernatural act of God. It is a change in direction due to a spirit-given new life. It is a spiritual crisis. It recognizes man's sin, his need of Christ, and the regenerating work of the Holy Spirit. Statistics setting forth the number of conversions, particularly during adolescence, have a dangerous tendency to make regeneration simply a desirable reformation instead of a spiritual crisis. Reformation has its place in the Christian life, but without regeneration it denies one's sin, his need of a Savior, the necessity of Christ's atonement and the renewing work of the Holy Spirit.

IV. Regeneration a Spiritual Quickening

When we read "of the spirits that now work in the sons of disobedience" (Eph. 2: 2), and note the nature of these spiritual influences, we must recognize in the diabolical agency an indwelling tyranny separate from the man himself, yet so strangely interwoven with his nature, that though he still has a will, it is captive, and the tyrant rules so completely that truly it may be said the "man is dead in trespasses and sins" (Eph. 2: 1). But thanks be to God, "where sin abounded and reigned," through regeneration a new life of God is implanted and the grace of the Holy Spirit "abounds more exceedingly" and "reigns through righteousness unto eternal life through Jesus Christ our Lord" (Rom. 5: 20, 21). Thus man passes "out of death into a new life" (John 5: 24), becomes "partaker of the divine nature" (2 Peter 1: 4), and "puts on the new self, created after God's likeness, in the uprightness and holiness of truth" (Eph. 4: 24). Even if the two natures, the flesh and the Spirit, are antagonistic (Gal. 5: 17), Christ lives in him (Gal. 2: 20) and this new spiritual governing power enables him to be holy in experience. "So there is a new creation when any man is in Christ" (2 Cor. 5: 17, Twentieth Century Translation).

Huntingdon, Pa.

Living Radios

BY CECIL C. IKENBERRY

LIFE may be likened unto a radio. The radio is one of our most useful inventions, and one in which everyone is more or less interested. Thus I shall present the concrete facts of the radio and compare them to the more abstract qualities and problems of human life, in the hope that we might understand life's problems more clearly.

The science of the radio reveals to us its great complexity. Few of us can understand the phenomenon upon which it is based. Even though the parts of a radio have been carefully assembled by a master workman, yet without the touch of a creative personality, those pieces of metal, wire and glass tubes are unresponsive and lifeless objects. When they are connected in perfect order they respond to their creator and master according to the laws of nature.

The human personality is in a sense very much like the radio. The structure of the physical body is minutely intricate. The elements making up the human body are identical to those found in the composition of the earth. Who can take these elements and breathe into them the breath of life? They will respond only to the touch of a master Personality. The activity of the cells of the body is understood only by those who have made a careful study of the science. The mental and spiritual life of the human being is even more difficult to explain. By what process do we think, remember and reason? And in connection with our mental life there is a spiritual activity which is directing the functioning of our minds and bodies. Thus we must admit the complexity of our bodies and give credit to whom credit is due for our existence.

In spite of the complicated mechanism of the radio, we do not wait to understand every part and its function before we use it. The operation of a radio is made so simple that even a child can turn from one program to another.

Neither do we wait to learn all about our human systems before we use them. The functions of the organs of our bodies are arranged so perfectly that they work continually without our knowledge and understanding. This perfectly functioning human body is the work of a kind and loving Father, and in appreciation of his goodness to us, we should dedicate our lives to become active in his service. As we grow in knowledge and understanding we will be able to serve him more worthily and more efficiently.

The radio in itself would be unable to function if it were not for the energy supplied it by the electrical current. Without a good connection with

the unlimited source of electrical energy and power, the radio would be a useless piece of furniture. It is directly dependent upon electrical food.

The germ of life within our bodies is existing on food and energy. We consume nourishment for our physical bodies in order to invigorate the cells to activity. But a life with only physical activity is a monster. We need mental energy to supply the mind with food for thought. We need spiritual energy to enliven our spirits that we may tune in with the great Spirit of God. Without a definite connection of our spirits with that great spiritual Strength our lives are dead to those things that are most worth while in this life.

What are the positive qualities of a good radio? What factors do you consider in the purchase of a radio? Too many people select a radio because of its beautiful appearance. A carefully designed cabinet is a factor to be considered, but one of minor importance. Of what worth is a radio which is only a beautiful piece of furniture? The value of a radio is determined by the unseen instruments contained within the cabinet. A radio set installed in a dry goods box may give equal efficiency with one in an expensively designed walnut cabinet.

And so it is with our lives. Our physical appearance, our dress, and our manners are certainly factors to be considered, but it is the personality within that counts. Character is built by carefully assembling the experiences and thoughts of our choicest moments into an everlasting record which will make our lives more worth while in the eyes of our fellow men and in the sight of God. Physical beauty is only skin deep, but spiritual beauty reaches the very depths of one's soul. Certainly a business man would not hire a clerk on the information that he was good looking and dresses well. An engineer would need more than a good appearance when he applied for a position. One who estimates the values of musical instruments knows well enough that the outside appearance is of minor importance but that the real quality is hidden within.

With a superheterodyne radio set one can receive literally hundreds of programs with almost as many varieties. You can choose a program of highly educational value or you may be satisfied with one of a lighter nature. The atmosphere is full of radio waves but only one can be singled and reproduced satisfactorily. There is always a problem of selection when you listen to the radio. Some programs are the attainments of artists who have given a lifetime of preparation. Then there are those programs of an impromptu type which have little worth. To which are we listening?

Yes, to every energetic young person who is facing the world today there are all varieties of vocations and avocations alluring and inviting them. To every young man and young woman there are all varieties of social living from the highest and most uplifting to the most defiled and corrupt social practices. Within our own power lies the possibility of choosing our life's work. Upon what factors will we base our choice?

"To every man there openeth,
A way, and ways, and a way,
And the high soul climbs the high way
And the low soul gropes the low,
And in between, on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
Which way his soul shall go."

The opportunities of service are many if we have the insight to choose them. Our lives may become worthy servants of the Master, full of the rich experiences of fellowship, and full of devotion to worthy causes. We may become artists at living if we only choose the high way. So often the low way is decorated so enticingly that we walk in it only to find our lives becoming empty of all goodness and we sink deep into the quagmire of sin and distress. Frivolity may thus become our god, and our lives end in corruptness and debauchery.

We can live only one life and it must be invested wisely. We cannot afford to waste our energy, lifeblood, or souls for carnal delight. Satisfaction of the soul can come only from service to God through service to humanity. We must become artists at living and ignore the low and ugly that deceitfully attracts us along the way.

To every radio fan there is an obstacle which interferes with the normal presentation of a radio program. This is called static. There is nothing beautiful about static, nothing pleasing to the senses. Often a very delightful entertainment is marred by a flood of static.

In our lives the static is sin. There is nothing beautiful or pleasing about sin, yet it detours many people in their endeavor to live on the higher plane of life. Sin changes a noble pure life to one of disgrace and crime. Sin is so powerful in its interruption that it keeps our lives from being tuned with that great and powerful Spirit of God. Sin hinders the normal performance of a healthy Christian life. It is the very essence of static, only more disastrous in the result of its activity.

On all better models of radios we find a tone control. This helps to reproduce the rich qualities of voice and music in their normal tone. With-

out the tone control pitches are imperfectly reproduced and cause a poor tonal quality.

In our allegory the tone control represents the great function of self-control. Self-control has a very important duty to perform in our lives. It magnifies the rich qualities of personality, and subdues those of less value. As Christians, we have a very definite and clearly defined conscience which tells us right from wrong. When the conscience is allowed to speak our lives are directed by self-control.

Self-denial is one of the results of self-control, and tends to enrich and make stronger the better qualities of personality. Self-control helps us to tune out the static or sin in our lives. If very sensitive tone controls were installed within our personalities would not vices be eradicated? Would not habits of living change? Would it not strain the idle words from our conversations? Would it not cleanse our thinking? Would it not abolish selfishness? Would it not change our personalities into more charming and pleasing ones?

No radio will perform efficiently without a closed connection with an aerial. Programs may come in without an aerial, but they are weak, local and uncertain. An aerial gives distance, volume and efficiency. Radios without aerials are not able to give the best satisfaction. They are unable to penetrate into the distance.

No life can be most efficient without a definite conscious connection with the Holy Spirit. Many people try to live without this connection with God, but their lives are shallow, unprofitable and wavering. We can make a closed connection with the Holy Spirit by means of prayer. Our lives then will be more worth while; our influence will be more dominating and our personalities will count for more in the great kingdom of the Master.

The various types of radios are listed according to their power. A one tube set may reproduce a local program in an efficient manner, but is unable to pick up distant stations. A superheterodyne may be able to reproduce the waves of very distant stations. Each has a function to perform and can do it efficiently.

Some lives are able to radiate a profound influence over the entire face of the earth. Others may become prominent in a single country, while others may have a service to perform in the local community. We are not all superheterodynes, but there is a work that we can do, and our responsibility is to do that task well.

Many times when we are listening to a particular station there is a pause in the program and we are requested to stand by. Do we remain in tune with

the station or do we turn the dial to another program?

I can see the Master after he had spent three years broadcasting to his disciples, after he had given the great commission, telling his disciples to stand by.

Are we standing by the Christ? Will we be in tune with him when he comes again? Standing by the Christ is not an easy task at times. To face dangers and persecutions, to defy sin with all of its forces, takes the strongest virtues of manhood and womanhood, but the reward is worthy of its peril.

How often we turn the dial for just a moment supposedly and forget Christ in our business? How often in our play do we turn the dial to dishonesty? How often in our social order do we forget the principles of Christ? How often in our thinking do we allow vulgar thoughts to interfere with our connection with the Spirit? Too many of us are trying to tune in occasionally, perhaps on Sunday, rather than practicing steadily the Christian code of living: *Do nothing that you would not want to be doing when Jesus comes. Say nothing that you would not want to be saying, when Jesus comes. Think nothing that you would not want to be thinking when Jesus comes.* Are we standing by the Christ? Will you be in tune with him when he comes on the air again?

Broadcasting stations have united into national networks for the purpose of a more thorough distribution of their programs. The whole nation, and even the whole world may listen together to a single voice. The people of the world, though scattered they may be, may rejoice or sorrow together through the medium of the radio. We are no longer an isolated people for we are sharing the same communications.

The church is a united group of Christian people forming a network, with a common purpose of life. Individual service has a very influential rôle to play, but is limited in time and space. However, organized Christian forces can spread the Christian influence over the face of the globe. When all of the representatives of Jesus Christ forget their petty differences and combine all of their efforts in a unified program of promoting the kingdom of God, there will be a great spiritual revolution in the hearts of the people, and Christ will reign supreme.

And so our lives have been compared to the functions of a radio, in order to stimulate more earnest thought. In reality our lives are sacred endowments and cannot be compared to any man-made machine.

Our lives are filled with potential energy, and we are challenged with definite responsibilities to

perform. In order to use this potential energy in the most efficient manner, we must join the network of Christian forces, and by the leading of the Holy Spirit, work together with one purpose, that of building the kingdom of God in the hearts of people.

Johnson City, Tenn.

The Ethics of Christian Mourning

BY D. H. KELLER

MOURNING is a human experience almost as old as the history of mankind. It may touch any experience which runs counter to the purposes of man, such as loss and disappointment, but its most nearly universal expression is found in the severance of human ties by death. No nation, tribe or family of earth has been spared the painful realization of death's encroachment, and the resultant breaking of social life ties with accompanying sorrow because of the absence and loss of associations life-long and life-close. No one knows freedom from the soul emotions of grief.

The New Testament gives indications of the extent and character of Jewish mourning in the time of Jesus. It also sets forth the higher ideals and prophecies of the bliss of the future life. By reason of which there was a reversal of the Jewish customs in the earlier Christian church. We do not know definitely how the Christian expressed his sorrow before the time of the burial, but then the corpse was carried to the grave by bearers whom the Christian congregation had appointed, and the fact that the funeral took place, if possible in daytime, was designated to express the joy and hope that the departed had entered into eternal life. The pagan lamentation for the dead, as well as the crowning of the corpse, was not approved, but torches were carried, as befitting the victorious combat, and hymns and psalms were sung in praise to God. These conditions prevailed during the times of the ten early persecutions of the church—even to the time of Constantine. Then many customs with tendencies toward heathendom were brought into the church, and notable departures were made which have continued to this day. Grief of a distracting and rebellious type seems to have gotten in control of Christians in such measure as to destroy or to largely vitiate the contagion of hope of the future life and reunion with the spirits of our beloved dead.

Jesus was known to have felt and expressed a sympathy in times when death entered the homes of the needy and his friends. The emotions of his soul were broken up and welled in fountains of tears. He had a tender regard for those who were

thus bereaved. Hope was given the mourner. When he broke the news of his homegoing, so beautifully did he set forth the facts "with a mild and healing sympathy, that stole away its sharpness, ere they were aware." These men, later, in their Christian ministry took up the same hopeful strain, and not the slightest hint of a trace of outbursts of uncontrolled grief is found until one of them wrote to converts from paganism that "ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." Again, this one wrote an unparalleled classic of hope of the future life which abounds with such calm, sustained joy that the present mourning customs seem to be a caricature of what Jesus purposed should be the normal expression.

We do not purpose to lose sight of, or to ignore the fact and import of the human element sanctified by the graces of the spiritual religion of Jesus Christ. Is the extreme measure of sorrow or grief as expressed upon occasions of mourning justified upon the stated premises of the New Testament Scriptures? We appear to mourn for others. Really we are mourning for ourselves. What fills our thought is the meaning to us of the separation between them and us, not its meaning to them. A Christian dies. His death is a great loss to the community in which he lived, which is far better. From his face the Father wipes all tears away. Which consideration determines the emotions and conduct of the man's friends? They weep and lament, regretting what has taken place, and bewailing it with grief. The shades are drawn in the house. People pass softly to and fro, and the sound of crying is heard. A gloomy funeral, moving sadly to the grave, is the dark end of all. What a pageantry of selfishness! It is a protest against the coronation of a soul, against the meeting of a disciple with his Lord. For their sakes his friends would have kept a child of God from the glorious home to which, for his sake, the Father has called him lovingly.

Sorrow finds it hard to forget self. The very emotions of sorrow are sweet to the selfish heart. Great saints may be among the most selfish in this. A little thought shows how large a part they themselves play in their sorrow, and how their very sorrow supplies a selfish sweetness to them.

Jesus wished that there should be the fullest of joy in every Christian life. This joy should be appropriated in seasons of the departure of our friends from this life. True it is that this joy may have a somber tinge, symphonized in a minor

strain, but sacred and beautifully joyous, nevertheless.

Perhaps, if we thought more of the advantages of the homegoing of our loved ones than of our losses in the selfish possession of them, we might experience a personal transformation into such a state of preparedness that our souls would be calmly submissive and abundantly joyful, yet entirely in harmonious keeping with the solemnity of the mourning occasion.

Battle Creek, Mich.

Brethren in Wartime

BY DAN WEST

THE long rumbling in Europe has broken into violent eruption again. Twenty-five years ago it was Serbia and other problems; this time it is Poland and other problems. The "other problems" are not all clear; but millions of young men are at the business of killing one another. The horrible stupidity of it all cannot be put into words.

A Half Dozen Suggestions

1. Hold steady. "The alarmist has already ceased to be a Christian." And the people who are inflamed emotionally are not following their Master. He was calm.

2. Guard against propaganda. Truth is the first casualty in war. It is impossible to get a fair picture of daily events with censored presses and radios. Watch the British particularly. Nye's report on their advance plans to get United States into their war opens the eyes. Write me at Elgin for free copy.

3. Determine to help keep America out of this war. President Roosevelt has declared that our country is to be neutral. Write him commending that action. Many people will want that policy changed so they might make money off the killing of their brothers across the ocean.

4. Refuse blood money. Prices are rising already. It is a terrible temptation. We might put the whole eleven millions of unemployed to work and have "prosperity" again for a while—and then a real depression. If you cannot avoid war profits, turn the extra toward relieving suffering.

5. Get ready for an expanding relief program. Women and children will be suffering this winter more than last; and the longer the war, the more they suffer. We dare not let them die while we have means for help. "Inasmuch as ye did it—"

6. Go right on building according to the Lord's Prayer. This war will stop some day. Then some weary spirits will turn again to the building of the world they helped to destroy. Since our Chris-

tian faith keeps us from being destroyers, we have an extra duty to work harder to build for the kingdom of God. "Thy will be done on earth" must express our determination.

Goshen, Ind.

The Mote and the Beam

BY GALEN R. BLOUGH

THE words of Jesus in Matt. 7: 3 were never more applicable than they are today. Human nature has not changed very much since Jesus' time. It seems to me there never was more watching and more criticism and more faultfinding than there is today: employers watching employees, nations watching nations, individuals watching individuals, employees watching employers, political leaders watching the voter and the voter watching the leader, preachers watching the laymen and laymen watching the ministers. Is it not true that each of these individuals sees faults in others and his own virtues? The fact of the matter is that each of us has his own peculiar problem, and many times if he were placed in the same position as the other he could not fill it as well as the other. I have often heard people find fault with a leader, but when asked to take the same position as leader the reply came back: "I would not take that position for anything." It is so much easier to find fault than to supply something constructive. I had an experience some years ago that taught me a great lesson. I wish to pass it on for what it is worth.

I left our home to go into another field for an evangelistic meeting. When I left home I left an aged sister who was very sick. I said to her son that perhaps I had better stay at home because we felt that his mother would very soon come to the close of this life. The son, who was also sick, said that I was to go ahead and do my work, and if they needed me they would call. After about a week the telephone rang one night telling me of the death of—as I thought—the dear aged sister. The voice in the telephone said: "They want you to come home for the funeral." I said: "I will leave after the service." I started about 9:30 o'clock that night to make the journey of 130 miles by myself. It was a lonely journey. I was wondering what I might say in honor of a fine Christian mother. But more than that I wanted to say something that would touch the heart of the son, whom I had learned to love, yet who was no Christian. I was deep in thought as I was traveling over the mountains as rapidly as I could. Just as I came to the top of a mountain I met a man who had only one light on his car. He blinded me so that I could not see the road. I came almost to a stop. He dis-

turbed my meditation. He aroused my thinking from a meditation to a mood of rebuke. I said: "Certainly a man like you is a real menace to society. Why do you not get that light fixed? You have disturbed my peace. You have disturbed my mind, and have made me nervous. I wish the police would catch you before you get very far, and before you disturb some one else."

He went by and after some time I was able to get back again to my meditation. I saw that my gas was getting a little low and I pulled over to a gas pump and the service man came out. Then he said: "Say, Buddy, you have only one light." I chuckled within my mind and the service man will never know what I was smiling about. After I got back into the car and back on the road again I thought: "Life is like that many times." And the experience has made me more considerate, more kind, and more thoughtful.

I think I should like to complete this story by telling just what happened when I reached home. My good helpmate met me at the door at about one o'clock and said: "Did you get my message right?" I said "I think I did." Then she said something which has burdened my soul for a number of years. "It was not the aged sister; it was the son." The son whom I had learned to love. Yet I had not been able to reach him. I had not been able to make Christ so real to him that he would feel the need of him. Why did he not accept Christ as I wanted him to? He had known him. He had a fine Christian wife and mother and daughters. Yet his mind could not be made up when it came to his own salvation. The old unanswered question still echoes down through the years of time—Why? Maybe he saw a beam in my eye which I could not see.

Ephrata, Pa.

Bible Teachings About Brotherhood

(Continued From Page 4)

something of the range and richness of the Old Testament passages dealing with the beginnings of brotherhood. There have been omitted such passages as Isaiah's dream of the day when war would be no more (Isa. 2: 4; 9: 6; 11: 9), the psalmist's song of praise for all people (Psa. 67), and three questions by Malachi: "Have we not all one Father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?" Perhaps the selected passages will lead to a search for all that the Old Testament says concerning Brethren in Reality. What we have done with this first group of references might also be done with the rest.

H. A. B.

HOME AND FAMILY

Humbly Reflecting

BY GERTRUDE LeFEVRE GRAFF

I long to be like Jesus
In just an humble way,
Reflect his holy beauty,
But in the background stay—

And never go before him,
But be to him so near
I'll be a true reflector,
And never, never fear—

The sneers the world may give me,
Nor words that are unkind;
Still be my Lord's reflector,
That sinners him may find.

Dear Lord, thou Light supernal,
I wholly want to be
Conformed completely in thy will,
Reflecting only thee.

York, Pa.

Bill and Miles

BY PAUL MOHLER

Bill Rowell and Miles Phillimore are Englishmen from opposite ends of the social ladder. Both are now where I'd like to be—at the World Assembly of M. R. A. (Moral Rearmament) at Del Monte. I have met and talked with Bill, but have only heard Miles from the platform. Theirs is a strange friendship with romantic beginnings.

Bill was a laboring man living in London's East End, the district where the labor movement began more than one hundred years ago. He had three children. He lost his job—to a machine. He heard of a possibility of another job. He walked fifteen miles three times a week, chasing that job, but never got it. On his return from one of those trips, he found his youngest child dead in its mother's arms—not from disease, but from undernourishment. Bill turned communist revolutionist, and organized other unemployed into a force numbering more than 400,000, active in violence, trying to smash the present order in the hope of finding something better. After his first period of unemployment he had got a job as sand hog, but was hurt at work, operated on three times, and retired on a disability pension, so that he was free to work at revolution. He became a very grave danger to government. Bill told me that when they staged a riot, they barricaded the streets, and if the police got past the barricades, the women would pour hot water on them from upstairs windows.

There was a church 800 years old near his home, and the vicar brought clothing and food into the home during Bill's absence; but Bill's wife dared not touch it. Bill's crowd considered all such efforts as attempts to soften their fight for their human rights. He made the vicar take it away. He hated the church, hated the thought of God, preached atheism, and studied the Bible to fight religion. When college boys of the Oxford Group tried to interest him in the four absolutes (absolute honesty, absolute purity, absolute unselfishness and

absolute love) they made no impression on him. Then Miles appeared.

Miles Phillimore is the son of one of the wealthiest peers of England, Lord Phillimore, a great landowner with an ancestral mansion having eighty rooms. Miles was a student at Cambridge University when the group caught and changed him. Miles' father, who had expected his son to become a statesman, was disgusted, stopped his support, and shut him out of his home. Miles was on his own, with God.

In his changed mind, Miles saw what his class had done to Bill's class, and was sorry. He went to see Bill, told him he was sorry, and said that he wanted to do something to help. Bill did not believe him. Miles came again and talked of the four absolutes. Then Bill said: "I'd like to see you live where I have to live and then love the landlord." Miles said that he had guidance to do that very thing; but Bill had no extra bed, and Miles measures 6 feet, 4½ inches. They arranged it by putting two big chairs in the kitchen for Miles to sleep on. Only about nine inches of him stuck out beyond the second chair. There Miles slept for three weeks and shared Bill's poverty, going to bed hungry when Bill did. If he had offered Bill money, Bill would have kicked him out—as he had the vicar.

When Bill finally was compelled to believe in Miles, he had to believe in Miles' God. God in Miles was the only explanation of what Bill had seen. Bill is a strong man, and when he surrendered to God, it was a real surrender—for keeps. Immediately his home changed. He had been preaching and working for democracy away from home, but practicing dictatorship at home. Now he taught and practiced both democracy and Christianity at home. Of course, it was not easy and he had much to learn, but Miles stood by him. *Continuation* is one of the important words in moral rearmament.

When Bill began to set things right in his life under God's guidance, he had much restitution to make. He was a member of his borough council, and a turbulent member when he did not get his way. He told the council that he was sorry for the way he had behaved. That queered him with his old associates; and they all turned against him as a traitor. One hundred of his old friends made a demonstration against him outside of his home. They tried to run him out of the district. They circulated scandalous stories about his family. It became so severe that one day, he went out into the forest and walked back and forth for fourteen hours, debating in himself what to do and how to get out of the fix he was in without betraying Christ. Then he saw that he was suffering less than what Christ suffered on the cross—that Christ could have escaped the cross if he had wished to do so, but did not. So Bill went back and shouldered his cross in faithfulness and patience.

Eight months after Bill was changed, one of his old friends was changed—then another and another until more than one hundred homes are now open to God. People quit drinking and gambling and cleaned up their homes. They quit fighting in their homes and in their borough councils. Children now go to school happy instead of oppressed by fear. This influence has spread and been so effective in that great district of more than

three million people, that a year ago, the mayors of those boroughs gave a dinner in honor of those who had started this movement. At that dinner, a speech was made beginning with: "The world's condition cannot but cause disquiet and anxiety. Hostility piles up between nation and nation, labor and capital, class and class. The cost of bitterness and fear mounts daily. Friction and frustration are undermining our homes. Is there a remedy that will cure the individual and the nation and give the hope of speedy and satisfactory recovery? The remedy may lie in a return to those simple home truths that some of us learned at our mother's knee, and which many of us have forgotten and neglected—honesty, purity, unselfishness and love. The crisis is fundamentally a moral one. The nations must rearm morally. This is the first and most urgent need. This takes precedence over all other ways of achieving security. Moral recovery is essentially the forerunner of economic recovery."

Later, when England was threatened with war, leaders called for moral rearmament. The call was echoed in other nations, and now it is around the world. Just last week, a moral rearmament gathering was held in the Hollywood Bowl at which thirty nations and many classes of society were represented. Bill and Miles both spoke in agreement, appearing as a demonstration of what moral rearmament does to class warfare. They are great friends, and they appear often together as witnesses of the power of Christ.

Pasadena, Calif.

The Unseen Messenger and God

BY MARGIE JOHN GARST

A long, upward climb it was—a steep mountain road that necessitated a rest and cooling for the auto engine. Slowly and cautiously we proceeded. We, a party of six, were aiming for a mountain peak. How interesting! Tops of tall trees were below us, a lone, mountain road, at times very steep, then a stretch of winding curves. But on we went farther and farther from the valley below—the valley below with its little farms, and dotted here and there a house, then a small village and the smoke of a train in the far distance. Beyond these signs of the work of man, rose in their majesty the mountains in all their splendor, so far away, but mountains similar to the one we were climbing. Maybe they were not quite so high, maybe without a road that could be traveled in such a modern way, but mountains that were speaking a language, a language that all could understand—that of the creation and of God. Different ranges we counted—one, two, three, four, and maybe that dim object so far back was the fifth range. But now we must start up again! Up and up we go until our ears begin to feel queer, and then the engine must feel queer too for it was too hot to proceed. This resting place was by the side of great boulders of rock, boulders of every unbelievable shape and size. Some were beautiful in appearance because of the crevices filled with soil in which ferns of the most luxuriant type were growing, some resembled small mountains, and others a plateau on which you could climb and feast your very soul on the scenery above and below and around you.

Then came another steep ascent, then a gradual climb. It was wonderful to be up so near the sky. Came an-

other curve in the road and then surely we had reached the top. For what did we see but a house—a house built out of wood and stone, and every foot of lumber in it had to be hauled up this mountain, this mountain so high above mankind below. This house made one remember books in which they had read of castles of the long ago. The house had big airy rooms, wide halls and a picturesque porch. It showed careful planning from the delco lighting arrangement to the smallest details, from the kitchen to the sleeping apartments above. But what about this place so impressive—this place that we entered because the keys had been turned over to us with permission to go in because we were trusted by the owner? This place had been vacated for some months and yet what a message it spoke to us as visitors. Oh, yes, we knew that only a person with money could invest in castles above the clouds like this place, and build tier after tier of stone fences and terrace a lawn with six levels. Surely money—lots and lots of it—was invested in this place. But this was not all. The huge stone fireplace, the comfortable seating arrangements, the tables, the books and magazines spoke for themselves—good taste and comfort. But this still was not all.

Every picture on the wall, every calendar and motto as well as the tiniest thermometer in this castle up in the heavens spoke for themselves, and the language was so impressive—God is here. Though the lady of the house was absent, yet the dominating spirit of her life was in evidence everywhere. God seemed near in this house of dreams! God was in this house of the wealthy! God seemed manifested everywhere! In the magnificence of the mountain scenery we saw God—the rocks, the trees high above us and at our feet grown tall from the hollow below, in the very air we were breathing, in the sunshine that was so necessary to give light for this adventurous trip. We saw God in the songs of the birds that warbled so sweetly in their sacred surroundings, sacred because God seemed so near.

The unseen messenger—the lady of the house—was not there. But long since have I had the desire to meet her because of her closeness to the Master, judged as such by us who were guests in the home. Could you and I with these surroundings—a house with its Bible pictures, and nature speaking for itself—feel otherwise than God is here? To our surprise we had not reached the top, but we had gone far enough to know that the hostess of this place was an unseen messenger of God.

Salem, Va.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A mother of eleven children died. The father was poor and had lost his job. But when the welfare case worker found them, they were getting along fine, apparently without any income.

Investigation disclosed the fact that a committee of Presbyterian ladies had taken the family under their wing, and was helping them to help themselves. Also, the case worker found that to be true of nearly all "cases" in the community.

The common people of this town hear the Word of God gladly from these ladies, for theirs is "pure religion and undefiled."

New York, N. Y.

KINGDOM GLEANINGS

Calendar for Sunday, September 17

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Micah: A Messenger of Social Justice.—Mic. 3: 1-12; 6: 6-8.

Christian Workers, The Task of the Church.

B. Y. P. D., If I Had Time!

Intermediates, If I Choose to Work With People, What Fields Are Open to Me?

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Gains for the Kingdom

Two baptized in the Shamokin church, Pa.

One baptized in the Panther Creek church, Ill.

Eight baptized and one received on former baptism in the Buffalo church, Ind., Bro. B. D. Hirt, pastor-evangelist.

Four baptized in the Mt. View church, Lower Lost River congregation, W. Va., Bro. A. G. Wheeler, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. W. K. Kulp, the pastor, Oct. 1-8, in the Rummel church, Pa.

Bro. S. P. Early, the pastor, Sept. 17, in the Chippewa church, Ohio.

Bro. D. I. Pepple of Woodbury, Pa., Sept. 17, in the Fairview church, Pa.

Bro. E. M. Detwiler of Everett, Pa., Oct. 2-15, in the Maple Spring church, Pa.

Bro. John A. Buffenmyer of Bunkertown, Pa., Oct. 1, in the Buffalo church, Pa.

Bro. John E. Rowland of Mechanicsburg, Pa., Oct. 8, in the Allentown church, Pa.

Bro. Nathan Martin of Lebanon, Pa., Oct. 1-15, in the Hanoverdale church, Big Swatara, Pa.

Bro. George Daubenspeck of Walnutport, Pa., Sept. 25, in the Zimmerman house, Long Run congregation, Pa.

Bro. Wm. E. Thompson of Dixon, Ill., Sept. 17, in the Battle Creek church, Mich.; Oct. 15, in the La Porte church, Ind.

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Personal Mention

Bro. Wm. E. Overholser, Warsaw, Ind., writes us that he is available for one or two revival meetings during the fall and winter months.

Southern Indiana has selected Eld. Jacob A. Miller as Standing Committee delegate to the next Conference, with Eld. R. L. Showalter as alternate.

Bro. L. W. Shultz says the camp season is over and his address is changed from Camp Mack, Milford, Ind., to 603 College Ave., North Manchester, Ind.

• **Standing Committee delegates** to the next Conference from Southern California and Arizona are Elders C. Ernest Davis and Galen K. Walker, with Elders J. W. Lear and Frank Howell as alternates.

A cable from the M. M. Myers party tells us that they are detained in Kobe, Japan, on account of the floods at Tientsin. We hope this will only be temporary.

Bro. Wm. H. Rivell, pastor of the Elmdale church of Michigan, is available for a two weeks' revival any time before Christmas. Address him at Clarkesville, Mich., R. 2.

Bro. Russell G. West has taken up the pastorate of the Pampa church, Texas, and his address is accordingly changed from Roanoke, Va., to 709 N. Frost St., Pampa, Texas.

Bro. R. H. Miller of Manchester will speak both morning and afternoon at the Burnettsville church of Middle Indiana, Sept. 24. Yes, it's a home-coming with basket dinner.

Brother and Sister S. P. Early, recently of Roaring Spring, Pa., have taken up the full time pastorate of the Chippewa church of Northeastern Ohio. Their new address is Creston, Ohio.

Northern Illinois and Wisconsin has chosen as Standing Committee delegates to the 1940 Conference Elders M. Clyde Horst and Foster B. Statler, with Elders J. Clyde Forney and J. F. Burton as alternates.

Bro. David Blickenstaff, who spent more than a year in Spain as one of the Church of the Brethren representatives in neutral relief work, and also attended the Amsterdam World Conference for Christian Youth, paid a brief call to the mission rooms a week ago Friday.

Our India missionaries, Brother and Sister Blough and Sisters Swartz, Messer, and Warstler, who had been booked for passage by way of England and the Mediterranean, have had their sailings canceled, as all Mediterranean boats have discontinued their service in this crisis. We are now working on getting sailings via the Pacific for these folks.

B. Y. P. D. Conference and Peace Rally for Southern Indiana will be held at the Brick church near Hagerstown beginning at 1:30 P. M., Saturday, Sept. 23 and closing Sunday afternoon Sept. 24. Theme: Vital Experiences in Brotherhood. Among the leaders are Lester Young, Forest Shively, Russell Showalter, Paul Kinsel, Dan West and Mrs. West. Basket dinner Sunday.

The West Greentree church of Eastern Pennsylvania will have a home-coming and seventieth anniversary at the Green Tree house Sept. 24. Brethren S. S. Eshelman and Ira Gibbel will speak in the morning, Brethren Nathan Martin and J. C. Zurgin in the afternoon. Vespers by Sister Martha Martin at 6:45, followed by address by Bro. R. W. Schlosser. Basket lunch. "All are cordially invited."

The sailing of the Africa party, which was to have been last Friday, Sept. 8, was canceled and the Samaria left without them. Our state department has issued an order that except in cases of dire necessity all passports be stamped, "Not valid for travel in Europe." Also the submarine warfare makes it very dangerous to be sailing across the Atlantic to European shores. However, the party is still in New York, where the Foreign Missions Conference is working with them in negotiating with the ship companies with the hope of getting a boat that might take them, along with fifty other missionaries, directly to Africa, possibly Capetown, from whence they can find passage to Nigeria.

The **Surrey church** of North Dakota, as represented by Bro. Charles Lambert, Brother and Sister John Kauffman, the latter a daughter of Bro. Lambert, and their daughter Dorothy, was a Friday morning guest of the Publishing House. The main objective was old home communities farther east.

Miscellaneous Items

Harvest Meeting or home-coming at the Pittsburgh church, Carroll County, Ind., Sept. 24.

A correction. The date of the Brubaker-Foutz marriage was Aug. 12, not Aug. 1, as erroneously printed in our issue of Sept. 2. To all concerned, our apologies and regrets.

The **Pleasant Dale church** of Middle Indiana will have a golden anniversary and home-coming Sept. 24, with basket dinner. "Plan to worship with us, meet old friends and make new ones."

To Northern California. All churches having queries for district meeting to be held at Empire Oct. 6-9, please forward them in plenty of time to Writing Clerk Leonard Birkin, 327 A St., Bakersfield, Calif.

The **Spring Creek church** of Middle Indiana has an all day home-coming with basket dinner tomorrow, Sept. 17. Bro. Leo Miller will preach in the morning and Bro. J. A. Snell will give the afternoon address.

The **Conference of 1940**, Bro. N. D. Cool, secretary of the locating committee informs us, will be held at Ocean Grove, New Jersey. Information as to date and facilities offered will no doubt be given in due time.

The **Monitor church** of Southwestern Kansas will have harvest meeting and home-coming Sept. 24, with morning and afternoon sessions and basket lunch. "All former members and others are invited to be with us."

Western Pennsylvania district meeting will be held in the Windber church, Oct. 25 and 26. All queries and matters of business should be in the hands of Clerk John D. Ellis, 164 Village St., Johnstown, Pa., not later than Oct. 7.

The **Lower Deer Creek church** of Middle Indiana will have an all day communion meeting Oct. 14, beginning at 10 o'clock. Dinner will be served by the church. "All former members and any who can come are cordially invited."

To women of First West Virginia: District Women's Work meeting at the Tear Coat church Sept. 29, 2:00 P. M. "Please send a representative from your church even though you as yet have no organization."—Virgie M. Fike, president.

The **Brethren Home** for Kansas will have its forty-fifth annual home-coming tomorrow, Sept. 17, in the near-by Pleasant View church of Southwestern Kansas. "Bring your dinner and spend the day and enjoy this Christian fellowship with us."

The **Silver Creek church** of Northwestern Ohio has an all day harvest meeting with basket dinner at the Hickory Grove house tomorrow, Sept. 17. Bro. Dewey Rowe of Bryan will speak in the afternoon. "A cordial invitation is extended to all."

The **Wabash City church** of Middle Indiana will have a home-coming Sept. 24. Bro. Heisey of North Manchester will speak in the morning and Dr. Cordier in the afternoon. Basket dinner at noon. "An invitation to all former members and to adjoining churches."

The **Galesburg church** of Southeastern Kansas has home-coming tomorrow, Sept. 17, from 10:00 A. M. to 4:00 P. M. Basket dinner. "Everybody invited."

The **Richland church** of Northeastern Ohio has all day home-coming and love feast tomorrow, Sept. 17, climaxing revival meetings by Bro. C. H. Deardorff of Ashland. Dinner at 12:30, love feast at 7:30. "All are welcome to come and enjoy this day of rich Brethren fellowship."

The **Long Run church** of Eastern Pennsylvania will dedicate a remodeled and redecorated house of worship in a program of morning, afternoon and evening services, Sept. 24. "Basket dinner with free tea and coffee will provide a profitable and enjoyable day in the Lord."

The **Springfield church** of Northeastern Ohio has all day harvest and missionary meeting with basket dinner tomorrow, Sept. 17. Guest speakers are Brother and Sister I. W. Moomaw of India. "The War God of Mars" will be dramatized in the evening. "Everyone is welcome."

The **Maple Glen church** of Western Pennsylvania has home-coming tomorrow, Sept. 17. Usual morning services, lunch at church, special program in the afternoon. "All former members and friends are invited to worship with us on that day, or send a greeting" to Pastor A. Jay Replogle, Garrett, Pa., if this reaches you in time.

Young people's rally for the Eastern Zone of Southwestern Pennsylvania will be held Oct. 1 in the Marsh Creek church near Gettysburg, with afternoon and evening sessions. At 2:00 P. M. Bro. J. E. Rowland of Mechanicsburg will lead the young people's group in discussing "Wherein the church has helped me and wherein the church has failed to help me." At the same hour Bro. Arthur R. Hess of York will lead the older folks in considering "Wherein the young people are weak and wherein they are strong." Upper Codorus young people will have charge of vespers. Lunch from 5:30 to 6:30. At 7:00 P. M. Missionary Desmond Bittinger will give an address.

(Continued on Page 24)

Among Our Schools Bridgewater College

Bridgewater's sixtieth session will open on Sept. 15 for faculty conferences, Sept. 18 for freshmen, and Sept. 20 for upper classmen. The fall convocation will be held on Wednesday, Sept. 27. The new session will open with increased attendance and an overflow of resident students.

A great many improvements have been made on the campus during the summer. The college chapel has been decorated and equipped with venetian blinds as a project sponsored by the Dame Club. Extensive improvements have been made in Wardo and Yount Halls, dormitories for men and women, and a seven-acre addition to the campus is being opened this fall.

Faculty changes are few at Bridgewater this year. Miss Mildred Meroney joins the faculty as an addition to the department of Home Economics. She is a native of Alabama and holds the master's degree from Columbia University. Miss Ethel Sipe of Bridgewater has been appointed as a director of residence and special assistant in the library. Miss Catharine A. Haldeman of Greencastle, Pa., will serve as college nurse. There is still a vacancy in modern language which in all probability will be filled by a German refugee professor.

OUR MISSION WORK

"Hold the Fort!"

BY V. GRACE CLAPPER

" 'Hold the fort for I am coming'
 Jesus signals still,
 Wave the answer back to heaven,
 'By thy grace we will! ' "

ONE of my earliest childhood recollections is that of sitting in my high chair singing the above chorus. I don't know why I was taught to sing this hymn at that early age, nevertheless I'm thankful to the person or persons who taught me to sing it, for in the intervening years the sentiment of that hymn has been a tower of strength to me. As a matter of praise, I have never been able to separate the command, "Hold the fort!" from the answer—"By thy grace we will!" They seem to belong together. In a world where every form of evil is rampant, in the struggle for truth and right, when the powers of darkness seem arrayed against us, our only safe course is in obedience to that command, "Hold the fort!" and our only hope is in the answer, "By thy grace we will!" It sounds *heroic* and how the emotions are stirred as we sing with a large audience, "Where he leads me I will follow," but it doesn't *feel* heroic when we must trudge alone the path the Master so clearly marked out for us in the words: "If any man will come after me, let him deny himself and take up his cross and follow after me." When the cross is laid upon us, and the voice of the multitude, including many of our friends, is changed from "Hosanna" to "Crucify," then we look up to him through tears of bewilderment, wondering why, but not daring to ask. Oh, we could take the easy road, surrender the fort, and save a lot of heart-aches, but that would be cowardice and grieve our Commander.

China in her present struggle is still rallying to the command of her great leader, endeavoring to hold firmly against tremendous odds, and dare the Christian church in China be less vigilant, less courageous in her spiritual conflict? Dare she be less loyal to her Leader? How we thank our God that she is holding fast regardless of physical danger. The Christians of China understand as never before, the way of the cross, but they are not perturbed. Non-Christians who hitherto turned a deaf ear to the gospel, are glad to find a refuge in the church of Christ, and are knocking at her door for admission. "The name of the Lord is a strong tower, the righteous runneth into it and is safe." Getting people to confess Christ these days, involves little difficulty, but being sure they are

born again, is another question. The people are flocking into the tower for protection, but the defenders are so few, nevertheless we dare not surrender, we must hold fast.

This great influx into the church is perhaps prompted by three different motives. The first one is doubtless for relief—relief from suffering and starvation. Relief funds do have a power and there are thousands of homeless and starving who are glad to accept Christianity in order to have something to eat, to wear, and a place to live. And doubtless there are some who feign poverty with the hope of increasing, if possible, their store of this world's goods. It requires the wisdom of Solomon to administer relief wisely, and when we have done the best we know, there will still be some on the outside who should be taken in, and some on the inside who should have been excluded. The second motive is *safety*. The majority of the Christian churches in China are still headed by the foreigner, and British, American, and other foreign flags float over the highest buildings in the mission compounds. The people feel, therefore, that within these walls there is comparative safety. Hence, some are ready to enroll in our Bible classes, first, because it's safe, and second, because it's right. The third and highest motive for coming into the church is actual *repentance* with the hope of salvation. This is a pure unmixed motive, and grows out of a consciousness of sin and a desire to get rid of it, the strenuous times in which they are living, being responsible for this conviction. And we must have more help in order that we may teach these the Way of life. We must not allow the high spiritual standard of the church to be lowered by a great ingathering.

"See the mighty hosts advancing,
 Satan leading on:
 Mighty men around us falling,
 Courage almost gone."

This stanza seems particularly applicable to the Show Yang church with its unique history of martyrdom. We often speak of it as "Pergamos in China" because of its location—"where Satan's throne is." Again and again the sentiment of the above verses has been a part of our experience. With the names of more than sixty martyrs on the registry of the church, in addition to the blood of Christ, has it not been "bought with a price?" So we must stand by, and watch for the signals.

"Ho, my comrades, see the signal
 Waving in the sky!
 Reinforcements now appearing,
 Victory is nigh."

Yes, praise God, we have seen some of these signals in the past eight months, and they signal us to duty as well as encourage us. Real, definite answers to prayer, after long night vigils and days of longing when every sigh was a petition, were as "signals waving in the sky." Our pre-Christmas Bible Institute, where simple-hearted, roughly clad, men and women of the soil met three times daily and drank deeply of the water of life also caused us to "thank God and take courage." We were overawed again and again, as we sat in those meetings, and could scarcely restrain the tears as our hearts exclaimed, "They did not die in vain!" The speakers were our own local church leaders, and they spoke out of a new experience, as "the Spirit gave them utterance." Fortunately there were no autos, five-minute trolleys, or airplanes (available), to convey them off to their next appointment as soon as their messages were given, so each one was permitted to hear the messages of all the rest of the speakers—a fellowship "devoutly to be wished" and *restored* to the Church of the Brethren in America! To be too busy *doing* to have no time to *be*, may be a sign of twentieth century progress, but it is also a danger signal, a sign of deflation in spiritual values.

Yes, six months ago we were all encouraged by the call for eight new workers. Hope began to dawn in our dark sky for we thought we saw, "Reinforcements now appearing," but can you imagine our disappointment when we heard just recently that only one worker could be found? How we rejoice in the consecration and courage of that one young woman, but where are the seven? What and where is the difficulty? Is it the fault of the church, the Mission Board, or the field, or all three? We hope the readers of the MESSENGER will seriously consider the answers to a few pertinent questions, which may help to diagnose the case. We are commanded definitely to "Pray to the Lord of the harvest, that he may send forth laborers into his harvest." Has prevailing prayer become a lost art with the Church of the Brethren? Are pastors, church leaders, and those in high places more interested in their programs than in the work they hope to accomplish by them? Are our church suppers, bake sales, and bazaars, our social functions for holding (?) our young people, undermining the spiritual life of the church, so that the work of the mission fields no longer challenges our youth? We had the privilege of being in several really missionary churches during our short sojourn in America last year, and how our heart was warmed! And what a difference in the atmosphere of those churches, and that of the churches that were all for themselves, even

though they were not a whit behind the missionary churches in paying their missionary dues. To some people it would seem that the definition of a missionary church is "One that pays its missionary dues." The missionary cause needs more than money, that's the smallest part of it. But there are still more questions. How many of our church boards, which are *all* religious boards, spend one twentieth of each session in prayer—three minutes for an hour's session, and eighteen minutes for a whole day's session? I dare say that to some members of the Boards that would be a waste of time when there is so much business to transact! Would it be possible for the Mission Board to spend one hour of each three hour session, in effectual fervent prayer to the "Lord of the Harvest"? Two hours would be better still, then they would accomplish twice as much work in the one hour that is left. If we really believe that prayer is the mightiest force on earth, let us make more use of it. If we do not believe it, then why pray at all? The appointment of missionaries was so important in the mind of the Master that he at least spent one whole night in prayer before making the appointments.

Perhaps the field is at fault, and here we feel more like making confessions than asking questions. We, too, find plenty of excuses for curtailing our prayer life. We are often just too busy to take time off for prayer, but more often there are "choked channels" which cut off our communication with the Lord of the harvest. Sometimes our "sins have hid his face from us so that he will not hear." Personal relationships often result in ill feelings toward each other and hinder our prayers. This may easily become a common difficulty as we work shoulder to shoulder with the same small group, without any variation from year to year. Sometimes a few confessions of faults, sins and weaknesses, would clear the atmosphere and open up the choked channels. Whether we approve or disapprove of the Oxford Group Movement, we'll have to admit that absolute honesty, absolute purity, absolute unselfishness, and absolute love, as well as guidance, confession, and sharing (testimony), are Biblical and essential to true Christian living. If we cannot measure up to these "Four Absolutes," there will necessarily be hindrances to prevailing prayer.

We truly believe that there are hundreds of young people in the Church of the Brethren, who would be ready and glad to answer the call if the challenge went forth backed by real pentecostal praying. Better method and better organization will never move them. It isn't mechanics but dynamic that is lacking. How shall we get the dy-

namic? When since Pentecost did the church set aside ten days for tarrying and waiting upon the Lord? If she were willing to do this we believe the dynamic would be supplied. A ten days' conference where people just talk and seldom pray wouldn't get us anywhere, but real waiting upon the Lord would give us a real Pentecost, and that is what we need. Dare we try it or are we afraid of possible results? I hear someone say, "It wouldn't be practical," which makes a lot of people feel more comfortable, as it provides a way of escape out of an undesirable situation. In the midst of a war-torn, war-threatened, and war-mad world, it is the old time religion, the faith of our fathers, that will keep us calm and steady as we face the crises ahead of us. We may be persecuted because of that faith, we may have to "meet the tyrant's brandished steel," as many of our predecessors in China and other lands have done, but none of these things shall move us, for our order to "Hold the Fort" is a standing one, and with all the powers of our being, let us fling back the answer, "By thy grace we will!"

Show Yang, Shansi, China.

World Wide News

COMPILED BY ANETTA C. MOW

Three large Methodist churches in America have formed themselves into a single body with a membership of eight million. It is known that the American fusion has been brought to fruition by the example of the act of Methodist Union completed seven years ago in London.

The Thirteenth World's Sunday School Convention will be held at Durban, South Africa, July 22-28, 1940. This will be the first representative gathering of world Christians ever to assemble on the continent of Africa. It is splendid to note that during the past decade Africa has made the largest gains in Sunday-school enrollment around the world.

At Landour, India, the St. Luke's hospital was formally opened on May 17. As the Community hospital, this Landour institution has been rendering excellent service for several years. New buildings have been built on the splendid site, and the hospital will prove a greater blessing than ever to those who are at Landour. It will be remembered that this is where the Woodstock school is located and where our missionary children attend school.

Youth at Amsterdam. There is an alarming regimentation of young people in many parts of the world in movements that are anti-Christian, or at least non-Christian. A World Conference of Christian Youth was held at Amsterdam, Holland, July 24—Aug. 3. It was planned to make the Christian youth of the world more aware of their heritage in the Christian faith, and more forceful and courageous in applying the message of the church in a world whose disintegrating forces are giving Christianity one of the greatest tests of its history. The conference program was the result of two years of

consultation among youth leaders from all parts of the world. The daily worship service enabled all delegates to attend the type of service to which they were accustomed, and also to experience other worship customs.

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. The Cunninghams sailed for our China mission field in February of 1938.—Ed.

Letter 9

College of Chinese Studies,
Peiping, China.

Dear Glen and Agnes:

Just as I closed my last letter we were at the huge gate ready to enter the grounds of the Summer Palace.

Once inside we began to feel that what we had heard was true and that this garden was really one of the greatest extravagances of China. When the Empress Dowager was on the throne some fifty or sixty years ago, she decided that it was too hot to stay in Peking all of the time during the heat of the summer. By adding more taxes on the shoulders of her already starving nation, she built for herself this most beautiful place. There are many buildings and though they are now in a bad state of decay, they speak of their glorious past. Needless to say it is all of the characteristic Chinese architecture. The roofs all curve upwards at the corners. It is said that the people here believed that the spirits could only travel in a straight line, so when they would come down the roof, they would be stopped where it curved upwards and could go no farther. That may be just a story, but even so I do love the upturned roofs. Then, too, they are always a brick dust color and in the sunlight glisten almost as gold.

None of the buildings now are open to the public. They used to be museums, but in anticipation of trouble all of the valuable things have been removed. Looking through the windows, we could see only the remains of pomp and grandeur.

I can hardly speak of this without giving you a discourse on Chinese gardens, and I didn't want to do that now, but I will say this much. They have an altogether different interpretation of gardens than we do. They never build a lovely home without spending as much time or more on the planning and the creating of the gardens as they do the homes in which they live. Well, this palace is not only nestled at the foot of the mountains but is actually built right up the side of one of them. We entered another big gate, and there before us lay steps upon steps, so we started up. The first flight of steps numbered 120. Then in order to reach the next flight, we had to climb a steep incline. Then we were ready for the next flight of over 100 steep ones. We decided, however, that we would climb that flight by way of the caves. One of the puzzling engineering feats of this place is the rock mountain. There are not many natural rocks there, so they were without a doubt brought in from somewhere and then built into the side of the mountain in such a way as to appear most natural. Then up through these rocks has been dug a passage way. It is great fun to grope one's way up through these caves which wind around and around until at last one comes into the opening up by the big temple which crowns the mountaintop.

The temple has fallen into decay, and the three idols

stand there, the watchmen of a bygone age. The incense urns still stand before them, but they are rusted with disuse. From this spot we had a beautiful view of the valley. We could look far out over the artificial lake and see the island. Most of the lakes have each an island, for in China the gardens are not made for romance but for privacy and always there is an island on which is built a little house. It is accessible only by one small bridge which is guarded and when the owner wishes to be alone to think great thoughts, he repairs to his island house. The bridge which connects this palace with the mainland is beautiful. It has seventeen arches. We could look out over the awaking trees, which in their fresh new dresses gave an undescrivable beauty to the landscape. Away in the distance we could see the great gate towers on the city walls of Peking, while beneath us glistened the roofs of the building that once housed the Empress of China.

By the time we had descended the steps again, we were about laid up. But after a short rest we strolled down one of the most beautiful features of the garden, and that was the long covered corridor. It must extend for more than a mile. It is covered with a roof on which are painted many lovely Chinese scenes. As Lloyd said, there were miles and miles of beautiful paintings out there around on the buildings.

I had to think that probably many a time the proud old Empress strolled these paths. I wondered what could have been in her mind amongst the beauty and grandeur of such a place. And then we came to one of the most famous parts of the grounds. It is the Marble boat. Built out from the shore is this boat, beautiful still in its decay. How lovely it must have been to sit on the top of it and watch the dance of the moon on the ripples and the waves. Really I was almost overwhelmed with all of the beauty. It was a man-made garden, yet they had found the secret of preserving so many of the natural beauties. I hated to leave the place, and I didn't until I had promised myself that I would go back some time to spend the whole day there. The trip would never have been complete, I am sure, had we not taken a boat ride. The boat ride climaxed the day.

We went to a temple fair the other evening. There are booths of every kind where they ask you about two prices for everything and hope that you are dumb enough to buy it for that. Thus far we have not spent anything but what has been essential. However, when

we came to a pretty chest, Lloyd was quite taken up with it, not to say anything about myself. Here they call it a bride's dresser. It looks like a small chest to look at it from the outside, but you pull up a lid and up comes a lovely mirror and it stands in a groove fixed for that purpose. Then the front opens up and there are trays and drawers of all kinds and descriptions. It is made of teak wood and is very heavy. We are really quite thrilled over it.

Our folks left again for Shansi the middle of the week so we are very anxious to hear from them.

Lloyd and Ellen Cunningham.

What to Pray For

Week of September 16-23

Each day of the week, as you have your daily scripture reading and prayer, turn to your "Prayer for Missions Calendar," page 9, and remember our three missionaries located at Ahwa, India. Turn also to the map of India in the back of the calendar and locate Ahwa in the central east section of our India field. Ahwa is the chief town or village in the Dangs States.

If some missionary would write the history of mission work at Ahwa, it would be a very interesting story, full of thrilling incidents, and it would also show a long routine of humble plodding. Being back in the jungle and away from the railway, Ahwa has required her missionaries to make many sacrifices. The British government has always given encouragement to the work at Ahwa, and today finds many changes for the good. There have been definite advancement and growth during the years.

It is interesting to note that the Alleys and Sister Ebbert all went to India in the same year. They carry on the evangelistic, educational and medical work of the station, and it would be difficult to divide their lines of work into separate compartments. The fact is these three phases of mission service are always closely connected, and they will always remain the foundation methods of mission work.

Although Sister Alley is neither a doctor nor a nurse, she is skillful in giving medical aid. She helps the school children, also the families on the compound and those who come in from the villages.

Bro. Alley supervises the work of evangelism at the station and throughout the surrounding villages and directs the teachers and helpers in the village schools.

Sister Ebbert finds her joy in helping the teachers to become better teachers. She introduces new and more modern methods as rapidly as the staff is ready to use them.

Let us pray for the Alleys and Sister Ebbert as they use every good means of uplifting the people of the Dangs and of bringing them to Christ.



This picture shows Miss Ella Ebbert, missionary, with Jeva Chandhari, teacher and editor in chief of the school paper at Ahwa School in India. The paper is called "The Danga Student." With a duplicator the schoolboys make seventy-five to eighty copies each month to send out to the village schools and to many of the former schoolboys who are working in the forest department or farming out in the villages.

THE CHURCH AT WORK

ADMINISTRATION

Christmas Plays in the Loan Library

The Christmas season is only three months away. It is not too soon to be thinking about a Christmas drama for presentation in your church. Below you will find a list of Christmas plays that may be borrowed from the Brethren Loan Library for examination and reading. In ordering, allow 5c postage for two plays. Send your order to the General Boards, 22 South State St., Elgin, Ill.

And There Were Shepherds, by O. G. Herbrecht. Four scenes. Cast indefinite. 45 minutes. Music. 25c.

Children of the Inn, by Jewell Bothwell Tull. One act, 8 men, 4 women, extras. 25 minutes. 35c. A very human and dramatic nativity play.

Crowded Out, by W. G. Ward. One act with prologue and epilogue, 12 men, 6 women. Royalty, \$5. The traditional Christmas story done simply and effectively and with use of the Christmas carols. 25c.

Dust of the Road, by Kenneth Sawyer Goodman. One act, 3 men, 1 woman, 40 minutes. \$10 royalty when admission is charged; \$5 when there is no charge. 50c.

Good Will Among Men, by Marshall N. Goold. Pilgrim Press. 8c per copy, 85c for 12 copies. A Christmas service for all the church. Includes carols to be sung by children, readings, prophetic voices, solos, etc.

Is There a Manger Here? by Edith Barnard Delano. Four scenes, 10 men, 7 women, some extra parts, and some could be doubled. About 1 hour. 35c. Royalty \$10 when admission is charged, \$5 when there is no charge.

Mimi Lights the Candle, by Edith Coulter. 1 man, 8 women, 20 minutes. 30c.

Peace I Give Unto You, by Dorothy Clarke Wilson. One act, 4 men, 1 woman, 30 minutes. 35c. Enough copies for production must be purchased for permission to give the play.

The Silence of God, by W. M. Sloane III. One act, 6 men, 35 minutes, 1 interior. 35c.

Why the Chimes Rang, by Elizabeth McFadden. Two scenes, 3 men, 1 woman, many extras. 45 minutes. Royalty, \$5.

Why the Chimes Rang, by Martha Race. One scene, 5 men, 3 women, many extras. From 20 minutes to 1 hour, depending on elaboration. 35c.

Yuletide in Other Lands, and The Hanging of the Greens. Two short Christmas ceremonials. 20c. There is good peace emphasis in these pantomimes.

ADULT CHRISTIAN WORKERS

Brethren in Reality**Part I. Bible Basis of Brethren in Reality**

October 1

I. The Old Testament and Brethren in Reality

What characteristics or qualities of brotherliness are to be found in the following Old Testament incidents? What unbrotherly attitudes?

A. Joseph and his brethren (Gen. 37: 3-36; Gen. 42: 1-45: 38).

B. Ruth and her relatives (Ruth 1).

C. David and Jonathan (1 Sam. 20).

D. Jonah (Book of Jonah).

II. Jesus and Brethren in Reality

A. Jesus thought of God as Father. What relation does this have to true brotherhood?

B. Does universal brotherhood imply that the white, brown, red and black are each of equal worth to God (Acts 10: 34, 35)?

C. What are the ideals making possible Brethren in Reality as found in the following experiences in the life of Christ?

1. Jesus blessing little children (Mark 10: 13-16).

2. The woman at the well (John 4: 1-38).

3. The adulterous woman (John 8: 3-11).

4. Eating with sinners (Luke 5: 29-32).

5. Cleansing the temple (Matt. 21: 12, 13).

6. The widow's mites (Mark 12: 41-44).

7. The nobleman's son (John 4: 46-54).

8. The Good Samaritan (Luke 10: 30-37).

9. The healing of the blind man on the Sabbath (John 9).

10. The prodigal son and the elder brother (Luke 15: 11-32).

D. Jesus' principles of brotherhood as revealed in his relation to opposition.

1. Why was Jesus so severe with the Pharisees? In what ways does Pharisaism make brotherhood impossible?

2. What principle of brotherhood did the mother of the sons of Zebedee violate when she asked for one to sit at the right and one at the left hand in Christ's kingdom (Matt. 20: 20-28)?

3. Is Matt. 18 essential to Brethren in Reality?

4. What is the relation of the cross to Brethren in Reality?

III. The Apostolic Church and Brethren in Reality

A. Is the word "Brethren" used often by Paul and the disciples?

B. Does the incident in the lives of Ananias and Sapphira, as recorded in Acts 5: 1-11, have any lessons for us as we consider Brethren in Reality?

C. Did the hostile environment of the apostolic church make it easier or more difficult to be Brethren in Reality?

ADULT

Four Months of Sunday Nights in Your Church

The age group directors are planning four monthly periods of all church study and worship. All departments including children, intermediates, young people and adults will consider the same general theme for the period as nearly as possible.

It is the plan to have approximately forty-five minutes of group discussion to be followed by a general assembly lasting fifty minutes. The assembly worship may be in charge of the pastor. He may also preach on some phase of the general theme or he may arrange for lectures, pageantry, drama or pictures closely related to the subject.

The discussion materials for adults will be found week by week in the Church at Work section of the Gospel Messenger, for young people and intermediates in the program section of Our Young People. Suggestions for the children's division may be had from the Children's Director, 22 S. State St., Elgin, Illinois.

There should also be a literature table accessible to all with special pamphlets and books on the theme of the month. Assignments of reading may be made by the discussion leader. Some churches may want to preface some of the evenings with a few minutes of fellowship in the basement or social rooms.

The suggested themes for the four monthly studies are as follows:

Brethren in Reality in October

Peace in November
Missions in January
The Christian Family, April 21 to May 12

We hope many churches will try all or a part of these programs during the church year of 1939-40. For further suggestions write the Board of Christian Education, 22 S. State St., Elgin, Ill.

WOMEN'S WORK

\$1,000 Hooked Rug Shown*

Work of Ladies' Aid Society of Dunkers at the Art Center

The biggest hooked rug on record, handmade, the seven months' work of fifteen women, is now in exhibition with the collection of smaller old-time handmade rugs which are being shown at the Art Centre, 65 East Fifty-sixth Street, by Mrs. Anna M. Laise Phillips. The rug is of conventional design, with a foundation color of dregs of wine and mixed colors, which give an effect of sea greens. The rug was made by the Ladies' Aid Society of the Society of the Dunkards of Pennsylvania, through Mrs. Phillips for Mrs. S. D. Hinsdale of Mattapoisett, Mass. It is 11 by 12 feet and seamless. It is to go in the dining room of Mrs. Hinsdale's summer home looking out over the ocean, and it was made at a cost of \$1,000. It took the fifteen women who made it all their spare time for seven months.

The Dunkards are a religious sect, the work on the rug was always begun with prayer and it has been christened the great American Prayer Rug. The rug has been a source of tears since it has been shown in New York. A young New York matron visiting the exhibition, saw the rug and asked the price. Thousand dollar homemade rugs are not in demand many times in a season, and it chanced that she was not told that this one was not for sale. The next day she made her appearance, a check for \$1,000 made out, and the written directions for shipping to her home. When she found that the rug already had an owner she sat down in a chair and burst into tears. Another has been ordered for her.

Mrs. Phillip's old rugs will remain on exhibition at the Art Centre through the 24th.

Missionary Society Program for October

Leading Christian Nationals

By Esther Beahm, Chicago, Illinois

"Greater joy have I none than this, to hear my children walking in the truth" (3 John 1:4).

The work of our own church in foreign lands is still young; yet we find a great spiritual growth among many of its members. The women will find this program for October one which shows development and growth among the Christians in our own missions. This program gives the same encouraging message which we shall also find in our study book, "Women and the Way."

The following brief outline indicates the material found in the eleven pages of the mimeographed October program:

India

1. Benabai N. Solanki—an Autobiography

It seemed a tragic moment for little Benabai and her

brother when they were thrown into an orphan's home just because one day in a village they lost their mother. But through that experience, she found her way into the service of her Savior.

2. Elder P. G. Bhagat—by I. W. Moomaw

Elder Bhagat was chosen to represent forty thousand Christians of all denominations at the World Missionary Conference at Madras. This recognition marked long years of development in Christian leadership.

China

1. Mrs. Chang of Tai Yuan—by Mrs. Minor M. Myers

The life story of Mrs. Chang would make a fascinating novel. Upon the death of her husband and son, she fell from honor. It took living for Christ to bring her back. Now in her old age, she is living through a war.

Africa

1. Pilesar Sawa—by Marguerite Burke

Pilesar entered joyfully into Christian service only to discover the marks of leprosy on his body. It took more than leprosy to dissuade him.

It is time now to order this program for your October Missionary Meeting. Order from the General Mission Board, Elgin, Illinois, and ask for "Leading Christian Nationals," five cents.

CORRESPONDENCE

District Conference of Northern Indiana

A very large group of brethren and sisters gathered for the annual District Conference of Northern Indiana, which was held at New Paris, Aug. 15-17. The weather was pleasant. The house had been recently enlarged. The church was well organized to serve a large gathering. Conditions were all conducive to make this one of the best conferences we have ever had.

We had as guest speakers, President and Mrs. Rufus Bowman of Bethany Biblical Seminary. He gave a number of stirring addresses in his characteristic, sincere manner, bringing us some heart-searching challenges. Sister Bowman spoke to the Women's Work and children's workers, bringing helpful addresses. Bro. H. L. Hartsough, chairman of the General Ministerial Board, brought a most practical and helpful address to the ministry. The two days of inspirational meetings were filled with soul food for all, and passed all too soon. It was good to be there.

It is noteworthy that great advances have been made in nearly all departments of the district work this year. Worthy of special mention is the children's work, through the director, Miss Fern Price; the Men's and Women's Work activities, and the activity of the Conference Budget fieldman. We look forward to still greater achievements for the coming year.

The business session was held Aug. 17. It was organized by the election of Elders John Metzler as moderator, Ralph G. Rarick as reading clerk, and Charles C. Cripe, writing clerk. The whole financial system of the district has been reorganized within the past year, which required considerable discussion. The new central treasury seems to be working well, and has greatly simplified and clarified the finances for us. The term of the writing clerk was increased to three years and his duties greatly increased. Among other things he has

*The above is an extra copy of a clipping from a New York newspaper, dated June 3, 1924.—Mrs. R. D. Murphy, Philadelphia, Pa.

been charged with securing and indexing a complete file of the District Conference Minutes for use as needed. The various reports of the boards and committees showed good progress has been made the past year. Elders David Metzler, John Metzler and Edward Stump were elected to serve on Standing Committee next year, with G. W. Phillips, Ira Long and A. F. Morris as alternates. The District Conference will be held at Camp Mack next year.

Argos, Ind.

Charles C. Cripe,
Writing Clerk.

Washington Summer Assembly

The Washington Summer Assembly and District Meeting was held at Crescent Beach, Lake Wenatchee, Aug. 2-7. Nearly 300 people attended the inspirational meetings. The outdoor setting added much. The theme was "Brethren in Reality."

The first four days the daily schedule was made up of morning worship, classes, general assembly, camp chorus practice, recreation, evening assembly and campfire. We are very grateful for the leaders who helped to make it a success. Especially did we appreciate the ones from outside our district: C. Ernest Davis, R. E. Mohler, Ida Shockley, and the missionaries, Mrs. Marguerite Burke and Faye Moyer. Saturday evening the members of the Work Camp at Chewelah, Wash., gave an interesting program about their work there. Also a very effective peace play was given by the Wenatchee young people. Sunday evening a musical program was given by the children's chorus and the adult camp chorus. The closing campfire was very meaningful.

The intermediates enjoyed interesting classes and capable leaders, as did also the children's department. Jay

Eller was camp director; Rex Rolle, intermediate camp director; and Orville Booth, children's director.

Monday morning we had our business session. Fourteen churches were represented. Harper S. Will was the moderator of the meeting. Paul S. Longenecker was elected as Standing Committee delegate to Annual Conference. C. E. Holmes is the alternate. Clement Bontrager was elected to be moderator for 1940. The district favored the recommendation for a joint leader's retreat of Washington, Idaho, and Oregon in the summer of 1940. The new trustee of La Verne College is Clement Bontrager. The next summer assembly will be in the area of the Ellisforde church not far from Tonasket.

Short oral reports were given from each of the represented churches as to their work and progress. The reports were encouraging and we thank God for his many blessings throughout the year.

Tonasket, Wash.

Bertha Longenecker,
Writing Clerk.

On the Wing in West Virginia

In the early part of July, by permission of Bro. Robert L. Byrd, fieldman for Second West Virginia, under whom I serve for the General Board, I had several days and meetings at Oceana, Wyoming County. Likely a brother never preached in this county before. Five members live here in a lovely mountainous village. Bro. Keither Wilson of Kentucky may visit and preach here before long.

The next work was done at Antioch in the Bethany congregation where Bro. A. C. Auvil serves as elder, with Bro. D. F. Hines as pastor. Here the Annon brothers and DeMoss folk served for years—a kind of historic place. It was decided that the visiting brother should not hold the revival, but that the members and the community should carry on for God, and that the minister should only assist in the work. This plan worked well. The near-by village of Thornton added much to the singing and the attendance. Even the mayor and his wife came out. The interest and attendance grew in a wholesome and an encouraging way. Some excellent talent was added to the cause.

Bro. L. W. Arble as Sunday-school superintendent and Sister Lena DeMoss deserve special mention along with others in having maintained the work. The ministers and Sunday-school workers are aiming at more love and expansion in the work. This was a delightful place to preach.

Now we come to Camp Hope amid the beauties of mountains and hollows, so far famed in the Panhandle State, so rich in minerals and good people. Camp Hope held its fifth session. A growing spirit and attendance was evident to the former campers. This session was called good. The tone was better and the activity greater than really to be expected. Bro. Byrd is a master in managing, directing and disciplining a religious camp. Sister Byrd is great in culinary service. The tone and character of vesper and campfire sessions were specially helpful in a religious way. Bro. Byrd took a leading part in all-day sessions. Sister Goldie E. Swartz of India added much to the work. Bro. M. G. White, and Sisters Geneva Whitmore, Mary Bell Jones, Elizabeth Row, Hallie Row and Lois Miller proved an efficient corps of teachers. McCann Hall, dining place,

Miscellaneous Items

(Continued From Page 17)

Our delegates to the World Conference of Youth, recently held at Amsterdam, have a statement of appreciation which appears on page 26. Amongst other things they say: "We became more fully aware that the message and contribution of our church to present day problems is real and vital, and that our beliefs do not need defending but living."

The silver anniversary of the building of the Carlisle church house will be held at West and Walnut Streets, Carlisle, Pa., Sept. 24, in an all day meeting. Brethren J. I. Baugher of Hershey and F. S. Carper of Palmyra will speak in the morning, Brethren C. R. Oellig and H. M. Stover of Waynesboro in the afternoon. Other features are special music at each session and a reading by Sister Pearl Staley of Salunga.

The women of Northern Illinois and Wisconsin will hold their fall rally in the Freeport Church of the Brethren, Oct. 6, beginning at 10:00 A. M. In the forenoon Mrs. Wm. Beahm will review our mission book, Women and the Way. We have a very interesting program planned for the afternoon. Ten of our churches will be represented on the program for the entire day. We appreciate your hearty response to help others, and we are expecting you Oct. 6, with your help and encouragement to carry on the work. Bring your own table service and sandwiches and a dish to pass, and enjoy the lunch hour with old and new friends.—Mrs. John M. Price, District President.

and assembly place during rainy hours, was sacred from the name.

Bro. S. N. McCann's birthplace is only some two miles away, and was visited. He was a great teacher to this lowly worker.

Next, some four days were spent at Junior, where a new meetinghouse 40 x 60 feet, with basement and gallery and other Sunday-school rooms, attest the skill and economic way of the men's working power. This is the place too where Bro. R. G. West recently held such a revival. The new house is a real credit to the cause and the ministry here. Bro. W. J. Row is elder while Brethren Byrd, Valentine and McNemar function as ministers. Here at Junior is where the visitor "killed time successfully," as Bro. Byrd put it, pending the approaching district meeting in Eastern Virginia this month. This journeying was no wild goose chase and no nonstop flight. It was indeed a reality, an inspiration and a great fellowship. In all our church activities let us "earnestly contend for the faith once delivered to the saints." We must hold to the good of the past. It is tried and true. Thus it is hoped Second West Virginia will expand in a constructive way in her great field to the glory of God. In these several meanderings it was a joy to pass repeatedly through Webster, the birth village of Anna Jarvis, founder of Mother's Day.

I. N. H. Beahm.

Nokesville, Va.

Working Among the Churches of Second West Virginia

Bethany: Here Bro. I. N. H. Beahm began evangelistic services July 15, closing July 30. Each evening during the first week he gave a talk on his travels in the Bible lands and the second week he talked on questions placed in the question box. After each of these talks he gave a strong and convincing sermon which carried the point of emphasis so convincingly that the best of order and attention prevailed throughout the meetings. As a result four were baptized and two reconsecrated their lives at the close of the meetings. Two have been baptized since, and two await the rite.

Bro. Beahm wielded a strong influence, and his services were highly appreciated. The offerings amounted to \$20. Bethany is on the way back to a better service.

Pleasant Hill: Aug. 12 we met in special council. The church made arrangements for installing electric lights. They have received the balance of the money for the house once owned in Fairmont. Part of this will go to eliminate the small debt against our new church here. The remainder will be used for new seats. We have enjoyed a fruitful season here.

Pine Grove: At the present writing the writer is engaged in evangelistic services in the Pine Grove church, Western Maryland. There will be a love feast at the close of the meeting, Sept. 2. The Sines' reunion will be held here Sept. 3.

Junior: On my return home I am to go to the Junior Valley River congregation to attend the district meeting of Second West Virginia, which will convene in their new church on Sept. 8. The meetings are as follows: Thursday, 1 P. M., board meetings, elders' meeting, nominating and credential committee meeting; Friday, open conference; Saturday, ministerial meeting; Sunday, Sunday-school convention.

Shiloh and Goshen: Sept. 16 we will go to Shiloh for council and the regular week-end services. Sept. 22 we go to Goshen to hold council preparatory to their love feast. Here Bro. Peter I. Garber conducted an evangelistic meeting beginning June 19 and continuing two weeks, which resulted in sixteen being baptized, which makes thirty-four for the two meetings conducted by him.

As a whole our district is moving forward which makes us hope for the future.

Independence, W. Va.

A. C. Auvil.

What Shall We Answer?

A full moon hung above the hills across the valley, shedding a silver light upon Scranton below. Tiny lights peered from the city's shadows like tiny gems upon a black cushion. Back of us the mountain lay, quiet and still in its height. We campers, nevertheless, had forsaken all this Pennsylvania beauty for the comfortable chairs of our cabin—the Shack. Fourteen of us encircled the evening's speaker. His chair, too high, he sat swinging his legs and waiting for the discussion to commence. Upon the noisy departure of the people delivering our daily supply of milk, we turned to him. Outside the chill evening breeze sharpened a bit.

He presented a survey of labor in the Lackawanna Valley area. We were interested, his being an A. F. of L. man. Often our more talkative would question him. Rugged individualism versus the new deal philosophy—quite aside from the evening's subject—brought us to loggerheads and several minutes quickly passed in heated discussion. But he stuck to his belief. Whereupon we subsided into an informative half hour of questioning. Then in reply to a query, he abruptly made a startling disclosure.

"How does labor look at the church? We don't. I'll tell you —," he commenced, and we leaned forward and listened intently.

"Yes, the church has given labor a raw deal." He remembered that when one looked into a church on Sunday, all he saw was the finely dressed, the well-kempt, those who sat at the bosses' desks during the week. Did he observe any plainly dressed, those who worked by the sweat of their brow? No. "Why, every church service looks like Easter had come early. People with their colorful hats, beautiful coats, and dear jewelry—how can a poor worker, and there are thousands of such, and his family, feel at ease in such an assemblage? Yeah, they preach about goodwill and brotherly love, and right this hour if some Hyde Park family were to walk down the aisle of the — church, the ushers would parade down in fours and show them the door."

Our speaker waxed eloquent in his discourse, and leaning forward, peered into our eyes.

"I'll tell yuh. The church today that can't admit us poor workers inside its gilded doors is courting the devil. There are hundreds, thousands of us and we have souls the same as do those living on The Hill. Our children like Sunday school as much as do the children of the factory manager and coal mine operator. Does God judge our fitness for heaven by our clothing? These big churches give me a pain! And what is more, you kids know we have great problems—that's why you're here. There is unemployment, poor wages and working conditions, insecurity, poor politics, and a thousand other

evils stalking our land. Who has the nerve to perk up and talk about them? Who stands up in the face of the powerful and tells them where to stop? Who are the masses' speakers? The church? The church is silent. Mum is the word. Today we read what fate befell the churches in Spain. Yes, and you can read about them in old Russia. All the preachers tell us is to be happy, that ours is a reward in heaven, that we should just sit and be thankful. And our children cry for food. Then during the week the preachers pass around among their members' homes—not among us—and pat their stomachs. And we sit by with our troubles and problems while the preacher passes by. He has better places to go. But who voices the feelings of the laboring man? Are they the high salaried pastors you have in your churches? No. Labor must find its own speakers. When the need for social change comes in the form of new laws, do the preachers speak for it? No, they keep quiet. They might hurt some members' feelings."

And his steam at low pressure, Joe subsided. We sat and watched him mop his perspiring brow. What could we answer?

Nights are ever beautiful on Mt. Dewey. The stars twinkled and blinked above us. We campers had permitted our campfires to die down, and together with our visitors from down in the valley, stood about in groups engaged in conversation or tracing patterns in the stars above us. We were staunch philosophers and astronomers for the night.

Jack, Wink, Pee Wee, and a few of us stood by ourselves away from the smoke of the dying embers. Jack had decided to enlist in the navy and we were sincerely trying to dissuade him. But he wasn't to be dissuaded.

"Now, listen, you guys. Do I want to join Uncle Sam's fighting forces? I should say not! When war comes, who will be the first to go and the longest to stay? You back there in college? No. We poor boobs up there already on the ships will be the first to march past the artillery. Sure, I wish to stay here with my buddies and keep on having our good times. But what else can I do? I must have a job. Think I want to live off my folks until I'm grey? I want a job. There aren't any in Scranton. Pee Wee, Wink, and all of us have looked the town over. There just aren't any. What else can I do? Join the navy. I won't be rich but I'll be making my own way. There you are, fellas."

We bid Jack and his broad shoulders good night and walked up the road to camp. What could we answer?

Anderson, Ind.

Howard Burnett.

To Those Who Have Comforted Us

Greetings to the dear brethren and sisters who have comforted us, and prayed for us during this past year. We are still in Bend, Ore., but are planning now on going on to our place in a few weeks. It is nearly a year since our sad accident, and while my husband likely will never be as active as he once was, he walks quite well without his cane when going only a short distance.

He is entirely well excepting his knees, and there is still pain and numbness in the ligaments, though the last month has shown a great deal of improvement. The doctors advise operations, but we hope there will be sufficient improvement that this will not be necessary.

The insurance company has made no settlement yet, as there are four large lumber companies involved, who

had the man employed as fire warden, who ran into our truck. We feel that eventually they will have to make a settlement.

The Christian people of all denominations in Bend have been so wonderful to us, and have indeed been a blessing in our lives, but we long to be among our own Brethren.

Our home will be in the bend of the Snake River, on the Oregon side, halfway between Weiser and Payette, Idaho. Our church home will be in the bounds of the Payette congregation of Idaho. We pray the Lord will use us on the Oregon side in whatever way he may lead.

Sometime in the future my dear husband will share with our Messenger readers some experiences of this past year. The Lord has become more precious to us, and we feel many lessons have been learned that we pray may bear fruit to his glory. We do pray for his guidance in all that we do. Our love to you all, in his name.

Mrs. A. J. Ellenberger.

Bend, Ore.

In Appreciation

We return after a summer packed with new sights, great experiences, loftier visions, finer dreams and dedicated to service with renewed vigor. Our hearts were indeed warmed by the friendliness and helpfulness of people in all nations visited and by the fine associations at Amsterdam with youth from all over the world. We have seen our church in its relationship to other churches in working for the kingdom of God on earth. At Schwarzenau, the birthplace of our church, there came upon us a fuller realization of the struggle and sacrifice made by the founders of our church and the fine heritage that is ours. We became more fully aware that the message and contribution of our church to present-day problems is real and vital, and that our beliefs do not need defending but living.

Going to the World Conference of Christian Youth was a great opportunity, and returning is a big responsibility. We sincerely hope that we can bring to you the spirit of that conference.

We wish to take this opportunity to express our deep appreciation to those individuals, B. Y. P. D.'s and churches who by their interest, encouragement, help and prayers made our trip possible.

Vera Miller.

Lester Young.

Leland S. Brubaker.

Kurtis Naylor, Scribe.

Nebraska Family Camp

The third annual Nebraska Family Camp was held at Horkey's Park near Crete, Nebr., from Aug. 7 to 12. The attendance this year was larger than last. About 130 people were enrolled. Among the camp leaders were: Harold Royer, one of our missionaries to Africa; Jen Jenkins of Meade, Nebr.; President V. F. Schwalm of McPherson, Kans.; Paul K. Brandt of Holmesville, Nebr.

The classes this year were even more inspirational than ever before. Eighteen children were enrolled. They were certainly enthusiastic little campers. The camp picnic was held on Wednesday evening. This year, for the first time, the camp was self-supporting. We voted to have a self-supporting family camp again next year.

Carleton, Nebr.

Mrs. E. W. Griffith.

Elder and Mrs. D. T. Wagner Surprised

Elder and Mrs. D. T. Wagner, one of the most beloved and highly respected couples in Loudon Township, were pleasantly surprised Sunday at the Dunkard church, where he has been pastor for nearly a half century. After the morning services a sumptuous basket dinner was spread in honor of both of their birth anniversaries.

Elder Wagner is often referred to as the "marrying parson." He has married 191 couples during his pastorate.

Elder David Timothy Wagner was born Aug. 23, 1852, at Pyrmont, Ind. Sister Wagner was born Aug. 18, 1859, at Roanoke, Va. Her maiden name was Virginia Ann Beifity. They were married Nov. 1, 1881.

They moved to their present home near Beecher City in 1892, which was the same year the Kaskaskia church was built. When they arrived the building

was nearly completed and they attended a series of meetings and a love feast held in the church with temporary seats made of blocks of wood and boards. Enough of the combination tablebenches were made in time to be used as tables for the love feast.

He has attended every love feast held in the Kaskaskia church since it was built. One has been held every year, and some years two were held. Sister Wagner missed only one in this time because of sickness. During this time they often walked the six miles from their home to the church.

Bro. Wagner is an uncle to Elmer Wagner, missionary to India, and Ida Buckingham, missionary to Sweden for fifteen years.

Sister Wagner is an aunt of Paul Bechtold whose articles on "Bits of Brotherliness" appear frequently in The Gospel Messenger, a church paper published weekly at Elgin, Ill.

Bro. Wagner was elected to the ministry in 1893, advanced to the second degree of the ministry in 1895 and ordained into the eldership or full ministry in 1899.

He represented his church at district meeting many times, and one time represented his district on Standing Committee at Harrisonburg, Va., in 1909.

Brother and Sister Wagner have won a place in the hearts of the people that will cause them to live on in the influence of the people even many years after they go to their reward. Their minds and their spirits as well as their interests in the church and community are clear and keen even at their advanced age.—Beecher City Journal, Beecher City, Ill.

Lester Paul Pote

Lester Paul Pote, son of Brother and Sister David C. Pote, was born on a farm four miles west of Cushing, Okla., Oct. 8, 1910. He passed away July 22, 1939, at the Payne County Masonic hospital, Cushing, aged 28 years, 9 months and 14 days.

The beginning of his sickness was a carbuncle which developed blood poison. A few days later double pneumonia set in.

His boyhood days were spent on the farm. His elementary education was obtained in a near-by one-room school. He graduated from the Cushing High School in 1939, and received his B. S. degree from McPherson College in 1934 and would have completed the work for his master's degree at the Oklahoma Agricultural and Mechanical College at Stillwater on July 28, 1939. He taught last year in Hartford High School, Hartford, Kans., and previously for three years in Genda

Springs High School, Genda Springs, Kans.

On May 22, 1938, he was united in marriage to Miss Lorena

Faye Smith, daughter of Rev. and Mrs. E. C. Smith of Sylvia, Kans.

At the age of eleven years Lester united with the Church of the Brethren. He remained a faithful member until death. He was particularly interested in Sunday-school work and summer camps for young people.

He was unusually thoughtful and considerate of his friends and loved ones. Even to the last he expressed appreciation for every act of helpfulness extended him. Besides his wife and parents the following brothers and sisters survive: Orville and Charles and Mrs. Elsie Fillmore of Cushing, and his twin, Mrs. Esther Huffine of Guthrie, Okla. There are three nephews and two nieces.

Funeral services were conducted in the Big Creek church by his pastor, Eld. R. A. Haney. Burial in the cemetery adjoining the church.

Ripley, Okla.

Abbie S. Pote.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cook-McClure.—Max W. Cook and Gladys McClure, both of Bozeman, Mont., by the undersigned, at the Brethren parsonage, July 25.—Van B. Wright, Twin Falls, Idaho.

Drake-Wood.—By the undersigned, Aug. 12, 1939, at his home, Prentice Drake and Treva Wood, both of Mt. Pleasant, Mich.—David P. Schechter, Mt. Pleasant, Mich.

Flora-Ankenman.—By the undersigned at the home of Mr. and Mrs. Raymond Goodman, June 3, Raymond Flora and Marguerite Ankenman, both of Empire.—D. H. Fouts, Waterford, Calif.

Griffith-Hamel.—By the undersigned, in the Bethel church, Carleton, Nebr., Aug. 16, 1939, Eldo Griffith and Wilma Hamel, both of Carleton, Nebr.—L. L. Meck, Octavia, Nebr.

Hubbard-George.—By the undersigned, at the Hubbard home, Aug. 27, 1939, Bryce Hubbard and Leah George.—Homer Kira-cofe, Pampa, Tex.

Landis-Chambers.—Aug. 12, 1939, at the First South Bend church by the undersigned, assisted by Pastor H. F. Richards, M. Luther Landis of Dayton, Ohio, and Frances Chambers of South Bend, Ind.—Moyne Landis, Pierceton, Ind.

Pflaumer-LaFollette.—At the home of and by the undersigned, June 12, Ernest Pflaumer of Marshall, Mich., and Ethel LaFollette of Portland, Ind.—Theo. R. Eley, Union City, Ind.

Whitaker-Allen.—By the undersigned, at the home of the bride's mother, Mrs. W. F. Allen, Don Barrett Whitaker and Vera Jean Allen, Aug. 27, 1939.—W. B. Devilbiss, Ottawa, Kans.

Wiswell-Redeye.—Allen G. Wiswell and Esther I. Redeye, both of Gooding, Idaho, by the undersigned, at the parsonage in Twin Falls, May 14, 1939.—Van B. Wright, Twin Falls, Idaho.

FALLEN ASLEEP

Arbogast. Sister Edna Margaret, daughter of Washington S. and Rosa Row Arbogast, was born at Junior, W. Va., April 27, 1910, and died July 18, 1939, at the Davis Memorial hospital in Elkins, W. Va. She became a member of the Church of the Brethren at the age of seventeen and remained loyal and faithful to her vows. Edna was loved by all who knew her for her patient, kindly disposition and her willingness to help whoever needed help. She will long be remembered for her unselfish devotion to her aged father who still lives on the old homestead. She is survived by her father, three brothers and two sisters. Funeral services were conducted by the writer.—Robert Byrd, Junior, W. Va.

Coate. Guy Hobart, was born Aug. 15, 1896, in Miami County, Ohio, the only child of Omar and Mary Coate. After a long illness of carcinoma of the stomach, he died Aug. 21, 1939, at his home in Logan County, Ohio. Dec. 25, 1917, he was married to Farest Kreider, and this union was marked by love and devotion. Nine children came into the home, three dying in infancy. Three sons and three daughters survive. In 1920 Guy united with the Church of the Brethren and gave full measure of devout service to his Lord and Master. During his illness he called twice for the anointing service. He had spent his lifetime in the county of his birth until two years ago, when he moved to the newly purchased farm. At this time he transferred his membership from the Pleasant Hill congregation to Bellefontaine, serving here as trustee. A large number of neighbors gathered at the home for brief funeral services in charge of D. O. Cottrell, his present pastor, assisted by Rev. McCandlish of the M. E. church, after which the remains were taken to the Pleasant Hill church where his former pastor, Oliver Royer, and



Lawrence Kreider and D. O. Cottrell gave tribute. Final interment was in the Newcomer cemetery.—Leo Lillian Wise, Bellefontaine, Ohio.

Franz, James H., was born Sept. 2, 1866, and departed this life Aug. 7, 1939. He was married to Martha Ellen Fike Aug. 13, 1889. He united with the Church of the Brethren at Sand Spring many years ago. He leaves his wife, eight children and sixteen grandchildren. Funeral services were conducted by the writer in the Sand Spring church, with interment in the adjoining cemetery.—B. B. Ludwick, Markleysburg, Pa.

Garber, Altha Lowman, was born July 28, 1871, and died July 12, 1939. She was married to Eli Garber Feb. 14, 1894. Two children and her husband survive. Funeral services were conducted in the Brookville church by Bro. Roy Teach and the writer.—J. W. Fidler, Brookville, Ohio.

Garver, Bro. Lewis E., died at the Mexico Welfare Home in Mexico, Ind., at the age of 79 years, 2 months and 11 days. He was a son of Mr. and Mrs. Andrew J. Garver. He was elected to the ministry in the Logansport church where he served the church until he came to the Welfare Home. Because of his affliction he did but little preaching in the last eight years. May 9, 1883, he was married to Ida May Tilbury who proved to be a great helper to him in his ministerial labors and a true and comforting companion during their long wedded life. Sister Garver and Mrs. Ruth Seybolt, a foster daughter, and one sister, Mrs. Emma Baker, survive. Funeral services were conducted by Elders Chas. Oberlin and Walter Balsbaugh.—Mrs. Ernest Fisher, Mexico, Ind.

Geiger, Lorton Julius, was born Aug. 28, 1921, at Sterling, Ill., and passed away July 7, 1939, as the result of an automobile accident. He was an admirable young man of high standing in the high school and among the young people of the community. He was admitted to the church as a member at Easter time. His parents, two brothers and a sister survive him. Funeral services were conducted by Bro. K. C. Bechtel. Burial was in the Riverside cemetery, Sterling, Ill.—Helen Hoak Eikenberry, Sterling, Ill.

Herr, Henry M., was born near Millersville, Pa., Aug. 30, 1861, and died in his home at Millersville, April 5, 1939. He was the only child of the late Bro. Tobias H. and Anna Mellinger Herr. Jan. 17, 1883, he was married to Elizabeth S. Kendig of Manor. To this union were born two daughters. He united with the Church of the Brethren in 1906, and later became the first superintendent of the Manor Sunday school in 1911 when it was organized. He was also a trustee of the Manor church and a faithful attendant at all services. Although in later years father's hearing was impaired, he was always eager and ready to go to the house of the Lord at all times. He is survived by his wife, Elizabeth S. Herr, and two daughters. Funeral services were held in the Manor church by Brethren Norman K. Musser and Phares S. Forney, with interment in the Manor cemetery.—Florence K. Herr, Millersville, Pa.

Jones, Albert Clayton, was born near Hagerstown, Md., April 14, 1872, and died of heart disease in the Sterling hospital Aug. 19, 1939, after an illness of several months. He was the son of Isaac and Katherine Jones. His mother died when he was a small boy and he went to live with his grandfather. When he was sixteen he came to Polo, Ill., and worked on a farm. March 20, 1895, he was married to Susan Stuff and they lived on a farm near Polo. He leaves his wife and three children and one brother. Two brothers and one sister preceded him in death. In 1894 when Eld. I. N. H. Beahm was conducting evangelistic services in Mt. Morris Bro. Clayton accepted Christ and joined the Church of the Brethren. For many years he was a member of the Pine Creek church and for the last several years his membership was with the Polo church. Funeral services were conducted at the Brethren church in Polo by the pastor, Bro. H. Jesse Baker, assisted by the writer.—John Heckman, Polo, Ill.

Niswander, Sister Lydia A., daughter of Joseph and Esther Niswander, died after a brief illness, at the home of her nephew, Russell Drumheller, July 20, 1939, aged 73 years. She united with the church early in life, and was loyal and devoted to her Savior. She was intensely interested in the church and the well-being of her fellow men. She was a graduate nurse and spent most of her life following this profession. She had a splendid alto voice which she used in the worship and praise of God. She leaves one brother. Funeral services were held at the Barren Ridge church, conducted by Eld. N. W. Coffman, assisted by Rev. J. C. Siler of the Presbyterian church. Interment was in the adjoining cemetery.—Helen E. Coffman, Staunton, Va.

Popejoy, Bro. C. H., son of Emanuel and Hannah Stucky Popejoy, was born Dec. 2, 1857, and passed away Aug. 11 at the home of his daughter, Mrs. Chase Garrett. Oct. 30, 1875, he was married to Ida Noe who preceded him in death in 1918. Throughout his life he lived in the community where he was born. He was the last surviving charter member of the Pleasant Grove branch of the old Prairie Creek church. He was a deeply sincere follower of his Master and served well as a deacon for many years. During his last illness he sang over the songs of his church. He had been nearly blind for a number of years. Funeral services were conducted in the home church, with Bro. J. O. Winger and the undersigned in charge. Surviving are four daughters, three grandchildren and two great-grandchildren.

Two brothers and one sister are deceased.—Albert E. Harshbarger, Liberty Center, Ind.

Rubson, William, of the Mexico Welfare Home, where he had been living as a blind, helpless invalid for seventeen years, died Aug. 9, aged 75 years, 5 months and 2 days. He was of a cheerful, happy disposition and never complained of his lot. He was the son of Charles and Margaret Kinzey Rubson, and was born in 1864, in Champaign, Ill. Funeral services were conducted at the Welfare Home by Bro. Walter Balsbaugh.—Mrs. Ernest Fisher, Mexico, Ind.

Rudd, John, died at the County Home in Twin Falls County, July 16, 1939. Funeral services were conducted by the undersigned, with burial in the Filer cemetery.—Van B. Wright, Twin Falls, Idaho.

Snyder, Daniel Webster, died at his home after an illness of two years, at the age of 66 years. He was a member of the Church of the Brethren in Mexico, Ind. He was born in Whitley County, July 7, 1873. In 1900 he was married to Pearl Fisher who survives, with one son, three daughters, seven brothers, one sister and ten grandchildren. One child preceded him in death. Funeral services were conducted by Brethren Chas. Oberlin and Walter Balsbaugh.—Mrs. Ernest Fisher, Mexico, Ind.

Sollenberger, Mrs. Hannah Brossman, was born in DuPage County, Ill., Oct. 18, 1862, and died at her home in Naperville, Ill., on Aug. 26, 1939. She was united in marriage to Abram Sollenberger on Dec. 28, 1882. To this union were born three sons and four daughters, all of whom are still living and have established their own homes in this section. She became a member of the Naperville Church of the Brethren in October, 1920, and had been a faithful worker in the various activities of the church during these years. She shared her radiant hope and cheerfulness with all whom she met; she was an inspiration in any group. A large group of relatives and friends attended the funeral at the Naperville church to show their appreciation of her noble life. Bro. S. Earl Mitchell, pastor, officiated in the service. Interment in the Naperville cemetery.—Mrs. Ralph Flory, Naperville, Ill.

Witmer, Fannie Herr, daughter of Daniel and Fannie Herr Shank, was born near Safe Harbor, Pa., Jan. 13, 1874. She was the fourth child in a family of ten children. Nov. 30, 1893, she was married to Jonas H. Witmer. To this union were born fourteen children, ten surviving. She was baptized into the Church of the Brethren during the summer of 1905, and lived a faithful and consistent Christian life until called away. She was a loving and dutiful companion, a devoted mother and an esteemed friend. She was a good neighbor and was held in high regard by all who came in contact with her. She was remarkably faithful in visiting the sick. She was a lover of the good and beautiful, children, flowers and music. Just a week prior to her passing she became ill and was taken to the hospital where she quietly passed away April 26, 1939. Her husband preceded her in death. She is survived by ten children, fifteen grandchildren, one great-grandchild, two sisters, five brothers and a host of other relatives and friends. Funeral services were held in the Manor church by Elders Norman K. Musser and Harry C. Neff, with burial in the adjoining cemetery. The church has lost a devoted member, the family, a faithful mother and the community a real Christian friend.—Florence K. Herr, Millersville, Pa.

Wortz, Emma R. Hoover, daughter of the late George and Margaret Hoover, died at the home of her daughter, Mrs. Effie Foust, at Charlottesville, June 2, aged 72 years, 5 months and 6 days. Early in life Sister Wortz united with the Tyrone Church of the Brethren and remained a faithful Christian. She was an active worker in the church as long as health would permit. She was instrumental in organizing at least two Sunday schools, one of which has grown into a thriving congregation. She is survived by two daughters and two stepsons. She suffered much in her last days but bore it with Christian fortitude. In her illness she called for the anointing service. Funeral services were held in the Tyrone church with the undersigned in charge, assisted by Brethren W. S. Long, Henry Harshbarger and Rev. L. P. Evans of the Christian Alliance church. Burial was in the Grand View cemetery, Tyrone.—John R. Snyder, Tyrone, Pa.

CHURCH NEWS

California

Empire.—Our attendance has kept up well during the busy fruit season. We met in council Aug. 18 and most of the officers were re-elected. Bro. Ray Beldon was elected as a new member on the finance board. Marvin Goodman, Crete Tooker and Chester Emig will serve on the music committee. Our district meeting delegates are H. R. Livingston, E. O. Heiny and Olive Shwalter. We are expecting Bro. J. W. Lear of Glendora to hold a revival meeting for us Oct. 29 to Nov. 12. The treasurer's report was accepted and the budget for the new year was presented. After two years of pastoral service the church decided to increase the pastor's salary. During the summer the junior choir was formed. Since the first of the year eight weddings have been held in our church. July 19 Bro. M. S. Frantz of Nampa, Idaho, brought the morning message. June 18 Bro. Truman Northup preached his first sermon, being licensed recently.

He will enter La Verne College this fall. Mary Esbensen will also attend college. May 28 David Studebaker showed pictures of Brethren at Work in America which were very interesting. We are going forward with our new church building fund. An offering is taken once a month for it. Committees are busy planning for the district meeting to be held at Empire Oct. 6-9.—Pearl Kappler, Empire, Calif., Aug. 28.

Idaho

Clearwater.—Our vacation Bible school conducted by Mrs. Ellen Coe, with Sister Ida Sewell as assistant, started on June 19, with sixteen pupils enrolled, and closed with a fine program on June 30. Aug. 20 was a full day. We had Sunday school and preaching in the forenoon by Pastor A. R. Fike and in the afternoon three were baptized. In the evening we held our love feast, with Bro. A. R. Fike officiating. Bro. Leon Lind of Kendrick, Idaho, was licensed to preach for one year.—Mrs. Carrie E. Herring, Lenore, Idaho, Aug. 24.

Illinois

Bethel.—On Mother's Day we had a meeting for all mothers and daughters and Mrs. Rufus Bowman gave a splendid address, after which the mothers were served tea at the parsonage. The church and parsonage were beautifully decorated with flowers. We have a very active women's organization. Meetings are held on an average of twice a month, with a program which sometimes features an outside speaker. The programs are missionary

in character. A luncheon is served with a minimum charge of twenty cents. May 12 we celebrated Brother and Sister Mitchell's fifth wedding anniversary with a fitting program. They were presented with a lovely floor lamp. June 1 we had our Children's Day program which was ably put on by the children. We had our church school picnic on July 4 with a basket dinner at noon. Our active men's organization recently removed some large trees and made many other much needed improvements around the church and parsonage. We were represented at Annual Conference by Brother and Sister Mitchell. Delegates to district meeting are B. C. Whitmore and Ralph Flory. Our church gave a play, The Lost Church, to a large audience at our union Sunday evening service, July 9, and they repeated it at the Chicago First church July 16. Six of our young people and our pastor and his wife attended young people's camp at Lewistown, Aug. 7-12. The following week we had seven campers at the intermediate camp here at Naperville. Brother and Sister Mitchell and John Fry, Jr., helped as leaders in this camp. Our church school and worship program has held up very well during the summer. Plans are now being made by the pastor's cabinet and various other church committees for the coming year which begins Oct. 1.—Mrs. Ralph M. Flory, Naperville, Ill., Aug. 31.

Cerro Gordo.—The children gave a program on June 4. The community Bible school was held the last two weeks of June. The younger children met in our church and the older children in the Methodist church, making it possible to have better equipment and less confusion for both groups. The annual missionary service was held at Cerro Gordo on the Sunday before the Fourth of July, with Bro. Rufus D. Bowman as speaker. We co-operated in the union Sunday evening services which were held in the different churches during July and August. The sectional B. Y. P. D. rally was held in the grove of one of our members on July 27. After supper a vesper service was conducted and then around the campfire Sister Desmond Bittinger related some of her experiences in Africa. The ladies of the church served threshing dinners again this year. Delegates to district meeting will be Earl Miller and A. M. Christner. Four of our young people and the pastor attended camp at Lewistown. Brother and Sister Walter Coffman closed their work here Aug. 13 so they might have a short vacation before entering upon their new pastorate. Brother and Sister William Tinkle will begin their work as pastors Sept. 1.—Eunice Heckman, Cerro Gordo, Ill., Aug. 22.

Okaw.—We are in a revival effort with Brother and Sister B. M. Rollins as evangelist. At the close of the meeting, Sept. 10, we will have a basket dinner at the church. At our recent business meeting Sunday-school officers were elected, with Lydia Turner as superintendent. Emma Cripe is C. W. president. Some plans are under way to change our plan for meeting our financial obligations. July 9 we enjoyed having Brother and Sister Desmond Bittinger and family with us. July 27 a girls' quartet from the Wm. Jennings Bryan University of Dayton, Tenn., gave us an interesting program. The women's missionary society is growing in interest and number.—Estella Emmert, Hammond, Ill., Aug. 28.

Sterling.—We have enjoyed a number of interesting and inspiring programs during the summer. A mother and daughter banquet was held May 12 by the missionary society and a Mother's Day program was given May 14, which had been arranged by the program committee. Bro. A. C. Wieand was with us to assist with the communion service on May 21. On the following evening he told of thrilling experiences when kidnapped by the Arabs. May 23 the union missionary meeting of the Sterling and Rock Falls churches was held at this church and the important speech of the day was given by Anetta Mow. Pastor K. C. Bechtel was our delegate to Annual Conference and brought back fine reports. Children's Day was observed June 18 with a short program by the children. A musical program was given June 25 by various members of the congregation. Beginning July 2 our evening services were discontinued for the remainder of the summer in order that we might co-operate in the union outdoor services. Bro. Bechtel was the speaker Aug. 20. Our annual Sunday-school picnic was enjoyed July 4 at a local park. A dedication service for the babies was held in July and was very impressive. At our July council Bro. John Heckman was re-elected elder; Bro. Galen Hauger, Sunday-school superintendent; Earl Eikenberry and Chas. Fischbach, trustees, the writer, Messenger correspondent. A short visit from our former pastor, Bro. B. N. King, and family was enjoyed and a supper was held at the church in their honor. During our pastor's vacation in August he and his family visited relatives in Pennsylvania. Brethren John Miller and John Heckman filled the pulpit during our pastor's absence. Our evening services will be resumed in September.—Helen Hoak Eikenberry, Sterling, Ill., Aug. 25.

Indiana

Buck Creek.—Our Sunday morning services have been well attended during the summer months. The evening services during August are being sponsored by the Sunday-school classes. Several from here attended district conference at the Fall Creek church. Bro. Ray Shank will be with us to hold a revival beginning Sept. 18.—Mrs. Neva Cross, Mooreland, Ind., Aug. 28.

ANNOUNCEMENTS

District Meetings

California, Northern, Empire, Oct. 6-9.
Florida and Georgia, Miami, Oct. 13-15.
Indiana, Middle, West Manchester, Oct. 6-8.
Kansas, Northeastern, Richland Center, Oct. 6-9.
Kansas, Northwestern, Quinter, Oct. 20-23.
Kansas, Southeastern, Verdigris, Oct. 27-30.
Kansas, Southwestern, Wichita, First, Oct. 13-16.
Missouri, Middle, Happy Hill, Oct. 6-9.
Missouri, Northern, Bethany, Oct. 20-22.
Nebraska, South Beatrice, Oct. 6-9.
Pennsylvania, Western, Oct. 25, 26.
West Virginia, First, Tear Coat, Sept. 30.

LOVE FEASTS

Indiana

Sept. 16, Hickory Grove.
Sept. 16, 7:30 pm, Upper Fall Creek.
Sept. 25, 7 pm, Wabash Country.
Oct. 5, Upper Deer Creek.
Oct. 8, Pleasant Hill.
Oct. 14, Union Center.
Oct. 14, 10 am, Lower Deer Creek.
Oct. 21, 10:30 am, Nettle Creek.
Oct. 21, 7:30 pm, Middletown.
Oct. 23, English Prairie.
Oct. 25, Osceola.

Iowa

Sept. 17, 7:30 pm, Coon River.

Kansas

Sept. 24, Prairie View.

Maryland

Oct. 14, 6:30 pm, Meadow Branch.
Oct. 15, Fairview house, Peach Blossom.
Oct. 15, 6:30 pm, Pipe Creek.
Oct. 22, 2:30 pm, Longmeadow.

North Dakota

Sept. 23, Carrington.

Ohio

Sept. 17, 7:30 pm, Richland.
Oct. 8, Fostoria.
Oct. 21, Harris Creek.
Oct. 28, 10:30 am, Prices Creek.
Nov. 4, Lower Stillwater, Happy Corner.
Nov. 5, 7 pm, Poplar Grove.

Pennsylvania

Sept. 17, Farmers Grove house, Perry.
Sept. 17, Lower Claar.
Sept. 24, Beachdale.
Sept. 30, Oct. 1, Three Springs house, Perry.
Oct. 1, Spring Grove, Kemper house.
Oct. 1, 10 am, Bermudian house, Lower Conewago.
Oct. 1, 6 pm, Markleysburg.
Oct. 1, 6:30 pm, Crab Orchard.
Oct. 1, 6:30 pm, New Enterprise.
Oct. 7, 6:30 pm, Georgetown.
Oct. 8, Claysburg.
Oct. 8, 6:30 pm, Rummel.
Oct. 8, 7 pm, Snake Spring Valley.
Oct. 14, East Fairview.
Oct. 15, Koontz.
Oct. 15, Long Run.
Oct. 15, Maple Spring.
Oct. 15, New Fairview.
Oct. 15, Shamokin.
Oct. 15, 6 pm, Hanover.
Oct. 15, 7 pm, Ambler.
Oct. 15, 7 pm, Fairview.
Oct. 18, 19, 1:30 pm, White Oak, Longenecker house.
Oct. 18, 7 pm, Waynesboro.
Oct. 21, 1:30 pm, Bareville house, Conestoga.
Oct. 21, 6:30 pm, Spring Run.
Oct. 28, 29, 10 am, Hanoverdale, Big Swatara.
Nov. 19, Ephrata.

Tennessee

Sept. 23, 7 pm, Limestone.

Virginia

Oct. 14, 6 pm, Christiansburg.
Oct. 15, Linville Creek.
Oct. 21, 6 pm, Barren Ridge.

West Virginia

Sept. 17, Mountain Dale.
Oct. 28, 6:30 pm, Smiths Chapel.

Ladoga.—On July 30 we were favored by having an interesting sermon by Bro. Desmond Bittinger, a returned missionary from Africa. We were impressed with the problems and trials and triumphs our dear missionaries encounter. Aug. 6-20 we enjoyed the ministrations of Bro. R. H. Nicodemus of Sturgis, Mich. Bro. Nicodemus is a convincing expounder of the Word. While there were no accessions at this time the precious seed sown is sure to bring forth a harvest. God's children have attained to higher ground, with better understanding to meet the issues of life. Pastor Lewis Deardorff represented our church at district meeting of Southern Indiana at the Upper Fall Creek church Aug. 25-27. One of the high lights of the last day's meeting was Bro. Rufus Bowman's sermon on Following Jesus.—Lina N. Stoner, Ladoga, Ind., Aug. 28.

Maple Grove.—We met in council Aug. 25 and the following church officers were elected: elder, Bro. William Brubaker; clerk, Mary Clayton; treasurer, David Krull; Messenger agent, Bro. Brubaker. The Sunday-school officers are as follows: superintendent, Dorothy Reed; assistant, Raymond Krull; secretary, Dorothy Conrad; assistant, Esther Snider; cradle roll superintendent, Catherine Reed. Our revival service will begin Sept. 17, with Bro. H. A. Clabaugh in charge, and will close with a love feast. Maple Grove welcomes all who would like to come and worship with us. There were thirty present in council.—Mary Clayton, Goshen, Ind., Aug. 26.

Mexico.—Our attendance has been good during the summer months. Bro. Frank Fisher is able to preach for us again after his long illness. Delegates sent by the church to Anderson Conference gave very interesting reports. Children's Day services were held June 25. A number of our young people and intermediates attended Camp Mack. The Ladies' Aid meets every Wednesday afternoon for quilting and also sewing for a Christmas box. The church is having a new furnace installed. We are looking forward to our evangelistic meetings in October.—Mrs. Ernest Fisher, Mexico, Ind., Aug. 24.

Muncie.—Our church will hold its revival sometime in October with Brother and Sister B. M. Rollins as evangelists. Pastor R. K. Showalter and family will leave Aug. 29 for West Virginia where he will assume his duties as pastor of the Sandy Creek congregation. The pulpit here will be supplied by the local ministers until a new pastor can be selected.—Vivian Adams, Muncie, Ind., Aug. 27.

Pleasant Hill.—We met in council Aug. 8 and held an election of all church and Sunday-school officers. Bro. Charles Gump was re-elected elder and Bro. Everett Chapman is Sunday-school superintendent. We will have our harvest meeting and love feast Oct. 8. Bro. Theo. Miller will hold a revival meeting for two weeks beginning Nov. 12. The Ladies' Aid redecorated the church vestibule and decorated the basement this summer.—Alice Longenecker, Churubusco, Ind., Aug. 29.

Yellow Creek.—We met in council Aug. 25 and two letters were received. Our harvest meeting offering will be sent to

Africa. Sept. 17 an offering will be taken for Bethany Biblical Seminary. Mrs. Charles Herr was elected superintendent, with Elmer Weaver as assistant. Bro. Samuel Miller was re-elected elder.—Mrs. Chester Detwiler, Goshen, Ind., Aug. 29.

Kansas

Appanoose.—A recent revival meeting was ably conducted by Bro. I. R. Beery of Ohio. Sister Berry assisted him with the singing. Bro. Beery preached eighteen sermons. Attendance was good. At the conclusion of the meetings five were baptized. Our young people's Sunday-school class is planning to present a play, A Little Leaven, at the home church Aug. 27, at the Ottawa church, Sept. 10 and at the Topeka church in the near future.—Mrs. Ruth Morgan, Overbrook, Kans., Aug. 26.

Maryland

Peach Blossom.—Bro. Barry T. Fox, our delegate to the Anderson Conference, gave an encouraging report. Our community Bible school was held in the M. E. church. Quite a number of the pupils recited the ten commandments and other portions of the Bible at the close of the school. The children gave an appropriate Children's Day program. The annual Fourth of July picnic was well attended and enjoyed by old and young. Bro. Edward K. Ziegler and family, on furlough from India, have been with us occasionally, giving inspirational messages, including a play written by Mrs. Ziegler and an illustrated lecture by Bro. Ziegler. Twelve young people attended Camp Peniel. Their reports at a campfire service portrayed an upward and outward trend for the youth of the church. We met in council Aug. 4 and decided to elect Bro. Paul Fike to the ministry. Eld. W. M. Wine preached for us Aug. 13, and Eld. P. J. Forney of Lancaster, Pa., was with us Aug. 20. We are expecting Bro. Walter Hartman of Annville, Pa., to conduct our evangelistic services at the Fairview house sometime in November. Our love feast will be held at the same church Oct. 15.—Mrs. C. W. Walbridge, Easton, Md., Aug. 24.

Ridgely.—We met in council Aug. 7. A new roof has been put on our church property sponsored by the men's organization. Our elder, Albert Fike, and our pastor, J. S. Rittenhouse, were re-elected for a period of three years. Elders Wm. Sanger and J. C. Beahm were present to assist in this service. Other officers elected for one year are: superintendents, Earl Hutchison and Edward Bowman; ministerial board, F. A. Stayer. The matter of changing our affiliation from Eastern Pennsylvania to Eastern Maryland was placed in the hands of a committee to report at a later council. The committee includes J. S. Rittenhouse, M. F. King and Clifton Crouse. The Ridgely church was favored by having Bro. Bernard N. King and family of McPherson, Kans., formerly of Ridgely, visit us. Bro. King delivered an inspiring sermon Aug. 20. We are looking forward to our evangelistic meetings to begin Nov. 6 by Eld. Levi K. Ziegler of Waynesboro, Pa., who was elected to the ministry in this church. Interest

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Date	Amount Enclosed
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and church attendance appear to be on the increase.—M. F. King, Ridgely, Md., Aug. 26.

Missouri

Peace Valley.—We met in council July 1 and elected officers and made arrangements for the district conference to be held at this place. Bro. Woodrow Franklin was licensed to preach, and he and his wife were duly installed. We have built a small addition to our church building. This was built without much expense as all worked together and were willing to help. Our men cut the logs and hauled them to the sawmill and sawed the lumber and did all the building work. They also cleaned up the church yard. We have electric lights installed in our building. The district conference was held Aug. 22-24 and was a very interesting meeting. Bro. Burton Metzler of McPherson, Kans., was our Bible instructor. At the close of these meetings five young people accepted Christ and were baptized. Four were from our community and one from Cabool.—Mrs. Wm. P. Bosserman, West Plains, Mo., Aug. 27.

Warrensburg.—We met in council Aug. 17 for the annual election of officers. Several changes were necessary as three of our young people who had been helpful in our Sunday-school work are leaving Sept. 1 to teach school elsewhere. We re-elected Eld. James M. Mohler as our overseer. Pastor Russell Burris and his wife will be with us for the coming year. The Sunday-school superintendent is Olen Nance; assistant, D. M. Wenrick; Messenger agent, Grace Greim; clerk and treasurer, Bro. John Wampler. The annual birthday dinner was held in July and the generous offering will be used to repair the church building. Attendance and interest continue good.—Alice R. Mohler, Warrensburg, Mo., Aug. 24.

North Carolina

Brummetts Creek.—The ladies' missionary society of our church is doing great work. May 31 we met with Mrs. I. B. Bailey and June 30 we met with Mrs. Francis Bryant. In July we met with Mrs. Fred Harrell, and on Aug. 10 with Mrs. J. S. Moody. We bought a piano for the church. June 10, 1939, we elected Bro. Fred Harrell as pastor. Aug. 13 we had a very interesting day. We celebrated the fiftieth anniversary of the church with all-day services and dinner at the church. Our program included roll call by our pastor, history of the organization by J. H. Griffith, history of ministry by M. E. Bradshaw, memorial address by A. M. Laughren. Short talks were given by former pastors. Fred Harrell talked on Possibilities of the Church, and Mrs. Hazel Roberts gave a talk on Women's Work. Our delegates to district meeting are Mr. and Mrs. Sheler Byrd.—Mrs. Ruth Bailey, Relief, N. C., Aug. 23.

West Virginia

Mt. View.—Lower Lost River.—Our B. Y. P. D. has just recently organized and is getting along splendidly. Our young people are showing much interest in the work. Aug. 12 Bro. A. G. Wheeler of Brokenburg, Va., began a series of meetings. He delivered seventeen good sermons and officiated at the love feast Aug. 26. Four were baptized. The Sunday-school meeting in August was well represented by delegates and representatives from twenty of the twenty-eight Sunday schools. Brethren Dove and Henry of Bridgewater, Va., were with us with their strong messages of temperance and peace. An offering of \$14 was given to the district Sunday-school fund.—W. E. Kohne, Mathias, W. Va., Aug. 28.

Oakvale.—We held our revival meeting Aug. 6-16, with Bro. J. E. Barton of Roanoke, Va., as evangelist. One was reclaimed and one joined the church. We had a large attendance throughout the meetings. The singing was conducted by the choir, with Fannie Wimmer as pianist.—Fannie Wimmer, Oakvale, W. Va., Aug. 25.

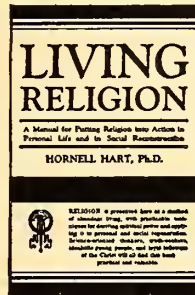
Smiths Chapel.—We met in council Aug. 13 and elected church officers. H. Allen Hoover was re-elected elder; Bro. D. P. Hylton, pastor; S. W. Casely, clerk; J. M. Harmon, treasurer; the undersigned, Messenger correspondent. Our annual communion will be held Oct. 28, 6:30 P. M. The church gave a unanimous call for Mrs. Garnet Tiller to be licensed into the ministry. We have just completed a very successful two weeks' vacation Bible school, supervised by Bro. Galen E. Fike of Eglen, W. Va. Bro. Fike brought to us an inspiring message Aug. 20. Our Sunday school is maintaining a splendid interest.—Onida E. Kahle, Princeton, W. Va., Aug. 22.

Wisconsin

Rice Lake.—We extend a cordial welcome to all the churches of Northern Wisconsin to meet with us at any time, especially from Sept. 26 to Oct. 8 when Brother and Sister Rollins will be with us in revival meetings. We shall be pleased to share some of the blessings with any or all who care to join with us. Brother and Sister Bryan, our pastor and his wife, will represent us at the district meeting at Dixon. The nomination committee has chosen a list of promising individuals to fill the various church and Sunday-school offices. We are looking forward with hopes for real good to be done while Brother and Sister Rollins are with us. May the Lord add his blessings to all efforts put forth for the good of the cause.—Geo. M. Hineline, Rice Lake, Wis., Aug. 22.

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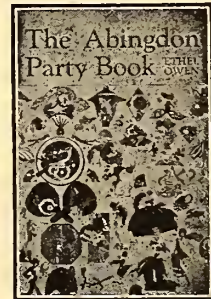
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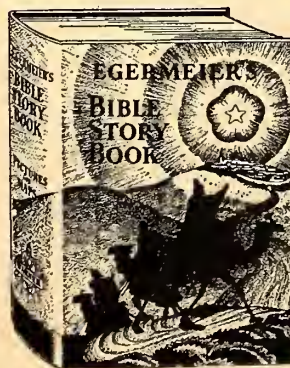
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GOSPEL MESSENGER



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DEDICATION OF CAMP ZION, OHIO

(August 7, 1938)

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September 23, 1939

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said one Messenger reader, "to have the church paper in my home." This statement was made more than two years ago, or when things were far from as critical as they are today.

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, September 23, 1939

No. 38

EDITORIAL

When the World Is Mad

WHAT should the church do when the world goes mad? Stay sane. Work and pray and trust and wait.

"The mills of the gods" are grinding and when the grist has all gone through it will be, no doubt, "exceeding fine." Whatsoever men and nations sow, that shall they also reap.

Have you considered carefully the calendar of God? He is not slack concerning his promises but is very long-suffering. Perhaps you forgot that a day with him is as a thousand years and a thousand years as one day. Did you never hear about the wages of sin? And the gift of God? And how much he pities the stupid blindness of his deluded children?

We stood once on the old suspension bridge below Niagara Falls, and looked intently into the depths below. Strange fascination! What makes one almost want to see how it would feel to jump in? Perhaps they are wise who refuse to visit an insane asylum, lest they also go crazy.

But when you must live in the midst of one, what then? When men around you supposedly intelligent walk deliberately into the most hellish insanity the world knows anything about, what then? Walk in with them and fight the devil with fire? Oh, no, let him have exclusive rights to the only weapon he knows how to use.

It is for us to love and trust and wait until the fires of hate have burned themselves out at last. Until the misguided creature called man, nauseated with his own diabolism, turns once more to sanity and sense.

It is for us to have faith in God and in the might of the right, when faith is hard. That's what we are here for. It is for us to be a light to the world when the world is dark and light is so terribly needed.

It is for us to bind up the wounds and heal the brokenhearted, especially to carry upon our own hearts and hands the unfortunate millions of other lands, victims of false leadership and unutterable cruelties for which they are not to blame.

It is for us to keep the charge committed to us, not asking too insistently when the kingdom will be restored to God's true Israel, but faithfully to go on witnessing for Christ. In a world gone mad it is the part of the church to stay sane, that is, to love and work and pray and trust and wait. E. F.

How We Came to Be Brethren

HAVE you ever wondered how or why we came to be known as the Church of the Brethren? Of course, it is too late to ask the founders just why they preferred to be called Brethren, but it is never too late to scan history for clues and suggestions.

The word *brethren* is often used in the Bible. "Abram said to Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren" (Gen. 13: 8). When Jesus came he stressed the fatherhood of God and the brotherhood of man. In the apostolic church brotherhood came to have new significance. Those of like precious faith were brethren and so referred to each other. This is why it was natural for any group seeking to realize the New Testament way of life to speak of the members of such a group as brethren or sisters. In view of the emphasis our people have always put upon the New Testament it was but natural that brethren should be and still is the name we use in familiar address.

At the Annual Conference of 1836 the question was asked: "What should be the name of our fraternity, when the title for a meetinghouse is made and recorded in the public offices?" The answer

then given was: "Unanimously concluded to call ourselves the Fraternity of German Baptists." Thus for many years, or until 1908, we were known officially as the German Baptist Brethren. In the bicentennial year a change was made largely because German was no longer applicable to our people. The name decided upon was Church of the Brethren.

But tracing a word or a name across the centuries does not necessarily reveal all the reasons how we came to be Brethren. There are at least five considerations which throw some light on the *how* in our title.

(1) In 1708 there were certain background conditions which favored a new interest in brotherhood. The two centuries following Luther were notable for argument, persecution and even wars in the name of religion. The common people became war weary and impatient with intellectual positions which did not affect living. Thus pietism arose as an answer to men's felt need for a more sincere and effective religious life. It was in such an atmosphere, and as a result of it, that Alexander Mack and his associates came to re-study the New Testament.

(2) But a restudy of the New Testament disclosed how much Christ and his disciples have to say about brotherhood as the ideal in human relations. With Hochmann, Mack had shared in a preaching tour of the Rhine Valley. But they are said to have returned discouraged with results. Mack seems to have been sure of the need for organization, or for some way for those interested in the New Testament way to stand together and help each other. The organization of a group was therefore important as one of the factors in the chain of circumstances and choices which serve to explain how we came to be Brethren.

(3) The act of organizing brought other factors to bear in the direction of brotherhood. For example, persecution could be directed at an organized group and pressure exerted on one or a few to the distress of the whole congregation. This served to raise the problem of what those with means and initiative could do for their unfortunate brethren. The test proved the founders true brethren. Alexander Mack evidently used up his considerable fortune paying fines and otherwise helping his persecuted associates. The attitude toward our peace loving folk in the Revolutionary War period resulted in further evidence of the need for helping and sharing with each other. To the desire to be a brother was added an element of necessity.

(4) Much the same in its effects were the severe demands of pioneer life in America. In the

days when the great American wilderness was being settled the members of new and isolated communities found it necessary to stand together and to help one another. Hence, to enforce our ideal of brotherhood there was added another element of compulsion—the exigencies of pioneer life. The outstanding example of the able man's response on such a situation is what the Sowers did not alone for their brethren of the faith, but for the neglected German settlers up and down the Atlantic seaboard of the American colonies.

(5) The considerations just listed indicate some of the reasons explaining both how and why our fathers became Brethren. But what accounts for persistence of interest and the current nostalgia for the spirit and practices once so common amongst us? Doubtless as long as we read our Bibles, and especially the New Testament, we will be charmed with the way of life therein depicted and try to realize it as best we can in our lives. And then there is the force of the heritage of brotherhood that is ours. As long as we can remember that tradition, so long will we, too, try to be Brethren. Finally, the sorry predicament of a quarreling world must ever drive men to seek for a better way, even as it did more than two centuries ago.

How did we come to be Brethren? Because of the rebound to the desperate times in which our church founders lived, through the recovery of the New Testament teaching and attitude, through the compulsion of persecution and pioneer life; and we continue, because the Bible teaches brotherhood, we remember our heritage of good deeds, and see in our own times the necessity for a warring world to find some more sane and efficient way of getting on.

H. A. B.

We Can Keep Out

THE President will have the hearty support of all our people in his solemn pledge to do his utmost to keep the United States out of the European war. The difficulties are very real but the answer to them is very simple after all. The way to keep out is not to go in. Former President Hoover said we *must* keep out. He is right. What must be done can be done.

It is the will of the American people to keep out. It is our opportunity and duty to help keep that will steady and strong in spite of all the propaganda which will try to break it down. The President said he believes we can keep out. Let's help him to keep on believing that by believing it ourselves and telling our neighbors and friends and congressmen that we can keep out. And must and will.

E. F.

THE GENERAL FORUM

Life Is Too Short to Walk Forbidden Paths

BY MILDRED MICHAEL

Life is too short to walk forbidden paths.
 We may be young in years, greedy to taste
 Life's thrills and drink its dregs.
 Yet in that inevitable sometime
 We shall come face to face with death,
 And we shall know that we have fed
 Upon the husks.
 That we have drunk the dregs of vice
 That lures us—and corrupts.

Life is too short to walk forbidden paths.
 Perhaps our youth has passed, and we have missed
 The lovely things that headed our want list.
 And so we cross the line
 And snatch what we can find.
 And then—stark fear!
 For death will come to middle age, as well
 As old and young.
 In reaching out for things we've missed,
 We've trod beneath our feet God's highest gifts.
 Death calls us back, and we must go
 With nothing done in life, worth while to show.

Life is too short to walk forbidden paths.
 Though we may have all man's allotted time
 In which to do God's will, and only his;
 E'en so, when life's last bugle call
 Upon our deaf old ears shall fall,
 And we look back o'er life's long road,
 How few for whom we've shared the load.

Flora, Ind.

That War Is On

BY KERMIT EBY

THERE is no more obvious truth than the often expressed assertion that the roots of the second world war sprang from the first, and if we were to press the point, the roots of the first sprang from the tensions of earlier power struggles and their concomitant injustices and hates. Consequently, if we are intelligent and Christian our first responsibility is to beware of the assumption which is already being pressed, namely, this war is the simple devilry of one man, and all we need to assure perpetual peace is his death.

Such an explanation is too simple, for we must ask ourselves who was responsible for the suffering, the unemployment, the misery which caused the German people to turn to Adolph Hitler. Or whose acts were responsible for the wrecking of the German republic. When we answer these questions honestly, we are not so prone to believe that all the guilt rests on Hitler's head. Furthermore, if we do not see that the same temptation to turn to a demagogue exists for American youth, we are more than blind. In America, as in Italy

and Germany, it is the wind that fills the sail and carries the ship. Fascism and Nazism may be patched and tattered sails, but without the force of the wind behind them they could not have carried Mussolini and Hitler far.

So now that war is come, it must be repeated again and again: simple assessments of guilt, assertions that God faces the devil at Armageddon are false because of their very simplicity. And yet men in high places are once more invoking God to give sanction to their own avarice. George VI did it, so did Hitler and so are millions of their followers. We will be doing it soon, too. Ministers whose egos need expanding will invoke the God of battles to scourge the enemy. And here and there a protesting few will ask again: "How can bad means [war] bring good ends [justice]?" Or, how can a God of justice smile on murder? Frankly, if I believed in war as a means to an end, I would not be so sentimental about bombed cities and starving children. Here it seems to me that the coldest militarist is more consistent than the sentimentalist, for he says it's a dirty job, let's get it over with. The Chinese many years ago called time out to kill the wounded, and we so-called Christians shoot and maim and then salve our conscience by patching the wounded up again. Let's be consistent, if we want peace in Europe, through destruction, let's exterminate every last German when it's over.

It must be stated now, while we yet have freedom of press here, that war is incompatible with Christianity. That ends do not justify the means. Either we have nothing to do with war, or we accept all its brutal implications.

Having mentioned freedom, we naturally think of democracy. This is another crusade to save democracy. England and France are democracies. In all fairness are the British Tories democratic? Didn't they give Hitler Czechoslovakia, one of the real democracies? Didn't they, with our help, crucify republican Spain? Didn't they do all they could to get Russia to stop Hitler, and then when Stalin decided to let England fight her own battles, cry that it was a sellout? Is England fighting for democracy or empire? Did England give one square inch of territory to relieve German population pressure? Is she fighting now to preserve democracy or her right to exploit the empire? The same to a lesser degree is true of France. And more to the point, is there democracy in France and England now? If there is, then war decrees and military government are different than they

have ever been. To come home, is there an intelligent American who believes that we would not censor, and regiment, when we went to war? If there is, up to the present, I haven't met him.

Democracy and war never have gone hand in hand. The war systems demand regimentation of every industry, every farm and every person male and female.

The propagandists are at work. International cables pass through England as they did in 1914. We will be asked to believe what England wants us to. Our state department is pro-British as it was in 1914. President Roosevelt's closest advisers are Kennedy in Britain, Bullitt in France. President Roosevelt, while stressing neutrality, invited us to assess responsibility.

Here, too, 1914 lives again.

In the process of making up our minds, we hear the same atrocity stories—one side uses gas; the other bombs cities and vice versa. One side torpedoes ships and kills innocent women and children; the other side blockades countries and starves them. Each acts and appeals to the world to accept the lesser of two evils; neither is willing to remove the evil itself—the mere piling up of armaments is proof enough that war was not to be renounced.

We must maintain sanity. Some one will have to draw up the treaty of peace when this war is over, and it must be a just peace if we are to escape future wars. Seventy million to ninety million Germans cannot be denied the same right to live as Frenchmen and Englishmen, Russians and Americans. Peace will not come permanently, (here I prophesy) until it walks hand in hand with justice. The world cannot exist half slave and half free any more than can a nation.

The problem facing the Church of the Brethren, of all Christians, is acute. Either they compromise with their message, or they decide to stand firm in their assertions not to kill. The pressure will be terrific on the few who refuse to join the mob. The radio is already driving us to distraction. It is almost impossible to think of the hungry on relief, the malefactors in public office. Instead of doing the day by day job here, we all want to solve mankind's problems by a mild splurge of witch hunting. Nevertheless, we must determine to stand as an island of sanity in a sea of madness. This does not mean that we blatantly seek martyrdom; it means that we as intelligent human beings accept the consequences of our acts, convinced that by so doing we testify to the conviction that God reigns, seeks justice and loves man.

Chicago, Ill.

Six Years With the Oxford Group

BY PAUL MOHLER

THE writer was brought up in the Church of the Brethren, steeped in its doctrines, controlled by its discipline, enlisted in its ministry, taught in its Bible school, and inspired with hopes of its destiny. There have been changes, disappointments, disillusionment, and failures enough; but he is still active in church work and hopeful for the future. What follows should be considered in the light of this background.

Six years ago, I became acquainted with the Oxford Group Movement by firsthand contact with its international team under the leadership of Frank Buchman when they visited the Los Angeles area. Never having heard about it before, I was able to consider it without bias and to check it by what I knew of the Bible and church history. This was an advantage that few now have; for it has grown in these six years to be a great world movement of which most people interested in religion have heard at least something and already have an opinion, favorable or unfavorable. I am glad that I was free to consider it on its merits from the beginning of my experience with it.

After having attended its first great house party and numerous small gatherings with members of the team, and after having read what literature it then had, and after having experienced a very great and unexpected conviction of sin in myself, which led to a changed life, I became very eager for all of our church to know about it. I saw that the *four absolutes* which the group emphasized—absolute honesty, absolute purity, absolute unselfishness, and absolute love were not only what Jesus lived and taught, but what our church had always held as her ideal. Here was a movement working in the members and ministers of all denominations to stir them all up to do what our church had always looked toward, at least in theory. I knew also that it was moving with power, for it had moved into me through a mass of spiritual pride, self-satisfaction, plain selfishness and sin. It did the same with many others as bad or worse than I, regardless of theological belief, official position, or denominational affiliation. God moved in and cut a wide swath by the convicting power of the Holy Spirit; and he did it without noise, emotional claptrap, or personal pressure. Some hundreds of men and women had that experience, and they will witness to the truth of my statements.

After the team had passed on up the coast, I wrote a rather full account of what I had seen for

the MESSENGER—probably the first report of the movement that most of our members had seen. But evidently some had heard of it; for almost immediately another writer replied to my article with an attack on the movement and a suggestion that I had been taken in by somebody who had deceived me as to the real nature of the movement. That was not, of course, very complimentary to me; for I had met and heard the founder of the movement and his principal associates. It would be silly for a man of my background, training and experience to be fooled by a group of unknown advocates of some deep and darkly deceptive work of the devil. I did not plague our editor with any effort at reply. In the group, we are taught not to resent, to argue, or to fight; so I passed it by.

This was the first formulated attack on the movement that I had seen. I have seen similar attacks since; but I have never seen any justification for the attacks. In every case that has been brought to my attention, there was either a misstatement of the facts or unjustified inferences. This does not say that no mistakes are made by groupers, or that they always live up to their ideals. It simply says that as far as I am able to discern during six years of quite intimate experience and knowledge of the movement, it is certainly on the right track and moving in the right direction.

The only person that needs to fear the Oxford Group Movement is the man that is unwilling to obey God in every act of life; for that is what the movement finally boils down to. It is a movement to bring the world under God's guidance and control. In order to promote this end, it practices the morning watch with sufficient Bible reading, prayer, and listening to God, to start the day under his direction and with his power. To maintain this through the day, frequent "quiet times" are observed, especially when problems or temptations are faced. Other practices that have been found helpful in maintaining a life with God are recommended. Theological discussions, sacraments, preaching, etc., are left to the churches where they belong and which the group does not displace. It is not an organization, has no membership roll, no dues, no property, no officers, no salaried positions, and no axes to grind. One is in the movement if he is living that quality of life, and out of it if he is not. People begin with it, prosper for awhile, then drop out of the movement much as they do in the churches and for the same reasons; but they cannot get into the movement, get elected to some influential position, and hold that position indefinitely by hook or by crook when they are unfit for it. The group is self-

cleaning with its absence of permanent positions and salaries. Groupers are expected to become church members, but there is no way of compelling church membership. They are also expected to be active church workers and usually are. It does not take very many groupers in a congregation to put new life into it. Knowing and loving the Church of the Brethren as I do, I was and still am eager for our church to receive the revitalization that the group movement effects in all whom it touches; and to become, in turn, a part of the vital Christian force that the world is now needing so much. I see no reason why we should hesitate when we know what it really is. Why should we hesitate to make a new and better start with God by honestly searching our lives, recognizing, confessing, repenting and quitting our sin; coming to God for forgiveness and renewal of righteousness by the Holy Spirit; and presenting our bodies a living sacrifice, holy, acceptable to God, transformed by the renewing of our mind to demonstrate what is the good and acceptable and perfect will of God? Who but a self-righteous, impenitent and self-willed sinner can object to such a change in life? Why should our Brethren be afraid of it?

But many are afraid of it. They have been told that it is thus and so. I know better, for my information is firsthand; but not many of our Brethren have had that privilege. They have been told about what it leaves out; and that, of course, it does not believe in what it does not mention. To argue that way would be to leave out certain books of the Bible and even of the New Testament; for they also fail to mention those same things. The Oxford Group follows quite closely the admonition in Heb. 6: 1-3: "Leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit." It is only when attention to these particular things is necessary to getting the life lined up with God, that the group emphasizes them. It depends upon the churches for those fundamental doctrines in the main.

It must be remembered that this is a movement, not a church. Movements come into existence when the church has neglected some vital feature of Christianity. By the movement, the church is stirred and strengthened in the neglected factor, after which the movement as a movement subsides. We have experienced an evangelistic movement, a foreign missions movement, a student volunteer movement, and a temperance move-

ment. This is a Christian life movement, and it is very much needed. All the world is in strife and confusion for lack of it. The sooner we respond to it, the better off we shall be, and the more we shall be worth to the world.

Pasadena, Calif.

An Evaluation of the Oxford Group Movement

BY RUFUS D. BOWMAN

THREE summers ago Mrs. Bowman and I were in Oslo, Norway and wanted to get into a typical Norwegian home. We were introduced to such a home and had a lovely visit. The lady talked much about religion. The formal state church did not satisfy her. She told us that she was getting a lot of help from the Oxford group. This was my first real introduction to this movement.

We found the Oxford Group Movement developing in Europe and naturally our interest was aroused. In London we went to the headquarters, secured literature, and had conferences with some leading individuals. Since that time, I have been interested to watch its developments.

This article attempts to make an evaluation. It is necessary in an evaluation to give both lights and shadows. Things for and things against. This is undertaken with hesitation and with deep humility. Since the Oxford Group Movement is being discussed with interest by some in the Church of the Brethren, it seems that an evaluation is wise.

I. Consider a Brief Sketch of the History of the Movement.

The founder of the movement is Dr. Frank N. D. Buchman, sixty-one years old, a bachelor, a native of eastern Pennsylvania, and from German Lutheran stock. He attended the theological seminary of his church at Mt. Airy, Pa., and after finishing his course at the seminary, took a pastorate on the outskirts of Philadelphia. Sharp differences of opinion with the governing board of his church lead to his resignation. He went to England and experienced a profound religious awakening at Keswick, whereupon his life course seemed to be mapped out for him. The seven years following were spent as secretary of the Undergraduate Religious Society at Pennsylvania State College where many of his principles were tested. Visits to the Orient gave him an acquaintance with the foreign missionary enterprise. In 1919 he carried on a lectureship on personal evangelism at Hartford Theological Seminary.

The vision and desire to start a movement for

religious revival possessed him. He began in American universities. For a time his efforts achieved amazing results. The campuses of Princeton, Yale, Harvard, Williams, and others felt the stir of revival. Oxford and Cambridge were centers of activity during summer holidays. International teams of youthful converts began to visit different countries. "Buchmanism" was discussed both in England and America. Around 1924 criticism, which had been partly latent, became vocal and increased in volume. The officers of Princeton requested Buchman not to return to the campus. Many of his early followers fell away and the movement suffered a severe eclipse.

At this time, Buchman shifted the base of his operations to England and started afresh with a small group of followers. He placed more emphasis upon rigorous discipline and the training of leaders. After several years, international teams again began to cross the Atlantic. Annual international house parties were held at Oxford to which people came from many parts of the world. The movement grew until today it numbers thousands and hardly a nation is untouched. The house parties, together with the international teams, give the Oxford Group cohesion. The movement is still expanding and one cannot predict the extent of its influence. Just now it is focusing upon a moral rearmament campaign.

II. Some Points of Value in the Oxford Group Movement. There are points of strength and value which should not be overlooked.

The basic philosophy of the group. The Oxford Group Movement emphasizes four absolutes: absolute honesty, absolute unselfishness, absolute purity, and absolute love. Thirty leaders of the Canadian church made a careful appraisal of the group and summarized the essential convictions of the group in the following points: men are sinners, men can be changed, confession is prerequisite to change, the changed soul has direct access to God, the age of miracles has returned, and those who have been changed must change others.

The central message of the Oxford Group is that the majority of people have missed the way, are gripped in sin and defeat, and only by radical purging of life from inner unreality and a complete surrender of life to God can individuals achieve spiritual freedom and power. This surrender to God, the group holds, will bring direct and specific instruction from God himself and ability to win others. The group emphasizes personal religious experience and personal sharing, the fact that God is a living God with whom each person may have an intimate personal relation.

The group faces the fact of sin in personal life and suggests how life may be changed. Society is to be changed through changed persons. The group offers a challenge to an absolute consecration. This, I am convinced, is one of the main sources of its power.

The fellowship of the group offers practical power in redirecting life. One cannot escape the central place that fellowship in the group has in influencing its members. This fellowship is the school for the training of new members and for the continuous nurture of all members. The groups have no formal memberships and no fixed conditions for admission, but the groups offer comradeship, opportunities for confession, spiritual discipline, inspiration, and loyalty develops comparable to that of organized groups. The normal impact upon a community has been that of the house party and the formation of a fellowship group.

Until recently the message of the Oxford Group Movement has been directed mainly to individual men and women. Today the movement has been widened to consider humanities' needs. It has been Dr. Buchman's conviction that the movement would eventually remake the church and society. Its purpose, as stated by its founders, is not to be in competition with the church, but to revitalize the church, although it has, up to date, worked mostly outside of the church. The change of emphasis today is not essentially from the individual to the social. The movement has achieved more of a world perspective, but changed life constitutes the key to the new social order. The world is to be changed by changed lives.

Moral rearmament is the new front of the Oxford Group Movement. The moral rearmament campaign developed in England along with the successive international crises of 1938. It emphasizes the necessity for the nations to rearm morally and spiritually and return to honesty, purity, unselfishness and love, if we are to win the war against chaos. Dr. Buchman has been holding moral rearmament rallies in our country attended by large crowds. He upholds moral rearmament as the force to banish war. He sets forth the need for a world wide wave of unselfishness. The strategy of moral rearmament is to put a nucleus of changed lives next to the world's sore spots.

The basic philosophy of the Oxford Group Movement has much value. It is only true to fact to say that the Oxford Group has helped thousands of people and is offering to people opportunities for a commanding life commitment.

The importance of the individual. The group

has called attention to the importance of the individual and the necessity of individual salvation in a day when nations are losing sight of individual worth. Any movement that helps to maintain a concept of individual worth makes a contribution now.

The value of fellowship groups. The group has called attention to the fact that one of our great needs now is to offer people opportunities to participate in fellowship groups. Churches should see that more provision is made for Christian fellowship. Maybe formal worship services have not altogether been meeting the needs of people. More opportunity ought to be provided for participation and personal sharing. Fellowship groups are one of the greatest educational forces in the world today.

III. Some Criticisms of the Oxford Group Movement.

The founder himself. The movement is largely the fruit of one man's vision and determination. Its origin, program, and present policies are the result of Dr. Frank N. D. Buchman. He has no formal organization, no offices to fill, and is answerable to no one. His conviction is that his decisions are not his, but God's. Dr. Buchman is a remarkable personality. He has manifested an unusual ability to predict the future, has the utmost confidence in his own leadership, possesses an extraordinary skill in administration, has an exceptional insight into the problems of the human spirit, and holds to have absolutely delivered his life into the hand of the Divine Will. However, Christian leaders who know him not only witness to his strength of personality, but also speak frankly of his weaknesses. As a young man in school, he was accused of being ambitious. There were sharp clashes of opinion in his first position after seminary; acute difficulties arose while at Hartford. There seems to be no doubt about the fact that Dr. Buchman has found it difficult to work with people except those who fully shared his convictions and recognized his leadership. His record has been one of broken relationships with those who have raised doubt about his program. He has had a flare for position, title, and social prestige. One feature of the Oxford Group meetings is publicity. A reference to its work will invariably have a listing of important personages. Mr. Buchman himself, throughout the history of the movement, has paid especial attention to people of social position.

Closely related to this is the fact that the movement operates expensively. It is the practice of Mr. Buchman to stop only at fashionable hotels

and to travel in first-class cabin accommodations on steamers. He actually asked some of his people to cancel second-class passages and secure first-class accommodations on a steamer in order that they might have more significant contacts. It is his strategy to reach key people and his distinctive mission has been to the privileged. One of Dr. Buchman's favorite and often repeated epigrams was: "Good food and good Christianity go together." This is a statement not easy to reconcile with the spirit of Jesus.

I was in Washington, D. C., when Kagawa, the great Christian of Japan, came to that city. Great crowds came to hear him. He was entertained at a banquet at the Mayflower hotel. The great banquet hall was packed with church people and many of them were leading churchmen. There were bishops, congressmen, senators, the Japanese ambassador, and others. When Kagawa arose to speak, he said: "I don't feel at home here. I belong to the slums really." The humility of Kagawa pulls me. Then, there is a greater than Kagawa who is our Master and Savior. His humility, self-sacrifice, abounding love and simplicity, pull me more and more. There are many things in the Oxford Movement which I admire, but I am honest when I say that I have not found in the leader of the movement the things which pull me most. The movement is built around Dr. Buchman and he has his weaknesses.

The Oxford Group Movement is lacking in the realm of social conscience. It emphasizes changed individuals as the method of changing society. More recently, it has emphasized moral rearmament and has attained a world focus. I agree thoroughly with the emphasis upon changed lives. In fact, the best way to change society is to thrust out into the stream of the world's life changed individuals. But genuine religion involves both an emphasis upon the redemption of individuals and the building of a Christian social order in which these changed individuals must live. An emphasis upon changing society involves a study of social problems, an analysis of social situations, the drawing up of a program of social betterment, and the stimulation of individuals to change their environment. How can we Christianize individuals without doing something at the same time to change the forces that crush them like war, intemperance, bad social influence? Recently I saw a picture from the Los Angeles Times of Dr. Frank N. D. Buchman with Will Hayes and Louis B. Mayer. Dr. Buchman was with the movie officials and movie stars at a luncheon. The principles of moral rearmament were laid before the motion picture industry. Dr. Buchman described the

movement based upon absolute honesty, unselfishness, purity and love. He issued a call to the nations and said that these principles "will succeed in solving all the problems that stifle us." That is all good. The principles are fine, but how about the specific application of these principles to the movie industry itself to reform it? I can't imagine our Master addressing the movie industry without telling them how to clean house.

The movement does not seem to be sensitive enough to its own shortcomings. The adoption of the name is an example of this. The movement is American in origin. Dr. Buchman, from the beginning, wanted to link it with one of the British universities because of prestige. A team of followers, working largely in South Africa, were referred to as the Oxford Group. The movement seized upon this title and, in spite of strong protest from many Oxford men, encouraged the use of the title. The name does not seem to fit the movement and there is no reason for its use except prestige. The Oxford Group is not very open to criticism except from those inside of the group.

The Oxford Group has a flare for publicity. The international teams carry a full-fledged press department. Speeches and endorsements are kept ready for the reporters. Books and flyers are always in abundance. Because of its press agents, the movement gets rather unusual newspaper publicity.

Personally, I welcome all the good that the Oxford Group Movement can do. It has helped many lives. Christian people should see its strong points and its weak points. I have neither identified myself with the movement nor recommended it. There are two reasons: first, the church of Christ has all the values for me that the Oxford Group has and more; and second, while the philosophy of the group is splendid, my enthusiasm has not been captured by the personality of the movement's leader and by some of the methods of its promotion. Whether or not the movement will correct its weaknesses in such a way as to become an increasingly vital and permanent force for righteousness in our world remains to be seen.

IV. What Should Be the Attitude of the Members of the Church of the Brethren?

Our emphasis should be upon the church. The church has all that the Oxford Group Movement has and more. The church is the body of Christ commissioned to build the kingdom of God. We will welcome all the good that the Oxford Group Movement can do and will not spend time criticizing it, but our efforts will go into the church to build it and make it more effective. It is true that

the church must spend more time with individuals and offer to persons the opportunity to participate in small fellowship groups. The church may need to move farther away from formalism and provide more effective worship experiences. The church should offer to persons a more wholehearted commitment of life, call men to a vital experience of God and nations to the principles of righteousness. Our Master is Jesus Christ. His life is radiant. His call is commanding. His cause is the greatest in the world—the kingdom of God. His instrument is the church. The energies of our people should be put into the church. The power of the church has always been the power of humble, forgiving, uncompromising lives that faced personal and social sin with the pure gospel of Jesus. The greatest conquering power in the world is soul force. It is the method of Jesus and he is the only hope of the world.

Chicago, Ill.

Regeneration

BY GALEN B. ROYER

Second Half. Part One included scriptural viewpoints, regeneration related to repentance and conversion, regeneration not reformation, regeneration a spiritual quickening.

V. The New Creature Is in Christ Jesus

OUR immortal being bears inevitable relation to three great laws: First, the law of God for our government, an eternal responsibility. Second, the law of sin and death in our depraved nature, by which, if we are not redeemed, we are eternally in bondage. Third, the law of the Spirit of life in Christ Jesus, whereby, if we will, we may by divine grace be redeemed from sin forever. The law of the Spirit of life sets free the soul from the law of sin and death (Rom. 8: 2). This is the great deliverance. This is the life Christ came to give (John 10: 10). Being "quickened" (Eph. 2: 1), I am introduced into the spiritual world. My life of heavenliness is the first stage of heaven itself. Christ then becomes my life (Col. 3: 4), and if I accept this by faith *without me*, through the operation of the Spirit within me, I am safe, at peace, comforted, encouraged; and I know all this is true because it is given me from heaven by the mercies of the Father, through his Son who is truly God. This is the blessedness of a new creature in Christ Jesus.

VI. The Sole Regenerating Agent Is the Spirit of God, the New Creator

"To them he has given the right to become children of God: who were not born of the will of man, but of God" (John 1: 12, 13). "Saved us through the washing of regeneration and renewing of the Holy Spirit" (Titus 3: 5). "Chosen you from the beginning for salvation in consecration

of the Spirit and belief of the truth" (2 Thess. 2: 13). "Of his own will he brought us forth by the word of truth" (James 1: 18). In ordinary terms one has no more to do with his second birth than he had to do with his first.

VII. The Human Side of Regeneration

In these great and vital truths relative to salvation, with every phase of divine acting there is an essential condition of demanded responsive human action. God's efficiency and man's activity always go hand in hand. God does not regenerate any one independent of his freedom of will, but works "in combination and harmony with the laws of his rational and moral constitution." Man must respond to the Word of Truth. When he reads or hears the good news, the Word of God, the Spirit working through the Word and in his heart, prompts him to open his heart and receive the message. The Spirit illuminates the Word and clears the mind; but he must of his own free will accept the truth and gladly, willingly and gratefully attempt to obey it. Thereby the penitent is born again. Thus man is not wholly passive at the time of his regeneration. He is passive only as to the change of his ruling disposition. With respect to the exercise of this disposition he is active. A dead man cannot assist in his resurrection it is true; but he may and can, like Lazarus, obey Christ's command and "come forth."

VIII. Design and Effect of Regeneration as Seen in Actual Experience

There is no moment in a regenerated life in which some part of God's workmanship in us is not going on under the hand of the Holy Spirit; "for we are his workmanship, created in Christ Jesus unto good works" (Eph. 2: 10). "Ye know that every one that doeth righteousness is born of him" (1 John 2: 29). A believer may have many sad falls into sin without having fellowship with it. We should remember that the flesh and the Spirit are inmates in the same heart of every regenerated person. As it is possible for two persons at variance to live under the same roof, yet have no fellowship one with the other, so the regenerated part, having no fellowship with the flesh "cannot sin, because it is born of God" (1 John 3: 9). The new nature remains uncorrupted, pure and clean. For the power of regeneration, of life given and life received thereby, operates from the past when repentance made us sick of sin, even unto the present, and to such sin is foreign. In that experience Paul declares: "It is no more I, but sin which dwelleth in me" (Rom. 7: 20). Another effect of regeneration is our love flowing to others. It is vain to imagine we can let God's love flow in to us if we cannot let it flow out to others. "We

know we have passed from death unto life, because we love the brethren" (1 John 3: 14).

IX. Regeneration an Imperative Necessity by Every One

Paul says: "There is no distinction; for all have sinned, and fall short of the glory of God" (Rom. 3: 23). Jesus says, "Except a man [any man or all men] be born anew, he cannot see the kingdom of God" (John 3: 3), much less enter it. All mankind is included in Paul's "neither circumcision availeth, nor uncircumcision: but a new creature" (Gal. 6: 15). There is but one conclusion. Not to be born again is to be lost. Jeremiah saw the hopelessness of any human way by asking: "Can an Ethiopian change his skin, or a leopard his spots?" (Jer. 13: 23). "They who are earthly minded cannot please God" (Rom. 8: 8). No philosophy, no ism, no culture can bring about spiritual transformation. It must be accomplished by God and God alone.

Huntingdon, Pa.

"Fight the Good Fight of Faith"

BY GRANT MAHAN

PAUL wrote so many striking things in his letters. It does one good to read them and then think over whatever he may have read last; for there is a world of meaning in many of his passages. The kind of fight Paul was encouraging was quite different from the kind of which we hear and read so much these days. There was and still is real need of fighting as he directed, but there is no need to fight the kind of war which the world is so full of in these days. As long as the devil is free to roam the world, so long will there be need to fight the good fight of faith, for the devil is ever on duty seeking to destroy those who form the army opposed to him.

It seems that the forces of the devil are doing more, gaining more to their side, than are those who are opposed to him and his minions. The religion that Paul preached has made great gains during the years that have passed since our Lord was crucified. At the start there was but a handful of men and women to stand up for Christ and his teachings, while now there are many millions. But for all that the devil has stood his ground through the centuries and is even attacking some of the strongholds of those who profess to believe on the Lord Jesus.

If appearances count for anything, the arch enemy of the Lord's people is wise, often wiser than the children of light. He seems to know the weak places in so many who have stood as opposed to him. And we see him overcoming not a few of

them. So many in even great bodies of professing Christians have fallen and are falling from the faith. This has not happened because the devil is stronger than the Lord, but because in some way the enemy of men's souls has been able to get into the hearts of these men and women. There must have been some outward indication of the inner weakness. Otherwise the enemy would not have known so well where to make his attack.

The Lord said that the gates of hell should not prevail against his church. But he did not say that there would be no weak members in the church. So long as the church of Christ remains true to him the body is safe from any inroad of the devil; but if some weak one, who has become discouraged because he is not getting as much out of his religion as he expected to, turns for comfort to the enemy of man's soul, then the one inside the pale of the church is almost sure to fall a prey to the destroyer. But even when this happens the words of the Master still hold true; the church has not been prevailed against, but some weak man or woman has failed simply because he did not hold fast to Jesus, but trusted in his own strength to resist the foe of all righteousness.

As long as the enemy is kept on the outside of the city, those within are safe; but when the enemy gets within, the city is likely to be taken, or at least suffer great loss. With us as individuals it is the same. If we keep the foe on the outside he will not harm us; but if we let him into the heart we are sure to be defeated unless he is quickly thrust out. We cannot thrust him out by our own strength, but we can by calling the Lord to our assistance. His promise is to be with his people unto the end. But he will not remain in a divided heart—all must belong to him or he will have none of it.

Many people have tried to serve God and Mammon since the time when Jesus said it could not be done. When one attempts to do what the Lord has said cannot be done, or something that has been forbidden by the Lord, he is letting the devil in, and will soon fall to the enemy unless he quickly repents and turns back to the Lord with his whole heart. God will not permit a divided allegiance. So many will not learn from the experience and example of others, but insist on taking their own way. In that case the end is nearly always quick and sure destruction; and great loss is suffered.

The Lord's protection is round about us so long as we are on his side; but when we step aside, or across the line, we go from under his protection and are at once exposed to the fiery darts of the enemy. And when we go from the side of our

Commander, we lay aside our strongest defense. The battle is hard, and we shall surely lose if we go over to the side of our foes. God can defend us and keep us from falling as long as we are with him, but he does not defend those who take their stand in the hostile camp. To be safe now and ever we must remain close to him.

The entire verse from which our caption is taken is: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." The latter part of it would apply to about all of us, for we have made a good confession after we were called. It is good to look at this from two sides, and both of them will be profitable. We cannot make a good fight of faith unless we have the faith. And then we must contend for the faith. Jude says: "Contend earnestly for the faith once delivered to the saints." That is good; it tells us what we are to do. We have the faith, now let us contend earnestly for it, that we may keep it and that those with whom we associate may also keep it. We have the faith, now it is for us to induce others to receive it.

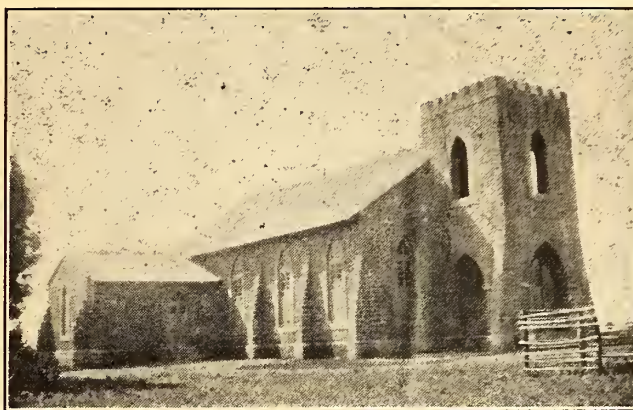
This is not a duty which is easy to perform. The word "strive" shows that it means to exert our strength to hold fast the faith and also give it to as many others as we can. We are to strive to have the faith established and kept loyally by all who receive it. Paul's message to Timothy was like a cry of victory, "I have fought a good fight, I have finished my course, I have kept the faith." He had suffered much for his faith and in trying to establish it where it was not; but his trials, his stripes, the stoning, all these did not trouble him as the end approached. Just to be able to say, "I have kept the faith." How much that means! What does everything else matter to us when we leave time for eternity, if we can truthfully cry out those words? Are some of the things we strive for in life worthy to be compared with this cry of victory?

Rehobeth, Md.

What to Pray For

Week of September 23-30

It is always encouraging to find a whole district interested in the missionaries it supports, and it is a joy to find such a district setting aside an hour during its annual convention for the reading of letters from its missionaries. At the Somerset, Pennsylvania, conference on the last evening of August, three interesting letters were read. They were letters from Grace Clapper of China, and from Ida Shumaker and Olive Widdowson of India.



This is the church where Sister Olive Widdowson and her schoolgirls attend services each Sunday as well as during the week.

During this week the church is asked to pray for Sister Olive Widdowson and Sister Kathryn Kiracofe of Vyara, India. Sister Widdowson lives on the girls' compound, one half mile west from the first bungalow at Vyara, and she is in charge of the schoolwork there. Along with her educational program she also does a lot of medical work. Not only does she care for all the children under her charge, but many of the village people for miles around come to her as if she were a doctor. Sister Widdowson has a reputation among all her fellow missionaries for being a conscientious and diligent worker. She went to India in 1912.

Kathryn Kiracofe has been in India two years and much of this time has been spent in language study; however, she has become acquainted with the district evangelistic work and she will soon be giving her full time to it. This past spring while attending the language school at Landour in the Himalaya Mountains, Kathryn had the opportunity of going to the Sat Tal Ashram (family camp). This was a privilege which she appreciated very much. Added to this was another experience which she prized very highly when she visited in the Hindu home of Mrs. Pandit, who heads the list among the outstanding women in India today. She is the sister to Jawaharlal Nehru who is known as one of India's most noted political leaders. Such a visit means much to a missionary and gives an insight into the life and ambitions of India's educated and cultured people.

In describing the return trip from the mountains to the plains, Kathryn says: "When we descended to the plains we were immediately plunged into the midst of the average life of village India. We were crowded into a third-class compartment with a group of religious pilgrims who were on their way to a holy temple. The group were dirty, foul smelling and noisy. It would have been so easy to pull our skirts about us and sit in a corner, but our better selves remind us that it is these people with whom we have chosen to identify ourselves. The great ideal of love that challenges us to leave our homeland and give ourselves for these people must cease to be only an 'ideal.' It must become real and active or cease to be. So we settle ourselves in their midst and welcome them into our fellowship with a sincere smile, a language understood by all people around the world. They smile back and at once we are friends."

OUR MISSION WORK

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.

Letter 10

Peiping, China.

Dear Glen and Agnes:

Just think! Only four more weeks of this term left! It doesn't seem possible that we have been here so long. Everyone had spoken about how slow the east is, so I thought that maybe time wouldn't go so fast; but I actually believe that it goes faster than in the States. I have come to the conclusion that time goes as fast as we do no matter where we are. The thing that puzzles me is how will I ever be able to speak Chinese in seven more terms if it doesn't come easier than it is coming at the present time.

We are looking for a Chinese court, for this house is sold and we must get out by the middle of next month. If Mrs. Bright can stay and talk to the servant for us, we don't want to move into the language school, for this gives us a lot more freedom. Some of the Chinese courts are very lovely homes but always only one story. Right now there are quite a few, and they are much cheaper than foreign houses.

We have added a new member to our family. Clara, a Chinese girl, has come to live with us until her mother can come out. She is twenty-three and a lovely Christian girl. She is in Yenching University, or I should say she was supposed to be, last fall. Then when the trouble set in, she was unable to get out until our folks came just a short time ago. She speaks very good English. She will help Lloyd and me with our Chinese. We feel that her help will be a great asset to us.

We had a very interesting shopping tour this week one night after we got home from school. First we went down to Flower and Jade streets. These are names given to them by the Americans because as one enters the narrow little alley where there is only room enough for a couple of rickshas to pass, one is carried away by the beautiful sight. There are large, gorgeous wreaths of gayly colored flowers that take away the drabness of the alley. In fact one wonders how they can continue to look so fresh and lovely with so much filth and dirt on the ground. Were one to enter one of the shops, he would be further carried away by the beauty of the cloth flowers. There are all kinds of them, and most of them are so real that one instinctively grasps them and smells them. They are beautiful in all of their gay colors. Some are very substantial and have been made to wear on street gowns, or I should say that is the use the foreigners have put them to, while the Chinese wear them in their hair. Old women with these gayly colored flowers in their black hair are not uncommon sights. Some of the flowers are very fragile and are used only for evening gowns. Can you imagine anything much more gay than a little shop with nothing but flowers in it? On down the street, just a little distance, are the stores in which jewelry is displayed. Much of it is jade, and one can get pins and the like so reasonably that he is sometimes tempted to indulge in such things.

We also visited in a cloisonne factory. If you don't

know what the cloisonne is like, you should go to one of the larger department stores and ask to look at it. It seems that it was originally a French art, but was brought to China many years ago. First of all, let me describe to you the material that is used. It is mined down in the hills of Shantung as sort of a rock formation. At the factories there, it is ground into powder and colored. It takes color very readily and that is the reason we can find such beautiful, clear colors in it. When it reaches the factories here, it looks like highly glazed pottery or crockery. Here they again grind it into a powder and mix it with water. Then they get ready to use it. They make beautiful vases, jars, and other things from it. They use brass as the base. Then with some glue and very thin strips of brass, they work out very intricate designs. When they finish with this much of the process, it looks like little paths running all over the side of the vase or article. Then with their porcelainlike powder, they fill in all of the little spaces. This is very particular work and of course is all done by hand and with the simplest kind of tools. After this dries, they take a file, and file and file. Then they go over it again and fill up any holes that have been left. Again and again they repeat this process until it is very smooth, and one can hardly see the little brass bands that act as braces. And it is strange to think they can sell an article for a dollar or so, for they are things they have spent days in making.

In the same shop, they were making lacquer. This, too, they have developed to a very fine art in China. Brass is used as the base in this art too. They paint with lacquer again and again until at last the lacquer is as much as a fourth of an inch thick. After it has thoroughly dried they carve out very delicate and intricate patterns all by hand. It is beautiful work. I had never seen these things in America in any but the large stores like Marshall Field and Company.

Then one sees their beautiful handwork. I am having some of the Chinese women at our station make me some table linens. I purposely did not buy anything like that, for I knew that they would make these things so much cheaper here. At the present time, such work is coming in very handy for these women. They get only 20 cents a day, but that keeps them from starving and keeps them warmed and clothed. It doesn't seem possible, does it, that people can get along on so little, but they do and seem quite happy about it. The great majority of women get only about five cents for a full day's work of embroidery. This allows them to exist. This winter, the Salvation Army saved hundreds from starving on two cents a day. If this were counted in gold at the present rate of exchange, it would mean that half a cent a day would keep a man or woman in China alive for a day. By the way, if any of you know anyone who has more money than he knows what to do with, you might suggest that he give it to some church board to send to China, and I am sure that it will be put to good use.

We were very thankful for the generous donation that came to us from Elgin just a short time ago. Lots of money is needed to help out the folks here both for food and for medicine. With tuberculosis as prevalent as it has been in China for some time and then with the reduced rations that the people have been forced to

exist on and the exposure that many have gone through this winter, it means that there will be a lot of it to fight, and this requires hospital funds. We were glad for a donation from the Red Cross of \$2,000 Mex. This will go a long way in alleviating suffering, but more will be needed.

We had a nice little trip all planned for yesterday, but when we got up we found that it had been raining and that we were in for a day of "April showers," so we caught up on some of the odds and ends lying around. Since we work quite hard during the week, we find it quite restful to take in the sights of interesting Peking on Saturdays.

We have been hearing of the hard snow that you had so late. Has it hurt the fruit? I expect that it has. Our weather here has been so changeable the last few days. One day it will be so hot that we search out all of our summer clothes and maybe by evening we have to go and change into something warmer and then the next day we feel like wearing our winter coats. It seems to get so cold here following a rain.

It is going to be church time soon, and I want to get this out of Mrs. Bright's typewriter before I go. We haven't replaced the one that was stolen, so we still have to borrow one when we wish to write a letter.

At the tea table we got to talking about some of the funny names of streets. There is one street not far from here that if literally translated means "The Biggest Man You Could Possibly Find." One is called "Sheep Tail," and one "Mule Horse Street." The one that we live on is "Goldfish Alley." The funniest thing though is to go into some of these stores that try to cater to foreign trade. Some of their translations almost send one into hysterics. For instance, there is a tailoring shop here that has a sign which reads: "Gentlemen and Ladies' Tailor. The Women May Have Their Fits Upstairs." Not far away is a bicycle shop that has up the sign, "Male and Female Bicycles for Sale Here."

Lloyd and Ellen Cunningham.

World Wide News

Twenty-five thousand Sunday-school teachers in Finland attend teacher training for a week or ten days each year.

France governs 366 of every 1,000 square miles in Africa today; Great Britain is second with 348, and Belgium third with 81. Such figures have a real significance in mission history as well as in political history.

"The liquor interests spend \$16,000,000 annually for newspaper advertising. They spend \$4,000,000 annually for magazine advertising. They aim to make it smart to drink, to make youth liquor conscious, and to make America rum conscious."

A Book of Worship for Village Churches by Edward K. Ziegler is meeting with a fine welcome throughout India. The India Witness, a paper edited in India, says, "It is a manual on worship which is at once comprehensive and simple. It can be profitably studied and used in all the churches in mid-India and most of the churches in India."

King George Sends a Message to Queen of Tonga. On the occasion of the twenty-fifth anniversary of Queen Salote's accession to the throne of Tonga, King George VI of Great Britain sent a message of praise and congratulation to her. She is known throughout the world

as a sincere Christian queen. She has encouraged her people to live practical Christian lives. The king complimented her highly on the steady and peaceful progress seen in the development of her kingdom.

A temperance trailer, sponsored by the Friend's Temperance Association of Philadelphia, has made a transcontinental tour of over 10,000 miles, stopping in more than a hundred towns in twenty-eight states, and carrying a temperance message to over 150,000 persons. The trailer is fitted out with various exhibits, including a "drunkometer," designed to dramatize the dangers of alcohol. Temperance lectures are given, and questions from the audience are answered by the crew of three. There has been no acrimonious debate, or hostility.

Monthly Financial Report

During the month of August contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$4,847.99. The total received for the year beginning March 1, 1939 was \$77,232.23, detail as follows:

	Receipts for August	Total receipts since 3-1-39
World Wide Missions	\$ 924.70	\$ 9,824.29
Women's Work Project	113.70	2,860.56
Home Missions	16.15	286.87
Foreign Missions	320.71	2,272.50
Junior League Project	100.50	515.44
Intermediate Project	25.00	30.00
India Mission	94.82	745.67
India Native Worker		18.79
India Boarding School	17.64	142.00
India Share Plan	75.00	879.29
India Missionary Supports	682.60	8,074.73
China Mission	157.42	1,209.52
China Native Worker	28.70	28.70
China Boys' School		1.50
China Girls' School		1.50
China Share Plan		404.25
China Missionary Supports	201.58	3,384.44
South China Mission		16.20
Sweden Mission		15.15
Sweden Missionary Supports		455.05
Denmark Mission		5.00
Africa Missionary Supports	324.35	3,703.32
Africa Mission	215.41	1,772.77
Africa Share Plan		504.09
Africa Leper	10.00	60.56
Conference Budget Undesignated	1,121.07	33,690.19
Conference Budget Designated for—		
Board of Christian Education	10.00	2,933.49
Bethany Biblical Seminary (at Elgin)	27.00	291.13
Bethany Biblical Seminary (at Chicago)		289.05
General Education Board		128.27
General Ministerial Board		5.60
Ministerial and Missionary Service Fund		7.50
Conference Budget Share Plan		37.31
Youth Serves	381.64	
	\$4,847.99	\$77,232.23
Non-Budget items—		
China and General Relief	422.99	1,776.19
China and Spain Relief		1,953.53
China War Relief	483.84	2,100.66
General Relief	48.10	210.79
Jewish Relief		47.50
Refugee Fund		10.00
Spanish Relief		507.09
Amsterdam Fund	5.00	960.59
	\$5,807.92	\$84,798.58

The following shows the condition of General Mission Board foreign and home mission finances on August 31, 1939.

Income since March 1, 1939	\$61,732.48
Income same period last year	58,992.69
Expense since March 1, 1939	97,880.78
Expense same period last year	92,639.34
Mission deficit August 31, 1939	9,687.46
Mission surplus July 31, 1939	170.51
Increase in expenses, eliminating surplus July 31, 1939 ..	9,857.97

KINGDOM GLEANINGS

Calendar for Sunday, September 24

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Isaiah: Foretelling the Birth of the Messianic King.—Isa. 7: 14; 9: 1-7; 11: 1-5.

Christian Workers, The Church in Action.

B. Y. P. D., Full Value for Twenty-four Hours.

Intermediates, If I Choose to Work With Things, What Fields Are Open to Me?

Gains for the Kingdom

Eight baptized in the Staunton church, Va., Bro. J. C. Garber, pastor.

One baptized in the Decatur church, Ill., Bro. John B. Wieand, pastor.

Five baptized in the Osceola church, Mo., Bro. L. M. Baldwin, pastor.

One baptized in the Oak Grove church, Ill., Bro. M. A. Whisler, pastor.

Four baptized in the Pike church, Pa., Bro. Boyd Dickey, evangelist.

Five baptized in the Crab Run church, Va., Bro. R. L. Cocklin, evangelist.

Five baptized at the district meeting of Southern Missouri and Arkansas.

Three baptisms in the Hermosa Beach church, Calif., Bro. Walker, pastor.

Seven baptized in the Cabool church, Mo., Bro. J. E. Whitacre, evangelist.

Three baptized in the Cedar Lake church, Ind., Bro. Gorman Zook, pastor.

Three baptized in the Springville church, Pa., Bro. A. P. Wenger, evangelist.

Three baptized in the Spruce Run church, Va., Bro. John Eller, evangelist.

Eight baptized in the Green Hill church, Va., Bro. E. E. Muntzing, evangelist.

Eight baptized in the Georgetown church, Ohio, Bro. J. O. Winger, evangelist.

Twenty-two baptized in the Center church, Pa., Bro. Boyd Dickey, evangelist.

Seven baptized in the Pipe Creek church, Md., Bro. Henry C. Eller, evangelist.

Twelve baptized in the Mt. Bethel church, Va., Bro. D. D. Fleishman, evangelist.

Fourteen baptized in the Pleasant Dale church, Ind., Bro. Dewey Rowe, evangelist.

Four baptized and three received by letter in the Bethel church, Naperville, Ill.

Eight baptized in the Brick church, Boone Mill, Va., Bro. E. S. Coffman, evangelist.

Fourteen baptized in the Sams Creek church, Md., Bro. W. N. Zobler, evangelist.

Four baptized in the North Fork church, W. Va., Bro. Carl H. Welch, pastor-evangelist.

Four baptized in the Woodberry church, Baltimore, Md., Bro. C. H. Hinegardner, pastor.

Fourteen baptized in the Crab Orchard church, W. Va., Sister Elizabeth Broughman, evangelist.

Nine baptized in the Shelby County church, Mo., Brother and Sister B. M. Rollins, evangelists.

Ten baptized in the Frostburg church, Md., Bro. Lawrence Bianchi and Bro. Newton D. Cosner, evangelists.

Six baptized, one reclaimed, and one awaits baptism in the Purchase Line church, Pa., Bro. Charles W. Blough, evangelist.

Thirteen baptized and one received on former baptism in the Copper Hill church, Copper Hill, Va., Bro. C. M. Key, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Brother and Sister Oliver H. Austin, Nov. 26, in the Dixon church, Ill.

Brother and Sister G. G. Canfield, Oct. 15-27, in the Mabel church, Ore.

Brother and Sister B. M. Rollins, Nov. 9, in the Poplar Grove church, Ohio.

Bro. James M. Moore of Lititz, Pa., Nov. 6, in the East Fairview church, Pa.

Bro. Leo Miller of South Whitely, Dec. 3 to 17, in the Bethany church, Ind.

Bro. D. I. Pepple of Woodbury, Pa., Oct. 10-24, in the New Paris church, Ind.

Bro. A. M. Dixon of Hagerstown, Md., Oct. 1-15 in the Quakertown church, Pa.

Bro. W. C. Sell of Kittanning, Pa., Sept. 25—Oct. 8, in the Manassas church, Va.

Bro. D. W. Kesler of Quinter, Kans., Sept. 5, in the Maple Grove church, Kans.

Bro. Peter Heisey of Sheridan, Pa., Oct. 29 to Nov. 12, in the Schuylkill church, Pa.

Bro. Roy Teach of Brookville, Ohio, Nov. 12 to 26, in the New Madison church, Ohio.

Bro. Earl Bowman of Harrisonburg, Va., Oct. 9, in the Madison Avenue church, York, Pa.

Bro. Nevin H. Zuck of Philadelphia, Pa., Sept. 25 to Oct. 8, in the Snake Spring church, Pa.

Brethren Lawrence Bianchi and Newton D. Cosner, Sept. 24, in the Westernport church, Md.

Bro. Quincy Leckrone of Thornville, Ohio, Sept. 17—Oct. 1, in the Lower Cumberland, Mohlers house, Pa.

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Personal Mention

Bro. Paul B. Myer changes his address from Lititz, Pa., to 108 N. College St., Myerstown, Pa.

Bro. Floyd L. Jarboe changes his address from Eldorado Springs, Mo., to Grand Junction, Colo., R. 2, having entered upon his pastorate at the last named place.

Bro. Clarence Sink has closed a three-year pastorate at Camden, Ind., and should now be addressed at Bethany Biblical Seminary, 3435 Van Buren St., Chicago.

Bro. Adam Ebey, after a long period of service in the India mission field, has been living for some years with Sister Ebey at North Manchester, Ind. Monday night, Sept. 11, he passed on and into the reward of his earthly labors. We shall no doubt have more particulars furnished us in the near future. To the bereaved who sorrow and linger a while yet on this side, you will join us in extending our sincere sympathy.

Bro. Charles E. Zunkel has entered upon his Lima pastorate and asks his correspondents to note his new address: 625 E. Elm St., Lima, Ohio.

Our India missionaries, Bloughs, Bollingers, and the Misses Swartz, Messer, and Warstler, are all scheduled to sail from Seattle on the M. S., Hie Maru, on Oct. 13.

Bro. Amsey F. Bollinger and family en route to the Pacific Coast and thence to their India home and work, were late last week guests of the mission offices and Elgin friends.

Bro. W. R. Argabright has taken up the pastorate of the Carthage church of Southern Missouri. His address is changed accordingly from Richland, Kans., to Carthage, Mo., R. 4.

The Standing Committee delegate to the Ocean Grove conference from Oklahoma, Panhandle of Texas and New Mexico is Eld. Albert Williams, with Eld. D. J. McCann as alternate.

Brother and Sister J. Edwin Jarboe have accepted the pastorate of the Lincoln church of Nebraska. Their address is changed accordingly from Goshen, Ind., to 2411 Lynn St., Lincoln, Nebr.

Bro. Earl E. Jarboe is transferring his pastoral labors from the Union Ridge church of Northern Iowa to the Fernald church of Middle Iowa. His address is changed from Hampton to Fernald, Iowa.

Bishop Edwin H. Hughes, Washington, D. C., will speak over the NBC blue network, Thursday, Sept. 28, 10:30 P. M., EST. His subject is "Her Christian Life and Influence," the pronoun referring to Frances E. Willard.

Bro. Raymond R. Peters of Daleville, Va., fieldman for the Southeastern Region and new member of the General Ministerial Board, was a recent caller at the Messenger offices. The opportunity was furnished by his presence at B. C. E. staff consultations.

Indiana and Texas joined in a last minute visitation with Publishing House friends and the church congregation Sunday morning. North Manchester furnished Brother and Sister W. H. Shull with others of that numerous preacher family, and Fort Worth offered Bro. John Zigler in company with his sometimes-at-home secretary brother.

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Miscellaneous Items

Bro. Everyman, please take three minutes to read the statement on page 2 of this Messenger. It might be worth one thousand dollars to you.

The Zug-Zook-Zuck reunion is today, Saturday, Sept. 23, beginning at 10:00 A. M. in the East Fairview church, two miles northwest of Manheim, Pa.

The Coon River church of Middle Iowa, will have a home-coming Oct. 15, with basket dinner. "All former members and friends are invited to be with us at that time."

The Dunnings Creek congregation of Middle Pennsylvania will have an all-day home-coming at the Holsinger church Oct. 1. "Bring your basket and enjoy the day with us."

The Liberty Mills church of Middle Indiana has an all-day home-coming tomorrow, Sept. 24. Pastor John D. Long speaks in the morning and Elder T. G. Weaver in the afternoon.

A letter from Liao Chow, Shansi, China, requests that hereafter, until we are notified otherwise, all mail to that station be addressed % Hugh MacKenzie, 53 Race Course Road, Tientsin, North China.

Northeastern Ohio will meet in district conference in the Springfield church, near Mogadore, Oct. 10-12. Retiring moderator, G. S. Strausbaugh, asks the elders to note their meeting Tuesday, Oct. 10, 10:00 A. M.

The Manor congregation of Western Pennsylvania will have a home-coming at the Purchase Line house Oct. 15. Bro. George E. Yoder of Scalp Level, will be the main speaker for the day. "Bring your baskets and spend the entire day."

The Lick Creek church of Northwestern Ohio, near Bryan, will have home-coming Oct. 1, with morning and afternoon services and basket dinner at noon. "A hearty invitation to all and especially those who have attended here in the past."

The Quakertown church of Southeastern Pennsylvania will have home-coming Oct. 1, with morning, afternoon and night services. "All persons having ever attended here are cordially invited. . . . Tea or coffee will be served to those wishing to bring lunch."

The Maple Grove church of Northwestern Kansas will have a home-coming and sixtieth anniversary service Oct. 1, following the love feast Sept. 30. "We extend a cordial invitation to all former members to come and worship with us at both of these services."

Brethren in Reality materials will be found in the Messenger from week to week. Note the Christian Workers' Topic on page 22 of this Messenger, also the editorial beginning on page 3. In last week's paper, in addition to the Christian Workers' Outline, there were Brethren in Reality materials on pages 2 and 3.

Men and women of Northwestern Ohio meet tomorrow, Sept. 24, at the Fostoria church at 2:00 and 7:00 P. M. Men's Work will be reorganized at this afternoon session. Every men's organization is urged to have a good representation present. Bro. J. S. Zigler of Goshen, Ind., is guest speaker. "A potluck supper will be served in the evening. Bring your own table service."

The Nebraska district meeting in the South Beatrice church, Oct. 6-9 looks good in prospect. Elders and Women's Work meet Friday afternoon. Ministers' problems have the field Saturday morning. Missions, education, young people and other church interests are well provided for in other sessions. Brethren in Reality, The Effective Christian, The Little Church, The Power of the Church, How to Believe in Times Like These—these are some of the themes for thought. Bro. H. Spenser Minnich, out-of-state speaker, is down for several addresses. Monday is the day for business.

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In the Messenger Twenty Years Ago

Bro. F. E. McCune, of Lawrence, Kans., has accepted the pastorate of the Mt. Morris church, Ill., to take up the work sometime in October.

Bro. D. L. Miller and wife, following Bro. Miller's meetings at Goshen and Nappanee, Ind., are spending a few weeks in rest at the old home town, Mount Morris, Ill.

Bro. J. H. B. Williams spent last Sunday with the members at Waterloo, Iowa. His plans included a brief visit to other points in that state, in the interests of the mission work.

Bro. G. L. Wine, pastor of the Polo church, Ill., accompanied by his wife and little daughter, gave the Messenger rooms a pleasant call last week, while on his way to the Burnetts Creek church, Ind., to conduct evangelistic meetings.

HOME AND FAMILY

Mother's Morning Prayer

BY PAULINE GOOD

Though many wait 'til set of sun to pray:
To thank thee for the blessings of the day,
To ask forgiveness where there has been sin,
To seek that calm and steady peace within—

Dear Lord, I cannot chance so many hours,
So much of living, to my own frail powers.
For something I may do or say this day,
May leave a scar which none can pray away.

I ask for patience, that in word or deed,
I do not fail my growing children's need.
I would not go the day without the sound
Of happy laughter, in me let a well abound.

And give to me an understanding heart,
That I may value true, the smallest part
Of each one's thoughts and rights within this home—
May there be happy memories in the years to come.

And take away my foolish notion, Lord,
That what folks need the most is room and board.
But rather let me more like Mary be,
In all my tasks the better part to see.

Because the one thing needful I would find,
I seek thee ere the day's work fills my mind.
To thank thee, praise thee, have my strength renewed—
To lift my eyes, in prayer, beyond our daily food.

Youngstown, Ohio.

Wanted—An Appreciator

BY FLORENCE S. STUDEBAKER

Mary Ellen found her mending and seated herself opposite Reuben beside the fire. She knew well enough that she wasn't very good company tonight. Her spirits were low. Things hadn't gone just right for her that day. Deep in her heart she felt her efforts to build up the Aid Society work were not appreciated. Someone had said they didn't want to stop quilting while devotions were going on. Imagine that! Someone else said they didn't like to be called up on Aid morning to see if they were coming. "They might know I'll come when I can. It makes me feel like a backslider to be called up."

And here she thought she was doing the kindly thing to call up. So many folks couldn't walk to the church. Reuben was always glad to drive by and take anyone that would go.

Mary Ellen snipped a thread and glanced at Reuben. It seemed to her a man could pass into utter oblivion so easily after the day's work was over and the evening paper was handy. He wasn't making much comment on the news tonight. Then a telltale snore reached her ears.

"It's just what I thought," murmured Mary Ellen, "Asleep! Oh, well it's only another sign of lack of appreciation."

Reuben's paper dropped with a crash. He squinted at Mary Ellen sheepishly. "Well, well, I guess I must have

dropped off. What's that you said about appreciation?"

Mary Ellen flushed scarlet. She hadn't dreamed Reuben would hear. He had the keenest ears for one who appeared to be fast asleep.

"I say, what's that you said about appreciation?"

Mary Ellen fumbled about nervously for her spool of thread. Reuben was so persistent. One couldn't keep a thing from him. There was no use trying to evade the issue. She might as well tell him first as last.

"Goodness, Mary Ellen, what makes your face so red? Have you got a fever?"

Mary Ellen laughed in spite of herself. "I'm not sick unless it's a bit heartsick."

"Heartsick? What's up now?"

"Oh, nothing much," confessed Mary Ellen, feeling smaller every minute. "I've just been thinking of hanging out a sign: Wanted—An Appreciator."

Reuben stared.

Mary Ellen caught the hurt look of wonder in Reuben's eyes. "No, not here at home," she hastened to explain. "At the church we need an appreciator. Yes, a number of them would help a lot." And she repeated briefly the sharp little digs of criticism that had fallen like lead on her heart at the last Aid meeting.

"Well, now that's too bad. I doubt if those folks meant it as serious as it sounded. They talked thoughtlessly. We all do that sometimes. I'm guilty myself. You know when a person is working hard at a certain task, your whole heart and soul is set on its success just as you've planned. Then someone, who hasn't studied the problem or doesn't understand all that is involved in its success, comes along and pours cold water on it, and we feel pretty bad about it. We can't understand why others can't see things as we do. Don't you think that's it, Mary Ellen?"

Mary Ellen nodded. Already her heart was feeling a bit lighter. Reuben could always make things appear better whether they were or not. And he didn't wear rose colored glasses either. He always reasoned things out so you just naturally had to see them different.

Reuben went on. "Now about this business of being appreciated. I think you are underestimating yourself. I can't walk down the street but what I see something that you've done for someone. There is Grandma Allen. Those newfangled plants you brought her from Maryland are a picture in her window. She calls them her Mary Ellen Sunbeams, after you, mind you. Farther down is Mary Bruin stepping out in that nice warm coat you made her out of your mother's old one. Why, I've met her winter evenings coming home from washing all day, when she'd look blue with cold in that old grey thing she wore. Now she's as rosy as she can be, and warm, and she can manage a broad smile since her face isn't stiff with cold. You can't tell me she doesn't appreciate that coat. Then one morning I was fixing Grandpa Ormsby's pump and grandma came out with that rug you braided her. 'Look how pretty it washed,' says she. 'I have to hurry and get it dry or grandpa won't enjoy getting up to make fire in the morning. He says since he can step out on Mary Ellen's thick rug instead of the bare floor, he don't mind winter so much.' And about this Aid Society attendance, I wouldn't worry. When you know you've done your part and have

done it well, forget about it. Leave the results with the Lord. Now, since the subject is up I'm going to repeat what Sarah Minter said the other day about you. I didn't say anything before because, well, I just thought I'd save it for such a time as this when you're feelin' sort of blue."

"Reuben, you know I detest blarney."

"Now, Mary Ellen, hold your horses a minute. You know Sarah Minter never talks unless she has something to say that's worth while. You just have to respect her word, now don't you?"

"Yes, that's true," admitted Mary Ellen. Her voice sounded very meek and small.

"Well, this is exactly what she said: 'Every week has brought such good things in the way of devotions since Mary Ellen is leader. She doesn't do everything herself either. She knows the part of a good leader is to put as many others to work as possible. That's helped our attendance this past year wonderfully. There's less time or desire for gossip and more time for the things that help us to be noble and good.'"

"Oh, Reuben, did Sarah actually say that?"

"That she did, Mary Ellen, and I doubt if you ever thanked her for it either."

"Thank her! Of course not, I didn't know she said it," replied Mary Ellen. "I have noticed how interested Sarah was, and how she urges others to come. I should have told her I appreciated her interest and help. In fact, to tell the truth, they've all been nice to me and I don't believe I ever told them how I appreciated it."

Reuben's chuckle of satisfaction spoke louder than words.

For a long time neither of them spoke, then Mary Ellen burst forth: "I guess I'll answer that 'Wanted—An Appreciator' ad myself."

Modesto, Calif.

A Treasured Gift

BY LEO LILLIAN WISE

"Let me show you what I am doing," said Frances to her caller. "At the last missionary meeting of our society," she went on, "I asked the hostess to let me use her Bible. At once she hurried to a stand, then came back saying: 'This is a dearly beloved possession of mine.' I suppose I did look rather inquisitively at my elderly hostess for she hastened to explain: 'Sixty years ago when I was a wee lassie I had such a good schoolteacher. Oh! how I loved her. In later years she married and went to a far western state to live. Five years ago she sent to me and two others who had gone to school to her each a Bible. Just take a look at it!' Of course I began turning the pages, meanwhile my hostess was saying: 'Just see all the things she put in, some are typewritten and some comments are in her own handwriting. I told my daughter that when I am gone she is to have it.' I wish you might have seen the Bible! Many slips were pasted in, poems, comments upon different scriptures, hints on how to use the Word of God. Well! it was time for the meeting to begin and I hadn't nearly finished looking, so I went back a few days later to see it again."

"That is interesting," encouraged the caller.

"I have a friend who has a birthday in June," continued Frances, "so I purchased a Testament for her and I am clipping lovely poems, facts, helpful thoughts. I am also marking special verses with a bit of comment

written in the margin—perhaps I'd heard a sermon by a minister whom she knows upon certain texts. But I've found out that such a gift cannot be made just overnight! What do you think of it as far as I've gone?"

"It is a lovely thought," said the caller, "and I have a few in mind for whom I want to make treasured gifts. Thank you for telling me about it."

Bellefontaine, Ohio.

Brother, Sister, Will You Go a Little Farther?

BY GRACE HILEMAN MILLER

A certain minister of the gospel in an address before a group of religious education leaders recently took for his text: "And he went a little farther," referring to Jesus in the Garden of Gethsemane when he left Peter, James and John and went a little farther into the garden to commune with God. The speaker asked his hearers to go a little farther into the garden of opportunity in leading souls to the Master.

In pondering the above challenge, various questions arise which are food for thought: Will parents and Sunday-school teachers determine to go a little farther in understanding the heart of the child and in endeavoring to contact that heart with something of the compassion of the Man Christ Jesus during the next year?

Christian laymen, will you go a little farther in your active desire to live radiantly—yes, so radiantly, that "men may see your good works and glorify your Father which is in heaven"?

We, who have named the name of Jesus, will we go a little farther in the art of giving a cup of cold water, a pleasant word, a friendly smile, an act of kindness to the thirsty people on life's highway who cross our path? Will we treat more kindly the agent, the unfortunate one, the delivery man who comes to our door?

And will we have grace and fairness of mind enough to realize that God is no respecter of persons, and therefore show a friendly attitude to the foreigners in our midst? A certain volunteer worker among foreign speaking peoples contacted a cultured young Mexican woman in an office the other day. Feeling it was someone who knew her, she spoke in a friendly manner and engaged in conversation. It soon developed that the young woman had been a pupil of the older woman. Suddenly the Mexican turned to the shopkeeper and said: "Mrs. — is not like my other American friends; she always speaks no difference where I see her or whom she is with, but the others don't know me when they are with their own friends. That makes me feel very lonely; but when I meet Mrs. —, and she talks to me just like she does to anyone else, I feel very happy."

What would it mean to our beloved Church of the Brethren if every member from the pastor in the pulpit down to each layman in the pew would really and truly go a little farther in the Christlike way of living for the next year? A certain elder and Bible teacher in one of our colleges, who tried day after day to live as Christ would have him live, now lives on in the heart of pupils who gave him the title, "The God-man." Even the most unconcerned, when they first enrolled in his courses, testified that he lived what he taught. What power would a whole brotherhood of people of like consecration unloose, if only each member of this brotherhood would just go a little farther!

La Verne, Calif.

THE CHURCH AT WORK

ADMINISTRATION**Church at Work Calendar for October, 1939**

"Bear ye one another's burdens" (Gal. 6: 2)

Emphasis for 1939-40: Brethren in Reality

Special Days

Rally Day and Installation of all church, church school,

B. Y. P. D., and other officers—Oct. 1.

International Temperance Sunday—Oct. 29.

Activities

Meeting of program planners (or Minister's Cabinet or Board of Christian Education).

Workers' conference.

Begin individual record of church attendance.

Plan, with co-operation of every age group, budget for year beginning Jan. 1, and make plans for the every-member canvass early in December.

Arrange evangelistic program for year.

Plan church-centered recreation. Begin with Halloween.

Budget should be approved by church council prior to the enlistment in December.

Plan special emphasis on stewardship.

Plan to put the Gospel Messenger in 75% of the homes (\$1.25 per subscription, club rate).

B. Y. P. D. Social—Barn Raising.

Young People's Sunday Evening Topics

Oct. 1—Installation of Officers.

Oct. 8—World Youth in Action (Report of Amsterdam Conference).

Brethren in Reality

Oct. 15—How We Came to Be Brethren.

Oct. 22—Experiences in Brotherhood.

Oct. 29—Brethren in Reality Now?

Adult Discussion Themes**Brethren in Reality**

Oct. 1—Bible Basis of Brethren in Reality.

Oct. 8—Early Brethren Teaching and Practice.

Oct. 15—Brethren in Reality in the Home.

Oct. 22—Can Church Members Be Brethren in Modern Society?

Oct. 29—Projects and Experiments in Brotherhood.

New Frontiers of Religion

Reviewed by Merlin C. Shull, Elgin, Illinois

The Brethren Loan Library endeavors to supply the religious reading desires of a large and varied constituency. Professor Arthur L. Swift, author of *New Frontiers in Religion*, is associate professor of applied Christianity, director of field work at Union Theological Seminary and acting director of social group work at Temple University. Thus this book was written by a scholar for keen students who wish to think deeply and courageously about the church in its relation to society.

The author uses the title of the fourth and final part as the title for the entire volume. The first three parts attempt to lay the base from which churchmen should venture into "new frontiers." Part One is titled "Basic Patterns of Religious Behavior." It is a vivid study of the beginnings of religion. Those who are not inter-

ested in a rather technical and necessarily somewhat speculative discussion of the origin of religion should not allow this to keep them from the exceedingly practical style in the parts that follow. Parts Two and Three complement each other. Part Two deals with "The Church as the Product of Social Change," and Part Three with "The Church as the Cause of Social Change."

One should reserve criticism until he completes the book. Readers will find that with which to agree and to disagree. One could easily lift up statements that appear to be contradictory. Yet we are inclined to agree with the judgment of another when he says, "This eloquently written book is required reading for every minister, teacher, layman and leader of religious education."

Part Four comprises the last forty pages of this volume of 171 pages. To the author the new frontiers of religion are in brief, "a God-centered worship, less pulpit dogmatism and more free exchange of ideas and ideals, more adequate meeting of the needs created by the new leisure through group work and informal group education, the inescapable duty of the local church for institutional efficiency through self-study, the guarded use of psychiatry through intelligent counseling and guidance." Professor Swift concludes that the church "while primarily a bulwark of the established order, can become a divinely inspired instrument of social change in the direction of the kingdom of God."

PEACE**A New Brethren Adventure—The Work Camp**

By Donald Royer, Denver, Pa.

From eight states, fourteen of us young people came to Scranton, Pa., last June 30, for an attempt to extend the brotherhood ideal of the Church of the Brethren by going into an area of widespread unemployment; where an endeavor was made to understand the people and their problems, while working to meet a basic need in the community where we lived for a six-week stay. The adventure, known as a work camp, is, along with the camp at Chewelah, Wash., the first Brethren attempt at this plan begun in America, six years ago, by Quakers.

Scranton, lying in the heart of the once mighty eastern Pennsylvania hard coal area, periodically has been the scene of bloody industrial conflict. Today, although human relations are not unduly strained, there are in the section surrounding the city alone, nearly 25,000 miners, who, being victims of a declining coal industry, face permanent unemployment. It is here that despair seems to be more normal than rare.

We campers lived and worked three miles west of Scranton in a community called (ironically enough) Mt. Dewey, after the famous Admiral Dewey. There we found only eight out of sixty-five employable men enjoying steady work. The community was discovered to be half Protestant and half Catholic, with marked conflict between the two groups. On the other hand, because most of the natives owned their modest homes, a redeeming degree of stability was sensed among them. Upon arrival we found the Church of the Brethren to be an unknown quantity. They extended to us, however, a beautifully sincere spirit of kindness and co-operation. Our attempts to understand the plight of the miners were effected by informal chats with them in their

homes, and during our work periods. We spent fourteen evenings with local leaders of religion, labor, and business to gain their viewpoints concerning the troubles of the territory; and to consider with them possible ways out for this ailing coal region.

A general point of agreement among our friends was a conviction that the major problem of the area was the rehabilitation or new lease on life for thousands of erstwhile coal miners who are now finding solace in city parks; and in the rather meager wages of their children, who have taken largely to silk mills and garment factories for employment. Towards peaceful solutions for these partially stranded anthracite communities, industries insuring stable employment and fair wages are needed, but are difficult to get. A housing program to meet the needs of Scranton's ill-housed residents is under way.

What part the church should play in this drama to bring a new lease on life to America's stranded citizens has been debatable. To most unemployed people, however, it would seem that the only adequate spiritual food is a regained self-respect. Self-respect accrues from a man's chance to earn a decent living from a respectable job.

In an attempt to meet a basic need at Mt. Dewey, we painted the community schoolhouse and built drain ditches in order to prevent further erosion on the school ground. Four swings and other playground equipment were erected. Classes in crafts and recreation as well as a nursery school were conducted with the children. All of the implements used in the work projects came from the community. Work was apportioned among the men and women in camp according to physical ability and natural aptitudes. Meeting a material need in Mt. Dewey was an attempt on our part to dramatize the conviction that a pacifist can build, but that he cannot destroy.

Repeating again, a most striking part of our experience was the excellent spirit of co-operation and goodwill existing between the community and campers. With equal spirit, the Catholics and Protestants co-operated with us. This wholesome relationship was affected no little by our aim to earn our way with the people through the medium of work rather than through sheer talk. To achieve this closeness with the community, however, we had to scale walls of suspicion that arose early in the summer—suspicion on the part of a number of Mt. Deweyites that we were in the community to erect a church, and to impose a special brand of religion upon them. The nature of our task and the makeup of the community compelled us to lose the name of the Church of the Brethren, in order that we might attempt to reveal the spirit and soul of the church to the people of Mt. Dewey.

Worship played no little part in the camp's life. Each morning thirty minutes were devoted to group worship and meditation.

The advisory committee for the camp consisted of Brethren Galen Kilhefner, A. C. Baugher, John Hershey, J. I. Baugher, Levi Ziegler, and Dan West. We enjoyed visits from all but two of the camp advisers. Elvert and Evelyn Miller of Washington, D. C., served as camp leaders.

May it be hoped that the Chewelah, Wash., and Scranton, Pa., work camps will but be the seeds for further extension of our peace testimony into the rural and industrial areas of tension throughout America.

Conscientious Objectors in Britain

By Dan West, Goshen, Indiana

Of the 224,172 British youth between 20 and 21 who were called up on June 3 for peacetime conscription, about 3,893 claimed exemption on conscientious grounds. Not so many, 1.8 per cent, but a much greater proportion than during the World War. Then there had been only 16,100 out of some millions in all ages between 18 and 52 years. Perhaps 200 of these 4,000 were Quakers.

On July 27 at Birmingham twenty conscientious objectors were expected to come before the tribunal of five men established under the Military Training Act. It had also provided for a "noncombatant labor group under the control of the Ministry of Labor" for this kind of fellows. They were to be sent to camp under civilian auspices and their work would consist of improving camp sites, agricultural work and the filling in of trenches.

"I am not sure what that means," said the chairman, Judge Longson. "There certainly would not be any front-line trenches in England."

Of the twenty who were due to appear eighteen showed up. Eight were registered as conscientious objectors on condition that they remain at their present employment; six were registered for the Ministry of Labor training; three were registered for noncombatant work, and one was registered unconditionally. One who objected on Christian pacifist grounds told the tribunal, "If I allowed myself to learn the arts of warfare, I should be making myself a hypocrite."

No Quaker boys happened to be in the group.

WOMEN'S WORK

What I Would Like to See Happen in Women's Work

By Mrs. Gaylen Verbeck, Tonasket, Washington

The women of the church have many opportunities to help promote God's kingdom. I hope that in the future every grandmother, mother and daughter will be enlisted in active Women's Work. Our work is well organized and with the help of national, state and local directors, I believe we can all find our place of work, whether it be missionary, peace, temperance, home life or aid work.

As our Women's Work is just a part of the entire church program, I feel we should plan our programs more and more so that they will fit into the church program. Our representative on the church cabinet should thus present our work. May we be willing to share our wealth of material and programs with other groups. Perhaps then we would be contributing more to church work than if we planned and had our programs just for our own groups.

As we continue our work, I hope we become still more conscious of our objectives in each phase of our work, that is, through our own personal development and the drawing of others to Christ through our service, programs and entertainments. I'm afraid some of us have been so concerned about the making of money that we have forgotten the fact that as we and others become more Christlike the problem of finance takes care of itself without so much work and concern. May we spend more time on spiritual development, instead of planning so many food sales. I believe we women will have real

opportunities for demonstrating to others the true meaning of things we as Brethren stand for if we will do this in the future.

Shall we not prepare ourselves for the problems as they come? There is need for us to set the example now in interpreting the simple life by taking our stand on all moral problems and in the helping of others to solve their problems. Whatever work we endeavor to do, may we have divine guidance in it.

ADULT CHRISTIAN WORKERS

Brethren in Reality

Topic for October 8

Part II. Early Brethren Teaching and Practice

Note: A careful study of Brumbaugh's History of the Brethren and the Classified Minutes of the Annual Meetings from 1778 to 1892 reveal a practice and philosophy of life somewhat different from present day Brethrenism. If the above books are available we suggest that two qualified speakers discuss sections I and II and that a third person conduct a round table discussion.

I. Brotherhood in the Colonial Church (see History of the Brethren).

1. Brethren homes were havens of refuge for German immigrants.

2. On several occasions Christopher Sower wrote to the governor of Pennsylvania urging his influence to make the voyages of immigrants more comfortable (p. 376).

3. The poor of the church and community were well cared for by the colonial church. On page 173 in Brumbaugh's history, reference is made to a box in which were placed offerings for the poor. Also, there was The Poor Book of the Congregation in which are found such interesting items as: "To a poor woman whose child burnt itself. . . . For the coffin of Sister Charitas. . . . To Sister Gundis for month of January. . . . To Sister Sophie for one cord of wood." In each case the exact date and amount is given. Deacons carried money with them on the official visit so as to relieve any need they might discover.

4. The colonial church extended her Brethren in Reality to all classes and conditions of men.

II. Brethren in Reality from 1778 to 1892 (see Classified Minutes for these years).

1. Each congregation, if able was to care for its own poor. If the burden became too heavy, the nearest congregation was to assist.

2. Brethren were not to take interest on loaned money.

3. They were not allowed to invest in stocks or bonds or building and loan associations.

4. The honoring and paying of debts was a requirement of church membership.

5. Members were not allowed to go to law in order to save their property.

6. Life insurance was prohibited. The aged and infirm were charges of the church. Their religion required adequate care of the needy.

7. Lotteries and all other forms of gambling were outlawed.

8. Extravagance and worldly display were prohibited. Each member was expected to live within his income.

9. Members could not belong to labor organizations.

10. Members were not allowed to join the army or take part in military parades.

III. Discussion

1. Should local congregations today assume responsibility for their needy members?

2. Were our forefathers justified in their fear of large financial corporations? Is the church in danger of investing her funds in institutions that are unchristian?

3. Is it Christian to accept interest and to take a mortgage on another's property? What are the dangers?

4. Is modern life insurance the most Christian method of caring for life's uncertainties?

5. To what extent is a nonresisting (pacifist) church justified in accepting aid from the government for individuals and institutions? Was the Baptist Seminary at Louisville, Ky., justified in refusing such aid?

6. What are the virtues and dangers in our present trends?

7. What other questions have you?

CORRESPONDENCE

Brethren Fellowship at Amsterdam

Seven members of the Brubaker party waved good-by to their friends who had come to the ship to see them off. It meant something to say good-by, but we anticipated great things ahead of us. As we watched the Statue of Liberty become a part of the mist, we knew with what joy we would welcome the sight of her on our return.

Some of the party had met for the first time just before sailing. It did not take us long to get acquainted. We found that college and camp experiences, together with many other things, soon made us feel like old friends.

"We Are Seven" had become quite a part of us when, on our arrival in Amsterdam, we found Perry Prather, of Southern Ohio, at the station to greet us. His jolly nature and a way of getting needed information soon made him a real part of our group. The next to join us was David Blickenstaff, just recently from Spain. Dave had many interesting experiences to share with us. For the first week of Amsterdam the nine of us were often together.

Coming out of the Concert Hall near the last of the first week, we found Beth Flora, Frances Smith, Ruth Brandt, and Betty Kinsley had just arrived in Amsterdam. We surely were glad to see them and they, too, had many interesting things to tell of their bicycle trips. The one Sunday that we were in Amsterdam, the thirteen of us had dinner together. We were sorry that the girls had to leave us so soon to join their party.

Monday brought a real surprise when Brother and Sister Graybill and their daughter Ruth, of Sweden, and Brother and Sister Fahnestock of Pennsylvania, came to the conference. Some of us were at the same hotel and we were glad for the opportunity of being with these friends. We were particularly glad to know that they would be at Schwarzenau at the same time that we were to be there.

We were grateful for the visit and fellowship of these Brethren friends who were visiting in Europe. We were such a small part of the seventeen hundred delegates from the seventy-one countries. Many languages were spoken and colorful costumes of the many countries

could be seen everywhere. There were many things which made us feel different, but there was one big thing, greater than all the differences, which united the representatives of seventy-one countries in one great fellowship. The Spirit of Christ—Christus Victor—the theme of the conference, unified us in spirit and in truth.

At Amsterdam we caught the challenge of a greater fellowship, that of Christians of the whole world. We felt the joy and vision of that fellowship and we believe that the Church of the Brethren will take its place in that fellowship.

Roanoke, Va.

Deane Rumburg.

Southern California and Arizona

The 52nd Annual Conference of the District of Southern California and Arizona was held at La Verne, Aug. 30—Sept. 4. The attendance and interest were good. H. Spenser Minnich of Elgin, Ill., and John I. Coffman and Andrew Blickenstaff of Northern California were among the visitors who added to the inspiration.

A call is being made for the Annual Conference to be held on the Pacific Slope in 1941. C. Ernest Davis and G. K. Walker were chosen to represent on Standing Committee, J. W. Lear and Frank Howell alternates.

Excellent reports were made on all phases of the district work. Messenger readers will be interested to know that there were twenty-two baptisms at Camp La Verne during the very successful season just closed.

The fact that the conference was in session when war broke out in Europe gave an opportunity to sound out opinion in regard to our attitude toward war and peace. The young people sent a paper to the President stating the attitude of the church and asking him to keep the United States out of the conflict. The elders and ministers spent several hours in three different sessions considering the matter. Upon their recommendation the following actions were taken:

1. A letter to the President, which is to be printed in the Gospel Messenger. (See next article.)
2. A peace council was appointed with C. Ernest Davis, J. P. Dickey, Miss Gladdys Muir, Lorell Weiss, J. C. Brandt, Paul Groff and Edgar Rothrock as members.
3. The 1939 Annual Conference decision as printed in the minutes on page 41 was approved. The 1938 decision received careful consideration and the following is our thought concerning the same: "We understand that the 1938 decision of the Annual Conference as printed in the minutes of that year on pages 39 and 40 is advisory and not obligatory. In times of crisis as well as at other times it has always been the policy of the church to respect the conscience of the individual. We recommend that a careful study of the practice of the church during other wars be carefully made."

The business session was guided by C. Ernest Davis, moderator; Frank Howell, reader; the writer, secretary. New officers for next year are J. W. Lear, moderator; W. T. Lockett, reader; the writer, secretary.

The general program showed much thought and work by the program committee: Royal Glick, Fred Butterbaugh and Mrs. Ben Hepner. The La Verne church entertained the conference with their famous hospitality.

Pomona, Calif.

Edgar Rothrock, Secretary.

A Letter to the President

(See No. 1 in Preceding Article)

The President,
Washington, D. C.

Our dear Mr. President:

The Church of the Brethren of the District of Southern California and Arizona, assembled in their fifty-second annual district conference on this 4th day of September, 1939, pauses to address you.

We are deeply distressed by the outbreak of war in Europe. The suffering which it is already bringing around the world pains every sympathetic heart. We have been praying that war might be averted and reason and justice might be gained without recourse to arms.

You have used your powerful influence to avoid war and to more firmly establish peace in both hemispheres. For this we thank God and commend you. We want to assure you that your efforts are appreciated by all Christian people.

We listened with great interest and sincere approval to your address to the American people on Sunday evening, Sept. 3, 1939. We join you in hoping that the war may be brought to a speedy end and that righteousness and justice will triumph. We especially appreciated the following statement in your excellent address:

"Some things we do know. Most of us in the United States believe in spiritual values. Most of us, regardless of what church we belong to, believe in the spirit of the New Testament—a great teaching which opposes itself to the use of force, of armed force, of marching armies and falling bombs. The overwhelming masses of our people seek peace—peace at home, and the kind of peace in other lands which will not jeopardize peace at home."

Remembering the bitter experiences of the last world war, we wish to assure you that your efforts to keep our beloved country from active participation in the conflict will have our hearty co-operation.

Being one of the historic peace churches, having taught and practiced nonviolence and nonparticipation in war for 230 years, we have been active in relief work on both sides during the conflict in Spain. We are an integral part of the American Friends Service Committee. We have supported a number of our workers in Spain although we have no churches in that country.

In connection with our mission in China, our hospitals and missions have ministered to the sick, wounded, and starving.

We are ready and prepared through the American Friends Service Committee, as well as through our own organizations, to go anywhere to aid suffering humanity in the name of Jesus, our Lord. Ready to continue to help bind up the wounded and restore stricken areas.

We are, dear Mr. President,

Yours faithfully,

C. Ernest Davis, Moderator.
Edgar Rothrock, Secretary.

The District Meeting of Southern Missouri and Arkansas

The District Conference of Southern Missouri and Arkansas, with its associated meetings, was held in the Peace Valley church, Howell County, Missouri, Aug. 21-24.

The first two days were devoted to a program of inspirational addresses. Bro. Burton Metzler, of McPherson College, added much to the spirit of the meeting.

Thursday morning, the business session was organized by electing Elder A. M. Peterson, moderator; Elder S. J. Neher, reader; Bro. Orin Harvey, writer; Elder P. L. Fike, assistant. Twelve churches were represented by twenty-one delegates.

All business was transacted in a very pleasant manner, the reports of the churches were very encouraging. They are looking forward to a good year.

Eld. S. J. Neher was chosen to represent our district at the 1940 Annual Conference; Elder Leander Smith, alternate.

The district meeting for 1940 will be held with the Greenwood church, near Mountain Grove, Mo., the Lord willing.

The Peace Valley church provided bountifully for our physical comforts; their hospitality cannot be surpassed. We found Brethren Fike and Bosserman and their co-workers faithfully engaged in the Lord's work.

We all went home feeling that it was good for us to have been there.

Springdale, Ark.

Leander Smith.

Kansas State B. Y. P. D.

Over a hundred young people and leaders from the various churches in Kansas met at Camp Wa-Shun-Ga, near Junction City, Kans., Aug. 14-19, for their annual camp. Each day was filled with the finest of fellowship, worship, study and recreation.

The rising hour was 6:00 A. M.; morning watch began at 6:30, and breakfast was at 7:00. From 8:00 until 8:45 was the first class period. Four classes were offered. They were: Brethren in Reality—Herbert Ruthrauff; Building Your B. Y. P. D.—Mrs. Luther Harshbarger; Worship Through Music, Art, and Drama—Mrs. Herbert Ruthrauff; Working With Other Races—C. D. Bonsack.

After an intermission of thirty minutes, we again assembled in the following classes: Problems of the Boy and Girl—Ida Shockley; Money Sense (Economics)—J. F. Baldwin; Stories and Messages of Hymns—Gladys Shank; Your Daily Quiet Hour—Burton Metzler; The Church Leads in Recreation—Luther Harshbarger.

The forum from 10:15 until 10:45 was in charge of C. D. Bonsack.

The third class period offered four classes: The Church Through the Ages—J. F. Baldwin; Living With Christ—Burton Metzler; Before the Drums Beat—Luther Harshbarger; Turn on Your Personality—Ida Shockley.

The afternoon was the time for rest, fellowship and recreation. The recreation and games were well planned by Roy McAuley, who was also the camp's lifesaving and swimming instructor.

The Kansas City B. Y. P. D. was awarded the state banner for having the largest representation and coming the greatest distance.

Vespers were held each evening from 7:00 until 7:30 and campfire from 8:00 until 9:30. Speakers at the campfire services were: C. D. Bonsack, Ida Shockley, Burton Metzler, President V. F. Schwalm and Hylton Harmon.

Many remarks were to the effect that this was the best camp yet. Much of the success was due to the efficient leadership of camp director, H. L. Ruthrauff and camp manager, Zeta O. Rodgers. We felt that we were very fortunate in being able to have C. D. Bonsack, Burton Metzler and Ida Shockley with us. They, as well as all other leaders, were at their best. Al, our Negro chef, also added much in the way of inspiration by the singing of Negro spirituals.

Probably the high point to most of the campers was Friday evening at a consecration service which followed a most challenging address by Hylton Harmon. The reconsecrating of ourselves was symbolized by our going forward and placing a twig on the fire, then forming an inner circle and marching around the campfire to candles representative of the triune God, and each one lighting his own candle at the source of Light and quietly marching away, symbolizing our going out into the world as servants and lightbearers of the Master, the Light of the World. Mrs. Ruthrauff planned this and all other worship services.

Many of us experienced what J. R. Ewers said of Isaiah: "We saw God. Seeing God, we saw our own sin. Feeling our own sin, we cried out for forgiveness. Receiving forgiveness, we felt the urge to service. Sensing the call to service, we each cried out, 'Here am I, send me.'"

By calling out to God for direction we have reason to believe that God can and will use us, and that because of our being at Camp Wa-Shun-Ga, we will have a part in lifting the human race to a higher plane of living.

Morrill, Kans.

Charles L. Baldwin.

Pennsylvania Regional Meeting of District Boards

The Pennsylvania Regional Meeting of District Boards will meet in the Carlisle church of Southern Pennsylvania Sept. 27 and 28.

The first session is scheduled for Wednesday, Sept. 27, at 2:00 P. M., eastern daylight saving time. Bro. M. J. Brougher will preside. This session is for all members of the district boards of the five districts of Pennsylvania, including leaders in Men's Work, Women's Work, Young People's Work, directors of Children's Work and all other workers from the local church who desire to be present.

Devotions—E. M. Detwiler.

Keynote Address—The Church of the Brethren in Pennsylvania in Our Day—M. R. Zigler.

Discussion Conference: How to Be Brethren in Reality—Evangelism in the Local Church—Improving Our Church Worship—Educating for Peace—The Church and Temperance—Financing the Church Program Adequately—Effective Church Organization—Missions—Our Youth Today and Tomorrow—Beginning With the Children—Laymen Taking Their Part—Closer Correlation of the Boards Within the Districts—The Regional Field-

man—District Boards Functioning to Their Fullest Possibilities—Channels for Implementing the Brotherhood and the Local Church Program.

Leaders: M. R. Zigler, Executive Secretary of the General Ministerial Board, Home Mission Secretary, and Executive Secretary of the General Board of Christian Education; Miss Ruth Shriver, National Director of Children's Work of the Church of the Brethren.

Supper at the Carlisle church served by the Aid Society.

Evening Session, 8:00 O'clock (E. D. S. T.)

M. J. Brougher, Presiding

Devotions—F. S. Carper.

Special Music by the Carlisle church.

Address—"Our Trends in Children's Work"—Miss Ruth Shriver.

Address—"The Congregation a Brotherhood"—M. R. Zigler.

This session is for pastors and ministers and members of boards and committees in the local churches and all others who desire to attend, in addition to district board members and leaders.

Thursday, Sept. 28, 9:00 A. M. (E. D. S. T.)

M. J. Brougher, Presiding

Devotions—C. R. Oellig.

One half hour sectional conferences of Ministerial Boards, Mission Boards, Boards of Christian Education, Children's Workers, leaders in Men's Work, Women's Work, Young People's Work—each group meeting separately and choosing a spokesman to report in the following joint conference.

Conference Period—Summarization and outlining a Program of Action.

Business Period.

Address—J. A. Robinson.

Adjournment at 12:00—Noon.

Dinner at the Carlisle church served by the Aid Society.

Levi K. Ziegler.

Waynesboro, Pa.

District Meeting of Southern Indiana

The Southern Indiana District Meeting was held in the Upper Fall Creek church, near Middletown, Aug. 25-27. This was our first trial of the plan for having the meeting over the week end. Sectional meetings were held Friday forenoon. A business session in the afternoon was conducted with R. L. Showalter, moderator; L. S. Shively, reading clerk; Frank G. Replogle, writing clerk. Another business session Saturday forenoon completed that phase of the meeting.

The remainder of the time was given over to inspirational addresses. Miss Laura Willard of Chicago gave a dramatic monologue depicting the life of Frances Willard. President Wm. C. Dennis of Earlham College, gave an informing address on present world conditions and the economic situation. President Otho Winger represented Manchester College and gave an inspiring address on Saturday afternoon. President Rufus D. Bowman of Bethany Biblical Seminary was the principal speaker for the meetings and brought four inspirational and helpful messages. Mrs. Bowman and Mrs. Mabel Moomaw ably assisted in the department of Women's Work. The latter also gave an interesting address to the general conference concerning her work in India.

Officers for next year are: Jacob Miller, moderator, Clarence H. Hoover, reading clerk; Frank G. Replogle, writing clerk. According to last year's ruling the latter officer must serve for three years.

Delegate to Standing Committee is Jacob A. Miller. R. L. Showalter is the alternate.

District Meeting for 1940 will be held in the Union Grove church.

The members of the host church are to be commended for the excellent way in which they cared for the meeting.

Frank G. Replogle,
Writing Clerk.
Rossville, Ind.

Northern Illinois and Wisconsin

Northern Illinois and Wisconsin met with the Dixon congregation Sept. 2-4 in what is believed to be the 84th district conference. The weather was fine, though a little warm. The spirit of the meeting was certainly in accord with the brotherhood emphasis for the year, and the accommodations a pleasant surprise. Dixon's remodeled church house proved ample for all except the sectional conferences and the larger sessions on Sunday. It was then that the near-by churches of the city, so generously offered, were put to good use.

Saturday came to a climax in an evening service with a double emphasis. Miss Laura Willard reminded us of the importance of temperance with her dramatized life of Frances E. Willard. Then Prof. O. W. Neher talked about Christian education, on the occasion of the fiftieth anniversary of Manchester College and the one hundredth of the founding of Mt. Morris College.

Sunday was a full day with a good crowd, inspiring sessions and pleasant fellowship. At the Sunday-school hour, Foster B. Statler spoke briefly of the year's plans for adult work. Mrs. R. D. Bowman then presented the implications of the Sunday-school lesson, and Ruth Brandt concluded with some impressions of Europe. At the preaching hour M. Clyde Horst spoke at the main service, while nearly a dozen of our ministers preached in other pulpits in Dixon. The afternoon service was missionary. During the first hour there were interesting reports of the work at the mission points—White Rapids, Chippewa Valley and Rice Lake. In the second hour Wm. H. Beahm gave an able address on some of the larger implications of missions. In the evening Lester Young and Leland S. Brubaker joined in giving a stirring report of the Amsterdam conference for Christian youth.

The business session moved along very efficiently under the direction of Moderator M. Clyde Horst, ably assisted by Wayne Gerdes as reader and J. E. Miller as secretary. The latter was completing his twenty-third year as secretary for this district. Perhaps most time was spent considering the Old Folks' Home. A constitution made more than forty years ago is to be revised and two more members added to the trustee board of the Home. The various reports showed the district work progressing in good shape. During the past year the men of the district helped diligently with the White Rapids project and contributed a scholarship for a Bethany student. The White Rapids church house is nearing completion. The women reported about \$500 contributed toward their national project and \$100 for the seminary. Bethany hospital is their principal district project for the year just ahead.

Standing Committee delegates for the Ocean Grove Conference are M. Clyde Horst and Foster B. Statler. The alternates are J. Clyde Forney and John F. Burton. Moderator for next year's district meeting is I. D. Leatherman. The writer was elected secretary to finish what remains of a three-year term.

Those who attended the Dixon meeting will long remember the Christian spirit of the community, the hospitality of the Dixon congregation, and the quiet efficiency of Bro. Wm. E. Thompson and his willing helpers.

Elgin, Ill.

H. A. Brandt.

Passing of Mrs. W. W. Holsopple

Priscilla Wenger Holsopple, wife of W. W. Holsopple for more than fifty years, passed away at the farm home Saturday, Aug. 19, after having reached the age of seventy-nine years.



Priscilla Wenger, daughter of Abraham and Sarah Geil Wenger, was born in Rockingham County, Virginia, Jan. 21, 1860. When about nine years of age she, with her parents and other members of the family, moved to Morgan County, Missouri, and settled on a farm which became her home for the remainder of her life.

On Oct. 16, 1888, she married W. W. Holsopple, and to them were born four children, namely: Joseph A. of South English, Iowa; John Wilford, who met accidental death at the age of 27; Lewis A. of Morgan County; and Mary Jacie, R. N., at present of the home.

Besides her husband and three children, she leaves one brother, M. Wenger, of Aberdeen, Idaho; two daughters-in-law, and five grandchildren. Early in life she accepted Christ as her Savior and united with the Mennonite church of the community and lived a consecrated Christian life her allotted period of time.

Mrs. Holsopple will be remembered by her many friends for her unassuming attitude and kind manner toward all with whom she came in contact. The hymns used in the funeral service were all selected from songs she used on her deathbed.

Funeral services were conducted by LeRoy Gingerich and C. B. Driver, using Psalms 116: 15 and Matt. 6: 20, 21. Burial was in Mt. Zion cemetery.

Versailles, Mo.

W. W. Holsopple.

John F. Dietz

John Franklin Dietz was born in Somerset County, Pennsylvania, Sept. 26, 1863. He departed this life Aug. 30, 1939, aged 75 years 11 months and 4 days. He was the son of Jacob and Sarah Miller Dietz.

On Dec. 26, 1886, he was married to Jemima E. Blough, to which union were born eight children. He was preceded in death by his companion and two children.

He gave his heart to Christ early in life and united with the Church of the Brethren. While he was still a young man he began definite church work and was

elected to the ministry in September of 1893, in which capacity he served faithfully throughout his life. In his early life he was instrumental in helping to organize several churches in and around Johnstown, Pa.

He came to Detroit, Mich., in 1914 and with the exception of a few years, spent the rest of his life here. He was one of the founders of the First Church of the Brethren here in the city, and did most of the preaching until the coming of Bro. A. O. Mote in 1922. The work of the church was always first and uppermost in his heart. His enthusiasm and courage were contagious and he became an influential leader in all church work.

His last illness was very short. He was anointed by the pastor on Aug. 25. He is survived by the following children: Vernon J. of Huntingdon, Pa., and Galen R., Emmert R., Mrs. Lottie Haynes, Mrs. Norma Yost and Mrs. Elma Sholly, all of Detroit; also by three sisters: Mrs. Molly Blough, Mrs. Ida Wallace and Mrs. Jane Weaver, all of Holsopple, Pa.

Funeral services were conducted by the pastor on Sept. 2, with interment in Detroit.

Detroit, Mich.

Harvey R. Hostetler.

Passing of Lawrence C. Hoover

Lawrence C. Hoover, son of Jason and Hattie Hoover, was born March 11, 1911, and passed from this life July 30, 1939, aged 28 years, 4 months and 19 days.

He was married to Muriel Frysinger in 1934, who survives with three children, Marie, Joyce and John. Also his parents, three sisters and one brother survive.



Lawrence graduated from the Replogle high school in the class of '29. At the early age of nine years Lawrence gave his heart to the Lord and was baptized into the Church of the Brethren. From then on he was always a willing worker. His attendance at Sunday school and church was regular. Lawrence was an active

worker in the B. Y. P. D. of his church in his earlier years and did much to help make it a success.

He was elected to the ministry in the spring of 1933 and served in that capacity very faithfully. He attended Elizabethtown College for one year. After his return he taught a Sunday-school class and did all that he could for his church, being ably assisted by his wife. He was also an active member of the Koontz chorus. He always responded when asked to serve in his church and will be missed by all.

In his everyday life he was quiet and friendly and respected by all his friends and acquaintances. Although we will miss him, we do not wish him back for we know he is happy in that better land we all hope to enjoy some day.

New Enterprise, Pa.

Laura Baker.

Anna Lee Smith

Anna Lee Smith, daughter of Levi S. and Grace Smith, was born near Mt. Solon, Va., March 17, 1919, and departed this life July 31, 1939, at University hospital, Charlottesville, Va., after a brief illness of five days. Anna Lee, as she was known to all, had endeared herself in a most unusual friendship to all groups

of people through her wonderful musical talent both as a player and as a lovely singer. She was used by the various churches in her community during revivals, and usually occupied important places on the various school programs.

However, her physical condition did sometimes prevent her doing all she was asked to do. Yet her pleasant disposition was always manifested regardless of the circumstances, or physical condition. She was regarded as the sunshine of her home and the life of whatever activity in which she shared. During a revival in August of 1936, conducted by the writer, she with twenty others was baptized into the Church of the Brethren. Prior to this she was a member of the Methodist church.

Outstanding among her many qualities was her ability to see, and help others find the bright side of every problem. For some years she had carried in her diary the following prayer, which she had clipped from some magazine:

"As I close my eyes on one day just gone I am sure that the next thing I know I will open them on a new one just begun. So I offer my evening prayer for tomorrow. Help me, O God, to save it from the mistakes of today. Guide me to put a hard rein on my tongue in the time of anger. Enable me to hold steady and not to quit when the task proves to be harder than I thought. Save me from repeating the unkind gossip passed along to me by any one about someone else. May I play hard—and squarely—and in such a way that others have a chance at fun. When I am at school enable me to see, in my mind, my father and mother going steadily on at their work, out of the home and within it, cheerfully and patiently busy for me and others. So may I be unselfish, good tempered, and free from complaining if I do not have all that I want. Make it a great and a good day. Thus, I make my prayer for tomorrow."

She often showed this prayer to those about her, expressing her wish that it might help them as it had her.

She is survived by her parents, one sister, and many immediate relatives and friends. Funeral services were conducted at the Elk Run church by her pastor, Bro. W. H. Zigler, assisted by Rev. T. A. Guiton of the Presbyterian church, and Rev. L. O. Rose of the Methodist church. The crowd in attendance was one of the largest ever to gather at Elk Run, and the number of floral tributes from far and near attested to her loveliness and worth to the entire community. We rest assured that her departure from our midst, which has so greatly saddened our entire community will in a greater way gladden those souls gone before in whose presence she now rests from her earthly labors well done.

White Cottage, Ohio.

J. D. Zigler.

FALLEN ASLEEP

Baer, Charles Stanley, was born at Goshen, Ind., May 5, 1918. He met his death in a fatal accident on Aug. 19, 1939. He was beneath his automobile making some repairs and the automobile fell from its supports taking his life immediately. On March 5, 1939, he married Opal Marie Hartsough, forming a union soon to be broken in great sadness. He is survived by his wife, his parents, Charles A. and Trella Workman Baer, and eight brothers and sisters, all of Goshen. At the age of fourteen he united with the Brethren church. He was just in the act of transferring his membership to the Rock Run Church of the Brethren, where his funeral was held in the presence of a large audience of deeply sympathetic relatives and friends. The service was in charge of the writer, assisted by Bro. Claude Studebaker, pastor of the Brethren church of Goshen. Interment in Rock Run cemetery.—J. S. Zigler, Goshen, Ind.

Baer, Leland Keith, infant son of Brother and Sister Clifford Baer, died Aug. 25, aged 1 month, 2 weeks and 3 days. Funeral services were conducted at the home of Bro. Homer Baer by the pastor, Bro. J. M. Geary, with interment in the Maple Spring cemetery.—Mrs. J. M. Geary, Holsopple, Pa.

Bosserman, Sister Anna Mary, passed away at her home in East Berlin, July 4, 1939, aged 76 years, 11 months and 26 days. She was a faithful member of the Church of the Brethren for many years. Funeral services were conducted from her late home by the writer and Eld. J. Monroe Danner and Rev. John Strenich, with interment in the Mummerts cemetery near East Berlin.—W. G. Group, East Berlin, Pa.

Hostettler, Wm. S., son of Samuel K. and Anna Belle Hostettler, was born in Somerset County, Pa., Aug. 7, 1886, and passed away at Maxwell, Iowa, Aug. 31, 1939. He was married to Carrie Beale at Des Moines, Feb. 16, 1910. Three children came to bless this home, one dying in infancy. A son lives at Colo, Iowa, and a daughter at Nevada, Iowa. The family made their home in or near Colo for twenty-six years. Bro. Hostettler became a member of the church at Maxwell, but later transferred to the Fernald church. He was a diabetic sufferer for twelve years. He was a patient and faithful worker in the church and always responded when called. Funeral services were conducted by the writer, assisted by Bro. Dadisman and Bro. Snider of the Fernald church, in the Methodist church at Colo, with interment in the Maxwell cemetery.—G. W. Keedy, Marshalltown, Iowa

Huff, Anna M., died at her home at New Chester, Pa., Aug. 27, 1939, aged 73 years, 3 months and 18 days. She was blind for a number of years. She leaves five sons and three daughters, twenty-seven grandchildren, nine great-grandchildren and two sisters. Funeral services were held in the Reformed church at New Chester, Pa., with interment in the cemetery adjoining. The writer was assisted by Rev. Sheaffer and Rev. James.—W. G. Group, East Berlin, Pa.

Maust, William Henry, son of Samuel and Mary Maust, was born at Meyersdale, Pa., May 12, 1874, and passed away at the Presbyterian hospital in Waterloo after a brief illness of a day with heart complications. He was aged 65 years, 3 months and 19 days. William Maust came west with his parents at the age of seven years and came to Iowa where he grew to manhood. He was married to Maggie Miller June 30, 1896, a sister of Eliza B. and Sadie J. Miller, missionaries to India for many years. For a year and a half they lived in Plymouth County, Iowa, and since that time lived in Black Hawk County, Iowa. Until eleven years ago they lived on the farm in Orange Township and since that time in Waterloo, Iowa. Surviving are his companion; three sons, Kenneth and Max of Waterloo and Lloyd of Cando, N. Dak.; two daughters, Mrs. A. M. Summy of Waterloo and Mrs. Murray Pedersen of Alta, Iowa. He is also survived by one brother, Charles, and one sister, Mrs. Harvey Miller, and thirteen grandchildren. Two brothers and two sisters preceded him in death. As a youth Bro. Maust united with the Church of the Brethren and was elected to the deacon's office in which capacity he served most faithfully through forty-three years of constant service. He lived a quiet, consistent, Christian life. His life was a silent benediction of the good life wherever he mingled with folks. He was a good father and husband in the home and a friend and neighbor to those whom he met. Funeral services were held at the South Waterloo church conducted by the pastor, the undersigned, assisted by Bro. W. O. Tannreuther. The body was laid to rest in the Orange cemetery.—W. H. Yoder, Waterloo, Iowa.

Miller, Mary Elizabeth, died at her home near New Oxford, Pa., June 21, 1939, aged 72 years, 8 months and 5 days. She leaves one son and three grandchildren. Funeral services were conducted from her home by the undersigned, with interment in the New Oxford cemetery.—W. G. Group, East Berlin, Pa.

Oller, Sister Florence Hoffman, was born Dec. 15, 1864, and died July 6, 1939. She united with the church before her marriage. She married George A. Oller Aug. 23, 1883. They served in the deacon's office. Her life was a beautiful example of simple Christian faith. She is survived by three daughters, two sons, fourteen grandchildren, one brother and two sisters. Funeral services were held in the Waynesboro Church of the Brethren, conducted by Brethren J. I. Thomas and Levi K. Ziegler. Interment was in the Green Hill cemetery.—Martha Heefner, Waynesboro, Pa.

Prinkey, Sister Celestia Rishel, daughter of Samuel and Katie Rishel, was born Aug. 3, 1871, and departed this life July 20, 1939, at her home near Clifton Mills, W. Va. She was married to Edward Prinkey. To this union were born four sons and three daughters, one son preceding her in death. She also leaves ten grandchildren, one great-grandchild, three brothers, two sisters and many relatives and friends. In her early life she gave her heart to the Master and served faithfully, working fervently for her church, especially her Sunday-school class. She was a faithful wife, a devoted mother and a good neighbor. Funeral services were conducted at the Salem church by Bro. Chester Thomas, assisted by Brethren Showalter and Ludwick. Her body was laid to rest in the church cemetery.—Mrs. Hosea Wolfe, Clifton Mills, W. Va.

Van Sickle, David Warren, son of Elias and Emily Robinson Van Sickle, was born near Glade Farms, W. Va., Nov. 7, 1883, and died suddenly at his home in Hazelton, W. Va., Aug. 7, 1939. He was united in marriage to Sarah Guthrie on Dec. 7, 1908. He was an active member of the Methodist church, having served as Sunday-school superintendent and teacher several times. Surviving are his wife, an adopted daughter, and one brother. Funeral services were conducted by his pastor, A. J. Renick, assisted by Rev. S. E. Ryan and Bro. Chester A. Thomas. Burial was in the Union cemetery at Shady Grove.—Ruby Van Sickle, Hazelton, W. Va.

Zimmerman, Lydia Della, was born Feb. 11, 1873, in Harrison County, Ind. She united with the Bush Creek Church of the Brethren when young and remained faithful to her God and to her church. Sept. 5, 1938, she broke her leg in a fall off the back porch steps at her sister's home. For almost a year she was confined to bed. Aug. 28 she passed away. She was the youngest of a family of nine children. Two sisters and one brother preceded her in death. Two sisters and three brothers remain. Funeral services were held at the Home undertaking parlors, with interment in the Crown Hill cemetery.—Bernard Suttle, Seattle, Wash.

CHURCH NEWS

California

Fresno.—Bro. H. Spenser Minnich and his wife of Elgin, Ill., were with us July 30. Bro. Minnich delivered the morning mes-

sage and Sister Minnich gave a message in song which was appreciated by everyone. The board of Christian education met recently and started making plans for the ensuing church year. We have united with four other churches in Fresno in union services for the summer. Good meetings are reported by everyone attending. The young people had a vesper service Aug. 20 at the home of their sponsors, Mr. and Mrs. Ed Bowser. After this service an informal get-together was enjoyed by everyone followed by a "singspiration." Our pastor and his wife have been vacationing the latter part of August. The pulpit was filled Aug. 20 by Bro. F. A. Yearout, a resident minister, and last Sunday the young people had charge of the service. Donna Eisenbise, daughter of our pastor, delivered the message, What Is Our Purpose in Life?—Alvena Arney, Fresno, Calif., Aug. 30.

Idaho

Nampa.—We met in council Aug. 30 and three letters were received and two granted. We expect Bro. Ralph Rarick of Indiana for evangelistic services in early November. Pastor M. S. Frantz was selected as member of General Mission Board. Our annual budget was approved. The treasurer reported that we owe \$4,800 on our new church house, payment being made on or before date due. Nov. 13 we plan to celebrate the fortieth anniversary of the organization of the Nampa congregation. Sunday-school officers were elected. Bro. Ray E. Blickenstaff is general superintendent; O. E. Fillmore, assistant; Clara Corder, adult superintendent; Minnie Keim, young people; Mary McClure, intermediates; Edith Hatfield, C. W. director; L. Keim, juniors, Oattie DeCoursey, primary; Margaret Blickenstaff, beginners.—S. B. Keim, Nampa, Idaho, Sept. 4.

Illinois

Elgin.—The annual business meeting, held Aug. 23, resulted in the re-election of S. C. Miller as elder and Fred Greenawalt as clerk. The finance committee was increased to five in order to include representatives of different age groups. The music committee reported that plans had been made for a choir composed of older primaries, juniors and intermediates. During the fall the social room of the church will be decorated with the help of the men. Men's Work will landscape the ground around the church. It was decided to take an offering on Old Folks' Home Sunday to meet the increased assessment. Delegates to district meeting at Dixon, Sept. 2-4, are H. A. Brandt and Mrs. D. D. Funderburg. Dr. Cordier of Manchester College, who spent the summer in Europe, gave an address at the church Aug. 29. He brought firsthand information concerning the European crisis.—Elizabeth Weigle, Elgin, Ill., Aug. 30.

Panther Creek.—We met in council Sept. 2 and elected the following church and Sunday-school officers: J. E. Small, elder; Lois McCauley, clerk; Harold Wiley, treasurer; Elsie Noffsinger, messenger agent and church correspondent; Ann Smucker, cradle roll superintendent; Henry Backman, Sunday-school superintendent; Geo. Smucker, assistant; Lorene Wiley, secretary-treasurer. Bro. A. P. Musselman of Anderson, Ind., will hold our revival meetings the middle of November. Our love feast will be held on Monday evening after the revival. We enjoyed two lectures from Bro. W. M. Kahle of Troutville, Va. Our church co-operated with the Methodist church in a daily vacation Bible school this summer. Several of our young people attended camp at Lewistown, Ill. Bro. W. E. West of Mt. Morris gave us two sermons this summer. Several of our members attended district meeting at Decatur. One has been added to our church by baptism since our last report.—Mrs. Alta Small, Roanoke, Ill., Sept. 3.

Indiana

Anderson.—Our new pastor, Bro. Musselman from Ohio, has taken up his duties here. He and Sister Musselman moved into a house which had been cleaned and made ready for them by the women of the church. Everything has been done to make them feel at home in their new surroundings. A social evening was held at the home of Bro. Russell Showalter in appreciation of his work in the past few months. Our district meeting was held Aug. 23-25 at the Upper Fall Creek church. Brethren Levi Wise and Leslie Wiley were our delegates. Several others attended from here and enjoyed the meetings.—Mary Leckron, Normen, Ind., Sept. 5.

Cedar Lake.—Attendance and interest have been good. July 16 Brethren A. F. Brightbill and William Beery were with us for both morning and evening services. Bro. Brightbill brought a splendid message and Bro. Beery led the singing. In the evening they brought their illustrated hymn service. We appreciated their work very much. July 23 our church and the Cedar Creek church enjoyed seeing some pictures from China. Aug. 5 we joined with the three other churches of our county in a joint Sunday-school picnic and spent an enjoyable day together. Aug. 6 Sister Mabel Moomaw brought us two inspiring messages. Aug. 20 three were baptized and six babies were dedicated. Aug. 26 we held our love feast, followed on Sunday morning by early morning worship services and fellowship breakfast at church. We are looking forward to our harvest meeting, Sept. 24, with Bro. Edward Kintner of North Manchester as speaker. Improvement on the church has continued and we now have our basement remodeled and ready for use. Our reorganization for the coming year has been completed. We

feel that all of these good things have been helpful to all and we anticipate further blessings from the Lord in the future.—Mrs. G. A. Zook, La Grange, Ind., Sept. 4.

La Porte.—We had the opportunity of hearing Bro. Frank Kreider from Goshen on Father's Day. In July a group from the African M. E. church of this city gave a program of Negro spirituals and a sermon by Rev. Lawrence. Sister Agnes Merchant was our delegate to Annual Conference. Brother and Sister Nathan Cross were delegates to district meeting at New Paris. Twenty persons attended district meeting from La Porte, and wonderful reports were given. Camp Mack was attended by several from our church. Leonard and Zayda Umphlet attended junior camp and Wanda Replogle attended young people's camp. Martin Starke, Raymond Bayer, Leonard Umphlet, Larry Richardson, Calvin Wolfe and Stanley Yazel attended intermediate boys' camp. At our council new officers were elected as follows: Ben Cross, elder; K. W. Murphy, pastor; Paul Wolfe, Sunday-school superintendent; Mrs. Naomi Richardson, correspondent. We are looking toward another year of service for the Master.—Mrs. Veldia Umphlet, La Porte, Ind., Sept. 5.

Iowa

Osceola.—We organized our Sunday school Aug. 27, with Bro. T. U. Reed as superintendent; Bro. R. L. Fisher, assistant; Bro. Walter Reed, secretary-treasurer; the writer, cradle roll superintendent. Delegates to district conference were Sisters Reed and Fisher. Delegate for Sunday school was Sister Myrna Fisher. They all brought back good reports. Our Sunday school enjoyed a picnic at the city park Aug. 6. Some of our young folks attended young people's conference at Council Bluffs. A committee was appointed to see about getting some things for the church. New screens were put on the church this summer. Since our last report one brother has passed away.—Mrs. Emma Propst, Osceola, Iowa, Sept. 4.

Missouri

Bethel.—We met in council Aug. 28 and decided to install a new furnace this fall. Our evangelistic meetings will begin Oct. 23, with Bro. Ralph Hatton of Omaha as evangelist. Our love feast will be held at the close of these meetings. Brother and Sister Leonard Lowe will be our pastors for another year. Our elder will be Bro. E. N. Huffman of St. Joseph. We elected Sunday-school and church officers for the year. Our pastor took a group to both intermediate and young people's camps. We held a social on the church lawn in July. Our Children's Day program was held in June. Our Sunday-school attendance has been good during the summer.—Mrs. J. L. Marti, Mound City, Mo., Sept. 2.

Rockingham.—We met in council Aug. 15 and considerable business was attended to. We decided to retain Bro. Oscar Early as elder for another year. Bro. Robert Shirky is Sunday-school superintendent; Irl Nichelson, assistant; Genevieve Sandy, primary superintendent; Bro. Oscar Early and the writer, delegates to district meeting to be held in the Bethany church Oct. 20-22. The Sunday school will be represented by the two superintendents. In July we had a vacation Bible school conducted by Bro. Milton Early and his wife of Chicago. There was an enrollment of forty-nine, with an average attendance of forty-two. On the closing Sunday we had a program, after which Bro. J. J. Yoder gave us a good sermon. In the afternoon he gave an informal talk especially to the younger men of the community. On several different occasions we have had guest speakers to address the younger group after the midweek volley ball game. The first of August quite a number of our Aid Society workers attended a rally day meeting at Krug Park in St. Joseph. This meeting was conducted by our Women's Work society of Northern Missouri and was much enjoyed by all. We will have another meeting next year. Bro. Sherfy, our pastor, served on Standing Committee and brought back a good report. Bro. Baldwin of Kansas will hold a series of meetings for us in November.—Mrs. Mattie Lam, Hardin, Mo., Sept. 2.

Wakenda.—Our church council was held Aug. 5, and two letters were received. Bro. J. F. Van Pelt was re-elected elder. The following Sunday-school officers were elected: superintendent, Miller Van Pelt; assistant, Sara Fifer; secretary-treasurer, Fred Fifer. Delegates to district meeting to be held in the Bethany church are Helen Bowman and Margaret Bowman, with Mr. and Mrs. Luther Van Pelt as alternates. Mrs. E. F. Sherfy represented us at Annual Conference and gave an interesting report. Bro. Sherfy served on the Standing Committee, representing Northern Missouri. The young people have been meeting on Wednesday evening of each week during the summer for recreation and forums. Two of our young people attended camp this month near Excelsior Springs. One boy from the intermediate group attended camp. The young people, directed by Bro. Sherfy, gave interesting reports from camp on Sunday night following the camp. One Sunday night in July the writer was privileged to attend a vesper service on a near-by hill and hear a message given by Bro. J. J. Yoder of McPherson, Kans. Each one present was made to feel the nearness of God. The men of our church are sponsoring a God's acre project, with the pastor as overseer. One acre of ground was planted with hybrid corn and when harvested the proceeds will be used for church work. Our Ladies' Aid meets once a month during the busy

season. A number of women attended the women's district rally at Krug Park in St. Joseph Aug. 3. We are planning to hold a flower show at our meeting in September. We will send a donation of canned food to Mercy hospital this fall. Rockingham and Wakenda are looking forward to a revival meeting this fall at Rockingham. Miss Hope Sherfy gave a musical program at our church Aug. 13 which was enjoyed by all present. Our com-

munity has been bountifully blessed this summer. We have good crops and plenty of fruits and vegetables. Our love feast will be held this fall.—Sara E. Fifer, Hardin, Mo., Aug. 31.

Ohio

Covington.—One has been baptized since our evangelistic meetings, and some new members have moved into our midst. Two have died recently. The church and Sunday-school work is progressing, having made a gain of five per cent the past year. A good camp is reported by those who attended Sugar Grove. We were represented at Annual Conference by Brother and Sister G. L. Wine, although several others were there. July 27 we met in council and the following officers were elected: Brethren E. B. Deeter and Roy Karns and Sister Clara Landis, pastoral committee; Ethel Manning, clerk; Mrs. W. G. Fisher, director of Christian education; Bro. J. L. Baker, assistant. Brother and Sister Wine have been vacationing during August. Our pulpit has been filled by Brethren Roy Karns of Covington, Ohio; N. B. Wine of Dayton, and Mark Shellhaas of Trotwood. Our Women's Work has four lines of endeavor: missionary society, Ladies' Aid Society, mother and daughter and peace. The missionary society is the strongest organization with Mrs. E. E. Eshleman as president. We meet the first Tuesday evening of each month at the homes of members. We use missionary material sent us by the General Mission Board. We have read that most interesting book, *Moving Millions*, as part of our programs for nearly a year. July 19 an ice cream social was held on the parsonage lawn, and we made \$19. When seventy-five faithful women work together on a well-planned program the results are worth while. Our pastor's wife, Mrs. Mary Stoner Wine, is president of the Ladies' Aid Society. We count every sister a member and at times when they are needed to carry out a large program the response is excellent. Weekly meetings are not largely attended but the interest is good. Most of the Aid members attended the Women's Work meeting for Southern Ohio at Bear Creek July 19. At this time the Aid is answering a call from Camp Sugar Grove for bed ticks and dish towels. Our outstanding work is quilting, making aprons, bonnets and dust caps, mending for the local hospital, serving dinners for the Kiwanis Club and entertaining the members of the Buckeye State Mutual Insurance Association during their annual meeting. Canning fruits and vegetables and making bedspreads for Bethany hospital are tasks that are enjoyed by all the sisters. Later on cabbage, carrots, pears and apples will be gathered for Bethany. The mothers and daughters have given one public program and enjoyed a delightful banquet. Mrs. Wine is director of peace and we appreciate her efforts. We appreciate the work of our pastor and his wife. —Mrs. Fred A. Watson, Covington, Ohio, Aug. 26.

Poplar Grove.—The last two weeks of June we held our vacation Bible school, with an enrollment of 165. We were assisted by two neighboring churches. Mrs. Ruth Burkett directed the school. The Women's Work organization held its annual social evening July 7, at the home of Mrs. Morris Bright, with a large number attending. Aug. 6 the Men's Work held the church services at the Brethren Home at Greenville. The young people, with their teacher, Bessie Huffman, journeyed to Constance, Ky., where they conducted the service at the Constance church Aug. 27. The young folks greatly enjoyed the experience and felt that it was a day well spent. Aug. 29 we held our regular council meeting. Pastor D. G. Berkebile reported seventy-two calls in the homes of his parishioners during the last quarter. Bro. Theo. R. Eley was again chosen as elder. Richard Stockdale was re-elected Sunday-school superintendent, with Mrs. Theo. Eley as assistant. We are expecting to have Prof. C. Ray Keim with us Sept. 10 for a peace address. Our home-coming and harvest meeting will be on Oct. 22. There will be a basket dinner. The Joy Bell Ringers of Columbus, Ohio, will furnish part of the program. We urge all former members and neighboring residents to be with us. The communion service will be held on Nov. 5, 7 P. M. We are anticipating our revival meetings to be conducted by Brother and Sister B. M. Rollins, beginning Nov. 9.—Homer Halladay, Greenville, Ohio, Sept. 2.

West Milton.—The West Milton churches held a very interesting daily vacation Bible school in the Church of the Brethren, beginning June 5, and lasting two weeks with a good attendance. At the close of the school the children rendered a program and exhibited their work. A temperance picture, *The Magnificent Reprobate*, was shown with an unusual message. The W. C. T. U. sponsored a peace program in the church in which four young people took part. At our last council, Pastor H. E. Helstern was elected to the eldership. Our two weeks' evangelistic services closed Sept. 3. Bro. Ray Shank brought the messages which were helpful and inspiring.—Mrs. Irvin Furlong, West Milton, Ohio, Sept. 6.

Wooster.—Bro. Wilmer Petry, his wife and three sons were here May 28 for communion services, and Bro. Petry officiated. June 2 was family night. Supt. McDougal of Orrville schools was the speaker. There has been an unusually fine display of flowers at the church this summer. The B. Y. P. D. gave an amusing, but very practical drama June 4, entitled *The Awakening of Bro. Tightwad*. It was directed by Mrs. Pauline Neff Maag. June 11 Bro. Frank Hochstetler preached while Bro. Fisher represented the church at the Anderson Conference. A children's program was given in the evening. July 5 the Good Will circle

ANNOUNCEMENTS

District Meetings

California, Northern, Empire, Oct. 6-9.
Florida and Georgia, Miami, Oct. 13-15.
Indiana, Middle, West Manchester, Oct. 6-8.
Kansas, Northeastern, Richland Center, Oct. 6-9.
Kansas, Northwestern, Quinter, Oct. 20-23.
Kansas, Southeastern, Verdigris, Oct. 27-30.
Kansas, Southwestern, Wichita, First, Oct. 13-16.
Missouri, Middle, Happy Hill, Oct. 6-9.
Missouri, Northern, Bethany, Oct. 20-22.
Nebraska, South Beatrice, Oct. 6-9.
Pennsylvania, Western, Oct. 25, 26.
West Virginia, First, Tear Coat, Sept. 30.

LOVE FEASTS

Indiana

Sept. 25, North Liberty.
Sept. 25, 7 pm, Wabash County.
Oct. 5, Upper Deer Creek.
Oct. 7, 7:30 pm, Bethany.
Oct. 8, Pleasant Hill.
Oct. 14, Union Center.
Oct. 14, 10 am, Lower Deer Creek.
Oct. 21, 10:30 am, Nettle Creek.
Oct. 21, 7:30 pm, Middletown.
Oct. 23, English Prairie.
Oct. 24, New Paris.
Oct. 25, Osceola.
Oct. 28, 7:30 pm, Middletown.

Iowa

Oct. 5, Libertyville.
Nov. 18, Salem.

Kansas

Sept. 24, Prairie View.
Sept. 30—Oct. 1, 11 am, Ap-panoose.

Maryland

Sept. 24, 6:30 pm, Sams Creek.
Oct. 14, 6:30 pm, Meadow Branch.
Oct. 15, Fairview house, Peach Blossom.
Oct. 15, 6:30 pm, Pipe Creek.
Oct. 22, 6:30 pm, Beaver Dam.
Oct. 28, 2:30 pm, Longmeadow.
Oct. 29, 5 pm, Woodberry.
Nov. 4, 2:30 pm, Piney Creek.

Michigan

Oct. 1, 7 pm, Battle Creek.
Oct. 16, 7:30 pm, Sunfield.
Oct. 21, Thornapple.

Minnesota

Oct. 8, Worthington.

Ohio

Sept. 30, 7 pm, East Dayton.
Oct. 8, Fostoria.
Oct. 21, Harris Creek.
Oct. 21, New Madison.
Oct. 28, 10:30 am, Prices Creek.
Nov. 4, Lower Stillwater,

Happy Corner.

Nov. 5, 7 pm, Poplar Grove.

Oregon

Oct. 21, Mabel.

Pennsylvania

Sept. 24, Beachdale.
Sept. 30, Oct. 1, Three Springs house, Perry.
Oct. 1, Lower Cumberland, Mohlers house.
Oct. 1, 6:00 pm, Middlecreek.
Oct. 1, Spring Grove, Kemper house.
Oct. 1, 10 am, Bermudian house, Lower Conewago.
Oct. 1, 6 pm, Markleysburg.
Oct. 1, 6:30 pm, New Enterprise.
Oct. 7, 6:30 pm, Georgetown.
Oct. 8, Claysburg.
Oct. 8, 6:30 pm, Rummel.
Oct. 8, 7 pm, Snake Spring Valley.
Oct. 8, 6:30 pm, Manor, Pa.
Oct. 14, 15, 1:30 pm, Midway.
Oct. 14, East Fairview.
Oct. 15, Koontz.
Oct. 15, Long Run.
Oct. 15, Maple Spring.
Oct. 15, New Fairview.
Oct. 15, Shamokin.
Oct. 15, 6 pm, Hanover.
Oct. 15, 7 pm, Ambler.
Oct. 15, 7 pm, Fairview.
Oct. 18, 19, 1:30 pm, White Oak, Longenecker house.
Oct. 18, 7 pm, Waynesboro.
Oct. 21, 1:30 pm, Mohlers house, Springville.
Oct. 21, 22, 10 am, Big Dam, Schuylkill.
Oct. 21, 22, 1:30 pm, Upper Conewago, Latimore house.
Oct. 21, 1:30 pm, Bareville house, Conestoga.
Oct. 21, 6:30 pm, Spring Run.
Oct. 22, Codorus, Codorus house.
Oct. 22, 1:30 pm, Marsh Creek.
Oct. 28, 29, 10 am, Hanoverdale, Big Swatara.
Oct. 28, 29, 10 am, Meyer house, Fredericksburg.
Oct. 29, Codorus, Shrewsbury house.
Nov. 5, 7 pm, Madison Ave., York.
Nov. 19, Ephrata.

Tennessee

Sept. 23, 5 pm, Meadow Branch, Bean Station.
Sept. 30, 3 pm, Mt. Valley.

Virginia

Sept. 30, 4 pm, Topeco.
Sept. 30, 5 pm, Mt. Joy.
Oct. 7, 2:30 pm, Spruce Run.
Oct. 7, 6:00 pm, Brick.
Oct. 14, 6 pm, Christiansburg.
Oct. 15, Linville Creek.
Oct. 21, 6 pm, Barren Ridge.
Nov. 4, 6:30 pm, Pleasant Valley.

West Virginia

Oct. 1, 6:30 pm, Crab Orchard.
Oct. 28, 6:30 pm, Smiths Chapel.

had a social at the home of W. D. McFadden and June 20 the women's class entertained the men's class at the home of Mrs. Flora Hoff in Smithville. Bro. Lloyd M. Hoff of Manchester College was with us June 25 and preached on The Christian's Responsibility. Bro. C. H. Petry has been secured to hold meetings for us Nov. 13-26. Our Sunday school was represented at the Mohican Sunday-school convention, and reports were given the following Sunday. July 23 Bro. Claude Murray of Creston, Ohio, filled the pulpit, speaking on Seven Marks of a Christian. Mrs. Anna Brubaker Ulrich was the speaker at the vesper services. Our church was well represented in the men's meeting at Zion Camp and furnished a men's chorus of seven voices. Aug. 6 church and Sunday school were held in the shade of giant trees at the arboratum and pine grove of the Wooster Experiment Station. A basket dinner and social afternoon were enjoyed. A short temperance play, The Cocktail Hour, concluded the Sunday-school temperance lesson hour Aug. 20. The Arden Denlinger family from Southern Ohio were with us Aug. 27. Since our last writing two members of the Good Will Circle have been married. Bro. Ivan Hochstetler and his wife are now at home in Orrville and Sister Arlene McFadden, our primary teacher, is now Mrs. Crown Steiner of Smithville, Ohio. The young folks of the church planned a surprise for Bro. Fisher on his birthday and presented him with a leather brief case. Bro. Mahlon Neff is again able to be on his feet. Sister Dan Martin who has been ill for several weeks was anointed. Sister Irene Burger Roller who underwent a serious operation is improving rapidly. Our beloved D. M. Brubakers are in frail health but are in services again. Their daughter, Della, is quite ill. Mrs. Henry Komhaus was in services after an absence of several weeks due to illness. Plans are being made for our annual harvest home-coming meeting. Sister Margaret Komhaus is leaving for Manchester College and Bro. W. D. Fisher began his fourth year of efficient service this month.—Miriam Hoff Fetter, Smithville, Ohio, Sept. 3.

Pennsylvania

Center Hill.—Eight have been baptized in the Center Hill church. Three were the result of a prelove feast revival held by Bro. W. K. Kulp May 21-28. He also officiated at our love feast. His messages were filled with strong spiritual food for Christians as well as non-Christians. The other five came last Sunday, Aug. 27, with the undersigned being the pastor-evangelist.—W. C. Sell, Kittanning, Pa., Aug. 29.

Codorus.—During June we held our children's services in the Pleasant Hill, Codorus, New Freedom houses, with songs and recitations by the children. July 2 a missionary program was held at Codorus, with Bro. H. Spenser Minnich from Elgin, Ill., as guest speaker. We met in council at the Shrewsbury house July 10. An all-day meeting was held at the New Freedom house July 16. Bro. Ralph Schlosser preached three inspiring sermons. A basket lunch was enjoyed in the grove by the church. A revival meeting was held in the Shrewsbury house, beginning Aug. 6, with Bro. Green Shively of Millmont, Pa., as evangelist. He preached very inspiring sermons. Three of our young people attended Camp Conewago at Elizabethtown College.—Clara E. Keeny, York, Pa., Sept. 6.

Hanover.—Sunday-school delegates to the district meeting at Antietam were Vernon Grimm and Helen Myers, the former giving the report. We held our series of meetings Aug. 13-27. Bro. Otho Hassinger of Carlisle brought us earnest spirit-filled messages. As a direct visible result seven were baptized on Aug. 30. Our love feast will be held on Oct. 15, 6 P. M.—A. P. Hetrick, Hanover, Pa., Sept. 5.

Harrisburg.—June 4 eleven children were presented for consecration at the morning service. Our pastor conducted the service. In the evening Bro. L. H. Brumbaugh exchanged pulpits with Dr. H. N. Bassler, formerly of Westminster, Md. June 11 we observed Children's Day and a program was presented by the children. The committee in charge consisted of Sisters Hilda Gibbel, Nora Balsbaugh and Kathryn Byrem. The pastor was attending Conference as our delegate. Bro. A. J. Beeghly filled the pulpit in the evening. June 23-25 a music institute was held in our church, directed by Prof. Alvin Brightbill and Bro. William Beery. A two-weeks' Bible school was conducted in July, with Sister Olga Brumbaugh as director. Sister Flavia Baugher was music director and Sister Emma Gruver directed the handwork. Aug. 23 we met in council to elect officers. Because of impending work relating to the history of Elizabethtown College and his age Bro. G. N. Falkenstein was not available to serve as elder of our church, but was elected elder emeritus. The following officers were elected: elder, R. W. Schlosser; clerk and trustee, I. F. Baker; treasurer, R. L. Fyock; music director, R. R. Baugher; Sunday-school superintendent, R. L. Fyock; assistant, W. G. Willoughby; department superintendent, Nora Balsbaugh; assistant, Virginia Nelson; secretary, J. H. Hammaker; member of board of Christian education, Olga Brumbaugh. During July and August our worship schedule consisted of a unified service in the morning, with vesper service in the evening. At the evening service each Sunday two members of the laity spoke. The plan for fall is that the adult departments will continue the unified service, but extend the time to a two-hour duration. The young people and children will conduct their devotional services in the Sunday-school hour. Aug. 21 the Men's Work met at the home of Bro. W. A. Willoughby and were inspired by their

speaker, A. G. Breidenstein, to carry on the moral and spiritual rearmament movement. Our former elder, H. K. Ober, and six members of the laity have passed from this life since the last writing. The six are Brethren Levi S. Backenstoe, Harry Gilger, David Simon, David E. Hoff and Sisters Margaret Bitner and Katie Hollinger.—Mrs. E. M. Byrem, Camp Hill, Pa., Sept. 6.

Maple Spring.—We met in council July 13 and elected officers. Bro. W. K. Kulp of Rummel was elected elder. Sisters Jennie Thomas and Eliza Stutzman were elected delegates to district meeting. Sister Owen Blough and Bro. Meredith Barkley represented our Sunday school at the convention held recently in Somerset. On Aug. 27 Bro. J. S. Zimmerman of La Verne, Calif., brought a spirit-filled message. He spoke on the subject, The Victorious Life. Plans are being made for a combined rally day, home-coming and parsonage dedication service on Sept. 24. It will be an all-day service to which all members and friends of the church are invited. Pastor J. M. Geary will speak at the morning service. Bro. C. C. Ellis will speak in the afternoon and the young people will have charge of the evening service. Our fall evangelistic meeting will begin Oct. 2, ending Oct. 15 with the love feast. Bro. E. M. Detwiler of Everett, Pa., will be the evangelist.—Mrs. J. M. Geary, Holsopple, Pa., Sept. 2.

Perry.—Our business meeting will be held at Three Springs house Sept. 16. On Sept. 30 and Oct. 1 our love feast will be held at the same place. Sept. 17 our love feast will be held at the Farmers Grove house. A series of meetings will be held in the Farmers Grove house, Sept. 3-17. District meeting of Southern Pennsylvania will be held in the Three Springs house Oct. 24, 25. Everybody is cordially invited to attend these services. At present we are making some definite changes in the Three Springs house, which we hope and believe will be helpful to this growing church.—R. L. Cocklin, Mechanicsburg, Pa., Aug. 30.

Shamokin.—In a called council Aug. 6 it was decided that our fall love feast be held on Oct. 15. Aug. 24 Bro. S. Ira Arnold and family of New Market, Md., were with us and gave a fine Worship in Art program which was greatly appreciated. Aug. 27 our pastor and his wife celebrated the fortieth anniversary of their marriage. The young ladies prepared a banquet several evenings previous in honor of the event and gave them a happy surprise and a much appreciated gift. We expect a group of young people from Bareville on Sept. 24, who will render a program. Two have been baptized by our pastor since our last report.—Mrs. Ruth Reitz, Shamokin, Pa., Sept. 3.

Tyrone.—Our church was represented at the district meeting at New Enterprise by Brethren John R. Snyder and Arthur Harpster. Children's Day was appropriately observed with a program in the morning by the primary children and in the evening by older groups. This was followed by vacation Bible school with an average attendance of seventy-eight. The pastor was dean of the school. Our church joined with the majority of the churches of the city in union services during the last half of July and all of August, held in the pavilion at the City Park. Each co-operating church sponsored one of these services. Our church had the second service of the series with Bro. C. C. Ellis as guest speaker. We had one of the largest crowds of the series, and Bro. Ellis brought us a great message. We have organized and are sponsoring a mission Sunday school in one of the outlying county districts with encouraging attendance and interest. Bro. Blair Keith of Birmingham is the superintendent. A preaching service is held every two weeks. Our annual home-coming service will be held the last Sunday of October and will be followed by a short series of meetings in charge of Bro. Lawrence Bianchi. These meetings will close Nov. 12 with a love feast. Recently considerable improvement has been made on the interior of our church and also on the outside. More than 1,000 square feet of concrete sidewalk has been laid. The work was largely done by the men of the church, assisted by the women of class fifteen and the Sunday school. Most of our Sunday-school officers were re-elected, with Bro. Arthur Harpster as superintendent and Bro. Ezra Snyder as assistant.—John R. Snyder, Tyrone, Pa., Aug. 25.

Tennessee

Limestone.—We met in council Aug. 26. Our love feast will be held Sept. 23, 7 P. M. Eld. J. R. Jackson was elected elder and pastor of our church for the coming year. Three have been baptized and one received by letter during the year. Five members, two nonresidents, have been taken by death during the year. A new front wall has been built to our graveyard and work is going on to improve the entire ground by grading. Our regional director, Bro. R. R. Peters, Mr. and Mrs. Addington, Mrs. Addington's mother, Mrs. Barlow, and two sisters from Kingsport, Tenn., were visitors to our church Aug. 19. Bro. Guy Presley and Sister Mary Slagle were our delegates to district conference held at White Horn church, Aug. 17-19. Bro. Sam Presley was our delegate to regional conference held at Roanoke City church, Va., Aug. 30 to Sept. 1. The writer was delegate to the young people's conference at Knob Creek church July 4-7. All of our services are continued with interest.—Honorina Pence, Limestone, Tenn., Sept. 4.

Virginia

Barren Ridge.—We had a successful vacation Bible school in June conducted by local talent. During the summer we had the

pleasure of hearing Bro. B. B. Garber's ten sermons on the Decalogue. It would be a fine thing if every group could hear these sermons. Our revival meeting began July 24, with Eld. S. D. Lindsay of Timberville, Va., in charge. The meeting continued for two weeks with good interest and attendance. Three young girls were baptized. Aug. 3 the Women's Work conference of Second District of Virginia was held in our church, with a large attendance and strong program. At our council Aug. 19 Bro. Harold Furr was re-elected superintendent of Sunday school. Sister Mary Phillips was elected delegate to the regional conference at Roanoke, Va. Two letters were granted. Our love feast will be held Oct. 21, 6 P. M.—Helen E. Coffman, Staunton, Va., Aug. 24.

Beaver Creek.—We have completed two very successful evangelistic campaigns in our congregation. These meetings were very inspirational and a great blessing to our church. One was held at the Montezuma church, July 23 to Aug. 6, with splendid results. Nineteen were baptized and one reclaimed. Bro. Ernest Muntzing of near Harrisonburg, Va., was our evangelist. The other campaign was held at the Mt. Bethel house Aug. 6-20. During these services twelve were baptized. Bro. D. D. Fleishman of Dallas Center, Iowa, was our evangelist. Much good was done as both of the evangelists leaned heavily upon the help of the Holy Spirit. We now have a greater responsibility and crave an interest in the prayers of the brotherhood in our behalf. It is always gratifying to have an increase in numbers and our hearts rejoice that thirty-two were added to our number this year.—F. Wise Driver, Dayton, Va., Aug. 28.

Pleasant Valley.—We met in council Aug. 18 and the building committee reported that the pastor's house was about complete. The treasurer reported that \$1,500 was still needed to defray the expenses of building the house. The balance of the amount has been raised by cash and pledge. The church voted to furnish the balance of Sister Myers' support on the China mission field, amounting to \$450. A committee was appointed to repair the basement. Edward Miller was appointed trustee of the Grottoes church to succeed his late father, Bro. B. F. Miller, Sr. The pastoral board was re-elected. Two letters of membership were granted. The communion service will be held Nov. 4, 6:30 P. M. The following officers were elected: S. D. Miller, elder; H. A. Driver, Sunday-school superintendent; Cletus A. Houss, assistant; Ethel M. Cline, junior superintendent; Olive M. Wampler, primary superintendent; W. E. Driver, treasurer; W. H. Wright, clerk; B. F. Garber, member of Sunday-school board; I. J. Driver, finance secretary; Billie Ritchie, bulletin board director; Frank S. Driver, correspondent; Ethel M. Cline, Messenger agent; H. A. Driver and E. L. Wampler, member of auditing committee.—Frank S. Driver, Weyers Cave, Va., Sept. 5.

West Virginia

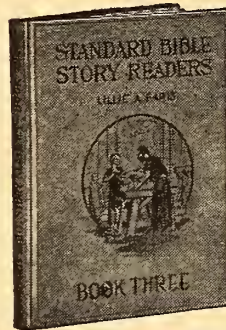
Clifton Mills.—Our evangelistic meetings began June 27, ending July 9. We had the pleasure of having Bro. Earl Fike of Roanoke, Va., as our evangelist. He delivered fifteen sermons which were helpful and inspiring to all. We had fine co-operation on the part of neighboring churches who came in and helped with the song services.—Mrs. Hosea Wolfe, Clifton Mills, W. Va., Aug. 31.

Crab Orchard.—Our revival was conducted by Sister Elizabeth Broughman of Buchanan, Va., June 18 to July 2. Much interest was shown and fine crowds attended. There were fourteen conversions during the revival which we believe were the result of the prayer circle. July 4 the B. Y. P. D. held an outing, closing with vespers and campfire service. Bro. Galen E. Fike, our summer pastor, had charge of this program. A united vacation Bible school of Brethren and Baptist churches was conducted July 17-28, with good attendance and interest. Bro. Galen E. Fike was supervisor. Aug. 19 our council met in regular session and Bro. Eugene H. Kahle was re-elected elder. The financial report showed the church to be out of debt. The budget system is to be tried next year and a financial committee was elected. Our church clerk and Messenger correspondent were re-elected. A new ministerial committee was elected. Plans were made for finishing the church basement. Aug. 27 our B. Y. P. D. met at Flat Top, W. Va., fire tower, with Pleasant View and Smiths Chapel churches for recreation, lunch and vespers. An inspiring service was held. Bro. Fike was a great help to our church and community during the summer, often helping us across the rocky places of life. We pray that his life may ever be one of service for God.—Mrs. Ruth Quinter, Crab Orchard, W. Va., Aug. 30.

North Fork.—This is a congregation of about sixty members. The house of worship was built about thirty-five years ago by the United Brethren, the Baptists and the Church of the Brethren. For a time all three churches held services here but now only the Baptists and Church of the Brethren worship here, each having one preaching service a month. The writer has served as pastor of our congregation for two years. For the second successive year he and the Baptist minister held a union revival. The meeting began July 30 and lasted two weeks, the two pastors alternating in the preaching. Interest was excellent, the house being full almost every night. As a result of the meeting two were baptized into the Baptist church and four into the Church of the Brethren.—Carl H. Welch, Petersburg, W. Va., Aug. 31.

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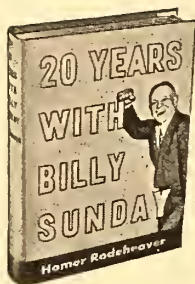
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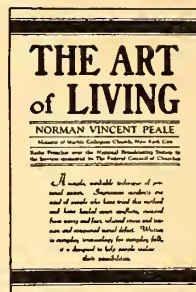
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GOSPEL MESSENGER



Photo by James Minnich

Members of the National Council of Men's Work at the Anderson Conference. Reader's left to right, seated: Chester George, Elmer Hersch, Allen Weldy (President), M. B. Williams, C. M. Culp, R. E. Mohler (Executive Secretary); standing J. N. Via, H. V. Stutsman, G. A. Cassel, D. D. Funderburg (Adult Adviser, not a member of the Council) and Harl Russell.

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September 30, 1939

Brotherhood Through the Bible

BY WARREN W. SLABAUGH, CHICAGO, ILLINOIS

Daily Readings for October on Brethren in Reality

I. Primitive Period

1. Responsibilities of brotherhood assumed (Gen. 4: 1-3).

II. Patriarchal Period

2. The patriarchal family (Gen. 12: 1-9).
3. Demands of hospitality (Gen. 18: 1-8).
4. Abraham's concern for Sodom (Gen. 18: 22-33).
5. Sympathy of Abraham's neighbors (Gen. 23: 4-16).

III. National Period

Epic Stories of Loyalty

6. Ruth's loyalty to Naomi (Ruth 1: 15-18).
7. Friendship of Jonathan and David (1 Sam. 18: 1-5; 23: 15-18); David's loyal followers (2 Sam. 23: 13-17).

The Law

8. Ethical demands of the Decalogue (Ex. 20: 12-17); respect for the sojourner (Ex. 22: 21; 23: 9).
9. The poor remembered (Lev. 19: 10; Ruth 2: 1-7).
10. Consideration for the slave (Deut. 15: 12-18).
11. Right dealings with neighbors (Lev. 19: 15-18).

The Prophets

12. Condemnation of selfish luxury (Amos 6: 1-6).
13. Justice more important than sacrifice (Micah 6: 6-8).
14. Vision of a warless world (Micah 4: 1-5).
15. Israel the servant of the Gentiles (Isa. 49: 5-7).
16. Appeal of vicarious suffering (Isa. 53).

Poetical Books

17. Job's integrity (Job 31: 16-23; 32-40).
18. Brotherly unity extolled (Psa. 133); bread for the enemy (Prov. 25: 21, 22).

IV. Jesus' Ideals of Brotherhood

19. Value of human personality (Matt. 18: 5-14).
20. Brotherhood a corollary of sonship (Matt. 5: 43-48).
21. Love the law of the kingdom (Matt. 22: 39, 40; Luke 6: 27-36).
22. The Good Samaritan (Luke 10: 25-37).
23. True greatness (Mark 10: 35-45).
24. The classic example of humility (John 13: 1-17).
25. The cross the supreme test of brotherhood (John 10: 7-18).

V. The Early Church

26. Sharing in the early church (Acts 2: 44-47; 4: 32-37).
27. Liberality of the Antioch church (Acts 11: 27-30).
28. The Philippians remember Paul (Phil. 4: 10-20).
29. Paul's spirit of service (1 Cor. 9: 12-18).
30. James condemns social injustice (James 2).

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, September 30, 1939

No. 39

EDITORIAL

Objectives for Men and Other People

THE Laymen's Fellowship of a sister denomination announces the following five objectives as its program:

1. To *promote* Christian fellowship among the men of the parish.
2. To *encourage* men to self-improvement and to provide the facilities for adult Christian education.
3. To *rally* men to the loyal support of the pastor and officials of the church.
4. To *develop* among men an appreciation of the value of public worship and a renewed devotion to the cause of Christ.
5. To *cultivate* the intelligent interest of men in the progress of the kingdom of God and its world-wide aspects.

Rather well said, not? We think you would find it a profitable exercise to examine the foregoing statements for words, besides the italicized ones, which seem worthy of your special thought. They are there.

And that too whether you are a man or a woman. Or on the point of becoming one of these two interesting products of the universe. E. F.

What to Preach Now

THAT was a wise preacher who announced last Sunday that he was not going to talk about the war. He was a little extreme, probably, in his resolve that his pulpit should have *nothing* to say on that subject but his heart was right and he was on the right track.

People do not go to church to get more of what they are getting all the time through their newspapers and radios. Current events provide the preacher with fresh illustrations of the eternal truths of the gospel. He should use them for *that* purpose, and not as a substitute for a real sermon.

The burden of his message should be these same old eternal truths. They are what the people need in wartime as in all other times. They want to know how they can keep on believing in God and in the might of the right. They want courage and comfort against the day's strain.

The answer to their perplexities is in the gospel of Jesus Christ and nowhere else. We must find it and give it to them. This is true timeliness. This is the way to be up to the minute. Preach the good news about God in Jesus Christ. E. F.

Some Memories of Brethren in Reality

PERHAPS brotherliness was easier in the pioneer days. Then people had to depend more on each other and worked together more frequently. It is strange that the things we want are often gotten at the sacrifice of more than we get. But this is the law of life, that we "cannot eat the cake and also keep it." The experiences of pioneer days, even though they had their toil and limitations, still gave to the life of that generation much that was valuable indeed.

When those elders of experience interested in the welfare of the church came driving into our farm homes on Saturday evening, it was a time of joy. The boys vied with each other to put the horse away and the carriage under shelter. Just whether it was the kindly word from some of these fathers to us boys, or because of an extra good meal that evening and in the morning that made these occasions full of gladness, we do not know, but they were times not soon forgotten. Those fine Saturday evening chats about the church, the crops, relatives and church folks were all so stimulating. Many suggestions were made for better family life, child training, farming, church work and Christian living. Daily papers were unknown and other communications and literature were limited in the

average farm home. The fatherly admonition of the sermon on Sunday was the result of experience and was practical rather than academic. This was followed by a large gathering for dinner at some country home that was prepared for the twenty-five or fifty that were sure to be there. And what stacks of pies and cakes those homes did have! Nobody went away hungry, even if twice as many came as were ordinarily expected for Sunday dinner.

In those days the elders gave a kindly supervision to the congregations and the families composing them, even better than they perhaps knew. Of course, such a word was never used in connection with their work. They were appointed for such a task and likely never thought of their work in that connection. But these kindly visits out of their thoughtfulness served often as well as any modern superintendent, bishop or archbishop could have done then, or now. What they did was sincere, informal, having only the good of the church and brotherhood in mind. The writer remembers a call late at our home one night by Eld. James Quinter of precious memory. He enlisted my father to accompany him next day to a congregation where a bit of difficulty was causing anxiety. I remember nothing of the result of their visit, but the kindness of that great and good man left a deep impression on myself, though very young. It was a voluntary effort to keep us all *brethren in reality*.

The writer, as a very green and uncertain variety of undeveloped preacher, had settled down on the farm. Typhoid fever in those days was too common. I had preached a funeral a couple days before in a badly infested area in an adjoining county. On Sunday morning I was taken ill and in three weeks the whole family with the hired help was ill with the fever. It was in the autumn with a heavy corn crop to harvest and the wheat land to be prepared and sown. Brethren and neighbors to the number of nearly fourscore cut off the corn crop in one day. Some of these folks prepared the wheat land and sowed it. It was one of the most fruitful years of ten on the farm. Such demonstrations of *brethren in reality* were rather frequent in those days. And how they warmed our hearts! And how such experiences tied one to a community and church! Even yet one wonders if he has not sinned against love and himself by leaving such a community, but the compensation has been that we have found others like it.

In these days of money and machinery one cannot express the spirit of brotherhood quite so much in terms of service. But God forbid that we

shall eliminate personal service altogether. Not even money can quite take the place of a sharing of our own time, strength and talents. But certainly since we convert so much of our time and strength into money in these days we must share much more liberally in material things, if we shall equal our fathers and be *brethren in reality*, and if we add much of ourselves, we shall be comrades with the One who came from the Father and "went about doing good."

C. D. B.

Give the Reader a Break

It is a constant wonder why some who write pay so little attention to the limitations and needs of the gentle reader. For example, here is a volume on Building an Intermediate Program. It is a book of more than two hundred pages. From the scholar's standpoint it is comprehensive, and meticulously documented. But from the average reader's viewpoint it is needlessly long-winded. We would not be surprised if another book failed of proper recognition because the reader was not given a break.

Consider that the gentle reader is really not so gentle. Rather, he is apt to be busy, tired, impatient and critical. Ordinarily he is in no mood to bear with the writer who labors to get something off his chest in the grand style. The reader has his own living to make. He is often weary with the heat and burden of the day. Consequently he is impatient of the writer who fails to arrive at the point, and that speedily. And once the point is made, he is still critical. What of it? Is it significant?

Then why not give the reader a break? Surprise him with simple directness; win him with evident practicality. Let the writer definitely hold to the reader's point of view. Present those things which the reader understands and can use. Write as though the message were directed to a child, or at least to an old friend. If pure exposition is insisted upon, see that the matter is concise, logical and as interesting as possible. If the pill promises to be a hard one for the reader to take, description and narration can sometimes be used to advantage. Our point is, that in the face of the terrific competition for reader interest as it exists today, it is required of writers who would be followed, that they should constantly study to do their very best.

For whatever the writer knows or thinks, he should remember that the reader is like any other customer—he is always right in the sense that he has the last and deciding word. If you would succeed with readers, try to give them a break.

H. A. B.

MEN'S WORK FORUM



These are the key workers from Southern Ohio as they met at the West Milton church, June 27, for a fellowship supper and to plan their program for the immediate future. The cabinet consists of the five in the center foreground, from left to right they are: Ebaugh, Teach, George, Studebaker and Miller.

Business in Religion

BY WILBUR S. BARNHART

THE teaching of the New Testament and the practice of the apostolic church have been the guide and doctrine of the Church of the Brethren since its founding. What is there in the Word, or in the practice of the early church, to suggest that the Christian church should be managed according to scientific principles? Probably nothing. But we must remember that the early church was small and organized on a very simple basis. Its members saw little need for a permanent organization because they were anticipating an early return of their Lord.

The church of today requires permanence of organization. It owns property and is recognized in law as a quasi-corporation. While it is divinely established, it is humanly managed. It is encouraging to see men exercising their gifts, as Paul wrote to the church at Corinth (1 Cor. 12: 1-11), and in all denominations we see business men bringing to the organization of their church some of the principles which have proved successful in business.

A few years ago, a large Chicago department store found that it was losing money each year at an alarming rate. The directors called to their aid a man who was expert in scientific management. In his first year as comptroller, he changed the *net loss* to a *net profit*. It is interesting to contemplate what suggestions such an expert in organization might make about the management of our church congregations. It is possible that he might take some of them out of the *red* and place them upon a paying basis.

Types of Organization

When a social group is small, it needs give little attention to organization. In the early church, an elder or bishop with a few helpers could success-

fully care for the needs of the members. As an organization grows in size, it places such a burden upon one or two that they break under the load, or allow the work to go undone.

The principal factor which is being brought into modern business organization is that which is described as the *functional* element. This means that authority and responsibility are placed on the basis of the function, or work to be performed. In business, one executive gives attention to production, another to selling, another to advertising, and another to personnel. One department does the filing for the entire office, another department does the stenographic work, and another handles the accounting and auditing. A business which is not organized on a *functional* basis would have several executives who control filing departments, several who hire and direct the work of stenographers, and several who are responsible for a dozen or more overlapping and duplicating functions. This lack of specialization results in waste and inefficiency.

Needless to say, our churches are not organized functionally. One investigator discovered in a large congregation twelve or more committees and boards which were charged with some phase of *education*. The expert in management would not permit a committee or board to be formed unless there was some necessary function which needed to be done and which could not be done better by some existing board. He would not approve the formation of a subsidiary organization which would come together and organize and then cast about for something to do.

A function which looms large in the present-day church is the money-raising function. Often there is a breakdown in the carrying out of this function and full credit must be given to organizations with other functions which have come to the aid of the finance committees. Nevertheless,

this situation is entirely unacceptable to scientific management.

Interest in raising money has hidden the functional objective of many of our most important organizations. I know of a women's organization which is made up of capable, intelligent people, who could achieve great things in evangelism or in missionary education. But what are they doing? They come together each week to roast peanuts which they then sell for the purpose of raising money. One authority, who saw the weakening of the principal program of the church through such overlapping of function, declared that no subsidiary organization in the local church should have any primary money-raising functions. One man refused to have anything to do with the church because, as he said, "You are always asking for money." Later on, he became interested in a Men's Work project which had nothing to do with the raising of money. Through it he united with the church and became an active worker and liberal contributor. Let our organizations be given specialized functions and then hold them to their tasks.

Budgeting and Accounting

The business concept of a budget includes a great deal more than a mere statement of proposed expenditures. The entire program of activities is projected for months and years ahead and every department is geared and keyed to achieve that program. In order to give emphasis to the idea of looking ahead, management has used the term, *preplanning*. The church has been weak in this respect. Its goals and objectives should be fixed, accepted by the membership, and then published. Congregational and denominational reports, which are to be required at the end of the year, should be brought to the attention of the officers at the beginning of the year.

In keeping with the principle of specialization of function, the finance committee should handle all of the funds of the church and its various organizations. The needs of each organization should be provided for in the general budget. Then disbursements can be made through vouchers drawn by the proper officers on the church treasurer, who pays the bills. The reports of the church treasurer should show how much has been received from each of the several sources of income, and how much has been expended for each of several purposes. There are still treasurers who think a report is properly made if they read a daybook of receipts and expenditures in the order of their occurrence.

All cash received, to the exact cent, should be deposited in a bank. All payments should be

made by check. The observance of this rule makes bookkeeping easy and provides a record of each transaction. It may be that a speaker, or other person, desires cash. In that case, write him a check, and cash it for him. Or, write a check to "Cash" and deposit the check in lieu of the cash. Obligations due others, such as the General Mission Board, should be paid promptly. General Boards sometimes borrow money and pay interest while local treasurers hold money on deposit in their banks.

It is an acceptable practice if one member of the finance board receives all offerings and keeps the record of giving by individuals. He then turns the money over to the treasurer, who is the disbursing officer. The finance board, with its designated helpers, makes use of accepted procedures for the raising of money, such as the every-member canvass, personal solicitation and mailed notices. In a well organized church, with every department serving its function as it should, the problem of finance becomes less and less difficult.

Personnel Management

Any well managed business is provided with an efficient system of personnel administration. Many churches have the wrong attitude about the relation of their membership to the organization. They think of the member as a customer of the church, waiting to be sold something by the pastor or his assistants. When this attitude prevails, you find members who stay away from church because "they get nothing out of the services," or "because folks were not friendly over there." Actually, the members of a church are analogous to the workers in a business. What would you think of a business which had hundreds of workers who did nothing from one year's end to the next?

The goal is every member at work. The method is a director of personnel, with card records on each member, his personality, his gifts, his job in the church, and his record of achievement. I can think of no more important work than this, and no greater disgrace to church management than to lose a member because they gave him nothing to do.

Communication and Advertising

Our expert in business management would probably be very impatient with church management for its failure to keep its members and the public informed as to its program. One of the most effective means of publicity is direct-by-mail advertising. The church should use an addressing machine and an acceptable duplicating device for writing postcard and letter notices. A



Ashland (Ohio) is now worshipping in the new church building. Work was started last November. Since that time more than \$2,000 worth of labor has been contributed by more than ninety men and boys. Substantial contributions in cash as well as labor have made possible the completion of this grand project.

say, Jesus is Lord, but in the Holy Spirit." It is in that same Spirit that we must plan the business of the church.

Indianapolis, Ind.

business man keeps his advertising tone consistent with the nature of his business. The church should do the same, and avoid undignified and improper types of advertising.

A local church paper may serve to advertise the church. There are commercial publishers who print such papers, charging by the page for local matter and filling the remainder of the paper with religious articles of a general nature. If there is a demand for such publications, it is possible that our own publishing house might provide the service.

Effective Management

Apparently, the church presents problems of management. Who shall co-ordinate and direct these functions and the many others which could not be mentioned here?

Among Church of the Brethren congregations, the *official board* is the natural board of directors. Deacons can be chosen for their qualifications to serve on such a board. Other boards and committees, some chosen by ballot, and some appointed, will receive authority from the official board and report back to them. Back of the scenes somewhere should be a group of men who understand the principles of business organization and who can apply these principles to church management.

Finally, this divine institution, called God's own possession, is a living church. That means that the Spirit is within it. Unless your church has the Spirit within it, I doubt if all the organizations in the world will help it. "No man can

Let Your Children Decide

BY ROSS HEMINGER

PEOPLE sometimes ask themselves if continued support of the church pays dividends. I want to suggest a new solution to this major problem of our church program.

From 1900 to 1928 our United States witnessed a period of industrial expansion which produced for its people the so-called period of prosperity, beginning about 1920 and continuing through to 1930. Then our unemployment problem was no serious obstacle. Our purchasing power was on the increase. All evidence indicates a majority lived well and were contented. During this period many new churches were built and old ones remodeled.

During the prosperous years people gave generously for church expenses out of the profits from their businesses or from the returns from steady employment. We surrounded ourselves with comforts, conveniences and even luxuries, which did not equip us very well for the "seven lean years" that were to follow. We failed to notice during our prosperous years that certain things in our system were reaching a saturated condition. We did not realize that debt was fast catching up with our income, and that the church's financial program was becoming greater than its members could support.

Is it any wonder, after coming through these last ten years when the support of the church had to come from sacrifice rather than from profits, that we ask this question: "Shall I pay into the

church program?" This required our members to adjust themselves to different income levels. Some things had to be eliminated entirely, others drastically reduced. New programs on the verge of expansion had to be curtailed.

New schedules had to be worked out and a new manner of living set up. In some of these adjustments the church has suffered because the individual left the church out of the new schedule. Others have stayed by the church and have given to its support, have made sacrifices. No one can be criticized for reducing his giving to the church when his own income is reduced. This brings up our first thesis. We must urge as nearly 100 per cent as possible of the members to make payments even though small. It is better to have eighty or eighty-five per cent of the members paying small amounts to the support of the church out of sacrifice, than it is to have a few giving larger amounts out of profits. This works out in two ways. First, it is better for the individual that he make a weekly investment in the church. It helps his thinking, strengthens his moral fortitude, encourages him to battle for truth. Second, a small amount, say 50 cents each Sunday from ten people, is much safer than \$2.50 from two people. It is not likely all ten will be absent or fail to support the church, but if one of the two giving \$2.50 misses, your income is cut one half.

So while it has been a struggle for finance boards to find enough income to meet expenses, possibly the adjustment which had to come will, in the end, benefit the church. This, however, fails to account for those members who have not included the church in their new schedule. It may be that "George" can carry the load, but I doubt if this accounts for their not giving. I believe it has been due to a lack of discovering what the first things of life really are.

What does the future hold for our young boy and girl? A majority of today's adults found employment after finishing high school and college. This will not be true for our present graduates. We never dreamed of unemployment; but it will be a major problem for our children. Social security and old age pensions were the wildest dreams twenty years ago. The World War was to be the last great war. How will our children face the world tomorrow? Relations are growing nearer the breaking point every day. Our crime wave costs as much as the federal government. Our annual liquor bill runs over four billion dollars annually. Perhaps we don't use much; but how much will our children use? We were told repeal would end bootlegging, revive business, end unemployment. Will our children agree with

this? The church stands as the last great wall of defense against war; it stands for good will and friendliness among men. An investment in the church is the best insurance policy one can buy for his children. Our church offers the boys and girls proper relations, social recreation of the highest order, and co-operation toward a more Christlike way of living. It stimulates our boy and girl mentally, physically and spiritually to face these jobs that we adults have done so badly.

If for no other reason you should care to support the church, you can afford to do so for your boy or girl. If you have any of this world's goods, it will be safer in the hands of your boys or girls if you give them the church along with it. If by lack of support you remove the church, then you remove also the balance wheel of our economic system and its decay will follow rapidly. Do not construe this as a defense for the capitalistic system; it is not. It is an effort to talk to the man in his own language, who has not completed his adjustment, urging him to include the church as a business partner.

If we could honestly lay this problem before our boys and girls, and if they could intelligently understand what we were talking about, how do you think they would decide this question? Will they want this material world without the church? I will venture this proposition: First, whatever your station in life, if you let your children decide whether you support the church and its program, you will hear a unanimously ringing chorus: "Give us the church." Second, if we lose the church or curtail its program unnecessarily by lack of support, the resultant loss will lower the value of everything we now possess.

This is a great problem. It is a big task for the men and women of our church. We can save the church for our children. If you have any doubt about supporting the church, apply this simple solution, *Let your children decide.*

Wenatchee, Wash.

The Purpose of the Men's Organization

BY PAUL THOMPSON

THE great purpose of the church is to preach the gospel of Jesus, and to convert men and women for the kingdom of God. Hence, every organization of the church should have for its goal—the salvation of the world. The purpose of every organization of the church should be to proclaim the gospel of Christ in such a fashion as to enlist men and women in the fight against sin.

It is too often true that the religion of the family is left to the mothers and wives. Too fre-

quently the men think of religion as a sissy's job. It is anything but that! Religion challenges the most courageous and sacrificial lives of the race. No sissy could endure the persecution, sacrifice and service that is required of a Christian. The purpose of this men's organization is to create a challenging atmosphere in regard to the Christian life. It should arouse men to realize the virtue of serving Christ. It should awaken the indifferent Christian man to a life of sacrificial service.

Instead of emphasizing the material projects, let us emphasize church attendance, spiritual awakening, Bible study and prayer, companionship with youth, soul-saving and sacrificial service.

We must not, of course, neglect the social side of religious life. Religious sociability means a great deal in the Church of the Brethren. Socials and banquets are fine for this fellowship, but it is through prayer, fasting and personal work that men find God. Let us not measure the success of this organization by the number of bushels of corn we can harvest, but by the number of souls we can harvest.

I am not condemning material projects. They have a prominent place in Christian living. But let us not overemphasize these material projects. The religion of Christ must enter into all the phases of life if it is to be effective. But let us be careful that the men's organization does not become just another ethical club where social occasions are the goal. "Put ye first the kingdom of God and his righteousness," and then the men's organization will go down in the history of the Church of the Brethren as a great life-saving institution, and will be a priceless organization upholding and promoting the great ideals for which the Church of the Brethren is noted.

Conway Springs, Kans.

Stewardship

BY B. J. SHANK

THERE are many things of which we are stewards: time, talents, prayer, money, and many others; but usually we think of money when we think of stewardship, and that is the part I wish to stress at this time. We hear a great deal these days from people, many of whom are professed Christians, about their financial difficulties. I wonder how many of us really take God at his word and give him a chance to bless us as he has promised?

In Malachi 3: 8 we read: "Will a man rob God? But ye say, wherein have we robbed thee? In tithes and offerings." Malachi was talking to the

Jews when he said those words, but are we any better than the Jew?

I once believed that if I gave a tenth in all my giving I was following the Bible teaching on giving. After studying my Bible, I believe I was wrong, as this verse says we rob God in tithes and offerings. I learn from the study of the Bible that a tenth already belongs to God if I am really a steward of his. Thus I will have some offerings for him besides the tithe. If I would give anything to him, it will have to be out of the nine-tenths I keep for myself.

I did not always tithe, but for a number of years I have kept account of my yearly earnings and givings. In looking over my books I find that when I just gave at random as I happened to feel, that some years my earnings ran as low as \$350 per year. Since I have been strictly tithing and giving besides, my earnings have never been lower than \$600 per year. This proves to me that the Bible is correct, in Malachi 3: 10, 11: "Bring ye the whole tithe into the storehouse, . . . and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its fruit before the time in the field, saith Jehovah of hosts." How many of us really give God a chance to prove this statement to us?

If we are really stewards, as we should be, and take God as partner in spending the remainder of the money we have after giving our tithe and offerings, it will go farther than if we kept all of our money and spent it all in our own way and left God out.

But some say that this teaching is in the Old Testament alone—that Christ did not say that we should tithe. In Matt. 23: 23 Christ said: "Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith; but these ye ought to have done, and not to have left the other undone." Thus Christ emphasized that the tithe ought to have been done as well as the weightier matters of the law. In other words, he said the tithe was right. Some say the New Testament says we should give as God has prospered us, rather than to tithe. I know God has prospered me more since I have taken him at his word and given systematically.

I once heard of a man who said: "I don't feel I can afford to give a tenth, so I'll just give a fifth." That man was poor in arithmetic, but he was rich

toward God, and I believe God prospered him so he was able to give a fifth.

If all of the men of the Church of the Brethren would take God at his word and let him have a chance in our lives, the church would not want for money for missions, pastors' support, and all the other activities in which money is needed to carry on the Lord's work. Why not trust God and give him a chance to shower his blessings upon us?

Fruitland, Idaho.

Spiritual Tasks for Men

BY A. G. BREIDENSTINE

WITH the Men's Work organization gaining a firm foothold in the Church of the Brethren, it is well to consider the trend it should take. There is no particular virtue in beginning another social activity which is designed to function in ways which are already well taken care of by other activities. Many church men have professional, semiprofessional, or manual positions which in themselves provide amply for social development in their various organizations. Men's Work must, therefore, not be just another club. Exceptions may be made in areas where fellowship opportunities are lacking but even here there must be something more than mere social fellowship.

Throughout history the great spiritual leaders in many of our church movements have been men. If today much of our religious work in the church and in the home has fallen to the lot of women, all credit is due them for accepting the responsibility. Men cannot, however, look idly on without having the work of Christ's kingdom suffer. Some men have talked glibly about our "skirt-bound" religion. Others have jokingly admitted that in their home the wife takes care of religious matters. Still others have looked almost with amazement at attendance records of church women both at church meetings and in organized class meetings. Some men have decided to do something about it and where such is the case, God prospered their efforts. Much of our church today, as in the days of our forefathers, is still men's work—and Men's Work to a considerable degree should be spiritual in nature.

If it is true, as statistical records indicate, that Church of the Brethren ministers and pastors are decreasing in number, it is high time that Christian men hold up the hands of our ministry and assist them. Perhaps men have looked idly on for too long. Perhaps many have criticized our ministry until few young men are willing to render their all for the church. Perhaps the men have

not been diligent enough as stewards for Christ. Perhaps the men of the church need to tackle these and other spiritual tasks and free the ministry to produce what all church members have a right to expect. What we need, therefore, is not more organization, but more assistance from laymen in the existing organizations, and Men's Work prayerfully undertaken in any congregation can do much to uphold the hands of the ministry.

Finally, it is our hope that many of the tasks assumed by men will be of a spiritual nature, such as: personal evangelism, stewardship, missions, Christian fellowship, and the enlistment of nominal members into true spiritual membership. It is not our contention that physical labor in and about church property should not be assumed by the men; but rather, that Men's Work should be conceived of as interested in the whole program of the church. And certainly at a time like this, when signs of a spiritual awakening are seen on our religious horizon, the laymen of the Church of the Brethren should not be found wanting spiritually.

Hershey, Pa.

Our Future Ministry . . . Which Direction?

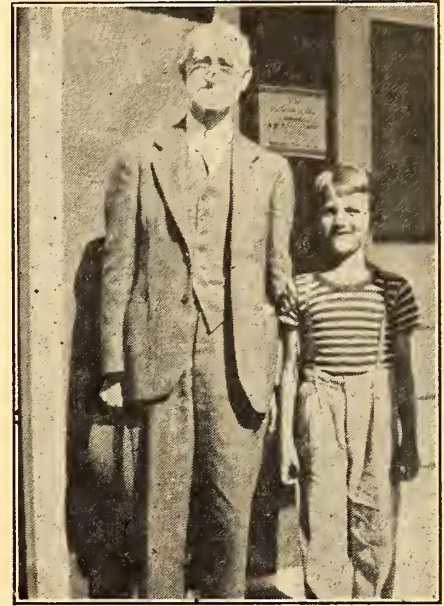
BY ALLEN WELDY

THERE has been a question in my mind, and in the minds of many other laymen and some ministers, as to where the future ministers of our church are coming from and what the status of the sacred profession will be in the next quarter or half century. Some will say at once that they have never thought of the matter as a problem before, and that they are satisfied with the future outlook of the ministry as a profession. I am casting no reflection upon the men who are now in the ministry and who have given their very lives for the sake of humanity and the saving of souls. My own father has been in the ministry (in a kindred denomination) for a number of years and my father-in-law, now of sacred memory, spent forty years of his life for the righteous cause. Also some of my very best friends are men who are giving their very lives for the cause of the ministry. We are all proud of their stand and the sacrifices they are making to carry on the work of the church. In fact, the ministry is the greatest and most worthy profession in existence, and the young man or woman who makes this profession his or her lifework today needs to be commended and encouraged in every way possible.

Several years ago a good brother of the church slapped me on the back and said: "Bro. Weldy,

The Old and Young Go Hand in Hand

Here is a picture of two great laymen. One, a life well lived and another a life yet to live. Bro. William Beery is one of the oldest and most active laymen in the brotherhood. He has attended Annual Conferences for many years, and has made his great contribution in the field of sacred music. He is loved by all he meets, both young and old, and his life should be an inspiration to any young Christian. Edgar Allen Weldy, son of Allen Weldy, struck up a friendship with Bro. Beery at the Anderson Conference and was not content until his picture was taken with him. This was Edgar's first Conference, but he will be looking forward to next June when he can have the opportunity to attend again and meet Bro. Beery. May it be true that the older men inspire the youth of our land to noble and spiritual living.



you ought to be a preacher." A statement of this kind coming from a good man who had been in the profession for many years had a rather stunning effect upon me and I hardly knew how to answer his most sincere statement. A layman at my side came to my rescue with this answer in my behalf, "No, Brother Weldy, you should be a layman, just as you are." Is it not true that some of us are able to serve the church better as laymen than as ministers? It is not the men who wish to remain laymen that I am concerned about, but those of our younger men who wish to enter the ministry and are willing to spend their lives at the work if only a greater incentive could be set up for them, and more encouragement offered in a remunerative nature so that they could develop a greater feeling of security as they progress in the work. After all, these worthy people have just as much right to a satisfactory living as those men who do not choose to enter the ministry, but who follow other more desirable professions as far as compensation in dollars and cents is concerned. After all, money is not the big thing to look at in this life, for many things are of much greater value; but who of us is not greatly concerned about providing well for his family, and giving them the best opportunities life can offer for them.

The heads of our educational institutions and the president of our seminary have stated that the best young men and women that these institutions are turning out are not entering the ministry. I think the statements set forth in this article impart clearly the reason for this condition. This is a great problem. Who will offer a solution for it? Is it the task for the Men's Work organization? If we wish to see our church grow under trained leaders and ministers, a solution for the problem will need to be offered soon. Would it not be a splendid idea if other laymen and some ministers would air their views in these columns on this subject. When public opinion becomes strong enough on any question then some definite action will soon be forthcoming. We need

the best material our church can supply in order that we may accomplish more effective and efficient work for the kingdom of God. What will be done about our ministerial problem?

Elkhart, Ind.

Saving Our Farms for Our Church Folks

BY EARL FRANTZ

ONE need only listen to a bit of the conversation of men to become aware that there is much concern about the future of the farm and the farmer.

Just what is likely to happen in the matter of ownership of land in the rural areas of America is a subject of real concern, and rightly so. Will the land remain in the possession of those who love it and are interested in building their homes in its atmosphere of freedom, or will it gradually drift into the possession of absentee owners whose interest is primarily in its value as an investment, who will handle it in the manner which will bring the largest returns on that investment, without regard to the effect on the community, or the personality of the people in the community?

But how save the farms for the church folks? Why should they be saved? Do the church folks have a special claim? If so, why? Yes, the church folks do have a claim, provided they have earned the right to that claim. And the preponderance of evidence is that they have earned that right. It is an undisputed fact that no community can have a lasting stability except as it is built around an active church. If the church is a definite stabilizing factor, then those who are



The new Eastwood Mission church is a beautiful structure made possible through the efforts of the men and boys shown in the picture, together with the aid of many others who were not present when the picture was taken.—U. S. Kreider, Akron, Ohio.

responsible for her development should certainly have the right to hold in custody that source of support which is so necessary for the promotion of that church.

But how to do it is the question which bothers so many of those who are vitally interested in the future of the church and the rural communities. The need is apparent and the value is not disputed but the method of action is not clear.

If we are to save our farms for our church folks there must be a conscious effort to do so. A *will to do* is just as important in this field as any other. It will mean at least the following:

I. Organizing Our Efforts

Organizing our efforts in such a manner that there may be more co-operation among folks interested in making it possible for the desirable people to remain on the farms is one necessary step.

1. It may mean that one or more people must co-operate with the farm owner, or would-be farm owner, in furnishing the necessary capital for such ownership. This might be done in the belief that security can be found, not alone in material values, but in char-

purchasers of farm homes, are chosen by those who sell, on the basis of their interest in the church and welfare of the community. A committee may well be appointed in every church community whose business it will be to help direct in the exchange of farm homes both among owners and renters, provided extreme care be taken that all of their activities be kept on a high Christian plane.

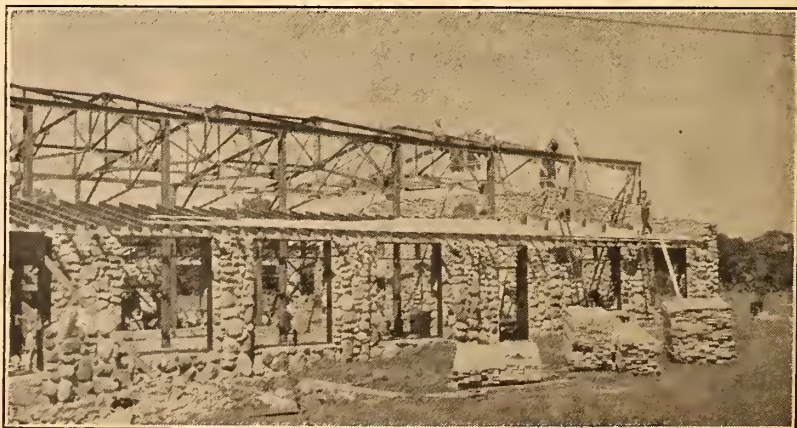
II. The Need for Publicity

No doubt there is a large place for more publicity in this area. We may well publicize our church groups in an effort to discover potential farm owners or operators, and acquaint them with the opportunities for such ownership or operation. The GOSPEL MESSENGER might well be a medium through which some such publicity could be given.

III. A More Equitable Tax Burden

The saving or losing of many farms might be dependent on the taxation which is assessed against them. Encouragement may well be given to legitimate means for a more equal distribution

The Quinter-Miller Auditorium at Camp Mack, Indiana, was a Men's Work project by the men of Indiana. Since 1933 the men of Indiana have worked on the project of building an auditorium at Camp Mack. The building is 80' by 160' in size. It is at the present time enclosed and will be dedicated June 2, 1940. All work was contributed, and much of the stone and gravel used in its construction was donated by the surrounding community.



and lowering of taxes. Homestead exemptions and similar movements may well furnish opportunity for some equitable adjustments. And, too, it will be necessary for us to remember that excessive spending and waste can never be conducive to any downward revision in this area. Waste in private or public life should never be countenanced by any individual or group.

In our effort to stabilize farm ownership for our own church folks we need to take extreme care that we do not become selfish in our attitudes or action. But there is certainly an opportunity to be helpful in building permanent communities and active churches, and at the same time bring the abundant life to God's children.

Grundy Center, Iowa.

Men as Citizens

BY C. H. DRESHER

WE live in a day that calls for clear thinking in many of the activities of men. Among these, I am concerned about the laxity that prevails, regarding our responsibilities as citizens of the nation. We are so likely to accept the values our government and the resources that our nation afford us, without realizing we have a very definite duty to discharge if they are to continue. We believe the idea of "government of the people, by the people, and for the people" is a God-directed idea. It is one that has its roots planted early in history and has New Testament support. It was practiced by the Master, the apostle Paul, and other early leaders of thought. Like many things that are worth while, it has gradually grown to gigantic proportion.

The other side of the picture is this: Growth to present proportion was possible because men gave time, study, thought and vital energy to government. It will continue to grow only as men of the present and future are willing to make further sacrifice of time and energy. I have little sympathy with the idea that the government is so corrupt that good people besmirch themselves when they exercise their political franchise. Whatever corruption exists in government is there because the Christian men of the nation allow it to be. What a power the men of our church would be, politically, if they were actually united on some of the moral and political questions of our time! Then if they were supplemented by the men of other denominations, who are just as earnest as we, corruption would wane and fairness and brotherliness would be more evident.

Now this is the suggestion I believe to be practical, and that I wish to carry to you. You are

beginning to plan for the activities of the coming year for your men's groups. Is there any reason why an evening or two cannot profitably be given to the study and discussion of citizenship with its attendant obligations? It is not unwise to talk over the qualifications of various candidates for office previous to election. Decide what you want to know about the policies these candidates expect to carry out and get definite information, even to asking them to state clearly their stand on issues that concern you. Study the merits and demerits of pending bills that will affect your section. Trends in governmental practices are changing rapidly. Inform yourselves about these changes and trends through group study so you can better discharge your duty as citizens.

The highest type of citizen of our land is the best citizen of God's kingdom. After all, can you and I be one, without at the same time being the other? The question deserves some thought.

McPherson, Kans.

One Bank That Did Not Fail

BY C. M. CULP

FOR many years to come there will be told stories of tragedy arising from the effects of the great depression of the "thirties." There was hardly a community not witnessing the closing of one or more banks with pathetic after effects on the morale of individuals, including heads of industrial enterprises. It is undisputed that the actual situation then prevailing did not warrant enforced closing and liquidation of many banks.

When mass panic once came to a certain famous manufacturing city there was no stopping and one after another of its large banks closed their doors. One of its banks, not so large, was probably no stronger than the others. One morning before the opening hour, the shades drawn, the bank officials peeked out the windows to find people gathering with ominous threat of the usual run that might mean the end of the bank if they gathered in a large enough force.

One of the bank's staff of employees for many years is a minister of the Church of the Brethren. He is a devout Christian and preaches occasionally, yet on weekdays he makes a living by working in this bank. So when the dark hour came to his bank he modestly suggested to the officer in charge that they have a season of prayer. His boss was not especially a churchman. On the one hand he knew how panic crowds might act, but he had respect for the judgment and high Christian character of our brother, his employee. The banker called his workers together and an-

nounced that the crucial hour for their bank had come. He despaired of the outcome in view of the fact that better-known banks than his had already gone down. He called on our brother to lead in prayer. Following this the bank doors were opened, and to the amazement of the bank staff and the banking fraternity of the city there was no bank run. There were a few withdrawals of no consequence. The bank stayed open and is now one of the most prosperous in this city.

This witness to the power of prayer by one of our humble ministers can well be duplicated by the larger number of laymen who are in business. It should be said of any Christian in business, as it was told the writer recently by a prominent lawyer about a Brethren layman, "He comes as near practicing what he preaches as any man I ever knew."

Elgin, Ill.

Americans in Wartime

BY DAN WEST

On Sept. 3. President Franklin D. Roosevelt spoke for neutrality of U. S. A. in the European War. "This nation will remain a neutral nation, but I cannot ask that every American remain neutral in thought as well. . . . I hope the United States will keep out of this war. I believe that it will and I give you assurance that every effort of your government will be directed toward that end." And at once he implemented his words by putting on the arms embargo and helping get Americans home.

But President Woodrow Wilson spoke even more strongly in August, 1914. He called upon our country to be "impartial in thought as well as in action. The United States must be neutral in fact as well as in name." But there is a long, sad story to his change of attitude and policy and action to "force without stint or limit" in order to subdue the German army.

It is not certain that we shall repeat the same story. A number of European countries did not go into the last war, even though they were much closer than we were; they stayed out. But staying out is no little or easy task. The President reminds us: "Even a neutral has a right to take account of facts. Even a neutral cannot be asked to close his mind or his conscience."

It was a difficult task to hold steady in Spain against the tremendous pressure to make every person partisan to one side. This was true both in Loyalist and Franco Spain. Still it was possible to keep from going in with either "cause."

The best help for me was keeping my attention focused on the innocent sufferers—"women and children first." It only proved the truth of the advertisers' slogan: "What gets your attention gets you."

Now all of us in America are under increasing strain to make us partisan regarding the present European conflict. It is chiefly one-sided, however, against Germany; and the pressure will likely increase against them and for the Allies—England, France, Poland and others. If we cannot hold steady now, we shall be

driven to war again.

But it is not necessary for us to repeat the old error. Most people have learned some sales resistance—to their credit. This kind of pressure, however, is much heavier than that of commercial advertising. And so we need a much heavier sales resistance than we have yet. These things are worth remembering.

1. The war ought to be stopped. Killing innocent—and ignorant—German youth, Polish youth, French youth, English youth—not to emphasize women and children will not settle the problems but will help to destroy Europe. There are certain to be atrocities, but killing women and children is incidental to killing young men—all are atrocities. Crushing Germany again means another Versailles Treaty.

2. Outside powers will have to mediate if the war is to be stopped: A conference of neutral representatives ought to be called and to stay in session—trying constantly to stop the killing.

3. Only neutrals are in a position to mediate.

4. Whoever stays out of the war will have a chance to rebuild the world. Whoever gets into it—person, church, or nation—throws away his chance to rebuild.

These recommendations will likely help you:

1. Read on both sides of this war question—or neither. If the "atrocities" and such tales get very lopsided, cut off that radio program or stop that newspaper. "What gets your attention gets you."

2. Talk about the suffering of those not to blame—"women and children first"—more than about the wickedness of Hitler, Chamberlain or any one else.

3. Put a sign up in your window telling all comers your essential attitudes. One Philadelphia woman made hers to read: "We are neutral. In this house we do not discuss the war with anybody."

4. Pray for those who are in danger of becoming your enemies. This is both a commandment and an activity for good mental health.

5. Write your senators and your congressman within a day after reading this. Your postmaster can give you their names if you don't know them. Urge them to keep non-partisan so America will be free to help stop the killing, or else rebuild the world afterward with clean hands and a heart without bitterness.

6. Write me at Elgin asking for a copy of Senator Nye's report on British plans to swing us into the war.

Goshen, Ind.



The Ping Ting Hospital—See What to Pray For

OUR MISSION WORK

Happenings at the Lassa Station

BY H. STOVER KULP

Change of Staff

In April a change of staff took place at Lassa. The Royers with their two children, Ralph and Nora, left on April 20 for a well-deserved furlough. The Kulp were then transferred from Marama to Lassa.

Four Busy Years

Royers have had a busy four years at Lassa in school, building and agricultural work. Mrs. Royer, as principal of the school, has touched the lives of many of the younger people. On Easter Sunday nine of the pupils publicly confessed Christ as their Savior. About half a dozen good buildings have been put up under Bro. Royer's supervision. These include a missionary residence, hospital and school buildings. Brick and tile were made and burned on the premises for these. Lumber was sawed out by hand. Not only were these buildings put up, but furniture and equipment were made under his supervision. In agricultural work Bro. Royer has been persistent and the Lassa community is becoming conscious of such fundamental things as rotation of crops, legumes, soya beans and the like. Soy bean milk has been successfully produced and one native of Lassa expressed delight at the thought of turning the patch of beans into the family cow. A nursery for fruit trees makes available trees for the orchards of the missionaries and the natives of Lassa alike. An experiment with milch goats is being carried on.

Baptisms at Easter

Mr. Kulp conducted special services for several days preceding Easter. On the Sunday following Easter nine

were baptized. A love feast was held in the evening of the same day.

Response Among the Adults

Bro. Minso, the headmaster of the school, has been conducting special Bible classes for the men and Mrs. Minso for the women. From these classes we have recently had three men and one woman make a public confession of faith in Christ.

School Closes Amid Rejoicing

The closing exercises of the school were held on April 21. There was a crowd of several hundred who witnessed the games and attended the service held at that time. Lassa has raised a special prayer of thanksgiving to God this year for good health. The two years previous there were no closing exercises because the school had been closed early on account of epidemics of meningitis. This year we have been free from it.

Superstition About Twins

Miss Grayce Brumbaugh, R. N., in the absence of a resident doctor has been supervising the medical work. Recently she has had to care for a number of twin babies. Although twins are not killed by the Margis, their advent is greatly feared. The birth of twins is followed by a lot of ceremonies and superstitions which are supposed to protect the mother and others from the evil influence which twins are supposed to have. A set of twins was born to Christian parents. They were so very tiny that without special care neither would have survived. One died after a few days, and it was with difficulty, due to the interference of the non-Christian relatives, that Miss Brumbaugh was able to keep the

(Continued on page eighteen)



Minerva Metzger

What to Pray For - - - - - Week of Sept. 30—Oct. 7

The Prayer Calendar requests the church to pray for four of the China missionaries the coming week. They are Minerva Metzger, Myrtle Pollock and Dr. and Mrs. Parker.

Sister Minerva Metzger went to China in 1910 and hence she has given twenty-nine years of service there. Since her return to the field in 1935, she has been at Ping Ting doing the work which belongs to a superintendent in charge of women and girls. More than 170 children are in the school. Sister Metzger has been so busy that her letters are few. Recently the information which has come concerning her has been sent by her fellow workers. Pray that she may have strength for all her duties.

Nurse Myrtle Pollock returned to China in the spring of 1939 and at present she is at Ping Ting. From Ping Ting the doctor and nurse give occasional help at Show Yang. From all reports we know that the Ping Ting hospital is very full, and this keeps the medical staff very busy. Pray for Sister Pollock that grace and wisdom may be hers in every phase of her work.

Dr. Daryl Parker's schedule is heavy and he is kept busier than any doctor should be. Not only does the medical work at Ping Ting demand his time and strength, but he responds to calls for help from Show Yang. Those who live at Ping Ting rejoice that all is peaceful there at present. Pray for Dr. Parker, asking that sufficient energy may be his to carry on his work.

Sister Martha Parker spends much of her time in the Ping Ting hospital. The life of a nurse is always a busy one and her days and hours are not her own. Sister Parker writes frequently to the home base, and her letters are filled with interesting accounts about the Chinese patients. These letters are greatly appreciated. Pray that Sister Parker may continue to find joy in her service.

KINGDOM GLEANINGS

Calendar for Sunday, October 1

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Infancy of Jesus.—Matt. 2: 13-23.

Christian Workers, Bible Basis of Brethren in Reality.

B. Y. P. D., Installation of Officers.

Intermediates, The Game of Life—The Coach.

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Gains for the Kingdom

Two baptized in the Beech Grove church, Ind., Bro. Hiatt, pastor.

One baptized in the Des Moines Valley church, Iowa, Bro. Garber, pastor.

Ten baptized in the Oakton church, Va., Bro. E. S. Coffman, evangelist.

Two baptized in the Fruitdale church, Ala., Bro. John B. White, evangelist.

Three baptized in the Cedar Grove church, Tenn., Bro. Frank Isenberg, pastor.

Twenty baptized in the Wawaka church, Ind., Bro. Buryl E. Hoover, pastor.

One baptized in the Marsh Creek congregation, Pa., Bro. W. G. Group, elder.

Eight baptized in the Terrace View church, Va., Rev. R. L. Camden, evangelist.

Five baptized in the Lower Union church, Va., Bro. Frank Garber, evangelist.

Eleven baptized in the Beaver Creek church, Md., Bro. Reiman J. Shaffer, pastor.

Two baptized at Vidora church, Sask., Brother and Sister Canfield, evangelists.

Three baptized at Mildred church, Sask., Brother and Sister Canfield, evangelists.

Nine baptized in the West Nimishillen church, Ohio, Bro. C. H. Petry, evangelist.

Five baptized in the Roaring Spring church, Pa., Bro. S. P. Early, then the pastor.

Three baptized in the Locust Grove church, Md., Bro. Lawrence Helsley, evangelist.

Two baptized in the Smiths Chapel church, W. Va., Bro. J. Price Bowman, pastor.

Four baptized in the Twin Falls church, Idaho, Bro. Van B. Wright, then the pastor.

Ten baptized in the Shelby County church, Mo., Brother and Sister B. M. Rollins, evangelists.

Twelve baptized and one reconsecration at Wiley Ford, W. Va., Bro. R. G. West, evangelist.

Two baptized and two received by letter into the Adrian church, Mo., Bro. O. Wagner, pastor.

Seven baptized at the Second Irricana church, Irricana, Alberta, Brother and Sister Canfield, evangelists.

Thirteen baptized and one received on former baptism in the Center church, Ohio, Bro. D. R. McFadden, evangelist.

Seven baptized, three received by letter, and one reclaimed in the Lebanon church, Va., Bro. Allen Hoover, evangelist.

Fourteen baptized, one reclaimed and twenty-four reconsecrations in the Bow Valley, Arrowwood, Alberta, Canada, church, Brother and Sister Canfield, evangelists.

Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. C. E. Zunkle, pastor, Oct. 1-15, in the Lima church, Ohio.

Bro. Q. A. Holsopple, pastor, Oct. 7-15, in the Mount Joy church, Pa.

Bro. C. C. Sollenberger, pastor, Oct. 8-22, in the Union-town church, Pa.

Bro. Ray Shank of Gettysburg, Ohio, Oct. 30, in the Arcadia church, Ind.

Bro. Edward Stump of South Bend, Ind., Nov. 26, in the Roann church, Ind.

Bro. Homer Caskey of South English, Iowa, Oct. 8-22, in the Ottumwa church.

Bro. Phares J. Forney of East Petersburg, Dec. 3, in the Annville church, Pa.

Bro. Edgar Detwiler of Everett, Pa., Nov. 20, in the Leamersville church, Pa.

Bro. Rufus P. Bucher of Mechanic Grove, Nov. 19, in the Mountville church, Pa.

Bro. Harper Snavely of Carlisle, Pa., Oct. 1, in the Jennersville congregation, Pa.

Bro. Ira Long of Middlebury, Ind., Oct. 8-23, in the Turkey Creek church, Ind.

Bro. B. D. Hirt, from Winamac, Ind., Oct. 16, in the North Winona church, Ind.

Bro. Ralph G. Rarick of Syracuse, Ind., Oct. 2-15, in the Trotwood church, Ohio.

Bro. J. W. Fyock of Alliance, Ohio, Oct. 2-15, in the Beaver Run church, W. Va.

Bro. George Landis of Springfield, Pa., Oct. 1-15, in the Green Tree church, Pa.

Brother C. F. Holsopple of Myersville, Md., Oct. 15-29, in the Myersville church, Md.

You Can Do Something

For years the issue of war and peace seemed remote; now it rests on our own doorsteps. We may or may not become involved in the European war. Our entry is not inevitable. But if we stay out, it will be because the American people speak in no uncertain terms.

1. Write to your Congressman, to your two Senators and to the President urging the preservation of the embargo and the maintenance of strict neutrality. Express your deep desire for the maintenance of peace.

2. Write and talk to your friends and relatives urging them to do the same.

Congressmen, this week, have been impressed with the flood of letters and telegrams. They take particular notice of letters coming from fathers and mothers having sons of military age.

Rearrange your program, reserve some time for letter writing. Be original, state the case in your own words.—A. W. Cordier, Temporary Representative of Board of Christian Education, Washington, D. C.

Bro. Hugh Cloppert of the East Dayton church, Oct. 23, in the Springfield church, Ohio.

Bro. Howard J. Kreider of Milford, Ind., Oct. 15, in the Sugar Creek church of Middle Indiana.

Brother and Sister B. M. Rollins of Keyser, W. Va., to begin Oct. 10 in the Muncie church, Ind.

Bro. Charles W. Blough, pastor of Westmont church, Johnstown, Oct. 16-30, in the Ephrata church, Pa.

Brother and Sister Oliver H. Austin of McPherson, Kans., Oct. 15, in the Reading church, Reading, Pa.

Bro. John Graham of Shade Creek congregation, Western Pennsylvania, Oct. 1-15, in the Holsinger house, Dunning Creek congregation, Pa.

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Personal Mention

Second West Virginia has chosen Eld. W. J. Row as Standing Committee delegate to the Ocean Grove Conference.

Michigan's Standing Committee delegate to the Ocean Grove Conference is Eld. H. V. Townsend, with Eld. L. H. Prowant as alternate.

Southern Iowa has chosen Eld. C. A. Albin as Standing Committee delegate to the Ocean Grove Conference, with Eld. A. L. Sears as alternate.

Bro. Chester N. Baird and wife have been called to the pastorate of the Stonerstown church of Middle Pennsylvania. Their address is changed from Bedford to Saxton, Pa., R. 1.

"With a fine enrollment and a great group of folks" was the simple way President Bowman described the Bethany opening this year when he dropped into the Messenger offices last week.

Missionaries I. W. and Mabel Moomaw should be addressed at 2134 Indianola Ave., Columbus, Ohio. Bro. Moomaw is working both as student and as teacher in the Department of Rural Education in the Ohio State University.

To Bro. D. T. Wagner and to Sister Wagner, whose maiden name was Virginia Ann Pefley, not as given on page 27 of our Sept. 16 issue, we offer our sincere regrets, even though the error was the Beecher City Journal's and not ours.

Bro. H. B. Heisey, pastor at Lewistown, Pa., is guest speaker this evening, Sept. 30, and three times tomorrow, Oct. 1, at the young people's conference in the East Fairview church, Manheim, Pa. Other features add impressiveness to the program.

Sister J. H. Cassady greatly appreciated the many messages of sympathy which she received in connection with the death of Bro. Cassady, too many to reply to all. She will be glad for her friends' continued interest in her welfare. Her address for the present is 5712 Conduit Rd., Washington, D. C.

Bro. Q. A. Holsope of Mount Pleasant, Pa., has closed his pastoral service with the Mount Pleasant church (Western Pennsylvania) and is giving his full time to the work at Mount Joy. Bro. F. A. Myers, pastor at Connelville, takes over the Mount Pleasant work in a joint pastoral arrangement.

Bro. Otto Laursen, after nine years of pastoral service with the Bethany church of Southern Ohio, has been called to the joint pastorate of the Nezperce and Winchester churches of Idaho and Western Montana. His address is changed accordingly, after Oct. 15, from West Union, Ohio, to Winchester, Idaho.

A Forward Look

A Message From Allen Weldy, President Men's Work

Again we are looking forward to a new year full of activity and service to the church and for the sake of the kingdom. This activity and service present a very unique opportunity and challenge.

Ours should be a forward looking philosophy and not satisfaction with conditions as they exist at the present time, in the church and out. By no means should we adopt the attitude of complacency.

If we wish to go forward in Men's Work we will need to look to the future and at no time should we look back, except that we may profit by the errors we have made in past experiences.

The future outlook is bright for Men's Work, but the success of our efforts will be measured altogether by the wholehearted loyalty and co-operation of each district and local group throughout the brotherhood.

Use the services of the national councilmen and the district directors in your locality. They will be glad to assist you.

Bro. Walter M. Kahle, with his family, is on an extensive tour through the west lecturing on his favorite subject, Mastery in Money Management. Reports from the churches where he has spoken indicate he has been given a wonderful hearing and his audiences have appraised his messages as just what our church needs in these days. His schedule up to the middle of November is as follows: Oct. 3-5, Omak, Wash.; 6-8, Ellisforde; 13-15, Wenatchee; 17-19, Seattle; 20-22, Olympia; 27, 28, Portland, Oregon; 29, 30, Newberg; Oct. 31—Nov. 1, Albany; 2, 3, Mabel; 4, 5, Myrtle Point; 7, 8, Grants Pass; and 12, 13, Ashland.

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Miscellaneous Items

The Mount Horeb church, near Cartersville, Va., will have home-coming Oct. 8, with Bro. J. M. Henry of Bridgewater College speaking both morning and afternoon. "All former members and friends are invited."

The Walnut church of Northern Indiana will have an all-day home-coming with basket dinner, Oct. 15, in celebration of their seventy-fifth anniversary. "All former members and any who can come are cordially invited."

The Plattsburg church of Northern Missouri has home-coming tomorrow Oct. 1, with basket dinner and an afternoon program. Bro. Merlin G. Miller of Kansas City will bring the morning message. "We invite all former residents and friends."

The Cedar Grove church, five miles east of Rogersville, Tenn., will have a home-coming at 10 A. M., Oct. 29. "This is the second oldest church in the Tennessee district. Eld. David Molsbee gave the land for the church and cemetery and was the first one buried there. We want all former members who have moved to other states to come and make it a real home-coming."

(Continued on Page 28)

Happenings at the Lassa Station

(Continued From Page 15)

second twin long enough to give it a start in life. It is now doing well. A second set of twins were not so fortunate as to have Christian parents. Their mother died at birth. The twins of course are held responsible. One of them has already died, and the chances of the second seem small. If both should die, the father and the villagers will be relieved for they really fear the power of the twin to bring evil upon them.

The Doctor Arrives!

The Studebakers, three of them, arrived on June 9. Their coming was hailed with great joy. The Lassa station has been without a resident doctor for nearly a year.

Welcome Visitors

The Landises from Marama spent more than a week at Lassa. Brother and Sister Heckman from Garkida also spent several days here on mission errands. From now on until October, rains will make travel to Lassa difficult. During that time we cannot expect many visitors. We did appreciate the fellowship of our fellow missionaries from these other stations.

Lassa, Africa.

Beginning to Be a Missionary

(Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China mission field in February of 1938.—Ed.)

Letter 11—Part One

Peiping, China.

Dear Glen and Agnes:

I am going to start this letter a little ahead of schedule. I haven't been in school all week, and I am afraid that it is going to be rather difficult to catch up again. You just lose out so much when you don't hear the language spoken over and over again. I guess I have had some sort of a flu. I feel better now, but I have no pep, but I'll soon be on top again.

Saturday afternoon, we had a grand time out at Pei Hai (pronounced Bay High). Now please don't ask me how you get that pronunciation out of that sort of Romanized spelling, for I confess I don't know. I am having to learn to read the Romanization just as though it were a foreign language, and I have come to the conclusion that if I fail in my examinations I am going to blame it all onto the meaningless Romanization. When they give us our Chinese characters, I have to learn them first before I can put them into the Romanization. What I can't understand is if they want to say "b," why don't they write "b" instead of "p"? Or if they want to say "d," why don't they write it "d" instead of "t"? Well, I really started out to describe for you Pei Hai, so please excuse the digression.

Pei Hai when translated literally means "North Lake." Within the city walls, there are two artificial lakes, the north and the south. In reality, this is the Winter Palace where the Emperor spent many of his winter days. A week or so ago, I told you of the trip we made to the Summer Palace which is out at the foot of the Western Hills.

All of the Chinese gardens which have any size at all are made up of four main items. There is always a nice sized lake. Of course it is artificial, but on its bosom grow many beautiful water lilies and water

plants of various kinds. There is always a forest. Since these gardens are many years old, the trees are often old and sort of straggly. I wish that I had taken my botany more seriously while in school, for my knowledge of trees is sadly lacking. I'm sorry that I can't tell you what kind of trees they have here. There are always some mountains in their gardens. Usually they are artificial and consequently are not real high ones. I suppose that they should be called hills; however, by the time one climbs to the top, he feels as though he had tackled a mountain. Most of them are cleverly constructed of rocks and done in such a way as to give them height. And then the fourth and most delightful feature of the gardens is the island. It often makes me think of a treasure island, for there are so many interesting nooks and corners.

I suppose you are probably saying to yourself that this isn't a garden at all. Well, that is just where you and the Chinese disagree on the interpretation of the word, "garden." Then, too, you are probably saying this would involve acres of land, and so it does. Some of them are spread over several hundred acres. Though they are so different from western gardens that many westerners have to train themselves to appreciate the Chinese gardens, I personally find them interesting to say the least.

As we entered Pei Hai we did so through the immense gates of the wall. All around it is a high wall, as there is around every home and garden in China. Once inside of this first gate, we had to pass through the next gate, which really is not a gate. The Chinese call it a Pa'i Lou, which means a four-pillar archway. These are found at all the entrances to the important places and often in the cities they are found at important streets. Always guarding the entrance are two bronze lions. One is a male and under his paw is a ball. His mate always stands guard at the other side, but under her paw with its face upturned is a cub. The cub is supposed to be getting its nourishment from the paw of the mother.

Lloyd and Ellen Cunningham.

The Condition of Refugees

Hiding in the mountains are over thirty thousand refugees. They have left their homes in the city and surrounding villages and have crowded into little mountain homes and villages. Many of them, having no other way to find shelter, have moved into caves dug in the mountain sides. I found several villages of sixty odd homes where four to six hundred refugees are staying. Food and water is a very acute problem with many of them. Due to hail and early frost, the crops last year were very poor. So when they fled from their homes, many of them had no food to take along. Others who had a little were not able to carry over a few weeks' supply. That has run out by this time. A few of the people who are fortunate enough to have good friends or relatives living in the mountains can live off them until their supply gives out. The others are depending on the relief that the government and other organizations are distributing. But this is decidedly inadequate and poorly distributed. We found numerous cases where these refugees have had to cut their rations to one meal a day, and that meal consists of chaff and maybe a little corn or millet cooked into a chow.

HOME AND FAMILY

Here and There in Men's Work

The Parish House, Yakima, Washington

Twelve years ago Bro. George Hilton inspired the worshipers of the Yakima church into believing that they were in need of a parish house. They were unable to forget this dream, but to make it a reality seemed impossible. During the past year the spark that had been so long dormant, took flame, receiving its new life from an active Men's Work group. All work but the wiring for the completion of this much needed improvement was contributed. The building is used to increase the room for religious education purposes, for communion services and as a recreation and social hall for the church. In addition to Men's Work the Ladies' Aid, the Friendship Circle and the B. Y. P. D. contributed to this splendid building.

Idaho Men's Work Meeting

The men of southwestern Idaho met at the Nampa church for a fellowship supper and a program of inspirational music rendered by the McPherson College varsity male quartette, on Wednesday night, July 19.

During the meal, community singing was enjoyed. Richard V. Keim presided as toastmaster. Elder C. A. Williams of Nampa called the meeting to order. Pastor Harry Thomas of Fruitland offered thanks for the food.

Sumner Eshelman of the Nampa church was chef in charge of preparing and serving, which was done entirely by men. About 150 men were present to hear three groups of songs—sacred, Negro spirituals, and secular—rendered by the college quartette.

Prof. R. E. Mohler of Mc-

Pherson College and Executive Secretary for Men's Work presented an educational panorama of the efforts of laymen's work and its ideals. He recommended the use of the new Ushers' Manual recently prepared for Men's Work by Dr. C. E. Resser of Washington, D. C., a member of the National Council.

Idaho members were commended for their diligence in service, but were enjoined by Secretary Mohler, "don't stop here," wherein he made a dramatic appeal for progress, support of the total church program, and the evangelization of souls.

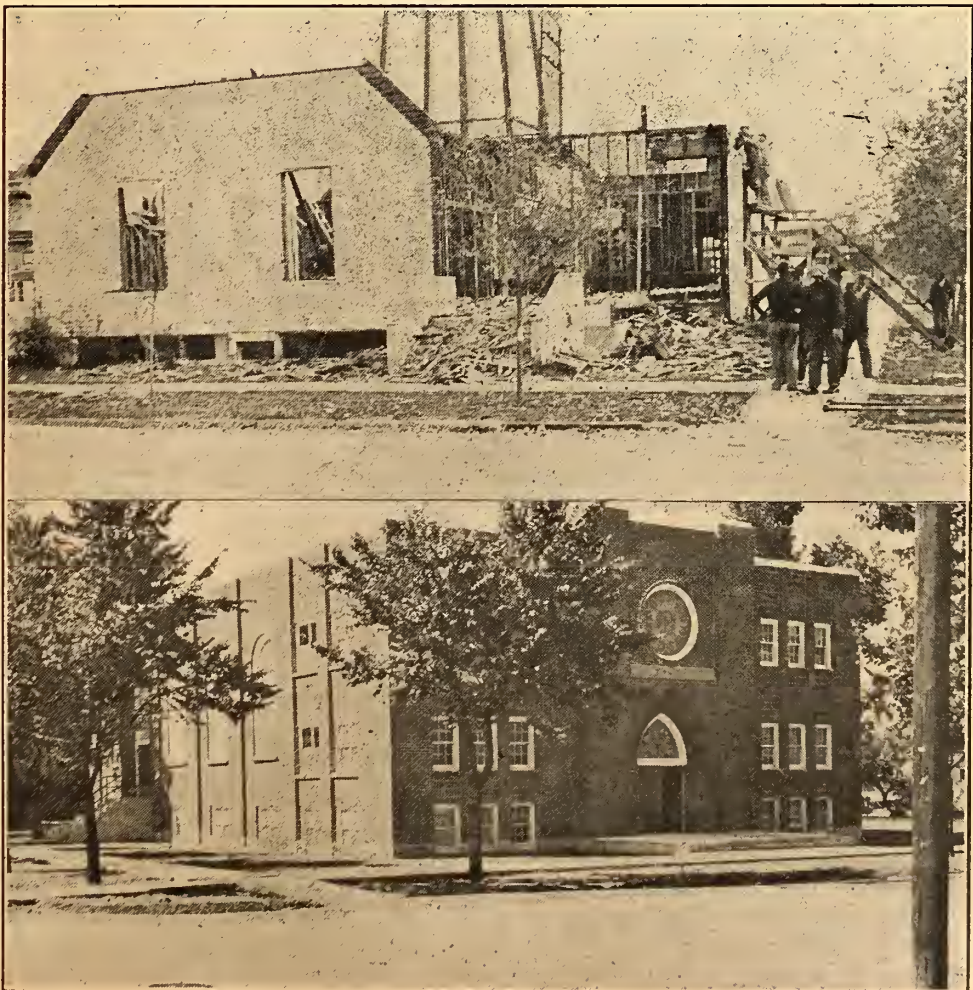
Men attended from all the churches in southwestern Idaho except Twin Falls. The northern end of the state and western Montana were unable to attend on account of distance. Our district is five hundred miles long from north to south and is pierced by the Great Saw Tooth and Bitter Root Mountains.—Stanley B. Keim, Nampa, Idaho.

First Church—Roanoke, Virginia

Several years ago our relief committee found it necessary to make purchases from a store to fill a basket for some unfortunate families. And thus, when our Men's Work was organized, having a different plan in view, we asked permission to stock a small room in our church with groceries.

The Old and the New

Two interesting pictures are shown here. Above, the old church building at Nampa, Idaho, being razed by the men of the church. The other picture shows the new church house dedicated a little over one year ago. By tearing down the old building, saving the materials, and assisting in the work of building the new church, the sum of \$6,000 was saved by Men's Work. The Nampa church is one of our most rapid growing congregations. Bro. M. S. Frantz is the pastor.



In stocking this room, we asked each Sunday-school class to donate a case of corn, peas, milk, beans, tomatoes, some sugar, flour, and a number of other articles. Now our storeroom is kept supplied by our White Gift Service each year.

At the present time when our relief committee receives a call from some unfortunate family, we supply them through our stockroom. We purchase our meats as we need them. We have found this system to be very convenient and helpful; it also saves a great deal of time.

One Christmas we delivered twenty-seven bushel basketsful from our stock, and plenty was left. Each basket was valued at \$3.50. This is just an example of what men can do when they co-operate with the church.—J. N. Via, Roanoke, Va.

Men's Work at Ellisforde

To step into a meeting of the Men's Work group at Ellisforde one would soon detect that there were no drones about, but just a colony of busy and active workers, doing all they can for the church as a church and for the Ellisforde congregation with its many needs.

Officers of the local group include: Earl Longanecker, president; Ernest Cunningham, secretary; Vernon Robinson, treasurer; Dick Longanecker, Harold Robinson, and Raymond Verbeck, social committee; Harvey Weddle, music.

The past year has seen many things accomplished by the men. The first bit of work, which has proved a very worth-while venture, was to move our pastor, Bro. Bontrager, and family, to our congregation.

Later in the fall under the direction of the building committee an addition was built to the parsonage. This included a bedroom, bathroom, and an addition to the living room. The walls of the parsonage were also insulated. The well and pump were reconditioned and put in good working order.

In the fall the men sponsored an auction sale which netted about \$70. This venture proved not only profitable financially, but a very good way for people of the community to have a get-together. The sale was held at Dick Longanecker's place.

To avoid the springtime mud and the summer dust a gravel surface was put on the large parking lot. This was done under the direction of the landscaping committee.

During the winter a study course on co-operatives was conducted by George Stern. Later, on a Sunday evening a program under the chairmanship of Harvey Weddle was given.

The visit of the district president of Men's Work, Verne Swartz, was enjoyed by the local Men's Work. This visit was made during midwinter conference.

This spring the parsonage was painted which added greatly to its appearance. This work was under the supervision of Vernon Robinson.

One of the largest undertakings of the men was the installing of a water system for the church and parsonage grounds. In partnership with Dick Longanecker and Verne Stern, 1,400 feet of four-inch tile were installed. The water is taken from the irrigation canal which supplies water for this valley. The work was done by the men. With the water system completed the men have also completed a sprinkling system and hope to have grass planted on the parsonage yard this fall.

New screens have been put on the doors and windows of the parsonage. Also an addition to the parsonage yard is the nice rock walk from the parsonage to the church grounds.

The big social event of the year to which the men of the church as well as the men of the community look forward was the annual father and son banquet. One hundred and five fathers and sons were present.

During the winter the men kept the church and parsonage supplied with wood. Under the direction of the young people, the men put down the new floor in the balcony and pastor's study.

With the year ended, the men are not slowing up, but already are outlining a program for next year which will be as big if not bigger than the past. Ellisforde is a congregation of only 127 members.—Earl Longanecker, Ellisforde, Wash.

Father and Son Breakfasts

Father and son relationships have been quite well established in recent years. Almost every community holds father and son banquets. These may do all that sentimentally they were intended to do in promoting a camaraderie between dads and their sons. On the other hand, as so often conducted, these banquet occasions may become boresome to all alike. Dry speeches may undo the best of intentions to have a profitable and good time together. Exhibits of hobbies by both fathers and sons, or some bit of humorous entertainment, always relieves the tension.

One of the best plans to foster good relationships is for fathers and sons to go on hikes together. Hiking need not be the only way. A caravan of cars loaded with dads and plenty of sons, some not their own, may well head for some wooded and open space to have breakfast together. Suitable morning devotions followed by bacon and eggs and good fellowship will do wonders for many boys.

It takes many bricks and much mortar to construct a good building. So it takes fathers and sons working and praying together, playing and eating together, whether in the home, church, or the wide-open spaces, to fabricate a human but Christian structure.—C. M. Culp, Elgin, Ill.

Men's Work in Michigan

Men's Work in Michigan for the year ending Sept. 1 has been far beyond our expectation. About two thirds of the churches of the district now have active Men's Work organizations. Those not organized are alert to the work of the church. At the men's meeting at district meeting Aug. 23 we stressed the necessity of an organization in each church.

At this meeting Rufus D. Bowman, president of Bethany Biblical Seminary, brought the men a fine message on the evils of the liquor business and how to fight them. The offering for Men's Work was \$15.57. We sent \$7.50 to Bro. Clyde Culp, treasurer at Elgin: \$2.50 to be used to help in the purchase of a typewriter for our secretary, Bro. R. E. Mohler, and \$5 for general work.

From reports our men have done a fine job on all five points the National Council requested to be stressed during 1939. Results show in many of the churches where evangelistic meetings were held that the men did home visitation, promoted the subscription campaign to the Gospel Messenger, emphasized Bible

reading, men's Bible classes and personal evangelism which is perhaps the most important thing in all our church work. This is an all-year job. Father and son banquets were held in most of the churches. Bro. M. M. Chambers, president of Men's Work in the Grand Rapids church, reports the largest banquet they have had so far.

We have five group organizations in the district. The northwestern group, with Bro. Reuben Colclessor as president, meets quarterly. They stress the sponsoring of revivals, raising of finances, father and son banquets, community activities and the devotional life of the church. Over the week end of July 4 the men of the district sponsored a family camp at Little Eden, near Onokama, Mich., which was enjoyed by all.

Prior to July 4 the Manistee County council of churches urged the religious groups to arrange floats for the festival parade in Manistee. The Men's Work of Brethren and Marilla, under the direction of Wm. Beers, prepared a float presenting the country church. LeRoy and Clifton Leckrone, Wm. Mays and Mr. Stroup, all of Brethren, comprised the quartet whose vocal numbers greeted the audience as the float moved in its place in the parade of seventy-five colorful units. Glen Ebey of Pontiac contributed several numbers with his electric guitar. The daily vacation Bible school float arranged by the Onokama men followed. It won second prize. The experience of riding through several miles of watchers and their response to the strains of The Church in the Wildwood, Keep Your Eye on the Cross, Nearer the Cross, and Tell Mother I'll Be There, will long be remembered. The audience was estimated at 40,000 people.

The Detroit men held regular meetings throughout the year, had an excellent father and son banquet, painted the outside of the church and some inside, contributed to the National Council, and also to the Detroit hospital, pastor and promoted an all-church picnic.

Bro. A. E. Taylor, pastor of the Flint church, reported that the Flint men laid the floor and did the painting of their new church. The men of the Pontiac

church purchased two lots by the church and paid for them. The Rodney men installed a new furnace at a cost of \$312. The outstanding project for the year was undertaken by the Brethren and Marilla men's groups. In 1911 Brother and Sister Francis Rau purchased a 120-acre farm adjoining the Marilla church. After the 1938 district meeting, Sister Rau and her daughters transferred the farm to the district mission board to be used as a pastoral farm. The men's group donated over 1,000 hours of labor in improvements on the newly acquired property, as follows: chimney rebuilt, three rooms plastered, four rooms upstairs finished in celotex, two stairways moved and remodeled, hardwood floor laid in the kitchen, a large built-in cupboard made in the kitchen.

Timber from the farm was taken to a local sawmill and 3,100 feet of lumber is in readiness to erect a new barn in the near future.—M. B. Williams, Detroit, Mich.

Men's Work in Southwestern Kansas

An all-day meeting of the men in our district was held in the West Wichita Church of the Brethren on Sunday, June 25. The general theme of the day was: Service Through Co-operation. The men's chorus furnished the special music for the morning service and Bro. Clinton I. Weber of Hutchinson gave the morning address, using for his text the last part of Mark 2:3. At noon dinner was served in the church basement.

At 2 P. M. Bro. R. E. Mohler of McPherson gave a very interesting report of Men's Work as presented at Conference. At 5 P. M. lunch was served for those who stayed for the evening service. At 7:30 P. M. special music was given by the Wyant quartet composed of a father and three sons. Then Adel Throckmorton, who is our county school superintendent, gave the evening address.

We are looking forward to our district conference this fall, which will be held at the First Church of the Brethren, Wichita, in October. We are hoping to meet all of our friends there.—H. E. Clark, Wichita, Kans.

Men's Work at Anderson Conference

BY H. V. STUTSMAN

At Anderson a group of men,
Business cares all left behind,
As in the previous years have met
For the uplift of mankind.

With that broad smile seen oft before,
One who duty does not shirk,
Is Allen Weldy of Elkhart,
The president of Men's Work.

We also meet another man,
'Tis Mohler from McPherson;
As secretary for our group
There is no better person.

And other national councilmen
From north, east, south, and west,
To mention each one here by name
I'll surely try my best.

First, G. A. Cassell from Ohio,
Men's Work he has at heart,
And Elmer Hersch of Illinois,
Who always does his part.

And Harl Russell from Iowa,
A busier man was never seen;
And Chester George of Ohio,
For Men's Work he is keen.

Then there is Via, from Roanoke,
Another busy man,

To sell you Usher Manuals
He'll do the best he can.

And then that busy treasurer,
Clyde Culp of Illinois,
Who big collections, if you please,
To him is chiefest of all joys.

Drue Funderburg, a more timid man
You will hardly ever find;
Yet Men's Work has a great big place
In his very active mind.

And M. B. Williams from Detroit,
Just chosen here this year,
By his good records in the past,
His part we do not fear.

Another man from Illinois,
Just a minor part doth play,
And scrawls these lines of poetry
While resting here today.

And several other councilmen,
Who Men's Work have at heart,
Although not present here today,
Will always do their part.

Then many men have met with us
To help us work and plan,
That in the coming year we do
The very best we can.

We have so very many things,
That we would choose to do;
We boil them down as best we can,
And single out a few.

Of special projects we have five;
And varied thus, we pray,
That Christian work be carried on
In God's own helpful way.

Messenger clubs, one of our aims,
By reading tends to educate;
This paper read in every home
Would Christians' standards elevate.

Home Mission Offering's next our aim;
As our Lord's own words we search,
We find that missions was the boon,
Of the early Christian church.

Father and son relationships,
Neglected oft we fear,
We hope to reap some great results
From it this coming year.

Church night as family night we stress
As project number four,
To get the groups by families,
Within our home church door.

Then last, but greatest of the five,
If we would save our nation,
Is the climax of all Men's Work—
Christian evangelization.

Girard, Ill.

THE CHURCH AT WORK

ADMINISTRATION

The Local Church as an Educational Institution

By M. R. Zigler, Executive Secretary, Ministry and Education

If the church is to be an educational force developing character it must have objectives that will really guarantee Christian citizens. There must be an expectancy that the goals set will be accomplished. It is the belief of many that we do not anticipate that the churches will produce men and women able to stand the tests that come to everyone who tries to be real Christians. Some objectives of the local churches should be:

1. To establish an opportunity to develop an intellectual and cultural education in a religious atmosphere in the interest of the community where the church is located.
2. To develop high ideals of Christian character and the skills to discharge wisely the high duties of a community citizen.
3. Since the body is the temple of God it is very essential that the church develop high appreciation of the laws of life and health.
4. To emphasize the dignity of labor and to provide churches for those who are unable to get started in life without help so that each may be able to maintain himself and his dependents and to guarantee security in an old age.
5. To make possible college education for young men and young women who are unable to meet their own expenses and to bring them back into the community to help maintain a Christian community.
6. Special courses should be provided for those who cannot continue their education in the public schools or colleges, to be provided by those of the congregation who have had the opportunity for going on to higher education, especially in the field of homemaking and education in church affairs.
7. There must constantly be a strong program in the developing of lay leadership in the churches both in the interest of the church and the community which it serves.

ADMINISTRATION

The Coming Brotherhood—By Dan West

Reviewed by Merlin C. Shull, Elgin, Illinois

Both the intrinsic value of this booklet and the fact that "Dan" was for a number of years our national director of youth should commend it to all wide-awake youth and their leaders. Dan is a philosopher, prophet and idealist. Here are dreams that youth should interpret and visions that must become a reality in "the coming brotherhood." One is amazed that a book of 96 pages could contain so many outstanding ideas with so many pertinent suggestions for carrying them out. Many statements will cause the reader to re-examine his position, others will open new paths for adventure. The following are a few samples: "The present plan of using National Youth Administration funds to educate our youth is open to question. The Southern Baptists have raised the question and their seminary at Louisville, Ky., has refused to accept student aid from the government. They don't want their church directly dependent upon the state." Some may not know, but

there is an old Brethren minute that forbids members taking aid from public institutions. Kagawa, in thinking of a Brethren system of insurance, remarked, "With the profits from life insurance you could finance your whole foreign mission program." J. A. Nash of New York University observes that "It takes a highly intelligent individual to enjoy leisure, and most of us had better count on working." "America is a strange country. The big families live in little houses and little families live in big houses," says a European observer.

This little volume has unique and striking possibilities for good. It deserves several thoughtful readings by intelligent youth and their leaders. It is difficult to imagine how a B. Y. P. D. could profit more than by spending at least six Sunday evenings in a careful study of its contents. Then the most important part would follow, putting it into practice. From pages 88 to 92 inclusive is a list of 137 themes for papers and theses. Yet some groups wonder where they can find interesting topics for discussion.

"The Coming Brotherhood" may be secured for reading from the Brethren Loan Library by payment of postage both ways. Single copies may be purchased for 25c, ten or more copies for 20c each.

ADULT CHRISTIAN WORKERS

Brethren in Reality

Part III. Brethren in Reality in the Home

October 15

I. What bearing do the following have on Brethren in Reality in the home?

1. Economic status.
2. Church relationship.
3. The community in which the family lives. Does it make a difference if the home is in the city or the open country?
4. The training and culture of the parents.
5. The spirit of mutual goodwill and consideration on the part of the parents and children.
6. The public schools.
7. The movies.
8. Clubs, Y. M. C. A., Y. W. C. A., P. T. A., and other organizations for parents and children. Which are contributing to better homes in your community? What organizations seem to hinder? What can you do about it?
9. The health of the family.

II. Which of the following would improve the homes of your church?

1. Study and discussion groups for older young people on preparation for marriage.
2. Study and discussion groups for young parents.
3. Home-centered recreation, directed or encouraged by the church.
4. A series of fireside sermons by the pastor each year.
5. A community or parents' council for each neighborhood. Would it be well for parents to agree on hours for children to play at other homes and similar items?
6. Would it help for the members of a family to discuss their problems as a family? Could they discuss

the family budget with profit or should the father and mother decide such questions?

7. Can families plan their home life with the same care that business men plan their business? Who should take the initiative in this planning, father or mother?

8. Would it help for parents to consciously encourage the spirit of helpfulness, kindness and thoughtfulness on the part of each member of the family?

9. Can the family, with profit, plan family projects, such as a family orchestra, outings, travel trips, family games outdoor and indoor, hobbies, home improvement projects, sending children to camps, etc.? Allow time for folks to give their experiences along these lines.

10. Should the parents sometimes compromise their ideals for the sake of a closer neighborhood fellowship?

YOUNG PEOPLE

"To Fight or Not to Fight"

This is a burning question for many people of the world these days. We may not know how soon it shall become imminent for us. For a long time there has been a need of material on peace for the junior high and high school age groups. The pamphlet by the above title answers this need.

This is a series of seven peace studies written in a style which appeals to all—young people and adults. It has been prepared by representatives of the three historic peace churches, Brethren, Mennonites and Friends, and presents the subject in the light of the experiences, beliefs and practices of these three groups.

The titles of the chapters are an index to the contents of the book: Two Groups of Thinkers, A Soldier's Doubts, "Peculiar People," They Dared to Object, Tomorrow's Objector, Looking at Ourselves, We Would Be Building. Many stories of actual experiences add to the interest. Questions throughout the booklet invite further thought and suggested projects challenge the reader to action.

This booklet will be most helpful in peace study groups as well as for individual reading. The material presented is simple enough to catch the interest of the intermediate reader, yet vital enough to challenge the best thinking of an adult. The price will enable most groups to secure copies for each individual—ten cents each or twelve for \$1.00. Order from the Board of Christian Education, 22 S. State St., Elgin, Ill.

MEN'S WORK

The Ushers' Manual

By J. N. Via, Roanoke, Virginia

Why do I believe that an Ushers' Manual should be in the hands of each usher?

This question has been asked me by some of the leaders in Men's Work because of the interest that was taken at Conference in putting this before the delegates and friends. This book was published by Men's Work and arranged by one of our active vice presidents, Dr. C. E. Resser. It is a jewel to any live, active church usher as it contains things that should be taught to every young man who is called to do this task for the church.

I was impressed with this book because I know how badly it is needed in the Church of the Brethren. My task for thirty-five years has been to greet people as

they enter the church, and to see that they are comfortably seated.

I was thoroughly sold on the book as quickly as I read it. I am anxious for every usher to know and understand more about ushering. It is our duty to sell better ushering, and I am anxious and willing to shoulder the task and put this movement over. At Conference with such a large delegate body and friends who were interested in the work of the church, I used the talent that God has entrusted me with, and sold several hundred of the manuals.

This task of ushering is very important; it plays a part just the same as that of the preacher and song leader. They all should work together in harmony so that visitors and friends will want to come back. The atmosphere should be different so that everyone will know that they have been in the house of God.

I am anxious that each church order a set of these manuals—six for a dollar, and place one in the hands of each usher. They should be studied; your pastor or elder should have a class and work these problems out.

If your delegate did not bring a set of these books home with him, I suggest that you write to Elgin, and send Clyde Culp, treasurer, one dollar for a set. You will say it is the biggest dollar's worth you ever ordered. With your help great things can be accomplished.

== CORRESPONDENCE ==

Report of Findings Committee, Annual Regional Conference, Roanoke, Virginia, Aug. 30 to Sept. 1

Brethren in Reality

The Southeastern Regional Conference has become a vitalizing factor in the church life of every consecrated worker of this area. Its growth, and the interest manifested bespeaks its work. The inspiration afforded and the impetus it gives is inestimable. We would unanimously encourage this high type of program as a vital factor in developing Brethren in Reality.

Advancing the conference theme, it is pertinent that we live pre-eminently for Christ's sake. To be Brethren in the home, school, church, shop and on the street is to fulfill the great cause of Christian brotherhood for which our fathers had such deep conviction through these more than two and a quarter centuries, and the cause for which our Savior died. There can be no brotherhood without a fatherhood of God. The call of God to every Christian is to become an active minister of reconciliation. The future belongs to the prophets of love.

Children

Realizing the important place the child plays in the home, in the community and in the church, we must provide the best facilities possible for their development. This challenge should rest, not only on the children's leaders, but, we pray that the youth and adults of our region as well, will do what they can in their local organizations to promote the welfare of the child and for the development of the Christian home. Ours is the important responsibility of adapting the program of Christian education to the life situation of our children. A careful study of the new Graded Lesson Series is recommended to all children's leaders.

Young People

The task of rebuilding and re-establishing within the crumbling walls of modern civilization the girding principles of Christianity which uphold universal brotherhood for the world, and the abundant life for the individual, lies upon the youth of the world.

The reports of our delegates to the Amsterdam World Youth Conference add further proof that understanding, tolerance and unity are the natural outgrowth of a sincere desire to understand and recognize unselfishly the contribution and needs of our world neighbors.

Creative and revitalizing recreation for community groups, for the home and the individual, young or old, is not only a fulfillment of a fundamental need for play, but also a powerful factor in developing character, in promoting happiness in the home, and in the unification of family and community life.

Furthermore, we believe that of all forms of government, democracy recognizes most perfectly individual worth and liberty, and being consistent with the teachings of Christ, should be taught and upheld in our camps, colleges and church schools.

Women's Work

In endeavoring to explore the true meaning of the phrase, Brethren in Reality, we feel that it means going all of the way. Its marvelous content is far-reaching. We must be willing to go the second mile, to live and practice it. We already perceive something of its implications. A greater devotion and more diligent study of the Word to the intent that our powers of appreciation may be quickened is deeply urged.

Then, in the face of mounting crime and the terrible cost to the nation from drink, we urge every sister to join the W. C. T. U. in a grand endeavor to again influence the good people of our land to be Christian enough to be free—free from the slavery of drink forever.

And, being the mothers of men and keepers of home, we join enthusiastically in the endeavor to outlaw war and to bring the reign of peace.

Christian Education

Recognizing the increasing deficiency of religious and moral teachings in the American school system, and realizing the demand for character education to strengthen our democracy, we believe that we should re-emphasize the importance of a strong Sunday-school program. We also encourage the teaching of Bible in the public school system, where such can be done by qualified teachers. We further pledge a renewed interest and support to our denominational colleges, and encourage them to adjust their curriculum to the need of our church.

Peace

In the face of the present war crisis in Europe, we desire to reaffirm our time-honored position on war, and recommend that we restudy the scriptural basis for peace and teach it more emphatically to our members and to applicants for membership. Also, that we should endeavor to instill into our everyday living the principles of peace, or the mind of Christ, so that we may be consistent pacifists. We desire to caution our people against the danger of becoming belligerent in spirit, due to the high tension of our present day situation. We believe that absolute neutrality in any con-

flict abroad is the only course for our country to take, and we should advise our statesmen of our stand in regard to this issue. We should further co-operate wholeheartedly with other Christian groups who have expressed convictions similar to those of our own church.

Temperance

Believing firmly in the cause of temperance, and believing further our only position should be that of total abstinence, we urge a continuation of a strong educational program through the Sunday schools and pulpits, visual education and drama. We further emphasize the enforcement of dry laws where such laws exist and that we work definitely toward the establishment of such laws where they have been repealed.

Racial Situation

Realizing that the present world crisis due to social and political maladjustment is the result of a failure to practice the principles of brotherhood and Christianity, we reaffirm our convictions that only through understanding, tolerance and co-operation in practical and everyday relationship can we bring about universal good will and love for our fellow men. The solution of the problem lies, we believe, not in merely expressing sentiments of toleration, but rather in the cultivation of, a study, and positive love for all sects and races, that will evidence itself in lowly service and humility as taught and exemplified by our Lord.

Rural Life

Certainly in this day of disintegration of rural churches and rural communities, the outstanding appeal of our fraternity, which is still 80% rural, is to lead the way in building great rural churches, great rural communities and great rural homes. To do this we need a thoroughly prepared ministry, sociologically and theologically. The respect and confidence of the community needs to be regained by demonstrating an inclusive program which completely meets the need of rural life. Ours is a church of deep family fellowship. We are members of the world wide fellowship of Christ. And thus the effectiveness of growth will inevitably depend also upon our ecumenical attitude and co-operative participation with other denominations with like problems, with local and state councils and churches and Christian education agencies whenever possible.

Who knows but what the Church of the Brethren has come to the kingdom for such a time as this?

Committee:

Ralph E. Shober.

Cecil C. Ikenberry.

Isaac Zigler.

Mrs. Paul H. Bowman.

Mrs. I. S. Long.

A Plan to Promote Peace

We of the New Paris church, Indiana, purpose to promote a campaign for the maintenance of peace.

First, we are urging all of our members to write to their senators and representatives, also to the President, stating to these officials the teaching of the New Testament on war and peace, and above all urging them to do all in their power to keep America out of war.

Second, we are urging each of our members to write to three of his or her friends asking each friend first to write to his or her senators and representative, also the President, and then to write to three more friends,

and so on, thus encouraging an endless chain of influence.

It was thought, by our church, that if this or a similar plan could be promoted by our Gospel Messenger an enormous amount of influence would be brought to our President and our legislators. So I am writing, by request of church council, inviting you to promote a campaign for peace throughout our brotherhood.

New Paris, Ind. George G. Neff,
Clerk of New Paris Church of the Brethren.

Central Region Ministers' Conference

Bethany Biblical Seminary, 3435 Van Buren Street,
Chicago, Ill.

October 16-19, 1939

H. L. Hartsough, Chairman

Monday, October 16

7:30 P. M.—Worship—J. Clyde Forney.
World Youth Conference—
Leland S. Brubaker.
Evaluation of Our Relief Work in Spain—
David Blickenstaff.

Tuesday, October 17

Theme: The Ministry of Healing

8:00 A. M.—Biblical Background—W. W. Slabaugh.
9:00 A. M.—Worship—Fred Hollingshead.
Sermon, The Body, a Temple—
E. R. Fisher.
10:00 A. M.—Physical Healing—Curtis Bowman.
Mental Healing—Perry L. Rohrer.
The Minister and Healing—
Russell L. Dicks.
12:00 Noon.
2:00 P. M.—General Discussion, The Ministry of Healing—Russell L. Dicks.
4:00 P. M.—Adjournment.
7:30 P. M.—Worship—G. L. Wine.
Music, The Ninety-Fifth Psalm—
First Church Choir, Chicago.
8:00 P. M.—Anointing the Sick—H. L. Hartsough.

Wednesday, October 18

Theme: Making Disciples

8:00 A. M.—Biblical Background—Wm. Beahm.
9:00 A. M.—Worship—Wilbur Bantz.
Sermon, By These Shall Men Know—
R. H. Miller.
10:00 A. M.—Preparation for Church Membership—
J. D. Reber.
10:30 A. M.—Receiving Members Into the Church—
H. H. Helman.
11:00 A. M.—Discussion.
12:00 Noon.
2:00 P. M.—Hindrances in Making Disciples in Rural Areas—J. H. Mathis.
2:30 P. M.—Hindrances in Making Disciples in Cities—
Harvey Hostetler.
3:00 P. M.—Building a Constructive Program—
H. F. Richards.
4:00 P. M.—Adjournment.
7:30 P. M.—Worship—Clyde Mulligan.
8:00 P. M.—Address—Andrew C. Cordier.

Thursday, October 19

Theme: The Church and the Kingdom of God

8:00 A. M.—Biblical Background—
Howard H. Keim, Jr.
9:00 A. M.—Worship—Chas. Zunkel.
Sermon, The Kingdom of God—
Rufus D. Bowman.
10:00 A. M.—The Place and Function of the Church of the Brethren in the Ecumenical Movement—
Discussion directed by M. R. Zigler.
11:00 A. M.—Sermon, Go Ye Therefore and Make Disciples—Foster B. Statler.
12:00 Noon.
2:00 P. M.—Conversations Concerning Function of Historic Peace Churches in Our Day—
Mennonites—Harold S. Bender.
Friends—Robert W. Balderston.
Brethren—Floyd E. Mallott.
4:00 P. M.—Adjournment.
7:30 P. M.—Communion—M. Clyde Horst, officiating.
Room reservations for those attending the conference may be made by writing Bethany Biblical Seminary, 3435 Van Buren St., Chicago, Ill. M. R. Zigler.
Elgin, Ill.

Roommates at Amsterdam

It may be expected that many of the speeches which were given at the conference will soon be forgotten, or may have already, for the most part, slipped our memory. However, one can hardly forget some of the interesting conversation had with some of the delegates with whom we lived for ten days, with whom we shared our desk in our discussion groups, with whom we chatted while seated around the table, or with whom we talked at some time during the conference.

Upon arrival at the conference we were given our location for lodging and also for eating. It was with great anticipation that we awaited meeting those who likewise had been assigned to the same place. Without much difficulty I located my lodging place, and I soon discovered, upon trying to talk to the lady of the house, that I was not making much headway as she could not talk English and I could not talk Dutch. I handed her my card and she pointed to the stairs. Upon ascending to the second floor I met a young man with whom I tried to talk English, but again with no success. I found my room and soon had picked a bed from the six that were in the room. That evening I met the four other fellows who occupied the beds near me. There were about forty boys in the same building, but just five in my room. We five fellows represented four nations: Wales, England, Holland and the United States. Three of the fellows were ministers and two of us were laymen. The two from Wales were members of the Free Church of Wales, the man from England was a member of the established church of England and the man from Holland was a member of the Dutch Reformed Church of Holland. The Dutch church and the state church of England resemble each other somewhat, while the Free Church of Wales and the Protestant churches in the United States are similar. The differences between the state churches of Europe and our Protestant churches are very outstanding.

During the ten days that we five were together we had many interesting chats concerning the values, merits and demerits of certain church practices and beliefs or doctrines. We could not always agree with the other beliefs, and many times we thought they were missing the point, but in spite of the many differences we knew each one was sincere, and that regardless of our differences, we were all striving towards the same end.

North Manchester, Ind.

Lester Young.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Adler-Reber.—By the undersigned at the home of the bride's parents, Sept. 2, 1939, Lester Adler and Evelyn Reber, both of Decatur, Ind.—Russell Weller, Markle, Ind.

Bassler-Forsyth.—By the undersigned in the home of the bride, May 31, 1939, LeRoy Bassler and Margaret Forsyth, both of Redondo Beach, Calif.—Galen K. Walker, Hermosa Beach, Calif.

Beeler-Wagaman.—By the undersigned on Aug. 4, 1939, Bro. Lloyd Beeler of Greencastle and Sister Mary Wagaman of Chambersburg.—Otho J. Hassinger, Carlisle, Pa.

Bowers-Wampler.—By the undersigned at the home of the bride's parents, Aug. 26, 1939, Lawrence David Bowers, Timberville, Va., and Catherine Wampler, Harrisonburg, Va.—M. R. Zigler, Elgin, Ill.

Button-Cakerice.—By the undersigned, in a very beautiful setting in the Ivester church, Aug. 12, 1939, Dale Button and Cecile Cakerice.—Earl M. Frantz, Grundy Center, Iowa.

Crater-Slides.—By the undersigned at the home of the bride's parents, Sept. 1, 1939, Mr. Howard R. Crater, Jr., and Miss Irene Slides, both of R. 2, Winston-Salem, N. C.—H. J. Woodie, R. 2, Winston-Salem, N. C.

Emig-McCoy.—By the undersigned, at the Empire Church of the Brethren, Aug. 17, 1939, Chester W. Emig and Freda I. McCoy.—Niels Esbensen, Empire, Calif.

Glover-Herrick.—By the undersigned, in the La Verne Church of the Brethren, May 30, 1939, Howard Glover, of Earlimart, Calif., and Eleanor Herrick of La Verne, Calif.—Galen K. Walker, Hermosa Beach.

Grass-DeSeelhorst.—By the undersigned, at the Empire Church of the Brethren, Aug. 13, 1939, Alfred H. Grass and Evelyn DeSeelhorst, both of Empire, Calif.—Niels Esbensen, Empire, Calif.

Holsopple-Shaffer.—By the undersigned at his residence, Aug. 11, 1939, Donald B. Holsopple, and Leah Beryl Shaffer.—B. N. Lehman, Landstreet, Pa.

Leeper-Neidlinger.—By the undersigned, in the Church of the Brethren, Plymouth, Ind., Aug. 13, 1939, Ward Leeper of Argos, Ind., and Margaret Neidlinger of Plymouth, Ind.—Arthur C. Keim, Plymouth, Ind.

Markey-Hamberger.—By the undersigned at his home, David Leader Markey, and Orpha Ellen Hamberger, Aug. 12, 1939.—J. L. Miller, York, Pa.

Northup-Garvey.—By the undersigned, at the Empire Church of the Brethren, Darrell A. Northup and Lois I. Garvey, Aug. 20, 1939.—Niels Esbensen, Empire, Calif.

Priest-Meyers.—By the undersigned, in the Church of the Brethren, Morrill, Kans., Aug. 24, 1939, Gene Priest and Mary K. Meyers.—J. F. Baldwin, Morrill, Kans.

Replogle-Barnhart.—By the undersigned, father of the groom, July 23, at the home of the bride, Ralph E. Replogle of Rossville, Ind., and Frances Barnhart of Pyrmont, Ind.—Frank G. Replogle, Rossville, Ind.

Showers-Trowbridge.—By the undersigned at the home of the bride's parents, Sept. 2, 1939, John H. Showers, Jr., of Lakeview, Mich., and Mary E. Trowbridge, of Clarksville, Mich.—Wm. H. Rivell, Clarksville, Mich.

Smith-Woodward.—By the undersigned at the home of the bride's parents, Marshall Smith of Winchester, Va., and Muriel Woodward of Luray, Va., June 14, 1939.—A. J. Caricofe, Vienna, Va.

Stauffer-Clair.—By the undersigned, at his residence, Aug. 27, 1939, Clarence W. Stauffer and Betty E. Clair, both of Lena, Ill.—J. E. Miller, Elgin, Ill.

Troyer-Stoops.—By the undersigned, in the Church of the Brethren, Plymouth, Ind., Sept. 3, 1939, Ward Troyer and Ruth Stoops, both of Plymouth, Ind.—Arthur C. Keim, Plymouth, Ind.

Varner-Flohr.—By the undersigned at the parsonage, on Sept. 9, 1939, Charles Edward Varner and Anna Julia Flohr, both of Lees Cross Roads.—J. Linwood Eisenberg, Shippensburg, Pa.

York-Herr.—By the undersigned, uncle of the bride, and assisted by Bro. W. A. Kinzie, Navarre, Kansas, in the Navarre Church of the Brethren, Sept. 10, 1939, H. LaVerne York, Panora, Iowa, and Evelyn Herr, Hope, Kansas.—W. H. Yoder, Waterloo, Iowa.

Zinn-Sellers.—By the undersigned, at the Mt. Pleasant church, Sept. 3, 1939, Philip Zinn and Margaret Sellers of Bourbon, Ind.—Gorman A. Zook, LaGrange, Ind.

FALLEN ASLEEP

Aiken, Sister Ferne, daughter of Harvey and Georgia Crouse, was born in 1894 and lived her whole life in Grundy County, Iowa. In early life she felt the urge to higher spiritual life and responded by confessing her Lord and becoming a member of the Ivester Church of the Brethren. Mrs. Aiken was a consistent Christian mother. There was nothing too great for her to sacrifice for the welfare of her loved ones. As a mother and homemaker she was always kind and considerate and even when things seemed to be discouraging she faced life with optimism and hope. Her passing seemed so untimely, as her family needed her so desperately, but in this loss they are leaning on God. She is survived by her mother, her companion, and eight children, the youngest of whom is three years old. The funeral services were conducted in the Ivester church by her pastor.—Earl M. Frantz, Grundy Center, Iowa.

Back, Samuel H., died at the Chesapeake and Ohio hospital in Clifton Forge, Va. He was thirty-nine years old. Surviving are his wife, four small children, his father and mother, five sisters, and three brothers. He was received into the church the day before his death. The funeral services were conducted at the Hebron Presbyterian church by Bro. J. C. Garber, assisted by Rev. W. C. Jamison of the Hebron church. Interment in the adjoining cemetery.—Anna Flory, Staunton, Va.

Bashar, Bro. J. D., son of Michael Bashar, was born in Washington County, Tenn., Jan. 16, 1862. He joined the Brethren church while he was young. He was united in marriage with Eva Wine Aug. 6, 1883. To this union no children were born, but three were adopted, two boys and one girl. The two sons survive. Bro. Bashar was bedfast from May 15 until his death, which was on July 8, 1939. Bro. G. W. Petcher was in charge of the funeral services which were held at Bro. Bashar's home. The text for the sermon was taken from Job 14:14. The body was laid to rest in the Fruitdale cemetery.—Eva Jane Carpenter, Fruitdale, Ala.

Button, Emma, was born Sept. 2, 1861, to Samuel and Lydia Sheller in Carroll County, Illinois, and passed away July 25, 1939. When six years old she came with her parents to Grundy County, Iowa, where she lived until after her marriage to F. E. Button. After her marriage she and her husband lived in various places in Kansas, Missouri and Iowa, where her husband served as a minister in the Church of the Brethren. She was always a splendid helper in the work which was theirs. She was a member of a family of eight children, four of whom survive. She is also survived by two children. She was a consistent Christian mother and neighbor. In her quiet way she was ever searching for opportunities to be kind and helpful to those whom she loved. Funeral in the Ivester church, conducted by her pastor.—Earl M. Frantz, Grundy Center, Iowa.

Dull, Bro. John A., died of a heart attack while buying a suit of clothes from a merchant in Staunton, Va. He was born Oct. 10, 1851, and died July 29, 1939. He united with the church at the age of seventy, and lived true to his belief through the remaining years of his life. Three daughters, one son, and a number of grandchildren and great-grandchildren survive him. The funeral services were held in the Arbor Hill Church of the Brethren by his pastor, Bro. J. C. Garber. Burial in the Mt. Tabor Lutheran cemetery.—Anna Flory, Staunton, Va.

Fisher, Bro. Clarence, died at his home near Somerset, Pa., after an extended illness due to cancer. His suffering at times was intense. During his illness he called for the anointing, which was administered by his pastor. He died at the age of fifty-five years, leaving his mother, one sister, his wife, three daughters, and two sons, and several grandchildren. Services were conducted at the home by the writer, his pastor, with interment in Sipesville cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

Fasnacht, Herbert Earl, son of Brother and Sister William Fasnacht, was born Feb. 13, 1884, in New Lebanon, Ohio, and died Sept. 8, 1939, at Pomona, Calif. On Feb. 10, 1909, he was united in marriage to Hazel Fahrney at Elgin, Ill. They set up their new home in Twin Falls, Idaho, and lived there until three years ago, when they came to Pomona, Calif. In 1914 Bro. Fasnacht was elected to the ministry. Feeling the need of better preparation, he attended Bethany Bible School for several years, later serving the Weiser, Idaho and Sunnyside, Wash., churches as pastor for several years. Failing health forced his retirement from active church work and he and his family returned to Twin Falls, Idaho, where he worked on a farm as long as health permitted. At that time he made the remark: "If I can't preach, maybe I can help support some one else." He is survived by his wife and three children. Funeral services were held at Pomona

by the writer and Pastor Harry Thomas. Interment in the Pomona cemetery.—Edgar Rothrock, Pomona, Calif.

Hadeen, Margie Mae, daughter of Mr. and Mrs. Caleb Hadeen of Haxtun, Colo., was born Aug. 26, 1926. She was one of twin girls. Her twin sister died at the age of two months. Margie's short life was spent in the vicinity of Haxtun. She began her education in the local schools but was not permitted to advance far. Five years ago she was afflicted with rheumatism which seriously hindered her school work. As a result of this affliction a serious heart trouble developed which caused her death on Sept. 6, 1939. She leaves to mourn her death her parents, one sister, and four brothers. The funeral services were held at the Church of the Brethren on Friday morning, with Bro. Fondell of the Fairfield church and Bro. E. F. Weaver, pastor of this church officiating.—Mrs. Warren D. C. Wood, Haxtun, Colo.

Hoffman, Bro. Samuel G., was born Oct. 6, 1862, and died Aug. 24, 1939, following an illness of four weeks. He was born in Mount Joy Township, the son of the late Samuel K. and Harriet Ganty Hoffman. He was a member of the Church of the Brethren. Sister Hoffman preceded him in death only a little over a year. He is survived by six sons, and one daughter, twenty-three grandchildren, and four great-grandchildren. The funeral services were held at the Rheems church by the home ministers. Burial at West Green Tree cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Kintner, Minerva, daughter of Jacob and Minerva Cover, was born in Williams County, Ohio, March 28, 1862, and passed away at Fostoria, Ohio, Sept. 7, 1939. On Feb. 17, 1885, she was united in marriage to Hiram B. Kintner. To this union seven children were born, three of whom survive. Nine months ago her companion passed away. She united with the Church of the Brethren sixty-one years ago, and lived a life devoted to the church and to her Savior. She leaves, besides her three children, one sister and one brother, fifteen grandchildren, five great-grandchildren and many other relatives and friends.—Dewey Rowe, Bryan, Ohio.

Martin, Sister Frances A., died July 15, 1939, after a long illness. She was ninety-six years of age and had been a member of the Church of the Brethren for thirty-six years. Surviving her are two daughters and one stepson. Funeral services were conducted at the Linsay funeral home by Bro. J. C. Garber, assisted by Bro. W. N. Coffman. Interment in the Thornrose cemetery.—Anna Flory, Staunton, Va.

Pepple, Sister Sadie, daughter of Bro. Daniel B. and Sister Sophia Snyder, both deceased, was born Dec. 29, 1877, and departed this life Aug. 15, 1939. She was united in marriage on Dec. 24, 1909, with Bro. Harry F. Pepple. She accepted Christ as her Savior early in life and remained faithful until the end. Her patience throughout her suffering was remarkable. During her illness she called for the anointing. Sister Pepple was a fine Christian woman, never absent from Sunday school and church except because of sickness. She leaves her companion, a daughter, two sons, two stepsons, nine grandchildren, one sister and two brothers. Funeral services were held in the Snake Spring Valley church by Bro. Alva Shuss, assisted by Bro. Isaac Wareham, and Bro. Marshall Van Horn. Interment was made in the Hershberger cemetery.—Fannie Snyder, Everett, Pa.

Spangler, Sister Ruth Cline, was born Sept. 20, 1899, and departed this life Aug. 10, 1939. She is survived by her husband and two daughters, four brothers, and three sisters. Sister Spangler with her husband united with the Church of the Brethren and was always willing to do her part in Sunday school and church work. She will be greatly missed. Funeral services were conducted at the Shank church by Brethren Maurice Mentzer and Edgar Landis. Interment in the adjoining cemetery.—Mrs. J. A. Weaver, Greencastle, Pa.

Stoner, A. E., born at Martinsburg, Pa., met instant death Aug. 30, when he accidentally touched a high tension electric wire while at his work at the International Salt Plant at Myers, where he had been working for the last four years. He was fifty-six years of age and a carpenter by trade. Eight years ago he moved to Aurora, N. Y., from Bridgewater, Va., and by his loyal and devoted Christian life and his jolly disposition won many friends both in the church and among his neighbors. He was a member of the Church of the Brethren, and also served as a deacon for many years. Five years ago when the church was built here at King Ferry he worked on it from the start until it was finished. Funeral services were conducted Sept. 2 in the Church of the Brethren by Bro. Harold Snelgrove of Chapel Corners, assisted by Bro. H. D. Jones. His body was laid to rest in King Ferry cemetery. Surviving are his wife, and three children, also a niece who has lived in the Stoner home since she was three months old, and two grandsons.—Mrs. Gertrude Roller, King Ferry, N. Y., Sept. 11.

Ward, Orpha Ann, daughter of Isaac and Mary Reager, was born in Madison County, Iowa, Feb. 29, 1856, and passed to her eternal home Aug. 19, 1939. On March 29, 1877, she was united in marriage to J. H. Ward at Winterset, Iowa. To this union eleven children were born, six of whom survive. There are also fifteen grandchildren and a host of friends who mourn the passing of Aunt Ann. Her husband preceded her in death Nov. 8, 1927. In 1879 she and her husband came by wagon to Norton County, Kans., and settled on a homestead near Norcatun,

where they reared their family amidst the hardships of pioneer life. She was a member of the Methodist church since early childhood. Funeral services were conducted from M. E. church in Norcatun by Bro. D. W. Kesler, assisted by Rev. Charles Ehrlich of the Church of Christ. Her six grandsons acted as pallbearers and her body was laid to rest in Norcatun cemetery.—Mrs. Lizzie Miller, Norcatun, Kans.

Wood, Mary Eunice, daughter of Clinton and Ida Stump Wood, was born at Custer, Mich., and died Aug. 7, 1939, at Grand Rapids, Mich., at the age of fifteen years. She leaves her father, stepmother, one sister, three brothers and two half sisters to mourn her departure. Her mother and two sisters have preceded her in death. Services were conducted from a funeral home in Grand Rapids by Rev. Jenkins, and at the grave at Custer by the writer.—L. H. Prowant, Custer, Mich.

CHURCH NEWS

Alabama

Fruitdale.—We enjoyed a two weeks' revival meeting which was held by Bro. John B. White. During the two weeks Bro. White spoke on many very interesting and spiritually uplifting subjects. During the last week a daily vacation Bible school was held each morning from 8:00 until 10:00 o'clock. There were many children who attended every day. The daily average at the close of the school was sixty-five. Bro. White and Bro. Donald Clague were in charge of the Bible school, and there were five others who helped. Two were converted during the meeting which Bro. White held. They were baptized Sept. 3. Bro. G. W. Petcher and Donald Clague were in charge of the baptismal services.—Eva Jane Carpenter, Fruitdale, Ala., Sept. 12.

California

Calvary.—Aug. 4 the Sunday-school teachers and officers enjoyed a wiener bake and watermelon feed at Griffith Park followed by singing and an inspirational talk by Paul Duke. A picnic was enjoyed by the Ladies' Aid and families at Centinela Park. Following the dinner Pastor Howell and wife were surprised by a pantry shower. Thirty of our number attended Camp La Verne. Bro. Howell again directed young people's camp. Brother and Sister Howell have concluded three years' ministry here and he has taken over the duties of field secretary for La Verne College. It is with deep regret we see them leave. Their untiring devotion to the cause, their never failing cheerfulness and desire to serve will long be remembered. Bro. Howell kept in constant touch with the shut-ins and those in difficulty. They will be missed in the neighborhood where they made many fine contacts with those not interested in the cause of Christ. Mrs. Howell has been superintendent of the junior department. The majority of the Sunday-school programs were ably directed by her, and her time and service were always given unselfishly. Our prayers and best wishes go with them in their new field of work. Aug. 25 a farewell reception was tendered. The young people presented them with a useful gift expressing thanks for their co-operation and help. Bro. H. Spenser Minnich preached on Aug. 27, followed by a short farewell message by the pastor. Scout troop meeting at the church presented a gift to the pastor with their appreciation of his interest and fine example of Christian living. Bro. G. O. Stutsman of Greenville, Ohio, has been called as pastor. We are looking forward to having Brother and Sister Stutsman, and three children to lead Calvary in paths of service. The exterior of the church, parsonage and court and the interior of the parsonage and some of the church have been painted. A new roof has been put on the church.—Ethel C. Smith, Los Angeles, Calif., Sept. 4.

Hermosa Beach.—We met in business session Aug. 24, with our elder and pastor, Bro. Walker, in charge. Brother and Sister Carl and Brother and Sister Gilbert, two former pastors, were present and helped in the service, as we held an election for deacons. Brethren Percy Brubaker and Hector' Dickson were called to the office. We also elected our church and Sunday-school officers for the year. There were few changes. Our pastor is the elder. We retained our church clerk, Bro. J. A. Waters, treasurer, Bro. Hector Dickson, and the undersigned as correspondent. Our music directors are Bro. Dan and Sister Rhoda Weaver. Our Sunday-school superintendent is Bro. John H. Getz, and secretary-treasurer, Bro. Clinton Bowman. Reports were given by the pastor, church and Sunday-school treasurers, the Women's Work, Men's Work, and there was evidence of much activity on the part of all as we have erected a nice parsonage which we expect to dedicate this fall. During our pastor's vacation in August Brother and Sister Gilbert have been with us part of the time and Bro. Gilbert preached three Sundays. They can feel at home here as they worked here in former years. We also had Annual Conference reports by Bro. E. L. Brubaker and Vinna Bowman. One Sunday evening a La Verne group of young people met with ours. They also took part in the church service with Bro. James Bowman in charge. A goodly number of our members attended the district conference, gaining much inspiration for future work. A few of our young people went to camp this year, one girl being baptized there. Two others were recently baptized. There are about twenty-five new Cradle Roll

pictures recently added to our collection.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Sept. 5, 1939.

Long Beach.—On the evening of June 6 the brotherhood of the Long Beach church and their families enjoyed a pleasant time together. The outstanding feature of the evening was the burning of a mortgage freeing the church of a debt of long standing. The men, Ladies' Aid and young people made this possible. The men have been doing splendid work the past year and have elected E. M. Sheller as their president for the coming year. A very commendable daily vacation Bible school was held, closing June 30, with a fine program and large attendance. While Pastor Luckett and family were away on their vacation, our pulpit was filled by the following ministers: July 30, Bro. C. H. Cameron of Long Beach, and Aug. 6, Bro. Edgar Rothrock of La Verne spoke morning and evening. All of these messages were much enjoyed and appreciated. On Aug. 25 the regular business session was held to elect church and Sunday-school officers. The following were chosen: elder, W. T. Luckett; Sunday-school superintendent, E. J. Cline, with B. F. Jamieson, assistant; church clerk, Mrs. Eshelman; Messenger agent, Mrs. Rummonds; corresponding secretary, Mrs. E. K. Beekly.—Mrs. Emma Simmons, Long Beach, Calif., Sept. 11.

Idaho

Twin Falls.—Four young girls were baptized Aug. 20. A capacity audience attended to hear Bro. Van B. Wright's farewell sermon Aug. 27. The entire congregation stood in behalf of the splendid services they have rendered the church the past three years and asked God's blessing and care to rest on them as they motor across the country. A basket dinner was served at the noon hour, after which the Wrights took their departure. After a very successful motor trip of 2,775 miles, our new pastor, Bro. A. C. Miller, and family arrived in Twin Falls, Aug. 30, from their home in Pottstown, Pa. Sept. 3 Bro. Miller and family were introduced to a large congregation, after which Bro. W. M. Kahle of Troutville, Va., gave the first of his series of lectures on Christian Stewardship. A basket dinner was served. In the afternoon Bro. Kahle gave his second lecture. In the evening Bro. M. S. Frantz of Nampa, Idaho, was with us and conducted the installation services for Bro. Miller and gave us a good sermon. Monday evening, Sept. 4, Bro. Frantz conducted our regular quarterly council meeting. Letters of membership for Brother and Sister Miller, Stanley, Gay, Doris Miller and Donald Vanderslice were received. Bro. Miller was unanimously elected to serve as elder. Other officers are as follows: Sunday-school superintendent, F. G. Edwards; assistant, Marion Holloway; clerk, H. A. Swab; treasurer, F. M. Heistand; Messenger agent, J. W. Norris; and the writer, Messenger correspondent. The following evening Bro. Kahle gave the third and last of his very interesting lectures. Sunday, Sept. 10, a large audience listened to Bro. Miller's first sermon. We feel very fortunate in having secured the services of Bro. Miller and his family, and our prayer is that their sojourn here may be pleasant, and that much good may be accomplished.—Mrs. F. M. Heistand, Hazelton, Idaho, Sept. 12.

Indiana

Bethany.—We met in regular council Sept. 7. Our elder, M. H. Geyer, has been ill for several months, and Bro. A. E. Clem took charge of the meeting. Bro. Clem was chosen elder for the coming year. Our love feast is set for Oct. 7. Our elections were held for the year beginning Oct. 1. Bro. Fred Gall will be superintendent of the adult school, and Sister Delight Gall, primary superintendent. Our Christian Workers' president will be Mary Gall. We have been having many visiting ministers this summer and our home talent has been giving us fine programs. July 16 we held our harvest meeting. Bro. A. C. Wiewand of Bethany Biblical Seminary was with us. He spoke in the forenoon, and again in the afternoon. The collection for the Bethany Biblical Seminary was \$14.78. Our series of meetings will be Dec. 3 to 17, and held by Bro. Leo Miller of South Whitley.—Mrs. Bertha B. Weybright, Syracuse, Ind., Sept. 8.

Liberty Mills.—We held our regular council meeting on Aug. 30. Officers were elected for next year. The pastor, Bro. John Long, will remain for another year. Bro. T. G. Weaver will be the elder and Don Landis the Sunday-school superintendent. Delegates to Annual Conference will be Bro. Long and John Miller; and delegates to the district conference, I. W. Sites and Mil-lard Dickey. Our church is doing very well this year. So far we have had eleven transfers of membership to the Liberty Mills church. Vernon Johnson, recently licensed to the ministry, preached on Sept. 10. Lester Young of North Manchester, who was at the Youth Conference in Holland, will speak on Sept. 17 concerning his trip abroad. Our home-coming service will be Sept. 24. An all-day meeting with Bro. Long, the pastor, speaking in the morning and Bro. Weaver, the elder, speaking in the afternoon, is planned. Our pastor taught at young people's camp at Camp Mack. The young people of our church conducted a vesper service at Camp Mack July 17. We are planning for our evangelistic meetings, which will be held the latter part of November with Bro. Ray Shank, as the evangelist. We are hoping that our church will continue in its work and progress in the coming year.—Mrs. Robert Taylor, North Manchester, Ind., Sept. 11.

Miscellaneous Items

(Continued From Page 17)

The Sidney church of Southern Ohio will have home-coming Oct. 8, with Pastor H. H. Helman of New Carlisle and B. C. E. Secretary Paul W. Kinsel of Brookville as guest speakers. The Fisk Bell Ringers of Columbus will give a program in the afternoon.

The new church building at Petersburg, W. Va., built as a memorial to Alva and Mary Harsh who were called from their pastorate at this place to the China field, will be dedicated tomorrow, Oct. 1, in an all-day service. Secretary Chas. D. Bonsack will speak at 10:30, Bro. E. E. Muntzing at 2:00, Eld. Ezra Fike at 7:30. Lunch served at noon. "We invite all who can to be with us."

The Uniontown church of Western Pennsylvania will have a home-coming Oct. 8 with Mission Secretary Bonsack as speaker for the day. Services at 9:30 A. M., 2:30, and 7:30 P. M. "All members and friends of the church now living in other areas are urgently invited to spend a day of fellowship with our people." Pastor C. C. Sol-lenberger will follow with an evangelistic meeting closing with love feast Oct. 22.

The Springfield church of Southern Ohio has home-coming services tomorrow, Oct. 1, with Bro. Omer B. Maphis of Chicago, first pastor of the Springfield church, as speaker for the day. "The church is resuming full support of the program and remaining debt, thus relieving the district of further financial obligation. In return the district board is granting the church full title to the church property including a very commodious parsonage."

Southern Pennsylvania will convene in district meeting in the Three Springs house, Perry congregation, Perry County, Oct. 24, 25. Elders' meeting in the Manassa Union house, about two miles south of Blain, Tuesday, 9:30 A. M. Those coming via Carlisle take route 34 through Shermansdale, thence 850 to Loysville, thence 274 through Blain to sign directing to church. Those coming via Chambersburg and Shippensburg, come to Roxbury, to Spring Run and take 75 to 274, thence on this route to directing sign.—E. E. Baugher, Secretary, Hanover, Pa.

Southwestern Kansas district meeting in the First church of Wichita, Oct. 13-16, will have Bro. Rufus D. Bowman as guest speaker. Moderator V. F. Schwalm will preach the conference sermon Sunday evening. Because of limited seating capacity, the church trustees have secured the auditorium of Wichita University for Sunday morning. Ample parking space convenient. St. Paul's Methodist church three blocks from our own church will be used Sunday afternoon. All other meetings in First church. Pastor James H. Elrod wants you to know the plans for taking care of you.

The Women's Sectional Conference of five churches in Northern Iowa—Ivester, Greene, Union Ridge, Waterloo and South Waterloo—will meet for their fall conference at the South Waterloo church, Oct. 5, beginning at 10 o'clock. The program will consist of worship, readings, a play, music and an address. A covered dish luncheon will be served at the noon hour. Bring your own table service and a covered dish and sandwiches. Oct. 6, the sectional conference of four churches—Worthington, Sheldon, Kingsley and Curlew—will meet for their first women's conference at the Sheldon church, beginning at 10 o'clock. The day's program will bring inspiration through worship, music, a play and addresses.

ANNOUNCEMENTS

District Meetings

California, Northern, Empire, Oct. 6-9.
 Florida and Georgia, Miami, Oct. 13-15.
 Indiana, Middle, West Manchester, Oct. 6-8.
 Kansas, Northeastern, Richmond Center, Oct. 6-9.
 Kansas, Northwestern, Quinter, Oct. 20-23.
 Kansas, Southeastern, Verdigris, Oct. 27-30.
 Kansas, Southwestern, Wichita, First, Oct. 13-16.
 Missouri, Middle, Happy Hill, Oct. 6-9.
 Missouri, Northern, Bethany, Oct. 20-22.
 Nebraska, South Beatrice, Oct. 6-9.
 Pennsylvania, Western, Oct. 25, 26.
 West Virginia, First, Tear Coat, Sept. 30.
 Pennsylvania, Southern, Perry, Three Springs house, Oct. 24, 25.

LOVE FEASTS

California

Oct. 29, 7 pm, La Verne.

Indiana

Oct. 4, Upper Deer Creek.
 Oct. 7, 7:30 pm, La Porte.
 Oct. 7, Anderson.
 Oct. 7, 7:30 pm, Bethany.
 Oct. 8, Pleasant Hill.
 Oct. 9, 7 pm, Blue River.
 Oct. 14, Union Center.
 Oct. 14, 10 am, Lower Deer Creek.
 Oct. 14, 7:30 pm, Beech Grove.
 Oct. 20, 7 pm, Arcadia.
 Oct. 21, 10:30 am, Nettle Creek.
 Oct. 21, 7:30 pm, Middletown.
 Oct. 23, English Prairie.
 Oct. 23, 7 pm, Turkey Creek.
 Oct. 24, New Paris.
 Oct. 25, Osceola.
 Oct. 28, 7:30 pm, Middletown.
 Oct. 29, Muncie.
 Nov. 4, Roann.
 Nov. 6, 7 pm, Wawaka.

Iowa

Oct. 5, Libertyville.
 Oct. 8, 7:30 pm, Elkhart.
 Oct. 8, 7:30 pm, Prairie City.
 Oct. 15, 7:30 pm, Iowa River.
 Oct. 23, 7:30 pm, Ottumwa.
 Nov. 18, Salem.

Kansas

Sept. 30—Oct. 1, 11 am, Ap-panoose.
 Oct. 1, 7 pm, Belleville.
 Oct. 29, 7 pm, Ottawa.

Maryland

Oct. 14, 2 pm, Broadfording.
 Oct. 14, 6:30 pm, Meadow Branch.
 Oct. 15, Fairview house, Peach Blossom.
 Oct. 15, 6:30 pm, Pipe Creek.
 Oct. 21, 4 pm, Beaver Creek.
 Oct. 22, 6:30 pm, Beaver Dam.
 Oct. 28, 2:30 pm, Longmeadow.
 Oct. 28, 2:30 pm, Locust Grove.
 Oct. 29, 5 pm, Myersville.
 Oct. 29, 5 pm, Woodberry.
 Nov. 4, 2:30 pm, Piney Creek.
 Nov. 4, 4 pm, Manor.
 Nov. 5, 6:30 pm, Frederick City.

Michigan

Oct. 1, 7 pm, Battle Creek.
 Oct. 16, 7:30 pm, Sunfield.
 Oct. 21, Thornapple.

Minnesota

Oct. 8, Worthington.

Ohio

Sept. 30, 7 pm, East Dayton.
 Oct. 1, 7 pm, Fort McKinley.
 Oct. 8, Center.
 Oct. 8, Fostoria.
 Oct. 14, 10 am, Castine.
 Oct. 21, Harris Creek.
 Oct. 21, New Madison.
 Oct. 22, 7 pm, Springfield.
 Oct. 28, 10:30 am, Prices Creek.
 Nov. 4, Lower Stillwater, Happy Corner.
 Nov. 4, 7 pm, Donnels Creek.
 Nov. 5, 7 pm, Poplar Grove.

Oregon

Oct. 21, Mabel.

Pennsylvania

Sept. 30, Oct. 1, Three Springs house, Perry.
 Oct. 1, Lower Cumberland, Mohler's house.
 Oct. 1, 6:00 pm, Middlecreek.
 Oct. 1, Spring Grove, Kemper house.
 Oct. 1, 10 am, Bermudian house, Lower Conewago.
 Oct. 1, 6 pm, Markleysburg.
 Oct. 1, 6:30 pm, New Enterprise.
 Oct. 7, 6:30 pm, Georgetown.
 Oct. 8, Claysburg.
 Oct. 8, 6:30 pm, Rummel.
 Oct. 8, 6:30 pm, Huntsdale.
 Oct. 8, 7 pm, Snake Spring Valley.
 Oct. 8, 6:30 pm, Manor, Pa.
 Oct. 14, 15, 1:30 pm, Midway.
 Oct. 14, 2 pm, Mingo.
 Oct. 14, East Fairview.
 Oct. 15, Koontz.
 Oct. 15, Long Run.
 Oct. 15, Maple Spring.
 Oct. 15, New Fairview.
 Oct. 15, Shamokin.
 Oct. 15, Dunning's Creek, Holsinger house.
 Oct. 15, 6 pm, Hanover.
 Oct. 15, Green Tree.
 Oct. 15, 7 pm, Ambler.
 Oct. 15, 7 pm, Fairview.
 Oct. 15, 7:30 pm, Jennersville.
 Oct. 15, 7 pm, Mt. Joy.
 Oct. 18, 19, 1:30 pm, White Oak, Longenecker house.
 Oct. 18, 7 pm, Waynesboro.
 Oct. 21, 1:30 pm, Mohler's house, Springville.
 Oct. 21, 22, 10 am, Big Dam, Schuylkill.
 Oct. 21, 22, 1:30 pm, Upper Conewago, Latimore house.
 Oct. 21, 1:30 pm, Bareville house, Conestoga.
 Oct. 21, 6:30 pm, Spring Run.
 Oct. 22, Uniontown.
 Oct. 22, 1:30 pm, Marsh Creek.
 Oct. 22, Codorus, Codorus house.
 Oct. 22, 6:30 pm, Roaring Spring.
 Oct. 28, 1:30 pm, Heidelberg.
 Oct. 28, 29, 10 am, Upper Codorus, Black Rock.
 Oct. 28, 29, 10 am, Hanoverdale, Big Swatara.
 Oct. 28, 29, 10 am, Meyer house, Fredericksburg.
 Oct. 29, Codorus, Shrewsbury house.
 Oct. 29, Leamersville.
 Nov. 1, 7 pm, Chambersburg.
 Nov. 5, 7 pm, Madison Ave., York.
 Nov. 7, 7 pm, Greencastle.
 Nov. 11, 12, 1:30 pm, Annville.
 Nov. 18, 19, Mountville.
 Nov. 19, Ephrata.

Tennessee

Sept. 30, 3 pm, Mt. Valley.
 Oct. 14, 7 pm, Pleasant Valley.

Virginia

Sept. 30, 5 pm, Mt. Joy.
 Sept. 30, 4 pm, Topeco.
 Oct. 1, Terrace View.
 Oct. 7, 2:30 pm, Spruce Run.
 Oct. 7, 6:00 pm, Brick.
 Oct. 8, 6:30 pm, Fairfax, Oak-ton.
 Oct. 8, 6 pm, Lower Union.
 Oct. 8, 6:30 pm, Greenmount.

Oct. 14, 6 pm, Christiansburg.
 Oct. 15, Linville Creek.
 Oct. 15, 6 pm, Beaver Creek.
 Oct. 21, 6 pm, Barren Ridge.
 Nov. 4, 6:30 pm, Pleasant Valley.

Washington

Oct. 28, Yakima.

West Virginia

Oct. 1, 6:30 pm, Crab Orchard.
 Oct. 28, 6:30 pm, Smiths Chapel.

Ohio

Hartville.—Members of our church and the folks of the community enjoyed a series of evangelistic meetings Aug. 6-20, with Bro. F. E. Mallott of Battle Creek, Mich., as evangelist. His messages touched the hearts of his listeners. Members were strengthened by his inspiring messages. Bro. I. W. Moomaw from India was with us June 25 and brought the morning message. The regional state Sunday-school convention was held here June 20, 21. A group of our women attended the district women's camp at Camp Zion July 13. Our Sunday school was well represented at all of the camp sessions at Camp Zion this summer. We met in council July 14 and church and Sunday-school officers were elected. Hazel Messer, missionary to India, delivered a missionary message Aug. 27, in the absence of our pastor who is away conducting evangelistic meetings. Our young people are planning to attend the B. Y. P. D. district conference at Camp Zion Sept. 2-4. During July and August we have had no Sunday evening services except when Bro. Mallott was with us. Our regular schedule will be resumed in September.—Mrs. Russell Stickler, Hartville, Ohio, Sept. 1.

Oakland.—We met in council Aug. 14 and elected the following officers: Bro. Theo. Eley, elder; John Leis, clerk; Henry Miller, treasurer; Chester George, Sunday-school superintendent; Mrs. Wm. Toman, primary superintendent; Miss Irene Bowers, cradle roll superintendent. Bro. Ray O. Shank closed his four years of labor with us Aug. 20. Each year he was with us interest and attendance increased. Two hundred attended a farewell party at their home. The Ladies' Aid gave them a name quilt and the church gave them a large lounging chair as a token of their appreciation for the splendid work accomplished while with us. We are looking forward to the coming of our new pastor, Bro. Frederick Hollingshead, and his wife from the Monticello church of Middle Indiana.—Mrs. Wm. Toman, Gettysburg, Ohio, Aug. 26.

Pennsylvania

Long Run.—We enjoyed a spiritual feast during August. A three-weeks' revival meeting was held here with the local workers in charge. An average attendance of 128, with the highest attendance being 280 and the lowest, 46, shows the best record of any meeting at this place. Bible Doctrines with special emphasis on Evangelism were the themes of the pastor. Many attended from the community. The singing was good and each evening a half hour was devoted to the singing of the great hymns. The council was held Aug. 27. Eld. S. G. Meyer continues as elder-in-charge, with Eld. J. I. Byler as pastor. The Sunday schools were organized with the following officers elected at the Zimmerman house: Bro. George Daubenspeck, general superintendent, with Brethren Peter Hines and Raymond Sterling as superintendents. The school is held each Sunday afternoon, with preaching services following. The Long Run school has Eld. J. I. Byler as general superintendent, with Brethren David Byler and T. J. Kromer as superintendents. Bro. George Daubenspeck will conduct a two weeks' meeting at the Zimmerman house beginning Sept. 25. Our love feast will be held Oct. 15. Sept. 17 we will have baptismal services. The work here is enjoyable. The meetings are spiritual and the preaching is helpful. Dedication services will be held Sept. 24. The building has been redecorated, the basement completed and with the co-operation of the neighbors our church grounds remind you of a beautiful park. We still need Sunday-school rooms and are praying for them. We expect a great day of fellowship and praise. This will serve both as a notice and invitation to our adjoining districts and churches. Ample room will be provided by a large tent or the neighboring church. These services will be held at 10:00, 1:30 and 7:00. Basket dinners with free tea and coffee will provide a profitable and enjoyable day.—Mrs. J. I. Byler, Lehighton, Pa., Sept. 3.

Meyersdale.—We enjoyed a real treat over the week end when Brother and Sister Edward K. Ziegler and son Robert, missionaries on furlough from India, arrived in Meyersdale to spend a brief time with relatives and friends. Saturday evening Bro. Ziegler showed lantern slides, scenes and personages from the India field. Sister Ziegler gave a talk concerning the work there and Robert sang a couple of Indian songs and told of his little Indian companions. Sunday morning Bro. Ziegler delivered a most interesting and forceful sermon. Sunday evening he was

guest speaker at the union services which were held in the First Methodist church. Pastor DeWitt Miller, his wife and son David returned Friday from their vacation and have again taken up the work here with renewed vigor. Sunday morning Bro. Miller held a conference with the officers and teachers of the Sunday school and laid before them a plan of action which he had worked out during his vacation. He stressed regular attendance at all services and is beginning a prayer and Bible study hour to be held on Thursday evenings. In the matter of giving the tithing plan was recommended and suggested that this coming Sunday be made a real roundup, with everyone present with an offering for the Lord. A pastoral letter setting forth the above plans was mailed to members of the church.—W. A. Shoemaker, Meyersdale, Pa., Sept. 4.

Philadelphia, First.—The attendance at our morning services has been good. Many out-of-town visitors have worshiped with us. We are always glad to welcome these strangers to the First church. For the year closing Aug. 31, the average attendance at the morning church services was 142; at the evening services, 75. During July and August we had the following guest speakers: James Murphy, Earl Kurtz, Robert Garber and Jesse L. Stayer. At the present our young folks are very enthusiastic about camp. Ten intermediates went to Camp Stardust for the week beginning Aug. 13. Six of our young people were there for the week beginning Aug. 20. All report fine camp seasons. Pastor Murphy was there for both weeks. Bro. Murphy has recently been chosen one of the two vice-presidents of the Philadelphia Federation of Churches.—Mary Kirk Spence, Philadelphia, Pa., Sept. 2.

Summit Mills.—We held a successful two weeks' revival. One week the services were in the Summit Mills church and one week in the Cross Roads church. Six united with the church. Bro. P. C. Burkholder was the evangelist. Our Sunday school, under the tutorship of Ada Saylor, has increased over fifty per cent during the year. We expect to hold our fall revival and communion during September.—N. C. Gnagey, Meyersdale, Pa., Aug. 29.

Upper Conewago.—May 16, 17 we held our love feast. Eld. Charles Cassel from Manheim preached the examination sermon and officiated at the evening services. Bro. Hershey of Manheim was with us on this occasion and remained for two weeks of evangelistic meetings at the Hampton house. Interesting and inspiring sermons were given and attendance was good. Seven were baptized. Eld. J. E. Trimmer closed a six weeks' period of Bible studies which were held every Sunday evening at the Berlin house. Aug. 20 we held an all-day meeting at the Latimore house with Eld. F. S. Carper from Palmyra bringing two timely messages. Bro. R. B. Lehman from York spoke in the afternoon. These meetings were well attended. We are having splendid attendance at our regular church services.—Bertha E. Hull, East Berlin, Pa., Aug. 23.

Walnut Grove.—We met Aug. 10 to elect Sunday-school and church officers. Harry McDowell was re-elected Sunday-school superintendent; Paul Wegley and Emerson Shaffer, associate superintendents; Olin Brougher, secretary. It was decided to take a special offering on Aug. 27 for the work at Arbutus mission, also to extend a call for the district Sunday-school convention in 1940. Bro. A. C. Wieand was with us Aug. 27 and gave a helpful message. On Aug. 26 the two men's Bible classes sponsored a corn roast at the Cloyd Hoffman farm. The whole adult department was invited. When all had eaten sufficiently a big brush pile was set on fire which gave light for us. The Dale high school band entertained us with some good music and the men's chorus sang a number of selections. The evening closed with a message from Bro. Hertzler, pastor of the Windber church.—Elda Wertz, Johnstown, Pa., Sept. 1.

York.—An impressive Galilean service was held on July 27 at the summer home of Bro. Harlacher along the Bermudian Creek. Bro. John E. Rowland from Mechanicsburg was the speaker. Our East End Sunday-school picnic was held in Heidelberg grove, north of York, Aug. 5. Contests were conducted throughout the day. Bro. George Stough, Sunday-school superintendent, was in charge of the vesper service which was the climax of the day's program. At the regular monthly meeting of the B. Y. P. D. Pastor S. S. Blough interpreted some paintings on the life of Christ. This meeting was in the form of a vesper service held at the Potters' country home. Twenty-five young people from our church attended Camp Conewago at Elizabethtown; two attended Camp Bethel. Echoes from these camps will appear in the September issue of the Brethren Youth Builder. Aug. 17, the John L. Winger family from North Manchester, Ind., presented a fine evening of sacred music in our church. Aug. 20 Bro. C. Ray Keim from Manchester College was with us, preaching in the morning at our East End hall, and in the evening at the First church. Bro. Bernard N. King was our guest speaker at a vesper service sponsored by the B. Y. P. D. Aug. 24. A Scriptural quizzical quiz was conducted by the B. Y. P. D. Aug. 31, held in the St. Andrews Hall. Bro. John Minnich had charge of the quiz. Brother and Sister J. M. Blough will be with us at both services Sept. 3. This will be their last visit with us prior to their sailing for India. A campfire social is being sponsored by the B. Y. P. D. for Sept. 8. This social will be held at the Pfaltzgraff residence at Fousttown. The service at the county home the first Sunday in August was in charge of Bro. Chester Royer.—Mildred Meals, York, Pa., Sept. 1.

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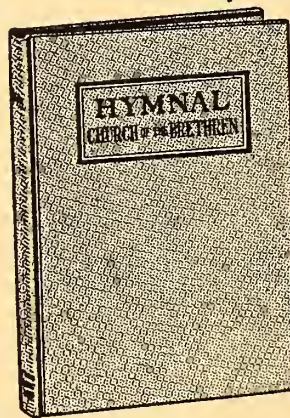
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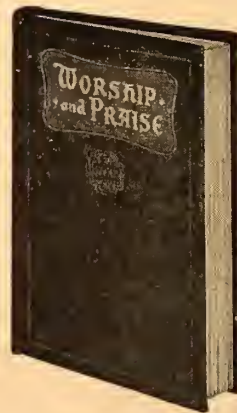
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Liao Chow, Shansi, North China
 Note: Address all at Liao Chow: % Hugh McKenzie, 53 Race Course Road, Tientsin, North China.
 Hutchison, Anna, 1911.
 Ober, Mary Velma, 1936.
 Sollenberger, O. C., and Howard, 1919, 1938.
 Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.
 Ping Ting Chow, Shansi, via Tientsin, North China
 Crumppacker, F. H., and Anna, 1908.
 Cunningham, Dr. E. Lloyd, and Ellen E., 1938.
 Ikenberry, E. L., and Olivia, 1922.
 Metzger, Minerva, 1910.
 Parker, Dr. D. M., and Martha, R. N., 1933.
 Pollock, Myrtle F., R. N., 1917.
 Schaeffer, Mary, 1917.

Show Yang, Shansi, via Tientsin, North China
 Bright, J. Homer, and Minnie, 1911.
 Clapper, V. Grace, 1917.
 Rothrock, Hazel M., 1938.

Taiyuan, Shansi, 7 Hsin Min St., via Tientsin, North China
 Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tsinchou, Shansi, China

Under care Wampler at Liao Chow.

Peking, China, % College of Chinese Studies.

Susie M. Thomas, 1939.

On Furlough

Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.

Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
 Senger, Nettie M., South English, Iowa, 1916.
 Sollenberger, Hazel, 418 Summit St., Oceanside, Calif., 1919.
 Wertz, Corda L., R. N., Spencer, Ohio, 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos
 Bosler, Dr. Howard A., and Edith, 1931.
 Frank, Evelyn, R. N., 1938.
 Harper, Clara, 1926.
 Heckman, Clarence C., and Lucile, 1924.
 Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Brumbaugh, Grayce, R. N., 1937.
 Kulp, H. Stover, and Christina, 1922 and 1927.

Marama, via Damatura, Nigeria, W. Africa

Engel, Alice, R. N., 1937.
 Landis, Herman B., and Hazel M., 1938.

On Furlough

Bittinger, Desmond and Irene Frantz, Elizabethtown, Pa., 1930.
 Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
 Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
 Moyer, Edna Faye, Alvordton, Ohio, 1931.
 Royer, Harold A., and Gladys H., Dallas Center, Iowa, 1930.
 Utz, Ruth, R. N., Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India
 Alley, Howard L., and Hattie Z., 1917.
 Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
 Kinzie, Wm. G. and Pauline G., 1937.
 Lichty, D. J., and Anna, 1902 and 1912.
 Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
 Cottrell, Drs. A. R. and Laura, 1913.
 Mow, Baxter M., and Anna B., 1923.
 Shickel, Elsie N., 1921.
 Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Nickey, Dr. Barbara M., 1915.
 Royer, B. Mary, 1913.

Jalalpor, Surat District, India

Under care of Mow at Bulsar.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
 Miller, Sadie J., 1903.

Vyara via Surat, India

Brooks, Harlan J., and Ruth, 1924.
 Kiracofe, Kathryn, 1937.
 Widdowson, Olive, 1912.
 Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921 and 1920.
 (Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.
 (Serves Woodstock School)

On Furlough

Blough, J. M., and Anna, Belleville, Pa., 1903.
 Bollinger, Amsey and Florence M., 940 Columbia Ave., Lansdale, Pa., 1930.
 Messer, Hazel E., R. N., Hanoverton, Ohio, 1931.
 Moomaw, I. W., and Mabel, 2134½ Indianola Ave., Columbus, Ohio, 1923.
 Swartz, Goldie E., R. D. 2, Ashland, Ohio, 1916.
 Warstler, Anna M., 311 Huron St., Goshen, Ind., 1931.
 Ziegler, Edward K., and Ida, 3435 Van Buren St., Chicago, Ill., 1931.



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GOSPEL MESSENGER



October 7, 1939

"Whosoever shall give . . . a cup of cold water . . . shall in no wise lose his reward. . . . Inasmuch as ye have done it unto one of the least . . . ye have done it unto me. The cup of blessing, . . . is it not the communion of the blood of Christ?"

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Will Brotherhood Work?

I. Philosophies of Social Control

There are two principal and contrasting ways of getting men to act together. At one pole is force, and at the other love. The friction and consequent waste which goes with the use of force must early have started men to searching for some better motivation. And why not love as exemplified in the best in family life? Thus came such concepts as brotherhood and democracy. And today the question is: Granted that brotherhood is the ideal in human relations, will it work in a world like ours?

II. The Basis of Brotherhood

Jesus begins with the familiar fact of fatherhood. God is our Father. Admitting this premise, it follows that men are his children and therefore brethren. However, the highest type of brotherhood is not a matter of blood, but based on similar interests and a common faith. Heart changes are required, and to be brethren in reality means finding greatness in service, even to the point of loving and doing good to enemies. In the case of unbrotherly strife prompt reconciliation is in order.

III. Brotherhood in Everyday Life

For a test of brotherhood in everyday life the apostle Paul serves as an informing example. Changing from a persecutor to a follower of Christ, he switched from force to love as the motivating factor in his life. Superiority in opportunity he interpreted as evidence of debt or obligation to the less fortunate. Hence he was thoughtful of the weak, appreciative of every useful gift, encouraged all promising persons, regarded love as the true dynamic of life (1 Cor. 13: 13).

IV. The Brotherhood Way Today

But will brotherhood work today? With the nations feverishly striving, something other than force must be tried soon if we are

to avert disaster. And the brotherhood way has worked when given a real chance, as in family and community life. Given such an opportunity, what does the way of brotherhood offer? Here are four things: (1) a freer expression for all, which furnishes a broader and safer basis for group decision and action; (2) love tends to touch off more incentive than regimentation; (3) is in the long run more favorable to progress, or efficient economically; (4) places the emphasis upon individuals as end values, rather than upon institutions—which have no significance apart from persons.

V. Love and Law

It is a mistake to feel that love involves no elements of compulsion. It provides one of the most powerful motivations in life. Further, the good universe operates within a framework of law, which love does not deny or defy. Jesus said that law is inviolate and unescapable (Matt. 5: 17-19). What love offers beyond law is sympathy and mercy with opportunity for choice. This last opens the door to the blessings of obedience, but also entails the penalties of disobedience. "The Lord is not slack, . . . but longsuffering, . . . not willing that any should perish, but that all should come to repentance."

VI. What Shall We Do?

If any further word in favor of a wholehearted test of brotherhood is needed, it lies in the urgency of the present situation. Today we know the weight of our world in tons. Within such narrow confines two billions of people must live and succeed as best they can. Shall it be haltingly along the bloody path of force? Shall our world continue as one quarreling neighborhood, filled with sorrow and wet with blood? Not so, say the prophets—and especially when being a brother is as simple as doing justly, loving mercy, and walking humbly with our God (Micah 6: 8).

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, October 7, 1939

No. 40

EDITORIAL

How Life Gets Its Meaning

HAVE you ever stopped to think how life gets its meaning? One has written that it is "not from the plans we make for it, but from the things we believe and dare to do."

There is much to be said concerning the importance of one's basic belief and what he does about it. But we would like to include the planning factor also. For a life certainly means more when it is directed toward a goal, or has some specific design.

We are not trying to pick a quarrel with the person quoted. But we are trying to say that life gets its meaning not only from believing and daring, but also from definite planning. H. A. B.

A Daughter's Advice

IN a certain well-known newspaper there was given the substance of a letter from a sixteen-year-old daughter. The letter contained several interesting suggestions which may well be passed on for other parents. Among these there were the following:

1. Be a companion to your adolescent son or daughter. In this way father or mother is approachable and can give advice.
2. Treat son or daughter as a person. Help to overcome an inferiority complex if your child is plagued by such a feeling.
3. Encourage your child to gain poise by association with others. A week or two at camp may work wonders.
4. Keep the home atmosphere at a high level by avoiding quarrels and scolding.
5. In case of financial difficulties, share your problems with son and daughter. They are not so dumb. They will very likely be glad to co-operate.

These suggestions may not be needed in your

home, but they do represent what one unfortunate daughter felt that parents should know and do.

H. A. B.

The Evangelistic Aim

Introducing a series of editorials on The Doctrinal Basis of Evangelism, once published in these columns, though not under that general title, in July-September, 1927. To be reprinted in occasional installments without material change and without apology.

WHY evangelism? Unto what purpose? What is it we would do to folks, or induce them to do, or have God in Christ do for them?

Consider what Jesus asked for his disciples in his farewell prayer. The circumstances of that prayer leave no room for question that he prayed for vital things, supremely vital things. What did he want these men to be, or have, or do? Isn't that what we ought to want our converts to be, or have, or do?

Observe first of all that he asked God not to take these men from the world but to keep them from the evil. They were to be "not of the world" but in it nevertheless. Sometime they would leave the world, inevitably, but that was not what Jesus desired for them. The world needed them too much. And they needed the contact with the world. Great as was the peril, and for protection against that peril he prayed, he did not, could not, ask for safety from it at the price of escape from the presence of it.

Nor can we. These people we are evangelizing are not going to stay in this world always. But it is not our business to try to hurry them out. We must help them to live in it and not be swallowed up by the evil of it. They must be saved to serve, else they will not be saved at all. And in order to be saved when they do leave the world, they need to know what it means to be saved in the world now. Their fortunes in the next world will be well cared for if they have learned how to have

them cared for well in this one. True evangelism does not seek to show men how to escape from the world. It shows them how to find life in the world that now is, and so how to find life in the world to come.

To live truly and serve nobly now—this is what we are asking men to do when we evangelize them. Herein is the very essence of the Good News. Herein is salvation, eternal life, now and everlastingly.

But we must not forget, and we must not allow those whom we evangelize to forget, the main point of this particular petition: that the chosen of God may be kept from the evil in the world. Jesus was much concerned about this. We ought to be. Unspottedness from the world is a mark of pure and undefiled religion. Beneficiaries of the Evangel of Jesus cannot go on living in sin. The salvation unto which the Gospel is the power of God is salvation from sin. To continue in sin is to deny the power and to forfeit the salvation. The evangelistic aim must not fall short of recognizing this and preaching it.

"Sanctify them in the truth" was in this prayer of Jesus. This is the ultimate aim of evangelism. Salvation issues in sanctification. The truth is what does it, not abstractly, not by philosophizing about it, but concretely by discerning it and practicing it. The hunger for it manifest in honest and constant search for it, and the illuminating answer of the Spirit of Truth always ready to respond—this happy combination brings discernment, the practice of what is discerned brings more discernment, and this more practice, and this more discernment and so on indefinitely unto more and greater sanctification in the truth.

"That the love wherewith thou lovedst me may be in them," "that they may have my joy made full in themselves"—here are further glimpses into the desire of Jesus for his followers. He would have them perfected in joy, "made full," such joy as he himself had found the secret of. How had he found it? In doing always the things that pleased his Father, in denying himself and taking up his cross, in losing himself in the service of men. In short, by loving God and loving men as his Father had loved him, his joy had been made full. He wished his faithful followers to have such joy as that. They could, they can, in the same way. We must not forget to tell people this when we evangelize them.

To the end that all this might be realized, there was one all-embracing, all-consuming wish which appears in this prayer over and over again. You know what it was: "that they may be one, even as we are." He wanted them welded together in

the same unity of purpose and heart that held him and his Father so close together. Listen: "I in them and thou in me that they may be perfected into one"; "that they may all be one, even as thou, Father, art in me and I in thee, that they also may be in us." That's pretty thoroughly mixed, isn't it? Knit together with each other and God and Christ in an indissoluble fellowship—that's life, that's harmony, that's peace.

The evangelistic aim is high and wide. It is not to help folks make good their escape from this wicked world, though it should do that too when that is necessary. It is rather to lift them up and set them down again, rebuilt, squared, balanced, poised, centered, to live and serve. The evangelistic aim is not an open confession of Christ, though it includes that. It is actual allegiance to him. It is not more names on the church roll though it includes that. It is more life and love and joy in more folks. The evangelistic aim is an ever enlarging quantity of human life sharing through Christ the life of God.

E. F.

Now They May Talk

VETERANS of the World War, who fought to end war, showed such a strange reticence concerning their experiences even the dramatists made use of the fact that they would not talk. What was the explanation of this mystery so in contrast to the garrulousness of survivors of other conflicts?

In the main the answer seems to be that the horrible thing known as war has itself changed for the worse. Once it was a bloody ordeal requiring physical prowess. But in World War days it became a vast impersonal terror, striking out of the sky or from the very bosom of mother earth.

The men in the trenches faced heat and cold, storm and desert thirst. They were often hungry, weary from exertion and strain, and obliged to live in clothes soaked by rain or caked with mud. What glamour there was to war faded when soldiers were compelled to become human moles.

Such experiences were a nightmare, to be forgotten if possible, rather than retold. But worst of all, were the memories of actual contacts with the so-called enemy. In his mangled remains one saw another mother's son. Every soldier killed was dear to someone—a mother, sweetheart, wife or child. After such experiences it is no wonder that many a soldier was numbed to silence.

But the gathering clouds smite most veterans with a new fear. Many of them have sons ripe for cannon fodder. Must these face what their fathers fought to end? If you are interested in the truth about war, consult one who knows. He is now more apt to talk.

H. A. B.

THE GENERAL FORUM

God, Give Us Peace

BY LORA L. SHATTO

Our God, Director of our lives,
 We come to thee for peace;
 From all the strife of daily care
 We seek to find release.
 Our hearts are often led astray
 By bitter words and tears,
 But when we find ourselves with thee
 We lose our doubts and fears.

Not only for ourselves, dear God,
 But people far and wide,
 We ask thy mercy, love and grace.
 May they not be denied!
 The world is filled with hate and strife,
 The rulers war for power;
 And countless scores of men lie dead—
 Murdered in one short hour!

Yes, children small, and women too,
 Lie victims in this strife,
 And other thousands, though they live,
 Are total wrecks for life.
 Horror and ruin go hand in hand
 In many lands today.
 God, save us from this awful fate
 And give us peace, we pray.

Elgin, Ill.

Definition of the Social Conscience

BY JOE VAN DYKE

In Four Parts—Part One

Is the Church Dying?

THERE are always critics of the Christian church who predict with sardonic cheerfulness its early decline and death. Perhaps no institution has been consigned to oblivion oftener or by more competent experts. And, what is rather disheartening, these cynics usually have abundant proof to back their prophecies. The church has suffered grievously from man's stubborn insistence on being proudly wrong at any cost. It has endured apostasy, heresy, schisms and sectarianism; it has been abandoned by some and torn into pieces by others among its members. It has been afflicted by blindness, by dead rot, by paralysis and by many another fatal disease. Time and again it has shown practically every evidence of death, except *rigor mortis* itself.

Yet for an organism which has been repeatedly dismissed as dead or dying, the church of Christ continues to show a remarkable vitality. It has the faculty of renewing itself—not even its friends can prevent these periodical renaissances. After every dark age of its history it has entered a new golden age. Not inevitably or easily, but because

whenever the church seems to be disappearing as a vital force in the world, a prophet appears who cleanses the Temple and gives a new impetus to the true faith.

So the church, like other institutions, follows cycles. For a time its progress is rapid, then it slows down and consolidates its gains. This phase is followed eventually by stagnation when the leaders concern themselves with maintaining the *status quo* rather than with leading out into new fields. Inevitably a decline begins which is only halted when an emergent philosophy, given form by some fearless prophet, generates a renaissance which gives the dying church new power and a new lease on life.

The Life of a Religion

This is the history of all religions. The story of the birth and growth and final decline of the Hebrew religion, as told in the Bible, is a typical record of the normal life of a religion. Moses was one of its first and greatest prophets. He put into a formal code the convictions of right and wrong, of man's duty toward God and his fellow men, together with all his aspirations for a better life—and called it the Law. Then the cycle began. As we read the chronicles of the growth of this religion we find peaks of inspiration and enthusiasm and valleys of apostasy and despair. In between there were often plateaus when the priests were strong and arrogant, and true religion stood still. But whenever the people fell too deep in the slough of backsliding, a prophet of the true God would appear. Fearlessly and in language so plain that anyone could understand he would accuse them of sin, and point out the path to pure and undefiled religion. With goads he would stir up their forgetful and straying hearts and lift them to a higher understanding of their responsibilities as religious beings than they had ever had before. But the Hebrew religion seemed destined to ultimate failure because, despite its excellencies, it had no one central fact that could continue to touch men's hearts by the magnificence of its being, no dynamic which could transform a tribal religion into a world faith.

Then came Jesus to the scene at a time when the leaders of the Hebrew religion had corrupted its philosophy and worship to a travesty of genuine religion. He was not an alien come to challenge the ancient Law which had been a guide to so many generations of Jews, or perhaps to destroy it and put a new law in its place. He came to fulfill the Law. He appeared at a time when the

kindest critic could only have foretold the disappearance of the Jewish religion as a vital world force, and gave it such a redefinition and rebirth that the faith that came out of it has not yet lost the impetus of his genius. B. C. can well stand for the era when religion could have failed, and A. D. for the era when it was shown to have an immortal quality which would forever prohibit its death either by suicide or at the hands of its enemies.

The New Prophet

It is this ability of the Christian church, the child of Judaism, to renew itself when it seems most likely to degenerate into a moribund state, which is its most hopeful characteristic. Only live organisms can do this. That it can and does renew itself is proof that there need be no despair when the outlook is dark. It is then we must keep our ears to the ground for the first faint rumblings of the earthquake which will shake us loose from our complacency and usher in a new vision of the possibilities before an awakened church. It is then we must keep our eyes open that we may not miss the new prophet. Today he is with us in a myriad guises. Already the message is being put into burning words.

He that hath ears, let him hear.

Burt, Mich.

"Our Kind of Civilization"

BY MERLIN G. MILLER

A WELL-KNOWN radio commentator concluded his summary of the war news the other night with these words:

"There can be no doubt that Great Britain and France are fighting our battle. The civilization they are defending against aggression is our kind of a civilization."

Millions of Americans, bombarded by press and radio, have without a doubt come to the same conclusion. And every self-respecting American citizen ought to be proud of the fact that ours is a land of freedom. There is no threat of a death penalty here, as reported in Germany, for listening to a foreign radio and telling what you hear. Our civilization is different from the tyranny now imposed on both Germany and Russia. Hitler's world, and Stalin's is worse than ours, or that of the British and the French, but . . .

Does it follow that ours is the *same* kind of civilization as that of the British and French empires? We are apt to forget that the two great democracies, so-called, did not fly to arms because their own democratic form of government was endangered in France or in England. They took

up arms because their power abroad was threatened, their empires were in peril.

Just what is this civilization which is supposed to be so much like our own? The 42,000,000 citizens of the French Republic rule 69,000,000 black and brown and yellow subjects in Africa, Madagascar, Syria and Indo-China. Forty-six million British citizens in the United Kingdom hold military dominion over more than 350,000,000 in the Empire of India, and hold in various degrees of subjection 55,000,000 more in the crown colonies and dependencies such as Palestine, the colonies in Africa, the Malay peninsula and the West Indies. For every free Frenchman there is a colored "subject" and for every Englishman at least five!

By way of contrast, the United States has only Porto Rico and the Philippines, and the latter is now self-governing and will be completely independent in 1946.

The French depend upon their black troops, the Senegalese, for front line service where the fighting is hottest. For war service these Negroes get "special civic rights," which does not mean votes. Three hundred eighty thousand Negro soldiers bore arms for the United States in the last war, and returning home found they were still just "niggers" with few rights and fewer votes. Great Britain's airplanes bomb villages on the Indian-Afghan frontier, and policemen massacre Republic Steel workers in Chicago. Perhaps the British and French imperialism, is our kind of a civilization!

A British government Committee on Colonial Nutrition reported recently that most of the 55,000,000 inhabitants of Britain's colonial empire "are suffering from semistarvation; not paid enough to buy sufficient food; many have never tasted cow's milk, butter or eggs; babies are brought up on rice-water and tea; there is widespread disease and poverty." It is better with us. Our President finds that only "one third of our people are ill-fed, ill-clothed, and ill-housed"! And besides, they have the blessings of freedom—as Secretary Ickes said of the "dust bowl" migrants to California, they can "go from a land where they freeze and starve to a land where they just starve."

Must we then choose between the cruelties of imperialism (British, French or American) and the brutalities of one man rule like that of Hitler or Stalin? Is there no other way?

There is another way. It is the way of the true democracies—Sweden, Denmark, Norway, Finland and Switzerland. Look at Denmark, with

more old people per 100,000 of population than any other nation, and yet the most complete and humane old age pension system in the world. Look at Sweden where unemployment and slums have been abolished, and even the poor live in model homes built by the government or by co-operatives. Look at Finland, free only twenty years, yet rapidly achieving the best of civilization's benefits by co-operative marketing and buying, both on the farm and in the city. Look at Switzerland where prosperous and intelligent peoples who speak German, French and Italian are united in a peaceable, indissoluble union, untouched by the wars which have raged beyond their frontiers almost every generation since the Swiss Federation was born, four centuries ago.

These are the true democracies. These are the countries where liberty is strongest, where there is one justice for all, where few are rich, and none

To a Freshman

BY REBECCA FOUTZ

As you enter upon a new phase of your young life, in preparation for the years that lie ahead, a message of experience seems to be in place.

You will be taught of the accumulated wisdom of man. Not all of it, nor the pronouncements of those who teach it, will square with the wisdom of God. Let your guide be the unchangeable fact that God's wisdom is eternal.

Man may and does change his statement of findings because in time he learns that he was mistaken about what he thought was and declared as fact. For this reason much of his wisdom is foolishness with God. Recall this when you come to where the two wisdoms do not agree.

Also you will meet and associate with those who seem wise in the ways of life, who will tell you that God's ideas are quite outmoded by a generation that knows different. Then remember that God's principles for life and conduct are likewise tested and true, while wrong standards have caused the decay even of nations.

You may not be able to see and accept all this now. But ponder this—that God, whose wisdom created the universe and whose ability and power to operate it perfectly are an achievement of such magnitude that man's mind and greatest wisdom can only partly comprehend it—does he not know more than man can, does he not know better than man does?

This truth must be the foundation for a really successful life, which is the aim of all preparation.

May God be your Guide as you travel the highway of learning.

Philadelphia, Pa.

very poor. All these nations are neither pro-British, nor pro-German. They cherish neither imperialist delusions of power, nor totalitarian dreams of conquest. For they are free peoples, and they have no desire to enslave others. Theirs is truly "our kind of a civilization," the kind for which our forefathers fled from Europe's tyrannies, the kind for which our union and our constitution were created.

Even though the great so-called democracies win the war, the world will not be safe. There can be no peace—only armed truce—until the great democracies of the world set free their empires, give up their "power politics" and unite in a peace union stronger than ever was the League of Nations.

America once again has the chance to choose. We may give armed aid to the imperialist powers and share in their exploitation of the weak. Or we may keep to the company of the true democracies making America strong by social justice at home and complete neutrality abroad. This is the pathway to the peaceful leadership of the world, which is America's true destiny.

North Kansas City, Mo.

Our Example

BY WM. KINSEY

"If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you" (John 13: 14, 15).

Love feast and communion season is here again; and we should compare ourselves to the Great Example, that we may more and more be transformed into the image of the great Norm.

Jesus is our Example in all good things. But there are three things that we should especially think about at this season, namely: Christ is our Example in *service*, in *loving* and in *dying*. All are found in John 13. He is our Example—

I. In Serving

He says so. "If I then, the Lord and Teacher, have washed your feet, ye also ought to wash one another's feet." Or in everyday language: "Since I then, your Lord and Master, have served you, you ought to be serving one another." "I have given you an example." The fourteenth verse is the commentary on the feet washing episode which became a service symbol.

Some would minimize the service idea, and make primary a cleansing teaching. Well and good for any teaching on cleansing, and we all need to be cleansed from the spirit of emulation. But Jesus was never our Example in being cleansed. He did not need any cleansing. But he

was, and is our Example in service. He served the disciples that night, literally. "I am in the midst of you as one that serves." He went about doing good. He said, "Follow me." And to follow Jesus is to go about doing good also. And the thing that will determine our destination in eternity will be whether we clothed him when naked and fed him when hungry. We will not be asked whether we washed feet or not, but whether we did the thing for which feet washing stands. The purpose of the feet washing symbol is to teach us twice a year, what we should do all the year in service.

He is our Example in serving. "He took a towel." "I am in the midst of you as one that serves." He took a towel, that is, the bondservant's frock, and dressed properly for a piece of work done by servants. Jesus took a towel. Some great preacher once used this as a text, and said: "Jesus took a towel; Mohammed took a sword; Erasmus took a pen," and Mohammed still has his followers. Mussolini took a sword and entered Ethiopia. Hitler takes a sword and enters Poland; Japan so enters China. But Jesus extends his kingdom through service based on the motive of love. He took a towel; and we should take our overalls, take a shovel; take a saw and hatchet; take a team of horses; take a corn husker, etc., and help that widow, that sick neighbor. Once my father had an extended illness of pleurisy. One day the neighbors came with teams, plowed the ground, and sowed the grain—all in a single day. They washed his feet, and he was glad. Tyndale and Bunyan took pens; Pasteur and Edison took test tubes; take your hands; let even ministers condescend, that the church may not be hated as in Russia. It is the way to true greatness. He is our Example—

II. In Loving

"Even as I have loved you, that ye also love one another" (v. 34). "Love one another, even as I have loved you" (John 15: 12). And this Jesus gives as a new commandment. The Old Testament says, "Love thy neighbor as thyself." But that, Jesus says, is the Law and the Prophets. But loving others as Jesus loved us is the New Testament way or the gospel. In the former the norm is self, in the latter the norm is Jesus. The former is many, for individuals love themselves differently; in the latter the norm is but one, Jesus. "Love as I have loved." He is our Example.

The love that Jesus is speaking of here I would term benevolent love, the love that seeks the good and welfare of others; the love of the larger circle, co-extensive with humankind. Amiable love is

more of the emotions, and is of the smaller circle. The full meal is a symbol of fraternal love. Friends eat together, not enemies. What a fellowship! "If a man says he loves God and hates his brother, he is a liar." Jesus loved us, gave himself up for us, sought our good. He is our Example, and hence we have the new commandment. He is our Example—

III. In Dying

Jesus refers to his death in verses 31-33. "Now is the Son of man glorified, and God is glorified in him. . . . Little children, yet a little while I am with you," etc. That his death was an example for us is more plainly spoken of elsewhere, as, "If any man would come after me, let him deny himself, and take up his cross, and follow me." Jesus not only took a towel, but he also took a cross, the instrument on which one was put to death. "Let him take up his cross," which is the same as saying, "Let him take up his electric chair; or gallows, and die." Jesus with his cross is our Example. But the cross of Christ is different from the cross of the robber. Christ's sufferings and death were vicarious, and a substitution. He suffered and died for others. Because of these facts his death is remedial, and curative. With his stripes we are healed. Truly, his death was an accomplishment (Luke 9: 31). He is our Example to follow. Do good for evil, suffer for others. This thought I have in mind in my poem, *Panacea*:

And now, behold, the ways are twain
To make this world a heaven:
Do good for ill; and suffer pain—
A pragmatistic leaven.

"God is glorified in him" (vs. 31). God may be glorified in a man's death as well as by his life. We glorify God providing we die a death patterned after our Example. Jesus spoke of Peter's death, "signifying by what manner of death he should glorify God." Stephen glorified God in his death; so did John Huss, Savonarola, Walter Reed and the Harshes. And it might be better for the cause of Christ that some of us *die* for God than that we should live. Jesus glorified God in his death, and so may we. He is our Example. When death glorifies God, it is an accomplishment.

"Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only how did you die?"

Jesus is our Example in serving, loving and dying; he taught us by feet washing, the full meal, and the bread and the cup—*how* he taught, *what* he taught. John thirteen, what a marvelous chapter, and it should make us distinctive Christians.

New Windsor, Md.

OUR MISSION WORK

The Rains Have Come

BY EMMA K. ZIEGLER

It is a serious matter when the rains fail in India. Ordinarily we look for the first monsoon showers by the first of June, or at the latest by the middle of the month. There are always last minutes jobs to be done in preparation: relaying tiles on roofs, repairing or remaking roads and paths on the compound, getting ground ready for planting, and so on. Therefore this is always a very busy time.

This year we had a good shower the second week in June and then we looked and waited for more rain. The farmers planted their cotton in anticipation of more. In some places there was enough moisture in the ground to make seeds sprout, but when no more rain fell, the sprouts died, and so the cotton had to be replanted. This happened several times in some places to these poor farmers who could scarcely afford to get the seeds for one planting.

Knowing all too well the dire results if no rain came, all classes of people were greatly concerned. The Mohammedans were having special prayer in their way, that God would open the windows of heaven and let it rain. Several days ago while making a short journey by rail, as the train was stopping at a station, I saw a group of Mohammedan boys on the station platform who seemed to be there for more than mischief. In a little while I heard some lovely singing, and leaning out of the window, I saw those boys walking the length of the platform, singing the while. One boy who had a splendid voice led and the others followed, singing antiphonally. They were imploring God for rain, glancing upward occasionally. Who knows but what in answer to their request, a slight shower of rain soon started to fall.

The Bhil people were also praying for rain in their way. Several times a group of people came on the mission compound carrying various things. One of these things was a tray with some green vines on it. They stood before the houses singing, wanting someone from each house to come and pour some water over the vines, in this way symbolizing the coming of the rain.

The Christians were also praying to a merciful God for him to send the rain that the earth might be refreshed and become fruitful.

Finally, the rain came in a downpour. About five inches of water fell in twelve hours. And

then another downpour. The earth is green now, for in this warm climate seed sprouts and grows with incredible swiftness. The greeting upon meeting anyone during the last few days has been, "Didn't we have a fine rain?"

One morning at school prayers we had a special thanksgiving service for the abundance of rain that God had sent, the girls getting up one after the other and offering prayers of thanksgiving. Truly, God has not forgotten us!

"The rains have come!

For days and weeks and months

The earth, dry, parched,

Has opened wide her mouth toward a brazen sky.

The sun, a fiery orb,

Has mercilessly run his daily course,

Giving no heed to the panting earth.

But at long last, in blessing,

Soft raindrops, one by one,

The parched earth caress;

And throbbing, sobbing,

The glad, good earth revives,

And bursts forth in a grateful song of praise.

The rains have come!"

Anklesvar, India.

Some Lassa News

BY MODENA MINNICH STUDEBAKER

In the Lassa Hospital

The hospital is a busy place. Yesterday a man was carried in with a frightful abscess on his thigh. He had evidently been suffering with it a long time. His whole leg was badly swollen, and when Lloyd cut the abscess, four basins of pus came out. The relatives all gasped to see such a sight, for they had evidently been working on him unsuccessfully for several months. The poor man is very emaciated. He had long, superficial gashes running down his leg where his people had cut his leg in an effort to heal him. Then they had taken the juice from a certain plant and put this sticky concoction over a cut they had made where the pain was most intense. The sticky stuff was supposed to draw, but the abscess was so deep that it was all to no avail. Instead the sticky substance hardened and stuck so tightly to the man's leg that Lloyd could not get it off with alcohol, but had to rub very hard with ether.

The doctor says that the trouble with their cutting is that they seldom cut deeply enough. They are afraid to. Once in a while they do cut deeply and then they are apt to cut a deep blood vessel and the man will bleed to death, or they may cut a nerve and cause the leg to be paralyzed. So it is a good thing that they do not cut deeply as the doctor often does. This man will probably recover quite quickly now that the terrible load of infection is out of his leg and system. What a shame that they won't come sooner!

Public Health

Lloyd just came in from checking Grayce Brumbaugh's water tank to see whether mosquitoes were

breeding there. He didn't find any this time, but found some in our tank when he tested it. He finds so little time to do public health work, which he hopes to do this tour, besides his hospital work. He is trying to get one public health job wedged into each day besides the regular medical routine. Mosquito larvae hunting is along public health lines of course.

Writing a Devotional Book

I am spending the best part of each day writing a little devotional book for our native Christians. They have so little literature and there is so little for them to read that it is pathetic. They are learning to read and then when they have learned, the reading material is so limited that it is discouraging. So I feel perhaps that this is as necessary as anything. I love to do it, but it is hard work for me, too.

Lassa, Africa.

What to Pray For

Week of October 7-14

Our Prayer Calendar requests us to pray for the missionaries who are home on furlough during this week. This list of missionaries is variable as the number is always changing.

During the past year eleven India missionaries were home on furlough, but yesterday seven of them set sail from Seattle and that leaves four in America. But others from India are due to come on furlough soon. At present nine missionaries are in the homeland from Africa and seven from China. From month to month the list of missionaries is printed on the inside cover of the Gospel Messenger.

While on furlough missionaries are supposed to be

refreshed in body, mind and spirit; and they also desire to visit the churches as much as possible. These visits should prove mutually helpful to the church and to the missionary. On such occasions the church has a responsibility to the missionary as well as the missionary to the church.

The brotherhood needs to have a deep concern for its missionary representatives both while they are on the field and while they are at home. Pray for them.

India Missionaries in 1905

Is it not interesting to draw back the curtains of time and recall days that are past and remember those who served in that period? This picture will bring back many memories to numerous friends.

1. W. B. Stover; 2. Jesse Emmert; 3. D. L. Miller; 4. Mrs. D. L. Miller; 5. Miriam Stover; 6. D. J. Lichty; 7. Dr. O. H. Yereman; 8. Mrs. Anna Z. Blough; 9. J. M. Blough; 10. S. N. McCann; 11. Mrs. Lizzie McCann; 12. I. S. Long; 13. Adam Ebey; 14. (in white) S. P. Berkebile; 14 (in black) Nora A. Lichty; 15. Mary Quinter; 16. Sadie J. Miller; 17. Mrs. Gertrude Emmert; 18. J. M. Pittenger; 19. Mrs. J. M. Pittenger; 20. Mrs. Mary Stover; 21. Eliza B. Miller; 22. Mrs. E. H. Eby; 23. E. H. Eby; 24. Mrs. I. S. Long; 25. Emmert Stover; 26. A. W. Ross; 27. Mrs. A. W. Ross; 28. Mrs. Nora Berkebile; 29. Henry McCann; 30. Mary Ellen McCann; 31. (in white) Mrs. Adam Ebey; 31. (in black) James Stover.

Those who have passed to their reward are: W. B. Stover, 1930; Jesse Emmert, 1933; D. L. Miller, 1921; Mrs. D. L. Miller, 1926; S. N. McCann, 1917; Adam Ebey, 1939; Stephen P. Berkebile, 1919; Nora A. Lichty, 1918; Mary Quinter, 1914; Gertrude Emmert, 1924; A. W. Ross, 1926; Nora Berkebile, 1924.



HOME AND FAMILY

I Wonder

BY MARTHA REED DIXON

I wonder why the skies are blue,
And why the dove is gray.
I wonder why the things we do
Don't blend with what we say.

I wonder why so oft the rich
In ways are very poor.
And why the evil oft prevails
O'er things both good and pure.

And why the little helpless child
Oft suffers in this life.
And why rewards should fail to come,
To those who conquer strife.

And though we know that often life
Casts all our hopes asunder,
We'll hope and pray, and carry on
And echo still, I wonder.

Saxton, Pa.

The Riches of the Poor

BY HOWARD HENRY KEIM, JR.

The first of a series of story-sermons based on the Beatitudes and centering about the theme, *The Quest for Happiness*. This installment is the first half only. The sermon will be concluded next week.

Warm May sunshine was pouring through the east window of room 31 in old Fahnestock Hall, the boys' dormitory. It was Sunday morning and David and Lee, who were roommates and seniors at a small Christian college, were preparing for Sunday school. They seldom missed because of their attachment to and admiration for their teacher.

"I have been thinking a lot," said David to his roommate as he adjusted his tie, "about what Si was saying last Sunday, 'Everyone is engaged in the quest for happiness, but many do not know what happiness really is.'"

As Lee slipped on the coat of his new spring suit he said, "I can't entirely agree with him in the idea that happiness doesn't depend upon material prosperity. I could never be happy wearing rags and subsisting on corn bread and molasses."

"I suppose you couldn't," answered David, "but others have apparently been happy under similar conditions. Much depends upon one's background and training and one's inner attitude. As far as we know, Jesus possessed nothing but the clothes which he wore upon his back. He told a would-be disciple that the foxes had holes, the birds had nests but the Son of Man had not even a place to lay his head at night" (Matt. 8: 20).

"But we live in a different world," said Lee.

"Yes, and no," returned David. "We live in a capitalistic age under the profit system which has sought to reduce the value of home, education, travel, friendship, in fact almost everything, to terms of dollars and cents; but human nature is fundamentally the same as it has been for the past several thousand years."

As the young men walked bareheaded to the college

church their conversation drifted to other subjects, graduation, girls, and the future. Lee had secured a teaching position in a high school in his home state in the west. David had decided to go to Chicago in the fall to enter seminary and training for the ministry. For the summer they would be together in their home town in southern Idaho.

As Si, the beloved teacher of the junior and senior college men, greeted his students and opened the discussion there was a popular demand for a continuance of the consideration of "The Quest of Happiness." In his tactful way he expressed his own conviction that "happiness is a by-product of wholesome living, and not something which can be had for the seeking; that those who seek it as an end in itself never find it, but those who lose themselves in a noble and unselfish service to humanity will find happiness precipitating upon their lives like the rains of heaven." As he continued he said: "Happiness is conditioned not so much by what one has, as by what one has learned to be content without possessing." He referred to the parable of Dives and Lazarus. The teacher pointed out that Dives was very rich, yet Jesus did not condemn him for this. He was also very proud and selfish and blind to the human misery about him, even at his very door. Some material things are absolutely necessary for life in our modern civilization. Many are led to believe wrongly that material prosperity is the end of life.

"Many of you men," continued the teacher, "have decided, or will soon decide, your lifework. In making your decisions I would like to suggest that you consider not merely what you can get out of a job, but consider also what you can put into it. Some of you perhaps will choose the position which will yield you the greatest possible personal returns. I hope some others of you will choose callings that will provide you with only a modest living, but into which you can put your whole life and soul in a great creative task in the service of humanity. Some people have the idea that happiness is dependent upon luck. They point to those who were lucky enough to be born into a well-to-do family, or to marry wealth, or to strike oil, or to buy the stocks that rose instead of fell on the market, or to have a pull in getting a good position. None of these, I believe, is a guarantee of happiness. Our age has demonstrated its belief in luck as an essential for happiness by the millions who were duped in the chain-letter fraud, by the multitudes who flock weekly to the bank-night humbug at the theaters, by the introduction and patronage of a thousand new varieties of gambling devices in shops, stores and places of amusement, and by the common practice of business firms in giving away to the holder of a lucky number, a new car or some other valuable prize. The net result is that the lucky person becomes a confirmed gambler. Instead of being made happy by his win he becomes anxious and excited about winning again. One who truly wants happiness may well reject all opportunities to get something for nothing, just as Jesus refused to exchange stones for bread. There is another bogus definition of happiness common in our age. It suggests that happiness is dependent upon lack of restraint. If one is to be happy he must not have his will crossed or his appetites and passions curbed; but there must be room for free and open expression of

these drives, so they say, if happiness is to be achieved. This was the idea of the prodigal son. He thought he could not be happy at the home of his father, good as it was, because there were too many restraints and prohibitions. His heart craved freedom, and so he requested a division of the inheritance that he might have a free hand to go where he would, choose his own friends, and do as he pleased. The outcome was the same as it is in similar cases today; in the far country he began to be in want, physically, spiritually, morally and mentally. He decided that happiness could come only by having certain restraints, only by recognizing and respecting certain moral and spiritual laws. So he returned to his father and to happiness."

The adviser for the college Christian Endeavor met David and Lee as they were returning to their room after church that morning, and asked David to give a talk on the first beatitude the following Sunday evening at the Endeavor meeting. David agreed and immediately began wondering what he would say about it.

As David and his sweetheart, Victoria, to whom he was engaged, ate their box suppers under one of the great pine trees on a quiet corner of the campus that evening David said, "Vicky, what do you think Jesus meant when he said, 'Blessed are the poor in spirit: for theirs is the kingdom of heaven?'"

"Blessed means happy, doesn't it, David?" she answered.

"I had not thought of it just that way, but I believe it does," he responded, "and that fits in with the idea Si has been trying to get across to us in our Sunday-school class. But what is there about being poor," asked David, "which would make one happy?"

Victoria suggested: "Look at our own case. Our families have never lived in absolute poverty, and yet they certainly are more nearly poor than they are rich in material things. Every summer you have worked hard and saved your money that you might continue your schoolwork. During these four years you have worked evenings and Saturdays in a store downtown to help pay expenses. I taught school for three years and saved as much as I could toward my college work. While here I have either been a lab assistant or a waitress in the dining hall to help pay my tuition. I would say that we have been more, rather than less happy because of the necessity of working for what we received. Others have ridden in fine cars to expensive amusements while we have walked out to view the birds, flowers and stars which God made. The poor may be happy, if they will, because the kingdom of heaven is theirs for the taking. They may possess the spiritual values, which are the greatest of all, without owning many material things."

"That is wonderful, Vicky," he said, "and thank you so much for your helpful ideas."

During the week David worked out his talk which he chose to entitle "The Riches of the Poor." This is the talk as he gave it. Victoria was one of his most interested listeners.

The Riches of the Poor

"In the Gospels we have two reports of the Sermon on the Mount. Matthew's summary is much more complete than Luke's. The first Gospel states the opening beatitude thus: 'Blessed are the poor in spirit: for theirs is the kingdom of heaven' (Matt. 5:3). Luke has it this

way: 'Blessed are ye poor: for yours is the kingdom of God' (Luke 6:20). Since the latter statement has been commonly neglected, I have chosen to center my thoughts around Luke's interpretation. We believe that Jesus ministered to the poor more than to any other class because they were the most needy and neglected, and also because they were the most open-minded, the most willing to learn. One evangelist tells us, 'The common people heard him gladly' (Mark 12:37). The religious leaders of the Jews were jealous, skeptical and without faith in Jesus because he did not come into leadership in the traditional way. So Jesus brought the riches of God and his kingdom and placed them within reach of the poor. He felt that the Spirit of God, his Father, had anointed him for that very purpose (Luke 4:18)."

Huntington, Ind.

It Made Him Think

BY CHESTER E. SHULER

A man carried a telescopic ladder quickly from his truck to a building, placed it in position and ran nimbly upward to his work.

Suddenly he was startled to hear a voice below shouting:

"One minute!"

The painter paused and looked at the stranger below.

"You can't get to heaven *that* way," called the latter.

"I know it," stammered the painter.

The other passed on his way. The painter looked after him wonderingly, then slowly resumed his painting.

But his thoughts would not take up other matters. Over and over again came the words. "You can't get to heaven *that* way."

Of course not! But after all he *did* want to get to heaven; all sensible folks did. His parents had gone there, he felt certain. His boyhood pastor had gone. Some of his friends, he was sure, now dwelt there. Well, if he could not get there by a ladder, how *could* he?

The thought was insistent. As he wielded his brush that afternoon, the young man remembered some of the sermons he'd heard when a boy back in the old country church. He had listened well *then*. Bit by bit he now recalled the "Way." The old minister had carefully explained it often.

The painter gave his heart to the Lord. He became an active Christian, and eventually saved others.

He never chanced to meet again the man who had shouted the startling sentence. But he was thankful all his life for the words which had made him really *think* on the great question of salvation.

Harrisburg, Pa.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

The deacon had not always agreed with his young pastor in theology, but his co-operation was splendid. His farewell was sincere and brotherly: "Let's forget about the unpleasant and remember the pleasant. I'll always think of you as a friend."

New York, N. Y.

THE CHURCH AT WORK

ADULT CHRISTIAN WORKERS

Brethren in Reality

Part IV. Can Church Members be Brethren in Modern Society?

October 22

The leader for this discussion should be carefully chosen. The ability to discuss controversial issues in a Christian spirit is a good test of whether we are Brethren in Reality. Each question should be carefully considered even if some must be omitted. It might be well to write the list on a blackboard and allow the group to vote on the question they wish to consider first.

1. Is brotherhood possible in competitive business? What are the obstacles?
2. How does the fact that millions are unemployed affect the spirit of brotherhood?
3. How does the extreme difference between rich and poor hinder brotherhood? What can the church and individual members do about it?
4. Are Brethren sufficiently careful about their business relations and their treatment of employees?
5. How about buying sweatshop goods simply because they are cheap?
6. Because of economic uncertainties there is worry and other more serious mental difficulties. Does the obligation of the church cease when temporal needs are supplied or should it minister to the mental and spiritual problems of those affected?
7. Does the idea of Brethren in Reality demand that we judge the other political party in calmness and fairness?
8. Many groups are endeavoring to stir up class and race hatred, as for instance hatred toward the Jews. Can Brethren be members of such groups?
9. List the ways in which Brethren may safeguard themselves against war propaganda. Can Brethren hate the Japanese, Germans or Italians?
10. What other aspects of modern society make it difficult to be Brethren in Reality? What can members of the Church of the Brethren do about these things?

YOUNG PEOPLE

Stimulating and Constructive Group Discussion Materials

Here are some of the very best materials for your study of the ever-present problem of what a Christian should do in a world of conflict. We suggest that if you are not already familiar with this material that you give it your careful consideration.

Pacifist Program, by Richard B. Gregg, price 10c. Some sample headings are: Pledge Not to Fight or Help War, If War Comes, Fulfill Pledge, Refuse to Keep War Profits or Buy War Bonds, Plan Peace Negotiations, Live Out Your Principles. This booklet is recommended for the use of older young people's groups.

Pacifist Handbook, published jointly by the Friends, Mennonites and Brethren and other peace agencies, price 10c. By questions and answers it deals with pacifist problems in wartime. It is prepared for study

and discussion. We recommend it for the use of older young people's groups.

Toward a Constructive Pacifism, price 15c. This is the report of the National Pacifist Youth Conference held at Camp Mack, Milford, Ind., June 26, 1939. It contains a running report of the panel discussions held at this conference as well as various delegates' reports. This pamphlet is good for all young people's discussion groups.

Studies in the Doctrine of Peace, prepared by the Board of Christian Education, Southern Pennsylvania, price 25c. This booklet deals with our own church's beliefs concerning war and the doctrine of peace. There are eight different studies each with suggested scriptures, hymns and an outline of the subject to be discussed. It should prove very helpful in providing resource material for any group wanting to study seriously in this field.

To Fight or Not to Fight, price 10c or twelve for \$1. Recommended for junior high or high school age groups. See description in last week's Messenger, page 23.

Send your orders for any of these materials to the Board of Christian Education, 22 South State Street, Elgin, Illinois.

PEACE

Peace Materials

The following free and cost peace pamphlets and leaflets are available from The General Boards, Church of the Brethren, 22 South State St., Elgin, Illinois.

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|---|------|
| Changing Swords Into Plowshares (four units of work for Junior children) | 30c |
| Children in a Changing World | 25c |
| Makers of Peace (program unit for Junior boys and girls) | 25c |
| Building the Peace Mind. Dan West | Free |
| Building the Peace Program. Dan West | 5c |
| Clearer Convictions on Peace. Dan West. Five or more copies, 3c each, single copy | 5c |
| Counsel for Conscientious Objectors | Free |
| Foundations for the Peace Position of the Church of the Brethren | Free |
| Information on Compulsory Military Training in Colleges | Free |
| Message of the Historic Peace Churches (to the Methodist General Conference) | Free |
| Pacifist Handbook. Per dozen copies, \$1.00; single copy | 10c |
| Peace Team, The | 5c |
| Principle of Nonresistance as Held by the Mennonite Church, The | 10c |
| Studies in Quaker Pacifism | 15c |
| Studies in the Doctrine of Peace, 20c each; 10 or more to one address, each | 15c |
| Training for Peace | 25c |
| Pacifist Program in Time of War, Threatened War, or Fascism | 10c |
| Birth of the Church of the Brethren | Free |
| Christian Doctrine of Peace in a War-Threatening World. W. W. Slabaugh | Free |
| Christian Pacifist Faith (an affirmation by more than 100 outstanding ministers) | Free |
| To Fight or Not to Fight (seven peace studies writ- | |

ten from viewpoint of historic peace churches. \$1
 per dozen copies; single copy10c
 Christian PatriotismFree
 Comparative Study of Brethren, Friends, Mennonites
 and DukhoborsFree
 Minutes of the Annual Conference of the Church
 of the Brethren on War and Peace25c
 Peace Program, 1939-40Free
 Two Basic Papers—War in the Light of Modern
 Psychology, by A. R. Eikenberry; The Christian
 Philosophy of Peace, by R. H. Miller. Sample
 copy free; 3 copies10c
 Unknown SoldierFree
 What Are You Going to Do About It? 5c
 What Shall We Do About War?15c

The Brethren Loan Library contains over fifty books on peace. Write for a catalogue if you do not have one.

On page 23 of the Aug. 26, 1939, Gospel Messenger will be found a list of peace plays that are in the Loan Library for examination and reading. Refer to the list and plan to give a drama on World Peace Sunday, Nov. 5.

WOMEN'S WORK

Some Values of a United Effort in Women's Work

Mrs. J. F. Baldwin, Morrill, Kansas

In February of 1938 a few women in an organized Sunday-school class felt the need and conceived the idea of uniting the work of the women in the Morrill church. After discussion in class meeting and elsewhere the idea spread to another class of women who also saw the need for a united effort. In order to arrive at the goal for which the women were striving a representative was chosen from each of the following groups: two Sunday-school classes, the Ladies' Aid, young married women and the girls' group. These representatives along with the writer had several happy and profitable meetings and discussed the larger program of Women's Work. Nominations were made by this committee and officers were chosen at a group meeting of the women and girls. Several of these groups had been doing splendid work in the way of supporting the cause of missions, helping in district projects and many phases of the local work. Many felt the need of promoting some projects unitedly.

The first general meeting was a happy occasion with about sixty women and girls of all ages present. The pastor and the writer explained the larger program of Women's Work promoted by the national, district and local groups. After discussion and questions, the election was held and it was decided to meet every three months. The regular weekly meetings of the Ladies' Aid were continued. Much inspiration has been given to the total Women's Work organization by the accomplishments and constant endeavor of the local Ladies' Aid group, which is under the efficient direction of Mrs. Roy Eisenbise. This group has been serving for many years and is to be highly commended. We are always challenged at our quarterly meetings by the report from the director of the Ladies' Aid.

Many worth-while projects have been promoted during the past year by the total Women's Work group. Our director of missions, Mrs. Adolph Kanel, very ably led in a discussion of the mission book, *Moving Millions*. Our average attendance during this study was twenty. The World's Day of Prayer was also

observed. This was new in this community and the women from the other churches took part in the program. Three of the little suitcases were filled and sent to Spain. Another successful project was the preparation of some children's clothing for the St. Joseph mission. About thirty women met, each bringing material old or new to be made up. The women enjoyed the fellowship and a goodly number of garments were completed and sent to the mission. A box of clothing was also collected and sent to Spain.

Our director of Mothers and Daughters, Mrs. LaVaun Saylor, planned a lovely banquet which was held May 12, with one hundred and twenty-six present. The program, *The Home Nest*, was beautifully and impressively carried out. We heartily recommend it to other groups. The evening of May 21, the play, *The Hanging of the Crane*, was given.

This brought us to the close of our first year and we feel that it has been a year of blessing, and a successful beginning of a united effort in the Women's Work.

We are planning for the beginning of the new year with a women's rally in September. This will be an all day meeting spent in sewing and a program consisting of the presentation of the various phases of the work to be accomplished during the year. We want our gifts to the national project to be sacrificial and to be given every quarter. Through our united effort more was given this year than last and we hope to do better next year.

It is very important that those who serve as directors of this program believe in the total Women's Work and see it as a part of the total church program. They must be enthusiastic and ready to share their enthusiasm with others.

We must have a program that is constructive. We should have an earnest desire that all people learn to know Jesus Christ and love him more and serve him better, putting him first in all our work, helping to promote the spirit of peace and goodwill among all people and nations.

Washington Women's Meeting

By Mrs. Noble Deardorff, Wenatchee, Washington

The women workers of Washington met at the Summer Assembly Aug. 2 to 7. The assembly was held at Crescent Beach on Lake Wenatchee. This beautiful spot made an ideal setting for the meetings which were enjoyed by the women each day.

The women met each morning at eight o'clock for an hour. The president, Mrs. Gaylen Verbeck, presided at each meeting. She was elected to represent Women's Work on our District Board of Administration. Mrs. Noble Deardorff was elected secretary and treasurer for a period of three years.

Brief reports were given by delegates from the sixteen women's groups of our district. All reports showed that the women have been very busy in Aid and missionary work. We paid our quota for the national project and also our pledge for the support of Hazel Rothrock in China. We were fortunate in having with us at these meetings Martha Rupel, who has just returned from a year's work in Spain with the refugees, and also Faye Moyer and Sister Homer Burke, both of whom have spent several years in Africa. Talks given by these women workers were educational as well as inspirational.

CHILDREN

Children in a Time of War Crisis

By Ruth Shriver, Director of Children's Work

During the last few weeks the radio has become a renewed center of daily interest to adults. Emergency broadcasts of happenings over the waters, dramatic and sometimes emotional statements about the status of our own country, forecasts of the possible future of America in the war (which by the time this is in print may be decided one way or another)—all these are of crucial interest to adults, and adult conversation and newspaper headlines automatically center on the emergency that is the grave concern of us all.

The emergency attracts the attention of children too. Any child becomes worried over a situation his parents are worried about. He may not understand why they are disturbed—but he is disturbed because they are.

F. Ernest Johnson, a secretary of the Federal Council of Churches, gave a timely caution to children's workers recently that is in place here. "Children should not be allowed or stimulated to an emotional concern over problems which are beyond their ability to solve." That statement no doubt applies to the present crisis. The reality of war across the waters and the possible prospect of it in America is a grim picture for even adults to face. And children, unable to think intelligently about possible solutions, can become highly unstrung by what they hear.

We should do what we can to keep children away from the atmosphere of adult tension. If the radio is broadcasting war news that needs to be heard by adults, perhaps small children can be busy with toys and play elsewhere. Newspaper "scare" headlines—which all too often are propaganda anyway—should be kept away from younger, and even older nervous children, as much as possible. Adult conversation that tends to disturb can perhaps be carried on less in the presence of children if we are careful about it. And it goes without saying that any movies that play up the war situation are worse perhaps than any other influence—because sound, sight, and sense are all playing upon delicate human emotions. There are growing evidences that both radio and movie may be used as propaganda influences if America becomes more involved.

CORRESPONDENCE

Southern Iowa District Conference

The weather, the fellowship, the messages and the entertaining church all fitted together in an excellent way to make an inspiring district meeting in the Southern District of Iowa. The conference was held Aug. 23-25 at the Libertyville church. Brethren J. J. Yoder and Charles D. Bonsack were the guest messengers at this year's meeting, and again they proved themselves good messengers of the gospel and good counselors. We counted it a privilege indeed to have these two brethren of years of experience with us.

The work of the district is moving along nicely. Bro. J. D. Brower is working as our district fieldman. Several young men have been licensed to the ministry, and are preparing themselves for greater service. We are trying to unify the work by changing from many boards and committees to a board of administration.

The business sessions of the conference were held on

Friday, Aug. 25, with Homer Caskey, moderator; Tressie Myers, reading clerk; C. A. Albin, writing clerk. Harry K. Rogers was elected moderator for next year, with J. D. Brower alternate. The Salem church asked for the 1940 conference and the request was granted. The writer was chosen as Standing Committee delegate to the 1940 Conference. Elder A. L. Sears is the alternate.

Ottumwa, Iowa.

Charles A. Albin, Clerk.

Sunday-school Convention and Young People's Conference, Middle District of Pennsylvania

The annual Sunday-school Convention and Young People's Conference of the Middle District of Pennsylvania were held in the Martinsburg church on Aug. 29 and 30, 1939. The theme for the meetings was "Loyalty to Christ." About 80% of the schools of the district were represented at the convention. At the business session Bro. E. M. Detwiler was elected as a member of the Board of Christian Education and Bro. O. R. Myers was re-elected as a member of the Missionary Home Committee. A budget of \$1,050 was accepted, \$450 of this amount is to be used for district expenses and \$600 for missions. A larger part of this amount was raised in cash and pledges.

The guest speakers for the meetings were Brethren M. R. Zigler and Edward Ziegler, and Sister Anetta Mow. Sister Mow led in the opening worship period and gave helpful thoughts on the theme. She also spoke at the women's meeting. The subjects used by Bro. M. R. Zigler were The Christian Church in Our Day and Youth's Frontier. In the former address the growth of the early church as given in Acts was emphasized and a challenge given for the church of today to awake and bring forth fruit; and in the latter, the development of Christian character was stressed and a plea made that we should get hold of ourselves, the family, church and community. Bro. Edward Ziegler discussed the subjects: The Kingdom of God in India, A Widening Brotherhood and Missions in a Restless World. These messages gave us further insight into the work in India, challenged us to extend the frontiers as to our thinking, and to share our blessings with those who are in real need.

Bro. A. E. Wilt, the moderator, gave some helpful thoughts on the theme and mentioned the fact that our loyalty to Christ has been shown during the year by an increase in attendance, offerings and the number of conversions.

Bro. W. S. Long gave a very enlightening address on Some Beginnings of Sunday-school Work. This message showed much thought and research work.

At the men's meeting Bro. H. B. Heisey discussed the subject: The Need of Men Witnessing for Christ. Interesting discussions also took place in the sectional conferences of Young People, Intermediate and Children's Workers. A fine display of curios from foreign countries as well as a model oriental house were on display at the Children's Workers' Conference.

An essay contest was sponsored by the district peace director, Mrs. George L. Detweiler. The subject used was: What Special Contributions Can Christians Bring to Peace? Miss Esther McComahy of Huntingdon won first award and Lawrence Thomas of Tyrone won second place.

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, October 8

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Forerunner of the King.—Matt. 3: 1-17.

Christian Workers, Early Brethren Teaching and Practice.

B. Y. P. D., World Youth in Action (Report of Amsterdam Conference).

Intermediates, The Huddle.

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Gains for the Kingdom

Five baptized in the Moscow church, Va.

Four baptized in the Stanley church, Wis.

One baptized in the Willow Creek church, S. Dak.

One baptized in the Los Angeles First church, Calif.

One baptized in the Peru church, Ind., Bro. Chas. R. Oberlin, pastor.

Three baptized in the Flat Rock church, Va., Bro. Olen Lantz, evangelist.

Six baptized in the Fairview church, Ohio, R. H. Nicodemus, evangelist.

Seven baptized in the Mingo church, Pa., Bro. J. W. Fidler, evangelist.

Four baptized in the Thomas church, Okla., Bro. Ora Huston, evangelist.

One baptized and three received by letter in the San Diego church, Calif.

Twelve baptized in the Mt. Tom church, Va., Bro. Wilbur Garber, evangelist.

Two baptized in the Poages Mill church, Va., Bro. D. D. Fleishman, evangelist.

One baptized in the English River church, Iowa, Bro. Homer Caskey, evangelist.

Five baptized in the Poplar Valley church, Mont., Bro. Mark W. Emswiler, pastor.

Twenty-two baptized in the Shade Creek church, Pa., Bro. D. I. Pepple, evangelist.

Thirteen baptized in the Chimney Run church, Va., Bro. J. M. Foster, evangelist.

Five baptized in the Sugar Creek church, Lima, Ohio, Bro. Wilmer Petry, evangelist.

Twenty-four baptized at the Georges Creek church, Pa., Bro. C. D. Brendlinger, pastor.

Six baptized in the Bean Settlement church, W. Va., Bro. Foster M. Bittinger, evangelist.

Two baptized in the Wabash Country church, Ind., Brother and Sister B. M. Rollins, evangelists.

Three baptized and two reclaimed at the Gahaghen mission, Pa., Bro. Lawrence Bianchi, evangelist.

Fifteen baptized in the Mt. Zion church, Greenmount congregation, Va., Bro. S. Paul Daugherty, evangelist.

Seven baptized, five received on former baptism and one awaits the rite in the New Hope church, Ark., Bro. A. W. Adkins, evangelist.

Seventeen baptized, three reconsecrated, and one reclaimed in the Okaw church, La Place, Ill., Brother and Sister B. M. Rollins, evangelists.

Two baptized and one awaits baptism in the Woodbury church, Repogle house, Pa., Bro. A. M. Dixon, evangelist. One was baptized prior to the meetings.

Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Lewis Hyde, pastor, Oct. 1, in the Stanley church, Wis.

Bro. Ernest Muntzing, Oct. 8, in the Pleasant Run church, Va.

Bro. Oliver Dearing of Girard, Ill., Oct. 9, in the Ro-
mine church, Ill.

Bro. J. Edson Ulery of Onkama, Mich., Oct. 15, in the
Miami church, Fla.

Bro. J. W. Fidler of Brookville, Ohio, Oct. 30, in the
Blissville church, Ind.

Bro. Otho Hassinger of Carlisle, Pa., Oct. 9-22, in the
Mt. Olivet church, Pa.

Bro. Ray Shank of Gettysburg, Ohio, Oct. 16, in the
Eversole church, Ohio.

Bro. J. S. Showalter of Roanoke, Va., Oct. 15, in the
Lynchburg church, Va.

Bro. John D. Ellis of Johnstown, Pa., Oct. 9-21, in the
Meyersdale church, Pa.

Bro. Charles E. Zunkel, pastor-evangelist, Oct. 1-15, in
the Lima church, Ohio.

Bro. Samuel Lehigh of Hanover, Pa., Oct. 15-29, in the
Indian Creek church, Pa.

Bro. C. F. Holsopple, Myersville, Md., Nov. 5-19, in the
Broadfording church, Md.

Bro. Ralph G. Rarick of Syracuse, Ind., Nov. 5-19, in
the Nampa church, Idaho.

Bro. Clyde Bush of Martinsburg, Pa., Oct. 15-29, in the
Yellow Creek church, Pa.

Bro. W. Harlan Smith of Stet, Mo., Oct. 2-16, in the
Paint Creek church, Kans.

Bro. Roy Teach of Brookville, Ohio, Nov. 12-26, in the
Beech Grove church, Ohio.

Bro. D. W. Kesler of Quinter, Kans., Nov. 5, in the
Maple Grove church, Kans.

Bro. John Rowland of Mechanicsburg, Pa., Oct. 8-22,
in the Allentown church, Pa.

Bro. George Landis of Hatfield, Pa., Oct. 1-15, in the
Green Tree church, Oaks, Pa.

Bro. Cecil L. Morningstar of Lakeville, Ind., Oct. 1-15,
in the Buchanan church, Mich.

Bro. Edward Stump of North Liberty, Ind., Oct. 9, in
the Pleasant Valley church, Ind.

Bro. Emmert Frederick of Roaring Spring, Pa., Oct. 8-
22, in the Carson Valley church, Pa.

Bro. Clayton Gehman of Parkerford, Pa., Oct. 9-14, in
the Skippack house, Collegeville, Pa.

Brother and Sister B. M. Rollins of Keyser, W. Va.,
Dec. 4-17, in the Ashland Dickey church, Ohio.

Bro. G. S. Strausbaugh of Columbiana, Ohio, Oct. 15,
in the Silver Creek congregation, Hickory Grove house,
Ohio.

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Personal Mention

Bro. Clyde Bush writes us that his address has been
changed from Saxton to Martinsburg, Pa.

Bro. Jesse H. Ziegler, formerly of College Park, Md.,
should now be addressed at Kensington, Md.

Bro. A. M. Dixon asks his correspondents to note his
change of address from Hagerstown, Md., to 327 E. High
St., Elizabethtown, Pa.

Middle Iowa has chosen Eld. O. W. Garber as Standing Committee delegate to the Ocean Grove Conference, with Eld. L. A. Walker as alternate.

Tennessee has chosen Eld. S. H. Garst as Standing Committee delegate to the Ocean Grove Conference, with Eld. A. M. Laughrun as alternate.

Bro. David Eikenberry of Flora, Ind., was on his way to California to spend the winter. He has our thanks for calling on the Messenger to extend his greetings.

Bro. Cecil L. Morningstar, pastor of the Blissville church of Northern Indiana is available for some evangelistic work this fall, winter and spring. His address is Lakeville, Ind.

Bro. J. Homer Bright's radiogram from Peking, Sept. 26, said: "Mrs. Bright hospitalized until anemia improved. Digestion stronger. Estimate four weeks. I return Showyang 28th."

Brother and Sister I. E. Oberholtzer of the China Mission have taken up pastoral work with the Muncie church of Southern Indiana. Their address is changed accordingly from Elizabethtown, Pa., to 801 Mulberry St., Muncie, Ind.

Brother and Sister W. W. Blough of Olathe, Kans., have accepted a call to service with the Union Ridge church of Northern Iowa. In this rural church they will have time for a meeting or two during the year. Their new address is Hampton, Iowa, R. 3.

"**Happy Though Married**" was the subject of a recent much appreciated sermon preached by Pastor James M. Moore to his Lititz congregation. A like combination of experience and good judgment might give timely helpfulness to sermons on that theme in many pulpits.

President Roosevelt "will inaugurate the 1939 community Mobilization for Human Needs in a radio appeal over NBC combined networks Monday, Oct. 9, from 10:30 to 11:00 P. M., EST. Charles P. Taft of Cincinnati, who will again be chairman of the annual community chest campaign, will introduce the President."

Sister Goldie Swartz was heading westward when she dropped in to tell the Messenger good-by, but that was just her way of going east, now that the direct route to India has been blocked by the war. Our Africa bound missionaries are not quite so fortunate, but it is hoped that a practicable route for them also may be found at an early date.

Sister Alice K. Ebey cannot reply now to all the comforting messages received in connection with her recent bereavement, though she hopes to do this in time. "The Lord has been graciously near us in these trying days and friends near and far have helped and cheered in many ways." She and her aged mother, after visiting a while with relatives, have returned to their North Manchester home.

Miscellaneous Items

The Wooster church of Northeastern Ohio has an all-day home-coming and harvest meeting tomorrow, Oct. 8.

The Big Creek church of Oklahoma will have an all-day home-coming Oct. 29, with basket dinner. "All former members and friends are invited to be with us."

The Santa Fe church of Middle Indiana will have harvest meeting and home-coming Oct. 15. "The Moo-maws, returned missionaries, will be with us in an all-day meeting. An invitation to all who ever attended services here."

The Indian Creek church, Maxwell, Iowa, has communion service this evening, Oct. 7, and an all-day home-coming tomorrow, Oct. 8. "We would like to have all former members of the church here to be present to worship and enjoy the day with us."

The West Conestoga church of Eastern Pennsylvania will dedicate the remodeled Middle Creek house Oct. 22, in morning, afternoon and evening services. "Bring your lunch and spend the day and enjoy this Christian fellowship with us. Free coffee will be served."

Annual Report blanks for the year ending Sept. 30, 1939, have been sent to the pastor or someone responsible for this work in each local church. This information and statistical blank is to be returned to the office of the General Ministerial Board, Elgin, Illinois, not later than Oct. 10, 1939.

The Southern Ohio Children's Workers will meet in conference at the Oakland church Oct. 13, 6:00 P. M. A potluck supper will be served. Secretary Frank Shults of the Dayton Council of Religious Education will speak. There will also be an exhibit of projects and special materials from the churches.

The fortieth anniversary of the coming of Brother and Sister George C. Carl to the Newberg church, Oregon, will be celebrated tomorrow, Oct. 8, in an all-day basket dinner meeting, preceded by love feast this evening. "Former friends and neighbors will be welcome." Meetings continue for a week or longer.

The Omaha church, 51st and Lake Streets, Omaha, Nebr., will have a "Loyalty Conference" built around the theme, Brethren in Reality, beginning Tuesday evening, Oct. 17, and continuing through the evenings of the week, concluding with love feast Sunday, Oct. 22. Prof. Alvin F. Brightbill of Bethany is scheduled for several evening addresses and the Sunday morning sermon.

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With Our Schools Elizabethtown College

Founders' Day will be observed on Monday, Nov. 13.

Bro. Desmond W. Bittinger, former missionary to Africa, assumed his duties as assistant to the president and field secretary on Sept. 1.

Dr. C. Howard Witmer, president of the Lancaster County Medical Association, delivered the convocation address on Friday morning, Sept. 15.

Elizabethtown College opened its fortieth year on Sept. 11, with the same total enrollment as that of last year. The freshman class shows a fifteen per cent increase.

The present organization of the board of trustees is as follows: President, Elder R. P. Bucher, Quarryville, Pa.; vice-president, Elder J. E. Trimmer, Carlisle, Pa.; secretary, Elder F. S. Carper, Palmyra, Pa.

The Business Department of the college has added the latest models of a number of business machines to its equipment. Secretarial students and prospective teachers of commercial subjects will now have the opportunity of receiving at Elizabethtown College the best up-to-date training on modern office machines.

La Verne College

Our enrollment is the largest it has been for five years.

Bro. Frank Howell, former pastor of the Calvary church in Los Angeles, began his work as field representative on Sept. 1.

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Sunday-school Convention

(Continued From Page 15)

At the young people's conference, Bro. Paul Hoover gave a timely message on the subject, Loyalty to Christ, using as a basis for his message 2 Tim. 1: 6 and 7. He emphasized the need of stirring up the gift of God through the spirit of power, love and discipline. Sister Joanne Berkheimer gave a challenging talk on camp and Sister Marian Scholten gave the vesper message. Sister Florence Ritchey and Bro. Benjamin Van Horn were elected as members of the council, with Bro. George L. Detweiler as adult adviser and Sister Sara G. Replogle as assistant adviser. A short memorial service was held for four of our group who were very active and promising but were called home during the past year. They were: Mrs. Bernice Bollinger Ford, Bro. Robert Long, Bro. Lawrence Hoover and Sister Irene Brumbaugh. At the close of the missionary conference five young people responded to the call for those who desired to more fully consecrate their lives to the Lord's work.

Sara G. Replogle.

New Enterprise, Pa.

District Meeting of Second West Virginia

This conference, which was to have convened in the Bowden church, met in the new church at Junior, in the Valley River congregation, Sept. 7-10. The church house at this place is not finished, but enough so that it afforded more convenience than any other church in the district. When completed there will be seven or eight rooms besides the main audience room and basement.

The boards, elders and committees met Thursday at 1:00 P. M., but having an unusual amount of business, it was necessary for the boards to meet several times. In the evening Robert Byrd, our fieldman, gave us a very interesting talk on Christian Growth and Development.

On Friday we met for the business session, with Bro. H. C. Sanders as moderator. After electing a reader, T. F. Valentine, and a writing clerk, J. J. Scrogum, the meeting was open for business. Bro. Paul H. Bowman was with us in the interest of Bridgewater College, also representing Raymond R. Peters, member of the General Ministerial Board.

Brethren C. O. Showalter and Newton D. Cosner were with us in the interest of the Child Rescue Home at Eggleston, W. Va. On account of a Maryland law, we cannot handle children as we formerly did, which may make it necessary for us to dispose of the Home. It was for this cause that these Brethren were present. The Home will continue for six months.

All vacancies were filled. Bro. W. J. Row is moderator-elect for the conference of 1940. He is also member of Standing Committee for this district. The district meeting of 1940 goes to Pleasant Valley church, Aug. 22-24.

On Saturday we met in a ministerial meeting, theme: Consecrated Leadership. In this meeting Bro. I. N. H. Beahm's help was much appreciated. In the evening we held a love feast, the first in the new church, and the first for several of the new members. Again Bro. Beahm proved a great help, giving us a most wonderful examination sermon. Fifty or more members surrounded the Lord's tables. Bro. J. J. Scrogum officiated.

The Sunday-school convention on Sunday was also a fine meeting with large attendance. Bro. Beahm taught

the Sunday-school lesson. As Bro. Grant Mahan could not be with us, he presented us with a paper on the subject, Abundant Life, which was read by Sister Orpha Martin.

On account of the sisters having the burden of the district conference, we decided to change the date of the Sunday-school meeting, separating it from the district meeting. It is left in the hands of the Administration Board to set the date.

Independence, W. Va.

A. C. Auvil.

Women's Work Conference of Northern Indiana

Again the women of Northern Indiana had a most enjoyable meeting during the district conference which was held at the New Paris church Aug. 16, 1939. The church was filled to overflowing and, because of the crowded condition, the meeting was opened before scheduled time by the district director, Mrs. Allen Weldy, of the Osceola church. Mrs. Cora Stahly of Nappanee had charge of the music for the afternoon and Mrs. Charles Weybright from the Rock Run church led in an impressive devotional service.

Following the devotions, the offering was lifted for the Women's Work project, which amounted to \$329.20. A special musical number was rendered by the Ladies' trio from the Blue River church. Our guest speaker for the afternoon was Mrs. Rufus D. Bowman from Chicago. She gave an inspiring address on the subject: Growing Into Service. This was followed by a special musical number by the ladies' quartet from Middlebury. The round table discussion on Aid Activities led by Mrs. G. W. Phillips from Elkhart proved most interesting. Time did not permit all who wished to respond. Many new and interesting suggestions were given as to how we may serve and be of service to others. Mrs. H. L. Hartsough from North Manchester who is our National Aid Director, gave a short talk on the national work. Reports were given on missions by Mrs. Whitehead, mother and daughter work by Mrs. Rohrer; Bible reading reports, followed by the secretary and treasurer's reports, were read and approved. More special music was given by the Fort Wayne church and by Mrs. Welsh from Chicago.

During the business session, Bro. H. L. Hartsough was asked to speak on the need for a Ministerial Promotion Fund. Following this, the women decided to add another project to their work for the coming year—that of raising five hundred dollars to add to this fund, which sum is sufficient to pay two scholarships at Bethany Biblical Seminary. Mrs. Ira E. Long closed the meeting with the benediction.

Following this service, there were four sectional meetings held—missionary, mother and daughter, Bible reading and Aid, peace and temperance, each with the respective leaders in charge. These were all well attended and it is hoped that many good suggestions and ideas were gleaned to be carried back to the local churches.

Milford, Ind.

Mrs. Leroy Fisher,
Secretary.

For More New Testament Lessons

Some of our members would like to see a change in our Sunday-school lessons; that is, they do not like lessons taken from the Old Testament.

And I agree that there is so much more vital ma-

terial in the New Testament, which we never get in our lessons, that I wonder why we could not have only New Testament lessons. I would suggest not repeating the lessons as often as we do.

I am writing you to have this matter presented to Messenger readers for discussion, and to see what others think. Our Sunday-school interest is never so good when we have Old Testament lessons. This is another reason I would like to see a change.

Low Point, Ill.

Mrs. M. A. Whisler.

The 1939 District Conference of Oklahoma, Panhandle of Texas, and New Mexico

The district meeting of the District of Oklahoma, Panhandle of Texas and New Mexico convened at Thomas, Okla., from Aug. 21-23, 1939, with twelve churches represented.

D. J. McCann, moderator, opened the conference Monday evening with a message on Concentration. Ed. R. Herndon presided at the peace program. After the peace reports, a forceful as well as helpful message on peace was presented by Ora I. Huston, who used the fifth chapter of Mark as the basis of his address.

Programs by the mothers and daughters, fathers and sons, Women's Work, Men's Work, and the young people's departments were held Tuesday forenoon. President V. F. Schwalm of McPherson College presented an inspiring address on Christian education.

Tuesday afternoon was devoted to the Sunday-school meeting with R. A. Haney in charge. The theme of the meeting was: The Sunday-school Teacher and Pupil. The pledges from the B. Y. P. D. groups in the district amounted to \$61.85.

The Tuesday evening missionary address by Miss Anetta Mow, former missionary to India, was one of the high lights of the conference. Miss Mow spoke from Psa. 144: 12. Assisted by four girls, the first dressed as a Mohammedan girl, Miriam, the second as Dhiraj (Patience) of India, the third as Jung Yu Lan of China, and the fourth as Myoksa, a leper of Africa, Miss Mow gave her audience a vivid picture of the need of missions. After Miss Mow's address, the B. Y. P. D. of Big Creek presented an effective three-act missionary play entitled: The Answer. The missionary offering was \$100 which was considerably larger than the offering last year.

The business session was held Wednesday forenoon with Moderator D. J. McCann in charge. There were twelve churches represented with twenty-two delegates. Oscar R. Fike was elected reading clerk.

Encouraging reports were given by the missionary, educational and ministerial secretaries, the trustee to McPherson College, the district treasurer, the auditing committee, and the resolution committee—and each was accepted.

Two queries relative to the district relief fund were submitted and after being amended both were passed. The district meeting for 1940 was granted to the church at Pampa, Tex. The Extension Board presented five recommendations for the support of some of the churches of the district and all of them were granted. One of the requests provided that each church receiving help from the district mission funds is asked to send a financial report quarterly to the mission secretary of the district. Officers elected are: Extension

Board chairman, Albert Williams; financial secretary, B. F. Stutzman; educational secretary, Russell G. West; trustee to McPherson College, B. F. Stutzman; program committee, Lydia Hertzler; moderator for 1940 district meeting, Ora I. Huston; alternate, Albert Williams; delegate to Standing Committee, Albert Williams; alternate, D. J. McCann.

Oscar R. Fike presided at the ministerial meeting Wednesday afternoon. Brief but inspiring messages were given relating to leadership among the ministers as well as among the laymen. Before the meeting adjourned, a short memorial service was conducted by D. J. McCann for those members who had passed away during the past year. Tributes and words of appreciation were given in honor of Grandma Holsinger, Sister Mary Mohler, Lester Pote, and C. A. Olwin, Jr., all of Big Creek; Grandma Cochran of Bartlesville; Sister Susie Long of Drummond; and Sister Mamie Stucky of Pleasant Plains.

Homer Kiracofe, summer pastor at the Pampa church, closed the conference Wednesday evening with a challenging message on Temperance. Orville D. Pote, Cushing, Okla. Writing Clerk.

Copy of a Letter to the President

Conway, Kans.

Sept. 19, 1939.

Dear President Roosevelt:

We want to drop you a line to let you know how we feel about the present neutrality law. We are strictly opposed to any change unless it is made stronger. You know as well as not, if we sell on a cash and carry basis that it is the first step into the war.

We should be Christian America, and if we sell war material to all nations to kill our fellow men, please tell us what is Christian about that. Why bother about Europe, they brought this war on themselves by their own Versailles Treaty, by not listening to President Wilson's Christian points. I know you have plenty of pressure behind from the manufacturers of war material—especially the Duponts.

I hope you heard the splendid address of Col. Lindbergh. He gave the thoughts of the American people. I hope you do the will of God, and not of the blood money industries of the East. It looks to us that you should do what the Christian people of U. S. ask you to do rather than those selfish people of war. Will you men at the head of our nation be willing to go first to the battle front? Please read "In His Steps" by Dr. Sheldon before you repeal the present neutrality law. May God direct you.

Sincerely,

Mr. and Mrs. Chester Murrey and three girls.

Michigan District Conference

Michigan District Conference was held in the Shepherd church Aug. 22-25. Theme: Christ in Christian Living. Bro. M. M. Chambers, our general chairman, directed the entire meeting. Sister Harold S. Chambers was director of music. The attendance and interest were good throughout.

There were forty-five delegates, more than ever before. At 1:30 P. M., Aug. 22, the elders, Men and Women's executive boards, B. Y. P. D. and Children Workers' cabinets and others met to plan their work. This was followed by the program in charge of the

young people, the Woodland young folk giving a play. President Rufus Bowman of Bethany spoke on the subject, Follow Me.

In the evening the moderator-elect gave the conference address, emphasizing the need of every board functioning properly so as to accomplish its purpose.

Wednesday morning Bro. C. L. Wilkins conducted morning worship. He was followed by Bro. Harvey R. Hostetler who led the Bible hour. The next period, Mrs. Earl D. Hoover, chairman of Women's Work, and M. B. Williams, chairman of Men's Work, led their respective groups. Fine reports of accomplishments were given. Sister Rufus Bowman addressed the women while Bro. Rufus Bowman spoke to the men.

Bro. S. A. Weaver spoke on The Peace Program in the Church of the Brethren. Bro. Bowman followed with What Shall We Do in a War Crisis? At 3:00 P. M. Bro. Joe Van Dyke directed a peace play which he wrote, entitled Protect Us by Thy Might. It was given by the Beaverton young people.

At the educational meeting in the evening Bro. Geo. A. Snyder represented Manchester College. Bro. Rufus Bowman spoke on Preparing Christian Leadership. Thursday the Christian education program was continued with a drama entitled Influential Lights.

Bro. D. O. Schechter who has spent four years in Manchester College gave a fine address on Christian Personality in the Lives of Young People. Bro. Bowman followed, speaking on Christian Personality in Mature Life. Bro. Arthur Whisler gave a fine address on The Appeal of the Ministry to Young Men.

Thursday evening a beautiful consecration service was directed by Bro. Barkdoll of the Marilla church. Bro. Bowman brought the missionary address. Bro. H. A. Arnett, chairman, explained the needs of the district and what it is hoped will be accomplished. He made a strong appeal for district funds. The conference offering to date is about \$435.

Friday was the business meeting day. Bro. Harvey Hostetler is moderator for 1940; L. W. Shafer, reading clerk; D. P. Schechter, writing clerk. H. V. Townsend is delegate to Standing Committee, and L. H. Prowant alternate. Bro. L. H. Prowant was elected to the District Mission Board, and Bro. J. E. Ulery is the chairman of the Council of Boards. The district conference will be at the Sunfield church next year.

Detroit, Mich.

M. B. Williams.

Tennessee District Conference

The 1939 Tennessee District Conference was held Aug. 17, 18 in the Whitehorn church near Bulls' Gap. This is one of the pioneer Tennessee churches which has retained much of its rustic setting and simple living.

There was every indication of the finest Christian spirit and a desire to build solidly for the future. Most encouraging reports were heard from all departments of the church program. The Men's Work was given direction and gained new enthusiasm for constructive endeavor. The women report one of their most inspiring meetings. Mrs. W. O. Beckner was their guest speaker.

Bro. W. O. Beckner delivered an able missionary address on Friday. It was from this church that Bro. Beckner, as a boy, moved west with his parents. His

wide circle of friends and relatives are always anxious for his home-coming.

President Paul H. Bowman and Field Secretary R. R. Peters were also guests and gave kindly counsel throughout the conference and appeared as speakers on the Board of Christian Education program.

The 1940 conference will be entertained by the Jackson Park church, Jonesboro. The moderator-elect for this meeting is R. B. Pritchett. The retiring moderator is S. H. Garst who also will represent Tennessee on the 1940 Standing Committee with A. M. Laughrun as alternate.

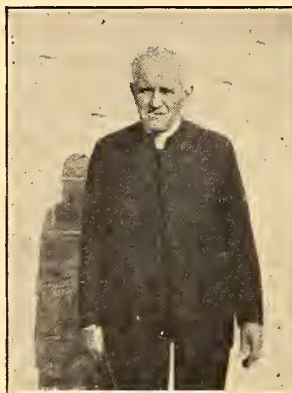
Beginning with next year all important committee and board meetings will be held on Wednesday afternoon before the opening of the conference.

Nashville, Tenn.

John B. White, Clerk.

Elder William L. Lowry

On July 8, 1939, the Middle District of Maryland sustained a great loss in the death of Eld. William L. Lowry. Bro. Lowry was the son of W. D. and Maria



Lowry and was born July 15, 1867, near Downsville, Md. All of his secular education was received in the public schools of that place. In 1889 he moved to West Virginia and on Jan. 25, 1895 was married to Sarah E. Davis. By this union, Brother and Sister Lowry were blessed with five sons and two daughters, all living.

Bro. Lowry's first church affiliation was with the United Brethren, but at the age of twelve, he was baptized by Eld. Jacob Bricker, and at once became an active worker in the Church of the Brethren at Vanclevessville, W. Va. At the latter place he was elected to the ministry in 1901 and ordained to the eldership in 1903. He served the Berkeley and Johnstown congregations as pastor and elder for nearly a quarter of a century. In his oversight of the Lord's heritage, he served the church faithfully and well. In compliance with an elder's qualifications, he reared all of his family in the fear and nurture and admonition of the Lord. Before his death Bro. Lowry had the satisfaction of seeing all his children and grandchildren added to the church.

In spite of the handicaps of a meagre education and a busy life, endeavoring to maintain an existence for himself and family, Bro. Lowry was a preacher of rare spirituality and gifts. Before God and man he lived a worthy and exemplary life. People always had confidence in his Christian integrity. He was ever good to the poor and the needy. These things gave a moral tone to his preaching, and in the various communities where he preached, he and his family were always held in the highest esteem. At the time of his decease he was an elder in the Broadfording congregation. Funeral services were held in the Manor church and interment in the near-by cemetery. The undersigned preached the sermon, using as a text 2 Tim. 4:6-8. He was assisted by Eld. D. R. Petre of Broadfording.

Hagerstown, Md.

Andrew M. Dixon.

Passing of Elder Irving Haughtelin

James Irving Haughtelin, son of Elder J. D. and Sister Margaret Haughtelin, died Sept. 3, 1939, at the age of 77 years, 11 months, and 16 days.

On Dec. 10, 1884, he was united in marriage to Cora C. Wagner of Pandora, and to this union one son was born, who died July 14, 1927.

He united with the Church of the Brethren over fifty-one years ago, and was elected to the ministry April 9, 1898, and advanced to the eldership on Nov. 7, 1908.

He often served the church as delegate to district and Annual Conferences, as well as on numerous committees in the various lines of church work.

He gave of his time unstintingly for the good of all concerned. He baptized a number of applicants, performed many marriages, and preached 148 funerals. The beautiful new church edifice near Pandora is partly the result of his untiring efforts in this community. He lived all his useful life in, or near Pandora.

He leaves his faithful companion, a daughter-in-law, two grandchildren, two foster daughters, and two brothers.

Funeral services were held in the Coon River church near Pandora, conducted by Elder C. B. Reynolds, assisted by Elders E. C. Trostle and E. F. Deardorff, with burial in the cemetery near by.

In his passing he will be missed in many ways. The home has lost a devoted husband and loving father, the church a willing servant and spiritual adviser, the community a wise counselor and helpful friend, the world a faithful witness to the cause of righteousness and truth, and all of us a good friend to rich and poor alike.

Wm. Cordis.

Panora, Iowa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Boyd-Shuss.—By the undersigned at his home, Aug. 21, 1939, Alfred Boyd of New Enterprise, and Sister Wyetta Shuss of Everett.—Alva Shuss, Everett, Pa.

Goodman-Showalter.—By the undersigned in the Empire Church of the Brethren, Sept. 16, Roy Denzil Goodman and Alice Vivian Showalter, both of Empire.—Niels Esbensen, Empire, Calif.

Lawless-Cosey.—By the undersigned, Sept. 17, 1939, at Broadway Methodist church, Sterling, Ill., Sidney Lawless, Chicago Heights, and Ethel Fern Cosey, of Sterling.—Omer B. Maphis, Oak Park, Ill.

McDaniel-Niswander.—By the undersigned at the parsonage in Raisin City, Aug. 25, 1939, Willard McDaniel of Chowchilla, Calif., and Jewel Niswander of Selma, Calif.—Wilbur I. Liskey, Raisin City, Calif.

Pontnak-Horner.—By the undersigned at his home in Mt. Morris, Sept. 14, 1939, Allen LeRoy Pontnak of Milledgeville, Ill., and Grace Esther Horner of Lanark, Ill.—W. E. West, Mt. Morris, Ill.

Rittenhouse-Bishop.—By the undersigned, June 30, 1939, Howard Rittenhouse, of Defiance, Ohio, and Veda May Bishop, at the North Poplar Ridge church.—Dewey Rowe, Bryan, Ohio.

Royer-Neibarger.—By the undersigned at the Grand Rapids church, Michigan, Sept. 18, 1939, David Royer and Thelma Neibarger, both of Grand Rapids.—Harold S. Chambers, Grand Rapids, Mich.

Wareham-Hershberger.—By the undersigned at the Snake Spring church, Aug. 18, 1939, Bro. Isaac D. Wareham and Sister Pauline Hershberger, both of Everett, Pa.—Alva Shuss, Everett, Pa.

FALLEN ASLEEP

Bachman, Mrs. Elizabeth E. Lindamuth, born July 28, 1853, and died in the home of her niece, Mrs. Wm. W. Griener, after a lingering illness, Aug. 7, 1939. Sister Bachman became a member of the Chiques Church of the Brethren Dec. 7, 1929. A few years ago she lost her sight and was otherwise disabled but through it all she was quiet and patient and bore it all with Christian fortitude. She leaves three sisters and one brother. Funeral services were held at the Chiques church by Bro. Frank S. Carper assisted by our home ministers. Burial at the Spring Creek cemetery, Hershey, Pa.—Mrs. Henry B. Shearer, Manheim, Pa.

Brooks, Socia Elizabeth Sizemore, was born April 23, 1894, and died May 21, 1939. She was the daughter of Mont and Orlena Sizemore. She was married to Oscar Brooks, and to this union were born three daughters and one son. She joined the Cedar Grove Church of the Brethren and was a faithful member until her death. She was a loving mother who tried to bring up her children in a Christian way. She had a kind word for everyone and often visited the sick. She herself was bedfast for nine months before her death, and welcomed her calling. She leaves to mourn her passing, her husband and children. The funeral services were held in the Cedar Grove church and she was buried in the near-by cemetery. Services were conducted by Brethren Ray Wine and Glenon Brown.—Martha Sizemore, Rogersville, Tenn.

Kerns, Martha, was born in Henry County, Ind., Oct. 2, 1854, and departed this life Sept. 15, 1939. Her first marriage was to Chauncey Kilmer to which union one child, a son, was born. After her husband's death she was married to Harrison Kerns, to which union two children were born. She has been a member of the Church of the Brethren for the past forty years, in which faith she remained faithful until her death. She came to Detroit in 1915 where she made her home the remainder of her life. Her last illness was very short. She was overcome by a stroke of paralysis on Sunday, Sept. 10, from which she never recovered. She is survived by her three children, four grandchildren and a host of friends. Funeral services were conducted by the writer in Detroit, Sept. 16, and interment made in the Greenlawn cemetery, Mexico, Ind.—Harvey R. Hostetler, Detroit, Mich.

Lawson, Harold Earl, son of Acie and Mary Gehman Lawson, was born Oct. 27, 1925, and departed this life May 27, 1939, at the Dukes Memorial hospital, Peru, Ind. He leaves in addition to his parents, three sisters, two little brothers having preceded him in death. He accepted his Savior at the age of nine years and was a likable and thoroughly dependable boy. He was actively interested in Junior League work and served as librarian for the Sunday school. Funeral services were in charge of Bro. C. R. Oberlin in the Peru Church of the Brethren with interment in the Greenlawn cemetery at Mexico.—Daisy L. Peters, Peru, Ind.

Milleson, Benjamin Franklin, son of Wm. and Elizabeth Milleson, was born Aug. 12, 1867, and passed away May 30, 1939, at his home in Prairie City, Iowa. Jan. 21, 1892, he was united in marriage to Miss Dora Cadwalder by Bro. Samuel Goughnour of sainted memory. Two sons were born to this union. The younger son preceded his father in death twenty years ago. He united with the Church of the Brethren soon after his marriage and during his lifetime was happy in the church, serving faithfully in the deacon's office. He was of a cheerful disposition and we all knew him as a man with a glad smile and hearty greeting. He is survived by his wife, one son and daughter-in-law, six grandchildren and one brother. Funeral services were held at the Prairie City church by the writer. Interment in the Griffis cemetery.—B. F. Buckingham, Prairie City, Iowa.

Newman, Barbara Allie, was born in Wyandot County, Ohio, Nov. 28, 1864, and departed this life at the home of her daughter in Tiffin, Ohio, Sept. 9, 1939. In her youth she was left an orphan and was received into the home of Brother and Sister Michael Ulrich, now long deceased, where she was nurtured under a godly influence and in her early life became a Christian and united with the Church of the Brethren near Upper Sandusky. On Dec. 22, 1881, she was united in marriage to Bro. Aldo Newman, who preceded her in death eleven years. To this union were born two sons and four daughters who survive her. Sister Newman was a faithful worker interested in the church and her home. Many of the brethren and sisters who labored in the Wyandot church enjoyed her hospitality. Her last sickness was of more than a year's duration, yet she was always cheerful. Funeral services were held in the Myers and Turner funeral home, Tiffin, Ohio, by the undersigned, with burial in the cemetery near Nevada, Ohio.—H. V. Thomas, Tiffin, Ohio.

Noffsinger, Addah Swope, was born June 7, 1885, daughter of Charles and Alice Hyer Swope, and died May 21, 1939. For more than fifty years she was a resident of the Lower Miami community with the exception of a few years when she resided with her parents in Dayton, Ohio. About two years ago she, with her family, took up residence at North Manchester so that her children might have the educational opportunities offered by

Manchester College. It was while residing here that she met with what seemed to be a minor accident, but one which proved to be fatal. She united with the Church of the Brethren in 1901. She took an active part in the young people's organizations at once. Much of her effort was directed toward music. She sang in group organizations and was also a leader in congregational singing. During her stay in the college community she took great interest in the student volunteer movement and frequently made trips with the respective teams. On May 6, 1906, she was married to Frank Noffsinger who preceded her in death Jan. 3, 1936. Ten children blessed this home. In addition to these she is survived by her mother, two brothers, one sister and one granddaughter.—Mrs. C. W. Crain, Dayton, Ohio.

Peters, Kathryn Jane Denk, was born Nov. 10, 1909, in Wabash, Ind., and died Aug. 30, 1939, in the Dukes Memorial hospital, leaving an infant daughter, Linda Jane, four hours old, and her husband. She was married to Layman R. Peters Aug. 22, 1928. She is also survived by her father and mother. She was a member of the First Christian church of Peru. Funeral services were conducted in the Allen funeral home by her pastor, Rev. Lee Jackson, assisted by Bro. C. R. Oberlin. Interment was in Mount Hope cemetery at Peru.—Daisy L. Peters, Peru, Ind.

Replogle, Oral L., son of Jacob and Lucinda Replogle, was born in Deedsville, Ind., Aug. 2, 1879. In youth he consecrated his life to Christ and came into the fellowship of the Church of the Brethren at North Manchester, Ind. He attended Manchester College and was graduated from the business department. When he was twenty-one years of age he went to Elgin, Ill. He was married July 5, 1903, to Maud M. Shively, of North Manchester, Ind. They moved to Yakima, Wash., in 1918, and in 1922 to Pasadena, Calif., where he passed away Aug. 30, 1939. Surviving are his wife, one son, three grandchildren, two brothers and one sister. Funeral services conducted by Eld. C. C. Kindy and the writer.—Grant T. McGuire, Pasadena, Calif.

Stettbacher, Eurika Stockhaus, was born in Sweden on Jan. 16, 1858, and came to this country in 1894. At the age of about nineteen she became a matron on a private steamship and during the many years of service on the ship she touched many lands and ports. She finished up this work at Mobile, Ala., and immediately came north to Minnesota, where she had relatives. She was married to Rudolph Stettbacher in 1904 and they moved to this vicinity in 1912. About seven years ago she fell and broke her hip and since then she had been an invalid. She was industrious, very active and always helpful. She joined the Brethren church about twenty years ago. She died July 12, 1939, leaving her husband and a few relatives. Funeral services were held at the Church of the Brethren, conducted by Bro. O. E. Stern with Bro. N. B. Nelson assisting. Interment was made in Riverside cemetery of Barnum.—Mrs. N. B. Nelson, Barnum, Minn.

Zehner, Mary Lenora, daughter of Manasse and Elmira Speigle, was born in New Stark, Ohio, May 20, 1876. Early in life she accepted Christ as her Savior and consecrated her life to his service, joining the fellowship of the Church of the Brethren. She was united in marriage to Benjamin F. Zehner Feb. 23, 1901, at Kenton, Ohio. To this union seven children were born, two preceding her in death. After her marriage she lived in Ohio until 1912 when she, with her family, moved to Cuba. In 1922 they moved to Florida, and in 1929 to Pasadena, Calif., where she passed away Sept. 8, 1939. She is survived by her husband, two daughters, three sons, and one grandchild. Funeral services by the writer.—Grant T. McGuire, Pasadena, Calif.

CHURCH NEWS

California

Belvedere.—We held a business meeting Sept. 12. Sunday-school officers for the coming year were elected as follows: Bro. Herbert Newman, superintendent, with Bro. Ralph Robinson and Sister Bessie Newman as assistants. Our annual Sunday-school picnic was held Sept. 9 in Brookside Park at Pasadena. Our delegates to district conference were Bro. J. E. Steinhour and L. M. Davenport. A rally day program is being prepared for Sept. 24. Our love feast is to be held Oct. 15 and Oct. 29 is to be home-coming.—Maria E. Barnhart, Los Angeles, Calif., Sept. 18.

Glendale, First.—Church and Sunday-school attendance have been kept up well during the summer. We were represented at Annual Conference by Bro. H. A. Frantz during which time Bro. W. E. Trostle, assistant elder, served as our minister. During the month's vacation of our pastor, Bro. E. M. Studebaker had charge and served as our minister. Early in the summer a day was chosen for the consecration of babies. Sisters Edith Flory and Dorothy Frantz read tributes to mothers. Sister Edith Brubaker Iredale of Altadena brought one of her story messages which held the attention of children and adults alike. Bro. Lawrence Wiebly, who is active in men's work, has sufficiently recovered from illness to attend services again. Council meeting was held Sept. 7, with election of officers resulting as follows: Elder, H. A. Frantz; assistant elder, W. E. Trostle; clerk, M. Q. Calvert; treasurer, Frank L. Cayford; Messenger agent and correspondent, Mrs. Lulu Terford; Sunday-school superin-

tendent, E. N. Flory; and president of Women's Work, Katherine Royer. An interesting report of the district meeting was given at this time. District meeting representatives were W. E. Trostle and Lowell McCann. Bro. Glen Montz, pastor of the Phoenix, Ariz., congregation, brought a message Sept. 3. The young people have chosen Bro. Lowell Brubaker as president of their organization and have begun work for the year.—Mrs. Lulu Terford, Glendale, Calif., Sept. 19.

Glendora.—Brother and Sister J. W. Lear went to Annual Conference. During their absence the pulpit was filled by Bro. Dickey, and by Bro. Harvey Brubaker of Covina. Brother and Sister Lear both gave us splendid reports from the Conference. Our Ladies' Aid decided several years ago that they would undertake the task of making money to procure a carpet to cover the entire auditorium. They worked long and tirelessly, and this last spring they reached their goal. A good brother donated Venetian blinds for the auditorium. Our quarterly council was held Aug. 25 and officers were elected for the coming year. Bro. Lear gave a splendid report of his quarter's work. We also heard reports from the treasurers. Delegates were elected to district meeting. Our series of meetings are to begin Oct. 22, with Bro. Luckett from Long Beach conducting them. During the quarter three were received by letter and one was baptized. Bro. Lear and his wife were called by the Northern District of California to assist in the program at Camp Greenhorn for a week beginning Aug. 7. Bro. Lear led the Bible class in the morning and gave a lecture each evening. A large number of our young people attended Camp La Verne.—Mrs. Harvey Starnier, Glendora, Calif., Sept. 13.

Live Oak.—Sunday morning, July 16, Bro. C. W. Davis preached his annual birthday sermon. Due to the quarantine of those who were at Mt. Hermon, Bro. Davis filled the pulpit again the next Sunday morning. The Mt. Hermon assembly was attended by twenty-six of our folks this summer. There were called councils July 5 and 28, for the purpose of making plans to secure a pastor. The parsonage has had some carpenter work, painting and redecorating done inside. The labor was given free by different members. The Aid Society gave window shades and the Dorcas Society curtains. Some new furniture was added to what we already have. We canned peaches again this year for La Verne College, and also for the pastor. At the close of the Sunday morning services, Aug. 27, we had a basket lunch in the social room. The honor guests were Bro. David Studebaker and Bro. C. W. Davis and his wife. This was the closing day of Bro. Studebaker's summer pastorate. We did this to show in a small way our appreciation for the earnestness and the splendid way he conducted the church services this summer. We bid him Godspeed in his further preparation in the ministry. Sept. 6 we met in regular council. Four letters were received and two granted. Officers for the coming year are: Elder, W. R. Brubaker; Sunday-school superintendent, C. E. Boyd; assistant superintendent, Bruce Kirkpatrick; primary superintendent, Alice Ott; Messenger agent and correspondent, Mrs. Verna Ferris. We are sending a query to district meeting asking that the Pacific Coast area be placed in a four-year cycle with the other areas of the brotherhood for the location of the Annual Conference. Our new pastor, Bro. S. Paul Daugherty and family of Pleasant Dale, W. Va., have arrived and Bro. Daugherty began his work Sept. 10. We welcome them and are hoping that with the close of the busy fruit season and their help, our attendance may become normal again. The men's organization entertained the ladies at a dinner Sept. 11. Bro. Daugherty was the speaker. They elected officers for the coming year.—Mrs. Frank Ott, Gridley, Calif., Sept. 12.

Canada

Bow Valley.—The work has been growing here in Western Canada this summer. In the spring the Young Married People's class was reorganized. They sponsored a basket dinner at the church the last Sunday in July. Brother and Sister Canfield came to us June 30 preaching the Word with power. The special music under the direction of Sister Canfield meant much at each service. There was an average attendance of eighty-two. Sixteen came forward and fourteen were baptized. Two joined other churches. There was one reclaimed and twenty-four re-consecrations. Brother and Sister Canfield held meetings at all of the five churches of our district, and at one isolated point. Two were baptized at Vidora, Sask., three at Mildred, Sask., where the meetings were held in co-operation with the United church, and seven were baptized at the Second Irricana church, Irricana, Alberta. Brother and Sister Canfield had charge of the young people's camp. They were assisted by Bro. Harold Michael, Olympia, Wash., and Bro. Fred Hollenberg, Sebring, Fla. One was baptized at camp. We are thankful to Brother and Sister Canfield for the work they did in our district. We are also thankful to the General Board for their part in the work. We were very fortunate in having several visiting brethren with us this summer. Bro. Fred Hollenberg was here for several weeks. Brother and Sister J. S. Culp, Corvallis, Ore., spent two months with us. We were glad to have them return and be among us this short while. Brother and Sister T. A. Eisenbise, La Verne, Calif., also spent two months with us. All the time these brethren were with us they gave unstintingly of their time in the preaching program, bringing us many worthwhile and encouraging messages. On Sunday, Aug. 27, Brother

and Sister J. H. Price and daughter and Brother and Sister I. B. Gible, all of Hemet, Calif., worshiped with us. Bro. Price brought us the morning and evening messages. His daughter, Sister Delta Price, sang for us at the morning service. We are thankful for the visits of these brethren, and it has done much to strengthen us spiritually and also given us encouragement to go forward. Our offerings both for the Sunday school and for the church have increased considerably. The Sunday school has renewed its \$25 pledge for five years for the mission work at Garkida, Africa. We held a two weeks' vacation school with Sister Virginia Cawley as leader, assisted by several other young sisters. The enrollment was over sixty-five and an average attendance of fifty-nine. At the Sunday evening service following the close of the school they gave their program to a large and appreciative audience. The Ladies' Aid purchased a number of new Brethren Hymnals which is an added improvement in our worship service. We need leadership here in Western Canada. The fields are already white unto harvest. Who will come and help us? The war situation in Europe is staring us in the face, as our country is a part of the British Dominions. Our elder and others are already working, with what has been done in the past, to show that we are a peace loving church and opposed to war.—Mrs. S. M. Burger, Arrowwood, Alta., Sept. 13.

Colorado

Bethel.—At present we are without a pastor, but feel that we were very fortunate to have had with us Miss Clara Chaloupka as our pastor this summer. She was truly an inspiration for us to go forward, and although her stay was short we were helped much. The young people's group was organized this summer and the meetings they hold each Sunday evening are very interesting and educational. Six of our young people, along with our pastor, attended Camp Ewing in August. The report they gave was truly inspiring. Our ladies served lunch at a sale in August. Several of our members attended the district meeting held at McClave and enjoyed it very much. We have Sunday school every Sunday with an average attendance of forty or more. We would be glad to have any ministers going through to stop with us.—Mrs. Bessie Lucore, Arriba, Colo., Sept. 18.

Haxtun.—The ministerial association of this county were guests at the home of Brother and Sister E. F. Weaver on Monday, Aug. 14. Our young people returned from Camp Ewing Aug. 7. On the following Sunday evening they gave very interesting reports on the various phases of their camp life. By a vote of the camp Coral Hart of Haxtun was chosen the best camper this year among the girls and Fred Ikenberry of Rocky Ford, the best boy. In the intermediate camp, Virginia Dahl, a former Haxtun girl, but now of Denver, was chosen the best girl camper, and Eddie Fisher of Denver, the best boy. In the absence of our pastor who was attending the young people's camp and district meeting, the pulpit was filled by Bro. R. P. Baker on Aug. 6 at the morning service, and on Aug. 20, by Bro. L. L. Holmes in the morning and Bro. R. P. Baker in the evening. They brought us some helpful messages. The monthly teachers' meeting was held on Sept. 11 at the home of Mr. and Mrs. Virgie Kinzie. A joint meeting of the Sterling young people and our group was held here on Sunday afternoon, Sept. 10. We have been favored by several special numbers recently at our morning services, including a vocal solo by Mabel Stryker entitled God of Our Fathers, an instrumental trio by Oletha, Damon and Merle Koch entitled Have Thine Own Way, Lord, and a trombone solo by Willard Bamford, The Holy City. These numbers were greatly appreciated. Our Ladies' Aid will resume their regular meetings again and are planning for a bazaar, supper and play to take place in the near future, in an effort to raise funds for church expenses. We are hoping that all will help in every way they can.—Mrs. Warren D. C. Wood, Haxtun, Colo., Sept. 11.

Illinois

Hurricane Creek.—A small group from our congregation attended the district meeting at Decatur on Sunday, Aug. 27. Bro. D. J. Blickenstaff represented us at this meeting. He and Bro. Charles Caylor had been chosen as delegates. On Sunday, Aug. 13, a group from LaPlace came to our church for the day. Their programs and preaching by Bro. Claytor was much enjoyed. At noon we had a basket dinner. Bro. Deardorff from Girard preached for us last Sunday and will also be back Sept. 17. The men from our church gathered there recently and cleaned up a vacant lot back of the church building and cut quite a bit of wood for winter use.—Flora Dickson, Mulberry Grove, Ill., Sept. 8.

Lanark.—We held our business meeting Sept. 14, with our pastor, Bro. I. D. Leatherman, presiding. The Sunday-school officers for the coming year were elected. Robert Roy is adult superintendent and Neil Atherton, young people's superintendent. Reports from the delegates at the district meeting at Dixon were given. Quite a number attended this meeting. As no church called for the meeting for next year, we decided to give a reserve call for the meeting next year. Our love feast will be Oct. 22. We decided to have our annual Thanksgiving dinner with the public school faculty as our guests. Some of our men painted the parsonage. A new furnace was recently installed. On Sept. 6 a number of men and women cleaned the church. On Sept. 8 a reception was given for the new Mrs. Leatherman

and her two boys. A very appropriate program was given and ice cream, cake and coffee were served to about 150 people. A chest of silverware was presented to them.—Mrs. Ada Royer, Lanark, Ill., Sept. 20.

Lena.—On June 18 Bro. Burton brought us echoes of the Annual Conference. In the evening a Father's Day program was rendered and each father was presented with a gift by the young people. On Sunday evening, June 25, we enjoyed hearing a male quartet from Gratiot, Wis. At our council on June 26 Bro. Ed Brose and Bro. Perry Keltner were elected to serve as delegates to the district meeting at Dixon. About eighty of our church enjoyed a Sunday-school picnic at Krape's Park, Freeport, on July 7. Bro. Arthur Warner and family of Lynchburg, Va., were with us on July 16, and Bro. Warner gave us a challenging message. In the evening Bro. Vernon Hohnadel presented pictures of China. On Sunday evening, July 23, the evening message was brought by Bro. J. O. Winger of N. Manchester, Ind. Two of our young people are now enrolled at that place in college. Preceding Bro. Burton's sermon on Aug. 13 the drama, *Along the Wayside*, was very well given. Bro. John Heckman of Polo was with us both morning and evening during the absence of our pastor, Aug. 27. We always enjoy hearing Bro. Heckman. Our delegates to the district meeting gave us two interesting reports on Sept. 10. Our annual election of church and Sunday-school officers was held at our council meeting, Sept. 11, with the following results: elder, Bro. Burton; Messenger agent, Ladies' Aid Society; and Sunday-school superintendent, Blanche Folgate. Bro. Edward Stump of North Liberty, Ind., will be with us in revival meetings beginning Sept. 18.—Blanche L. Folgate, Lena, Ill., Sept. 13.

Oak Grove.—Several of our members were in attendance at the district meeting in Decatur. Five of our young people were in Camp Lewistown in August. A report was given by representatives from camp and also from district meeting. Our new building is progressing nicely and we hope to be able to resume our services in our own building before very long. We have not missed a morning service since our church building burned in June. We are using the near-by schoolhouse. Bro. Willard Harmer brought the message June 11, others who filled the pulpit this summer besides the pastor were Bro. John Heckman, of Polo, Bro. Wm. Hare of Polo, and Arthur Whisler of Beaverton, Mich., in the absence of the pastor. Our young people's meeting is being held in the various homes. Vesper services were held Sept. 3. One lady accepted Christ at our last Sunday's service and was baptized Sept. 12.—Mrs. M. A. Whisler, Lowpoint, Ill., Sept. 12.

Okaw.—We just closed a revival with Brother and Sister B. M. Rollins as evangelists. Bro. Rollins gave sixteen gospel sermons with a fervent evangelistic appeal. Sister Rollins entertained the children each night with a story or a rag painting. She also had charge of the music. Special music was rendered by the evangelists, the men's octet, ladies' octet, mixed quartet, duets and soloists. Our pastor, Bro. Carr, and the evangelists, drove almost 400 miles and made 145 house-to-house calls. The interest was good and attendance large throughout the meeting, closing on Sunday evening with a full house. One of the interesting features was the presence of an average of 50 Bibles each night. On Bible night there were sixty-seven Bibles in twenty-five languages. We feel the prayer meeting before each service had a prominent place in the success of these meetings. Souls were reached for Christ that seemed impossible to reach before. Thirteen were heads of families. We will be looking forward to the return of the Rollinses sometime. Our attendance in Sunday school is increasing rapidly; we are getting close to the two hundred mark. Bro. Carr has been leading the B. Y. P. D. and they have been taking up some church doctrines. Attendance at these meetings is large.—Estella Emmert, Hammond, Ill., Sept. 20.

Romine.—Two delegates attended district meeting at Decatur from Romine: Hanna Sollis from the adult class and Katy Cripps from the B. Y. P. D. They report a most enjoyable time throughout the meeting. On Sept. 15 a group of sixteen from here attended the Pleasant Grove church, where Bro. Oliver Dearing is holding a series of meetings. They will have their love feast Saturday night, Sept. 23, and a group from here is planning to attend. Oct. 9 Bro. Dearing will start a series of meetings here. We invite all who can to come and enjoy the wonderful messages he always brings.—Mrs. Lena Bryant, Salem, Ill., Sept. 18.

Springfield.—As a summer project the men of the church very graciously donated their time and money for the painting of the church. The parsonage has been repapered. Bro. Lehman and Sister Mary Allen of the Springfield church attended Annual Conference. Quite a number had the opportunity of attending district meeting at Decatur in August. Eight young people and our pastor spent an enjoyable week at the Lewistown camp; four of our women were in charge of the cooking. Church and Sunday-school officers were elected for the coming year at our recent council meeting, and our budget has been increased \$200. The new unified financial plan of giving has been adopted; all giving will be credited to the various Sunday-school classes, with each class having a goal to reach. Sept. 17 we resumed our Sunday evening services with a candlelighting service. The preceding week a group of workers called at each home represented in the church and Sunday school, leaving a candle for

each family. The only light in the church was the candlelight, but with an attendance of 156 the church was well lighted.—Mrs. Gladys L. Hollis, Springfield, Ill., Sept. 18.

Indiana

Anderson.—Our love feast will be held Oct. 7. All are invited. Our former pastor, Bro. Showalter, baptized seventeen new members during his ministry. Brother and Sister Musselman have taken charge now and we like them very much and hope our work and fellowship with them during the coming year will be the very best. Our elder, Bro. Russell Showalter, called a deacons' meeting Sept. 14. It was a very pleasant and profitable meeting and they are getting organized for the annual church visit which we still observe. Attendance and interest are good in our Sunday school and is getting better for the church worship period.—Mary Leckron, Anderson, Ind., Sept. 18.

Beech Grove.—We met in council Sept. 5, with Bro. E. O. Norris, our elder, present. Officers were elected as follows: Stewart Hiday, superintendent; Ruth Paxton, church clerk; Wm. Beaver, member on trustee board; Francis Young, member on ministerial board; and the writer, Messenger correspondent. Two were baptized since our last report. Several of our members attended the district conference at the Upper Fall Creek church. Our love feast will be held on Oct. 14, at 7:30 P. M.—Mrs. Evan Fuqua, Fortville, Ind., Sept. 19.

Indianapolis.—We are hoping to have a pastor again soon. At the regular council meeting, Sept. 12, the ministerial committee was authorized to secure a pastor as soon as it can. It was proposed at this meeting that a number of deacons be chosen since at present the church membership includes only one. After much discussion action on this matter was deferred until the next council meeting. The board of trustees was authorized to have the entire auditorium redecorated. This will be another improvement to be added to achievements in the last year, which include building new steps and improving the church entrance, painting of most of the Sunday-school rooms, reroofing part of the church, and several minor matters. The following officers were elected for the coming year: Elder, Frank E. Hay; clerk, Raphael W. Wolfe; treasurer, Roy Mathews; Ministerial Committee, Mabel Barnhart; Sunday-school superintendent, Wilbur Barnhart. After a summer of very low average attendance, due partly to the fact that so many members were out of the city, the church is looking forward to an active church program. On Sept. 10 we enjoyed the preaching of Bro. R. H. Miller of North Manchester. We have had a variety of outside speakers and our own local ministers, Frank E. Hay and S. A. Hylton, have filled the pulpit frequently. The young married people's class has been working on a project that should be of much value; the gymnasium, which had slowly decayed to ruins, is being renovated and a stage built at one end. It is expected that this room may serve as a recreational and dramatic center for young people.—Raphael W. Wolfe, Indianapolis, Ind., Sept. 16.

Middletown.—We met in council last Thursday evening, Sept. 7. The following officers were elected for the coming year: Bro. Miller as elder again for three years; Bro. James Hanson as church clerk; Harold Grady as treasurer; Bro. Zirkle as finance secretary; and Bro. James Hanson as Sunday-school superintendent. Sister Winnie Conn was our delegate to the district meeting.—Florida Green, Middletown, Ind., Sept. 10.

Muncie.—A series of meetings is to be held beginning Oct. 10, with Brother and Sister B. M. Rollins as evangelist. The Muncie church met in council Sept. 11 and elected the following officers for the coming year: Elder, J. A. Miller; clerk, Eleanor Barrett; treasurer, L. A. Moomaw; superintendent, Mrs. Edna Shively; assistant superintendent, Walter Libby; junior and primary superintendent, Sarah Fields; beginners, Della Sells; Cradle Roll, Ruth Himes; Home Department, Pearl Hawkins; secretary, Jane Rarick; treasurer, Pearl Hawkins. We are looking forward to the coming of our new pastor, Bro. I. E. Oberholtzer, who will assume his duties here Oct. 1.—Mrs. Eldon Burke, Muncie, Ind., Sept. 17.

New Paris.—This church met in regular council Sept. 7. The different committees gave reports and officers for the coming year were elected as follows: Bro. Wm. Brubaker, elder; Bro. George Neff, clerk; Bro. Galen Whitehead, treasurer; Messenger agent and reporter, the writer; Bro. Francis Mishler, Sunday-school superintendent; Sister Ida Whitehead, secretary; Bro. Abe Neff, adult adviser of B. Y. P. D.; Bro. Hubert Vance, president of Christian Workers' Society. One letter was received and seven have been granted since the last report. It was decided to hold an election for a minister in the near future. We also decided to have Sister Mary Morris come and give her lectures on Prophecy. The Men's Work organization has been doing many worth-while things. This church had the pleasure of entertaining the District Conference of Northern Indiana Aug. 15-17. Bro. Rufus D. Bowman of Bethany Biblical Seminary was the principal speaker. The Ladies' Aid served the meals. Bro. Russell Bollinger, a former minister and elder of this place, has accepted a position in the college at Ashland, Ohio, and with his family, moved to that city recently. Quite a large number of our young people attended the various services at Camp Mack this summer. The prayer meetings that have been held in the homes

have outgrown that capacity and are now being held in the church each week. Bro. D. I. Pepple of Woodbury, Pa., is to begin a series of evangelistic services at this place, beginning Oct. 10, which will continue two weeks, closing with the love feast. Bro. Russell Sherman of Gary, Ind., preached one of his well prepared sermons for us recently. Bro. George Miller, a former pastor of the Ft. Wayne church, delivered a fine discourse from our pulpit Sunday morning, Sept. 10, using as his theme, God's Poems. The Sunday school is progressing nicely. It is nearing the two hundred mark again.—Mary C. Kiefer, Goshen, Ind., Sept. 11.

North Winona.—We met in regular members' meeting Sept. 15 with our elder, Bro. R. C. Wenger, in charge. Church and Sunday-school officers for the ensuing year were elected as follows: Elder and pastor, Bro. R. C. Wenger; church clerk, Ruby Horn; Messenger agent and correspondent, the writer; adult superintendent, Scott Horn. We decided to have a home-coming in the near future, date announced later. We are looking forward to our coming revival Oct. 16, with Bro. B. D. Hirt, from Winamac, Ind., as our evangelist. In the absence of our pastor throughout the month of August, we were pleased to have the services of Bro. Ira Frantz and family from North Manchester. Their work was much appreciated. We are glad to say the work of the church and Sunday school show marked progress.—Mrs. Alma E. Hanawalt, Piercetown, Ind., Sept. 18.

Peru.—Our church has just closed a successful church conference, the theme being: A Constructive Program for the Local Church. The conference began Sept. 10 and continued until Sept. 15. Each evening we had a different speaker, all of whom were ministers of other denominations of our city and one from Mexico, Ind. The subjects treated were music, the pulpit, Christian education, finances, evangelism and departmental work. From Sept. 8 to 10 Prof. A. F. Brightbill held a music school. Anyone having attended one such school knows what is to be gained. Our church again this summer participated in the union meetings of the city. We had larger crowds than in any former year of union services. On Sept. 6 we met for regular quarterly business meeting. We elected officers for Sunday school for the coming year. A large number of the old ones were retained. Our interest seems to be increasing since we are back in our own church for all meetings—the B. Y. P. D., Junior League and Adult Forum, all of which meet every Sunday at 6:30. Several of our young people are members of the Youth's Temperance Council. The state Y. T. C. convention was held in our city in August. Our ministerial board has secured the services of Brother and Sister B. M. Rollins to hold our revival services at Easter time in 1940. One has been added to our church by baptism since our last report. Nov. 2 our church will observe holy communion. Our delegates to district meeting are Mrs. Wm. Bittel, and Mrs. E. Lee Burrous. Our pastor had special services for our number who graduated from high school this year. He also had dedicatory services for a number of babies. The Junior Aid Society entertained the senior Aid with a very appropriate program around Mother's Day. In July they had a picnic outing in the city park.—Mrs. Daisy L. Peters, Peru, Ind., Sept. 18.

Pleasant Dale.—We have just closed a very successful revival service with Bro. Dewey Rowe of Bryan, Ohio, as evangelist. He preached seventeen soul-stirring sermons. Fourteen were baptized and one was reclaimed. In his messages Bro. Rowe gave the simple gospel story with much power. The Holy Spirit was manifest in every service, and especially the baptismal service. It was indeed a beautiful scene to behold Bro. Weller, our pastor, leading two applicants at a time, one on either side, down into the water for baptism. Every one of the converts received baptism in a sacred but calm and happy manner. During the revival Brother and Sister Weller, with Bro. Rowe, visited in many homes of this community and labored earnestly. Very recently we have remodeled and redecorated our church basement. We know with the fine spirit of fellowship and the co-operation of everyone we can do many great things for the kingdom. Next we contemplate building a parsonage.—Victoria Stoneburner, Decatur, Ind., Sept. 4.

Sampson Hill.—Church services were held the second Saturday night and Sunday in September. Bro. Carmie Carpenter and family of Jeffersonville, Ind., were with us. Our Sunday school is progressing nicely with a high average attendance. Word was received here of the death of Bro. Ishmeal Narcross of California who passed away on Aug. 22.—Miss Gertrude Tranter, Shoals, Ind., Sept. 18.

Turkey Creek.—We met in council Sept. 1 for the election of the following Sunday-school officers: Superintendent, Henry L. Pletcher; assistants, Joe Bontrager and Ancil Ferirda; secretary, Virginia Jackson; treasurer, Sarah Malcolm; primary superintendent, Ada Fisher; Cradle Roll, Pearl Fox; Bro. Ancil Ferirda, member of the financial board. Oct. 8 will be harvest and home-coming. Bro. Ira Long of Middlebury, Ind., is expected to be with us and give us three messages. Bro. Long will also begin revival meetings on this date. Our love feast is to be held Oct. 23 at 7:00 P. M. Sister Cora Stahly will lead the group singing in all of these services.—Henry L. Pletcher, Nappanee, Ind., Sept. 18.

Wawaka.—We recently elected Sunday-school officers who will take office Oct. 1. Paul Becker was re-elected superintendent. The various classes of the school are preparing a program for

Rally Day. Oct. 1, and are making a special effort to have a large attendance on that day. Twenty additions have been made to the church through baptism during the last six months. Our annual harvest meeting was celebrated Sept. 17. Two inspiring addresses were given by Bro. L. W. Shultz of Manchester College. Sister Shultz also contributed to the day's program by her splendid messages in word and song. The autumn communion services will be held Monday evening, Nov. 6, at 7:00 o'clock.—Blanche Blosser Frick, Wawaka, Ind., Sept. 18.

Roann.—We are sorry to report that our pastor, Mary Cook, has had a recurrence of her illness of last spring, and has gone to stay for a time with her nephew in Lagrange, Ohio. Our family day gathering was held at the home of Mr. and Mrs. Harold Musselman on July 16. Early in the summer we co-operated in a very fine union vacation Bible school. Three of our young people and two intermediate boys attended Camp Mack and several men from here spent a day there and helped roof the new auditorium. The Ladies' Aid, with the help of the men, served meals at two community sales during August which netted \$82.64. This will be applied on our church debt. We met in council Aug. 30 and elected Sunday-school and church officers for the coming year. Sunday-school superintendent will be John Mishler, with Ralph Eiler assistant. Bro. Edward Kintner was retained as elder. Delegates to district meeting will be C. C. Miller and Mary Cook. We decided to have our communion Nov. 4, and home-coming the day following, Nov. 5. Bro. Edward Stump of South Bend will begin a revival here Nov. 26 and continue for two weeks. We ask your prayers in behalf of our pastor, and extend a hearty invitation and welcome to all who may be able to attend any of our regular or special services.—Mrs. Myrtle Morphew, Roann, Ind., Sept. 13.

Rock Run.—We met last evening for reorganization. Bro. J. S. Zigler is to be elder; M. G. Whitehead, clerk; Wm. Weaver and Clarence Cripe, trustees; Paul Philipps is on the ministerial committee; Rachel Weybright and Opal Berkey are on the missionary and nominating committees, respectively. Paul Philipps and George Weybright were re-elected Sunday-school superintendents; Mary Louise Yoder and Fred Hartsough, secretaries; Rachel Weybright is to be children's superintendent. Ora Stine and Opal Baer are to take charge of the Sunday evening meetings. During August we have had visiting speakers who have added much to the interest of our meetings. Rev. Black of Ligonier gave an illustrated lecture on Clean Life and Temperance on the 7th. Bro. Rufus D. Bowman and wife were here for our harvest meeting on Aug. 13. Brother and Sister I. W. Moomaw told of their work in India in a most interesting way on Aug. 20. In the evening she put on a pageant, using a number of our girls. Aug. 27 Mrs. L. W. Shultz and daughter, Betty Marie, gave us a lovely program of vocal and instrumental music and speaking, and a young Jewish boy who has spent the summer at Camp Mack, gave us a very good talk. We are glad that a number of our boys and girls could be at Camp Mack this summer. They gave a report. One of our girls, Miriam Weybright, was a member of the six weeks' work camp near Scranton, Pa., sponsored by the peace groups of our church. Their purpose was to study conditions and help former anthracite workers' families now unemployed. She gave an interesting report of the work. Our church was unspeakably saddened on the evening of Aug. 12 when one of our young men, Stanley Baer, husband for less than six months, was killed instantly under his car as he was making repairs. Less than two hours before his death he was helping in the final tasks of the redecorating of our church.—Nettie C. Weybright, Syracuse, Ind., Sept. 8.

Iowa

Des Moines Valley.—We were very happy to have Bro. William Beery of Elgin with us on Aug. 13. He led the singing and sang two of his own numbers. Aug. 20 Bro. Jefferson Mathis and Bro. Clarence Sink were with us, Bro. Mathis giving the morning address and Bro. Sink the evening address. Our B. Y. P. D. gave a play the same evening, The Old Candlemaker of St. John's. These services were well attended and enjoyed by everyone. Since our last report six letters have been granted, and three letters received and one baptized. Our new officers for the coming year are: Bro. Lawrence Howard, Sunday-school superintendent; Lloyd Howard, assistant; Iva Reynolds, superintendent of children's department; Cleo Hildreth, assistant; Pearl Kinzie, superintendent of Cradle Roll; Raymond Jasper, B. Y. P. D. president; Cleo Hildreth, president of Women's Work; Rufus Kinzie, Men's Work president. The Men's Work group is planning to paint the building on the parsonage grounds yet this fall. Bro. Garber is exchanging pulpits with Bro. Ralph Quakenbush of Indian Creek church the evening of Oct. 1. Our love feast is Oct. 8 at 7:30 P. M.—Mrs. Stella Reynolds, Elkhart, Iowa, Sept. 18.

English River.—We met in regular quarterly council Sept. 2, with Elder W. H. Brower presiding. Minutes of the May council were read and accepted. The treasurer's report was read and accepted also. Election of Sunday-school officers was as follows: Superintendent, Harly Yates; junior and intermediate superintendent, Mettie Caskey; primary superintendent, Mary Coffman; cradle roll superintendent, Minnie Gibson; secretary, Leland Flory; treasurer, Will Senter. Bro. Ellsworth Coffman was elected as member of the ministerial board. Bro. W. H.

Brower was elected as elder. We also decided to have a Daily Vacation Bible school next summer.—Mrs. Lillian Robison, South English, Iowa, Sept. 6.

Greene.—Bro. Raymond Flory, our summer pastor, delivered his farewell sermon Aug. 20. Then on Tuesday evening a farewell was given for him—a short program followed by a social hour with ice cream and cake served. He has gone to McPherson to his school work. At the council Sept. 1 Bro. Roy Sterns was re-elected elder for the coming year. Other officers were elected as follows: Bro. Ed Eikenberry, Messenger agent; the writer, church correspondent; Sister Lulu Smith, clerk; Bro. Ray Swab, treasurer; Sister Lulu Smith, Sunday-school superintendent. Oct. 1 was set for rally day.—Mrs. Clara Swab, Greene, Iowa, Sept. 20.

Iowa River.—The church assembled in regular members' meeting Sept. 17 at 2 o'clock. The devotionals were in charge of Sisters F. M. Wheeler and G. W. Keedy. The treasurer's report showed all bills paid to date and a nice balance on hand. Our members are responding nicely to the envelope system. Brother and Sister Eby will labor with us another year. Church and Bible school officers were elected at this meeting as follows: Elder, Bro. G. W. Keedy; all trustees re-elected, and since our church is incorporated, the clerk and treasurer are selected from their group; correspondent, Bernice Lamer; Messenger agent, Sadie Hogancamp; Bible school superintendents, Elsay Yonker and Lester Hogancamp; junior superintendents, Bernice Lamer and Ota Lee Russell. Elizabeth Mohler will be our missionary secretary. Installation services for all officers including our teaching staff will be conducted Oct. 1 by the elder. Our communion service will be held Sunday evening, Oct. 15, at 7:30. We wish to revive the one-time custom of attending near-by communions. We also extend an invitation to ours. The finance committee presented a budget for the coming year which was adopted. The Cedar Rapids male quartet gave an excellent program on this same date in the interest of their building fund.—G. W. Keedy, Marshalltown, Iowa, Sept. 18.

Libertyville.—Brethren Glenn Carr and W. N. Glotfelty attended Annual Conference and brought back good reports. Our district conference was held at our church Aug. 23-25. We had a good attendance and a good meeting. Some of the men worked several days at the church this summer and made several improvements in our basement. We also dug a new well, which was a great help during the meeting. The Ladies' Aid bought new dishes and new silverware this summer. We met in council Sept. 2. It was decided to hold our love feast Oct. 5. Sept. 4 Bro. Ray O. Shank from Ohio began a two weeks' revival meeting. Sister Freda Manning is the song leader with Sister Vivian Carr as the pianist. We are glad to have Bro. Shank in our midst and hope much good may be done during this meeting. Bro. Murry from Ottumwa preached for us one Sunday while Bro. Carr filled the pulpit at the South Keokuk church. Bro. Smith from the South Keokuk church also preached for us one Sunday. The Ladies' Aid is planning to pack a box of clothing for the Spanish refugees at its next meeting.—Mrs. J. Warren Davis, Fairfield, Iowa, Sept. 6.

Prairie City.—We met in council Sept. 10, and elected church and Sunday-school officers. Bro. B. F. Buckingham was re-elected elder. Price Brubaker is clerk; Carl Elrod, treasurer; treasurer for parsonage funds, Ralph Buckingham; Messenger correspondent, the writer; and Leo Brubaker, Sunday-school superintendent. We decided to hold an adult educational meeting on Bible teaching on Sunday evenings during the hour of the young people's meeting. Two of our girls have entered McPherson College this fall. We will hold our annual fall chicken supper and bazaar on Oct. 5. Our love feast will be held Oct. 8, 7:30 P. M.—Mrs. Gail Timmons, Prairie City, Iowa.

Salem.—Bro. R. H. Nicodemus is with the Salem church in a revival meeting which started Sept. 17. Sunday school began at 10 A. M., followed by morning worship. A basket dinner was served at noon. The county Sunday-school convention was held in the afternoon. Bro. Nicodemus is preaching the Word with power and we hope his efforts in this community will be fruitful.—Nora Colyn, Prescott, Iowa, Sept. 18.

Sheldon.—June 15 Brother and Sister Paul Miller of Bethany Biblical Seminary came to serve the Sheldon church as summer pastors. We were helped spiritually by their stay among us. Our young people renewed their efforts, reorganizing the B. Y. P. D. and holding a joint meeting with Kingsley and Curlew, Iowa, and Worthington, Minn. At Sheldon a picnic was enjoyed at The Hills, and services at the church in the evening. Bro. Miller preached each Sunday morning during the summer and after B. Y. P. D. in the evening, the older group discussed Bible characters. Sept. 11 Brother and Sister Miller returned to Chicago. Bro. J. E. Rolston and C. E. Kimmel will carry on the work here. July 4 we held a community picnic at the J. B. Kimmel home. Bro. J. H. Mathis and wife of Lewiston, Minn., and Bro. Ernest Hoff and wife of Elgin, Ill., visited our church on their picture taking tour of rural churches and homes. Bro. Hoff delivered an address in the evening. Membership letters were granted Bro. Ray Schechter and wife to be placed in the First church, Chicago. Several of our number attended district conference at Waterloo City church in August. Bro. C. E. Kimmel represented our church and Mrs. R. H. Glessner our Ladies'

Aid. One intermediate and eight young people enjoyed one week of camp at Eldora in August. Our pastor and wife and Esther Kimmel were among the leaders in camp. Oct. 6 Mrs. Ernest Hoff will be the speaker at a joint Women's Meeting of Worthington, Minn., Curlew and Kinsley, Iowa, to be held at the Sheldon church. The theme will be The Christian Home. Each church represented will furnish special numbers. Our Ladies' Aid, church and community have lost a faithful worker and friend in the death of Mrs. C. E. Kimmel last May. At our regular church meeting held in August, Bro. J. E. Rolston was retained as elder. Regular officers were elected. Esther Kimmel is superintendent of the Sunday school. Our attendance at Sunday school is small, seldom above twenty-five. Early in the spring the community gathered together to help our oldest member, W. C. Kimmel, celebrate his eighty-fifth birthday. He still attends Sunday school and church every Sunday.—Mrs. D. P. Kimmel, Sheldon, Iowa, Sept. 20.

Union Ridge.—We met in council Aug. 18 and held an election of all Sunday-school officers. Bro. Fredric Allen is to be superintendent. Our love feast was held June 4 with good attendance. We appreciated having with us at this particular time, Brother and Sister Ralph Shade, formerly of this congregation and also Sister Rodgers of Worthington, Minn. They were on their way to Annual Conference. July 24 our Ladies' Aid held an ice cream social at Hansell. A few of our intermediates and young people attended camp at Pine Lake. On July 20 we were favored by an interesting sermon by Bro. C. E. Shrock of Greene, Iowa. A basket dinner was prepared in the church basement in honor of the Shrock family, previous to their departure for their new location at Newton, Kans. Our church was well represented at district meeting in the Waterloo City church. On Aug. 27 Bro. E. E. Jarboe preached his farewell sermon. He has served us as pastor the past four years. He has accepted a pastorate at Fernald, Iowa, and began his new year Sept. 17. Aug. 25 a farewell gathering was prepared for Bro. Jarboe's family with a supper in the church basement; gifts were presented to them by the church as an expression of our appreciation of their efforts here. Sept. 3 Brother and Sister W. W. Blough of Olathe, Kans., began a two weeks' series of evangelistic meetings. He was not afraid to preach the whole gospel. The Bloughs are both talented in music. They sang special numbers at each service. Sister Blough lead the singing throughout the meetings. There were other special numbers which helped to add much to the life and spirit of the meetings. Considering the extreme heat and busy season, the interest and attendance were good. We feel there has been a spiritual uplift in the church and community. They made their headquarters in the home of Bro. Fredric Allen. They visited many homes. Bro. Blough will be our pastor for the coming year.—Mrs. J. R. Allen, Dumont, Iowa, Sept. 18.

Kansas

Appanoose.—We met in council Sept. 1, and held an election of all church and Sunday-school officers. Bro. John Ward was re-elected elder and Bro. Edwin Ikenberry, Sunday-school superintendent; Sister Violet McEathron, secretary and treasurer; and Sister Blanch Ward, correspondent. Our love feast will be held Sept. 30. The first service will be at eleven o'clock in the morning. We welcome all who would like to come and worship with us. Bro. Roy Kistner from Sabetha came and gave us two sermons. Our attendance has been good during the past summer. A number of our older members have not been able to worship with us much, but our younger people have been faithful in trying to carry on the work.—Ruth Morgan, Overbrook, Kans., Sept. 18.

Belleville.—We met in council Sept. 9 and elected the usual Sunday-school officers and voted that Bro. W. W. Gish continue his pastorate here for the coming year. We elected our delegates to district meeting and decided to extend a welcome to the other churches for district meeting to be held here in the year of 1940. Plans were made for a weekly share plan beginning Sept. 9 and ending Oct. 1, 1940, along with the Ladies' and Men's Aid, for the raising of funds for the coming year. We also made plans for our fall love feast to be held Oct. 1 beginning at 7:00 P. M. Plans were also made for a series of meetings which we hope to have in the spring during the months of April and May. Petitions were made out and signed by our congregation to be sent to our senators and representatives concerning our opposition to any changes being made in the neutrality act. The attendance for this summer has been fairly good.—Mrs. Lawrence Dooley, Scandia, Kans., Sept. 18.

Maple Grove.—We met in business meeting Sept. 2. Church and Sunday-school officers for the year beginning Oct. 1 were elected. Bro. D. W. Kesler was elected elder, Sister Esther Jackson, Messenger agent and correspondent, Bro. Ralph Bishop, Sunday-school superintendent, and Sister Kate Bishop and Bro. Arthur Jackson as delegates to the district conference. We held our annual picnic on Aug. 30 at the Norton Park. On Aug. 26 we were happy to have Bro. Charles Albin of Ottumwa, Iowa, give us an inspiring message while visiting his home community.—Mrs. Lizzie Miller, Norcatur, Kans., Sept. 7.

Ottawa.—Interest has been maintained in our church services during the summer in spite of hot weather. During several absences of our pastor the pulpit has been filled by Eld. W. B. DeVilbiss, Bro. Paul Bechtold and Bro. Lawrence Lehman. Dur-

ing July and August we joined with other churches of the city in Sunday evening union services in the open. These have been well attended by our members. The missionary society gave a tea at the home of Mrs. DeVilbiss in July at which Mrs. G. H. Marshall, wife of the superintendent of schools, spoke on the Christian home. A farewell social was held on the lawn of the Fleming home for the E. W. Keim family who have moved to California. At the quarterly business meeting the following officers were elected: Elder, W. B. DeVilbiss; Sunday-school superintendent, Ernest Watkins; clerk, Mrs. J. E. Ott; treasurer, Marian Eshelman. It was decided to hold one communion a year and this fall it will be held on Sunday, Oct. 29. Bro. Fleming outlined some plans for the coming year. The Women's Work reported a busy and successful year. Mrs. Fred Anderson is the president of Women's Work for the coming year. On Sept. 10 our pastor gave a timely peace message. In the evening we enjoyed reports on Camp Wa-shun-ga by two young people who had the privilege of attending this year. The young people of the Appanoose church presented an inspiring missionary and interracial play, A Little Leaven.—Louise Keim, Ottawa, Kans., Sept. 12.

Ozawkie.—We met in regular business meeting Aug. 23. Officers for the ensuing year were elected. Bro. Guy Brammel was chosen pastor and elder. Bro. Ed Patterson was elected Sunday-school superintendent. Aug. 6 Bro. W. W. Blough of Olathe, preached for us. We appreciated his talk very much. They also gave us some special music. Aug. 3 the Ladies' Aid gave an ice cream social with a program of band music and special songs. The church decided to meet once a month for a social hour and the second Wednesday night in each month was selected. A program of singing and entertainment, followed by refreshments, will be given. This spring the men organized a working committee and planted a field of corn for the church's benefit. It was decided to hold communion services sometime in October. Bro. Otto Kientz was chosen delegate to district meeting, Bro. Allen Puderbaugh alternate. Sept. 3 a special service was dedicated to the oldest members of the Ozawkie church. Sisters Jane Puderbaugh, who celebrated her eighty-ninth birthday last January, was the oldest member present.—Mrs. J. R. Owens, Ozawkie, Kans., Sept. 15.

Louisiana

Roanoke.—The district conference of Texas and Louisiana convened at our church on July 28-30. A wonderful meeting was enjoyed by large crowds. Each church was represented by its delegates. Bro. Burton Metzler of McPherson College and Bro. C. D. Bonsack of Elgin, Ill., were the principal speakers. Bro. Metzler gave us several sermons prior to the conference which were heard by large crowds. Bro. C. D. Bonsack gave the conference sermon on Sunday morning. Some very interesting talks on missions were also given by Bro. Bonsack. Three meals a day were served under a large tent which is the property of this district. The visiting and fellowship at mealtime proved to be one of the most enjoyable features of the conference. This conference was one of the largest ever held at Roanoke. Bro. W. J. Horner of Ft. Worth, Tex., our district representative to the regional conference at McPherson, gave us two messages recently concerning this conference. Five more young people have recently been baptized. This makes a total of seven for this year. As the forty-seventh anniversary of the founding of the Roanoke church came this August, a special program was given Sept. 3, consisting of a number of musical selections, a talk by Eld. J. F. Hoke, and an interesting history of the Roanoke church and its origin by Bro. R. M. Harris. At the close of the birthday services, an offering was taken. At the noon hour a basket dinner was enjoyed on the church lawn. In the afternoon our fall council was held, at which time officers for the coming year were elected. Bro. J. F. Hoke was retained as moderator and Bro. Glenn Harris as Sunday-school superintendent.—Miss Bessie Minnix, Roanoke, La., Sept. 9.

Maryland

Beaver Creek.—Our regular annual fall revival was held at the San Mar chapel Aug. 13-27. Bro. Reiman J. Shaffer, pastor and evangelist, brought very inspirational messages every night during the two weeks. Brother and Sister Shaffer worked untiringly during these two weeks, and thus gained eleven souls to the kingdom. Special music from Hagerstown, Manor, Myersville, Longmeadow and the local group was greatly appreciated. On Sept. 12 the young people met for the purpose of electing officers for the ensuing year for the B. Y. P. D. Helen Grossnickle was elected president, and Mrs. R. J. Shaffer, as adult adviser. We are planning to have weekly meetings throughout the winter beginning in October.—Carrie Moser, Boonsboro, Md., Sept. 15.

Beaver Dam.—We met in our fall council on Sept. 2 with our new elder, Bro. Jesse R. Klein, presiding. The service was opened with scripture, hymns, and prayer. Following this the minutes of the last meeting, and the treasurer's report were read and accepted. It was decided to remove certain large trees and shrubbery and undergrowth from the lawn. The date of our fall love feast is Oct. 22, 6:30 P. M. Our Sunday school was organized with the following officers: Superintendent, Bro. Norman E. Bohn; assistant, Jesse R. Klein; secretary-treasurer, Bro.

Joseph Sixx; assistant, Bro. David R. Stoner.—N. E. Bohn, Union Bridge, Md., Sept. 4.

Locust Grove.—We closed a series of meetings on Aug. 31. The meetings were held by Bro. Lawrence Helsley and lasted nearly two weeks. Bro. Helsley brought us some wonderful sermons and visited in a number of homes. As a result, three were added to the church by baptism, and others were brought nearer to Christ. Our Sunday school was reorganized on Sept. 10 with Bro. Russell Shoemaker as superintendent. Our love feast will be held on Oct. 28, at 2:30 P. M.—B. R. Purdum, Mt. Airy, Md., Sept. 18.

Piney Creek.—We met in regular council Aug. 12 with Bro. Charles Stover as moderator. Sunday-school superintendent will be Bro. Harry Ecker, with Bro. Charles Bowers, assistant. Prayer meeting leader is to be Bro. Maurice Bowers, Bro. Charles Bowers, assistant. We held a week's meeting during July and had different ministers to come in and preach for us. They all gave us inspiring sermons. Our love feast will be Nov. 4, beginning at 2:30 P. M.—Mrs. Vergie A. Bowers, Taneytown, Md., Sept. 12.

Sams Creek.—The Sams Creek congregation received many blessings through being host to the ministerial meeting, Women's Work conference, and the Sunday-school convention. The meetings proved informational as well as inspirational. Brother W. N. Zobler zealously labored in a two weeks' revival and evangelistic meeting, resulting in fourteen baptisms. There was much home visitation. The church met in council meetings Sept. 10. Bro. E. C. Bixler was re-elected elder. The committee on Sunday-school classrooms reported and was continued. Routine matters were cared for. Our love feast will be held Sunday, Sept. 24, 6:30 P. M.—Wm. Kinsey, New Windsor, Md., Sept. 11.

Woodberry.—The Lord has most wondrously blessed our church since the last report. The second unit of our church improvement project was launched with a men's banquet at which Dr. C. E. Resser was the guest speaker. About sixty-five enthusiastic men were present and since that time they have demonstrated through gifts and hard labor their loyalty to the church. Our addition to the building was contracted and finished in the rough, since which the men of the church are finishing the project. Our faithful improvement committee, together with the trustees and pastor, are to be commended for their vision and untiring work. The church facilities are rapidly becoming more adequate to serve our constituency. Because of the improvement project our daily vacation Bible school was held in the Reformed and Presbyterian churches. About 145 children were enrolled and much valuable teaching was given. Our pastor, who was the superintendent, together with the other workers, did a fine piece of work. Among our guest speakers have been: H. Spenser Minnich, of Elgin; Bro. and Mrs. Desmond Bittinger, our missionaries from Africa; Miss Martha Loud and Miss Charlotte Chappel, of the Child Evangelism Fellowship; Miss Della Lehman, professor of English at McPherson College. Each of these speakers in his own particular way was a help and inspiration. Our pastor has recently conducted two services of the Heart and Home program over WCBM and on Sept. 17 will broadcast The Sunday Sermon from 8:30 to 9:00 A. M. over WBAL. While our pastor was away on his vacation, H. Carroll Yingling had charge of the Sunday service. The B. Y. P. D., under the leadership of Mr. Sherman Ray, will open their fall work with a vesper service at the McCormick estate. The annual Sunday-school picnic was held at Druid Hill Park with a splendid attendance. The women of the church are looking forward to having the privilege of hearing Miss Muriel Lester, of London, England, on Sept. 25. The intermediate boys under the direction of Emory Smith, and the intermediate girls under the direction of Miss Dorothy Baker, sent a number of their members to camp. The B. Y. P. D. was also represented at the young people's camp. Four have been received into the church by baptism. Our love feast will be held Oct. 29, 5 P. M.—Mrs. Wm. Horn, Baltimore, Md., Sept. 12.

Minnesota

Worthington.—At our recent quarterly business meeting Bro. J. Schechter was re-elected elder and pastor. Bro. H. I. Metz was elected adult superintendent of the Sunday school, and Mrs. Guy Bichnese, primary superintendent. Promotion Day exercises and installation of all church and Sunday-school officers will be held the last Sunday in September.—Mrs. H. H. Hauenstein, Reading, Minn., Sept. 7.

Missouri

Cabool.—Bro. J. E. Whitacre of Philadelphia, Pa., conducted a revival meeting the first two weeks in August. He brought many interesting Spirit-filled sermons. As a result three souls were added to the kingdom, making a total of seven during the summer. Our church co-operated with the other churches of the town for vacation Bible school this spring. At our council in June we held election for deacons. Bro. Arch Rust and Bro. Harold Rust were elected. Our Aid meets each week and it has had two successful bake sales this summer. We feel fortunate in securing Bro. A. W. Adkins as pastor for another year.—Mary Jones, Cabool, Mo., Sept. 6.

Osceola.—On the evening of June 6 the McPherson College quartet gave a musical program at the Osceola church which was enjoyed by all. On July 9 our pastor, Bro. L. M. Baldwin, began a two weeks' revival meeting. Much interest was shown and at the close of the meeting five were baptized. Two student teachers from Warrensburg College were among those baptized. Aug. 20 we held our council meeting. Eld. James Mohler brought an inspiring message in the morning and had charge of the meeting in the afternoon. Eld. Mohler was retained as elder and Bro. L. M. Baldwin as pastor. The following officers were elected: Church clerk, Neita Simmons; church treasurer, Elsie Osborn; trustees, Wilsey Wells, and Glenn Snyder; correspondent, Mrs. L. M. Baldwin; Sunday-school superintendent, Charles Simmons; secretary, Betty Kelley; treasurer, Maggie Simmons; delegates to district meeting, Charles Simmons; E. O. Slater, alternate; young people's delegate, Harry Geister; Anna Simmons, alternate.—Mrs. L. M. Baldwin, Osceola, Mo., Sept. 6.

Ohio

Castine.—In June we had our regular council. We decided to keep our part-time pastor another year. Aug. 4 we had family night, and instead of having a special speaker we had our supper and then each one was asked to respond with a Bible verse, song, reading, or some good thought, which made it very interesting. Aug. 17 we had our Sunday-school picnic at Fort St. Clair park at Eaton. Our home-coming service was held Sept. 10. Bro. Wm. Zobler, from Lancaster, Pa., gave the afternoon address and in the evening began our series of meetings. Last evening two decided for Christ. Our communion will be Oct. 14, beginning at ten o'clock. Our men's department has been doing a lot of hard work beautifying the grounds and painting the church roof. Our Sunday evening programs have been interesting and well attended, and our Sunday school and morning services are more than holding their own.—Civilla Petry, W. Manchester, Ohio, Sept. 18.

Center.—At our last business meeting we decided to get enough subscriptions to the District Herald to place one in each family. We also decided to pay one third of the fees for boys and girls going to Camp Zion the first time. Our love feast will be held Oct. 8. Delegates to district meeting are Sisters Nora Bosler, and Maude Royer. Sunday-school officers for this year are: Bro. Leroy Domer, superintendent and Bro. Walter Riemen-schneider, assistant; Sister Lucile Sefong is secretary. Installation of Sunday-school officers and teachers is held the last Sunday in September, and Rally Day the first Sunday in October. Our evangelistic meetings began Aug. 6, with Bro. D. R. McFadden of Smithville, Ohio, as evangelist. Bro. McFadden labored earnestly while with us. His sermons had a message for saint and sinner, and were kindly received by all who heard him. The attendance was good throughout the entire meeting. As an immediate result, thirteen were received by baptism and one on former baptism. Arrangements have already been made for evangelistic meetings in August of 1940, with Bro. Rufus Bucher of Quarryville, Pa., evangelist; and with Bro. W. Glenn McFadden of Michigan City, Ind., for August of 1941. Aug. 27 we had our children's meeting in the morning with a fellowship dinner at noon. In the afternoon consecration services for children were followed by a harvest meeting.—Mrs. Milton Taylor, Louisville, Ohio, Sept. 15.

Donnels Creek.—Many neighbors and friends joined with us on the evening of Sept. 13 for our quarterly fellowship supper. Our guest speaker was Mr. Raymond Beals, the Ohio delegate to the World Youth Conference at Amsterdam, Holland. His message and pictures were of unusual interest. In June the young people presented a play, Building a Better World. On July 23 Sister Anna Warstler brought us an informative message concerning her work in India and the customs of the natives. Thirty-one attended Annual Conference. A goodly number attended the district and temperance meetings at Sugar Grove. Our young people furnished special music at the temperance meeting. We were also well represented at the summer camps at Indianola and Sugar Grove. Miss Anna Barnhart was elected president of the Clark County Christian Youth Council. Sixteen from our Sunday school were enrolled in the community vacation Bible school with four others assisting as teachers. Attendance at all our services has kept up unusually well through the summer. At the September business meeting the following Sunday-school officers were elected: Superintendent, Junior Flory; assistant, Wilbur Teach; primary superintendent, Mabel Teach; member of Sunday-school board, Dorothy Drescher. We are planning a peace program for the November meeting of the Ladies' Aid. This will be an all-day meeting with basket dinner. We welcome our neighbors and friends to our communion service which will be held Nov. 4 at 7 P. M.—Mrs. Edith Woodard, New Carlisle, Ohio, Sept. 16.

Eversole.—At our August council we elected our Sunday-school officers for the coming year: Superintendent, Orville Musselman; secretary, Violet Lentz; treasurer, Harvey Hull; and primary superintendent, Naomi Erbaugh. On Sunday, Aug. 27, Bro. Brallier from Curlew, Iowa, brought us the morning message, and in the evening Sister Laura Willard from Chicago gave us a program on temperance, which was a monologue portraying the life of Frances Willard. These messages were appreciated by all. On Oct. 16 our revival will begin with Bro. Ray Shank

of Gettysburg, Ohio, as evangelist.—Anna M. Landis, Brookville, Ohio, Sept. 21.

Richland.—Yesterday brought much joy and gladness to this church when six precious souls were received by baptism and four decisions made for renewal of church membership in this church by letter from other churches. This marked the close of a two weeks' series of evangelistic services in charge of our elder, Bro. Deardorff of Ashland, with our pastor co-operating in every way possible. Other features of the day were a number of selections given by the male quartet of the Deshler church, and a solo by Mary Jayne Menke. The communion service followed at 7:30 in the evening. The election of Sunday-school officers at our August council resulted as follows: Gladys De-long, general superintendent; W. Harold Copeland, acting superintendent; Larry Spring, secretary; and Jack Reiner, treasurer. The Men's Work has accepted the pastor's offer to use the proceeds from cultivating the ten-acre parsonage tract towards the upkeep and improvement of the parsonage buildings. At the Easter season three were received by baptism. Each of the adult classes of the Sunday school responded nobly to an appeal of the finance board to pay the debt on the electric light plant. The debt was paid in full and \$65 remained over in a special fund with which to start further needed improvement. Our sincere appreciation is due our pastor and his wife for their zeal in promoting the work of the Spirit in this church and the community. Midweek prayer meetings are held regularly, and with these as the very heart of our church work, we are looking forward to larger and better activities for the Master for the future.—W. Harold Copeland, Mansfield, Ohio, Sept. 18.

Springfield.—We will have our home-coming services on Oct. 1. A cordial invitation is extended to all former members and friends of the Springfield church. This is to mark a new step taken by the church and we anticipate a great gathering. The church is resuming the full support of the program and the remaining debt, thus relieving the district Mission Board of any further financial obligation. In return the district Mission Board is granting the church the full title of the church property, including a very commodious parsonage located adjacent to the beautiful church edifice. Bro. Omer Maphis, the first pastor of the Springfield congregation, has been invited to speak for the day. The district Mission Board will also be represented on the program.—J. H. Good, Springfield, Ohio, Sept. 19.

Oregon

Portland.—We met in council Aug. 20, with Brethren H. G. Shank and Ritter of Mabel in charge. The following officers were elected: Trustee, Bro. Fred Williams; missionary president, Margarite Kezar; welfare committee, Sister Ella May Sutton; secretary and treasurer, Sister Etta Davis; Messenger agent, Sister Clara Kezar; music director, Bro. R. H. Miller; Sunday-school superintendent, Bro. Will Snelling; secretary, Sister Esther Ziegler; children's work, Sister Hartwick; home department, Sister Elsie Williams. Bro. Shank handed in his resignation on account of poor health. It was accepted with regrets. Our Aid has decided to have a mite box to raise money to help with church work.—Elsie Williams, Portland, Oregon, Sept. 8.

Pennsylvania

East Fairview.—We met in council Aug. 28, and Elders N. K. Musser and James M. Moore were present and took the voice of the church for elder-in-charge, which resulted in re-electing our present elder, Eld. H. A. Merkey, for a term of three years. One young man was received into the church on former baptism. Appointments on the various committees were made. Bro. Jacob H. Ruhl was elected Sunday-school superintendent. Bro. Milton Hershey preached a very practical and appropriate sermon at our harvest home service Aug. 27. Eld. Frank S. Carper gave us a challenging address at our temperance meeting Aug. 6. We are looking forward to a great young people's meeting Sept. 30 and Oct. 1. Bro. H. B. Heisey of Lewistown will be the guest speaker and is scheduled for four addresses. Bro. V. C. Finnell of North Manchester, Ind., spoke in our church in the interest of the anti-tobacco league Sept. 3. Eld. James M. Moore will have charge of our evangelistic meetings beginning Nov. 6.—Mrs. H. A. Merkey, Manheim, Pa., Sept. 2.

Lower Cumberland, Mohler House.—We met in our regular council meeting Sept. 6. The following officers were elected: Sister Sarah Mohler, secretary; Bro. Charles Dittmer, treasurer; Sister Helen Holtry, Messenger agent. Bro. Walter Hershey is to take the place of Bro. George Derrick, deceased, for the unexpired term of trustee, and Bro. Paul Gible is to continue for another term as trustee. Delegates to district meeting are Brethren Henry Miller and Harold Kettering. Bro. J. E. Trimmer was re-elected presiding elder for the period of three years. Time is drawing near for our three-day Bible Conference, Sept. 13-17, and our evangelistic meetings are to continue from that date for two weeks. Bro. Quincy Leckrone, of Thornville, Ohio, will be the evangelist. Our love feast will be held the first Sunday in October, with an all-day meeting as usual. Everybody is welcome.—Mrs. Ethel Snyder, Mechanicsburg, Pa., Sept. 7.

Meyersdale.—Our pastor, DeWitt L. Miller, yesterday delivered a strong sermon against the traffic in alcoholic beverages just

prior to the local option election to be held in Meyersdale and twelve contiguous districts on Tuesday, Sept. 12. During the time that the pastor was absent on his vacation ten or twelve of the members of the men's organization formed a men's chorus, which rendered several selections at the Sunday evening service. The members of the chorus are also affiliated with the church choir. The pastor was very much pleased with the first meeting of the class in Bible study and prayer, which was organized last Thursday evening, and which will meet weekly on Thursday evenings. The attendance seems to have exceeded the pastor's fondest expectations. Following the preaching services on Sunday evening a farewell social was held by Brother and Sister Miller at the parsonage to bid bon voyage to the student members of the local congregation who are departing to resume their studies in several institutions of learning throughout the country. A pleasant and profitable evening was spent by all.—W. A. Shoemaker, Meyersdale, Pa., Sept. 11.

Quakertown.—Our daily vacation Bible school opened July 10, and continued for two weeks, closing with a program Friday night. The work they did this year was mostly for missions. Our pastor and wife also helped at the community Bible school prior to our own which also lasted two weeks. Aug. 7 Brother and Sister Miller took the boys and girls camping for one week—three days for each group. The young people of the church sponsored tent meetings for two weeks near Richlandtown, Pa.,

With Our Schools

(Continued From Page 17)

Thirty-four of the thirty-five members of the 1939 graduating class who desired teaching positions were placed during the summer.

The Student Ministerium has reorganized by electing Albert Hollinger of La Verne as president and David Studebaker of Modesto, Calif., as secretary.

Dr. D. W. Kurtz will again deliver one chapel lecture each week. These lectures do much to help La Verne students acquire a Christian philosophy of life.

Brethren Frances H. Barr of Myrtle Point, Oregon and Clement Bontrager of Tonasket, Wash., are new members of our board of trustees, having been elected to that position by their respective districts during the summer.

The opening convocation of the college year on Wednesday evening, Sept. 20, drew a large crowd from various southern California churches and communities. President C. Ernest Davis spoke on "Idols of the Mind."

The Sunday-school superintendent of the La Verne church reports that the college faculty and student body are furnishing 50% of his teachers for the year beginning October first. Plans are being made to furnish a number of workers to other churches in our vicinity.

September brought the first \$300 check from the Davenport Foundation. Each month will bring a similar payment for the support of our Department of Philosophy and Religion under the terms of a permanent grant of \$3,600 per year given us by the foundation. This foundation was established by the generous gifts of Brother and Sister L. M. Davenport of Pasadena, Calif. It may be added to by others who care to invest cash or property in the work of the Lord's kingdom.

Other new faculty people of the year are Irene Davis, M. A., Ph. D., librarian; Arthur W. Shively, M. A., Ph. D., professor of biology; and Frances Campbell, B. A., instructor in violin and dramatics and director of the orchestra. Mrs. Davis did her graduate work in the University of Michigan. Besides being a librarian she is an expert in speech correction and speech education and is teaching along those lines. Dr. Shively did his graduate work in the University of Virginia after graduation from Juniata College. Miss Campbell is a graduate of McPherson College where she made a brilliant record in music activities.

messages. Five of our young people left on Labor Day for the Bro. Maynard George and Bro. Linford Rotenberger brought the D. L. Moody Bible school at Chicago, where they expect to take a two-year course. Our pastor has asked the church leave for a period of nine months and has been granted this absence, as he plans to attend Bethany Biblical Seminary at Chicago. During this time the pastoral duties will be taken care of by Bro. Ralph Jones of Trappe, Pa., who expects to preach for us part of the time. Aug. 29 we held our quarterly business meeting with elections of Sunday-school officers. Bro. Russell Rotenberger was re-elected Sunday-school superintendent. Bro. Maynard George and his wife were ordained into the ministry. Bro. H. S. Replogle had charge of the installation service. Bro. Steve Margers has also been elected to the ministry. We expect to have our annual rally and home-coming service Oct. 1. All-day services are being planned. We are looking forward to our evangelistic campaign starting Oct. 1 for a period of two weeks with Bro. A. M. Dixon of Maryland, evangelist. The Co-Workers sponsored a program Aug. 24 at which time they gave a play, The House on the Sand, which was very well rendered.—Mrs. Raymond Bleam, Coopersburg, Pa., Sept. 11.

Schuylkill.—We had our first home-coming meeting July 30. Bro. Nathan Martin of Lebanon gave the address in the morn-

ing. Special music was given by our chorus. In the afternoon we had a German meeting. Bro. Ira Gible of Myerstown gave the address. The Florin chorus was with us. In the evening we had a vesper service on the lawn of the church. Bro. Abram Eshelman gave a short talk which proved interesting and uplifting. Aug. 20 Bro. Hiram Kaylor of Florin was with us and gave an impressive message. We expect to have our revival Oct. 29 to Nov. 12. Bro. Peter Heisey is the evangelist. The love feast will be Oct. 21, 22 at 10 A. M. Sept. 10 Bro. Harry Fahnstock of Sporting Hill was with us at the Struphour house.—Dora Groh Herring, Pinegrove, Pa., Sept. 11.

Snake Spring Valley.—We met in council Sept. 4, and elected the following officers for 1940: Elder, Bro. D. I. Pepple; assistant elder, Bro. Alva Shuss; clerk, Sister Fannie Snyder; treasurer, Bro. John Dihert; Sunday-school superintendent, Bro. Daniel Shuss; secretary, Sister Lorraine Gochenour; treasurer, Bro. Edgar Wyles. Bro. Merle Detwiler of New Enterprise delivered our harvest meeting address Sunday, Aug. 27. We held our Sunday-school outing Saturday, Aug. 26, in Bro. Marshall Van Horn's grove. A day of fellowship was enjoyed by all. Two of our dear members have been taken from us by death recently, Bro. Oscar Pepple and Sister Sadie Pepple. We are looking forward to a series of meetings which will begin Sept. 25 and close with

ANNOUNCEMENTS

District Meetings

California, Northern, Empire, Oct. 6-9.
Florida and Georgia, Miami, Oct. 13-15.
Indiana, Middle, West Manchester, Oct. 6-8.
Kansas, Northeastern, Richland Center, Oct. 6-9.
Kansas, Northwestern, Quinter, Oct. 20-23.
Kansas, Southeastern, Verdigris Oct. 27-30.
Kansas, Southwestern, Wichita, First, Oct. 13-16.
Missouri, Middle, Happy Hill, Oct. 6-9.
Missouri, Northern, Bethany, Oct. 20-22.
Nebraska, South Beatrice, Oct. 6-9.
Pennsylvania, Western, Oct. 25, 26.
Pennsylvania, Southern, Perry, Three Springs house, Oct. 24, 25.

LOVE FEASTS

California

Oct. 15, 6:30 pm, Belvedere.
Oct. 29, 7 pm, La Verne.
Nov. 19, 4 pm, Los Angeles, First.

Colorado

Oct. 27, Haxtun.

Illinois

Oct. 8, 7 pm, Franklin Grove.
Oct. 15, 7 pm, Sterling.
Oct. 22, Lanark.

Indiana

Oct. 7, 7:30 pm, La Porte.
Oct. 7, Anderson.
Oct. 7, 7:30 pm, Bethany.
Oct. 8, Pleasant Hill.
Oct. 9, 7 pm, Blue River.
Oct. 12, 7:30 pm, Nappanee.
Oct. 13, 7 pm, Yellow Creek.
Oct. 14, Buck Creek.
Oct. 14, Pine Creek.
Oct. 14, Union Center.
Oct. 14, 10 am, Lower Deer Creek.
Oct. 14, 6:30 pm, Fairview.
Oct. 14, 7 pm, Bethel.
Oct. 14, 7:30 pm, Beech Grove.
Oct. 14, 7:30 pm, Blissville.
Oct. 20, 7 pm, Arcadia.
Oct. 21, 10:30 am, Nettle Creek.
Oct. 21, 7:30 pm, Middletown.
Oct. 23, English Prairie.
Oct. 23, 7 pm, Turkey Creek.
Oct. 24, New Paris.
Oct. 25, Osceola.
Oct. 28, 7 pm, Santa Fe.

Oct. 28, 7:30 pm, Middletown.
Oct. 29, Muncie.
Nov. 2, Peru.
Nov. 4, Roann.
Nov. 6, 7 pm, Wawaka.

Iowa

Oct. 7, Indian Creek.
Oct. 8, 7:30 pm, Des Moines Valley.
Oct. 8, 7:30 pm, Prairie City.
Oct. 15, 7:30 pm, Iowa River.
Oct. 23, 7:30 pm, Ottumwa.
Nov. 18, Salem.

Kansas

Oct. 14, 7 pm, Washington.
Oct. 21, 7:30 pm, Galesburg.
Oct. 29, Larned.
Oct. 29, 7 pm, Ottawa.

Maryland

Oct. 14, 2 pm, Broadfording.
Oct. 14, 6:30 pm, Meadow Branch.
Oct. 15, Fairview house, Peach Blossom.
Oct. 15, 6:30 pm, Pipe Creek.
Oct. 21, 4 pm, Beaver Creek.
Oct. 22, 6:30 pm, Beaver Dam.
Oct. 28, 2:30 pm, Longmeadow.
Oct. 28, 2:30 pm, Locust Grove.
Oct. 29, 5 pm, Myersville.
Oct. 29, 5 pm, Woodberry.
Nov. 4, 2:30 pm, Piney Creek.
Nov. 4, 4 pm, Manor.
Nov. 5, 6:30 pm, Frederick City.

Michigan

Oct. 16, 7:30 pm, Sunfield.
Oct. 21, Thornapple.

Minnesota

Oct. 8, Worthington.

Missouri

Oct. 14, 7:30 pm, Deepwater.

Ohio

Oct. 8, Center.
Oct. 8, Fostoria.
Oct. 8, Painter Creek.
Oct. 14, 10 am, Castine.
Oct. 15, 7:30 pm, Silver Creek.
Oct. 21, Harris Creek.
Oct. 21, 7 pm, Beech Grove.
Oct. 21, 7:30 pm, Gratis.
Oct. 21, 7:30 pm, Lower Miami.
Oct. 22, 7 pm, Lima.
Oct. 22, 7 pm, Olivet.
Oct. 22, 8 pm, Swan Creek.
Oct. 22, 7 pm, Springfield.
Oct. 28, 10:30 am, Prices Creek.
Nov. 4, Lower Stillwater, Happy Corner.

Nov. 4, 7 pm, Donnels Creek.
Nov. 5, 7 pm, Poplar Grove.
Nov. 11, Beaver Creek.
Nov. 11, 7 pm, Fairview.

Oklahoma

Oct. 14, Washita.
Oct. 28, 7:30 pm, Big Creek.
Nov. 10, Thomas.

Oregon

Oct. 7, Newberg.
Oct. 21, Mabel.

Pennsylvania

Oct. 7, 6:30 pm, Georgetown.
Oct. 8, Berkey house, Shade Creek.
Oct. 8, Claysburg.
Oct. 8, 6:30 pm, Huntsdale.
Oct. 8, 6:30 pm, Rummel.
Oct. 8, 7 pm, Snake Spring Valley.
Oct. 8, 6:30 pm, Manor.
Oct. 8, 7 pm, Ten Mile.
Oct. 14, 15, 1:30 pm, Midway.
Oct. 14, 2 pm, Mingo, Skippack house.
Oct. 14, East Fairview.
Oct. 14, 15, 4 pm, Pleasant Hill.
Oct. 15, Koontz.
Oct. 15, Long Run.
Oct. 15, Maple Spring.
Oct. 15, New Fairview.
Oct. 15, Shamokin.
Oct. 15, Dunning Creek, Hol-singer house.
Oct. 15, 6 pm, Hanover.
Oct. 15, Green Tree.
Oct. 15, 7 pm, Ambler.
Oct. 15, 7 pm, Fairview.
Oct. 15, 7:30 pm, Jennersville.
Oct. 15, 7 pm, Mt. Joy.
Oct. 18, 19, 1:30 pm, White Oak, Longenecker house.
Oct. 18, 7 pm, Waynesboro.
Oct. 21, 1:30 pm, Mohlers house, Springville.
Oct. 21, 22, 10 am, Big Dam, Schuylkill.
Oct. 21, 22, 1:30 pm, Upper Conewago, Latimore house.
Oct. 21, 1:30 pm, Bareville house, Conestoga.
Oct. 21, 6:30 pm, Spring Run.
Oct. 21, 22, 1:30 pm, Little Swatara, Ziegler house.
Oct. 22, Carson Valley.
Oct. 22, Mt. Olivet.
Oct. 22, Uniontown.
Oct. 22, 1:30 pm, Marsh Creek.
Oct. 22, Codorus, Codorus house.
Oct. 22, 6:30 pm, Meyersdale.
Oct. 22, 6:30 pm, Roaring Spring.
Oct. 28, Indian Creek.
Oct. 28, 1:30 pm, Heidelberg.
Oct. 28, 2 pm, Akron.
Oct. 28, 2 pm, Bachmanville.

Oct. 28, 29, 10 am, Prices church, Antietam.
Oct. 28, 29, 10 am, Upper Codorus, Black Rock.
Oct. 28, 29, 10 am, Hanoverdale, Big Swatara.
Oct. 28, 29, 10 am, Meyer house, Fredericksburg.
Oct. 29, Codorus, Shrewsbury house.
Oct. 29, Leamersville.
Oct. 29, Replogle.
Oct. 31 and Nov. 1, 10 am, Mt. Hope.
Nov. 1, 7 pm, Chambersburg.
Nov. 4, 1:30 pm, Welsh Run.
Nov. 5, Allentown.
Nov. 5, 6:30 pm, Reading.
Nov. 5, 7 pm, Madison Ave., York.
Nov. 5, 7 pm, Norristown.
Nov. 7, 7 pm, Greencastle.
Nov. 11, 12, 1:30 pm, Annville.
Nov. 11, 12, 1:30 pm, Myers-town.
Nov. 18, 19, Mountville.
Nov. 19, Ephrata.

South Dakota

Nov. 26, Willow Creek.

Tennessee

Oct. 7, 7 pm, New Hope.
Oct. 14, 7 pm, Pleasant Valley.

Texas

Oct. 8, 7:30 pm, Pampa.

Virginia

Oct. 7, 2:30 pm, Spruce Run.
Oct. 7, 6:00 pm, Brick.
Oct. 8, 6 pm, Lower Union.
Oct. 8, 6:30 pm, Fairfax, Oak-ton.
Oct. 8, 6:30 pm, Greenmount.
Oct. 14, 5 pm, Bassetts.
Oct. 14, Ewing.
Oct. 14, 5:30 pm, Mt. Horeb.
Oct. 14, 6 pm, Christiansburg.
Oct. 15, 7 pm, Linville Creek.
Oct. 15, 6 pm, Beaver Creek.
Oct. 21, 4 pm, Poages Mill.
Oct. 21, 6 pm, Barren Ridge.
Oct. 28, 6 pm, Middle River.
Oct. 29, Oronoco.
Oct. 29, 7 pm, Fairview, Unity.
Nov. 4, 6:30 pm, Pleasant Valley.
Nov. 11, 6 pm, Mt. Olivet, Timberville.

Washington

Oct. 28, Yakima.

West Virginia

Oct. 28, 6:30 pm, Smiths Chapel.

Wisconsin

Oct. 8, Stanley.

our love feast Oct. 8. Bro. Nevin Zook of Philadelphia will be the evangelist. The Sisters' Aid Society presented the church with a beautiful pulpit Bible at the morning service on July 30. It was much appreciated by the minister. Our Aid meets once each month with Sister Minnie Snyder as president and Sister Phebe Shuss, vice president. Attendance at church and Sunday school have been on the increase the past few months. We are praying for more people to find their way to God.—Fannie E. Snyder, Everett, Pa., Sept. 7.

Springville.—June 4 thirty-two members and their families of the Willing Workers' class, taught by Bro. Amos Heisey, visited the Allentown church. June 18 we had a Children's Day program at which Bro. Galen Blough from Ephrata gave an interesting talk to the children. June 25 we closed a two weeks' meeting with Bro. A. P. Wenger of Ephrata as evangelist. Bro. Wenger preached some very helpful and inspiring sermons. Special music was rendered by neighboring congregations and our own girls' chorus. Three applicants were baptized by Bro. Amos Heisey. The churches of the Eastern district of Pennsylvania held a Sunday school and missionary program on July 4 in our church. The morning program was as follows: Topics by Elam Kennel, Mrs. Charles Weaver, and A. F. Brightbill; address, Christian Patriotism, by Forest Weller; music by the girls' quartet of East Petersburg. In the afternoon addresses by Alvin Brightbill and Sara Shisler, Bethany Helps Prepare Missionaries, and Why I Am Going Back to Africa, with music by our girls' chorus. July 8 our B. Y. P. D. rendered a friendship program at an outdoor meeting with the Annville B. Y. P. D. after which we all enjoyed a fellowship hour. July 9 the Shining Star Sunday-school class taught by Bro. John L. Myer visited the Carlisle church. Bro. Harper Snively, pastor of that church, was our evangelist last fall. July 10 we had our council meeting with Bro. Henry King and Bro. Norman Musser present. Bro. Amos Heisey was ordained as elder. Bro. John L. Myer was chosen as our elder for the coming year. We held a rededication service of our Cocalico house July 16. Bro. Michael Kurtz spoke in the morning, Brethren Rufus Bucher and Bro. Harper Snively in the afternoon. In the evening the Midway B. Y. P. D. rendered a program after which a fellowship hour was held at the John L. Myer home with ten congregations present.—Erla Weinhold, Ephrata, Pa., Sept. 4.

Virginia

Brick.—Eight children were added to the church following the evangelistic services in July conducted by Bro. E. S. Coffman. Two of our young people attended Camp Bethel in July. The B. Y. P. D. paid part of the expenses to send an adult adviser to camp. Our membership day was observed Sept. 10 with a large attendance. Bro. Edgar Crumpacker preached the morning sermon using the text, "Ye believe in God, believe also in me." A basket dinner was served on the lawn. At 2:00 o'clock the regular business meeting was held with Bro. J. B. Peters presiding. Five letters of membership were received. As a result of the revival services at Nineveh, nine were added to the church by baptism and three reconsecrated. The B. Y. P. D. reported their new organization with Sylvia Angle as president. They have added some new books to the church library as their special project for the past year. The Women's Work and Sunday-school department have also contributed to this project. The Women's Work has been progressing nicely under the leadership of Mrs. Eliza Wray. During the summer months they have been meeting in the home of Mrs. H. G. Peters. They have all-day meetings, quilting and sewing in the morning, then lunch together, followed by a program in the afternoon. The children's group had a display of their work accomplished during the year on membership day. The beginners are proud of their new work table and chairs. The Board of Christian Education gave the report on candidates for church officers and committees. The following were elected: chairman of the music committee, Mrs. Elizabeth Peters; director of children's work, Mrs. Thelma Leftue; superintendent of Sunday school, Harold Bowman; Sunday-school secretary and treasurer, James Boitnott; elder, J. B. Peters; pastor, K. P. Flora; clerk, Galen Peters; treasurer, O. H. Sink; correspondent, the writer. Our communion services will be held Oct. 7 at 6:00 P. M.—Annie M. Leftue, Boone Mill, Va., Sept. 12.

Crab Run.—A two weeks' revival meeting was held at the Crab Run church by Bro. R. L. Cocklin of Mechanicsburg, Pa., from Aug. 14 to 27, communion services being held on the eve of Aug. 27, with 109 members communing. Bro. Cocklin is a very able speaker, sticking right to the gospel of Christ. Through his untiring efforts five were added to the church. Bro. Ira S. Arnold and family, of New Market, Md., who were seven years missionaries in India, gave a program of Worship in Art at our church. The B. Y. P. D. had a picnic at Lost River State Park on Sunday Aug. 20. Bro. R. L. Cocklin was present. There was a large attendance of young people. They did not get to have evening vespers on account of rain.—Mrs. H. L. Moyer, Bergton, Va., Sept. 9.

Green Hill.—We have received a great blessing through the efforts of Bro. E. E. Muntzing of Rockingham, Va., in a series of meetings. Eight were added to the church by baptism. Our Bible school for the children was in session for two weeks during the month of June, conducted by local workers, with a good

average. On June 29, the Women's District Conference was held here. We had many good things at this meeting. Among them, was a talk in the morning by Bro. Minor C. Myers. Sister Myers spoke in the afternoon. This was a real inspiration to our women. We bid them Godspeed as they journey on their way to China. David Young of Chicago has been with our church one night each week for the past eight weeks in the ministry of church music. This class was very well attended. We have about finished payment on our church building and hope to broaden out into greater accomplishments for the Master when this is done.—Mrs. L. N. Kinzie, Salem, Va., Sept. 6.

Mt. Joy.—We have been having good Sunday school and church attendance this summer. Aug. 6 was our annual homecoming service which was well attended and enjoyed by those present. Our pastor, Sister Broughman, brought the morning message, and Bro. E. C. Woodie of Troutville, Va., gave the afternoon sermon. We were favored with special music by Bro. Eugene Kahle and children of West Virginia. A choir from Covington also brought some wonderful messages in song. We held our council meeting Aug. 19 with Eld. H. A. Hoover presiding. The following officers were elected for the year: H. A. Hoover, elder; Mrs. Elizabeth Broughman, pastor; Sister Irene Wymer, clerk; Gladys Camper, treasurer; Betty Walker, Messenger correspondent. Bro. Wilson McDaniel, and Bro. Alvin Walker were called as deacons. Our pastor represented our church at the regional conference at Roanoke, Va. Gladys Camper was delegate to the county Sunday-school convention at Faircastle, Va. We are holding a week's revival prior to the love feast beginning Sept. 24, using our home ministers. Our love feast will be Sept. 30 at 5:00 P. M. The Women's Work group is still making improvements on the church.—Mrs. Gladys Camper, Buchanan, Va., Sept. 8.

Oakton.—Sometime ago Sister Ella and Julia Ann Flohr gave fine talks to the mothers and daughters, and in the evening Bro. Maxwell, the Methodist minister from Fairfax, spoke. After the services those who attended the mission study class came together at the home of Bro. Earl Flohrs and met Bro. Bittinger and family. Bro. Bittinger wrote the book we had just studied, Soudan's Second Sunup. We had a nice social time together followed by refreshments. We enjoyed two good sermons, one by J. H. Hollinger and the other by Melvin Landis. July 4 our church and Manassas met at Bull Run battlefield in a joint picnic. July 13 our Ladies' Aid Society went up to Manassas and spent the day with our pastor's wife, each taking something towards the dinner. July 23 Minor and Sarah Myers, missionaries from China, were with us and gave us a message. July 19 the Dranesville Aid Society entertained the Oakton Aid at Sister Rhodier's home. We held our council meeting July 18. Bro. Byron Flory resigned as elder, and Bro. Neff was elected. Delegates were elected for district meeting which was held at the Valley church, Nokesville. One letter of membership was granted and seven received. Our pastor, Bro. Byron Flory, has resigned and moved to his father's home farm near Staunton, Va. July 30 we had an all day meeting with basket dinner as a farewell for them. Several of the Sunday-school classes presented them with a nice table and table lamp. Bro. Luther Mason held a two weeks' meeting at Bull Run church. Bro. E. S. Coffman held a two weeks' meeting for us with ten additions to the church. The young people had a social gathering on Bro. Bowman's lawn Aug. 24. Aug. 5 the Miller reunion met at our church, with a large crowd, a fine program, and a good time. We enjoyed several fine sermons from visiting brethren: Oscar Miller, from Bridgewater, Va., and D. H. Clark, from San Antonio, Texas. Sept. 3 our B. Y. P. D. reorganized for the coming year. Our council will be Sept. 19. The ministerial board met with us Sept. 3, and held our installation services for our new pastor, Bro. Joseph A. Caricofe. We witnessed a beautiful church wedding Sunday evening, Sept. 10, when Minor Myers and Edith Wilcox were united in marriage. We have painted our church on the inside and out this summer.—Pearl R. Miller, Vienna, Va., Sept. 13.

Peters Creek.—On Aug. 29 our church met to reorganize for the coming year. Results were as follows: Elder, J. S. Showalter; Sunday-school superintendent, Galen Showalter and Charlie Broughan; church choristers, Cleo Nolley and Theron Garst; church correspondent, Mrs. C. P. Plunkett. A number from this church attended the regional conference at Central church. On Sept. 3 Bro. Robert Strickler began his work as pastor at this church. Sunday evening, Sept. 3, an installation service was held for the pastor and his wife. On Sept. 6 our Aid met for reorganization. Mrs. C. P. Plunkett and Mrs. L. S. Shepherd were re-elected leaders of the Aid for the coming year.—Mrs. J. S. Showalter, Roanoke, Va., Sept. 8.

Spruce Run.—Aug. 13 Bro. John Eller of Salem, Va., began a revival at this church continuing for two weeks. Sixteen sermons were delivered to attentive hearers. Bro. Eller's sermons strengthened the church and encourage all to press on. Three souls were made willing to accept Christ. We met in council Sept. 9, with Bro. J. S. Showalter presiding. Our love feast date was set for Oct. 7, the service to begin at 2:30. Our elder, pastor, secretary and treasurer were retained for another year. At the close baptism was administered to two girls. Saturday and Sunday evening Bro. Showalter preached two excellent sermons.—Lena B. Shaver, Spruce Run, Va., Sept. 10.

Staunton.—At the August council the Sunday-school officers were elected as follows: Superintendent, Lurty Grove; assistant superintendent, Frank Click; primary superintendent, Elsie Flory; secretary, Rollo Houff; treasurer, L. M. Argenbright; board of directors, Elwood Steffey and Louis Garber. A number of the young people made a splendid contribution in the assistance they gave the pastor in conducting a vacation Bible school at the Arbor Hill church, and they also assisted in a revival there. Their work in the Bible school was especially fine. The B. Y. P. D. sponsored again this year a week-end camp under the leadership of Bro. Robert Garber. A profitable and pleasant time was reported by all who attended. Since the last report eight were received into the church by baptism. One letter was granted. Eight new Sunday-school rooms are nearing completion and will give adequate provision for the Sunday-school classes.—Anna Flory, Staunton, Va., Sept. 7.

Topeco.—We were fortunate enough to secure a pastor for the summer by including the churches of Fairview and Laurel Branch. Bro. Olden Mitchell of Chicago, Ill., served as pastor for the three churches during the months of June, July and August. Much was achieved through Bro. Mitchell's pastoral work this summer. A revival was held at each of the three churches, also a Bible school for both children and adults. An overnight camp was held for the intermediate and junior boys, one for the Topeco and Fairview young people, and the last one for the young people of Laurel Branch. The church council was held Sept. 2, 1939, at the Topeco church. Plans for the improvement of the church lawn were discussed and a committee was appointed to make further plans. The annual love feast will be held at the Topeco church Sept. 30.—Mrs. John R. Weddle, Floyd, Va., Sept. 12.

West Virginia

Wiley Ford.—Since our last report we have gained many good things for the kingdom of God. Bro. Russell G. West and family of Roanoke, Va., now living in Texas, conducted a great revival from June 26 to July 9. As a result eleven confessed Christ. One made confession at the following Sunday morning service. Twelve were baptized and one reconsecrated his life to the church. Bro. West preached sixteen soul-stirring sermons. He proved his ability as an artist by drawing and painting pictures for the children each evening prior to the sermon. On Sunday evening, July 2, Bro. West gave a special message to the young people. Brother and Sister West led the children in a program Sunday, July 9. Brother and Sister West also brought messages through their special music and songs. We had a number of guest singers, along with Bro. Wotring, who directed the music each evening. We cannot express with words the good work Brother and Sister West did for the church. Though they live in Texas, they are still here, for their good will and influence linger with us. With great anticipation we look forward to their coming again.—Vernon N. Shanholtz, Ridgeley, W. Va., Sept. 13.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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GOSPEL MESSENGER

VOL. 88

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October 14, 1939

WILL YOU PLEASE EXPLAIN THE MESSENGER CLUB PLAN?

¶ Below you will find a dozen questions often asked about the Gospel Messenger club plan, and the best brief answers we know how to give. Please remember your questions and suggestions are invited.

1. Just what is the Messenger club plan? Since November of 1934 The Gospel Messenger has been offered at a reduced rate where 75% of the resident Brethren families subscribe.

2. How does the club rate compare with the regular rate? The regular subscription price of the Messenger is \$2.00 per year. The club rate is \$1.25, or five eighths as much.

3. How can we tell when 75% of the resident Brethren families have subscribed? Since conditions vary greatly as between congregations, we believe those organizing a club can best judge what would be a fair interpretation of the rule.

4. Are you not afraid some churches will send in minimum lists? In general, we have felt our churches want to play fair. Second thought will suggest that a short list harms no one more than those who send it.

5. How many Messenger clubs have been organized? In the 1934-35 season the number was 343; for 1935-36, 445; for 1936-37, 470; for 1937-38, 539; for 1938-39, 540 Messenger clubs were organized.

6. What kinds of churches have clubs? A glance at the list of churches now having clubs shows that literally all kinds of churches use the plan—country and city churches, rich churches and poor churches, large churches and small churches. Surely you, too, will want a Messenger club in your congregation.

7. When can a Messenger club be organized? A club can be organized at any time that you desire. The prime requirement is to get 75% of the resident Brethren families to take their church paper.

8. How long has the Messenger been published? In 1851 Henry Kurtz began the Gospel Visitor. By 1883 this had become The Gospel Messenger. In 1897 the Messenger became church owned and since has been published as the official organ of the Church of the Brethren.

9. Who should subscribe for the Messenger? The Gospel Messenger is the one paper in all the world published especially for the Brethren home. It would seem that every Brethren family should have it.

10. Do others than Brethren ever take the Messenger? Not infrequently we get letters of appreciation from those not members of our church. They appreciate the Messenger's high moral tone, breadth of interest, and Bible emphasis.

11. Our congregation has more than one preaching point; how can we organize a club? In such a case, each preaching point may be considered a unit, and if the group there meets the percentage requirement, may have its own Messenger club.

12. What about groups of nonresident members? Is there any way for such to have clubs? This year we are suggesting that a group of ten or more nonresident members succeeding in getting the Messenger in 75% of the homes represented in such group, can have the club rate.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, October 14, 1939

No. 41

EDITORIAL

A Gospel for Emergencies

"But this is an emergency. What should the church do now? Must we not take measures befitting the hard conditions which have come upon us? Aren't we living in the last days?"

We certainly are and have been for a good many centuries. See 1 John 2: 18. Falling into conversation with a policeman the other day he asked me if Hitler isn't the antichrist? Don't know how he found out I knew, but I just confessed and told him that Hitler is another one.

Emergencies are good times to keep your head in proper position so you can survey the situation correctly. What do you mean by "do now"—"take measures"? Pass some more resolutions and appoint some new committees?

The thing for the church to do now is to get busier doing what her Lord told her to do over nineteen hundred years ago. How terribly the nations need that gospel.

The greatest service America can render Europe today is, in deep humility and contrition for her own sins, to set an example of a democracy functioning successfully for human welfare, thus being faithful to the ideals set forth in the preamble to her constitution.

Like faithfulness to *her* constitution, the farewell charge of her Lord, is the greatest emergency service the church can render our own country and the whole world.

E. F.

Perhaps This Will Help

THOSE parents and others who have so often been thoroughly disgusted with what is offered on radio programs for children will be happy to hear that at the recent convention of the National Association of Broadcasters a code of ethics was adopted which reads in part that children's programs shall "be based upon sound social concepts

and presented with a superior degree of craftsmanship; that these programs should reflect respect for parents, adult authority, law and order, clean living, high morals, fair play, and honorable behavior." Perhaps this will help.

H. A. B.

Are the Idealists Parasites?

THERE are at least four types of people in every community of any size. At the extremes are the idealist and the realist, or the so-called visionary as contrasted with the practical man. Between these two is the mass of humanity, touched by sufficient idealism to be uneasy, yet sufficiently practical to do the work of the world. Beyond all these are the misfits condemned by some fate to be other than normal men.

It has been said that God must have cared especially for the common people, else he would not have made so many of them. And they are important—perhaps just as important as their numbers would indicate. Look about and see who runs the store and office, who teaches our children and cares for our sick, who works the farm or mine. It is the energetic and dependable workers in the great human hive.

But where do our extremes fit into this picture, the idealists and the so-called practical men? The rôle of the latter is doubtless most evident. There must be someone who knows how to organize and who is not afraid to give orders. The more complicated society becomes the more need there is for the executive type. And he is a type. He is characterized by physical stamina, courage, self-confidence. Naturally he is hearty and well fed.

The idealists are yet to evaluate—amongst the useful groups in society. Are they needed, or are they parasites? Take the case of Sir Henry Bessemer. "He inherited from his father artistic talent, was skillful at modeling, designing and painting." What could a man with such gifts ever do

for the world in a practical way? Strange as it may seem, Sir Henry is very largely responsible for the achievements of such men as Andrew Carnegie, Elbert H. Gary, Charles M. Schwab, Albert Sloan and Henry Ford. For Sir Henry invented the Bessemer process of making steel, perhaps the most significant single discovery making possible our iron age and the business titans of the present century.

Thus it will be seen that the idealist and the realist make a strange but uniquely effective team. The one dreams out systems and processes, the other knows how to adapt them to the uses of men on a broad and paying scale. Is the idealist a parasite when it is he who makes the initial steps possible, and thus conditions all progress?

What is true in the world of business is certainly quite as evident in other fields of interest. Thus in politics, we owe more to Plato and his republic than the average man would guess. In art, a Rembrandt or a Michelangelo sets the standards and provides the inspiration for a generation. In education, a single philosopher may subtly change a nation's educational system. As for religion, it is the prophets who see what ought to be and stimulate the faith which enables subsequent generations to give substance to their dreams. Then are the idealists parasites? Not if we value the advances of the past and desire progress in the future.

But why this labored argument to arrive at a self-evident truth? Because we are in a time when idealism will more and more be challenged as futile and unworthy. Thus the proponent of peace has already been characterized as "a parasite living on the sacrifices and suffering of a community." But how can this be when the idealist is the chief anchor of the fundamental values in life, and the bringer of the new ideals which hold the promise of a better future? Then nail it down that the idealist is not a parasite, but one who builds upon the everlasting rock.

H. A. B.

The Case of Sister A and Sister B

THE ninth verse tells what a woman should not do. The tenth tells what she should do. How will you measure her obedience? Easy enough, isn't it?

But suppose Sister A does a little of what is forbidden in verse nine and a great deal of what is commanded in verse ten. Suppose also that Sister B carefully refrains from everything forbidden in verse nine and also does very little of what is commanded in verse ten. A reward is offered to that one of the two sisters who comes closest to

faithful obedience, and you are the judge. To which one will you give it?

Obedience is such an interesting virtue. And a much greater one than some people we know seem to imagine. They forget that it concerns things to be done as well as things not to be done. And that the field of the former is larger, much larger, than the field of the latter. There are "weightier matters" which "ye ought to have done." E. F.

Einstein and the Church

As night brings out the stars, so persecution has always brought the church to the front. Then as at no other time does she appear as the salt of the earth, a city set on a hill, a light not under a bushel. Is the war into which Europe recently determined to plunge itself to stress this truth again? Listen to the words of Einstein as he speaks of Germany and the testimony the church and the church alone has been furnishing in Germany's dark hours:

"Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any great interest in the church before, but now I feel a great affection and admiration because the church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."

Yes, persecution has ever brought out the best that is in the church. Always has "the blood of the martyrs been the seed of the church." None other than Jesus said: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

Only under persecution, only in prison, only martyrs, it seems, can fully show the merits of the church and thus proclaim the supremacy of Jesus Christ over all earthly powers.

J. E. M.

THE GENERAL FORUM

Finding God

BY MABEL NIEDERMEYER

I helped a little child to see
That God had made a willow tree,
And he became more real to me.

I tried to lead a child through play
To grow more Christlike every day,
And I myself became that way.

I joined a junior child in prayer,
And as we bowed in worship there
I felt anew God's loving care.

Lord, keep us ever quick to see
By guiding children we find thee.

(Reprinted by permission International Council of Religious Education)

The Kingdom of Heaven in the Teachings of Jesus

BY IRA H. FRANTZ

BEGINNING with October, the International Sunday-school Lessons offer a six months' course in *The Kingdom of Heaven*. The studies are from the Gospel of Matthew and are mainly the words of the Lord himself. It is to be hoped that these studies will lead many throughout the whole church to a truer concept of the will of God as revealed in his Son Jesus Christ. For the kingdom of heaven ideal is fundamental in Christ's teaching.

What is the kingdom of heaven ideal? It is simply the rule of God in the hearts of men. As men do the will of God the kingdom of heaven becomes real. To the extent that they do it they promote the kingdom of heaven. The will of God in human conduct has been made plain. It is that men should govern their relations with one another by a motive of love. The kingdom ideal is fundamentally an ideal of human conduct. Right human relations are the principal theme in Jesus' teaching. It matters not under what name they are promoted—Moral Rearmament, Christian Temperance Union—if they result in men's doing the will of God they promote the kingdom.

Jesus never discredited goodness in anyone as the work of Satan. He rejoiced in righteousness wherever he found it. The whole system of doctrine which denies the kingdom ideal as contrary to the blood sacrifice idea is founded almost entirely on teachings other than those of Jesus. Even the Old Testament prophets rose to greater heights than this. "Will the Lord be pleased with thousands of rams or with ten thousand of rivers of oil?

. . . What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God" (Micah 6: 6 ff.)? "I delight not in the blood of bullocks, or of lambs, or of he goats. . . . Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. 1: 11-18).

Christianity is practical. It is common sense. Jesus had no long-drawn-out theories about abstract sin or arbitrary cleansing from it. He said, "If you forgive men their trespasses your heavenly Father will also forgive you." Also he said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven but he that doeth the will of my Father who is in heaven." The man whose house was built on the rock was the one who "heareth these words of mine and doeth them."

The kingdom of heaven denounces people's sins. It is easy to preach against sin in the abstract, but Jesus didn't do that. He did not say that selfishness, war, dishonesty and impurity are symptoms of sin. These things *are* sin. Jesus rebuked people for these specific sins—and paid for it with his life.

The kingdom of heaven is like leaven which works in the dough until the whole lump is leavened. Of course there is a stage in the process when the whole lump is partly leavened. The world is in that stage now. Every honest effort to achieve personal and social righteousness is that much gain for the kingdom.

None of us is perfect and none entirely bad. I recently attended a church conference where the officers of the law were called in to keep the peace between opposing factions. The chief point of disagreement between the factions seems to be whether or not a man can be lost after he has once been saved. One had a feeling that Christ was not greatly honored nor his kingdom appreciably promoted by such conduct.

Christ is being crucified afresh today by many who sing, "Jesus paid it all," claim cleansing from sin, and keep on committing their sins of selfishness, greed, and war. Well-fed preachers denounce efforts to promote economic justice and world peace while jobless men with hungry families turn from the church in disgust and remain in ignorance of the Christ who was Friend to the poor. Yet a growing number of brave souls are seeking his way of life, taking up the cross, and helping him to build his kingdom by righting the wrongs of mankind.

During these next six months let us try to make a special effort to know the mind of Christ to the end that we may indeed do his will and promote his kingdom!

North Manchester, Ind.

Definition of the Social Conscience

BY JOE VAN DYKE

In Four Parts—Part Two

THE Christian religion is periodically proclaimed dead and ready for burial by those who have no faith in it and who disbelieve in the immortality of any human institution. Even its communicants sometimes become pessimistic and predict its disappearance as a vital world force. Yet, over the centuries, Christianity has proved again and again its ability to renew itself and once more take its place as a significant and powerful instigator and molder of action. It is this power of Christianity to maintain itself, to defeat senility and death and become youthful and vigorous again, which proves conclusively to thoughtful people that even when it is most dormant and impotent, it still has the lively seeds of a new birth hidden away somewhere.

The Birth of the Social Gospel

Our still young century saw one of these rebirths of religion, a renaissance which has been given the name of the social gospel. The Protestant Reformation, itself a notable rebirth, which began early in the 16th century, had, by the end of the nineteenth century, taken its position rigidly and was being maintained by the priestly guardians of the *status quo*. Those who were sensitive to spiritual currents felt the stagnation and impotence which held the church in a vise, but they were few and had no voice.

What are the marks of death? She had stopped growing, not in number of members but in spiritual insight into the responsibilities of the church towards society. She had become rich, and wealth in property and money is a sure sign that compromise with evil has been made and spiritual poverty has resulted. She was respectable, and whenever the church is not a troublemaker but rather a dependable co-operator with the forces which control society for their own ends, then she has lost all right to the respect of anyone.

But the miracle happened again. Once more prophets appeared and they would not be silenced. The eyes of the church were opened to truth which had lain implicit in Christianity since its beginning and only now had become too plain to be longer ignored. Awakened it declared a crusade

against social injustice. It began to expand into areas which had never heard of religious concepts before. It declared that the gospel was not only the means of personal salvation—it was also the only means of saving society. Not content with the mere declaration, the church began a program of action designed to give its vision of social justice tangible reality. We are still at the beginning of that crusade.

The Place of Conscience

No neophyte Christian goes far toward the goal of perfection until he develops an active conscience. He can copy other people for a while but that will not carry him far. He must develop standards and ideals of his own. A feeling that this act, for me at least, is wrong and cannot be indulged in without a sense of guilt; the realization that this motive, this thought, this desire, is unworthy and may be harbored only at the risk of its fathering a sinful deed—this is conscience. It is not a magic thing, suddenly acquired. It is as natural in its origin and growth as one's personal habits. Each person must build his personal conscience slowly and with difficulty for it is not easy either to persuade one's self of the necessity, or to actually travel a narrow way when such broad ways stretch invitingly before us. But if we have given ourselves, body and soul, to the Christian idea we will see to it that we develop a healthy, constantly growing conscience which will be our chief help in the making of a character.

Before the latest renaissance of Christianity conscience had meaning largely in an individual or personal sense alone. That is, the Christian's right and wrong referred to his personal actions: his chief business was to save his own soul, and secondarily the souls of his neighbors, and to do so he must act morally as well as love God. To do this he needed a conscience. But he had no responsibility to right the wrongs which existed in society, out in the "world." These evils existed in his mind as facts, but not in his conscience as pricks. He believed in saving himself and as many other individuals as possible—but not the world, not society. His conscience was wholly personal, not social.

Here is where the prophet comes in. From Jeremiah to Jesus to Luther to the twentieth century seers, they have opened our eyes to evils which existed before us but which we never saw. Our modern prophets have not denied the need for personal salvation. They declare only that saving one's self is not enough. They have tried to shift the emphasis from the need of saving the individual to the absolute necessity of saving society if the individual is going to be actually saved.

They admit that at one time it may have been possible to live a righteous life as a hermit, although even that is open to question. But today, our prophets declare, we are not and cannot be hermits. We are all parts of society whether or not we desire to be. This fact has made the social conscience a necessity. The modern Jeremiahs have started the formation of such a conscience in the church. Once developed it will not let us rest until we have righted the wrongs which society is now enduring. In this new crusade the church, once more, will become alive and strong.

Burt, Mich.

Some Gleanings on Matthew's Gospel

BY J. I. KAYLOR

The exponent numbers following the quotations refer to the following authors: 1 C. R. Erdman; 2 George Soltau; 3 Henry G. Weston; 4 W. G. Morehead; 5 A. C. Gaebelstein; 6 James M. Gray; 7 C. I. Scofield.

FOR some suggestions to Sunday-school teachers and workers in the lessons that now come from the Book of Matthew, these notes have been gleaned from the above Bible teachers and writers.

"The Bible is the history of salvation. The Gospels are the history of salvation as wrought out by our Lord Jesus Christ in his earthly life, death, burial, and resurrection. They are not biographies of Christ."³ "That each of the Gospels has a design seems to us beyond question. One cannot but feel that divine wisdom shines out in the choice of the four penmen."⁴ "The Holy Spirit is not a reporter but an editor, and has never undertaken to produce a life of Christ. In giving us the four Gospels he has not made a mechanical reporting of the doings of the Person called Jesus of Nazareth, but the spiritual unfoldings of the Blessed Person and the work of our Savior and Lord, as King of the Jews, Servant in obedience, Son of Man, and the Only Begotten of the Father."⁵

As we open our New Testament we see "The Gospel According to Matthew," as the title of its first Book. Matthew is rightly called the "Genesis of the New Testament," as it begins a new order of things. "The first book of the Old Testament records the calling out of a nation from which the Messiah should come; the first book of the New Testament records the calling out of a nation in which the Messiah should dwell. Matthew conducts us from the position of the Old Covenant to that of the New, expounds the place and purpose of the Old Dispensation, declares the principles and methods of the Christian Dispensation, showing at every step their accord with the Old Testament."³ "Can we do better than to speak of it as

covering the transition period, i. e., the period including the rejection of the kingdom by Israel, and the coming into view of the church after the crucifixion and resurrection of our Lord?"⁶

The Holy Spirit chose Matthew, or Levi, a hated tax collector, as the author of this book. He was a Jew and wrote for his own people, the Jews. "Let us remember that the Old Testament promised an earthly kingdom to Israel to be set up on the earth when the Messiah should come, and for which the faithful were ever looking. Jesus was the Messiah, though they knew him not, and he had come to set up that kingdom."⁶ So Matthew's first word, the key to the book, hooks right up with their Scriptures to show that the Person of whom he is writing is the fulfillment of their expectations by calling him "The Son of David, the Son of Abraham," the two great characters exalted by the Jews. He puts the royal name first so he can present his good news of salvation in such a way as to show "that Jesus of Nazareth was the Christ, the predicted Messiah, the King of the Jews, who had been rejected by his own nation, who was being accepted by the gentiles, and who, some day, was to return in power and great glory,"³ "and the One in whom the Messianic predictions find their ample and complete fulfillment."⁴

If we have no use for the Old Testament, its histories and predictions, we have no clue to the understanding of Matthew, and for that matter, of the whole New Testament. We must see "the interweaving of the Old Testament in the fabric of this book."² Matthew uses, as the other three writers do not, the striking phrases: "that it might be fulfilled" (14 times), "have ye never read" (6), "it is written," (9), "it hath been said of old time" (6), "in all, it will be found that nineteen books of the Old Testament are required for the structure of Matthew's Gospel—the Pentateuch, three historical, two poetical, and nine prophetic—and the Holy Spirit has put his hand upon scriptures from Genesis to Malachi, to obtain the necessary material for this writing. This fact should strengthen faith and renew confidence in the verity and accuracy of the Old Testament Scriptures."² And fifteen Old Testament worthies are mentioned besides those in the genealogy of Chapter 1. "Allusions are made to sixty-five Old Testament passages, forty-three are verbally quoted, a number equal to that of all the other Gospels combined. With all propriety Matthew is placed as the first Gospel, showing how the ancient Scriptures are linked with the good news of salvation in Jesus Christ."¹ "These quotations establish the fact that Messiah is the central Figure

of the Old Testament, and the supreme Object of that revelation. It is obvious that Matthew's chief aim is to show that the events in the life and ministry of the Lord which he records occurred in accordance with what the prophets had foretold respecting the Messiah."⁴ It is the Gospel of Fulfillment.

"Matthew as the Jewish Gospel, speaking of the King and the kingdom, treating of the Jews, the gentiles, and even of the church of God in anticipation, as no other Gospel does, is dispensational throughout, and everything must be looked upon from that point of view, and this is the right key to its understanding. All the miracles recorded, the words spoken, the events which are given in their peculiar setting, every parable, every chapter from beginning to end, are first of all to be looked upon as foreshadowing and teaching dispensational truths."⁵ That is, as to interpretation, all truth is universal, and "the application of much of what the Lord said to our present time and state is another line of study equally full of profit."² "The topic, then, being the King, we shall find the word *King* applied to the Lord Jesus 14 times; *kingdom* 17; the phrase *kingdom of heaven* 32; and *kingdom of God* 5. He speaks with authority, *I say unto you* 54 times,"² and "all power is given unto me."

About the meanings of the phrases, *the kingdom of heaven* and the *kingdom of God*, there has been much difference of opinion and confusion. Do these and the church of this age mean one and the same thing? May we suggest that it does not appear that these different spheres are the same in extent, time, or subjects, nor are they synonymous and interchangeable. The kingdom of God is as wide as the universe and is eternal, and "includes all moral intelligencies, willingly subject to the will of God, whether angels, or the church, or saints of any dispensation."⁷ The kingdom of heaven, or of Christ, refers only to the Messianic rule over the earth to restore this revolted province back to the kingdom of God. The King came and offered himself and his kingdom to the Jews. Upon its rejection and postponement, the church was announced and formed as the body of saved ones during the postponement, and of those to be the bride of the King on his return to set up the visible, personal rule of the heavens over the earth from Jerusalem and the throne of David. The Jews, restored to their promised land, will be the first nation, and all the nations will come under its sway of righteousness, until all enemies are put down, and the Son will return the subdued kingdom back to the Father.

Some suggested summaries and outlines of the

Book of Matthew: "This Gospel by necessity of its place and purpose is the Gospel of The Jewish King Rejected."³ "It is the Gospel of the King, The Messiah, Rejected and Returning."¹

"There are two well-defined stages in the ministry of Christ according to Matthew. In the first, (to chapter 16: 20) the Lord proclaims the kingdom of heaven, works the signs and wonders proper alone to him, and that confirm and establish his doctrine of the kingdom and himself as King. He presses this upon the nation with great power and earnestness on the but one condition of their repentance and acceptance of himself as their Messiah. This closes with his question to the disciples. In the second stage, the King is rejected, and he addresses himself to the solemn and awful event of his crucifixion. The kingdom perceptibly recedes, is taken from its rightful owners and given to others, and becomes the subject of prophecy and object of hope. The nation in turn is rejected, and the destruction of their city, temple, and polity, and their dispersion announced. The King is crucified, and the disciples are bidden to carry the glad tidings of salvation to all the nations."⁴

"There are seven great facts which are prominent in this Gospel and around which everything is grouped: The King, the Kingdom, Both Rejected, The Jews' Rejection and Their Judgment,

These Three Abide

Reprinted From the Missionary Visitor for June, 1907

BY ADAM EBEY

If faith is all that Christians say;
And hope an anchor safe and true;
And love the greatest thing today—
Why further look for more to do?

Let faith lay hold of all God says,
And work with willing heart and hand.
With truth-shod feet walk in his ways,
Though oft we cannot understand.

Let hope be firm to hold within
The vale where all is sure and true.
And draw us far away from sin,
Each windlass' turn some nearer through.

Let love to every soul lay claim,
And all it can, lead nearer God.
Love him through sorrow, trouble, blame;
In love he wields the chastening rod.

With faith and hope and love, these three,
All strong and firm and sure and warm,
We shall not fear on land or sea,
The tempest's rage or thunderstorm.

And when a testing time appears,
And something comes to mar our peace,
Faith, hope and love, in all our fears,
Will do their best to make them cease.

The Mysteries of the Kingdom of Heaven, The Church, and The Prophecy of the End of the Age in the Olivet Discourse.”⁵

“The Gospel is built around Five Great Proclamations: The New Law, Chapters 5-7; The New Mission, Chapter 10; The New Kingdom, Chapter 13; The New Association, Chapters 16 and 18; The New Hope, Chapters 24, 25. The crises of the Christ are the great facts of his Birth, Baptism, Temptation, Transfiguration, Crucifixion, Resurrection and Ascension. Preparation, 1: 1—4: 16; Proclamation, 4: 17—16: 20; Propitiation, 16: 21—28: 20. Introduction, 1: 1—3: 12, Ministry in Galilee, 3: 13—16: 20; Crucifixion prepared and accomplished, 16: 21—28: 20.”²

“The King and the Offer of the Kingdom, Chapters 1-12. The Rejected Kingdom, and the Rejection of the King, His Death, and Resurrection, Chapters 13-28.”⁵ “The Advent of the Messiah, 1: 4: 11; His Ministry, 4: 12—16: 12; His Formal Claim, 16: 13—23: 39; His Sacrifice, 24-27; His Triumph, 28.”⁶

Sulphur Springs, Ark.

Perspective

BY DAN WEST

ANYONE who opposes war needs to see things in perspective now. If he is to hold steady he must see the conflicts in Europe and in Asia against a background of history and with a foreground of emerging and potential history. Little as we know of the real forces working to produce the present situation (we are not entirely ignorant), we know less of what might come out of it. And so it is very hard to keep perspective.

The apparent vigor and wholeheartedness of the dictators command attention even though their absurd and willfully biased way of life excludes admiration. They get results which are impressive in spite of the philosophy of distrust, expediency and power hunger. Their quick effectiveness may dazzle us, and then we may come to wonder whether they have the right method after all.

Just now the majority of American citizens are in danger of losing their perspective. The pressure of money-hungry investors and industrialists is for a free hand and to sell munitions to belligerents for blood money, and arguments are piling high for giving them a chance. Of course, it is called keeping neutral, helping to keep up international law, economic freedom and such. It is becoming known that we are now selling munitions to neutral nations such as Italy, and that orders are pouring in for more, and they are destined for Germany. There is nothing new to all this.

Two years ago the Boeing aircraft firm sold airplanes in parts to Russia, which were assembled there and resold to Loyalist Spain as Russian planes. If we keep perspective we shall not loosen up our neutrality to sell to belligerents also but stop the export of anything to kill anybody.

A third way for lovers of peace to lose perspective is to come to feel that all is lost if we cannot prevent the sale of munitions, the extension of credits, the making of loans, the financing of war-makers by government funds, and then the sending of men along to fight when we have become so partisan that we think we are fighting on the side of the angels against the devils. That was the history of the last war. If we keep perspective we shall not be fooled by the same old system of logical steps into war.

And all is not lost if we have to fail at every point in the peace program and see another war through. Some day these wars will end and somebody will have another chance to rebuild the world. That is a greater reason for keeping perspective now. Here is evidence of the perspective of an eminent American historian who spoke thus after losing two sons in the first World War: “Wars are only incidents. They are terrible incidents, tending to blind us to the forces which operate over long periods.”

That is our job, to see as from a mountaintop things in relation, and to work steadily on in the faith that the Lord's Prayer is no idle thing, but that God's will is going to be done on earth, and that we are going to learn how to do it.

The painful words of T. Z. Koo are good to study here: “The weakness of pacifism is that it is mainly an attitude and very little a program of peace.” Maybe we need that sting to put us into action. We can keep a wholesome perspective only by an action program of overcoming evil with good.

Goshen, Ind.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

A lady had saved twenty dollars. What the money was to be used for had not been definitely decided, but some missionary cause had been thought of. Through a friend working in the public library she learned of a high school graduate, an outstanding girl both morally and intellectually, who had a college scholarship but needed money with which to start to school.

“This will help some,” thought the kind lady, so she gave her the money and is happy watching the progress of a certain college freshman.

New York, N. Y.

HOME AND FAMILY

Two and Five

BY LETHA BONIFIELD FORD

Dear little two and five are just
Two little blue-eyed boys,
Who came to live with us, and since
Have brought us many joys.

Little they know the happiness
They give from day to day,
Nor how a smile from one of them
Will chase the blues away.

Such treasure money cannot buy;
They turn our tears to joys,
For life can mean so very much
With little blue-eyed boys.

Indianapolis, Ind.

The Riches of the Poor

BY HOWARD HENRY KEIM, JR.

Second Half of the First Story-Sermon on "The Quest for Happiness"

The Riches of Humility

"One of the graces of the kingdom with which Jesus baptized the poor was humility. The kingdom is theirs because they are humble enough to receive it. They are not proud and haughty and self-righteous like the Scribes and Pharisees. They needed not to make long prayers in public to demonstrate their own piety. They were not compelled to wear long robes for a pretense of righteousness. The riches of humility belong to the poor today because they have no need of maintaining a certain rank or place or cast among their fellows, at whatever cost. They are not expected to drive a new car every year, or display a new suit of clothes with every change of the moon. They are not expected to retain as many servants as the Joneses, nor donate as much to charity as the Smiths. They are not bothered with grading themselves in the social scale. They are rich because they have nothing and know it. They have not gained the possession of enough rags and trinkets to make the fatal supposition that these constitute life and happiness. They have not laid up treasures upon earth until they have felt independent of God.

The Riches of Joy

"The humility of the poor makes them glad for the smallest blessings. The little bounties which would make the wealthy sullen and morose fill the hearts of the poor with overflowing joy. The friendly smile, the kind word, the helpful hand fill their universe with a radiant light. Since they have not acquired a know-it-all attitude, they find great joy in learning, in discovering truth even though it be from a lowly source. They are able to recognize a prince even though they find him among the cows and donkeys of the stable. They are able to recognize a Savior though he rejects the sword as a means of defense and dies thorn crowned on a cross. Being aware of their own emptiness, they find the supreme joys of life in fellowship with the great Spirit of the universe and in carrying out his will in all human relationships.

The Riches of Contentment

"The bane of the rich is their restless desire for greater possessions. No matter how much they accumulate they always want a little more. The riches of the poor are the grace of contentment with simple things. The grandest opera may be a bore to the satiated debutante, while the song of the mockingbird will thrill and inspire the country lass. Residents of the gold coast must leave their palatial dwellings, their fleet of cars, and their army of servants to find something interesting in Europe or elsewhere. The common man may sit content on the porch of his cottage enjoying his family and his neighbors, his flowers and trees, his chickens and his dog, asking only a chance to work, and maintain by the sweat of his brow, his simple household. The Master said, 'A man's life consisteth not in the abundance of the things which he possesseth' (Luke 12: 15).

The Riches of Love

"At the Regional Conference here last winter I talked with a young minister from a neighboring state who told me this story about himself: 'I grew up in one of the states of the corn belt. My parents owned a good farm. Father was one of the progressive farmers of the neighborhood. I graduated from high school and married one of the girls of the community. We began farming for ourselves. After six years we owned our home and farm, well-stocked and well-equipped with machinery. Then came a call to enter the ministry. Against the wholesale advice and protest of neighbors and friends we auctioned off our livestock and equipment and sold the farm. We went four years to college at one of our Christian schools, then three years to seminary in Chicago, working at what jobs we could find to help pay for our schooling. After seminary graduation there came an appointment as fieldman in a great rural district in a near-by state. In Chicago our hearts had yearned for the dwellers of the slums. Here we found a rural population almost as hapless. The depression was making produce of little value. Drouth and grasshoppers had devastated crops for years in succession. Churches could not be self-supporting in this impoverished rural area. Many of the larger denominations closed what few churches they had in the district. Here was a great needy field almost unchurched. We found the people hungry for God and for human friendship. It is our greatest joy to preach to these folks about Jesus on Sunday and share our lives with them during the week. We live on a small salary and have no worldly possessions of value, but we are happy in our work. We have never been sorry that we sold our farm and entered this field of service. We love our people.'

"My friends, the riches of love are the special endowment of the poor. The kingdom of love is the gift of Christ to them. Their affections are not attached to things, and so they are free to invest more love in human relationships.

"May I call your attention to one other character who has remained poor that he might make others rich in love. It is Brother J. A. Bryan of Birmingham. For nearly half a century he has given of his life and love to the needy humanity of this great industrial city. His life story has now been interestingly printed in book

form.* Thousands of others through the Christian centuries have followed Jesus in remaining poor that they might bring the riches of love to others. This is a peculiar heritage of the poor, for which others seldom if ever have capacity. The kingdom of God is theirs.

The Riches of God

"Lest I be misunderstood may I explain that I am not making a defense for the profit system, nor any other system which hammers down human personality and compels people to live in conditions that would be unwholesome even for swine. Nor is this a defense for poverty which breeds disease, crime, ignorance, fear, and wretchedness. Nor is its purpose to uphold ascetic pauperism in any form. It is merely a plea for simple living which gives freedom for the development of the spiritual values of life. It is a challenge to accept Jesus' suggestion and seek first the kingdom, trusting God to supply the material essentials of life (Matt. 6:33). To all such Jesus bequeathed the riches of God, his Father. The life which is lived in love, which is willing to share and be shared, is like God who shares his Spirit more and more with all who so live. To the poor whose minds are not cluttered and crammed with schemes and plans for the acquisition of more things, is available the mind of God. It is the mind of love, of service, of sacrifice and sharing. To the poor, whose lives are not enslaved in the quest for worldly pelf, Jesus will give the riches of the heart of God. Which heart will in turn direct that life in promoting God's will in all human relationships, in striving for economic justice, social and civic righteousness, racial and class good will, and international peace.

"The kingdom of God belongs to the poor in spirit who are not likely to have great material possessions, and yet who may possess the very riches of God, through humility, joy, contentment, love and the will of God within.

"Let us unite our hearts in prayer:

"O God of infinite tenderness, thou who hast through the ages been a sheltering rock and a high fortress to all who trusted in thee, we come to thee now because we feel our own weakness and our need for thee. The struggle of life would be too great for us were it not for thy mighty hand which strengthens and sustains us.

"If at any time we have presumed to win life's battles alone, do thou forgive. If in times of success we have boasted of our achievements and failed to give thee credit, wilt thou forgive? If we have been proud or haughty or self-righteous, wilt thou teach us the grace of humility? If we have been more concerned about houses and lands and things than about thy kingdom, wilt thou teach us to lay up our treasures where moth and rust do not corrupt and where thieves cannot break through or steal? If we have been seeking for happiness in a material or sensual way, wilt thou show us the true joy which is a by-product of the good life? We thank thee, our Father, for the many compensations of the Christian life. We rejoice in the enrichment of experience that comes to us through thy fellowship and thy service. We thank thee for the way thou dost reward our humble trust in thee by filling our hearts with joy and peace and contentment. We are grateful to thee for the privilege of ministering to human need in thy name. We thank thee for thy love which surrounds us and follows us through all the varied experiences of

life. Teach us to be ever conscious of thy nearness. Help us to follow more closely the directions of thy Holy Spirit. Give us a greater enthusiasm for thy kingdom. Fire us with a mighty passion for social righteousness. Direct our energies in channels of unselfish service. Grant unto us a brotherly willingness to co-operate with all who are working to establish thy rule of love in human relationships. Fill us with the spirit of the Master that we may give ourselves and our all in sacrificial love to establish thy will in human hearts and lives. Challenge us to do the impossible, to move mountains of prejudice and hatred into the depths of the sea, to give glorious sight to eyes blinded by sin and greed, to loose those held captive by chains of indifference and sloth and ignorance, and to declare to a cynical and agnostic age the acceptable year of the Lord. In the spirit of him who revealed thyself to us, we pray. Amen."

The moonlight filtered through the leaves of the ancient maple in front of the girls' dormitory as David told Victoria good night.

"You did splendidly," she said. "I'm proud of you, and I am glad that you are going to be a minister."

"Thank you for your encouragement and your help," David said. A new plan for future living shone in his eyes as he answered her words of appreciation. "Good night and God bless you."

Huntington, Ind.

The Props We Depend Upon

BY CHESTER E. SHULER

A lad had broken his right arm.

"I'm sorry, John, to see that you still have your arm in the sling," said a gentleman.

"Thank you, sir," replied John, "it's getting better now. Funny thing is, since I haven't been able to use my right arm, I've learned how many things I can do with my left arm and hand. I guess if I'd not have broken my right arm I'd never have learned about these things."

The gentleman smiled. "You're a real optimist, my boy," he said.

But John spoke more wisely than he knew.

Sometimes we must lose that on which we have depended heavily in order to discover we have other things on which to lean if necessary. Or perhaps we're placing our trust too greatly in material things and not in God.

Do we feel economically secure because we have money? God may have to let it fail us in order that we can learn really to trust him.

Do we think that because we are strong of body and keen of mind we do not need the help of others, or of God? Health can vanish quickly, and sometimes God permits this to occur in order that we can see things more correctly, and place our trust in the proper One.

The things on which we depend, and in which we trust, are of tremendous importance and should be considered carefully. God does not want his dear children to make a mistake here, and lovingly seeks to correct our errors, even by "painful" methods if such is necessary.

Life's choicest blessings sometimes come through painful avenues.

Harrisburg, Pa.

* Religion in Shoes, by H. B. Blakely, Jr.

OUR MISSION WORK

Adam Ebey

BY OTHO WINGER

Adam Ebey was born Aug. 12, 1866. His parents were Cornelius and Susan Huff Ebey, to whom were born eight sons and six daughters. The father died in 1890,



leaving Adam, the oldest living son, to assist the mother in the care of a large family. To his younger brothers and sisters he was as a father. Along with his work on the farm, he prepared himself for teaching by attending Mt. Morris and Angola. He took much interest in the work of the Springfield (now Wawaka) Church of the Brethren. Here he was elected a deacon and later was called to the ministry.

He entered the Bible school of Manchester College in 1896 and graduated in 1899.

On Sept. 5, 1900, he was united in marriage to Alice King who had been one of his teachers in Bible. Just two weeks later, on Sept. 19, they sailed as missionaries to India where they spent thirty-one years in service. They went to Bulsar to begin their Gujarati language study and after three months they moved to Navsari. There they lived with the D. L. Forneys while they continued their study. However, it was less than a year until they returned to Bulsar to take charge of the work along with Sister Eliza Miller, since Brother and Sister W. B. Stover were leaving on their first furlough. Here they were busy with station work for somewhat over one year. Bro. Ebey was ordained to the eldership by Elders S. N. McCann and W. B. Stover, fellow missionaries.

Then late in 1902, they moved to Dahanu in Marathi territory and opened up work there. This meant the learning of a new language. Immediately Bro. Ebey saw the distressing need of the people in a medical way, and he began to administer to the sick. He quickly acquired a knowledge of simple home remedies and first aid medical work that proved effective. On one day alone, he administered to nine hundred people, and the average was between forty and fifty a day. In the course of one year he treated nearly ten thousand cases, giving much relief and effecting many cures among a people who were without a licensed physician. This work, as well as their many sacrifices and services, greatly endeared Brother and Sister Ebey to the native people.

In addition to his medical work he was always active in general mission service. From the opening days at Dahanu, 1902-1919, during the years at Ahwa, 1919-1924, and while at Vada, 1924-1931, Bro. Ebey was able to say, "Ebenezer, hitherto hath the Lord helped us," even when great difficulties and many discouragements beset him. Every manner of task was his: land was purchased, mission houses were built, wells were dug, schools were started, Bibles and Scripture portions were sold or given away, famine was relieved, boarding schools were

started, Bible classes were taught, village touring was carried on, and dispensaries were opened. In every sense of the word, Bro. Ebey was a Bible teacher and evangelist. During all these years, there were very few Sundays that he did not preach somewhere. Much of the time in India, the Ebeyes lived far from the railroad, and most of their trips into the villages were made by bullock cart.

Bro. Adam Ebey was a man who worked quietly at whatever task he faced. He began each day early in the morning, and patiently and persistently he carried on throughout the day. He worked much with his hands, and in India buildings which he built will long remain as a memorial to him. He built the brick schoolhouse at Bulsar, put up all the buildings at Karadaho, east of Dahanu, and did much of the work on the second bungalow at Ahwa. Added to the original work of construction was always the need of repair. He looked after the general repair and upkeep of buildings, turned tiles and did painting.

To the Ebeyes was born: three sons—Paul, John and Seth; five daughters—Mary, Anna, Lois, Adah and Leah, all but two of whom died in infancy. Five children are buried in India and one small son rests in America.

The loss of these six children was a grief from which Bro. Ebey never was free. In true Christian faith he accepted their death, but it left a deep wound in his heart. He loved his children tenderly. He loved all children, and children loved him. Throughout the years, little tots in India came to him with their ailments, and some even brought their toys for him to fix. After he returned to America, seldom did children pass his garden plot without stopping to wait until he could come to the end of the row with his plow so that they might have a word with him. His was truly a father's heart. Bro. Ebey was the author of many beautiful poems. He found much pleasure in writing them. During the years, several of them have appeared in our church publications.

Brother and Sister Ebey returned to America four times on furlough. On these trips they made two circuits of the globe. During his last term of service on the field, Bro. Ebey became afflicted and had to return to America. Since then, he and Sister Ebey resided in North Manchester. During these later years he preached in many congregations. He took a great interest in the work of the Mission Chapel on the west side of North Manchester, where he often preached. He was listened to with much interest by the children who looked to him as a father.

Besides Sister Ebey, two daughters remain: Lois, now

What to Pray For

Week of October 14-21

Pray for Christian men and women in all lands. Some of them have recently become Christians and they need much encouragement in their new way of life. Others have been in the Christian church for years and have become efficient leaders among their own people. They also need the prayers of all those who love the kingdom of God. May God's kingdom come throughout the earth.

Mrs. R. R. Thompson of Elkhart, Ind., and Leah, now Mrs. W. H. Brubaker of Chicago. There are also two grandchildren, Marjorie and Larry Lee Thompson. Two brothers and four sisters remain: Lemon of Copemish, Mich., Enoch J. of Pontiac, Mich., Mrs. Eva Helbig and Mrs. Hannah Bollinger of Shreveport, La., Mrs. Kate Parsons of Roanoke, La., and Mrs. O. J. Bollinger of Belleville, Pa.

Bro. Ebey departed this life Sept. 11, 1939, aged 73 years and one month. He had gone to the Huntington hospital for an operation on the previous Saturday. Following the operation he seemed to recover his strength, but conditions changed, and suddenly he passed away. The funeral was held on Thursday afternoon at the Walnut Street Church of the Brethren in North Manchester. The services were conducted by Elder H. L. Hartsough and the writer. He was laid to rest near the grave of his little son, Seth, in the Pleasant Hill cemetery, by the West Manchester church.

North Manchester, Ind.

Dahanu, India, Notes

BY DR. BARBARA M. NICKEY

During the Summer Months

Our medical staff came back from vacations much refreshed. Last year we were so busy no one had a vacation, and so we were all in great need of rest. For months the nurses had had to forego their usual half-day off duty each week, and frequently they had overtime duty. They were most willing and cheerful about it, but nearly all of them had lost considerable in weight, and this year vacations were imperative. The hospital and furniture underwent needed repairs and repainting too. Brother and Sister Chalmer Shull most kindly came here and looked after repairs and the care of the Babies' Home while we were away. Work is again very heavy. We are eagerly looking forward to Miss Messer's return. We have been without a foreign nurse in her absence.

Safe Water Supply

We have some things for which to be particularly grateful. We have previously had our water supply from an open well about twenty feet in diameter. In the hot season, the supply became very scarce. Also it was almost impossible to keep it free from contamination with water-borne diseases. This hot season we were able to have a bored well put down, with a Myers pump in it. The men who bored the well had previously had their own very ill babies here in the hospital, and because of gratitude for what had been done for them, they made a very good contribution on the cost of the well. So we now have an abundant and safe water supply.

A New Cement Highway

The public road running by our hospital has always had very heavy traffic, including a number of motor trucks. Being on the windward side of the road we got the full benefit of the dust. Particularly during the hot season the dust was most trying in the hospital and dispensary. About a year ago the citizens in the village joined us in a petition to the Public Works Department for an asphalt road. This hot season they constructed a good cement highway from the farther limits of our compound to the railway station. It will be a very great blessing to us and to the citizens.

Medical Cases

Medical work always has its particular lights and shadows. This week has had its share. One midnight a little child having dysentery was brought in from a home about forty miles away. It was very toxic. They said nothing about having lost an older child four days previous with a similar trouble. We did all we could for the baby, but the third day it passed away.

Another baby a month old was brought in from a village about thirty miles out. A young Indian doctor in their village had done all he could for the child but told them it was "serious" so they should go to the mission hospital. It is a case of malnutrition and gangrene of the palate. How heartbroken the dear mother is that there is no hope for her baby.

Then fond parents brought in their one-month-old baby who had a nasal obstruction, and breathing was most difficult. It appeared hopeless. They had lost several other children in their early infancy with similar trouble. Blood examination of the mother was done by our laboratory technician and we found the child was suffering from hereditary syphilis. The baby and mother were given appropriate injections and the baby responded to treatment in a remarkable way. They went home very happy and grateful.

A young expectant mother came in several months ago with severe anemia and kidney trouble. Her pale body was much swollen. A doctor had told her that she could not have her baby. She was put on appropriate treatment and diet, and the swelling disappeared and blood improved remarkably, and strength came back. She has just recently come in and given birth to a baby boy. How happy she and her husband's family are that she again has reasonable health and a lovely baby. We praise the Lord, and so do they for his blessing and help in the hour of need.

Late Rains Mean Suffering

This year our rains have come late and the poor villagers are anxious. Short crops or failure means suffering one can hardly imagine. Even now their poverty is pitiful. Failure of crops will mean famine. We do hope and pray that sufficient rain will come in due time.

Dahanu, India.

Book Review—China Marches Toward the Cross

What is happening to Chinese Christians, to missionaries and to Christian institutions in the midst of the present conflict, and what is the meaning of these events for the Christian movement in China, these are questions which Earl Cressy has answered very well in the little seventy-five page booklet entitled *China Marches Toward the Cross*.

Although forced into the teeth of danger, China stands in front of doors of opportunity. The closing chapter brings out the bravery and patience of the Chinese nation. These are qualities which are bound to win in the long run.

This booklet is on the Loan Library shelves and may be had for the asking. Since it takes but a short time to read its message, send for it and acquaint yourself with the signs of hope and the reasons for growth which face the Christian church in China at the present time. Loan Library, Church of the Brethren, Elgin, Illinois.

THE CHURCH AT WORK

ADMINISTRATION

The American City and Its Church By Samuel C. Kincheloe

Reviewed by Merlin C. Shull, Elgin, Illinois

This is a book by a seasoned student of city problems. In brief and clear words the author portrays the many and varied problems, as well as the opportunities faced by the church in the modern city. He speaks of the efforts of the church to meet these needs and offers valuable suggestions for future advance in this front line trench of the forces of God.

Great cities will have much to do with the future of America, for 56.2% of our total population live in urban settlements. There are now 5 cities of more than 1,000,000 people, and ninety-eight with over 100,000. An urban place is usually considered as having 2,500 or more inhabitants. These cities are real tests of the ability of man to live with his fellows. Side by side one finds fabulous wealth and dire poverty, overflowing gayety and deep sorrow, horrible sin and attractive righteousness, terrible ignorance and fine culture. Here are found the most wonderful institutions the mind and spirit of man can produce and horrible dens of crime and vice. What a challenge for the churches of our day! Christian leaders should know more about the church in its relation to city life. This book will help you.

You may secure this book for reading from the Brethren Loan Library by sending five cents in stamps or coin for mailing costs.

PEACE

Peace Materials and Children

By Mary Grace Martin

In these days of national unrest, it is easy for children to acquire attitudes of national or personal hatreds from adults who freely display their own unchristian attitudes before children. Now is a time for Christian teachers to build heavily for world friendships and peace and to create in children desires for friendships rather than for battleships.

Since many churches are planning special peace study during November and December, those who are directing Junior Leagues or other study groups of children may also wish to carry out the peace emphasis in their work. For this purpose the following materials will prove helpful. Those starred may be secured from the Loan Library for review.

Enriching Materials for Teachers

- *Educating for Peace—Lobingier. \$2.00.
- *Educating Children for Peace—McPherson. \$2.00.
- Bibliography of Stories and Poems for Peace Education. Elementary Magazine, January, 1935.
- The World in a Barn—Warner.

Study Units on Peace and Good Will

- *Learning About War and Peace—McPherson. \$1.00.
- *Neighbors at Peace—Taylor. \$1.00.
- *Makers of Peace—Armstrong. 25c.
- *How Nations Share—Battle. 50c.
- Changing Swords Into Plowshares. 30c.
- *Adventuring in Peace and Good Will—Brooks. \$1.00.
- Study units in your magazine files: Messengers of Peace, Elementary Magazine, December, 1936; Crusading for Peace, Children's Leader, November-December, 1936; Peace on Earth, Children's Leader, January, 1938; Workers for Peace, Coming in the Baptist Leader, November-December, 1939.

Stories, Poems and Other Enriching Materials

- *Children's Story Garden—Broomell. \$1.50.

- Children's Story Caravan—Broomell. \$2.00.
- *Heroes of Peace—Wallace. \$1.00.
- *Peace Crusaders—Griscom.
- *Victories of Peace—Gill and Pullen. \$1.00.
- *Ship East—Ship West—Lobingier. 50c.
- *Broken Guns—Brainard. 50c.
- Peace Time Heroes and Heroines—Eldridge.
- *Through the Gateway—Boeckel. 75c.

ADULT CHRISTIAN WORKERS

Brethren in Reality

October 29

Part V. Projects and Experiments in Brotherhood

Note: The meeting might well begin with a brief talk of not more than five or ten minutes on The Spirit of Brotherhood. The speaker might suggest the elements involved and give a few suggestions to start the group thinking.

I. Suggestions for the Talk

1. Words of good cheer and kindly acts breed good will and economic brotherhood.
2. Be neighborly, go the second mile, watch the little foxes, such as spite and envy that spoil the beautiful foliage of friendship.
3. When in conversation avoid personal references that are harmful. Never descend to gossip.
4. Brotherhood is a spiritual quality. An individual who has an abundant supply will find ways of expressing it.
5. We could develop the friendly spirit in our group by forming ourselves into friendship circles, these groups to be composed of from three to five families. Each family would take turns in entertaining the others in their homes. The group would meet about once a quarter. The families making the group would be changed each year.

II. Suggestive Projects

Select one or more projects that meet an urgent need in your church or community. Be sure that they call for sacrifice and are within the ability of your group to accomplish. Plan well and do the work with enthusiasm and good cheer.

1. A Sunday-school class or some other adult group may "take upon itself" the temporal and other needs of an impoverished family. What a joy to supply milk for a sickly child, buy shoes for a barefoot boy, etc.
2. Send boys and girls to camps and colleges.
3. Seek ways of neighborhood work co-operation, especially in rural communities. In some communities neighboring dairymen maintain separate pasteurization plants and send separate delivery trucks to the same city. Much could be saved and brotherhood would be built by co-operation.
4. Minister to shut-ins, whether in home, hospital, old people's homes or prisons.
5. Some churches might well have a committee of wise, unselfish, sympathetic, and experienced men to advise those in financial difficulty. They may well seek employment or aid in the purchase of farms and homes for worthy people.
7. Churchmen would do well to become thoroughly acquainted with farm bureaus, co-operatives, credit unions, the government farm program and all other agencies seeking to strengthen the moral and economic life of the community.

8. Missions, relief in China, the brotherhood peace program, support of organizations promoting temperance, good morals and better government are Brethren in Reality projects in the truest sense. One danger is that we allow these worthy endeavors to take the place of definite acts of brotherliness in home and neighborhood.

WOMEN'S WORK

Annual Report McPherson Women's Council

By Sarah Witmore Harnly, McPherson, Kansas

Under the efficient leadership of Mrs. J. Hugh Heckman, the Women's Council of the McPherson church closed another successful year, going over the top for their \$750 budget more than \$100. This year the budget was divided as follows: \$75, nurse in China; \$75, women's project; \$300, church debt; \$200, kitchen equipment; \$100, incidentals.

The money was raised chiefly by giving banquets. Among them were the college alumni banquet, the district Rotary luncheon, the all schools' May Day county graduates' luncheon, the girl reserves banquet, and the mother and daughter banquet. Other ways of raising money included quilting, making tea towels, free will offerings, and magazine subscriptions.

The council held missionary, peace and temperance meetings, a mother and daughter program and dinner, a tea for the college girls, and a dinner for regional conference guests. Once each month the women had a covered dish luncheon. The July all-day meeting was in honor of the pastor and his wife, Brother and Sister Bernard King, the occasion being their fifth wedding anniversary. The council presented them with a basket of flowers and a gift in money.

The following officers were then installed with an impressive service conducted by the outgoing president, Mrs. Heckman: Mrs. W. C. Heaston, president; Mrs. R. E. Mohler, vice president; Mrs. Paul Sargent, treasurer; Miss Della Hoerner, secretary; Mrs. J. A. Blair, director of missions; Mrs. V. F. Schwalm, director of mothers and daughters; Mrs. F. E. Marchand, director of aid; Mrs. M. W. Emmert, director of peace and temperance.

CORRESPONDENCE

Middle Iowa District Conference

The District Conference of Middle Iowa, comprising sixteen churches, was held at Fernald, Iowa, Sept. 2-4. Splendid facilities for the entertainment of the conference had been made by the small Fernald congregation. All general sessions were held in the auditorium of a new consolidated high school. The Ladies' Aid of a Lutheran church served the meals in their church which joined the school grounds.

The conference opened Saturday morning with sectional meetings and closed Monday with the business session. Saturday afternoon and Sunday, then, were given over to inspirational programs and addresses. Visiting speakers included the county attorney of Muscatine County who gave a challenging temperance address Saturday evening, and President V. F. Schwalm who brought two great addresses Sunday, the first on The Place and Responsibility of the Christian College; the second on The Power of the Gospel. M. W. Eikenberry was the general chairman of the conference; D. D.

Fleishman, O. W. Garber and Bro. Eikenberry the program committee.

The young people held their annual vesper and picnic supper some distance from the conference grounds early Sunday evening. President Schwalm was the speaker.

L. A. Walker ably moderated the business meeting Monday. Excellent reports of all phases of the district work, discussion of business and queries, and elections moved smoothly, making possible the adjournment at 2:30 o'clock. The conference officers for next year are: D. D. Fleishman, moderator; S. L. Barnhart, reader; L. L. Long, writing clerk; the standing committee delegate, O. W. Garber, with L. A. Walker as alternate. The conference will be held at Cedar Rapids next year.

Cedar Rapids, Iowa.

S. L. Barnhart,

(For the District Board of Administration).

A Prophet of Liberty

All during the busy month of July, men and women of twelve churches in the Middle District of Iowa left their many tasks and duties to attend a unique and different type of church institute. Many came at first because they thought it their duty. They came to the other two meetings with an awakened interest and a desire to learn more from the prophet who was in their midst for so short a time. They had many perplexing personal problems in life, and here was a man who could show them how they could go about straightening out this business of living. Here was a man in their church, who from a wealth of experience could lead them in a practical way toward a plan that would answer a pressing need of almost every member in their church.

The man was Walter McDonald Kahle, familiarly known to thousands in our brotherhood as "Dad" Kahle. His ready wit and vigorous style of presentation won his hearers' attention to the philosophy he discussed. Many thought he came as a "money raiser" but they soon found him to be a "man raiser." Some thought he couldn't give anything new or helpful about money and its relationship to life, but they soon found that he spoke as no one had spoken before. He wanted to liberate them from themselves. In this age of competition, industrialism and high pressure salesmanship, he brought home the fact that many of them were not free and happy in their Christian life. Personal debts and other money worries were a yoke upon their shoulders and no one disputed that fact. How to get free and to function properly in money matters was the message of Bro. Kahle. With charts and illustrations, he clearly showed the condition, and then with a personal living chart, he pointed the way out of any Christian's "financial mess."

One Middle Iowa pastor very nicely describes him and his work as follows: "Bro. Kahle and his family made a favorable impression on our folks. There is a wholesomeness about them that makes them good examples of the simplicity of life which he teaches. His teaching is very practical and well worthy of the time of busy people. He showed the connection between morality, spirituality and money in a clear, forceful way. Some reactions to his teaching are: Profound but within reach of all; fearless and direct; very interestingly presented; truly a Christ approach. I can recom-

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, October 15

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. The Temptation of Jesus.—Matt. 4: 1-11.

Christian Workers. Brethren in Reality in the Home.
B. Y. P. D., How We Came to Be Brethren.
Intermediates, The Rules.

• • •

Gains for the Kingdom

Two baptized in the Washita church, Okla.
Four baptized in the Uniontown church, Pa.
Three baptized in the Maple Glen church, Md.
Four baptized in the Valley Bethel church, Va.
Fifteen baptized in the Garrison church, Iowa.
Seven baptized in the North St. Joseph church, Mo.
Three baptized and one reclaimed in the Johnsville church, Va.
Five baptized in the Oronoco church, Va., Bro. R. M. Figgers, evangelist.
Two baptized in the New Dale church, W. Va., Bro. J. W. Lantz, evangelist.
Three baptized in the Bethel church, Mo., Bro. Leonard M. Lowe, pastor.
Eight baptized in the Brandts church, Pa., Bro. Harper Snaveley, evangelist.
Three baptized in the Maple Grove church, Ind., Bro. H. A. Clabaugh, evangelist.
Five baptized in the Cedar Creek church, Ala., Bro. W. E. White, pastor-evangelist.
Ten baptized in the Boone Mill church, Va., Brother and Sister Oliver H. Austin, evangelists.
Five baptized in the Bethany church, Greenmount congregation, Va., Bro. J. W. Hess, evangelist.
Five baptized and one received by letter in the Oakley church, Ill., Bro. Merlin Garber, evangelist.
Twelve baptized in the New Philadelphia church, Ohio, J. W. Fidler, evangelist; A. H. Miller, pastor.
Twelve baptized in the Mount Tom church, Greenmount congregation, Va., Bro. Wilbur Garber, evangelist.
Six baptized and two await the rite in the Diamondville church, Manor congregation, Pa., Bro. A. J. Beeghly, evangelist.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Chas. Oberlin of Peru, Ind., Oct. 16-29, in the Plymouth church, Ind.
Bro. J. S. Showalter of Roanoke, Va., Oct. 15, in the Lynchburg church, Va.
Bro. Chas. Oberlin of Peru, Ind., Nov. 6-19, in the Huntington church, Ind.
Bro. Leo Miller of Fort Wayne, Ind., Nov. 13, in the Camp Creek church, Ind.
Bro. C. H. Deardorff of Ashland, Ohio, Oct. 15-29, in the Brookville church, Ohio.
Bro. Quincy Leckrone of Thornville, Ohio, Oct. 22 to Nov. 5, in the Upper Conewago congregation, Mummerts house, Pa.

Bro. Galen Barkdoll of Brethren, Mich., Nov. 19, in the Elmsdale church, Mich.

Bro. A. H. Miller of New Philadelphia, Ohio, Oct. 16-28, in the Black River church, Ohio.

Bro. Frank Carper of Palmyra, Pa., Nov. 26, in the Middle Creek house, West Conestoga, Pa.

Brother and Sister B. M. Rollins, Oct. 23, in the Dupont church, Ohio; first two weeks in February, in the Black Swamp church, Ohio.

Brother and Sister E. S. Coffman of Elgin, Ill., Oct. 16-29 in the Plum Creek church, Sheloceta, Pa.; Nov. 5-19, in the Westminster church, Md.

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Personal Mention

Bro. A. D. Crist of Tampa, Fla., has changed his street address. The new number is 801 E. Plymouth.

Bro. Albert C. Schue requests his correspondents to note his change of address from Miles, Iowa, to Avoca, Iowa.

Bro. W. R. Swinger and family, who have had charge of the work at Marble Furnace, Strait Creek and May Hill in Southern Ohio, have moved and their address is changed from Peebles to Pittsburg, Ohio, Box 77. Bro. Swinger is now available for revival meetings.

Dr. C. C. Ellis, president of the General Education Board, invites the attention of all pastors to the fact that Sunday, Nov. 5, will be Education Day, so that they may plan for it in their program. The Gospel Messenger for Nov. 4 will be largely devoted to the interests of education.

To Brother and Sister Job Trout of Covina, Calif., heartiest congratulations. Sept. 25 was the sixtieth anniversary of their marriage. They have been "faithful members of the Church of the Brethren for over sixty-five years" and "subscribers to the Gospel Messenger all of this time."

Brother and Sister J. M. Blough want to express their deep appreciation to the many friends who gave them Bible pictures, Sunday-school picture rolls and other help for their work in India. They spent last Saturday and Sunday in Chicago and were scheduled to sail from Seattle yesterday, Oct. 13.

Bro. F. E. Williar of Mount Airy, Md., reports that a beer saloon was kept out of their town through the splendid co-operation of the Brethren, ministers and laymen of other churches and the local paper. He feels that "the success of this effort should be a challenge to our people everywhere."

The shepherd of Tekoa disclaimed before the Bethelites that he was either a prophet or a prophet's son, but both missionaries and sons of missionaries have been among our last week's guests. Perhaps you'd like to classify and allocate them: Anna Warstler, Hazel Messer, Rolland Flory, Ralph Vaniman, David Blickenstaff.

"Sunday was quite a surprise to me when Galen Royer appeared to preach the sermon in commemoration of just forty years to the day since I was called to the ministry. And as it happened, that was the day the Elgin church was organized. A lot of changes have taken place in those forty years." Just as Bro. James M. Moore said it in his letter of Oct. 3.

Bro. Edward Stump of South Bend, Ind., will begin revival meetings in the Roann church of Middle Indiana Nov. 20, instead of Nov. 26, as previously announced.

Miscellaneous Items

The Wiley church of Eastern Colorado has home-coming tomorrow, Oct. 15, with morning sermon by Pastor O. E. Messamer, basket dinner and special program in the afternoon.

The Middle District church of Southern Ohio will have home-coming Oct. 22, with a basket dinner, good speaker and special music. "Members and friends of former years are invited."

The Northern Missouri district meeting to be held in the Bethany church, near Stet, Mo., Oct. 20-23, announces as guest speakers Y. P. Director Leland Brubaker and Editor Edward Frantz.

The Pleasant Hill church of Western Pennsylvania, near Johnstown, will have a home-coming and thirtieth anniversary service Oct. 29, morning, afternoon and evening. "All former members and friends are invited."

The Schoolfield church of Southern Virginia has home-coming tomorrow, Oct. 15. A guest speaker is expected for the morning. "We invite all former members and friends." Pastor Raymon Eller will begin a series of meetings Oct. 19. Love feast Nov. 5.

The Nampa church of Idaho will have an all-day home-coming and fortieth anniversary program Nov. 12. Basket dinner at noon. "All former members are especially invited to be present," or if they cannot, to send a letter in care of Mrs. W. H. Keim, Nampa, Idaho.

The Old Folks' Home at Fostoria, Ohio, will have home-day, Thursday, Oct. 26. Bro. J. A. Guthrie will bring the morning message. A basket dinner will be followed by a social hour and afternoon program. "Come and make it a pleasant day for the old folks," says Superintendent Isaac Coblentz.

The Eastwood church, 581 Darrow Road, Akron, Ohio, has a combined rally, anniversary and home-coming all-day service tomorrow, Oct. 15, with basket dinner. "We cordially invite all who have ever worshiped with us or been a part of us." In the evening Pastor Wilmer A. Petry begins evangelistic meetings.

With Our Schools

Bethany Biblical Seminary

The opening chapel service on Sept. 12, in charge of President Rufus D. Bowman, marked the official beginning of the thirty-fifth year of Bethany's existence.

The enrollment for the autumn quarter totals 142; fifty-six of whom are in the Seminary; sixty-two in the Bible Training School; and twenty-four in the School of Sacred Music.

Bro. David J. Wieand, son of Dr. A. C. Wieand, who recently returned from a year of study in Germany, is serving as student-instructor in New Testament Greek and Biblical Literature.

Dr. Frank M. McKibben, head of the division of Religious Education at Northwestern University, was the speaker at the autumn seminary convocation, Sept. 13. His subject was: "The Stake of the Church in Education."

The school prayer meeting, Saturday evening, Sept. 16, in charge of Professor William M. Beahm, registered a wholesome interest in the devotional life of Bethany.

Church convocation services were observed, Sunday, Sept. 17, at the First church, with the pastor, M. Clyde Horst, bringing the message at the morning worship hour; and President-Emeritus A. C. Wieand preaching in the evening.

In the Messenger Twenty Years Ago

Bro. C. G. Hesse, formerly pastor of the Bethany church, Philadelphia, Pa., has accepted the pastorate of the Norristown church, same state, and entered upon his new duties the first Sunday of this month.

Bro. Jas. A. Flory, of McPherson, Kans., is a late caller at the Publishing House. Bro. Flory and wife have been visiting relatives and friends at Elgin and other points. They are the parents of our China missionary, Raymond C. Flory.

Bro. D. C. Reber, of Manchester College, secretary of the General Education Board, was at the Publishing House on Monday of this week. The occasion of his visit was a meeting of the secretaries of the three General Boards—Mission, Sunday school and Education—in the interest of the Forward Movement.

Word has just reached us of the passing from the scenes of earth of Sister B. F. Nininger, one of the pioneer members of the Daleville church, Va. Brother and Sister Nininger gave ten thousand dollars to the General Mission Board, some years ago, to assist the Board in using the Gospel Messenger as a missionary and evangelistic agency.

Prof John W. Wayland, of the State Normal School, Harrisonburg, Va., has put into a little book, called "Christ as a Teacher," the substance of lectures given from time to time before normal schools and Sunday schools. It discusses the method, aim and matter of Jesus' teaching, and other related topics, in very brief but very inspiring chapters.

Bro. O. H. Feiler, pastor of the Hutchinson church, Kans., has prepared a Certificate of Baptism which many of our evangelists and pastors have been using. They say it is much appreciated by new converts, and that it is especially helpful because of the brief statement of the distinctive principles of the church and covenant of loyalty which are included in it.

Total amount received for Armenian and Syrian Relief Fund, from Dec. 1, 1918, to Sept. 1, 1919, \$179,774.15. The cash as above listed is the total amount received, and does not take into account pledges that have been made by our members. It is impossible to give the exact amount which the pledges would total, since these remain largely in the hands of the local solicitors.—Messenger for Sept. 20, 1919, page 606.

The Hutchinson News for Sept. 8 publishes a very interesting account of a three days' community assembly, recently held at the Salem church, near Nickerson, Kans.; this church has succeeded in making itself not only a center of religious activity as this term is commonly used, but also a center of every healthful community interest. To help make the farm life more attractive and wholesome was one of the dominant ideas in the program.

A Prophet of Liberty

(Continued From Page 15)

mend this program to other churches and I hope he may be widely used."

We have had a number of expressions: "I wish we could have had him in our church for a week," and "If only some of our folks had known he was not in our church to raise money." Others said: "I have a new outlook on money matters and a guide to help me solve all money problems."

We have also heard it said that Bro. Kahle's messages are worth as much to church members as a series of evangelistic meetings. That statement is not in error. He is indeed a prophet of liberty—a preacher who believes you can have the abundant life, if you will.

Marshalltown, Iowa.

Harl Russell.

A Protest

Being a member of the Church of the Brethren, and being most heartily grieved by some of the articles printed in our official organ, I beg that you will print my protest, over my name, in the Gospel Messenger. I know that many members of our church feel as I do and I ask them to write you and make plain just how they feel and where they stand . . . for the sake of our God and Savior, Jesus Christ.

Brethren, I greatly fear that our church is slipping away from the truth and becoming enamoured of a lie. "Another gospel" (Gal. 1: 6-9) is being preached, Moral Re-Armament being the latest manifestation. Is our church a "Corinthian" church, running after each new folly and fancy that springs into view, or shall we "earnestly contend for the faith which was once for all delivered to the saints" (Jude 3)?

There is but one gospel and it alone can save an individual, a nation or the world. Have we forgotten it? Christ died for our sins according to the Scriptures, and he was buried and he arose again the third day, according to the Scriptures. This is the gospel of the blood of Christ, and if a man preaches any other, he is accused of God.

In the meetings of the Moral-Rearmament groups, the blood of Christ is never mentioned and the name of Christ seldom is heard.

Do I hear one say: "All who come under the influence of this movement become better church members, have not left their churches?"

Brethren, the good Christian is the obedient Christian and God's commandment is: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6: 14).

"Unbelievers" are those who deny the efficacy of the blood of Christ. The blood is the acid test. No matter how wonderful a gospel anyone brings to you, even though he be "an angel from heaven," look for the blood, and if he says nothing of Almighty God coming to earth, taking human form and shedding his blood to save poor lost humanity from its sins, have nothing to do with him; he is of the devil.

It is true that Christians should do all in their power to help better the condition of their fellow men, but that is not our primary work. We are to preach the gospel to lost souls, and the moment a soul is washed in the blood of Christ, he is morally rearmed, never otherwise.

There are more lost millions in the world than ever before, and what is the church doing about it? Would

you help a man find himself and become a moral, upright citizen? Tell him of the blood of Christ and watch his reformation after his sins are washed away."

Would you put a stop to war forevermore? If you would stop war, preach the blood, save souls and hasten the day of our Lord's return. He alone is able to put a stop to war and, until he comes, there shall be "wars and rumors of wars."

All else is futile. Remember the parable of "the unclean spirit who goeth out of a man." Notice that the spirit is not washed out by the blood, but goes out willingly, of his own accord. This is a moral, and voluntary change for the better, but it is not the new birth. And the man is reformed, apparently, for a while and then what happens? Back comes the enemy and "with seven other spirits more wicked than himself."

I quote from a sermon entitled "Is Moral Re-Armament a Salvation or a Shibboleth?" which was delivered by the Rev. Roy L. Laurin at the Bible Institute in Los Angeles.

"Both Generalissimo Chiang Kai-shek of China on one side, and the Prime Minister of Japan on the other side, have accepted the slogan of MRA, which makes it appear to be one of those noble, hollow slogans which everybody can accept. . . .

"And this is MRA's subtle peril. It will entice and allure and enroll thousands under its banner who will think and suppose that they have found salvation, when as a matter of fact, they are only following a shibboleth.

"To me it is a revival of Cain's bloodless, deistical religion. It is a plausible propaganda, but it is without divine significance."

The power, brethren, is in the blood.

Los Angeles, Calif.

Violetta Wright Oliver.

A Great Human Document!

"Getting Ahead Versus Being a Brother," in the July 29, 1939 issue of the Messenger is one of the most remarkably frank and honest statements I have ever read.

In "The Message to Garcia" Elbert Hubbard presented some great truths, but in this and other writings his real purpose was to glorify big business. In the paragraphs by "One Who Got Ahead" is described the process of becoming a "Success." He has carried the message to Garcia but he isn't happy about it. In telling us why, he has made an outstanding contribution to Christian ethics.

It is possible that his article might be more valuable to society than "The Message to Gracia." It should be printed in pamphlet form. It should be placed in the library of every public school, college and university in our land. Business and professional men should become familiar with it. Every minister, priest and rabbi should reread it before the preparation of his Sunday sermon. Here is not merely the monotonous pronouncement of ancient dogmas, but real experience with vital meaning hot from the oven of actual, contemporary life.

Success in itself is not immoral. Nor is competition. Nor fighting. It is what we fight, how we compete, why we wish to be successful, the consequences to others: considerations such as these determine the ethics of our vocational activities.

In "An American Doctor's Odyssey" Dr. Heiser reported a conversation with Haile Selassie in which the backward civilization of Ethiopia was mentioned. Asked how many unemployed there were in the United States, the doctor answered: "About twelve million." "We have no unemployed," exulted the dark-skinned emperor; "we have never had any. We have no starving. All my people have homes to live in. They have clothes to wear. They are happy."

While pioneer life in America had its hardships, in many respects the people were happier than now. There were no millionaires, but also no starving or unemployed. The people were fighting to succeed, but fighting with each other against common enemies. It was no Utopia or Golden Age, but co-operation and neighborliness were the order of the day. Now in our centers of population this spirit is so rare (due largely to economic pressure) that churches advertise as being the one spot in the great city where old-fashioned friendliness and neighborliness are preserved.

The case of our brother who made good is not an isolated phenomenon. All of us have to some extent gone through the same process of social evolution. You, gentle reader, and I have in some measure contributed to his crime (let's be frank) against humanity.

Why does the social organization grow in such a perverse way? Why does higher civilization—which should bring in a larger measure all that is true, beautiful and good—seem often to make comparative failures of the finest personalities, millionaires and dictators of the coarse and brutal?

We have already suggested the answer. In our boyhood days the home ministers repeatedly shouted it from the pulpit. Our Sunday-school teachers patiently explained it. Our parents mentioned it when we talked to them about joining the church. In our young people's societies the theme was treated again and again. In prayer and hymn, by pictures and stories, the truth was vividly portrayed. Yet none of us realized the deeper meanings, the wider implications of what we saw and heard. "Virtue is unselfish love," we said, and conversely "sin is selfishness" in all its forms.

In selfishness lies the answer, but our task is only begun with this simple statement. We must trace the development of speculation; or monopoly of natural resources. We must see how some get more and more, others less and less, even with the application of equal intelligence and energy; how misplaced taxes throttle industry; how government creates and fosters (and later investigates) special privileges of many kinds; how, when the opportunity to creatively produce wealth for all is prevented by unproductive owners of natural resources, men start fighting each other, falsely reasoning that there is already overproduction (hence plenty for all) and all we need do is get our share from the other fellow. There is a vast difference between having the ability to produce plenty, could the stranglehold of monopoly be loosened, and having that plenty already produced. (Herein lies one of the fallacies of Marxism.)

Were William James living today he would probably either suggest "moral equivalents" for the industrial struggle, or point out ways of civilizing his "moral equivalent" for war; for it has become war itself, often leading to political and military war.

This war of commercialism cannot be stopped sudden-

ly. Its growth was gradual, and too rapid change to a more Christian and ethical business world would produce a revolution. Force would then be exerted both to bring about change, and to resist change; and no permanent good has ever come from the use of force.

Re-education is the slower yet surer method. The set of habits by which we make a living needs to be reconstructed. Using a current analogy, it isn't necessary to tear our house of economics down entirely; it only needs to be remodeled and enlarged.

Many blueprints are being offered the public for this reconstruction project by advocates of co-operatives, socialists, Georgeists, Townsendites, labor unionists, capitalists, New Dealers, Old Dealers, etc. All of these ideological maps (and others) contain valuable truth. A comparative study of a number of them should be valuable. Also, church and community study groups conducted by a college professor, minister, business man, or other student of current affairs would be fine.

Above all, we should think in a vital, meaningful way about our own daily experiences! Just as most agricultural inventions are thought out by farmers trying to solve a problem in the day's work, so social inventions have oftenest come from men in shop, store, office and factory!

Paul F. Bechtold.

New York, N. Y.

Obituary of John M. Follis

John M. Follis, son of Martin and Mary Follis, was born in Indiana, Oct. 1, 1846, and departed this life Sept. 1, 1939, aged 92 years and 11 months. At the age of nine



he came with his parents by wagon train to Monroe County, Iowa. His own mother died when he was three weeks old and he was taken into the home of Eld. Daniel Miller, where he grew to manhood, living in this home until he was twenty-one. It was with the Miller family that he emigrated to Iowa.

On Feb. 23, 1871 he was united in marriage to Rachel Martha Mothorn. To this union were born six children, two boy and four girls. One daughter, Edna Heaston, preceded him in death. In 1913 the family moved to Madera County, Calif. A few years later they moved to Patterson, Calif., where in 1924 his life was saddened by the death of his beloved wife. For eleven years he made his home with his daughter, Anna V. Ramsay of Reedley; then he came to Modesto where he passed away at a local hospital.

At the age of about thirty-four Bro. Follis dedicated his life to the Lord and united with the Church of the Brethren. Five years later, or about 1885, the duties of the Christian ministry were laid upon him. He was installed to that sacred office in the Mt. Etna church, Iowa. He was advanced to the eldership in the Monroe County church, in which community he then lived. He later moved to the Salem church, for a time, having charge of both the Salem and the Mt. Etna churches as elder. He served his church with a devotion that surmounted

every difficulty for the attainment of strong Christian character in the flock entrusted to his care. He served on the Standing Committee of the General Conference of the church three times, and gave willingly of his time and talent in neighboring churches to which he was called to minister as elder. Many times he was compelled to leave his own farm work suffer while he went on deeds of mercy to those who needed him. On one occasion the ministers of the local church were chosen to hold the revival meetings, each taking their turn. When the lot fell to Elder Follis, he shouldered the responsibility without a word, worked hard husking corn, then preached at night.

Naturally of a sunny disposition, he was beloved by the young people and old alike, youth counting him as their best friend and most loyal companion in work and play. Many bridal couples started the journey of life together with his blessing upon them as a lasting benediction.

Bro. Follis preached his last sermon when ninety years old, after serving in the ministry about fifty years.

He is survived by three daughters: Etta M. Warner of Modesto, Anna V. Ramsay of Fresno and Mamie C. Sink of Reedley; and by two sons: J. G. Follis of Modesto and E. M. Follis of Oakland—all of California. There are fourteen grandchildren and ten great-grandchildren.

Modesto, Calif.

Paul B. Studebaker.

Finding Hidden Treasures for the Church

As a young minister I have had experiences in the Lord's work, and from these I am constrained to believe that the Church of the Brethren has been slow in finding her hidden treasure.

Moving into this section, I was constantly called upon to lead out in the promotion of the church. A few weeks were taken to study the field. In the survey, members of our own beloved denomination were found in whose home a minister had never called. Here the father was downhearted and the mother discouraged, while the children were unconcerned. I cried unto my Lord and said: "What must I do to respond to the great commission?" Standing on the hillside overlooking the little town and its beautiful homes, but with no church house to be seen, I said: "Give me strength, Lord."

I accepted a call to preach in the large schoolhouse auditorium. After driving a long distance from a Sunday morning appointment, it was somewhat disappointing to find the Sunday night audience composed of but two women and six or eight children. I visited the Sunday school the following Sunday and found two men present, no women, but a large number of children. I observed the situation for a few weeks.

One Sunday I made arrangements with the Sunday-school superintendent to visit a number of homes during the week. The visits were pleasant, and as a direct result several new faces were at Sunday school the following Sunday. Today there are thirty-two married men (twenty-seven fathers) and forty-two married women (thirty-four mothers). Most of these people are members of the church. We have a well organized Sunday school, with seven classes, home department, and Cradle Roll. We have preaching twice each Sunday, young people's meeting Sunday night, and prayer meeting Wednesday evening, along with other meetings

as required by the various organizations of the church. The church membership has more than doubled itself during the two years of our work here, for which we give God the praise.

Through these experiences I find we have failed to bring father to church. Here is a valuable treasure to be found, which is a problem for the church today. Though God made the country and man built the town, we have left the good old farm behind and plunged into the factory. On Sunday morning father is often too tired to attend church. The preacher preaches too long. The laymen have no part in the program of the church. To a great extent our problem here was solved through a men's organization. At present we have sixteen active members. They take part in the worship program of the church. In prayer meetings and other avenues of the church, they are willing to serve. We go out and sing and pray for the sick. We have gained tithers for the church through the men's organization. The men have used their cars in bringing people to church. They are very co-operative, especially during revivals and for special occasions.

We had a vision from God that we needed a church house. We called a special meeting for this purpose. Everyone present saw the need and promised to stand back of the movement. We met again and agreed upon the location. We decided unanimously to build a basement church. In a few weeks we completed the excavation without the outlay of a single cent. We got busy and erected the building. It is of concrete blocks with corners trimmed with brick. The nine-foot basement with six courses of blocks in rear of the building and a number of blocks on either side, to support the roof, was finished Dec. 10, 1938. All work was donated except the pay for the block-layer and \$3 to a carpenter. The present building is so arranged that we can go on with the next story without destroying the roof. We anticipate building in part this fall, and hope to complete the building during 1940. The men are ready to go.

I would like to speak a word for men the brotherhood over. Be kind to dad. Give him a place in the church program. Let him see that no one can fill his place. Encourage him, for most of the income comes through dad's pay envelope. Find your hidden treasure through the men's organization.

Wiley Ford, W. Va.

Vernon N. Shanholtz.

The Hendersons Celebrate Fiftieth Wedding Anniversary

Brother and Sister Tom Henderson of Fredric, Iowa, completed fifty years of married life Sept. 9, 1939, and the event was celebrated Sunday, Sept. 10. They were married at the home of the bride's parents, Brother and Sister Hiram Berkman, near Fredric, Iowa, Sept. 9, 1889.

Six of their seven children and many relatives and friends were present to help celebrate. Bro. Edwin Rodabaugh of the Monroe County church had charge of the dinner, offering prayer. In the afternoon open house was held, and the couple received many presents.

Father Henderson will be seventy-three on Oct. 31. He united with the church in 1930. Mother Henderson was the daughter of Eld. Hiram Berkman, one of the founders of Monroe County Church of the Brethren. She united with church early in life. The church and church work were always first in her life. She was born in Indiana July 7, 1865. Brother and Sister Henderson are the parents of seven living children; two are dead. The children are all members of the Church of the Brethren except one, who is of the Mennonite faith. They have nineteen grandchildren and fourteen great-grandchildren.

Fifty years of Christian living and honest industry in one community have endeared them to their neighbors and friends.

Albia, Iowa.

Mary I. Reeves.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beery-Brower.—Glen Beery of North Manchester, Ind., and Maurine Brower, daughter of Mr. and Mrs. S. E. Brower, of South English, Iowa, in the English River Church of the Brethren, Aug. 19, by the undersigned.—Homer Caskey, South English, Iowa.

Fry-DeLauter.—By the undersigned, at the Olivet Church of the Brethren, Thornville, Ohio, Ralph L. Fry of Rockford, Ill., and Pauline Grace DeLauter, Sept. 24, 1939.—Ora DeLauter, Thornville, Ohio.

Hursey-Helser.—By the undersigned, at the home of the bride, near Somerset, Ohio, Wilmer Hursey of Glenford, Ohio, and Lucille Helsner, July 1, 1939.—Ora DeLauter, Thornville, Ohio.

Luke-Kindy.—By the undersigned, at the Church of the Brethren, Middlebury, Ind., Aug. 5, 1939, Russell Luke of Goshen, Ind., and Jewell Kindy of Middlebury, Ind.—J. Edson Ulery, Onkama, Mich.

Miller-Musser.—By the undersigned, in his home, Sept. 2, 1939, Lewis H. Miller and Myrtle I. Musser.—N. H. Miller, Bourbon, Ind.

Morgenson-Shaulis.—La Verne Morgenson and Thelma Shaulis, both of Waterloo, Iowa, by the undersigned, at the bride's home, Sept. 22, 1939.—W. H. Yoder, Waterloo, Iowa.

Snapp-Baker.—Wayne D. Snapp and Verna Baker, both of Waterloo, Iowa, by the undersigned, at the South Waterloo parsonage, Sept. 23, 1939.—W. H. Yoder, Waterloo, Iowa.

Wood-Woodbury.—Albert Wood and Marie Woodbury, both of Mt. Pleasant, Mich., at the writer's home, Sept. 12, 1939.—David P. Schechter, Mt. Pleasant, Mich.

FALLEN ASLEEP

Beck, Mrs. Anna A., aged 51 years, died at her home in Philadelphia, Aug. 28, 1939. She is survived by her husband, Edward J. Beck. As a child she attended the Germantown Sunday school. Funeral services were conducted by the undersigned, with interment in the church cemetery.—Benjamin F. Waltz, Philadelphia, Pa.

Bera, Olive May, daughter of John and Lydia Rogers, was born in Van Wert, Ohio, and departed this life at her home near Sunfield, Mich., Sept. 19, 1939, aged 62 years and 6 months. Early in life she accepted Christ and found fellowship in the Church of the Brethren. She is survived by her husband, Edward Bera, a daughter, two brothers, two sisters, a large circle of relatives and a host of friends. Funeral services were conducted by the writer, with interment in the Welch cemetery.—D. H. Keller, Battle Creek, Mich.

Briggs, Frank, son of John and Emmer Brim Briggs, was instantly killed as the result of an automobile accident near Goodland, Ind., Sept. 21, 1939, at the age of 39 years, 5 months and 12 days. For twelve years he had been associated with the J. I. Case Implement Company, being accounted one of their best blockmen. He married Lenore Cline in 1922 and three sons were born to this union. He leaves his wife, three sons, his mother, seven brothers and two sisters. In his youth Frank accepted Jesus Christ as his Savior and lived a noble and energetic life. Funeral services were conducted by the writer in the Flora Church of the Brethren, with burial in Maple Lawn cemetery.—Ray E. Zook, Flora, Ind.

Burkholder, Sister Pearl Isabelle, wife of Noah L. Burkholder, Jr., of Fayetteville, died at the Chambersburg hospital in her twenty-first year. She was born Oct. 20, 1918. Sister Burkholder was a member of the Fourth Street Church of the Brethren. Besides her husband, Sister Burkholder is survived by her parents, Brother and Sister Amos H. Mackey of Shippensburg, a sister, three brothers and a half sister. Funeral services were held at the Fourth Street Church of the Brethren by Pastor C. E. Grapes, assisted by Bro. C. W. Meadows, with burial at the Mt. Pleasant cemetery.—Mrs. Geo. Haldeman, Chambersburg, Pa.

Denton, Elzia Nathaniel, son of Benjamin and Ruth Denton, was born in Carroll County, Ind., Dec. 20, 1864, and died at Flora, Ind., Sept. 6, 1939. He was married on June 2, 1888, to Emma Luce. Of the eleven children born to them, one has preceded him in death. He leaves four sons, six daughters, thirty grandchildren and eight great-grandchildren. Funeral services were conducted by the writer.—Ray E. Zook, Flora, Ind.

Guthrie, Samuel Floyd, son of the late Eld. Joseph and Hannah Kelly Guthrie, was born Sept. 8, 1878, and departed this life Sept. 13, 1939, at his home in Hazelton, W. Va. He had been in ill-health for almost two years, suffering intense pain from the effects of a nervous breakdown. He was married to Rosa M. Barnes May 17, 1906. To this union one son was born. Twenty-

four years of his married life were spent in the mercantile business at Hazelton where he made a success of his chosen occupation. In 1930 he moved to Morgantown where he was an active worker and supporter of the Church of the Brethren. Bro. Guthrie early in life united with the Church of the Brethren and later was elected to the deacon's office in which capacity he served most faithfully. He also served as superintendent of Sunday school for many years. He was a faithful attendant at all services, doing cheerfully all the duties assigned to him as long as health permitted. He called for the anointing which was administered by his pastor, Eld. Obed Hamstead, and Bro. Sterner. He is survived by his wife, his son, one foster daughter, his aged mother, two sisters and one brother. Funeral services were conducted by Bro. Chester A. Thomas, assisted by Bro. R. K. Showalter at Shady Grove church. His body was laid to rest in the Union cemetery near by.—Ruby Van Sickle, Hazelton, W. Va.

Hall, Sister Nealie B., wife of Bro. R. W. Hall, died at her home at White Hill near Stuarts Draft, Va., Sept. 20. Had she lived until Sept. 30 she would have been fifty-one years old. She joined the Brethren church in 1913 and was baptized by Bro. S. I. Flory, Aug. 16, remaining faithful to the last. She was an active worker in the Aid Society when health permitted. She leaves one daughter. Funeral services were conducted by Eld. B. W. Huff and Bro. Guy K. Stump. A very large crowd attended the funeral service at the White Hill church.—Mary E. Hall, Stuarts Draft, Va.

Johnson, Sister Barbara, was born near Woodbury, Pa., June 1, 1860, daughter of John and Susan Holsinger Sell, and died at the home of her daughter, Mrs. Russell Crozier of Altoona, April 22, 1939. She was a lifelong and faithful member of the Woodbury Church of the Brethren and was always active in the work as long as health permitted. Her husband preceded her in death a number of years. Surviving are two sons, two daughters, three stepchildren, twenty-seven grandchildren, sixteen great-grandchildren, two sisters and two brothers. Funeral services were held in the Church of God at Woodbury by Elders D. I. Pepple, J. H. Clapper and Rev. E. F. Berger of the Church of God. Interment in the Dry Hill cemetery.—Barbara S. Frederick, Woodbury, Pa.

Leach, Joseph W., aged 53 years, died at the Naval hospital, Philadelphia, Pa. Mr. Leach had seen service abroad and suffered with an after condition which finally resulted in his death. Funeral services were conducted by the undersigned, with interment in the United States government federal cemetery.—Benjamin F. Waltz, Philadelphia, Pa.

Light, Adam L., son of Fidelia and Cyrus K. Light, was born April 13, 1866, and died July 30, 1939, of heart trouble at his home in Cleona, Pa. He realized his condition and expressed his willingness to go. He was much concerned about the church and read his Bible daily. He was not descended from Brethren background, but studied the Word of God very closely. He was much concerned about the changes that came since he became a member of the Brethren church. He attended Sunday-school and church services whenever possible. He became a member of the Brethren church when a young man and remained faithful. He was always willing to sacrifice for the church. He is survived by his wife, Emma, one daughter and one grandchild. Funeral services were conducted by Eld. Walter Hartman from the Annville church and Rev. H. G. Light, a close friend and neighbor, in the Wolfe meetinghouse, with interment in the adjoining cemetery.—C. W. Bomberger, Lebanon, Pa.

Loose, Sister Annie M., was born Aug. 4, 1864, and died at her home in Rothsville, Sept. 2, 1939. She was a faithful member of the Church of the Brethren for some fifty years. She is survived by her husband and three children, twelve grandchildren and two great-grandchildren. Funeral services were held in the Lexington church by Brethren Harvey Markley and Reuben Myer. Interment was in the Middle Creek cemetery.—Emma L. Zook, Lititz, Pa.

Lutz, Bro. Harvey A., was born Sept. 3, 1898, and departed this life Sept. 10, 1939, at the home of his mother in Florin. Bro. Lutz had been ill for nine years and suffered intensely, but was very patient. He was a member of the Church of the Brethren for seventeen years. He is survived by his wife, his son and mother, three brothers and one sister. Funeral services were held at the Florin church, conducted by the home ministers and Bro. Ross Murphy. Burial was in the Mt. Tunnel cemetery.—Mrs. Henry E. Breneman, Elizabethtown, Pa.

Miller, John, Jr., son of John and Esther Miller, was born Aug. 19, 1868, near North Manchester. He resided in this community until his death. In this family there were six brothers and two sisters, five preceding him in death. One brother and two sisters are still living. Bro. Miller died Sept. 18, 1939. April 12, 1888, he was married to Stella Warren, with whom he lived for more than fifty-one years. The first child died at the age of sixteen months. He is survived by three daughters, two sons, twelve grandchildren, one of whom has lived in the Miller home, and two great-grandchildren. Bro. Miller joined the Church of the Brethren forty-eight years ago. Several years later he was elected to the office of deacon. He had been active in Sunday-school work and a leader in the deacon board for a number of years. He will be missed in the work of the church at Lib-

erty Mills. Funeral services were conducted in the Liberty Mills church by the undersigned and the pastor, Bro. John D. Long.—A. R. Eikenberry, North Manchester, Ind.

Miller, Sister Lydia C., died at her home near Moore's Store, Va., Aug. 31, 1939. She was the daughter of Brother and Sister John J. Garber, and was born May 12, 1859. Her home was where Eld. John Garber settled in 1775, the place being in the family ever since. Her grandfather, Jacob Garber, Jr., grandson of Eld. John Garber, with his wife and nine of their children had the typhoid fever in 1855 and he and six of his children died in less than two months' time. Eld. Jacob Wine, on learning of their illness, sent his daughter to wait on them and she later contracted the disease and died. Some years ago Sister Miller was united in marriage to Bro. John A. Miller who preceded her in death Dec. 18, 1927. She is survived by one brother and two sisters. Funeral services were conducted by Eld. J. Carson Miller, assisted by Eld. M. L. Huffman from the Flat Rock Church of the Brethren, with burial in the Garber cemetery.—Mrs. J. D. Wine, Forestville, Va.

Miller, Sarah Elizabeth, was born April 23, 1871, and died at the farm home near Hartville, Ohio, after an illness of several months, July 24, 1939. She was the daughter of Jacob and Lavina Cocklin of Cairo, Ohio. Most of her life was spent in and around the Hartville community. In February of 1894 she was married to George Irvin Miller, also of this community. This union was blessed with three sons and two daughters, one son preceding her in death. She is survived by two sons, two daughters and eight grandchildren. One grandson preceded her in death. Jan. 17, 1910, she accepted Christ as her Guide by uniting with the East Nimishillen Church of the Brethren. Her membership was later transferred to the Hartville congregation. She gave her devoted service to her home and church. Sister Miller will be greatly missed by her friends and her family. Funeral services were held at the Hartville Church of the Brethren, with the undersigned officiating, assisted by Bro. S. S. Shoemaker. Interment was made in the East Nimishillen cemetery.—Clyde Mulligan, Hartville, Ohio.

Parriott, Mrs. Emma Summers, daughter of Charles and Jane Summers, was born in Woosung, Ill., Oct. 16, 1868, and departed this life at her home in Modesto, Calif., Sept. 10, 1939, at which place she lived for the last eight years. In early life she gave her heart to Christ and continued faithful throughout her life. Before her health broke she was a regular attendant at all church services, and was a capable worker, serving in the capacity of Sunday-school superintendent a number of years. Oct. 15, 1891, she was married to William Parriott, who preceded her in death Dec. 23, 1937. To this union were born nine children, three preceding her in death. She is survived by six children, six grandchildren, one great-granddaughter, one brother, two sisters, two stepsisters and many other relatives and a host of friends.—Paul B. Studebaker, Modesto, Calif.

Price, Mamie, wife of William Price of New Market, Va., died Sept. 17, 1939, in the hospital at Harrisonburg, Va., at the age of 58 years and 10 days. She was a daughter of the late John and Julia Henkle. Surviving are her husband, eleven children, four brothers, three sisters, and thirty-three grandchildren. The funeral service was held from the Fairview church near Endless Caverns of which she was a member, with the writer and S. D. Zigler officiating. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Root, Bro. Joel, was born Feb. 2, 1866, in Fayette County, Ill., and passed away at his home in Arago, Oregon, Aug. 15, 1939. He united with the Church of the Brethren when young and was elected to the deacon's office and served faithfully until his death. He was interested in any work that was for the good of the community. He donated the property on which the Arago community church is built. He leaves three brothers. Funeral services were conducted by the undersigned in the Church of the Brethren, Myrtle Point, Oregon, with interment in the Norway cemetery.—F. H. Barr, Myrtle Point, Oregon.

Slusher, John Henry, was born at Willis, Va., July 19, 1876, and died Aug. 1, 1939. He is survived by his wife, Elizabeth Canaday Slusher, six boys, four girls and fourteen grandchildren. He moved to Manassas twenty-two years ago where he was elected to the deacon's office. Funeral services were held at the house by Eld. E. E. Blough, after which the body was taken to Willis, Pleasant Hill congregation, for burial.—Mrs. E. E. Blough, Manassas, Va.

Spitzer, Sarah Elizabeth, died at her home west of Broadway, Va., Sept. 15, 1939, at the age of 61 years, 8 months and 15 days. Death followed a lingering illness of more than a year. Surviving are her husband, nine children, four sisters and two brothers. The funeral service was held from the Trissel's Menonite church near Broadway, with the writer and Timothy Showalter officiating. Interment in the cemetery adjoining the church.—Samuel D. Lindsay, Timberville, Va.

Stewart, Benjamin F., son of John and Bendelia Nason Stewart, was born Dec. 26, 1857, in Muscatine County, Iowa, and passed away at his home in Carrington, Del., Sept. 3, 1939. When he was about eight years old his parents moved to Johnstown, Pa., where he grew to manhood and in July of 1882 married Delilah Jane Rager of Cambria County. They were both baptized into the Church of the Brethren in July of 1892 at the

Benshoofhill church by the late Eld. G. S. Rairigh. He was elected to the office of deacon. In 1898 he and his family moved to Caroline County, Md., where he farmed until 1928. Retiring from the farm, he moved to Carrington, Del. Surviving are his faithful wife, five sons, four daughters, forty-four grandchildren, ten great-grandchildren and one brother. Funeral services were held in the Denton Church of the Brethren by Elders W. M. Wine and N. A. Seese. Interment in the Denton cemetery.—Mrs. C. A. Pentz, Denton, Md.

Tisdale, Sister Grace Long, daughter of Elder and Sister William Long, was born in Benton County, Iowa, May 24, 1883, and died at her home in Waterloo, Iowa, Sept. 1, 1939. For a number of years she resided in Cedar Rapids, Iowa, and then at Sioux Falls, S. Dak. For the last nine years she lived in Waterloo where she was affiliated with every activity of the local church program. In her early teens she united with the church at Garrison, Iowa, and was a very loyal and devoted member. She was especially gifted in song and made a large contribution through her leadership in music. She was a most patient and resigned sufferer from an incurable malady. She is survived by her aged mother, one daughter, one son, one granddaughter, two sisters, four brothers and a wide circle of neighbors and friends. Funeral services were conducted in the Waterloo City church by her pastor. Burial was in the Memorial Park cemetery.—Albert Perry Blough, Waterloo, Iowa.

Wray, John W., son of William and Susan Wimmer Wray, was born in Franklin County, Va., May 27, 1864, and departed this life Sept. 4, 1939, at the Cass County hospital after a ten days' illness of pneumonia. Sept. 7, 1884, he was united in marriage to Prudence Leah Greer. He and his wife united with the Church of the Brethren forty-three years ago and remained faithful and loyal to the church. He is survived by his widow, four daughters, two sons, one brother, eleven grandchildren, two step-grandchildren and three great-grandchildren, several nieces and nephews and a host of friends. Funeral services were conducted by Brethren Frank Fisher and Walter Balsbaugh.—Mrs. Ernest Fisher, Mexico, Ind.

CHURCH NEWS

Alabama

Cedar Creek.—While Reuel B. Pritchett was holding evangelistic meetings in the Cedar Creek church, Mary E. Lewis was baptized. She has shown great interest in the work and Bro. W. E. White and his family gave her the training that she needed to be a worker in the church. Bro. White opened a mission in the home of Miss Lewis at Uniform, Ala., in 1933, and put her in charge of the work. During 1934 Joseph Howard was received into the church at this place and served faithfully until his death in 1935. Brethren J. C. Wine and G. W. Petcher have also helped in this work. Five members were received during a series of meetings held recently by Bro. White, making a total membership of nine. All efforts are being made to get a church building and we need the support of the Church of the Brethren in this work. If this church is built it will be the fifth Church of the Brethren in Alabama.—Willie Mae Parnell, Tibbie, Ala., Sept. 26.

Arkansas

New Hope.—We had a wonderful revival meeting, Sept. 2-21, with Brother and Sister A. W. Adkins as evangelists. Bro. Adkins preached the Word with power and his sermons were interesting and practical. Sister Adkins' work was appreciated as director of children. Seven were baptized, five reclaimed and one awaits the rite. At the close of the meeting we had all-day services with a basket dinner. We held council at this time and elected Bro. L. Burnett as elder. As we have two other ministers in this congregation it was decided to use all three. Brethren J. A. Birkhead and Jeff Burnett will preach once a month and Bro. L. Burnett will preach twice a month. Sister Anne Burnett was elected clerk; Bro. Lawrence Spencer, treasurer; Bro. C. H. Gray, Messenger agent; Mary Birkhead, Messenger correspondent. We plan to build a new church on the Bay road. Our Sunday school was organized Sept. 24. The church has been wonderfully built up and we hope to continue working in the fine spirit which has been manifest during the past few weeks.—Mary Birkhead, Cherry Valley, Ark., Sept. 26.

California

Butte Valley.—We were very happy to have Bro. Niels Esbensen of Empire hold meetings for us Aug. 1-3. Bro. D. C. Gnagy of Lindsay was with us Aug. 21-23. He was making a survey of the community to determine where our new church shall be built, and held Bible studies in the evening. We enjoyed having Brethren Esbensen and Gnagy with us.—Adah Eskildsen, Palo Alto, Calif., Sept. 22.

Inglewood.—Sept. 10 we held our council and church and Sunday-school officers were chosen. Eld. J. K. Walker was re-elected; R. C. Hallinger, clerk; Asa E. Thomas, treasurer; H. M. Stutzman, Sunday-school superintendent; Gwendolyn Arding, assistant; Mrs. Lulu Dull, Messenger agent and correspondent. Reports of different activities of the church were very encouraging. We are looking forward to a rally day program, Oct. 1. We

have been able to welcome some new ones in our midst the past year and hope to be able to welcome more during the coming year.—Mrs. Asa E. Thomas, Inglewood, Calif., Sept. 24.

Los Angeles, First.—At our September council we elected church and Sunday-school officers as follows: Bro. Fred Flora, elder; Bro. L. C. Hosfeldt, clerk; Percy Lehmer, treasurer; Ladies' Aid, Messenger agent; Bro. Mark Lehmer, Sunday-school superintendent; Alta Miller, secretary; Lawrence Miller, treasurer. Our rally day will be observed Oct. 1. Our love feast will be held Nov. 19, 4 P. M. One has been baptized since our last report.—Cora A. Rife, Alhambra, Calif., Sept. 22.

San Diego.—Our attendance this summer has been larger than other years. In June we held a vacation Bible school under the leadership of Mrs. Forror. The average attendance was 111, with sixteen teachers and helpers. Our Ladies' Aid is having all-day meetings with potluck lunches at noon. Some are busy quilting while others are working on fancy work for a bazaar this fall. We held a farewell social for David Bomberger and family Aug. 27. Bro. Bomberger was transferred to Riverside in Y. M. C. A. work and we will greatly miss them. We welcome Jens Hutchens, his wife and mother-in-law to our group. Mrs. Jett and Bro. Forror represented our church at district meeting. Fourteen from our church attended district meeting. Bro. J. M. Boaz preached for us and Mrs. Boaz had charge of the Sunday-school department that Sunday. We have no regular preaching service in the evening during the summer. The young people and intermediate groups have had interesting programs. One evening the Blind Braille club had charge of the program. One evening we went to Presidio park for vesper services. Sept. 17 one was baptized and three received by letter, making twenty-six new members this year.—Mrs. Mary Kregear, Spring Valley, Calif., Sept. 22.

Colorado

Haxtun.—We met in council Sept. 12 and elected the following officers: Elder, R. P. Baker; clerk, Mary Bawford; treasurer, H. L. Hofmeister; member at large, Virgil Kinzie; auditor, Katharine Kinzie; finance chairman, Merle Switzer; missionary secretary, Tracy Hardy; peace secretary, Willard Hart; temperance secretary, Mrs. Erickson; Messenger agent, Mrs. Stryker; Messenger correspondent, the writer. Sunday-school officers are as follows: Superintendent, Mary Bawford; assistant, Herbert Erickson; junior superintendent, Katharine Kinzie; assistant, Thelma Hofmeister; primary superintendent, Mrs. Louis Koch; assistant, Mrs. Otis Dinsmore; cradle roll superintendent, Ola Switzer; secretary, Coral Hart; assistant, Damon Koch; treasurer, Fred Heaston; junior C. W. superintendent, Mrs. Erickson. We decided to hold a revival and it was left to the ministerial chairman to investigate as to one we might be able to procure as the evangelist. Our love feast will be held Oct. 27.—Mrs. Warren D. C. Wood, Haxtun, Colo., Sept. 24.

Idaho

Emmett.—We met in council Aug. 19. Eld. M. G. Blickenstaff was retained as pastor and elected as elder-in-charge. Mrs. Lela Shoening was re-elected secretary; Bro. Elwood Shoening, treasurer; Rosa Harris, correspondent; Ladies' Aid, Messenger agent. The young people were again authorized to take charge and supply the Sunday school with superintendent. Billie Jo Garmon was announced as their choice, with Elwood Shoening as assistant; Mary Virginia Blickenstaff, secretary-treasurer. Our church decided to hold the harvest meeting Nov. 26, with dinner at the church and a sermon in the afternoon. A committee was appointed to investigate a more suitable date for our church councils. A committee was appointed to investigate an offer of a large warehouse which needs some repairs. Much serious sickness among our members and the strenuousness of gathering large crops have greatly affected our attendance, but we are hoping attendance will increase as fruit will soon be gathered.—D. J. Wampler, Emmett, Idaho, Sept. 25.

Florida

Clay County.—Bro. Virgil D. Weimer came to us June 7 to begin his work as summer pastor, and a weiner roast was given in his honor. He worked wholeheartedly and impressed everyone with his sincerity. He filled the pulpit at each preaching service, and conducted an interesting two weeks' Bible school with an enrollment of sixty-three, and an average attendance of forty-eight. Each day cool drinks were served to the children and on the last day ice cream was served. Bro. Weimer also held a two weeks' revival. Attendance was small the first week because of rains, but during the last week many enjoyed his history and background of the Brethren church. We feel that much good seed was sown. He spent two weeks assisting in camp work at Eustis, Fla., and was instrumental in getting two of our young people and three intermediates in camp. He completed his work Sept. 3 and left an encouraged group to carry on. We met in council Sept. 17 and the following officers were elected: Elder, H. B. Layman; delegates to district meeting, Bro. Layman and H. B. Jenkins; alternates, Roy Baxley and Russel Smith; clerk, Mabel Jenkins; treasurer, Roy Baxley; trustee, S. F. Royer; director of Children's Work, Jessie Merrow; Messenger agent, H. B. Layman; Messenger correspondent, M. B. Jenkins; Sunday-school superintendent, F. S. Royer; assistant, Roy Baxley; secretary-treasurer, H. B. Jenkins; assistant, Vinnie Burris; C. W.

president, Annie Bell; vice-president, Ruth Layman; cradle roll superintendent, Hessie Adams.—Mrs. M. B. Jenkins, Doctors Inlet, Fla., Sept. 21.

Miami.—We are looking forward with much pleasure to our first district meeting to be held in the Miami church Oct. 13-15. Bro. J. Edson Ulery will begin a revival meeting Oct. 15, ending with a love feast. To reach the church which is located on Ninety-fifth Street and Sixth Avenue, N. W., come from the north on state road No. 1 to church sign on Ninety-sixth Street. Turn right on Ninety-sixth street and go to the first streetlight. Turn left one block and go until you reach Sixth Avenue. Pray with us for these meetings.—Mrs. Enos Overholser, Miami, Fla., Sept. 25.

Illinois

Allison Prairie.—We met in council Sept. 23 and elected the following Sunday-school officers: Superintendent, Adam Jellison; assistant, Ernest Frye; secretary, Ralph Benson; treasurer, Martha Lockman. Bro. Dolar Ritchey was retained as elder for another year. Our series of meetings conducted by Bro. I. D. Heckman will begin the last week in October. Our love feast will be held at the close of the meeting. Brother and Sister B. M. Rollins will hold our meetings in 1941. Our church held a vacation Bible school this summer, with Sister Lois Ritchey in charge. Our pastor preached a series of sermons on the seven kingdoms, bringing us some wonderful messages. The young married people's class and Ladies' Aid are buying paint for the parsonage. The church and men's organization have bought a new heater for the church. Two of our young men attended camp and gave good reports. Bro. Dolar Ritchey and Ralph Benson represented us at district meeting. Sister Lois Ritchey represented our Aid Society at the meeting. Our annual harvest meeting will be held Oct. 1.—Mrs. Viola Frye, Lawrenceville, Ill., Sept. 25.

Indiana

Blissville.—We met in council Sept. 7 and elected officers as follows: Bro. Clyde Joseph, elder; Bro. Oren Ruff, treasurer; Sister Bertha Haag, clerk; Bro. Floyd Bottorff, Sunday-school superintendent; Sister Lucile Burkholder, secretary. Bro. J. W. Fidler of Ohio will hold our two weeks' series of meetings, beginning Oct. 30. Our love feast will be held Oct. 14, 7:30 P. M. On Sunday afternoon, Sept. 17, our pastor, Bro. Cecil Morningstar, and a group of our members went to the Marshall County Home and gave a sacred program, which these old people greatly appreciated.—Mrs. Mae Pippenger, Plymouth, Ind., Sept. 21.

Camp Creek.—We met in council Sept. 14 and elected the following Sunday-school officers: Superintendent, Truman Nifong; assistant, Glenn Disher; secretary, Lucile Bulus; assistant, Wilma Shively; treasurer, William Whiteleather. Reports were given by the delegates to district meeting. Our revival service will begin Nov. 13, with Bro. Leo Miller of Fort Wayne, Ind., in charge. Our harvest meeting was held Aug. 20, with Bro. Walter Heisey of North Manchester, missionary to China, bringing two interesting missionary sermons. The Sunday school held a wiener roast Sept. 4 in William Whiteleather's woods. The Ladies' Aid entertained the Mt. Pleasant Aid at the home of Sister Ada Jones Sept. 13, with fifty present. A short program was given, with Sister Anna Warstler, missionary to India, as guest speaker. Refreshments were served. One was received by letter recently.—Laura Flory, Nappanee, Ind., Sept. 28.

Huntington.—Pastor Howard Keim, Jr., and his family returned on Aug. 6 from New York City where Bro. Keim studied for a month at the Union Theological Seminary. During our pastor's absence Bro. Roy Gilmer gave us some splendid sermons. Our attendance during the summer has been good. Sept. 17 we resumed evening services at our own church, after having joined with the other churches of the city in union services during the summer. Brethren John Eberly, Roger Shively, Roy Gilmer and W. C. Stinebaugh gave inspiring sermons during our preaching mission week, Sept. 17-23. Council and fall election of officers was held Thursday evening, Sept. 21, following a fellowship supper and birthday celebration. The birthday offerings are to be used for missions. A short installation service was held Sept. 24 for the church officers and teachers. Oct. 1 has been set aside for rally day in our church. Each member has the responsibility of bringing some person to church. The date for our fall evangelistic services has been set for Nov. 6-19, with Chas. Oberlin of Peru, Ind., as evangelist. Mildred Shideler, one of our young girls, has entered Bethany Biblical Seminary, preparing for the mission field. Sisters Emley and Duncon have been selected to attend the district conference at West Manchester.—Joy Barnhart, Huntington, Ind., Sept. 28.

Loon Creek.—The B. Y. P. D. cabinet was with us and gave a program. I. W. Moomaw and wife were with us one Sunday and Bro. Moomaw talked on India. The church choir meets regularly for practice and sings once a month at church services. The Aid is busy. Bro. Alvin Brightbill was with us one evening and we enjoyed singing hymns. We met in council Sept. 22 and reorganized the church and Sunday school. Bro. Ora Kitt was re-elected Sunday-school superintendent; Merritt Hoover, assistant; Raymond Brumbaugh, clerk. Delegates to district meeting at West Manchester are Ora Kitt and Ella Bowman. Sept. 24 was guest day, with 163 present for Sunday school. Our attendance has been good. We are considering remodeling to make

more room for the children.—Mrs. Ella Bowman, Huntington, Ind., Sept. 27.

Maple Grove.—We met in council Sept. 16 and the Sunday-school officers were nominated for the new year, the election being held Sunday morning, Sept. 24. The church voted to install Bro. Ferrell Culler into the ministry, the installation service being held Sunday morning by our elder following preaching services. It was decided to hold a series of meetings this fall. Eld. J. A. Miller will be the evangelist and the meetings will begin Oct. 28. Our attendance has been good and we are anticipating a very profitable meeting. Bro. James Hunter of Kokomo is to preach for us the fourth Sunday in each month and the home ministers are to have charge the remaining Sundays. The young people's class is growing nicely under the leadership of Sister Leslie Lambert and they have taken as a project the raising of money to put a basement under the church. Our elder was re-elected for another year. The Women's Work and missionary society have taken up the study of Bro. Bittinger's book, *Soudan's Second Sunup*. At this time they are making a comforter to have in case we hear of some needy family.—Mrs. Alfred Campbell, Center Point, Ind., Sept. 25.

Mexico.—We met in council Sept. 7 and elected the following Sunday-school officers: Superintendent, Bro. Robert Kranning; assistant, Bro. Paul Fisher; secretary, Harriet Keyes; assistant, Dale Eiler; cradle roll superintendent, Mable Kranning; children's superintendent, Sister Ruth Dawalt; assistant, Sister Edith Richardson; C. W. chairman, Cora Burrous; assistant, Laurence Dear-dorff; intermediate chairman, Arlene Kranning; assistant, Lucille Rarigh. Sept. 17 an offering was taken for Bethany Biblical Seminary. Bro. J. O. Winger will hold our revival the last two weeks of November. Delegates to district meeting at North Manchester are Brethren Harley Fisher and Ernest Fisher.—Mrs. Ernest Fisher, Mexico, Ind., Sept. 23.

North Liberty.—We enjoyed a successful revival, with six accessions. Eld. I. D. Heckman of Cerro Gordo, Ill., was the evangelist. He brought some heart-searching Bible truths. Sept. 25 we held our love feast with a capacity audience. Eld. James Kessler officiated. Other visiting ministers were Cecil Morningstar, Theo. Miller and John Stump. Our pastor, Ervin Weaver, is staying with us another year. He is very faithful in the work. Mrs. Weaver is Aid president. At our business meeting we elected officers. Bro. Orville Homer was elected Sunday-school superintendent.—Mrs. J. H. Markley, North Liberty, Ind.

Pine Creek.—Since our last report a number have been baptized. Our daily vacation Bible school was directed by Pastor Theo. E. Miller, assisted by nineteen teachers, with an average attendance of 129. Sister Anna Warstler was our guest speaker at the mother and daughter banquet. She showed pictures on India and gave an interesting address one Sunday. Sister Martha Rupel, recently returned from Spain, was with us June 18 and told of her work while there. Aug. 27 we held our harvest meeting, with Bro. Howard Kreider bringing the message. Sept. 8 we met in council and elected the following: Bro. John Stump, elder; Walter Kieser, clerk; Lucy Burke, Messenger agent. Sunday-school superintendents are Harry Rowe, main school; Kathryn Roush, junior; Gleo Naragon, primary. Our love feast will be held Oct. 14. Our pastor, assisted by others, conducts the Watch and Pray Hour over radio station WSBT, South Bend, each Wednesday at 12:30.—Mrs. Edith Rupel, Walkerton, Ind., Sept. 22.

Pleasant Valley.—We met in council Sept. 12 and elected Bro. Homer Schrock as elder; Ralph Schrock, superintendent; Francis Leer, secretary. Our treasurer reported a balance of \$21.90, with all bills paid. We appreciate the fact that our giving has been generous. Plans are being made for the painting of the church this fall. Our harvest meeting was held Sept. 10, with Bro. Charles Light of English Prairie as speaker. At noon a basket dinner was enjoyed. Our revival will begin Oct. 9, with Bro. Edward Stump as evangelist. We are looking forward to these meetings with great expectations for the saving of souls. Everyone is invited to attend these meetings as well as our regular Sunday-school and church services. Our prayer meeting and song service is held every Thursday evening. We have been learning some new songs.—Mrs. Leland Schrock, Middlebury, Ind., Sept. 21.

Santa Fe.—We met in council Sept. 21 and Sunday-school officers were elected for the coming year. Superintendents are Adrian Clingenpeel and Merle Hostetler. Delegates to district meeting were P. E. Coblentz and F. P. Hostetler. Our church will have a harvest and home-coming meeting Oct. 15, at which time the Moomaws, returned missionaries, will be with us in an all-day meeting. An invitation is extended to all who ever attended services here. Some time in January Bro. Ray O. Shank of Ohio will be with us in a series of meetings. We will hold our love feast Oct. 28, 7 o'clock.—Mrs. Dossie Webber Fewell, Bunker Hill, Ind., Sept. 25.

Wabash Country.—The revival conducted by Brother and Sister B. M. Rollins closed Sunday night. Bro. Rollins preached the Word with power. Especially did we enjoy his messages on the dispensational chart. Folks attended from Wabash City, Cart Creek, Marion, Howard, North Manchester and the neighboring United Brethren, Christian, Methodist and Progressive Brethren churches. Attendance throughout the meeting was good. This

is the second meeting Brother and Sister Rollins have conducted for us in the past seven years. They called in all the homes of the members as well as homes in the community. Bro. Rollins addressed the local high school, which showed its appreciation by rendering special music during the meeting. The song service was under the direction of Sister Rollins who also conducted the story hour for the children. One was received on former baptism and one will be baptized later. We feel greatly encouraged by the addition of these two sisters. Communion services were held Monday night following the meeting, with Bro. John Smeltzer officiating. A number of members are planning to attend the revival meetings to be conducted in the Peru and Wabash City churches by Brother and Sister Rollins. At our council Aug. 31 Sunday-school officers were elected, one letter of membership was granted and Bro. Jacob Smith was chosen delegate to district meeting.—Mrs. Lula Pulley, Wabash, Ind., Sept. 27.

Wakarusa.—We met in council Sept. 2 and elected officers as follows: Bro. Lee R. Cory, elder; Roy Summer, Sunday-school superintendent; Rosa Wise, Messenger agent. Our Sunday-school and church attendance has been good. Our harvest meeting will be held Oct. 15, with forenoon and afternoon services. Bro. J. O. Winger of North Manchester, Ind., will be the speaker. Bro. Harold Myers of Goshen has been secured to preach for us until November.—Mrs. H. O. Metzler, Wakarusa, Ind., Sept. 28.

Iowa

Beaver.—We met in council Aug. 27 and elected the following church and Sunday-school officers: Eld. D. D. Fleishman, elder; C. R. Elliott, Sunday-school superintendent; the writer, correspondent. Our rally day and home-coming will be held Oct. 8, with basket dinner at noon. We are anxious that all former friends and members worship with us on that day.—S. K. Powers, Beaver, Iowa, Sept. 22.

Kansas

Conway Springs.—The Sunday-school picnic Aug. 23 was well attended. Ruth Betts sponsored a recital by her music pupils Aug. 25, and fifty were present. Missiongrams were read at the morning service, Aug. 27, by Mrs. Ida Brubaker. The Ladies' Aid bought a large pulpit Bible for the church. The Willing Workers' class social was held Sept. 5, and the Brethren Bible class met with them. Roy Frantz was elected teacher, with Jacob Troxel as assistant. A surprise was given for our pastor and his family and they received food, money and other things. The last union service was held Sept. 10, at the Baptist church. A musical program was enjoyed. Ruth Betts went to the home-coming of the Kansas Brethren Home near Darlow Sept. 17. A good program was given and a basket dinner enjoyed. Sept. 24 our pastor told a story for the boys and girls in the morning and his wife told the story in the evening. We had our business meeting Sept. 25. Bro. Elrod of Wichita, Kans., our elder, was present. The student loan fund board made a report of rules and regulations, most of which was accepted by the church. Sunday-school officers were elected as follows: Superintendent, Kenneth Beal; assistant, Lucile Funk; secretary-treasurer, Ida Brubaker. Delegates to district conference at Wichita, First church, Oct. 13-16, are the writer and Erma Frantz. Thelma Funk went to the hospital in Wichita last week for an operation.—Amos O. Brubaker, Conway Springs, Kans., Sept. 26.

Galesburg.—Our church work is moving along nicely. Sunday-school and church attendance has doubled during the past year. We also have a very active Ladies' Aid. In June we had a splendid children's program on a Sunday evening. In a recent home-coming program the Methodist and Christian churches co-operated in a brotherly way. Sept. 24 we met in council for the election of officers. Byron Talhelm was unanimously re-elected elder and pastor for another year. Victor Dyke was re-elected clerk; Mrs. G. B. Dyke, treasurer; Wm. Gough, trustee; the writer, Messenger agent and correspondent. Our love feast will be held Oct. 21, 7:30 P. M. Ed Clum and Byron Talhelm are our delegates to district meeting.—Mrs. B. Talhelm, Erie, Kans., Sept. 25.

Larned.—Our church and community profited by the efficient work of our summer pastors, Brother and Sister Arthur Baldwin. Bro. Baldwin finished his college work at McPherson in June and is now a student at Bethany Biblical Seminary in Chicago. Our church joined with the neighboring Methodist and Mennonite churches in Sunday evening services during July and August. Aug. 30 the women and girls enjoyed a social, with Sister Lela Zook Martin, director of mothers and daughters, in charge. Sept. 1 Bro. Robert A. Haney began work as pastor, after having served the Big Creek church near Cushing, Okla. He and his wife and three small daughters are comfortably located in the parsonage. They were given a welcome and shower Sept. 18. We are glad that Eld. E. S. Fox, who has served us so faithfully for so many years, is improved in health. His presence and help are appreciated in our regular services. Church and Sunday-school officers were chosen at our last council. The budget was approved and other business transacted. Bro. Harley Martin will continue as Sunday-school superintendent. Sister Lela Martin succeeds Sister Mary Eller Fox, who has served for many years as the efficient children's division superintendent. Sister Evelyn Martin is clerk; the writer, correspondent; Bro. Robert Fox, B. Y. P. D. president; Sister Elaine Atwater, C. W.

president. Fall communion will be held Oct. 29. The Ladies' Aid is busy, meeting every two weeks with most of the women of the church and a number of the community present. Meetings during the winter are held in different homes. The Aid will pay our part of the Crumpacker fund, \$40, again this year. Reba Whorton and Gene and Marvin Fox have left to attend college. Sept. 24 was our harvest service and Bro. R. E. Mohler of McPherson College brought two splendid addresses. A basket dinner was enjoyed by a large crowd. Special music was given by the Mennonite and Methodist churches and by our own group. The young people decorated the front of the church with products of the field, garden, and orchard, making a fitting setting for our service of praise and for the offering for district missions. A number of our members plan to attend district meeting in Wichita, Oct. 13-16.—Irva Kendrick Haney, Larned, Kans., Sept. 26.

Navarre.—We met in council Sept. 13 and elected officers. Bro. Ralph Himes was re-elected superintendent; Bro. John Halde-man, assistant; Sister Elva Haas, elementary superintendent. Sister Haas is a capable leader and the children show much interest. Her assistant is Sister Mabel Stott. Plans are underway for our annual birthday Sunday. The offering will go to missions and the Brethren Home at Darlow. A young people's meeting has been organized recently, with Sister Mildred Haas as leader. They have their services early on Sunday evenings. We met in communion service Sept. 24, with Bro. W. A. Kinzie, our pastor, officiating. A few members from the Holland church attended. Rally day is set for Oct. 1. We hope to boost our attendance and create new interest.—Mrs. Emory M. Shank, Abilene, Kans., Sept. 26.

Richland Center.—We met in council Aug. 3 and one letter was granted. The repair of the church was left in the hands of the trustees. Plans were made for district meeting which is to be held at this place Oct. 6-9. Committees were appointed to take care of the lodging, provision and miscellaneous, dining room and kitchen. Sept. 14 we met in council and elected officers as follows: Clerk, Earl McPherson; treasurer, Mrs. J. H. Snell; Messenger correspondent, Mrs. Will Fralin; Messenger agent, Bro. Strohm; delegates to district meeting, M. A. Keck; alternates, Bro. J. H. Snell. Sunday-school officers are as follows: Superintendent, Earl McPherson; assistant, Robert Bergman; secretary, Leo Strohm; assistant, Willis Bergman; treasurer, Henry Small; missionary secretary, Mrs. John Strohm. The Ladies' Aid entertained the Mayville Chamber of Commerce to a fine chicken supper. The Mayville business men took the farmers to supper, and there were eighty at the tables. They gave the Ladies' Aid \$40 for the supper. Bro. Strohm gave the welcome speech and everyone enjoyed the evening. Sept. 30 we are to have a basket dinner at the church.—Mrs. Will Fralin, Summerfield, Kans., Sept. 26.

Rock Creek.—We met in council Aug. 28, and elected church and Sunday-school officers. Bro. Sell was unanimously re-elected elder; Mrs. Hiram Mishler, treasurer; Mrs. Robert Heikes, Sunday-school superintendent; the undersigned, Messenger agent and church correspondent. Since our last report our attendance and offerings have increased and work has been progressing nicely. Four members were recently added by letter. The district B. Y. P. D. rally day was Aug. 13, at which time some outstanding messages were given. For the past two years we have given a birthday dinner on Thanksgiving Day, those present paying a penny for each year of their lives thereby raising funds to paint and redecorate the church house inside and out. Electric lights were installed during the past year. In August the church was shingled by volunteer help of twenty-four men who worked two days. The Ladies' Aid served hot dinner for them. The interior work has been finished and plans made for the outside to be painted in the near future. We have three organized classes, and each class and the Ladies' Aid have been helping with the work and expenses.—Mrs. Ethel Schmitt, Sabetha, Kans., Sept. 26.

Maryland

Broadfording.—Our Vacation Bible School was held beginning July 17, and closing with a program on the evening of July 28. Sister Grace Winger was the director, assisted by the following teachers: Sisters Janet Foltz, Garnett Martin and Catherine Reid, and Bro. J. Rowland Reid. The enrollment was 121. The average daily attendance was ninety-six. Fifty pupils were present every day. There were seven denominations represented by the children attending. We met in council Aug. 20. Bro. David Petre was elected elder for a period of three years. Our love feast will be held Oct. 14 at 2 P. M. The driveway around the church has been chipped and oiled this summer. Work has been started on painting the interior of the church. We are looking forward to our evangelistic meeting to be held Nov. 5-19 by Bro. C. F. Holsopple, Myersville, Md.—Anna Parmer, Greencastle, Pa., Sept. 19.

Denton.—Our pastor, Bro. N. A. Seese, represented us at Annual Conference. July 9 we held our council, and Bro. Harold Holsinger and his wife were installed into the deacon's office. During the year the ministers of the Eastern Shore have been exchanging pulpits. Sept. 10 Bro. Albert S. Fike of Cordova, Md., preached for us. Sept. 10 our women held their annual covered dish supper at which time the officers for the Women's

Work were elected as follows: President Women's Work, Mrs. C. A. Pentz; president missionary society, Mrs. N. L. Rairigh; assistant, Mrs. Frank Ziegler; president Ladies' Aid, Mrs. Albert Morris; superintendent of Aid, Mrs. Robert Brubaker; director of home enrichment, Mrs. Albert Seese. We will hold our annual church family covered dish supper Sept. 29. We are sorry that our pastor and his family are leaving us to take up the pastorate of the Petersburg church, West Virginia, as we will miss them very much, but we wish them Godspeed in their new field of labor. We will have our communion on Nov. 5, 6:30 P. M.—Mrs. C. A. Pentz, Denton, Md., Sept. 22.

Manor.—On Aug. 27 we held our annual harvest and homecoming meeting. A goodly number were present for Sunday school, which was followed by the singing of a number of selections of music by the primary and junior children of the Sunday school. The morning sermon was delivered by Bro. Walter Coffman of Cerro Gordo, Ill., who was visiting his parents before moving farther away from home to Fruitland, Idaho. He delivered a very helpful sermon. The morning offering was given for use in home mission work. At noon a bountiful luncheon was served to more than a hundred people who gathered around the tables which were placed under the spreading trees on the church lawn. The afternoon program under the leadership of Bro. Raymond Long, consisted of readings, short talks, solo, quartets, octets, and on old time congregational song service lead by Bro. P. L. Huffaker of Hagerstown. A very special feature of the afternoon was an address by Rabbi Baruch Rabinowitz of the Jewish synagogue of Hagerstown, in which he presented many facts concerning the current Jewish problems, as well as many startling facts concerning the treatment and persecution of his fellow men. Many of the Jews in seeking to escape and get to freedom launched away in boats much too frail to withstand the storms of the Mediterranean. After this address we were able to sympathize with these people and were made more conscious of our responsibility toward the Jewish race. Our afternoon offering which amounted to almost \$20 was given for Jewish relief. At a regular business meeting held Sept. 2 we selected Nov. 4, beginning at 4:00 P. M., as the date for our communion service at this place. The B. Y. P. D. held a number of their meetings at the home of Sister Emma Long at Downsville who had been a shut-in since last March, but we are glad to say that she is now able to attend services with us.—Naomi H. Coffman, Fairplay, Md., Sept. 14.

Myersville.—Since our last report our attendance shows a steady increase for the summer, with a marked increase the last few weeks. Bro. C. F. Holsopple conducted two evangelistic meetings outside the congregation, with another scheduled for November in the Broadfording congregation. He has been very active in addressing Sunday-school outings, family reunions, and special services at other churches. He officiated at seven weddings and seven funerals since our last report. Delegates to Annual Conference were our pastor and his wife. They were accompanied by Sisters Marcelene Grossnickle and Kathelene Summers representing B. Y. P. D. Delegates to district meeting were Brethren James P. Grossnickle and Dorsey E. Blickenstaff, with Sisters Lizzie Brandenburg and Velma Holsopple representing the Women's Work. The Aid Society purchased and had planted shrubbery in front of the church adding much to the appearance. The congregation requested release from the Eastern District of Maryland at district meeting which was granted, and have accepted invitation of the Middle District to unite with them effective Feb. 29, 1940. It is more geographically located. Aug. 20 a special missionary meeting was held with Brother and Sister Earl W. Flohr, returned missionaries from Africa and Brother and Sister Ira D. Petre outgoing missionaries being present. The attendance was excellent and the messages spiritual and uplifting. The B. Y. P. D. held its annual summer outing in a meadow of James P. Grossnickle, adult adviser, Aug. 10. They have held vesper services at various times with campfire service. Bro. Grossnickle addressed the United Brethren's young people's department at a special campfire service. The congregation held its annual election Sept. 3 to fill vacancies on our different boards as follows: Russell Smith, ministerial; Ward Kline, finance; Paul Smith, church clerk; James P. Grossnickle, Messenger correspondent. The Sunday-school officers for the ensuing year were elected Sept. 10 as follows: Superintendent, Russell Smith; assistant, Paul Smith; secretary, Robert Bittle; assistant, Mehrle Grossnickle; treasurer, Ray Clark; superintendent of primary department, Velma Holsopple. The fall evangelistic services will be conducted by our pastor beginning Oct. 15 and continuing for two weeks closing with love feast Oct. 29 at 5:00 P. M.—Harvey R. Grossnickle, Myersville, Md., Sept. 16.

Pipe Creek.—Bro. J. F. Graybill brought us an interesting message on his work in Sweden. Bro. Henry C. Eller of Browns-ville, Md., was with us in evangelistic meetings from Aug. 6 to 20. He preached seventeen sermons and made 130 visits. He is an enthusiastic daily Bible reader and encouraged others to read. A large number read the Book of Mark and received a scriptural bookmark as a reward. Attendance and interest were good and seven were baptized. The Ladies' Aid Society celebrated its fortieth anniversary on Aug. 22 by entertaining the Meadow Branch Aid and the Linwood Aid. Four quilts provided work for all. Eighty ate dinner together, with a program fol-

lowing. Six charter members were present. The Sunday-school outing and treat were held Aug. 26. Outdoor games were enjoyed by the young folks, after which refreshments were served. One member of our B. Y. P. D. attended the youth leadership camp at Bethel, Va. A large number of our folks attended the regional conference at Roanoke, Aug. 30 to Sept. 1. Twenty-one of our young folks gave the play, *These Things Shall Be*, at the conference Aug. 31 at both churches. We met in council Sept. 6, and elected the following: Elder, J. J. John; board of Christian education, E. C. Bixler; trustee, Philip Weller. The district Sunday-school secretary, Bro. Arthur Purcell, visited our Sunday school on Sept. 17. Bro. John D. Young was re-elected Sunday-school superintendent. The mothers and daughters entertained the fathers and sons at a banquet on Sept. 20. Mrs. Randall Spoerlein was guest speaker.—Mrs. H. Paul Hull, Linwood, Md., Sept. 22.

Michigan

Muskegon.—Our attendance this summer has averaged about forty persons a Sunday. Bro. Elmer Leckrone was with us July 9 and 16 and gave some very good sermons. Eldonna Morell was our delegate to teachers and workers' conference at Camp Mack. We are very fortunate in having Bro. Shafer with us almost every Sunday. He has given us some inspiring sermons. Sister Shafer accompanies him when she feels able and can. The Ladies' Aid held an ice cream social the afternoon of Sept. 2 in Brother and Sister Boyson's yard. They also sold a quilt and some fancy work. The evening of the same day we held our council meeting. The Sunday-school officers were elected as follows: Superintendent, Bro. Wm. Boyson; assistant, Bro. Clyde Jelf. Reports were given by committees. Brother and Sister Shafer were representatives to the district meeting. We are planning to start a B. Y. P. D. here Oct. 1, under the leadership of Bro. Ray Widing. Officers will be elected Sept. 24. Our meetings will be a discussion of some Bible character or some religion. The ministerial board is planning on having some kind of services after B. Y. P. D. meetings. In the absence of our minister, Sept. 10, Bro. Fradenburg from Midland, Mich., gave two very good sermons in the morning and evening.—Mrs. Frank Morell, Muskegon, Mich., Sept. 11.

Minnesota

Barnum.—We met in council meeting Sept. 12 with our elder, Bro. J. H. Mathis, of Lewiston present. This meeting was made up mostly of electing Sunday-school and church officers for the coming year. In the evening we enjoyed a very uplifting love feast service. July 17 we held another council meeting with Brother and Sister J. H. Mathis, and Brother and Sister E. G. Hoff present. Bro. Hoff was here taking pictures of our church group. He had been making a tour of all of our churches of this district taking both still and moving pictures to be shown at our general conference and district conference. Ten of our group were able to attend our district conference at Waterloo City, Iowa. The delegates were Bro. O. E. Stern and Harold Bergstrom. Two of our young sisters recently left us to find employment elsewhere. God has blessed this community through this past season.—Mrs. Ella Stern, Barnum, Minn., Sept. 16.

Missouri

Adrian.—Our Sunday school meets every Sunday with a small group who are very faithful in attendance. We had with us Bro. Milton Early for three services during the summer. Bro. James M. Mohler was with us for a service Sept. 10. We have baptized two into the church, and two have been added by letter during the past year. All of our young people attended either the junior or young people's camp at Gardner Lake, near Excelsior Springs, Mo. Our church joined with the other churches of the town in union services during the months of July and August. Bro. George W. Lentz who has been afflicted with paralysis for nearly thirteen years remains about the same. He is very much interested in the church work although he cannot attend services. He enjoys hearing from his many friends he has worked with in the past. We have services at his home often and he really enjoys it to the limit. In a wheel chair he attended the union services, as they were held on the Christian church lawn.—Ruth L. Enos, Adrian, Mo., Sept. 16.

Deepwater.—We met in council Sept. 17 and elected church officers. Bro. James M. Mohler was re-elected elder. Pastor L. M. Baldwin and his wife will be with us another year. The Sunday-school superintendent is Ralph Skaggs; assistant, Paul Woods; treasurer, Wesley Skaggs; Messenger agent, the undersigned; clerk, Ralph Skaggs. Our love feast will be held Oct. 14.—Mrs. Gladys Dunning, Deepwater, Mo., Sept. 20.

Kansas City.—At our annual mother and daughter banquet in the early summer Sister Hattie Easterlic was chosen president for the year 1939-40. Six members of our intermediate group attended the district intermediate camp held in July. At our last quarterly council the following officers were chosen for the new year, beginning Oct. 1: Elder and pastor, Bro. I. V. Enos; Sunday-school superintendent, Bro. Gene Easterlie, with Bro. Allen S. Keltner, assistant; treasurer, Sister Mabel Hodgden; Messenger agent, Sister J. E. Franks; and Messenger correspondent, the writer. Sisters J. E. Franks and Bernice Wyatt and Bro. C. B. Bricker were chosen as delegates to district conference, which convenes in the Happy Hill church, Oct. 6-9. The

Ladies' Aid have chosen Sister Faye Couch as its president. We are glad to announce that our church building is getting a much needed remodeling and modernizing at a cost of about \$2,000. The main part of the work is being confined to the basement. A new heating system is being installed. Our pastor and wife were gone during the latter part of August and first part of September on a vacation trip to visit their daughter in California. While they were absent, the pulpit was filled by different ministers from the Y. M. C. A.—Mrs. Erma Varner, Kansas City, Mo., Sept. 15.

Plattsburg.—We met in regular semiannual council Sept. 15, with our elder, Bro. Harlan Smith, of Stet, Mo., in charge. All officers and committees of the church were elected for another year. Much other business was disposed of most satisfactorily. Bro. Smith was re-elected for another year as elder. During the past summer we have had a most interesting and profitable program with Bro. H. R. Stover, formerly of Blue Mound, Kans., as our summer pastor. He moved his family and began his duties the last Sunday in May and continued for three months, leaving the latter part of August for his school duties as superintendent of schools at Bronson, Kans., for the coming year. The Vacation Bible School was held the first two weeks in June with an average attendance of thirty-eight. Bro. Stover was director assisted by several of our local and district leaders of children and young people. The services for the summer were held regularly each Sunday morning with a young people's service in the evening. The church co-operated with the other denominations in a union service in the evenings. A number of the junior and young people attended the several camps of our district held at Lake Gardner at Excelsior Springs during the summer. All special days were observed most appropriately and the attendance was good. We were favored with a program by the McPherson quartet early in the summer. During the summer some visiting ministers gave us messages, among whom were some former residents—Bro. Bruce Williams and son, Ward Williams, who gave a most appreciated address. There were some social activities also held in the various groups and also a farewell program given for our pastor, Bro. Stover, and family prior to their departure. Several of our young people have been filling the worship period most acceptably since we do not have a regular pastor, as yet. Some of our young people have again left for school duties in the different colleges. Sunday school is being well attended and with the newly elected officers, we are hoping to use some local talent to improve our music and other activities. Bro. Ira Milton Hoover is our superintendent and Mrs. Hoover has charge of the church music. The Ladies' Aid is filling a barrel of fruit and vegetables for the Mercy hospital at Kansas City. Bro. Smith conducted our service the first Sunday in September, but he cannot meet with us regularly. He is the fieldman for this district located at Stet, Mo. Homecoming will be Oct. 1, and we invite all former residents and friends. All the new officers will take their positions and the church year begins Oct. 1. There will be a basket dinner and program in the afternoon. We expect Bro. Merlin Miller of Kansas City to bring a message at the morning hour.—Ada Sell, Plattsburg, Mo., Sept. 16.

Shelby County.—July 26 the men met to mow and clean the churchyard and cemetery while the women cleaned the church. Aug. 9 Brother and Sister B. M. Rollins of Keyser, W. Va., arrived to begin a revival meeting that continued until Aug. 26. Bro. Rollins preached the Word with power. Our evangelists sang special numbers each night which were appreciated. A large group of children gathered each night for the interesting stories told by Sister Rollins. The attendance throughout the meeting was good, but no doubt would have been much better had it not been for the exceedingly wet weather. Two nights we were unable to have services because of muddy roads. The members were very faithful throughout the meetings; twenty-four had perfect attendance. Ten were baptized. The entire church and community has been strengthened and inspired to read and love their Bibles more. Mrs. J. W. Gish was elected president of Women's Work. Men's Work was organized with J. M. Carney as president. Most of our church and Sunday-school officers were re-elected. The church decided to retain Brother and Sister Gish as pastors for a period of three years. We enjoyed a short visit by our district field man, Harlan Smith, and by Bro. Walter Mason. Our pastor and wife were elected to represent us at district meeting.—Mrs. Iva Carney, Leonard, Mo., Sept. 15.

North Dakota

Zion-Cando.—Our vacation Bible school was conducted by Zerlina Miller. Many of our congregation attended the district conference held at the Pleasant Valley church at York. Our Sunday-school delegates were Mrs. Roy Miller and Mrs. Lloyd Maust. Our church delegates were Royer Myers and W. W. Smeltzer. Bro. Wilburn Lewallen very capably took care of our summer pastoral work. He has returned to McPherson College. Our Ladies' Aid enjoyed the book, *Moving Millions*, presented by Mrs. Willard Cartwright. Groups of young people from both churches attended camp in Montana which was directed by Mrs. Gleim. Worth-while reports were brought home from this camp. Bro. Ralph Petry and his wife made calls here before returning to Bethany Biblical Seminary for another year's work. Our council was held Sept. 17 and Bro. W. W. Smeltzer

was advanced to the eldership. Bro. Ray Harris will continue as our elder. Elmer Smeltzer will be our Sunday-school superintendent; Mrs. Ora Burkhart, primary superintendent; Velma Cartwright, Messenger agent and correspondent; Mrs. Dan Lewallen, president of Women's Work. Plans are being made for our annual harvest meeting, Oct. 15.—Mrs. L. R. Maust, Cando, N. Dak., Sept. 27.

Ohio

Fairview.—We met in regular council Sept. 12, with our elder, Bro. J. A. Guthrie, presiding. Our Sunday-school officers were elected for the coming year with Bro. George Titler, superintendent. Bro. Guthrie was retained as pastor for another year. A number of our members attended Conference at Anderson, Ind. Bro. Guthrie was a delegate. Three of our young people attended the training school at Camp Mack. Our church basement has been redecorated recently. We are entertaining our regional peace conference Sept. 27, with Bro. Dan West as guest speaker. On Aug. 27 Bro. R. H. Nicodemus and wife of Sturgis, Mich., came to us in a two weeks' meeting. Attendance and co-operation were fine. Seven souls made a decision to live for Christ. Six have been baptized. We were all inspired by the wonderful messages from John's gospel. Our Aid society monthly attendance has been splendid with from forty to ninety-five present. Every organization of the church seems to be in Christian co-operation.—Gertrude E. Guthrie, Swanton, Ohio, Sept. 20.

Lima.—Our Ladies' Aid society has been a very busy group this summer. They sponsored the sanding and finishing of the floors of our church, and purchased new carpet for the aisles and pulpit. The men's organization cleaned the walls. Monday evening, July 30, the congregation gave a farewell social for Bro. and Sister A. P. Musselman, who after nearly ten years of service in the Lima church have taken up their work in the church at Anderson, Ind. Our new pastors, Brother and Sister Charles E. Zunkle and children, Wayne and Carolyn, moved here from Danville, Ohio. Sunday evening, Sept. 2, Bro. D. P. Weller, president of the district Ministerial Board, assisted by adjoining elders had charge of the installation service for our new pastor. Friday evening, Sept. 8, the church members held a reception for Bro. Zunkle and family. Sunday, Oct. 1, is Rally Day and in the evening we will begin a two weeks' revival meeting. Our pastor, Bro. Zunkle, will be the evangelist.—Mrs. O. E. Kettimon, Lima, Ohio, Sept. 19.

New Carlisle.—On the evening of July 27 our annual Sunday-school picnic was held on our church lawn. It was sponsored by our mother and daughter organization. An interesting play was given by some of the mothers. Aug. 20 in the absence of our pastor, Bro. H. H. Helman, Bro. Cyrus Funderburg of the Donnels Creek church, was our guest speaker. Our missionary society had a regular meeting Aug. 22. Miss Goldie Swartz of India was the speaker of the evening. Her splendid message was an inspiration to all of us. Our former pastor, Bro. G. E. Yoder, preached for us on Sunday morning, Aug. 27. A basket dinner was served at the church in honor of the Yoders. Sept. 7 we met in a regular business meeting. Sunday-school officers were chosen for the new year. Oct. 1 the newly appointed teachers and officers will be installed. Bro. Helman has been giving us some fine sermons on religious education, which should stir us to a deeper consecration to the Lord's work. Our Women's Work organization has sponsored some improvements in our church basement. A new kitchen has been built and in co-operation with the men, we are now planning to redecorate the basement. Sept. 24 we expect President Rufus Bowman of Bethany Biblical Seminary to be with us. Bro. Rufus Bucher of Quarryville, Pa., has been secured to assist us in a revival some time in January. Our Aid society recently finished a box of clothing for Spanish relief. We will miss the help of several of our young people who are away at college. Before leaving for North Manchester, Miss Roberta Studabaker, who has been our pianist for some time, was given a little thank you party by the members of the choir. A gift was presented as a small token of appreciation for her faithful service. A fine co-operative spirit exists among our workers here, and with the Lord as our helper, we hope to follow closely the Master Workman's program for us throughout the new Sunday-school year.—Ida Kempton, New Carlisle, Ohio, Sept. 16.

New Madison.—Sept. 1 we held our council meeting. Alva Petry was elected Sunday-school superintendent, with H. H. Rife as assistant, and Vicie Hollinger was again elected as primary superintendent. Bro. A. A. Petry was elected as the Christian Workers' president, with Rose Druby as assistant; Loren Miller was elected as B. Y. P. D. adviser. Our communion will be held Oct. 21. Our revival meetings will be held from Nov. 12-26, with Bro. Roy Teach as evangelist. Our Sunday-school and church attendance has been very good for the summer months.—Mrs. Charles Baker, New Madison, Ohio, Sept. 6.

Swan Creek.—Our eighth annual home-coming was held on Aug. 27, with a fairly good attendance. Our guest speaker, Bro. G. A. Snyder of North Manchester, Ind., brought an inspiring message in both the forenoon and afternoon services. In the afternoon we were pleased to have the Sunshine Male Quartet from our neighboring Methodist churches to sing for us. Everyone enjoyed their messages in music very much. Our busi-

ness meeting, Sept. 1, was very well attended. The following officers were elected for the coming year: Bro. J. F. Hornish, elder; Bro. Clarence Haller, clerk; Bro. George Sampson, treasurer; and Bro. Steven Stutzman, Sunday-school superintendent. We decided to have our revival meeting in the spring again as we did this past year, sometime near Easter. We also decided to have our fall communion service on Sunday evening, Oct. 22, at 8 P. M. Our pastor, Bro. H. H. Hendricks, has resigned but will continue to preach for us until we can locate a new pastor. The Hendricks family will be greatly missed by all of us when they leave us. The young people have been responsible for the Sunday evening services during the past several months and they have been doing a lot toward developing new talent and increasing interest in the group. As there are no other rural churches in the immediate vicinity which have Sunday evening services, we are endeavoring to keep up interest in ours. Miss Faye Moyer will visit us on Sunday, Sept. 24, and will bring the morning message. I am sure her message concerning her work in Africa will inspire us, as it has in the past, to do more for missions.—Evelyn Wyse, Wauseon, Ohio, Sept. 21.

West Nimishillen.—This summer Rev. Alexander Voronaeff, who is a Russian refugee and a son of a Russian missionary, gave a lecture on communism which was illustrated with photostereopticon pictures. The young people presented the play, The Third Day. Bro. S. J. Holl was sent as our delegate to Annual Conference. June 18 we had an all-day meeting at the church with a basket dinner and Father's Day program in the afternoon. The fathers were very much surprised as they knew nothing about these plans. July 9 Bro. Vernon Miller, son of the pastor at Fort Wayne, Ind., brought us an inspirational message. Brother and Sister John Winger and family of North Manchester, Ind., brought us a program of sacred songs during the church hour on Aug. 13. Aug. 14-27 Bro. C. H. Petry of Akron, Ohio, conducted an evangelistic service at our church. He brought us a number of splendid sermons and as a direct result of these meetings, nine were added to the church by baptism. Bro. C. H. Petry was elected as our elder for the coming year. Brother and Sister W. D. Keller were elected as delegates to district meeting.—Miriam Hines Workman, Massillon, Ohio, Sept. 15.

Oregon

Grants Pass.—On Aug. 11 Bro. H. G. Shank gave a talk on peace and showed pictures of the different church gatherings, and also some Nampa Conference groups. He is pastor of the Portland, Oregon, church. Bro. Wirth and son from Empire, Calif., presented a program of song and testimony on the evening of Aug. 17 and 18. A temperance program was given by the L. T. L. group Aug. 20, with a talk by Mrs. Alice Christlieb and sermon by our pastor, Bro. Stutsman. On Aug. 27 a basket dinner was enjoyed on Brother and Sister J. L. Christlieb's lawn in honor of their birthdays. Most of the members were present. Part of the afternoon was spent in singing hymns. On Sunday morning, Sept. 10, Sister Martha Rupel of Pasadena, Calif., gave a talk to the children after the Sunday-school hour of conditions of the children in Spain, and her experiences during the war. She also spoke in the evening. The church met in their regular quarterly council Sept. 10 with our elder, Bro. George R. Shade, as moderator. The Sunday-school officers for the year are as follows: Superintendent, Bro. Earl Harlacher; assistant, Russell Harlacher; secretary, Annie Harlacher; treasurer, Bro. John Harlacher was retained; director of children's work, Sister Della Stutsman; our elder for the new year, Bro. Noble Stutsman. Four letters of membership were granted. The treasurer's report was read and accepted. A report from the auditing committee was given and accepted.—Alta P. Maron, Grants Pass, Oregon, Sept. 12.

Mabel.—We had the pleasure of having Bro. H. G. Shank of Portland give a peace address July 12. Sept. 6 Sister Martha Rupel gave a much appreciated address on relief work among the war refugees in Spain. At our council Aug. 24 we elected officers for the coming year: L. S. Kester, Bible school superintendent; Mrs. H. H. Ritter, president of Aid work; the writer, correspondent. We decided to have a love feast Oct. 21. We expect Brother and Sister G. G. Canfield to be with us Oct. 12-27 in evangelistic services.—H. H. Ritter, Mabel, Oregon, Sept. 8.

Pennsylvania

Annvile.—Our church met in council Sept. 11, at which time Elders H. F. King and Norman Musser, members of the ministerial board, were present. Their special work was to install Bro. Hiram Gingrich into the ministry, and Bro. Harold Bomberger was licensed to preach for one year. A committee was appointed to investigate what can be done to help a German refugee family. Sept. 17 the Palmyra male chorus gave us a program of song which was well rendered and much appreciated. Sept. 24 a children's program is arranged for South Annville at which time Bro. Clyde Weaver, East Petersburg, will be the guest speaker. We are also expecting him to be with us at the regular church service in the morning. Oct. 1 we have arranged an all-day meeting at Annville. Speakers for the three sessions will be Dr. C. C. Ellis, Bro. Henry Light for the afternoon and Eld. R. P. Bucher for the evening. We are expecting the B. Y. P. D. from Middle Creek to give us a program Sept. 24 in the evening. We are looking forward to have Bro. George

Keeney of York with us on Oct. 15 to preach for us. Our love feast will be held Nov. 11, 12, beginning at 1:30 P. M. We expect Bro. Phares J. Forney, East Petersburg, to conduct our evangelistic meetings at Annville beginning Dec. 3.—Mrs. Howard J. Snively, Annville, Pa., Sept. 18.

Chiques.—We met in council Aug. 30. Bro. Walter G. Hosler was elected as a trustee of the Mt. Hope house. It was also decided to redecorate the interior of the church. Our church put in a call for the Sunday-school and missionary meeting to be held Labor Day, 1940, and it was granted. The meeting is to be held at the Chiques house. Sept. 7 the officers for Mt. Hope Sunday school were elected as follows: Bro. Paul E. Webber, superintendent; secretary, Paul W. Hosler; treasurer, Robert G. Greiner. Sept. 14 the officers for the Chiques Sunday school were elected as follows: Bro. Elmer H. Zug, superintendent; secretary, George W. Geib; treasurer, Samuel S. Ginder. Sept. 17 Bro. Christ K. Lehman, of the Mennonite faith, gave us a very helpful and fitting sermon on 2d John 15 at the Mt. Hope house. Sept. 24 the Chiques Sunday school will hold its children's day services in the evening with Bro. Graybill Hershey as their guest speaker. Our love feast will be held at the Mt. Hope house Oct. 31 and Nov. 1, 10 A. M. Our harvest meeting was held at the Mt. Hope house Sept. 2, with Brethren Ira Gibbel, Hiram E. Kaylor, Charles Cassel, Henry L. Hess and Harry Fahnestock present. Sunday evening, Sept. 3, Bro. Virgil Fennell gave us a timely lecture on Temperance at the Chiques house. The Bible study class which convenes weekly at the Mastersonville schoolhouse under the direction of Bro. B. G. Stauffer is at present taking up New Testament doctrines. The interest and attendance are good. Our revival services are to be conducted by Eld. Rufus P. Bucher some time in December.—Mrs. Henry B. Shearer, Mannheim, Pa., Sept. 18.

Green Tree.—There were about 280 people attending our homecoming day on Sept. 10. Bro. R. W. Schlosser brought us very inspiring messages both morning and afternoon. Special music was given by the choir and others. Rally Day will be on Oct. 1, which also marks the beginning of our evangelistic services for two weeks with Bro. George Landis, pastor of the Springfield church, as evangelist. Love feast will be held the closing night of the meetings, Oct. 15.—Mrs. Ralph E. Dunmore, Oaks, Pa., Sept. 18.

Huntsdale.—While our pastor, Bro. L. K. Buffenmyer, was away attending camp, our pulpit was filled as follows: Aug. 6, by Bro. Harlacher of York Springs; Aug. 13, by Bro. William Burkholder of Carlisle; Aug. 20, by Bro. Mitchell Stover of Waynesboro; Aug. 27, by Bro. Trostle P. Dick of the Coventry church, Pottstown; Sept. 3, by Bro. Cletus Myers, who having spent two years at Bethany Biblical Seminary, has returned home and has recently been elected pastor of the Newville church, Pa. On Sept. 10 our newly elected pastor, Bro. Otho J. Hassinger, began his pastorate for a period of two years. Our harvest homecoming services will be held on Sunday, Sept. 24, with an all-day meeting. Sept. 17 our Sunday-school officers were elected for the coming year as follows: Superintendent, Bro. E. L. Mellinger; secretary, Marlin Mellinger; treasurer, John Leer, Sr.; Cradle Roll superintendent, Mrs. Powell Sheller. Aug. 22 Bro. Virgil Fennell gave an illustrated lecture in the church which was much appreciated by those present. During the summer months the trustees of the church had the church painted on the outside, making quite an improvement.—Mrs. A. A. Evans, Carlisle, Pa., Sept. 18.

Manor.—We met in council Aug. 19, with Eld. Charles W. Blough presiding. The church officers were elected at this time: Elder, Charles W. Blough; clerk, Catherine E. Fyock; treasurer, J. W. Fyock; Messenger correspondent, Ida Fyock; Messenger agents, J. W. Fyock, and Galen Ober. New members on each of the following boards or committees are: Pastoral board, William Houck; finance board, Clyde Baker; nominating committee, Galen Ober; auditor, Mrs. Clyde Patterson. It was decided to hold our fall love feast on Oct. 8 at 6:00 P. M. It was also decided to have a homecoming service this fall; the date Oct. 15. The main speakers of the day will be Bro. George E. Yoder of Scalp Level, Pa. We are anxious that all those that ever attended services at the Purchase Line house come and worship with us. Our revival services at the Purchase Line house began on Aug. 14 and continued for two weeks. Bro. Charles W. Blough, our elder, was the evangelist. As a result of these meetings, seven were baptized, and one restored. We had good attendance each evening. On several evenings delegations from the neighboring churches were present. Our revival services at the Diamondville house are in progress at the present time having begun on Sept. 4, with Bro. A. J. Beeghly as evangelist. Our pastor, Bro. Dorsey E. Rotruck, attended Annual Conference.—Ida Fyock, Clymer, Pa., Sept. 7.

Marsh Creek.—We met in council Sept. 9 at the Marsh Creek house with Eld. W. G. Group presiding. One letter was granted and one young man has been received by baptism since our last report. Bro. Frank Miller and wife were installed in the deacon's office. Elders A. S. Baugher and Otho J. Hassinger had charge of the installation service. An election was held for two more deacons with results as follows: Brethren Ray Ogburn and Harry Harman. We plan to hold two revival meetings during 1940, one at the Gettysburg house and one at Friends Grove. Various officers were elected for the coming year. Our love

feast will be held Oct. 22. The tenth young people's rally will be held in the Marsh Creek church Oct. 1. Delegates to district meeting are Brother and Sister Walter Keeney and Brother and Sister John Miller as alternates.—Mrs. Walter Keeney, Gettysburg, Pa., Sept. 14.

Meyersdale.—Our pastor, Bro. DeWitt L. Miller, announced on Sunday that our evangelistic campaign for the fall season would be launched on Monday, Oct. 9, continuing through to Oct. 21. The evangelist in charge will be Bro. John D. Ellis, son of Dr. C. C. Ellis of Juniata College, and pastor of the Moxham Church of the Brethren, Johnstown, Pa. Our love feast and communion will be held on Sunday evening, Oct. 22, at 6:30. The Thursday evening Bible study and prayer service inaugurated by our pastor several weeks ago is growing both in numbers and interest. A short talk by the pastor on some subject of interest is followed by voluntary prayers. The subject for the coming Thursday evening is Brotherhood.—W. A. Shoemaker, Meyersdale, Pa., Sept. 19.

Middlecreek.—Our spring council was held with Eld. H. H. Kimmel in charge. At this time it was decided that Bro. Boyd Dickey should serve as summer pastor at Fairview Center and Pike. Bro. Dickey held a two weeks' revival at Pike, resulting in four conversions, also a two weeks' meeting at Fairview. Twenty-two were converted in a week's revival in the Center church. Bro. Dickey and his wife return to Bethany Seminary this fall. Our pastor, Bro. W. F. Berkebile, attended the Anderson Conference serving on the Standing Committee. He also held a two weeks' revival in the Locust Grove church. On June 18 our young people presented the play, A Little Child Shall Lead Them. This was well received and later given in the County Line church. Our church is in need of a new furnace and the Ladies' Aid Society has been doing all they can to raise money. Our fall council will be Sept. 23 and love feast Oct. 1 at 6:00 P. M.—Lillian Bruner, Rockwood, Pa., Sept. 9.

Mountville.—Our church was very fortunate in having with us during this summer representatives from both the India and the China fields. Bro. I. E. Oberholtzer and wife from China and Brother and Sister Amsey Bollinger from India brought us news and information direct from these mission fields. Their messages were very much appreciated and were enlightening, since we had the privilege of asking questions and receiving answers direct. These messages were very kindly received and we hope will bear fruit in a better understanding and a greater desire for sharing both spiritual as well as material blessings with those of our more unfortunate brethren across the seas. Our regular quarterly council meeting was held Aug. 2 with our elder, Norman K. Musser, presiding. Since this was the time to elect an elder, Bro. Norman's term having expired, Brethren Nathan Martin and Phares Forney were with us at this meeting and conducted the devotions as well as the election. Bro. Norman K. Musser was re-elected elder for another term of three years. Our Sunday-school officers for Mountville are: Harry Enders, superintendent; Alvin Musser, secretary; Walter Miller, treasurer; for Manor, Milton M. Hess, superintendent; Florence Herr, secretary; Cora Shank, treasurer. Our harvest meeting was held at the Manor house Sept. 3. Bro. Ammon Merkey of the Fredericksburg congregation was the speaker and brought us a very timely and practical message. It was a message which should inspire every member to a greater zeal and keener desire for laboring in the Master's vineyard. Our love feast will be at Mountville Nov. 18 and 19, with a series of evangelistic meetings beginning on the 19th with Bro. Rufus P. Bucher as the evangelist. Come and worship with us and labor for God and his kingdom.—Florence K. Herr, Millersville, Pa., Sept. 18.

Roaring Spring.—A farewell reception, was given Friday evening, Aug. 25, in honor of Brother and Sister S. P. Early, who accepted the call to the pastorate of the Chippewa church, Ohio, and moved there on Aug. 28. About 250 members and friends of the church, including the pastors of the other churches of the town, were present to express appreciation to Brother and Sister Early for their splendid work done during the ten years of Christian service for our church and entire community. Bro. Tobias F. Henry accepted the call to the pastorate of the Roaring Spring church and took charge Sept. 1. The parsonage was repapered, some painting done, new linoleum laid and the young men and women's Bible class bought a new electric range. Bro. Henry and family moved in Sept. 5. On Sept. 8 an installation service and reception was held for Bro. Henry and his family. A large number of the members of the church as well as the other pastors of the town were present to welcome them into our midst and make them feel at home. Eld. E. M. Detwiler of Everett, Pa., a member of the District Ministerial Board, was present to deliver the charge to Bro. Henry. Our council for the election of Sunday-school officers was held Wednesday evening, Sept. 12, with Bro. D. I. Pepple in charge. The following officers were elected as superintendents of the following departments: Adult, M. W. Sell; General, Howard Hoover; young people, Mrs. Wm. Metzker; junior, Mrs. Ira Bechtel; primary, Mrs. Ella Barnett; beginners, Mrs. Dale Detwiler; Cradle Roll, Mrs. Howard Hoover; home department, Mrs. Harvey Replogle; secretary, Miriam Long. Our love feast will be held Sunday evening, Oct. 22, at 6:30 o'clock. It will be preceded by a week's meeting in charge of our pastor, Bro. Henry. The five last baptisms administered by Bro. Early were not reported in the Mes-

senger.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Sept. 19.

Shade Creek.—Our revival held by Bro. D. I. Pepple of Woodbury, Pa., from June 18 to July 2, was very well attended and as a result twenty-two were received into the church by baptism. Bro. Lawrence Bianchi held a ten-day meeting at our mission in Gahagen, following this two were reclaimed and three baptized. At a recent meeting Bro. Millard Weaver and Bro. L. John Weaver were installed into the ministry. Our church officers have been elected for the new year as follows: Elder, Bro. John Graham; clerk, Millard Weaver; treasurer, George Seese; corresponding secretary, Nellie Lehman. Bro. Miles Murphy of Philadelphia was our guest home-coming speaker morning and afternoon on Sept. 3. In the evening the young people gave a missionary play to a full house. Our love feast will be held Oct. 8 at the Berkey church.—Nellie Lehman, Blough, Pa., Sept. 20.

Tennessee

Cedar Grove.—We met in regular monthly meeting Sept. 9. Saturday evening we met for our love feast. One was baptized before the love feast by Bro. Frank Isenberg. A large crowd attended. During our August meetings two were baptized. Bro. Frank Isenberg spoke for us Saturday evening, and Bro. G. C.

Brown gave us a message Sunday morning. We have a nice Sunday school started now, which meets every Sunday afternoon at 2:30.—Martha Sizemore, Rogersville, Tenn., Sept. 15.

Pleasant Valley.—We met in council Sept. 16 and our church officers were elected as follows: Bro. J. B. Hilbert, elder; Bro. Robert Hilbert, pastor; Fred Garst, secretary and treasurer; Joe Carier, clerk; Mrs. R. W. Kimery, Messenger correspondent. We also decided to have preaching on the first Sunday with Bro. S. R. Rogers having program in charge. We will have our communion on Oct. 14 at 7:00 P. M. We are looking forward to this meeting and hope a large number will be present.—Mrs. R. W. Kimery, Jonesboro, Tenn., Sept. 18.

Texas

Falfurrias.—The mothers and daughters entertained the fathers with a basket dinner at Sister Schurtz's home on Father's Day. A number from here attended the district meeting at Roanoke, La. They returned home with a firm determination to live a more consecrated life. Brother and Sister Horner of Fort Worth were with us from Aug. 26-29. Bro. Horner gave us three good sermons while here. We are very happy that Sister Wister who has been very ill is improving.—Mrs. A. A. Dague, Falfurrias, Texas, Sept. 16.

ANNOUNCEMENTS

District Meetings

Florida and Georgia, Miami, Oct. 13-15.
Kansas, Northwestern, Quinter, Oct. 20-23.
Kansas, Southeastern, Verdigris Oct. 27-30.
Kansas, Southwestern, Wichita, First, Oct. 13-16.
Missouri, Northern, Bethany, Oct. 20-22.
Pennsylvania, Western, Oct. 25, 26.
Pennsylvania, Southern, Perry, Three Springs house, Oct. 24, 25.

LOVE FEASTS

California

Oct. 15, 6:30 pm, Belvedere.
Oct. 29, 7 pm, La Verne.
Nov. 19, 4 pm, Los Angeles, First.

Colorado

Oct. 27, Haxtun.

Illinois

Oct. 15, 7 pm, Sterling.
Oct. 22, Lanark.

Indiana

Oct. 14, Buck Creek.
Oct. 14, Cart Creek.
Oct. 14, Union Center.
Oct. 14, 10 am, Lower Deer Creek.
Oct. 14, 6:30 pm, Fairview.
Oct. 14, 7 pm, Bethel.
Oct. 14, 7:30 pm, Beech Grove.
Oct. 14, 7:30 pm, Blissville.
Oct. 15, Logansport.
Oct. 15, 6:30 pm, Rossville.
Oct. 19, Burnettville.
Oct. 20, 7 pm, Arcadia.
Oct. 21, North Webster.
Oct. 21, Pine Creek.
Oct. 21, 10:30 am, Nettle Creek.
Oct. 21, 7:30 pm, Middletown.
Oct. 23, English Prairie.
Oct. 23, 7 pm, Turkey Creek.
Oct. 24, New Paris.
Oct. 25, Osceola.
Oct. 28, 7 pm, Santa Fe.
Oct. 28, 7:30 pm, Middletown.
Oct. 29, Muncie.
Nov. 2, Peru.
Nov. 4, Pyrrmont.
Nov. 4, Roann.
Nov. 6, 7 pm, Wawaka.
Nov. 12, 7 pm, Salamonie.

Iowa

Oct. 15, Dallas Center.
Oct. 15, 7:30 pm, Iowa River.
Oct. 16, Osceola.

Oct. 22, 7 pm, Panther Creek.
Oct. 21, 7:30 pm, Ottumwa.
Nov. 18, Salem.

Kansas

Oct. 14, 7 pm, Washington.
Oct. 21, 7:30 pm, Galesburg.
Oct. 29, Larned.
Oct. 29, 7 pm, Ottawa.

Maryland

Oct. 14, 2 pm, Broadfording.
Oct. 14, 6:30 pm, Meadow Branch.
Oct. 14, 6:30, Westminster.
Oct. 15, Fairview house, Peach Blossom.
Oct. 15, 6:30 pm, Pipe Creek.
Oct. 21, 4 pm, Beaver Creek.
Oct. 22, 6 pm, Bush Creek.
Oct. 22, 6:30 pm, Beaver Dam.
Oct. 28, 2:30 pm, Longmeadow.
Oct. 28, 2:30 pm, Locust Grove.
Oct. 29, 5 pm, Myersville.
Oct. 29, 5 pm, Woodberry.
Nov. 4, 2:30 pm, Piney Creek.
Nov. 4, 4 pm, Manor.
Nov. 5, 6:30 pm, Frederick City.

Michigan

Oct. 14, Elmdale.
Oct. 14, 7:15 pm, Flint.
Oct. 14, 8 pm, Buchanan.
Oct. 16, 7:30 pm, Sunfield.
Oct. 21, Thornapple.

Minnesota

Oct. 22, Lewiston.

Missouri

Oct. 14, 7:30 pm, Deepwater.

Nebraska

Oct. 22, Omaha.

Ohio

Oct. 14, 10 am, Castine.
Oct. 15, 7:30 pm, Silver Creek.
Oct. 16, Middleton.
Oct. 21, Harris Creek.
Oct. 21, 7 pm, Beech Grove.
Oct. 21, 7:30 pm, Gratis.
Oct. 21, 7:30 pm, Lower Miami.
Oct. 22, 7 pm, Lima.
Oct. 22, 7 pm, Olivet.
Oct. 22, 7 pm, Pittsburg.
Oct. 22, 8 pm, Swan Creek.
Oct. 22, 7 pm, Springfield.
Oct. 28, 10 am, Black River.
Oct. 28, 10:30 am, Prices Creek.
Nov. 4, Lower Stillwater, Happy Corner.
Nov. 4, 7 pm, Donnels Creek.
Nov. 4, 5, Black Swamp.
Nov. 5, 7 pm, Poplar Grove.
Nov. 11, Beaver Creek.
Nov. 11, 7 pm, Fairview.

Nov. 12, 9:30 am, Wooster.
Dec. 3, 7 pm, Brookville.

Oklahoma

Oct. 14, Washita.
Oct. 28, 7:30 pm, Big Creek.
Nov. 4, 7:30 pm, Guthrie.
Nov. 10, Thomas.

Oregon

Oct. 21, Mabel.

Pennsylvania

Oct. 14, 15, 1:30 pm, Midway.
Oct. 14, 2 pm, Mingo, Skippack house.
Oct. 14, East Fairview.
Oct. 14, 15, 4 pm, Pleasant Hill.
Oct. 15, Green Tree.
Oct. 15, Dunning Creek, Holsinger house.
Oct. 15, Koontz.
Oct. 15, Long Run.
Oct. 15, Maple Spring.
Oct. 15, New Fairview.
Oct. 15, Shamokin.
Oct. 15, 6 pm, Hanover.
Oct. 15, 6 pm, Newville.
Oct. 15, 6:30 pm, Hollidaysburg.
Oct. 15, 7 pm, Ambler.
Oct. 15, 7 pm, Fairview.
Oct. 15, 7 pm, Pleasant Hill.
Oct. 15, 7 pm, Westmont.
Oct. 15, 7:30 pm, Jennersville.
Oct. 15, 7 pm, Mt. Joy.
Oct. 18, 19, 1:30 pm, White Oak, Longenecker house.
Oct. 18, 7 pm, Waynesboro.
Oct. 21, Brandts.
Oct. 21, 1:30 pm, Bareville house, Conestoga.
Oct. 21, 1:30 pm, Mohlers house, Springville.
Oct. 21, 6:30 pm, Spring Run.
Oct. 21, 22, 10 am, Big Dam, Schuykill.
Oct. 21, 22, 1:30 pm, Little Swatara, Ziegler house.
Oct. 21, 22, 1:30 pm, Upper Conewago, Latimore house.
Oct. 22, Carson Valley.
Oct. 22, Mt. Olivet.
Oct. 22, Uniontown.
Oct. 22, 1:30 pm, Marsh Creek.
Oct. 22, Codorus, Codorus house.
Oct. 22, 5 pm, Carlisle.
Oct. 22, 6:30 pm, Meyersdale.
Oct. 22, 6:30 pm, Roaring Spring.
Oct. 25, 26, 10 am, West Conestoga, Middle Creek house.
Oct. 28, Indian Creek.
Oct. 28, 1:30 pm, Heidelberg.
Oct. 28, 2 pm, Akron.
Oct. 28, 2 pm, Bachmanville.
Oct. 28, 29, 10 am, Prices church, Antietam.

Oct. 28, 29, 10 am, Upper Codorus, Black Rock.
Oct. 28, 29, 10 am, Hanoverdale, Big Swatara.
Oct. 28, 29, 10 am, Meyer house, Fredericksburg.
Oct. 29, Codorus, Shrewsbury house.
Oct. 29, Leamersville.
Oct. 29, Replogle.
Oct. 31 and Nov. 1, 10 am, Mt. Hope.
Nov. 1, 7 pm, Chambersburg.
Nov. 4, Mechanic Grove.
Nov. 4, 10:30 am, Falling Springs.
Nov. 4, 1:30 pm, Welsh Run.
Nov. 5, Allentown.
Nov. 5, Pike, Brothersvalley.
Nov. 5, 6 pm, Lititz.
Nov. 5, 6:30 pm, Boiling Springs.
Nov. 5, 6:30 pm, Reading.
Nov. 5, 6:30 pm, Ridge.
Nov. 5, 7 pm, Madison Ave., York.
Nov. 5, 7 pm, Norristown.
Nov. 7, 7 pm, Greencastle.
Nov. 11, 12, 1:30 pm, Annville.
Nov. 11, 12, 1:30 pm, Myers town.
Nov. 18, 19, Mountville.
Nov. 19, Ephrata.

South Dakota

Nov. 26, Willow Creek.

Tennessee

Oct. 14, 7 pm, Pleasant Valley.

Virginia

Oct. 14, 5 pm, Bassetts.
Oct. 14, Ewing.
Oct. 14, 5:30 pm, Mt. Horeb.
Oct. 14, 6 pm, Boone Mill.
Oct. 14, 6 pm, Christiansburg.
Oct. 15, Garbers.
Oct. 15, 7 pm, Linville Creek.
Oct. 15, 6 pm, Beaver Creek.
Oct. 21, 4 pm, Poages Mill.
Oct. 21, 6 pm, Barren Ridge.
Oct. 22, 6:30 pm, Elk Run.
Oct. 22, 4 pm, Mt. Zion.
Oct. 28, 6 pm, Middle River.
Oct. 29, Oronoco.
Oct. 29, 7 pm, Fairview, Unity.
Nov. 1, 7 pm, Chambersburg.
Nov. 4, 6:30 pm, Pleasant Valley.
Nov. 11, 6 pm, Mt. Olivet, Timberville.

Washington

Oct. 28, Yakima.

West Virginia

Oct. 28, 6:30 pm, Smiths Chapel.

Virginia

Greenmount.—The annual visit council was held at the Greenmount church Aug. 3. The Sunday schools of the congregation were organized for the coming year. Plans for the coming communion service were made. The communion will be held at 6:30 Sunday evening, Oct. 8. Miss Vera Miller of Bridgewater, who was one of the Church of the Brethren delegates at the Amsterdam Youth Conference is meeting with us Sunday evening, Sept. 10. Thursday, Sept. 14, the Northern District Women's Workers will meet at Greenmount in their annual district meeting. Eight of our members attended the Regional conference held at Roanoke, Va., Aug. 30, 31, and Sept. 1. Bro. Wilbur Garber held an evangelistic meeting at the Mt. Tom church. There were twelve gained for the kingdom.—Effie S. Wampler, Harrisonburg, Va., Sept. 19.

Lebanon.—On July 23 Bro. Allen Hoover of Roanoke, Va., began an evangelistic meeting which continued through Aug. 6. The attendance and interest were good throughout the entire meeting. A number of musical selections were rendered. Seven persons were baptized, three were received by letter, and one reclaimed. Aug. 2 we met in our annual visit council. Bro. Hoover was present and gave us a very helpful talk concerning nonresident members. Sept. 6 we met in council for the election of officers for the coming year. We were glad to have with us Bro. N. W. Coffman. Bro. B. E. Cupp was chosen elder; Tracy Wine, Sunday-school superintendent; Mrs. Mary Wine, Messenger agent; and the writer, correspondent.—Oneitta Byers, Mt. Sidney, Va., Sept. 13.

Lower Union.—On July 29 the regular council meeting was held. It was decided to hold a fall communion service on Oct. 8 at 6:00 P. M. The examination service will take the place of the regular preaching service on that Sunday morning. The church decided to replace the present very leaky roof. A committee was appointed to collect money for this purpose. Three-fourths of the amount has been raised at this writing. At this time there was a discussion concerning the Valley Bethel church. We have a church building standing idle there—apparently this is a small flock without a shepherd. Leadership is what is needed. While there is a difference of opinion on this subject, it is the belief of many of us that the most effective means of reopening the work at Valley Bethel would be for some of our lay members from Lower Union to start a Sunday school there again. This has been done in another of our empty church houses at the Locust Grove church. Bro. D. M. Via with the assistance of Bro. Mack Via started a Sunday school at Locust Grove about two years ago. One needs only to visit the Sunday school there to know that some degree of success has been attained. While much remains to be done a good beginning has been made. As yet no plans have been formulated for Valley Bethel. It is the hope and prayer of the writer that something may be done in the near future to open this place of worship again for regular services. Bro. Gabe Maupin and Sister Augie Via represented us at the district conference held at Nokesville Aug. 9-11. They brought back interesting and inspiring reports. Bro. Frank Garver of Middle River held a revival for us in July. These meetings were well attended and Bro. Garver brought to us many gospel filled messages. Following this meeting, July 30, Bro. J. W. Via baptized five into the church. One was reclaimed. We are glad to have back with us Bro. Paul B. Sanger and family. They have been away for a number of years but now that Bro. Sanger is teaching in a near-by school, we have them with us again. Four of our young people are attending Bridgewater College this session.—Ethel Via Kindrick, Free Union, Va., Sept. 15.

Middle River.—Our church was well represented at Annual Conference, about twelve having attended. Our pastor and family are enjoying living in the new parsonage into which they moved in the early summer. The services they render are much appreciated. The union vesper services which were held this summer were well attended and much enjoyed. Twelve from our church attended Camp Bethel this summer. Our daily vacation Bible school was held jointly with the Methodist Sunday school, July 17-28. One hundred and twenty-five children were in attendance. The average attendance was very good. At the close a program was presented and each class displayed its work. Our pastor, Bro. Samuel Harley, was superintendent of the school. We enjoyed a two weeks' revival meeting July 30 to Aug. 13, which was conducted by Bro. Homer J. Miller of Port Republic, Va. His messages were very interesting and spiritual. Nine were baptized. Our visit council was held Aug. 26. The brethren reported a good visit. Among the officers elected were: Elder, Bro. J. W. Wright; clerk, Bro. J. S. Norford; treasurer, Bro. J. L. Driver; president of Women's Work, Sister Nora Flory; B. Y. P. D. adult adviser, Bro. B. J. Wampler, Sr. Superintendents elected were: General, Bro. D. Arlie Cline; assistant, Bro. Rufus Driver; junior, Sister Hazel Cline; primary, Sister Bessie Diehl; Cradle Roll and Home Department, Sister Delta Western. Our training school will begin Nov. 5. This school will be held each Wednesday and Sunday nights, lasting for five nights as it did last year. Our love feast will be held Oct. 28 at 6 P. M. Bro. N. W. Coffman was with us Sept. 17 at which time Bro. B. J. Wampler, Jr., was licensed to the ministry.—Bessie Hope Diehl, Staunton, Va., Sept. 19.

Terrace View.—We have had an increase in our church and

Sunday-school attendance this year, for which we are very thankful. Our Sunday school was re-organized March 20, with Bro. T. I. DeBush as superintendent; Bro. Dave Padgett, secretary and treasurer. As our church is Brethren and Baptist combined, they hold revivals alternate years. This was the year for the Baptists to have charge. On July 30 Rev. R. L. Camden began a week's revival. He was an excellent speaker and a Spirit-filled man. We had a large attendance and much interest was shown. Nineteen were added to the church by baptism. Eight of these came into the Brethren church. We have enjoyed some real spiritual sermons by our pastor, Bro. A. L. Warner this year, and we hope he stays with us. Our young people's union has been largely attended under the leadership of Bro. I. H. Whitten. The Women's Missionary group hold regular monthly meetings, which are enjoyed by all. Although small they are working for large things. Our love feast will be the first Sunday evening in October.—Violet May, Forest, Va., Sept. 14.

White Hill.—We met in regular yearly council Sept. 15 with a goodly number present. Our elder, Bro. B. W. Huff, presided. The Sunday-school officers were elected first. Bro. Donald Harris is to be our superintendent; Bro. R. W. Hall, secretary. Bro. Huff is to be our elder for another year. Bro. Frank Harris is church clerk. There were two letters granted and one received. The finance board gave a report, also the Ladies' Aid. The young men's club elected new officers. Bro. Frank Harris is president. Our church has not yet secured a minister since the going away of our young Bro. J. F. Replogle, who served this church so faithfully through sunshine and storm for two and one-half years. Bro. David Andes preached for us Sept. 17 and gave us a fine message. This is the only service we have had since the last Sunday in August.—Mary E. Hall, Stuarts Draft, Va., Sept. 19.

Washington

Sunnyslope.—We met in council Sept. 11 and elected Sunday-school and church officers for the coming year. Bro. Noble Deardorff was re-elected elder. Other elections include the following: Ronald Hughes, clerk; Clayton Robison, treasurer; the undersigned, Messenger correspondent. Raymond Law was chosen adult superintendent, with Mrs. Ronald Hughes as intermediate and junior superintendent, and Mrs. Noble Deardorff as primary superintendent. The men have completed the basement of our new church and we hold our services there each Sunday. Plans are underway to complete the building in the near future. We are looking forward to our communion service and home-coming which is planned for Saturday evening and Sunday following Thanksgiving. Bro. John Peters from California gave us two fine sermons during his visit here in August. On Aug. 27 Sister Martha Rupel spoke to us concerning her work in Spain. On Sept. 10 Bro. Ora Huston of Oklahoma City brought us the morning message. We are expecting Bro. Paul Longenecker to be with us on Oct. 1 to show pictures and tell of his work among the churches of this state.—Ethel N. Deardorff, Wenatchee, Wash., Sept. 18.

Tacoma.—On Aug. 27 our elder, Bro. Ezra L. Whisler, of Ajlune gave us an inspiring sermon, which was followed by a dinner at the church. We enjoyed having with us visitors from Ajlune and Seattle. At 1:45 P. M. we gathered in council meeting with our elder presiding. Sunday-school officers were elected as follows: Superintendent, Bro. Harry Lammedee; secretary, Sister Thelma Weed; treasurer, Sister Margaret Lammedee. On Wednesday evening we were favored by having Sister Martha Rupel give us a talk on relief work in Spain. We all enjoyed her visit. She is on her way home to California where her parents are living. On Sunday, Sept. 3, we had Bro. Louis Holderreed of Oakville give us another interesting lesson. We are still hoping some members will move into our midst.—Mrs. Nora Musser, Tacoma, Wash., Sept. 14.

Yakima.—Since we are having no church on Sunday nights during July, August and the first Sunday in September, our young people have held vesper services several times. The Yakima Aid Society met at Zilla park with the Outlook and Sunnyside Aid societies for a joint Aid picnic July 20. Bro. Robert Faw and family had the pleasure of having their son, Chalmer, and his wife and two children and their daughter, Zelma, and her husband, Paul Weaver, and baby visit them. They have been attending Bethany Biblical Seminary and expect to sail for Africa soon if war conditions permit. Brethren Chalmer Faw and Paul Weaver each gave us a good sermon. It seems good to have our boys come back and give us the gospel message. May God's blessings go with them in their work. Our summer assembly was held at Lake Wenatchee Aug. 2-7. Several from Yakima attended and brought back interesting reports. On Aug. 6 a splendid talk on prohibition was given by Horace Monts. The Yakima Valley churches met Labor Day for a picnic at Sunnyside Park. On Sept. 6 our business meeting was held. Bro. B. J. Fike was re-elected as our elder. Sunday-school superintendent for the coming year is Bro. Wendel Faw; assistant, Bro. Alton Kintner; treasurer, Sister Frances McConnell. We decided to have our love feast Oct. 28. Bro. Walter McDonald Kahle will be with us Sept. 29 to Oct. 1. It was decided to offer our service to entertain the midwinter conference. A church social was held at the parish house Sept. 8.

for the purpose of talking over finance for the coming year. We were treated to watermelon. The district board of administration was at Yakima for their meeting Sept. 9 and 10. Bro. Cletus Holmes of Tonasket preached for us at 11:00 A. M. In the evening the young people gave a program sponsored by the Men's club Gospel team.—Katie Baldwin, Yakima, Wash., Sept. 11.

West Virginia

Bean Settlement.—Vacation church school closed Aug. 4. It was conducted by local talent with three teachers and an average attendance of 19 pupils. Regular council meeting was held on Aug. 5, resulting in the retaining of all the present church officers for the coming year, except the pastoral plan, which was not definitely decided. On Aug. 14 Eld. Foster M. Bittinger of Eglon, W. Va., began a revival meeting here which was very well attended. He preached in all thirteen Spirit-filled sermons, and as a direct result six received baptism, and one awaits the rite. On Friday evening, Aug. 25, Bro. Desmond Bittinger, missionary on furlough, from Africa, delivered a soul-stirring message on conditions in Africa. After the service the entire audience retired to the home of Bro. George H. Hoke, where electricity was available for use in Bro. Bittinger's picture machine, through which he portrayed very impressively the conditions in and around the Brethren mission in the Bush country. About sixty enjoyed the love feast service, directed by Bro. Desmond Bittinger on Saturday evening, Aug. 26, and on Sunday, Aug. 27, our church was well represented at the Brethren reunion at Camp Galilee.—Evelyn Tusing, Rock Oak, W. Va., Sept. 19.

Oakvale.—We held our annual council Sept. 24 and elected Bro. J. E. Barton of Roanoke, Va., as pastor and elder. The other officers are as follows: Clerk, Sherman Booth; treasurer, E. M. Alley; Messenger and church correspondent, Fannie Wimmer; ministerial committee, Fannie Wimmer, Mrs. Mary Carroll, E. M. Alley and H. C. Booth. Because of ill health of Bro. Eugene Kahle, Bro. Spangler of Roanoke has been substituting in his place for the past three months. Our prayer meetings on Sunday and Wednesday nights and our Sunday school have been progressing.—Fannie Wimmer, Oakvale, W. Va., Sept. 26.

Smiths Chapel.—We met in council Aug. 12. Bro. H. Allen Hoover of Roanoke, Va., was re-elected elder. Bro. D. Price Hylton of Roanoke, Va., was chosen as pastor for next year; Bro. S. W. Pasley, clerk; Bro. J. M. Harman, treasurer; Sister Ouida Kahle, Messenger correspondent. The Messenger club is to be taken care of by the men's group. Bro. Fred Tiller was elected as the new member of the ministerial committee. A new finance committee was elected. Sister Garnett Tiller was called to the ministry by a unanimous vote, to be licensed to preach for one year, and to be installed on Saturday before the first Sunday in October. Our love feast will be held at 6:30 P. M. Oct. 28. On Sept. 9 and 10 Bro. J. Price Bowman filled his last appointment of a two years' term. He gave us three wonderful sermons, with the result that one was converted. He was baptized with one other previous applicant. We regret to give Bro. Bowman up as our pastor but he asked to be relieved. We appreciated his work here with us. Our daily vacation Bible school was held by Galen Fike, summer pastor at Crab Orchard.—S. W. Pasley, Princeton, W. Va., Sept. 13.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

Another Column of Books for Children

Last week we suggested a number of books for your children. This week we come with a second list. From these two lists you will be able to select what your own home needs. Make your own choice.



TELL ME ANOTHER STORY,\$1.75

Carolyn Sherwin Bailey.

"An answer to the universal plea of childhood"—providing for children of three to eight years new stories of intense interest, based on a carefully considered plan to train the child to think. The same theme may run through a group of stories. "Another Story"—and still another—can be told to entertain and interest without diverting the train of thought. The first story appeals to the child's knowledge founded on experience, the second to his reasoning

powers, while the third is fanciful and especially designed to stimulate the imagination. 335 pages.

AMERICA FIRST—One Hundred Stories From Our Own History,\$2.50

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"BROAD STRIPES AND BRIGHT STARS,"75c

Carolyn S. Bailey.

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A collection of nearly fifty adapted folk tales taken from the folk lore of the Norwegians, Celts, English, American Indians, southern Negroes, and from New England. The stories have been selected with a view to their accumulative, rhymed character, as appealing to the child's interest in jingle and ditty. Illustrated with full-page pictures. 192 pages.

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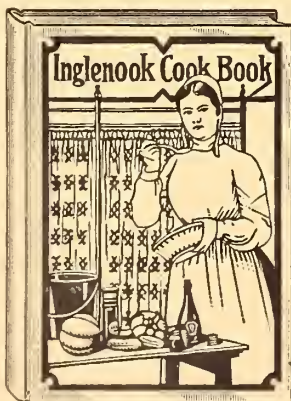


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This mission book with a message sets the reader on fire as he accompanies the author through all phases in the daily round of a busy missionary in learning to know and serve the dark people of Nigeria. \$2.00.

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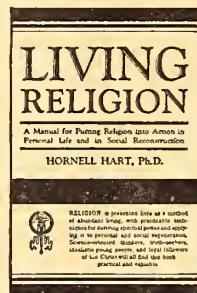
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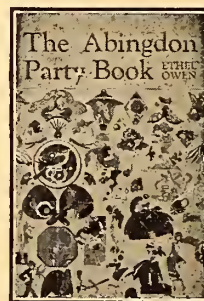
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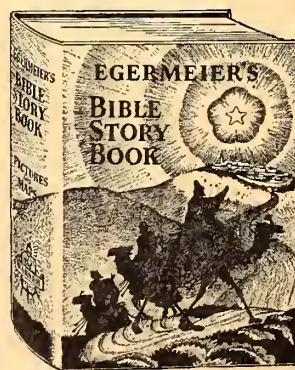
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GOSPEL MESSENGER

VOL. 88

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October 21, 1939



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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, October 21, 1939

No. 42

EDITORIAL

Church Business as Usual

THE building had been damaged by the flood or fire—doesn't matter for our purpose which it was—and was undergoing reconstruction. It did not look as if it were in condition to be used but the owner had placed a sign on the front which said: "Business as usual."

Though we may doubt whether it was entirely as usual, we must appreciate the proprietor's determination to carry on the best he could under adverse circumstances. That's the motto for us now. There's a fire or flood or something raging in the world that is making it hard for the church to do her work.

Not by any loud or boasting talk or flashy display, but by quiet and faithful devotion to her task, the church should carry in the forefront of all her activities: "Business as usual." She is set for defense and propagation of the gospel of Jesus Christ. That is her business today as always, "even unto the end of the world." E. F.

What Is the Matter With People?

Pick up any newspaper and see what strange things people do! Of course, the unusual is meat to the reporter, and he specializes in playing up what is different. Nevertheless, with so many reading, it would seem that people would get wise and quit pulling so many boners.

For example, what surprising faith continues to be shown in the veriest strangers—persons with nothing to recommend them but a ready tongue and a compelling eye! Perhaps two things are chiefly responsible as explaining why the line of victims seems never to fail.

First of all, there are the inexperienced—the children and younger persons who have not yet learned that fire is fire. They should be warned to be wary and trained to exercise judgment. Here is a field for parents, teachers, and all honorable

leaders. A stitch in time promises to save much disappointment and even tragedy.

And then there are the plain gulls—those who seem never to quite develop the wit to protect themselves. In spite of everything there will always be some of these. Suppose a young woman is fleeced out of seventeen thousand dollars by a Romeo who is in trouble with his fourth wife—would it not seem she had enough? Well, there are some who come back for more.

Inexperienced and eager for life, each generation presses into the full stream of experience. And how much tragedy could be averted if people would think, even learn from what they suffer. But the multitudes are as sheep. And there are wolves aplenty. There is tremendous need for good shepherds.

H. A. B.

The Dynamic of Evangelism

Second in the series begun Oct. 7

"THE work of an evangelist" will not "do" itself. You must do it. We must do it. Do you know that it will take power, some mighty, impelling force, to make it go? Where is it to come from?

It must come out of the soul of the church membership, fired by the conviction that there is no name given among men whereby we must be saved, but the Name of Jesus Christ, and illumined by an understanding of what that Name means.

Conviction and understanding, zeal and knowledge, passion and discernment—get those two things together in one harmonious blend, and you have power, power to "do the work of an evangelist."

First, conviction. How can a man bestir himself in any matter concerning which he has no deep-moving faith? He can not, and does not. If he does not believe strongly, action will be weak and halfhearted. If his religion is color-

less, taken as a thing of habit or social convention, it will never push him out into sacrificial endeavor. It will beget no energy, no initiative. The man who does things is always a man of deep conviction about something. He believes it hard. The idea gets him, seizes him, captures him, drives him. He cannot be still. He must put it into action. He must set the thing going.

The cause of Christian evangelism lacks just that. Too many Christians do not know what they believe. And of course they can't pull. They are just waiting, drifting along, marking time. Is Jesus Christ the Savior of the world, the only hope of humanity? Maybe he is. More than likely he is. At least so far as they are concerned it may be true. They would not dispute the proposition. But the idea has never taken root in their mind. It lies around on the outer edges of their thinking and does not bother them. And they do not bother it. They just go along. They add something to the weight to be carried but precious little to the carrying power.

Why are they so lukewarm in their devotion to Christ? Because they do not know him very well. They have never ventured much with him. If they had left all and followed him, if they had had more intimate fellowship with his sufferings, if they had learned to love men as he loved men, sharing his spirit thus deeply they would believe in him as the only Savior and Lord of mankind with such depth of conviction that their faith would become a compelling power—power to “do the work of an evangelist.”

Our attachment to Christ is too largely an “article” of faith theoretically assented to, and not enough a personal cable chain forged in the flint mill of self-denying love. That is what makes it strong, strong to stand and strong to go on, strong to endure and strong to fight, strong to withstand and strong to attack. That is what makes a man say, “Lord, to whom shall we go?” when the going gets hard and it is proposed to go elsewhere. That is what makes a man realize that there is no elsewhere. It is Jesus Christ or nothing. He has the words of eternal life.

The man who said that, be it never forgotten, was a close companion of Jesus holding on in a mysterious compound of satisfaction and perplexity the chief ingredients of which were personal love and bitter disappointment. His own cherished notions of how the Christ ought to act he had seen, and was still seeing, go by the board, but he had seen too much of the Christ heart, he had felt too warmly and winningly the magnetic, melting touch of the Christ Spirit, ever to make room for any other conclusion than that Jesus was

the Christ, the Son of the living God. You see not only his mind had assented to the idea but his heart had felt it, his very soul had realized it, experienced it.

That is the kind of conviction that generates power. The whole being is “convicted.” The idea is not simply a coldly reasoned deduction. It is a burning, all-consuming passion, as it must be, to furnish the power needed to “do the work of an evangelist.”

And it is conviction with understanding, growing understanding, discernment. This is the other important factor in real power, enduring power. This is what saves conviction from becoming blind fanaticism and bigotry, keeping it healthy and sane and sweet. A little more on this point, perhaps.

E. F.

Misgivings About Brethren in Reality

THE Brethren in Reality emphasis is proving to be a popular one. Perhaps no theme for a church year has gotten quite such wholehearted response. In explanation it may be said that the emphasis expresses something of the true spirit of our people. We have always called ourselves brethren and we desire to be brethren. Then, too, the problems and needs of our times stress the necessity for brotherhood.

Then why misgivings about Brethren in Reality? We do not challenge the worth and need of the emphasis. But how can we be sure that we will get further than just talk about what we ought to do? Are we going to prove our faith by our works?

Again, a year is soon gone. By the time the brotherhood becomes generally informed and enthused another year will be here and another emphasis at hand! Why limit Brethren in Reality to one year? As a matter of fact, it is not meant that the effects of the year's emphasis should be so limited. It is hoped that by lifting up a specific value, the church may go forward in that respect not just forty days, but forty years!

Will our Brethren in Reality interest be more than skin deep? Will it outlast the church year? The answer to these questions must come down where the people live. It will come in what you and I and others determine to do about it in the everyday of life.

Perhaps you have seen some concrete results attributable to this year's emphasis. If you have, why not let the Messenger know about it? A few lines on a card may be enough to share your story. And such sharing may help others. We want to be brethren not only for this year, but for always.

H. A. B.

THE GENERAL FORUM

A Prayer for the Sunday-school Teacher

BY ORA W. GARBER

As he today shall tell again
The story often told,
May in the soul of needy man
The heavenly truth unfold.

As he today the truth imparts
From thy most holy Word,
Within the depths of many hearts
May heavenly fires be stirred.

As he today shall tell of One
For sinners sacrificed,
As he uplifts the gracious Son,
May souls be led to Christ.

If thou wilt power to him accord
As he performs these tasks,
A more acceptable reward
He neither wants nor asks.

Elkhart, Iowa.

Justification

BY GALEN B. ROYER

First Half

I. Justification and Regeneration

In a sense regeneration is the turning place in the way of salvation. Repentance, faith and conversion all lead *toward* God into regeneration; from there on the part of the saved one is *with* God.

Through sin man's feelings toward God are naturally those of distrust and opposition. Those feelings must be mastered before man can be saved by God. Through Jesus Christ revealing infinite love, "God was reconciling the world unto himself" (2 Cor. 5: 19). When man responds to that love and seeks salvation in regeneration, the personal estrangement disappears through the consciousness that his guilt and condemnation are removed. In justification he is acquitted and declared righteous by God. Hence regeneration has to do with the change of man's nature and is subjective, while justification has to do with the change of his standing before God, and is objective.

II. The Meaning of "to Justify" and "Justification"

In Paul's usage "to justify" is God's judicial act in which a declaration is made or a judgment pronounced concerning Jews and gentiles, (Rom. 3: 30; Gal. 3: 8) without reference to any moral aspect of making them just through the infusion of righteousness. In Paul's doctrine, however, to justify is God's gracious act by which the sinner is

declared justly free from the obligation of penalty and fully restored to divine favor. To justify does not make righteous. It simply declares, treats, even proves to be righteous (Deut. 25: 1) or reckons as righteous (Rom. 4: 3) the new creature. Whether the person is really righteous the Word neither affirms nor denies.

Justification is God's judicial act freeing from guilt and punishment those who through repentance and faith are regenerated.

III. Justification and Law

Law develops the disease of sin, reveals its true character as a transgression of God's will, and thereby excites the feeling of need of salvation. While in itself holy and good, law cannot give life. It commands and threatens, but offers no power to fulfill. It can quicken the knowledge of sin, and by its discipline create a desire for salvation, but it cannot justify the sinner. Under it personal and complete obedience is the only ground for acceptance.

Justification is a most radical change from any legal or moral system which rests merely on legal standards—that which "the letter killeth." By it God places the penitent in the possession of Christ's righteousness and acceptance rests wholly on what he, on his merit, has done for us and in us. Thus it will be seen that it is the reverse of condemnation.

Nevertheless, the law of God is not set aside. Instead its ends are satisfied. When a prisoner has satisfied law and is dismissed he too often goes out for further punishment, sometimes with no rights of citizenship. God's justification not only pardons fully, but makes one a full citizen of the kingdom with all rights, privileges and helps of the Father's house.

The high value in which every regenerated one should hold justification is suggested in the fine appreciation expressed in the term "Friend" used by "The Society of Friends," sometimes called Quakers. They call themselves "Friends" and thus address each other because "being justified by faith" through spiritual regeneration they "reckon it unto God for righteousness" in the same spirit that Abraham was "called the friend of God" (James 2: 23; 2 Chron. 20: 7).

IV. The Elements of Justification

A. God's Forgiveness With the Removal of Guilt and Punishment.

One of the chief practical dangers of our life is that we are so prone to think about the disorder,

mischievous and enormity of sin only from our own human standpoint, with only natural and immediate notions of its character and effects, without really estimating its deadly antagonism to the holiness of God, the good of all that lives, and the integrity and peace of the universe. Now the taproot of all doubt about God and his Word, and all unbelief concerning his Son, is unconfessed sin; and the most aggravated form of unbelief is the rejection of Christ (John 16: 9). If with God there is a difference in sin, then he is most sensitive against unbelief in his Son, so common among men.

Ah, at our best how little we can understand God's feeling against this loathsome moral leprosy, sin! Yet in Jesus Christ God freely, gladly, forgives and removes all guilt and punishment. "Who is a God like unto thee, that pardoneth iniquity? . . . And thou wilt cast all their sins into the depths of the sea" (Micah 7: 18, 19).

B. God's Hate and Resentment Against Sin Through Forgiveness Is Ended.

"Oh, do not this abominable thing that I [God] hate" (Jer. 44: 4). Here, in the measure of our own experience we get a glimpse of God's attitude against sin, when the sacred writer ascribes a human passion to him. We should abstain from sin, humanly speaking, because God hates it. But when God forgives, his moral anger and resentment are ended. It gives freedom from guilt which burdens conscience and from condemnation which means eternal death. "For everyone that believeth is justified from all things" (Acts 13: 39). No one then "shall lay anything against God's elect" (Rom. 8: 33 ff.).

C. God's Free Grace and Mercy Through Christ Alone Justify.

"Being justified by his free grace through the deliverance that is in Christ Jesus" (Rom. 3: 24, Twentieth Century Translation). "Now law was brought in so that transgressions might abound: but where sin abounded, grace super-abounded, in order that as sin has ruled as king in death, so also grace might rule as king in righteousness, which issues in eternal life through Jesus Christ our Lord—ours!" (Rom. 5: 20, 21. Twentieth Century Translation). Justification then is absolutely free, but it must come through Jesus Christ. It rescues once and forever from the penalty of law and insures us divine mercy forever. Less than this would be an inadequate expression of divine love, or a proper representation of Christ's sacrifice.

D. Christ's Righteousness Is Substituted for Our Unrighteousness, Whereby We Are Restored to the Favor of God.

An outstanding fact of Scripture is this: Christ died for us, is our substitute, not by exchange of place, but by covering us, and so received in his own Person the penalty of violated law of God. Christ "came into the world to save sinners" (1 Tim. 1: 15); and "died for our sins" (1 Cor. 15: 3). He "is the propitiation for our sins" (1 John 2: 2). "Redeemed [we are] by the precious blood of Christ" (1 Peter 1: 18, 19). "His blood cleanseth from all sin" (1 John 1: 7). In the light of the foregoing the believer has passed his judgment day and can cry in the face of every commandment of God, "No longer under condemnation; for Jesus, my substitute in Justification has been accepted in my place" (Rom. 5: 9).

Huntingdon, Pa.

Definition of the Social Conscience

BY JOE VAN DYKE

In Four Parts—Part Three

THE social conscience is something different from the sum of the personal consciences of all Christians. The individual conscience may be highly developed yet have no social content whatever. In modern times this fact has made many non-Christians suspicious of the personal holiness of those who are content to save souls while gigantic social evils are left unchallenged. They point to churches with large missionary and evangelistic programs but no social service program, and ask why the one is done and the other left undone. There is no answer.

Of course, the consciousness of responsibility for bringing social justice on earth resides in the breasts of separate individuals. But this is not to say that all we need to do is to quicken the individual conscience. Insofar as such quickening applies to what the individual must do to save his own soul, it does not add one iota to the composite social conscience. While owing its existence to individuals and being of them, the social conscience is concerned with men in the mass and is held by men in the mass. That is, an individual feels the throbbing of this conscience only when he feels himself part of the group and never when he feels himself as separate and alone. It is only when he feels a part of society that he feels a concern about the wrongs of society.

A mob is a group of individuals, but it is much more than the sum of those individuals. At certain times—at political rallies, in churches, at the scene of brutal murder—the crowd of separate entities becomes a close-knit mob, a new organism with emotions and standards of its own. Lynchings of negroes, who are suspected of the raping

or murder of whites, is a sample of the actions of such a mob. Perhaps none of the individual members of a mob would feel or act the way they do when they merge themselves in the social group. The mob's thinking and feeling (which we all condemn) is the same kind of thing as the social conscience. Both exist in individuals who are no longer separate units, but have emerged with the mass.

The problem of the modern prophets has been to cultivate in the collective mind of the church a conviction (which is an emotionally charged belief) that Christianity cannot be silent and inactive when poverty and exploitation and war and other social sins are crucifying humanity. This conviction must grow in this heart and this heart and that heart and that heart and finally it will be strong enough that men will forget their preoccupation with personal sins and will become white hot in their passion against the collective sins in which they participate without protest.

Brethren and the Social Conscience

The Church of the Brethren has been quite successful, during its relatively short life, in developing the personal consciences of its members. It has produced a high percentage of good men, given to personal virtues and an example in character to all men. It has even made men whose feelings of personal responsibility were so acute that they were willing to be martyrs for their faith. But men whose personal integrity was faultless, whose characters were well-rounded, and whose acts were never criminal, is not enough. Our evangelistic meetings held yearly in nearly every congregation in the brotherhood have stressed the personal note constantly, but they have not helped noticeably to build up an awareness of the social evils to which Brethren acquiesce. Our Annual Conferences are always spoken of as means of personal spiritual enrichment to the thousands who attend them, but they are too often only glorified love feasts and not clarion calls to a crusade against the injustices which millions of fellow human beings must endure.

I do not believe, nor does anyone I know believe, that we should stop trying to save the individual. But I do believe that modern society is like the passengers on a great ocean liner where the fate of all is the fate of one. If disaster threatens the ship it would be folly for each person to try to save himself alone. The only sensible course is to try to save the ship. That is what the modern prophets are saying about society. We must save society if the individual is to find salvation.

The Church of the Brethren has remained clois-

tered too long. We have not tried to change our age. We have taught and practiced a nonco-operation and a separateness which made it next to impossible for us to penetrate the society we shunned. But today we are drawn in willy-nilly. The question is now: Will we participate in the sins of society, or will we save our collective soul by trying to eliminate them? The very essence of the social gospel is that we can be leaven which will enter society and change it in a way completely incommensurate with our small numbers. But as long as the yeast is kept by itself there can be no leavening.

Of this fact I am convinced. The Church of the Brethren, if it is to continue to keep its name, must enlarge the circle of those it calls brothers to include all the millions who suffer today from remediable social evils.

Burt, Mich.

The Faith of a Christian in 1939

BY RUFUS D. BOWMAN

THIS subject is timed purposely. There are many people who are gripped by despair, confused, and feel that everything is going to pieces. Some leaders are saying that we are in another period of the dark ages. The clouds are dark, but they are not without their streams of light. We have been focusing our attention on the newspapers and the radio and fail to realize that there are quiet forces at work which are building the kingdom and which will help to hold things together. The preaching missions to the universities and colleges found a ready response among the students. Students are more serious in their thinking and are more open to the genuine values of religion today than they were ten years ago. The Christian church itself is becoming awake to its divine mission and is gaining new power. The world Sunday School Association is a spiritual league of Christians binding them together in a world fellowship. The Christian church itself is developing a world vision and a world fellowship. Things are not all bad.

What are the outstanding elements of a Christian's faith for 1939?

First, this is a good world. The world as it came from God was good. God is not responsible for the mess we are in. The sins of man have brought us to this present state. A good mother in a parish that I served came to me one morning and told me about her boy driving into a telephone pole. She said, "Why did God send this on me?" The truth was that the boy had too much strong drink in his system. God wasn't responsible for that boy's sins. What happened was an illustration of the

plain Bible truth that what a man sows, he reaps. That is God's moral law. We do not break God's moral laws—we break ourselves upon them. Nations do not break God's moral laws—they break themselves upon them. The situation in Europe today is an illustration of the fact that what nations sow, they reap. The Treaty of Versailles was unjust; it made Hitler. Therefore, the second European war, which we pray will not become the second World War, is the result of the unrighteous acts of nations after the World War. Christians should see everywhere the operation of God's moral law.

Second, God still lives and is as active as ever in trying to work out his purposes. Some people talk as if God has hidden his face. He is the same loving heavenly Father. He loves everybody—the Germans and the English, the Russians and the French, the Japanese and the Chinese—he is the same Father God. Spiritual values are just as real as always. Christ as Savior is still the same yesterday, today and forever. The Bible, as the Christian's Guidebook, has lost none of its preciousness. It is the "lamp unto our feet and the light unto our path." Personality is worth more than anything else in the world. Prayer, fellowship with the Eternal, is the Christian's source of power. The church, the body of Christ, is the instrument through which Christ works to bring his kingdom on earth. Democracy, as a form of government, is the best because it rests upon faith in people and goodwill.

Third, the philosophy of the Christian should be that of moral optimism. Genuine Christianity is not pessimistic. It is optimistic. Moral optimism recognizes the sinful forces in the world and the strength of evil. It holds that only as Christians seek the help of God and put all of their energies into the struggle for righteousness in harmony with the energies of the Eternal can victory for truth be achieved. Moral optimism does not hold that human wills alone can suffice, but Christians working in harmony with the purposes of the Eternal and with the help of God can be confident of victory, even though the clouds may look dark in the present. As we view the whole historic process, we can be optimistic for the future. Everything is not going to pieces. Regardless of what happens, God will preserve a remnant. He will not be without his people who will rebuild the world. It may be the story over again of Abraham and his seed. If nations shoot themselves to pieces, we can expect that there will be groups of faithful followers who will carry the torch of Christ when the storm is over. Probably the most powerful Christian educational force in the world

today is represented in small fellowship groups. These groups of faithful Christians who share together, do not compromise but suffer through, will eventually be the integrating and saving forces in the world.

One day out on the ocean when the waves were lifting up their white caps everywhere and the ocean seemed to be a symbol of energy and restless power, we went down into the engine room. We saw the mighty engines pumping away with a stillness, a calmness, a poise, and a power in striking contrast to the noise outside. We went back to our cabin room and said, "The old ship is going to pull through because we have been to the engine room." The Christian who seeks contact with the engine room of God's spiritual resources today will become confident that the forces of God are still at work in the world and that he is going to bring this universe through to ends beyond our dreams. This is the true basis for optimism. Isn't it time to focus our attention upon the engine room rather than upon the noise and display of current propaganda?

Fourth, the future belongs to the prophets of love. Do we really believe, now, that the "meek shall inherit the earth"? Yes, I dare to believe it. I admit that this is a time that tries our faith. As we view the world, it looks like ruthless brute force will inherit the earth. The Bible, as well as the historic process, teaches that they who take the sword shall perish by the sword. Hitler will be short-lived because his methods are contrary to righteousness and the better nature of the German people. The meek, the self-sacrificing meek, those who use soul force to dethrone wrong, those who overcome evil with good, will eventually inherit the earth. It doesn't do any good to meet brute force with brute force. Goodwill, persuasion, and understanding will finally weaken the energies of those who want war. It would have been better if Ethiopia, China and Poland would not have fought back.

I am opposed to this European war. It is not going to settle anything. I am opposed to our country entering this war for three reasons. First, it is not Christian; you cannot reconcile Jesus Christ and war. War is sin. It is pagan. Second, our nation cannot do any good by going in. We will make a greater contribution by staying out. The United States, together with certain other neutral countries, is the custodian of world sanity. If we go in, we will lose the things we are trying to save. If we go into the war, we will lose our democracy and the opportunity to help build a just peace. Our nation didn't accomplish anything by going

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HOME AND FAMILY

Autumn

BY ORPHA MISHLER

Autumn leaves will soon be flying,
 All the world will be aglow,
 For the year is fast adying;
 Soon will come the drifted snow.
 But what care we for the weather,
 If it be but clouds and snow?
 If we're all at home together,
 Let the blasts of winter blow!

We'll be happy, and contented,
 Let the world pass by and laugh;
 Naught there is to be resented,
 Naught but God will know the half.
 Oh! the joy there is in living
 When the evening shadows fall,
 Just to feel our God is present,
 And to hear his gentle call.

Middlebury, Ind.

Mary's Motto

BY CHESTER E. SHULER

DOCTOR Henry Gildings Jenkinson was a great surgeon, with more degrees, fellowships, etc., linked with his name than he had the time to write. His patients were principally wealthy ones, and his fees were exacted accordingly.

But occasionally, the great surgeon, who had a kind heart, would perform an operation, without charge, upon some poor person brought to his attention.

Thus it was that little Mary found herself, one fine spring morning, in the spotless operating room, with the doctor preparing to correct her condition by surgery.

It was discovered that the girl could not take any anesthetic, and the kindhearted doctor, realizing that it would be somewhat painful to her, said:

"Now, little girl, here is a fifty-cent piece which I am going to give to you. After the operation it will be yours to spend as you wish. I'm going to hurt you a little, but take a good look at the fifty-cent piece before I begin, then hold it tightly in your hand, and remember what you saw while I'm at work—it won't hurt you nearly so much."

The little girl obeyed and was very brave. After it was over, the doctor patted her on the head and said: "You're a brave little girl. Now tell me what you thought about while I was at work."

"I thought of the nice words," she answered, simply.

"The words?" said the physician, "the date, you

mean?" For he hardly remembered that the coin had any words on it.

"No, I mean the words at the top, 'In God we trust,'" she said, smiling. "It was the first half dollar I ever saw, so I didn't know they were there; but it's lovely to have them, so the folks who have half dollars can think about them all the time."

The great surgeon, that evening, recounted the incident, and said: "I received no money for that operation, but the child has more than repaid me for my services. She has brought back to my consciousness that which, I fear, was rapidly vanishing. I think I shall seldom look upon a fifty-cent piece without recalling the words which it contains. My faith and trust in God has somehow been made stronger because of little Mary."

Newport, Pa.

Something Worth Trying

BY ELGIN S. MOYER

"DADDY," lamented eight-year-old Ernest, stopping at his father's office on his way home from play, "Ralph and Junior said they are going to beat me up on the way home. What shall I do?"

The father calmed the boy's mind, telling him that he would soon get over it if they did carry out their threat. Even though they might give him a black eye or a bloody nose, and a few bruises, he assured the boy that it would not take long for them to heal up. He said: "I will tell you what to do. On your way home if they come out to beat you, you just say: 'Well, boys, I like you and if it will make you feel any better to beat me up just go to it. I want to please you.' Then see what they will do. I have an idea what will happen; but if they do hit you just walk on and do not say a word; just take it like a man."

Ernest said, "What will they do?"

The father replied, "I am not absolutely sure, but I believe I know what will happen. You just try it and see, and then tell me when I get home how it comes out."

Ernest left thoughtfully, but curious to see what would happen. The father again cautioned him to be sure not to say anything if they should hit him, but just to walk on as if nothing had happened.

When the father arrived home he was eager to learn the result of the boy's venture, and inquired as to the outcome.

Ernest said, "Do you want to hear the story?"

"Yes," said his daddy.

The boy, seated in a chair, began: "Well, it was this way. As I was coming along pulling my wagon, Ralph and Junior came out from behind the bushes and said, 'We are going to beat you up.' I just sat down on the wagon like this [resting his head on his hand] and said: 'Well, boys, I have been thinking it over; if you want to hit me go to it, for I like you.' And do you know what they did? They said, 'No, Ernest, we do not want to hit you, we like you.' Is that what you thought would happen, daddy?"

Can we not see here a bit of Christian philosophy and idealism put to the test by this lad that would be just as applicable in all relationships of life, be they personal, family, national or international? Would it not be worth trying in any and every instance? Might not many—yes, all quarrels, lawsuits, conflicts and wars be eliminated by the application of such a principle?

Oak Park, Ill.

The Faith of a Christian in 1939

(Continued From Page 8)

into the World War. Are we going to be so stupid as to go in again? This is not an ideological war. Certainly we will not fight to save the world for democracy for we will lose it as we fight to save it. I do not endorse Hitler nor his methods, but many people are saying the same things about Hitler now that they said about the Kaiser in the World War. People are not discriminating between the German people and their government. Further, the hands of no nation in this war are clean and without responsibility for the conflict. It is a war between imperialist countries and each one must share the burden of guilt. Third, we should begin to plan now how to bring about a just peace and to build for the future. If the United States takes part in this war, it will forfeit its place in the building of a better world.

Our position should be that of neutrality. The true Christian cannot hate anybody. We should refuse to sell arms to the warring nations. Because of this, we ought to oppose the repeal of the arms embargo. It would be better if we had a neutrality law which also applied to raw materials. It is to be hoped that Congress will add the cash and carry system to the present neutrality law.

Fifth, Christianity is going through a process of purification, is gaining new power, and is getting ready for a new advance. These are not bad days for Christianity. This is the kind of weather that our faith was born in and grew to its great power. The early Christians went out into a pe-

riod with the image of Cæsar written upon it. Christianity has always grappled with tragedy. In some periods of prosperity, the church has become flabby. The world situation with the persecution of Christians is bringing peoples to sense the need of faith in God, of seeking the Savior. In times of tragedy, people discover the utter unlivableness of irreligion—no purpose in it, no dynamic through it, nothing to cling to. There are thousands of faithful souls today who are making the supreme commitment to Christ and who are willing to suffer for a cause. They know that it does make a difference in inner peace and human welfare when Christians ally their energies with that of the Eternal.

Sixth, the only hope of the world is the Gospel of Jesus. The people of the earth have tried many other things. They have been grasping at straws, at most everything that has come along, with the hope that the world would be made better. The world has tried communism, nationalism, fascism, clever diplomacy, threats of war, huge armaments and now war. Still the world is no better. Jesus steps across the centuries and says to this world, gripped in darkness, paralyzed by fear, bled by suffering: "Wilt thou be made whole?" It is only the application of the gospel—the spirit and the methods of Jesus—that will solve the problems of this day. The giving of this gospel of Jesus to the peoples of the world is our responsibility as Christians. We have "come to the kingdom for such a time as this."

Chicago, Ill.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

Two fifteen-year-old boys stopped to give a motorist some information.

"Are you chewing tobacco, boys?" he asked.

"Y-e-e-s. Yes, sir," admitted the boys.

"Been using it very long?"

"No. Just started."

"I did the same thing when I was just about your age. I kept it up until I was twenty-one years old. By that time I was disgusted with the stuff. I quit using it entirely, and have never been sorry. In fact, I wish I'd never tasted it, for I'd have been far better off in many ways."

The lads were walking over to a near-by ditch. Spitting out the tobacco they returned to the car, and one of them said:

"We never did like it, anyway! We're not going to chew it!"

New York, N. Y.

OUR MISSION WORK

The Christian Mission in a World at War

This statement concerning missions in a time of war sent out by Dr. Leslie B. Moss, Secretary of Foreign Missions Conference of North America is so timely and so well expressed that we share it with the readers of The Gospel Messenger.—A. C. M.

WAR again challenges the world mission of Christianity.

The tragedy in which the nations are involved is, in its ultimate nature, a refusal to accept the law of Christ as the rule of life. Wherever may lie the immediate responsibility we must confess the gravity of our own failure. Christianity has not failed, but Christians have. The brotherhood of mankind which Jesus proclaims can only become a reality as men respect and value each other. Hatred, fear and contempt defeat the very purpose of God and reduce man to the level of the brute.

At this time of untold agony for mankind, we reaffirm our unalterable conviction that God is supreme. We would call upon all who take his name upon their lips to devote themselves more strongly than ever before in the effort to manifest the way, the truth and the life he has revealed through our Lord Jesus Christ. The words of the late Lord Bryce, former ambassador to the United States, are still valid: "The one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of the Christian gospel."

Christians have been so sure that Christ and the destiny of man are interlinked that tens of thousands of men and women with supreme loyalty and tremendous sacrifice have felt compelled to tell the good news of God's love for man in characters of flaming life across the world. Recently Christians from almost every land on earth assembled in Madras, India, and in the face of many human factors that might have divided them they found and realized the power of a world-wide fellowship. From lands where Christians are only a small minority, the heartfelt cry was for fellowship with those from lands where the followers of Christ are more numerous. And now the hour of testing is upon us. We must not fail to prove the reality of that fellowship.

It gives hope and courage to state that the missionary movement through its international organization which rests upon that fellowship was prepared to meet the challenge of this present crisis. Before the actual declaration of war, practical measures of co-operation across national, boundaries had been devised to provide for the maintenance of missionary work that might otherwise be

interrupted by the war. These plans are now being carried into effect. There is no intention whatever that missionary work be abated but rather that it be increased.

We call upon all Christians to pray, plan and work as never before for the establishment of an international world order based on justice for all men. We appeal to all to support the missionary enterprise of the church in this generation and especially in this day of crisis. By this means we can most surely demonstrate brotherhood on earth in spite of warfare. By this means only can we fully establish that world fellowship of Christians which will reach across all frontiers and give point and direction for the growth of the Christ spirit in the life of mankind. There must be a ready and generous response to the appeals for the relief of suffering multitudes in Asia and in Europe. In that response as we strive to relieve and rebuild a stricken world, the primary and fundamental purpose must be to bring all men to know the life that is in Jesus Christ.

The past two years in China have been but one demonstration of the power, validity, hopefulness, and necessity of the Christian mission in the time of war. The deep plowing of war through the life of China and the hearts of her people has not prevented an increasing harvest of new spiritual life. Everywhere the churches are crowded. Christian groups in the universities and colleges have increased in numbers and vitality. Presses cannot print Bibles fast enough to meet the demand. The service of Christian missionaries has been widely recognized and appreciated. In a recent message to the people of the United States, Chiang Kai-shek said: "There lies upon us, and, we presume, upon you also, our fellow-Christian readers, a great weight of care which religion alone can teach us to bear worthily. . . . Peace and high moral standards are inseparable, and when they become an accomplished fact in the lives of all the peoples of the east and west, there will be no more war."

The work of reconciliation and redemption carries on. Today thousands of faithful and heroic Christian missionaries continue to serve at their appointed posts across the world. Hundreds of eager and courageous young men and women are ready to join them. There is no hour too desperate, no force too great for the love and power of Christian truth in action. "This is the victory that overcometh the world, even our faith."

In the name of the Prince of Peace, Amen.

Lassa Love Feast

BY MODENA MINNICH STUDEBAKER

Last Sunday evening we had our love feast at the church. Here at Lassa, they have each family cook its own food and provide for one or more single boy's food. This plan makes very little work in the preparation of the love feast. We had a little shower of rain just before time for the six o'clock bell to ring. But the shower passed over, and we all went to the church with our dishes of diva and sukwar. Our family had one dish for daddy, one for Marilyn and myself, and one for a single boy, Wathlanafa. We used every other mud bench as a table and the next one to sit upon. There was a good crowd.

When we went out to wash feet, the women on one side of the church and the men on the other side, we women purposely mixed up so that the white women washed the black women's feet and vice versa. I washed the feet of one of these pagan looking Margi women and she washed mine. Then we shook hands and thanked one another. She was a very nice woman. Marilyn and her little playmate, Comfort, thought they were quite cheated out because they didn't get their feet washed too.

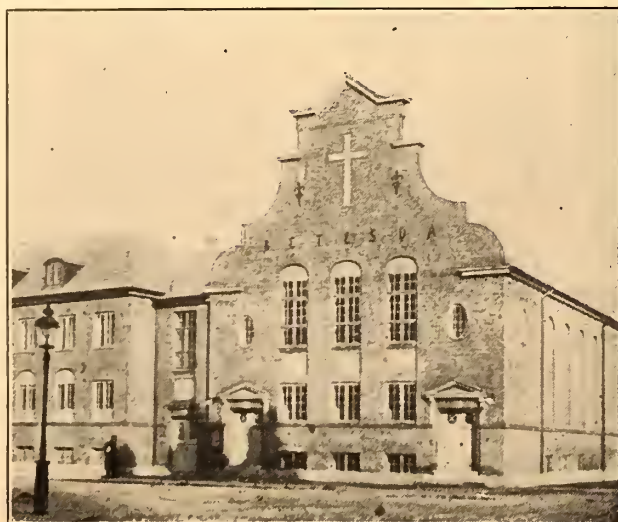
What to Pray For

Week of October 21-28

Brother and Sister J. F. Graybill and daughter, Ruth, returned from furlough to their home in Malmö, Sweden, in the month of July. They had the joy of going by way of Schwarzenau, Germany, in the company of Brother and Sister Levi Fahnestock of Manheim, Pa. They were at Schwarzenau, at the same time Bro. Leland Brubaker and the young people of the church were there.

Immediately upon their return to Sweden, they prepared to visit the churches in Sweden and Denmark. They were happy to find the work in good shape. A Swedish minister has accepted the call of the Malmö church, and this will give Bro. Graybill the time and the opportunity to do more district work in Sweden and in Denmark.

They are very near troubled Europe, and doubtless these are anxious days for them. Let us pray for them.



Then we ate our meal together. We are all very fond of the native diva and sukwar in our family. I noticed that just as at home in America, the food had a most delicious and extra flavor at the love feast. It has always seemed that way to me from the time I first communed, as a little girl! Someway, somehow, the food at a love feast had a quality and flavor which no other meal on earth had. Have you ever felt that way? I suppose it is the pleasant association and the hallowed connections that give that extra twang. Then, too, the simplicity of the meal is very charming, isn't it? There is not a great quantity of food to keep one's mind jumping from one delight to another. There is only the one delicious odor and taste, long anticipated, before it is realized. Well, the same thing is true here. The love feast food tasted so good to me. Marilyn, who is a very poor eater, ate as though she thoroughly enjoyed it. An old, old lady was seated next to us. She had a huge pot of food, and she wanted us to share it with her. We thanked her and told her we had all we could eat—all in sign language.

The passing around of the sacraments was very nicely done. Stover and Lloyd gave to the men, each with a black Christian going beside him and working with him. Then Christina Kulp passed to the women and a lovely young Margi girl helped her. I like the working together of all of us, black and white. I'm sure that is the way it should be. For the bread, we use a little bit of the cold diva mush. For the wine, juice made from native fruits is used. Lassa has just gotten small cups without handles which were used for the wine. It was really a simple and good way to handle it.

We sang many good old hymns, and the closing prayer was given in both Margi and Bura. It was a good meeting, and we pray it has been a real blessing to everyone.

Lassa, Africa.

World Wide News

COMPILED BY A. C. MOW

Leland Wang of China challenges the Christian church with this thought: "Too many Christians are seeking an easy life. They want the gospel train to be streamlined and air-conditioned, and furnished with chairs."

General Evangeline Booth is to retire Oct. 31 under the age limit. This indicates that some radical changes are being made in the Salvation Army. The new plan is for the General-elect to voluntarily turn over some of his prerogatives to an elected Army Council.

Dr. Helen Kim, a pioneer in women's education in Korea, has been elected president of Ehwa College in Seoul, to succeed Miss Alice Appenzeller. Dr. Kim participated in many international conferences both at home and abroad as a representative of Korea. She was a delegate to the Jerusalem Conference in 1928.

Mrs. A. E. Harper, of the Presbyterian Punjab India Mission, has received the Kaiser-i-Hind gold medal for distinguished service to India. Dr. and Mrs. Harper, who have been in India since 1914, are in charge of the Moga Training School for Village Teachers, which is the formal name for what Indians and missionaries prefer to call "The Village of Service." Mrs. Harper is the author of two books for young people on India—"The Golden Sparrow" and "Shera of the Punjab."

THE CHURCH AT WORK

ADMINISTRATION

Church at Work Calendar for November, 1939

"Live peaceably with all men" (Rom. 12:18)

Emphasis for 1939-40: "Brethren in Reality"

Special Days

World Peace Sunday—Nov. 5.

Fathers and Sons' Week—Nov. 5-11.

Thanksgiving Sunday—Nov. 26.

Offering for Home Missions.

Thanksgiving Day—Nov. 23 or 30.

Activities

Meeting of program planners.

Workers' conference.

Observance of Fathers and Sons' Week, Nov. 5-11.

Exchange of pulpits within district, arranged by the District Ministerial Board.

Plan "Watch Night" service for close of year.

Select and train every-member solicitors if your financial enlistment is to come in December.

Copy of the new budget to be handed or mailed to all members.

Complete final plans for the every-member enlistment.

Plan for January School of Missions.

Secure Mission Study Materials as follows from The General Boards:

Books for Adults—

Foreign Missions—"Through Tragedy to Triumph: The World Church in the Crisis," by Basil Mathews, 60c.

Home Missions—"Homeland Harvest," by Arthur H. Limouze, 60c.

Book for Women—"Women and the Way: Christ and the World's Womanhood, 50c.

Books for Young People—

Foreign Missions—"Comrades Round the World. Christian Youth in Action," by S. Franklin Mack, 60c.

Home Missions—"Right Here at Home," by Frank S. Mead, 60c.

Books for Intermediates—

Foreign Missions—"How Did It Happen?" by Margaret B. Cobb, 9 sections, 25c each.

Home Missions—"People Who Have Made a Difference," by Ezra Young, 9 sections, 25c each.

Book for Children—"Welcome House," by Jessie Eleanor Moore, 50c.

Education of membership about the church program, local, district, and general.

B. Y. P. D. Social—A Journey to Peaceful Vista.

Young People's Sunday Evening Topics

Peace-Mindedness in 1939

Nov. 5—Modern War and Modern Peace.

Nov. 12—Thé Mind of Christ on War and Peace.

Nov. 19—Brethren Teaching on War and Peace.

Nov. 26—What Is Your Mind on War and Peace?

Adult Discussion Themes

Peace or War

Nov. 5—To Fight or Not to Fight.

Nov. 12—Some Who Dared to Object.

Nov. 19—Tomorrow's Objector.

Nov. 26—What Will We Do?

The Educational Work of the Church

By Nevin C. Harner

Reviewed by Merlin C. Shull, Elgin, Illinois

Those who love the church most deeply are greatly concerned with the apparent decrease in attendance, and especially with the unchristian attitudes of many church members on social and moral issues. The church must be far more than a pleasant social group. Church leaders are courageously examining both the program and organization of their congregations. There may be many organizations and much activity without true and lasting moral and spiritual growth. Christian education is more than a mere knowledge of facts. It includes worship, study, fellowship, personal commitment to the Christian life, and service. A church with an adequate educational program must have a warm congregational life, a definite and effective ministry to the homes, a program of direct attack upon the social order and a method of extending Christian fellowship or evangelism.

This book is clear, direct and prophetic. Those who follow its advice will be Christian statesmen. The present "brush-pile" system of auxiliary organizations, often extremely independent and unrelated to the rest of the program of the church should be united in purpose and their activities correlated. The administration should be harmonized and unified. The church should have clearly defined goals, a simple organization and a definite and integrating schedule of activities.

The chapter titles clearly express the contents of the book. Merely to list them is like reviewing the book. They are: What Is Christian Education? Building a Program to Fit People, Bringing Order Out of Chaos, Why Bother With the Children? Putting the School Back Into the Church School, Training for Church Membership, The Minister and His Young People, Developing Lay Workers, Reaching the Home, Christian Education in Strange Places. The last two chapters are climactic. The discussion on the home is both illuminating and instructive. The last chapter dramatically shows that though definite planning is very wise, yet Christian workers must allow for unorganized, unexpected and yet fresh and vital manifestations of spiritual life. Those who read to learn and do will be wiser and more efficient in the great work of the church.

You may have this book for two weeks by sending five cents for postage to the Brethren Loan Library, Elgin, Illinois.

ADULT DISCUSSION OUTLINE

Peace or War

Part I. To Fight or Not to Fight

Scripture: Matt. 5:31-48; 26:47-53

Sunday, November 5

(Note: Chapters I and II in the booklet, To Fight or Not to Fight, will be especially helpful for this discussion. Price 10c. Order from the Board of Christian Education, 22 S. State St., Elgin, Illinois.)

I. Thinkers Disagree as to Whether One Should Fight or Not.

1. Arguments to Justify Fighting

a. War is necessary to preserve the nation.

b. It is human nature to fight, hence war is inevitable.

- c. War furnishes employment.
 - d. Peace is possible only through armed might.
 - e. The Bible justifies war.
 - f. There are worse things than war.
- Do you agree or disagree with these?

2. Arguments Against War

- a. War is destructive of life, property, personality, and morals. The World War cost the lives of 10,000,000 soldiers, 20,000,000 others died of starvation. The \$400,000,000,000 in property destroyed could have been spent constructively.
- b. No decision secured by force of arms will be just.
- c. War disorganizes the economic order. Depressions follow.
- d. War destroys the sense of brotherhood.
- e. War is unchristian and antichristian.

II. What Do We Think?

Do we agree with the above statements?

Let us give reasons for our answers.

Does the Christian who has realized the significance of Christ's teaching on love and peace have a special obligation to refuse to fight? Why or why not?

Why is the statement so hard to answer: "As a Christian I cannot take part in war or hatred"?

YOUNG PEOPLE

An Adviser Looks at His Job

I.

One of the many questions asked repeatedly is that one which has to do with the work of the adult adviser of the B. Y. P. D. This group of youth leaders is most anxious to do everything it can to keep young people interested in the church. With the many different voices calling to our youth the voice of the church must be made clearer and more challenging than ever before. It is to help in this task that every B. Y. P. D. should have an adult adviser or counselor.

How Should He Be Chosen?

It is very important that the individual for this work should be carefully chosen. In too many instances the adult adviser is chosen carelessly and immediately he is put to a great disadvantage. If your young people are important at all, if the future of the church depends upon leadership to come from this group, if you want your young people to be worthy Christian citizens of tomorrow, give more thought to the choosing of the leaders for today.

No adviser should be elected or appointed without the consent or approval of the young people. He should be elected for a year at a time. Then if he has taken the work seriously and has been a real friend to youth he should be considered seriously for the next year. A nominating committee from the young people should be selected early before the time of election. The administrative board of the church (official council, board of Christian education, pastor's cabinet) should have a member of this nominating committee. The adult adviser himself should not sit in on this committee unless there is no other interested adult. After a careful survey of the leadership in the church, and after taking into due consideration the total program of the church, not more than two nominees should be reported back by this committee. These should be individuals who would gladly and willingly take up the work of the adult counselor.

If your B. Y. P. D. elects its own adviser let them vote on these nominees at a time which has been clearly designated for this purpose. Give it dignity and honor. If the church elects the adult adviser let these two nominees be recommended to the church's nominating committee and through them presented to the church for election. In any event let your young people have a voice in choosing their adviser. A wise adviser will see that some such procedure is carried out each year.

WOMEN'S WORK

Third Call for Clothing

By Anetta C. Mow, Elgin, Illinois

A third call for clothing is being made. In January and again in August, calls were made to the women of the church to pack parcels of clothing and send them to the college nearest to them. The first call was made in behalf of the suffering people in Spain. The second call was in behalf of the refugees. This third call is also in behalf of refugees who are scattered in many places.

The American Friends Service Committee knows how to reach many of these refugees, and so we ask you to send your gifts of clothing to your college and they will then be sent to the American Friends Service Committee Storeroom, 1515 Cherry Street, Philadelphia, Pa. The committee will distribute the clothing to the refugees in France, Mexico, Cuba and other lands.

As has been stated before, the clothing should be clean and good for several months of wear. It may be of all sizes for both men, women and children.

Your Women's Work group, working through the Aid Society or Service Club, may wish to fill a box, or you may prefer to send in your own individual parcel.

The colleges, through their faithful committees from both the college campus and the local church, have gladly given their time and service and they are prepared to send on all clothing which is sent to them.

We would express thanks to all who have given and to those who shall give this time. Without doubt if the recipients of your gifts could speak to you, they would give a hearty thank you in their own native tongue.

Missionary Program for November

By Esther Beahm, Chicago, Illinois

Do you know how people of other countries live?

Do you like to read?

Do you wish you could give more to missions?

Do you have the responsibility of planning a missionary program for November?

Have you read the book, "Soudan's Second Sunup," written by Desmond Bittinger, a missionary to Africa?

The missionary program which is planned for November has its setting in this book. If you have read it, or have ever heard Bro. Bittinger speak, you will realize at once that there are real possibilities in such a program. It has variety enough for all. Some of the topics are:

A Map Talk.

E b o n y Skins—Smiling

Faces.

A Scene in a Bura Home.

Why God Ran Away.

Game Trails.

Black Man Palaver.

Before Dawn.

Sunup and Tomorrow.

It will be a most helpful as well as an interesting program. To give it you will have to order two items. First, the book, "Soudan's Second Sunup," which is only \$1.50 instead of \$2.00 if it is to be used as a mission study book. Then order the program based on the book called, "Watching the Sunrise in Africa." Price, 5 cents.

And here is where giving more to missions comes in. Every cent paid for the book, "Soudan's Second Sunup," becomes a gift to missions. Order them both from the General Mission Board, Elgin, Illinois.

CORRESPONDENCE

Paying to Work

I wonder how many in our brotherhood know about the summer work camp held at Chewelah, Wash., near the Mt. Hope church? Here folk not only gave their time to help a community, but paid to give it with a lot of hard work thrown in. I am certain this is a new venture in peacetime activities and true brotherliness.

There were a number of consecrated young people at this camp under the direction of Brother and Sister Mark Schrock of Olympia, Wash., who vacationed by bringing future happiness to present and future generations. They prepared ground and built a tennis court which can be flooded and used for skating in the winter by the people of this town of about 1,500 population.

These young people came from Ohio, Michigan, Illinois, Idaho, California and Washington. Perhaps of these, Sister Martha Rupel is best known; but all of them will be known somewhere in the work of the future.

We all know they could have used in other ways the \$50 each paid for the privilege of doing their bit for the pleasure hours of a small western community—pleasure which they'll share as long as they live, though it may never be in person.

It was my privilege to pay a very brief visit to Chewelah, my girlhood home, and to this project the last week of the campers' stay. There the people spoke highly and gratefully of this group, though I believe few of them have grasped the idea of the project even yet. It has set the people there to wondering. In fact, they are not the only ones, for I have heard dozens of exclamations of wonder from old and young. They have asked: "How come?" Or said: "Can you beat that? Pay to beat the clock!"

The work campers not only helped the Chewelah park board, but on the Lord's Day they usually divided their group and time with the Forest Center and Mt. Hope churches, as well as the churches in town.

The group helping out at Mt. Hope found it necessary, a part of the time, to walk either to or from, or perhaps both ways. It is five miles from town into the mountains.

I wish all of the brotherhood could have heard the testimonies of these young people on their last Sunday at Mt. Hope. One could only feel that each had found something in this unique undertaking that showed in their faces and rang in the sincerity of their voices as they testified of their new found vision and pledged themselves to a greater service for God and country.

If there are enough young folk over the brotherhood who are able to catch a similar vision of sacrifice, the work must press forward at a new pace, for these are bearing

a new torch of dual citizenry to groups in different localities.

The sacrifice for these others need not be \$50 and a summer spent in a strange community. Perhaps that five or ten cent piece you have could be used to the glory of God; or five minutes or an hour a day could bring happiness to someone at hand; a mile walked in your lanes with a lonely one, a car used to lighten a care. Maybe some garden truck is going into your feed lot which could be used by some who cannot buy food for the table.

I received a shock this year at summer assembly. We had a fine poster proclaiming Brethren in Reality. Our leaders urged us to be brethren (and sisters) in reality, yet many who had few or no acquaintances there went away lonely. Some told me so. It was not because they were not friendly, but mostly because they were receiving a cold stare for their pains! Not only once did this happen. No one saw such from those who are Brethren in Reality. It seems a lot of us are often brethren only to a chosen clique these days and "what thank have we?" Did someone contact you or me and go away heavyhearted?

I had to think of this as I heard the kindly things, appreciative of Brother and Sister Schrock and their "family" who literally left behind them a concrete monument to Brethren in Reality. It is the second mile that brings joy.

Sunnyside, Wash.

Pearl Heison Boyd.

Walnut Grove Church of Southern Illinois

The Walnut Grove Church of the Brethren celebrated its 80th anniversary Sunday, Sept. 10, 1939.

People from several other churches in the district were present. Regular Sunday-school classes were held as usual. President Rufus D. Bowman of Bethany Biblical Seminary brought the morning message. A basket dinner was held in the basement of the church at noon.

In the afternoon several musical selections were given and President Bowman gave an address on Peace. The following is a history of the church:

The Big Creek church—renamed Walnut Grove in 1931—was organized in 1859 by Elders Joseph Emmert, Michael Forney, Jacob Summer and George Long with twenty-eight charter members.

During the year 1875 the first church house was erected. Michael Forney, Samuel Forney and Ferdinand Glathart were the members of the building committee. This building was a two-story frame structure much larger than the one now in use. There was a long porch along the east side where the two doors were located. The pulpit was on the west side of the room. The upstairs story was used to provide sleeping rooms for members who came to attend communion services and district meetings.

In 1901 the old building was torn down and the present structure erected. Most of the material in the present building was from the other house. The building committee was composed of J. M. Forney, W. T. Wilkinson, Frank Dollahon, Jonas Rothrock and Albert Markman.

The cemetery dates from the time the first church was built. Dannie Michael's grave was the first. The remains of Michael Forney's wife, Rachel, and daughter, Nancy, had been moved from the Parkersburg cemetery.

In 1894 the Walnut Grove Sunday-school was orga-

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, October 22

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. The Citizens of the Kingdom.—Matt. 5: 1-16.

Christian Workers. Can Church Members Be Brethren in Modern Society?

B. Y. P. D., Experiences in Brotherhood.

Intermediates, The Game of Life—The Ball.

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Gains for the Kingdom

Six baptized in the Royersford church, Pa.

Seven baptized in the Covina church, Calif.

Three baptized in the Elkins church, W. Va.

Two baptized in the Huntington church, Ind.

Four baptized in the Pipe Creek church, Ind.

One baptized in the Cedar Creek church, Ala.

Two baptized in the Bear Creek church, Ohio.

Six baptized in the Poplar Valley church, Mont.

Five baptized in the Tibbie mission at Reform, Ala.

Nine baptized in the Lena church, Ill., Bro. Edward Stump, evangelist.

Five baptized in the Whitefish church, Mont., Bro. Beahm, evangelist.

Five baptized in the Chippewa church, Ohio, Bro. S. P. Early, evangelist.

Two baptized in the West Milton church, Ohio, Bro. Ray Shank, evangelist.

Fourteen baptized in the Polo church, Ill., Bro. J. Oscar Winger, evangelist.

Thirteen baptized in the Oak Grove church, Va., Bro. M. Guy West, evangelist.

Eighteen baptized in the East Dayton church, Ohio, Bro. J. W. Fidler, evangelist.

Six baptized in the Cedar Grove church, Va., Bro. Ernest E. Muntzing, evangelist.

Fourteen baptized in the Newport church, Va., Bro. Ernest E. Muntzing, evangelist.

Seven baptized, one reclaimed and one received by letter in the Parkerford church, Pa.

Twenty-six baptized in the Sunnyside church, W. Va., Bro. Ernest E. Muntzing, evangelist.

Four baptized in the Rice Lake church, Wis., Brother and Sister B. M. Rollins, evangelists.

Eight baptized, nine received by letter and two re-consecrated in the Schoolfield church, Va.

Six baptized and three reclaimed in the New Hope church, Ind., Bro. J. Andrew Miller, evangelist.

Fourteen baptized in the Mt. Dale house, Sandy Creek congregation, W. Va., Bro. Emra T. Fike, evangelist.

Five baptized and fifteen received by letter in the Washington City church, Washington, D. C., Bro. Warren D. Bowman, pastor.

Thirteen baptized, one awaits baptism and two received by letter in the Mohican church, Ohio, Bro. Adam Miller, evangelist.

Fifteen baptized and two received by letter in the Cedar Bluff church, Boone Mill congregation, Va., and five united with the Baptist church, Brother and Sister Oliver H. Austin, evangelists.

Three baptized and one reclaimed in the Johnsville church, Va., Bro. M. G. Wilson, evangelist.

Twenty-three baptized in the Paradise Prairie church, Okla., as a result of union evangelistic services. Bro. Robert A. Byerly did the baptizing.

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Our Evangelists

Will you share the burden which these laborers carry?

Will you pray for the success of these meetings?

Bro. H. C. Eller, pastor, Oct. 22, in the Rileyville church, Va.

Bro. Graybill Hershey of Manheim, Pa., Nov. 5, in the Salem church, Va.

Bro. H. M. Snaveley of Carlisle, Pa., Nov. 12-26, in the Newville church, Pa.

Bro. L. W. Shafer of Durand, Mich., Oct. 16, in the Pontiac church, Mich.

Bro. Ralph G. Rarick of Syracuse, Ind., Oct. 20, in the Defiance church, Ohio.

Bro. D. R. McFadden of Smithville, Ohio, Nov. 12, in the Center church, Ind.

Bro. W. T. Luckett of Long Beach, Calif., Nov. 16, in the Glendora church, Calif.

Bro. Charles Zunkel of Lima, Ohio, Nov. 12-26, in the Pleasant View church, Ohio.

Bro. John E. Rowland of Mechanicsburg, Pa., Nov. 5, in the Bermudian house, Pa.

Bro. Charles R. Oberlin of Peru, Ind., Nov. 13-25, in the Huntington church, Ind.

Bro. John D. Ebersole of Lincoln University, Pa., Nov. 5, in the Richland church, Pa.

Bro. Henry H. Moyer of Reading, Pa., Oct. 29 to Nov. 5, in the Springfield church, Pa.

Bro. Edward Stump of North Liberty, Ind., Oct. 30 to Nov. 12, in the Florence church, Mich.

Bro. Leo H. Miller of South Whitley, Ind., Oct. 29, in the Cedar Creek church near Garrett, Ind.

Bro. I. N. H. Beahm of Nokesville, Va., Nov. 12, in the Graybill house, White Oak congregation, Pa.

Bro. Emra T. Fike of Oakland, Md., Nov. 12, in the Bareville church, Conestoga congregation, Pa.

Brother and Sister B. M. Rollins, Nov. 7-19, in the Poplar Grove church, Ohio; Nov. 20 to Dec. 3, in the Windber church, Pa.

Bro. Clinton I. Weber of Hutchinson, Kans., Oct. 23, in the Monitor church, Kans.; Nov. 13, in the Eden Valley church, same state.

Bro. Ernest E. Muntzing of Rockingham, Va., Oct. 22, in the Pleasant Hill church, Va.; Nov. 5, in the Cloverdale church, Va.; Dec. 3, in the Waynesboro church, Va.

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Personal Mention

President Schlosser of Elizabethtown College will conduct a Bible Institute in the First church, York, Pa., Nov. 4-12.

Sister A. F. Stoner of Aurora, New York, deeply appreciates the many messages of sympathy and heartfelt prayers occasioned by the sudden passing of Bro. Stoner. She cannot reply personally to all. She will be glad for the continued interest of her friends.

Northern California has chosen Eld. Wilbur I. Liskey to represent the district on the Ocean Grove Standing Committee.

Middle Indiana selects Elders W. C. Stinebaugh and Moyne Landis as Standing Committee delegates to the Ocean Grove Conference.

Nebraska has chosen Eld. David G. Wine as Standing Committee delegate to the Ocean Grove Conference, with Eld. Paul K. Brandt as alternate.

Northeastern Kansas has chosen as Standing Committee delegate to the Ocean Grove Conference Eld. Guy H. Brammell, with Eld. Hylton Harmon as alternate.

Just as we are going to press word comes from the Sudan Interior Mission, for whom Bro. Albert D. Helsner and wife have been working for several years, that they left England Oct. 12 on S. S. Manhattan. Because of conditions time of arrival in America is unknown. We pray for a safe voyage.

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Miscellaneous Items

The Pleasant View church of Northwestern Ohio has an all-day home-coming and anniversary service with basket dinner tomorrow, Oct. 22. It's fifty years since the building of the first Pleasant View house and twenty since the organizing of the Pleasant View congregation. Prof. J. O. Winger of Manchester will be the guest speaker. "We invite all who can, especially former Pleasant View people, to be with us."

Yesterday and today, Oct. 20 and 21, Southeastern Pennsylvania and the associated churches are having a ministerial meeting and Sunday-school convention in the Bethany church, 3455 Kensington Avenue, Philadelphia. The program looks good. Bro. Minor C. Miller, secretary of the Virginia Council of Religious Education, is scheduled for several addresses. Sorry we did not have the information in time for earlier notice.

Tomorrow, Oct. 22, will be observed as Peacemakers Sunday in many churches of our land. "Let's speak a word in the middle of this neutrality debate which will express a religious judgment on the great issue under discussion," writes Dr. Allan K. Chalmers in his appeal to the Congregational-Christian churches of the country. "Let us try to help our people to divide with keenness the words being spoken these days and to stand sturdily for the way of Christ as purely as we can conceive it."

You are having company today. But you will not have to rush around and get a big meal ready. Just sit down with your Messenger and enjoy the visit. Glancing through the General Forum we note that three of your visitors by way of the printed page are: Galen B. Royer of Huntingdon, Pa., Joe Van Dyke of Burt, Mich., and Rufus D. Bowman of Bethany Biblical Seminary, Chicago, Ill. Had you ever thought how many interesting people your church paper can bring to the quiet of your own home?

The Tyrone church of Middle Pennsylvania will have an all-day home-coming service with basket noon lunch Oct. 29. Bro. D. B. Maddocks of Altoona will preach the morning sermon and Bro. Paul Hoover of New Enterprise will bring the afternoon message. "Cordial invitation to all who have ever worshiped here to join in with us on this occasion." Pastor John R. Snyder's evening sermon will be followed by a two weeks' revival led by Evangelist Lawrence Bianchi, closing with communion service Nov. 12, 7 P. M.

Four churches of Northwestern Ohio, Deshler, Oak Grove, Fostoria and Pleasant Center (Green Springs), will have an all-day joint Sunday-school meeting at the Pleasant Center church, Oct. 29.

Third Call for Clothing. On page 14 another call is made for clothing on behalf of refugees. Since the women in the home care for clothing, this appeal is made in the Women's Work column.

Give the name of your congregation when reporting church news and club subscription business. This may seem like a small matter to you, but it will save us a tremendous amount of checking to make sure proper credit is given. Always give the name of your congregation when writing.

The North Winona church of Northern Indiana has an all-day harvest meeting and home-coming, with dinner at the church, tomorrow, Oct. 22. Bro. B. D. Hirt of Winamac, evangelist, will be the speaker of the day. "A cordial invitation is extended to all who will come and spend the day with us."

"I have been reading the Messenger for forty years," writes an Arizona subscriber. "I began when eleven and think every member should read it. I intend to do my best to get our per cent raised so we can continue to get it at the reduced rate." Please remember it is Messenger club time again in many churches.

If it is news you like, then it is of interest to know that this issue of the Messenger brings you reports from more than eighty churches. The flow of church news has been heavy during recent months, and this together with special numbers and timed matter has presented the editor's version of an old problem—how to put two pages of matter in half that much space. The Messenger is grateful for your patience and every effort will be made to keep from getting too far behind.

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Home Mission Plans

Thanksgiving is the annual time for a brotherhood home mission emphasis. Christian workers have a great home mission in America. To aid local congregations in making the emphasis the following materials are offered—

1. Program material for four talks: America's Home Mission, Church of the Brethren Home Missions, Nuggets From Homeland Harvest—the book of the year, and a talk on giving. It is suggested that the men of your congregation present this program. In ordering ask for home mission program material.

2. Offering envelopes.

3. A home mission leaflet intended for distribution with the envelopes prior to the offering.

4. A poster; this will be sent with the November Missiongram letter.

5. A home mission play entitled Abundance of Corn. Price, 15c.

6. Home Mission books: Homeland Harvest—for adults; Right Here at Home—for young people. Price, 60c each.

A letter to missionary committees and to ministers set forth these plans.

We also call your attention to Dime Cards for use of individuals to save dollars in dimes for the world-wide mission Christmas Offering.

Order from General Mission Board, 22 South State St., Elgin, Ill.

Walnut Grove Church of Southern Illinois

(Continued From Page 15)

nized. Nov. 7, 1931, the name, Big Creek, was changed to Walnut Grove.

Elders in charge of the church have been as follows: William Elam, 1859-1863; Michael Forney, 1863-1871; S. M. Forney, 1871-1881; Michael Forney, 1881-1894; John W. Harshbarger, 1894-1898; J. C. Stoner, 1898-1908; D. J. Blickenstaff, 1908-1912; D. Ridgely, 1913-1919; I. D. Heckman, 1920-1935; D. C. Ritchey, 1936-1937; Oliver Dearing, 1938—.

The following named persons were called to the ministry in Walnut Grove: S. M. Forney, 1859; John Hart, 1860; Eli Rothrock (father of Eld. Edgar Rothrock) and Daniel Trump in 1861; Barnett Losh, 1866; J. B. Allensworth, 1867; Joseph Cripe, 1865; William Pullem, 1868; Jacob Cripe, 1864; G. W. Eavey, J. C. Forney, Wm. T. Wilkinson and D. A. Ridgely, 1903; A. J. Beeghly, 1908.

Some of the above named ministers went west and did pioneer church work in Nebraska, North Dakota and other points in the northwest.

The largest membership was sixty in 1919; the present membership is fifty-three. Our present elder and pastor is Oliver Dearing.

West Salem, Ill.

Mrs. Charles Rothrock.

A Little More Brotherliness

Scarcely an issue of the Gospel Messenger coming to our home since our great Annual Conference but has echoes of the Annual Conference theme, Brethren in Reality. I admire very much the term, brother or brethren, and wish it were in more common use among the members of our own church and brotherhood.

It is true that actions speak louder than words, sometimes, but even with that we should be willing to use terms corresponding to our actions. It seems rather strange to me, and in fact a little distant, when one of the same faith uses the terms, Mr. and Mrs., when introducing one member to another.

I have taken notice in some of our conferences, where a minister, sometimes an elder in the church, in introducing his wife to another, would say: "Meet Mrs. So and So." And the same to the wife: "Meet Mr. So and So." And the same thing is getting prevalent among our church members.

If I had a brother in the flesh and he should introduce me to another person, and say, "Meet Mr. —," without explaining that here is a brother in the flesh, I would feel that there was a barrier between us that should not exist. It would seem to me that he was ashamed to claim me as his brother—that he did not want the other man to know what relationship really existed.

I have attended conferences of our own people where the terms, Mr. and Mrs. or Miss, have been frequently used, and so have you. I have been around members of secret orders where they used the term, brother, in relation to others of the same order. And yet, I do not think they respect their fellow members more than we want to. Often we just fail to use the most pleasing term. I will repeat that I love the term brother and sister in relation to one another as members of the same faith.

Not so long ago, in a certain district conference booklet, as I looked over the program for the three days, I

saw that all had some little prefix—Mr. or Mrs. or Miss—before each name. Not many years ago it was rarely that one used these terms. Are we Brethren in Reality? If so, why not say so?

Do you know, my dear brethren in the faith, that the term brother and brethren is used more than 440 times in the Bible? Have you taken notice how often Jesus used the term, brother? If he should step up to my side and use the term mister, instead of brother, I would know that there was something that had broken the relationship that exists, or should exist, between myself and my Christ.

Jesus said: "Whosoever shall do the will of my Father, the same is my brother" (Matt. 12:48).

Sometimes strife, schisms or divisions arise among members of the same faith, and give occasion for much discomfort and grief. Many such conditions can be avoided if we can only remember our close relationship to each other, as Abraham said to his nephew, Lot: "Let there be no strife between me and thee . . . for we are brethren." I wonder if it would be possible for those nations who are now destroying the lives of their fellow men, to have a real consciousness of the fact that God has of one blood made all nations of men to dwell on the face of the earth, and that there should be that close relationship which exists between brethren. If this fact were keenly realized among the nations, we would prefer being our brother's keeper instead of destroying him.

Once upon a time, a stranger was walking along the highway. He seemed forlorn and forsaken. Other men, as they walked in the opposite direction, looked on the other side and passed by. They did much as the Priest and the Levite. By chance another came along, and taking notice of the despondent traveler, walked up to him, and greeted him with a "Good morning, brother, how are you?" The new hope, joy and inspiration that came to that man would make any soul happy.

Attending a funeral service not long ago, where the parlor was filled with white folks, I saw that in the audience was also a colored man and his wife. After the services they seemed to stand a little aside from the rest of the people, as though there might be a barrier between us and them. As I walked up to them with an extended hand, using the terms brother and sister, I want to tell you readers that if ever I received a hearty response from anyone, it was from those folks.

Did it pay to show this respect and kindness? Most assuredly, both for the joy it brought not only to them, but to me also. I admire the terms brother and brethren. May we use them more; that is, if we truly mean it and recognize one another as such, and have real love for one another, if we are Brethren in Reality. If not, then you may introduce your letters with Mr. and Mrs. and close with sincerely instead of fraternally.

La Fayette, Ind.

John W. Root.

Eastern Maryland Women's Work

The thirteenth annual convention of the Women's Work of the Eastern District of Maryland was held in the Sams Creek church on Wednesday, July 26, 1939. The church was filled to capacity at both the morning and afternoon sessions, twenty-two churches being represented. Mrs. J. Walter Thomas, Westminster, president, was in charge of the meeting. The various directors gave very interesting and helpful reports on

the activities of their respective departments during the past year. During the business session the following officers were elected: President, Mrs. J. Walter Thomas; Aid Society Director, Mrs. Myers Englar, Uniontown; Peace Director, Mrs. E. C. Bixler, New Windsor. The group voted to again help a student minister from Maryland to finance his education at Bridgewater College. The Aid Society of the local church served lunch to those present and also to the ministers who were meeting in a near-by church.

Special music by several churches and a temperance reading helped to make this program outstanding. Mrs. Edward Ziegler closed the day's meeting by giving a very interesting talk on Christ and India Womanhood. The convention will be held next year during the last week of July at the First Church of the Brethren, Baltimore.

Anna E. Roop.

New Windsor, Md.

Eastern Pennsylvania Ministerial Meeting

The Forty-fifth Annual Ministerial Meeting of Eastern Pennsylvania is to be held in the East Petersburg church Oct. 31 to Nov. 2. The program is as follows:

Tuesday Evening, October 31, 7:30 P. M.

Sermon—Vital Functions of the Ministry Today, Henry G. Bucher.

Wednesday, November 1, 9:30 A. M.

Chorister—Mrs. Roy Forney, East Petersburg, Pennsylvania

Song Service.

Worship—Harry Neff.

Address of Welcome—P. J. Forney.

Moderator's Address—James M. Moore.

Appointment of Committees.

The Minister's Relationships—Relation to God

1. Seeing God's Glory (Isa. 6: 1-5)—J. I. Byler.
2. Hearing the Lord's Voice (Acts 26: 16-19)—John L. Myer.
3. Seeking the Lord's Message (Isa. 40: 6) P. H. Sanger.
4. Following the Lord's Guidance (Matt. 4: 19)—Abram Hess.

General Discussion.

Closing Meditations.

Wednesday, November 1, 1:30 P. M.

Chorister—Jacob H. Ruhl, Manheim, Pennsylvania

Song Service.

Worship—Reuben Myer.

The Minister's Relationships—Human Relations

1. Relation to Fellow Ministers (1 Peter 5: 5)—Nathan Martin.
2. Relation to the Laity (Acts 20: 28)—Albert Fike.
3. Relation to the Community (Mark 2: 1, 2; 1 Tim. 3: 17)—John N. Cassel.
4. Relation to the Unsaved (John 20: 21)—Aaron Heisey.

Sermonette—Living Life to the Full (John 7: 38)—A. A. Price.

Closing Meditation.

Vespers (6:00 P. M.)—Carl Ziegler.

Educational and Missionary Session 6:45 P. M.

Chorister—William E. Glasmire, Bareville, Pennsylvania

Worship—M. J. Weaver.

Educational Address—Educating Our Ministers—A. C. Baugher.

Music—East Fairview Male Quartet.

Missionary Address—Desmond Bittinger.

Offering and Closing Meditation.

Thursday, November 2, 9:30 A. M.

Chorister—Henry G. Gottshall, Annville, Pennsylvania

Song Service.

Worship—Ira D. Gible.

Business Period.

The Minister's Relation to Vital Issues

1. Peace (Rom. 12: 18)—F. S. Carper.
2. Temperance (Acts 24: 25)—Jos. S. Rittenhouse.
3. Appreciation for Higher Things (Col. 3: 2)—Hiram Gingrich.
4. Sanctity of the Lord's Day (Heb. 10: 25; Isa. 58: 13, 14)—H. B. Yoder.

Round Table—Problems of the Ministry—H. F. King.

Closing Meditations.

Thursday, November 2, 1:30 P. M.

Chorister—Mrs. Milton Royer, Richland, Pennsylvania

Song Service.

Worship—J. Norman Weaver.

The Minister's Message

1. The Word of Reconciliation (2 Cor. 5: 19)—R. W. Schlosser.
2. The Sure Word of Prophecy (2 Peter 1: 19)—Chas. D. Cassel.
3. The Word of Life (Phil. 2: 16)—Diller Myer.
4. The Word of Exhortation (Acts 13: 15)—Ammon Merkey.

Sermonette (2 Tim. 4: 2)—R. P. Bucher.

Impressions.

Closing Meditations.

Manheim, Pa.

H. A. Merkey.

Women's Work Conference of Northern Virginia

The Seventeenth Annual Women's Work Conference was held in the Greenmount church Sept. 14. The theme, Rearing for Christian Service, was used by various speakers during the day.

The meeting opened at 10 A. M., Mrs. Frances Cline of Harrisonburg, presiding. An impressive worship service was conducted by Mrs. Dove Miller and Mrs. Ottie Myers of Linville Creek church. The address of welcome was given by Mrs. Fleta Kline and the response by Mrs. Frances Cline. A solo, My Task, was sung by Miss Dorothea Long of Dayton. Mrs. Ralph Myers gave an inspiring address which was the main feature of the morning session. A temperance reading, The Price, was given by Miss Dorothy Rodeffer of Mill Creek. Mrs. Letitia Mundy of Harrisonburg gave echoes from Annual Conference.

The afternoon session opened with a short service of song and meditation. Intercessory prayer for world conditions was led by Sister Minnie Snyder of Ohio. A challenging missionary address was given by Mrs. Ruth Weaver of Roanoke. A closing feature of the program was a missionary playlet by the Harrisonburg church.

The meeting was well attended. Delegates representing eleven organizations answered the roll call. An offering was lifted which amounted to \$26.70. According to the reports of the district treasurer, our receipts for

the year were \$600.27 and disbursements, \$548.33. The amount contributed to the Women's Work was \$518.50.

From the reports brought by the directors of the various activities we find that Women's Work in the district is growing. We believe that it will continue to grow into greater service during the coming year.

Next year's meeting will be held at the Linville Creek church.

Harrisonburg, Va.

Olive M. Flory, Secretary.

Sister Violet Cox Lyon

The entire community as well as the Outlook Church were shocked and saddened by the tragic and sudden death of Sister Violet Lyon, Sept. 17.

Sister Lyon had been to an outside point, known as Satus schoolhouse, where she preached a sermon and was returning for the balance of her family, who had been at church at Outlook, and at a crossroad she collided with another car and was instantly killed. The driver of the other car died the Monday following, and both funeral services were held the same day; the one in the forenoon at Granger, Wash., and Sister Lyon's funeral in the afternoon.



The text used was 2 Cor. 5:

8: "We are . . . willing rather to be absent from the body, and to be present with the Lord."

Sister Lyon was licensed to preach at the Outlook church about a year ago and she had high hopes of being used of the Lord in a mighty way, but the Lord took her. She was a true Christian mother and was loved by all who knew her. She will be missed in the home, community and church, but our loss was her gain.

Violet Cox was born in Virginia Aug. 8, 1905. At the age of two years her parents came to Oregon where they lived about four years, and from there they moved to Virginia where they lived about six years. Next they moved to the Yakima Valley and located on a farm near Outlook.

At the age of sixteen she united with Church of the Brethren at Outlook. On Nov. 8, 1922 she was united in marriage to Floyd A. Lyon, and to this union three daughters were born: Alberta, Verna and Joyce. She leaves to mourn her departure: her husband, her mother, one sister and one brother, all of Outlook, Wash. Funeral services at the Church of the Brethren by B. J. Fike and burial in the Outlook cemetery.

Sunnyside, Wash.

B. J. Fike.

Mrs. Ella Eudora Helvie

Ella Eudora Helvie was born near Sidney, Ind., Dec. 20, 1860. She was the oldest of the twelve children born to Rev. and Mrs. Jacob Snell. She received the average schooling common in those days, adding to her knowledge by much reading and attendance at several Bible institutes held at Manchester College. Early in 1885 she accepted Christ as her Savior and became a member of the Spring Creek Church of the Brethren.

Aug. 29, 1885, she was united in marriage with Aaron DeLauter. To this union three sons and one daughter were born. The husband died eleven years after their marriage, two of the sons

having preceded him. The daughter survived her father just three months. On June 2, 1902, she married Adam Helvie of Idaville, Ind., thus making a home for her son who had been living with the grandparents. This union continued until Mr. Helvie died Dec. 13, 1920. Mrs. Helvie then came to Ohio, making her home with her son, with whom she lived until called home. Sister Helvie had frequent heart attacks during the last few years, and on April 1 suffered an attack from which she failed to recover.

She called for and received the anointing during the first week of her sickness. When it became apparent that she could not get well she remarked that as far as she knew she was ready. She fell asleep quietly the evening of June 20, 1939, aged 78 years and 6 months. Surviving are her son, Ora DeLauter, pastor of the Olivet Church of the Brethren, Thornville, Ohio; three grandchildren and one great-grandchild; also one stepdaughter, five sisters and two brothers.

Sister Helvie was interested in the church of her choice, and tried to make herself more efficient in its service by Bible reading and study, meditation and prayer, always having something to give as she was able, and in doing whatever she could. She was not perfect, but sincerely desired to attain to the good life.

The first funeral service was in charge of Brethren J. D. Zigler and Quincy Leckrone. The second funeral was held in the West Manchester Church of the Brethren, North Manchester, Ind., with Elders J. H. Wright and R. H. Miller officiating. Interment in the cemetery near by.

Thornville, Ohio.

Ora DeLauter.

Sixtieth Wedding Anniversary

Sept. 25, 1939, was the sixtieth wedding anniversary of Brother and Sister Job Trout of Covina, Calif. On Sunday, Sept. 24, the occasion was celebrated by a family reunion, a home-coming of relatives and close friends. All seven children were present. They are Mr. Sam Trout of Covina, Mrs. C. A. Larick and Mrs. W. H. Larick of Ontario, Mrs. May Brown of Covina, Mrs. W. A. Kennedy of Tulare, Mr. Abel Trout of Upland and Miss Minnie Trout of Covina. Also present were nineteen grandchildren and six great-grandchildren. A dinner was served to over sixty guests.

Grandpa and Grandma Trout were married in Clinton, Mo., on Sept. 25, 1879. They moved to Covina in 1901. They have both been devoted and faithful members of the Church of the Brethren for over sixty-five years. They have been continuous subscribers to The Gospel Messenger all of this time. At the morning services they were honored by the pastor, Bro. Mark L. Cripe, on behalf of the congregation with a gardenia corsage and boutonniere for their years of loyalty. They are both in good health, considering their advanced years. Grandpa Trout is in his ninetieth year and Grandma Trout is ten years younger.

Covina, Calif.

Minnie Trout.

Home Going of Annie B. Doster

Annie B. Doster, widow of Jacob H. Doster for thirty years, passed away July 16, 1939, at the home of her daughter and family, Mr. and Mrs. Samuel Greenly of Ephrata, Pa., after having reached the age of 73 years, 11 months and 5 days.



Annie Snyder, daughter of Christian and Fannie Bucher Snyder, was born at Derlach, Clay Township, near Ephrata, Pa., Aug. 11, 1865. Sept. 12, 1886, she was married to Jacob H. Doster. This union was blessed with eight daughters and one son. She leaves six daughters, one son, nineteen grandchildren, four sisters, and one brother to mourn the loss of a devoted mother, grandmother and sister.

She was a faithful member of the Church of the Brethren in the Springville congregation for many years. She and her husband were baptized and became members of the Church of the Brethren in 1886. Before her

illness she was a regular attendant at Sunday-school and church services. She was always interested in aiding the cause of God and his kingdom.

Mother Doster will be remembered by her many friends for her unassuming attitude and kind manner toward all. Although we miss her, we are happy in the assurance we have that she is happy in that better land we all hope to enjoy.

Funeral services were conducted in the Middle Creek Church of the Brethren by Brethren John Myers and Amos Heisey, using Phil. 1:21 as a basis for spiritual messages. Burial was in the cemetery adjoining the Middle Creek church.

Manchester, Pa.

Chester H. Royer.

In Memory of Sister Anna Mary Bosserman

Sister Anna Mary (Sunday) Bosserman died at her home in East Berlin, Pa., July 4, 1939, just one day before her 77th birthday.

On Saturday evening, June 3, while coming home from the evangelistic meetings held at the Hampton house, by Bro. Graybill Hershey, she was struck by an automobile as she attempted to cross the street a short distance from her home. She sustained injuries which proved fatal. Much of the time she was in a delirium, but had a longing desire to go to her eternal home as was evidenced by her frequent reference to being with her loved ones who had gone before.

She was married to David Bosserman of East Berlin, and early in their married life they joined the Church of the Brethren during the meetings held by Bro. Flory. They remained faithful to the church until death called them home. Although her husband preceded her in death about twenty years, she always put forth a strong effort to get to church and Sunday school. She was a charter member of the Sisters' Aid Society of East Berlin. She had a quiet and unassuming character but was widely known for her hospitality. The Sunday school, church, Aid Society and community feel the loss of her going home. Her only survivor is one sister, Sallie Sunday, who resided with her.

Funeral services were held at her late residence July 7, by Elders W. G. Group, J. Monroe Danner, and Rev. Paul Strevig, pastor of the Lutheran church of East Berlin, Pa. Burial was made in the Mummert's meetinghouse cemetery.

East Berlin, Pa.

Florence V. Danner.

Sister Mary Olivine Wine Bashor

Sister Mary Olivine Wine Bashor, widow of the late Eld. A. M. Bashor, died at her home in Lawrenceburg, Tenn., Sept. 26, 1939, at the age of 63 years, 5 months and 25 days. Sister Bashor was born March 31, 1876, and was the daughter of Eld. Jacob and Elizabeth Wine of Jefferson County, Tenn. She was married to A. M. Bashor in 1902, at the age of 26, after which time she and her husband settled in Lawrence County in the town of Lawrenceburg, where they lived the remainder of their lives, devoting themselves to the building up of a church organization in this section of the state. This organization, which is known as Lone Star, at the time of its organization was one of the most remote churches in the Tennessee district, it being located some 300 miles from the nearest organized church of our faith.

Sister Bashor sprang from pioneer Dunker stock, her grandfather and grandmother being among the first settlers of our church in Tennessee, they having moved there sometime during the early part of the nineteenth century. They drove through the wilderness from Virginia to East Tennessee in a covered wagon. The old wagon is still preserved by the descendants of these pioneer folk.

Sister Bashor united with the Church of the Brethren at the age of 14 while living in her home congregation of French Broad, where her father was elder for many years. In this fellowship she remained throughout her life, living a very devout and consecrated life. It may be said of Sister Bashor that she was of a quiet and unassuming type, but very zealous. She was an invalid for more than fourteen years, during which time she could not walk and had to be cared for very tenderly, but with all of her afflictions she never gave up hope but remained brave to the end.

The deceased is survived by two sons, Cletus Bashor and William Bashor of Lawrenceburg, Tenn., and two daughters, Mrs. J. H. Bashor and Ruby Bashor, also of Lawrenceburg. There are nine grandchildren. She is also survived by three brothers, Frank, John and Eliga Wine, of Jefferson County, Tenn., and two sisters, Mrs. Jas. D. Bashor of Fruitdale, Ala., and Mrs. W. A. Spangle of Morristown, Tenn.

The funeral was conducted by the writer at the home Sept. 27, after which burial took place in the city cemetery, the remains being laid in the family plot beside that of her husband, who preceded her by six years. The cause at Lone Star has suffered a great loss in the passing of this couple.

Nashville, Tenn.

John A. Pritchett.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bovey-Hudgens.—By the undersigned, at the Church of the Brethren, Washington, D. C., Jan. 2, 1939, Harold Strole Bovey and Lavada Hudgens, both of Washington, D. C.—J. H. Hollinger, Washington, D. C.

Brill-Slifer.—By the undersigned, at the home of Mrs. Jesse Long of Hagerstown, Md., July 22, 1939, Wm. Perry Brill and

Flora Virginia Slifer, both of Washington, D. C.—J. H. Hollinger, Washington, D. C.

Burton-Wicklund.—By the undersigned, Aug. 26, 1939, in the Federated church, Des Moines, Iowa, Wilfred Burton and Wilma Wicklund, both of Des Moines, Iowa.—J. F. Burton, Lena, Ill.

Dyke-Rogalsky.—By the undersigned, at the home of the bride's parents, Sept. 28, 1939, Victor C. Dyke and Mildred L. Rogalsky, both of Neosho County, Kans.—Byron Talhelm, Erie, Kans.

Eller-Cripe.—By the undersigned, Sept. 24, 1939, at the Elkhart City Church of the Brethren, Richard Eller and Evelyn Cripe.—G. W. Phillips, Elkhart, Ind.

Flora-Shieber.—By the undersigned, at his home, May 28, 1939, Clifford Flora and Louise Shieber, both of Nappanee, Ind.—G. W. Phillips, Elkhart, Ind.

Himebaugh-Miller.—By the undersigned, Oct. 1, 1939, at the Cleveland Union church, Ralph Himebaugh and Florence Miller.—G. W. Phillips, Elkhart, Ind.

Hoch-Little.—By the undersigned, father of the bridegroom, August 20, 1939, in the Westminster Church of the Brethren, Joseph Hoch of Uniontown, Md., and Susanna Butler Little of Westminster, Md.—John H. Hoch, Uniontown, Md.

Jacoby-Barry.—By the undersigned, at his home, Robert Jacoby and Dorothy Ellen Barry, both of Richland, Pa., July 25, 1939.—J. H. Hollinger, Washington, D. C.

Manzy-Berkey.—By the undersigned, at the bride's home near Windber, Pa., July 29, 1939, Keith Manzy and Iva Berkey, both of Windber, Pa.—John F. Graham, Windber, Pa.

Myers-Wilcox.—By the undersigned, at the Church of the Brethren, Oakton, Va., Sept. 10, 1939, Minor Edward Myers and Edith Virginia Wilcox, both of Oakton, Va.—J. H. Hollinger, Washington, D. C.

Nichols-Boling.—At the Bachelor Run parsonage, by the undersigned, March 4, 1939, Earl Nichols and Alfred Boling, both of near Brighthurst, Ind.—Robert L. Sink, Rossville, Ind.

Ploss-Kurth.—By the undersigned, Sept. 1, 1939, at the home of the bride's parents, Clarence Ploss of Pearl City, Ill., and Darlene Kurth of Lena, Ill.—J. F. Burton, Lena, Ill.

Roth-Luper.—By the undersigned, Sept. 15, 1939, at Princeton, Ind., Eugene Roth and Maxine Luper, both of near Rossville, Ind.—Dolar Ritchey, Lawrenceville, Ill.

FALLEN ASLEEP

Haugh, Bro. Jacob, died very suddenly of a stroke at his home along the Greencastle road, near Clay Hill. He was aged 80 years. Sister Haugh preceded him in death quite a number of years ago. He is survived by five sons and three daughters. Bro. Haugh loved to sing and did much of the leading of song services in his younger years. Funeral services were held in the Clay Hill Union church conducted by Brethren D. E. Stouffer and Welty Smith. Burial was made in the Cedar Hill cemetery, Greencastle.—Grace E. Smith, Waynesboro, Pa.

Hoff, John W., was born at Wooster, Ohio, April 5, 1857, and departed this life Sept. 9, 1939, at Fresno, Calif. In Dallas Center, Iowa, on Nov. 2, 1886, he was united in marriage to Virginia Row. She passed away Feb. 3, 1893, leaving a small son. On Nov. 29, 1894, Bro. Hoff was married to Elnora Coffman. To this union were born two sons and two daughters. He united with the church when a young man, and was a loyal and faithful member to the end of life's journey. He was generous of his time and energy as well as with his means in every project of church improvement. He had lived in Fresno since 1916 and will be missed by a large circle of friends. He is survived by his widow, three sons, two daughters, and eight grandchildren. Funeral services were conducted by his pastor, Bro. Forest S. Eisenbise of Fresno, and the body was laid to rest in Belmont Memorial Park, Fresno.—Mrs. Iva King, Fresno, Calif.

Hoffert, Elizabeth, daughter of John and Elizabeth Wyne, was born Aug. 19, 1859, in Harrisonburg, Va. She with her parents moved near Lintner, Ill., in 1865. Jan. 19, 1882, she was married to Frank P. Hoffert, and to this union two sons and three daughters were born. In 1896 they moved to a farm near Kokomo, Ind., and in 1902 they located in the vicinity of Indianapolis, where they lived and worked together that they might not only have a pleasant and comfortable home here but that they might have a home eternal over there. They deserve no little credit for the establishment of the Church of the Brethren in Indianapolis. At the age of twenty she became a member of the church and always endeavored to live a consistent, Christian life. After the death of her husband eight years ago she lived with her children and with Mrs. Tom Smith of Acton, Ind. Because of failing health since July of 1938 she lived most of the time with her son Harvey and daughter Lena. Recently she seemed to be improved in health and took quite an interest in the duties of the home. She passed away Sept. 12 at the home of her son, in whose home the funeral services were conducted by the writer. Two daughters preceded her in death. She leaves two sons, one daughter, twenty grandchildren, twelve great-grandchildren and

two brothers. The body now rests in the Pleasant View cemetery near Indianapolis.—Frank E. Hay, Indianapolis, Ind.

Jeffreys, Lucy F., daughter of the late John and Lydie Myers, was born near Farmington, Pa., Dec. 7, 1873, and died at her home in Uniontown, Pa., Sept. 2, 1939. March 25, 1895, she was married to Wm. Jeffreys by Bro. F. P. Hummel. To this union were born six children. One son and one daughter preceded her in death. She also leaves five grandchildren and three great-grandchildren. She united with the Church of the Brethren about forty years ago at Mt. Grove, W. Va., and lived a consistent Christian life. Funeral services were conducted by Pastor C. C. Sollenberger in the Mt. Grove church, with burial in the church cemetery.—Mrs. Alta Lowdermilk, Uniontown, Pa.

King, Pauline, daughter of Mrs. Alveta King, passed away at her home Sept. 24, 1939, after an extended illness. She was born in Hollidaysburg Jan. 4, 1918. Surviving are her mother, one sister and six brothers. Early in life she united with the Hollidaysburg church at which place funeral services were conducted by Pastor F. J. Byer, assisted by Bro. W. S. Long, with interment in the Albright cemetery.—Elmer J. Brubaker, Hollidaysburg, Pa.

Kretzer, Sarah Jane, daughter of Peter and Mary Snyder, was born April 16, 1852, in Baltimore, Md. At the age of twelve years she came to Ohio with her parents, locating in Johnsville where they lived for many years. June 25, 1872, she was united in marriage to William Henry Kretzer, also of Maryland. Six daughters and two sons were born to this union. A few years ago one daughter preceded her in death. In December of 1921 her husband passed away. Since then she and her son Perry have been living together in their home in Gratis. About fifty-eight years ago she united with the Church of the Brethren and remained faithful. She was blessed with good health throughout her long life and until about midwinter was able to perform the daily duties in her home. Since then she gradually lost health and strength until on Aug. 3, 1939, she passed away. She leaves to mourn her passing five daughters, two sons, forty-nine grandchildren, forty great-grandchildren and one great-great-grandchild. Funeral services were conducted by the writer in the Gratis church, with interment in the Gratis cemetery.—William M. Deaton, Eaton, Ohio.

Madlem, Lizzie, the tenth of twelve children born to William and Lydia Brumbaugh Madlem, was born in Miami County, Ind., Oct. 13, 1871. Of this large family only four remain. After spending her childhood and early life on the farm in her home community, on March 24, 1920, she moved with her brother, Isaac, to North Manchester. Two years after coming to North Manchester she accepted Christ and was baptized by Bro. V. F. Schwalm. During these years she lived a quiet, unassuming, Christian life. She grew in her love for her Lord and in her loyalty to her church. For more than a year she had been fighting a losing battle to regain her health. A week before her death she received the blessing of the anointing service. Sept. 26, surrounded by her friends, she passed away. Funeral services were held at the Manchester Church of the Brethren, with the undersigned and Edward Kintner officiating.—H. L. Hartsough, North Manchester, Ind.

Musser, Lloyd Richard, son of Lloyd and Edith Ginder Musser, was born Aug. 16, 1929, and died Sept. 1, 1939, of lymphatic leukemia after an illness of six months. He had been in the hospital one week and his life was prolonged by seven blood transfusions. He was a member of the boys' intermediate class of the Salunga Brethren Sunday school. The day he died he felt his time was almost at an end for he quoted Luke 2:14, and started to repeat the Lord's prayer. Just before he breathed his last he said good-by to the family and said, "I am going to die." He is survived by his parents, two brothers and one sister. Funeral services were held in the Salunga Brethren church, with Eld. Phares J. Forney and Bro. S. Clyde Weaver in charge. Interment was in the adjoining cemetery.—Mrs. Emanuel Seifert, Landisville, Pa.

Robinson, Sister Emma Paul, was born in Lanark, Ill., July 9, 1939, of a paralytic stroke at the home of her daughter, Mrs. Louis Moe of Stanley. She grew to womanhood at Lanark and on Aug. 26, 1887, was married to Harry Robinson. They moved to Sheldon, Iowa, where they lived for nine years and then moved to Hancock where they made their home for six years. In 1917 they came to Stanley where Bro. Robinson died thirteen years ago. Eleven children were born to this union, three having preceded their parents in death. Surviving are six daughters, two sons, one sister and twenty-five grandchildren. Funeral services were held in the Stanley Church of the Brethren with Bro. Lewis Hyde officiating. She was laid to rest beside her husband in the city cemetery.—Elsie Reppert, Stanley, Wis.

Roof, Frank Allan, son of Lester and Cecil Roof, was born Sept. 23, 1924, and passed away Aug. 25, 1939. He was a regular attendant at the Marion Church of the Brethren until his health failed and he was confined to the hospital at the age of nine years. Through all his sickness he was patient and accepted his suffering with beautiful faith. He leaves his mother, father and three sisters. Funeral services were held in the Marion Church of the Brethren by his pastor.—Daniel M. Brumbaugh, Danville, Ohio.

Rutrough, David S., son of Jacob and Sarah Naff Rutrough, was

born June 20, 1872, and died Sept. 4, 1939. At an early age he united with the Church of the Brethren and lived a consistent Christian life. In 1900 he was married to Nancy Elizabeth Bower. He was taken sick in July of 1937 and death came as a wonderful release as he had suffered intensely for more than two years. He was anointed three times during his illness. He is survived by his widow and a nephew who had been reared in their home for nineteen years, two brothers and a half brother. Funeral services were conducted from the Stonewall church by Elders W. F. Vest and C. E. Williams, assisted by Rev. Hudgins. Interment was in the church cemetery near by.—Mrs. O. R. Whitlock, Floyd, Va.

Sanger, Sister Kate Pobst, daughter of Henry and Sarah Pobst, was born June 12, 1855, in Roanoke, Va., and departed this life Sept. 8, 1939, in Tampa, Fla. June 1, 1876, she was married to Martin S. Sanger. To them were born five daughters and one son. Her husband and one daughter preceded her in death. She is survived by four daughters, one son and one sister. Sister Sanger had four strokes of paralysis, the last one on Aug. 30, leaving her helpless. Sept. 3 she went into a coma and never rallied enough to recognize anyone. In March of 1869 she was received into the Old German Baptist church and remained a faithful member. Nov. 17, 1937, she called for the anointing service, which was administered by Elders Jacob Flora and Wm. Conning. Funeral services were conducted by Bro. Wm. Conning, assisted by Bro. A. D. Crist of the Church of the Brethren. Interment in Myrtle Hill park.—Myrtle Sanger, Tampa, Fla.

Shaffer, Sister Emma Custer, wife of Frank Shaffer of Hooversville, Pa., and daughter of Jacob and Adeline Custer, both deceased, was born May 8, 1879, and died Aug. 19, 1939. She was a lifelong member of the Shade Creek Church of the Brethren. She is survived by her husband, six children and twelve grandchildren. Funeral services were conducted at the home by Bro. H. Q. Rhodes, assisted by Bro. John F. Graham, with interment in the Berkey cemetery.—Mrs. John F. Graham, Windber, Pa.

Stamm, Sarah Alice, eldest child of John and Lydia Brown Marker, was born in Darke County, Ohio, Oct. 11, 1872. In 1893 she was married to Adam J. Stamm, also of Darke County, where they have since lived. One son was born to this union. In 1894 she was baptized by Eld. A. Brumbaugh and became a member of the Greenville Church of the Brethren. She received the anointing in her last sickness. Death came Sept. 27, 1939. She leaves her husband, her son, a grandson, three brothers and three sisters. Funeral services were held in the Greenville church, with the writer officiating.—Ira G. Blocher, Greenville, Ohio.

Thomas, Samuel, was born in Somerset County, Pa., July 19, 1859, and died Aug. 30, 1939. He is survived by his widow, Mrs. Ida Small Thomas, and twelve children, fifty grandchildren and ten great-grandchildren. He was a member of the Shade Creek Church of the Brethren. Funeral services were conducted in the Cairnbrook Lutheran church by his pastor, John F. Graham, assisted by Rev. Edwin Clapper, with interment in Graef's cemetery.—Mrs. John F. Graham, Windber, Pa.

Tice, Sister Mary Susan, wife of Bro. E. Bruce Tice, died at her home in Greencastle after a lingering illness. She was aged 58 years, 1 month and 24 days. She was the daughter of Brother and Sister Jacob Talhelm of Clay Hill. Her husband, a son, a daughter, three brothers and four sisters survive. Funeral services were conducted at the home by Bro. Lowell Gearhart. Burial was made in the Cedar Hill cemetery, Greencastle.—Grace E. Smith, Waynesboro, Pa.

Wiles, Ruth Kelly, daughter of John and Betsy Ann Kelly, was born at Bruceton Mills, W. Va., April 1, 1901, and died Sept. 17, 1939. June 26, 1920, she was married to Charles Wiles. To this union were born four children. At the age of fourteen she accepted Christ as her Savior at the Mt. Grove church, and lived a beautiful, consistent, Christian life. Sister Wiles was a capable, thoughtful companion and a faithful mother. In her quiet, Christian way she made a host of friends. About two years ago she consented to teach a class of children in our Sunday school where she faithfully served until about three weeks before her death. The beautiful floral tributes and the number of people who visited the home were proof of the high esteem in which she was held. After four days of heroic effort on the part of doctors and nurses she with her infant daughter, Ruth Ann, gave up their lives together. She leaves her father, mother, two sisters, her husband, three daughters and one son. Funeral services were conducted by Pastor C. C. Sollenberger in the Mt. Grove church, with interment in the church cemetery.—Alta Lowdermilk, Uniontown, Pa.

Wright, Nancy Ann, departed this life July 23, 1939, at Catawba, Va., where she spent her entire life. She was born Sept. 25, 1867, near Shiloh church. Losing her mother when only a child she made her home in that vicinity a short time with an aunt. For the past fifty-two years she made her home with her sister, Mrs. Mary E. Shepherd, and the late John T. Shepherd. She united with the Church of the Brethren when quite young and lived true to its standards. She was a cripple and lived a simple, useful life in the home. Surviving are two sisters and four brothers. Funeral services were conducted by Brethren Guy West and Ed Barton, with interment in the Cedar Lawn cemetery near Peters Creek.—Mrs. Katherine Moorman, Roanoke, Va.

CHURCH NEWS

California

Rio Linda.—Sept. 5 we met in council and officers were elected as follows: Vernice Robertson, clerk; Alfred Whipple, treasurer; John J. Ernst, elder and pastor; Joseph Jennings, Sunday-school superintendent; Alfred Whipple and R. N. Goddard, delegates to district meeting. Bro. George Carl and his wife were with us Sept. 19 and Bro. Carl brought an interesting message. Ladies' Aid is busy quilting. Bro. Arnie Wright was with us Sept. 25 and brought a good sermon.—Dicia J. Lehman, Sacramento, Calif., Oct. 3.

District of Columbia

Washington City.—During July and August our church co-operated with four other churches in our community in union Sunday evening services. These services have been conducive to a better understanding in church relationship and have resulted in establishing new friendships. Our B. Y. P. D. kept active during the summer by having a number of outdoor events, vesper services and round table discussions. A number of our young people attended the various Brethren summer camps. Brother and Sister Elvert Miller were sent by our B. Y. P. D. to help in the work at Mt. Dewey Camp at Shamokin, Pa. July 9, in the absence of the pastor, the sermon was delivered by J. H. Hollinger and on July 16 by C. E. Resser. During August we discussed the Book of Acts at our prayer service. While the pastor was on vacation the pulpit appointments were filled by Brethren J. H. Hollinger, C. R. Resser and Ernest F. Sappington, M. D. Sept. 7 our women's council had as guest speaker, Mrs. I. S. Long of Baltimore, Md. Mrs. Lila Kerlin gave echoes from Annual Conference and Mrs. Miriam Wenger gave a report of the women's conference held at Sams Creek church, Md. Sept. 10 fifteen were received by letter and five by baptism. On the same day Pastor Warren D. Bowman began a series of sermons on the Ten Commandments. In the afternoon of Sept. 17 an all-church social was held at Ft. Kemble. At our midweek prayer service Sept. 21 we began to study John A. McAfee's book, *Toward a Vital Christian Experience*, led by the pastor. Sept. 24 our young people were favored with a message from Bro. A. Stauffer Curry, pastor of the Westminster church. Sept. 28 the Home Builders Club had Dr. Andrew Cordier of Manchester College address them on the subject, *America and the European War*. Bro. Cordier recently returned from Europe and his message was most interesting. Our church auditorium has been remodeled. This included a new coat of paint, new lights, new carpet, stained glass windows and the installation of a pipe organ. All church activities have taken on new life. The auditorium is filled to its capacity each Sunday morning and we have bright prospects for a pleasant and profitable year.—Mrs. Jacob H. Hollinger, Washington, D. C., Oct. 2.

Florida

Arcadia.—We met in council Aug. 27 and elected the following officers: Elder, Bro. C. L. Trump; pastor, Bro. S. W. Bail; treasurer, Sister Anna Baum; Messenger agent and correspondent, the writer; clerk, Sister Jennie Westheaffer; delegates to district meeting, Sister Anna Lamb and Bro. Bail; Sunday-school superintendent, Sister Anna Lamb; assistant, Sister Harker. Oct. 1 Brother and Sister Pletcher and their son worshiped with us and Bro. Pletcher brought the morning message. Anyone coming to Florida is welcome to worship with us.—Mrs. Anna Westheaffer, Arcadia, Fla., Oct. 3.

Illinois

Astoria.—Bro. Fike conducted a two weeks' evangelistic meeting in the Pearl City church, Kent, Ill. The following Women's Work officers were elected: Chairman, Sister Lester Fike; president of Aid Society, Sister Ethel Gibson; secretary-treasurer of Aid Society, Sister Rosella Sullivan; secretary of mother and daughter, Sister Orpha Rhoades; secretary of missionary, the writer. Sept. 2 the young people who attended camp at Lewistown gave splendid reports. Benton Rhoades who was in a work camp at Scranton, Pa., also gave a worth-while report. Sept. 8 Bro. Benton Rhoades was installed into the ministry. At our last council the following officers were elected: Elder, I. J. Gibson; superintendent of Sunday school, Bro. Paul Rhoades; president of men's organization, Bro. Orley Chockley; peace secretary, Bro. Pius Gible; temperance secretary, Bro. I. J. Gibson. Bro. W. J. Heisey of Manchester, Ind., will hold our evangelistic meeting in November. The Aid Society, with the help of the men's organization, made it possible to have the church basement sealed. Thirteen attended district meeting at Decatur and the delegates brought back fine reports. Woodland and Astoria young people presented the mission play, *Under the Shadow*, in the Canton church, Sept. 17, and in the Astoria church Oct. 1. Five have been received by letter since our last report. The B. Y. P. D. of Astoria and Woodland are united in their services, having Bro. Pius Gible as president; Bro. Maurice Warner, secretary-treasurer; Bro. Lester Fike, adviser.—Rose Wickert, Astoria, Ill., Oct. 2.

Hickory Grove.—We held our annual love feast Sept. 23, with Bro. Paul Miller of the Milledgeville church officiating, assisted

by Bro. Gerdes of Yellow Creek and Pastor William Kendall. On Sunday we celebrated the eightieth anniversary of the church at this place. In the morning Bro. John Heckman of Polo gave a discussion of the Sunday-school lesson. This was followed by a sermon by Bro. O. D. Buck of Franklin Grove. A basket dinner was served to about one hundred and fifty. In the afternoon Bro. Heckman gave a short but interesting history of the early activities of the members at this place. This was followed by a sermon by Bro. J. F. Burton of Lena. Special music by the local choir and a quartet from Pine Creek added to the interest of the meeting. We are grateful to the visiting ministers who contributed so generously to the success of this great day. The following parody is contributed in appreciation of past efforts: Fourscore years ago our forefathers brought forth at Hickory Grove, a new church house conceived in fellowship and prayer, and dedicated in love to the cross of Jesus Christ and the promotion of his kingdom. Today the world is in great turmoil—testing whether this church and all other churches so conceived and so dedicated can long endure. We are met in the auditorium of this church. We have come to commemorate the eighty years of service of those who in times past have loved and labored here. It is a great privilege to do this. But we cannot stop here. The old veterans of the cross who served and loved and prayed here have consecrated it far beyond our comprehension. The world is not interested in what we say here but it is ever watchful of your conduct when away. It is for us, therefore, to reconsecrate our lives to their unfinished task and accept the challenge and inspiration of their spirit of devotion. It is for us to make the most of the heritage they have passed on to us—that we earnestly work to hold up the blood-stained banner of the Christian religion; that we strive to prevent war—that faith, hope, love, charity and service shall not vanish from the earth.—Elizabeth Crouse, Savanna, Ill., Sept. 30.

Oakley.—July 8 Bro. Desmond Bittinger showed his film, *In the Land of the Monkey Bread Tree*. Five of our young people attended the camp at Lewistown. Delegates to district meeting at Decatur were Ida Buckingham and Wayne Heckman. During the first two weeks in September we were engaged in very inspiring evangelistic services. Bro. Merlin Garber of Champaign was the evangelist. Five were baptized and one received by letter. We held our home-coming Sept. 10. Sept. 12 Alexander Varonaeff, a refugee from Russia, gave a talk with illustrated slides. Sept. 26 we elected the following Sunday-school officers: Kenneth Rutledge, superintendent; Ida Buckingham, primary superintendent; Alice Crooks, secretary. Sept. 29 we held our love feast with ninety attending.—Idabelle Hood, Cerro Gordo, Ill., Oct. 3.

Indiana

Auburn.—We met in council Sept. 6, and several letters were granted. Officers were elected. The treasurer's report was accepted. Aug. 5 three churches joined in a Sunday-school picnic which we all enjoyed very much. Our harvest meeting was held Sept. 20, with Bro. Claybaugh as speaker. He gave two fine messages. Our evangelistic meeting will begin the first of November with Bro. B. D. Hirt doing the preaching. Our love feast will be held at the close of the meeting. Our district meeting was held Aug. 17-19. The writer and Bro. John Eimler were delegates. Our pastor, Sister Goldie Killian, attended and gave a good talk the first day of the meeting. Other members attended and they all enjoyed the meeting.—Mary I. Hanson, Auburn, Ind., Sept. 29.

Burnettsville.—Bro. E. S. Petry from Hamilton, Ohio, moved into our midst to take up the pastorate. Sept. 24 we had a home-coming with a basket dinner at noon. Bro. R. H. Miller brought two inspiring talks. We had good attendance. Sept. 28 we met in council and three letters were granted and three received. Our elder, Bro. Homer Hanna, has moved away and asked to be relieved of the eldership. Bro. E. S. Petry was chosen as elder. Sunday-school officers were elected as follows: John Bowman, superintendent; Evelyn Davis, assistant; Phyllis Girard, secretary; Mrs. Goldie Bowman, Eunice Tobias, Evelyn Davis and Wilbur Hollinger, music committee. Our love feast will be held Oct. 19. Bro. E. S. Petry was elected delegate to district meeting. Our annual church sale was put in charge of a committee.—Martha R. Tobias, Burnettsville, Ind., Oct. 4.

Carl Creek.—We met in council Sept. 28 and elected the following officers: Bro. John Frantz, elder; Mrs. Raymond Winger, clerk; Cary Blue, treasurer; Jesse Winger, Sunday-school superintendent. Our communion service will be held Oct. 14.—Mrs. Edith Smith, Marion, Ind., Oct. 4.

Center.—We met in council recently and elected the following Sunday-school officers: Superintendent, Thomas Gordon; secretary, Elaine Borden; treasurer, Bessie Burger; cradle roll superintendent, Mary Gordon; Sunday-school teachers: Beginners, Mary Gordon; primary, Ruth Burke; intermediate, Sylvia Dutcher; young people, Charles Coder; young married people, Ben Cross; Bible class, James Kessler. It was decided almost unanimously to retain Bro. Ben Cross as pastor for another year. He has been helping us grow spiritually as well as in number. Our revivals will begin Nov. 12, with Bro. D. R. McFadden of Ohio bringing the messages. Communion will be held Nov. 27. Bro. Theodore Miller of Pine Creek had charge of a service Oct. 1, installing our new officers.—Dorcas Ritenour, Lapaz, Ind., Oct. 5.

Logansport.—We met in council Sept. 5. Our love feast will be held Oct. 15. The following officers were elected: Bro. Victor Kitchel, superintendent; John Mummert, assistant; Ida Harless, primary superintendent; Minnie Kitchel, secretary-treasurer. Bro. Foutz is doing the preaching. We had rally week, Sept. 24 to Oct. 1, with an all-day meeting and basket dinner on Sunday. Our Ladies' Aid met and elected Mrs. Ray Cole as president; Mrs. Florence Arnold, vice-president; Mrs. R. Johnson, secretary-treasurer. We had an interesting meeting. The Aid sold ice cream at Sister Johnson's sale, and had an ice cream social on the church lawn. We quilted two quilts and pieced one.—Lottie Ridenour, Logansport, Ind., Oct. 2.

Maple Grove.—We held our harvest meeting Sept. 17, and in the evening began a revival which closed Oct. 2 with a love feast. Bro. H. A. Clabaugh was the evangelist and officiated at the love feast. Cora Stahly of Nappanee led the song service. Bro. Clabaugh preached the Word of God with power, and as a result three fine young people were baptized and one brother and sister renewed their covenant. The song service was very fine and spiritual. The co-operation of the adjoining churches was unusually fine, and they brought us some special music.—William Brubaker, New Paris, Ind., Oct. 3.

Middlebury.—On Aug. 22 our Sunday school enjoyed a picnic supper at Stone Lake. The young people had charge of the worship period after supper. Sept. 3 Bro. Kenneth Long delivered the morning message in the absence of our pastor, Bro. Ira Long. On Sept. 16 the church had a harvest exhibit, the products being sold later and the money used for China relief. Bro. J. O. Winger of North Manchester, Ind., delivered the harvest sermon. Sept. 17 Bro. Winger delivered inspirational messages both morning and evening. Sunday-school officers are as follows: Glen Bowman, general superintendent; George Brandeberry, assistant; Helen Steele, primary superintendent; Maxine McCleary, secretary; Virgil Dowty, treasurer. We held our regular council Sept. 29 and three letters were granted. Oct. 26 is our fall communion. The evening of Oct. 8 Medford Neher from Ohio will give a chalk talk. Sunday morning, Bro. H. A. Clabaugh will deliver the message. Oct. 8-23 our pastor, Bro. Ira Long, will conduct a series of revivals in the Turkey Creek church.—Gladys Schrock, Goshen, Ind., Oct. 3.

New Hope.—July 9 the New Hope church closed a successful two weeks' meeting, with Bro. J. Andrew Miller as evangelist. Nine were received into the church, six by baptism and three reclaimed. A very beautiful and impressive baptismal service was held Friday night after church services. One whole family of six was born into the kingdom. These meetings have been a spiritual uplift to the whole membership. July 9 we were pleasantly surprised when a delegation of young folks from the Castine church in Ohio visited our Sunday school, conducted our devotions and rendered a short program. Since our last report we have installed electric lights and finished roofing the church house. Labor Day several of our brethren met and painted our church on the outside. Previous to that the Aid workers met and did some painting on the inside of the church. Sept. 23 we held our business meeting and elected Sunday-school and church officers. The report of our past year showed a substantial increase in attendance and offerings. We are endeavoring to hire a full-time minister.—Mrs. Clem Ullery, North Vernon, Ind., Oct. 4.

Rossville.—We met in council Sept. 28 with Bro. F. G. Replogle in charge. Church and Sunday-school officers are: Elder, F. G. Replogle; trustee, Harry Gouchenour; clerk, Floyd Gouchenour; correspondent, Nora Cripe; Sunday-school superintendent, Ferris Hylton; primary superintendent, Cecil Wagoner; home department, Blanche Gouchenour. It was decided to purchase new songbooks. The love feast will be held Oct. 15, 6:30 P. M. Seven letters have been received lately. Brother and Sister Robert Sink are our pastors and have moved into the parsonage which the Women's Work made ready during August. The water system and a bathroom were installed. The past year Bro. Ellis Wagoner filled the pulpit every two weeks. Attendance has been good. Aug. 23 Bro. Wagoner gave his farewell sermon, *Life's Greatest Opportunities*. Sept. 3 Martin Shively preached in the morning and Bro. Sink brought his first message in the evening to a large crowd. He has entered on his new duties with great zeal and has visited in many of the homes. The B. Y. P. D. has had very good meetings this summer, with Bro. Ellis Wagoner, Vallee family of La Fayette, Ferris Hylton, John Winger family, Captain Hudson of Salvation Army, Bro. Clarence Sink, Robert Wagoner and Edna Hylton bringing messages in speech and song. Sept. 21 Women's Work met in an all-day meeting, with a basket dinner at noon and missionary program and offering in the afternoon. Sister Ethel Metzger was chosen as president. We are looking toward another year of service for the Master.—Mrs. Nora Cripe, Rossville, Ind., Sept. 29.

Salamonie.—We met in council Sept. 8 and elected the following officers: Sunday-school superintendent, Henry Heaston; assistant, Eldon Crull; clerk, Glenn Zook; music director, Mary Etta Stinebaugh; Messenger agent and correspondent, Effie Kellam; members on committees: ministerial, Donald Stroup; missionary, Ruth Heaston; temperance, Inez Minton; Christian education, Opal Granlund; trustee, Spencer Myers; finance, Chas. Goodmiller; nominating, Herman Wiley. Eld. T. E. Weaver and

Hampton Zook were chosen as delegates to district meeting. The last Sunday of September is the permanent date for our harvest meeting. Our communion is to be held Nov. 12, 7 P. M. The trustees were authorized to make plans for some improvements in the parsonage. Bro. Moyné Landis assisted us in our recent evangelistic meeting. His messages were inspiring and challenging. One of our good workers who was a member of another church requested baptism and was received into our fellowship, thus uniting with her husband in membership here. There has been no decrease of attendance during the summer. Our average Sunday-school attendance of 153 was slightly higher than the spring quarter. Harvest day, Sept. 24, was especially encouraging, with good attendance both forenoon and afternoon. Bro. Ralph Boyers, our district missionary secretary, gave us a searching message on *The Church*, and Bro. Frank Mulligan assisted in our services. A basket dinner was enjoyed at the noon hour, and along with this a surprise for Pastor W. C. Stinebaugh whose birthday was on that day. After the blessing was asked by Bro. Mulligan, Bro. I. E. Weaver gave an appropriate talk for one whose services have meant so much in this community. At the close of this talk two of our men, Donald Stroup and Wilbert Heaston, presented Bro. Stinebaugh with a cake baked by one of the sisters. The cake was large enough to serve the entire congregation.—Effie Kellam, Huntington, Ind., Sept. 28.

Iowa

Garrison.—Fifteen have been added to the church since our last report. Our fall communion will be held Oct. 15, 7 P. M. Bro. Joseph Garrett of Waterloo preached for us at two different times this summer and officiated at our spring communion. We enjoyed a program by the McPherson male quartet this summer. The Kahles were with us July 7-9, and brought three uplifting messages. Four intermediates from our group attended camp at Eldora in August. Five of our number attended the entire district conference at Fernald, Sept. 2, 3.—Mrs. U. H. Hoefle, Vinton, Iowa, Sept. 26.

Monroe County.—We met in council Sept. 9 and elected the following Sunday-school and church officers: Sunday-school superintendent, Wilbur Henderson; assistant, Charlotte Henderson; the writer, clerk, Messenger agent and correspondent; Bro. Charles Albin, elder. Quite a number of our members attended district conference at Libertyville. Alice Davis and Bro. Edwin Rodabaugh were our delegates. We are rebuilding our church and are looking forward with great anticipation to a better equipped church to worship in. The neighboring churches and our local men are donating their time.—Mary Reeves, Albia, Iowa, Oct. 2.

Panther Creek.—Brother and Sister L. A. Walker are beginning their third year as pastors at this place and they do lots of visiting in the homes, especially where there is sickness. Brethren Roy Messamer and Martin Stine just closed five years of faithful service as Sunday-school superintendents. They are succeeded in the work by Brethren Virgil Marshall and Vernon Brubaker. Bro. Roy Book gave a good financial report as church treasurer. Sister Minnie Walker and Bro. Roy Book represented the church as delegates at district conference at Fernald. We enjoyed very much having Bro. Kahle and family with us in July and Bro. Kahle's talks were much appreciated. Our communion will be held Oct. 22, 7 P. M. Sister Beulah Royer is superintendent of junior department and Sister Jessie Messamer of the primary department. The music committee plans for special music for both morning and evening services. Sept. 17 Rev. Sipple, pastor of the Christian church at Adel, gave us a splendid address. Bro. Walker gave an address to the young people at the Christian church on Sunday afternoon, Oct. 1. The Women's Work group meets the second and fourth Wednesdays of each month and is doing various kinds of work. Mrs. Beulah Messamer was chosen as W. C. T. U. president. Mrs. Susie Wicks was chosen as cradle roll superintendent for another year. We are glad to report that two of our faithful members, Sisters Alice Walker and Lydia Stine, are somewhat improved in health since our last report.—Mrs. C. G. Wicks, Adel, Iowa, Oct. 4.

Kansas

Burr Oak.—We met in council Sept. 24 and elected Sam Ernst and S. E. Thompson as delegates to district meeting to be held at Quinter, Kans. We are sending one query to the elders' body at district meeting. Crops have been poor in this part of Kansas for several years. July 2 we had with us Bro. F. A. Wagner and his wife and group of singers, and their sons, Harold, Paul and Orval and his wife and small daughter. Bro. Wagner preached for us and the singers furnished good music. In the afternoon we enjoyed a program of songs and a talk by Bro. Wagner. Sept. 10 Bro. G. O. Stutsman and his family of Greenville, Ohio, a former pastor of Burr Oak, were with us. He preached for us in the morning and afternoon. They were en route to their new pastorate in California. We had no preaching service Sept. 17 as the pastor and his wife attended home-coming at the Brethren Home near Hutchinson, Kans. Some from the Burr Oak church attended the love feast in the Belleville church Oct. 1.—Mrs. S. E. Thompson, Burr Oak, Kans., Oct. 3.

Maryland

Maple Grove.—We met in council Aug. 15 and elected officers

as follows: Bro. J. E. Walls, elder; Bro. Irvin Baker, treasurer; Bro. Wilbur Bowser, secretary; the writer, Messenger agent and correspondent. Delegates were elected to attend district meeting which was held at Westernport, Aug. 25. Four of our young people attended camp at Camp Galilee. Our B. Y. P. D. was recently reorganized with Bro. Fenton Platter, president; Bro. Wilbur Bowser, vice-president; Cecil Beachy, treasurer; Norma Resh, secretary; the writer, adult adviser. At our council meeting it was decided to paint the exterior of the church. This work is now completed. For the past month our Sunday-school attendance has been increasing.—Mrs. Arthur Resh, Grantsville, Md., Oct. 5.

Meadow Branch.—We met in council Sept. 21 and three letters were received and one granted. The annual house-to-house visiting was favorably reported by the deacon brethren. A number of helpful queries were favorably acted upon. The church has been repainted in the interior and the trustees are authorized to have the exterior repainted. Mrs. Ruth A. Rinehart was approved as adult adviser of our young people's meeting. The B. Y. P. D. was granted an important part in our regular church services. The congregation went on record disapproving of sisters prophesying, praying or teaching in our public religious services without wearing the prayer veil as recorded in 1 Cor. 11: 5, 10. Some papers were returned. As always practiced here, many gave nice sums of money to the deacon brethren on their yearly visit either directly to defray the expense of the coming love feast, Oct. 14, 6:30 P. M., or to the treasury for general church expenses. It was decided to lift an offering at each regular church service. Ethel A. Roop made the quarterly missionary report Sept. 24, after which an offering was lifted for missions. Bro. Walter Mahan preached a very interesting sermon on Sept. 17. In the afternoon of the same day the writer opened the revival meeting, to be conducted by Bro. Mahan in the Flower Hill church.—Wm. E. Roop, Westminster, Md., Sept. 30.

Michigan

Buchanan.—We met in council Sept. 2 and elected the following officers: Pastor, Bro. Price Umphlet; elder, Bro. McFadden; clerk, Grace Weaver; treasurer, John Platz; trustee, John Conard; ministerial board, John Platz; Messenger agent and correspondent, Dorothy Wallace; Sunday-school superintendent, Fred Hagley; assistant, Wilbur Stroup; secretary, Lynea Ingelright; librarian, Barbara Wallace; cradle roll superintendent, Gladys Hagley; teachers: adult Bible class, Nora Dellinger; Soul Winners, Mable Wallace; young people, Lulu Conard; intermediates, Gladys Hagley; primary, Thelma Ditto. The Ladies' Aid met at the home of Sister Gladys Hagley Sept. 21 for an afternoon meeting. Sister Gladys Hagley was elected president; Sister Genevieve Stynback, secretary-treasurer. The Aid has outlined the work for winter months. Sept. 24 we had a well attended home-coming. Bro. Chris Metzler gave a helpful message. In the afternoon Bro. Kistler brought an interesting message. We were glad to have with us at this meeting Sister Ellen Roose, Bro. Grater and Bro. Chris Metzler, all three having labored with us in past years. Our revival services will begin Oct. 1 and continue for two weeks, with Bro. Cecil Morningstar in charge. The work at Buchanan has progressed during the past six months. Brother and Sister Umphlet have been laboring with us and we are looking forward to better things in the future.—Grace Weaver, Buchanan, Mich., Oct. 2.

Crystal.—We met in council in September to elect church and Sunday-school officers. We accepted an invitation from the New Haven church to spend Oct. 1 with them and enjoy a peace program given by Bro. Stephen Weaver from Clarksville and a group of young people from the Lansing church. The Aid Society is busy getting ready for the annual chicken supper and bazaar. We expect to hold our communion Oct. 7 and extend an invitation to all. We are quite a small group and would be very glad to welcome members to locate among us and help carry on the Lord's work here.—Cuba Bollinger, Crystal, Mich., Sept. 29.

Elmdale.—Brother and Sister Wm. Rivell of Pennsylvania came into our midst as pastor in June. The church met in council Sept. 9 and Bro. Roy McRoberts of Thornapple was re-elected elder; Ovid Miller, treasurer; Delton Tyler, clerk; Mrs. Floyd Thompson, Sunday-school superintendent; Mrs. Kenneth Stahl, music director; Junior Blough, secretary-treasurer; Mrs. Ray Wieland, junior superintendent. Sept. 22 Bro. H. Peters of Lansing, represented our district ministerial board, and our elder met with us in special council. Bro. Stephen Weaver was installed into the ministry. We are planning on having an all-day meeting Oct. 14 with a love feast in the evening. We are having our rally day Oct. 15. We are looking forward to the coming of Bro. Galen Barkdoll on Nov. 19 to hold a two weeks' meeting. The past summer we received two members by letter and have granted eight to members now living in the Thornapple district. Quite a number of our Sunday-school children attended daily vacation Bible school at two of our neighboring churches this summer.—Mrs. Ray Wieland, Freeport, Mich., Oct. 3.

Harlan.—We met in council Sept. 13 and church officers were elected as follows: Bro. Earl Abshire, trustee for three years; Bro. S. C. Byer, two years; Bro. Harry Taylor, one year; Bro. Earl Abshire, secretary; Sister Irma Taylor, treasurer. Bro. J. E. Ulery of Onekama and Bro. Barkdoll of Marilla received tie votes for elder. Due to the fact that Bro. Ulery lives quite

a distance away and is absent from home quite a little, both elders were elected. Bro. Barkdoll will take charge in Bro. Ulery's absence. It was decided to hold a members' meeting every three months. We are looking forward to having a minister of the Church of the Brethren move into our vicinity soon. We have not had a resident minister for several years. We have a union Sunday school which is doing very well. Bro. J. Joseph of Onekama has been preaching for us every other Sunday this summer. The writer was chosen as church correspondent and Messenger agent.—Edna Foote, Copemish, Mich., Sept. 30.

Muskegon.—Our church is progressing slowly as the labor problem has hindered the work some. We have had an average Sunday-school attendance of thirty-five or forty. We have quite a group of children in the Sunday school whose parents do not belong to the church. We held our annual Sunday-school picnic at Mona Lake, Aug. 29. July 16 Bro. Elmer Leckrone preached for us. Sept. 2 we met in council to elect Sunday-school officers. Bro. Wm. Boyson was elected superintendent; Bro. Clyde Jelf, assistant; Sister Martha Morell, children's director. Sept. 10 Bro. Jesse Fradenberg of Midland filled the pulpit in the absence of the pastor. We are looking forward to better times and greater work for the kingdom of God. The Women's Work society has an average attendance of eight. They are kept busy quilting. They meet every two weeks and put on programs at different times. They sponsored a mother and daughter supper, with the fathers and sons as guests, and also sponsored an ice cream social in August.—L. W. Shafer, Durand, Mich., Sept. 30.

Onekama.—We met in council Sept. 16 and elected church and Sunday-school officers. It was decided to hold an election for a minister prior to our love feast. Our elder, Bro. J. E. Ulery, and his wife left on Friday, Sept. 29, en route to Florida where they expect to spend the winter. They plan to reach Miami by Oct. 13 where they will attend district meeting, after which they expect to tour the state in evangelistic work. We shall miss them in their absence but pray they may be able to accomplish much good during their sojourn. Sept. 26 we had a fellowship supper at the church in honor of Brother and Sister Ulery. We held our love feast Sept. 28. Brethren Howard Deal and David Joseph were called to the ministry and with their wives were installed into office before the love feast service. Bro. Prowant of the Sugar Ridge church officiated at both services. Our number is rather small since our summer residents have gone, but we pray for strength and wisdom so we may carry on the Lord's work.—Mrs. J. E. Joseph, Onekama, Mich., Oct. 3.

Nebraska

Enders.—At our council two delegates were chosen to attend district meeting. We expect our B. Y. P. D. to attend in a group. Bro. Hatton from Omaha was here the latter part of July and held services over the week end. His efforts were rewarded by a number of our junior boys and girls coming forward and accepting Christ. The following Sunday we had a baptismal service. We enjoyed having the Gospel Singers, men's quartet from McPherson, Kans., with us. The first of this month our B. Y. P. D. held a beautiful campfire service, including a sacred and impressive torch parade. The entire church was invited to this service. This Sunday our church is to have the pleasure of a visit from the Afton church. They will give a play and some special music numbers. We will have a basket lunch, after which our Enders orchestra will give some special selections. In the evening B. Y. P. D. officers will be installed with a beautiful candlelight service.—Mrs. N. A. Trowbridge, Enders, Nebr., Sept. 26.

Lincoln.—A farewell basket dinner was held July 30 in honor of our pastor, Bro. Smith, and his wife who left Aug. 5 to make their home at Paradise, Calif. A watermelon social was held Aug. 16, with the Loyalty Bible class in charge. The women's council held election of officers Aug. 31 and elected the following: President, Mrs. Ross Jenkins; vice-president, Minnie Horsh; secretary-treasurer, Mrs. Susan Roelofs. We met in council Sept. 1 and Brother and Sister J. Edwin Jarboe consented to be our pastors for the coming year for which the church is glad. Bro. Jarboe served the church here as pastor for four years over twenty years ago. Church and Sunday-school officers are as follows: Bro. Miller, elder; Sunday-school superintendent, Joe Ganshorn; elementary superintendent, Mrs. Beulah Mease; secretary-treasurer, Robert Evans; cradle roll superintendent, Mrs. Dorothy Chevront; clerk, Mrs. Ross Jenkins; Messenger agent, women's council; Messenger correspondent, Mrs. Robert Evans; treasurer, Glenn Van Dyke. Home-coming was held Sept. 17 and a good message was given in the morning by Mr. Eshelman of Atlanta, Nebr. At noon a basket dinner was served with a hundred present. In the afternoon letters from former members were read and some of the older members spoke. Bro. Hatton of Omaha brought the message, How Far Is It to Church? The service was closed by forming a large circle, clasping hands and singing Bless Be the Tie That Binds. In the evening the message was brought by Mr. Eshelman.—Mrs. Robert H. Evans, Lincoln, Nebr., Sept. 30.

North Dakota

Ellison.—In council at the Irvin Deal home at Rock Lake the members of the Brumbaugh congregation decided to sell the seats of the church house to the Carrington church. Since the membership is small and scattered it was decided to unite with

the Ellison congregation and use our property in the community where the people need it. Sept. 16 Brother and Sister Ray Harris and Brother and Sister Dave Miller met with the Ellison congregation and officers were elected. Bro. J. M. Myers was selected as elder-in-charge. Bro. Royer Myers has been preaching for us. Brethren J. M. Myers, W. W. Smeltzer and Ralph Petry held a week of meetings, July 3-9, closing with a fitting memorial for our departed elder, John Deal, who worked for many years in North Dakota. We hope to have a revival next summer and to have a summer pastor. We need the prayers of the entire brotherhood that we may do the Lord's work.—Mrs. Irvin Deal, Rock Lake, N. Dak., Sept. 24.

Ohio

Beaver Creek.—Our eleventh annual homecoming was well attended and most enjoyed. Bro. Paul Kinsel of Brookville, Ohio, gave an account of the International Youth Conference at Amsterdam, Holland, and a talk on peace to the adults during the Sunday-school period. Music was furnished by the Simmons and Couser quartets, Miss Shirley Eshelman, Faith Couser, Mr. and Mrs. J. Couser. Brethren J. W. Fidler, Jonas Groff and Hugh Clappert also took part in these services. A very successful two weeks' revival was conducted in August by Bro. D. R. Murray of Columbus, Ohio. The children's services each evening by Bro. Murray, with Mrs. Joe Gilbert as song leader, were greatly enjoyed. Eight were baptized, with Pastor E. F. Couser officiating. The offering for expenses of the revival amounted to \$100. The women's Sunday-school class gave Bro. Murray a generous shower of jellies and spreads. Red letter days for our folks were Children's Day, Fourth of July picnic at Snider park and promotion day in September. Our love feast will be held Nov. 11, with a breakfast on Sunday morning following. We met in council and re-elected Charles Garber as Sunday-school superintendent; Ralph Moler, assistant; Mrs. Stewart, church correspondent. Our Sunday school was represented at junior and intermediate camps and young people's camps at Sugar Grove. The Sunday school paid part of the expenses. Interest is increasing in our Sunday evening choir which is in charge of the Gilberts.—Mrs. Henry M. Stewart, Xenia, Ohio, Sept. 22.

Black River.—At our July council we elected officers. Bro. F. L. Findley was elected clerk; Sister Ruth Garver, Sunday-school superintendent. As Bro. Deardorff urgently requested to be relieved Bro. Arthur L. Dodge, our pastor, was chosen elder. We decided to have our love feast at the close of our series of meetings, Oct. 28, 10 A. M. Bro. A. H. Miller of New Philadelphia, Ohio, comes to us Oct. 16 to conduct our meetings. We are happy to have Sister Corda Wertz of the China mission field at home with us. She has brought several inspiring messages. Bro. Ira Moomaw of the India field will be with us on Sunday before Thanksgiving.—Mrs. Arthur L. Dodge, Spencer, Ohio, Oct. 2.

Black Swamp.—Sept. 12 we met in council and elected Sunday-school officers as follows: Superintendent, Bro. Elmer Hanely; assistant, Bro. Walter Kurfis; secretary, Sister Florice Loop; assistant, Doris Baker; treasurer, Bro. Leo Crago; librarians, Donna and Glen Crago. Brethren Leo Crago and Elmer Hanely were elected deacons and are to be installed at a special service on Saturday evening preceding our love feast which will be held Nov. 4, 5. Bro. Slabaugh of Bethany Biblical Seminary will be the guest speaker. The first session will begin Saturday evening and continue through Sunday with a home-coming program. Our young men are now working on a peace project which we are hoping will be underway soon. Sister Faye Moyer was with us Oct. 1, and gave an inspiring program on her missionary work in Africa. Brother and Sister Rollins will be with us in a revival meeting the first two weeks in February.—Olah M. Johnson, Millbury, Ohio, Oct. 3.

Dupont.—We met in council Sept. 1 and elected Sunday-school officers. We held our mission school through July and August, studying The Church Takes Root in India. We had an average attendance of fifty-three. The church is making some repairs, putting in a hardwood floor and repainting the seats. Our revival meeting begins Oct. 23, with Brother and Sister B. M. Rollins as evangelists. Our home-coming will be held Oct. 29. Everyone is welcome. Come and spend the day with us.—Anna Measel, Oakwood, Ohio, Oct. 3.

East Dayton.—Our church continues to grow and prosper under the efficient leadership of our pastor and his wife, Brother and Sister Hugh Clappert. Sept. 3 Bro. Lon Karns of Happy Corner preached for us in the morning. Bro. Clappert was called away to help in the ordaining of a minister. Evening services were dismissed because of the summer assembly at Sugar Grove. At our council Sept. 5 Sunday-school officers were elected. Bro. Henry Barnhart was re-elected superintendent. The installation service for the Sunday-school officers and teachers was Oct. 1. Bro. J. W. Fidler of Brookville came to us for a two weeks' revival Sept. 10. Interest was fine throughout the meeting. He gave some very inspiring sermons and eighteen were baptized, mostly adults. Our communion was Sept. 30 with a full house.—Florence Lyday, Dayton, Ohio, Oct. 5.

Eaton.—We had many inspiring and interesting experiences the past few months. Our mother and daughter banquet was attended by more than one hundred and the play, Chimneys, was

given. The Mystery Pals had a social June 23, consisting of a Quilt Pageant. During July illustrated lectures were given on Clean Living, by Mr. Dowdell and Mr. Robison. Some of our guest speakers during the summer were Brethren Priser, Woodie and Tully, and Sister Goldie Swartz and the Bralliers of Iowa. The county W. C. T. U. was held Sept. 7, commemorating Frances Willard centenary. The Ladies' Aid has been busy quilting and helping the needy. They paid \$75 on the church debt. The primary work is increasing and a new class has been formed. The Sunday evening services are well attended. We have had an average attendance of fifty-nine. The Bible class is very interesting directed by Bro. Jesse Brubaker, assisted by Bro. Erbaugh. Church services have been made more beautiful by the gifts of lovely flowers. Brother and Sister Ed Ernst have added much in this way. We had our rally Sunday with a picnic on Sept. 10, and 157 were present. Our attendance is steadily increasing and we had 164 present last Sunday. Our promotion service was very inspiring. We rejoiced when members of two families were baptized. We are planning for a workers' meeting. We have secured the promise of Bro. Wilmer Petry to hold a revival in early spring. The Men's Work is planning a program for the year. We have retained Brother and Sister Frank Eby as pastors for another year.—Mrs. Chas. Beasley, Camden, Ohio, Sept. 27.

Grafts.—Our services have been well attended this summer. On July 16 the young married people of Castine presented a religious play which was enjoyed by all present. Aug. 5 was our annual Sunday-school picnic which was well attended by both young and old. Sept. 20 we met at the church in council for reorganization of Sunday-school and church officers. Bro. Cyrus Kiracofe is our superintendent and Bro. Deaton was re-elected pastor. We are glad to have Brother and Sister Robert Tully with us for another year as he is teaching in our local school again this year. We are having rally day services Oct. 15. We did some redecorating on the inside of our church and have purchased new benches. Prior to our fall communion we are planning three evenings of services, Oct. 18, 19, 20, closing with all-day meeting and communion Oct. 21.—Mrs. David Kaltner, Camden, Ohio, Sept. 22.

Lexington.—We had an all-day meeting Oct. 1. There was splendid co-operation and we had an enjoyable day. Eld. R. C. Davidson opened the meeting and Bro. J. M. Garst brought a message. Old friendships were renewed during the noon hour. The Methodist ministers from Highland and Leesburg had charge of the afternoon devotions and led the singing. A quartet from Donnels Creek brought us special music. Bro. Lawrence Garst brought the afternoon message and Bro. J. H. Eidemiller closed the service. It was proposed that a meeting be held the first Sunday in April at this church to make some improvements. There have been many earnest sermons given here by Bro. James Quinter, the Calverts, D. M. Garver, the Garsts and many loved in the brotherhood. In the cemetery we find the honored names of Ockerman, Davis and many others. Sister Sarah Major had labored here. May we cherish her memory.—Anna Lesh, Goshen, Ohio, Oct. 4.

Middletown.—We observed home-coming Sunday, Oct. 1, with a large attendance throughout the day. All former pastors and their wives were present except one. Music for the morning service was rendered by a group from the Eversole church. Bro. Clarence Erbaugh delivered the sermon. The choir from the Bear Creek church rendered the music in the afternoon. Bro. Hugh Clappert spoke on The Church. He also presided over the installation service for Bro. C. W. Warstler and his wife. Our evangelistic services are growing in attendance and interest. One outstanding sermon delivered by Bro. Warstler was Saved and Know It. These services will be followed by our love feast Oct. 16.—Margie B. Young, Middletown, Ohio, Oct. 5.

Oakland.—The interest at Oakland is encouraging and a fine spirit of co-operation prevails in our work. Aug. 29 more than 200 members and friends held a reception for our new minister and his wife, Brother and Sister Fredrick Hollingshead. Sept. 3 Bro. Hugh Clappert from East Dayton church officiated at the installation service for our new pastor. At a combined meeting of all officers and boards our objectives and work were presented. The pageant, Lift High the Banner, directed by Mrs. J. Q. Neher, was presented Sept. 24 as part of our promotion day services. Certificates of promotion were given to each department and Bibles were presented to the seven juniors. Our Sunday-school attendance is growing under the leadership of our superintendent and his able workers. Our Women's Work donated two bedspreads and two comforters to Camp Sugar Grove. Our Aid sponsored a chicken supper Oct. 27. Under Mrs. R. Waggoner's leadership the group is doing a fine service for the church. Our men's chorus has been doing good work, singing for evangelistic meetings and for our church services. The Men's Work will sponsor the father and son banquet Nov. 2. We are looking forward to our evangelistic services in November and to the district children's workers' conference to be held at our church Oct. 13. Our home-coming and rally day will be Oct. 15. We anticipate a good year under the Father's guidance.—Mrs. Wm. Toman, Gettysburg, Ohio, Oct. 2.

Pleasant Valley (Southern Ohio).—We met in council Sept. 4, and elected the following officers: Herman Stocksdales, Sunday-school superintendent; Glen Stocksdales, assistant; Edna Caupp,

children's director; Ina Minnich, assistant; Marie Caupp, clerk; Enid Puterbaugh, Messenger agent; Edna Caupp, peace and temperance; Mae Rhoades, missions. We are closing a successful church and Sunday-school year under the splendid leadership of our pastor and his wife, Brother and Sister Clarence Erbaugh. We are looking forward to our revival meetings to be held the last of October, with Bro. R. H. Nicodemus of Michigan as evangelist. The love feast will be held the first Monday evening of the revival. Our church was represented by four juniors and three young people at Camp Sugar Grove at Covington, Ohio. Worth-while reports were given. A large crowd attended the home-coming Sept. 24. There were 108 present for Sunday school. Bro. Arthur Dodge, former pastor, delivered the morning sermon. Following the dinner at the church several short talks and special music were enjoyed. The main talk was given by Bro. Rolland Flory of Springfield, Ohio, former pastor. Letters were read from Brother and Sister Wilmer Petry and sons and Brother and Sister Clarence Priser and others. The young people are working toward the 100-hour project.—Marie Caupp, Union City, Ind., Sept. 28.

Reading.—We have had good attendance all summer. Bro. Raymond Ridsen, who is attending Bethany Biblical Seminary, gave us an excellent message Sept. 10. We have had a number of good evening meetings conducted by the combined young people's groups of Reading and Freeburg churches. Sept. 17 was our home-coming and it was a day of inspiration. Bro. C. D. Bonsack with us and gave three wonderful messages. All who attended the morning service will remember the consecration and laying on of hands for Sister Hazel Messer who has been with us for over a year and is now returning to the India mission field. Sept. 24 the entire church went to the home of Brother and Sister Messer and gave a varied program, after which there was a presentation of gifts to Sister Hazel Messer by the various Sunday-school classes and the Ladies' Aid.—Mrs. H. C. Lehman, Salem, Ohio, Oct. 3.

Silver Creek.—We met in council Sept. 7 and the following officers were elected: Bro. Geo. Throne, elder; Sister Ruby St. John, clerk; Sister Martha Cocanower, treasurer; Sister Nettie Long, Messenger correspondent. We will have our love feast Oct. 15. We are expecting Bro. G. S. Strausbaugh of Columbiana, Ohio, to come to this congregation Oct. 15 to hold a two weeks' evangelistic campaign in the Hickory Grove house.—Mrs. Ottie Fisher, Pioneer, Ohio, Sept. 24.

Oklahoma

Bartlesville.—Sept. 10 Bro. John R. Pitzer brought us the morning message and in the afternoon our council meeting was held. The following officers were elected: Bro. Ora I. Huston, elder; Stella Hurst, clerk; Charles Parton, treasurer; Victor Baughman, Sunday-school superintendent; Fanny Oliver, Messenger agent and correspondent. Sept. 19 Bro. Huston was here for a members' meeting. It was decided that Brethren E. W. Burchfield and Geo. R. Eller would carry on the work here. Bro. Eller was also elected as elder for the year as Bro. Huston turned in his resignation which was accepted by the church.—Mrs. Harry Boltz, Bartlesville, Okla., Sept. 28.

Pleasant Plains.—We met in council Sept. 15 and Bro. Ora Huston was elected elder, with Bro. Sam Ayres as assistant. Lowell Prentice is treasurer; Erma Wilson, clerk; Sister K. O. Thralls, superintendent. Our Sunday-school teachers have been chosen and we are ready to begin our new year. We will hold our love feast in November. We are looking forward to our evangelistic meetings to be conducted by Brother and Sister O. H. Austin in January. Eleven of our young people attended B. Y. P. D. camp at Camp Saline in July. On Sunday during the camp Brother and Sister Royer visited our church and we enjoyed them very much. Several of our members attended district meeting in the Thomas church. Bro. Sam Ayres and Bro. K. O. Thralls will continue with the pastoral work for another year. Our church was saddened by the passing of Bro. Alpha Whiteneck on Sept. 5.—Mrs. Tom Williams, Carmen, Oklahoma, Sept. 26.

Thomas.—It was the privilege of this church to entertain the district conference Aug. 21-24, and to have with us Miss Anetta Mow of Elgin, Bro. V. F. Schwalm of McPherson College, Mrs. Minna Heckman and Miss Bertha Frantz of Chicago. The latter two have spent the summer in daily vacation Bible school work among the churches of the district. About 200 visitors were registered for the conference. During the approaching Christmas holidays we are to have in our midst the ministers of the district for their retreat. Sessions are to be open to the laity at night when the ministers will preach. Sept. 24 our senior elder, Bro. Herndon, who is also district peace worker, gave us a good sermon on peace. Since our last report Bro. Ora Huston, fieldman for the district, gave us a helpful two weeks' series of sermons. Four were baptized. Officers are as follows: Elders, Ed R. Herndon and A. L. Williams; clerk, Ernest Gripe; Messenger agent, A. L. Williams; treasurer, Addie Ennis; Sunday-school superintendent, Haven Hutchison; C. W. supervisor, Ivan Crisp; B. Y. P. D. president, Carl Halle. Our love feast will be held Nov. 10.—Haven Hutchison, Thomas, Okla., Sept. 24.

Washita.—July 9 we enjoyed a fellowship meeting with the Thomas Sunday school in our church. After having Sunday

school together a joint program was rendered, followed with a basket dinner. A number of our young people attended camp July 24-28. They gave reports of their camp activities at a Sunday night service. Two have been baptized since our last report. Sisters Oscar Fike and Myrtle Merkey represented our group as delegates to district meeting held at Thomas, Okla., Aug. 21-23. A number of our group attended, and each person attending reported on a different phase of the meeting. Sept. 1 a group of intermediates and juniors gave a worth-while temperance program, directed by Mrs. Fike. We met in council Sept. 18 and elected the following officers: Bro. Fike, elder; Price Howell, Sunday-school superintendent; Clark Garst, clerk; Frank Jones, treasurer. Our love feast will be held Oct. 14. Oct. 2 our pastor and family leave for a short vacation trip to his home in Peace Valley, Mo. Bro. Kenneth Thrall of Aline, Okla., will fill the pulpit during his absence.—Mrs. Price Howell, Cordell, Okla., Sept. 30.

Pennsylvania

Akron.—We held our harvest meeting Sept. 3, with Bro. Abram Eshelman of the West Greentree congregation bringing the message which was enjoyed by all. The offering was given to the Neffsville Orphanage. We met in council Sept. 19 and elected Sunday-school officers. The writer is superintendent, with Harry Dohner as assistant; Elizabeth Wolf, secretary; Jane Snader, assistant; Aaron Snader, treasurer. Our love feast will be held Oct. 28, 2 P. M.—Geo. B. Wolf, Akron, Pa., Sept. 24.

Brandts.—July 15, 16 we held our Bible institute consisting of four sessions which were conducted by Bro. A. C. Baugher of Elizabethtown. Sister Wilma Meyers and Sister Catharine Brindle were delegates to the Sunday-school meeting at Prices church Aug. 3, and brought back splendid reports. Our series of meetings, beginning on Aug. 6, were conducted by Bro. Harper Snavelly of Carlisle. Bro. Snavelly brought to us many inspiring messages and eight were added to the kingdom. Our council was held Aug. 26. We had our harvest home-coming meeting Sept. 10, with a large attendance. The men's quartet from Rouzerville rendered special music. Sister Sudie Wingert, C. B. Solenberger, H. M. Stover and J. I. Thomas were the speakers. We are looking forward to our love feast to be held Oct. 21. Our church and Sunday-school attendance is good.—Martha E. Meyers, Chambersburg, Pa., Sept. 30.

Carlisle.—We met in council Sept. 25 and reports of officers and committees were approved. We acted on a letter from the chairman of our board of Christian education soliciting our co-operation to keep America out of war. We held our twenty-fifth anniversary of the organization of the Carlisle church Sept. 24. Bro. J. I. Baugher, superintendent of the Hershey schools, and Eld. Frank Carper of Palmyra, Pa., were with us. Our pastor gave an interesting report for the quarter. H. M. Snavelly and Laura Parmer were elected delegates to district meeting. The regional council of boards met in our church Sept. 27, 28, and much interest was shown. Our love feast will be held Oct. 22, 5 P. M. Our pastor goes to Jennersville, Pa., in an evangelistic effort Oct. 1. We are praying for an extension of the kingdom at this place. We expect to install Sunday-school officers and teachers Oct. 1.—J. E. Faulkner, Carlisle, Pa., Sept. 30.

Carson Valley.—We met in council Sept. 7 and elected Sunday-school officers as follows: Superintendent of adult department, Chester Hoover; primary superintendent, David Clapper; secretary, Russell Clapper; treasurer, Brice Hoover. At this meeting Bro. Elmer B. Hoover was ordained to the ministry, with Eld. D. B. Maddocks and Eld. D. I. Pepple in charge. We are looking forward to an inspiring two weeks' evangelistic meeting to begin Oct. 8, with Bro. Emmert Frederick of Roaring Spring as evangelist. We extend an invitation to all friends of this congregation to come and be with us during the meeting. Our communion will be held Oct. 22.—Nora Hoover, Duncansville, Pa., Sept. 26.

Chambersburg.—Our Sunday school and morning services have been well attended and our evening attendance is increasing. July 9 we had our Children's Day program which was ably put on by the children. Our vacation Bible school was held the last two weeks in June, conducted by the pastor and his wife and teachers of the Sunday school. There were 132 pupils enrolled. The school closed with a picnic in the mountain. We met in council Sept. 13 and elected the following Sunday-school officers: Bro. G. A. W. Stouffer, superintendent; W. V. Lay, assistant; Rhoda Burkholder, secretary; Herman Auker, treasurer. Delegates to district meeting are Sisters C. E. Grapes, G. W. Haldeman and Bro. Elmer Hock. Our love feast will be held Nov. 1, 7 P. M. We are planning to have some of the boys from Elizabethtown College with us Oct. 15. We also arranged for a Bible institute during the latter part of November. A revival meeting will be held during the latter part of January. We held our rally day service Sept. 24, with 258 attending. An offering of \$1,328.67 will be used in our building fund.—Mrs. Geo. Haldeman, Chambersburg, Pa., Sept. 27.

Cherry Lane.—We met in council Sept. 26 and elected the following church and Sunday-school officers: Treasurer, D. G. Koontz; clerk, Mrs. Pearl Sollenberger; trustee, Blair Garlick; auditor, Walter Mills; financial and ministerial board, Mrs. Lena Sollenberger; Sunday-school superintendent, Jacob Sollenberger; treasurer, Harvey Sollenberger; secretary, Webster Bennett;

cradle roll superintendent, Sister C. O. Beery; primary superintendent, Faye Koontz; home department superintendent, Mrs. Lena Sollenberger. Sept. 10 the young people gave the play, *Blessed Are They*, to a large audience. Our harvest meeting was held Sept. 10, with morning and afternoon services and a basket lunch at noon. Brother and Sister T. R. Coffman from Martinsburg were with us and brought the messages. The chorus from the Koontz church gave some splendid music. We are looking forward with much pleasure to our two weeks' evangelistic meetings in November with Bro. Lawrence Bianchi as evangelist.—Faye Koontz, Clearville, Pa., Oct. 4.

Maple Glen.—The work here has been progressing in spite of unfavorable road conditions. We have the Messenger in seventy-five per cent of the homes. Two hundred members and friends enjoyed a fellowship supper and program in our church. July 1 Bro. A. Jay Replogle and his wife began serving as pastors here. Aug. 20 our communion was held, with eighty-three members taking part. Evangelistic services were held for one week preceding the love feast. Three new members came into the church. We were made happy by a visit from a former pastor, Bro. Guy E. Wampler, and his family of Daleville, Va. Home-coming day was observed Sept. 17. An improved road is almost completed by our church and we believe our attendance will increase.—Mrs. Melda Brant, Grantsville, Md., Oct. 2.

Mechanic Grove.—We were fortunate to have Brethren William Beery and Alvin Brightbill with us July 9 for morning and evening services. Bro. Brightbill delivered a splendid sermon and Bro. Beery led the singing. In the evening they rendered their illustrated hymn service. Bro. Beery sang a solo. We appreciated the services of these brethren very much. The last two weeks of July we had a successful daily vacation Bible school with an enrollment of 140 pupils. A closing program was given July 27. On Aug. 6 Bro. Samuel E. Weyant of Claysburg, Pa., preached for us. Our harvest meeting was held on Sept. 3, with Bro. Henry King of the Heidelberg church preaching. Since our last report we lost one member, Bro. Aldus Sides, through death. Fifteen of our young people attended Camp Conewago in August. After their return we had a special vesper service in which they took part. On Oct. 1 we will have a candlelight service for the consecration of Sunday-school teachers and officers. Our love feast will be held Nov. 4.—Martha A. Bucher, Quarryville, Pa., Sept. 27.

Meyersdale.—The Sunday-school year started yesterday with newly installed officers in their places. It was also the starting of a contest inaugurated among the churches and schools of Western Pennsylvania, which will continue over a period of one year. The established goals are a ten per cent increase in Sunday-school attendance; seventy-five per cent of the members present on Sunday morning; fifty per cent present in the evening; seventy-five per cent of the membership present at the love feast. The fifth goal requires daily devotions in the homes of the members. Our autumn revival services will begin Oct. 9 and continue for two weeks, with Bro. John D. Ellis of the Moxham Church of the Brethren, Johnstown, as evangelist. The meetings will close with a love feast on Oct. 22, 6:30 P. M.—W. A. Shoemaker, Meyersdale, Pa., Oct. 2.

Mingo.—Our revival meetings were held at the Mingo house May 21 to June 4, with Bro. J. W. Fidler of Brookville, Ohio, as evangelist. He gave us very inspiring and uplifting messages. As a result seven were received into the church by baptism June 3, prior to our love feast in the evening. Our vacation Bible school was held from July 10-21, with an enrollment of 104. Sept. 9 we met in regular council with Eld. J. N. Cassel presiding. The visiting brethren gave a favorable report. The Sunday-school officers were elected: Bro. Paul Hessler as superintendent for Mingo, and Bro. Harry Hartley for Skippack. We are looking forward to having Bro. Clayton Gehman of Parkerford, Pa., with us Oct. 9-14. Our love feast will be held at the Skippack house Oct. 14 at 2 P. M.—Carrie K. Hoffman, Collegeville, Pa., Sept. 19.

Mt. Olivet.—July 2 we organized a young people's meeting with Sister Bertha Kipp as chairman; Sister Marian Taylor, secretary; Bro. Cloyd Rhoads, treasurer. They are studying the Gospel of Matthew, outlined by Bro. S. G. Meyer of Lebanon, Pa. This is proving very helpful and interesting. Aug. 2, 3 Mrs. Ada Brandt and Mrs. Dorothy Kipp represented the Mt. Olivet Sunday school at the district ministerial and Sunday-school meeting at Prices church near Waynesboro, Pa. They gave a report Aug. 6. During September Bro. J. E. Rowland filled the pulpit and gave us much food for thought. We are looking forward to our evangelistic meetings Oct. 9-22, to be conducted by Bro. Otho Hassinger of Carlisle, Pa. Our love feast will be held Oct. 22. Sept. 17 the Sunday school reorganized, with Reuben Jones and Cloyd Rhoads as superintendents; Charles Reigle, secretary; Mrs. Maude Matello, treasurer; Mrs. Kathryn Wilson, cradle roll superintendent. Several new members have moved into our midst for which we are very grateful.—Mrs. Ada Brandt, Millerstown, Pa., Sept. 26.

Myerstown.—Our annual daily vacation Bible school was conducted by A. Lester Bucher, July 10-21. The offering was given to the China mission field. July 16 Bro. Paul Myer preached a welfare sermon for us. Bro. Walter Hartman brought us an inspiring missionary sermon Aug. 6. Our church met in council

Sept. 11 and the following Sunday-school and church officers were elected: President of Sunday-school board, Harvey Frantz; superintendent, Frank Laysor; assistant, Henry Hacker; secretary, Tamah Geib; assistant, Carolyn Balsbaugh; treasurer, John H. Gible; church clerk, Harvey Frantz; treasurer, Robert Spangler; Gospel Messenger agent, Roy Bechtold; correspondent, Cora Dubble. We greatly appreciate the coming of Bro. Paul Myer and family into our congregation. Their certificates were received by the church as members of the official board. Sept. 17 we held our harvest home meeting at the Tulpehocken church. Bro. John Hershman from Elizabethtown brought us two inspiring messages. We are expecting the student volunteers of Elizabethtown College to be with us Oct. 1.—Helen C. Bucher, Myers-town, Pa., Sept. 25.

Pleasant Hill.—Our series of meetings at North Codorus which began Aug. 20, continuing for two weeks, was well attended. Bro. Paul Miller preached each night, bringing us strong gospel sermons. Two stood for Christ during the meeting and since the meeting nine have received baptism. Our council was held Sept. 10 at Pleasant Hill. Delegates to district meeting are Jacob Keeny, R. M. Altland and Nelson Hoover. Sunday-school superintendents were elected as follows: Pleasant Hill, Paul K. Newcomer; Beaver Creek, Paul T. Wiwand. One certificate of membership was granted. We decided to paint the Pleasant Hill church this fall. Our series of meetings at the Beaver Creek house will begin Nov. 5, with Bro. Quincy Leckrone as evangelist. Our love feast will be held Oct. 14, 15, beginning at 4 P. M., with services Thursday and Friday evenings prior to our love feast.—Paul K. Newcomer, Spring Grove, Pa., Sept. 26.

Royersford.—We have been having interesting and helpful services. An added feature has been special music from our own church and also by vocalists from a distance. Within recent months six persons were added to the church through baptism. July 2 was our semiannual missionary day, and we had a special missionary sermon and music. Our offering amounted to \$325.01. Oct. 1 a number of our boys and girls were promoted in special promotion exercises in the morning. Our morning sermon was given by Bro. Caleb Bucher, and our guest soloist was David Markley, a twelve-year-old lad from Reading. In the evening we had a consecration service for teachers and officers in the form of a candlelighting service. Bro. Bucher gave an inspiring message. After the candlelighting service David sang *Follow the Glean*. The entire service was very impressive.—Ollive Flemings, Royersford, Pa., Oct. 5.

Ten Mile.—We met in council Sept. 15 and decided to hold our love feast Oct. 8, 7 P. M. Bro. A. J. Replogle of Garrett, Pa., has been secured to conduct meetings for us, beginning Oct. 4, and closing with the love feast. The following trustees were elected: Brethren Samuel Ross, Glenn Holsopple and Sister Ruth Idleman. Bro. O. J. Holsopple was retained as clerk. Sister Rebecca Wonsettler, who served so efficiently as treasurer for over thirty years, offered her resignation which was accepted with regrets. Bro. Charles Ross was elected to take her place. It was decided that the church should be represented at district conference by two delegates, Bro. G. L. Baker and Sister Mabel Ross, with Bro. Rufus Holsopple and Sister Ruth Idleman as alternates. The Sunday school was reorganized on Sept. 24. Bro. Rufus Holsopple was elected superintendent; Sisters Ruth Idleman and Iris Barr, assistants; Sister Daisy Holsopple, secretary; Bro. Kenneth Sargent, treasurer; Sister Ruth Idleman, delegate to Pennsylvania state Sabbath school convention to be held at Williamsport, Pa. We expect to continue having evening services. Our B. Y. P. D. is active. A Women's Work group has been organized and is functioning nicely. Our Bible study group meets every two weeks. The church decided to continue the service of the pastor.—Mrs. G. L. Baker, Marianna, Pa., Sept. 26.

Uniontown.—We met in council Aug. 14 and elected church and Sunday-school officers. Installation services were conducted Aug. 17, with an appropriate sermon preceding, closing with an inspirational dedicatory prayer. Bro. H. H. Glover has filled the pulpit for us several times this summer in the absence of our pastor. Quite a number of our young people attended the different sessions at Camp Harmony this summer. Four of our folks did some teaching there. Thirty of our people attended the Circuit Six convention at Markleysburg which was especially helpful. The district Sunday-school convention at Somerset was well represented by our church. The delegates brought back very good reports. Our annual workers' meeting for all officers was held Sept. 6. These meetings enable us to have a more definite understanding of the different phases of the work of the entire church. The Juniata College volunteer band will be with us for the morning service Oct. 1. This is missionary day in the Sunday school. Promotion day was observed Sept. 24. Our Aid Society has been active. The work has mostly been that of quilting and making prayer coverings. In the place of rally day we are observing the month of October as rally month. We are looking forward to Oct. 8 as home-coming day. Bro. C. D. Bonsack will be our speaker. Bro. Sollenberger will follow with a two weeks' revival meeting, closing with the love feast on Oct. 22. Four have been baptized since our last report. Death has removed three of our faithful members, Bro. Grady, Sister Lucy Jeffreys and Sister Ruth Wiles. They will be missed very much.—Alta Lowdermilk, Uniontown, Pa., Sept. 30.

Waynesboro.—At our council on Sept. 6 it was decided that in the near future offerings would be taken for the benefit of the local African Methodist Episcopal church and to help to defray the expenses of our community local option campaign. It was also decided to invite the student volunteers of Elizabethtown College to give a program in our church this fall. At this meeting, with our pastor, Bro. Levi K. Ziegler, presiding we had a very impressive service, installing Donald Snider into the ministry and A. R. Deardorff, J. E. Kauffman and H. A. Good and their wives into the office of deacon. Eld. M. J. Brougher of Greensburg, Pa., had charge of the installation services, and was assisted in the first service by Eld. H. M. Stover, grandfather of Donald, and in the second by Elders H. M. Stover and H. C. Muck and J. I. Thomas. On the Sunday morning following the installation Donald preached in our church. He was licensed to preach by our congregation in December of 1938. He graduated from Juniata College in June of this year and spent the summer doing pastoral work at Fernald, Iowa. Last week he matriculated in the divinity course at Bethany Biblical Seminary in Chicago. During our pastor's vacation the latter part of August Bro. L. Elmer Leas of York, Pa., and Bro. Calvert N. Ellis of Huntingdon, Pa., were our guest ministers. July 2 Bro. H. D. Emmert of Nappanee, Ind., preached at the morning worship service.—Sudie M. Wingert, Waynesboro, Pa., Sept. 24.

West Greentree.—Aug. 1 we held our council, with Brethren Nathan Martin and Samuel Eshelman with us. Bro. Abram Eshelman was ordained as elder. Our prayer meeting committee includes Brethren Paris Ober and Howard Bernhard. Several brethren are canvassing the district to get the Messenger in every home. Aug. 19 we held our harvest meeting at the Rheems house and Bro. John Zug brought the message. Aug. 20 Bro. Zug was with us at the morning service at the Florin house and brought the message. Sept. 24 we held our seventieth anniversary and home-coming of the Greentree church, with a large attendance. The sermons were uplifting and helpful.—Mrs. Henry E. Breneman, Elizabethtown, Pa., Sept. 25.

Woodbury.—As a result of evangelistic meetings at the Replogle house, Aug. 21 to Sept. 3, by Bro. A. M. Dixon of Hagerstown, Md., two were baptized. One was baptized previous to the meeting and one awaits the rite. Bro. Dixon in his strong gospel sermons made an appeal to all for more consecrated living. At a recent council Bro. J. H. Clapper, pastor, was re-elected elder. Delegates represented the different schools at the Sunday-school convention held at the Memorial church, Martinsburg, Pa., Aug. 29, 30, and gave interesting reports. Dr. I. C. Stayer's Sunday-school class of the Replogle Sunday school who is supporting Bro. Harold Royer on the Africa mission field was happy to meet him in person as he returned to the homeland on furlough. While here Bro. Royer and family were guests at a class social held at Memorial park, Martinsburg. He also had one service at the Replogle house which was much appreciated. An offering was received for missions. Bro. Royer and family were entertained in the home of Brother and Sister Emmert Pepple who extended a welcome to all to visit with the missionaries. Harvest services were held at each house by Pastor J. H. Clapper, and the offering was used for home missions. Sunday schools have elected officers and are looking forward to a great and prosperous year in the work of the Lord. Our love feast will be held at the Replogle house Oct. 29.—Barbara S. Frederick, Woodbury, Pa., Sept. 22.

South Dakota

Willow Creek.—Aug. 20 we met at the home of Brother and Sister Harry Loomis in a farewell gathering for Sister Ruth Eddy who served as a home missionary in our church since

ANNOUNCEMENTS

District Meetings

Kansas, Northwestern, Quinter, Oct. 20-23.

Kansas, Southeastern, Verdigris, Oct. 27-30.

Missouri, Northern, Bethany, Oct. 20-22.

Pennsylvania, Western, Oct. 25, 26.

Pennsylvania, Southern, Perry, Three Springs house, Oct. 24, 25.

LOVE FEASTS

California

Oct. 29, 7 pm, La Verne.

Nov. 5, Modesto.

Nov. 12, Covina.

Nov. 19, 4 pm, Los Angeles, First.

Colorado

Oct. 27, Haxtun.

Delaware

Nov. 5, Wilmington.

Florida

Oct. 22, 7 pm, Sebring.

Illinois

Oct. 22, Lanark.

Indiana

Oct. 21, Brick.

Oct. 21, North Webster.

Oct. 21, Pine Creek.

Oct. 21, Pleasant View.

Oct. 21, 10:30 am, Nettle Creek.

Oct. 21, 7:30 pm, Middletown.

Oct. 23, English Prairie.

Oct. 23, 7 pm, Turkey Creek.

Oct. 24, New Paris.

Oct. 25, Osceola.

Oct. 26, Burnettsville.

Oct. 28, 7 pm, Santa Fe.

Oct. 28, 7:30 pm, Middletown.

Oct. 29, Muncie.

Nov. 2, Peru.

Nov. 4, Pyrmont.

Nov. 4, Roann.

Nov. 6, 7 pm, Wawaka.

Nov. 12, 7 pm, Salamonie.

Nov. 27, Center.

Iowa

Oct. 22, 7 pm, Panther Creek.

Oct. 23, 7:30 pm, Ottumwa.

Oct. 29, Waterloo City.

Nov. 18, Salem.

Kansas

Oct. 21, 7:30 pm, Galesburg.

Oct. 29, Larned.

Oct. 29, 7 pm, Ottawa.

Maryland

Oct. 21, 4 pm, Beaver Creek.

Oct. 22, 6 pm, Bush Creek.

Oct. 22, 6:30 pm, Beaver Dam.

Oct. 28, 2:30 pm, Longmeadow.

Oct. 28, 2:30 pm, Locust Grove.

Oct. 29, 5 pm, Myersville.

Oct. 29, 5 pm, Woodberry.

Nov. 4, 2:30 pm, Piney Creek.

Nov. 4, 4 pm, Manor.

Nov. 5, 6:30 pm, Frederick City.

Michigan

Oct. 21, Thornapple.

Nov. 13, 8 pm, Florence.

Minnesota

Oct. 22, Lewiston.

Montana

Nov. 25, Poplar Valley.

Nebraska

Oct. 22, Omaha.

Ohio

Oct. 21, Harris Creek.

Oct. 21, 7 pm, Beech Grove.

Oct. 21, 7:30 pm, Gratis.

Oct. 21, 7:30 pm, Lower Miami.

Oct. 22, Eagle Creek.

Oct. 22, 7 pm, Lima.

Oct. 22, 7 pm, Olivet.

Oct. 22, 7 pm, Pittsburg.

Oct. 22, 7 pm, Pleasant Center.

Oct. 22, 8 pm, Swan Creek.

Oct. 22, 7 pm, Springfield.

Oct. 22, 7:30 pm, Chippewa.

Oct. 28, 10 am, Black River.

Oct. 28, 10:30 am, Prices Creek.

Oct. 28, 7 pm, West Milton.

Nov. 4, Lower Stillwater.

Happy Corner.

Nov. 4, 7 pm, Donnels Creek.

Nov. 4, 7 pm, Poplar Grove.

Nov. 4, 5, Black Swamp.

Nov. 11, Beaver Creek.

Nov. 11, 7 pm, Fairview.

Nov. 11, 7 pm, Salem.

Nov. 12, 9:30 am, Wooster.

Nov. 27, Pleasant View.

Dec. 3, 7 pm, Brookville.

Oklahoma

Oct. 28, 7:30 pm, Big Creek.

Nov. 4, 7:30 pm, Guthrie.

Nov. 10, Thomas.

Oregon

Oct. 21, Mabel.

Pennsylvania

Oct. 21, Brandts.

Oct. 21, 1:30 pm, Bareville

house, Conestoga.

Oct. 21, 1:30 pm, Mohlers

house, Springville.

Oct. 21, 6:30 pm, Spring Run.

Oct. 21, 22, 10 am, Big Dam,

Schuylkill.

Oct. 21, 22, 1:30 pm, Little

Swatara, Ziegler house.

Oct. 21, 22, 1:30 pm, Upper

Conewago, Latimore house.

Oct. 22, Carson Valley.

Oct. 22, Mt. Olivet.

Oct. 22, Uniontown.

Oct. 22, 1:30 pm, Marsh Creek.

Oct. 22, Codorus, Codorus

house.

Oct. 22, 5 pm, Carlisle.

Oct. 22, 6:30 pm, Meyersdale.

Oct. 22, 6:30 pm, Roaring

Spring.

Oct. 25, 26, 10 am, West

Conestoga, Middle Creek

house.

Oct. 28, Indian Creek.

Oct. 28, 1:30 pm, Heidelberg.

Oct. 28, 2 pm, Akron.

Oct. 28, 2 pm, Bachmanville.

Oct. 28, 7 pm, Boiling Springs.

Oct. 28, 29, 10 am, Prices

church, Antietam.

Oct. 28, 29, 10 am, Upper Co-

dorus, Black Rock.

Oct. 28, 29, 10 am, Hanover-

dale, Big Swatara.

Oct. 28, 29, 10 am, Meyer

house, Fredericksburg.

Oct. 29, Codorus, Shrewsbury

house.

Oct. 29, Leamersville.

Oct. 29, Replogle.

Oct. 29, Yellow Creek.

Oct. 29, 7 pm, Clover Creek.

Oct. 31 and Nov. 1, 10 am, Mt. Hope.

Nov. 1, 7 pm, Chambersburg:

Nov. 4, Mechanic Grove.

Nov. 4, 10:30 am, Falling

Springs.

Nov. 4, 1:30 pm, Welsh Run.

Nov. 4, 5, 1:30 pm, Richland.

Nov. 5, Pike, Brothersvalley.

Nov. 5, 5 pm, Lancaster.

Nov. 5, 6 pm, Lititz.

Nov. 5, 6:30 pm, Boiling

Springs.

Nov. 5, 6:30 pm, First, Phila-

delphia.

Nov. 5, 6:30 pm, Reading.

Nov. 5, 6:30 pm, Springfield.

Nov. 5, 6:30 pm, Ridge.

Nov. 5, 7 pm, Madison Ave.,

York.

Nov. 5, 7 pm, Norristown.

Nov. 7, 7 pm, Greencastle.

Nov. 11, 12, 1:30 pm, Annville.

Nov. 11, 12, 1:30 pm, Myers-

town.

Nov. 18, 19, Mountville.

Nov. 19, Allentown.

Nov. 19, Ephrata.

Dec. 3, 4 pm, Harrisburg.

South Dakota

Nov. 26, Willow Creek.

Virginia

Oct. 21, 4 pm, Mt. Zion.

Oct. 21, 4 pm, Poages Mill.

Oct. 21, 6 pm, Barren Ridge.

Oct. 21, 6 pm, Middle River.

Oct. 22, 4 pm, Selma.

Oct. 22, 5 pm, Browntown.

Oct. 22, 6:30 pm, Elk Run.

Oct. 22, 6:30 pm, Lebanon.

Oct. 28, Laurel Branch.

Oct. 28, 6 pm, Mill Creek.

Oct. 29, Oronoco.

Oct. 29, 7 pm, Fairview, Unity.

Nov. 1, 7 pm, Chambersburg.

Nov. 4, 6:30 pm, Pleasant Val-

ley.

Nov. 5, Schoolfield.

Nov. 11, Rileyville.

Nov. 11, 6 pm, Mt. Olivet, Tim-

berville.

Washington

Oct. 28, Yakima.

West Virginia

Oct. 28, 6:30 pm, Smiths

Chapel.

June 9. From here she went to Waterloo, Iowa, and represented us as delegate at district meeting. Our elder, Bro. J. Schechter, and his wife of Worthington, Minn., spent Sept. 17 with us. He baptized an applicant, preached two very interesting sermons and presided at our business meeting. With few exceptions all church and Sunday-school officers were re-elected. Bro. Schechter is elder; Sister Edith Davis, Sunday-school superintendent; Sister Etha Loomis, Women's Work director. Our love feast will be held Nov. 26.—Lena Swank Heagley, Wetonka, S. Dak., Sept. 21.

Texas

Pampa.—We worked during the summer under the leadership of our summer pastor, Bro. Homer Kiracofe, a student minister of Manchester College. He came to us the first Sunday in June and stayed through the last Sunday in August. His sermons were purely gospel and his leadership was especially good with the young people. His well-rounded life, his noble, Christian character and kindness to all will long be remembered. Sept. 3 our elder, Bro. Oscar Fike, was with us and brought an inspiring message. Following the sermon he conducted the installation service for our new pastor, Bro. Russell West. The evening service was conducted by Bro. West. On Monday night following we had our business meeting. The church was completely reorganized, however several of the old officers were retained. Some new committees were appointed and the Sunday school was reorganized. Oct. 1 we plan to have an all-day meeting, rally day program, promotion and roll call. A basket dinner will be held at noon. Oct. 8 at 7:30 P. M. we will have our love feast. We are looking forward to a good year under the leadership of our new pastor.—Mrs. W. M. Hubbard, Miami, Texas, Sept. 24.

Virginia

Bassetts.—July 15 the Mt. Hermon congregation met in council for the purpose of dividing the congregation, which resulted in the organization of the Bassetts congregation. Several of our members attended district meeting at the Pleasant Valley church in August. Delegates were Leah Flora and A. D. Nolen. We met in council Aug. 20 and elected the following officers: Elder, J. B. Peters; clerk, Ethel Stone; treasurer, L. C. Carter; cradle roll superintendent, Mrs. W. H. Smith; children's leader, Mrs. E. O. Nolen; trustees, J. G. Young, L. C. Carter and J. P. Lackey; Sunday-school superintendent, E. O. Nolen; the writer, correspondent and Junior League leader. Our women's group organized with Mrs. A. D. Nolen as president; Mrs. Millard Stone, secretary-treasurer; Mrs. Calvert Fulcher, director of Aid; Mrs. E. O. Nolen, director of home enrichment; Mrs. J. P. Lackey, director of Bible; Mrs. Sam Shively, director of peace and temperance; Mrs. W. H. Smith, director of Missions. The men's organization is as follows: President, J. G. Young; vice-president, Noah Turner; secretary-treasurer, W. H. Smith. The matter of installing a furnace, refinishing church floor and other improvements was left with a committee to go forward with as funds are secured. Some time ago a group of folks organized for the purpose of better financing of the church program and looking after the unfortunate in the church and community. This proved very satisfactory and the group is now known as the Proportionate Sharing club. All members who give proportionately are invited to become members. Our Sunday school sent \$15 for Spanish relief. Bro. S. H. Florø is entering upon his duties as pastor for another year, dividing his time between the two congregations. Our communion will be held Oct. 14, 5 P. M.—Mrs. Price E. Bowman, Bassetts, Va., Sept. 25.

Bethel.—Our home-coming, Sept. 10, was attended by members and friends in the community and a number from a distance. We enjoyed two excellent sermons. The one in the morning was by Pastor Robert Figgers. Bro. U. S. Campbell, a former pastor, preached in the afternoon. Our revival began Sept. 10 and continued through the following week, with Bro. Figgers preaching. As a result one was baptized Sept. 24. Bro. Figgers labored faithfully for Christ.—Mrs. Pernie L. Proffitt, Shipman, Va., Sept. 27.

Chimney Run.—We began our series of meetings Aug. 19, with Bro. J. M. Foster of Bridgewater, Va., as evangelist. Bro. Foster preached the gospel with power and understanding. The hearts of many were touched and thirteen were baptized. We feel we have been greatly benefited by his efforts to strengthen us. We hope to have him with us again in the near future. We held our communion service Sept. 2.—Zella Kniceley, Warm Springs, Va., Sept. 21.

Elk Run.—Our council meeting was held Sept. 20 instead of Sept. 9 because of the serious illness of our pastor and elder. Reports were given of the past year's work and officers and committees were elected. Our communion will be held Oct. 22, 6:30 P. M. The following officers were elected: W. H. Zigler, pastor and elder; W. F. Masincup, Sunday-school superintendent; J. Ivan Eagle, assistant; Willie Allanson, treasurer; W. F. Masincup, clerk; W. O. Varner, auditing committee; W. H. Zigler, B. Y. P. D. adviser; Zada E. Collins, correspondent; Aid Society, Messenger agent; E. D. Smith, pastoral board; Lena Allanson, board of religious education. Our church and Sunday-school work is moving along nicely considering our small number and the sickness and deaths among our group.—Zada E. Collins, Churchville, Va., Sept. 27.

Ewing.—On our regular meeting day of September we had with us our pastor, Bro. J. R. Jackson of Limestone, Tenn. He preached an inspiring sermon. We also had with us Bro. William Crumley and Bro. Jones. We are planning on a two weeks' revival to be held the first of October. Our communion will be held at the close of the meeting, Oct. 14. Our Sunday school and young people's meetings are progressing nicely with good attendance. We are planning on getting new seats for our church this year.—Mrs. Elbert Jones, Ewing, Va., Sept. 22.

Flat Rock.—The council preparatory to the love feast was held at Stony Creek Sept. 6, and Brethren David Whitmer and Frank Mumaw were elected as deacons. Bro. Olen Lantz held a revival at that place from Aug. 27 to Sept. 8. Attendance was good. Three were received into the church by baptism. A love feast was held with Bro. Olen Lantz officiating. Fifty members were present. The annual Sunday-school meeting was held Aug. 20, with a basket lunch at noon.—Mrs. J. D. Wine, Forestville, Va., Sept. 23.

Johnsville.—Our revival began the fourth Sunday night in August and continued through the second Sunday in September, with Bro. Wilson as evangelist. He held a short service for the boys and girls each evening before his regular sermon which everyone enjoyed. There was a goodly number present for these services. Three were added to the church and one reclaimed. At our home-coming, Sunday school was held as usual and Bro. Wilson spoke to the congregation during the church hour. Basket lunch was held at noon and in the afternoon special singing was furnished by the Luster's Gate Sunday school. Everyone enjoyed meeting old and new friends' and talking of the blessings that God bestowed on us during the past year.—Trula Bradford, Christiansburg, Va., Sept. 26.

Moscow.—We met in council Aug. 19 and Bro. O. S. Miller was elected pastor and elder for another year. Reports were given by several committees. W. J. Shull is our Sunday-school superintendent, with Sidney Byerly as assistant. Our B. Y. P. D. has been moving along nicely. June 18 an interesting program was given by the children. July 16 L. O. Rose of the Methodist church of Mt. Solon gave an interesting talk. Aug. 20 the Lutheran church of St. Paul gave a program. They are preparing a play, What Shall It Profit? to be given in the near future. Aug. 13 Bro. M. G. Sanger preached an interesting sermon. Aug. 27 and Sept. 10 we were pleased to have with us Bro. W. H. Sanger who gave us interesting sermons. Sept. 9 we had our Sunday-school picnic at Camp Todd. Since our last report five have been baptized.—Verna Z. Sheetz, Mt. Solon, Va., Sept. 22.

Oronoco.—During the summer our attendance and interest in church activities have been unusually good. Our home-coming was held in June with a large attendance. Bro. R. M. Figgers brought the morning message and Bro. W. T. Reynolds of Fairfield, Va., preached for us in the afternoon. Bro. Figgers conducted a week's revival, closing Aug. 20. Five were baptized and seven renewed their covenant. Bro. Figgers labored earnestly in bringing God's Word to us, and we feel strengthened spiritually. We are now looking forward to our love feast which will be held the fifth Sunday in October.—Ethel M. Figgers, Buena Vista, Va., Sept. 26.

Pleasant Hill.—We met in council Sept. 2, and the visiting brethren gave a favorable report. They found most of the members at home. Work will continue on the church yard until it is graded and in good condition. Cemetery lots are ready for sale. Plans were made for a series of meetings, closing with a love feast. Sunday-school and church officers were elected as follows: Superintendent, Sister Ruth Wiseman; assistant, Sister Gracie Crickenberger; secretary-treasurer, Sister Violet Parr; Bro. Malcolm Wiseman, church clerk and correspondent; Sister Gracie Crickenberger and her Sunday-school class, Messenger agent.—Nora B. Crickenberger, Crimora, Va., Sept. 27.

Poages Mill.—Attendance and interest have been good. Mrs. J. L. Kinzie, district president of Women's Work, organized our Ladies' Aid in May. The organization is progressing under the leadership of Sister J. L. Thrasher. Bro. D. D. Fleishman of Dallas Center, Iowa, brought us some very inspiring sermons in a revival meeting July 29 to Aug. 6. Two were baptized. Three letters have been granted and three accepted at our church this summer. Brother and Sister Fred Grisso and Brother and Sister Howard Henry were elected delegates to regional conference held at Central church, Roanoke, Aug. 30 to Sept. 1. Our Sunday school enjoyed a picnic supper at Lakeside Park July 27. The new Sunday-school officers are as follows: Superintendent, Bro. Fred Grisso; assistant, Bro. Lewis Mowles; secretary, Sister Edith Henry; treasurer, Bro. Howard Henry. The council was held Sept. 2 and the following officers were elected: Bro. Carl Spangler, elder and Bro. Ezra Bowman, pastor, who both served so faithfully during the past year; Sister Lala Grisso, clerk; Bro. Howard Henry, treasurer; Sister Howard Henry, Messenger agent; the writer, correspondent. Our love feast will be held Oct. 31, 4 P. M. Seven from our B. Y. P. D. attended Camp Bethel this summer and brought back interesting reports. A large group attended the district B. Y. P. D. recognition service at Camp Bethel, Sept. 10. The Loyal Workers' class elected Sister Howard Henry as president, and Sister Josephine Grisso was elected president of the Busy Bee class.—Mrs. Luther Mowles, Salem, Va., Sept. 25.

Selma.—We met in council Aug. 13, and Bro. J. K. Hill, chairman of committee for underpinning Sunday-school rooms, reported no actual work had been done. The committee is to be retained until the work is completed. The church had hoped to secure Bro. J. H. Wimmer of Shelocta, Pa., for pastor. Sister T. W. Warlitter reported that the vacation Bible school was held with the Methodist church in the schoolhouse. The following officers were elected: J. W. Golden, Sunday-school superintendent; L. M. Carter, assistant superintendent and secretary; Ethel Sampson, treasurer; Mrs. Edith Craft, clerk; L. M. Carter, treasurer; Mrs. W. O. Wrenn, Messenger agent and correspondent; Mrs. W. O. Wrenn, member of advisory board for three years, Mrs. T. R. Lawler, two years, and Mrs. Mable Carter, one year. Eld. Raymond R. Peters was re-elected elder for another year. Our pulpit services are to be left as at present until our next council on Oct. 22, which is the regular time for love feast and council. We had a new furnace put in the church a few months ago.—Mrs. W. O. Wrenn, Selma, Va., Sept. 21.

Timberville.—During August two music programs were given to appreciative audiences. The one was presented by local talent under the leadership of L. C. Huffman and the second by the John Winger family of Indiana. Children's Day was observed Aug. 27, with the children in charge of the entire morning worship. Our pastor represented the congregation at the regional conference in Roanoke. The young people held their third annual tri-congregational retreat during the second week of September, under the leadership of Jos. W. Miller. The church in council elected L. C. Huffman as church trustee and Jos. E. Crist as cemetery trustee to fill vacancies made by the death of Chas. J. Smucker. The church also adopted the report of the board of Christian education in the reorganization of the church school, with H. Randolph Garber as superintendent and Mrs. Vesta Zirkle in charge of the children's division. We are planning a rally day program in the church school for the fourth Sunday of October. The women have elected the following as officers of the Women's Work: President, Pauline Lindsay; secretary and treasurer, Mary Good; director of Aid work, Pearl Coffman. A revival was held at the Mt. Olivet church Aug. 6-20, with Wilbur Garber of Mill Creek as evangelist. The love feast at Mt. Olivet will be held Nov. 11, 6 P. M.—Mrs. Pauline M. Lindsay, Timberville, Va., Sept. 25.

Washington

Sunnyside.—Quite a few members of the Yakima, Outlook and Sunnyside churches met at the city park in Sunnyside on Labor Day for a potluck dinner and visit. We met in council Sept. 8 at which time church, Sunday-school and C. W. officers were elected as follows: Elder, Bro. Paul Longenecker; clerk, Sister Pearl Reeves; Messenger agent, Sister Florence Minkler; C. W. president and Messenger correspondent, the writer; general superintendent of Sunday school, Bro. Verne Swartz; intermediate superintendent, Sister Pearl Reeves; junior superintendent, Sister Blanche Reeves; missionary superintendent, Eugene Minkler; home department superintendent, Pearl Boyd; cradle roll superintendent, Sister Tella Swartz; secretary, Lyle Minnich. Sister June Yearout is our pastor and has consented to remain at least until the end of the present school year, June of 1940. Brother and Sister Elman Bowman of Colorado moved here during the summer, increasing our number by six. When Sister June Yearout came to us we also gained her father, mother and brother. Our Sunday school has increased one hundred per cent during the year. Church attendance, especially in the evening, has more than doubled. We are a unique group. There are so few of us to carry on the program but the workers are so regular in attendance. Even our young people are most dependable, seldom missing even the business meetings. Though we are few in number we are carrying on our program of building and improvement much as when there were more of us. Some who were once members here and are now living in other localities have aided us much in this. We are going forward into the new year with continued faith, realizing the need of more workers.—Pearl Hixson Boyd, Sunnyside, Wash., Sept. 23.

Wisconsin

Stanley.—We met in council Sept. 19 and the wood committee was instructed to go ahead with previous arrangements to supply wood for the coming year. The church, Sunday-school and Aid Society treasurers gave favorable reports. The finance committee submitted a plan to take pledges to raise the remaining \$129 now overdue on parsonage. This was approved by the church. The ministerial committee reports that the one week's series of meetings to be held by the pastor will begin Oct. 1, closing Oct. 8 with a love feast. Sunday-school officers were elected with Sister L. E. Edwards as superintendent; Bro. A. F. Tyson, assistant; Virgil Isaacs, secretary; Emerson Hyde, assistant; the writer, treasurer; Sister Wm. Flora, member of educational board. One of our young sisters, Jeanette Troyer, has volunteered as missionary to Africa but was prevented from going a year ago because of illness. Her health improved during the year and she conducted vacation Bible schools at Maple Grove, Worden and Stanley. She was to sail Sept. 8 but because of conditions in Europe was again delayed. Since our last report four young people were baptized.—Mrs. Jacob Winkler, Stanley, Wis., Sept. 22.

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By Joseph Lowrey Fendrich

A pastor and teacher discusses religion as viewed by the common man who is not affiliated with any church. He allows this common man to offer his criticism, with much of which the author agrees, and tries to see in what respects the criticism agrees with the teachings of Jesus, and how it is at variance with his teachings. The general contention is that the church dwells too much on secondary matters and too little on the great fundamentals of the New Testament. He spends much time on creeds and considers them a hindrance to the common man rather than a help. Christianity is stressed as a way of life rather than a form of belief.

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GOSPEL MESSENGER

VOL. 88

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October 28, 1939



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Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, North China

Note: Address all at Liao Chow: % Hugh McKenzie, 53 Race Course Road, Tientsin, North China.

Hutchison, Anna, 1911.
Ober, Mary Velma, 1936.
Sollenberger, O. C., and Howard, 1919, 1938.
Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

Ping Ting Chow, Shansi, via Tientsin, North China

Crumpacker, F. H., and Anna, 1908.
Cunningham, Dr. E. Lloyd, and Ellen E., 1938.

Ikenberry, E. L., and Olivia, 1922.
Metzger, Minerva, 1910.
Parker, Dr. D. M., and Martha, R. N., 1933.
Pollock, Myrtle F., R. N., 1917.
Schaeffer, Mary, 1917.

Show Yang, Shansi, via Tientsin, North China

Bright, J. Homer, and Minnie, 1911.
Clapper, V. Grace, 1917.
Rothrock, Hazel M., 1938.

Taiyuan, Shansi, 7 Hsin Min St., via Tientsin, North China

Myers, Minor M., and Sara, 1919.
Shock, Laura, 1916.

Tsinchou, Shansi, China

Under care Wampler at Liao Chow.

Peking, China, % College of Chinese Studies.

Susie M. Thomas, 1939.

On Furlough

Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.

Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.
Senger, Nettie M., South English, Iowa, 1916.
Sollenberger, Hazel, 418 Summit St., Oceanside, Calif., 1919.
Wertz, Corda L., R. N., Spencer, Ohio, 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos Bosler, Dr. Howard A., and Edith, 1931.
Frank, Evelyn, R. N., 1938.
Harper, Clara, 1926.
Heckman, Clarence C., and Lucile, 1924.
Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Brumbaugh, Grayce, R. N., 1937.
Kulp, H. Stover, and Christina, 1922 and 1927.

Marama, via Damatura, Nigeria, W. Africa

Engel, Alice, R. N., 1937.
Landis, Herman B., and Hazel M., 1938.

On Furlough

Bittinger, Desmond and Irene Frantz, 337 S. Market St., Elizabethtown, Pa., 1930.
Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.
Horn, Evelyn J., R. N., Roseville, Ohio, 1930.
Royer, Harold A., and Gladys H., 621 Clark Ave., Ames, Iowa.
Moyer, Edna Faye, Alvordton, Ohio, 1931.
Utz, Ruth, R. N., Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.
Grisso, Lillian, 1917.
Kinzie, Wm. G. and Pauline G., 1937.
Lichty, D. J., and Anna, 1902 and 1912.
Warstler, Anna M., 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
Cottrell, Drs. A. R. and Laura, 1913.
Mow, Baxter M., and Anna B., 1923.
Shickel, Elsie N., 1921.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
Nickey, Dr. Barbara M., 1915.
Royer, B. Mary, 1913.
Swartz, Goldie E., 1916.

Jalalpor, Surat District, India

Under care of Mow at Bulsar.

Palghar, Thana Dist., India

Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
Miller, Sadie J., 1903.

Vyara via Surat, India

Blough, J. M., and Anna, 1903.
Brooks, Harlan J., and Ruth, 1924.
Kiracofe, Kathryn, 1937.
Widdowson, Olive, 1912.
Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921 and 1920.

(Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.
(Serves Woodstock School)

On Furlough

Moornaw, I. W., and Mabel, 2134½ Indianola Ave., Columbus, Ohio, 1923.
Ziegler, Edward K., and Ilda, 3435 Van Buren St., Chicago, Ill., 1931.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, October 28, 1939

No. 43

EDITORIAL

What Little Churches Have Done

JUST to think of what the larger congregations can do because of their resources in men and means is enough to make one wonder how the little churches keep going. And yet, we have many small churches and they do persist. What is the secret of their survival?

And the wonder is not decreased by a glance at what little churches have done. For example, there is a small church in Southern Illinois which recently celebrated the eightieth anniversary of its founding. In all those years it has never numbered more than sixty members. Yet in those eighty years, fourteen men have been elected to the ministry. A number of these moved on west and made their contribution to the Lord's work in other states. With these ministers went their families and doubtless many of the laity. Thus one little church has stayed small because it has exported so many of its leaders and of its membership.

But obviously such a process cannot go on indefinitely without profound effects upon the exporting congregation. In view of what the small country church has done toward the building up of other churches in the centers of population, it is now high time to think of what can be done for the little country church. A beginning in that direction is being made as church people generally come to appreciate what the little churches have done, see the special advantages of country life, and begin to point young people toward the possibilities in this field.

The little churches have had a great past. They have fostered a sense of individual responsibility which has given them a vitality quite out of proportion to numbers. But today they are in need of encouragement. They have problems with which they should have help. It is apparent also that our small congregations have a great future

if as a brotherhood we appreciate their possibilities and dedicate ourselves to the upbuilding of the small church. Many of them represent real vantage points for the strengthening of kingdom outposts and the redemption of whole communities.

H. A. B.

The Struggle for Brotherhood

BROTHERHOOD grows out of living and working together, by sharing the common tasks of a family or pursuing the objectives of a worthy cause in sacrificial fellowship. It is the product of genuine sharing amid life's struggles. There is significance in Solomon's insight when he says: "A friend loveth at all times, and a brother is born for adversity" (Prov. 17: 17). Brotherhood is a comradeship born of discipline in sharing the joys and difficulties of challenging tasks. It is stimulated by working together. A divided family or church can be restored to unity much better by attacking a worthy job together than by mere counsel and talk alone.

It is this fact that makes brotherhood difficult in our modern world. Our opportunities to work together are so limited. Temperaments and fine points of character are only revealed in the fellowship of daily toil. Now we work for wages rather than for a worthy cause. We follow blueprints and programs rather than pioneer. Our divine power for creation weakens as we become cogs in a machine. In a mechanized society sympathy atrophies and criticism is often substituted for helpfulness. Moreover, specialization in labor leads to individualism rather than brotherhood and co-operation.

But while in our modern world brotherhood becomes more difficult it also becomes more necessary. We must discover new trails for pioneering together. These will likely be in social adjustments and understanding rather than in field and

forest, as with our fathers, which is more difficult, but more rewarding. We must attack the tasks that are worthy of the spirit of crusaders and seek the co-operation of others in the work. We must develop emphasis on good teamwork. We need a new respect and appreciation of the rights of others. We must regard the rules of good sportsmanship as the game of life becomes more complicated and competitive or lose the right to play. It is along these lines that Jesus led the way when among men, and in which there is still room for pioneering. Here, too, we shall find the way of brotherhood and happiness; for increasingly success in life will depend upon the use and welfare of all.

C. D. B.

About Sons and Brothers

WHICH do come first now, in this wondrous universe of law and order? Surely there can be no question about that, either in logic or chronology? For how can persons be at all without being sons of a father? And then, if they are sons of the same father they are brothers. Isn't that the inescapable way of it? And so that settles that beyond all further questioning.

And yet, spiritual relationships have such a strange way of challenging, if not defying, the commonest concepts of the natural world. Take that argument Jesus had with the Jerusalem dignitaries about their ancestry. To prove their claim of sonship to Abraham, they had all the genealogical tables on their side. But that was beside the point. Jesus was thinking of a more intimate and far more vital kind of kinship, one whose bond of connection lay not in any physical begetting but in a contact of spirits. And that contact depended solely on their likeness.

So Jesus could say that whoever did his Father's will was his brother, sister, mother, or whatever best suggests the fact of spiritual intimacy. So also he could say that still more remarkable word: "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven." Well, of all the paradoxes! The way to become a son of God is to be a brother to his bad children!

Suppose we stand aside and let the arguers have the right of way, while we profit by the simple fact that one cannot be either a son of God or a brother to his fellow men without being both. Perhaps the question of priority should be referred to the committee on precedence in the matter of the hen and the egg, which, we understand, is still on the world's docket of unfinished business. We recommend that we go right on with the more important business of the kingdom, which business

consists in being such true sons of God that it makes us brothers to our fellows, or, in being such true brothers to our fellows that it makes us sons of God.

We need not bother to decide which happens to us first. Let's leave that to the committee. E. F.

Can Brethren Be Brethren?

"CAN church members be brethren in modern society?" There is a question which those who follow the Christian Workers' topics are called upon to answer. And in a world like ours it is a good question. But here is another question, one which comes somewhat closer home. Here it is, and rather bluntly put: Can Brethren be brethren?

"Yes, indeed!" one answers. "If anyone can be brethren it must be the Brethren." And then our optimist goes on to tell about Matthew Eighteen and how we Brethren have worked out a technique for settling difficulties. First of all, the aggrieved one approaches the offender and tries to settle the matter quietly. But suppose this fails. Then take two or three more and make a second effort. If failure results again, tell it to the church. If the church cannot settle the difficulty, "Let him be unto thee as an heathen man and a publican." There are clear-cut stages to the plan. All seems so simple and so final.

And yet, do you recall that the Master was much concerned about the heathen and the publicans? In any case the offended and the offender are in the same world—may even be neighbors! And you know what Jesus says about the Christian attitude toward neighbors. Looks quite as though one might get in such a predicament as having to love an enemy!

But back to the question: Can Brethren be brethren? Yes, if they try hard enough. Remember that we have the technique for accomplishing the seeming difficult. So if anyone can be brethren it must be Brethren. The world needs our example and we need the experience. Come now, let Brethren be brethren.

H. A. B.

Enough but Not Too Much

If some readers think there should be much more discussion of a certain subject in the MESSENGER and some other readers think there should be none at all, what would you think about it? Well, that's what we did, and we are trying to do the same thing in regard to certain other subjects of current interest.

We think the right amount is somewhere between nothing and too much. Will you please help us to maintain this policy? Thank you. E. F.

THE GENERAL FORUM

Wild Geese

BY MAY ALLREAD BAKER

I see the wild geese flying south—
Sure sign of stormy weather.
Against the cold, gray sky they hold
Their V-shaped line together.

My heart thrills to their harsh, strong cry,
The morning stillness waking.
I hope no fowler marks their flight
Their pleasant journey breaking.

Feeling that God who cares for all
Has numbered every feather;
And, in each breast, the instinct blessed
To journey south together.

Lewisburg, Ohio.

The Church-Related Liberal Arts College

BY W. W. PETERS

IN 1936 the Brethren Publishing House published two significant leaflets of profound interest and value to the welfare of the Church of the Brethren in particular and to the welfare of Christian culture in general. The one article was *The Place of the Brethren Colleges in Higher Education*, by Dean A. J. Brumbaugh; and the other was *Can the Church College Live?* by Editor Edward Frantz. What these articles set forth is increasingly true in 1939 and all interested in our colleges and our church should read them or reread them.

The following quotations from J. Edgar Hoover are forceful challenges to the Christian college, the home and the church to conserve or to produce the moral character necessary if our civilization is to be saved from disintegration and ruin.

"In the days succeeding the great war, something happened to the country's morale, to its fundamental spirit. There was a weakening of moral principles, and unprecedented numbers and kinds of predatory crimes were committed. Crimes of violence became so commonplace as to cause little, if any resentment on the part of our citizens. The public was apathetic. Not only in our larger cities, but in our rural sections corruption pursued an almost unmolested course. Civic consciousness waned, and in some places became extinct.

"We are in grave danger in this country of developing a nation of educated, or quasi-educated pagans. A definite moral basis must exist in the mind and heart of every individual entitled to consider himself as truly educated or cultured. Character education should become a definite,

major part of all training activities as a builder of moral consciousness. The tendency at times has been to forget this vital phase of human development. It is peculiarly evident in the efforts of dictators and despots of the present day to keep in intellectual servitude the multitudes who struggle for the better things of life under the blighting influence of despotic governmental systems. The founders of our republic recognized the unquestionable truth of the necessity for spiritual development in coping with the problems of individual as well as national life."

Dr. Thomas Mann, a Nobel prize winner and a voluntary exile in the United States from his native Germany, says: "Democracy is nothing but the political name for the ideals which Christianity brought into the world as religion. These ideals themselves, whether one indicates them by their political or by their religious names, are threatened today."

Dr. Nicholas Murray Butler, president of Columbia University, stated recently in a commencement address: "The chief problem of democracy, if it is to be successful and continuing, is the moral education and guidance of the individual, and not the suppression of the individual in the supposed interest of some mass or group. How often must it be repeated that democracy rests upon moral principles!"

In the midst of the moral and spiritual chaos in which we find ourselves today the words of William Allen White have peculiar and forceful meaning: "Unless those who believe in a Christian civilization are willing to sacrifice of their good hard earned cash to educate Christian leaders, they will find in a few generations that their dream has vanished, that tyranny with its hard and fast, ruthless rules of life will be substituted for the good life. . . . It is not a question so much of churches and preachers as it is of colleges that will make leaders who will create a world in which churches can thrive, leaders in all walks of life, in all callings and professions. If American churchmen fail to support the kind of colleges that turn out Christian leaders, American life under another leadership soon will close the church."

Liberal arts education on the college level began in what is now the United States in 1636, in Harvard College, an institution founded by a Christian denomination.

According to the latest figures from the Division of Higher Education in the United States Bureau of Education, there are at the present time in this

country 669 colleges and universities; 257 professional schools; 169 teachers' colleges; 62 normal schools; 443 junior colleges and 109 Negro colleges. This makes a grand total of 1,709 institutions of higher learning.

Of the 669 colleges and universities, 424 are co-educational; 146 are for women only; 99 are for men only; 562 are under private control of which 259 are under Protestant control; 169 are under private nondenominational control and 134 are under Catholic control. Ninety-four of the 669 colleges and universities are under state control and 13 are under district or city control.

In 1890 there were only 156,756 students attending colleges and universities while at the present time there are more than 1,000,000 who are taught by approximately 100,000 instructors. The A. B. degree continues to be the coveted degree in the undergraduate college. Many hundreds of millions of dollars are invested in buildings, equipment, endowment, fellowships and scholarships in the 562 private colleges and universities. In fact more than \$1,500,000,000 are invested in endowments alone. This means that we have profound faith in education to improve the human race and to make our country a better place in which to live and in which to earn a living.

The four-year American college of liberal arts is the vital center of our higher general education. It has made an enormous contribution to our country. A careful study has shown that only about one per cent of white male youth of college age goes to college, but from this one per cent has come a majority of our presidents and vice-presidents, nearly all of the Supreme Court judges, nearly half of our national Senate, nearly one third of our House of Representatives, three fourths of the Protestant ministers, nearly half of our lawyers and one fourth of our physicians together with the great majority of the professors in our professional schools, many of the editors of our leading newspapers and perhaps nearly ten per cent of our architects and engineers. Practically all of our high school teachers and administrators are college graduates. Fortunately an increasing number of the wives and mothers in our homes have college degrees. The tendency is for the higher professions to require more liberal arts education before specialization.

The percentage of leaders in business who are college graduates is on the increase. Insurance companies are becoming increasingly interested in employing college graduates. Dr. Fred C. Zapffe, secretary of the Association of American Medical Colleges, recently stated: "Students en-

tering medical schools should have more work in the humanities, more cultural work, more work in mathematics, in sociology, in philosophy and in psychology. Men with an A. B. degree, for instance, stand head and shoulders in accomplishment above those who had a too highly specialized training."

Assuming, then, the importance of the liberal arts college, it is in place to say that liberal or general education seeks to provide a comprehensive and meaningful picture of the world in which man now lives, as well as of the world in which he has lived. It likewise emphasizes the fact that man not only is capable of understanding life as it has been and is, but also he can produce conditions of living as they ought to be. Man is a creator and master rather than a victim of his social inheritance and a slave of circumstances.

A worthy function of the liberal college is to increase the worth-while interests of man as well as to keep vigorously alive the valuable interests one has when he enters college. "The more good things we are interested in," wrote Francis Bacon long ago, "the more ardently do we live." Both variety and depth of interests are characteristics of the educated man and woman.

A liberal education is one that liberates; one that releases or frees the mind from prejudice, ignorance, superstition and partisanship; one that emancipates the will, stimulates the imagination, broadens the sympathies, increases the understanding and makes the individual a citizen of the universe and at home in the world.

The business of the college is to develop wholesomely integrated personalities that are adequately equipped and willing to participate fully in life and to make meaningful contributions to life. College life should be life at its best in the developing of knowledge and understanding of and skills in the techniques of living wholesomely, meaningfully and magnanimously.

No college can be any better than its teachers, its educational program and its administrative policies. The continued services of excellent teachers is a major asset. Everything possible should be done to maintain an atmosphere of morale in which such teachers will want to continue their services and to which students will want to come.

By atmosphere or morale is meant that state of mind and attitude which manifests itself in conduct that is based upon mutual understanding, confidence and respect among administration, faculty and students. Where there is an adequate morale there will be wholesome loyalty and devotion to the understood and approved program,

standards and ideals of the institution. Where there is proper morale there is an intelligent pride in the college and there is a sincere feeling of personal responsibility for its welfare and progress.

The great college is one that provides an educational atmosphere that is intellectually stimulating, emotionally wholesome, physically healthful, socially invigorating, artistically beautiful and spiritually uplifting. For a college to be Christian means that good will, friendliness, sympathetic understanding and co-operation prevail among faculty members, students and administrative officers and that the soul of the institution is a common cause—the cause of human growth and betterment.

The next decade will continue to be years full of competition for the independent college. The enrollment in state teachers' colleges and state universities is developing at a rapid rate. With so large a number of teachers, however, still being educated in the private liberal arts college and with greater emphasis being placed upon academic courses in their preparation, the matter of teacher education should be held at as high a level of efficiency as possible. Every department in the college should think of itself as a definite agency in the preparation of teachers. The independent college is in a better position to select more carefully its students and should therefore turn out a better product. This it must do if it is to meet successfully the competition with the state supported institutions.

Since the professions and many business organizations are requiring more and more liberal education before specialization, the private college has a golden opportunity to improve and to increase its general or liberal education program. Quality of work, however, must always receive major emphasis. Then, too, the small independent college must not allow the large university to do a better piece of individual and group student guidance than it has advertised itself as more capable of doing. The private college must keep itself free to be democracy's exponent or agent, of academic freedom, free speech, free press, freedom of assembly and freedom of religion.

When our population becomes fixed, competition for students to keep our mammoth educational plants filled will be intensified. The small college should not be ambitious to become large. Its future lies in being keenly alert to what is going on; seeing what changes are needed and supplying or making them. Probably its greatest promise of continuance lies in its doing whatever it does in a superior way and in supplying intel-

ligent Christian leadership. Such a college will be able to command financial support and should accept none that will destroy or hinder its freedom.

Liberal education for our day should be related to the problems of contemporary life and it should develop within an individual the ability to deal masterfully with the problems of mental and physical health, family life, occupation, citizenship, social relations, personal growth, ethical character, leisure time and religion.

North Manchester, Ind.

Justification

BY GALEN B. ROYER

Second half. Part one considered justification and regeneration, the meaning of "to justify" and "justification," justification and law, the elements of justification.

V. How Justification Is Brought About

A. God's Part in Justification.

(1) God Alone the Sole and Only Adequate Justifier. "It is God that justifies" (Rom. 8: 33). With what joy and holy pride, honored as we are above all creatures, even above angels, we can exultingly and truthfully say: "I shall sit at the right hand of God who reigns with power over all, and has all in his hand." For now are we "being justified by his grace . . . so that he might himself be just, and the justifier of him that hath faith in Jesus" (Rom. 3: 24, 26). Free grace on God's part indicates no merit or deserving on our part.

(2) The Justified Shall Live by Faith. "For there is revealed a righteousness of God from faith to faith: the righteous shall live by faith" (Rom. 1: 17). Faith founds no legal claim to divine favor. It is man's receptiveness and trust toward God, the right attitude of heart, the moral necessary condition of one being what he ought to be. Nor is this faith righteousness: it is humility and trust. "Faith is the act by which the soul comes into living union with Christ, a union which assures increasing growth in Christlikeness."

(3) Some Effects of Justification by Faith. These are peace with God, access to God's grace, rejoicing in hope, glory in tribulation, saved from wrath, joy in God (Rom. 5: 1-5, 9, 11). But another effect of faith is trial. "That the trial of your faith, being much more precious than the gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory" (1 Peter 1: 7). Trial and proving precedes approval. God tries and trains men before, and for advancement. The greater the advancement the more searching the trial. Each individual's life is

so adjusted in length as to make a complete probation. Health, happy temperament, prosperous circumstances, pleasant friendships, social advantages are elements of trial as much as tribulations. But to make trial complete and not onesided, tribulations are essential. Perhaps there is something in every one which only suffering in some form can try. Anyhow, these words are very significant: "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried" (Zech. 13: 9).

B. The Human Side to Justification.

(1) Self-Justification Is Absolutely Worthless. "For no man will be justified in God's sight by works of the law; since all have sinned and lack the glory which comes from God" (Rom. 3: 20-23). "As many as are of the law are under a curse" (Gal. 3: 10). Law reveals sin, intensifies sin, but cannot remove it. Law demands perfect obedience, and impossibility with man. Hence no justification by obedience to law. Herein lies the utter hopelessness of salvation by good character, or by reformation and improvement of character, without confessing Christ.

(2) Justification Is Conditioned on Faith in Jesus Christ. "We ourselves also have put our faith in Jesus Christ, that we might be justified by the faith of Christ" (Gal. 2: 16. Twentieth Century Translation). This faith is personal trust in a personal God, in Jesus as Redeemer, Savior and eternal Deliverer from sin; in the sufficiency of his atoning sacrifice and confidence in his work in and for us.

The best of men need to be saved by faith in Jesus Christ and the worst need only that. As there is "no difference" (Rom. 10: 12; Acts 15: 9) in the need, neither is there in the method of application. The first step toward justification is man's despair of works; the second, "to believe on him that justifies the ungodly, for his faith is reckoned for righteousness" (Rom. 4: 5). This, of course, does not say that the spirit of Christ gives the least liberty to sin. God forbid! Instead, our convictions are of a more saving and refreshing nature than the convictions of law and works, and do more to constrain the soul to holiness than they do.

VI. Justification and Good Works

To know that one is justified begets an irresistible urge to engage in good works, just as a living faith is always attended by them. While good works preceding, have no merit, they inevitably follow, for they are proper, perpetual and inseparable

effects of that faith which merits God's justification. They are such effects as do not give life to faith, just as fruit does not give life to the tree, but shows it has life. Hence the penitent does not work for justification and the believer works because he is justified. Genuine faith cannot be destitute of good works nor can justification be unattended by them.

In a few words then, justification is a judicial pronouncement by God (Rom. 8: 33), based on the merit of his Son's atonement (Rom. 5: 10), granted only through his interceding as mediator (1 John 2: 1), and manifested in good works (James 2: 14).

Huntingdon, Pa.

Definition of the Social Conscience

BY JOE VAN DYKE

In Four Parts—Part Four

PERHAPS you do not see the necessity of the social gospel or the social conscience. Perhaps you think of society simply as millions of separate persons. Perhaps you honestly believe that the only way that salvation in any form can come upon the earth is through more and more individuals becoming more and more completely saved. I believe that you are not thinking logically, and to explain why I think so I would like to use an analogy. While an analogy is useful for such explanation it proves nothing. It merely suggests that if one thing is true then a corresponding thing may also be true. I want to compare society to your physical body.

Society as an Organism

Your body and mine is made up of billions of individual cells, tiny fragments of protoplasm not dissimilar to one-celled organisms which live in water and do nothing except eat and reproduce. Any biologist can tell you about these infinitesimal creatures, the amoeba for instance, which is arms, legs, mouth and stomach all in one and which exists entirely by itself and for itself. There is no society of amoebas.

Each of the cells which make up your body is an individual like the one-celled amoeba. But there is this significant difference. The cells of your body belong to a working society while the amoeba does not. The muscle cells of your legs have one function and the brain cells have another and the cells of your organs and glands and bones have still other functions, but they all work together and something which affects the cells of one part of the body also affects directly or indirectly the cells of other parts. So because your

various cells unite together for mutual advantage you are something vastly different from an accumulation of the same number of unconnected amoebas. You are a society of cells living together and depending on each other, and the amoeba is a solitary hermit.

In prehistoric eras man probably lived an amoeba life, only meeting for reproduction or protection. But as time went on he learned that it was easier and better to live in groups and so society was born. As centuries passed this first primitive society of individuals grew into tribes and then nations. Each step was taken because the individuals believed that co-operation was going to provide a better life for them. And they were right in the main. But as people depended more and more upon each other, some individuals began to exploit others, the strong oppressed the weak, the evils of human slavery arose, caste separated people in rigid classes, and social injustice became an established and even respectable part of the picture. It was accepted as a necessary evil by good people, something which was regrettable but which was nevertheless one of the prices which must be paid for the advantages of living together. It is this wicked assumption that is, at long last, attacked by the philosophy of the social gospel.

Today we have a world society, one that is very complex. We are connected by means of culture and trade with people all over the globe, people we shall never see. It is no longer possible to live as hermits. Whether we choose or not we must live as tiny cells which are part of a huge organism. Injuries to any part of that organism will have an effect on us, and benefits will likewise have an effect. We cannot escape our relations to all parts of this organism even though the vastness and complexity of it keep us from seeing plainly the cause and effect. Yet child labor in Japan affects us just the same, and a tiny war in the Balkans makes us suffer, too. We do not choose to be born or to enter society, but we must do both.

This is the reason why the social gospel is a necessity for the modern world. This is why we must develop a social conscience. A hundred years ago the need was not so great or so plain, but every year we live our world shrinks smaller and we live closer and closer to each other. Every year the increasing interrelation of life increases the need for an active social conscience to make our nearness bearable.

My Church and Social Evil

But, granting the need, has my church been swift or slow in recognizing the problem and

building an effective conscience? I think there are two answers to this question. In the area of the personal conscience the Church of the Brethren has been a foremost leader. In the area of the social conscience my church has been a laggard.

During the 18th and 19th centuries the greatest social evil was human slavery. It had existed in America since a few years after the first settlers came to Virginia. In other countries it had had a long and infamous history. In England and the continent, however, it was outlawed many years before Abraham Lincoln signed the Emancipation Proclamation. What is the record of the Church of the Brethren on the matter of slavery?

It would take a great deal of research to discover the whole truth and I am unable to take up such a study, intensely interesting as it would surely be. I do know that there were Annual Conference decisions on aspects of this problem in 1863, 1862, 1857, 1854, 1853, 1837, 1797 and even as far back as 1782. However, these decisions did not propose any action designed to banish slavery from the life of the country. In those days our social viewpoint was limited. Brethren were not to hold slaves as property, or engage in the traffic in any way. If they had any part in it they were to be disciplined. This was excellent as far as it went, but it shows only the sincere efforts of church leaders to build up healthy personal consciences in the brotherhood. We can find no feeling of collective responsibility for getting rid of the institution of slavery and so ridding American society of a monstrous evil.

There are certain easily seen signs of an aroused social conscience. First, fearless and plain talk by individuals and leaders, not merely of the personal duty of individual members, but of the collective responsibility of the church to fight the wrong. Second, clearcut resolutions by the voting representatives of the lay body, resolutions which put the church on record as to its attitudes and its intentions to act. Third, the formation and use of official machinery to carry out the dictates of the group conscience. These signs do not, to my knowledge, appear in the history of our church in connection with slavery. We opposed it as individuals; as a body we did nothing.

The same thing was true in our attitude towards war until fairly recent years. However, some time ago we began to shift our emphasis. We no longer feel in 1939 that Brethren should do nothing except refuse to bear arms, or assist directly in war preparations. Today our ministers preach peace and activity designed to prevent war (at least in peace time), our Annual Conferences

HOME AND FAMILY

A Grandmother

BY ORA W. GARBER

The years have relentlessly onward rolled
 And a mother once young has now become old.
 All her days are spent in a mood serene,
 The beloved of all, and the family queen.
 On her head is a crown of silvery grey.
 As about her her children's children play
 She rejoices in them, be they large or small.
 In her motherly heart there is room for them all.
 On her face is that kindly and winsome smile
 That has characterized her all the while.
 On her lips is that cheerful uplifting song
 That has lightened her burdens her whole life long.
 In her heart is a tender and gracious love
 For her dear ones here and her God above.
 In her soul is a simple and wholesome trust
 In those things that are beautiful, true and just.
 The fortunes of life with their joys and their tears
 Have matured those rich graces of former years.
 Thus her days are spent in a mood serene,
 The beloved of all, and the family queen.

Elkhart, Iowa.

A New Transfiguration

BY A. STAUFFER CURRY

One of the finest experiences of our post-Amsterdam trip was the viewing of some of the great masterpieces of religious art. One of these was Raphael's last work, "The Transfiguration," which we saw in the Vatican gallery in Rome. The upper half of the picture is a beautiful portrayal of the Christ on the mountain in a flood of light from heaven. The two prophets are suspended in the air, one on either side of Christ, and the three disciples are lying prostrate on the earth in his glorified presence. As one examines this part of the picture he can observe that all lines point to the Christ. In the lower half of the picture are shown the other nine disciples helplessly gathered about a child with a dumb spirit. The child is in the arms of his parents who are pictured with expressions of deepest agony. The lines in this part of the picture point to the suffering child. This picture is a very realistic and beautiful visualization of the transfiguration chapter recorded in all the Synoptic Gospels.

To some of us our visit to Schwarzenau was a modern dramatization of this chapter. On Friday morning, Aug. 4, our group went from the village to the gently sloping hillside where can be seen the flat space where once stood the home of Alexander Mack. On this spot we held a worship service—very informal indeed, but full of meaning. We took pictures of the spring from which Mack likely drew water. We saw the old Bible, dated 1664, and with marginal notes probably written by Mack. Below us we saw the river, where Mack and his followers were baptized, winding through the valley as a gorgeous silver band. As we thought of Mack's courage and faith, as we gazed on the pages of that old Bible, and as we pictured again that baptismal service, a new glory and grandeur surrounded our faith. Our visions and aspirations on that hillside were

in a new manner pointed toward our Lord and Savior.

A few of us then went to the home where the girls of our party had stayed for the night. It was a simple, yet very tidy home in the center of the village. The mother was Jewish and the father "Aryan." In an upstairs apartment were living two sisters of the mother, who were preparing to sail to England the latter part of the month. By their appearance they could easily have been taken for Americans. The kitchen was very modern, equipped with a new refrigerator in one corner, very fine covering on the floor, a beautiful cloth on the table, and a late model radio. Had we not known, we could have taken the kitchen for one in Pennsylvania or Maryland. As we spoke to them they were most congenial and friendly. Yet recently, because she was a member of an undesired race, the one sister had lost a fine secretarial job in an office even though Germany is short of working folks. So there was nothing to do but leave the country. They showed us a letter from the British consul in a neighboring city stating that he was obtaining the necessary passports and visas. They told us about their plans for the future, which were of course very vague and uncertain. When we expressed our interest in their welfare, and when we told of the interest of Americans in general in the plight of their race in Germany, they seemed greatly surprised as well as deeply touched. They apparently believed no folks in other countries cared about them. As we left with our parting greetings, tears came to their eyes and they waved their arms

Definition of the Social Conscience

(Continued From Page 9)

pass strong resolutions condemning war in which they go beyond the point of defining the personal conscience, and we have an official whose job it is to carry our ideas of peace activity into action. But our group conscience in the matter of other social evils—racial prejudice, crime, poverty and economic inequalities, exploitation, political corruption and others—is not very strong. There are Brethren today who are dreaming about the possibility of official action by our church towards the solution of these problems and the righting of these wrongs. But before such machinery will be useful we must build a passionate conscience.

It is not enough to save ourselves. In our modern world it is impossible to save ourselves alone. We are not separate beings but parts of a great organism known as society. We must perfect our individual characters; we must develop a greater sensitivity to personal sin. But an active personal conscience is not enough. Injustice and sin which Christ would have fought to the death will go unchallenged and unchecked until "good" people like us develop a social conscience and become brothers in deed.

Burt, Mich.

constantly till we were out of sight. It was all we could do not to allow our emotions to overcome us in their presence. As we walked down the path to our little inn we were silent, having been moved to the depths of our spirits. Our experience of the last half hour had in a new way pointed to our suffering fellow men.

This is why Schwarzenau is to us holy ground. Here where our forefathers had the faith to undertake a great venture we saw indeed a new transfiguration. We saw a new vision of Christ in all his glory; we had unfolded in our presence a most pathetic yet challenging vision of our suffering fellow men whose only hope of joy and happiness in this life will depend on the service which others volunteer to give them.

Westminster, Md.

A Beauty Contest

BY ROY WHITE

The Bible tells of one of the greatest beauty contests ever known. The winner was a refugee girl who was out of work and had no real home. To her, winning the contest was of supreme importance. When Hadasah entered the contest (Esther 2:7) little is known of her. Probably she was a brunette and wore her hair long. However, some other things were known.

1. She believed in God. Where she lived, sincere faith in God was unusual. Among lewd and intemperate people, one who obeyed the laws of God had many physical and mental advantages over her competitors. It was not by chance that she was able to maintain her poise and presence of mind when hundreds of critical eyes were upon her. Her critics saw that she was serene and beautiful even while her trim feet were picking a way through the valley of death, but they did not see that she was leaning on the everlasting arms. She had at least one Friend who would never fail her, no matter what the king's decision might be. Had she failed to cling to him, the outcome would have been different.

2. She knew where to get good advice. Old Mordecai could not enter a beauty contest, but he knew the king; he knew how the king's court operated and he knew God. Many girls of her own age might have been glad to give Esther their slant on the situation but their wisdom and even their motives might be questioned. It seemed strange for Esther to take advice from this older person, but it was very fortunate that she did.

3. She believed in simplicity. In a situation where "whatsoever she desired" was available to enhance her beauty, "she required nothing" superfluous. Esther did not temporize. After all, it was herself that was on trial. This was not a contest to see who could carry the most jewelry or wear the most paint. Eyes that were dazzled by a fortune in gems might take small notice of the personality behind them. She was decently clothed and she was what she was; thus she came before royalty. She might not have been glamorous, lithe or bewitching, but neither was she vain, lewd or shallow. The judge was not a godly man, but even to heathen eyes it was evident that this was not an ordinary young woman. Further acquaintance with her verified his first impression. She won the contest.

Moral. There still are a few things that the drug-store does not sell.

Chicago, Ill.

Real, Live Artists and Their Helpers

BY CHESTER E. SHULER

I heard the other day of a great artist who, it is said, always painted with two canvases before him—one above the other. On the upper one which was always white he imagined he saw the picture which he was painting. On the lower canvas he reproduced for others the picture which he "saw" on the blank canvas and in his mind's eye.

Then, too, there is the lad up the street who does odd jobs in summer. A good deal of his time is spent mowing lawns, but we've noticed that he is kept rather fully employed within a few blocks of his home. He doesn't seem to lack work nor to have to search for jobs. Now this lad, too, is an artist. He doesn't paint pictures with brush on canvas, but he does beautify yards. He is a sort of "lawn artist." He mows the grass with unusual care with a mower which he always keeps well sharpened. He trims the edges with real pains. And then, when to all intents and purposes the job is well done, he stands back, surveys the lawn, then touches it up here and there to his own liking. "I like to see a nice lawn," he confided one day; "in fact, I like to make beautiful things out of ugly ones. It's really fun, as well as work, to mow lawns and make them pretty."

Now, artists are to be found in many unexpected places. Perhaps—indeed, very likely—you'll find a real artist in the kitchen at home. Her name is mother. How many soiled things she changes to those of beauty each day! How she magically transforms injured elbows, toes and fingers into hurtless ones! But greatest of all is her skill and artistry in guiding little lives heavenward. Mother is often a genuine artist, leaving beauty where unsightliness reigned before.

So are a lot of dads, too. No, dad doesn't look so much like an artist, we'll admit. He may wear overalls, rough clothing, and return home with a soot-begrimed face from a hard day's work. But every good dad is an artist just the same. By his painstaking, conscientious effort, he's helping transform the home into a better home, helping make lives happier and stronger.

There is one qualification for an "artist" however, which all these "artists" must possess in some measure. That is vision. The artist who used the blank canvas had vision to a large degree. The boy who mows lawns visions the finished job before he begins. The artist mother in the kitchen and home has a vision of her children as she desires them to be some day—and she's daily striving to help them become the men and women she visualizes. Dad, too, has vision—even though the workaday world in which he has to struggle does all it can to blot out that vision at times.

A true artist has vision, but not vision alone. He combines vision and industry.

And it isn't true that all artists are poor, either! They receive rich rewards—sometimes in money, but more often in satisfaction, knowledge that they've done their best, and in the realization of the visions which they have dreamed.

The boy who mows grass so well must surely be causing his artist-mother to realize some of her visions and dreams!

And it's a fine thing to help some artist realize the dreams he or she has dreamed about us.

If we can't be an artist, we can help an artist!

Orlando, Fla.

OUR MISSION WORK

Light in Dark Africa

BY LUCILE G. HECKMAN

WHEN Miss Margaret Wrong of the International Missionary Council visited Africa last hot season (March) she was enthusiastic about a set of pamphlets on various subjects which she hoped would be interesting and instructive to the small but rapidly growing reading public of Africa. One of the subjects which she suggested that some one of our mission could well develop for this purpose was *The Many and Varied Uses of the Petrol Tin* (gasoline can to you). Our petrol is imported from the United States, and comes in five-gallon cans, two to a case. The cases themselves are converted into beds, tables, chairs, cupboards, window shutters, doors, or what-have-you. The tin cans go through a long series of stages before they are finally (if ever) discarded as absolutely useless.

With the tops left in they make valuable receptacles for the missionary to store his year's supply of flour and sugar, for with the hole soldered shut the ants and weavils are effectively kept out. With the tops taken out they make good buckets. With both ends taken out and seam cut, they flatten out to make windows, doors, and even siding for whole rows of "tenement houses" in the industrial centers where they are plentiful. Cut into convenient bits they serve numerous purposes, both useful and decorative. Which brings me to the use which I started out in the beginning to tell you about.

Our church at Garkida is lighted with fifteen or twenty "hanging lamps," which are local in design and construction. A six-inch square of "petrol tin," with an inch bent up on each side, makes a very neat little basket to hold the oil. Twists of locally woven cotton strips make the wick which sticks out of one or more of the four corners. The tin baskets are hung from the palm rafters of the church by strands of baling wire—the most expensive part of the whole affair. The fuel burned is peanut oil.

These lights were first used for the pre-Christmas program last year, when we wanted to simulate the twinkling lights of candles. The effect was beautiful. That first time the tin was bright and new and it sparkled in the flickering light from the burning wicks. There was a soft glow over the whole church and it did not take a very strong imagination to think of stars above a sacred hillside.

The idea was so thoroughly suited to an Afri-

can church, and also such a satisfactory means of lighting our church for the weekly evening prayer meeting, that we have not changed. A faithful lay member, by the name of Mama, sees that the supply of oil is kept up and the lights are burning each Friday evening.

Garkida, Nigeria, W. Africa.

News From Marama

BY HAZEL MINNICH LANDIS

Glad for the Church Papers

This is a rainy day, and we are sitting by the fireplace getting the mail ready to go off tomorrow. We had a good mail today. We are glad for the Gospel Messenger and the new Prayer Calendar, and we always appreciate Missiongrams. The Messenger is indispensable.

Postgraduate Courses

School has begun here at Marama, and at all three stations we are giving a postgraduate course too because so few of our boys get to go to the training school at Garkida and they are so keen about learning more.

The Boy Preachers

Perhaps the most interesting part of the work now is the work of the boy preachers on Sundays. Every one who is old enough to go at all goes out on Sunday to preach or help with a village service. We have services now in thirty-five villages besides our late afternoon service here at Marama. Between forty and sixty attend the Marama service, but there is a total of about 1,200 for the day.

The Tithing Plan

Another thing that has been interesting is our tithing plan. The finance committee, chosen from the church itself, devised the plan of each member laying by one pence out of each shilling every time he receives his pay. The hospital staff hands it to one person for "God's box." When the house boys are paid, they give their one-twelfth into "God's box." When the teachers and general workers are paid, they place their one-twelfth into "God's box." This month thirty-four workers have given seventeen shillings, or \$4.25. They give half support to a full-time evangelist who goes from village to village, and they pay the teachers in three village schools in what we call community centers. These are Birni, Nggwa and Fumwa.

They Ask for Baptism

Herman went twelve miles by horseback to Birni last week to baptize the first young man there. Several covenanters are also there. At Nggwa we have twenty-one Christians, and on Sunday they go out to seven neighboring villages. At Fumwa we have only covenanters so far. They are men with two or more wives who say they would like to become Christians.

It Does Them Good

It is a marvelous thing for our young Christians that

there is something they can do at once. Most of them have been in school and have had religious instruction every day for several years, so this work is not hard for them. Sometimes we wonder how much good they can really do, but I do know it does them a great deal of good.

The People of My Village Expect Me

A few Sundays ago we thought we would not be able to take the motor out for the regular route on account of rain. One of our boys who couldn't go out those twelve miles by foot said to me, "It is like a sickness to me that the people of my village will be expecting me, and I won't get there today." He is only a youngster, fifteen or sixteen years of age, but he has loved preaching from the very first day, and he loved the thought that the people were hearing what they had never heard before.

What to Pray For

BY M. S. FRANTZ

Week of October 28—November 4

Mention of the home mission work and workers in the western region of the United States naturally brings to mind the states of Washington, Oregon, California, Arizona, Nevada, Idaho and Montana. Any one of these states is more vast in expanse than any of our eastern folk realize, except indeed those who have lived in the west for a while.

In California, Oregon and Washington, the construction of Boulder, Bonneville and Grand Coulee dams is bringing millions of acres of rich land under cultivation. Acres that will produce abundantly, furnishing food and homes for many needy people. The northwest is just in its "swaddling clothes," but is destined to become one of the great agricultural and population centers of the world. While this region is rapidly coming to the front in intellectual, commercial and social realms, it needs to keep pace religiously. Someone, recently, upon viewing the excavations at Knossos where formerly a marvelous civilization flourished and where were unearthed arrangements for water supply amazingly modern, remarked, "The moral of Knossos is that good plumbing will not save a nation." How true! So the western region needs something more than large dams, fertile soil and material abundance. It needs the gospel of a sane, even-tempered, Bible-obeying, spiritually-minded, economically-sound and peace-loving religion as preached by the Church of the Brethren.

In the above mentioned seven states covering an area of 779,000 square miles, the Church of the Brethren has only seventy-six churches—one in Montana, two in Arizona, and none in Nevada. In these states, there are hundreds of towns and villages which have no preacher or religious service of any kind. Our Brethren workers are too few. We have a dearth of young men looking unto and preparing themselves for the ministry.

Due to the great distance between churches, from forty to 400 miles, we have many nonresident members who, being separate from the church, grow indifferent or unite with other churches. Some of our churches are lacking in missionary zeal and sacrifice. As Bro. Enoch Eby once wrote, some "are organized for discipline rather than for service." On a whole the western region of our brotherhood is one of the needy fields of

the world, and presents a mighty challenge to us living in the west, and to all who are interested in the promotion of Christ's kingdom.

Brethren and sisters, pray for the workers in the west. Pray for the west with its wide open spaces, its hundreds of preacherless, and churchless towns and villages, its scattered churches, its indifferent members, its undeveloped but needed resources and homesites, its challenging opportunities, and above all that it may more and more be supplied with the regenerating and vitalizing gospel of our Lord.

Nampa, Idaho.

Monthly Financial Report

During the month of September contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$8,987.76. The total received for the year beginning March 1, 1939 was \$86,219.99, detail as follows:

	Receipts for September	Total receipts since 3-1-39
World Wide Missions	\$ 1,695.10	\$11,519.39
Women's Work Project	956.37	3,816.93
Home Missions	47.54	334.41
Foreign Missions	241.47	2,513.97
Junior League Project	103.28	618.72
Intermediate Project		30.00
India Mission	221.12	966.79
India Native Worker		18.79
India Boarding School	62.41	204.41
India Share Plan	183.00	1,062.29
India Missionary Supports	780.60	8,855.33
China Mission	23.67	1,233.19
China Native Worker		28.70
China Boys' School		1.50
China Girls' School		1.50
China Share Plan	66.25	470.50
China Missionary Supports	1,027.19	4,411.63
South China Mission		16.20
Sweden Mission		15.15
Sweden Missionary Supports		455.05
Denmark Mission		5.00
Africa Missionary Supports	1,070.52	4,773.84
Africa Mission	203.30	1,976.07
Africa Share Plan	43.25	547.34
Africa Leper	33.12	93.68
Conference Budget Undesignated	841.90	34,532.09
Conference Budget Designated for—		
Board of Christian Education	67.03	3,000.52
Bethany Biblical Seminary (at Elgin)	833.70	1,124.83
Bethany Biblical Seminary		
(at Chicago)	226.60	515.65
General Education Board	9.02	137.29
General Ministerial Board		5.60
Ministerial and Missionary Service		
Fund		7.50
Conference Budget Share Plan		37.31
Youth Serves	251.32	2,888.82
	\$ 8,987.76	\$86,219.99
Non-Budget items—		
China and General Relief	419.16	2,195.35
China and Spain Relief		1,953.53
China War Relief	474.59	2,575.25
General Relief	125.31	336.10
Jewish Relief	19.85	67.35
Refugee Fund		10.00
Spanish Relief		507.09
Amsterdam Fund	18.00	978.59
	\$10,044.67	\$94,843.25

The following shows the condition of General Mission Board foreign and home mission finances on September 30, 1939:

Income since March 1, 1939	\$ 71,340.92
Income same period last year	68,211.20
Expense since March 1, 1939	113,194.23
Expense same period last year	112,942.79
Mission deficit September 30, 1939	15,392.47
Mission deficit August 31, 1939	9,687.46
Increase in deficit, September, 1939	5,705.01

THE CHURCH AT WORK

ADULT DISCUSSION OUTLINE

Peace or War**Part II. Conscientious Objectors**

Scripture: Isa. 2: 3, 4; Mic. 4: 2-5

Sunday, November 12

Note: See Chapters III and IV in the booklet: *To Fight or Not to Fight*; see also, *Pacifist Handbook*.

I. Who Are Conscientious Objectors?

"A conscientious objector is any person, whether called to military service or not, who refuses, because of his firm convictions, to support his country in the conduct of a war, or to profit, directly or indirectly, from the war."

II. What Are the Problems Pertaining to Conscientious Objectors?

1. Many people feel that they are cowards.
2. Others say they are enemies of their country.
3. Some feel they are ungrateful for the national blessings they enjoy.
4. They tend to break the morale of the soldiers.
5. The government does not know what to do with them. Sometimes they have been killed, sometimes put in prison, sometimes shamefully persecuted.
6. Sometimes persons refuse to fight but are willing to take war profits or make munitions.
7. Some conscientious objectors have not been intelligent as to their position.
8. Some have been insincere.
9. Christ and the early church refused to fight and suffered the consequences, but during the time of Constantine this practice was discontinued by the church due to many being baptized but not converted.
10. Only a few denominations may be termed "historic peace churches." Their total membership is approximately 400,000, which is only one third of one per cent of the population of the United States.
11. Only recently other churches such as United Methodists, Presbyterians, Baptists, Disciples of Christ and Evangelicals have asked that their youth be accorded the privilege of being recognized as conscientious objectors.
12. Very little has been done to provide an equivalent for military service.
13. There were approximately four thousand C. O.'s in the World War. The movement has grown since until many more have pledged never to support a war.
14. What other problems may be listed?

III. How Can We Meet These Problems?

1. Show by history that conscientious objectors have not been cowards, but have suffered brutal treatment, loss of property, freedom, and even life. Some have been fed to the lions, others burned at the stake; some have starved in prison. (See pages 11-15 of the *Pacifist Handbook*, or Chapter IV of *To Fight or Not to Fight*.)
2. Emphasize self-discipline in time of peace. Refuse to retaliate at all times.
3. Pacifists must find ways to serve their country by peaceful means, such as being law-abiding citizens, working for justice and peace at all times everywhere. "Righteousness exalteth a nation."
4. Peace lovers may refuse to benefit by war profits.

If received they may be used to help the victims of war.

5. Pacifist churches may arrange for relief and reconstruction work and petition the government to recognize it as a substitute for military service.

6. In times of peace help youth and adults to know thoroughly the teachings of Jesus and the practices of the church.

7. Discourage any who may be insincere from claiming military exemption.

8. Lend encouragement to conscientious objectors in all the churches. Find some way for co-operation.

IV. What will we do toward solving these problems?

WORSHIP
Stories of Hymns for Creative Living

By Charles Arthur Boyd

Reviewed by Merlin C. Shull, Elgin, Illinois

This book is intended as a companion volume to "Hymns for Creative Living." It contains comments on the hymns found in that book. A certain number are given a full-page treatment, some a half page, while still others are discussed even more briefly. One hundred and ninety-five hymns are considered. The author gives a biographical sketch of each poet and composer. He includes some suggestions for the singer. One appreciates a hymn more after learning of the rich experience of the author.

This idea of having a book to interpret the hymn and to give the historical background is indeed a good one. One wonders if our ministers and directors of music would appreciate a companion volume to our own Brethren Hymnal.

This book may be secured from the Loan Library by sending five cents for mailing costs.

CHILDREN'S DEPARTMENT
American Education Week, 1939

Item 5 in "A Ten-Year Program of Child Welfare": *A public school system, adequately supported by the public, which is making guidance in living its supreme goal, rather than solely the teaching of reading, writing and arithmetic.*

"Education for the American Way of Life" is the general theme for the nineteenth annual observance of American Education Week. The daily topics under this theme are built largely around the spirit and materials of the Educational Policies Commission in its report on "The Purposes of Education in American Democracy." The topics for Monday, Tuesday, Wednesday, and Thursday are the four main areas of educational objectives identified by the commission.

The Program

General Theme—Education for the American Way of Life.

Sunday, Nov. 5—The Place of Religion in Our Democracy.

Monday, Nov. 6—Education for Self-Realization.

Tuesday, Nov. 7—Education for Human Relationships.

Wednesday, Nov. 8—Education for Economic Efficiency.

Thursday, Nov. 9—Education for Civic Responsibility.

Friday, Nov. 10—Cultivating the Love of Learning.

Saturday, Nov. 11—Education for Freedom.

American Education Week is sponsored by the National Education Association, the United States Office of Education, the National Congress of Parents and Teachers, and has the support of many other organizations.

American Education Week, as a vital phase of the program of interpreting the nation's schools to the people, becomes increasingly significant as a time for rallying the American people to the defense of the schools. Insistent demands for funds for relatively new social functions on the one hand and for tax reduction on the other make it imperative that the development of public opinion in behalf of the schools be uppermost in the minds of educational leaders. And there must be action. American Education Week is the best time for a concerted effort throughout the nation.

The following materials are now available from the National Education Association:

Poster—11½ x 17 inches in three colors. Sold only in packages of ten; 40c per package.

Leaflet—"Education for the American Way of Life." Four pages. Briefly and simply answers two questions: "What is the American Way?" and "What is education for the American Way?" Gives dates of observance and suggests school visiting. In two colors on white stock. Sold only in packages of 100; 35c per package.

Leaflet—"How Your School Helps Your Child." Four pages. Build around "The Purposes of Education in American Democracy." In two colors on white stock. Sold only in packages of 100; 35c per package. (This is a reprint of the popular 1938 leaflet.)

Sticker—1½ x 2 inches in three colors on gummed stock. To be used on report cards, letters, menus, etc. Sold only in packages of 100; 25c per package.

Discounts on more than one package of above materials: 2-9 packages, 10 per cent; 10-99 packages, 25 per cent; 100 or more packages, 33½ per cent.

Order above materials from the National Education Association, 1201 Sixteenth St., N. W., Washington, D. C.

YOUNG PEOPLE

An Adviser Looks at His Job

II. "What Can I Do?"

I have heard it said by some who were elected to the office of adult adviser: "Well, what can I do about it?" This can be an honest inquiry from one who really wants to do something helpful. Yet too many times it is a statement of resignation denoting a feeling of helplessness rather than that of honest seeking for light on what can be done.

To say that we cannot do anything about certain problems is to admit a deadly lack of spiritual vision. This building of God's kingdom is not ours alone to do. Jesus had a definite sense of working as a co-partner with God in establishing his kingdom on earth. So we need a new and vivid sense and reality of God's presence in our lives. We ought to see God doing great things through us and many others like us. As someone recently said: "Christians are we; then in Christ's name let us live as Christians."

Organization is needed for it is the vehicle by which certain things can be done in orderly fashion. But the

more important thing is to have a single person fully alive to the needs and possibilities of the B. Y. P. D.; "One imaginative gadfly who will live in a world neighborhood and sting others wide awake."

The adult adviser is an individual who has an opportunity to bring the youth of his church together in an effective organization which finds its expression in constructive activity in the church and community. He is in a key position to help youth in their difficult problems. He is building for the future. He has access to great spiritual resources. He is not building alone. "What can I do?" You know the Apostle Paul's answer to this question. Make the most of the opportunities that are yours.

TEMPERANCE

More Temperance Posters

Your General Board of Christian Education can now furnish the churches with another set of temperance posters for their bulletin boards and classrooms. These posters are colorful, telling and usable, measuring 8¾ by 11¾ inches. We are selling the set of twelve different posters for 25c postpaid. When ordering this group, ask for: Temperance Poster Set, No. IV.

Sets No. I, II and III are still available at 25c per set of ten. This is an effective way to teach temperance in and through the church. Order them now and appoint someone to post them at convenient places from time to time.

Board of Christian Education, 22 S. State St., Elgin, Illinois.

WOMEN'S WORK

Consider Children's Play

By Anetta C. Mow, Elgin, Illinois

Recently I bought a ticket in a railway station where six junior boys were waging a battle with their guns and pistols. They hid behind the benches and lockers for dugouts and fired at one another with all the vehemence they could put into the fight. They screamed and yelled and threw themselves about until the room rang with their noise. They were so deadly in earnest that their faces were bloated with angry contortions. They played that one side was Americans and the other side was Germans and they fired to kill.

It was a disgraceful scene. Those boys were giving vent to all the hatred they imagined existed between these lands. But not a parent was there to see their sons play war, and perhaps if they had been present they would have passed it up with a smile.

During these days when the Christian parents of America have been brought face to face with the terrors of war, it would be well for them to know the reasons why war comes upon a nation and threatens to sweep over the world. Perhaps we are able to point to some of the major reasons such as race prejudices, nationalism, desire for profit and lying propaganda, but it should be borne in mind that there may be tiny, insidious causes at work over a period of years which add their weight to the general psychology of war. Take for example the seemingly very innocent matter of children's toys. When a child from babyhood days plays with toys which represent war in its many phases, it does something to his thinking. It is easy for him to think in terms of war. It becomes so commonplace to him that he thinks it is right and good. And the

(Continued on Page 18)

KINGDOM GLEANINGS

Calendar for Sunday, October 29

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. Beverage Alcohol and Social Progress.—Mic. 2: 9-11; Luke 21: 29-31, 34-36; 1 Cor. 6: 9-11.

Christian Workers. Projects and Experiments in Brotherhood.

B. Y. P. D., Brethren in Reality Now?

Intermediates, The Winner.

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Gains for the Kingdom

Four baptized in the Allentown church, Pa.

Three baptized in the Browntown church, Va.

One baptized in the White Branch church, Ind.

Twenty-two baptized in the Maitland church, Pa.

Fifty-six baptized in the Mt. Carmel congregation, Va.

Three baptized in the Tampa church, Fla., Bro. A. D. Crist, pastor.

Two baptized and three received by letter in the Lancaster church, Pa.

Two baptized in the Bowden church, W. Va., Bro. V. L. Bennett, evangelist.

One baptized in the Hatfield church, Pa., Bro. Norman Musser, evangelist.

Seven baptized in the New Enterprise church, Pa., Bro. H. H. Nye, evangelist.

Seven baptized in the Tuscarawas church, Ohio, Bro. Clyde Mulligan, evangelist.

Eight baptized and four received on former baptism in the Nampa church, Idaho.

Nine baptized in the Griffin church, Va., Brother and Sister J. L. Driver, evangelists.

Seven baptized in the Claysburg church, Pa., Bro. Chas. L. Cox, pastor-evangelist.

Twenty-four baptized in the Georges Creek church, Md., Bro. C. D. Brendlinger, evangelist.

Eight baptized in the Bethany church, Antioch congregation, Va., Bro. Isaac Shaver, evangelist.

Three baptized, three received by letter and one re-consecrated in the Battle Creek church, Mich.

Six baptized and two received by letter in the Ambler church, Pa., Bro. Paul M. Robinson, pastor.

Twenty-two baptized in the Henry Fork church, Antioch congregation, Va., Bro. Joel Naff, evangelist.

One baptized in the Spruce Run church, W. Va., Bro. Eugene Kahle, pastor; Bro. J. S. Showalter, elder.

Eleven baptized in the Salemville church, New Enterprise congregation, Pa., Bro. Tobias F. Henry, evangelist.

Three baptized in the Waterside church, New Enterprise congregation, Pa., Bro. Wilfred N. Stauffer, pastor-evangelist.

Three baptized and one awaits baptism in the Rice Lake church, Wis., Brother and Sister B. M. Rollins, evangelists.

Nine baptized, two await baptism and five reconsecrated in the Buchanan church, Mich., Bro. Cecil L. Morningstar, evangelist.

Our Evangelists

Will you share the burden which these laborers carry?

Will you pray for the success of these meetings?

Brother and Sister Oliver H. Austin, Nov. 26, in the Dixon church, Ill.

Bro. Chas. Light of Sturgis, Mich., Oct. 29, in the Walnut church, Ind.

Bro. J. W. Fidler of Brookville, Ohio, Nov. 27, in the Blissville church, Ind.

Bro. I. N. H. Beahm of Nokesville, Va., Oct. 29, in the Thurmont church, Md.

Bro. Lawrence Bianchi of Windber, Pa., Oct. 30, in the Tyrone church, Pa.

Bro. Galen Blough of Ephrata, Pa., Nov. 27-Dec. 10, in the Lititz church, Pa.

Bro. Graybill Hershey of Manheim, Pa., Dec. 3, in the Spring Grove church, Pa.

Bro. Howard Kreider of Milford, Ind., Nov. 5-19, in the Rock Run church, Ind.

Bro. J. F. Baldwin of Morrill, Kans., Oct. 22, in the First Wichita church, Kans.

Bro. Ora Long of Middlebury, Ind., Nov. 5-19, in the Elkhart Valley church, Ind.

Brother and Sister B. M. Rollins, November of 1940, in the Rock Run church, Ind.

Bro. J. E. Whitacre of Philadelphia, Pa., Oct. 23, in the West Goshen church, Ind.

Bro. R. H. Nicodemus of Beaverton, Mich., Oct. 29, in the Pleasant Valley church, Ohio.

Bro. A. M. Dixon of Elizabethtown, Pa., Nov. 13-26, in the Springfield church, Northeastern Ohio.

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Personal Mention

Southwestern Kansas has chosen Eld. Clinton I. Weber as Standing Committee delegate to the Ocean Grove Conference.

Bro. G. A. Cassel of Ashland, Ohio, is making his annual pilgrimage to the southland, which means that until further notice his address is Weslaco, Texas.

A sorely afflicted reader who modestly prefers to be unnamed earnestly desires your prayers. "The effectual fervent prayer of a righteous man availeth much."

It was bigger than Sister Leon Robinson had thought but it is fair to say that it was not the Publishing House so much as the daughter who serves there that brought her and the daughter's younger brother from their home at Stanley, Wis.

Bro. Russell G. West, pastor of the Pampa church, Texas, will be the speaker for religious emphasis week at McPherson College, Nov. 12-19. Pastor Bernard N. King says he will speak in the church as well as at college chapel services.

Bro. Noah I. Cool and Sister Ida Leedy, as she was known in her girlhood, had a golden wedding in the Pleasant View church, near Lima, Ohio, more than two months ago, but nobody told us about it until last week. Here are the Messenger's belated congratulations and good wishes. The correspondence columns will have a little more information soon.

Brother and Sister J. A. Eby of the Iowa River church of Middle Iowa were on their homeward way from the ministers' conference at Bethany when they stopped at the Publishing House to extend their greetings.

Colorado will be represented on the Ocean Grove Standing Committee by Eld. Roy E. Miller, with Eld. X. L. Coppock as alternate. The two districts heretofore known as Eastern Colorado and Western Colorado (and Utah) have merged into one to be known as Colorado.

Bro. W. C. Sell, pastor of the Center Hill church of Western Pennsylvania, is following up the "Union week of Prayer and Praise" with a three days' pre-love feast revival, Nov. 1-3, closing the whole period with the communion service Sunday evening, Nov. 5, 7:00 o'clock. He is preaching about such things as Comradeship With Christ.

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Miscellaneous Items

Friends of the late Sister Emma Paul Robinson of Stanley, Wis., and all interested, will find a corrected version of her obituary in the Fallen Asleep columns of this issue.

An all-day love feast will be held on Saturday, Nov. 4, with communion in the evening, at Woodland, Ill. "All neighbor churches are invited to attend." "Revivals with Bro. Wieand [we surmise this means John] begin at Woodland, Oct. 23, lasting two weeks."

The Calvary church of Los Angeles, 5300 Denker Ave., will have an all-day home-coming with noon basket dinner, Nov. 5. "All former members and friends are invited to be present or, if they cannot attend, to send a message in care of Mrs. Ethel Smith, 5328 Hillcrest Dr., Los Angeles, Calif.

The article on The Church-Related Liberal Arts College in this Messenger accomplishes three things: it gives you a taste of what next week's Education Number will be like, it relieves the pressure on that particular number, and it informs you that a week from tomorrow would be a good time to preach a sermon on Christian education.

Of course you will want your Messenger coming regularly in times like these. And there are various ways to make sure that you have the subscription price. For example, one pastor has suggested the use of an envelope as a kind of savings bank in which one could put nickels and dimes until there are enough to pay for your church paper for a year.

Middle Pennsylvania will hold its second semiannual men's meeting at the Martinsburg memorial church, Tuesday evening, Oct. 31. "We expect this to be a wonderful meeting for the men. The banquet dinner will be served promptly at 7:00, following which an inspiring program will be rendered." For reservations please notify R. H. Mohler, New Enterprise, Pa.

Because of its timeliness the publishers of the peace play, The Testing Hour, are giving permission for its production without the payment of a royalty. This is a most unusual play showing the pressure which will be placed upon the church by military authorities in the next war. Copies of the play may be secured for examination from the Brethren Loan Library or purchased at thirty-five cents each from the Board of Christian Education.

Members of the Luray branch of the Mount Zion congregation of Northern Virginia have decided to launch a campaign for funds to build a house of worship in Luray in the near future. So Pastor Henry C. Eller writes us.

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The More Excellent Way of Peace

Thirty Readings for November

Through the Bible runs a dominant thread of brotherhood and kindly feeling between individuals and social groups. There arose early a vision of a kingdom of God on earth, in which all men would worship one God and live in peace and amity. This spirit of brotherhood is seen even in those primitive times when society was broken up into small warring clans and tribes. The most serious obstacle to the attainment of this ideal came in the near pre-Christian centuries when with the rise of Jewish nationalism, hatred for the gentiles burst into flame. Jesus dared to oppose this madness, gathering up the broken threads of brotherhood and weaving them into a pattern of peace and good will among men.—W. W. Slabaugh.

1. Abraham finds a welcome among strangers (Gen. 12: 1-9).
2. Strife between brethren not becoming (Gen. 13: 1-13).
3. Abraham's concern for the Sodomites (Gen. 18: 22-33).
4. Abraham's Hittite neighbors show their sympathy (Gen. 23: 1-16).
5. Isaac an example of meekness in the face of injustice (Gen. 26: 12-33).
6. Joseph forgives his brothers (Gen. 45: 1-17).
7. The Egyptians extend a welcome to the famine stricken family of Jacob (Gen. 47: 1-12).
8. Kindness to enemies (Ex. 23: 4, 5; Deut. 23: 7, 8).
9. Israel forbidden to vex Edom and Moab (Deut. 2: 1-9).
10. David spares Saul's life on two occasions (1 Sam. 24: 1-7; 26: 6-12).
11. David refused to condone the murder of Saul (2 Sam. 1: 1-16; 4: 5-12).
12. Shimei spared by David (2 Sam. 19: 16-23; 16: 5-8).
13. Foreigners included in Solomon's petitions (1 Kings 8: 41-43).
14. Rehoboam forbidden to go to war against Israel (1 Kings 12: 21-24).
15. The Wise man advises for peace (Prov. 15: 1-4; 16: 32; 21: 23; 24: 17, 18; 25: 21, 22).
16. The prophet's vision of a warless world (Isa. 2: 2-4; 19: 23-25).
17. The Prince of Peace comes into his kingdom (Isa. 9: 1-7).
18. Alliances for war condemned (Isa. 30: 1-7).
19. World conquest through service (Isa. 42: 1-9).
20. Jeremiah exhorts the exiles to submit in patience (Jer. 29: 1-14).
21. The nations condemned for their unbrotherly acts (Amos 1: 3—2: 3).
22. The King of Peace comes to Zion (Zech. 8: 9, 10).
23. The song of the angels (Luke 2: 8-20; 1: 76-79).
24. The imperative of love (Matt. 5: 5, 9, 38-48).
25. Jesus counsels patience under persecution (Matt. 10: 16-33; Luke 6: 22, 23).
26. The inhospitable Samaritans excused (Luke 9: 51-56).
27. Jesus refuses protection from his enemies (Matt. 26: 47-56).
28. Jesus forgives his executioners (Luke 23: 33-38).
29. Stephen shares his Master's spirit (Acts 7: 54-60).
30. The moral appeal of Jesus' example (1 Peter 2: 18-25).

Consider Children's Play

(Continued From Page 15)

strangest thing about the whole matter is that his Christian parents do not see the inconsistency of the thing. In fact, they buy the soldiers, guns and spears, caterpillars and daggers for the child without question.

It comes as a note of encouragement to hear that in recent months there has been a trend toward making toys which have a peacetime implication. On the rotogravure page of the New York Times for Oct. 30, 1938, were shown pictures of toys representing telescopes, pegged blocks for building houses and barns, farm tractors, threshers, harrows and moving machines, etc.

This emphasis should be encouraged, and especially should Christian mothers show their approval and give their encouragement. Would it not make a difference if all the women in the Church of the Brethren would take a definite stand on this matter?

PEACE

Special Contributions

The following contributions, which are not credits for the Conference Budget, were received in the months of June, July and August, 1939:

China and General Relief*

California—\$93.90	
N. Dist., Butte Valley, \$4.20; Fresno, \$15.25; Indv., Oakland, \$6.00; S. S., Waterford, \$2.56; B. Y. P. D., Waterford, \$12.71	40.72
S. Dist., S. S., Covina, \$18.25; Glendale, \$5.00; S. S., Long Beach, \$6.00; Pasadena, \$21.40; Indv., San Diego, \$2.53	53.18
Colorado—\$54.77	
Denver, \$40.00; Wiley, \$14.77	54.77
Florida and Georgia—\$14.09	
D. V. B. S., Okeechobee, \$5.36; Tampa, \$6.05; D. V. B. S., Tampa, \$2.68	14.09
Idaho and Montana—\$6.83	
Nampa, \$5.83; Boise Valley, \$1.00	6.83
Illinois—\$183.26	
N. Dist., First Chicago, \$88.60; B. Y. P. D., First Chicago, \$21.15; 2 Indv., First Chicago, \$6.00; Mt. Morris, \$31.29; S. S., Stanley, \$2.59; Indv., \$1.00	150.63
S. Dist., Cerro Gordo, \$7.50; Missy. Soc., Champaign, \$10.00; Indvs., Martins Creek, \$5.00; Springfield, \$10.13	32.63
Indiana—\$212.91	
Mid. Dist., S. S., Flora, \$11.42; Missy. Soc., Huntington City, \$7.41; A Family, \$1.30	20.13
N. Dist., Indv., Bremen, \$5.00; Indv., LaPorte, \$3.00; Middlebury, \$22.63; Juniors, N. Liberty, \$0.74; Women's Work Organization, N. Liberty, \$4.26; Women's Work Organizations: Second South Bend, \$18.63; Juniors, Second South Bend, \$5.37; Florence, \$3.83; Elkhart City, \$38.63; Yellow Creek, \$7.61; LaPorte, \$3.55; Pleasant Hill, \$3.00; Blue River, \$3.00; Bremen, \$2.00; New Paris, \$6.52	127.77
S. Dist., Indianapolis, \$36.41; Rossville, \$28.60	65.01
Iowa—\$97.50	
Mid. Dist., Aid Soc., Iowa River, \$10.03; S. S., Panther Creek, \$15.64; Prairie City, \$6.59; Women's Work Organizations: Des Moines City, \$5.00; Iowa River, \$11.80; Fernald, \$7.20	56.26
N. Dist., S. S., Greene, \$14.96; Indv., Guthrie, \$3.28	18.24
S. Dist., S. S., English River	23.00
Kansas—\$22.64	
N. E. Dist., Morrill	2.04
N. W. Dist., A Family, Maple Grove	2.25
S. E. Dist., Paint Creek	12.00
S. W. Dist., 2 Indv., McPherson	6.35
Maryland—\$193.03	
E. Dist., S. S., Pleasant Hill (Bush Creek), \$9.36; Meadow Branch, \$28.06; University Park, \$23.03; Primary Dept., Washington City, \$3.60; Westminster, \$29.76; Blue Ridge-Pioneer Dist. B. Y. P. D. Groups, \$35.00	128.81
Mid. Dist., B. Y. P. D., Broadfording, \$51.20; Longmeadow, \$13.02	64.22
Michigan—\$8.37	
Pontiac	8.37
Missouri—\$8.50	
Mid. Dist., Women's Work Group, Happy Hill	2.50

* This account includes designations for China-Spain Relief for month of June.

S. Dist., Jasper, \$1.00; Indv., Mountain Grove, \$2.00; Springdale, \$3.00	6.00
Nebraska—\$2.55	
Silver Lake	2.55
North Dakota and Eastern Montana—\$11.04	
D. V. B. S., Berthold, \$4.66; D. V. B. S., Minot, \$2.74; D. V. B. S., Surrey, \$3.64	11.04
Ohio—\$137.28	
N. E. Dist., Ashland Dickey	7.40
N. W. Dist., S. S., Fostoria, \$29.64; Silver Creek, \$58.01	87.65
S. Dist., S. S., Covington, \$15.00; Ft. McKinley, \$9.98; Altruist Bible Class, Ft. McKinley, \$12.00; Indv., W. Dayton, \$3.00; 2 Indv., \$2.25	42.23
Oklahoma, P. T. and N. Mex.—\$15.18	
D. V. B. S., Big Creek, \$4.28; Pleasant Plains, \$10.90	15.18
Oregon—\$37.64	
S. S., Grants Pass, \$14.29; Mable, \$23.35	37.64
Pennsylvania—\$347.56	
E. Dist., Akron, \$35.68; S. S., Akron, \$19.68; Gleaners' Class, Akron, \$10.00; Young Men's Class, Akron, \$2.00; Elizabethtown, \$143.72; Lititz, \$15.83; S. S., Manheim (White Oak), \$44.38; Indv., \$5.00	276.29
S. Dist., Rouzerville (Antietam), \$8.25; Codorus, \$7.89; Missy. Soc., Mechanicsburg, \$4.00; Pleasant Hill, \$19.29; S. S., Melrose (Upper Codorus), \$14.84	54.27
S. E. Dist., N. J. and N. Y., Norristown	15.00
W. Dist., Indv., Meyersdale	2.00
Tennessee—\$18.25	
Knob Creek	18.25
Virginia—\$309.39	
E. Dist., Fairfax	25.56
First Dist., Women's Work Organization, Bethesda (Cloverdale), \$10.00; Daleville, \$7.28; Green Hill, \$8.60; Pleasant View, \$4.35; Central Roanoke, \$13.19	43.42
N. Dist., S. S., Greenmount, \$10.69; S. S., Fairview (Greenmount), \$8.49; S. S., Mt. Zion (Greenmount), \$2.61; Harrisonburg, \$9.87; 2 Indv., Harrisonburg, \$20.00	51.66
Sec. Dist., Barren Ridge, \$27.89; Bridgewater, \$46.95; Middle River, \$20.86; Mt. Vernon, \$6.05; Pleasant Valley, \$14.95; Summit, \$10.38; Students of Bridgewater College, \$1.33; Senior Class, Bridgewater College, \$3.03	131.44
S. Dist., Antioch, \$48.06; A Family, Beaver Creek, \$2.00; Mt. Hermon, \$7.25	57.31
Unallocated—\$1.50	
Intermediate Boys' Camp, Camp Peniel, Maryland	1.50
Total for period	\$1,776.19

China War Relief

California—\$13.82	
S. Dist., S. S., Glendale, \$11.65; Indv., La Verne, \$1.00; Indv., San Diego, \$1.17	13.82
Colorado—\$5.00	
Indv., Sterling	5.00
Florida and Georgia—\$6.18	
Bassenger, \$1.18; Indv., Lakeland, \$3.00; Sebring, \$2.00	6.18
Illinois—\$10.00	
N. Dist. and Wis., Men's Bible Class, Mt. Morris	10.00
India—\$15.00	
Indv.	15.00
Indiana—\$60.05	
Mid. Dist., S. S. Girl, Peru, \$0.05; S. S., Manchester College, for work of Howard Sollenberger, \$35.00	35.05
N. Dist., Goshen City, \$10.00; S. S., Rock Run, \$15.00	25.00
Iowa—\$54.38	
Mid. Dist., Cedar Rapids, \$10.80; D. V. B. S., Iowa River, \$13.50	24.30
S. Dist., Libertyville, \$20.00; D. V. B. S., Ottumwa, \$10.08	30.08
Kansas—\$26.90	
N. E. Dist., 2 Indv., McLouth	15.00
N. W. Dist., Maple Grove	.50
S. E. Dist., Osage, \$1.40; Indv., Osage, \$10.00	11.40
Maryland—\$13.00	
E. Dist., Chinese S. S., Washington City	13.00
Michigan—\$19.52	
Chinese S. S., Detroit, \$15.00; 2 Indv., Elmdale, \$4.52	19.52
Missouri—\$18.37	
Mid. Dist., Indv., Deepwater	5.00
N. Dist., Bethany, \$11.51; D. V. B. S., Plattsburg, \$1.86	13.37
Nebraska—\$10.00	
Indv., Beatrice	10.00
Ohio—\$69.55	
N. E. Dist., Zion Hill	12.00
N. W. Dist., First Toledo	7.00
S. Dist., Beaver Creek, \$20.38; 2 Indv., Hamilton, \$2.00; Middle District, \$20.00; Poplar Grove, \$1.00; Indv., Stone-lick, \$1.50; Union City, \$5.67	50.55

Oklahoma, P. T. and N. Mex.—\$3.92	
D. V. B. S., Ames, \$1.70; D. V. B. S., Bartlesville, \$2.22..	3.92
Pennsylvania—\$428.57	
E. Dist., Intermediate Class, Annville, \$10.00; Chiques, \$65.00; Loyal Gleaners' Class, Bareville (Conestoga), \$23.60; Indv., Indian Creek, \$10.00; S. S., Lancaster, \$3.48; Palmyra, \$112.73; B. Y. P. D., Palmyra, \$5.38; Spring Creek, \$3.00; D. V. B. S., Spring Creek, \$23.41	261.60
Mid. Dist., Intermediates, Rockhill (Aughwick), \$2.10; S. S., Bellwood, \$2.13; A Family, Dunning Creek, \$25.00..	29.23
S. E. Dist., First Philadelphia S. S.	31.06
S. Dist., Shanks (Back Creek), \$12.95; Lost Creek, \$39.37; S. S., Marsh Creek, \$3.50; S. S., Mechanicsburg, \$13.85 ..	69.66
W. Dist., Cumberland, \$4.00; 2 Indv., Cumberland, \$2.00; S. S., Fairview-Sculpton, \$6.52; Mt. Joy, \$20.20; Mt. Pleasant, \$4.30	37.02
Virginia—\$47.51	
First Dist., Indv., Mt. Joy	10.00
N. Dist., Indv., Harrisonburg .....	.50
Sec. Dist., B. Y. P. D., Staunton	3.00
S. Dist., Antioch, \$10.45; D. V. B. S., Laurel Branch, \$4.20; Schoolfield, \$6.60; D. V. B. S., Spray, \$7.76	29.01
Washington—\$24.55	
Tacoma, \$11.40; Wenatchee Valley, \$13.15	24.55
West Virginia—\$5.00	
First Dist., Indv., Eglon	5.00
Unallocated—\$68.40	
Anderson, Ind., Conf. merchandise sold, \$5.30; Junior Girls, Camp Bethel, Va., \$5.45; Intermediate Girls, Camp Bethel, Va., \$10.03; Intermediate Boys, Camp Bethel, Va., \$6.50; Young Adults, Camp Mack, Ind., \$0.55; Young People, Camp Peniel, Md., \$13.42; Young People, Camp Wa-Shun-Ga, Kans., \$27.15	68.40
Total for period	\$ 899.72
Total previously reported	1,200.94
	\$2,100.66
General Relief*	
California—\$30.43	
N. Dist., S. S., Reedley	\$ 1.00
S. Dist., S. S., Covina, \$9.79; Long Beach, \$19.64	29.43
Illinois—\$9.50	
S. Dist., S. S., Canton, \$3.00; Indv., Okaw, \$5.00; S. S., Walnut Grove, \$1.50	9.50
Indiana—\$22.52	
Mid. Dist., Clear Creek, \$3.00; Pleasant Dale, \$10.52 ...	13.52
N. Dist., Bremen, \$4.50; S. S., Rock Run, \$4.50	9.00
Iowa—\$4.00	
S. Dist., Aid Soc., English River	4.00
Kansas—\$2.00	
S. W. Dist., Larned Rural	2.00
Maryland—\$3.45	
Mid. Dist., S. S., Beaver Creek	3.45
Michigan—\$3.67	
S. S., S. Woodland (Woodland)	3.67
Ohio—\$41.22	
N. E. Dist., S. S., Black River, \$3.00; Center, \$21.42; S. S., Zion Hill, \$3.00	27.42
N. W. Dist., S. S., Ross, \$2.00; Toledo, \$4.00	6.00
S. Dist., Ft. McKinley, \$1.01; West Charleston, \$6.79 ...	7.80
Oregon—\$2.27	
Newberg	2.27
Pennsylvania—\$62.72	
E. Dist., S. S., Hanoverdale (Big Swatara), \$7.53; S. S., Big Dam (Schuylkill), \$6.00; Spring Creek, \$3.00	16.53
Mid. Dist., S. S., Yellow Creek	4.00
S. Dist., Codorus, \$5.78; S. S., Mechanicsburg, \$3.00; Indvs., York, \$30.00	38.78
W. Dist., S. S., Fairview-Sculpton	3.41
Virginia—\$26.36	
N. Dist., Linville Creek	1.00
S. Dist., Bethlehem	25.36
Unallocated—\$2.65	
Junior Girls, Camp Bethel, Va.	2.65
Total for period	\$ 210.79
Jewish Relief	
Pennsylvania—\$47.50	
E. Dist., S. S., Indian Creek (for German refugees) ...	\$ 47.50
Total for period	\$ 47.50
Amsterdam Fund	
Africa—\$5.00	
Indv.	\$ 5.00

* This account includes designations for Spanish Relief for month of June.

California—\$9.00	
N. Dist., B. Y. P. D., Modesto, \$2.00; B. Y. P. D., Rio Linda, \$4.00; B. Y. P. D., Waterford, \$3.00	9.00
Illinois—\$2.00	
S. Dist., B. Y. P. D.	2.00
Indiana—\$70.80	
Mid. Dist., B. Y. P. D., Peru, \$1.00; West Manchester, \$10.00; Student Volunteers, Manchester College, \$2.00; B. Y. P. D. Picnic Project, \$46.30	59.30
N. Dist., B. Y. P. D., Michigan City, \$0.50; B. Y. P. D.'s: Bremen, \$0.50; Salem, \$0.50; First South Bend, \$0.50; Pine Creek, \$1.50; Center, \$0.50; Mt. Pleasant, \$5.00; Camp Creek, \$0.50; Pleasant Valley, \$1.00	10.50
S. Dist., B. Y. P. D., Nettle Creek	1.00
Iowa—\$8.00	
N. Dist., Minn. and S. D., Indv., \$3.00; B. Y. P. D. Cabinet, \$5.00	8.00
Kansas—\$33.40	
N. E. Dist., B. Y. P. D., Topeka	1.40
S. W., Dist., World Service Group, McPherson College, \$2.00; Dist. Board, \$5.00; Dist. B. Y. P. D., \$25.00	32.00
Maryland—\$12.50	
E. Dist., B. Y. P. D., Pipe Creek, \$2.50; Mar-Dela B. Y. P. D., \$3.00	5.50
Mid. Dist., B. Y. P. D., Brownsville	5.00
W. Dist., B. Y. P. D., Frostburg	2.00
Missouri—\$2.00	
N. Dist., B. Y. P. D., Bethany	2.00
Ohio—\$19.70	
N. E. Dist., B. Y. P. D., Reading	1.00
N. W. Dist., Dist. B. Y. P. D.	15.00
S. Dist., B. Y. P. D., Brookville, \$1.70; B. Y. P. D., New Carlisle, \$2.00	3.70
Pennsylvania—\$13.40	
E. Dist., B. Y. P. D., Bareville (Conestoga), \$8.90; B. Y. P. D., East Fairview, \$4.50	13.40
Virginia—\$34.70	
E. Dist., B. Y. P. D., Belmont	2.70
Sec. Dist., B. Y. P. D., Bridgewater, \$10.00; Student Volunteers, Bridgewater College, \$20.00	30.00
S. Dist., B. Y. P. D., Antioch	2.00
Unallocated—\$135.50	
Unknown donor, \$0.50; Loose-in-hat offering, Anderson Conference, Indiana, \$135.00	135.50
Total for period	\$ 346.00
Total previously reported	614.59
	\$ 960.59

CORRESPONDENCE

Northwestern Ohio Peace Conferences

One of the most helpful projects instituted by the district Board of Christian Education in Northwestern Ohio has been the day and evening conferences held in four central locations over the district, Sept. 26-29.

For some time the district board had planned for peace conferences in the district. The arrangement was made with Dan West to come the four days of Sept. 26-29. He with the district peace representative, and Bro. Charles Zunkel of Lima, held the conference in the four central locations: North Poplar Ridge, Fairview, Fostoria and Sugar Creek. The churches nearest to these points came in for the conference.

The program began at 10 A. M. and continued throughout the day and evening. The same program was used at each place. In the forenoon Bro. West gave a brief message on "Brethren Convictions," which was followed by an open forum. In the afternoon Bro. Zunkel gave an interpretation of the "Present Conditions in Europe." Dan West then spoke on "Brethren Methods on Peace and War." In the evening a film lecture was given, and Bro. West concluded with the challenge of the day, his message being "Our Brethren Program for Peace." In each service there was ample time for the open forum which proved intensely interesting and very helpful.

In these four days, each one of the churches of the district was represented, save one or two. There was a total attendance of 1,200 people. We all left these con-

ferences determined to do more for peace in our own communities, and to make a clearer testimony for peace throughout the world.

Already study groups are beginning in some of the churches. It is our hope that many will attempt to know the mind of Christ toward war.

Toledo, Ohio.

Wilbur Bantz.

Two Bible Conferences

A Bible conference was held in the Mohler house, Lower Cumberland congregation, Pa., Sept. 13-17. Meetings were held in the evenings only from Wednesday to Saturday, two sermons being given each evening, and on Sunday an all-day meeting was held. It was only the Sunday services that I attended. The other services were reported as being very good, which must have been true, judging from those held on Sunday.

The Sunday morning service was started with a very helpful discussion of the Sunday-school lesson under the leadership of Eld. J. Monroe Danner.

Two sermons followed on "The Need for a Literal Church." The first part, "God's Earthly Tabernacle," was ably discussed by Bro. Joseph Baugher, and the second part, "Pillar and Ground of the Truth," by Eld. Quincy Leckrone in a clear and earnest manner.

After noonday lunch two sermons were given on the subject of "Loyalty." The first part, "To Church," was well treated by Eld. J. E. Trimmer; and the second part, "To the Word of God," by Eld. Quincy Leckrone. Both speakers contended strongly for loyalty to the church and to the Word of God.

After supper two sermons were given on "The Holy Bible." The first part, "Evidence of Its Inspiration," was well given by Eld. S. M. Lehigh; and the second part, "Its Place in the Affairs of Men," in like manner by Eld. Quincy Leckrone. There is no reasonable doubt of its inspiration, and it must hold a commanding place in the affairs of men.

In the years gone by the Mohler house had many members coming to its services. But as time passed other congregations were taken out of its territory until now the church is not numerically strong. But there is still a faithful body of members who under the leadership of Bro. Henry L. Miller are doing good service for the community, letting the true light shine.

A series of meetings conducted by Eld. Quincy Leckrone was to follow the conference.

Sept. 23, evening, and all day Sunday, Sept. 24, a conference was held in the Mummert house of the Upper Conewago congregation. The sermon on Saturday evening was given by Eld. Phares J. Forney on "The Doctrine of the Church." As it seems to me, it would be very profitable and upbuilding in the faith if such a sermon could be given in each church. In some respects we are letting go our former doctrine and are taking up some things that are not so good.

On Sunday morning we had a very interesting Sunday-school lesson with Bro. Paul Lehman as the teacher.

The lesson was followed by another sermon by Bro. Forney on "Sons and Heirs." The congregation showed their deep interest in the subject by their close attention and by what they said afterwards. We seemed to feel that nothing else in the world is anywhere near so worth striving for as to become sons and heirs of God,

joint-heirs with the Lord Jesus Christ.

After lunch we had a sermon on "The Dead Man in the Road," by Eld. G. Howard Danner. One could not but feel impressed by the effort made to get us to realize how negligent we are in many very important matters, and how much evil results from that negligence. We need to think more of what we do. Eld. Diller S. Myer followed with a sermon on "The Signs of the Times." The speaker called attention to a number of ways in which so many come short, fail to see what is taking place in the world, various evils against which we should be more active in our striving.

After supper the first sermon was given by Eld. H. B. Yoder on "Children of God." The desirability of becoming children of God, and the necessity of being such if we would have the highest happiness here and the enduring happiness to be found in the hereafter. Bro. Arthur A. Durr spoke on "Filled With the Spirit." The Spirit is given us by God, and there is no limit to him: he is great enough to fill all of us; and we can do best when so filled.

Bro. J. E. Trimmer is elder of the Lower Cumberland congregation; an able, sincere and energetic man.

Bro. J. Monroe Danner is likewise the able, sincere and energetic elder of the Upper Conewago congregation.

The Mummert house has a large seating capacity, but on Sunday benches had to be brought in to accommodate the people. Members were present from twenty-one congregations. Thirty-six ministers from fifteen congregations attended. Three state districts were represented.

One thing to be said of all the work done is that those who spoke or sang or prayed did all to the glory of God. I do not remember ever having eight days of such satisfying spiritual food: two Sundays filled all day and the six intervening days with a service each night. It was indeed good to be at the services and in the homes of the brethren who are so earnestly contending for the faith. The Lord bless them in their efforts to serve him.

Rehobeth, Md.

Grant Mahan.

Women's Work Conference of Nebraska

Again the women of Nebraska had a most enjoyable meeting during the District Conference which was held in the Holmesville church Oct. 7.

We had a very good attendance at our meeting. The meeting was opened by our president, Mrs. Hatton, of Omaha. The Wine sisters from Enders had charge of the music. Mrs. Norris of Omaha led us in our devotions.

Our guest speaker for the afternoon was H. Spenser Minnich. He gave us an inspiring address on mission work which we greatly enjoyed after which an offering for missions was lifted amounting to \$16.

Several of the young ladies favored us with special music numbers.

During the business session, reports from eight churches were received. \$109.10 was sent for the project last year. Mrs. Edwin Jarboe of Lincoln was elected president. We enjoy hearing from the other churches in our district, so we have a news letter which the district secretary sends out to the churches twice a year.

Mrs. Hatton closed the meeting with prayer.

Davenport, Nebr.

Mrs. Ollie Rothrock.

The Church Well

The well was located just behind the church. It so happened that the water from the church well was exceptionally good, for the section of country surrounding the church did not usually give forth very good drinking water.

Periodically each day trucks from neighboring farms came several miles with water containers and milk cans to convey the splendid water to other homes.

That church was noted for its good drinking water and for its splendid water well throughout the community. The people did not hesitate to come and carry away and use the refreshing water of the well behind the church.

Yet, there was another well on that church property. There was a supply of water there similar to that offered by the Master to the woman of Samaria. That church was endeavoring to pour forth the eternal water of life, that water which causes no thirst to come to the soul that partakes of it.

My cry is this—oh, that the homes of the community would flock to the well of the living waters of Jesus Christ and the church which he founded here on earth!

That well behind the church gained its popularity and success by the water it produced. The water sold itself to those who partook of it. Again I cry—Oh, that the living water of life from the unfathomable well of Christ would flow from us in daily living so that the community would come and partake with us from the original source, Christ Jesus!

Robert A. Byerly.

Ripley, Okla.

Northern California District Meeting Echoes

Northern California District Meeting opened with the meeting of the elders' body on Friday, Oct. 6. The elders' wives also had their meeting at this time.

Our attendance at district meeting was not quite as large as last year, yet was large in comparison with many previous years. It was the feeling of many that the meeting was highly spiritual. Brethren in Reality seemed to be the atmosphere of the whole meeting.

Bro. C. Ernest Davis was at his best in a message on About Face, America! challenging men to take note of the liquor situation in the United States, and pointing out many things that America has forgotten and needs to call to mind.

Brethren in Reality, was touched on many times, by Brethren Davis, Gnagy and Eisenbise. It was said by Bro. Eisenbise that being urged to be Brethren in Reality, suggests that there may be some counterfeits somewhere; better look at ourselves. Bro. Gnagy said that it looked as if brotherhood has been pretty largely squeezed out.

It was said again that brothers make the presence of God possible; brethren love each other, serve each other, break down the barriers within themselves.

Bro. Paul Studebaker gave a powerful missionary address on Our Houses of Cedar. What are we doing for ourselves and what are we doing for our brethren in need and our God? A splendid offering was raised for district work, \$184.63. For the Minneva Neher Memorial Fund for the support of Dr. Lloyd Cunningham the Sunday school gave \$71.84. Attendance at Sunday school was 787, besides many who did not attend.

Bro. Rothrock gave a splendid message on The Par-

ish and Its Ministry. Bro. J. W. Lear brought a great spiritual message: He Went a Little Farther. Christ went a little farther in all things than we go—in his suffering, in his forgiveness, in his love, in all things. When you are as good as you think you can be, you can still look ahead and see Jesus a little farther in the lead. Bro. Frank Howell spoke for La Verne College.

Martha Rupel gave a very interesting address on her work in Spain, and pointed out the great needs for relief in our own mission fields. She said we should earn the right to be called pacifists.

The moderator of the Conference, Bro. J. I. Coffman, gave a splendid address Sunday night on the subject: Rainbows or Rain. He said we are living in great days; there is more history being made in one day now, than has been made through many centuries. He spoke of the sin in national life and in the life of the church. He touched on the many isms, that turn many from the rain to the rainbow. "My people have forsaken me for broken fountains that have no water."

He touched on the problem of peace and pointed out where our first allegiance lies in case of war. He challenged church people to quit chasing rainbows and to call on God for the rain that will quench their thirst. "Through the church you will find the answer to the cry of your heart."

The men had a big meeting and made many plans as did the women. The young people gathered in large number for a banquet. Their slogan was: Mobilizing for Christ. They made plans to carry out this slogan.

The business of the whole meeting was carried out with harmony and fellowship. It was a meeting of Brethren in Reality. For this we give thanks unto God.

Bakersfield, Calif.

Leonard Birken, Clerk.

How It Felt

I was far from home and was entertained by a good man overnight. In the morning, it was Sunday, I was taken to the church where this good man attended. The minister or pastor was on hand early to shake hands with every comer. Do you think he did this for mere approval?

The minister was active in discussing the lesson. There were several lawyers present, and they too made things interesting. I was asked to address that school. I have visited schools in all the states in western part of our country and in Canada. How they listened and followed me as I spoke! I was asked into the pulpit. I asked leave to attend my own church a few blocks distant.

I entered my church, went to the front seat, sat and waited. Few greeted me though many knew me. Later our minister came. He knows me. He took his place as speaker for the day. He drew good lessons from the fifty-third chapter of Isaiah. I could hear him well enough. He is a splendid young man.

But no one welcomed me. I was not asked to preach, nor to read a chapter, nor to lead in prayer. They did not need me. How would you have felt? I had just left a warm place, come into a frigid place. How do they grow in such an atmosphere? I wished again and again to be back at the warm place. I wonder if any reader might gather a good lesson from these suggestions. Is handshaking a good thing? Do all ministers try to gain prestige by doing this and nothing more? You try it sometime and learn how it feels.

Rodney, Mich.

Ezra Flory.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Anderson-Widegrin.—By the undersigned, at the home of the bride's parents, Sept. 19, 1939, Harland Edward Anderson and Edna Olivia Widegrin, both of Grand Junction, Colo.—O. H. Feiler, Grand Junction, Colo.

Guenther-Yant.—By the undersigned, at his home, Sept. 24, 1939, Edward Guenther and Margaret Yant, both of Fort Wayne, Ind.—Leo H. Miller, South Whitley, Ind.

Roose-Pratt.—By the undersigned, at his home in Bourbon, Ind., Oct. 8, Welcome Roose and Geneva Pratt.—N. H. Miller, Bourbon, Ind.

Swenson-Barnes.—By the undersigned, at the home of the bride's parents, Sept. 24, 1939, Albert Swenson of Coby, Mont., and Nellie Barnes of Minot, N. Dak.—M. W. Petry, Minot, N. Dak.

Teegarden-Wells.—By the undersigned, at Garrett, Ind., Oct. 7, Cecil Teegarden and Bertha Berniece Wells.—Russell A. Sherman, Garrett, Ind.

Wilds-Jackson.—By the undersigned, at his home, Sept. 28, 1939, Larry Wilds and Alice Jackson, both of Fort Wayne, Ind.—Leo H. Miller, South Whitley, Ind.

Witte-Driver.—By the undersigned, at the Church of the Brethren in Fort Wayne, Ind., Aug. 20, 1939, Lee Witte of Monroeville, Ind., and Helen Driver of Fort Wayne, Ind.—Leo H. Miller, South Whitley, Ind.

FALLEN ASLEEP

Baughman. Sister Phoebe Steele, daughter of Brother John and Sister Jennie Heeter Steele, was born in Hopewell Township, April 14, 1875, and died at her home in Bedford County, Pa., Oct. 5, 1939. She was united in marriage to Hiram Baughman, who survives with three sons, four daughters, one sister and a number of grandchildren. Funeral services were held in the Yellow Creek Church of the Brethren by Brethren Geo. Batzell and E. Paul Dilling, assisted by Rev. Johnston and Rev. Houser. Interment was in the Steele cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Bolin. Mary Snively, daughter of Joseph and Susanna Burkholder Snively, was born in Lancaster County, Pa., Sept. 28, 1845, and departed this life at the Brethren Home at Fostoria, Ohio, Sept. 27, 1939. In 1864 she with her parents moved to Ohio and located in Seneca County. Nov. 30, 1865, she was united in marriage with John Bolin, who preceded her in death in 1918. To this union three children were born. A son, one daughter, three grandchildren and five great-grandchildren survive her. She united with the Church of the Brethren at the age of fifteen years and lived a faithful Christian life. For several years she was unable to walk and she passed the lonely hours reading the Bible. Funeral services were held in the Block Lutheran church in the community where she lived, conducted by the writer, with burial in the adjacent cemetery.—H. V. Thomas, Tiffin, Ohio.

Cradlebaugh. Harriet Elizabeth, oldest child of Anthony and Jane Cradlebaugh, was born Aug. 17, 1852, at Republic, Ohio, and departed this life Oct. 1, 1939. In her younger years she had a fall that deprived her of part of her school advantages, yet she was willing to share much of the responsibilities of the home. In 1880 she moved with her parents on a farm near Troy, Ohio. In 1881 her father purchased a farm near New Carlisle, Ohio, and here she resided some twenty years. In 1900 the family moved to New Carlisle where she spent the remainder of her days. She accepted Christ as her Savior when young and lived a consistent, Christian life. She was a pioneer member of the Church of the Brethren Aid Society. For many years the Aid meetings were held in her home. She was the oldest member of the Aid and of the church and was always present in services as long as her health permitted. She was industrious, honest, liberal and always ready to share with those in need. She leaves two sisters, one brother and a number of nephews and nieces and many friends. Funeral services were conducted at the New Carlisle church by her pastor, H. H. Helman, assisted by the writer with burial in the New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

Domer. Michael S., son of the late Seth and Frances Domer, was born Jan. 1, 1866, and departed this life Sept. 8, 1939. April 14, 1889, he was married to Louisa Marhofer. To this union were born four sons and four daughters. One son preceded him in death. He united with the Church of the Brethren in his youth. He is survived by his companion, three sons, four daughters, twenty-nine grandchildren, one great-grandchild, one sister and four brothers. Funeral services were held at the Baltic church by Eld. Ed Shepher of Sugar Creek, Ohio, with burial in the Fisher cemetery.—Mrs. Ellen Miller, Baltic, Ohio.

Durst. Catherine Frances Bittinger, was born near Swanton, Md., a daughter of William and Mary Anne Bittinger, and died at her home near Grantsville, Sept. 27, 1939, aged 64 years, 5 months and 11 days. She was married to Eli Durst many years ago. He preceded her in death. She was a devoted member of the Maple Grove Church of the Brethren for many years. Her death was due to heart condition and dropsy. There are two sons and two daughters, four sisters and one brother surviving. Funeral services were held in the Loch Lynn school by Pastor J. E. Wells, with interment in the cemetery on the Richard Durst farm.—Mrs. Arthur Resh, Grantsville, Md.

Foote. Byron, was born at Cygnet, Ohio, Jan. 4, 1926, the son of J. W. and Bessie Emory Foote, and departed this life Aug. 21, 1939. Byron lived for a short time at the Mexico Children's Home. During the past two years he lived happily in the home of Brother and Sister Ross Sills of Fort Wayne, Ind. One year ago while attending intermediate boys' camp, Byron was baptized. Byron suffered with three attacks of pneumonia since January of this year. During his suffering he displayed a beautiful Christian spirit. Byron loved his church work and was interested in the Loyal Temperance Legion and 4-H club work. Funeral services were conducted at the Fort Wayne Church of the Brethren by the undersigned, assisted by Ralph G. Rarick. Interment was in Green Lawn Memorial cemetery.—Leo H. Miller, South Whitley, Ind.

Free. Lydia Stites, daughter of Isaac and Henrietta Stites, was born Dec. 13, 1864, and died at her home in Metamora, Ohio, Sept. 22, 1939. Early in life she accepted Jesus as her Savior and became a member of the United Brethren church, remaining a member until death. She was married to Fred Free April 25, 1896, and to this union were born two daughters who remain with the husband, thirteen grandchildren, one great-grandchild, one sister and four brothers. Mrs. Free spent her life in Fulton County and was well respected. She was a patient sufferer for several months. Funeral services were held in the United Brethren church by Bro. James A. Guthrie, with burial in the Ottoksee cemetery.—Gertrude E. Guthrie, Swanton, Ohio.

Kirby. Sister Delilah, daughter of Bro. Noah and Sister Mary Nesselrodt, was born Oct. 31, 1863, and died at the home of her daughter, Mrs. Ruth Sager, near Forestville, Oct. 2, 1939. She was married to Bro. George W. Kirby June 6, 1900. She is survived by two sons, one daughter, two stepsons, one stepdaughter and one sister. In 1890 she accepted Christ and was baptized and remained faithful to the end. She served as sexton at Flat Rock church for a number of years. Funeral services were conducted at Flat Rock church by Eld. J. Carson Miller, assisted by Eld. M. L. Huffman. Burial was in the cemetery near by.—Mrs. J. D. Wine, Forestville, Va.

Knott. Sister Alice, aged 43 years, died at the Harrisonburg hospital Sept. 19. She was a consistent member of the Church of the Brethren. She is survived by one daughter, three sisters and three brothers. Funeral services were held from Beahms Chapel church with interment in the chapel cemetery.—Elsie Broyles, Luray, Va.

Lapp. Levi Henry, was born Dec. 6, 1907, near Moorfield, Nebr., and departed this life Sept. 13, 1939, at Tererro, N. Mex., from typhoid fever and pneumonia. In February of 1915 he moved with his parents, Mr. and Mrs. O. J. Lapp, to Miami, N. Mex. At the age of twelve he united with the Church of the Brethren and lived a faithful Christian life. March 3, 1936, he was married to Clemmie Grayson, who with a small son is left to cherish the memory of a devoted father and husband. He also leaves his father and mother, two brothers and their families, two sisters and their families as well as numerous other relatives and friends.—Mrs. Frank Gibson, Springer, N. Mex.

Lawson. James Garrey, infant son of Bro. Clarence and Sister Fay Teets Lawson, was born July 4, and died July 22. He leaves his father, mother, grandparents. Short services were held at the home of the grandparents by Bro. Walter E. Van Sickle, with burial in the Parnell cemetery.—Grace Sisler, Hazelton, W. Va.

Layser. David, was born Dec. 12, 1857, and died July 29, 1939, aged 81 years, 7 months and 17 days. He was a member of the Brethren church for thirty-five years and a regular attendant at all services until ill health did not permit. He was preceded in death by his wife, Susan. He is survived by two children, nine grandchildren, one great-grandchild, one brother and four sisters. Funeral services were conducted in the Richland church by Michael Kurtz and Iram Lentz. Interment was in the Tulpehocken cemetery.—Eva A. Bollinger, Richland, Pa.

McAdams. Charles F., son of James and Sarah McAdams, was born Aug. 16, 1869, at Little Rock, Ark., and departed this life Aug. 14, 1939, of a heart attack on his farm home at Tipp City, Ohio. May 30, 1900, he was married to Ida May Nisewonger, and to this union eight children were born. In November of 1901 he united with the Church of the Brethren, being baptized by Bro. S. Z. Smith. He was a faithful husband and father, always being much concerned about his family and home. He is survived by his wife, eight children, ten grandchildren, two brothers and two sisters. Funeral services were conducted at the Middle District church by Brethren C. V. and H. M. Coppock, with interment in the Maple Hill cemetery.—Mrs. L. E. Davidson, Tipp City, Ohio.

Phillips. Sister Lucy Isabelle, was born July 19, 1880, in Augusta County, Va., and died Sept. 23 at the home of her sister, Mrs. Elmer Sandridge, near Port Republic, Va. She had been in failing health for the past two and a half years. She spent thirty-two years of her life in Cincinnati, Ohio, where she was graduated as a registered nurse. She was a member of the Church of the Brethren since early girlhood. She is survived by one sister, four brothers and a number of nieces and nephews. Funeral services were held at the Mill Creek church and were conducted by Brethren C. E. Long and P. F. Cline. Burial was in the near-by cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

Robinson. Sister Emma Paul, was born in Lanark, Ill., July 9, 1869, and died Aug. 29, 1939, of a paralytic stroke at the home of her daughter, Mrs. Louis Moe, of Stanley. She grew to womanhood at Lanark and on Aug. 26, 1887, was married to Harry Robinson. They moved to Sheldon, Iowa, where they lived for nine years and then moved to Hancock where they made their home for six years. In 1917 they came to Stanley where Bro. Robinson died thirteen years ago. Eleven children were born to this union, three having preceded their parents in death. Surviving are six daughters, two sons, one sister and twenty-five grandchildren. Funeral services were held in the Stanley Church of the Brethren with Bro. Lewis Hyde officiating. She was laid to rest beside her husband in the city cemetery.—Elsie Reppert, Stanley, Wis.

Shick. Issac Martin, son of Joseph and Mary Plank Shick, was born Jan. 24, 1857, at Ashland, Ohio, and departed this life at his home in Norcatur, Kans., Sept. 6, 1939, from a stroke. Oct. 13, 1880, he was married to Elvira Tolle. He is survived by his wife, one son, three daughters and one sister. Two daughters preceded him in death. He united with the Church of the Brethren when a young man and remained a member through life. Funeral services were conducted from the home Sept. 7 by Pastor D. W. Kesler. Interment in the Norcatur cemetery.—Esther Jackson, Norcatur, Kans.

Shirey. Bro. Charles, was born Nov. 16, 1865, in Augusta County, Va., and died at his home near Penn Laird, Va., Aug. 10, 1939, following an illness of about six months. He was the son of the late Charles and Mary Guthshall Shirey and was the last surviving member of his family. He was married to Sister Mattie Long who preceded him in death six years ago. They adopted a son whom they reared to manhood. He was a lifelong member of the Mill Creek church, and served faithfully as a deacon for many years. He was always interested in the welfare and up-building of the church. He gave much toward financing the building of the new church house, as well as one year of carpenter work on the building itself. He was a good homemaker and provided well for his household. He was a good neighbor. Surviving are his son, three grandchildren, a number of cousins, nieces and nephews. Funeral services were conducted at the Mill Creek church with Brethren C. E. Long and Joseph Pence officiating. Burial was in the church cemetery.—Lera Bowman Jarrels, Penn Laird, Va.

Walters. Elizabeth Gruber, daughter of Joseph and Susan Aldinger Gruber, was born Oct. 6, 1857, near Elizabethtown, Pa., and died at the home of her daughter, Mrs. John Schisler, Oct. 1, Jan. 12, 1879, she was married to Henry Walters. To this union four sons and two daughters were born. She also leaves nine grandchildren, twelve great-grandchildren, three brothers, one sister and a host of friends. She accepted Christ as her Savior and united with the Church of the Brethren in 1909, continuing in this faith until death. July 20 she was anointed and committed herself to the will of her heavenly Father. Her life was an example of Christian integrity and righteousness, having maintained a high standard of Christian graces and virtue. She was a true companion to her husband, a kind and affectionate mother and a friendly and generous neighbor. Funeral services were held at the Astoria Church of the Brethren with Pastor Lester E. Fike in charge, assisted by Rev. C. P. Ellis and Fred Thompson. Interment was in the Astoria cemetery.—Rose Wickert, Astoria, Ill.

CHURCH NEWS

Alabama

Cedar Creek.—We have had a very successful year's work by home pastors, Brethren W. E. White and G. W. Petcher, assisted by Bro. Rhebb Petcher as summer pastor. Brethren White and Rhebb Petcher conducted a successful daily vacation Bible school with an average attendance of forty-seven and an enrollment of fifty-three. We are very grateful for the untiring effort Bro. Rhebb Petcher put forth in the entire summer's work. He and Bro. Donald Clague conducted a week of revival meetings. Our mission points at Tibbie and Lambert still continue to be interested. Edith, Miss., has had to be dropped owing to lack of transportation for our minister. The Lambert attendance and interest continue good and we have several new families and still look forward to the time when we will have a house of worship. Tibbie mission just closed a successful revival conducted by Bro. White and five were baptized, while many more are studying the principles of our church. While there Bro. White organized a committee for building a church. Aug. 18

the Willing Workers class gave Bro. White a surprise party in appreciation of the work he has done. Three ministers have been chosen from the class since he has had charge of it, and one man and his wife were chosen as deacons. Sister Mary Lewis now has charge at Tibbie mission and Bro. Rhebb and Dorothy Petcher are at Bridgewater College. Sept. 27 we met in council and elected the following Sunday-school officers: Superintendent, Vaden Robinson; secretary, Golda Mienhardt; treasurer, Mrs. Alice Newburn. We were glad to have Bro. Petcher and family with us on the fourth Sunday. They represented the churches in Southern Alabama at district conference. This is surely a mission field and we ask the interest in your prayers.—Flora B. White, Citronelle, Ala., Oct. 8.

California

Covina.—In the absence of our pastor who was attending La Verne Camp, Aug. 20, Bro. D. W. Shock brought the morning message. Aug. 27 Brethren Merle Butterbaugh and Marion Boots and their wives who were elected to the deacon's office last year were installed by the laying on of hands. Bro. Edgar Rothrock of the General Ministerial Board assisted in our church. In the evening the union service was held in our church. Mr. Delbert Harter, a young man who is preparing for the ministry and who has traveled extensively, gave an interesting talk. A number of our young folks attended the different group sessions at Camp La Verne. The summer conference which was held in La Verne was well attended by our church folks. Bro. H. Spenser Minnich of Elgin, Ill., gave us an inspiring message Sept. 3. The following were elected at the fall business meeting Sept. 20: Bro. Mark Cripe, elder; Bro. Rush Quesinberry, general superintendent; Mrs. Ben Hepner, junior superintendent; Mrs. John Brubaker, primary superintendent; Mrs. Quinter Pittilla, beginner superintendent; Mrs. Rush Quesinberry, cradle roll superintendent. Oct. 1 a number of children were promoted. Since our last report seven have been baptized. Our love feast will be held Nov. 12.—Mrs. Temple Sauble Funk, Charter Oak, Calif., Oct. 7.

Modesto.—We met in council Sept. 13 and elected the following church and Sunday-school officers: Paul Studebaker, pastor and elder; Harvey Allen, treasurer; I. M. Kauffman, clerk; Ezra Cripe, Sunday-school superintendent; Dewey Brown, assistant; Martha Webber, secretary and treasurer; the undersigned, Messenger correspondent. Our choir under the direction of Bro. Studebaker is doing splendid work. The women's organization raised \$379.95 the past year. They started a building fund of \$200. Myrtle Julius is president, with Gladys Peterson, assistant; Mary Robinson, secretary-treasurer. The men have organized with Ed Smith, president; Raymond Algiers, vice-president; Homer Messamer, secretary; Ezra Cripe, treasurer. They have some very definite aims for the coming year. Bro. Walter Kahle and his family will be with us Nov. 26, 27. Our love feast will be held Nov. 5. Sept. 10 we met in the social hall in honor of our pastor and his wife as their birthdays are in September. The ladies presented Mrs. Studebaker with a beautiful quilt and gave them a pound shower.—Edith L. Bohn, Modesto, Calif., Oct. 5.

Colorado

Rocky Ford.—July 4 an all-day picnic was sponsored by the men's organization, with more than 100 present. Five of the Rocky Ford churches joined in union Sunday evening services this summer. The meetings were held in the Christian church with the pastors doing the preaching. Attendance was good and all programs were spiritual and uplifting. At our September business meeting the Sunday-school officers were elected with Vern Busher as general superintendent. Sunday morning a short consecration service was held. Mrs. Ethel Inman is head of the Women's Work. Eight of our young people have gone to college and will be greatly missed at home this winter. The junior choir gave special music at one of the union meetings and also at the district meeting at McClave. A large number of our members attended district meeting. Two successful birthday socials were held, one for three months and the other for six months. One is now being planned for the ones having birthdays during the other three months. Twelve young people attended camp this summer. Sept. 24 promotion day was observed. Rally and home-coming day was held Oct. 1, with the children demonstrating their class work and a good sermon by Pastor X. L. Coppock. A basket dinner was served at noon. In the afternoon a short play, As Families Go, was given, followed by a splendid address by Dr. Sausaman, pastor of the M. E. church.—Mrs. Roy E. Miller, Rocky Ford, Colo., Oct. 9.

Delaware

Wilmington.—The last of June we held a surprise farewell party for Brother and Sister Wagner who accepted a call to the Pleasant Valley church at Weyers Cave, Va. Brethren E. Kurtz and R. Gibson served as co-pastors for us during July and August. The congregation was very much pleased with the splendid work these two men did. In July fourteen boys accompanied by H. E. Maxwell spent a week at Camp Peniel. During the summer the men were busy renovating the parsonage in preparation for our new pastor and his wife, Brother and Sister J. C. Middlekauff. Sept. 14 we had a reception to welcome them. Eld. Ross Murphy was also with us. Sept. 26 we met in council and elected the following officers: Elder, Bro. R. D.

Murphy; trustee, A. K. Taylor; clerk, E. T. Selders; treasurer, W. G. Hank; auditors, Betty Moyer and Esther Steward; music director, C. Wickersham, Jr.; mission director, Miss F. Yeager; Sunday-school superintendent, C. Wickersham, Jr.; secretaries, Betty Moyer and Catherine Lane; primary superintendent, Matilda Best. Every Wednesday night we have family church night and our pastor is teaching a course on peace. Oct. 2 our B. Y. P. D. had installation of officers, with a candlelighting service. This was followed by a social hour in the church basement. They plan to have a social every month. Oct. 14 the young people had a surprise shower in honor of Matilda Best who will be married to George Mayer Oct. 21. Nov. 5 we will have our love feast.—Edith Maxwell, Richardson Park, Del., Oct. 9.

Florida

Tampa.—We enjoyed a successful vacation Bible school with Sister Margret Parker as superintendent. Seventy-four were enrolled, with most of them present every day. Sept. 17 we rejoiced as we witnessed the rite of baptism administered to three applicants, making a total of seven received into the church in the past year. Sept. 13 we met in council and elected the following: Bro. A. D. Crist, elder and pastor; Bro. Philip Lauver, clerk and treasurer; Bro. H. M. Landis, Sunday-school superintendent; the writer, Messenger correspondent. Delegates to district meeting are Sister Mary Lou Lauver and Sister A. D. Crist, with Sisters Lois Landis and Sybil Garner as alternates. Sunday school has increased in attendance and interest. Sept. 24 was promotion day and a great number received certificates of promotion and the service was enjoyed by all. Oct. 1 we had a brief installation service for officers, which was very impressive. The Bible class sponsors weekly prayer meetings which are held in homes and especially enjoyed by aged and shut-ins. The Dorcas circle meets regularly and lately had a mother and daughter meeting when all enjoyed a Chinese dinner. The tourist season is again on and the Tampa Church of the Brethren cordially invites members to spend the winter with us. The writer will gladly answer inquiries concerning rooms, apartments, etc.—Mrs. A. D. Crist, 801 E. Plymouth, Tampa, Fla., Oct. 11.

Idaho

Bowmont.—We met in council Sept. 29 and retained Bro. C. A. Williams as elder and Bro. Samuel Bollinger as pastor for another year. We elected church and Sunday-school officers. One letter was received. We will have our love feast Oct. 13. Sept. 11 Bro. W. M. Kahle gave a lecture which was very helpful. In July the McPherson male quartet gave us a program and Bro. Mohler gave a talk.—Mrs. V. W. Goodman, Nampa, Idaho, Oct. 3.

Illinois

Douglas Park.—The work of the church is going steadily ahead. Bro. Alva Fike and Sister Boggs were delegates to district meeting at Dixon. Sister Boggs gave an interesting report of this meeting Sept. 10. Bro. Fike also gave a fine report on Sept. 17. Two weddings which were of great interest to the church oc-

curred on Aug. 26. Danny Evanshank and Hilda Tatum were married in the morning at the home of our pastor and in the afternoon Wilbur Wine and June Benson were united in marriage. Members of the Douglas Park church sincerely wish that these young couples will hold onto the finer things of life. The following officers were elected at our council Sept. 18: Warren Slabaugh, elder; Mildred Heroit, clerk; Alva Fike, treasurer; Bro. Cunningham, Messenger agent; Bro. Miller, superintendent; Franklyn Painter, assistant; Mrs. Walker, secretary. The Ladies' Aid elected officers as follows: Mrs. Olson, president; Mrs. Fike, vice-president; Mrs. Wise, secretary; Mrs. Evanshank, treasurer. The ladies of the church entertained the ladies of the Hastings Street church at a party on Sept. 27. Sept. 24 the B. Y. P. D. elected the following officers: Elwood Gandy, president; Vivian Parsh, vice-president; Annabelle Whiting, secretary; Mrs. Lucy Kaetzel and the undersigned, adult advisers. The young people held an impressive candlelighting installation service Oct. 1. We were extremely glad to have as guests of the B. Y. P. D. Brother and Sister Rufus Bowman of Bethany Biblical Seminary. Bro. Bowman delivered a fine sermon. The choir held their first party Oct. 3. The young people enjoyed a surprise outing on Saturday evening, Oct. 7. They followed a trail marked by chalked arrows, ending up at the home of Brother and Sister Ted Gandy where refreshments were served. Oct. 8 Pastor Roy White was ordained elder and Brethren Fike and Alexander took their vows to serve as deacons. Brethren Warren Slabaugh and M. Clyde Horst were in charge of this service. Our pastor's high ideals and his outstanding pastoral work are an inspiration to all that he comes in contact with.—Mrs. Berniece Pfolsgröf, Chicago, Ill., Oct. 9.

La Motte Prairie.—We met in council Oct. 5 and elected the following officers: Bro. Ritchey, elder; Laura Plunkett, clerk, correspondent and Messenger agent; Florence Seymour, treasurer. The Brethren and Christian churches in this community had a successful daily vacation Bible school conducted by the Christian minister. The Ladies' Aid helped redecorate the interior of our church building. They served dinners to threshers this summer. Bro. Wayne Carr will begin a revival meeting for us Oct. 17. Bro. Oliver Dearing was with us in council and he and Bro. Ritchey conducted a very impressive service in which Bro. Ausby Swinger was ordained elder.—Mrs. Laura Plunkett, Palestine, Ill., Oct. 6.

Indiana

Brick.—The Ready Helpers class sponsored a Sunday-school fellowship day July 30 and each class contributed something for the program. Bro. O. D. Werking gave the morning sermon and Prof. J. O. Winger of North Manchester gave inspiring messages in the afternoon and evening. At noon a basket dinner was enjoyed. Attendance was good. Several from here attended district meeting at Upper Fall Creek. Bro. Eber Holler was re-elected Sunday-school superintendent; Sister Margaret Goar, primary superintendent. A young married people's class was organized, with Bro. Roy Paul as teacher. Sunday-school attendance is increasing. The B. Y. P. D. conference and peace rally of

CLUB LISTS WE LIKE TO RECEIVE

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Southern Indiana was held at the Brick church Sept. 23, 24. The theme of the conference was Vital Experiences in Brotherhood. Brethren Lester Young and Paul Kinsel were with us Saturday and told some interesting experiences of their trip to the World Youth Conference at Amsterdam, Holland. Bro. Russell Showalter of Anderson gave us an inspirational message too. On Sunday Prof. L. W. Shultz of Manchester College and Bro. Dan West of Goshen gave us challenging messages on peace. Saturday evening 125 young people enjoyed a fellowship dinner. The ladies' quartet from Manchester College gave us several numbers during the conference. Recently the Constant Workers class purchased a lighted picture, Christ on the Mount of Olives, for the front of the church. Brother and Sister A. D. Bowman and son, Paul, were received by letter into the Nettle Creek church. We met in council Oct. 6 and Brethren Dan Bowman of Anderson and Andrew Miller of Muncie assisted in the installation of deacons and their wives. The question of purchasing new seats for the church was discussed. The reports of the visiting brethren were made. It was decided that church services be held every Sunday evening at the Brick church. The question of support for our elder was left to the ministerial committee to investigate and advise. Our fall love feast will be held Oct. 21. There will be an all-day meeting on that day with dinner at the church. All are welcome.—Mary E. Dutro, Hagerstown, Ind., Oct. 9.

Flora.—We met in council Sept. 6 and officers were elected as followed: Bro. Walter Moss, superintendent; Bro. Lee Ulery, secretary-treasurer. The departmental superintendents are: Sister Mildred Zook, junior; Sister Marjorie Johnson, primary; Sister Hazel Kingery, beginners. Bro. Orion Eikenberry is president of Men's Work; Sister Fanny Kingery, president of Women's Work. We had a fellowship supper for the pastor and his wife in honor of Sister Zook's birthday, their twentieth wedding anniversary and Bro. Zook's twentieth year in the ministry. A good program was given. We had a week of spiritual meetings with Bro. Bonsack bringing the messages on Sunday; Bro. H. F. Richards of South Bend, Monday; Bro. H. L. Hartsough, Tuesday; Pastor Ray Zook, Wednesday; Bro. C. Ray Keim of North Manchester, Thursday; Bro. A. F. Brightbill, Friday, Saturday and Sunday. We had a basket dinner at the church on rally day. The attendance is increasing.—Mrs. Mary Moshier, Flora, Ind., Oct. 10.

Fort Wayne.—Aug. 27 our church and Sunday school went to Bro. Worthman's grove after services for a basket dinner. After dinner a program was rendered which consisted of farewell talks and appreciation in honor of Bro. Leo H. Miller and family who retired from the pastorate at Fort Wayne after five years of service. A chest of silver and a tablecloth were given to them by the congregation. Bro. Miller closed his pastorate Aug. 30 with a baptismal service. Sept. 2 Brother and Sister Wright and family arrived to take up the pastorate. Bro. Wright's first sermon was Open Doors to a Deeper Spiritual Life. The parsonage was made ready for the new pastor by classes and individuals furnishing materials and time. New shades for the windows and Venetian blinds for the study were purchased. Two of the rooms were papered and the floors sanded. We put in a walk to the garage and the plumbing was changed in the basement. After all was finished a prayer service was held. Sept. 13 the following officers were elected: T. G. Weaver, elder; Chas. Yager, clerk; A. R. Barrett, treasurer; Clyde Baker, finance board; Chas. Circle, ministerial board; John Cornish, Messenger agent; R. L. Valentine, Sunday-school superintendent; Guy Harader, assistant; Mary Arney, director of Children's Work; Eldo Miller, peace secretary. Our W. C. T. U. will function as the temperance committee. Bro. Wright conducted installation services for sixty-five officers and teachers. Sewing circle meets every two weeks. The Sara Holliday unit of the W. C. T. U. met at the church and elected Sister Rupp as the new president; Sister Tucker, alcohol education director. Bro. Wright was appointed member of the program committee of the Fort Wayne Ministerial Association. Our revival will begin Nov. 6, continuing for two weeks with Bro. Wright in charge. Bro. Prather who was to hold our meeting is unable to be with us. A budget of \$2,500 was approved by the church, and a budget of \$485 was approved by the Sunday school. Ten resolutions were read to the Sunday school on Sept. 24 by our superintendent, Bro. Valentine.—Marie Valentine, Fort Wayne, Ind., Oct. 10.

Four Mile.—Our communion will be held Nov. 5, 7 P. M. At our council the first week of October the following officers were elected: Elder, Bro. F. E. McCune; clerk, Clara Brower; treasurer, Everette Stevens; Messenger agent, Alice Brower; Messenger correspondent, Dorothy Moore; superintendent, David Rinehart; assistant, Charles Major. With our business meeting we also held our quarterly church night program. A good social time was enjoyed. Five of our young people attended Camp Mack at Milford, Ind. Three intermediate boys attended the boys' camp. Our pastor, Bro. McCune, and his wife and Alma Snyder attended district meeting at Middletown, Ind., and several other members attended on Sunday. Our church has recently been reroofed and redecorated inside. Our home-coming was held Sept. 16, with a large attendance. Our morning message was brought by Bro. L. S. Shively of Muncie, who is a former elder of our church. In the afternoon our two former pastors, Brethren A. P. Musselman and E. R. Fisher, gave short addresses. There were numbers by the chorus both morning and afternoon.

Oct. 1 was rally day and promotion Sunday. Each class gave a short program. The Aid Society met at the home of Mrs. Edna Brower for election of officers.—Dorothy J. Moore, Liberty, Ind., Oct. 12.

Ladoga.—We met in council and various committee reports were approved. It was decided to reroof the south half of the church. One member withdrew fellowship from us. The following Sunday-school officers were elected: Superintendent, Lewis Goshorn; assistant, Paul Mahorney; secretary, Virginia Miller; assistant, Lowell Ronk; treasurer, Bonnie Miller; superintendents of children's division, Vera Stoner and Mary Rogers; librarians, Ruth Ronk and Lois Rogers. Oct. 8 Prof. R. H. Miller of North Manchester held the attention of his audience with an illustrated sermon. In the evening communion services were observed, with Bro. B. F. Summer, former pastor here, conducting an earnest examination service. Other ministers present who assisted during the evening were W. J. Heisey, Lewis Deardorff, R. H. Miller and D. L. Miller. We appreciate the presence of our visiting brethren. Because of the illness of our regular correspondent, Sister Lina Stoner, I have been requested to make this report.—Mrs. Lula Goshorn, Ladoga, Ind., Oct. 9.

Pipe Creek.—A picnic supper for the church and Sunday school was held at the Peru park Aug. 2. Ninety enjoyed the evening together. A group of men went to Camp Mack Aug. 17 to help work on the new buildings. Bro. David Landis of Batavia, Ill., preached for us Sept. 3. This was his church home for several years. We met in council Sept. 8 and elected the following Sunday-school officers: Bro. Willis Maugans, superintendent; Bro. Roy Miller, assistant; Sister Clarice Hessong, primary superintendent. Since our last report four have been baptized. Bro. Charles Oberlin of Peru closed a two weeks' series of meetings Oct. 2. Brother and Sister Orville Sonafank had charge of the music. The membership was much encouraged by Bro. Oberlin's helpful sermons. Two came forward the last night and will be baptized later. An all-day harvest and Thanksgiving service will be held Nov. 26.—Martha O. Hessong, Peru, Ind., Oct. 6.

Pleasant View.—At our regular council Sept. 14 Bro. Edward Kintner was re-elected elder. Bro. Herbert Gilmer is Sunday-school superintendent; Bro. Floyd Bolinger, leader of young people. The men have been doing some much needed repair work at the church. Sister Iva Bolinger is president of Aid Society. Quite a few of our number were able to attend district conference this year. We are looking forward to our series of meetings two weeks previous to Christmas with Bro. Ray Shank as evangelist.—Mrs. Grace Kreider, South Whitley, Ind., Oct. 9.

Upper Fall Creek.—We met in council Sept. 23 and elected the following Sunday-school officers: Superintendent, Robert Replogle; assistant, Claud Chandler; secretary, Margaret Alexander; treasurer, William McWilliams; ministerial committee, Rachel Alexander. Our communion was held Sept. 16. Our attendance was small because of a storm. Bro. D. W. Bowman of Anderson officiated. Bro. Hoover gave us one of his well-prepared sermons on Sunday.—Mrs. Phoebe Good, Middletown, Ind., Oct. 12.

White Branch.—July 16 we gave a program in honor of the home and cradle roll departments. A short program of songs and readings was given, after which Bro. Carl Hilbert preached an interesting sermon. Aug. 30 our Aid Society met at the church for a missionary program and to reveal mystery mothers. We served refreshments to the mothers and daughters. Sister Mamie Bowman was our delegate to district meeting, and gave an interesting report. Sept. 10 we elected the following Sunday-school officers: Superintendent, Bro. Ferrel Shock; primary superintendent, Sister Madge Newman; cradle roll superintendent, Sister May Chamberlain; members of ministerial board, Brethren Alfred Chamberlain and B. F. Hawkins. One was added to the church by baptism since our last report.—Mrs. B. F. Hawkins, Mooreland, Ind., Oct. 11.

Iowa

Council Bluffs.—We met in council Sept. 27 and elected the following church officers: Clerk, Lillian Cook; treasurer, Mrs. Della Huffine; property committee, Brethren Chas. Huffine, Carl Raygor and Jack Larsen. Bro. Harry Rogers of Mt. Etna, Iowa, was retained as elder. On Sept. 24 Sister Ambrose was elected Sunday-school superintendent, with Sister O. C. Caskey as primary superintendent. One young man, Bro. Wm. Gahm, has been called to the ministry and is now attending McPherson College. The B. Y. P. D. is planning to have the back yard at the church plowed and grass seed planted to prepare it for recreational grounds for next summer. Pastor O. C. Caskey and his wife are working diligently to increase our Sunday-school attendance. Oct. 3 our attendance showed a decided increase of twenty-nine over a year ago. The Ladies' Aid is doing splendid work. The B. Y. P. D. meets every Sunday evening at the church and holds at least one social meeting a month.—Lillian Cook, Council Bluffs, Iowa, Oct. 10.

Indian Creek.—Since our last report we have received two by letter. At our last council we re-elected Bro. M. W. Eikenberry of Dallas Center as elder-in-charge. Other officers were elected. Jimmie Beal is superintendent and the writer is Messenger agent and correspondent. Oct. 1 our pastor changed pulpits with Bro. Ora Garber of Des Moines Valley. The Women's Work has re-

organized with Mrs. Russel French as president. Sept. 1 our Ladies' Aid members were guests of the Des Moines Valley Aid. Sept. 28 Brother and Sister Harold Royer presented a program of slides showing their work in Africa. They also had some of the tools and showed samples of work done. Recently we met at the church for some cleaning and repair work and the women served a basket dinner. The work was finished and all enjoyed it. Oct. 7 we held our love feast, with a home-coming on Sunday. A sermon and some special music were enjoyed in the morning. After a bountiful dinner we enjoyed singing, special music, a reading, and reminiscences, recalling incidents as far back as 1867.—Mrs. Ralph W. Quakenbush, Maxwell, Iowa, Oct. 9.

Robins.—We have changed our church name from Dry Creek Church of the Brethren to Robins Church of the Brethren. Brother and Sister O. A. Myer were asked to share their labors as pastors with us another year. Sisters Effie Olinger and Georgie Burgess represented this church at district meeting at Fernald, Iowa. The Cedar Rapids church has called for district meeting of Middle Iowa in 1940. At our council church and Sunday-school officers were elected and we are hoping for improved conditions and better results in church activities. Pastor O. A. Myer conducted installation services for the officers. Oct. 1 rally day was observed with a program given by the primary department and a basket dinner at noon. Our love feast will be held Oct. 20, 7:30 P. M. The writer has been chosen correspondent.—D. W. Miller, Cedar Rapids, Iowa, Oct. 7.

Waterloo City.—Vacation days are over. Brethren J. W. Garrett, O. W. Hamer and Frank Meyers filled the pulpit while Pastor A. P. Blough and his daughter, Marguerite, toured the west coast. District conference was inspirational and instructive. During the summer our evening vesper services were held one hour earlier so that all who wished could attend the union services of the city. Sept. 3 we began having our regular vesper service in the evening, with a unified worship program followed by group meetings. The adult section studied the Book of John and its application to present-day conditions. The Women's Work group meets monthly for all-day meetings, with Bible study hour from ten to eleven, mission study from two to three and business hour from three to four. We met in council Oct. 9 and approved the outlined plans recommended by the Board of Religious Education. Rally day will be held Oct. 29, with communion services in the evening. Thanksgiving festival will be held on Sunday preceding Thanksgiving Day. A Children's Christmas program will be given Dec. 17, with a cantata Dec. 24.—Clara Miller Lichty, Waterloo, Iowa, Oct. 10.

Kansas

Garden City.—We met in council Sept. 29 and elected the following: Bro. Raymond Ladd, superintendent of adult school; Katherine Sheaks, primary superintendent. Our attendance is increasing since the cooler weather. Sept. 19 was promotion day. Several weeks later we had rally day with a large crowd present. A basket dinner was served at noon. Our Aid is resuming its work after several months of rest. Mrs. D. A. Sheaks has been chosen as missionary president; Mrs. Eva Burgin, secretary-treasurer. This month we are invited to be guests at the Presbyterian missionary meeting. We co-operated in the union meetings in the park during July and August. Delegates to district meeting are Bro. G. W. Burgin and Mrs. D. A. Sheaks.—Mrs. D. A. Sheaks, Garden City, Kans., Oct. 9.

Maple Grove.—The sixtieth anniversary of the Maple Grove church was held on Oct. 1. Our communion on Saturday evening was well attended by our local members and also visiting members from Quinter, Portis and Lovewell. Bro. Edwin Jarboe who lived in our community as a young man helped us in our home-coming and communion services. On Sunday morning Bro. Lewis Naylor of Palco, Kans., conducted the devotional services and Bro. Jarboe gave an inspirational sermon. A basket dinner was served to a large crowd of people. The afternoon program was given over to several old-timers who told of their early experience in settling in this community and building the first church which was built of sod. We hope the church will stand in the future as strong if not stronger than it has in the past.—Esther Jackson, Norcatur, Kans., Oct. 5.

Parsons.—We met in council Sept. 17. Our pastor, Bro. Paul Swigart, and his wife are to remain with us another year. The Sunday-school and church officers were elected as follows: Sunday-school superintendent, Ralph Hodgden; secretary, Margaret Hodgden; clerk, Elsie Moore; treasurer, E. O. Reed; superintendent of home department and cradle roll, Mae Barrett; the writer, Messenger agent and correspondent. Brother and Sister Swigart were selected to represent the church at the district meeting. The Ladies' Aid met last Tuesday and elected the following officers: Ethel Hamsher, president; Myrtle Campbell, secretary and treasurer. We held our communion Oct. 1, with Bro. H. L. Ruthrauff from Independence, Kans., officiating. We have had several additions to the church by letter recently. We are always glad to welcome new members. Attendance has been very good at all our services.—Mrs. J. A. Campbell, Parsons, Kans., Oct. 5.

Verdigris.—Sept. 24 we had a basket dinner and in the afternoon held our business meeting. Bro. John Oxley is leaving our district and Bro. H. L. Ruthrauff of Independence was elected elder. The following officers were elected: Sister Grace Shirky,

clerk; Sister Awilda Johnson, treasurer; the writer, Messenger agent and correspondent; Sister Louise Callen Johnson, Sunday-school superintendent; Brethren I. L. Quakenbush and Merl Gilbert, delegates to district meeting. Plans are being made for our district meeting which is to be at this church, beginning Friday night, Oct. 27. As Bro. Oxley is leaving in about two weeks our church will be without a pastor until we can locate one.—Ella Garriott, Madison, Kans., Oct. 10.

Maryland

Grossnickels.—Our second annual men's meeting will be held Nov. 19, 2 P. M. Attendance in morning services has been good. The young people have been taking turns in opening devotional services. The young people elected new officers as follows: Bro. Harry Harshman, adult adviser; Bro. Basil Grossnickel, president; Bro. Austin Wiles, treasurer; Sister Mildred Leatherman, secretary. Oct. 13 a group of young people with our elder, Bro. C. N. Frushour, gave a program at Frederick County jail. Aug. 27 our young people and Pastor C. F. Holsopple visited the State Penal Farm and gave a program. Sept. 9 the young people sponsored a supper and worship program for the poor, lame, needy and unfortunate of the surrounding community. Fifty invited guests were present. Sept. 10 the young people gave a program to the Monrovia church. Different groups of the Sunday school are going out among the home department, giving programs and discussing the Sunday-school lesson on Sunday afternoons. The young people are holding meetings every two weeks. We are also taking music lessons, with Bro. C. F. Holsopple as instructor. We hope you will pray for the young people and their leaders.—Mae S. Grossnickel, Myersville, Md., Oct. 5.

Michigan

Beaverton.—Brethren David Schechter and Harley Townsend and their wives were at our church Sept. 17. Bro. Townsend delivered the morning message. After the message, Bro. Arthur Whisler was ordained to the eldership and with his wife was installed. Oct. 8 Bro. Steven Weaver came to us with his peace team. Morning, afternoon and evening services were held in the interest of peace. Our Sunday school has started on its new year with Bro. Arthur Whisler as superintendent and Elma Rau as primary superintendent. Bro. Perry Arnold was chosen as our elder.—Mrs. E. C. Rieley, Beaverton, Mich., Oct. 9.

Flint.—At our council we elected the following Sunday-school officers: Bro. Wilbur Shepherd, superintendent; Bro. Calvin Leckrone, assistant; Sister Anna Taylor, primary superintendent; Helen Leckrone and Ethel Wilbur, assistants. Oct. 8 we celebrated the eleventh anniversary of the organization of the Church of the Brethren in Flint. Bro. Elmer Leckrone of Grass Lake, Mich., was guest speaker and delivered a fine sermon in the morning. We enjoyed a basket dinner at noon. In the afternoon Pastor Arthur Taylor brought an inspiring message, after which Bro. Hugh Warstler of Durand very ably led an open forum. We also enjoyed a quartet and duet in the afternoon. In the evening after a solo and duet Bro. Elmer Leckrone delivered his inspiring sermon. Our young people are certainly doing fine work in leading prayer meetings on Wednesday evenings. They have been studying the New Testament. Our communion will be held Oct. 14, 7:15 P. M. A stoker has been donated to the church by the company that carries insurance on our church.—Helen Leckrone, Grand Blanc, Mich., Oct. 10.

Florence.—We met in council Sept. 8 and Homer Yoder was chosen as Sunday-school superintendent. Sept. 10 we had our harvest meeting and Bro. Theodore Miller preached two very good sermons. Our revival will begin Oct. 30 with Bro. Edward Stump as evangelist. Our meetings will continue until Nov. 12 and our love feast will be held Nov. 13, 8 P. M. We especially invite members of other congregations to be with us in our revival meeting and love feast. Our work is progressing nicely considering the community and the age in which we are working. There are several farms for sale close to the church which we would be glad if some families of the Church of the Brethren could buy. We need your help. Our Aid has about ninety quarts of fruit and vegetables ready to send to Bethany hospital. Mrs. Finley Myres was chosen as Messenger agent.—Mrs. George Sherck, Constantine, Mich., Oct. 9.

Grand Rapids.—We met in council Sept. 22 and elected the following church and Sunday-school officers: Mrs. Grace Oaks, clerk; Milton Chambers, Sunday-school superintendent; A. W. Martindale, assistant; Joseph Greenfield, Messenger agent. A nursery is being considered as a new department of the church. Two of our young people attended Little Eden Camp at Onkama this summer. During the summer the church and Sunday school were operated as one continuous service. Oct. 1 Bro. Kenneth G. Long was installed as pastor, with Bro. Harold Chambers, former pastor, conducting the service. Daniel F. Oaks presented Bro. Long with the key to the church.—Mrs. Thelma Royer, Grand Rapids, Mich., Oct. 10.

Montana

Poplar Valley.—Bro. Ray Harris of Minot, N. Dak., was with us Oct. 1, and brought inspiring and helpful messages. Our council was held in the afternoon. Bro. Harris was chosen presiding elder; Bro. Mark Emswiler, foreman; Glenn Swank, clerk;

Esther Emswiler, treasurer; the writer, Messenger correspondent and agent. A committee, composed of Loren Brechbiel, Eunice Swank and Helen Rock, was elected to try to raise money for putting a basement under the church and also stuccoing the building. We plan to have our love feast Nov. 25, with a few meetings preceding and a harvest meeting Nov. 26. Six have been baptized since our last report.—Mrs. W. Glenn Swank, Poplar, Mont., Oct. 5.

Whitefish.—Bro. Beahm was with us for three months this summer, preaching every Sunday morning and evening. He is a powerful speaker and was well thought of by everyone. He made a host of friends while here. He baptized five and made over 200 calls. We can highly recommend him. Bro. Webb is carrying on the work now. We have preaching every Sunday evening with good attendance. We are looking forward to district meeting which will be held here next spring.—Lewis Fry, Whitefish, Mont., Oct. 7.

Ohio

Bear Creek.—At our August council officers were elected as follows: Howard Erbaugh, superintendent; Dora Beeghley, primary superintendent; Harry Gilbert, nominating committee. Sept. 24 teachers and officers were installed, with Bro. Galen Royer in charge. During September two of our Sunday-school girls were received by baptism. The women of our Aid Society made two candlewick bedspreads for Bethany hospital. The Men's Work bought two temperance signs and the B. Y. P. D. bought one sign. We are hoping these signs will fulfill their mission. A town and country Sunday-school convention was held under the auspices of Town and Country Pastors' Association and Sunday School Council of Religious Education, Oct. 1, at Bear Creek. It was the first meeting of its kind, and eight hundred attended the meetings in the afternoon and evening. Speakers from all denominations took part. Bro. Dan West gave several talks and had charge of a peace program. The meeting was very inspiring and enjoyed by all.—Mrs. Harry Gilbert, Dayton, Ohio, Oct. 10.

Bethany.—The daily vacation Bible school was held during August, with an enrollment of thirty-five and an average attendance of twenty-five. Sisters Ruth Funderburg and Rachel Olinger assisted us in the school. Our revival started Aug. 20 with Bro. Walter Hawke as evangelist. Our members were strengthened and our church built up. Many are counting the cost and very near the kingdom. Sunday school is progressing under the leadership of our superintendents, Harry Kincaid and William Staggs, and the teachers and officers. Brother and Sister Laursen accepted the call to Winchester, Idaho, where they will assume the pastorate of two churches. They are well known at West Union, having spent the past nine years in the pastorate at the Bethany church. Bro. Laursen has accomplished a lasting work for his Master by his earnest, spirit-filled messages, and the neighborhood deeply regrets his leaving. We enjoyed the beautiful lessons of music and art appreciation given by Mrs. Laursen. May God's blessings attend them in their new field of work.—Mildred Skeels, West Union, Ohio, Oct. 12.

Greenville.—In July we met in council and elected the following officers: Superintendent, Russell Kleppinger; secretary, Virginia Shuttleworth; treasurer, Jonas Royer. Bro. G. O. Stutsman resigned the pastorate here after five and a half years of faithful service, and Aug. 24 we elected Bro. D. G. Berkebile as elder to succeed Bro. Stutsman. Aug. 27 we had a farewell dinner for Brother and Sister Stutsman and family. As a symbol of our good will to them we gave them a chest of silver. We regretted to have them leave and his untiring efforts in pastoral work are very much missed. Bro. Berkebile presided at our recent council when our pastoral situation was considered. Bro. Hugh Cloppert, chairman of the Southern Ohio Ministerial Board, was also present. Reports of the various committees were made. The finance board asked for an enlargement and two new members were added, Brethren Lavone Martin and Virgil Cassel. Plans are being made to improve the giving of our church. Our mother and daughter association held its regular meeting with a play, The Mite Box, being given, after which the mite boxes were opened. Our pulpit has been filled by local ministers secured by the ministerial board. Oct. 15 our revival meetings begin, with Bro. Ray Zook of Flora, Ind., as evangelist.—Marlene Wandle, Greenville, Ohio, Oct. 11.

Mohican.—We began a series of evangelistic meetings Aug. 28, closing Sept. 13. Thirteen were baptized, one awaits baptism and two were received by letter. Bro. Adam Miller from New Philadelphia was the evangelist. Attendance was good throughout the meeting. We held our love feast Sept. 17 and we had the pleasure of having Brethren A. Miller, W. Desenberg, D. Worst and D. Sower with us. Pastor Sower has been in the Lodi hospital for three weeks and the church is hoping he may have a speedy recovery. Bro. Sower's four sons have been filling the pulpit in the absence of their father.—Mrs. Ida Boldman, West Salem, Ohio, Oct. 9.

Painter Creek.—Our business meeting for the election of church and Sunday-school officers was held Sept. 14. Bro. Hugh Cloppert of East Dayton, member of district ministerial board, was with us. Pastor Roy Honeyman was re-elected elder for two years; Raymond Eberwein, Sunday-school superintendent; Jesse Baker, assistant; Florence Royer, C. W. superintendent;

Levi Minnich, Messenger agent. Kenneth Honeyman, our pianist, directed a large group of singers at our Darke County Sunday-school convention, Oct. 1. Our women's organization is trying a new plan this year. We are to have six meetings; one every two months. We have a director for Aid, Bible, Children's Work, peace and temperance, missionary, and mothers and daughters. All the women and girls of the church were assigned to one of these groups. Each group with a director is responsible for a program and light refreshments. We lift an offering for our work. The programs are proving interesting and helpful, with attendance from thirty to fifty. Oct. 8 we held our love feast, with 195 at the tables. Bro. G. E. Weaver of Bradford directed the service in a helpful way. Brethren John Eikenberry and Lester Heisey also assisted in the service. For his object lesson in our morning service our pastor spoke to the children on symbols. He spoke of the feet washing service and explained the meaning of the communion bread and wine.—Mrs. Levi Minnich, Greenville, Ohio, Oct. 10.

Pleasant Valley.—Bro. R. H. Nicodemus will hold our revival meetings, beginning Oct. 29. On Oct. 30, 8 P. M. we will have our love feast. We are looking forward with much interest to the coming of Bro. Nicodemus again this year. The Sunday-school work is going very nicely since the reorganization the first of October.—Mrs. John C. Puterbaugh, Rossburg, Ohio, Oct. 12.

Pleasant View.—We met in council Sept. 7 and elected the following Sunday-school officers: Paul S. Driver, superintendent; Calvin Kiracofe, assistant; George Landes, secretary. Aug. 6 we were fortunate in having Sister Corda Wertz, missionary on furlough from China, with us. She brought two very inspiring messages. We conducted a very successful vacation Bible school this summer. Oct. 22 we will have an all-day home-coming, with basket dinner at noon, celebrating the fiftieth anniversary of the church. Bro. J. O. Winger will be the speaker. Our father and son banquet is being planned. Our revival meeting will be held Nov. 12-26, with Bro. Charles Zunkel of Lima, Ohio, as evangelist. Our love feast will be held on Monday evening following the close of the meeting.—Mrs. Glenn D. Cool, Lima, Ohio, Oct. 8.

Salem.—We have just completed plans for the new Sunday-school year with Brethren Albert Landis as superintendent; Clarence Kindell, assistant; Sister Mary Schaurer, primary superintendent; and twenty teachers and other officers who have pledged themselves anew in our installation services conducted recently by Bro. Miller. Our school is moving along nicely with an average enrollment of 290. Under the auspices of peace and temperance committee, Miss Lucile Fannon of Dayton gave a stirring address on her experiences in rescue work. We are expecting Bro. Virgil Finnell of North Manchester, Ind., to give us an illustrated temperance lecture in the near future. Aug. 23 Bro. Earl Gosrill was advanced to the full ministry. Our love feast will be held Nov. 11, 7 P. M. Bro. Sylvan Bookwalter preached a soul-stirring sermon concerning prophecy and present-day world conditions. In the evening of the same day Bro. Paul Kinsel gave an address on his European trip. Our midweek prayer meetings are growing in interest and attendance. We are using Brethren in Reality for our lessons as outlined in The Gospel Messenger.—Mrs. Edward Miller, Union, Ohio, Oct. 10.

West Milton.—As a result of evangelistic meetings conducted by Bro. Shank, two were added to our church by baptism Sept. 13. On Sept. 19 a delegation from here visited the East Dayton church where Bro. J. W. Fidler of Brookville, Ohio, was conducting a series of meetings. His sermons were interesting and inspiring. Bro. Paul Kinsel of Brookville, Ohio, who just recently returned from Europe having been a delegate to the World's Youth Conference in Holland, gave us an address Sept. 24. He preached a very powerful sermon and gave us good advice. We are looking forward to our love feast Oct. 28, 7 P. M. All the members of the church were invited to a mystery dinner. The pastor was the leader and led the members to the home of Brother and Sister Fred Green where all arrangements were made for the marriage of their daughter, Margaret, to Chelcie Shimp. Bro. Helstern officiated. After the marriage ceremony the mystery dinner was served to 200 persons. In the afternoon the bridegroom became a member of our church, the bride already being a member. Sept. 8 the church gave a miscellaneous shower in their honor and they received many beautiful gifts. At our business meeting Sept. 6 the following officers were elected: Elder, Hugh Cloppert; trustee, Harry Peters; auditors, Gladys Eversole and Lora Royer; treasurer, Ralph Mishler; Sunday-school superintendent, Paul Studebaker; assistant, Leonard Lutz; primary superintendent, Mrs. Paul Studebaker; cradle roll superintendent, Lela Fourman. We granted eight letters and two were received. Sept. 10 our men's organization went to Greenville in the afternoon and presented a program to the old folks at the Home. The men's quartet rendered a selection. The Ladies' Aid Society has been busy quilting and doing fancy work. Sept. 28 they held their annual potluck dinner and election of officers and learned the names of their Good Cheer Sisters. The officers are as follows: President, Susan Kelly; vice-president, Wyoma Detrick; secretary-treasurer, Zeldia Lowry; superintendents of quilts, Amanda Noffsinger and Dora Dohner; superintendents of fancy work, Hazel Mishler and Neva Wheelock.—Mrs. Irvin Furlong, West Milton, Ohio, Oct. 7.

Pennsylvania

Boiling Springs.—We met in council Oct. 5 and Treasurer Frank Carr gave a splendid report. Three letters were granted. A new Messenger agent and corresponding secretary was elected to fill the unexpired term of Sister Bertha Trimmer. We decided to send two delegates to district meeting. They are Sister Cora Carr and Bro. Chas. Carothers. Our love feast will be held Oct. 28, 7 P. M.—Maude Ditmer, Boiling Springs, Pa., Oct. 11.

Fairchance.—The Fairchance Mission has experienced an interesting and encouraging year. The average Sunday-school attendance was ninety-seven; evening worship, sixty-one. Bro. Jess Wilson was again elected Sunday-school superintendent; Bro. Jolly, treasurer; Sister Redwine and Mabel Artis, delegates to district meeting in Windber. The Juniata deputation team presented a helpful program Oct. 1. Our young people have been giving excellent programs under the leadership of Sister Esther Miller. Seven of our intermediate girls were enrolled in Camp Harmony. Sister Wright served as dean of junior girls' camp. Bro. Wright is beginning his tenth year of service in this mission church. During the summer we were happy to have several visiting brethren preach for us, Brethren Blair Myers, C. C. Sollenberger and H. H. Glover.—Janice Grimm, Fairchance, Pa., Oct. 3.

Falling Spring.—One Sunday the young folks' Bible class of Brown's Mill was privileged to be taught by Sister Martha Martin of Elizabethtown. We held our harvest-thanksgiving meeting at the Hade house on July 29. Bro. W. H. Hunsberger delivered a very helpful sermon. An offering was lifted for district missions. Our fall council was held at the Hade house Aug. 26. Brethren John Brubaker and Edgar Wolfkill were elected to the office of deacon and, with their wives, were installed. Our love feast was set for Nov. 4 at the Hade house, beginning in the forenoon at 10:30 o'clock, and closing the following day at noon. Delegates to district meeting are Brethren Franklin Wagaman, Lowell Gearhart and Guy Stamy. Bro. John Stouffer has been elected superintendent of the Brown's Mill Sunday school. Bro. Edgar Wolfkill has been re-elected superintendent at Shady Grove. Bro. Benjamin Stouffer of Chiques congregation was with us at Shady Grove in the forenoon of Sept. 10 and Bro. Willis Rice was with us in the services at Brown's Mill in the evening of the same day. The membership was much benefited by their helpful sermons.—Grace E. Smith, Waynesboro, Pa., Oct. 3.

Hollidaysburg.—At our last council Bro. F. J. Byer was re-elected pastor and elder. This will make his fifth year as full-time pastor and he also served the church as part-time pastor for several years. Bro. O. K. Stuekey is Sunday-school superintendent; Samuel Werking, assistant superintendent and adult adviser of B. Y. P. D. We are planning some training courses for this fall and winter. Miss Hazel Latshaw of Tyrone was with us in a recent Christian Workers' meeting and gave us a splendid discourse on loyalty. Our parsonage debt is being steadily reduced by individuals and Sunday-school classes contributing. Mite boxes are being used by most of the membership. Mrs. A. F. Nelson and Mrs. Blair Ritchey represented our church at the district Sunday-school convention held at Martinsburg.—Elmer J. Brubaker, Hollidaysburg, Pa., Sept. 29.

Johnstown, Walnut Grove.—The communion services will be observed Nov. 5, 6:30. October is being observed as rally month. On loyalty day, Oct. 1, Pastor J. A. Robinson preached a strong sermon. The second Sunday of October was recognition day at which time those with perfect attendance at Sunday school for the past year were given recognition. Oct. 22 adult fellowship day will be observed and all adult and young people's classes will meet in the auditorium at the Sunday-school hour and Dale McMaster, superintendent of the Johnstown public schools, will teach the lesson. Marvin Eshelman, superintendent of music in the Dale Borough schools, has recently been elected choir director. The choir has been rendering some excellent selections and we are anxiously waiting to hear the junior choir and orchestra which have just started their practice. The Walnut Grove church is co-operating with the district in its campaign for increased attendance in Sunday school and church devotional reading.—Elda Wertz, Johnstown, Pa., Oct. 16.

Lancaster.—Beginning Wednesday evening, July 26, and continuing for six consecutive weeks, different phases of the church program were studied and discussed as follows: Brethren in Reality, evangelism, building Christian homes, adequate Sunday-school goals, using youth more effectively and music and worship. Aug. 3 the Sunday school held an outing at Long Park. Games and a basket lunch were enjoyed, closing with a vesper service. Aug. 23 the Men's Work group enjoyed a fellowship meeting at the home of Bro. O. G. Witmer. Our pastor's son, Paul Weaver, and family and Chalmer Faw and family, newly appointed missionaries to Africa, spent some time in our pastor's home and we had the privilege of having them preach for us. Sisters Weaver and Faw addressed the missionary society. This congregation has assumed the support of Brother and Sister Weaver's baby, Nelda. In addition to the baby's support we continue the budget support of Mary Schaeffer. Our missionary contributions last year amounted to approximately \$1,300. The missionary society enjoyed having Rev. and Mrs. Christ from the Missionary Alliance church show pictures and tell of their

work in Africa. The society continues the support of three babies, one each in India, Africa and China. Our general Sunday-school superintendent is Harold Ebersole, with Mrs. W. E. Glas-mire as children's superintendent. Since our last report two have been baptized and three received by letter, one being Bro. John Weaver, our pastor's son, who is attending Elizabethtown College. The church will observe loyalty month during October. Beginning Oct. 8 Bro. Galen Kilhefner of Ephrata will lead a series of discussions in the B. Y. P. D. on Boy and Girl Relationships. The young people elected Anna Mary Freidley as president; Ferne Speicher, adviser. A number of our women are looking forward to attending an interdenominational missionary institute in the First Presbyterian chapel in Lancaster, Oct. 17, 18. Our love feast will be held Nov. 5.—Mrs. Kenton M. Cox, Lancaster, Pa., Oct. 10.

Lebanon.—Rally day was observed Sept. 25 and our speaker was John Hershey of Lititz. The offering totaled \$2,478. Perfect attendance certificates were given to nine people. A banner for the highest percentage of attendance during the year was awarded to the intermediate boys' class, taught by Lloyd Miller. The following Sunday the officers and teachers were installed. Bro. Carl Zeigler had charge of the service. Bro. Caleb Zeigler is our new superintendent. At our recent council the various committees and organizations gave reports. A missionary correspondent was appointed to keep in touch with Mrs. Bollinger. The church and Sunday-school classes sent bon voyage letters to the Bollingers. The Men's Work reorganized with Henry Bucher as president. Under the direction of the stewardship committee the men do work on the new church building. Our love feast will be held Oct. 15, with Bro. C. E. Grapes of Chambersburg officiating.—Mrs. Carl W. Zeigler, Cleona, Pa., Oct. 11.

Maitland.—We held our rally day and home-coming service Sept. 17. A program for the day was planned and carried through successfully. Much inspiration was given in the fine sermons preached by Brethren D. B. Maddocks and Galen B. Royer. The evening service was the beginning of a two weeks' evangelistic campaign in charge of the pastor. Seven were baptized and four reinstated. Since that time three more have accepted Christ and were baptized. This makes a total of twenty-one souls received into the fellowship of the church in the last six months. Communion service was well attended Oct. 1, with Bro. Joseph Fleming officiating. The church debt, which last year was \$4,900, has been reduced to \$2,000. This substantial reduction of the debt has been made largely by freewill contributions by the members. We feel that the Holy Spirit has indeed been moving in our midst.—Alvin S. Cox, Lewistown, Pa., Oct. 11.

Parker Ford.—Since our last report seven have been baptized, one reclaimed and one received by letter. At our council the pastor reported having made 216 calls during the past quarter. Aug. 6 Bro. Glenn Norris brought the morning message. In the evening the Dickinson brothers of Harmonyville presented a fine program of sacred music. Aug. 20 Bro. Climenhogan of Stowe delivered a temperance sermon. During August four of our intermediate girls attended Camp Star Dust. They reported a very profitable time. Aug. 27 Rev. Leland Kuns of New York brought the morning message. In the evening Rev. and Mrs. Robert Lloyd who spent the summer in mission work in Virginia spoke of the need of Christian teaching in America. The men sponsored the project of repairing the church drive during the summer. The Ladies' Aid met once a month during the summer and have done much sewing. The young people are very active in planning the Sunday evening programs. Sept. 24 Bro. Roy Forney of East Petersburg brought us a challenging rally day message. Oct. 8 we had a good attendance at our love feast service. Bro. Caleb Bucher of Lancaster officiated.—Mrs. C. H. Gehman, Parker Ford, Pa., Oct. 9.

Richland.—Our daily vacation Bible school was held June 26 to July 7, with 207 children enrolled. The school was entirely conducted by workers from our own church. The daily offerings were sent for the work of the junior project. Several of our young people attended Camp Conewago. Sept. 17 Bro. Paul Myer of Myerstown delivered the morning message. We were glad to have the Bittinger family with us Sept. 23, 24. The picture, In the Land of the Monkey Bread Tree, was shown Sept. 23, and Bro. Bittinger delivered a missionary address the following morning. In the evening the entire family took part in the program. A group of student volunteers of Elizabethtown College brought us the morning message Oct. 1. Our love feast will be held Nov. 4, 5, 1:30 P. M. On the evening of the fifth Bro. John D. Ebersole, pastor at Jennersville, will open a series of evangelistic meetings.—Eva A. Bollinger, Richland, Pa., Oct. 10.

Springfield.—Our annual harvest meeting was held Sept. 9 and Bro. A. A. Price of Indian Creek brought the message. Sept. 16, 17 Bro. W. G. Nyce brought four inspiring messages at the young people's conference. Oct. 1 the officers and teachers were installed by the pastor. The Sunday school rendered a rally day program and fifteen Sunday-school members received perfect attendance awards. While our pastor was holding evangelistic meetings at Greentree, our pulpit was filled by Bro. Henry H. Moyer of Reading, Pa. We are looking forward to our Bible institute, Oct. 13, 14, when Bro. A. C. Baugher of Elizabethtown, Pa., will bring the messages. Our fall revival meeting will begin Oct. 27, closing with our love feast Nov. 5.—Miriam K. Steely, Quakertown, Pa., Oct. 9.

Windber.—Bro. Lawrence Bianchi was installed into the ministry at a special called council meeting on July 24. Bro. Bianchi held a camp meeting revival service July 30 to Aug. 16 in the new camp meeting grounds in East End Windber and one was baptized. The main part of the services was in English but each evening Bro. Bianchi spoke for a few minutes in Italian and hymns were sung in Italian. He played his accordion and sang each evening and usually the Italian girls' quartet sang a selection. Other guests also gave musical numbers. Quite a few of our folks took advantage of the different camp periods at Camp Harmony this summer. Pastor E. M. Hertzler served as dean of the camp for junior boys, July 30 to Aug. 2. We were happy to have Bro. Paul Weaver, former part-time pastor here, with us one evening before leaving our community to make preparation for sailing to Africa. Bro. Grant E. Weaver of Bradford, Ohio, preached for us Aug. 20. Our Sunday-school and church officers are as follows: Presiding elder, Bro. E. M. Hertzler; Gospel Messenger agent, Mrs. Elizabeth Faust; Publishing House agent and corresponding secretary, Mrs. Calvin L. Blough; president of Men's Work, Milford E. Weyant; president Women's Work, Mrs. E. L. Penner; president Ladies' Aid, Mrs. Elizabeth Faust; treasurers, H. H. Hoenstine and Fred N. Koontz; Sunday-school superintendent, B. F. Heckler; department superintendents: Young people, Byron Berkey; children, Mrs. E. M. Hertzler; beginner, Mrs. Ira C. Ream; cradle roll and home department, Mrs. D. J. Custer. Our midweek prayer and Bible study services continued with but few interruptions throughout the summer and were well attended. Sept. 10 we resumed our Sunday evening worship services, after having joined in the union services during July and August. Sept. 10 we voted to adopt the unified service plan of worship for the year beginning Oct. 1. Beginning next Sunday we will have a junior church with local workers in charge. The B. Y. P. D. reorganized with Byron Berkey as president. Our rally day service was held last Sunday, with a pageant being presented by members of the children's and young people's divisions. We had 204 present. It was also promotion Sunday and 110 diplomas and seals were presented for perfect attendance throughout the year. Our average attendance was 209. Oct. 10 our annual Christian education fellowship banquet for teachers and officers will be held in our church. Our church will be host for the district meeting of Western Pennsylvania, Oct. 25, 26. Oct. 29 some W. C. T. U. moving pictures will be shown in our church. We are looking forward to our revival meetings, Nov. 20 to Dec. 3, with Brother and Sister B. M. Rollins as evangelists.—Mrs. Calvin L. Blough, Windber, Pa., Oct. 7.

Yellow Creek.—We met in council May 31 and one letter was

received. Bro. Geo. Z. Clapper and wife and Bro. Homer Hall and wife accepted the duties of deacons and deaconesses. Aug. 5 Brethren Edgar Detwiler and D. I. Pepple were with us in a special meeting to relicense Bro. James Fink to the ministry. Beginning Oct. 22 Bro. Clyde Bush of Martinsburg will begin a revival meeting at the Yellow Creek house. Our love feast will be held Oct. 29. Sept. 3 we elected Sunday-school officers for Yellow Creek as follows: Percy Kegarise, superintendent; Elizabeth Steele, secretary; Mary Stayer, treasurer. Officers for Bethel are as follows: Horace Clapper, superintendent; Evelyn Hall, secretary; Frank Ritchey, treasurer.—Mrs. Bertha Snyder, Hopewell, Pa., Oct. 10.

Welsh Run.—Aug. 5 was held our harvest meeting, with Bro. Emmert Stouffer of Hade congregation delivering the sermon for us. There was a good attendance. An offering was lifted for General Missions. Sept. 9 we held our council and elected Bro. Albert Martin as trustee. We decided to hold our love feast Nov. 4 at 1:30 P. M. Bro. Paul Newcomer from Pleasant Hill congregation is to hold a series of meetings in Mercersburg in November.—John D. Martin, Mercersburg, Pa., Sept. 22.

Virginia

Antioch.—Our church has been quite busy. A good many young people attended Camp Bethel during the summer. Our congregation was represented at Camp Bethel during family week. The B. Y. P. D. presented Ivan Ikenberry from Ohio as the main speaker on their regular fourth Sunday program in August. Our church sponsored a ten-day vacation Bible school during August, with an average attendance of fifty-six. Bro. David Wampler was director. Revivals were held as follows: At Bethany for two weeks with Bro. Isaac Shaver as evangelist, eight converts; Henry Fork for ten days with Bro. Joel Naff as evangelist, twenty-two converts. The show, Ten Nights in a Bar Room, was given to our congregation. The following were elected at our August council: J. A. Naff, elder; J. M. Clingenpeel, Sunday-school superintendent; Mrs. Wilsie Peters, junior superintendent; Mrs. W. W. Naff, Junior League leader; Mrs. Walter Barnhart, children's director; Frances Layman, correspondent; Mrs. Roy Stanley, B. Y. P. D. president; Harry Jackson, adult adviser; Mrs. D. I. Bowman, president of Aid Society; Mrs. A. O. Brubaker, Aid secretary; Mrs. Emmett Ashworth, Aid superintendent; J. E. Flora, president Men's Work; D. G. Feazell, secretary. Our church visit in preparation for communion has been completed and we are now ready for our communion service which will take place Nov. 4, 5:30. On the fourth Sunday in

ANNOUNCEMENTS

District Meetings

Kansas, Southeastern, Verdigris, Oct. 27-30.

LOVE FEASTS

California

Oct. 29, 7 pm, La Verne.
Nov. 5, Modesto.
Nov. 12, Covina.
Nov. 12, Los Angeles, Calvary.
Nov. 19, 4 pm, Los Angeles, First.

Delaware

Nov. 5, Wilmington.

Illinois

Oct. 27, Romine.
Oct. 29, Milledgeville.

Indiana

Oct. 28, 7 pm, Santa Fe.
Oct. 28, 7:30 pm, Middletown.
Oct. 29, Muncie.
Nov. 2, Peru.
Nov. 4, Pyrmont.
Nov. 4, Roann.
Nov. 4, 7 pm, West Manchester.
Nov. 6, Flora.
Nov. 6, 7 pm, Wawaka.
Nov. 12, 7 pm, Salamonie.
Nov. 27, Center.

Iowa

Oct. 29, Waterloo City.
Nov. 18, Salem.

Kansas

Oct. 29, Larned.
Oct. 29, 7 pm, Ottawa.
Nov. 12, Hutchinson.

Maryland

Oct. 28, 2:30 pm, Longmeadow.
Oct. 28, 2:30 pm, Locust Grove.

Oct. 29, 5 pm, Myersville.

Oct. 29, 5 pm, Woodberry.

Nov. 4, 2:30 pm, Piney Creek.

Nov. 4, 4 pm, Manor.

Nov. 5, 4 pm, Pleasant View.

Nov. 5, 6:30 pm, Frederick City.

Nov. 5, 6:30 pm, Rocky Ridge.

Nov. 11, Thurmont.

Dec. 3, 6 pm, Westminster.

Michigan

Nov. 5, Pontiac.

Nov. 13, 8 pm, Florence.

Montana

Nov. 25, Poplar Valley.

Ohio

Oct. 28, 10 am, Black River.

Oct. 28, 10:30 am, Prices Creek.

Oct. 28, 7 pm, West Milton.

Oct. 29, 7 pm, Hartsville.

Oct. 30, 8 pm, Pleasant Valley.

Nov. 4, Lower Stillwater, Happy Corner.

Nov. 4, 7 pm, Donnels Creek.

Nov. 4, 7 pm, Poplar Grove.

Nov. 4, 5, Black Swamp.

Nov. 5, Springfield (N. E.).

Nov. 11, Beaver Creek.

Nov. 11, 7 pm, Fairview.

Nov. 11, 7 pm, Salem.

Nov. 12, 9:30 am, Wooster.

Nov. 27, Pleasant View.

Dec. 3, 7 pm, Brookville.

Oklahoma

Oct. 28, 7:30 pm, Big Creek.

Nov. 4, 7:30 pm, Guthrie.

Nov. 10, Thomas.

Pennsylvania

Oct. 28, Indian Creek.

Oct. 28, 1:30 pm, Heidelberg.

Oct. 28, 2 pm, Akron.

Oct. 28, 2 pm, Bachmanville.

Oct. 28, 7 pm, Boiling Springs.

Oct. 28, 29, 10 am, Prices church, Antietam.

Oct. 28, 29, 10 am, Upper Codorus, Black Rock.

Oct. 28, 29, 10 am, Hanoverdale, Big Swatara.

Oct. 28, 29, 10 am, Meyer house, Fredericksburg.

Oct. 29, Codorus, Shrewsbury house.

Oct. 29, Leamersville.

Oct. 29, Replogle.

Oct. 29, Yellow Creek.

Oct. 29, Hooversville.

Oct. 29, 7 pm, Boiling Springs.

Oct. 29, 7 pm, Clover Creek.

Oct. 29, 7 pm, Geiger.

Oct. 31 and Nov. 1, 10 am, Chiques, Mt. Hope.

Nov. 1, 7 pm, Chambersburg.

Nov. 4, Mechanic Grove.

Nov. 4, 10:30 am, Falling Springs.

Nov. 4, 1:30 pm, Welsh Run.

Nov. 4, 5, 1:30 pm, Richland.

Nov. 4, 5, 2:30 pm, Pleasant Ridge, Licking Creek.

Nov. 5, Pike, Brothersvalley.

Nov. 5, 7 pm, Martinsburg.

Nov. 5, Royersford.

Nov. 5, 5 pm, Lancaster.

Nov. 5, 6 pm, Lititz.

Nov. 5, 6 pm, Penn Run.

Nov. 5, 6:30 pm, First, Philadelphia.

Nov. 5, 6:30 pm, Johnstown, Walnut Grove.

Nov. 5, 6:30 pm, Reading.

Nov. 5, 6:30 pm, Springfield.

Nov. 5, 6:30 pm, Ridge.

Nov. 5, 7 pm, Madison Ave., York.

Nov. 5, 7 pm, Norristown.

Nov. 5, 6, 1:30 pm, West Greentree, Florin.

Nov. 7, 7 pm, Greencastle.

Nov. 9, 7:45 pm, Germantown.

Nov. 11, 2 and 6 pm, Hatfield.

Nov. 11, 2:30 pm, Welty.

Nov. 11, 12, 1:30 pm, Annville.

Nov. 11, 12, 1:30 pm, Myers town.

Nov. 12, 6 pm, York, First.

Nov. 12, 7 pm, Tyrone.

Nov. 18, 19, Mountville.

Nov. 19, Allentown.

Nov. 19, Ephrata.

Dec. 3, 4 pm, Harrisburg.

South Dakota

Nov. 26, Willow Creek.

Virginia

Oct. 28, Laurel Branch.

Oct. 28, Lynchburg.

Oct. 28, 6 pm, Mill Creek.

Oct. 29, Oronoco.

Oct. 29, 7 pm, Fairview, Unity.

Nov. 1, 7 pm, Chambersburg.

Nov. 4, 5:30 pm, Antioch.

Nov. 4, 6:30 pm, Pleasant Valley.

Nov. 5, Schoolfield.

Nov. 11, Rileyville.

Nov. 11, 6 pm, Mt. Olivet, Timberville.

Nov. 11, 6 pm, Rileyville.

Washington

Oct. 28, Yakima.

West Virginia

Oct. 28, 6:30 pm, Smiths Chapel.

September the B. Y. P. D. presented Deane Rumburg of Roanoke who gave an interesting report of her recent visit to the World's Youth Conference at Amsterdam and to the birthplace of our church in Germany. Our Southern field director, Bro. M. E. Cingenpeel, conducted a very impressive installation service Oct. 1.—Eunice N. Myers, Boone Mill, Va., Oct. 11.

Boone Mill.—We were fortunate to have Brother and Sister Oliver H. Austin with us in an evangelistic campaign Sept. 3-17. Bro. Austin preached stirring sermons and stressed loyalty to church program. We feel the membership was inspired to better service. Sister Austin is a faithful worker, directing choirs and telling stories. There were fifteen confessions, ten having received baptism. Oct. 1 our Sunday school began its new year's work with Bro. I. D. Hoy as superintendent. At the preaching hour Bro. G. W. Bowman, Jr., brought a message for the new converts. One letter was granted at our last business meeting. The deacons are planning for our love feast which will be held Oct. 14, 6 P. M. We are looking forward to the coming of Brother and Sister Guy Wampler to begin pastoral work in January of 1940.—Mrs. I. D. Hoy, Boone Mill, Va., Oct. 2.

Cedar Bluff, Boone Mill.—We have just closed a very fine evangelistic campaign, with Brother and Sister Oliver H. Austin as evangelists. We have a union church house at this point with the Baptists, Christians and Church of the Brethren represented, so the campaign was for the entire community. The active members of these denominations worked together with the Austins in a fine spirit of co-operation. The interest and attendance were fine. The meetings began Sept. 20, closing Oct. 1. Bro. Austin preached fourteen gospel sermons and Sister Austin led the song service, directed the worship program and brought an interesting story at each service. The Austins with the pastor of the Baptist church visited in most of the homes of the community doing some fine personal work and getting the people out to church. Twenty children and young people confessed Christ. Fifteen were baptized into the Church of the Brethren and five went to the Baptist church. Two decided to place their letters with this church. During the summer we have installed electric lights and bought a piano for the church. Aug. 13 we enjoyed a home-coming and fiftieth anniversary of this church house in an all-day program with basket lunch at noon. It proved to be a fine service. An offering of \$40 will be used in improving the church grounds.—E. E. Bowman, Boone Mill, Va., Oct. 13.

Johnsville.—Our pastor and elder, Bro. H. S. Spradlin, held a revival at Mount Union church near here, beginning Aug. 6 and continuing for two weeks. The meetings closed with an all-day meeting. Special music was furnished several nights by the minister and his family. Attendance was very good. One was reclaimed.—Trula Bradford, Blacksburg, Va., Oct. 3.

Hollins Road.—We were favored by having district meeting here. The men's Bible class recently had cement walks laid around the church. The Women's Work made fifty-one gallons of apple butter, the proceeds to go for church expenses. We met in council Sept. 20 to elect new officers for Sunday school and church. We are expecting Bro. J. J. Glick to be with us in evangelistic meetings beginning Oct. 7.—Mrs. I. T. Hooker, Roanoke, Va., Sept. 29.

Griffin.—Bro. J. L. Driver and his wife of Bridgewater came to us in a series of meetings Sept. 4. He preached sixteen spirit-filled sermons. Nine accepted Christ. Six renewed their vows. Sept. 30 our love feast was held with thirty-five members participating. Bro. J. L. Driver officiated. We met in council Sept. 23 and elected the following: Bro. R. F. Griffin, Sunday-school superintendent; Bro. J. H. Griffin, assistant. Since our council Pastor J. L. Driver has resigned. We shall miss Brother and Sister Driver and their wonderful work in the church.—Mrs. Roy Griffin, Deerfield, Va., Oct. 11.

Harrisonburg.—We met in council Sept. 6 and elected the following officers: Elder, Bro. Earl M. Bowman; clerk, Mark Wampler; treasurer, Ed Shull; Messenger correspondent, Mrs. Fred Cline; Messenger agent and cradle roll superintendent, Mrs. Olen Miller; Sunday-school superintendent, Olen Miller; beginners superintendent, Mrs. Ruth Good; primary superintendent, Alda Garber; junior superintendent, Mildred Miller; home department superintendent, Mrs. Minor Garber. The attractive new marker in front of the church was erected by Dr. and Mrs. E. J. Willis. The women's annual missionary society meeting was held Sept. 20. The special offering of \$39.05 goes to the national project. A special installation service was held Sept. 24 for the teachers and officers. We co-operated with the churches of the city in union services during the summer. We are having fine crowds at all of our meetings. The fellowship supper on Sept. 28 in the social hall was an enjoyable occasion. The proceeds from the amateur contest which the B. Y. P. D. sponsored went to send a boy with infantile paralysis to an institution.—Mattie Miller Texiere, Harrisonburg, Va., Oct. 5.

Hollywood.—We met in council Sept. 17 and elected the following: Sunday-school superintendents, Brethren Irvin Quann and Mike Sullivan; clerk, Ruth E. Quann. We are planning for our love feast to be held Oct. 15, 4 P. M. Sept. 3 Bro. Arthur Wheeler of Belmont congregation, began a series of meetings and preached ten very interesting and helpful sermons.—Ruth E. Quann Fredericksburg, Va., Oct. 7.

Laurel Branch.—We have been having good Sunday-school at-

tendence. The church building has been repainted inside and out and electric lights have been installed. We are missing our summer pastor, Bro. Olden D. Mitchel, who has returned to Bethany Biblical Seminary, Chicago, after three months of active work with the two local churches, Topeco and Fairview, co-operating with our church. Bro. Mitchel did splendid work and made many friends. He held a series of meetings at each of the three churches and he and his sister, Vera Mitchel of Callaway, Va., and Sister Selena Hylton, of our congregation, taught a vacation Bible school, with an average of thirty pupils. He also held night camps for the various church groups. We feel like the well-delivered and inspiring sermons and all activities were timely and well worth while. The junior girls spent about forty-eight hours camping with their leader during the second week of July. Our Women's Work and the Fairview groups sponsored the planting of one acre, donated by one of the deacons. The profits of 137 bushels of snap beans are to be used for the church. Sister Selena Hylton, president of Women's Work, can always be depended upon as a source for both spiritual advice and financial aid. Four members have been added by letter, and one has been removed by death. At our last council the following were elected: Bro. Manard Hylton, Sunday-school superintendent; Bro. Webster Reed, assistant; Sister Shirley Cox, secretary-treasurer; Bro. James Weeks, assistant.—Mrs. Fannie M. Jones, Floyd, Va., Oct. 10.

Mt. Zion.—Installation services were conducted by Bro. C. E. Long Sept. 3, at which time Bro. Henry C. Eller was installed as pastor of our congregation. Sept. 15 members of the Mt. Zion and Rileyville congregations met and showered Bro. Eller and family. Our autumn council was held Sept. 25 and Sister Elizabeth Wakeman was re-elected Sunday-school superintendent, with Bro. David Varner as assistant. Installation services for teachers and officers were in charge of Bro. Eller on Oct. 1. All members were urged to write letters to our president and senators in favor of the Embargo Act. Oct. 2 we had a general meeting of all members to discuss the church's stand against war and the New Testament teachings regarding this issue. Our love feast will be held Oct. 21, 4 P. M. We are expecting to have Miss Vera Miller with us in the near future to give a report of the Youth Conference at Amsterdam. Our B. Y. P. D. has reorganized and is progressing nicely. Elsie Broyles is president.—Elsie Broyles, Luray, Va., Oct. 11.

Oak Grove.—We met in council recently and the annual visits report was satisfactory. Our series of meetings began Sept. 3, with Bro. M. Guy West as evangelist. He preached fifteen interesting sermons, and thirteen were added to the church by baptism. Our love feast was held Oct. 7 with a good attendance. Bro. West was our visiting minister.—Mrs. J. K. Hensley, Roanoke, Va., Oct. 9.

Richmond.—Sept. 10 our new pastor, Bro. W. Harold Row, and his wife were installed. Bro. Paul H. Bowman, president of Bridgewater College, brought the morning message and conducted the installation service. Prof. Nelson Huffman, assisted by Miss Weybright, had charge of the music and rendered special selections. The service was very impressive and enjoyed by a large audience. The evening preceding, our church met in council and organized for the coming year. Encouraging reports were given.—Ora M. Flora, Richmond, Va., Oct. 11.

Rileyville.—We met in council Sept. 30 and Thos. W. Brumback and Amos Huffman were elected trustees. Mamie Hockman and Amos Huffman were delegates to the county Sunday-school convention. Minor Miller was one of the principal speakers. We feel that we are fortunate in securing Bro. Eller as pastor. He preached a wonderful sermon for us the fourth Sunday in September. Our evangelistic services will begin Oct. 22, with Bro. Eller in charge. Our love feast will be held Nov. 11.—Mrs. Thos. W. Brumback, Rileyville, Va., Oct. 6.

Valley Bethel.—We were privileged to have as our summer pastor Bro. Galen Crist of Bridgewater, Va., a student at Bridgewater College. He directed a vacation Bible school which had an enrollment of twenty-four. Edna Bussard was assistant teacher. July 4 the B. Y. P. D. sponsored an outing and picnic for the Valley Bethel and Wesley Chapel churches. The young people of Wesley Chapel joined our B. Y. P. D. this summer and we alternated meetings between the two churches. Better attendance and increased interest resulted from this. July 30 the B. Y. P. D. rendered a pageant at Hiner church, Building a Home. Three weeks of revival services were conducted by the pastor. They were held at Valley Bethel for two weeks and at Wesley Chapel for one week. As a result four members were added to the church. Following the revivals the love feast was held at Valley Bethel. Bro. E. W. Bussard was elected Sunday-school superintendent, and Bro. Erwin Bussard is president of B. Y. P. D.—Edna C. Bussard, Bolar, Va., Sept. 28.

Washington

Mt. Hope.—We met in council Aug. 16 and re-elected Bro. Jay Eller as elder and Lew McFarlen as Sunday-school superintendent. Plans were made to assist Bro. David Ensign, who took up his pastoral duties here on Sept. 3. A committee was appointed to work with him to provide services on Sundays when we have no preaching. Our Ladies' Aid is a growing organization and has pledged support to our new pastor. During the summer the members of the work camp, composed of young people from

various states and supervised by Brother and Sister Schrock, contributed much to our church. A farewell service and picnic dinner was enjoyed at the church Aug. 13. Our church attendance is increasing and we hope for greater expansion in all lines.—Mrs. Floyd Barnhart, Chewelah, Wash., Sept. 27.

Outlook.—Attendance has not been as good this summer as it was last winter, due to some being away working, but we are expecting better attendance soon. Bro. Fike has given us very inspiring sermons. Some from our group attended summer assembly at Lake Wenatchee and enjoyed the fellowship of other brethren and friends. Bro. Paul Longenecker met with us and gave an interesting talk and showed pictures of the churches of this state and of summer assemblies and the work that is being done by the different churches and the work camp. Sept. 1 we met in council and elected the following officers: Bro. B. J. Fike, pastor and elder; Bro. Tellie Sutphin, Sunday-school superintendent and C. W. president; Sister Beatrice Garwood, B. Y. P. D. director; Jessie Crites, intermediate director; Sister Mabel DeBock, junior director; Sister Wagner, primary superintendent. She takes the place of Sister Violet Lyon, who was killed on returning from preaching at a mission point. Sept. 23 the men went to the hills to cut wood for the church and the women fixed their lunch. Sept. 24 we had three conversions at the close of the morning service. Bro. W. M. Kahle gave us interesting talks on three nights in September. Our communion will be held Oct. 6 and Sunnyside will join us.—Jessie Crites, Outlook, Wash., Oct. 4.

West Virginia

Bowden.—Our Sunday school is moving along with some improvement. The preaching service is cared for by V. L. Bennett and J. J. Scrogum. Bro. Weldon I. Flory of Virginia was with us in a two weeks' series of meetings this summer. Our daily vacation Bible school, directed by Ada Scrogum of Elkins, assisted by Mary M. Arbogast and Bessie Sponaugle, was well attended and full of interest. A truckload from our Sunday school went to the district Sunday-school convention, which proved to be very educational. Our district conference was held at Valley River, Sept. 7-10. Mary Arbogast and Bessie Sponaugle were delegates and gave good reports. Bro. V. L. Bennett was with us for a week in a meeting, closing with a love feast. Two were baptized. The love feast on Sept. 24 proved to be the best we have ever had and we are going to try to make the 1940 love feast even better. We were glad to have with us at the love feast Eld. Boyd H. Phares of Gladys.—Helen Ketterman, Bowden, W. Va., Oct. 9.

Elkins.—Three were baptized during the summer. We have had good meetings but attendance has been small because many have been visiting. Sister Scrogum directed an interesting daily vacation Bible school at Bowden. She also held a Bible school at Wildell, a preaching point in the Gladys congregation. Some of our members attended evangelistic services at Junior. Bro. Russell West proved to be an interesting speaker. Sisters Columbia Mayo and Edith M. Scrogum represented our church at district conference at Valley River, Sept. 7-10, and brought back interesting reports. Several of our members attended this conference. Several from Elkins attended the love feast at Bowden Sept. 24.—Edith M. Scrogum, Elkins, W. Va., Oct. 9.

Mountain Dale.—Bro. Emra T. Fike of Oakland, Md., held a two weeks' meeting here Sept. 4-17, closing with a love feast. During the last week he gave talks to the children and preached strong and helpful sermons. Bro. R. R. Showalter helped in the meeting. Thirteen were baptized and one reclaimed. Bro. Russell K. Showalter officiated at the love feast when 170 communed. Bro. Fike had to go home Saturday evening because of a funeral. Bro. Walter Van Sickle had charge of the baptismal services. Our pastor, Bro. Russell K. Showalter, has taken up the pastorate of the Sandy Creek congregation. Our Sunday school has been progressing nicely. We are having Sunday school another quarter. We are having preaching the first Sunday evening and the second and fourth Sundays of each month. Webster Herring is delegate to district meeting at Tear Coat congregation. Our Bible institute was held Oct. 2-7, with an enrollment of sixty and an average attendance of fifty. The children's class was taught by Edward Rodeheaver, and the young people and adults were taught by Bro. Showalter. Attendance and interest were good.—Grace Sisler, Hazelton, W. Va., Oct. 9.

New Dale.—Sept. 20 our revival started with Bro. J. W. Lantz as evangelist. He preached twelve good sermons and two were baptized and many strengthened. He visited in many homes and made many friends. Our love feast was held Sept. 24, after which the meeting came to a close. We met in council Aug. 19 and decided on a deed for our cemetery. A fence will be put around our church. We now have Bro. Walter Burner to preach for us on the second Sunday of the month. Our Sunday school is growing rapidly and a great interest is taken in God's work.—Geneva Miller, Lost River, W. Va., Oct. 2.

Wisconsin

White Rapids.—We met in council Sept. 2 and the following officers were elected: Sunday-school superintendent, Glenn Smith; Christian Workers' president, Joyce Audrist; Messenger agent and correspondent, Sister Rilla Heestand. The new church building is gradually being finished.—Mrs. O. L. Harley, Wausau-kee, Wis., Oct. 10.

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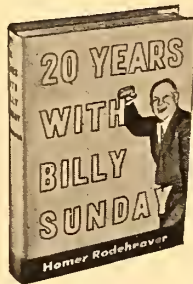
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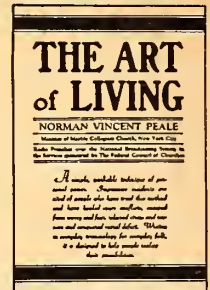
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GOSPEL MESSENGER



EDUCATION NUMBER

(Table of Contents on Page 16)

Volume 88

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Tomorrow Is Education Day^{*}

An Opportunity and a Challenge

BY CHARLES C. ELLIS
President General Education Board

Education Sunday offers a national opportunity to recognize the value, the importance and the significance of Christian education and of the Christian college. Since every pastor is a product of Christian education he will of course not fail on this opportune occasion to commend it to others. He will naturally also encourage his young people in every worthy ambition for an education and do his best to see that they acquire it under the Christian auspices.

It is true that some of our ministerial brethren have done and are doing remarkable service without the advantages of much formal education, but they would be the first to recognize the handicap under which they have acquired their training and to wish that their successors might not labor under such disadvantage.

There should be therefore no congregation in the brotherhood that would fail to make this a significant day for the church in its relation to our colleges. Will many of our churches not desire on this day to make an offering for the college of the area if the pastor or elder will make it possible. Few of our people have been sufficiently impressed by the fact that we have done a remarkable thing in developing colleges that have never been on the church budget. Our colleges today are in direct competition with others that receive each year thousands of dollars from their church boards. It might be interesting to ask how many of our people ever thought of this, and then to learn how many of them know how it has been possible to do it.

Dr. Gould Wickey recently pointed out that the church needs to become "more interested in supporting colleges than in founding them; in directing its youth to its own colleges; in meeting courageously the opposition of those groups determined upon the elimination of the church college from the American educational system; and in developing a leadership with Christian ideals and motives to direct business, industry, education, and government." Surely these are words that ought to challenge all of us not only on Education Sunday but so long as our interest abides in the church and its world-wide service for God.

Education Day in 1939

BY A. C. BAUGHER
Secretary General Education Board

Annual Conference last June, approved Sunday, Nov. 5, as Education Day in the Church of the Brethren. This is an auspicious day, since it is the first day of American Education Week. The public schools throughout the entire United States will have programs and exercises which will emphasize a rethinking of the importance of public education for the American Way of Life.

It is altogether fitting that the churches throughout the country should rise to the occasion and urge a rethinking of the importance of Christian education in the American way of life. To this end, ministers, pastors, Sunday-school teachers and others in positions of leadership are urged to find ways and means of stressing the service of our Christian colleges. The primary aim of all our endeavors should be to make and keep Christ central in our education.

^{*}Tomorrow is Education Day throughout the Church of the Brethren. In addition to the statements on this page the reader will find most of the General Forum given over to articles on Christian education.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

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No. 44

EDITORIAL

A Chance to Learn, Maybe

In figuring out a way to deal with a person who advances objectionable ideas, one important point is often overlooked: how far he might be right. Don't you think that ought to be considered?

We thought of this the other day when a friendly letter took exception to certain things which had appeared in one of our church publications. We had a good deal of sympathy with the writer's feeling and appreciated his concern. But it was plain that it had never occurred to him to consider what grounds the offender had for the idea suggested. He just took it for granted that since the thought offered was different from his own, it must be wrong.

It's hardly safe, certainly not wise, to take that much for granted. There is so much truth yet to be learned that no one should miss any possible opportunity. To avoid the risk of losing something valuable, we strongly recommend respectful attention to new and strange notions before flatly turning them down.

E. F.

When Does Preaching Begin?

"It is time someone ventured the suggestion that maturity is as great an asset in presenting the gospel as in less exacting vocations." So writes a young minister in an exchange who contends that "preaching begins at forty."

Warming to his subject, the preacher quoted continues: "Well meaning boys in the ministry who capitalize on their bodily vigor, social charm and organizing ability to get ahead are doing the church a disservice. It is time for modern disciples to remind themselves that there is still a place for asceticism in Christianity. Let the young preacher learn a proper restraint, and be willing to serve his apprenticeship before he attempts the work of the master."

Our own reaction to the position presented in the quotations is that it represents quite as much of an overstatement as to maintain that all great preaching comes before forty. The age of the preacher is not the main consideration. Whether before or after forty, if the minister has a real message, and is in earnest about its presentation, he is pretty sure to be doing great preaching. H. A. B.

"Zeal for God, But—"

DID you instantly recall the rest of it: "Not according to knowledge"? Perhaps you'd better turn back from Romans ten two, to the first three verses of chapter nine, and see how the fact referred to nearly broke Paul's heart. "Could wish that I myself were anathema from Christ for my brethren's sake" was a terrible thing to say.

He was trying to tell his brethren how much he loved them. And pitied them because they did not know what they were doing. Their zeal was wonderful, if only it could have been more intelligently directed.

Paul was no worshiper at the shrine of knowledge. He knew its limitations and its dangers. "Knowledge puffeth up" unless tempered by common sense and the love which "buildeth up." Imagine him writing a letter of fatherly counsel to some smart modern Timothy, fresh from college or seminary, bursting with information and a solemn urge to tell his people all about Deutero-Isaiah and the unknown redactors who followed Moses in the final shaping of the Pentateuch. The young pastor would surely get a strong recommendation to shift his emphasis to weightier matters.

But the great apostle was likewise sensitive to the peril of unenlightened zeal. How well he knew this from his own experience as a persecutor. And now he saw the same thing blinding the eyes of his brethren, shutting out the light.

If they only knew! What could such zeal for God not accomplish if only God could have his way with them? Knowledge has its dangers but ignorance is infinitely more dangerous.

Witness the cults and isms of our day—every year brings a score or more of new ones—whose chief claim to attention is zeal for God without any requirements as to knowledge or good judgment. They are about equally strong on hallelujahs and on contempt for scholarship. Red hot enthusiasm untempered by any inquiry into unwelcome facts is the surest passport into their inner circles. Centuries of patient toil by scientists and other searchers into the secrets of the universe—all this gets no response from them except as it gives them something to denounce. They will not give it respectful consideration, for that might lead to a change of mind. They do not want their comfortable ignorance disturbed. They do indeed have a zeal for God, a terrific zeal sometimes, but it is “not according to knowledge.” And that’s the pity and the peril of it.

Last night I heard a preacher in a popular radio hour find a reference to the recent Soviet-Nazi nonaggression pact in the thirty-eighth chapter of Ezekiel. How wonderful it was that twenty-five hundred years ago this prophet had foreseen and foretold this significant event in current history. If this earnest preacher had been grounded in a knowledge of the world in which Ezekiel lived and the true meaning of his message, such fanciful imaginings would have been impossible. This was just one of the sermon’s numerous far-fetched distortions of the “sure word of prophecy.”

That’s why we must have colleges and why the work of education must go on. They may miss their mark now and then. They cannot create capacity where there is none. They can take a good deal of the conceit out of a bumptious young man but sometimes they do not get it all. In that case the task must be completed by experience at the expense of some suffering community. Experience seldom fails to finish the job.

A major aim of education is the injection of intelligence into the bloodstream of consecration. This definition assumes the fact of consecration as the primary necessity and recognizes its need of wise guidance. To be of value in promoting human welfare and the kingdom of God, it must be linked up with intelligence. It is the function of education to effect this union.

This means an attitude of respect, not contempt or indifference but the highest respect, for knowledge and the search for it in all its varied fields. It means confidence in the supreme worth of truth and perfect willingness for it to be whatever it

is. It means eagerness to utilize the well established results of scholarship and to pursue the inquiry further with all possible speed and thoroughness. In a word, it calls for the sanctification of knowledge with zeal for God and for the illumination of that zeal with more accurate knowledge.

Education has other services to render the church, the kingdom, and the world, as pointed out by others in this issue of the MESSENGER. We are stressing only one, the disregard of which is so obvious and with such tragic consequences. Reason and emotion must make common cause against the evils of our time. It is up to education to get this done.

All honor then to the men and women in our colleges and seminary who, against great odds, are carrying on in this indispensable activity of the church. The burden is too heavy for them and some are breaking under it. We must rally to their support, not with nice words only, but with prayers, the sincerity of which is proved by hard work and hard earned money. They are doing their best to provide the church with leadership for the difficult days ahead, a leadership fired by a zeal for God which is according to knowledge.

E. F.

Gray Is All of Life

THE haze of autumn makes grayish blue the cloudless sky as these lines are written. But gray is all of life when one comes to think of it. For in how many situations the gray of conflicting values intrudes!

A six-year-old child needed her tonsils removed. Before this could be accomplished she got whooping cough. Now that the whooping cough is practically gone, should those tonsils come out, or would it be wiser to wait until there is no danger of a spasm of coughing? There are values here that overlap, that leave the decision obscured by grays.

So also for the young person looking ahead to what he or she should do in life. There are tones of gray that make decision difficult. Or there are the issues before our country at this very moment. How many of these are so complicated that they look gray!

But do not gather that we are urging a moratorium on convictions. The main objectives are pretty clear even when skies are gray. And so it is for all of life. But we do plead for sanity and tolerant attitudes where the gray mists lie heavy. Hold steadfastly to your convictions, but not belligerently. Converts are won more often by example than by argument.

H. A. B.

THE GENERAL FORUM

A Prayer for the Minister

BY ORA W. GARBER

May he, dear Lord, so walk with thee
That all whom he may meet shall see
Thy holy impress on his face,
And in his life thy wondrous grace.

In humble ministry to all—
The young, the old, the great, the small,
The saint, the sinner and the lost—
Let him be used at any cost.

As he the sacred Word shall preach
May he in love to men outreach.
And may he speak with power divine
Words that shall be not his, but thine.

May he his flock serenely lead
In pastures green where they may feed;
By waters still may they be led;
May oil anoint the wounded head.

In service may his life release
That strength which comes through inner peace.
With grace abundant, Lord, endue
This man of God, this shepherd true.

Elkhart, Iowa.

The Individuality of Brethren Colleges

BY PAUL H. BOWMAN

THE American people have been committed from the beginning of their history to the "check and balance" principle in government and politics. In the development of our educational system we have evolved, perhaps without clear design, a dual system of education in which that same principle has operated to safeguard essential values in education. A southern educator recently said: "One of the greatest advances of all time to Southern education was the gift of Benjamin Duke to Old Trinity College." His point of view was that on the basis of that gift state universities of the south now had a worthy rival—an effective check—in Duke University. No doubt state institutions have had a liberalizing influence on church-related colleges and the church colleges have served as a check on secularism, political dominance, and irreligion in state colleges and universities. The church must maintain that influence in education and must make her colleges stronger and stronger and more and more effective for such a service in American life. No one who is familiar with the history of government, the duplicity of politics, and the tragedies of freedom would calmly intrust all education to the state. The issues of life and civilization demand a dual system of education and we shall

likely continue to have both state and church-related colleges in the United States.

The colleges of the Brethren are church-related colleges. They are without exception colleges of liberal arts and science. In these respects they have much in common with other colleges of that type. But in addition, our colleges have an individuality of their own which distinguishes them from all other colleges.

First: Brethren colleges are small colleges. They are smaller than most small colleges. They are such by deliberate choice. They are committed more completely to the personal and individualistic principle in education than are most institutions. Great masses of students on the campuses of Brethren colleges would thwart and hinder them in their purposes and objectives. They are small colleges and are satisfied to remain so as a matter of ideal and design.

Second: Brethren colleges are by tradition and profession pioneers in education. They enjoy an unusual freedom to explore, experiment and adopt the best in educational theory and practice. They have been free from political and ecclesiastical interference. They have been pioneers in co-education, in the recognition of the need for teacher training, in giving music a place in the curriculum, and in other phases of education development. This spirit of progress and of freedom has encouraged among us high scholarship and loyalty to the truth without which no real college can continue to exist. Few colleges have enjoyed a freedom to pioneer comparable to Brethren colleges, and nowhere has the spirit of true scholarship been more free and unhampered.

Third: Brethren colleges have had a clearness of objective and a force of conviction which is unique among colleges. They have existed for a purpose and that purpose was clear in the founding of our colleges and has been so throughout their history. Trustees, teachers and benefactors have labored and sacrificed with singleness of purpose and a passion to preserve spiritual as well as intellectual values for mankind. We have not always been certain of our way in the midst of depression and financial handicap, but we have usually known where we were going in all other particulars. Our colleges have presented ideals of life and conduct to our youth with such force of conviction that most of them "when old do not depart from them."

Fourth: Brethren colleges have been especially effective in the correlation of education and re-

ligion. We have demonstrated that scholarship is not incompatible with spirituality, nor science with faith, nor learning with piety. As a religious sect we have operated colleges above a sectarian plane and yet we have preserved our peculiar pattern of life in doing so. In writing of us in a national educational journal a distinguished educator referred to us as "church-conscious colleges and college-conscious churches." Along with our instruction in the sciences and other branches of learning we have found time to undertake to reconstruct human life, induce boys and girls to live nobler, and to help inaugurate a better order of things.

Our colleges share in the convictions of John Ruskin when he declared:

"Education does not mean teaching people what they do not know. It means teaching them to behave as they do not behave. It is not teaching the shapes of letters and tricks of numbers, and then to turn their arithmetic to roguery, and their literature to lust. It means, on the contrary, training them into the perfect exercise and kingly continence of their bodies and souls. It is a peaceful, continual, and difficult work to be done by kindness, by watching, by warning, by precept, and by praise, but above all, by example."

Bridgewater College, Bridgewater, Va.

Christian Education in the American Way of Life

BY OTHO WINGER

It is being said repeatedly that America is rapidly becoming pagan in its way of living. The chief reason given for this statement is that selfishness, materialism and godless living are on the increase. S. Parkes Cadman, in a great address shortly before his death, said that it seemed to him that we are on the verge of the greatest era of paganism the world has ever seen. Gould Wickey, a younger man of great influence, has said much the same thing.

What has education to do with all this? Perhaps, on the whole, it is not preventing such conditions. Some forms of education may be helping this pagan way of life. Education used for a selfish purpose is one of the greatest expressions of this pagan way of living. In the time of Jesus and his disciples the Roman Empire had much education and yet no age was ever more pagan. Our education may be contributing to material improvement, but if it is not contributing to righteousness and a more spiritual way of living, it is pagan.

What has Christian education to contribute to

this age and the American way of living? It should do what the gospels did in the days of our Lord. It should challenge this pagan way of life. Much of our recent depression can be traced to pagan selfishness, emphasis upon the material way of living, lack of reverence for God and disregard for the Christian way of living as taught by Jesus. A great engineer, a wealthy man, said during the worst period of the depression that it could all be ended in six months if America would adopt the gospel of the Sermon on the Mount. The same thing could be said about the war, about the conflict of capital and labor, about the divorce evil, and about many other things that curse our modern society.

The Christian college and all organizations for Christian education should not only teach and set the example for a higher way of living, but should also vigorously challenge the pagan way of living. This can be done only by exalting the gospel of Jesus as the power of God unto salvation, not only from past sins, but also the power to help men and women to live the very best lives possible. The Christian way of living is the only way to true happiness and the only way to develop the highest and best in men and women.

Manchester College, North Manchester, Ind.

Christian Education in American Life

BY ALBERT C. WIEAND

THE insight and teachings of Jesus concerning the deepest meanings of life are incomparably the highest and finest the world has ever known. He sets before us in vivid fashion both a perfect ideal and an adequate dynamic for living the good life. And we search for these in vain elsewhere.

That is precisely what Christian education aims at, living the good life. So that is why we must have the distinctively Christian elements in our educational system. They are utterly unique: and we find them nowhere else.

Of these unique and yet essential values contributed by Jesus Christ, the Christian church is the custodian. And therefore it is incumbent upon the church to make them available and to see that they permeate our American educational system, so that they shall leaven our whole social structure.

Since in America we have a definite separation between church and state and it is neither practicable nor desirable to teach the Christian religion in the public schools, therefore it is incumbent upon the church to see that a *system of Christian religious education* is set up, making it possible for every child and youth of America to

obtain an adequate understanding of the Christian way of life. The sporadic and fragmentary efforts we are now making in this direction are good and indispensable, but wholly inadequate. It is of course impossible, overnight, to create such an adequate system. But we should never rest of be satisfied until we reach that goal. Every effort in that direction should be encouraged, and we should work day and night until it is attained.

Part of this work will of course be carried out by the church through the Sunday school, and our efforts here must be very greatly improved.

But beyond this there must be organized in every community in connection and in co-operation with the public schools a system of weekday religious education. This can best be done by the co-operation of all the churches in the community.

If any such program is undertaken, it is at once apparent that specially trained teachers must be provided. And here is where the Christian college will have a distinctive and most valuable contribution to make.

In fact even now every denominational college should emphasize the training of lay-leadership for the churches. This is one of the chief reasons for the existence of the Christian college.

Bethany Biblical Seminary, Chicago, Ill.

The Relation and Importance of the Church to the College

BY M. S. FRANTZ

Anderson Conference Address

If the college is to have a voice in the church affairs and management, and it should, the college must prove itself worthy of a hearing by showing its primary interests to be the growth and well-being of the church. The church must expand her mental, social and spiritual horizons if she is to enlarge her sphere of service in the "midst of a crooked and perverse generation." No other agency is so well fitted to expand these horizons as the church college. Let the college then prove itself helpful to the church's highest interests.

If the church is to have a voice in the control and management of the college, and she should, she must prove herself also worthy of such voice by her sympathy and support both morally and financially. The college, ever busy in scientific research and scholastic advancement, is constantly in need of moral ballast, spiritual vision and eternal undergirding. The church, born of God and in the world as salt of the earth and the light of the world, is divinely qualified to thus undergird with moral and spiritual values.

The relation and importance of the church to the college in proper perspective may be gained as we keep in mind the fact that it was out of the church that the college in America grew, and the church is the parent of higher education in our country. The importance and relation of the church to the college is that of the relationship of mother and child. Once the prevailing conception of the home was that parents have children, to do with as they pleased—work them, exploit them, educate them or not as suited the parents' convenience. Later the conception changed and we awakened to the fact that children have parents to whom the children have a right to look for food, shelter, welfare, training and development. This was a great change indeed, and far-reaching in its implications and applications. In this light it becomes the duty of the church to be vitally interested in the college. Her plans, prayers and program must include the college as a mother includes all her children in her life and doings. The church should send to the college high-minded, knowledge-seeking, service-desiring youths. This is possible only as the church becomes educationally-minded thus making it normal for the young people to look toward church colleges for their education. Our educators have been talking about "a college conscious church and a church conscious college," which is right and as it should be for proper growth. But the college will become church conscious only when the church creates such consciousness. For example, my father gave me a father-consciousness, and my mother gave me a mother-consciousness—from which consciousness I cannot escape anywhere in this world. How did they do it? Not through neglect, or avoidance, or criticism, or estrangement, but through contact in love with understanding and sacrifice for my welfare. That is how! Let the church take a lesson from such incidents. There comes a time when the parent must learn from the child, so also a time when the church must learn from the college whom she sent forth in quest for knowledge. Not being sufficiently humble to do this has often caused us serious difficulty. Calling a child sceptical when it discovers a new idea and begins to think for itself, perhaps doubting or asking questions, is a calamity to both parent and child which has broken the felicity and harmony of many a home. Just so for the church, to discount the college calling it "dangerous," when it uncovers truth and brings it to light, is to cause almost irreparable damage to herself and her college. It is a lamentable fact that out in the churches are

many who do not understand the workings or the needs of a college. Also there are a few professors who seem to think they may do as they please while the church is asked to pay toward their salaries. Sympathy, understanding and tolerance are needed here to bridge over this man-made chasm. The college devotes itself to study and research to keep abreast of the times, in order that it may give a Christian interpretation to the facts which they discover, to the end that the church may contribute more effectively to the coming of the kingdom of God into human affairs. Learning and religion can never be divorced without the ultimate destruction of both. Religion needs to become more intelligent, and intelligence needs to become more reverent. The church should loyally support the college with morals, men and money. The college should in return give back a leadership not simply "educated," but whose education will be definitely colored by a Christian philosophy of life which keeps us from becoming materialistic and pagan. The need for such emphasis is apparent to all thinking people today.

The church has the only message which can save the world, a message which has survived the crash of civilizations which have rejected her message, the message which can survive the downfall of thousands of civilizations. It is the message of God, which is not defeated by our failures nor by the collapse of civilizations. Many have collapsed, but God lives on and Christianity is still here. To the propagation of this message Christ has set the church. The college has the means to make the church more efficient in doing the work her Lord demands of her, and should therefore be mothered and supported most gladly, as it endeavors to organize education around God and his will for life. In this the college should feel the heartthrob of the church as it makes its impact on the working factors of the church.

Finally, the church and college are one as the church and the Sunday school are one. Together they survive or perish. Their end is the kingdom of God, of righteousness, peace, and joy in the Holy Spirit. A rabbi, I am told, when asked to surrender the city of Jerusalem to a Roman general, replied by saying: "If you will grant me a little university in the city I will surrender." The Roman general, asking what he wanted with the university, received this reply: "So the Word of God can be kept pure." Thus should our colleges and churches throughout the land co-operate for keeping unmingled the word of our Lord.

Nampa, Idaho.

The Next Step in Christian Education

BY V. F. SCHALM

THE church-related colleges of America exist because they provide opportunity through their church affiliation, and freedom from political control to emphasize religion. People support them first, because they believe in their educational program; and second, because they believe that they offer a plus quality in religion and character training.

The stated aims of the church colleges are distinctive: "training in Christian character," "training for Christian service," and many other like spiritual ideals. That the Christian colleges have sent out into American society young men and women who reflect these ideals, is beyond question. Many a community has felt the influence and inspiration from splendid young people of this kind.

But all of us, who are close enough to the scene, are aware that the process is too slow, and that too many of our college graduates do not in sufficient measure reflect the ideals of our printed catalogues and other college literature. Our college setup may even uphold the ideals of religion—reverence, humility, meekness, purity, kindness, love, peace, generosity, forgiveness and service. We may present these convincingly to the mind and get intellectual acceptance of them. But until and unless we get these ideals beyond the intellect into the realm of the emotions or affections, they will be of no avail.

Honesty, purity and kindness may be taught or preached in such a manner as to leave the hearer indifferent or even leave him despising the virtues. It is only when these ideals are so taught as to awaken in the learner a love for them that there is any assurance that they will be reflected in life. "Because thou has loved righteousness and hated iniquity, therefore the Lord thy God hath anointed thee with the oil of gladness above thy fellows." It is he who loves virtue who is to be anointed with the oil of gladness.

Too long we have proceeded on the premise that to know is to do or to become. We now know that the mere training of the intellect does not guarantee character. The way a man feels about matters has more to do with determining conduct than what he knows. School rules may be so set up as to make the Bible, truth-telling, honesty and other virtues objects of derision or hatred. A student may come out of school externally conforming to virtuous standards but inwardly hating them.

It is our task in church and school, if we want

to train effective citizenship for these critical and difficult times, to prepare young men and women who love truth, beauty and goodness. We need men and women who know, but more important is it that they feel—with their emotions about these matters, that they love them.

To accomplish this end we shall need to see to it that the entire educational setup be such as to accomplish these ends. Teachers must embody and love these ideals. The organization and administration of the college must reflect these ideals. The methods of the classroom and the management of the student life—all must place a high premium on these qualities—not in a negative but in a positive way.

In brief, the next important step in education is the education of the emotions. To know and to do right for prudential reasons, while secretly loving sin and vice, does not make for reliable Christian character. To know and to love virtue is the best guarantee of sound, stable, dependable character." "Great peace have they that love thy law."

McPherson College, McPherson, Kans.

The Program of the Christian College in Relation to the Church

BY J. I. BAUGHER

Anderson Conference Address

If you go to the history of the American colleges and universities you will find that there is enshrined in their charter the idea that education is wedded to the Christian faith. The church made society education-conscious. The state has later taken the leading part in the movement until today the church is largely eliminated.

Dr. Harris E. Kirk, in a paper on the *Spirit of Protestantism*, says that Protestantism was born out of an intellectual and conscientious awakening.

More and more is the control of our colleges slipping into hands of men and women who manipulate the political machinery and who are politically controlled rather than church-minded or church-controlled. Many of these men are wholly disinterested in or informed about the essentials of Bible teaching on the Christian way of life. The program of the Christian college is, however, very closely related to the church. The following principles are basic.

I. The Program of the Christian College Is Based on the Message of the Church.

The program of home and of foreign missions is based on the message of the church. The pro-

gram of the Salvation Army is based on the message of the church. The program of the Sunday school is based on the message of the church. The program of the Christian college is likewise based on the message of the church.

Every organization has at its center an idea. If the idea is a truly great one, it may have many different types of organizations in different places, in different generations, with different groups of believers being gathered into the organization and about the idea when it is put into practice. The dominant idea of the church is that Jesus Christ is the Son of the living God. That is a living idea, a conviction, a truth, a creed, a fellowship that is transmitted because of its vitality from generation to generation. The Christian college has a large share in this work.

Every Christian college has had at its heart the idea that glowing, flaming, truth would make men free and that true education could not be achieved without putting the thought of God and the redemptive gospel in the very center of the curriculum.

Christianity is therefore essentially educational in outlook. Hugh Kerr says that it is interesting to note that many of the great evangelists of our country who have been on fire with Christian zeal have towards the end of their career turned to the field of education. Jonathan Edwards, one of the greatest minds America has yet produced, during his later years became president of Princeton, Charles G. Finney came to Oberlin and D. L. Moody was associated with the schools at Northfield.

In our own church the same thing is true in principle. One cannot associate the name of Otho Winger any more with Manchester College than with missions, or the name of C. C. Ellis with Juniata any more than with great preaching, or the name of P. H. Bowman with Bridgewater any more than with church statesmanship, or the name of V. F. Schwalm with McPherson any more than with a Christian economic order, or the name of R. W. Schlosser with Elizabethtown than with evangelical preaching, or the name of C. Ernest Davis with La Verne than with Sunday-school work. The same idea is doubly true of the teachers at our seminary, and is frequently in evidence in the case of many of the faculty members in our several colleges.

The church and the Christian college really both have the same center though the direction of development is of course different in minor details. Both have a spiritual basis for their culture and both emphasize spiritual value as basic to an abundant life.

II. The Task of the Christian College Is to Help Build the Christian Church.

First, through the development of Christian personality. A Christian personality can only be fully developed through knowledge that is exact and complete, through character that is robust and gracious, through education that is based on the plain teachings of Jesus as found in the Bible conducted by those whose allegiance to him is unwavering and who through unswerving endeavor try to inculcate in their students complete loyalty to him.

Christian personality cannot be fully developed, for instance, in the public schools alone, where the center of emphasis is the right of each child to an education provided by the state; nor, can it be wholly provided for in the state college or university where the center of emphasis is placed on the idea of an open mind in the name of science; but well-rounded Christian personality can be developed to the greatest extent only in the Christian college where the center of emphasis is the Christian impulse of love of God and of men plus the rights granted to each personality by the philosophy of the public school and the practice of a scientific approach as claimed by the state university.

It is pitiful to see pupils study the great events in American history and never take into account the workings of a just God and an all-wise Providence. Such presentation gives to the student an unco-ordinated and disconnected account of the events of American life. It leads furthermore to a life that lacks a central goal. We talk of guidance, but how can we have real guidance when central goals are not selected and all we have to work with are really only contributing goals in education? As a result we have few really inspired lives today because our educational system is too fractional in nature.

Secondly, the task of the Christian college is to provide Christian leadership. The church needs ministers, missionaries, teachers and general workers. Only an inspired education with a Christian impulse can furnish these leaders. The Christian college, in order to furnish these workers, needs more students than those who come for family or religious reasons only.

The Christian college needs picked students, students who show special promise of intellectual leadership. By giving these students special attention in the development of mind, character and personality, leaders for the church and society as a whole will develop, leaders who are educated in the culture of the centuries and who are inspired by Christian ideals.

One of the misfortunes of education in our day is that most of our school histories ignore the religious element in the founding and building of our nation. The movements of God in human history, the influence of religious conviction born of the study of the Bible, the influence of moral ideals inspired by the Man of Nazareth, will some day be given a big place in the presentation of our national history. One cannot understand the people, the literature, the music, and the poetry of our country unless account is taken of the religious convictions, the moral impulses, the family training and the ideals for which our ancestors fought. These are things which can be taught better in the Christian college than anywhere else.

Out of such a background and only through such an inspired education can our leadership come for tomorrow. The Christian college is the only institution that can make these contributions to American life, in a day when the perpetuity of democracy depends in no small degree upon the clarity with which some of these essentials are presented in our education of youth.

The fact of the matter, according to a report at the Oxford Conference, is that the church should even influence the tone of the entire education program of the state through her teacher-education program. Emphasis in the teacher-education program as given in the Christian college should include emphasis on choice Bible materials, on worship, on spiritual vigor and on the central doctrines of the Christian faith. The relation of religion to education cannot be made clear if education is only a series of unco-ordinated studies and activities. If this relationship is neglected true Christian personality cannot emerge from our schools.

Thirdly, the teachers of Christian colleges need to do creative thinking, writing, and speaking in the classrooms if higher education is to show the fundamental differences between a materialistic and a Christian philosophy of life. The church cannot save youth through question-fellowship periods over teacups, but rather by active dynamic Christian teachers who can show how slowly but surely forces are at work to put the church out of education and how education is robbed of its inspiration when it is purely secularized.

The real battle of paganism is on in the classrooms of philosophy, psychology, and sociology. Contributions to literature that show the paganism of present day philosophy somewhat in the spirit of St. Paul must come from the faculties of our Christian colleges and our seminaries, if we

want our Christianity to expand and be applied to the problems of our day.

The church proper, through her pastors, will do more in the future in this field; so frequently, however, these men are tied up so much with the machinery and administrative problems of the church that they cannot do in the above mentioned realm what they otherwise could.

It is interesting at this place to note that when Paul could no longer work in the regular synagogue of a certain city he made arrangements to continue his work in the School of Tyrannus. There is no question that the church should grant a considerable amount of freedom to the instructors in our church colleges in the quest of truth. In fact the church college might become the best expression of religious freedom in teaching that the coming generation may know.

Fourthly, there is an increasing need for an intelligent, moral and spiritual educational program for the common people. Our people are looking for help on many questions. They look to our ministers and college faculties for a sane and consistent interpretation of present day social and economic problems, for guidance for themselves and the world at large on such questions as peace and temperance. There is also a definite need for parent-education pointing out a new and real significance of early Christian instruction and guidance for the formative years, as well as a real need for definite help on modern youth problems in an overcrowded world.

Our people likewise look for a simple theology that takes the essence of the gospel of the first century and brings it down to present day problems couched in language applicable to present-day problems. Our people do not want a church university or a weak college that defends its weakness by claiming to be a Bible school that is fighting a single battle in a lost world.

Bits of Brotherliness

BY PAUL F. BECHTOLD

Do Your Bit as a Hero of Peace

This morning I saw a little girl riding her homemade scooter up and down the walk on Locust Street.

Suddenly she decided to cross the street and go home. As the scooter left the curb, it fell to pieces in the street. Its rider stood holding the handle, her face registering surprise and dismay.

Just then a man came out of the near-by store with his arms full of packages. "What's the matter, little girl? Have a wreck?" he asked.

Returning to the store, he reappeared with a hammer and some nails, and in a few minutes the scooter ride was continued.

New York, N. Y.

Blackwelder says: "Our church is not anxious to have many of its people become active politicians, but rather should it be made possible for students to follow the more evangelical procedure of making public contributions of their findings after serious study of research. The churches and colleges need to help contribute Christian insight and solvent to these public social questions in the spirit of free debate rather than in the spirit of professional reformers and moral policemen. The church at large will become socially alert, responsive and responsible when the leaders of higher education analyze these problems, provide historical background and offer suggestive guidance by which the average churchman can make his contribution to his day and generation."

The Christian colleges should be experimental stations and proving grounds for advancement in living. Theories and concepts of education must not be so rarefied and abstracted that common people cannot understand them. The college campus is in one sense a little world by itself; in another sense it must be a co-operative commonwealth. The college may be campus-centered in one sense, but must be community-centered in a larger sense. Such an inspired education with a Christian impulse dealing with problems of today may yet point the way to peace in a world that today regards bloodshed as inevitable.

III. The Christian College May Be Just Coming to Her Own If She Accepts the Challenge and by the Help of the Church Adjusts Her Program Accordingly.

Theoretically, the denominational college puts forth the right ideals. Let it honestly hew to the lines it thus marks out and its position in the heart and life of the nation will be secured.

It must, however, be an institution of strength, good equipment and high educational standards if it is to be an entirely ethical matter for our young people.

The college owes the church at large and our youth particularly a philosophy of life in keeping with historical Christianity but adequate to the demands of our day—our youth is looking for a formula to guide them in a changing and expanding universe. A church or a college that is indifferent to righteousness, social justice and human welfare must inevitably be discarded by society for it has departed from the will of God.

The church does not need many colleges or big colleges, but she needs good colleges—colleges with big men, good equipment, and a program commensurate with the problems of the day with which they cope.

The Executive Committee on Christian Education of the Presbyterian Church of the South said in a recent report that the fact that a Presbyterian college is failing to a greater or less extent to fulfill its high mission does not release Presbyterian people from their debt. Indeed such a condition may increase the measure of their responsibility. For they must inquire into the cause of failure. Perhaps the institution has finished its work and should be consolidated with some other school, or should perhaps be adapted to some other new needs; or, perhaps the main cause of poor results is outright lack of support of a good and properly organized cause.

One thing is sure, if we ask much of our colleges, they must ask much of us as a church. If our colleges can help the churches to cement split nations, split homes, split personalities, split races and split education and perhaps split churches they have performed a real service to the church and should become one of the institutions for which the church people will pray and sacrifice in the future as they have not yet done in the past. The church needs the college and the college needs the church. They work not for the same cause but they work for a common cause. Jacob and Esau worked for the same objective: that is, a birthright. But David and Jonathan worked for a common cause. What a difference!

In the Christian college souls of young men and young women must be stirred, ideals and enthusiasms must be generated, passions of energy and idealism that refresh the churches as spring rains add to the fertility of the soil.

Recall the Haystack Prayer Meeting of Williams College. Think of the great Student Volunteer Movement with its more than 10,000 men among all nations of the world. Think of the Harvard Missionary Band, or the Yale Band of 1898 or the story of Oberlin and its more than 1,000 home and foreign missionaries. In the halls of our colleges there are youth, enthusiasm, frontiers, discussions, prayers, consecrations and by the grace of God solutions for some of the problems of our day. May we who have left those halls pray for these who are going to build a better world.

In a very fine sense higher education is lifting up the church so that all types of men may be drawn into it, and in this finer sense the church may lift up the Christian college. Perhaps after awhile we will find that the church of Jesus Christ and the Christian college are the two shining lights in a dark and sinful world.

Hershey, Pa.

Brethren Convictions in Time of War

BY DAN WEST

WHEN things go smoothly our convictions are not so likely to be clear as in time of crisis. Now in the present increasing strain in the whole world we need to know what we believe and how deeply we believe those things. It may be good to consider first what Brethren convictions are not:

1. It is *not* in keeping with any Christian conviction for us to believe that we ought to *save our own sons first*. There is a real instinct for self-preservation, but nobody can find any such emphasis in the New Testament.

2. It is *not* in keeping with Brethren convictions to join the movement to stop Hitler, or Chamberlain, or anyone else by military and other coercive measures. It is genuinely pathetic to see how good people in England, Canada, and the United States have fallen in with the temper of the times, have become emotional about the supposedly recent and one-man cause of the European war, and have subtly or openly become eager to stop Hitler by killing German youth and others. Even when our deep desires are thwarted, we must respect personality. We must *love* our enemies.

3. It is *not* in keeping with Brethren convictions to *put our government first*. This is one of the most difficult points to make clear, because we love our country and because we believe in our government. We care deeply for the welfare of our government, especially in times of crisis. But nobody who searches for the meaning of Christ can find any justification for putting any government first. It was not so in the Roman Empire, during the first and second centuries; it was not so in Germany of seventeen hundred and after; it is not so in Germany, Britain, Canada, America, Scandinavia, or in Nigeria, Shansi, or Bombay Provinces. So long as there is no essential conflict, we can follow Christ *and* our government. But when the ways part we must put our Master first, and follow him.

As I see it, Brethren convictions do include these *in the following order*:

1. We must give our *clearest testimony to our Christian faith* in our time and place at any price. If we make this conviction central, it orients us for an attitude and a program different from customary attitudes and programs—inside churches and outside, too. If we are ever driven back from implementing other precious values, here is our last stand. It was so in the first and second centuries, in the eighteenth, and it must be so in our own century.

2. *Building the kingdom of God* according to the mind of Christ. Our convictions up to the present have had a negative emphasis. Perhaps that was necessary because our spiritual forefathers did not have the opportunity to see as we can see. Also they lived in a less complex world than we live in. We have no reason for censuring them, but in our time and place it is highly unlikely that we can give our clearest possible testimony to our Christian faith unless we become positive and so fulfill the implications of that doctrine.

Our freedom of citizenship in America gives us an extra chance and extra responsibility to further implement our faith. Right now we can help to keep our country from going to war. Neither the old nor the new propaganda nor anything else should be allowed to make us see the war in Europe as one of the angels versus the devils. If we stay out of it we can help to establish a just peace, and save democracy at home and abroad. Then we shall have a greater chance to rebuild the world.

If we do not like the kind of world in process of building by the nazis, the communists, or the rugged individualists, we are under increasing obligation to build a world according to the teaching of Jesus. This must be one of our basic convictions for the future. And we must work as long as we have freedom to work.

3. After the two convictions just given, we have an obligation to *save our youth and our church from any unnecessary suffering*. If we are stupid, or obstinate, or scared, we are likely to do unwise things, which may bring suffering to our youth and to our church organizations—for other reasons than our convictions. If we are well-grounded in these convictions, if we are kind, reasonable, and unafraid, it is more likely that we can expect the continuance of our organization and a minimum of suffering for the young men who may have to face the question of military service. We are making wrong assumptions if we think that everyone who opposes us is necessarily devilish, even though we may have to be sure that he is wrong. Healthy minds do not seek martyrdom.

4. After conserving these values, if all three are possible, it is one of our convictions that we must *save our governments* (national, state and local) *and our neighbors from any unnecessary embarrassment*. To put this value first would destroy any noticeable Christian flavor, but to leave it out would be genuine ingratitude and would indicate a breaking from the society in which we live and move and have our being.

If we want to be in union of spirit with those who differ profoundly from us, and if we want to accept any responsibility for building an organized society on a Christian basis, we need to plan and work co-operatively with our governments at every point possible for Christian consciences. Also we must give them the benefit of the doubt wherever it does not violate our consciences; and then compensate noticeably where our consciences compel us to part from any government or community policy. If the spirit of community has to be broken, it must not be we who break it.

All along I have been trying to think in terms not only of Brethren in America but in every country in the modern world in case any of us should happen to be found there. Also I am remembering that Brethren have no corner on these convictions. Because our religion is not a religion of a "chosen people," but is an honest attempt to get at universal values appropriate to mankind the world over, and at eternal values beyond the modes of governments and centuries, we must make clear our convictions first and then interpret them to any other inquirer. And we must find our brethren who are not classified as Brethren. We must be able to give reasons for the hope that is within us and must try honestly to understand any differing hope of any differing group of people. Also we must keep our convictions in their order of importance. Out of these attempts it may be that we shall find an opportunity for a greater testimony in this struggling, groping world.

Goshen, Ind.

Before and After

BY JULIA GRAYDON

THE world is full of advertisements and the words *before* and *after* have grown familiar to us all. We see them in the big magazines and in the little ones, but as a writer in a Sunday-school quarterly said the other day: "You never see any exhibit marked *before* and *after* to advertise the liquor traffic."

How true this statement is. Before a liquor victim touches the thing which changes him completely he seems just like his fellow temperate friends, but what a change after he has imbibed to the full extent! He totters and stumbles and speaks incoherently. People are afraid of him, especially the children. He is advertising drink *before* and *after*.

Harrisburg, Pa.

OUR MISSION WORK

The Lassa Church

BY MODENA MINNICH STUDEBAKER

What a pretty walk we had to the church last Sunday. We always walk although it is about three-quarters of a mile. First, we pass the hospital and wards; then we meander on a winding path through part of the village. Then we strike out through the verdant rice fields. They are so green and beautiful now as far as one can see. And the sky these days is blue and usually dotted with big, fluffy, white clouds. Then here and there through the fields are brown and white goats. They are staked out. We walk along this pastoral, peaceful scene for a little while and soon we are at the new, mud church.

Harold Royer built it last year while we were home on furlough. It is the nicest church we have at any of the stations now. Instead of being made just the usual long, narrow building, it is built in a T shape. The stem of the T is the longest part. Then the cross of the T is somewhat shorter. The pulpit and the large, wooden cross are just in the center of the cross of the T.

On one side of the pulpit sit the younger men and the choir boys. On the other side sit the women with their wiggling flock of babies. The very front benches are filled by tiny, naked children who have graduated from their mothers' laps and are now big enough to sit proudly alone. The more elderly men sit in the long section of the building.

The people are reverent in church. When they come in, they have the English custom of bowing their heads for just a word of prayer. It is a beautiful and worshipful custom.

The women and babies are always an interesting scene to watch. This group is composed largely of the Margi people. They wear practically no clothing at all, but many, many ornaments. So all the Margi women who come in look very pagan. Then just across the aisle sit the sprinkling of Bura women. They are very fond of clothes and drape themselves in the brightest cloth they can find and swathe their heads in a corresponding or different colored cloth. They also put clothes and hoods on their babies if they can afford them at all. The little Margi babies are dressed just as their mothers are, with nothing but a great many ornaments. Then there are still some of the Margi women who rub their entire bodies with a red mud. If they do this, they will also rub the baby with the same red, red mud, from the crown of its head to the sole of its feet. So the women seem as though they had come from two different worlds. In contrast to this, the men wear much the same type of loose garment.

In preaching, Stover Kulp takes turns with native preachers. The song leader is the educated black man from Southern Nigeria, Mr. Minso, headmaster of the school. The spirit of the church here is very good. We only regret that we cannot understand the morning services which are all in Margi. In the afternoon, Lloyd teaches a class for the Bura people here, and in the evening there is a church service for the Fulani speaking people. So all together there is quite a conglomeration of languages in the air and many different customs also.

Lassa, Africa.

Garkida News Items

BY LUCILE HECKMAN

Opening of School

School is now in its second week and there seems to be a very good interest. The numbers are not quite as large as they have been some years, but I am sure they will have a good school. It began a little earlier this year than usual in order to allow for a whole month's holiday at harvest time. But from the looks of things there won't be very much to harvest.

Locusts Devour the Crops

One can ride for miles through the farming areas of the Hawal Valley and see nothing but bareness. The locusts in the hopper stage destroyed planting after planting. By the time they were gone, it was too late to plant in many places. I am sure there is going to be considerable real want experienced in the coming months after the reserves are used up. Some corn comes into the market for sale, but there is not nearly enough to supply the demand.

New Songbook

At last the manuscript of the new songbook is ready to go to the press in Jos. It is high time too, as the stock of books published in 1931 is completely exhausted. There will be 109 pages in the new book, including the index. There are 130 songs and a number of selected readings, chiefly Psalms. About sixty of the songs are new. That is, they have come into being since the last book was printed. Nearly everyone in the mission has contributed something to the collection.

The Church Choir

We have recently organized a three-part men's chorus to lead the congregational singing and to sing special numbers in parts. We have as a helpful nucleus several very good voices trained in the Scottish mission at Calabar. We have sixteen voices in the choir. Most of them are people who have finished school. I am not very much of a musician, but I surely do enjoy directing this group. They are enjoying it too. They sit together in front every Sunday whether there is a special number on or not, and it helps to keep the congregation up to time and pitch. Next Sunday the choir will sing "Steal Away."

"Each One Teach One"

Another interesting job we have been working on, off and on, for a good while is material for adult reading lessons, along the lines used in the Philippines and many other parts of the world by Dr. Frank Laubach. It is known as the "Each One Teach One" method. It took nine lessons to cover all the syllables of Bura, and we have just finished hectographing twenty sets of these nine lessons to experiment with.

Cherry Pie in Africa

We had the best cherry pie today. Yes, I mean fresh cherry pie. There is a fruit which grows in these parts, either wild or under cultivation, which tastes every bit as good in pies as Illinois cherries. The fruit is nearly black when ripe and grows on a large bush. The blossom of this bush is an added attraction as it resembles white lilacs in appearance and fragrance. The fruit juice is also excellent for fresh drinks or jelly.

Garkida, Africa.

Farewell Message to the Ashland Church

(On Sunday, Sept. 10, Sister Goldie Swartz of our India mission field gave her farewell message to her home congregation, the Ashland church of Ashland, Ohio. Perplexed at first as to what would be the most fitting words to say, she felt moved to bring her message in the form of an adaptation of the message of John the Revelator to the churches in Asia.—Ed.)

Goldie Swartz, under the congregation of the Church of the Brethren in Ashland, Ohio: Grace to you and peace from him who was and is and who is to come; the one eternal Creator and Savior of all mankind: Unto him that loveth us and redeemeth us and who hath made us heirs of his heavenly kingdom, to him be the glory and the dominion for ever and ever!

I, Goldie Swartz, your sister and fellow servant in the kingdom of our Lord, being on leave in America for a season, chanced to be in this present place of worship on last Lord's Day. At that time the announcement was observed that this individual who serves her Lord in India will, on the coming Lord's Day, bring a farewell message. Hearing this, straightway there arose a commotion and toiling in my mind as to what words of counsel or encouragement I should bring to these people, many of whom are older and wiser than myself. While thus pondering, many subjects came flitting into my consciousness. My thoughts were so disturbed that even I found it difficult to concentrate upon the words of the speaker of that moment on that day.

However, it is now remembered that we then, one hundred voices strong, testified unto the Lord in song our "Love to Tell the Story." Instantly I began to pon-

der and question: Just how strongly do we love to tell the story—the story of Jesus and his love? "Because I know 'tis true. . . . It satisfied my longings as nothing else can do," thus we sang. It satisfies me, and if it satisfies me, then unto how many souls did I bear testimony of my satisfying Jesus and of his love, even during the week that had just passed? Our Lord says: "Ye shall be my witnesses in your home town, in your home state and unto the uttermost parts." Verily then, witnessing must be the measure of our love and appreciation for him!

Straightway, after finishing the song attesting to the unspeakable joy which comes by telling this, the greatest of all stories, the adult group engaged in study of the call of the great prophet, Isaiah. Here, too, I heard reiterated the conviction that it is moreover the duty of every disciple of the Lord to bring the message of salvation to every soul. Again I mused, searchingly and long, on the prophet's statement: "I heard the voice of the Lord saying: Whom shall I send, and who will go for us? Then said I, Here am I, send me. And he said, Go and tell the people. Preach on these two subjects: repentance and redemption." Yea, verily there is great need.

About this great task of preaching repentance and redemption assigned to Isaiah, I thought much, even for some days following the lesson about Isaiah. In this reverie there came to me anew the picture of the world, of the rulers of the nations warring against each other, where the sword has not yet been turned into ploughshares and war shall be no more. Instead, the ploughshare has been turned into shrapnel and our fair earth has been made into a holocaust like unto hell!

Still more I mused: Why all this? Has the way of love failed? "Nay, verily," came back the answer clear

(Continued on Page 19)



What to Pray For

Week of November 4-11

Throughout this week, we are requested to pray for five of our African missionaries: the Heckmans, Faye Moyer and the Studebakers.

The news items on the opposite page from Garkida and Lassa, written by Sister Heckman and Sister Studebaker will lead us in our intercession. Let us pray for them in the small details of their work.

Since the Prayer Calendar was printed, Dr. and Mrs. Studebaker have been located at the Lassa hospital.

Sister Faye Moyer is home on furlough from Garkida. Her home is at Alvordton, Ohio. She hopes to be among the churches and also attend school while in America.

Two methods of crossing the Hawal River near Garkida, Africa. Clarence and Lucile Heckman are "in deep waters" in both pictures.

KINGDOM GLEANINGS

Calendar for Sunday, November 5

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. Righteousness in the Kingdom.—Matt. 5: 17-20, 38-45; 6: 1-4.

Christian Workers, Peace or War. Part 1—To Fight or Not to Fight.

B. Y. P. D., Modern War and Modern Peace.

Intermediates, Peace or War?

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Gains for the Kingdom

Five baptized in the Sugar Creek church, Ohio, Bro. Wilmer Petry, evangelist.

Nine baptized in the Lower Miami church, Ohio, Bro. Ray O. Shank, evangelist.

Eleven baptized at the Green Hill church, Md., Bro. Joe Rittenhouse, evangelist.

Five baptized in the Trotwood church, Ohio, Bro. Ralph G. Rarick, evangelist.

Five baptized in the East Chippewa church, Ohio, Bro. Glenn McFadden, evangelist.

Five baptized in the Sebring church, Fla., Bro. McKinley Coffman, pastor-evangelist.

Three baptized in the Furnace Chapel church, W. Va., Bro. Jesse W. Whitacre, evangelist.

Six baptized and one reclaimed in the Valley church, Va., Bro. John T. Glick, evangelist.

Four baptized in the Independent Hill house, Valley congregation, Va., Bro. N. J. Miller, evangelist.

Ten baptized and one received on former baptism in the New Fairview church, Pa., Bro. Michael Kurtz evangelist.

Six baptized in the Brownsville church, Md., Bro. Jesse Whitacre, evangelist; also one baptized prior to the meetings.

Sixteen baptized and one reconsecrated in the Smith River church, Va., Bro. M. E. Clingenpeel, evangelist; B. A. Elgin, pastor.

Five baptized, three received by letter and one reclaimed in the Middletown church, Ohio, Bro. C. W. Warstler, evangelist.

Two baptized and one received on former baptism in the Newberg church, Oregon, Brother and Sister G. G. Canfield, evangelists.

Ten baptized, one reconsecrated and three received by letter in the Muncie church, Ind., Brother and Sister B. M. Rollins, evangelists.

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Our Evangelists

Will you share the burden which these laborers carry?

Will you pray for the success of these meetings?

Bro. Wilbur H. Neff, pastor, Nov. 13, in the Williamsburg church, Pa.

Bro. J. F. Burton of Lena, Ill., Nov. 13, in the Franklin Grove church, Ill.

Brother and Sister B. M. Rollins, Feb. 12-25, in the Shamokin church, Pa.

Bro. Warren D. Bowman, pastor at Washington, D. C., Nov. 6-19, in the Elizabethtown church, Pa.

Brother and Sister G. G. Canfield, Oct. 29, in the Myrtle Point church, Oregon.

Bro. Ralph E. Shober of Frederick, Md., Nov. 7-19, in the Woodberry church, Md.

Bro. S. H. Garst of Blountville, Tenn., Nov. 5-11, in the Jackson Park church, Tenn.

Bro. Theodore Miller of North Liberty, Ind., Nov. 12, in the Pleasant Hill church, Ind.

Brother and Sister A. P. Musselman of Anderson, Ind., Nov. 5-19, in the Roanoke church, Ill.

Bro. Rufus P. Bucher of Quarryville, Pa., Dec. 10, in the Mt. Hope house, Chiques congregation, Pa.

Bro. Nathan Martin of Lebanon, Pa., Nov. 12, in the Rheems house, West Greentree congregation, Pa.

Bro. Quincy Leckrone of Thornville, Ohio, Nov. 6, in the Beaver Creek house, Pleasant Hill congregation, Pa.

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Personal Mention

North and South Carolina will be represented on the Ocean Grove Standing Committee by Eld. C. B. Miller, with Eld. Fred Dancy as alternate.

Middle Missouri has chosen Eld. I. V. Enos to represent the district on the Ocean Grove Standing Committee, with Eld. James M. Mohler as alternate.

Florida and Georgia has selected as Standing Committee delegate to the Ocean Grove Conference Eld. I. R. Fletcher, with Eld. C. E. Bower as alternate.

Bro. John H. Oxley is closing his work with the Verdigris and Gravel Hill churches of Southeastern Kansas and is taking up the pastorate of the Granada church of Northeastern Kansas. His address is accordingly changed from Madison to Wetmore, Kans.

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Brother and Sister Joseph Karns of Tipp City, Ohio, have our hearty congratulations and best wishes for yet many happy returns. It was seven more than golden for them on a recent Sunday when they celebrated the fifty-seventh anniversary of their marriage.

Bro. Ralph G. Rarick, following the revival which he is just beginning at Nampa, Idaho, will be available for an evangelistic meeting to begin Nov. 26, in some other church of the Pacific Coast region. Churches interested should write him promptly at Box 666, Nampa, Idaho.

From East and West come two Anderson appointees to their respective places in the board meetings. Bro. Raymond R. Peters of Daleville, Va., is the new member of the General Ministerial Board and Bro. M. S. Frantz of Nampa, Idaho, succeeds to the position so long held by Bro. J. J. Yoder on the General Mission Board.

Two new members of the Board of Christian Education are making their first visit to the Publishing House in that capacity. One is Dean A. C. Baugher of Elizabethtown College who fills the vacancy left by the passing of our lamented Bro. H. K. Ober, the other is Bro. Paul W. Kinsel of Brookville, Ohio, appointed to a regular term of service.

Bro. D. E. Miller of Sebring, Fla., pastor of the congregation there for some years until failing health persuaded him to give up some of his church responsibilities, passed on into the reward of his earthly labors on Oct. 24. The body was taken northward for interment in the old home community at Mechanicsburg, Pa. We shall have more about his life for later publication.

Bro. Grant Mahan of Rehobeth, Md., and his family will have the sympathetic and prayerful interest of our readers in his recent misfortune. "He had a very bad fall . . . head foremost down a flight of stairs." Our correspondent, Bro. Jno. E. Hartman, says he "has been suffering very much, although at present he seems a little better." Later word from Bro. Mahan himself says "no very serious damage seems to have been done," and that he very much appreciates the expressions of sympathy which have already come to him from many friends.

Thanksgiving in Reality

Our good annual custom of having a Thanksgiving Day often degenerates into a vacation day with big meal and small thanksgiving. Even people who pray a Thanksgiving prayer may be only saying words. It costs something to be thankful in reality. How can we pay that cost in a constructive way that really is meaningful?

Thanksgiving Day is a national holiday and as such it always seems fitting that the church should do something to make America more Christian. The call is sounded for every congregation to give a generous offering for general home missions. Twenty-eight thousand dollars is needed to meet this year's home mission program. Isolated members and others not enabled to send contributions via your local treasurer may send direct to—General Mission Board, 22 South State, St., Elgin, Illinois.

Eld. H. C. Sanders, we are now informed by way of correction, is the 1940 Standing Committee delegate from Second West Virginia, with Eld. W. J. Row as alternate.

Four B. Y. P. D. Cabinet young men are also among the groups taking counsel together this week. They are Chairman Harry K. Zeller of Virginia, Donald Royer of Pennsylvania, Lester Young of Indiana, Kurtis Naylor of Kansas, representing respectively the southeastern, eastern, central and central west regions. Secretary Mae Rolle of Washington and the western region was the one missing member.

Miscellaneous Items

To Juniata College our thanks for the picture on the cover page. We offer it as a symbol of the enduring values our schools are contributing to our church life.

The Beech Grove church of Southern Ohio will have an all-day home-coming with basket dinner, Nov. 12. "All former members are especially invited to be present."

Christmas Program Materials. Look for the announcement of Christmas Program Materials in next week's Gospel Messenger. The materials will be presented on an order blank which may be cut out and sent in as an order for your Christmas literature.

"Today I am six months more than eighty-eight years of age and one of Uncle Sam's antiques, and I can't do without the Messenger and I do praise and thank the dear Lord that I can see to read it. December 30 will finish sixty-two years that I have read the Brethren at Work and the Messenger." So writes Mrs. G. W. Dailey of Galesburg, Ill.

The 1940 Yearbook is in process of preparation. In order for it to be complete and accurate the Annual Reports from the churches for the year ending Sept. 30, 1939, must be sent to the Elgin office immediately. If your church has not already reported, do so at once. Send this report to General Ministerial Board, 22 South State Street, Elgin, Ill.

This is a week of board meetings, Mission, Ministerial, Christian Education and Council of Boards. Our forms close as some sessions are in progress and other groups are assembling, but the B. C. E. has already had several sessions. Events of this kind always bring us numerous opportunities for pleasant and profitable contacts with leaders from the field.

The Coventry church is the place for the fall Y. P. Conference of Southeastern Pennsylvania and the time is Sunday afternoon and evening, Nov. 12. The theme is "What can I as a young person do in a Christian way to help preserve freedom, liberty and peace?" The program begins with worship at 3:00 o'clock. Don Royer as discussion leader and a sacred concert by the district chorus of young people promise an interesting and profitable conference.

Extra! Extra! for Men! Home mission program talks for the Thanksgiving home mission program are ready. The National Council of Men's Work recommends that men in every church take a special interest in the Home Mission Offering. Material for use in a program includes: (1) America Is a Vast Mission Field. (2) A Survey of Homeland Harvest (the book). (3) Church of the Brethren Home Missions. (4) Giving for Missions. Secure these materials free from: General Mission Board, Elgin, Illinois.

HOME AND FAMILY

Tables Turned

BY A. P. GEIB

That mountain lake, the forest's eye,
Shows bush and treetops all around,
Inverted 'gainst the tinted sky:
What lofty seems, is near the ground.

So what men deem of little worth,
May rise to heavenly splendor tall;
And what seems great to some of earth,
In heaven may scarcely count at all.

For gold, men die in fields of blood;
For it men's souls are bought and sold;
With some, nought else will count for good—
So cheap in heaven, her streets are gold.

Lo! needy Lazarus, despised and spurned,
To eat with dogs near luxury's door;
In death for both the fate was turned—
With Lazarus blest and Dives poor.

The names in heaven, of potentates,
May ne'er be written undefiled;
The great who enter heaven's gates,
Serve humbly like a little child.

Manheim, Pa.

Minute Biographies

BY ROBERT LEE STRICKLER

Minute Biographies is the title of a recent book. It is presented with this statement: "Each page bears the authentic portrait and from one to two hundred words of text, acquainting the reader with the important and interesting events in the life of a great man or woman." "How interesting!" we say to ourselves.

Have we ever stopped to consider that the art of writing minute biographies is an old one? For instance, let us consider a minute biography of the great leader, Moses, as presented by the writer of Hebrews. Let us turn to it (Heb. 11: 23-38); here in 132 words this great hero from the "roll of the faithful" marches before us.

Let us try for the moment to forget all that we have previously learned of this character as we bring ourselves into the presence of the character depicted in this biography, and let the sweep and grandeur of it break afresh upon us. Here we pass in quick review the circumstances of his lowly birth. We see the protecting hand of God. We see Moses the prince—a prince who became a rebel. We see him lay aside the purple robes of prestige, power and worldly pleasure, and go to the slums, to aid his downtrodden brethren. What a sense of mission! What an appreciation of values! "The reproach of Christ greater riches than the treasures of Egypt." Think of his voluntary and deliberate choice of the hard way when the easy way lay so enticingly open to him. He, like Christ, realized that he must identify himself with the sufferings of his people if he would save them. Think of his fearlessness and perseverance! What a quality of life we see manifest here! But wherein lay the foundation for such a quality of life? Was it an accompaniment of his royalty? Did he acquire it

at the University of Cairo or perhaps while he attended the theological seminary at Heliopolis? No! This quality of life which we see is rooted deep in his family and racial heritage. First, we note the faith of his parents; they see him as a goodly child and apparently sense that God had destined the child for some great purpose. Then we see the faith of Moses in his renunciation of the court life. We see his faith in keeping the Passover—the appointed means of deliverance from death. Here is a faith in God's promise of safety. By faith Moses did the wonders we see in his life. This quality of life is from the deep, pure springs of an active, living faith in the God of his fathers: Abraham, Isaac and Jacob. With the keen eye of faith—an "assurance of things hoped for, a conviction of things not seen, . . . he endured, as seeing the invisible."

Today large numbers of the people of God are loathe to leave the fleshpots of Egypt, and doff the robes of worldly pleasure, greed, selfishness and power. The church is groping its way in the dark, plodding blindly in quest of something better than it knows. How much we need a Moses to deliver us and lead us through the wilderness! How much we need men and women with a like vision and quality of life!

Salem, Va.

All Alone

BY FLORENCE C. HEBEL

The other day I heard a Negro spiritual which ran something like this: "Nobody can stand before me in the judgment; got to stand all alone."

Surrounded by people, we can easily make excuses. I was so busy! so tired! so thoughtless! Even sometimes—just so mad! So we do things we should not do, or leave undone things we should do. If we happen to seriously disturb a little child, or slight a lonely person, or neglect a weak soul, we either do not know or do not care. We are as good as the crowd.

But in the judgment each stands alone.

Folks who love their Lord very much and have great joy in communion with him are often impatient with those who do not know him so well. They sometimes get too sure they are always right and are hard to live with. Not for nothing has our Lord commanded us always to be humble. What a shock if they should not hear this until the judgment!

How shall we warn those who are careless, stubborn and outbreakingly sinful? By prayer, certainly. By kindness whenever we have opportunity. But natures differ so. One may reason with some. It just makes others more obstinate.

All my life I have been sure that if children were trained to go to church from early childhood they would continue to go, but in a family of five so reared, as soon as one had grown big enough not to have to obey, he stopped going. One grandfather was a minister. The other, at seventy-nine, walked to church when he could not get his car started. Yet my young friend, with two dear little sons, does not go.

The spiritual continues:

"O my Lord, O my Lord, what shall I do?"

We can find the answer to that—"Believe on the Lord Jesus Christ and thou shalt be saved."

If only all men everywhere would ask the question in time!

Liverpool, Pa.

Farewell Message to Ashland Church

(Continued From Page 15)

and strong. "Love never faileth. Love cannot fail." Then sorrowfully and disconsolately, I seemed to hear my Master say: "Those unto whom I committed my gospel of love to be carried into all the world, they have failed—failed to give by testimony and deed my genuine and powerful love. Therefore do the nations rage and slay each other! Until mankind be changed in heart, by love, there can be no assuring peace." He would say: "Perfect love alone casteth out fear and establisheth peace and harmony. Bickerings, back-biting, jealousy, hatred, greed, bloodshed and sins of whatsoever type can be overruled and annihilated by love, and only by love." The love of God that constraineth, this has power to create right living. And it matters not whether this right living pertaineth to individual, national, or international relationships. Only insofar as this love permeates and controls the lives of individuals can there be peace, unity and happiness, in the home, in the community, in the nation or in the commonwealth of nations.

And still my musing went on. But those terms, constraining love, abundant life and building the kingdom of God, they are so illusive, so obscure, so far away, that a vital comprehension is difficult to attain. Then, quickly, the scene again seemed to change. A new trend of thought approached. Here is the city of Ashland, wherein live 12,000 souls. She has up-to-date public schools, and along therewith a college and a hospital. Her teachers, physicians and surgeons are among the best. Her stores provide all that physical man may desire. Her houses and courts are filled with beauty and comfort. Her homes are her pride. She has churches numbering a score. Yet they be seldom filled. Moreover, if this fair city be average, only about half her population make any claim to obedience or honor of God. Our city also has a first-rate newspaper, and along with honorable news come daily reports of drunkenness, theft, quarrels, scandal, divorce and like evils—even frequent murders. Now what causes such a list of crimes? Can it be other than want of knowledge and recognition of God—a want of his abiding love and constraining desire to do justly and rightly?

Suddenly an additional scene appears. I see a beautiful and stately structure emerging out of the debris of an antiquated house of worship. Mark its designation and location—Church of the Brethren, in the year of our Lord 1939, Third Street, Ashland, Ohio. Here for weeks, evening after evening, after the regular labor of the day was over, coats were cast aside and the generous-hearted men of the congregation gave freely of their strength and skill in excavation for walls, in pouring cement, and in sundry lines of hand labor. Even the ladies found ways of using feminine hands. Coins, bills and notes likewise have been generously given. And now your joy is abounding as you are about to dedicate this beautiful, spacious edifice.

In accord with the multiplied space, accommodations,

equipment and comforts, there should be experienced a richer and deeper fellowship with the Lord. May this likewise be your experience, even many times multiplied! As you could not expand your building project without digging a deeper foundation, it may be that you cannot go further in the spiritual life without going deeper. So, be not afraid to go to rock foundation!

In all these things may his guidance be sought, remembering that, "To him that willeth to do his will, it shall be known to him." Remember likewise that all these added facilities and equipment will never take the place of personal work, right contacts and right relationships with your unsaved neighbors. These are but physical agencies that aid, they are not the goal. They are only means, not the end. Moreover these enlarged facilities enlarge proportionately your responsibilities in giving a greater living witness to your neighbors and fellow townsmen here at Ashland.

Finally, I seemed to get this concluding message. There is still much work to be done, everywhere—at home and abroad. The last injunction of our Master still rings clearly and distinctly: "Go ye into all the world and make disciples of all peoples," and together with this injunction goes the promise, "I am with you always, wheresoever ye labor in my name, to build up my kingdom." The way of this kingdom is the way of love; and the abiding result is the abundant life. For did not our Lord also say: "I came that they might have life, and that more abundantly"? This seems then to be the ultimate. To possess this abundant life means being in constant communication with our Lord, witnessing of his love and saving power by word of mouth and by every act and conduct. Living in him and with him—this is life abundant; yea, life eternal.

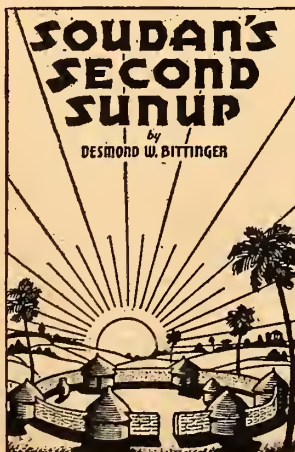
This then is the farewell message and prayer of your humble fellow servant of the Lord laboring in India.

Soudan's Second Sunup

Soudan's Second Sunup by Desmond Bittinger is offered to each missionary society for \$1.50. The mimeographed program entitled Watching the Sunrise in Africa, price 5 cents, based on the book by Brother Bittinger has been prepared for women's missionary societies. It is suggested that this program be given during the month of November although each group may use it whenever it desires to do so. Each society which reviews the book ought to have the mimeographed program and also the book. A very splendid

evening's program may be given by using Soudan's Second Sunup. Order from the General Mission Board, Elgin, Ill.

Each missionary society should know that the \$1.50 paid for the book goes directly for mission work. Every cent of profit from the selling of the book is for missions, and so with the purchase and use of the book, your group helps the cause of missions and also enjoys a fine program.



THE CHURCH AT WORK

PEACE

The Testing Hour

This is the title of a most unusual peace play. The action takes place in the church in which it is produced and the actors are scattered throughout the audience. The play is centered around a "loyalty meeting" in a church whose pastor has been imprisoned for his pacifist views. At this time there is to be a radio broadcast of a loyalty pledge. This pledge fully supporting the war has been prepared beforehand by the official board of the church. In an intense struggle against time and the dictatorial chairman of the meeting the young people succeed in presenting and broadcasting their pledge to stand by their pastor in his convictions on peace. Altogether this is a most dramatic and challenging way.

Because of the timeliness of the play the publishers have lifted the royalty charge and it is now possible to give the play simply by purchasing enough copies for production. Copies may be secured for examination from the Brethren Loan Library or purchased from the Board of Christian Education at thirty-five cents each. Ten or twelve copies will be sufficient for production.

ADMINISTRATION

Tickets to Fortune

(The story of sweepstakes, lotteries and contests by Eric Bender)
Reviewed by Merlin C. Shull, Elgin, Illinois

High-minded and industrious Brethren have little conception of the vast sums of money lost by Americans through sweepstakes, lotteries and contests. "For centuries the most ardent supporters of lotteries have been the poor, the ignorant and the underprivileged." People in desperation turn wistfully to some sort of chance to win a fortune. Over a third of our state legislatures have been considering lottery schemes, which is an evidence of a new low in statesmanship. Three years ago Fortune Magazine carried a survey of lottery sentiment. Individuals in all parts of the country were asked this question: "Do you think that lotteries similar to Irish sweepstakes, and conducted only for charity or taxation should be allowed in this country?" Of the people questioned 55.3% answered yes; 32.5% said no; and the rest didn't know what to think about it. This is a sad comment on the intelligence and moral judgment of the American people. This also shows that our country faces a sinister moral problem.

This book is a vivid and honest exposure of this entire system of greed. Aside from the terrible blow to morals, people who go in for such means of obtaining money are plainly dumb. The chances are 390,000 to one against winning a \$150,000 prize, for the holder of a genuine Irish sweepstake ticket. Probably more than half the tickets sold to the public are counterfeits. One Cuban lottery sold three million tickets in the United States but put only 100,000 tickets in the wheel at drawing time.

Our people will probably be more tempted to join radio contests, such as word puzzles and the completing of sentences about some product. How little many realize that there are professional contesters who spend several hundred dollars a year for dictionaries, files and

all sorts of information, such as a Contestator Magazine, etc., in order to win. "The professionals say that any of these annual all-American teams could, if its members worked together, capture nine tenths of all prizes offered in large contests."

The author also says, "By this time it must be quite clear that the entire contest idea is built upon insincerity and hypocrisy"; and "If you call a man a sucker for buying a sweepstakes ticket, what would you call a person who buys a fifty-cent bottle of hand lotion that he doesn't want in order to enter a contest that he can't possibly win?"

Honesty and personal integrity is one of the most cherished principles of the Church of the Brethren. One who reads the minutes of Annual Conferences is deeply impressed by this emphasis of the church. Some communities can't have prayer meetings on "bank nights." Does this include any Brethren churches?

This book may be secured from the Brethren Loan Library by sending 5c for postage.

ADULT DISCUSSION OUTLINE

Peace or War**Part III. Tomorrow's Objector**

Scripture: Rom. 12: 1-21

Sunday, November 19

(Note: The best help for this discussion is to be found in the Pacifist's Handbook, 10c.)

I. What general provisions has the United States government made for the next war?

1. The Industrial Mobilization Plan is in readiness. If and when passed it gives the President dictatorial power over manpower, industry, transportation, shipping, electric power, finances, labor, press and radio.

2. Plans are in readiness for the drafting of men.

a. Every male between certain age limits must register, except those already in army or navy.

b. The President will fix the date of registration and the age limits.

c. Of those who register only citizens of other countries are totally exempt from military service.

d. The President will issue regulations for registration—probably in voting precincts, under county boards.

e. Registrations will be classified according to the order in which they will be called into service.

f. A questionnaire must be answered, giving information as to health, dependents, occupation, religious convictions against war, court record, etc. (See Reader's Digest, August, 1939, "M-Day and After.")

II. What provision is made for conscientious objectors in the next war?

1. The President determines the degree of exemption.

2. Conscientious objectors must belong to well-organized sects that forbid participation in any war.

3. Each man must stand the test given him by the government officials.

4. The President describes the work termed "non-combatant."

5. Even noncombatants may be called into other service if the need for national defense demands.

6. Much depends upon the length and severity of the war.

III. What are the questions a conscientious objector will have to meet?

1. Would you let a brute attack your own mother?
2. Aren't dictatorship, destruction of civilization, and loss of religious liberty worse than war?
3. Would you want to do without a police force?
4. Didn't Jesus cleanse the temple by force?
5. Didn't he say, "He that hath not a sword, let him sell his garment and buy one?"

(See Pacifist's Handbook pages 23 to 27 for a full discussion of these and similar questions.)

IV. What should pacifists do when called to military service?

Refuse to register? Register but refuse to carry a gun? Demand civilian service? Accept noncombatant service? Offer to do relief work? (See Pacifist's Handbook pages 27 to 40.)

CHILDREN**Must We Order New Picture Sets?**

By E. G. Hoff

The Brethren Graded Lessons for Beginners have been revised and rewritten. Questions have arisen as to the extent to which the pictures in the large picture sets are different. Must new picture sets be ordered, or can the old pictures be used with the new lessons? A comparison of the new and the old has been made, which indicates that many of the same pictures are still used but oftentimes in different quarters. About one-fourth of the pictures in the new sets are new. The facts are as follows:

New Series	Part I	Old Series	8	II, 3
1	Part V, 1	9	VII, 3	
2	III, 3	1	Part V	
3	I, 7	2	I, 1	
4	II, 3	3	I, 6	
5	I, 2	4	I, 5	
6	VII, 9	5	VI, 3	
7	new	6	IV, 4	
8	I, 9	7	new (but same theme as I, 4)	
9	V, 10	8	V, 3	
1	Part II	9	V, 6	
2	new	10	V, 8	
3	II, 7		I, 10	
4	VI, 6		Part IV	
5	VII, 7	1	VI, 1	
6	VIII, 1	2	new	
7	V, 4 (revised)	3	new	
8	V, 2	4	new	
9	IV, 8	5	new	
	IV, 6	6	new	
	Part III	7	VII, 5	
1	II, 10	8	II, 8	
2	III, 2	9	III, 8	
3	III, 1		Part VII	
4	new	1	V, 1	
5	new (similar to III, 6)	2	III, 8	
6	III, 4	3	new	
7	III, 5	4	II, 4	
8	III, 9	5	new	
	Part IV	6	new	
1	I, 8	7	new	
2	II, 6		Part VIII	
3	VIII, 3	1	VI, 10	
4	VIII, 2	2	I, 3	
5	IV, 5	3	VII, 1	
6	new (similar to VIII, 9)	4	II, 1	
7	VI, 5	5	V, 7	
		6	new	
		7	III, 7	
		8	IV, 9	

The conclusion seems to be that much inconvenience and handicap may be avoided by getting new picture sets, but in cases where this does not seem to be possible, the teacher might get along by reassembling and re-

numbering the old pictures to fit the new lessons and seeking to supplement with pictures from other sources where there are gaps. Inability to get new picture sets need keep no one from using the new lessons.

MEN'S WORK**Men's Work in the South Beatrice Church**

By R. E. Mohler, McPherson, Kansas

But few churches in our western area are as active in Men's Work as is the group at South Beatrice, Nebr. Their work has been largely of a material nature, but what they have done is quite remarkable.

In the first place, they rented 160 acres of land, profits from which go to the Church Building Fund. From this fund they were able last year to pay off more than five hundred dollars of the church debt in addition to meeting the interest. This year the amount will be larger, but as not all crops are harvested, it is not certain how much they will be able to reduce their church debt.

The men have been responsible for graveling several miles of road that leads to the church. One committee on wood cutting has been responsible for supplying the church with fuel, besides several needy families. A committee on building upkeep is responsible for the janitor service and for raising funds for some improvements. A grounds committee has done a splendid piece of work in beautifying the grounds with shrubbery and trees. An agricultural committee has contracted to harvest corn for several men; last year this netted the church more than one hundred dollars.

It would seem to one coming into the church from the outside that almost every man is busy on one committee or another. Certainly the men of South Beatrice could well be used as an example to other groups. The amount of money actually earned by this group last year amounted to more than one thousand dollars.

There are sufficient men in the Church of the Brethren to make approximately five hundred groups the size of the Beatrice group. If each group were as loyal to their work as this group has been, it would mean bringing into our church treasury one and one-half million dollars per year. Such a statement is not just an idle dream; it is a possibility that could be realized if men would but face their tasks.

WOMEN'S WORK**Missions in the Program of the Local Church in Terms of Women's Work**

By Goldie E. Swartz, Home on furlough from India

(At the Anderson Conference a number of adult groups met to consider seventeen various subjects and interests: Brethren in Reality, Preaching, Evangelism, Worship and Music, Ministry of Healing, Peace, Temperance and Moral Welfare, Church Finance, Church Organization and Leadership Education, Home Life, Adult Work, Young People's Work, Intermediate Work, Children's Work, Rural Church Work, City Church Work, Missions. Men and women took part in these discussions. Several of the women have written short reports giving the gist of the conclusions reached, and they will appear from week to week in this column. This week the subject is Missions.)

Over all Christendom there is a perturbed feeling about the tendency of the church to become static, self-satisfied, and even selfish at times; also over the change that has come about in church and community relationships. Once the center of community interests was the church. Today numerous competitive interests have arisen. Notwithstanding all these there still remains an urgent service to be rendered to needy humanity.

Our troubled world needs badly the touch of the spiritual and the divine. This vitally outreaching service we know as missions. How create in the lives of the membership of our local congregations a keener experience of spiritual verities that they may have an ardent desire to share their message, ministry and fellowship with others?—this was the consuming problem of this group.

Here are a few of the practical suggestions offered in which the women of the church may mightily participate:

1. Give testimony frequently as to how the Lord is blessing you, not of some antedated, threadworn experience but of present date. If you have no experience search yourself for the reason. The heart of the Madras Conference was a reiteration of two fundamental truths: (1) We are conscious that "In God we live, move, and have our being." (2) We are conscious that in Christ we have a redeeming Savior. Let there be testimony of these two great eternal truths. To have a satisfying religious experience each member as well as the corporate church, must have a conviction that he has a message vital to himself, which those about him need and with whom he must share.

2. Have a love that leads to sacrifice—this the most challenging factor in the world. Remember that you are saved to serve.

3. Missions, the go ye with the gospel, is the foundation and hope of the church. In reality it is the church. The strategic center in the world-wide program is the local church. This is where the people live—the life. The rest is but the machinery. Therefore, keep alive and glowing the missionary vision.

4. There should be mission study in every department of the church. "The church will never be a transformed church until it is an informed church."

5. Have some means of regular and systematic giving to missions.

CORRESPONDENCE

Elder Dorsey Hodgden

Elder Dorsey Hodgden, Dayton, Ohio, son of Elder Sidney and Catherine Davy Hodgden, died Wednesday morning, Aug. 30, 1939, following an intermittent illness of more than a year.



He attended church services for the last time Sunday morning, July 9. He attended church many times when he was hardly physically able, but believed if he could go any place at all, church ought to be that place.

Dorsey Hodgden was born in the town of Essex, Union, Ohio, November 26, 1855. Death came at the age of 83 years, 9 months and 4 days. He was the

eldest of a family of four children, two brothers and one sister, all of whom preceded him in death. On Feb. 7, 1878, he was united in marriage to Martha Ann Neff in the Roann congregation, Wabash County, Ind. Five

children came to bless their home, three daughters and two sons. They are A. S. Hodgden, Battle Creek, Mich.; D. E. Hodgden of Huntington, Ind.; Mrs. Mary I. Hanson of Auburn, Ind.; Mrs. Myrtle Rhoades and Mrs. Grace Wine of Dayton, Ohio. There are ten grandchildren and eight great-grandchildren, all of whom are living. His wife, Martha, preceded him in death in 1934.

Bro. Hodgden led a very busy life in the service of Christ and the church. He was baptized into the Church of the Brethren April 15, 1874. In the fall of the same year he was called to the ministry, being only nineteen years of age. It was unusual for a boy of that age to be called to the ministry, and he became known as the boy preacher. In 1875 he moved into the Roann church, Wabash County, Ind., where he labored until in 1878, when with his young wife, he moved to the Clear Creek church, Huntington County, Ind., where he served the church for thirty-four years. In 1912 he moved with his family to Dayton, Ohio, placing their letters in the West Dayton church, where they had since lived. For twenty years he was busy in the evangelistic field, preaching in over 100 congregations. His records show many weddings performed and many baptized into the kingdom of our Lord, many of whom entered into the ministry of the church and are still serving the church in a large way.

He came from a line of great preachers. His grandfather, Elder Henry Davy, was the most dignified and efficient chairman that ever moderated an Annual Conference, serving consecutively as moderator for eleven years—1865 to 1876. Being of a pleasant countenance, he could tell a brother to take his seat or that he was out of order, without giving any offense. Bro. Hodgden certainly inherited from his grandfather a pleasant spirit, for he was always ready to encourage and help a younger brother in the ministry. His father, Elder Sidney Hodgden, was a minister in the church for thirty-two years, having care of as many as five churches at one time. He was looked upon as a father to the churches. His sacrifice and love for the church, caused him to walk 160 miles to attend a district meeting, being limited in means and while the teams were busy in the fields. This spirit of devotion was passed on to his son, Dorsey Hodgden.

Just one incident from the life of Bro. Hodgden will reveal hardships which prepared him for the long life of service for the church. When but a lad, following the close of the Civil War, he started west with his parents in a covered wagon. After weeks of hardships the family reached Springfield, Mo., where they lived for two years. The family then moved to Galesburg, Kans., where the grasshopper scourge ruined their crops, leaving them on the edge of starvation. As a young man he left Kansas and returned to near Huntington, Ind., where he was called to the ministry.

He was in the ministry for nearly sixty-six years, and in all these years of service his greatest concern was for the advancement of the young people. His progressive spirit was undimmed by the passing of the years. He was always known for his modern ideas. He was a friend of youth. He was ordained to the eldership by Elders Robert H. Miller and Samuel Murray in 1882 and was at once placed in charge of the Clear Creek church, Ind., remaining its elder for thirty years. He was a leader in the establishment of the Huntington City church. He served twice on Standing Committee.

As a minister, Bro. Hodgden was dynamic and in his preaching he was forceful and convincing. His enthusiasm for evangelism was contagious, which made him in great demand throughout the brotherhood. He was a strong doctrinal preacher and thoroughly believed in the doctrines of the church.

A word of appreciation, by the writer, his pastor, may be in place. He was ever present with a word of encouragement and a cheery smile. He was always a blessing to me as a younger minister, and in a fatherly way would slip his arm around my shoulder and say: "A good boy today. Preach the truth if it hurts. They will get over it. Keep it up." In the six years as his pastor he never offered a hurtful criticism or a cutting remark. He was asked why he always encouraged the younger ministers, and his reply is significant enough to include. "Well, when I was a young minister, we had an older elder who always found fault with everything I did and said. He was always criticizing me and never giving me a word of encouragement. So I made up my mind, that if the good Lord gave me grace and length of years to serve him, when I became old I would encourage and help the younger brothers all I could." Needless to say, his encouragement and deep personal concern will be missed, not only by the family, but by a host of friends and younger ministers in the district, and by many elders who knew him.

The writer, assisted by Elders C. F. McKee and G. L. Wine (who was baptized by Bro. Hodgden, giving a touching appreciation of what his influence had meant), conducted the services in the West Dayton church, using one of Bro. Hodgden's own funeral sermons: "The Momentous Step." The choir sang several hymns and an anthem in his honor, for he was a lover of music. On the day of his funeral in the West Dayton church where he had worshiped for twenty-seven years, he preached his last funeral sermon to a host of friends present for the service. Truly a good man has passed to his reward.

Dayton, Ohio.

J. Perry Prather.

Marshall J. Weller

Marshall J. Weller was born March 20, 1871, at Glade Farms, W. Va. He was the son of the late Joseph and Sarah Fearer Weller. He met a tragic death Aug. 17,

when he was struck by a car in front of his home on the National Pike near Farmington, Pa., dying about an hour later in the Uniontown hospital without regaining consciousness. He was aged 68 years, 4 months and 28 days.

On Nov. 3, 1895, he was united in marriage to Martha E. Hager of Farmington, who survives him, together with the following children: Roy H. of Kittanning; Everett C., Carl E. and I. Dale of Easton; Goldie, wife of Harry D. Sumey of Uniontown; Mrs. Dorothy Childs, at home; and Evelyn, wife of Marling Tracy of New Salem. One son, Eugene, died in infancy. He is also survived by six brothers, one sister and eleven grandchildren.



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He united with the Church of the Brethren in boyhood and was elected to the ministry at the age of twenty-three. For forty-five years he faithfully fulfilled the duties of that office, serving various churches at Bethel, Markleysburg, Ashers Glade, Union Chapel and many others when and where he was needed. He never refused to answer any call of the church or the people and went willingly at any time of day. As most of his work was done in the day of the free ministry, he was obliged during the week to turn to other occupations to earn a livelihood for his family. At different times and seasons Bro. Weller was a farmer, carpenter, school director, health officer, plumber, grain elevator operator and lumberman. Each of these positions he filled efficiently and with credit. Because of his ability to do so many different things his loss to the community, which depended on him so much, will be great. While he did not accumulate any great amount of this world's goods he had something far better and more lasting, the respect and friendship of his fellow men.

Father's quiet, unassuming Christian life was always an influence for good in his home, his community, and his church, and in all of these he will be sadly missed. He was especially loved by the young people and always believed more good could be accomplished by kindness and understanding than by harsh criticism. He was a bitter foe of the liquor traffic. The man who was driving the car that struck him had been drinking beer, but was absolved of all blame for the tragic accident.

Father was a hard worker and always enjoyed excellent health. He and mother had planned to leave, with some other members of his family, the morning following his sudden death, for a two weeks' vacation trip to Canada. But instead he went on a longer and better journey.

His funeral services, which were conducted by Bro. C. C. Sollenberger, pastor of the Uniontown church, assisted by Bro. Ludwick of the Markleysburg church, were held Aug. 20 in the Bethel church, where he served as pastor for twenty-five years. It was the largest funeral ever held there. He was laid to rest in the church cemetery.

Uniontown, Pa.

Mrs. Harry D. Sumey.

The Passing of Sister Markey

Veartie Naomi Markey, was born June 20, 1879, in York County, Pa., where she lived all her lifetime.

She is survived by her husband, Eld. Michael Markey, five sons, eight daughters and sixteen grandchildren.

After an illness of several months, she passed on to her reward from the West Side sanitarium, York, Pa., on Sept. 8, 1939.

Memorial services were held at the New Fairview Church of the Brethren, with Elders R. P. Bucher and F. S. Carper in charge.



Interment in adjoining cemetery.

York, Pa.

H. B. Markey.

Camp Glein for 1939

The Bible camp held at the Peter Glein's home for the past four years, was greatly enjoyed again this year. Camp lasted from June 18-25. An increase in attendance was witnessed. This year there were fifty-four campers in comparison with the twenty of last year. The young people, intermediates, and juniors from the District of North Dakota and Eastern Montana attended and the leaders numbered five, namely: Sister Glein, Miss Avis Heckman of Polo, Ill.; Brother and Sister Ralph Petry of Surrey, N. Dak., and Bro. Wilburn Lewallen of Bisby, N. Dak.

Classes held in the forenoon included music study with all classes combined, the intermediates and young people together in a class in the Life of Christ, the young people with a course in mental hygiene, and the intermediates and juniors had classes in missions. The intermediate girls had a class in motherhood in the making.

In the afternoon sports and recreational activities and a construction period filled up the schedule. Bandages were made by the girls for use in missionary hospitals, while the boys painted signs for various buildings used by the campers.

Vespers were observed several evenings of the week on a hillside in view of a lake. The hill was a mile or more from the camp grounds. Inspiration was received by these services, the campers contributing appropriate scriptures, poems and thoughts.

The campfire services are always inspiring. During the course of the week several campers made a stand for service for their Master. This alone shows that the camp was not futile in its efforts to do good.

There are several high lights that stand out in the minds of each one there. One is the banquet planned and put on by the group themselves. The decorations were rosebuds from the prairies, in a green and white color scheme. The juniors served the intermediates and young people. A program was heard, most of which was impromptu. One afternoon we had a treasure hunt which revealed a box of marshmallows.

Sunday the community was invited and they brought their dinners in baskets and all had a feast. Preaching services were held in the forenoon by Bro. Ralph Petry, and the afternoon services were conducted by Wilburn Lewallen.

Sunday afternoon the campers dispersed with dreams of a camp another year, either at the same place or at some other more centrally located for the whole district.

Poplar, Mont.

Eunice Swank, President.

Almeda Brechbiel, Secretary.

Rededication at Pleasant Hill Church Johnstown, Pennsylvania

Aug. 6, 1939, was a day long to be remembered by the members and friends of the Pleasant Hill church. Rededication services in the morning and afternoon marked the completion of a building and remodeling program which was started during the Christmas holiday season. The new addition consisted of lengthening our church building twenty-five feet, extending to the one side twenty feet, with a new entrance and vestibule extending ten feet along the side of the church. We added twelve feet to the church auditorium. The balance of the new part is two stories high and a basement. In this part of the building are located nine new classrooms, a heating plant and space for a kitchen and rest rooms which are to be furnished at a later date. The church as it now stands is L-shaped. The auditorium was reversed and redecorated. Also new carpet for the aisles and platform was purchased. In rearranging the old part of the church two more classrooms were formed, making a total of eighteen separate classrooms. Two large classrooms open into the auditorium when needed, making it possible to seat four hundred persons comfortably. A steam heating system was installed to provide heat for the entire church plant.

Our church is located about two miles from Johnstown and is one of the largest rural church buildings in this section.

The cost of the building and remodeling was \$9,950. Our present debt is \$5,000. The difference of \$4,950 was raised during a period of less than two and a half years by quarterly cash rallies and our regular church and Sunday-school offerings. No solicitation was made at any time, neither did we plan for pledges or cash on dedication day. The Pleasant Hill church is to be commended for their liberal giving.

Bro. M. J. Brougher of Greensburg, Pa., was the dedicatory speaker. He spoke on The Wonderful Galilean, the Foundation Stone. It was a challenging message. In the afternoon Bro. L. B. Harshberger, a former minister, Bro. Tobias Henry, our elder, and Bro. M. J. Brougher each gave short talks. Also Bro. H. Q. Rhodes, pastor at Brothersvalley, gave an address. This was the home of Bro. Rhodes.

In the evening and continuing for two weeks Bro. M. J. Brougher led us in an evangelistic meeting. The meetings were more largely attended than any in recent years. The messages were challenging and forcefully delivered. As a result twenty-eight were received into the church by baptism.

This church is the oldest church in the Johnstown section. One older church, the Horner church, built before 1850, no longer stands. The community in which it was located is largely Progressive Brethren.

The first church on Pleasant Hill (Benshoff Hill) was built in 1853. It was remodeled in 1881. A new church was built in 1909, using the old building for part of the framework. This church was remodeled at a cost of \$1,800 in 1920, and now enlarged and remodeled again. A parsonage was built in 1922 costing nearly \$6,000. We are free of debt except for the balance due on present building. Pastors of this congregation, which was organized Feb. 15, 1915, were as follows: Irvin Fletcher, 1922-1924; C. C. Sollenberger, 1924-1928; Grant E. Weaver, 1929-1936; Arthur L. Rummel, 1937—

The church and Sunday school are well organized for the coming year. Bro. John D. Ellis is our presiding elder. Bro. Virgil Rummel is general Sunday-school superintendent. We now have departmental worship in our Sunday school. The average Sunday-school attendance for last year was the largest in the history of the Sunday school, 241, or a gain of thirty-seven over the year before.

Johnstown, Pa.

Arthur L. Rummel, Pastor.

Bro. William Martin Varner

Bro. William Martin Varner, aged 92 years, 8 months and 23 days, died at his home on Sept. 13. His health had not been good for the past few years, but his end was hastened by a fall about a week before.



He spent his entire life in the community where he was born and he was held in the highest esteem by all who knew him. He was a member of the Mt. Zion church for sixty-one years and was one of the staunch supporters of his church. He was always present at all church services until his

health failed him. Bro. Varner was a citizen of rare intelligence, humor and character. He was a prosperous farmer and spent his life in this capacity until failing health caused him to turn the farm over to his son some years ago. His loving companion, who was Miss Susie Neff, survives and is 91 years of age. They had been married for sixty-six years. In addition to his wife he is survived by two daughters, one son, fourteen grandchildren, one brother and two sisters. Funeral services were conducted from the church he loved so well by his pastor, Bro. Henry Eller, assisted by Brethren C. E. Long and Eddie Neff. His body was laid to rest in the cemetery adjoining. Thus ended the earthly career of one of our best loved citizens who made this world a better place in which to live, by having lived there himself.

Luray, Va.

Elsie Broyles.

Cool Golden Wedding

Friday evening, Aug. 18, approximately two hundred friends and relatives of Brother and Sister N. I. Cool found their way to the Pleasant View church, near Lima, Ohio, to celebrate with



them their golden wedding anniversary which had been the preceding day. As the crowd filed into the church basement they beheld tables laden with all kinds of good things to eat. A beautifully decorated table had been reserved for the guests of honor and the older couples present. After a veritable feast and a brief social period the group assembled in the sanctuary of the church for a short program of close of the program

music, poems, and informal talks. At the church presented Brother and Sister Cool with gold coins and amber bed and stand lamps.

Noah Cool and Ida Leedy were united in marriage Aug. 17, 1889. Thus came into existence a home that has proved to be a source of strength and encouragement to this church and community. There are five children who were fortunate to have been born into this home and have its fine influence stamped upon their lives. They are William, of Dayton; Mrs. E. M. Bridges, and Glenn, of near Lima; Mrs. A. H. Raymont, of Santa Monica, Calif.; and Mabel, at home. All except Mrs. Raymont were present. These fifty years of wedded life have been spent in the immediate community.

Bro. Cool was called to the ministry Dec. 6, 1902, and in this capacity has rendered faithful service both in the local church, where he has assumed his share of the work along with the home ministers, and in the district where he has served in various offices. Although their health does not permit continued active service their lives continue to be a source of inspiration to those who know them.

Lima, Ohio.

Clarence R. Bowman.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Greenholt-King.—By the undersigned, in the First Church of the Brethren, York, Pa., Sept. 3, 1939, Earl Jacob Greenholt and Margaret Lois King, both of York, Pa.—S. S. Blough, York, Pa.

FALLEN ASLEEP

Baker, Barbara Plain, was born April 29, 1878, in Frederick County, Md., and passed away Sept. 10, 1939. She was the daughter of Samuel O. and Margaret E. Plain. In 1901 she married John H. Baker who passed away Sept. 13, 1938. She became a member of the Woodberry church in November of 1927. She had a deep love and affection for her church. Surviving are two sons, two daughters and eight grandchildren. Funeral services were conducted at the Woodberry church by the pastor, the undersigned, with interment in St. Mary's cemetery.—C. H. Hinegardner, Baltimore, Md.

Beam, Amy, daughter of Eld. Emanuel and Caroline Landis Blough, was born in Somerset County, Pa., Aug. 14, 1854, and passed away at her home in Hooversville, Pa., Aug. 14, 1939. Early in life she united with the Church of the Brethren and remained faithful, never missing a service when it was possible to be there. She gave much of her time and effort to the women's Bible class and Ladies' Aid Society. Dec. 26, 1872, she was married to A. C. Beam who preceded her in death Oct. 8, 1931. To this union were born five children, two preceding her in death. She was an ideal mother, loved by all who knew her. She is survived by three children, Elizabeth Wissinger, Catherine Fike and Harry Beam, four grandchildren, eight great-grandchildren, and three brothers, Bro. S. S. Blough of York, Pa.; Bro. E. E. Blough of Manassas, Va.; and Bro. J. M. Blough, missionary to India. Funeral services were conducted in the home with Bro. Henry of Johnstown officiating. Interment was in the Maple Spring cemetery.—Mrs. Charles Fike, Waterloo, Iowa.

Buckingham, Emma L. Snell Vaniman, daughter of Henry and Amanda Snell, was born in Miami County, Ohio, Nov. 7, 1861, and died Sept. 18, 1939. When a child she moved with her parents to Girard, Ill. She was baptized in the Church of the Brethren by Bro. I. B. Trout who was holding meetings in the Pleasant Hill church. Dec. 27, 1883, she was married to Daniel B. Vaniman who departed this life March 1, 1903. To this union were born three children, all of whom can look back with the fondest memories of a most devoted and loving mother. Besides the three boys she leaves five grandchildren, two great-grandchildren, two brothers and one sister. Her parents and two sisters preceded her in death. She was a faithful companion and highly esteemed by all with whom she came in contact. In 1907 she married Frank Buckingham and they moved to Glendora nine years ago where they lived until his death, Aug. 20, 1939. She remained there until her health failed and then made her home with her son, Herbert, and wife of Long Beach, Calif. After the funeral services in Glendora, her body was taken to her home church in Girard, Ill., where funeral services were held. Her body was laid to rest beside her first husband.—Elizabeth Minnich Vaniman, La Verne, Calif.

Davis, Sister Jeannie Mae, wife of Samuel Davis of Danville, Ohio, passed away June 26, 1939, aged 59 years, 10 months and 19 days. As a girl she was reared in the home of Richard Workman of Danville. She was a member of the Danville church. Three sons preceded her in death. Her husband and two daughters survive. Funeral services were conducted at the home of the deceased by the undersigned, with interment in the North Bend cemetery.—Charles E. Zunkel, Lima, Ohio.

Delauter, Effie A., departed this life Aug. 9, 1939, aged 79 years, 7 months and 10 days. Her death resulted from a fall, though she had been entirely well for some years. Sister Delauter united with the Church of the Brethren in Grossnickle congregation near Ellerton, Md. At the time of her death she was a loyal member of the York congregation. A brief service was conducted at the Shindler funeral parlor in York by her pastor, after which she was taken to the Grossnickle church for the funeral service and interment. The service was conducted by Eld. Irvin R. Stottlemeyer, a former minister of her Maryland church. Her husband, Bro. Simon Delauter, three sons and many other relatives and friends remain to mourn her departure.—S. S. Blough, York, Pa.

Fackler, Sophie Laughman, died at the home of her daughter and son-in-law, Sept. 9, 1939, in York, Pa. Death was due to a complication of diseases from which she had been a patient sufferer. Sister Fackler was aged 72 years, 7 months and 19 days. She was a faithful member of the York congregation and loved to attend its services. Her husband, Franklin Fackler, passed away a number of years ago. She is survived by two sons, one daughter, two brothers, a sister and other relatives and friends. Funeral services were held in the First Church of the Brethren in York by the writer, her pastor, with interment in the Shiloh cemetery.—S. S. Blough, York, Pa.

Feathers, James, son of Mr. and Mrs. Benjamin Feathers of Roaring Spring, was born in Freedom Township June 28, 1911, and died Sept. 28, 1939, as a result of an accident at the Roaring Spring Paper Mill where he was employed. He was married to Mary Miller of Martinsburg, Dec. 24, 1935, and they were residing at the home of the wife's father, W. H. Miller, of Martinsburg. Their only child is deceased. Surviving are the parents, his wife, three brothers, three sisters and one half brother. He was a member of the American Legion at Gallitzin. For the past three years he was employed at the paper mill. Funeral services were conducted in the Memorial Church of the Brethren by Pastor A. R. Coffman and Rev. Carl W. Isenberg. Interment was made in the Fairview cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

Hinton, William E., son of William and Mary Fitzsimmon Hinton, deceased, was born July 17, 1895, and died at the Mercy hospital, Altoona, Aug. 13, 1939. He was a member and an active worker in the Memorial Church of the Brethren for many years and a member of the men's Bible class. He was also a member of the Martinsburg Booster association and the Martinsburg volunteer fire company. He was married to Carrie Provins Dec. 24, 1915, and they lived in Roaring Spring until the death of Bro. Hinton's father when they moved to the old Hinton homestead along the Woodbury pike. In 1927 they moved to Martinsburg where they had since made their home at the old Provins homestead. He taught for eleven years in the public schools of Taylor Township. He had been employed by the A & P Tea Company for the past thirteen years and was manager of the Martinsburg store until his recent retirement due to ill-health. Surviving are his wife, three daughters, two sons, two grandchildren and four sisters. One son, one granddaughter, three brothers and one sister preceded him in death. Funeral services were conducted in the Memorial Church of the Brethren by Pastor A. R. Coffman, assisted by Rev. D. L. Shaffer of the Lutheran church. Interment was made in Spring Hope cemetery.—Kathryn L. Lehman, Martinsburg, Pa.

McPherson, Harry, son of George B. and Jennie Willoughby McPherson, was born near Grove City, Ohio, Sept. 4, 1886, and passed away May 20, 1939. During his boyhood he lived near Grove City, Ohio. He came to Dayton, Ohio, in 1907 and was married to Isabel Gilbert. He is survived by his wife, one daughter, his father, one sister and other relatives and friends. In 1909 he united with the West Dayton Church of the Brethren and served the church as trustee for many years. He was also active in young people's work and will be missed by thousands of youth all over Ohio. He was a commercial artist of great skill. He was active in Men's Work in the district, being one of the first directors. He was an active worker on the local board of Christian education, serving as superintendent of the Sunday school and director of Christian education for several years. Funeral services were conducted in the West Dayton church by the undersigned, assisted by Dr. Frank A. Shults of the Dayton Council of Religious Education. Burial was in the Oak Grove cemetery near Eaton, Ohio.—J. Perry Prather, Dayton, Ohio.

Miller, Sister Mary Wright, daughter of the late David and Barbara Wright, was born Sept. 17, 1859, and died April 12, 1939, at her home after a long illness. Her entire life was spent in the Bridgewater community where she had many friends and relatives and her Christian influence touched many lives. Her husband, A. M. Miller, a deacon, preceded her in death. She is survived by two sons, three daughters, three brothers, two sisters and eighteen grandchildren. Funeral and interment at Bridgewater in charge of Brethren C. G. Hesse, C. B. Smith and Jno. S. Flory.—Mrs. O. F. Foley, Bridgewater, Va.

Morris, Glen Calvin, son of Bro. Avery and Sister Christina Gable Morris, met a tragic death while attending a Sunday-school picnic. He was aged 18 years, 4 months and 26 days. He accepted Christ as his Savior when he was ten years of age and

was baptized by his pastor. All shall remember the exemplary life which he lived among us. He leaves his father, mother, sister, brother, grandparents and foster grandparents. Many other relatives and friends shall miss him. Funeral services were conducted by Pastor D. E. Sower, assisted by Eld. W. L. Desenberg of Ashland, Ohio, at the Mohican Church of the Brethren Aug. 22, 1939. Interment was in the Mohican cemetery.—Mrs. D. E. Sower, Ashland, Ohio.

Palmer, Sister Mary C., died Oct. 5, at the home of her daughter in Baltimore, aged 79 years. Funeral services and interment were held at Brown's Mill, conducted by Bro. I. D. Thomas of the Greencastle church.—Kate E. Gilland, Greencastle, Pa.

Petry, Walter Varian, was the third of a family of seven children born to John M. and Mary Petry near Eldorado, Ohio. He was born Sept. 12, 1868, and departed this life Sept. 6, 1939. With the exception of a few years near New Madison, Ohio, he spent his entire life near the home of his birth. March 17, 1892, he was married to Mary Elizabeth Siders and to this union five children were born. Besides the children he leaves three brothers, two sisters, nineteen grandchildren and one great-grandchild. In October of 1908 he was taken into the Prices Creek Church of the Brethren and remained a loyal member. He served as deacon from 1911 until a few years ago when his health began to fail. He emphasized the principle, justice for all, in his everyday dealings and in the home. In March of 1934 he suffered much from the loss of his companion. Since that time his physical condition declined until the end. Funeral services were conducted at the Prices Creek church by Bro. S. A. Blessing, assisted by the writer. Burial was in the Wares Chapel cemetery.—Kenneth W. Hollinger, Camden, Ohio.

Prowant, Mary Elizabeth, passed away at her home in Dupont, Ohio, July 31, 1939, aged 81 years, 6 months and 15 days. She bore her affliction patiently, always looking to a higher power for strength. For two years she longed to depart and be with her Savior. She united with the German Baptist church early in life and during her lengthy illness she called twice for the anointing service, and had great faith in its healing power. She greatly enjoyed and appreciated the fellowship of Christian people. She is survived by two sons and five daughters. Her husband passed away July 23, 1937. Funeral services were conducted by Bro. L. W. Shafer of Durand, Mich., assisted by the local pastor, Bro. Weller. She was laid to rest in the cemetery near by.—Anna Measell, Oakwood, Ohio.

Raver, Ervin, son of Sister Susan Raver, died in the York, Pa., hospital following an automobile accident. At the time of his death he was aged 58 years, 3 months and 14 days. He leaves his aged mother, one son and other friends. Funeral services were conducted by the undersigned at the Edward Baumeister funeral home.—S. S. Blough, York, Pa.

Reasy, David K., was born near New Enterprise, Pa., Oct. 15, 1856, and departed this life at the Brethren Home, near Hutchinson, Kans., Sept. 21, 1939. At the age of twenty he accepted Christ as his Savior and became a member of the Church of the Brethren. Sept. 18, 1886, he was married to Harriette E. Shank, who preceded him in death fifteen years. To this union were born four daughters and two sons. Three daughters and one son survive. Bro. Reasy and wife helped to organize the Lincoln church. Later they moved to Morrill where they made their home. Funeral services were held in the Morrill Church of the Brethren by the undersigned, with burial in the Morrill cemetery.—J. F. Baldwin, Morrill, Kans.

Rogers, Bro. George W., died at his home near Ladiesburg, Md., Sept. 14, aged 82 years, 8 months and 13 days. He had been confined to his bed for ten years. Death was due to complications. He was a member of the Church of the Brethren and for many years held membership with the Monocacy congregation. He is survived by his widow, Maggie J. Rogers, one daughter and one grandson. Funeral services were held in the Rocky Ridge church on Sept. 17, conducted by Elders Chas. Stover and Elmer P. Schildt. Interment was in the adjoining cemetery.—Elsie A. Eigenbrode, Rocky Ridge, Md.

Sell, Sister Maggie Lingenfelter, daughter of George and Barbara Claar Lingenfelter, was born at Klahr, Pa., April 2, 1851, and died Sept. 4, 1939. She was married to Daniel S. Sell Dec. 24, 1869, who preceded her in death twenty-seven years. She was a member of the Church of the Brethren for seventy-two years, and took an active part in church work. Surviving are one son, four daughters, thirty grandchildren, seventy-two great-grandchildren, sixteen great-great-grandchildren and one sister. Funeral services were conducted in the Salemville church by her pastor, Bro. W. N. Stauffer, assisted by Bro. D. T. Detwiler, with interment in the Berger cemetery.—Mrs. D. P. Hoover, New Enterprise, Pa.

Shanholiz, Nannie Moreland, daughter of O. W. and Allie Moreland, was born July 30, 1907, at Levels, W. Va., and departed this life May 22, 1939, at West Baltimore general Hospital. In 1926 she was married to Oscar Shanholiz. To this union were born three children. She was a loyal member of the Woodberry church, a faithful wife, a devoted mother and a good neighbor. Surviving are her husband, two daughters, a son and a host of friends both in Baltimore and West Virginia won by her beautiful life and loving Christian service.—C. H. Hinegardner, Baltimore, Md.

Sietsema, Junior, was born June 29, 1924, in Cedar Rapids, Iowa, and departed this life in a local hospital Sept. 18, 1939, following a brief illness. He came to Robins nine years ago with his parents and at the time of his death was entering his second year of high school. He was interested in all sports. He was a member of the Church of the Brethren and had not missed Sunday school for nearly nine years. He was a member of the Pioneer Club of Robins and at the time of his death was secretary and treasurer of that organization. He leaves his parents, Brother and Sister O. R. Sietsema, and two sisters. Funeral services were held at the church in Robins, conducted by the undersigned, assisted by Bro. Montgomery of Cedar Rapids. Burial was in the Dunker cemetery.—O. A. Myer, Robins, Iowa, Oct. 14.

Strausbaugh, John, passed away Aug. 25, at the home of his parents, Brother and Sister Wilson Strausbaugh. His death was a great stroke to the family as he was a faithful son in the home. Besides his parents he leaves one brother, two sisters and many friends. Funeral services were conducted by the writer, assisted by Eld. J. J. Bowser.—S. S. Blough, York, Pa.

Sumner, Arthur, thirteen-year-old son of William and Maud Sumner, came to his tragic death by an accidental shotgun blast. Arthur was a bright, happy boy and had given his heart to the Lord three years ago. In addition to his church work he was a member of the Boy Scouts. Six Sunday-school boys acted as pallbearers. Funeral services were conducted by the undersigned, with burial at the Riverside cemetery.—E. J. Glover, Payette, Idaho.

Thompson, Sister Marie Penny Thompson, was born in England, June 16, 1883, and died suddenly at her home in Tyrone, Pa., Oct. 11, 1939. She was calling on some friends when suddenly stricken and died a few minutes after being taken to her home. June 30, 1903, she was married to Joseph A. Thompson, who died less than a year ago. In early life she united with the Church of the Brethren in Tyrone and remained faithful. She is survived by two sons, six brothers and sisters. Funeral services were held from her late home in Tyrone, with burial in Grandview cemetery. Her pastor, the undersigned, conducted the funeral.—John R. Snyder, Tyrone, Pa.

Weimer, Adam, was born April 9, 1861, near Union City, Ind., and passed away Oct. 7, 1939, at his home near Modesto, Calif. Dec. 24, 1887, he was married to Rhoda Stover. He became a member of the Church of the Brethren about thirty-five years ago. In 1910 he and his family moved to Modesto. He leaves his wife, two sons, one daughter, two grandchildren, a sister, two brothers and many friends. Funeral services were conducted by Bro. Walter Buntant, assisted by the undersigned.—John R. Peters, Waterford, Calif.

Werner, Frederick, son of John and Elizabeth Werner, was born in Hesse-Darmstadt, Germany, Jan. 13, 1860, and passed away at the home of his son, Fred W., on Sept. 6, 1939. He came to the United States when twenty-four years of age and to Milledgeville, Ill., in 1915. He was married to Wilhelmina Mohrman, Feb. 27, 1888, who with two sons, their wives and one grandson survives. He became a member of the Church of the Brethren in 1914 and remained faithful. Funeral services were held at the Milledgeville Church of the Brethren with Pastor W. S. Bell officiating, assisted by Brethren Galen Gerdes and Wm. Kendall. Interment in cemetery adjoining the church.—Mrs. Clara V. Fike, Milledgeville, Ill.

Williams, John Henry, was born in Gentry County, Mo., Nov. 24, 1880, and was called home Sept. 27, 1939. Fifty years ago he moved with his parents to Howell County, Mo., in the bounds of the Peace Valley church where he lived until death. He united with the Church of the Brethren of which he was a faithful member for over twenty-eight years. In 1903 he was married to Alma Bennett of Peace Valley. To this union were born four sons, two of whom preceded him in death. He was highly respected by the community and the church and served the school board for thirty-three years. He is survived by his widow, two sons, one granddaughter, one brother and his aged mother. He will be missed by the home, the church, school and community. Funeral services were conducted by the writer, assisted by Eld. P. L. Fike, with burial in the New Hope cemetery.—Wm. P. Bosserman, West Plains, Mo.

Workman, Sister Sarah Elizabeth, wife of the late Bro. Columbus J. Workman, passed away July 7, 1939. She was the daughter of Jacob and Nancy Ross, and was born Dec. 30, 1856, in Knox County, Ohio. Since January of 1879 she had been a faithful member of the Church of the Brethren. One son and her husband preceded her in death. Surviving are two brothers, one son, one daughter and two grandchildren. Funeral services were conducted by the writer at the home of the deceased, with burial in the Workman cemetery.—Charles E. Zunkel, Lima, Ohio.

Young, Allen H., son of Frederick and Elizabeth Carper Young, was born in Summit County, Ohio, June 26, 1861, and died Aug. 31, 1939. He accepted Christ as his Savior and united with the Church of the Brethren at Mt. Morris, Ill., in 1884 when in school. He transferred his membership to the Dunkard Brethren church Nov. 1, 1936, and remained faithful. He was married to Mary E. Kurtz Jan. 15, 1888, and they observed their golden wedding anniversary Jan. 15, 1938. Their two children preceded them in death. He leaves his wife, one sister, one brother, two grand-

children and one great-grandson. Funeral services were conducted at the Springfield Church of the Brethren by Brethren L. R. Holsinger and Theodore Myers. Interment was in the Maple Hill cemetery near the church.—Mrs. Fred E. Young, Mogadore, Ohio.

CHURCH NEWS

California

Pasadena.—Now that the summer is over and people have returned from their vacations, church attendance and activities have resumed normalcy. A number of our young people attended summer camp at Jenk's Lake. Two from the junior and junior high departments of the Sunday school were received by baptism while at camp. At our business meeting in August A. J. Heckman was elected Sunday-school superintendent; David Brower, assistant. Mrs. Maggie Nornholdt, Mrs. Rachel Flory and the pastor, Bro. Grant T. McGuire, represented the church at district conference at La Verne. The women's missionary society elected Mrs. A. J. Heckman, Mrs. Irvin Schrock and Miss Martha Rupel as its corps of officers for the year. Christian Workers and Christian Endeavor societies organized for work early in September, with the writer as leader of the adult division and Raymond Brown leader of the young people. H. Spenser Minnick of Elgin, Ill., addressed the church at its evening service Aug. 27. Miss Gladys Muir, teacher of history in La Verne College, delivered an illuminating and interesting address on international relations Sept. 24. Miss Goldie Swartz, missionary to India, addressed the church at the midweek prayer meeting Oct. 4. This was during a short stop on her way to Seattle, from which port she with other missionaries sail the thirteenth of this month. We held our communion Oct. 8. The Sunday school held a rally day service Oct. 15. In the evening Miss Martha Rupel, recently returned from Spain, reported on the relief work in which she participated.—Maud Newcomer, Pasadena, Calif., Oct. 13.

San Bernardino.—We met in council Sept. 6 and plans were made for the coming year. Our budget was agreed upon and referred to the financial board. Sunday evening services were begun Sept. 10. During the summer we united with the union Sunday evening services. We elected the following officers: Elvyn Atkins, clerk; Kenneth Deardorff, director of music; Mrs. C. P. Shaffer, director of religious education; Fred Brunk, member of ministerial board and superintendent of Sunday school; Mrs. Lola Jordan, junior superintendent. Harold Michael and wife have recently located here and Bro. Michael will direct the young people, with Mrs. Michael in charge of the intermediates. We have promises of some La Verne students to help in our Sunday school again this year. Bro. Studebaker was elected elder since it was impossible for Bro. Rothrock to serve us this year. Sept. 7 we had a benefit ice cream social in order to raise money for repairs on our church kitchen. A good social time

was had by all and we cleared \$19.70. This was the project of the adult Bible class. A special meeting Sept. 28 was necessary to elect another elder as Bro. Studebaker could not serve us because of other duties, and Bro. J. W. Lear was chosen. The Sunday school has outgrown the present church building and plans are being made to build onto our church building. We are having some very helpful sermons. Oct. 5 our Aid Society met to elect officers. Sister Marion Browning is our president; Lucile Browning, assistant; Mrs. Middleton, head of work committee; Dorothy Mayer, secretary-treasurer; Mrs. Showers, director of social activities; Mrs. Johnston and Miss Powell, devotional committee.—Josephine Powell, Redlands, Calif., Oct. 11.

Colorado

Haxtun.—In my last notes the name of our church clerk should have been Mary Bamford instead of Mary Bawford. We are now meeting at 7 P. M. instead of 7:30. The Ladies' Aid bazaar and supper will be held Nov. 25. We are hoping for a good response as the proceeds are to go toward our church finances. The Ladies' Aid had an all-day meeting on Oct. 12 at the home of Mrs. Louis Hart, with eighteen present. The monthly meeting of Sunday-school teachers and officers was held Oct. 9 at the home of Brother and Sister A. C. Heaston. The Home Makers' Class had a basket dinner on Sept. 24 and sponsored a food stand at our annual corn festival on Oct. 6. At the morning service Sept. 24 our pastor brought a message on the subject, The Church in a Warring World. In the evening a union service was sponsored by the W. C. T. U. This was a dramatization of the life of Frances Willard, The Uncrowned Queen. On Oct. 8 Mildred Ann Kinzie and Kenneth Egelhoff were married at this church. The bride is a daughter of Mr. and Mrs. Albert Kinzie and the groom is a son of Mrs. Lillian Egelhoff of Fleming, Colo. The ceremony was performed by Bro. Roscoe P. Baker, uncle of the bride. They will reside on a farm near Dailey, Colo. Another wedding the same evening was that of Catherine Boyer of Sterling, Colo., and Curtis Kinzie of Denver. They were married at the home of Brother and Sister R. B. Baker, and the ceremony was performed by Bro. Baker, uncle of the bridegroom. The couple will make their home in Denver.—Mrs. Warren D. C. Wood, Haxtun, Colo., Oct. 16.

Idaho

Nampa.—Recently we have enjoyed two excellent programs, promotion and rally days, with about three hundred present at each service. Splendid interest is manifest under the direction of Bro. Ray E. Blickenstaff as superintendent, and Pastor M. S. Frantz. Eight were received by baptism and four on former baptism.—Stanley B. Keim, Nampa, Idaho, Oct. 12.

Nezperce.—We met in council Sept. 17 and the following were elected: Bro. Amos Reed, elder; Bro. Ralph Thomas, Sunday-school superintendent; Sister Ada Billups, clerk. We recently had the pleasure of having several visiting brethren with us. They are Bro. Kahle and family, Bro. Wm. Riddlebarger, Bro. Albert Mohler and others. Bro. Ben Shank of Nampa and his

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excellent crew of workers have been repairing the parsonage at Winchester preparatory to the coming of a new pastor. The Nezperce Aid prepared and served dinner for the workers one day. The district Thanksgiving meeting will be held in the Nezperce church this year.—Mattie E. Thomas, Nezperce, Idaho, Oct. 14.

Illinois

Cherry Grove.—Our council was held Sept. 7 and Sunday-school officers were elected. Paul Sweitzer is our new superintendent. Sunday-school teachers and class officers were elected Oct. 1. The young people's class has grown to such an extent under the efficient leadership of Mrs. Heisler, that it was necessary to make a division in the class. Some of the older members of the class and some of the young married people have formed a new class, with Bro. Merle Hawbecker as teacher. Three children attended intermediate camp at Naperville in August. The church feels very keenly the loss of Bro. George Finifrock who passed away in August. The church building is being painted. Our attendance has held up well during the summer and is showing an increase this fall.—Ruth E. Sword, Lanark, Ill., Oct. 16.

Dixon.—We entertained the district meeting Sept. 2-4. The Sunday school has started a new year with Bro. Ed Myers as superintendent; Sister Lena Bowers, assistant. Our communion service was held Oct. 8. The open forum on Sunday nights has proved an interesting service for adults. The junior choir is doing splendid work. An entire service was given by the junior choir Oct. 5. We have had several visiting ministers lately in the absence of our pastor who is in evangelistic work. We are looking forward to revival meeting to begin Nov. 26, with Brother and Sister Oliver Austin as evangelists.—Opal Thompson Wade, Oregon, Ill., Oct. 16.

Milledgeville.—Early in the summer it was decided to go on a full-time program of our own and so Brother and Sister Paul Miller of Waterloo, Iowa, began pastoral work here Sept. 15. They will continue their school work at Bethany Biblical Seminary until June, spending the week ends here. After Bro. Miller graduates they will occupy the parsonage in town. We held a dinner and reception for them Oct. 8. In the forenoon we had rally day and promotion exercises and installation of church school officers and teachers. Our retiring pastor, Rev. W. S. Bell, and his wife were given a farewell reception and dinner at the church Sept. 24. He is retiring from active pastoral work. Our church has a very warm feeling for Bro. Bell and wife and wish them well. He officiated at the marriage ceremony of one of our girls, Sarah Gnagey, to Robert Allen of Mt. Morris, Oct. 7. We co-operated with the Brethren people in an evangelistic campaign Sept. 17 to Oct. 1, with Rev. William Benschoff of Waterloo, Iowa, as evangelist. There were several accessions to the Brethren church. Rev. Benschoff is a very forceful and conscientious speaker. His son, Rev. St. Clair Benschoff, is the Brethren pastor. The fathers and sons had a fellowship supper Oct. 13, with Rev. Phillips of the Evangelical church as guest speaker. A male quartet from the Science Ridge Mennonite church near Sterling furnished special music. Seventy were present to enjoy the evening. We met in council Oct. 14 and elected officers, and planned the church program. Bro. I. D. Leatherman was chosen elder. Three letters were granted since our last report.—Mrs. Clara V. Fike, Milledgeville, Ill., Oct. 17.

Romine.—A series of meetings were started last Monday night by Bro. Oliver Dearing from the Walnut Grove church. Attendance is good and we are having wonderful weather. His messages are very inspiring. Our love feast will be held Oct. 27.—Hannah Sollis, Salem, Ill., Oct. 13.

Indiana

Goshen City.—We met in council Sept. 5 and elected the following officers: Bro. J. S. Zigler, elder; Ralph Swihart, clerk; F. E. Hess, trustee; Elmer Kauffman, ministerial board; Everette Holderman, religious education board; the undersigned, correspondent; Bro. Holderman, Sunday-school superintendent, with a good corps of helpers for the coming year. We had church night Sept. 27, with each department and class setting forth some goals for the new year's activities. The district ministerial board was with us at this meeting and installed Bro. Harold Myers into the ministry. Our fall love feast will be held Nov. 7, with our revival being held the last of January and the first of February. Our Aid Society has been active throughout the summer, canning for Bethany and our local hospital, besides our regular work. Brother and Sister Melvin Schrock observed their golden wedding anniversary Oct. 8 with open house from two to five in the afternoon. The class and Aid remembered them with a large basket of golden "mums." We are looking forward to a good year.—Mrs. Winnie Tully, Goshen, Ind., Oct. 14.

Nappanee.—Completing a successful year with interest and co-operation excellent, we take up our efforts for the coming year with the following corps of workers chosen at our recent council: Elder, David Metzler; ministerial board, Aura Curtis, Chas. Holderman, John Shively, Lawrence White and Fern Geyer; corresponding secretary, Mrs. Floyd Klaus; Messenger agent, Mrs. Hattie Miller; finance board, Frank Lehman; nominating committee, Mrs. Hazel Klotz; Bible school superintendent, Ralph Miller; assistant, Chas. Lehman; secretary, Robert Ganger; assistant, Phyllis Stump; treasurer, Frank Lehman; cradle roll

superintendents, Mrs. Loree Farrington and Mrs. Leona Hochstetler. A goodly representation of all the workers enjoyed the hospitality of Brother and Sister Emmert and family at a luncheon at the parsonage Sept. 29. Consecration services followed by a harvest-thanksgiving sermon and an offering for home missions were held Sept. 24. About thirty workers of the previous year enjoyed the afternoon and evening of Aug. 27 at Camp Mack. On rally day we had an attendance of 226. The children gave the program midst the beautiful floral offerings presented us by the family of one of our leading manufacturers who passed away recently. They are of the Presbyterian faith. The choir again adds its inspiration with worshipful music. Following the choir practice the community chorus, now numbering seventy-five voices, meets at the church for rehearsal. The various camps of Camp Mack have been attended and interesting reports given. Our young people have just completed a peace study course and will immediately take up the social avenues such as friendships, courtships, etc., all being directed by our pastor. Along with an offering a collection of canned goods was sent to Bethany hospital. Oct. 8 we had a meditation service prior to our love feast on Oct. 12. Many attended the adult rally at the community building to hear Dr. Merton S. Rice of Detroit, Mich., deliver the message, Take Care of That Boy. During the last year six have been baptized, two received by letter, eight letters granted and three have passed away. We have scheduled Bro. Rufus Bucher of Quarryville, Pa., to begin our evangelistic meetings in February.—Mrs. Floyd E. Klaus, Nappanee, Ind., Oct. 11.

Wabash City.—We met in council Sept. 12 and elected Sunday-school and church officers. Sept. 24 we held our home-coming services, with Bro. W. J. Heisey of North Manchester, Ind., bringing morning and afternoon addresses. Our departmental services which were started a few weeks ago are showing much interest and attendance has been good. The Ladies' Aid Society has been making some good contributions toward the finance of the church. Bro. Elmer Gilbert will conduct a series of meetings beginning Oct. 22. Pastor J. E. Smeltzer has been with us for ten years and our church and Sunday school have shown a steady increase since that time. Our community has been greatly saddened by the death of Bro. Dorsey Brubaker, deacon and charter member of the church at this place.—Mrs. Roy Crull, Wabash, Ind., Oct. 17.

Walnut.—Sept. 8 we met in council and much interest was manifested in the work of the church. Church and Sunday-school officers were elected. Our church is progressing nicely under the leadership of Brother and Sister C. C. Cripe and Superintendent Hubert Lathon. All departments of the school are active. We have young people's meeting every Sunday evening with Sister Cripe as director. Adult Bible study is held at the same hour, followed by preaching service. The men painted the interior and exterior of the church. The Ladies' Aid is doing creditable work, meeting every two weeks. On Sept. 3 we were fortunate in having Bro. Mallott give us an inspiring message. Oct. 8 the young people gave a play, The Challenge of the Cross, which was helpful. Bro. Cripe held a two weeks' series of meetings at the Salem church in October. The seventy-fifth anniversary of the Walnut church was observed Oct. 15. Oct. 26, 1913, the present church building was completed and dedicated. The weather was ideal and many attended the meeting. We had a record attendance of 249 at the church school and many others came later. Bro. Otho Winger preached a splendid sermon in the morning. At the noon hour a bounteous dinner was served by the ladies of the church. Prof. Perry Rohrer gave an encouraging and challenging address in the afternoon. Our evangelistic meetings will begin Oct. 29, with Bro. Chas. Light as evangelist, having our love feast Nov. 13. We feel that God has greatly blessed our church through the year.—Mrs. Broda Starner, Argos, Ind., Oct. 18.

West Goshen.—We met in council Aug. 28 and one letter was received. The following officers were elected: Bro. Foster Berkey, elder; Bro. Ira Shidler, clerk; Bro. Russel Cripe, treasurer; Sister Naomi Kurtz, music director; the writer, Messenger correspondent; Bro. Ira Shidler, Sunday-school superintendent; Bro. Harold Berkey, president C. W. Sept. 17 our harvest meeting was held with Bro. Otho Winger as guest speaker. The missionary offering amounted to \$99.88. Sister Anna Warstler left Goshen Oct. 4 for Anklesvar, India, to serve another term as missionary. Sister Warstler left from Seattle Oct. 13. Oct. 4 a farewell was given for Sister Warstler. A large crowd enjoyed a fellowship supper and program. Bro. William Hess who served this church as minister for many years has been ill for several months and at this writing is not able to sit up much yet. Brother and Sister Hess were very regular attendants at all church services whenever their health permitted and their presence is greatly missed. Oct. 23 Bro. J. E. Whitacre of Philadelphia, Pa., will begin a series of evangelistic services at this place.—Mrs. Mina Ganger, Goshen, Ind., Oct. 16.

West Manchester.—Our Sunday-school attendance has been steadily increasing. Sept. 14 we met in council and elected the following officers: Adult superintendent, Leonard Custer; assistant, Edith Miller; junior superintendent, Freda Ulrey; primary superintendent, Sister T. G. Weaver. Edith Miller had served as adult superintendent for twenty-two and a half years, and we miss her much as she was always on duty unless hin-

dered by sickness. We held our harvest meeting Sept. 4, with Pastor T. G. Weaver as speaker. The offering was \$15.98. Through August and September Sister Bertha Stine gave us a series of lectures on Bible prophecy which was very enlightening and much appreciated. We entertained our district church conference Oct. 6-8. We found much pleasure in working together and in serving others. Our communion will be held Nov. 4, 7 P. M.—Mrs. Frank Wolfe, North Manchester, Ind., Oct. 18.

Iowa

Coon River.—The members' meeting was held Sept. 15, and Bro. Earl Deardorff was elected elder for another year. Our love feast was held Sept. 17, and Brethren Walker of Adel and D. F. Buckingham of Prairie City had charge of the service. Our Sunday-school election was held Sept. 24. Ralph Neal was elected superintendent. Earl Reynolds had been superintendent for the past six years. Our annual home-coming was held Oct. 15, and we had 140 at Sunday school. Rev. Harold Scholes of Des Moines delivered the message in the morning, and Rev. Carmen Lookingbill gave an interesting talk in the afternoon. Special music was furnished by Beaver and Panther Creek. Several short talks were given by ones who had come to spend the day, and several letters were read from those who could not be with us.—Mrs. Ralph Wood, Panora, Iowa, Oct. 23.

Des Moines City.—We met in council Sept. 11, and elected the following: Elder, S. L. Shenton; clerk, Frances Crowe; treasurer, L. L. Long; Sunday-school superintendent, Mrs. Richard Johnson; junior superintendent, Pauline Abuhl. Our average Sunday-school attendance for the past year was 179. Oct. 8 we enjoyed our annual home-coming, and it was a day of great spiritual blessings. The Sunday-school attendance was 193, with an offering of \$23.83. In the afternoon a fine program was given. Several of the young people gave short addresses on What It Means to Be a Christian, and What Our Church Home Should Mean to Us. Dr. M. E. Bachman was the main speaker of the afternoon and brought a fine, spiritual message. Our love feast will be held Nov. 5 and we extend a cordial invitation for all who can to share this fellowship.—Dorothy Smithson, Des Moines, Iowa, Oct. 21.

Kansas

Eden Valley.—A business meeting was recently held in which Bro. H. D. Michael, pastor of our church, was elected elder. G. G. Adamson is the superintendent. The church has received four letters of membership recently which offsets those who have left us. The harvest day was well attended Sept. 17, with Bro. J. J. Yoder from McPherson as speaker at morning and afternoon sessions. The harvest seems to be plentiful around this community judging by the food and exhibits that were brought. We are looking forward to a week's revival meeting which is to begin Nov. 13, with Bro. Clinton I. Weber of Hutchinson conducting the services. The church is farming sixty acres of land, the proceeds to be used for the support of the church. Rally day was held Oct. 1 with a gain in attendance. The children gave the program which was very appropriate for the occasion. The undersigned was recently elected correspondent.—Cecilia McCandless, St. John, Kans., Oct. 14.

Hutchinson.—Oct. 2 we met in council and made plans for the coming year. During the past year there have been eight baptisms and thirteen received by letter. Our love feast will be held Nov. 12. Aug. 28 the following were elected: Bro. Chas. Miller, elder; Sisters Maude Newmeyer, Wilma Boyer and Mable McClung, Sunday-school superintendents; Sister Anita Cochran, head of Women's Work and Eleanor Moyer, president of B. Y. P. D. Brethren Weber and Ola Williams are delegates to district conference. Sister Wilma Boyer conducted a very successful vacation Bible school. During the summer we enjoyed union Sunday evening services. Dr. H. A. Kelsey, president of Sterling College, was our only guest speaker. The latter part of August a week of evangelistic meetings was held, with the three pastors speaking. Aug. 20 an impressive service was held at the close of regular services in which Brother and Sister Chas. Rucker came in a wedding procession to the altar and renewed their marriage vows of fifty years of wedded life. Sept. 24 we held our combined rally, promotion and installation services. A basket dinner was enjoyed after which an address was given by Prof. Hess of McPherson College. Oct. 8 was roll call day. Our church clerk called the roll of our 295 members, after which a splendid sermon was given by the pastor, Bro. Clinton I. Weber. Brother and Sister Weber will hold a meeting in the Eden Valley church Nov. 13-26. We are so happy that Brother and Sister Frank Schroll who are more than eighty years old and had not been able to be out for so long are now able to worship with us part of the time.—Mrs. Steve Moyer, Hutchinson, Kans., Oct. 12.

Independence.—We met in council Sept. 18 and elected the following officers: Bro. Ralph Loshbaugh of Fredonia, Kans., elder; Bro. R. L. Daggett, adult superintendent; Sister Clara Cline, children's superintendent. We held our rally and promotion day Sept. 25 when forty-four were promoted. Our attendance is increasing and we are looking forward to a prosperous year. An increase of interest and good fellowship was shown at our home-coming Oct. 8. The Ladies' Aid sponsored a basket dinner which was enjoyed by all present. A short but interesting program was given after dinner. Our Men's Work

group is working under the leadership of Bro. Virgil Wilson. A new roof and porch have been put on the parsonage, trees and shrubbery planted on the church lawn and the church has been repaired and decorated. Fifteen of our men attended the men's district meeting at Fredonia Oct. 1. Our Women's Work is progressing under the leadership of Sister Vivian Wilson. They are raising their quota for the mission school by personal offerings. They have regular monthly meetings of all women and girls. The Ladies' Aid is sponsoring a bazaar and white elephant sale soon. The younger women co-operate in Aid work. One of the two B. Y. P. D. classes is buying a lantern. We have a girls' choir and an adult choir. A large group attended a peace meeting in Parsons when Bro. Dan West was there. A play, The Lost Church, was given by the W. T. T. Sunday-school class. A play, The Chest of Joash, will be given Oct. 15. Pastor H. L. Ruthrauff has been attending summer camps and directed three of them. He attended the state camp and Annual Meeting, preached several funerals, united some folks in marriage, baptized fourteen, does executive work in the district, spent a week in the mountains of Colorado, conducts regular midweek Bible study and holds open hours for young and old in his study room. He and his wife held open house for all members Oct. 1.—W. E. Burroughs, Independence, Kans., Oct. 16.

Salem.—We met in council Sept. 24 and elected the following officers: John Lolling, superintendent; Mrs. Ruth Warrick, children's superintendent; Mrs. Bertha Trostle, music committee; Mrs. Percy Moats, clerk; Mrs. Percy Stuart, treasurer. There

ANNOUNCEMENTS

LOVE FEASTS

California

Nov. 5, Modesto.
Nov. 12, Covina.
Nov. 12, Los Angeles, Calvary.
Nov. 19, 4 pm, Los Angeles, First.

Delaware

Nov. 5, Wilmington.

Indiana

Nov. 4, Pyrmont.
Nov. 4, Roann.
Nov. 4, 7 pm, West Manchester.
Nov. 6, Flora.
Nov. 6, 7 pm, Wawaka.
Nov. 10, Marion.
Nov. 12, 7 pm, Salamonie.
Nov. 13, Walnut.
Nov. 27, Center.
Dec. 4, 7 pm, Mexico.

Iowa

Nov. 5, Des Moines City.
Nov. 18, Salem.

Kansas

Nov. 12, Hutchinson.

Maryland

Nov. 4, 2:30 pm, Piney Creek.
Nov. 4, 4 pm, Manor.
Nov. 5, 4 pm, Pleasant View.
Nov. 5, 6:30 pm, Frederick City.
Nov. 5, 6:30 pm, Rocky Ridge.
Nov. 11, Thurmont.
Dec. 3, 6 pm, Westminster.

Michigan

Nov. 5, Pontiac.
Nov. 13, 8 pm, Florence.

Montana

Nov. 25, Poplar Valley.

Ohio

Nov. 4, Lower Stillwater, Happy Corner.
Nov. 4, 7 pm, Donnels Creek.
Nov. 4, 7 pm, Poplar Grove.
Nov. 4, 5, Black Swamp.
Nov. 5, Springfield (N. E.).
Nov. 11, Beaver Creek.
Nov. 11, 7 pm, Fairview.
Nov. 11, 7 pm, Salem.
Nov. 12, 9:30 am, Wooster.
Nov. 27, Pleasant View.
Dec. 3, 7 pm, Brookville.

Oklahoma

Nov. 4, 7:30 pm, Guthrie.
Nov. 10, Thomas.

Oregon

Nov. 4, Portland.
Nov. 17, Myrtle Point.

Pennsylvania

Nov. 4, Mechanic Grove.
Nov. 4, 10:30 am, Falling Springs.
Nov. 4, 1:30 pm, Welsh Run.
Nov. 4, 7 pm, Williamsburg.
Nov. 4, 5, 1:30 pm, Richland.
Nov. 4, 5, 2:30 pm, Pleasant Ridge, Licking Creek.
Nov. 5, Pike, Brothersvalley.
Nov. 5, 7 pm, Martinsburg.
Nov. 5, Royersford.
Nov. 5, 5 pm, Lancaster.
Nov. 5, 6 pm, Lititz.
Nov. 5, 6 pm, Penn Run.
Nov. 5, 6:30 pm, First, Philadelphia.
Nov. 5, 6:30 pm, Johnstown, Walnut Grove.
Nov. 5, 6:30 pm, Reading.
Nov. 5, 6:30 pm, Ridge.
Nov. 5, 6:30 pm, Springfield.
Nov. 5, 7 pm, Madison Ave., York.
Nov. 5, 7 pm, Norristown.
Nov. 5, 6, 1:30 pm, West Greentree, Florin.
Nov. 7, 7 pm, Greencastle.
Nov. 9, 7:45 pm, Germantown.
Nov. 11, 2 and 6 pm, Hatfield.
Nov. 11, 2:30 pm, Welly.
Nov. 11, 12, 1:30 pm, Annville.
Nov. 11, 12, 1:30 pm, Myers-town.
Nov. 12, 6 pm, York, First.
Nov. 12, 6:30 pm, Huntingdon.
Nov. 12, 7 pm, Tyrone.
Nov. 18, 19, Mountville.
Nov. 19, Allentown.
Nov. 19, East Petersburg.
Nov. 19, Elizabethtown.
Nov. 19, Ephrata.
Dec. 3, 4 pm, Harrisburg.

South Dakota

Nov. 26, Willow Creek.

Tennessee

Nov. 11, 7 pm, Jackson Park.

Virginia

Nov. 4, 5:30 pm, Antioch.
Nov. 4, 6:30 pm, Pleasant Valley.
Nov. 5, Schoolfield.
Nov. 11, Rileyville.
Nov. 11, 6 pm, Mt. Olivet, Timberville.
Nov. 11, 6 pm, Rileyville.
Nov. 23, 6 pm, Summit.

was a deficit of \$110 which was raised in a short time during the meeting, leaving us to start our new year with a clean slate. Aug. 27 we had a basket dinner and program in honor of our pastor and his wife, Brother and Sister Luther Harshbarger, who so cheerfully and faithfully worked among us for the past two years. They drove from McPherson each Sunday during the school year and lived in the parsonage through the summer. They left here Aug. 30 as he is attending Yale University Divinity School to which he has been awarded a tuition scholarship. At present student pastors from McPherson College are preaching for us. Mrs. B. S. Trostle and Mrs. Leon Slifer were elected delegates to district meeting. Sept. 3 a group of colored folks from Sterling, Kans., had charge of our worship program. Some of our young people attended summer camps here in Kansas and Colorado, and Brother and Sister Harshbarger helped teach. At present Fred Beck and family are living in the parsonage while a beautiful new home is being built on their farm near the church. Brother and Sister Westfall were taken to the Darlow Brethren Home Oct. 5 through the efforts of Brethren Harshbarger and Fred Beck. They were faithful workers in our church until their health failed. We hope they will be happy in their new home.—Mrs. Mae McGonigle, Nicksen, Kans., Oct. 13.

Maryland

Monocacy.—On Sept. 24 Eld. S. L. Brumbaugh of Washington, D. C., preached for us. In the afternoon and evening of the same day a Children's Workers conference was held in our church. This meeting was very instructive. A fellowship supper was served in the basement. We met in council Sept. 30 and the visiting brethren gave a favorable report. Our Sunday school was reorganized with Bro. D. S. Weybright as superintendent; Leon Stover, assistant; Pauline Rice, secretary; Margaret Weybright assistant; the writer, treasurer; Eld. E. P. Schildt, trustee. Chas. Gearhart was chosen to fill the unexpired term of Eld. Leonard J. Flohr, deceased. Our delegates to the joint district meeting at San Mar Old Folks' Home, Oct. 19, will be C. A. Putman and J. P. Weybright, with E. P. Schildt and Chas. Gearhart as alternates. Our love feast will be held at Rocky Ridge on Sunday, Nov. 5, 6:30 P. M. On Oct. 5 the members of the Sisters' Aid Society took a basket dinner and met at the home of Eld. J. P. Bowman and wife. Bro. Bowman has been confined to his room for over two months with a stroke of paralysis. We were glad to find him much improved. We are praying he may be restored to his usual health.—Elsie A. Eigenbrode, Rocky Ridge, Md., Oct. 10.

Thurmont.—We met in council Sept. 28 and elected the following: Sunday-school superintendent, M. O. Lawyer; assistant, Mrs. Steiner Whitmore; secretary, Mary Jane Arbaugh; assistant, Audrie Ecker; treasurer, C. L. Green; Messenger agent, Steiner Whitmer; Messenger correspondent, Mrs. S. H. Lawyer. We elected a finance committee consisting of three. Brother and Sister A. W. Ecker were elected delegates to San Mar Oct. 19. All reports were satisfactory and showed improvement. Sisters A. M. Ecker and M. O. Lawyer served as delegates to the women's convention in July. In the summer we had a meeting and discussed plans for the betterment of our church and Sunday school. Sister M. O. Lawyer represented our church at a Children's Workers meeting in the Monocacy church. She gave an interesting talk on Why I Am Teaching. Bro. Rotenberger preached his farewell sermon on Aug. 24. Since that time Bro. Ray Kurtz has preached several times for us and he proves very conscientious and very devoted to his work. Bro. Paul Bailey of Martinsburg, W. Va., Bro. Englar and Bro. Joseph Bowman were guest speakers during the past month. Recently our choir assisted Bro. Holsopple in conducting the morning devotions over WFMD. During the summer our young people and children attended a union Bible school sponsored by the churches of our town. Since our last report we have added three to the church through baptism. Our B. Y. P. D. meets every Sunday evening, with Mrs. M. O. Lawyer as adult adviser. We meet Friday evenings for choir rehearsal and Bible study. Sister Steiner Whitmore is the teacher. Our fall series of meetings will begin Oct. 29 and continue for two weeks, with Bro. I. N. H. Beahm as evangelist. Our love feast will be held Nov. 11.—Mrs. S. H. Lawyer, Thurmont, Md., Oct. 15.

Michigan

Battle Creek.—Sept. 10 we raised \$145 on our church debt. Three were received by letter recently and two were baptized Aug. 27. Bro. James Meadows from West Plains, Mo., brought us the message Aug. 27. Sept. 9 we met in council and elected Sunday-school officers. Our fall revival was held Sept. 17 to Oct. 1, with Bro. William Thompson of Dixon, Ill., as evangelist. The church was greatly helped by his inspiring messages. One was baptized and one reconsecrated. Oct. 1 we held our communion service with 104 present. Oct. 8 was promotion day in the Sunday school, with a good attendance. Bibles were given to several children for perfect attendance.—Mrs. Florence Snow, Battle Creek, Mich., Oct. 13.

Pontiac.—We met in council Sept. 8 and elected the following officers: E. J. Ebey, clerk; Sister Ray Fleming, treasurer; Bro. Paul Shafer, trustee; Bro. Ray Fleming, ministerial and finance committee; Sister Grace Shelton, nominating commit-

tee; Sister Durnbaugh, missionary secretary and adult adviser to young people. Sunday-school officers are as follows: Bro. Paul Shafer, superintendent; Sister Grace Shelton, primary superintendent; Mrs. Dorris Joseph, secretary; Sister Ruth Wilsey, cradle roll superintendent; Sister Trombley, home department secretary. Home Builders class gave a penny supper Sept. 15 and they are planning to have a chicken supper Nov. 4. Eld. L. W. Shafer will hold a series of meetings beginning Oct. 16 and ending Oct. 29. Communion will be held Nov. 5.—Mrs. Paul Shafer, Pontiac, Mich., Oct. 17.

Sugar Ridge.—July 9 some of our intermediates attended a week of meetings at Little Eden Camp at Onkama, Mich. Our pastor's wife, Sister Mary Prowant, went along as one of the instructors. Aug. 22-25 some of our members attended the district meeting at the Shepherd church. Sept. 2 the Michigan young people had a rally at Little Eden. A large group enjoyed peace talks by Bro. Dan West. Oct. 4 the Aid workers had a chicken supper with a good attendance. The Aid is again busy quilting and sewing. Oct. 6 at our members' meeting we decided that all committees should report at least once a year. The following were elected: Elder, Bruce Miller; clerk, Robert Miller; missionary committee, Sister Eliza Blocher; nominating committee, Brethren Alva Kirkman, and Orvan Saxton.—Mrs. Eliza Blocher, Custer, Mich., Oct. 14.

Minnesota

Minneapolis, First.—Sister Holden and Bro. Wolf were our delegates to district meeting at Waterloo and gave favorable reports. Teachers and officers were elected and the work is moving along nicely. Attendance and interest are growing. Sept. 17 eight were baptized and two await the rite. Oct. 1 in the absence of our pastor, our pulpit was filled by Rev. Wells in the morning and by Rev. F. A. Temple in the evening. Our Wednesday evening prayer meetings are led by Pastor R. F. McIlhenny who is laboring earnestly for the winning of souls for the kingdom.—E. D. Blocher, Minneapolis, Minn., Oct. 17.

Missouri

Warrensburg.—We held our love feast Oct. 15, 6:30 P. M., and fifty-eight communicants took part in the service. Our elder, Bro. James M. Mohler, conducted the services, assisted by Pastor Russell Burris.—Grace S. Greim, Warrensburg, Mo., Oct. 16.

North Dakota

Minot.—We met in council Aug. 29 and installed Bro. Edward Zook into the ministry. Bro. Ray Harris will continue as our elder. Sister Blanche Zook will be our Sunday-school superintendent; Sister Mary Knapp, children's worker; Sister Lyla Mae Garvey, secretary; Sister Violet Harris, Messenger agent and correspondent. A district young people's rally was held Oct. 8. There were visiting young people from Zion, Surrey, Kenmare, Carrington and Berthold. Our harvest meeting is being planned for Nov. 12.—Violet Harris, Minot, N. Dak., Oct. 16.

Surrey.—We met in council Sept. 3 and elected Sunday-school officers as follows: Bro. John Kaufman, superintendent; Bro. John Sheets, assistant; Sister Gracie Sheets, secretary; Morris Petry, treasurer; Mabel Rusk, cradle roll superintendent; Jennie Burns, home department superintendent; John Kaufman, John Sheets and Della Funderburg, nominating committee. Two letters of membership were accepted. Oct. 8 Bro. D. T. Dierdorff delivered his farewell sermon, after faithfully serving the church for thirty years. He and his good wife are in their eightieth year of life and are moving to Seattle, Wash., to be near their two sons. They will be missed by the church and community. Oct. 12 Ladies' Aid sponsored an oyster supper and sale of fancy work under the efficient leadership of Sister Edna Sheets.—Della M. Funderburg, Surrey, N. Dak., Oct. 18.

Ohio

County Line.—We held our communion on Oct. 7, with Bro. J. A. Guthrie of the Fairview church assisting. Two new deacons and their wives were installed. At our September council Bro. J. L. Guthrie was elected elder; Lester E. Young, Sunday-school superintendent; Mrs. S. Early, assistant; Mrs. Gail Young, church correspondent. Every two weeks on Sunday evening the classes are taking turns in conducting the opening services. Oct. 15 the children had charge. Bro. J. J. Anglemeyer of Williamstown, Ohio, gave us a good sermon. We are looking forward to having the visitors that attend evening services conduct the devotionals. Our Sunday-school and church attendance has been good. We recently installed electric lights.—Mrs. Gail Young, Bluffton, Ohio, Oct. 17.

Pennsylvania

Conewago.—Bro. Howard Merkey is elder-in-charge. We have had good attendance at our Sunday-school and church services. The speaker for the Bachmanville children's meeting was Bro. Earl Brubaker. Bro. Clyde Weaver of East Petersburg was the speaker for the Conewago children's meeting. Both schools gave good programs. Bro. B. G. Stauffer of Manheim conducted our evangelistic meeting, beginning Aug. 13. His sermons were spirit-filled and two were baptized. A missionary meeting was held Oct. 8. We were glad to have with us our former elder,

Bro. John Zug, who was the speaker. His message was spiritual and uplifting. Our love feast will be held Oct. 28, 29. We are looking forward to having the Bittinger family with us Nov. 18.—Mrs. David H. Koser, Middletown, Pa., Oct. 17.

Greencastle.—We met in council Oct. 9 and reports were favorable. Two deacons were installed. Our love feast will be held Tuesday evening, Nov. 7, 7 P. M.—Kate E. Gilland, Greencastle, Pa., Oct. 14.

Hatfield.—We met in council Sept. 30. We decided to install an automatic oil heating system. Elders Norman Musser and Elmer Moyer were with us to assist us in electing an elder. Bro. Norman S. Frederick was again re-elected. The following officers were elected: Sunday-school superintendent, Arthur K. Landes; assistant, Charles Cassel; secretary, Willard Delp; treasurer, Joseph Fretz, Jr. Oct. 8 our revival meetings closed. Bro. Norman Musser of near Columbia, Pa., was the evangelist. Attendance was good and one young girl was baptized. Our love feast will be held at the Hatfield house Nov. 11, 2 and 6 o'clock.—J. Herman Rosenberger, Souderton, Pa., Oct. 12.

Virginia

Roanoke, Central.—At our business meeting in September the officers were elected. All teachers, officers and committee members were installed the first Sunday in October at an appropriate service conducted by Pastor M. Guy West. A large crowd attended services on rally day. A male chorus has been organized and meets every week after regular choir practice. The junior choir has been started again under the leadership of Milbry Moomaw. Brother and Sister Oliver H. Austin visited friends in Roanoke for a week and Bro. Austin preached for us Oct. 8. Our pastor has been doing excellent work.—Oneida Hylton, Roanoke, Va., Oct. 16.

Summit.—Sept. 24 was home-coming day at Summit, with a large crowd attending. Bro. Murray Wagner, pastor of the Pleasant Valley church, gave the final address in the afternoon which was much enjoyed. We also had installation of Sunday-school officers. Bro. Joe Craun is our Sunday-school superintendent; Harold Wampler, assistant. Wendell Flory of Bridgewater College will be our student pastor for this school term. Junior Glick will serve the young people as chairman of the B. Y. P. D., with E. B. Craun as adult adviser. Each month they will use a different theme and the second Sunday night of each month they will have a program of home talent or exchange program. The fourth Sunday night they will have a discussion led by an able leader. Some of our young people attended the round table at Bridgewater Oct. 15. Sept. 17 we held our council. Sister Lena Wright is superintendent of W. C. T. U. We are having our Aid Society meetings in the homes for awhile, thereby reaching more people. We will have our annual oyster supper Oct. 27. Our love feast will be held Nov. 23, 6 P. M.—Mrs. H. E. Cline, Weyers Cave, Va., Oct. 18.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

To Every Creature

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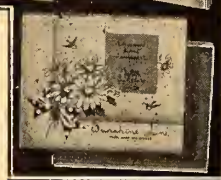
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GOSPEL MESSENGER



Photo by Frances Smith

FOUR DAUGHTERS OF HOLLAND

(See Article, Beyond the War Flags, Page 14)

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November 11, 1939

CAMPERS OF 1939—CHURCH OF THE BRETHREN

SUMMARY OF CAMP REPORTS—1939

CAMPS	Junior		Intermediate		Young		Total Leaders
	Boys	Girls	Boys	Girls	People	Adults	
California							
Greenhorn	22	19	6	4	37	99	187 24
La Verne	44	115	66	79	65	*	369 43
Mt. Hermon	5	5	7	10	75	45	147 30
Canada							
Blackfoot					45		45 3
Colorado							
Ewing			9	10	43		62 13
Florida							
Ithiel	6	10	19	23	28		86 19
Idaho							
Stover	10	20	35	20	70	125	280 10
Illinois							
Lewistown					117	2	119 14
Naperville			34	56			90 12
Indiana							
Mack	37	43	109	140	226	79	634 43
Iowa							
Pine Lake			30	33	94		157
Kansas							
Cauble			15	15			30 6
Wa-Shun-Ga					81		81 12
Maryland							
Peniel			83	109	63		255 9
Michigan							
Little Eden	2	2	16	23	128	24	195 17
Missouri							
Aurora			4	6	26	2	38 9
Gardner Lake			32	33	27		92 11
Montana							
Glein	3	11	2	8	24	1	49 7
Nebraska							
Family	1		8	9	60	35	113 5
Ohio							
Sugar Grove		43	76	84	106	25	334 68
Zion			33	47	75	9	164 20
Oklahoma							
Saline					46		46 12
Oregon							
Myrtlewood	12	10	8	3	59	65	157 11
Pennsylvania							
Conewago			33	97	138		268 46
Harmony	78	108	49	114	108		457
Star Dust			29	32	43		104 23
Tennessee							
Knob Creek	6	9			75	10	100 9
Virginia							
Bethel	54	67	60	92	237	55	565 90
Washington							
Crescent Beach	10	10	15	15	180	47	277 10
West Virginia							
Galilee			40	23	115	20	198 4
Hope	3	7	4	6	29	10	59 7
	293	479	822	1,091	2,420	653	5,758 587

* No report from adult camp.

772

1,913

Total including leaders—6,345

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, November 11, 1939

No. 45

EDITORIAL

When We Celebrate Peace Day

ARMISTICE was right, not peace, for it was only a temporary cessation of hostilities. Plain enough now, isn't it, why we've been calling it Armistice Day these twenty-one years past. That's all it was. But some day there will be a real peace. How glorious the recurring anniversaries of that!

It will come as soon as and not before the nations learn the "things which belong unto peace." Not through subjugation of one nation by another, nor of one group of nations by another group, but through mutual confessions and concessions and a determination to seek justice for all.

God grant that when the next Armistice Day coincides with the day on which the MESSENGER is dated, that day or some other shall have become Peace Day, because the foundations for it will have been laid in universal and indestructible good will.

E. F.

Keeping a Community Christian

THE church members of a community are certainly under an obligation to reach those neighbors who are not Christian. But is there not also an evangelistic responsibility to prevent the presence of unnecessary hazards? Such we admit to be true with respect to carnivals, gambling places and taverns.

But why not extend this principle of prevention? Such would seem to be the suggestion of a writer in a recent issue of *The American Friend*, who says: "One year the meeting employed a student pastor and the parsonage was rented to a man from the city who cursed and swore and never darkened the door of the church. No one was surprised when that meeting closed."

To put the point a little more directly, this *Friend* continues: "It seems to me that it should be the concern of every member of a Friends

meeting who rents the farm across the road, or the house down by the schoolhouse. . . . Why should members of the meeting rent property to persons who will do more to tear down the community than all they give will do to save it?"

And that is why we think there are at least two kinds of evangelism. One is of the aggressive sort and aims to reach the unsaved of a community. The other is protective, and aims to keep a Christian community as Christian as possible. Let us practice both kinds.

H. A. B.

Christian Missions as a Way to Peace

OUR definition of missions is broad. It includes evangelism everywhere. Especially do we mean that which is done in Christ's name for *others*, whether giving the Bible, a dollar or "a cup of cold water." Our Christian religion brings so many blessings to *ourselves* that we grow selfish and worship our comforts and culture which are the fruits of God's love and grace. When we cease to be missionary we cease to be Christian. Divine grace is a gift to be shared. It was given for human need. Jesus identified himself with the sick, sinners and suffering everywhere—to save and help them. The church as "the body of Christ" has the same mission. Our gifts, services and plans are too much for ourselves. We spend time and energy to save ourselves and our churches that might be more profitably spent in saving *others* and thus save *ourselves* more certainly!

This selfish tendency leads to war, and war cannot be defined. War is the most cruel, costly and criminal indulgence of our modern world. It is the wholesale use of lying, stealing, immorality and murder to maintain our prejudices which we claim as our rights. War is the enemy of the home and the church and leads to the universal breakdown of reason and character, both personal and national. Its folly is its stupidity; it settles nothing.

ing, deepens prejudices and assures conditions that make another one likely.

Some despair of any remedy for this colossal evil. Certainly there is none easy or simple. Neither does hope alone lie in political adjustments. These will necessarily be a part of the governmental machinery when men really *want* peace. We need a new sense of values and human relations. We need again the voice and grace of Jesus exemplified and shared in this troubled world. The power of peace still abides in men of good will—men who believe in the gospel of grace and love, mercy and justice.

Jesus' life and teaching are the very antithesis of war. Witness his words in Luke 6: 27-30, "But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke, forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." You cannot have war with that philosophy of life! Jesus felt "things" were of little value except to help others. He trusted our sense of justice and judgment when he said, "As ye would that men should do to you, do ye even also to them." This rule works whenever *somebody works it!* Christ's passion to help folks rooted in our lives and churches would increase our power for peace.

1. It would help us build brotherhood in our church communities. Those now critical or indifferent would have renewed hope in the Christian church and the Christian faith. Our personal and church life would take on new power and radiance.

2. It would give mission work its vital place. Giving hope and alleviating suffering would be our chief mission. Sharing life in places of need and building brotherhood would be the barometer of a successful church.

3. The rivalry of denominations would cease. An exchange of duties and pulpits might shift the use of churches so that we could do the greatest good to all at the least cost. We cannot expect of Germany and England, Japan and China what the disciples of Jesus refuse to do.

4. The Christian church would become such a force that we could send missions of love and helpfulness to places of irritation and difficulty. Behold the Japanese and Chinese Christians sending groups to visit and pray for each other. Great Christian fellowships like that of Oxford, Madras and Amsterdam would be powerhouses not only

to enjoy Christian fellowship, but to bring their impact on world needs.

5. The non-Christian world could not misunderstand our motives, and like the Chinese in their present bitter experience, would pay tribute to the Christian fellowship and blessing of those who serve amidst need and suffering. Many, seeing the need would respond to service under the blessing of the Lord and the church.

Unless the Christian church can get something of this vision of service, the day of Christ's glory will be delayed and world peace will remain only a dream and hope. If the church continues to give first place to its own comforts and privileges to the neglect of others' suffering and need, we will be called upon repeatedly to defend this position with force—for others want it too, and this is the ground of most wars.

Have we really lived up to our faith and needs? In this direction for peace the writer feels there is a challenge. Who could better lead them than the people who have pleaded, prayed and taught the gospel as a way of peace and brotherhood? C. D. B.

Impartial Justice

THE founding fathers could not have meant that all men are born equal in capacity. The contrary is too evident. They wanted all to have an equal chance at life, liberty and the pursuit of happiness. They wanted no one to have an advantage that would hinder anyone from realizing the utmost that was in him.

Does justice to all mean treating all alike? Yes and no. It means treating all in accordance with the principle just stated but that will require treating all in accordance with their respective characteristics. That may mean treating them all differently. Wise and good parents try to be impartial in the treatment of their children, but unless these are identical twins or quintuplets or whatever their number makes them, they cannot be treated all alike and treated justly.

Should hours and wages be the same for all laborers? For all working at the same job? Should strength, skill, age, health, intelligence, family conditions, etc., make a difference? How much difference? To "treat all alike" within certain groups may be the most practicable plan, but no one should imagine that absolute justice is attained thereby.

That noble ideal will be approximated, however, in proportion as brotherly love and intelligence are joined in an attack upon this problem. And herein are earnest exhortation and great comfort.

E. F.

THE GENERAL FORUM

Come Forth, O Man

BY ROBERT A. BYERLY

Come forth, O man, and raise thy voice,
 With one accord cry out,
 Sing loud the praises of our land,
 Of men, upright, devout.
 Haul down the wrong of shallow men,
 Set right the nation's wrong.
 E'er may the throb of freedom ring
 And be our nation's song.

No, not in vain, nor fruitless search,
 The lives of men were spent;
 That blood was shed o'er land and sea
 And that our flag was rent.
 O man, today is not too late
 To list with heedful ear
 To those, who for our nation's cause,
 Gave forth their lives sincere.

Return, O man, to righteousness,
 Seek faith in Holy God.
 Thy mortal power has come to naught,
 And left great paths untrod.
 Shall we lose faith, and place our trust
 In man for daily bread?
 And shall we pray to mundane gods
 For thousands to be fed?

Again, thy nation calls, O man!
 Come forth and rally 'round
 The virtues of thy country's cause
 And make the right profound.
 Seek God, his truth and holy name
 Shall cause thy foes to flee.
 Be done with deeds and thoughts untrue,
 O man, come forth, be free!

*Ripley, Okla.***When I Am Not a Pacifist**

BY C. H. SHAMBERGER

I SHOULD like to believe that when one becomes a pacifist he is always a pacifist. I have classified myself as a pacifist ever since I knew what the word meant. It was probably in use when I first began to learn about war but I didn't know about it then. I just knew that the church believed war was wrong and that a Christian shouldn't fight. Then one day the word "pacifist" came into my vocabulary and seemed to describe me and I began considering myself a pacifist.

I continued to be a pacifist through the World War and have thought myself to be one since then. I have entered into friendly discussions with pacifists and have taken occasion to let people know my position on war who knew nothing about my background.

But I have come to realize since August that I am a pacifist in much the same sense that many

people consider themselves Christians. It is a classification rather than a reality. Many a person calls himself a Christian when he really is much more a pagan. It would require a good deal of thinking and no end of embarrassment to take himself out of the ranks of the Christians and put himself over among the pagans so he goes on under the name of Christian. He continues through life that way and has a Christian funeral but in reality a pagan is being buried.

I was an intellectual pacifist on Sept. 3, 1939 but not an emotional pacifist. It was an uncomfortable complex. I probably wasn't a pacifist in reality. If I had been in England that day and had been a British subject I might have used my intellectual pacifism to keep me out of war but that would have approached cowardice.

I doubt if I am a pacifist when I want to see a certain result in a war which is in progress. And, yet, I find myself exceedingly partisan in the present struggle in Europe. I want to see victory for the side I consider right and yet I realize that such results come through war and that the only way a war is possible is for men to fight. I harbor a suspicion that at the moment I am psychologically not a pacifist.

It is possible for me to get by under present circumstances, but if I were twenty-one and my country were not neutral I would be confronted by reality and not theory. I would then discover whether I am a pacifist or just classified as one.

It is quite apparent that I would not be a pacifist merely as a means of escape from military service. For if pacifism is anything it is heroic. A pacifist church must have more respect for its sons who are honest than it has for those who lack courage. What some young men would want others to believe was pacifism would really be self-preservation conveniently camouflaged.

The church can well be concerned about its self-preservationists. She might succeed in keeping them out of the war but would find them very unsatisfactory material after the war. On the other hand, those who are really pacifists can well become the strength of the church. Casual observations over the past twenty years will confirm this statement.

I don't think I would be a pacifist if I availed myself of an opportunity to profiteer at the expense of someone else because of a war. I believe it would be difficult to be consistent at this point.

I find it difficult to be a pacifist when I become overly concerned about what is going on in the

world, but I am no true pacifist if I close my eyes to what is going on in the world because it complicates being a pacifist. Pacifism requires a long look at life and at history. To the Christian, at least, it forces him to look at the world from the viewpoint of Jesus. His words bring one back to reality. The further I get away from his spirit the less I become a pacifist.

There are a number of times when I am uncertain about being a pacifist but there is little question about it when I become too concerned about self-preservation, when I allow propaganda to influence me to the point of hatred, when I become unheroic or when I move away from the spirit of Jesus.

Elgin, Ill.

Peace, the Gift of God's Love

BY DESMOND BITTINGER

CHRIST set up three strange, new bases for his philosophy and kingdom. All three of them were new in a world where philosophy was cheap and it was believed there could be no new teaching.

He looked about him and saw that his world was carried forward on the shoulders of slave labor; groanings were constantly in his ears. Then he said something that sounded like a hopeless dream: "In my kingdom there is neither bond nor free!" It was about 1,860 years later, at the time of our Civil War, that we really began to understand what he meant.

He looked around him, too, and saw woman in an insignificant place in the world; she was a producer of sons that wars might continue and empire might grow. He said, "In my kingdom there is neither male nor female!" This indeed seemed an absurd dream. It took us about 1,920 years before we believed woman might be capable of voting in the affairs of the nation. Now we see the dream was not so absurd; it may come true.

He saw around him wars and sufferings and oppression; the smell of human blood was in his nostrils. A Jew could let a Samaritan bleed to death on a lonely roadside without a qualm of conscience. He said, "In my kingdom there is neither Greek nor Barbarian!" His kingdom is to be one great family of God. After 1,940 years we have not begun to understand this part of his philosophy nor to establish this part of his kingdom. But it is not more a dream than the other parts of his teaching; it is only that we haven't come far enough to see how sensible it is. War is an evidence of our lack of clear thinking. It is a survival of barbarism; it has no place

among civilized or educated people. It is a surrender to the pagan within us. Christians cannot engage in it nor support it in any way as an instrument of international policy.

If we who are Brethren in Reality so regard it, that part of Christ's kingdom shall likewise begin to come.

Elizabethtown, Pa.

War Treatment of Conscientious Objectors

This article appeared in the *Elgin Daily Courier-News* for Sept. 22, 1939. It is reprinted by permission of both the *Courier-News* and the author, Frederic J. Haskin, of the Haskin Information Service, Washington, D. C.—Ed.

THE great problem of military officers in the handling of conscientious objectors is to know the sincere ones from those who use the profession as a cloak for evasion of service. Even the most severe army officers have said that the real, believing objector often displays a higher form of heroism than ever is called for upon the field of battle, and when the tale of the treatment of objectors is heard the facts bear out this position.

It is too early to be certain of the number of objectors on the grounds of conscience which the present war will bring to light because it is always difficult to determine to what extent the war fever will grip even those who before the shrill of bugle and tuck of drum have taken pledges against the killing of men for any cause. On the face of this there is ample cause to suppose that the numbers will be greater than in any previous conflict. Of course, there are definite figures on the numbers of members of the Society of Friends, Mennonites, Dunkards, Seventh Day Adventists, and similar sects whose religious tenets forbid military service, but the numbers of those with convictions against any form of taking of life on general humanitarian and philosophical grounds is uncertain.

Following the World War, peace organizations made long strides. It is true that in the decade of great prosperity from 1920 to 1930 the movement had not gathered a great deal of force but, thereafter, it strengthened, especially when it was seen that the earth was full of the anger, the seas dark with wrath, with intense and antagonistic nationalisms rising. The thought of peace grew more and more dear, especially in the democracies of Great Britain and the United States, neither nation's having a compulsory military service.

Back in 1925 Lord Ponsonby presented a letter to the British prime minister, signed by 130,000 young men, declaring that the signers refused to "support or render war service to any government which resorts to arms." Then there was the or-

ganization known as the War Registers' International with a membership of 15,500. Perhaps the most important of all was the Oxford Pledge. It was in 1933 that the Oxford Union of Oxford University voted overwhelmingly against military service and took a pledge that its members would "in no circumstances fight for king or country."

Situation Is Serious.

Then Canon Sheppard of St. Paul's, London, organized the Peace Pledge Union, a body so numerous that it published its own magazine. Although headquarters were in England, thousands in the United States and other countries took the pledge. As late as last May, the Peace Pledge Union had 125,000 active members.

When these thousands, added to the thousands of objectors on strictly religious grounds are considered, it is seen that the problem is not one to be passed over lightly. Only last spring, Prime Minister Chamberlain recognized this fact to the extent of saying in the House of Commons, when the conscription bill was under consideration: "I want to make it clear here that in the view of the government, where scruples are conscientiously held, we desire that they should be respected and that there should be no persecution of those who hold them."

When the British conscription registration took place last June there were 4,000 youths in only one age class—the 20-year-old group—who registered as objectors on grounds of scrupulous conviction.

The official records show that, in the United States, the war department made sincere efforts to have the real objectors handled with tact but top sergeants, corporals, and many buck privates are not noted for that type of amenity, under arms and in camp. As the war progressed and feeling ran higher, even the war department's attitude stiffened and orders called for the court-martial of objectors "whose attitude in camp is sullen and defiant"; "whose sincerity is in question" and "who are active in propaganda."

That there were many insincere individuals who used conscientious objection as a cloak can scarcely be doubted. In a group of 504 suspected objectors, tried by court-martial, only one man was acquitted while harsh sentences were ameliorated on review in only 53 other cases. Death sentences, life sentences, and long prison terms were meted out.

Inhuman Treatment.

A number of objectors were sent to what is known as the Hole at Alcatraz. It was shown in later investigation that two objectors were confined in cages so constructed that the prisoner

could neither lie down nor sit down, nor could he ease his position by turning around in his standing position. And yet these men were willing to sustain these tortures rather than abjure their convictions against the killing of fellow men. When a man will endure being manacled, standing, to the bars of his cell, sleeping without cover on cement floors, on a bread and water diet and in solitary confinement save for the visit of bayonet-armed warders, he must have considerable courage.

More than two years elapsed after the Armistice before the last of the American objectors were released, 16 months after the last British objectors had been freed. Meantime, some had gone insane and some had died.

Our Pledge of Peace

BY C. H. HINEGARDNER

Radio Sermon Over WBAL Sunday Morning, Sept. 17, 1939

Text: Matt. 26: 52

SIMON PETER had pledged his allegiance to Christ. In the garden the hour had come for him to make that pledge good. He struck with his sword. Instantly the Master rebuked him, and placed judgment upon all who would use the sword. Thus when Jesus disarmed Simon Peter he meant forever to disarm all Christians. Our foes are not flesh and blood, but infinitely more subtle, who in our unguarded moments would capture us both soul and body.

Let us consider the forces that make for peace, that your faith in it may not be merely a sentiment, but rest upon reason, and that you may thus be equipped to guard and support this greatest of reforms.

My first reason is for the sake of democracy. Abraham Lincoln defines democracy as "government of the people, by the people and for the people." America has demonstrated to the world the greatest fruit of democracy. The outbreak of this war in Europe has been a deep sorrow to every Christian, and all democratic citizens in the world. Europe is reaping what she sowed at the close of the World War. A treaty written at the close of a war is usually the seed for the next war.

You remember we unitedly pledged to our soldiers as they left for France that they would fight the war to end war. To make a world safe for democracy. They went with that pledge in their hearts. They talked of it in the trenches, they died with it aflame in their bosoms. They won the war. So, let us by the grace of God keep that pledge. The day we go to war we will lose that democracy and find ourselves in the coils of dic-

tatorship. With our enormous public debt, with crushing tax burdens, with our unemployment problem, with rapid growth in class hatreds, with undermining influences of alien isms, with loss in moral and spiritual vitality, the institutions by which we enjoy our liberties are not prepared to stand the devastation of another war. There is a war propaganda sweeping our country which should be stopped at once. I am convinced the common people of the United States do not want war. They are in favor of letting Europe settle her own problems without our interference. Therefore let us, the people, resolve that never again shall the blood of our sons baptize foreign soil.

We can stay out of war. We have for long periods. Norway, Sweden, Denmark, Holland, and Switzerland all stayed out of the last war. They have served notice to the world they will be neutral again. If these nations who are on the edge of the battlefield can keep out of the conflict, why cannot we who are 4,000 miles away? We, too, have a neutrality bill and must demand that it be strictly adhered to. Let us keep our pledge to our soldiers and save our democracy.

The second reason is for the sake of economic stability. What did the last war cost us? By the time all our obligations are met we will have paid in excess of 150 billions of dollars. To this add thousands of lives sacrificed, millions of broken hearts and thousands of broken homes. Then total these and add the breakdown of national morality which always accompanies war.

The appalling toll of death during the last war is almost inconceivable. Had those bodies been assembled and placed in coffins and laid side by side four coffins deep, they would have made a quadrupled row of death extending from Baltimore to San Francisco. Could someone have been supplied with one dollar bills, and have stood on the shore of our country and thrown a bill in the Atlantic Ocean every minute since the birth of Christ, by this time he would have only disposed of what the United States spent in one year during the World War!

Thus to our children, may we teach the terrible reality of war, rather than its glory, so they will come to hate it as a deadly plague. It always costs motherhood most in case of war. Why not let the mothers decide? Then would the mothers' ballot destroy the bullet. Must not our infinite Father be grieved when he sees our dollars, which bear the inscription, "In God we trust," being spent by the millions for war preparations, while thousands of our citizens are going without the necessities of life? Therefore, by keeping our

pledge of peace, we shall do most toward maintaining our economic security.

A third reason lies in our geographic location. We are most favorably situated to perpetuate our pledge. We have 4,000 miles of water to the east and 10,000 miles of water to the west. There are no boundary disputes either north or south. Our resources would meet our needs for an unlimited time. We have no enemies in the whole world. There is not a nation under the sun but would seek our friendship and our trade. We are the one country of the family of nations so blessed by divine providence that we may enjoy freedom, peace and security while the nations of Europe are exhausting themselves in the great conflagration of war.

History tells us that on the fiftieth anniversary of the battle of Bull Run the blues and the greys met again on the old battleground, this time to glorify peace. They formed in double lines, the blues looking south and the greys looking north. They advanced with outstretched hands, they met, joined hands for five minutes and pledged eternal friendship. Thus should the United States pledge to our enemies of a quarter of a century ago, our perpetual friendship.

Between the United States and Canada lies the longest boundary line in the world joining two nations. Our boundary extending from ocean to ocean has been maintained for 125 years without a fort, soldier, or a gun. If this can be done with our nearest neighbor, why can we not do it with nations 3,000 miles away? And if we can do this for 125 years, why can we not do it perpetually?

The President has power, by and with the advice and consent of the senate, to make treaties, provided two thirds of the senators present concur. Therefore lose no time in letting your senators know your determination to keep at any cost the pledge of peace our sons sealed with their blood in France.

Then there is a divine reason for our keeping our pledge. I somehow feel you have been waiting for this. We ask, "What is God's will and purpose?" Jesus is the Prince of Peace. He came reconciling men to God and establishing his church. He put his spirit into his followers so they, like Paul, may say: "For me to live is Christ." As we live and herald his message he promises to be with us supplying our need in a world of sorrow, sin, sickness and death, knowing that we are his and he is ours forever. He assures us of a better day when: "He shall judge among the nations and shall rebuke many people, and they shall beat their swords into plowshares

and their spears into pruninghooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Thanks be to God, his people have never lost that vision nor forgotten the angelic music of "Peace on earth, good will to men."

Long ago Daniel told the king of Babylon that an Infinite Hand controlled the destinies of nations. He urged that monarch to seek the favor of God in humility. But Nebuchadnezzar insisted on going his own way. Disaster overtook him as a result. Abraham Lincoln called a day of prayer to bring the Civil War to a close. Might we not do the same thing to help us keep our peace pledge? History is filled with acts of supernatural intervention. In the year 1588 the Spanish Armada attacked the British fleet in the English Channel. Spain had three ships to England's one. Things looked hopeless for Britain. While the battle was in progress an unexpected hurricane swept the channel, blowing the Spanish fleet into confusion. The British seized upon this opportunity and won an overwhelming victory. Afterwards Queen Elizabeth had a medal struck with this inscription: "God blew and they were scattered." Napoleon dreamed of bringing Europe under a one-man government. He mobilized 400,000 men and marched against Russia. The Russians enticed him farther and farther from home by carefully planned retreats. When he finally reached Moscow he found the city in ashes with no food for his armies. Soon his forces were buried beneath a blanket of snow. The elements, not the Russians, defeated Napoleon, sending him back to Paris in disgrace and to exile.

You perhaps remember April 22, 1915, during the World War when the first gas was used by the central powers. The scientist in charge satisfied himself that the wind would continue blowing toward the enemy for at least 36 hours. No sooner had the gas been released than the wind suddenly changed and whirled the clouds of poison back in the direction from whence they came. This change of the wind had much to do with the outcome of that war. The scientist reported that in 40 years of keeping records the wind had never been known to do such a thing before. Today as Americans we face an uncertain future. Our world is in turmoil and the weeks and months ahead carry with them tragic possibilities. May we face our future with a firm grip on God coupled with the faith of our fathers. In prayer and sacrifice purge America of all isms except Christian Americanism. We are overwhelmingly faced with the need of a spiritual rebirth, a moral awakening, a far-reaching revival, and a stimulation toward

true Christian patriotism, ever maintaining peace. So, when this war is over, then will come our great opportunity to send to shattered Europe a mighty army of good will and mercy, taking with them of our great resources to feed the hungry, to build again their hospitals, to care for their sick and wounded and to stay the plagues of death. Let this army erect their devastated churches and in the fear of God rebuild a civilization from broken fragments, until throughout the world the United States shall be known among the nations as first in service.

Baltimore, Md.

Brethren Methods in Peacetime and in Wartime

BY DAN WEST

THE means we use to implement our convictions need careful study. They must grow out of those convictions and they must be appropriate to whatever goals we set up. Means still determine ends.

The methods of the warmakers are clear and definite. In "M-Day, When, As, and If," a recent article in the *Legion Magazine* (August, 1939), is a sketch of the plan to mobilize the men of America for war. The details have been wrought out by a group of men in Washington who have worked for at least sixteen years on the plan. They have written a law (not yet submitted to congress for approval) with which they could conscript ten million men. It is intended to be consistent and effective, and designed to put into camp 333,331 selected boys within thirty days after war would be declared. The whole plan is bent on the regimentation of every person toward the achievement of this end—"it would quickly convert the country into a tight military dictatorship."

From registration (the first act of every man between eighteen and forty-five years) to the last act of every man the whole plan is based on obedience to orders. "Theirs not to reason why; theirs not to make reply; theirs but to do and die . . ." The methods range from subtle and open propaganda to coercion by police and other users of force. "Every facet of the expansive and expanding art of ballyhoo will be turned full force upon him. . . . By the time his number comes up in the draft he will have shed his petty idealism. . . . Modern propaganda, given a strong emotional objective in which to set its teeth, is capable of almost any synthesis."

An increasing number of people feel that Christians could not conscientiously fit into any such pattern of regimentation by the government.

Some of them would recommend that groups or churches should decide on a uniform procedure to give strength and unity to their testimony; and then instruct every member to follow that procedure.

Admirable as is this purpose, it partakes of the same nature in method as that of the plans for M-Day. It would coerce the conscience of every person if necessary to resist military plans. But the church has no more right to coerce the conscience than has the organized state. According to Brethren convictions, there shall be "no force in religion."

Every leader and every young man who wants to give his clearest testimony to his Christian faith needs to follow a different method from this. The following points seem to me essential to a method appropriate to our basic convictions:

1. Study to understand *the mind of Christ*. The Church of the Brethren grew out of a study group (called something else) which met in homes at extra times, not during regular church services. Nobody knows exactly how long they studied before they felt ready to establish a new church, but they wanted to know the mind of Christ first.

Both pacifists and militarists have found a good deal of satisfaction in quoting texts to prove their essential positions; and it is possible to find solitary texts that seem to substantiate both. However, if we search for the mind of Christ, in a pattern of living and teaching as we find it in the New Testament, we shall not find support for opposing positions. The mind of the Master is one—not divided.

It is regrettable and almost pathetic that people who have attended Sunday school regularly for ten or twenty years or more are still ignorant of the mind of Christ. Where that is true, the present system of Bible study stands under severe indictment although the persons who have carried on that system may have been as sincere in what they did as anyone who criticizes their method and system. We cannot assume that young men and others know the mind of Christ, even though they have attended Sunday school a long time. None of us knows it perfectly; and so we are wise to continue to be learners.

2. Study to understand *the teaching, the practice, and the latest advice of the church*. Our forefathers did not have a body of history behind them appropriate to their own purpose. Here we have the advantage. The practice of the church as regards the war question has not always been wholly consistent, but the teaching has been. And the advice looking to action in the future ought to be consistent.

Here again we cannot assume that young men who have to meet a question of military service know what is the teaching, practice, and advice of the church. But they need to know it.

3. Study to understand *the essential conditions of the modern world*. Only those few who have given long years of intensive research are in a position to see things in detail, but it is not impossible to understand the essentials. Because much hangs on decisions now, it is a sin to be more ignorant than we have to be. The more intelligent we can become, the harder it is for propaganda makers to swing us from the truth.

4. After 1, 2, and 3 above, not before or apart from them, every young man and everyone else in the Church of the Brethren must *make his own decisions*. This involves a confidence in ordinary men not too widely accepted. It has some risks, but it is still appropriate to our fundamental assumptions about people, and also in keeping with one of the basic teachings of Alexander Mack, "no force in religion."

"The essence of the drafted soldier's life is the unquestioning obedience to orders. . . . the essence of conscientious objection is the making of personal independent decisions upon points of conduct" (Dunham). If we want to be able to follow our Christian conscience under greater strain, we need to make decisions now in other matters; otherwise we are not ready to decide then. Now is the time to build the habit.

In times of crisis we recognize this value in matters of judgment also. The following statements out of Shansi province, China, in July are eloquent:

"I have just had about fifty callers, most of them our Chinese Christians. They came to ask me what to do if the enemy came. They don't want to make the decision themselves. I am helping them in every way possible, but I can't take the responsibility for what the Japanese might do if they come. They must decide for themselves whether to flee or stay" (Howard Sollenberger).

"Just tell them the situation, and let them decide for themselves" (O. C. Sollenberger).

If the individual conscience is answerable to God and to no one else, it follows that we are under obligation to make our own decisions. This will not make for uniformity—at least not in early stages—but that will not be a calamity. Large numbers of people never do come to exactly the same agreements voluntarily at first, but if we follow these methods in this order, we shall increasingly approach being of one mind and of one accord.

With all of individual variation, we can still give

a clearer testimony in this way than if the mind be regimented by either church or state. And certainly we shall be able to build the kingdom of God more effectively. The extreme opposite of this is represented by the teaching of Ignatius Loyola and his system of the Company of Jesus (commonly called Jesuits). He willfully enslaved the minds of all subordinates for the purpose of building a kingdom of God on earth. After four centuries witness modern Spain. Brethren methods are different from Jesuit methods.

5. *Sympathetic criticism.* If we omit this point of method, we are in danger of becoming spiritual anarchists, which make impossible both brotherhood and the larger kingdom of God. It is noticeable that honest minds differ, but it is gratifying when they evaluate one another's judgments.

Mutual criticism, if unsympathetic, tends to close the mind and harden the heart. Sympathy without criticism tends to become sentimental, slurring over honest differences. We need both values—sympathy and criticism. I am under obligation to interpret my viewpoint and conclusion, to anyone who differs; that is good for me and good for him. Then it is his obligation to do likewise with his opinions and judgments. It is encouraging to observe in our church the recent development of understanding and appreciation out of the free give-and-take of differing minds. It does build fellowship and it does tend to produce the unity which transcends differences. Also it produces "power with" instead of "power over."

6. *An action program.* "The weakness of pacifism is that it is mainly an attitude and very little a program of peace." This stinging statement from T. Z. Koo needs to be repeated often lest we forget.

One of the chief liabilities of modern American Christianity lies in the fact that it is based on talking as an emphasis. We must not minimize words, for we cannot understand each other without them. But words tend to make us believe in spiritual bargains. If we study the mind of the Master more carefully we shall observe the recurrence of the verb *do*. "Everyone that heareth and doeth. . . . Not everyone that saith Lord, Lord, . . . but he that doeth. . . . If any man willeth to do his will. . . . Let your light so shine that they may see your good works. . . . By their fruits you shall know them." These do not make a complete list, but indicate something of the mind of Christ as to the nature of Christianity.

We shall not give a clear testimony nor build the kingdom of God on earth unless we put our convictions into action, personally, in small groups, and in the church at large. This must be done in

"Jerusalem, Judea, and Samaria, and to the uttermost parts of the earth."

N. B. This method is not the exclusive property of Brethren. They do belong to our heritage and our basic beliefs, and we cannot abandon them if we want to remain Brethren. Any one who follows this method is a brother, however he may be classified.

Goshen, Ind.

As a Young Man Looks at Life

BY VICTOR BENDSEN

Taken from "an epistle of brotherhood and world fellowship based on events and circumstances of the Institute of International Relations at Lafayette College, Easton, Pa., June 30 to July 9, 1939."

Tonight the volunteers are clapping their hands and singing "Gwine Study War No Mo'." Could there be another postlude to our institute? Just as I sat to write they were singing "Steal Away to Jesus" and I had to stop and offer up a bit of a prayer to ask forgiveness for not seeking the Master more often in the light of the trials of those plantation slaves and their constant faith that "There's a great day acomin'."

All young hearts project themselves into the future and so, I think, since our hearts are young we project them into that future day when all nations shall respect their neighbors. Our hearts are disturbed, however, when we think of the shadows over Europe.

But there are hearts that are weak and those that are fainting, and we who are young and can see the new day must take courage. We must not falter in the way. We are the men and women of tomorrow and we should leave a bridge behind us which we built in time of stress.

I'm told that in our world today there are millions of young and old alike who are dreaming of peace and living in a world where they dare not hope they can ever see it. They have looked at the army, they look at the league, they look at Chamberlain, and they look at the peace societies. They may be members of churches and if they are they look at the churches and ask "Why?" and "For what?" Why are the nations of the world torn from each other and living in fear and for what is the world preparing? Why do the nations rage so furiously together, and why do the people imagine a vain thing? And for what must a person dedicate his life? Why do the churches exist and for what are they training their youth?

Our task is so great and our abilities are so limited at the present moment that we must have an enormous faith in the strength of youth and the value of truth if we would be sure that our work is not in vain.

The Institute of International Relations has been to me like a dip in the waters of Siloam for today I come "seeing." My chief reason for writing this letter is in some way to pay tribute to those who directly or indirectly have influenced me here: first to the institute and its organization, then to the Student Peace Service, then to the many delegates and friends who produced the atmosphere of a new world to come. Like the one of yesterday who was born blind and was given his sight, I will praise the spot which helped me and the urge which I obeyed in coming to it.

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OUR MISSION WORK

The Importance of Home Missions

BY M. R. ZIGLER

Home Missions Secretary

MANY trusted Christian statesmen are now saying that if Christianity survives vigorously it will be because the Christian church in the United States demonstrates the power of the Christian faith. Sincere faith is needed in the evaluation of Christian personality. Whenever nations demand the slaughter of persons in order to achieve material ends they have lost the sense of the value of human life. The Christian church has always stood in favor of placing personal values above the mere material. The church is called in the name of Christ to give life more abundant.

Home missions stand for that part of our church life that is designed to go out into areas of need that are unreached, to reveal Christ and to portray a way of life, and to secure commitments to this way of life in order to build a Christian brotherhood or community. If the Christian church in America should assume the role of saving America in this day of struggle and the advance of non-Christian movements, it must strengthen itself to meet the forces that are anti-Christian in our own American life.

These forces can be met first by a reconsecration of those who are loyal church members which will be shown by the giving of time and resources in the interest of the local churches, and in the extension of our church life in American fields.

The second area that needs special attention is that composed of inactive members. These people need the church, and the church needs everyone of them to meet the issues of our day. The church needs them for their time and their resources. If this vast group of people could be united again actively in the churches, we could double our missionary enterprise quickly.

The third advance must be made through the resources of the local churches to go out into needy fields to win those who have not yet accepted Christ and the fellowship of the Christian church. The General Mission Board through the years has maintained a growing home missions program, and at this season the churches throughout our brotherhood, in co-operation with the Men's Work, are appealing for the co-operation of every member of the church. Every member is being asked to share in helping to make a generous offering so that the Church of the Brethren may assume its responsibility, in co-operation with other church denominations, in winning the people of America for

Christ. No one church can do this alone. Every denomination is responsible for carrying on its home missions program. Through our home missions offerings we can declare our interest. Certainly everyone desires that the offering will be large so that we will need to go out in our local churches, colleges, and seminary to find young men and women willing to go out into the pioneer areas in the Christian advance in America.

Some people may think that the home missions work is not so important. But it is clear that if we are to have a world program, and our foreign mission program is to advance, we must build stronger and have more churches to do our share in the world program. It demands a strong home base to continue a growing program, which we ought to desire above everything else. At this Thanksgiving time, when we are tempted to spend too much money on ourselves, let us sacrifice in the interest of the church here in America. If every family in the Church of the Brethren would sacrifice a small share of the normal Thanksgiving dinner, it would miraculously extend the work of the Church of the Brethren in home mission areas.

Elgin, Ill.

Sailing Along Chinaward

BY MINOR M. MYERS

The Empress of Asia is on her 146th voyage and rides very steadily even yet, partly because she is not as high above the water as some. Even the vibration from the machinery is less than other boats I have been on. The great and mighty Pacific was true to her name as we crossed this time, with only small swells and white caps two or three days. We are now in sight of land and are due to arrive at Yokohama, Japan, at two or three o'clock this afternoon.

Time has passed quickly for seemingly only a few days ago we said good-by to our son, Wellington, relatives and friends at Staunton, Va. In Chicago the next day, Miss Susie Thomas joined us, and at the Union Station we had the joy of seeing Mrs. D. L. Horning, who used to work in China, her sister, Mrs. H. A. Brandt, and several others who accompanied Miss Thomas to the train. We rolled across the great plains without delay and after feasting our eyes on the beautiful mountain scenery through which the electrified Chicago, Milwaukee and St. Paul took us, we pulled into Seattle Thursday morning at 8 o'clock. We were met at the train by Bro. Bernard H. Suttle, pastor of the Seattle church, who took us with all our hand baggage to our stopping places while there: Miss Thomas to Elder Maust's home and the Myers family to Bro. A. J. Lawrence's, thanks to Bro. Bonsack who had written them of our coming. Excellent plans were made before we arrived for us to see the city, attend to necessary business incidental to embarking, and to enjoy

the good fellowship and meals in several different homes. That afternoon Bro. S. S. Sanger graciously motored us around to see some of the city's beauty spots, after taking refreshments in his home with Mrs. Sanger. This was an enjoyable occasion, for the lakes of Seattle surrounded by hills covered with beautiful residences and well-kept parks full of many kinds of trees and flowers in great profusion, with mountains in the background and Mt. Rainier clearly visible seventy-five miles distant towering up nearly to the clouds in all her majesty and dignity still farther back, made a picture of scenic beauty long to be remembered.

On Friday morning Bro. Earl W. Roop, formerly of Maryland, took us to have our passports visaed by the Japanese and Chinese consuls, procure travelers' checks, label and deliver to the wharf the additional baggage sent to Seattle for us to take along. This was a great convenience to us and we appreciated it very much indeed. In addition to the fine fellowship where we broke bread together, we greatly enjoyed worshipping with them in their church, a service arranged that we might meet a larger number of their group. Our hearts were bound closer together in the great work of the kingdom, as they work in Seattle and as we go to suffering China. May God bless them and every church in the homeland.

Immediately after the service at the church we were taken down to the small coastline boat to sail for Vancouver, arriving the next morning at 8 o'clock in plenty of time to gather together our heavy baggage which had been sent on ahead and have it checked for our destination. By 11 A. M. passengers were all aboard the Asia. Colored paper streamers were thrown out to those standing on the pier to hold until broken, the good-bys were said, then the blast of the horn sounded and the big ocean liner quietly and slowly moved out into the deep while handkerchiefs were waved in farewell and the ship's band played "Aloha."

Passengers soon quieted down to enjoy the beautiful scenery with land on either side, or to read their mail, and a little while later to prepare for the first meal on board. Five hours later we stopped at Victoria for more passengers and mail and soon were off on the eleven-days' nonstop cruise.

There are a few business men with their families in tourist class, but the larger per cent are missionaries from America, Canada, and the British Isles to Japan, Korea, Hongkong, China and India. Four families and

several single persons are bound for "controlled" China.

Reading, writing, deck sports and parlor games fill the days for passengers. Mothers have the care of children and laundry in addition. On Sundays church services are held in first class lounge at 11 A. M. with passenger clergymen in charge. Sunday evening we have hymn singing in the tourist lounge which is very enjoyable. Thus Sunday is Sunday out in midocean. We did jump one day, Friday the 25th, however, for on that day we crossed the meridian line. Each day we set our watches back from thirty to fifty minutes, depending on the longitudinal distance traveled. Thus the days were long, but they will be short when we return.

While the sea has been unusually smooth, the fog has been dense much of the way. The fog horn sounds out at frequent intervals. In parabolical sense, our return has been more foggy than at any other time because of the news received concerning the situation in China from papers on our leave and passengers on board, but as we trust the pilot of the ship to take us to our destination, so do we trust the Captain of our lives, and are willing to take one step at a time even if we cannot see very far ahead. Actual conditions will only be learned when we arrive on the ground. The radio brings us items of world news every day, and the ship prints them in time each day for handing the passengers at lunch. We have shared the tense moments over the European situation.

The radio served another good purpose the other day in helping to obtain surgical help for a crew member on a freighter. About midnight our operator heard a call for help. The freighter was 250 miles south coming east. Our ship swung south and the freighter turned north, and we came into view of each other

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What to Pray For

Week of November 11-18

Duties often become so heavy at a station that a missionary scarcely finds time to write letters either to friends or to the Mission Board. This is especially true when one missionary family is responsible for the program of work at three places instead of one. This doubtless must be true of the Shulls, for the last letter received from them at the office was written early in April of this year. We hope and pray that they are well and that their schedule of work moves on according to their desires. Although Chalmer and Susan live at Palghar, they look after the work in the surrounding villages and also in and about Dahanu and Vada.

Lorita and Gordon are in school at Woodstock, high in the Himalaya Mountains. They continue to maintain their usual fine standards of work. This school year will close the first week in December and then they will return to Palghar for three months of rich fellowship with their parents.



The potter's wheel as it can be seen in the villages of India. With Jeremiah, Bro. Shull has the text of a sermon near him whenever he is out in the villages.

HOME AND FAMILY

What Is Life?

BY MARK B. SPACHT

Luke 12: 15

What is my life that I should boast
Of many things to own?
Do earth's vain glories charm me most,
Her grandeur to be shown?

Are all my efforts to be wrought
And nothing good effect?
While Jesus stands alone, unsought,
Because of my neglect?

Ah, life is more than garnered grain,
And more than mansion fair;
For it consisteth not in gain
But more in what we share.

Buckland, Ohio.

Beyond the War Flags

BY RUTH E. BRANDT

See Picture on Cover Page

To four young college girls it was glorious to spend two months in Europe this past summer visiting England, Holland, Germany, Switzerland and France. But to at least one of the four the most lasting of all the impressions gained are the friendships formed with our European cousins. Americans must remember that beyond the war flags there is good will and peace in the hearts of the common people of Europe.

Finding a Friend in England

It was early one morning at Windsor, as we four were trying to push open a door to some place that looked interesting, that a kindly man came up and asked if he might help us. And he did! Through the lovely cathedral at Windsor he took us, explaining early English history as recorded in the sculpturings on the walls, and as suggested by the flags of the Knights of the Garter. There were turns aside to relate happenings in the lives of St. Boniface and The Venerable Bede.

It was after the worshipful service in the afternoon that our kind man approached us again, and took us into the canon's library. Amongst other things he showed us the first book made by Caxton with wood cuts and an atlas made in 1600. When we shook hands to part he said that he liked us, and to prove it gave each of us a chapter reprint from *Jesus and the Unbroken Life*, one of his books which has been published in both England and America. The gift booklets were autographed: Anthony C. Deane, Chaplain to His Majesty the King. Our new friend urged us to remember him to any of our friends who might be visiting Windsor. He wished to meet them and make Windsor, he hoped, a more meaningful place. Anthony C. Deane is a marvelous man to know, and meeting him could do nothing but enrich one's life.

Four Daughters of Holland

Can you imagine anything much more confusing than trying to read Dutch when one cannot even read Deutsch very well? The question was: will we, or will we not get to see the Houses of Parliament in the Hague? We just could not figure out what that guide

board said. But as we turned around in our thinking and wondering, there stood four Dutch girls. "May we help you?" was offered in perfect English. Surprisingly enough, here were four Dutch girls who wished to show us The Hague. And that is how we also came to see the beautiful Palace of Peace, so calm and lovely in the sun. And the irony of it, to think that it might be destroyed by a stray bomb!

When we parted we arranged to meet our new-found friends at Amsterdam the following Saturday. We were to see something of the youth conference together. And it was while with these four girls on Saturday, and high up in the great stadium, that something happened we shall never forget. We four Americans were at a rally for the young people of all Holland. Then came the time for the delegates from seventy nations to march by below in a huge parade. And with our Dutch friends we stood and cheered as the delegates marched by. To one, standing and thrilling there, the occasion was more than a welcome to the nationals of seventy lands. It was a call to join hands with all nations in friendship; it was a step toward unification for a new world order. Sharing this experience with our girl friends of Holland meant much then, now, and may mean yet more in the years to come.

That Gentleman From Freiburg

It is not often that a strange man will get off a train, and then get back on again, just to see if he can help four rather innocent but enthusing young girls—unless it is for questionable reasons. Yes, that is what we thought, too. And since our strange man could speak only German, and our spokeswoman did not know too much of this language, we had a hard time making him understand that we were perfectly able to get along by ourselves. But he seemed so kind, and tried so hard to understand, that we could not help but try to tell him we felt he had a great soul! And so we shook hands and laughed.

Our gentleman from Freiburg went on with us to the next stop, which was Heidelberg. There he called up the youth hostel for us, took us to the location in a taxi, and managed to secure an exceptionally good room for the four of us. When he left it was with the thought that we would meet him on the next day at Freiburg and he would show us the Black Forest, since he had written a book on this region and knew where the wonder spots were. But when we arrived at Freiburg, the knight of the Black Forest was not there. However, at the youth hostel there was a letter from him explaining that he had been called away on urgent business. And with the letter were four copies of his book on the Black Forest. So we four shall not soon forget the gentleman from Freiburg.

But how far away now seems the experiences of a wonderful summer in Europe! The lights must be blacked out in the beautiful cathedral where we met the chaplain to the king. It is said that parts of Holland are already flooded to make it harder for a possible invader. And a good share of the beautiful valley of the Rhine has again become a bloody battleground. How rich are all these lands in the treasures of art and history! But they are richer still in kindly people worth knowing. Beyond the war flags in the lands we

visited are the goodly common people with hearts as generous and loving as one can find in any land.

North Manchester, Ind.

As a Young Man Looks at Life

(Continued From Page 11)

My whole life I will throw on the side of love. I stride with joy into the job that lies before me this summer with Stuart and Arnold and Leland. Who can tell but that in our work we may come near to what was desired by the Prince of Peace?

If we do succeed, and if our work lives on, a great deal of the credit will be due the institute at Easton. If I could make an appraisal of the institute, that might be good, but I think I can only say what happened to me, and even then I risk being inaccurate.

Men with whom I cannot agree have helped me more than words can tell. They have helped, not because of their expositions alone, but because of their living examples for us of men in sincere service and because of their encouragement to us.

There are a few things I remember by which I would build my personal peace front.

Major Eliot said that the building of the structures of the nations comes when the pressure of the moment rests upon the builders. That challenges me to set out to be a builder of a world community and be prepared for the day when the peoples of the world shall demand an organization to settle all their problems of conflict. When that day comes we may be able to agree as to what sort of thing is best.

R. H. Markham said that whatever philosophy we may choose to follow we must be prepared to give our lives in its behalf. We should devote ourselves completely to the preserving of peace. Doctor Markham was so earnest in his appeals to us to join hands with other nations in stopping Hitler that although some of us cannot follow him in his method we feel obligated to prove to him by valorous efforts that love is cogent and that it must be reckoned in the future.

The patience of T. Z. Koo is nothing less than marvelous and his ability to separate himself from the facts he gave us was an indication to me that he loves his country, and the world, and his Christian faith far more than his own interests.

As I listened to Koo lecture and answer questions, especially that night when "Red" Schall pinned him down to his personal viewpoints, I couldn't help but think of the Galilean Master. I wonder if Jesus was not right when he said "Render unto Cæsar that which is Cæsar's and unto God the things that are God's."

At one time Jesus said, "Sell all you have and give to the poor." We use the same money to pay tribute to Cæsar as we will use if we honor God. Who can say what is Cæsar's but each individual upon each act of tribute?

Clark Eichleberger tells us of the development of a new Cæsar. One who is learning to rule benevolently and to co-operate with leaders of other nations. Whenever we see this new Cæsar striving to serve the world, we must encourage him and lend a helping hand (for that at least may be due the Cæsars).

Kirby Page has given us an idealistic program upon

which we may work if we choose: To make love supreme, and to create a revolution in the thinking of the world so that man will learn to think of man as brother.

"But," says Walter Van Kirk, "I will not be confused and render unto Cæsar that which is God's." And I echo, "Nor will I!" I will not take the life of my fellow creatures nor will I destroy the values of my own personality.

As I go forward into the summer I shall be thinking:

"Many are the hearts that are waiting tonight,
Waiting for the wars to cease;
Many are the hearts that are looking for the right,
To see the dawn of peace!"

And I shall muse: Great men have based arguments on premises and more arguments on the findings of conventions and conferences, but the world today is waiting and looking. The world today wants to believe and to act; yes, I want to believe and to act so I will try to discover what I do believe:

1. I believe in a world in which good and evil are engaged in a complex struggle.

2. I believe in a human mind that can choose its own course of action.

3. I believe that man responds to man with sympathy (according to his understanding).

4. I believe that man makes many choices each day and that every choice is made for the moment, but with much dependence on his concept of life and the forces that govern life.

5. I believe that man's concept of life is ever changing as he is affected by his environment.

6. I believe that man has for a long time and still does conceive of life as being controlled in a large part by physical force or violence.

7. I believe that God is on the side of the love forces in the world and that man is so made that he can readily understand the functions of love.

8. I believe that one major task today is to make vital man's finest concept of life.

9. I believe that man can face man on a basis of friendship, "Though they come from the ends of the earth."

Therefore, my task appears to be this:

1. To understand the power of love and to build that understanding into my personal concept of life.

2. To be a living example—to let love protect me and teach me the lessons of life.

3. To strive to help others all over the world to find the importance of this concept of life.

4. To convert this enlarged concept into expressive reality (constructive service).

5. To take action immediately.

I will find these things to do today:

1. To know the facts about my country and my world.

2. To apply to the best of my ability, this new principle of life as a citizen of that world of tomorrow.

3. To discover a new language which all mankind will understand. This language must use not only the motor muscles of the tongue, but also those of the limbs. We must learn to say "I trust you and I will help you" to any person on the face of the globe.

When our summer draws to a close let us hope that more and more people of the world will see the truth and depth to these words, "Lo, all our pomp of yesterday is one with Nineveh and Tyre."

North Manchester, Ind.

KINGDOM GLEANINGS

Calendar for Sunday, November 12

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Putting God's Kingdom First.
—Matt. 6: 19-34.

Christian Workers, Peace or War. Part 2—Some Who Dared to Object.

B. Y. P. D., The Mind of Christ on War and Peace.

Intermediates, Jesus and His Enemies.

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Gains for the Kingdom

Three baptized in the Selma church, Va.

Four baptized in the Antioch church, Va.

One baptized in the Cherry Lane church, Pa., Bro. C. O. Beery, pastor.

Fourteen baptized in the Polo church, Ill., Bro. J. O. Winger, evangelist.

Five baptized in the Knobley church, W. Va., Bro. Emra T. Fike, evangelist.

Twelve baptized in the Troutville church, Va., Bro. E. C. Woodie, pastor-evangelist.

Four baptized in the Meyersdale church, Pa., Bro. John Dwight Ellis, evangelist.

Nine baptized in the Bethany church, Farmington, Del., Bro. W. M. Wine, pastor.

Ten baptized in the Roaring Spring church, Pa., Bro. T. F. Henry, pastor-evangelist.

Three baptized in the Chippewa Valley church, Wis., Bro. R. F. McIlroy, evangelist.

Eleven baptized in the Fairview church, Antioch congregation, Va., Bro. Ezra Bowman, evangelist.

Four baptized in the Mountain View church, Antioch congregation, Va., Bro. J. W. Rogers, evangelist.

Seven baptized in the New Bethel church, Troutville congregation, Va., Bro. E. C. Woodie, pastor-evangelist.

Five baptized and two received on former baptism in the Fairview church, Iowa, Bro. John Wieand, evangelist.

Nine baptized and one received on former baptism in the New Paris church, Ind., Brother and Sister D. I. Papple, evangelists. Two were baptized prior to the meetings.

Sixteen baptized, one awaits the rite and one received on former baptism in the Osceola church, Ind., Goldie Killion, evangelist; Homer Weldy, music director; Paul C. Lantis, pastor.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Wilmer Petry of Akron, Ohio, Nov. 12, in the Baugo church, Ind.

Bro. Lawrence Bianchi, Nov. 19 to Dec. 3, in the Cherry Lane church, Pa.

Bro. B. D. Hirt of Winamac, Ind., Nov. 6-19, in the Auburn church, Ind.

Bro. H. M. Snavelly of Carlisle, Pa., Nov. 12-26, in the Newville church, Pa.

Bro. Roy K. Miller of Arcanum, Ohio, Nov. 13-26, in the Piqua church, Ohio.

Bro. A. W. Adkins of Cabool, Mo., Nov. 12, in the Carthage church, Mo.

Bro. Roy Teach of Brookville, Ohio, Nov. 12, in the Beech Grove church, Ohio.

Bro. Benjamin Stauffer of Manheim, Pa., Nov. 12-26, in the Heidelberg church, Pa.

Bro. J. W. Fidler of Brookville, Ohio, Nov. 12-26, in the Union Center church, Ind.

Bro. Max Hartsough of Redfield, Kans., Nov. 26 to Dec. 10, in the Bethany church, Mo.

Bro. Charles E. Zunkel of Lima, Ohio, Nov. 12-26, in the Pleasant View church, Ohio.

Bro. Michael Kurtz of Richland, Pa., Nov. 20, in the Schubert house, Little Swatara congregation, Pa.

Bro. Edward K. Ziegler, missionary on furlough from India, Nov. 23 to Dec. 3, in the Midway church, Pa.

Bro. Walter W. Hartman of Annville, Pa., Nov. 19 to Dec. 3, in the Fairview house, Peach Blossom congregation, Md.

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Personal Mention

Northern Missouri has named as Standing Committee delegate to the Ocean Grove Conference Eld. W. Harlan Smith, with Eld. E. W. Mason as alternate.

President Davis of La Verne College was one of three college presidents in evidence at the Publishing House last week. Find the other two, please, in another "Personal Mention" item.

Sister Goldie Killion, pastor of the Auburn church of Northern Indiana, has time for one or more revival meetings this fall and winter. She may be addressed at Auburn, Ind., Box 284.

To Bro. M. J. Brougher and to whosoever else may have called at the Messenger desk in our absence to extend greetings we offer our appreciation and regret. Try it again next time, please.

Bro. S. Paul Daugherty of Live Oak, Calif., is available for two revival meetings during the coming year, preferably in the months from January to April and not too far from Northern California.

To Brother and Sister J. J. Bowser of Modesto, Calif., our congratulations and best wishes for the years ahead. It was a golden wedding. You may find a little more about it in next week's Messenger.

Sister Murphy and Brother Weldy, presiding officers of the Women's and Men's Work councils respectively are ex officio members of—can you tell without looking it up which board it is? Find the answer on page 2, Oct. 28.

Bro. D. T. Dierdorff, after thirty years of faithful service with the Surrey church of North Dakota, should now be addressed at 5026 Eighteenth St., N. E., Seattle, Wash. He and Sister Dierdorff, both nearly eighty, want to be near their two sons as the years increase.

Chairman J. J. Yoder of the Council of Boards and retiring member of the General Mission Board presided over the former and by special invitation sat in with the latter. There was a touch of pathos in the thought that this was, we hope not his last visit to the Publishing House but probably his last in official capacity. This was recognized by official expressions of appreciation of his many years of service. Bro. Rufus D. Bowman is the new chairman of the Council of Boards, with Bro. H. L. Hartsough as vice-chairman.

Bro. Ellis H. Wagoner of Lafayette, Ind., has accepted a call to the pastorate of the White church of Southern Indiana. His new address is R. 1, Darlington, Ind.

Two Sunday sermons incidental to the board meetings but much appreciated by the Elgin congregation were given by Preachers A. C. Baugher and Edgar Rothrock. Do you know where these brethren live and what boards they serve? You can easily find out if you look at the right place.

Bro. Foster B. Stailer, pastor of the Mount Morris church of Northern Illinois, was named at the late meeting of the General Mission Board to succeed Bro. Edward Frantz on the Gish Fund Committee. The other two members are Secretary M. R. Zigler and Professor Floyd E. Mallott of Bethany.

Chairmen Winger, Hartsough and Ellis were here, representing respectively mission, ministerial and educational interests. B. C. E. Chairman Mohler could not be present and so Vice-Chairman Ikenberry functioned in his place. For the next year this board will serve under the guidance of Chairman Shultz.

Missionaries in service, past, present or prospective, whose presence was noted at some of the board sessions, were Edward Ziegler, Harold Royer, Ira Petre and wife, William Beahm and wife. Can you allocate them to their fields of work? Two others of the farther past, Anetta Mow and Ellen Wagoner, are now employed in the mission offices.

Bro. D. R. Beard and family of Airdrie, Alberta, on their way "back east" to visit old friends and see places, old and perhaps new, stopped at the Publishing House as the B. C. E. was in session. It was a real satisfaction to the board and others present to meet these visitors from our sister nation and get their impressions on Canada's reaction to the war.

Sister Ada Scrogum of Elkins, W. Va., writes: "Father took sick very suddenly . . . while out in the mountains at one of his preaching points. . . . A few days ago he went through a very serious operation, which we are glad has proved successful." He regrets having to break his remarkable record of church attendance—no Sunday missed for almost forty-five years!

When Pastor Warren D. Bowman called at the Messenger offices he asked us to renew his request that you give him names and addresses of any friends in the capital city who should have his pastoral attention. His address is 2910 Twentieth St., N. E., Washington, D. C. If you write him in advance of their coming he may be able to locate them in Brethren homes.

Miscellaneous Items

Building the Peace Mind is ready in a new edition. Anyone is welcome to use it, but it is written especially for leaders of local study groups. The price is only five cents.

Stewardship Slide Set. Last year Dr. Herman C. Weber, directed by the United Stewardship Council, published a pamphlet entitled "Graphic Horizons of Stewardship," price, 25c. It is a booklet with twenty-seven drawings depicting the place of stewardship in the Christian religion. These drawings have been put on lantern slides and are now available for use among the churches. They may be secured by payment of transportation both ways. There is no rental fee. Write the General Mission Board for a booking, giving, if possible, a second and third choice of dates.

The Bellefontaine church of Northwestern Ohio will have a home-coming and thanksgiving service Nov. 19, with basket dinner at the church. "All friends cordially invited."

Every now and then it seems necessary to remind some of our readers that we cannot give attention to unsigned communications. We must insist on knowing the identity of the writer even if, for good and sufficient reasons, we do not disclose it to the public.

"We shall give our protection to those whose conscience will not allow them to bear arms. It must never again be our reproach that we did not know how to tolerate the man who could die for his principles but who could not be a soldier." Thus is quoted Rev. Richard Pike, president of the Methodist Conference of England, in the Northwestern Christian Advocate for Oct. 12, in an article entitled British Methodists Face War.

At the late district meeting of Northern Indiana, one of the duties given to the writing clerk is to collect and compile a complete file of district meeting minutes as far back as possible for future use of the district. The following minutes are needed to complete the file: 1900, 1892, 1874-1889, and all minutes earlier than 1873. Anyone having any of such minutes, and willing to render the district a distinct service, will please send them to C. C. Cripe, Argos, Ind. Your help in this will be greatly appreciated.

Religious News Service says "an increasing number of ministers have served notice on their congregations that the worship services of the church will be kept free from war discussions." The declaration of a Detroit clergyman is cited, which we heartily commend: "Even as we absolutely refuse to let national or local politics or partisanship of any kind intrude on our worship services, so in these days we will not preach international politics or partisanship. This is your pastor's firm intention."

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

"I Was in Prison," by Charles S. Macfarland. Fleming H. Revell, 1939. 109 pages. \$1.00.

Dr. Macfarland is well fitted to tell the story of the suffering of the imprisoned pastors of Germany, and to evaluate the character of Hitler's rule. For many years he has learned to know the Germans by repeated visits to their land. He has had personal interviews with Hitler and his chief officers, and quotes freely the promises Hitler made that the German churches should enjoy freedom and not suffer persecution. His "Open Letter to Hitler" in 1937 is an important document.

The thirty-five pages devoted to suppressed letters of church leaders, letters which show not only the suffering but also the martyr faith of these men of God who endure suffering as good soldiers of Jesus Christ are a revelation.

The author's love for Germany has caused some to feel that he at times is too partial towards Hitlerism. If you would know and understand how the church is persecuted in Germany, and how the faithful endure, "I Was in Prison" will help you much. There is not a word of unchristian censure or abuse on the part of the author who maintains his Christian integrity throughout.

THE CHURCH AT WORK

ADULT DISCUSSION OUTLINES

Peace or War**Part IV. What Will We Do?**

Scripture: Luke 6:39-49

Sunday, November 26

What will we do as pacifists?

1. When young people ask advice as to enlistment? as to registration? as to noncombatant service?
2. About working in munitions factories?
3. About the unusual profits in wartime?
4. About contributing to the Red Cross?
5. About the conscientious objectors who are thrown out of employment?
6. How much will we say against war in wartime?
7. What will we do as pacifists in peacetime? (See "Building the Peace Mind," Dan West, 5c.)
8. What will we do about war propaganda? (See "Propaganda in the Next War," Gerald P. Nye, copies free.)

BOOK REVIEW

"Religious Resources for Personal and Social Action"

Reviewed by Merlin C. Shull, Elgin, Illinois

Kirby Page is known throughout the nation as a great prophet of social righteousness. This book places him again in that familiar rôle. The greed, hate, vicious competition, exploitation and injustice of modern life are accurately and vividly described.

The author is also a sincere and devout worshiper. The book abounds with statements showing deep spiritual insight and a fine appreciation of the worth of the individual. He says: "Personal religion and social reconstruction alike are imperatively required in this hour of crises. It is not enough to convert individuals; it is not sufficient to change the structure of society; both are indispensable. . . . The structure of nationalism as well as that of individualism must be changed."

Many readers will feel that so drastic a change in our social institutions, as the author indicates, may not be necessary. But none can question the author's spirit, nor keep from admiring his choice of weapons to accomplish the desired ends. He says: "Being convinced that all armed warfare is ineffective and unethical, a radical religious pacifist [as the author] should refrain from hatred and murder, and should depend utterly upon persuasion and ethical forms of coercion."

The book is divided into four parts. The first part deals with the problems and perplexities of an individual who seeks to maintain, deepen and discipline his spiritual life in our present unchristian social order. Part two is an anthology of verse and prose with daily readings for a period of fourteen weeks. Each week seven themes are considered as follows: Monday—The Ideal; Tuesday—The Actual; Wednesday—Concern; Thursday—Transformation; Friday—Proceed Resolutely; Saturday—Comradeship; Sunday—Worship. Part three is a study outline covering a period of fourteen weeks. This part is valuable for discussions, classes and forums. The concluding section, of this book of 593 pages, consists of worship services for special occasions.

This is not a book for a timid or lazy mind, nor for one who is afraid to adventure. The thinking of many

leaders make up its pages. It is not a book one will wish to read in a day or a week. It is both a textbook on, and a guide for devotion for the individual, as he faces our disturbed world. It will be especially enjoyed by younger men and others whose spirits are akin to that of the prophet Amos.

YOUNG PEOPLE

Nebraska B. Y. P. D. Activities

By Hazel Hilligoss, Omaha, Nebraska

The B. Y. P. D. of Nebraska wants to tell the folks of the brotherhood how much we enjoyed the district conference, and also something of the work we are doing.

This year we were able to get well acquainted through a campfire held Saturday evening, Oct. 7. At this campfire we played several good mixing games followed by a wiener roast. Then came a real feature; Glen Chapman of Beatrice, Nebr., who was a delegate at the Amsterdam conference, gave a very inspiring report of his trip. Eighty-one of us listened with intense interest and were glad to know that there are young people throughout this whole world who know and love the same Lord and Master that we know and love so much.

Sunday afternoon we gathered for our regular annual business meeting. Our lives were greatly enriched that afternoon. Our sponsor, Bro. David G. Wine, led in a short devotional talk on How Christian Homes Help to Build Christian Lives. Bro. H. Spenser Minnich of Elgin gave us a challenging talk. We are determined to live our lives for Christ whether it be in our home community or on the mission field. We do thank him for this message and the inspiration that will lead us in our daily lives. Rev. Herbert Ford of the Anti-Liquor League also gave a short talk.

During our business meeting we awarded the picture of Christ in the Garden of Gethsemane to the Enders B. Y. P. D. This picture has been handed from group to group for six years. The picture is earned by points gained for doing various Christian service acts. The first group that has it for three years straight may keep it. But Nebraska has some real B. Y. P. D. groups and no church is letting the other do more good than they, if possible. We are working on the brotherhood project and will soon make our pledge.

SUNDAY SCHOOL

Installing Sunday-school Officers and Teachers

By Mrs. E. V. Cullar, North Manchester, Indiana

In 1938 Pastor H. L. Hartsough of the Walnut Street church, North Manchester, Ind., planned an installation program, and early in October the officers and teachers of our Sunday school pledged themselves to serve their church in whatever capacity she had called them.

This year the formal installation was used again. The meeting was called for 6:30 P. M. on Monday, Oct. 2. A chop suey supper, prepared by volunteer workers, increased the feeling of fellowship. After the dishes were removed the service was conducted by candlelight. Prof. Paul Halladay led in a few familiar songs. Prof. Morris, chairman of the board of religious education, then introduced the speaker, Pastor Hartsough. He im-

pressed the workers with their responsibility as they are to seek to train the children in Christian living. At the close of his inspirational talk the following pledge was used:

Minister: Do you freely accept the position as officer or teacher to which the church has called you?

Teachers: We do freely accept.

Minister: Will you endeavor to faithfully discharge the duties pertaining to it?

Teachers: We will so endeavor.

Minister: Will you strive earnestly to set before the members of this school a good Christian example in all things?

Teachers: We will strive to do so.

Minister: Will you give diligence to Bible study and preparation for the work to which you have been called?

Teachers: We will be diligent.

Minister: Will you faithfully attend church school meetings planned for the progress of your work?

Teachers: We will be faithful.

THE COVENANT:

I do solemnly devote myself, in the fear and by the favor of God, to my Sunday-school work. Believing that this is his will for me, I will faithfully follow the leading of his Spirit.

WOMEN'S WORK

Home Life Group

By Ellen H. Wagoner, Elgin, Illinois

The Home Life group of the sectional conferences at Anderson was one of the smaller groups. Bro. H. F. Richards led this group in a very acceptable way. Sister J. Z. Gilbert, who has been keenly interested in the home life of today, gave us some very helpful suggestions also.

In discussing our Brethren homes of yesterday, we found, for the most part, they were those of a rural people with simple living, thrift, and a love for home social life as their ideals. As a result, strong Christian homes were made and a definite religious training was predominate. They found the prayer life was essential in successful home building. The sacredness of marriage and the establishing of real Christian homes were stressed. It was "being married for keeps" in those days.

Because of the changing attitude on marriage and the home, our pastors and adult workers have realized that it has become a necessity to stress these questions in the local church program. Our young people and young adults, as well as older ones, have become vitally interested and study groups have been carried on in many of our churches.

The following suggestions as the findings of the Home Life group are:

I. How can the church help to emphasize the sacredness of marriage and true home building?

(a) By personal interviews with the pastor on marriage and home.

(b) Insist on our young people being married in the church.

(c) Have a dedication service for each new home.

(d) Pastor keep records of marriages and remember anniversaries.

(e) Dedication of babies.

(f) Keeping the problems of social life church centered.

II. There is a growing need for more religious teaching in the home. How can the church help meet this need.

(a) More devotion in the church.

(b) Pastoral visits in the homes to help in common experience of family life.

(c) Family sitting together in the service, a worshiping together.

(d) Emphasize family groups in all phases of the church set-up.

(e) Emphasize need of devotional books as well as other wholesome literature in the home.

(f) Work against all destructive agencies harmful to family life.

The discussions were timely and helpful. A need for more and better Christian home building in our world today to cope with the evils tearing down moral and Christian character was keenly felt and urged by this group.

Sailing Along Chinaward

(Continued From Page 13)

about 1 P. M. The passengers were all more or less excited over what was to happen. It would be something new to see a passenger, and a sick man at that, change boats out in midocean. All were on deck to watch our ship come to a stop, see the freighter pull around about 300 yards distant on the lee side, and let down her lifeboat with the patient tied fast on an improvised bed with four members of the crew to row him over. The sea was choppy and the waves tossed and pitched the little skiff about terribly. We felt really uneasy. Hard rowing brought them nearer and soon they were by the side of our ship where ropes were lowered to hold the little boat in place. Then a stretcher on heavy planks held by ropes was let down to bring up the sick man. The tossing of the little boat made it difficult to get him on to the stretcher, but it was done and done well. He was soon aboard our ship and carried up to the hospital room where the ship doctor in consultation with a medical passenger decided to operate for appendicitis immediately. The patient is doing well. This whole transaction was handled with skill, apparent ease, and without a hitch of any kind. It was all most commendable. Some of the passengers felt like clapping their hands, and others said, "Thank God," for the fine service at sea.

Two other things of interest out on this northern route were whales spouting water high into the air and several schools of porpoises jumping out of the water. This happened when we had not sighted a boat or seen land for several days and while we were south of the Aleutian Islands. We only saw the whale performance one day and two days later that of the porpoises.

Two birthdays in our family on board ship were interesting events, especially because of the surprises connected with them. Mrs. Myers was delighted when her attention was called to the fact that birthday greetings were printed on her breakfast menu card and at dinner a beautifully decorated birthday fruit cake was brought to our table with "Happy Birthday" on it. It was ac-

accompanied by a card from the C. P. Co. Doris Ruth's came the next day with the same arrangement, but naturally after what had come for her mother, she was not surprised. In the afternoon the greatest surprise and joy came in a radiogram from Wellington in Virginia saying, "Happy birthday; Homer better." It seemed almost too good to be true to hear from our son out in midocean and to learn that Mrs. Myers' brother, who was ill with a high fever when we left him, was better.

Donald and Doris Ruth both have passengers of their age and have had a grand time together. Our family has kept well all the way. Mrs. Myers, who is a poor sailor, has only missed taking her meals in the dining-room once or twice. The main disappointment has been that Miss Thomas, who is on her first voyage, has been indisposed most of the time. She had high hopes of enjoying everything and was looking forward to the trip with much enthusiasm. But disappointments come and she has surely been meeting hers with courage. However, she is now better and we sincerely hope she will

be able to enjoy the remainder of the journey. We are moving into Yokohama quarantine station now and will arrive at Kobe, Sept. 1, where we take another boat for Tientsin. Some of the passengers getting off at Yokohama are getting excited about it, for they are now near their place of work. So much for this lap of our journey. Hope to tell more later.

Tai Yuan, China.

CORRESPONDENCE

Pennsylvania Regional Meeting of District Boards

The Pennsylvania Regional Meeting of District Boards was held in the Carlisle church of Southern Pennsylvania, Sept. 27, 28. The first session was held on Wednesday afternoon, Sept. 27. Devotions were conducted by Bro. Ross D. Murphy. After an address by Bro. M. R. Zigler on The Church of the Brethren in Pennsylvania in Our Day, general discussion was engaged in by the group, evangelism receiving the chief emphasis in the discussion. In the evening session devotions were conducted by Bro. H. F. King. Miss Ruth Shriver spoke on Our Trends in Children's Work, M. R. Zigler on The Congregation a Brotherhood.

The next morning, after devotions by H. M. Stover, the group divided into two parts for sectional conferences. The members of the District Mission Boards and of the District Ministerial Boards formed one section and the members of the Boards of Christian Education, Men's Work, Women's Work, Directors of Children's Work and others, formed the other section. Findings were reported in the combined session. In the business session, last year's officers, M. J. Brougher—chairman, Mrs. Ross D. Murphy, and Levi K. Ziegler—secretary, were re-elected for another year. A committee was appointed to study the matter of the employment of district or regional fieldmen, and a regional children's work director, and other points of long range regional development. Bro. J. A. Robinson gave the closing address on We Will Do It. James M. Moore closed the meeting with prayer, and it adjourned at noon.

Bro. M. J. Brougher presided at the various sessions. Bro. James A. Sell was present and participated. The attendance was a little larger than usual. The Carlisle church, under the direction of its pastor, H. M. Snavelly and his associates, cared well for the meeting in every way. The meeting goes to Western Pennsylvania next year and will be held Sept. 25 and 26.

Waynesboro, Pa.

Levi K. Ziegler, Secretary.

Men's Work in Northeastern Ohio

In October of 1937 we held our first meeting in Hartsville and organized the Canton Subdistrict with six churches. From October of 1937 to October of 1938 we held five subdistrict meetings and one annual Northeastern Ohio meeting. We added three more churches to our subdistrict and renamed it Subdistrict No. 3 of Northeastern Ohio.

At our 1938 annual Northeastern Ohio men's rally a query came from the Alliance, Freeburg and Reading churches asking to be added as a temporary triangle to our subdistrict. This was granted and by the fall of 1938 all twelve churches had local men's organizations.

So far during 1938-1939 we have held five subdistrict

Christmas Order Sheet for 1939

....Christmas Program Material: poems, stories, exercises, one copy free.

....Offering Envelopes.

....Dime Cards for World Wide Missions. Holds ten dimes.

....Teacher's Materials to Present the Need. (Indicate number of teachers.)

....Christian World Facts, 96 pages, 20c. Intended for ministers.

Christmas Plays

....**And There Were Shepherds** by Herbrecht, 25c. The simple story told by Luke. A young shepherd named Reuben finds a new and better world in the Manger King. He realizes what it means to build a new world. Four scenes, 9 men, 4 women; 14 familiar hymns are used; 35 minutes.

....**The Topaz of Ethiopia** by Squires and Emerson. Five copies required for presentation, 15c each; 12 characters, 5 men, 7 women and a reader; 40 minutes. The beautiful spirit of the Christ which should abound at Christmas time is portrayed in a most unique way as the precious yellow topaz of Ethiopia is passed from one person to another. The scene takes place in a waiting room of a small railroad station. The Eternal Spirit of Good Will seeks to change hard and hateful hearts. It is a legend based on Job 28:19.

....**The Children of the Inn**, 35c. Twelve characters and extras if desired; 8 men, 4 women. A nativity play in one act. The setting is at the inn. Joseph and Mary are refused a place to stay although the crippled daughter, Miriam, begs that they be cared for. Later when the shepherds and the wise men come to honor the King of kings, a miracle occurs, for crippled feet and crippled hearts are made well.

For other plays, order from **Plays for Church Groups**.

Christmas Readings

....**Legend of a Christmas Carol** by Mary Grace Martin, free. A short story of an old minstrel who promised God to sing only carols of Bethlehem and the Christ Child on Christmas night. He goes before the king and the duke and the earl and each time is rudely dismissed because he does not sing songs of revelry. At last as he sings alone to God, pouring out his heart in melody, he is invited into a poor cottage where he sings the blessed Christ Child carols he knows. The happy children join in the singing and to this day the wind sings the beautiful carols at Christmas time.

....**Where the Young Child Lay**, 5c.

....**Why the Chimes Rang**—free.

Find in **Our Young People** for Dec. 16, **Music at Night** by Ruth Holberg; Dec. 23, **Beautiful as a Child** by Rebecca Candill.

Name Congregation

Address District

Note: Minister, superintendent and missionary committee should consult each other to avoid duplication in orders. Order from General Mission Board, Elgin, Ill.

meetings and attended the annual Northeastern Ohio men's rally. At the 1939 rally, the Zion Hill and Woodworth churches were included in our subdistrict. Since that time one of these churches has effected a men's organization.

Our last meeting was held at the Reading church with twelve of the fourteen churches represented. Our next meeting will be held at the Center church Nov. 19, at which time we will study Ushers in the House of God, presented by three speakers.

During the past two years we have had such subjects under discussion as: The Four Square Christian, Stewardship, our Early Pioneers, Relation of Laymen and Ministers, and Relationship of the Church and Home.

An offering is lifted at all subdistrict meetings. It is used for missions, our national organization, and for Northeastern Ohio district expenses.

We pledged \$100 for Camp Zion 1938 and 1939, but raised \$120 by April, 1939. This year, or for 1939 and 1940, we have pledged \$125 for Camp Zion. At our subdistrict meetings during the past two years offerings to the amount of \$67.30 were raised.

Canton, Ohio.

John Meyers, President.

Southern California and Arizona Women Meet

The women of Southern California and Arizona met in conference Aug. 31 in the La Verne Church of the Brethren. Our Women's Work director, Mrs. Della Lehmer, presided.

Mrs. E. R. Blickenstaff gave a few appropriate words of welcome, after which Mrs. Glen Montz of Phoenix, Ariz., led us in an impressive devotional service.

Miss Mildred Hotzell of Inglewood then sang a solo. Mrs. Earl Brubaker gave an inspirational address, followed by a duet by Mrs. Esther Shultz and Mrs. Ruth Lehmer of Los Angeles.

Mrs. J. W. Lear gave a splendid talk on Women's Work activities as she learned of them at Annual Conference.

The afternoon meeting began with a solo by Miss Lois Clark. Then our Bible director, Mrs. Earl Schrock of Long Beach, gave a splendid address based on 1 John 3.

A reading by Miss Ruth Walker of Hermosa Beach was followed by a short talk by Mrs. Charles Fesler of Covina, our Aid Society director.

Mrs. Paul Rupel of San Jacinto then gave a missionary address. She spoke mainly of the women of Africa and their habits of living. For a number of years she was a missionary in Africa.

At our business meeting all of the churches answered to roll call, excepting two. The district and council secretaries' reports were read and accepted. The treasurer's report showed we had \$268.71 in treasury at the close of year. Of this amount we decided to give \$75 for foreign missions and \$75 to La Verne College.

A budget of \$1,800 was accepted for the year. With this amount we pay Mrs. Modena Studebaker's full support, help with the girls' schools in India, China and Africa, pay rent for the Chinese Mission in Los Angeles, and help toward the running expenses of La Verne College.

Our women are educated along the lines of giving and count it a privilege to help with the above projects.

Mrs. E. R. Blickenstaff of La Verne was chosen Women's Work director.

The evening session was in charge of Mrs. H. A. Frantz. A musical prelude by La Verne children's choir preceded a panel discussion, The American Home on Trial. This proved very interesting. Panel members were: Miss Frances Kutchback, Mrs. D. W. Kurtz, Mrs. Chas. Forror, Paul Duke, Paul Groff and C. E. Davis.

Pomona, Calif.

Mrs. Cora Neher.

District Gatherings of Florida and Georgia

Immediately after Florida and Georgia got to work as a new district early in 1925, the new mission board began investigating the east coast with a view to locating members where we could open up a work. A few members were found at each of several places but so widely scattered that no organization could be considered. The groups at West Palm Beach, Ft. Lauderdale, Miami and Homestead tried to get together once each month with the home ministers in charge, and once each quarter the Board sent the secretary to preach for them. The work so continued with increasing interest and enthusiasm. June 16, 1935, an organization was effected. They now have a beautiful and commodious house of worship and a resident pastor, Simon Richardson of Miami. Their resident elder is Bro. C. C. Price of Lake Worth. Away down toward the south end of Florida, in this new organization, the district meeting of Florida and Georgia was held, Oct. 13-15, 1939.

After the long drives by many of the cars, some as much as three hundred and more miles, the crowd was ready to begin the work of this fifteenth district meeting in the afternoon. After the regular business the elders had supper brought to their room and their meeting continued by some helpful discussions. The women met in the main auditorium of the church for their annual business meeting. After a good appetizing supper the crowd was ready to listen to and enjoy the program prepared by the women of the district. The program committee had selected for the theme of the meeting: The Open Door, and all parts were planned around that theme. Caring for the sleeping was a small matter because of the bighearted neighbors and friends as well as the members. Not all of the available space was used.

As usual, Friday was a busy day with the ministerial, business and missionary meetings. The four main topics were discussed in a spirited way by Brethren A. D. Crist, I. R. Pletcher, F. M. Hollenberg and Sister Mary Lou Lauver. The closing program of the day was the missionary program. After the excellent song service and devotional exercise, the audience had an agreeable surprise sprung upon it. Sister S. W. Bail, who has been supplying us each year with a missionary reading, asked if she might allow her daughter Rachel to substitute for her. The reading was very appropriate and well given. The missionary message was given by Bro. J. Edson Ulery of Onkama, Mich.

There were a number of important matters to be considered in the business session, and all were disposed of satisfactorily. The elections resulted as follows: Program Committee, Mary Lou Lauver, Ministerial Board, H. B. Layman; Mission Board, C. E. Bower; Board of Christian Education, Philip Lauver; Committee on Resolutions, Esther Domer; trustee to Bridge-

water College, H. M. Landis; district auditor, S. W. Bail; moderator for District Meeting, J. D. Reish; delegate on Standing Committee, I. R. Fletcher, with C. E. Bower as alternate.

The Sunday forenoon was packed full of good things from eight to twelve, with morning inspirations, special meetings for group discussions, and Sunday school topics. The young people had their meeting for discussing topics of especial interest to them. After the Sunday school session, the excellent sermon by the pastor of the Sebring church, Bro. McKinley Coffman, brought to a close the district meeting of 1939 for the District of Florida and Georgia. If we had roses to distribute, I could find worthy ones, and especially among those who cared for the eating and rest of the people who came so far.

Earleton, Fla.

J. H. Morris, Writing Clerk.

Mrs. Emma Markley Thomas

After an illness of more than a year, Mrs. Emma Markley Thomas passed quietly into the life beyond at her late home, Oct. 12, 1939. She was aged 74 years, 10 months and 10 days.



Brother and Sister James L. Thomas on Their Fiftieth Wedding Anniversary

She was the daughter of Daniel D. and Elizabeth Mishler Markley of Syracuse, Ind. She was born Dec. 4, 1864, on a large farm bordering the beautiful Lake Wawasee.

Being reared in a Christian home—her father was a deacon in the Church of the Brethren—she became a member of the church at the early age of fifteen years. As she grew to womanhood she became an earnest worker in the church.

She was married to James L. Thomas Sept. 15, 1887, with whom she celebrated their golden wedding anniversary in 1937. All her married life was centered in home and church activities. Simplicity, integrity and usefulness were the foundation of her life.

Preceding her in death were her parents, two sisters and two brothers. Relatives surviving are her husband, Eld. James L. Thomas of Bowmont; one son, Jay L. Thomas of Salmon, Idaho; two daughters, Mrs. A. L. Gross of Bowmont and Mrs. S. J. Moulton of Nampa. There are five grandchildren. Surviving also are four brothers and two sisters.

The funeral services were conducted at the Bowmont

church by her pastor, Bro. Sam Bollinger, assisted by Eld. C. A. Williams, a long-time friend of the family.

The large crowd in attendance and the beautiful floral offerings bespoke the high esteem in which she was held in the community where her Christian influence will live on. Burial was in the Nampa cemetery.

Bowmont, Idaho.

Sam Bollinger.

Anna Karn Hendrickson

Anna Hendrickson, nee Karn, daughter of John and Eva Karn of near Silver Lake, Ind., was born Aug. 25, 1856. She died at her home in Pittsburg, Ohio, March 16, 1939, aged 83 years, 6 months and 21 days. The deceased was one of a family of seven children.

In August of 1893 she united in holy matrimony with Abraham Arnett, thereby becoming the stepmother of his child Tobias. Both have preceded her in death.

Nov. 24, 1908, she was united in marriage to Eld. Daniel C. Hendrickson of West Milton, Ohio, who passed to his reward, March 17, 1917.

The deceased made her home for the most part of her life in and near Pittsburg, Ohio, but lived approximately three years in North Manchester, Ind.

She had been a faithful member of the Church of the Brethren for years, having been very faithful in her attendance at services in the past several years. She is survived by her two sisters, Ellen Dillman and Melvina Heeter, both of North Manchester, Ind., also by a number of other relatives and friends.

The funeral service was conducted by her pastor, Bro. Roy K. Miller, who with his family had shown so many kindnesses, taking her to church services whenever health would permit. Burial was made in the Abbotsville cemetery near Greenville, Ohio, by the side of her first husband, Abraham Arnett.

Arcanum, Ohio.

Mrs. J. W. Eikenberry.

The Plattsburg Home-Coming

The annual home-coming of the Plattsburg church, held Oct. 1, was well attended and much enjoyed by all present.

In the absence of our elder at the morning service, Bro. H. R. Stover of Bronson, Kans., who served as our summer pastor, was present and presided at the morning service. After the new Sunday-school officers took up their duties for the new year, Bro. Stover gave the adults a survey of the lessons for the quarter.

At the worship hour he sang the beautiful solo, The Holy City, after which he presented Bro. Merlin Miller of North Kansas City, Mo., who was our guest speaker for the day. The Cowboy Prophet was his subject, and his message most appropriate. When a boy Bro. Miller resided here for a time.

A basket dinner at the noon hour brought together friends of our community and pastors of other churches. The afternoon program was of a patriotic and memorial nature. Bro. Emmett Shoemaker, presiding at this time, read some messages from former pastors and residents, after which he presented Bro. Stover, who brought us a most appropriate and impressive tribute in a memorial service to our forefathers and founders of this church. Bro. Stover concluded with a prayer of thanksgiving for the heritage which the present generation is now permitted to enjoy, and for the noble self-sacrificing pioneers who builded perhaps better than they knew.

After a few remarks by our elder, Bro. Smith, another most timely and appropriate address was given by Bro. Merlin Miller on the subject, Neutrality Is Not Enough. With his firsthand knowledge of world and war conditions, his message was most helpful and instructive. We were made to feel that we should make every effort for peace and goodwill.

Bro. Smith cannot be with us regularly at the present time, but we continue with supply speakers. Having some talent among our young people, we have kept the worship period filled most acceptably.

International relations and peace are topics of interest at present and our district peace director, Miss Bernice Hoover, gave

us some very helpful information and suggestions when she filled the pulpit recently.

One of our young men who spent his summer vacation in New York with a group of college students helping to direct the summer activities at the Church of All Nations in their summer schools for the children gave a report on some of his experiences. There were other speakers also who have given helpful reports and talks concerning experiences in service. This has given us a variety of helpful inspiration.

Plattsburg, Mo.

Ada Sell.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bailey-Hurst.—By the undersigned, at his home, May 7, 1939, O. Nelson Bailey and Louise Hurst, both of Anderson, Ind.—J. Andrew Miller, Muncie, Ind.

Clark-Gray.—By the undersigned, at his residence, Sept. 22, 1939, Spencer E. Clark of New Castle, Ind., and Myrtle Elizabeth Gray of Muncie, Ind.—J. Andrew Miller, Muncie, Ind.

Deweese-Pyle.—By the undersigned, at his residence, May 7, 1939, Ferrell Deweese and Katherine Pyle, both of Gaston, Ind.—J. Andrew Miller, Muncie, Ind.

Findley-Cross.—By the undersigned, at the home of the groom's parents, Muncie, Ind., April 29, 1939, Ralph L. Findley and Kathryn T. Cross, both of Muncie, Ind.—J. Andrew Miller, Muncie, Ind.

Pitsenbarger-Foster.—Everett Pitsenbarger of Brandywine, W. Va., and Myra Foster, daughter of Eld. and Mrs. J. M. Foster of Bridgewater, Va., in the Branch Church of the Brethren, Sept. 30, by the undersigned.—M. G. Sanger, Bridgewater, Va.

Rowe-Olinger.—Harold Rowe of Bremen, Ind., and Helen Olinger of North Liberty, Ind., at the Pine Creek church, Oct. 21.—H. A. Claybaugh, Goshen, Ind.

FALLEN ASLEEP

Brubaker. Bro. George Y., was born Nov. 2, 1864, and died April 29, 1939. He was in ill-health for several years, during which time he united with the Church of the Brethren at Lebanon, Pa., and greatly enjoyed his last days as a follower of Christ. He was much devoted to his family, and his home was one of hospitality. He is survived by his wife, Mary Snyder Brubaker, one daughter, one son and six grandchildren. Funeral services were held at the Midway Church of the Brethren by Eld. Nathan Martin and Eld. Samuel K. Wenger. Interment was in the Cornwall cemetery.—Elizabeth Martin, Lebanon, Pa.

Clemmer. Sybilla Swenk, daughter of Jacob and Elizabeth Swenk, was born Jan. 15, 1849, at Norristown, Pa., and departed this life Sept. 25, 1939, at her residence in Seattle, Wash. At the age of sixteen she gave her heart to her Savior and united with the Church of the Brethren. Her loyalty and devotion throughout her earthly pilgrimage have been an inspiration to all who knew her. She was married to John Henry Clemmer at Norristown, Pa. Later they had their home in Polo, Ill., in Beatrice, Nebr., and in 1907 they moved to Seattle where they lived ever since. She is survived by two brothers, one sister, two sons, one daughter, three grandchildren and four great-grandchildren. Funeral services were conducted by the undersigned, with interment in the Lake View cemetery, Capitol Hill, Seattle.—Earl W. Roop, Seattle, Wash.

Cross. John Elias, son of Thomas U. and Mary Ann Cross, was born at Clearfield, Pa., Feb. 23, 1866, and departed this life Sept. 25, 1939. In early life he united with the Church of the Brethren. He was married to Edith F. Sines May 15, 1887, and six children were born to them. He leaves his wife, one daughter, five sons, twenty grandchildren, five great-grandchildren, two brothers and three sisters. His early life was spent in the vicinity of Oakland, Md., moving to Akron with his family in 1914. Funeral services were held at Pine Grove church, Md., by Emra T. Fike.—Ora A. Wolfe, Elgon, W. Va.

Diehl. Ellis Trostle, of Grottoes, Va., was warned in a dream the night of May 10, 1939, that a rock would fall upon him in the stone quarry in which he was employed near New Hope, Va. He did not tell his family but told an employee what he had dreamed before entering the quarry with some fear. After working for several hours, his dream literally came true when a rock, estimated to weigh six tons, fell upon him. He died seven hours later at the King's Daughters hospital in Staunton. He suffered intense pain until he was anointed after which he rested easy until death claimed his mangled body a little later. In early manhood he united with the Church of the Brethren. Funeral services and burial were at the Middle River church. He left a sorrowing wife and daughter, a father, two sisters and one brother.

er. His mother, Ida Cline Diehl, passed on in 1927. Written by request.—His Aunt Saloma R. Cline, Weyers Cave, Va.

Domer. Edwin M., son of the late Michael and Nancy Domer, was born May 16, 1870, and departed this life Oct. 11, 1939, at the home where he spent his entire life. Dec. 17, 1892, he was married to Flora Limbach, and to this union was born one daughter. Oct. 2, 1907, his companion was called in death. Dec. 24, 1908, he was married to Phoebe Scherer and to them were born three daughters and two sons. He was a member of the Church of the Brethren since his youth. He served in the office of deacon for thirty-five years. Surviving are his devoted companion, four daughters and two sons. Funeral services were held at the Baltic church Oct. 14 by Elders Edward Shepher of Sugar Creek and Walter Keller of N. Canton, Ohio. Interment was in the church cemetery.—Mrs. Ellen Miller, Baltic, Ohio.

Evans. Henry Thomas, died suddenly in the St. Mary's hospital, Oct. 20. He was visiting his wife who is in the hospital when he suffered a heart attack. He was born in Perry County, Ohio, in 1877. In 1936 he was married to Etta Hamm Hazelli. He united with the Church of the Brethren in 1936. He leaves his wife, four sisters and four brothers. Funeral services were conducted at the Oakley Church of the Brethren by Bro. W. T. Heckman, assisted by Eld. D. J. Blickenstaff. Burial was in the near-by West Frantz cemetery.—Idabelle Hood, Cerro Gordo, Ill.

Hollinger. Anna Elizabeth, was born near Portland, Ind., May 30, 1864, and passed away May 29, 1939. She was a daughter of Bro. Henry and Sister Amanda Garber. In the fall of 1885 she was baptized into the Church of the Brethren by Eld. S. W. Hoover of Dayton, Ohio. In June of 1888 she was married to M. W. Hollinger of Bradford, Ohio, who preceded her in death six years. She leaves three sons, six grandchildren and one sister to mourn their loss. Funeral services were conducted by Rev. Williams of the Christian church in Glen Ellyn, Ill.—L. A. Flory, Garrett, Ind.

Holsinger. Mrs. Lucinda Beckheimer, wife of the late Ellis R. Holsinger, was born Nov. 8, 1859, at Weyant, Pa., and died June 20, 1939, at Harrisburg, Pa. Forty-six years ago she, her husband and family moved to Virginia. Shortly after coming to Virginia she united with the Church of the Brethren. For the last two years she made her church home with the Evangelical church. She is survived by five daughters, nineteen grandchildren, eight great-grandchildren, one brother and one sister. One daughter preceded her in death. Funeral services were held in the Valley church by Brethren N. J. Miller and G. W. Beahm. Interment was in the cemetery adjoining the church.—Vernie Diehl, Nokesville, Va.

Keenen. Clarence Levi, son of Clarence L. and Elizabeth Keenen, was born Dec. 19, 1916, and died Oct. 19, 1939. At the age of eleven, Clarence became a member of the Church of the Brethren. He was a loyal member of the church, Sunday school and B. Y. P. D. Instant death was the result of an automobile accident. He leaves his mother, father, four brothers and four sisters. Funeral services were conducted by Bro. John Good, assisted by Brethren Warstler and Replogle. Burial was in the West Liberty cemetery.—Linna Replogle, Bellefontaine, Ohio.

Orndorff. Daniel David, son of Hezekiah and Susan E. Orndorff, was born at Patterson Creek, W. Va., Aug. 7, 1877, and died Sept. 5, 1939, after a prolonged illness. He is survived by his wife, Carrie Carter Orndorff, two sons, one daughter, four brothers and two sisters. He was a member of the Brownsville Church of the Brethren where funeral services were conducted by Bro. C. F. Holsopple of Myersville, Md. Burial was in the Brownsville cemetery.—Laura E. Fouch, Brownsville, Md.

Wilson. Benjamin Franklin, was born Feb. 25, 1872, and died in Grafton City hospital, Oct. 3, 1939. He was a son of James K. and Elizabeth J. Wilson. July 10, 1891, he was married to Arthelica Ramsey who preceded him in death. To this union were born nine children. He was later married to Ethel Demoss and one daughter was born to them. Eight children, three sisters and one brother survive. He was a member of the Brethren church from early life. Funeral services were held at Pleasant Hill church by Emra T. Fike.—Ora A. Wolfe, Elgon, W. Va.

CHURCH NEWS

California

Raisin.—We met in council Sept. 3 and Bro. Forest S. Eisenbise was re-elected elder; W. H. Meyers, clerk; J. N. Young, treasurer; Nancy Rowland, Messenger agent. Pastor W. I. Liskey and C. S. Moore were chosen to represent the church at district meeting. Sister Violet Liskey and Mrs. J. N. Young were elected as Women's Work delegates. We voted to have Bro. Walter Kahle with us in November. Sunday morning services have been increasing in attendance and our pastor is giving us helpful and impressive messages. He has been supervising some painting and helping to make the church and parsonage more attractive. Four have been baptized. Installation services were impressive. The superintendent, Mrs. Lucile Ransier, has taken up the work and is having splendid co-operation with the various committees and helpers. Sister Liskey has aroused much interest in singing among the younger group and they have been con-

tributing special numbers Sunday mornings. Rally day will be observed Oct. 29. Oct. 22 we will begin Sunday evening meetings, with miscellaneous programs for the first month. The Christian Endeavor, with their splendid work and attendance, continues as before. The Aid Society gave \$75 for paint for the church and parsonage, and bought curtains for the auditorium. Some of the men are donating their time and helping in various ways. Our church was represented at both Mt. Hermon and Greenhorn assemblies by our pastor and a number of others from the congregation.—Elizabeth Kimmel, Raisin, Calif., Oct. 20.

Florida

Okeechobee.—McKinley Coffman was with us July 16. Sept. 10-12 he gave us three illustrated lectures. He showed slides portraying Life and Sacrifices of the Early Church Fathers and gave addresses on Scientific Approach to Alcoholic Education and The Christian's Attitude Toward War. Other visiting ministers were J. D. Reish and I. R. Pletcher. J. D. Reish met with us in council and the following officers were elected: Elder, F. M. Hollenberg, treasurer, George Trumble; clerk, Nondas Parker; Messenger correspondent and agent, Rosa Lee Hancock; delegate to district meeting, Emma Domer; Sunday-school superintendent, Esther Domer; cradle roll superintendent, Ella Conrad. Bro. F. M. Hollenberg started preaching here Sept. 24 and our Sunday-school attendance is increasing. J. Edson Ulery will hold a ten-day evangelistic meeting beginning Oct. 29.—Rosa Lee Hancock, Okeechobee, Fla., Oct. 20.

Sebring.—During the summer attendance and interest at Sunday-school and church services held up splendidly. Frequently stereopticon lectures were given. One evening Bro. Coffman presented The Life of Christopher Sower. Several letters of membership have been received. The camp for young people, intermediates and juniors was again held at Eustis in August. The following Sunday-school officers were elected: Superintendent, Fred Hollenberg; secretary, Gene Young; treasurer, J. S. Harley. The Ladies' Aid has been working faithfully all summer. Mrs. H. A. Spanogle is president; Mrs. Henry Fasnacht, vice-president; Mabel Early, secretary-treasurer. The Women's Work was also reorganized recently with Mary Boyd as president; Ada Hollenberg, vice-president; Nora Hollenberg, secretary-treasurer. Promotion day services were observed the last Sunday of September. The children gave a good program. Nineteen children were promoted. Two of our young people left for colleges in the north. Our pastor, Bro. Coffman, held a two weeks' evangelistic meeting, beginning Sept. 24. The sermons were powerful and the interest and attendance were good. Three adults and two children were baptized. A beneficial fellowship supper was enjoyed recently by members, and we discussed church finances, tithing and other forms of giving. The envelope system was explained and envelopes distributed to all who desired them. Delegates to the Miami district meeting were Brethren I. R. Pletcher and F. M. Hollenberg. We look forward to the coming of tourist friends and extend a hearty welcome to all visitors.—Mrs. F. M. Hollenberg, Sebring, Fla., Oct. 18.

Illinois

Canton.—Several of the young people's classes held ice cream socials on the parsonage lawn during the hot weather. During July and August our church co-operated in union Sunday evening services which were held in the park. The B. Y. P. D. held its annual banquet in July, and Bro. William Beahm, returned missionary from Africa, was the speaker. He remained for the Sunday morning service. B. Y. P. D. camp at Lewistown, Aug. 7-12, was attended by several from our church. The Cheerful Climbers class visited the camp Thursday evening. Our hearts were saddened by the passing of one of our faithful members, Bro. Harvey Lehman. The Ladies' Aid did not have meetings during August but resumed them in September. Besides quilting they are doing other sewing in preparation for a bazaar. We are glad for a new furnace just installed at a cost of \$500 and much donated work from the Men's Brotherhood. Our basement has undergone considerable change which gives more room for our Sunday-school classes. We met in council Sept. 13. The church year closed with all bills paid. Newly elected officers which were installed rally Sunday morning are: J. D. Rohrer, member of trustee board; Mrs. Lyle Webb, member of ministerial board; Lyle Webb, member of finance board; Clyde Ludlum, treasurer. In special council Sept. 26 Brother and Sister Willis Mummy were called to the office of deacon. It was decided to continue Sunday school at 9:30 during the winter. Attendance has increased greatly since vacation time is over. Rally Sunday we had 126 present, and Bro. Minnich spoke for us in the morning and afternoon. Bible study on Wednesday evening has been taken up again and we are studying the Book of Matthew. Our pastor held a two weeks' series of meetings in the Cerro Gordo church, beginning Oct. 1. Bro. Heckman of Cerro Gordo and Eld. Gibson of Astoria supplied the pulpit in his absence.—Mrs. Evelyn Rose, Canton, Ill., Oct. 25.

Franklin Grove.—Aug. 6 Bro. C. R. Bowman preached for us. Sept. 1 we met in council and elected Bro. L. L. Group, Sunday-school superintendent, with Bro. Evan Kinsley as assistant. The church accepted the recommendation of the women's group to elect church officers in time to begin our church year Oct. 1. A special meeting was called and Bro. O. D. Buck was elected elder. Sept. 28 the women met in a meeting and a good program was en-

joyed. The mystery sisters were revealed. Sister Bernice Group is Women's Work president. Bro. Kenneth Pfoutz is Men's Work president. A special offering of \$26.06 was lifted for Bethany. The promotion service and installation of officers was observed Sept. 24 with a candlelighting service. Rally day was observed Oct. 1, at which time a good program was enjoyed. Our communion was held Oct. 8. We are looking forward to our revival services beginning Nov. 13, with Bro. J. F. Burton of Lena, Ill., as evangelist.—Nina Pfoutz, Franklin Grove, Ill., Oct. 20.

Indiana

Marion.—We met in council Sept. 16 and elected the following officers: Lawrence Hileman, Sunday-school superintendent; Della Hileman, children's superintendent; Josephine Yarger, secretary; Ralph S. Huffman, treasurer; Hazel Huffman, clerk; Paul Dennison and Ruth Wood, members of board of Christian education; Guy Boots and Lawrence Hileman, trustees. We are sorry that it became necessary for Pastor Loren Bowman to resign his duties at our church because of his work at Bethany Biblical Seminary during his senior year. We have greatly enjoyed his services. Bro. Glen Baird, a student pastor, has accepted the pastoral work in our church and we are happy to have him and Mrs. Baird with us. We regret that Bro. Wm. Tinkle and his family have moved from our congregation, but we wish them well in their pastorate at Cerro Gordo, Ill. Bro. Wilbur J. Norris filled the pulpit for morning and evening services recently. The fall communion service will be held Nov. 10.—Ruby Witter, Marion, Ind., Oct. 21.

Mexico.—A large number attended district meeting at West Manchester. Delegates gave a brief report Oct. 22. The Ladies' Aid elected the following officers: President, Sister Anna Balsbaugh; vice-presidents, Sisters Stella Turnipseed and Florence Myers; secretary-treasurer, Sister Thelma Keyes; assistant, Sister Cora Burrows. Our evangelistic meetings start Nov. 19, with Bro. J. O. Winger as evangelist. Our love feast will be held Dec. 4. We extend an invitation to all those who wish to come and worship with us.—Mrs. Ernest Fisher, Mexico, Ind., Oct. 21.

New Paris.—This church has been receiving many rich spiritual blessings recently. Feeling the need of more ministerial aid we decided to elect a minister. Oct. 3 the ministerial board of Northern Indiana, Brethren Ira E. Long, John Fredrick and H. F. Richards, met with us and assisted in selecting someone to fill the long-felt need. Brother Eldon Evans and Raymond Hoover were selected and installed in service and licensed to preach for one year. Oct. 8 was home-coming and rally day and there was a large number present. Bro. Levi Arnold, formerly of this community but now of Elkhart, preached a well-prepared sermon in the morning. A basket dinner was served at noon. Bro. Arnold used as his theme in the afternoon, The Great Revival. This was inspiring and beneficial to all present. Oct. 9 Bro. D. I. Pepple and wife from Woodbury, Pa., began our revival. Bro. Pepple preached sixteen powerful and soul-stirring sermons. He is a willing worker for the Lord. We enjoyed the special numbers in song by Brother and Sister Pepple and also the Bible questions which he gave. He did much house to house visiting. Nine were baptized and one received on former baptism. Previous to this meeting a young husband and wife were received by baptism. Oct. 23 our love feast was held, with a large crowd present. Bro. John Fredrick officiated. Sister Mary Morris of South Bend gave a series of lectures in this church recently, and Sister Mildred Neff very ably led the song service. Bro. Jerome Sherman and wife entertained the elderly people's classes at their home on Sunday in honor of Brother and Sister Pepple who made their home with the Shermans during their stay with us. Sunday school, B. Y. P. D., Aid Society and Men's Work are all progressing nicely. The cottage prayer meetings are growing in interest and attendance.—Mary C. Kiefer, Goshen, Ind., Oct. 25.

Pleasant Hill.—We had an all-day harvest meeting Oct. 8, with a basket dinner at noon. Bro. Arthur Morris preached two good sermons and also officiated at our love feast in the evening. We are looking forward to our series of meetings, beginning Nov. 12, with Bro. Theodore Miller of North Liberty, Ind., as evangelist.—Grace L. Gump, Churubusco, Ind., Oct. 21.

Union Grove.—Bro. R. K. Showalter closed his four years of work here and we gave a farewell party for the Showalters Aug. 31. Bro. I. C. Snavelly of Carleton, Nebr., is our new pastor and we gave them a very pleasant welcome. They appreciated a chicken shower and we all enjoyed a wiener roast at the farm parsonage. We met in council in September and elected church officers. Bro. I. E. Weaver was re-elected elder; Mrs. I. C. Snavelly, correspondent.—Mrs. O. H. Snider, Muncie, Ind., Oct. 24.

Iowa

Spring Creek.—We met in council Sept. 18 and elected the following officers: Bro. Edwin Klotz, superintendent; Chalmers Barley, assistant; Bro. W. H. Yoder, elder; Martha Dutcher, clerk; Raymond Elliott, treasurer; Iva Barley, Messenger agent and correspondent; Mildred Elliott, Sunday-school secretary and treasurer; Hazel Wagoner, cradle roll superintendent. Our love feast will be held Oct. 30. We are also holding a love feast with the members at Garver Oct. 29. Several of our young people attended young people's camp at Pine Lake this summer. Our men's organization has installed a furnace in the church. The young people and the Ladies' Aid both had ice cream socials this summer.

Our Ladies' Aid met with the Aids of the Root River and Lewiston churches Oct. 18 at Cresco. We enjoyed a fine meeting. Our summer pastor, Bro. Lyle Klotz, has gone to Bethany Biblical Seminary. Bro. Roy Stern is now in charge.—Mrs. Glen Elliott, Fredericksburg, Iowa, Oct. 25.

Kansas

Gravel Hill.—The following were elected at our September council: C. F. Oldham and Clara Kaufman, delegates to district meeting; Glen Dressler, treasurer; John Isch, superintendent and member of ministerial board; R. E. Loshbaugh of Fredonia, elder-in-charge. We have no pastor. A harvest festival and a love feast are to be held this fall. Prayer meetings are being held weekly in the homes. Grace Dressler is B. Y. P. D. president; Donna Isch, Ladies' Aid president. The Aid sponsored a missionary tea Oct. 4, and is preparing for a bazaar in December. The young people are preparing a pageant, At the Crossroads, directed by Sister C. F. Oldham. We had a consecration service for Sunday-school teachers and officers and a candle-lighting installation service for the B. Y. P. D. officers Oct. 2. We sent a petition in favor of the neutrality law to both President Roosevelt and Senator Capper. Brother and Sister Oscar R. Fike and family of Cordell, Okla., visited in our community Oct. 10, 11, and Bro. Fike preached for us Oct. 11.—Clara Kaufman, Gridley, Kans., Oct. 12.

Osage.—Our business meeting was held Sept. 8 and the following Sunday-school officers were elected: Gerald Hiller, general superintendent; Theodore Nicholson, assistant; Raymond Jackson, secretary; Goldie Millard, children's superintendent. Delegates to district conference to be held in Verdigris Oct. 27-30 are May Nicholson and Lota Mohler. Leonard Kays was chosen to organize a chorus. The young people are becoming interested and are preparing to give some special music. Oct. 28 was observed as rally day and officers and teachers were installed. The McPherson male quartet rendered a program during the summer. Our district executive secretary met with us recently to discuss the possibility of securing a full-time pastor. Sept. 24 Bro. Henry Stover and his family of Bronson, Kans., visited at our church and gave an inspiring message. In the evening of Oct. 15 Bro. Daniel Wolf of Jones, Okla., filled the pulpit and gave an interesting sermon. Our Aid Society recently bought oak flooring for the church auditorium and the men donated their time to put it down. The new floor is a great improvement. We hope soon to have a men's organization. Since our last report we have lost two of our members by death. Our series of meetings will begin soon after district conference, with Bro. Herbert Ruthrauff of Independence, Kans., as evangelist.—Mary Neher, McCune, Kans., Oct. 20.

Maryland

Brownsville.—Our vacation school was successful, with good interest and attendance. One hundred were enrolled. Bro. Henry Eller had charge of the school, assisted by local instructors and Rev. Smith of the Methodist church. The children gave an interesting worship program at the closing exercises. Thirteen from our church attended the regional conference at Roanoke, Va. Bro. Roy K. Miller and family came here Sept. 1 to take up the pastorate. The Sunday-school officers were elected for the three schools and installed. Vernon Nichols is superintendent at Brownsville; M. C. Younkins, West Brownsville; Kenneth Edwards, South Brownsville. At our council the following officers were elected: Clerk, Anna Estelle Jennings; treasurer, J. B. Deener; trustees, D. D. Mullendore and Clarence Gordon; Women's Work director, Blanche Martin; Men's Work director, Kenneth Edwards. Our two weeks' revival closed Oct. 15, with Bro. Jesse Whitacre as evangelist. His messages were powerful and challenging. Six confessed Christ and were baptized. One was baptized previous to the meetings. Our communion was held Oct. 14. Bro. Whitacre preached the examination sermon. Eld. J. S. Bowlus was with us and Bro. Roy Miller officiated.—Mrs. Laura E. Fouch, Brownsville, Md., Oct. 23.

Michigan

Ozark.—Seventy-five per cent of the families of this congregation now receive The Gospel Messenger at the reduced rates. The church received eleven members during the summer, six by baptism and five by letter. The church, Sunday school, B. Y. P. D. and Ladies' Aid all organized in September for the coming year. The following church officers were elected: J. E. Wells, elder and pastor and member of the official board; E. A. Ball and C. Lovegrove, members of official board and deacon board; H. E. Vertz, W. Paul Lovegrove and T. I. McCarry, ministerial board; L. F. Lovegrove, Earl O. Funderburg, T. I. McCarry, C. D. Shipley and Harry E. Vertz, trustee board; Mrs. Delbert F. Sutliff, mission chairman; Mrs. Howard Lovegrove, temperance chairman; Mrs. Harry P. Pechta, peace chairman; Mrs. A. C. Lovegrove, clerk; Mrs. S. D. Lovegrove, treasurer; Mrs. Earl O. Funderburg, auditor; Mrs. C. Herbert Shipley, Messenger agent; Mrs. J. E. Wells, correspondent. Sunday-school officers are as follows: A. Cecil Lovegrove, superintendent; Mrs. C. D. Shipley, assistant; Esther P. Lovegrove, secretary-treasurer; Mrs. Harry Vertz, Cradle Roll superintendent. W. Paul Lovegrove is president of B. Y. P. D.; Gladys M. Ball, vice-president; Gladys P. Lovegrove, secretary-treasurer; A. C. Lovegrove, adult adviser. Mrs. J. Walter Hilbert is president of Ladies' Aid Society; Mrs. Harry E. Vertz,

vice-president; Mrs. S. E. Lovegrove, leader; Mrs. E. A. Ball, secretary-treasurer; Mrs. C. D. Shipley, Mrs. J. E. Wells and Mrs. C. Herbert Shipley, program committee. In August fifteen men worked at the church to improve the grounds and cemetery and much was accomplished. Four of our young men attended a rally meeting at Little Eden Camp, Onkama, Mich., Sept. 2-4. Brother and Sister B. M. Rollins of Keyser, W. Va., have been engaged as evangelists for a two weeks' meeting in June of 1940, and Bro. G. A. Snider of North Manchester, Ind., will conduct a one week's meeting the early part of August. Oct. 19 a chicken dinner was served, and we made \$52.35 which will be used for the local church. The people of this congregation are active in their attendance and support of the regular church services. Brethren ministers who travel in the Upper Peninsula of Michigan are invited to visit our church and preach for us.—Mrs. J. E. Wells, Trout Lake, Mich., Oct. 25.

Shepherd.—During July we had the privilege of hearing Dr. C. L. Anspach, president of Central State Teachers College, Bro. Virgil Finnell of North Manchester, Ind., who presented pictures with a temperance lecture, and Bro. Floyd Mallott of Chicago. We were happy to have Sisters Lydia and Lucinda Stauffer from Sebring, Fla., worship with us during the summer months. The Michigan district conference was held at this church in August with good attendance. This was the first time the conference was held here, and the co-operation of the members and the people of the community was much appreciated. Sept. 10 Bro. Strohm preached for us, and Sept. 17 Eld. C. A. Spencer brought the message as Pastor Schechter was called to Beaverton to assist in the ordination of Bro. Arthur Whisler of that congregation. The district B. Y. P. D. cabinet met here Sept. 24, and in the evening three of the members presented a much appreciated peace program. Promotion and rally day was observed Oct. 1, with Mrs. Leighton, children's director of Isabella County Council of Religious Education Association, giving a splendid address. Our Sunday school began the new year with an enrollment of eighty-three. Officers of B. Y. P. D. are as follows: President, Arlene Crouch; vice-president, Joe Schechter; secretary-treasurer, Mildred Gillespie; Vivian Stauffer, adult adviser. Mary Clare is president of our girls' association, with Sister Bertha Smalley as adult leader. Our love feast was held Oct. 15, with Bro. Sherrick of New Haven officiating. Fifty communed. Helpfulness is the motto of our Women's Work group and much has been done along that line. Our missionary program will be held Oct. 29, when the project envelopes will be brought in. Nov. 10 the father and son banquet will be held, with Dr. C. L. Anspach as guest speaker. A chicken supper and bazaar will be held Nov. 29. Officers of the Sunday school are as follows: Superintendent, Ray V. Hoyle; assistant, John Stauffer; secretary, Evelyn Hoyle; treasurer, Ray Conrad; children's superintendent, Olive Schechter; assistant, Olive Clare.—Iva A. Harmon, Mt. Pleasant, Mich., Oct. 24.

Minnesota

Barnum.—Our work is moving along well. Recently the brethren met and helped build a fence on the church farm large enough for a small herd of sheep. The district furnished the fence and forwarded the money to buy eighteen sheep. The women's missionary society is now studying Soudan's Second Sunup, which we find very interesting. The pastor and his wife and family were pleasantly surprised when the members came in and helped them celebrate their silver wedding anniversary.—Mrs. Oscar Stern, Barnum, Minn., Oct. 23.

Lewiston.—At our business meeting in September Bro. J. F. Mathis was chosen as elder, and Mrs. Mathis was re-elected as Sunday-school superintendent. Our attendance is better than it was during June and July. Our love feast was held Oct. 22, with Bro. Mathis officiating. Eighty-two communed. A number of our intermediates and young people attended camp in August. The young people's conference was held here and was an inspiration to all. Anetta C. Mow and Mrs. Ellen Wagoner, both of Elgin, Ill., spent two weeks in our midst this past summer and gave some interesting talks during the absence of our pastor. Our vacation Bible school was well attended. Twenty-one of our women attended a Women's Work meeting at Cresco, Iowa. A number attended from the Preston and Fredericksburg churches. The Women's Work group held a mother and daughter banquet July 27, with a large crowd. Our chicken supper was held Sept. 28, and the ladies were pleased with the proceeds which amounted to \$71. The men will meet on Thursday of this week to work around the church. We were happy to have with us the male quartet from McPherson, Kans.—Mrs. Ruth Eddy, Stockton, Minn., Oct. 26.

Missouri

Happy Hill.—The work at our church is progressing nicely under the leadership of Pastor Maud Stump. Her inspiring messages are indeed a great help to all. Bro. Milton Early and his wife of Bethany Biblical Seminary held evangelistic services and visited among members July 17-30. Attendance and interest were good and members were strengthened and inspired to go on in the work. Oct. 1 we had promotion exercises for the Sunday-school pupils and installation services for officers. The new officers are as follows: Elder, I. V. Enos; pastor, Maud Stump; secretary of finance and superintendent, Roland Link; secretary of ministry, Merle Whitmore; trustee, Cal Beshon; clerk, William Link; secretary of Sunday school, Catharine Shockey; member of nominat-

ing committee, Cora Shockey; Messenger agent and correspondent, Irene Nieder. Our church entertained the district conference Oct. 6-9, and the good program was much enjoyed by the large group that attended. We especially appreciated the helpful messages given by Brethren V. F. Schwalm, president of McPherson College, and D. D. Funderburg of Elgin, Ill. We plan to meet on Friday nights every two weeks in the homes during the winter months for singing and a social time together. Gravel is being put on the road past our church. We hope to have electric lights installed in the church by Dec. 1.—Irene Nieder, Butler, Mo., Oct. 20.

Nebraska

Bethel.—We met in council Sept. 15 and Brethren Paul K. Brandt and R. R. Hatton were with us. Bro. Paul K. Brandt was elected elder; Joseph Hoffert, Sunday-school superintendent. Mrs. Maude Horner and Cora Way were delegates to district meeting at the South Beatrice church Oct. 6-9. Twenty-seven of our number attended. The McPherson male quartet visited our church Aug. 1 and we enjoyed having our Mennonite neighbors with us to hear the wonderful messages in song. Promotion day was observed and the children gave a short program. The women's organization has been successful in earning \$150.94, which was \$25 above the budget for the year. The men and boys also have an organization and have rented land to farm as a means of earning money for church expenses. They have two eighty-acre fields, which are conveniently located for members to help in the farming. All work, seed and tractor fuel is donated.—Mrs. Ora Horner Miller, Shickley, Nebr., Oct. 23.

Ohio

East Chippewa.—Five were added to the church by baptism following the evangelistic services in August, conducted by Bro. Glenn McFadden of Michigan City, Ind. Bro. McFadden brought sixteen inspiring messages. The Sunday preceding Bro. McFadden's coming, Sister Ellen Whitney preached for us in the morning and Bro. Forest Musser brought the evening message. Sept. 24 installation services were held for the officers and teachers. Cradle Roll day was observed and five were promoted to the beginners' class. Eight new babies were enrolled during the year, making a total of twenty at the present time. Consecration services were held for seven babies and their parents. Oct. 3 family night and fellowship supper was held in the church basement. This turned out to be a surprise for our pastor and his wife in honor of their thirty-fifth wedding anniversary. The church family was represented nearly one hundred per cent. The honored guests were given a lounge chair and ottoman. Our church was represented at intermediate camp, young people's camp, at the peace rally held at Camp Zion, and at our district conference at Springfield church. We will hold our communion service Oct. 29, with an all-day meeting. Sunday-school and church attendance increased during the past year.—Sarah Blough, Sterling, Ohio, Oct. 23.

Lower Miami.—We met in council Sept. 13 and elected the following Sunday-school officers: Superintendent, Blanche Forey; assistant, Ray Noffsinger; primary superintendent, Charlotte Stebbins; assistant, Vera Shank; missionary superintendent, Catherine Stebbins; temperance superintendent, John Hepner; home department superintendent, Catherine Furrey; cradle roll superintendent, Flora Noffsinger. Bro. Ray O. Shank began a special revival campaign in our church Oct. 2 and continued for two weeks. He preached sixteen wonderful sermons which seemed to draw us closer to God and help us to a higher plane of living. As a direct result nine young men were baptized. Our love feast was held Oct. 21, with Bro. G. A. Snider of North Manchester, Ind., officiating. He was assisted by Brethren P. M. Filbrun and John M. Garst. Bro. Snider also preached for us Oct. 22. His message was practical and spiritual.—Mrs. Wm. Furrey, Dayton, Ohio, Oct. 23.

Middletown.—Our revival which was held by Bro. C. W. Warstler closed Oct. 15. His closing message was What Shall I Do With Jesus. The ladies' chorus sang a very fitting special number. Five were baptized, one reclaimed and three received by letter. The communion service was one of the most spiritual we have witnessed. All services were well attended. We are looking forward to a steady growth during the coming year.—Margie B. Young, Middletown, Ohio, Oct. 20.

Olivet.—July 13 our pastor and wife attended the women's meeting at Camp Zion. July 14 the B. Y. P. D. sponsored a lawn social. The proceeds were partially used to help defray campers' expenses. Six B. Y. P. D. members and one intermediate attended camp. Quite a number were in attendance at the all-day men's meeting at Camp Zion, July 30. Bro. DeLauter and family remained until the close of pastors' camp, Aug. 4. A lawn social was sponsored by the Home Makers Class Aug. 15. The proceeds, amounting to \$40, were used to pay on the church indebtedness. White Cottage B. Y. P. D. entertained Olivet B. Y. P. D. at a joint meeting Sept. 1. Bro. Alvin Brightbill was guest speaker. A wiener roast was enjoyed, after which Bro. DeLauter talked at a campfire meeting. Sept. 2-4 the B. Y. P. D. conference was attended by four of our members and the pastor and family. The cabinet convened Aug. 29. The church and Sunday-school officers were elected Sept. 17 and 24. Bro. DeLauter was chosen as elder. The congregation was happy to witness a beautiful wedding Sept. 24 when Pauline DeLauter

was married to Bro. Ralph Fry of Rockford, Ill. Oct. 1 we held our harvest home service. The donation of various products was given to Brother and Sister Ira Moomaw who were present on that day. They each gave addresses in the interest of the work in India. A fellowship dinner was served during the noon hour. The women held three all-day meetings with average attendance of eighteen members, six visitors and eight children. They donated \$6 to the boys' dormitory at Camp Zion. The B. Y. P. D. has decided to sell Christmas cards. Our enrollment for the quarter was 126, with an average attendance of 100.—Mrs. Chloe De Rolph, Thornville, Ohio, Oct. 17.

Pittsburg.—During the last part of July and the first of August we joined in union Sunday evening services which proved very helpful and interesting. Each church had charge of one service and on the last Sunday evening the four churches co-operated in putting on the program. The program consisted of a play by the young people, and special music. During the last week of July and the first week of August we conducted a daily vacation Bible school. The interest and attendance were splendid. The local workers of the town of Pittsburg and surrounding community responded splendidly. The handwork and special offerings will be used where needed. We are expecting to hold a similar school next year. Our Sunday school was reorganized, with Bro. Russell J. Lutz as superintendent; Daniel Smith, assistant; Sister Mabel Ditmer, primary superintendent. Teachers were chosen for the primary classes by our board of Christian education. Installation services for the officers were conducted the last Sunday of September. Diplomas and seals were given for perfect attendance during the year. At a special council, Aug. 16, Eld. Oliver Royer, pastor of the Pleasant Hill church, was chosen as elder-in-charge. Four certificates of membership were granted, including that of our pastor and family. We have appreciated the splendid work of Brother and Sister Miller and their two children. They were very conscientious workers. As an evidence of appreciation of the three years spent here, a farewell was given with a fellowship supper. They were presented with an occasional chair. Talks were given by the pastor and others and all wished them well in their new field. Our Women's Work was reorganized with Mrs. Merle Gnagey as president; Mrs. Susie F. Eikenberry, vice-president; Mabel Ditmer, secretary-treasurer; Mrs. Lizzie Niswonger, director of Aid; Mrs. Lova Shuttlesworth, head of mothers and daughters; Mrs. Ruth Niswonger, head of missionary society. Our Aid served lunch recently at a farm sale and cleared \$22 plus. Our love feast will be held Oct. 22, 7 P. M. We are expecting a peace delegation to give a program Nov. 5. The outlook is splendid for the work at this place.—Mrs. J. W. Eikenberry, Arcanum, Ohio, Oct. 20.

Prices Creek.—Aug. 6 we had a "hymns of all churches" program which was arranged by our chorister, Mrs. Olive Miller. Many churches of our denomination and other neighboring churches were represented. The program was very good and we appreciated the co-operation on the part of other churches. Our evangelist, Bro. Elden Petry of East Nimishillen church, came the following evening. The messages were well received and our attendance averaged 169. Eight were baptized and one received on former baptism. Aug. 13 we had a Sunday-school picnic in honor of our evangelist. We have received Sister Widdell's letter from the Trotwood church. We are sorry to report that two members, Brethren Moses Shaeffer and Walter Petry, have passed away. At our September council Bro. Paul Getz was elected adult superintendent; Mrs. Opal Spitzer, primary superintendent; Dale Miller, secretary. We have had a good year with an increase in giving and attendance. Average Sunday-school attendance is 119. Classes have been reorganized and one new class organized. The Men's Work has been busy painting the benches and tables in the basement. They have received their temperance signs and will put them up as soon as possible. Many new road signs directing people to Prices Creek have been put up. The trustees have been doing a commendable piece of work. They reported that our building project was paid, with a small balance on hand. Since the sheds have been removed a new drive has been made. New front doors have been put up with a cupola above them. An impressive dedication service for the babies was held Sept. 17. Special council will be held Oct. 18 to arrange for our communion service. It will begin at 10:30 A. M., with dinner for all. An afternoon meeting will be held with the love feast in the evening. Breakfast will be held Sunday morning, with a worship service at 9 A. M. We are expecting the Moomaws from India to be with us. We hope you can attend part or all of our services. Nov. 5 has been designated as home day. Each family is urged to attend Sunday school and church, and have dinner at home with only the immediate family there. The afternoon is to be spent at home in rest, religious reading, prayer, meditation and then attend church in the evening. It is hoped that this will create new interest in the home, each other and in the Sabbath day.—Mrs. Kenneth Hollinger, Camden, Ohio, Oct. 13.

Springfield (Northeastern).—We have had three very pretty church weddings when the following were married: Bro. Merle Cordier and Sister Faye Minser, Bro. Russel Young and Sister Elizabeth Burktoft, and Bro. Donald Cordier and Sister Mary Yeager. The men served the mother and daughter banquet and the ladies served the father and son banquet. July 14 at the business meeting the following were elected: Bro. L. R. Holsinger,

pastor and elder; Bro. Russel Young, superintendent; Bro. Ardys Young, assistant; Bro. Earl Rininger, secretary; Sister Ruth Feller, assistant; Sister Russel Young, treasurer; Sherwood Feller, church treasurer; Sister Glenna K'Myer, Messenger agent. Installation services were held Sept. 24 for the officers and Oct. 1 for the teachers. July 17 Bro. J. O. Inman, chairman of district ministerial board, and Bro. W. D. Keller were with us when we elected Brother and Sister Russel Young as deacons. Every family of the church is receiving a copy of the Northeastern Ohio Herald. One Sunday evening in August the men presented a peace program. One Sunday evening the B. Y. P. D. conducted a beautiful candlelight service. Our communion will be held Nov. 5. We are looking forward with interest to a series of meetings, Nov. 13-26, with Bro. A. M. Dixon of Elizabethtown, Pa., as evangelist.—Mrs. Fred Young, Mogadore, Ohio, Oct. 14.

Stony Creek.—We had an average attendance of twenty-two at our women's meetings for the past year. The love offering for the girls' schools was \$25. The whole community was shocked and saddened by the death of Clarence Keenen. The church and B. Y. P. D. will miss his constant help and faithfulness in attendance. May the Lord bless the Stony Creek church.—Linna Replogle, Bellefontaine, Ohio, Oct. 24.

Sugar Creek.—We met in council Aug. 25 and Sunday-school officers were elected as follows: Bro. Jessie Reese, superintendent; Bro. Dan Moubray, assistant; Elizabeth Adams, secretary; Mrs. Ralph Joseph, cradle roll superintendent. On Aug. 28 Bro. Wilmer Petry from Akron, Ohio, came to us in a two weeks' revival meeting. Our love feast was held following these meetings. The attendance and co-operation were fine. Five made a decision to live for Christ. We entertained our regional peace conference Sept. 29, with Bro. Dan West as guest speaker. Our Sunday-school and church attendance has been good.—Wealthy Kiracofe, Lima, Ohio, Oct. 19.

Tuscarawas, Eden House.—Our pastor, Bro. E. E. Frick, resigned the pastorate in March and our pulpit was filled by visiting ministers until June when Bro. Philip Griffiths agreed to take the pastorate until he returned to Manchester College where he is a student. He is a young but very capable minister and his spirit-filled sermons were well received by everyone. July 2 the B. Y. P. D. held a rally, directed by Ruby Lantz and Bro. Griffiths. The morning services were followed by a social basket dinner, after which Harold Milford gave a temperance talk. Vespers were held in the evening, followed by church services with Rev. Nick Pustay bringing the message. Our church was well represented at the annual Fourth of July meeting and women's day meeting, both at Camp Zion. Our Sunday-school outing was well attended July 9. Four of our young people attended Camp Zion and we were happy that Bro. Griffiths was chosen as music director during camp sessions. Our revival meetings began Aug. 22, with Bro. Clyde Mulligan from Hartville as evangelist. Seven were baptized on Sept. 7 in the stream at Camp Zion. The love feast was held Sept. 9 with sixty communicants. An all-day meeting was held Sept. 10 as a farewell for Bro. Griffiths. Council was held Sept. 12, and the following Sunday-school officers were elected: Clarence Barkley, superintendent; Thelma Brumbaugh, secretary. The new B. Y. P. D. officers are Clarence Barkley, president; Paul Domer, secretary-treasurer; Ruby Lantz, district correspondent. These officers were presented to the district secretary at conference. Our young people were well represented at the B. Y. P. D. conference at Camp Zion Sept. 2-4.—Mrs. Nancy C. Lantz, Canton, Ohio, Oct. 26.

Oregon

Ashland.—July 15 we had our love feast with a good attendance. Several members from Grants Pass attended. A group of our members attended the summer assembly and district meeting at Camp Myrtlewood the last of July. The meetings were inspirational and we greatly appreciated Dr. and Mrs. Burke and Bro. C. Ernest Davis as guest leaders. The church enjoyed a visit from Bro. Jesse Wirth and family of Modesto, Calif., in August who gave a musical program. We also enjoyed having with us in September Miss Martha Rupel who gave an account of her work in Spain. Bro. George Carl and his wife of La Verne were with us Sept. 24. Bro. Carl preached for us in the morning. Bro. E. J. Wine has been retained as pastor. At a recent council Bro. M. C. Lininger was retained as elder; Edith Cox, clerk; treasurer, Bruce Lininger; Messenger agent, Mrs. M. C. Lininger; Sunday-school superintendent and children's director, Mrs. Wine. We are looking forward to having Brother and Sister Canfield in a series of meetings in December.—Blanche Lininger, Ashland, Oregon, Oct. 14.

Grants Pass.—Sept. 17 the young people had charge of the opening services for Sunday school. In the evening Mr. Harry Spellman, a Christian Jew, gave an interesting address. Promotion Day was observed Sept. 24 and our pastor had charge of the installation service in the evening. Bro. George C. Carl of La Verne was with us and gave a splendid sermon. Some of our young people have left for La Verne College since our last report. Sept. 26 thirty members and friends gave our pastor's wife a surprise in honor of her birthday. She received a pair of pretty pillow cases and other gifts. Rally day was observed Oct. 1, with a good attendance. The program was given by the children. Oct. 3 Mrs. Lydia Morton was honored on her eighti-

eth birthday with a surprise by the men's and women's Bible classes. Since our last report Brother and Sister Stutsman took the L. T. L. group to several places out of town and gave a program. An all-day Aid meeting was held Oct. 12, when a comforter was tied for a friend. All officers were retained. A covered dish luncheon was enjoyed at noon. Oct. 15 the Sunday-school convention between Ashland and Grants Pass was held with a basket dinner at noon. There were 150 present. Delegations came from Ashland and Medford. Some from Williams, Glendale and Myrtle Point also attended. The next meeting will be held at Myrtle Point. Pastor Barr gave a wonderful peace sermon.—Alta P. Morton, Grants Pass, Ore., Oct. 18.

Myrtle Point.—Bro. Wirth and family of Empire, Calif., visited at Myrtle Point a few days following the district conference. Aug. 6 Bro. Wirth and his son presented a program of music and testimony. Aug. 13 Bro. H. G. Shank, district peace director, preached two inspiring sermons and showed moving pictures of the different church groups. In August our pastor, Bro. F. H. Barr, directed a union vacation Bible school in our church, with an enrollment of 114, and an average attendance of seventy-five. Sister Martha Rupel was here Sept. 8 and told of her work among the war refugees in Spain. At our September council, officers were elected. Very few changes were made. Bro. George Hermann was elected as trustee and the writer, Messenger agent and correspondent. An installation service was held Oct. 1 for the church officers. The men's organization entertained the mothers and daughters at a potluck supper Sept. 23. An appropriate program was given. Rev. Charles I. Spellman, a Christian Jew, spoke at our church Sept. 24. Our harvest meeting was held Oct. 14. The proceeds of \$9.05 are for Bethany Biblical Seminary. We are looking forward to our evangelistic meetings which are to begin Oct. 29, with Brother and Sister G. G. Canfield as evangelists. We will have our love feast Nov. 14, at the close of the meetings. Nov. 5 will be homecoming day, at which time we expect Bro. Walter M. Kahle to be with us to give his lectures on Christian Stewardship. A basket dinner will be served at noon. An invitation is extended to all former members and friends to come and enjoy the day with us. A number from our church attended the Sunday-school convention at Grants Pass, Oct. 15.—Mrs. C. E. Wolff, Myrtle Point, Ore., Oct. 18.

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Newberg.—We met in council Sept. 10, and Bro. Jesse Barnett was chosen elder; Bro. Stanley G. Keller, pastor; Sister Grace Simpson, Sunday-school superintendent. All church and Sunday-school officers were appointed. Sept. 17 Brother and Sister G. G. Canfield came and held meetings until Sept. 29. Bro. Canfield's sermons were much enjoyed and as a result two were baptized and one received on former baptism. Oct. 5 Brother and Sister George Carl were with us, observing the fortieth anniversary of their first coming to this place. Oct. 7 our communion was held, with Bro. Carl officiating. He also gave the Sunday morning sermon. After a basket dinner we were carried back in memory to bygone days. We were glad to meet some of the friends of former days. After the talk by Bro. Carl quite a number of friends responded and many excellent talks were given.—Gussie V. McPherson, Newberg, Oregon, Oct. 19.

Pennsylvania

Ambler.—The Stone church at Ambler has become a church with drawing power. Bro. Paul M. Robinson is entering his fourth year of a most successful pastorate. There is splendid co-operation and committees are doing what they can to forward the work of the church. The missionary committee is active in raising money, and there is a large mission study class. The Ladies' Aid meets frequently for an all-day sewing meeting. In the midweek prayer meetings the Book of Hebrews is being discussed, with the pastor as leader. Friday afternoon an hour is given to the Christian education of the children. The B. Y. P. D. meetings are well attended and a great aid in interesting our young people in church work. On Sunday morning we rejoiced to see six members received into the church by baptism, and two by letter. On Sunday evening a large congregation assembled for our love feast. We are hoping for great things in the future.—Elizabeth R. Blough, Hatfield, Pa., Oct. 16.

Claysburg.—Sept. 17 our church elected the following Sunday-school officers: Superintendent, Mrs. Dora Imler; secretary, James Dugan; treasurer, Jane Brumbaugh; director of children, Ruth Miller; home department, Mrs. Lucretia Black. Only two changes were made in church officers. J. W. Pleacher was elected a member of the finance board and Evelyn Cox is pianist. Our rally and home-coming services were held on the last Sunday in September. Bro. D. B. Maddocks of Altoona preached a forceful sermon in the morning and in the afternoon Bro. E. M. Hertzler of Windber gave a splendid address. D. P. Hoover of New Enterprise was the speaker for vespers, and in the evening the pastor began a two weeks' evangelistic service. The truths of the gospel and New Testament doctrines were presented in a clear and forceful manner. A father was received into the church by baptism and six were baptized prior to the meeting, making a total of twenty-five for the church year. Our communion service was held Oct. 8, with Bro. Frank Brubaker officiating, assisted by Myrl Weyant and the pastor. There were 128 communicants.—H. D. Miller, Claysburg, Pa., Oct. 17.

Elizabethtown.—Sept. 4 the Eastern District of Pennsylvania held the Labor Day program in our church. The services were well attended. Sept. 17 we had a special welcome for college students with appropriate services morning and evening. We met in council and elected Bro. H. B. Longenecker as Sunday-school superintendent, with Bro. Elmer Eshelman as assistant. It was also decided to organize a Men's Work group. Bro. Paul Grubb was elected president; Bro. Joseph Kettering, vice-president. Sept. 19 the B. Y. P. D. had election of officers and Dorothy Baugher was elected president. Bro. Faw was elected as temporary pastor. The mother and daughter association had charge of the services on Oct. 8. Bro. J. I. Baugher brought the message in the morning and Mrs. Desmond Bittinger brought the evening message. Oct. 29 we will have our harvest meeting, with Eld. I. N. H. Beahm as guest speaker. Bro. C. C. Ellis will bring us the sermon on education day, Nov. 5. Our evangelistic meetings will be held Nov. 6-19, with Bro. Warren Bowman as evangelist. Our love feast will be on Nov. 19.—Mildred Parrett, Elizabethtown, Pa., Oct. 22.

Green Tree.—Our revival meetings were held Oct. 1-15, with Bro. George Landis of Hatfield, Pa., as evangelist. He gave us very helpful and inspiring messages. His message in music was also appreciated. The love feast was held at the close of the meetings.—Mrs. Ralph Dunmore, Oaks, Pa., Oct. 24.

Huntingdon.—Brother and Sister George L. Detweiler, pastors, spent part of their vacation during August in the Massanetta Springs Bible Conference. The local ministers who filled in during their absence were Brethren Galen B. Royer, Paul R. Yoder, O. R. Myers and C. N. Ellis. Rev. Allen C. Shue, former minister of the Huntingdon First Methodist church, spoke at the annual opening convocation service of the college, Sept. 17. Pres. Ellis presided. At a special council meeting, Sept. 11, Bro. Edgar S. Kiracofe was ordained into eldership. Bro. C. N. Ellis was re-elected elder and Brother and Sister George L. Detweiler were unanimously elected to continue their pastoral work here. Bro. Norman J. Brumbaugh was elected to the board of trustees. The young people enjoyed a week-end camp held at the Martin's Gap Kiwanis Health Camp, Sept. 1-4, directed by their adviser, Mrs. George L. Detweiler. On Saturday afternoon an all-church picnic was held. Rally day for the church was held

Sept. 24. For the recognition service on Oct. 3 the speaker was Miss Ruth Shriver of Elgin, at which time officials of the church, officers and teachers were installed. Eighty-four had perfect attendance during the year. Oct. 6 the men's meeting enjoyed an address by R. B. Stambaugh, college registrar. Thirty-four new members were admitted to the church during the year. Miss Margaret Woodle and Mrs. Anna Baker were called by death. The financial report shows a total of \$8,312.24 contributed to the church program during the year. Our communion will be held Oct. 12, 6:30 P. M. The evangelistic meetings will be held Feb. 5-18. The pastor will be assisted by Bro. A. J. Brightbill of Chicago in these services. The all-church program is scheduled for Nov. 8. New plans for midweek services include study of a book in the Bible, leadership training, missions and preaching.—Harold B. Brumbaugh, Huntingdon, Pa., Oct. 25.

Little Swatara.—Bro. Ammon Meyer served as guest speaker at our young people's program at Schuberts July 30. He brought us an interesting and timely talk. Aug. 19 we met in council at the Merkey house and four members were received by letter. Bro. Paul Gibbel was appointed the new member on the Sunday-school board; and Bro. Thomas Ebling, key man of Men's Work; Ira D. Gibbel, elder-in-charge; Bro. Elam Weaver, Sunday-school superintendent; George Miller, assistant. The harvest home services were held Aug. 27 at the Frystown house, and Bro. Paul Myer brought an inspiring message. Sept. 24 Bro. Ammon Merkey worshiped with us at the Frystown house and brought the morning message. The latter part of November we expect to hold a revival meeting at the Schubert house, with Bro. Michael Kurtz of Richland as evangelist.—Stella D. Merkey, Bethel, Pa., Oct. 14.

Markleysburg.—Three daily vacation Bible schools were held in our congregation this summer: two weeks at Union Chapel with an attendance of fifty-eight; two weeks at Bethel with an attendance of sixty-eight; and three weeks at Markleysburg with an attendance of ninety. The Markleysburg Sunday school held their picnic at Fort Necessity grove Sept. 2, with a large attendance. Our program consisted of music, speeches, readings and games. The pastor conducted revival meetings in four of our units this year. The main purpose was to enlist the interest of the young members, which was partially successful. We have baptized twelve this year, received three by letter, lost eight by letter and four by death. Circuit No. 6 Sunday-school convention of Western Pennsylvania was held in our church in August. Several from our church attended the district Sunday-school convention and ministerial meeting in Somerset the last week in August. Our love feast was held the first of October, with a large number of communicants. Bro. Ludwick officiated. Our Sunday-school officers were elected as follows: R. R. Laraway, superintendent; Jessie Hough, assistant; Christine Ludwick, secretary; Elsie Vansickle, treasurer. Three of our young girls attended Camp Harmony and reported a very profitable two weeks.—Mrs. B. B. Ludwick, Markleysburg, Pa., Oct. 24.

Martinsburg.—Our church was fortunate in having the Middle District Sunday-school convention and young people's conference meet here Aug. 29, 30. Attendance and interest were fine and we

ANNOUNCEMENTS

LOVE FEASTS		Oregon
California		Nov. 17, Myrtle Point.
Nov. 12, Covina.		
Nov. 12, Los Angeles, Calvary.		
Nov. 13, 7:30 pm, Empire.		
Nov. 19, 4 pm, Los Angeles, First.		
Indiana		
Nov. 12, 7 pm, Salamonie.		
Nov. 13, Walnut.		
Nov. 20, 7:30 pm, Auburn.		
Nov. 27, Center.		
Dec. 4, 7 pm, Mexico.		
Iowa		
Nov. 18, Salem.		
Kansas		
Nov. 12, Hutchinson.		
Maryland		
Nov. 11, Thurmont.		
Dec. 3, 6 pm, Westminster.		
Michigan		
Nov. 13, 8 pm, Florence.		
Nov. 19, 7:30 pm, Lansing.		
Montana		
Nov. 25, Poplar Valley.		
Ohio		
Nov. 11, Beaver Creek.		
Nov. 11, 7 pm, Fairview.		
Nov. 11, 7 pm, Salem.		
Nov. 12, 9:30 am, Wooster.		
Nov. 27, Pleasant View.		
Dec. 3, 7 pm, Brookville.		
Pennsylvania		
Nov. 11, 2 and 6 pm, Hatfield.		
Nov. 11, 2:30 pm, Welty.		
Nov. 11, 12, 1:30 pm, Annville.		
Nov. 11, 12, 1:30 pm, Myers-town.		
Nov. 12, Cherry Lane.		
Nov. 12, 6 pm, York, First.		
Nov. 12, 6:30 pm, Huntingdon.		
Nov. 12, 7 pm, Tyrone.		
Nov. 18, 19, Mountville.		
Nov. 19, Allentown.		
Nov. 19, East Petersburg.		
Nov. 19, Elizabethtown.		
Nov. 19, Ephrata.		
Nov. 26, Mechanicsburg.		
Nov. 26, 6 pm, Palmyra.		
Dec. 3, 4 pm, Harrisburg.		
South Dakota		
Nov. 26, Willow Creek.		
Tennessee		
Nov. 11, 7 pm, Jackson Park.		
Virginia		
Nov. 11, Rileyville.		
Nov. 11, 6 pm, Mt. Olivet, Tim-berville.		
Nov. 11, 6 pm, Rileyville.		
Nov. 23, 6 pm, Summit.		

enjoyed many splendid addresses and talks by Brethren M. R. Zigler, W. S. Long and Edward Ziegler, Sisters Anetta Mow and H. B. Heisey and many others. Kenton R. Miller of our church conducted inspirational song services during the meetings. The mission study class met at the home of our pastor and family on Sept. 11 to resume work for the winter months. We met at the home of Mrs. Wilson Burket Oct. 16 and plans were formulated to serve a dinner in our church for the Men's Work organization of Middle Pennsylvania, Oct. 30, for the benefit of missions. We are looking forward to the coming of Bro. Albert C. Wieand of Bethany Biblical Seminary who will hold a week of meetings the latter part of November. Sometime during January Bro. George Detweiler of Huntingdon will hold meetings for us. We met in council Oct. 5 and elected the following officers: Elder, Bro. A. R. Coffman; assistant, Bro. Ira C. Holsopple; clerk, Elvin R. Burket; Messenger agent, Mrs. David A. Miller. Sunday-school officers were elected Sept. 10 and installed by the pastor the following Sunday. We have 485 active members enrolled in our Sunday school. The following officers were elected: Superintendent, I. Harvey Kagarise; assistant, Elvin B. Kensing; young people's superintendent, Mrs. Harry B. Rhodes; assistant, Wayne Ebersole; home department superintendent, Mrs. Elvin B. Kensing; assistant, Mrs. Roy Black; junior superintendent, Mrs. Charles Corle; corresponding secretary, Mrs. Helen Lehman Nicodemus; treasurer, Lester H. Holsinger. Our communion service will be held the first Sunday in November.—Kathryn L. Lehman, Martinsburg, Pa., Oct. 18.

Mechanicsburg.—During the summer the churches of our town held union vespers in Memorial park, each pastor taking his turn in delivering the sermon. A harvest service was enjoyed Aug. 27, with Pastor John Rowland bringing the message. Our rally day was observed Sept. 3 and in the evening of the same day Bro. H. A. Merkey of Manheim, Pa., began our evangelistic meetings, continuing until Sept. 17. The following Sunday-school officers were elected: Bro. John Whorley, superintendent; Bro. Raymond Westfall, assistant; Bro. David Kurtz, secretary. We met in council Oct. 3. The mission band of Elizabethtown College was with us Oct. 22 and gave an inspiring program. Our love feast will be held Nov. 26, with an all-day meeting.—Mrs. D. K. Miller, Mechanicsburg, Pa., Oct. 23.

New Enterprise.—We had a good representation at the different sessions at Camp Harmony. July 3-16 the Salemville church had a successful evangelistic campaign with Bro. Tobias F. Henry of Roaring Spring, Pa., as evangelist. The church received a great spiritual blessing and eleven were baptized. Aug. 8 we held our mother and daughter banquet with 180 present. Oldest member present was Sister Sell of Salemville who was past eighty-eight and has since gone to her reward. The youngest member was Ruth Elizabeth Stauffer, our pastor's daughter, who was seven weeks old. An interesting program was rendered and splendid fellowship enjoyed by all. Aug. 13 we were glad to have one of our home boys with us, Bro. Kenneth Bechtel. He brought us a helpful message at the morning services. Bro. H. H. Nye of Juniata College conducted a two weeks' meeting in the New Enterprise church beginning Aug. 20. His messages were inspiring and spirit-filled. Seven were baptized. The Sunday school was reorganized Sept. 10 as follows: Bro. Paul Hoover, superintendent; Sister Miriam Brumbaugh, children's superintendent; Bro. Wilson Kagarise, secretary. Sept. 24 the following church officers were elected: Bro. Stauffer, elder; Bro. Russell Brumbaugh, clerk; Bro. William Ober, trustee; Sister Sara Replogle, Messenger agent. We were represented at district Sunday-school convention by Sister Catherine Replogle and Jacob Guyer. Bro. Paul Replogle was elected president of B. Y. P. D., with Bro. Stauffer as adult adviser. Our pastor conducted a week's meeting at the Waterside church prior to our love feast which was held Oct. 1. Two were baptized at the close of the meetings and one on July 23. Our council convened Oct. 11, and reports were approved. Six letters were granted and four received since our last report.—Mrs. D. P. Hoover, New Enterprise, Pa., Oct. 12.

New Fairview.—Sept. 24 we began our series of meetings, with Bro. Michael Kurtz of Richland, Pa., as evangelist. There were several visiting ministers at these meetings, including Bro. Paul Myer of Myerstown. Bro. Kurtz gave seventeen spirit-filled sermons and spoke at our County Home. As a result ten were baptized and one received on former baptism. Oct. 10 we held our council. Delegates to district meeting are C. J. Keeney, F. E. Chronister and David Fitz. Oct. 15 we held our love feast. In the morning Eld. S. C. Godfrey delivered a preparatory sermon, and in the afternoon Eld. Wm. Zoblner spoke to us. Eld. Godfrey officiated at the love feast and 275 persons communed.—H. B. Markey, York, Pa., Oct. 24.

Penn Run.—Bro. John Clawson of Robinson has taken up the duties of preaching for us every first and third Sundays in the evenings at 7:30. Our people are responding favorably to evening services. We met in council Sept. 26 to elect officers for church and Sunday school. Bro. Howard Keiper was elected elder; Max Widdowson, adult Sunday-school superintendent; Mrs. Charles Strong, children's superintendent. Mrs. J. M. Dick and R. D. Tyack are to represent us at district meeting. The young people, under the direction of our high school music director, have organized a chorus which we feel will add much

to our church. Our love feast has been set for Nov. 5, 6 P. M. We are glad so many of our young people attended Camp Harmony and Camp Jaray.—Mildred Widdowson, Penn Run, Pa., Oct. 19.

Philadelphia, Bethany.—This summer we observed the thirty-fifth anniversary of the founding of Bethany church. The founders of the church, Brother and Sister S. B. Croft, were unable to be with us. Many of our former members and friends gathered for this great occasion. A splendid choir, led by J. W. Andrews, was enjoyed. Short talks were given by many. The guest speaker was our first pastor, Bro. Paul H. Bowman, now president of Bridgewater College. He gave us two challenging messages. Ten of our young people attended Camp Stardust and had a very profitable time. July 16 Bro. Paul M. Robinson preached the evening sermon. Aug. 20, our pastor being away with campers, Bro. Carl W. Ziegler of Lebanon spoke in the morning and evening. Sept. 3 we had as guest speaker Bro. Earl Kurtz of Wilmington. Oct. 8 rally day was observed with promotion of classes in Sunday school. Bro. Desmond Bittinger, missionary on furlough from Africa, gave an object lesson to the children and at the evening worship service brought an interesting message.—Mrs. Margaret E. Mohler, Philadelphia, Pa., Oct. 15.

Pittsburgh.—Before vacation we had a beautiful children's service. Our young folks attended the seventh circuit rally and brought back the attendance banner. Several of our girls presented the play, No Banners Flying. Three of our girls attended Camp Harmony, and two of them were counselors. During the absence of the pastor in August, Eld. S. W. Bail gave the message one Sunday. The annual visits of the Bail family are such a help. The other Sundays in August our home ministers, D. Z. Eckert, V. C. Holsinger and W. R. Rummel, took charge of the services. Very few changes were made when officers were elected in September. Stanley Fadel is assistant superintendent and Mrs. D. Z. Eckert, adult adviser. A vital change in spirit seems to permeate every department since our rally day, Oct. 1. The consecration pledge and prayer made in that service seemed to inspire a renewal of efforts. At our last council one letter was granted. The reports from the various boards showed that repairs last year were all paid for and the way is open for other projects to go forward. The Aid Society report

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Dear Brethren:

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..... Class

..... Sunday school

..... Congregation

..... District

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Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill. Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
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showed that \$50 was given to the program of our local church, and the Women's Work quota was met. The men gave them a banquet. Each organized class in the Sunday school is having some project to promote the work of the church. We will have a series of meetings in the near future, beginning with our fall communion.—M. Elizabeth Barnett, Pittsburgh, Pa., Oct. 18.

Spring Grove.—Our harvest meeting was held Sept. 10 and Bro. Nathan Martin of Lebanon brought the message. We had our love feast Oct. 1, and Brethren Thomas Patrick of Hummels-town and Harvey Frantz of Myerstown were with us for the entire day. Their messages were fine. Bro. Ralph Heisey of Lincoln spoke in the afternoon. The love feast was inspirational and well attended. Our revival meeting will begin Dec. 3, with Bro. Graybill Hershey of Manheim as evangelist.—Noah W. Martin, Ephrata, Pa., Oct. 16.

Williamsburg.—Aug. 13-30 while our pastor was on his vacation the pulpit was filled by Bro. Raymond Sollenberger. Sept. 23 Brother and Sister Wilbur H. Neff held open house at the parsonage. Throughout the day nearly a hundred members visited the parsonage and enjoyed the kind hospitality of our pastor and wife. All were interested in seeing the new electric stove which had been placed there recently by the ladies of the church. Installation services for officers and teachers were held Oct. 1, with our pastor in charge. Certificates and seals were presented to the members of the Sunday school who had perfect attendance. The church met in council Oct. 3 and elected the following officers: Elder, H. H. Nye; clerk, Kathryn Renn; financial secretary, Mrs. John Loose; treasurer, Harice Shelly; pastoral board, Mrs. N. G. Holsinger; financial board, Alvin Sollenberger; trustee, David Sollenberger; Messenger agent, Ladies' Aid Society; Messenger correspondent, Mrs. Elizabeth Sollenberger. Our love feast and communion will be held Nov. 4, 7 P. M. The fall evangelistic services will be conducted by our pastor, beginning Nov. 13, and continuing for two weeks. We are looking forward to these meetings with great expectations for the saving of souls. Everyone is invited to attend these meetings as well as our regular Sunday-school and church services.—Mrs. Elizabeth Sollenberger, Williamsburg, Pa., Oct. 19.

Tennessee

Jackson Park.—We met in council Oct. 8, and the deacons were instructed to make preparations for our love feast which will be Nov. 11, 7 P. M. Eld. S. H. Garst will preach for us the week before our love feast, Nov. 5-11. Our delegates to district meeting were Brother and Sister Clarence Hyder, with Brother and Sister Smith Vines as alternates. Our Sunday school is getting along very well. We elected officers Oct. 1. The Women's Work meets once a month and is doing good work in repairing the church basement.—Mrs. H. K. Keeble, Jonesboro, Tenn., Oct. 20.

Virginia

Bethesda, Cloverdale.—We had a successful vacation Bible school in August conducted by Pastor M. G. Wilson, assisted by Ruth Crumpacker, Mrs. Charles Lumsden and Miss Grace Wilson. A picnic supper was enjoyed by the Sunday school on Labor Day. We have completed a two weeks' evangelistic campaign in our congregation, with Bro. Samuel Harley of Grottoes, Va., as evangelist. It is always gratifying to have an increase in numbers and our hearts rejoice that fifteen were added to our number this year. We met Oct. 10 to worship in our annual love feast, with Brethren M. G. Wilson and J. S. Crumpacker officiating. We met in council Oct. 16 to elect church officers. E. E. Rieley is secretary; P. B. Rieley, treasurer.—Mrs. Ruby Eller Foster, Blue Ridge, Va., Oct. 23.

Bridgewater.—Church officers were elected at our council. Jno. S. Flory was re-elected elder, with Bro. M. C. Miller as Sunday-school superintendent. Mrs. J. E. Seehorn is Messenger correspondent. About thirty representing different departments of our church work attended Camp Bethel. The B. Y. P. D. held their meetings in the homes on Saturday evenings during the summer, with good attendance. The Aid Society enjoyed an outing at Hone Quarry one evening in September. The regional conference held at Roanoke was attended by thirty-five from our congregation. Sept. 27 the Aid Society served supper to more than sixty officers, teachers, leaders and members of boards and committees. The purpose of this meeting was to discuss the strong and weak points in the church program. A similar meeting was planned for the near future. A young people's choir has recently been organized under the direction of Mrs. Everett Shober.—Mrs. O. F. Foley, Bridgewater, Va., Oct. 6.

Linville Creek.—On Aug. 20 the John Winger family of Indiana was with us at our morning service and their music was enjoyed by all. The B. Y. P. D. joined with Timberville and Unity B. Y. P. D. groups and held their annual week-end retreat on Sept. 9, 10. Children's Day was observed Sept. 17, and the worship service was in charge of the children. Our pastor gave a splendid address. On that night the Youth Temperance Legion presented a temperance program. Oct. 8 the same program was given at Mt. Grove church near Genoa. The home enrichment group gave a program Sept. 24. This program was entirely in charge of the men. Bro. Lindsay was the speaker. Oct. 1 the B. Y. P. D. held a candlelighting service. Bro. I. C. Senger

was the speaker. Preparatory worship was held at Cedar Run on Oct. 8 and the children had charge of the worship service. Oct. 15 preparatory worship was held at Linville Creek and that evening a large crowd attended our love feast, with Bro. C. E. Nair officiating. Our Sunday school was reorganized and the new officers took office Oct. 1. Raymond Holsinger is our superintendent, with Elizabeth Renalds as assistant.—Lillian Moyers, Broadway, Va., Oct. 24.

Nokesville.—We met in council and elected the following officers: Treasurer, Harry Miller; Messenger correspondent, Geraldine Seese; Messenger agent, Sisters' Aid Society; Sunday-school superintendent, D. N. Kerlin; assistant, W. E. Herring; elder for three years, N. J. Miller. For two weeks, beginning Aug. 15, Eld. Warren D. Bowman of Washington City church held a spiritual meeting and also conducted sessions with the young people and discussed his recent publication, *Home Builders of Tomorrow*. Thirteen were baptized at the close of the meeting. Two have been baptized since and two were received on former baptism. Mrs. N. J. Miller has been director of the women's organization for the past year. An offering of \$53 was given to the budget. We cut and rolled bandages for Africa mission. An offering of \$5.32 was also sent to Africa. We contributed to the Spanish relief and home missions. A women's Bible class has been organized and chairs have been purchased for the classroom. We have had a partition removed and are painting a room for the Aid. We have also bought dishes for serving suppers, etc. The sick folks of the community have been remembered with fruit and flowers. Our B. Y. P. D. progressed very nicely during the year. Service was our high point and we visited the homes of those who were not able to come to church, and gave programs at mission points. We exchanged programs with the Valley church, and presented a play, *The Lost Key*, at Oakton. The B. Y. P. D. enjoyed a vesper service and poke supper combined. We had many socials during the year and helped the women clean the banquet room. In September we had a five-congregation campfire social, including Midland, Valley, Manassas, Oakton and Nokesville. We made special studies of peace and also studied the book, *Home Builders of Tomorrow*, by Warren D. Bowman. Our new officers are as follows: Adult adviser, George Sanafrank; president, Jasper Miller; vice-president, Freddie Harpine; treasurer, Marion Miller; secretary, Genevieve Garman.—Geraldine Seese, Nokesville, Va., Oct. 24.

Smith River.—We held our communion service Sept. 30, with a large group attending. Bro. M. E. Clingenpeel conducted a series of meetings in July, and he preached some very good sermons. During this meeting we had sixteen applicants for baptism and one was reconsecrated. Bro. Buren Elgin conducted the baptismal service on the first Sunday in August. Bro. Clingenpeel came to our Elamsville church Oct. 15 and gave a very good talk. Our Ladies' Aid has done some very good work during the past few months. We are still continuing our Sunday school although we feel there is much room for improvement. May God help us to work harder for the upbuilding of his kingdom.—Mrs. Buren A. Elgin, Woolwine, Va., Oct. 20.

Valley.—Our revival which was conducted by Bro. John T. Glick of Bridgewater, Va., began the fourth Sunday of July and continued for two weeks, closing with a love feast. Six were baptized and one reclaimed. Bro. N. J. Miller conducted a week of meetings beginning Oct. 1 at Independent Hill, one of our preaching points. Four were baptized. Brethren E. M. Flory and V. F. Diehl are Sunday-school superintendents; Bro. James Earhart, B. Y. P. D. president; Bro. Ray Diehl, vice-president. The B. Y. P. D. is planning to do some work on the church lot. Brethren F. H. May and N. E. Garber served as delegates to our district meeting. We will have our harvest and Thanksgiving service at 11 o'clock Thanksgiving Day. Our council meetings are held at 7:30 P. M. on Thursday before the second Sunday of January, April, July and October.—Vernie Diehl, Nokesville, Va., Oct. 22.

Washington

Forest Center.—Bro. David Ensign has taken charge of the pastorate of the three churches, Spokane, Mt. Hope and Forest Center. We have preaching services on alternate Sundays, Mt. Hope and Forest Center having services the same Sunday. Bro. Paul Longenecker was with us Oct. 10 and showed pictures from the various churches in the state. We are expecting him to be with us again when we have our love feast during the first week of November. The semiannual convention of the Spokane, Mt. Hope and Forest Center churches was held at Forest Center Oct. 1. We had an interesting program, the general theme being Brethren in Reality. Forenoon and afternoon sessions and a bountiful dinner were enjoyed. We made considerable improvement on our church building the past summer. A concrete wall was put into the basement, an entry built on the front of the church, and a belfry and bell installed.—Mrs. W. A. Erickson, Valley, Wash., Oct. 21.

West Virginia

Canaan, Sandy Creek.—Since we have our pastor, Bro. R. K. Showalter, in charge we have preaching twice a month. We are having a Bible school program Nov. 6-12 in the H. E. Hinebaugh home. The school will be conducted by Pastor Showalter,

assisted by local helpers. We only have a schoolhouse to worship in but we are planning to build a church in the near future.—Ruth Savage, Gibbon Glade, Pa., Oct. 20.

Spruce Run.—Because of the ill-health of Pastor Eugene Kahle he had not been with us for several months. Oct. 5, 6 he gave us two excellent sermons and one came forward for baptism. On Oct. 7 Eld. J. S. Showalter was with us. In the afternoon he preached the examination sermon, after which he administered baptism. In the evening we enjoyed a spiritual love feast with Bro. Showalter officiating. On Sunday he gave us a wonderful message on What Kind of a Church Member Am I? Oct. 12 the women's group met and had a good program. The following officers were elected: President, Sister Maye Warren; vice-president, Sister Mary Broyles; treasurer, Sister Alta Dunn; secretary, Sister Beda Dunn. Oct. 21 the men will meet to repair the church and the women will do some quilting.—Lena B. Shaver, Lindside, W. Va., Oct. 17.

Wisconsin

Chippewa Valley.—We met in council and the following were elected: Bro. D. D. Funderburg, elder; Lowell Lawrence, member of finance board; Landis Mikesell, ministerial board; Wilfred Davis and Leonard Peden, wood committee; George Mikesell, trustee; the writer, correspondent and Messenger agent; Nora Andrews, missionary committee. Sunday-school officers are as follows: Superintendent, Erwin Dierdorf; assistant, Lowell Lawrence; secretary and treasurer, Ruth Young; member of educational board, Nora Andrews. Pastor Howard Peden, John Cripe and Mary Mosier are appointed to look after the putting in of electric lights in the church and parsonage. Our Ladies' Aid is still doing good work. The Aid bought the material for a new rostrum and the men did the work. Sept. 18 Bro. R. F. McIlnay of Minneapolis, Minn., came to us for a series of meetings and gave twelve powerful sermons. Three were baptized on Saturday afternoon prior to the love feast. Fifty-three communed.—Frank Peden, Rock Falls, Wis., Oct. 23.

Rice Lake.—Brother and Sister B. M. Rollins held our evangelistic meetings and three were baptized and one awaits baptism at a future date. Along with souls being added the members have been built up in spirit. A fellowship now exists for which we had longed and prayed for for some past years. Bro. Rollins delivered each message with power. Delegations attended from the Evangelical and Reformed churches, Gospel Tabernacle and the Church of God. Attendance was good throughout the meetings. Our field is limited in many respects but we hope to grow gradually. We enjoyed the stories for the children by Sister Rollins and also the music. Brother and Sister Rollins sang duets each evening. The evangelists and the pastor and wife visited the homes of all the members and also conducted a radio program over WJMC. Baptismal services were conducted Monday evening following the closing of the meetings. Tuesday evening we held our communion with thirty-two surrounding the Lord's table. The prayer meetings which were held each evening during the meetings were well attended. We hope to have Brother and Sister Rollins with us again. Pastor Bryan and wife are leaving to attend the ministerial conference at Bethany. May we have the prayers of all the faithful in behalf of the work at this place.—Geo. M. Hine, Rice Lake, Wis., Oct. 14.

On Making a Will--

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum

of dollars (\$.....) to be used for the purpose of the said Board as specified in its charter."

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

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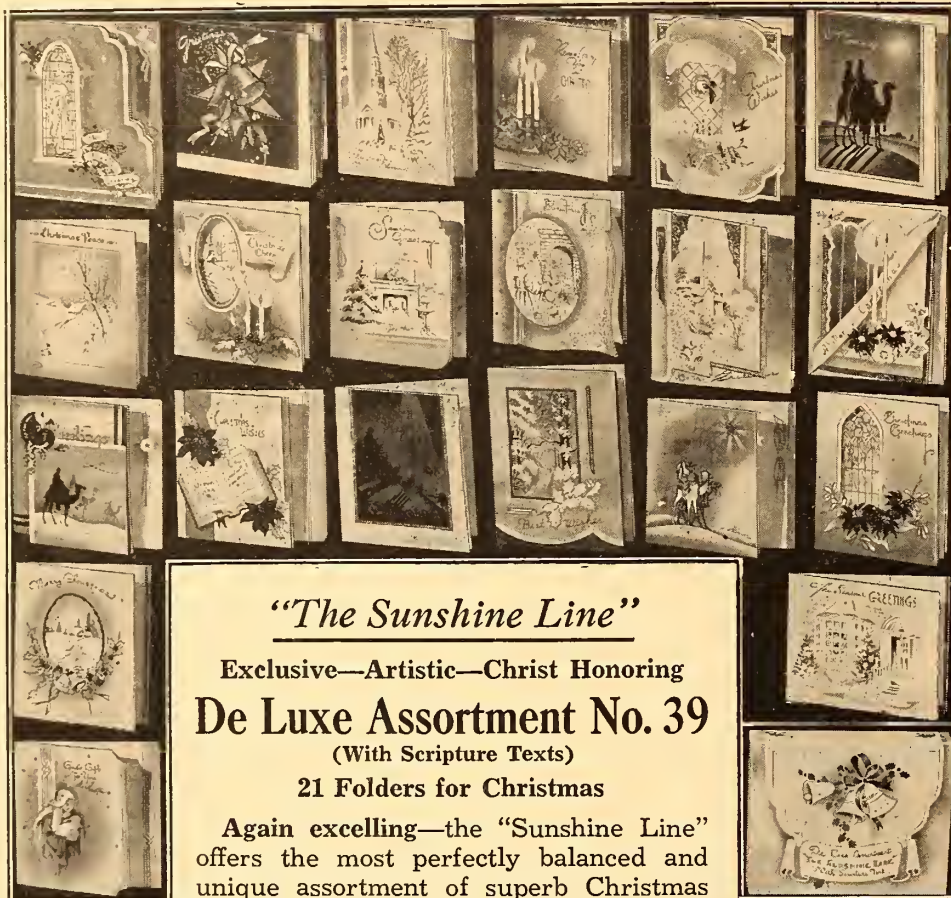
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GOSPEL MESSENGER

VOL. 88

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November 18, 1939



The Day of the Church Press

- A passion for inquiry is the keynote of the restless age in which we live. The church press helps to meet the imperative need which grows out of this condition. It visualizes the meaning and the value of the spiritual outlook.
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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, November 18, 1939

No. 46

EDITORIAL

Vengeance or Faith?

THE problem of vengeance is too difficult and delicate for human handling. That, Paul had to remind the Romans, must be left to God. It has no place in the Christian program. Not that we are to imagine God as actuated by motives too low for us, but that what we call vengeance belongs to him. The punishment of guilty nations, the balancing of the scales of justice, is in wiser and steadier hands than ours. How good that it is so. We have plenty to concern us without that.

Impatient and maddened men, who cannot wait for the orderly processes of the courts, will sometimes take the law into their own hands. But seldom if ever to the better and surer forwarding of justice. Just so, impatient and misguided churchmen would have us rush to the defense of moral order in the world by snatching from the "lap of the gods" the proper dispensing of international retribution. They would avenge the democracies of their adversaries. They fear the wrong side might win and so, in order to save Christianity from possible overthrow by paganism, they would have us turn pagan ourselves!

The burning question for our time is exactly that one with which our Lord finished his story of the widow who went off to the judge crying out for vengeance. She got her vengeance finally. Just so, God will "avenge his elect that cry to him day and night," not finally but "speedily" as he counts centuries and aeons. But that should be the least of *their* worries. That is God's own responsibility. Let them trust him to take care of it. Their proper concern is: "When the Son of man cometh, shall he find faith on the earth?"

It is up to the church to give the right answer to that question. The world needs to know that answer now. Can the Almighty Dispenser of justice and judgment depend on the Christian church for faith, for faith in him, for faith in the su-

premacy of spiritual forces over the mightiest machines, for faith in the final triumph of goodness and love? Can the church keep on believing this, and proving it by her works of mercy and patient trust?

E. F.

Blitzkrieg Demands Blitzfriede

THE invention of blitzkrieg, or the lightning war, makes necessary the development of a new and transcendent peace strategy. For if man must now reckon with the menace of surprise war, he must also give immediate and wholehearted attention to blitzfriede or lightning peace.

The principal characteristics of lightning war are a masterful campaign plan, full use of the last word in superarmament, the co-ordination of available resources, mobilization and control of the public mind, and the use of the surprise lethal stroke. Naturally, for the duration of a blitzkrieg there can be no toying with humane sentiments. The lightning war means a moratorium upon all the higher inhibitions.

It must be apparent that the technical problems of lightning peace are rather similar to those of blitzkrieg. That is, blitzfriede, or lightning peace, demands a master plan, adequate means of informing the public mind, the co-ordination of goodwill resources, the unification of peace sentiment, and a fresh and appealing presentation of the case of peace. These are ethical adaptations of blitzkrieg action patterns which can be used by men of goodwill. The principal areas for the application of these methods are in the individual's own thinking and life, in the field of community relations and action, and in the national scene. This is all to the end that the last and most extensive area of human relations, or the realm of international affairs, might be raised to a new level of understanding and co-operation.

Blitzfriede must begin in the hearts of the peo-

ple. If there is no eagerness for peace at the core of life the going will be hard indeed. In the day of dilemma the steps in personal orientation might well run as follows: (1) a recheck of convictions, (2) a new resolution to stand for the right, (3) a determination to live up to one's profession, (4) a willingness to testify for peace as the better way as opportunity is afforded. Such a recheck will show the members of one historic peace church that their time-honored position is based on three sure pillars—experience, Christ's teaching, and the example of the early Christians. As for standing for the right, when the tide in public morality is running out, there is no more significant thing which one can do than to stand as a rock in adverse seas.

At the community stage blitzfrieide is concerned with a speedy, complete, and effective consolidation of peace sentiment. And toward this end the first step is that of clarification with respect to the issues involved. Thus one thinks immediately of what can be done through public discussion. Hence the need for using every legitimate means to bring the truth to light. For as the long view of history is brought to bear upon the current dilemma it will most likely appear that the application of force would only tend to complicate matters.

Of course, while an intelligent public opinion is forming there will have to be those who are thinking ahead as to the next stage in peace strategy. And like the builders of the walls of Jerusalem, they will have to do more than one thing at the same time. With the spreading of information such as will help the common man to form his own enlightened opinion, there will also need to be protests against hasty public action in order to prevent the situation from getting out of hand.

Beyond what small groups can do for blitzfrieide is that of a wise national program. On one hand it should be a policy of patience based on the now proven fact that one more belligerent settles nothing. Those who have studied deeply are saying that America's greatest contribution can be made through the preservation of an island of sanity in a world at war.

But on the other hand, blitzfrieide calls for something more than just staying out of the bloody mess that men have made of international affairs. It calls for a sensible yet bold plan of peace action. It must be something calculated to capture the imagination of war weary peoples. And it must be something inherently sound as to technique. Suppose, then, that the neutral nations proceed to set up a neutral international commission to study the present world situation, and to release recom-

mendations toward an equitable settlement. The appeal would be based frankly on fairness and a will to find a permanent way out. This would assure the fearful that rights and values would be taken into account, and would tend to bring down world condemnation upon the greedy. It may be argued that international problems are too complicated for such procedure. And yet, eventually the nations must come to the council table, so why not now before more bitterness is engendered and the intrinsic problems further complicated?

The bold peace stroke contemplated is that of laying out the issues where all can see, in the conviction that with such a light beating upon it the sloganless war that nobody wants could soon be brought to an end. If neutral nations hesitate to sponsor such an impartial commission, what is there to prevent some group or groups with world connections from attempting just that sort of thing—an international neutral commission planning for a century of peace? Certainly there are other techniques which might be proposed, but enough has been said to suggest that blitzkrieg demands blitzfrieide.

H. A. B.

Safeguarding a Cherished Right

WE read the other day about certain folks who had "forfeited the right to be interpreters of Christ." That was a real tragedy. Can you guess how they did it? In the only way, of course, that such a thing is possible. By failing to be true interpreters; by misrepresenting him.

Interpretation is the art of discerning and expressing the meaning, the true character and significance, of the thing interpreted. By their very profession Christians are interpreters of Christ. They have undertaken to make clear to the world the meaning, character, thoughts, feelings, ideals of Christ. It is a great undertaking and supremely worthy. The only way it can be accomplished is by first making the thoughts, feelings and ideals of Christ one's own thoughts, feelings and ideals. It is comparatively easy then for these to get themselves expressed in human contacts of all kinds. This is correct and effective interpretation. It doesn't misrepresent. Anybody can understand it.

Losing a cherished right is a bitter experience, the more so when there is no need of it. Why forfeit a valued title that is rightfully yours? By divine decree it is your right, your right, mind you, to be an interpreter of Christ. Don't throw this precious treasure away. Use it, use it every day. Then there will be no danger of its being outlawed and no one can dispute your claim.

E. F.

THE GENERAL FORUM

Thanksgiving Day

BY F. D. ANTHONY

(Eph. 5:20)

Thanksgiving Day is near at hand,
A welcome day throughout our land;
The day on which we should express,
With joy of heart our thankfulness.

But not alone this day each year,
Should we be thankful with good cheer;
But every day that comes and goes,
Praise God from whom each blessing flows.

Baltimore, Md.

Thanksgiving Meditations

BY ELGIN S. MOYER

Librarian, The Moody Bible Institute, Chicago, Illinois

"Bless Jehovah, O my soul, and forget not all his benefits" (Psa. 103: 2).

THE annual return of Thanksgiving Day challenges anew our sense of gratitude to God for his manifold blessings to us. Although every day should be a day of thanksgiving, we find ourselves so prone to wait for the stimulus of a special occasion to voice our gratitude to the Father. This being the case, may we not this Thanksgiving Day as never before pour out our souls in gratitude and praise to God for his great love and grace? The psalmist long ago suggested several excellent reasons why the people of God should be supremely grateful. In Psa. 103: 3-5, we note five: forgiveness of our sin, healing of our physical bodies, guidance and protection, his loving care and tender mercy, and divine providence.

First, forgiveness of our sin. No worse calamity can befall mankind than the terrible blight of sin. Paul says that all have sinned and come short of the glory of God. No man can free himself either from its power or its consequences. Sin is the machination of the devil, and he holds sway over us until some greater power delivers us from his grip. It is God only—God through Jesus Christ who died on the cross for us—who can and must redeem us. Praise his name, the work is done! As disciples of Christ we have been redeemed from sin. God has forgiven us our iniquities. We can now walk in his righteousness and holiness, free from the old blights and free from the dominance of the devil. Yes, we will praise him for his abounding grace!

Second, healing of our physical bodies. Only God who made them can heal our minds and bodies. We are his children and our bodies as well as our souls belong to him. Our bodies being the temples of the Holy Spirit, certainly require his

tender care. Let us not neglect to put our trust implicitly in him. Though the physician may prescribe the antidote, the surgeon set the broken bone, the nurse care for the convalescing body, and we ourselves carefully follow rules of health or look to God in prayer and faith for miraculous healing—whatever the method we follow, it is always and only God who can give the healing touch. He healeth all our diseases. Bless his holy name!

Third, protection and guidance. "He knoweth our frame; he remembereth that we are dust." The Holy Scriptures are full of the promises of God, of how he protects his people and guides them into paths of safety. Life is not a chance or an accident. God has a purpose for every one, and if we will let him he will guide us into the center of his will. He leads us daily along the narrow way that leads into life eternal. Praise him for his guiding hand!

Parable of the Prodigal Nation

BY LAVINIA C. WENGER

A FEW centuries ago there were some countrymen who separated themselves from their homeland and journeyed into a far country.

These countrymen built for themselves a great kingdom. They fought their neighbors and gained more power. They went beyond the seas and gained other empires so that the rich might be richer.

They wasted their resources and spent their wealth on riotous living. Then, there arose a mighty depression over the country and they began to be in want.

Many would gladly have gathered up the wasted lands and produced food, many would gladly have gathered up the wasted forests and sheltered their families, but no one taught them how.

Then these countrymen came to themselves and said: "How much food and clothing and materials are bursting the storehouses everywhere and we perish in want. We will arise and go to our fatherland. We will say: 'We were wrong in wasting our resources to become great unto ourselves. Take a share of our products that the world may be fed. Use our goods that the world may be clothed. Distribute our materials that the world may find comfort and well-being. We are not worthy to be called great; help us to carry our share of world security that we may find a small place in the building of world brotherhood.'"

Elizabethtown, Pa.

Fourth, his loving care and tender mercy. We have the consciousness of the presence of Christ. To have him in our lives is our most precious possession. To have Christ in us assures us that we are abiding in him. When we know that Christ fully rules our hearts, we know that love is the controlling motive and passion of our lives. The presence of Christ with us is the fullest assurance and sublimest expression of God's loving kindness and tender mercy toward us.

Fifth, divine providence. God bountifully provides for his own. He has created the wonderful world in which we live. Through ordinary ways and through special ways he marvelously provides. In material form and in spiritual he supplies our needs. No good thing does he withhold from his people. Paul's thought is in harmony with that of the psalmist: "My God shall supply every need of yours according to his riches in glory in Christ Jesus. Now unto our God and Father be the glory forever and ever."

As Thanksgiving Day approaches let us read again Psalm 103, and sing over and over, "Bless Jehovah, O my soul: and all that is within me, bless his holy name."

Oak Park, Ill.

The New Appreciation of the Church

BY WILLIAM M. BEAHM

THE Church of the Brethren was born in a mood of protest against ecclesiasticism. It challenged the special priesthood by emphasis upon the priesthood of believers. It opposed church offices and machinery except as sanctioned by the pattern of the apostolic record in the New Testament. It opposed church creeds and accepted only the New Testament as its authority. It started out as a separatist movement and only set up another church organization afterwards. Consequently it has never had a very "high" doctrine of the church. And the Brethren's Card has no explicit word about it whatever. On the other hand, there has been a strong implicit doctrine of the church in the history of our movement. The ordinances which bulked large in our peculiar doctrines were church ordinances. The New Testament which we obeyed is a church document. Much of it was written explicitly to the church or the churches. It grew out of the ongoing Christian fellowship which was the apostolic church. Then, too, we made much of Matthew 18 as a technique for settling community disputes and the church thus became the center of community life. Local council meetings wielded considerable community control. Later, Annual Meeting came

to have increasing leadership over larger areas. In recent generations there has developed a growing program of publication, missions, education and reform, all of which have been under the aegis of the church. So in actual fact our assumptions about the importance of the church have exceeded our explicit doctrine of the church.

Now the above depreciation of the church was simply part of the larger Protestant movement in its reaction to the heavy ecclesiasticism of the medieval Roman Catholic institution. And the current appreciation of the church, in our own brotherhood, is a part of the larger movement among all Protestants. Some leaders of thought are even speaking of the former discrediting of the church as "the Protestant heresy." And the trend of thought among Protestants is toward an enlarged and unified conception of the church as the body of Christ, who is her living Lord. Christianity is seen to be a historical religion in which God enters into the historical process by an act of incarnation and redemption. The ongoing institution which carries this gospel of redemption and mediates it to men is the church. While it is peopled by men and subject to all the imperfections that involves, yet it is a divine institution involving far more than the men within it. While it is of necessity set up within a given culture and uses the language, thought forms, and human material available, yet it is above culture and stands in judgment against it. "We have this treasure in earthen vessels." There grows out of this idea a new "otherworldliness" and the church is conceived as against the world. The members of the church live in two societies and have two citizenships. They are in the world but not of the world. It is this heightened conception of the church which informs the present ecumenical movement among Protestants. And members of the Church of the Brethren are doing well to be a part of this far-reaching appreciation of the church.

The missionary program of the church has come also to be conceived in terms of this heightened conception of the church. This is best exemplified by a series of international missionary conferences. In 1910 at Edinburgh there was a large and important missionary conference which conceived the western Christian nations as already evangelized and being called upon to evangelize the heathen nations of the world. In 1928 at Jerusalem there was a missionary conference under similar auspices but a large number of delegates came from the mission fields of the world. There was much concern about the relation between the older churches of the "sending" countries and the younger churches of the "receiving" countries. It

was still a "missionary" conference and dominated by western personnel although the Christians from the mission countries had a large part in the program and concern of the conference. In 1938 near Madras in south India was held another conference under the same auspices—of the International Missionary Council. But this was held in a mission country and the majority of the delegates were from the churches of the mission countries. The pattern of thought was not in terms of "sending" and "receiving" countries, of "home base" and "foreign field." It was rather in terms of the world-wide fellowship of Christians, a variegated but united fellowship embodying in concrete actuality the living body of Christ. The world mission was there conceived not merely in terms of the obligation of the west to evangelize the east, but also in terms of what the church throughout the world owes to the world in which it lives, as she bears witness to the faith by which she lives. At Madras there was a confluence of two developments in the Christian world. One was the international missionary conferences indicated above. The other stream was that of the conferences on Faith and Order and on Life and Work held at Stockholm in 1925, at Lausanne in 1927 and at Oxford and Edinburgh in 1937. At Madras the increasing and universal conception of the church was united with its sense of world-wide mission. "There was to be discerned the sense that for the Christian cause all depends, under God, upon the life of the Christian community, the quality of its witness, the cogency with which within the varied and tumultuous life of man that community believes in and lives upon the power and wisdom of the Gospel." (*The World Mission of the Church*, p. 7.)

There is then a new appreciation of the church. It shows up in our own Church of the Brethren. It is manifest in the ecumenical movement of modern Christendom, both in its increased co-operation and its new activity in doctrinal formulation. And the foreign mission movement fits into and enlarges this universal conception of the church. It may be of value later to indicate some aspects of this world mission of the church.

Bethany Biblical Seminary, Chicago, Ill.

Our Need for Thanksgiving Day

BY EZRA FLORY

For a better Thanksgiving Day we need new minds. The ones we have forget God and are unmindful of his blessing and mercies. These minds are too much occupied with pleasures and gain-getting. The new minds will consider the giver above the gift.

For a better Thanksgiving Day we need new hearts—hearts that really respond to God's love. He who has the heart of a child is one who responds sympathetically to the Father's gift. He is one who understands the child. Such a heart is appreciated, and its intrinsic worth is far more valued than mere expressions of love.

For a better Thanksgiving Day we need new voices. In religion we need more expression. I feel this when I read in the Psalms: "Let the redeemed of the Lord say so." Our hearts should overflow with praise.

For a better Thanksgiving Day we need new hands. These old ones are too selfish. They reap the harvest. They gather up the gold. The new hands will distribute what is needed.

As we receive the bounties of God, let us show our gratitude in a substantial way, as well as by praising him with our lips. May we begin this Thanksgiving Day by training our hands to deeds of generosity for him.

Rodney, Mich.

The Way of Life

BY LEO LILLIAN WISE

"AND he began to teach them that the Son of man must suffer many things—" thus Mark begins the relating of the doctrine of the cross. Throughout the remaining chapters of his Gospel we see revealed the cross as a way of life.

Jesus was stating the basic foundation that sets men free, that releases their souls from the power of evil. He was telling man how to go forward into the richness and depth of life eternal the Father has in store for his children. This truth ran opposite to the preconceived ideals and traditions of the scribes and Pharisees, so much so that there could only be one inevitable result—conflict. There was to be the never ceasing attacks by his opponents. They demanded by what authority he spoke and "by what spirit doth this man work?" There was to be the bitter stinging of their sarcastic innuendoes; the hardening of their hearts until finally only one thing could result—and that was the crucifixion of the Savior upon Calvary.

But the cross as laid down by Christ for himself and the disciples to follow in his steps was not simply a thing of wood upon which a body should be stretched. Instead it was to be something far more, it was to be a Way of Life. It was to be that conviction by which a man lives, a discipline that is compelling. His disciples were to take it upon themselves as a motivating passion to be lived a day at a time.

This motivating way of life was to drive some

men to far places in the line of duty, and constrain others to remain in the valleys. Some would live in lonely habitations while others would be compelled to give up their earthly life ere many steps had been taken. Jesus said: "He who shall lose his life for my sake, shall find it." Therefore, the cross was to be a symbol of the ideals men live by.

In this day and age we also have our cross-bearing through which we attest our love and loyalty for the Christ. The cross is not loneliness, nor physical suffering, nor ill health, loss of friends and wealth. The just and the unjust suffer alike in many common points, lose their beloved by death, lose riches, are lied about, have homes destroyed by some physical calamity—it is when they come to a decisive crossroad that the just and the unjust part company and take divergent paths.

If a man dares to stand for truth, as exemplified by the teachings of Christ, then he may be stumbling forward under a cross. If he ventures to take a courageous stand for the right, setting himself against his fellow men for the sake of a Christ whom he loves, then it may be said that he is bearing a cross. If he can stand the utter loneliness because he forges ahead of the crowd for the sake of a Christ-attuned conviction then he may be said to be walking in the Lord's footsteps. If he can listen calmly to false accusations made against him so cruelly "for my sake" then that man may be said by others, "to bear a cross."

And bearing a cross will lead to Calvary where one must have his own will crucified; must place all that he has, or is, in relation to the will of God. There must be the lonely road, the dark nights, the relentless sticking to a given task, the resolute doing without, the following of a worthy ideal before one can come into real discipleship.

And the reward? Again we hear Jesus say, "And I, if I be lifted up, will draw all men unto me." To be able to bring one soul to the Master of Men shall be a worth-while reward for in the sight of our Master a Soul is worth more than all the heaped up wealth of the world. Pray the Lord to count you and me worthy to bear a cross.

Bellefontaine, Ohio.

An Appeal to Reason

BY ALVA C. FIKE

It is the Christian's duty as well as privilege to teach and practice the peace principles of the New Testament. There are too many who bear the name of Christian who depend on some one else to speak up when the majority are ready to try force and destruction instead of conciliation.

Christ also taught the value of the soul of man.

What then should the Christian do when nations in this so called civilized world ship their young men, with souls as valuable as any soul, to another country to be slaughtered on the altar of Mars, and at the same time ship their pedigreed dogs to a neutral country that they may be safe from the ravages of war?

It would be well to heed the advice of Mordecai to Esther in Esther 4: 13, 14 and speak up now. The world can be saved from war and its ravages only by the message of the Prince of Peace. The history of some who carried the name Christian, but who failed to carry Christ's message, should be a challenge to all who now bear his name to carry his message also. The salvation of the world depends on the Christians. They are Christ's messengers.

Chicago, Ill.

"Out of Darkness"

BY GRANT MAHAN

LONG ago the children of Israel were called out of Egypt, where their lives were burdens to them by the oppressive burdens placed upon them by their masters; for they were slaves. They were called to leave their slavery and animal-worship and go to a land which the Lord would give them. They had only to go and conquer, the Lord being their Helper, and the victory never in doubt so long as they remained true to the One who called them. They started, but they did not keep their eyes to the front; they looked back, lusted for the things they had enjoyed, and they wanted to go back. Once they were on the point of choosing a captain to lead them back.

But finally, through the long-suffering of an all-powerful God, they reached and succeeded in conquering part of the land promised them: they might have conquered it all if they had believed the promises made to them, that no man should be able to stand before them. There were conditions placed before them—they must be true to their Leader; they must not mingle with the inhabitants of the land, must not intermarry with them; must obey the law he gave them. Their blessings from him were dependent upon their obedience to him—he would be with them as long as they were his. Their history is too well known to need repetition.

God has called other people at various times in the history of the world. He called Abram from the idolatry of the Chaldeans. And what a faithful man he was. He became the friend of God. He had faith to the uttermost in the one who called him. And because of that faith he would

not refuse to make any sacrifice that was demanded of him, even to the sacrifice of his only son, through whom the great promises were to be fulfilled.

Then in the fullness of time he called us through his Son. And we have answered the call; we are trying to follow his leading away from the evils of the world by which we are surrounded. He has told us that he was not of the world, and that we are not to be of the world. But the world is very close to us, to many it is very dear; they feel that they cannot give it up entirely, and so they try to compromise. Surely some little thing of the world will not alienate his great love. But let us stop and think. Abraham had such faith that he was willing to sacrifice his son. God had such love that he gave his Son. How much love should we, we who have this great love and this great gift offered to us, have for him who offers so much to us?

The idolatry from which Abram was called was a coarse kind, a kind that could not appeal to us in these days of enlightenment. But are we not to some extent just as truly idolaters as were those among whom Abram lived? There are said to be millions of gods in India. How many are there in the United States of America? Many definitions of idolatry have been given. The one that suits me best reads something like this: idolatry is the worshiping of something else more than we do God. Or it might read: the loving of anything else more than we do God; or, the giving more of our time and talents and energy to something else than we do to God; or, the obeying of someone else when that obeying means disobeying God.

In 2 Peter 3 some statements are made, and then a great question is asked: "The Lord is not slack concerning his promise, . . . but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of the Lord?"

We have been called, called for a purpose, and we know what the purpose of God was in calling us. We were called out of something, away from something, and to something different, just as Abram was, and just as the children of Israel were. We were called out of darkness into light;

the world is darkness and Christ is light, into marvelous light. "The whole world lieth in darkness." Jesus calls us out of that darkness and into the light which he gives; we shall no longer walk in darkness.

There are but two ways through this life. The one is broad and the other is narrow; the one is darkness and the other is light. We are invited, we are urged, to walk in the narrow way, the light way. "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "In him was life; and the life was the light of men."

There are many passages in the New Testament which tell how holy men in the early days of Christianity conducted themselves and how they taught. A few quotations are here given: 2 Cor. 1: 12: "Our rejoicing is this, . . . that in simplicity and godly sincerity, . . . we have had our conversation in the world, and more abundantly to you-ward."

Eph. 4: 22, 24: "That ye put off concerning the former conversation the old man, . . . and that ye put on the new man, which after God is created in righteousness and true holiness."

In Phil. 1: 27 we have: "Let your conversation be as it becometh the gospel of Christ." And in 3: 14: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

1 Peter 1: 15: "As he which hath called you is holy, so be ye holy in all manner of conversation."

2 Peter 3: 11, 13: "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

1 Tim. 4: 12: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 2 Tim. 1: 9: "Who hath saved us, and called us with an holy calling."

Rehobeth, Md.

Prejudice

BY J. G. MEYER

It was a *gentile*—a Roman centurion, a captain of the army, a diligent seeker after truth, the first gentile convert to Christianity, so far as we know—who taught a *Jew*—a Christian Jew, Simon Peter—a great lesson against prejudice. Can we imagine how difficult it must have been for Peter to learn that lesson? For all Jews, as we know,

were successfully taught that they were God's favored people and that all gentiles were outside of the pale of God's concern or even of a Jew's respect. But God succeeded in using that honest gentile, Cornelius, to help a faithful Christian Jew to lay aside prejudice—age-old race prejudice—and to embrace unselfishness as a motive for service.

Today the tables seem to be turned. In Peter's day the Jews were prejudiced so that they thought gentiles were unworthy of salvation. But today, certain gentiles doubt that the Jews or the Negroes deserve to be saved.

Prejudice is easily defined. It is just what the word itself suggests: a *prejudgment*, a judgment made before we know the facts, before we are in position to make a truthful statement for or against someone or something.

How thankful we should be that prejudice is not inherited! Children do not bring it with them into the world. In fact, they have little capacity for it in their tender years. Little Jewish children play with *little* Aryan children, white children play with colored children, Protestant children play with Catholic children, and children of capitalists play with children of labor leaders—and they do it with keen interest and perfect satisfaction, until they are taught that such conduct isn't nice!

Prejudice is taught by prejudiced parents, by prejudiced playmates, by prejudiced teachers and textbooks, or by prejudiced movies and yellow journals. The good old grandmother who didn't want her children and grandchildren to speak English, and who insisted that she knew her Christ spoke Pennsylvania Dutch, was teaching prejudice in so far as others believed her. Teachers and social workers, who are encouraging movements to keep Negroes out of trains, hotels and schools used by whites, or who help to pass ordinances prohibiting colored people from renting or buying homes in small towns and cities, are teaching prejudice.

To speak unkindly about any person or any good movement that seems to deserve at least some criticism is to spread prejudice and to close the minds of others so the good and the truth will never be known.

Of course, prejudice is not all taught by others. It sometimes springs from within us. To entertain unkind thoughts, even though unexpressed, is to generate prejudice from within. We are selfish and because of self-interests we often teach ourselves to despise other personalities and the perfectly desirable movements others are attempting

to promote. Let us examine ourselves and let him that is without prejudice cast the first stone.

In a time like this when everything looks so dark because of so much prejudice among nations and groups of nations, there is a bright side—and the only hopeful solution—and that is wholehearted devotion to God who is "no respecter of persons." The only hope we have to rid our lives and the world of prejudice is Christianity at its best. For Christianity *at its best* believes that even a "gentile can repent and believe."

North Manchester, Ind.

True Adorning

BY FLORENCE S. STUDEBAKER

WHAT is true adorning? Judging from the large number of beauty shops flourishing in our cities, one might conclude it is beautiful hair, tinted nails, and extravagant make-up. While it is important that the Christian woman be well-groomed, neat and attractive, and appropriately dressed, yet if real beauty of soul is to be attained, more attention must be given to cultivating "a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3: 4).

One commentator suggests that there was a reason why Oriental women needed the injunction of this passage. They were stayers at home. They were managers of the household; they received no gift of education whatsoever. Men believed it was not necessary that a woman be highly educated for the sake of making bread and caring for a family, so the women were mere slaves in a harem. "Knowledge with women in Grecian days was a token of impudicity. If she meant to live as a courtesan, no pains were spared to educate her in taste, in knowledge, in philosophy, even in statesmanship."

So with a desire to please, Oriental women set about to make their persons attractive. They were forbidden to make themselves beautiful within, so they made themselves as beautiful as they could without. Peter urges that time be given to cultivating the inward possibilities. What a change in lives today, if the hours that foolish women waste on adorning the outside would be sincerely devoted to cultivating beauty of soul!

What is your ornament of adornment? Plutarch speaks of a Roman woman, that when her neighbors were showing their apparel and jewels brought out her children, virtuous and well-trained, saying: "These are my ornaments and my jewels." Is it not a just pride that lights a good mother's eyes at thought of the product of

her home, standing forth in all the beauty of youth, ready to live and serve mankind?

While on a bus journey recently, I observed two mothers and their little ones. One was the nagging type and made the journey most unpleasant with loud commands and threats of punishment. Once she caught sight of a large building encased with wire netting, "There is where they put little children that are bad. Yes, and they keep them there all night without beds, covers or food in the mornings," she said.

Thereafter the least misdemeanor recalled the wire enclosure. The frightened little ones obeyed from fear rather than love and the deluded mother looked about at some of the passengers and winked triumphantly.

When her baby boy of one and a half years was fretting and anxious for the journey to end so that he might see daddy who was waiting for them, she began: "You don't love your daddy."

"Es, I do," insisted the wee lad, earnestly.

"No, you don't," persisted the mother.

"Es, I do," and the little fellow at last burst into sobs.

Then the mother snuggled him close and said: "Yes, you love daddy, honey; mamma was only fooling."

Later the little trio left the bus for the waiting arms of the father.

A few stations on, another trio entered. The children and mother were apparently of the same ages as the others. But what a contrast in mothering! If reproofs were needed they were not broadcast to the world. A neat box with attractive entertainment for busy hands was brought out. Tiring of these, the mother filled in with a good story. Cold milk and graham crackers furnished refreshment instead of rich candies and pop.

"What a happy little family!" I thought. These children are truly the ornaments of a lovely little mother. Is it not right and just that a mother look with humble pride upon her children? Who else has cradled that little form so closely, even beneath her heart through long months of waiting? Who else spends long hours beside sick beds nursing them back to health? Who cons health bulletins and menus more industriously? Who studies the child's whole nature and yearns and prays and expends her best effort that he may develop into the kind of person that will honor his home, his Creator and serve in his world?

The lofty place a son holds in the estimation of his mother is pictured in the story of the late Dr. Cuyler, who when visiting England was presented

to Queen Victoria. Upon receipt of a letter from her son describing the presentation, Mrs. Cuyler could scarcely wait to tell someone else what had occurred. Rushing to a neighbor's house, she cried, "I have a letter from England and do you know, the Queen has seen Theodore?"

So if our children be our adornment, let us strive to grow into the kind of mothers God wants us to be. Let the Word of God permeate every part of our being. We want to be worthy caretakers of the jewels entrusted to us. The conscientious Christian mother cannot afford to cheat her soul of all its gems and virtues for the sake of making herself attractive on the outside. She will look inward as well, and strive for the resultant outward adorning of "a meek and quiet spirit." With the words of a mother looking at a baby's picture, she will pray: "God, make me wise to know how strong a stalk must grow that rears so fair a flower."

Modesto, Calif.

Fundamentals of Stewardship

BY NAN WEIGOLD

STEWARDSHIP is primarily trusteeship. A steward administers what belongs to another and is responsible to him for the use of all. The great duty of a steward is to make the best possible use of that which has been committed to him not for himself, but for the owner.

Every Christian is a steward. Some fail to do their duty as stewards, not because they are unwilling to do what God wants them to do, but because they have never been clearly taught what their duty is. Whether one will have a larger share in the great business of world evangelization will depend on whether he comes into a clearer recognition of the fact that he is a steward. Many mature Christians who have in recent years come into richer experience and greater usefulness through the appreciation of the fact that they are verily stewards of the manifold grace of God, sincerely wish they had seen their privileges and obligations earlier in life. How much more they might have accomplished for Christ! It is exceedingly important, therefore, that the young people of the church should learn what is involved in living their lives as Christian stewards, and when habits are being formed, and character is being developed should allow this subject to have a prominent place in their minds and hearts as a mighty molding power. Upon the young people of the present, the burden of the great work of the kingdom of God must fall.

What, then, are some of the fundamental facts about stewardship that all of us should learn?

That stewardship is all-inclusive. It takes in all we are, all we do, all we have and all we acquire. There is stewardship of personality, the stewardship of all the faculties and powers with which God has been pleased to endow us. There is stewardship of time. Time is God-entrusted and we have no right to do with it as we please. There is stewardship of opportunity and of privileges, and of every blessing that may come into our lives. With all these there is the stewardship of property or wealth. Personal consecration must come before purse consecration, self-consecration before wealth consecration. Failure there means failure everywhere. No man who does not reach this standard of consecration can be a faithful steward of God. He may prosper in business, he may amass a fortune, and he may give large amounts of money to God's cause, but if he and his are not most consecrated to God he fails as to his stewardship.

The church, and youth as members of the church, have a particular responsibility as stewards of the gospel. Never were there so many open doors and urgent calls for a great forward movement of universal evangelism as now. Men's hearts, burdened with the responsibilities of a changing order, are ready as never before for the invitation of the Master, "Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." Never was there a religion with such good news as ours: that Christ died for our sins, was buried, and rose again for our justification. We as stewards are accountable to God for our use of that gospel.

A proper recognition of our stewardship grows out of a proper conception of the relation of spiritual and material values. God is the possessor of heaven and earth. We are not owners, for we bring nothing into this world and we can take nothing out. We do not create anything. We belong to the Lord Jesus Christ. He has purchased us into himself by the price of his own precious blood. Every dollar that we earn, therefore, belongs to him. God is not calling men to give up business in order that they may serve him, but he is calling men to serve in their business and by their business, as Christian stewards. "Labor not to be rich!" Outward possessions cannot create inward peace. "Godliness with contentment is great gain." As the faithful steward thus conscientiously and prayerfully, and with an eye single to God's glory, administers what God is pleased to entrust to him, he will safeguard his own soul against pride and covetousness, will hold himself in abiding fellowship with the Father and with his Son, Jesus Christ.

It requires faith at the outset to step out into the life which a recognition of one's stewardship involves, and it requires faith to press forward into all the duties and sacrifices into which that life leads.

Tithing is an expression of our stewardship in giving. We tithe in recognition of God's ownership of the whole. Stewardship is not so much the giving of a portion to God as it is the administration of all for God. Tithing makes one's giving certain. The continual practice of tithing holds the Christian in line with the movements of the kingdom of God, and keeps him in constant touch with those movements as he distributes the tenth thereby increasing his interest in and devotion to the great work God is doing in the world.

Another essential of right giving is love. We must give because we love. Loveless giving is lifeless giving. Giving may be liberal, willing-hearted, systematic, even heroic and sacrificial and yet if love be absent, as it may, it will be tremendously discounted in its value in the sight of God.

The Glen Falls Baptist church of New York published in a calendar some very practical suggestions for expressing one's stewardship in the church. Let me pass them on to you. "See the thing to do and do it. Five hundred things wait to be done; all are ready and right at hand. Here is your call: A pin on the floor, a cobweb in a corner, a stranger without a hymnbook or a welcome, a boy hungry for a friendly word, a girl responsive to attention, an electric light out of order, a broken chair, a torn cushion, dust on church furniture, new hymnbooks first for the church school and then for church worship, those sick in the hospital, some fellow member growing cold, two hundred new Bibles, a flower to send, a letter to write, a call to make, ministry to the shut-ins, a church calendar to mail, a play with a child, a birthday greeting, a basket of fruit, a word in season, an invitation to dinner, an hour with the one you would win, a good time in your home for the youth of the church, the best for our boys and girls, the witness of a good word for Jesus Christ, a prayer plus personal work, a church office, a new program for the youth of the church."

Yes, 500 and more needy beautiful worth-while things wait to be done!

Blessed indeed shall those stewards be to whom it shall be said when the King comes to reckon with them: "Well done, good and faithful servant, thou wast faithful over a little, I have set thee over much, enter into the joy of the Lord!"

Buckeye, Ariz.

OUR MISSION WORK



In a Devastated Land

I mentioned the bombing earlier. We were very near it at ———. We were not far from the city when fourteen big bombers roared overhead and laid their eggs. That was the sixth time the city had been bombed within the week.

That evening I went into the city to look around. The place was utterly devastated. It was burned and bombed before, but with this on top of it, there was not much left. The buildings have fallen over in the streets; debris and wreckage is everywhere. And there were once homes and stores. Fortunately the only thing that was killed was a pig. The inhabitants fled to the mountains during the day. And many of them have moved.

The next day I sat on a hill myself. We waited all day, but they didn't come our way. We could hear bombing all around and see the planes.

Yesterday we started toward the southwest. The city was bombed again soon after we left. I can't understand any reason for such action, for there are no soldiers within ten miles of the place.

When we were thirty miles away we could easily hear the cannon boom. They kept up a steady roar all day. The donkey driver who was with us got scared and dumped our baggage off and ran with his donkey. Then it took us an hour to find two men to carry our bedding.

It was dark by the time we reached the village where we planned to stop for the night. There was no one in

Reader's upper left: a group gathered for relief funds; upper right, coming to the table to get the money; lower left, getting their slips so they can get grain; lower right, on the way home with food for a month.

either of the places but a few police. All the homes, inns and stores were locked. The people were staying in the mountains. Both of the places had also been severely bombed.

We were stuck with no food, water, or shelter. Didn't have any bedding along, even. We were both tired enough to curl up and sleep on a cold kong that we found in a partly demolished home. At ten o'clock, we were awakened by marching troops. They kept moving through all night. The officer came in and talked to us for a while. They were government troops for central China. He didn't tell us where they were headed.

We got up at four o'clock in the morning, cold and stiff. Nor were our stomachs satisfied by the night's freezing. Fortunately we found an old man selling dry biscuits outside the city. We ate a few and came on to Chin Chou.

There were hundreds of refugees strung along the road. They were fleeing to the mountains while the fleeing was good. It was a pathetic sight. Old women hobbling along on bound feet. Men carrying a few belongings and maybe a baby in a basket hung from the end of a pole. They can't carry much—maybe a little bedding, some flour, a pack or so of millet, and a pot to cook in.

That is all they have to live on for they don't know how long.

Airplanes are coming. I must run! Thank goodness, they flew over this time.

Later: Now I am at a village post office. There was another air raid just after we left the city. Only two planes this time.

Missionary Program for December

BY ESTHER E. BEAHM

An African boy was shown a Christmas seal made by a Chinese Christian. It was a silhouette of a Madonna cut in a circle. "Why," said he, "that is the same picture I see in the full moon." How does this African boy's thought compare to some of ours concerning the moon?

Our neighbors across the sea can greatly add to our appreciation of Christmas if we make the effort to learn about them.

Some of our women have been asking for material on Christmas customs in other lands. In response to this request, material for a Christmas missionary program has been compiled. It is called "Christmas in Other Lands." It includes a Christmas thought from Van Dyke, legends, poems, life stories and a playlet.

It will be a delight to see the children of India, China and Africa entertaining the Christ Child in similar ways to ours. But we shall hear other children calling our Santa Claus by strange names.

In fact the program which has been prepared for you contains such a wealth of suggestions that you will want to put it in your library for future use.

Send five cents to the General Mission Board, Elgin, Illinois, and ask for the program, "Christmas in Other Lands."

Chicago, Ill.

What to Pray For

Week of November 18-25

In March, 1937, Nurse Mary Alice Engel sailed for Africa and so already more than two and a half years have passed by. Sister Engel says that this time has flown by very quickly and she hastens to add that time always passes quickly when one is happy and busy. Since Christmas is so near at hand, it seems appropriate to share Sister Engel's paragraph describing her second Christmas in Africa:

"Around midnight I was awakened by carolers, as the strains of *Joy to the World* came to me from a distance. It was a group of the school and hospital boys who went to the homes of each of us in turn and then out into the village. How lovely it was! What if the words were in a different tongue from the ones I first learned? The old familiar story was the same, and it seemed to belong here in this tropical land. The sky was brilliant with stars and the clear voices of the singers came again and again through the stillness. Perhaps on such a night the first Christmas carol sounded on the earth. I believe those carols were the most impressive thing I have known in Africa. Truly Christmas has come to Burialand. Sixteen years ago, they had not heard of the One of whom they sang."

Herman and Hazel Landis sailed for Africa in January of 1938. They can soon say they have been in Africa two years, and they can testify with Nurse Engel that

time rushes past for them. The Landises have been very busy contacting the native people in and about Marama and already they have entered quite fully into the work of the mission. During this past year, Bro. Landis has been the district elder. Their work has brought them in close touch with the young men as is shown by the following example:

"I'd like you to know that here at Marama we have a fine group of young people, a group that eight years ago had never heard of Christ or about a loving God, but now are anxious that others know of our God. Some fifteen or twenty of them from Marama alone go out each Sunday to hold services in the villages. I wish you could hear them preach. They are natural preachers. You know of some of the Negro oratory at home. These are not one bit behind. You'd be surprised how these sixteen-year-olds are able to take a text from the Bible and preach a sermon either in the village or on the mission compound. . . .

"An instance of their devotion is shown by this example. One of our boys, a little older, perhaps twenty, asked me yesterday for permission to go to a village five or six miles away. He must walk to go. The unusual fact about the village is that it is strongly Mohammedan and efforts in the past have been a little below nil. Different ones have tried and failed, and those that tried have been our best missionaries. This boy feels a call to go there. He has been preaching regularly in a village near by and has brought the interest up there. Beginning with twenty, he now has ninety in attendance. He will still have charge of the work in this village and then go on to the other. This boy is a bit above the average, however, but I feel that there is much of this consecration among our young people."

The home church should rejoice and continue to pray for those sent out to lift high the Christ who draws the people unto himself.

In Memory of a Consecrated Life

BY G. ALLEGRI

Rosina M. Allegri was born on January 11, 1878, in the ancient city of Melfi, Basilicata, Italy. Her parents came to this country with their only child when she was nine years of age.

They were Roman Catholic, and soon after their arrival in America they entrusted the little girl to a Catholic institution here in New York City under the care of German nuns. She lived there for ten years, during which time she forgot completely the Italian language and learned to speak English and German fluently. There she had her schooling and learned to make fine embroideries.

She retained good memories of the time she lived there, because of the interest that the Mother Superior and some sisters had in her. They were hoping that she would decide to take the veil and become a nun. However, she told me that although she was a very sincere and earnest Catholic, she never intended to remain in a convent for life.

Her father met a tragic death in New York City not long after she had been put in that institution.

After a few years, Rev. Nardi, an evangelist of the Missionary Christian Alliance, was used by God for the conversion of her mother. In 1897, Rev. Nardi and his wife decided to go to Italy to spread the gospel

there. Mrs. Nardi was blind and deaf and needed a girl to assist her and to read to her. The Bible and all the best religious papers, of which she was very fond, were brought to her by means of an acoustical instrument. They asked Rosina, with the consent of her mother, if she would like to go with them to Italy. She accepted the offer enthusiastically for various reasons. First, she was glad to leave the convent to go traveling in Italy, of which she had faint memories. Then, too, she knew that the Nardis were Protestants, but she was absolutely sure that no Protestant could ever shake her Catholic faith. Besides, knowing that the Nardis were sincere though led astray from the true faith, she was confident that she should consider it as her divine mission to bring them to the Holy Mother church! In leaving the convent, the nuns warned her about the danger, but they trusted that she would succeed in saving those two souls.

She was engaged to read the Bible and the best religious publications every day to Mrs. Nardi. As to the Bible, she believed it theoretically as a Catholic, but as to the Protestant literature, she managed to read it only mechanically with her mind blinded by prejudice. In the family worship, while the Nardis were praying, she would go into a corner by herself and say her prayers, rosaries and Ave Maries, in her own way.

It took about three years, not to pervert the Nardis, but to be converted herself. There were four factors leading to her salvation:

1. When she began to understand Italian a little, she felt the need of going to confession. The impertinent questions asked by the priest disgusted and scandalized her.

2. The Nardis moved from Lucca to Rome, to start a mission there. While attending mass in St. Peter's Cathedral, during the most solemn moment of the elevation of the wafer, she heard giggling and laughing. She lifted her eyes and was shocked to find out that that noise came from prelates and monsignori around the altar. She had been taught that to distract her mind during the mass was a mortal sin. She drew the conclusion that priests themselves do not believe what they are trying to make others believe.

3. She was very fond of reading history books. A Waldensian pastor gave her an English translation of the History of the Reformation of M. D'Aubigne. At this time her mind had been slowly prepared to weigh without prejudice the arguments of the Protestants against the false doctrines of the Catholic Church.

4. The Biblical teaching of the second coming of the Lord was entirely new to her and grasped her heart.

She was now convinced of the evangelical truth, but was still in doubt of her salvation because she did not experience that feeling which other people had had, according to their testimonies. Mrs. Nardi was reassuring her saying: "Surrender yourself to the Lord, and never mind the feeling; it will come in its time." One night while praying, she heard like a voice inside asking: "If you should die tonight, what would happen to you?" Another voice said: "Don't be too confident of being saved!" After a moment of mental struggle, an unspeakable, overwhelming joy filled her heart. Her room seemed to be enlightened with a heavenly light, and she shouted, "Mrs. Nardi, I am saved! Praise the Lord!" And they sang together: Praise God From Whom All Blessings Flow.

As soon as she was converted, she started right away to help in the church the best she could and was the most happy creature in the world. Now her daily readings were very profitable to her, as she put all her attention and interest in them. She was baptized by immersion in the Baptist church in Via Urbana, Rome.

In the year 1900, she was called home by her mother. She felt she was called to consecrate her life to the Lord's service. She went to study in the Christian Alliance Missionary School at Nyack, N. Y., and then she was employed as a missionary for the Italians by the New York Baptist Mission Society.

In 1913 she became Mrs. Allegri. The first condition in considering marriage was to permit her to continue her active work as a missionary until family life should hinder her. When in 1918 the Lord blessed us with a child, she retired from the position of a half-paid missionary, but she continued to give all her possible time to the mission as a voluntary worker.

In 1923, the Lord called us to serve him in connection with the Church of the Brethren. Mrs. Allegri and I were baptized by Bro. M. C. Swigart at Germantown, Philadelphia, and later Bro. Noffsinger ordained us both in the First Church of the Brethren here in Brooklyn, N. Y.

For about eight years we had no missionary to help and Mrs. Allegri was happy to give her voluntary help in Sunday school, young people's society, mothers' meetings, summer Bible school, etc. She continued to help the best she could after the Mission Board had provided a missionary, first Miss Wolgemuth, part time, and then Miss Laura Moyer, full time, until her slowly declining strength dwindled away and she was forced to stop. But she was on her feet and able to attend all our meetings until the Sunday preceding her sudden passing away.

The supreme interest of her life was to be used for the salvation of souls. Her expressed last two desires were:

1. To see our two children, Daniel and Lydia, settled in life before her going home. Her constant and fervent prayers for them were to grow to be strong, faithful and earnest Christians.

2. That when the time should come for her departure, it should be made an occasion for a revival, to lead souls to the Lord, and glorify her Savior even in death.

It pleased God not to satisfy completely her first desire, although I am sure that he will take care of the future of our children. But I am glad to be able to say in truth that many people were deeply impressed by the way God took her, and by the powerful messages that were delivered around her mortal remains. We deeply appreciated the presence at the funeral service of a representative of our Mission Board, who said a few very impressive and appropriate words. Of Sister Rosina Allegri, we can truly say: "Being dead, yet she speaketh."

Brooklyn, N. Y.

Refugee Children

The non-partisan Wagner-Rogers Bill would permit 10,000 children of all creeds, under fourteen years of age, to enter this country during the next two years. Both branches of the labor movement have endorsed this bill.

KINGDOM GLEANINGS

Calendar for Sunday, November 19

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Warnings and Promises.—Matt. 7: 1-14.

Christian Workers, Peace or War. Part 3—Tomorrow's Objector.

B. Y. P. D., Brethren Teaching on War and Peace.

Intermediates, Our Church and Peace.

• • •

Gains for the Kingdom

Six baptized in the Everett church, Pa.

One baptized in the Syracuse church, Ind.

Three baptized in the Anderson church, Ind.

Two baptized in the Silver Creek church, Ohio.

Thirteen baptized in the Greensburg church, Pa.

Four baptized in the Meadow Branch church, Md.

Six baptized in the Harmonyville church, Pa., W. G. Nyce, pastor.

One baptized and one received by letter in the Guthrie church, Okla.

One baptized in the Osceola church, Iowa, Bro. Wayne Carr, evangelist.

Five baptized in the English Prairie church, Ind., Bro. Leo Miller, evangelist.

Three baptized in the Farrenberg church, Mo., Bro. A. W. Adkins, evangelist.

One baptized in the Longmeadow church, Md., Bro. I. C. Snively, evangelist.

Twelve baptized in the Quakertown church, Pa., Bro. A. M. Dixon, evangelist.

One baptized in the Greenland church, W. Va., Bro. Norman A. Seese, pastor.

One baptized in the Salamonie church, Ind., Bro. Moyne Landis, evangelist.

Seven baptized in the Prairie View church, Kans., Bro. Clinton I. Weber, evangelist.

Three baptized in the Allentown church, Pa., Bro. John E. Rowland, evangelist.

Eight baptized and one reclaimed in the Summit Mills church, Pa., Bro. J. E. Walls, evangelist.

Four baptized and ten reconsecrated in the New Hope church, Tenn., Bro. Fred Dancy, evangelist.

One baptized in the Bethel house, North Mill Creek congregation, W. Va., Bro. W. F. Garber, evangelist.

Twenty-one baptized and one received on former baptism, in the Bradford church, Ohio, Bro. J. W. Fidler, pastor.

Four baptized and one received on former baptism in the West Eel River church, Ind., Bro. J. L. Guthrie, evangelist.

Two baptized and three await the rite in the Rough Run house, North Mill Creek congregation, W. Va., Bro. P. I. Garber, evangelist.

Sixteen baptized, one received on former baptism and one awaits the rite in the Osceola church, Ind., Sister Goldie Killion, evangelist.

Three baptized and one reclaimed in the Pleasant View church, W. Va., Bro. A. R. Showalter, evangelist. Also three baptized since the revival.

Seven baptized, one reclaimed and one awaits the rite in the Dupont church, Ohio, Brother and Sister B. M. Rollins, evangelists, Bro. D. P. Weller, pastor.

• • •

Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Brother Jesse W. Whitacre of Reading, Pa., Jan. 14, in the Scalp Level church, Pa.

Bro. George Detweiler of Huntingdon, Pa., Dec. 3-17, in the Shippensburg church, Pa.

Brother and Sister B. M. Rollins, Feb. 26 to March 10, 1940, in the Bellefontaine church, Ohio.

Bro. Otho Hassinger of Carlisle, Pa., Nov. 12-26, in the Shank church, Back Creek congregation, Pa.

Bro. John E. Rowland of Mechanicsburg, Pa., Dec. 4, in the Free Spring house, Lost Creek congregation, Pa.

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Personal Mention

Southeastern Kansas has appointed Eld. H. L. Ruthrauff as Standing Committee delegate to the Ocean Grove Conference, with Eld. R. E. Loshbaugh as alternate.

Bro. Albert C. Wieand, President Emeritus of Bethany Biblical Seminary, will conduct a Bible Institute, Nov. 26—Dec. 3, at the Martinsburg Memorial church Martinsburg, Pa.

Southern Pennsylvania Standing Committee members for 1940 are Elders S. C. Godfrey, J. E. Trimmer and J. E. Rowland, with Elders J. M. Danner, H. M. Snively and S. S. Blough as alternates.

Brother and Sister Russell Shafer of the Weltys congregation, Southern Pennsylvania, visiting an uncle and aunt at Woodstock, Ill., thought to see if the Publishing House was still on the map. The result was a pleasant visit for all concerned.

Bro. Walter M. Young, Sister Young and the two younger Youngs were last week's earliest callers at the Messenger offices. Bro. Young puts into week-end pastoral practice at Lansing, Mich., what he theorizes about between times at Bethany.

Sister Mary Hinegardner of Bridgewater, Va., was one of our recent visitors. She was on a tour of visitation with others specially interested in Sunday-school work and Christian education generally and found it not inconvenient to give us a call.

Bro. Norman A. Seese, who has served the Denton church of Eastern Maryland for the past eight years, is now located at Petersburg, W. Va., as pastor of the Petersburg and Greenland congregations. His correspondents will please note his new address.

Pastor Max Hartsough of Redfield, Kans., wishes Brethren families would move in and occupy some of the farms for rent or sale in his community. He could probably give you more detailed information. He says, "Paint Creek is a small but much alive congregation."

Pastor S. Earl Mitchell of our neighboring church at Naperville, Ill., was making the rounds of the Publishing House one day last week, looking for somebody to assist in their love feast Sunday evening. Do you always make the most of these opportunities for gathering new strength against the coming need?

Standing Committee delegates to the Ocean Grove Conference from First West Virginia are Elders W. W. Bane and M. L. Rigglesman, with Elders Ezra Fike and A. S. A. Holsinger as alternates.

Bro. H. E. Raffensberger of Elizabethtown and Harrisburg, Pa., was a last week's visitor at the Publishing House. He is interested in the publication of supplementary textbooks and wished to confer with the House concerning the possibility of establishing some kind of business connection. Here's hoping.

Bro. Kenneth G. Long, 2059 Horton Ave., S. E., Grand Rapids, Mich., is "eager to know about all our members who move into our city, so I can keep them active in church work." He also appropriately suggests that we "remind all pastors to be prompt and diligent to notify their fellow workers of such members moving into their city or parish."

President Bowman of Bridgewater College, Sisters Quincy Holsopple of Mount Pleasant, Pa., and Vera Miller of the Amsterdam delegation, "are to be the key-noters" at the week-end conference in the Meyersdale church of Western Pennsylvania, yesterday, today and tomorrow, Nov. 17-19. The aim is "a deepening of church loyalty and enlarging of the brotherhood consciousness."

Miscellaneous Items

"Will the church pray for five estranged families without ceasing? Two little girls, two little boys, and two large girls are at stake, besides the older and others who may be involved. Christ is needed so much in each one of their lives." The writer's name is withheld at his request but that is what his letter says.

With Our Schools Juniata College

On November 20 and 21 we shall have the pleasure of hearing Brethren Leland Brubaker and A. C. Wieand.

Special Education Day services were held in the Stone Church of the Brethren on the campus, Sunday, Nov. 5, with the Pastor George L. Detweiler preaching on the history and growth of the church in this country.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Save Money! John M. Versteeg. Abingdon Press, 1939. 126 pages. \$1.00.

This is the official text for the United Stewardship Council of the United States and Canada, and a mighty fine one.

The author's unique style, his power to marshal words, his grasp of his subject, and the Biblical basis for his statements all combine to make a forceful and convincing presentation. He is not afraid to use "stewardship" as the best word in the English language to teach the proper use of money and other material things. This is not just another book on the use of money, but an outstanding discussion showing the obligation (and the joy) that comes to those who recognize their relation to God, to society and to "things."

The book will appeal to pastors, to laymen who are eager to know how to "give and live," and also to study groups.

As a part of the program at the largest Alumni Fall Home-coming in many years, Mrs. Lucile Rice Jones, violinist, and Miss Dorothy Parrish, pianist, both of the Music Department, gave a joint recital the evening of Oct. 28. Festivities also included the annual "J" Club banquet.

President Charles C. Ellis spoke in the Elizabethtown, (Pa.) Church of the Brethren, Sunday, Nov. 5, in conjunction with the annual United Student Volunteer Conference and Education Day observances. On Sunday, Oct. 22, he spoke on The Faith of Our Day, at the Annual Penn State Area Conference of the Lutheran Young People's Association, held this year on the Juniata campus.

Dr. H. H. Nininger, McPherson College alumnus and now a member of the faculty of the University of Denver, spoke at the second Juniata College forum, Nov. 3, on the subject: Our Stone Pelted Planet. On Nov. 9, Dr. Perry L. Rohrer, professor of psychology at Bethany Biblical Seminary and Clinical Psychologist with the Criminal Courts of Cook County, Chicago, spoke at the third forum meeting on the subject: The Struggle for Balance.

Our Home Missions

BY ALLEN WELDY

President National Council of Men's Work

Did you men ever think that it would be possible to stress our foreign missions to the extent that our home missions would suffer? During the World War you heard the song so very common, "Keep the Home Fires Burning." Of course, we were not interested in promoting the war abroad or supporting the causes at home, but we can get a good lesson from the song and the spirit which it carried with it.

If we, as men, hope to see our foreign mission program grow and prosper, we must unitedly get behind our Thanksgiving Home Mission Offering. The foreign mission program has suffered financially and in personnel during the past several years, and will continue to suffer if we do not, as a church, practice more stewardship at home. It is only through the strength of the home base that the foreign program can go forward.

Now, men, since the Home Missions Thanksgiving Offering is one of our national projects, it seems to me that we should get back of the program this month with new enthusiasm and determination to make a liberal contribution. During the past several years the Home Missions Offerings have increased each year, but the total still is far from the quota of \$26,000. You may say that is a large sum to raise at one time, but it is a small amount when one considers that it could easily be raised if every boy and man in the church would give even one dollar.

The Gospel Messenger offers many suggestions for home missions program for men this time of year, and the General Boards are glad to send out materials to churches that wish to sponsor the programs and offerings. One man in your local group will be glad to get back of the program, and with the help of others, make it a success. You say: "That takes too much work, and we don't have time." Those are old stock arguments and will not hold water. Just try it, men, and see if you do not get a real thrill and blessing in putting on the program and helping to aid the home missions work, and in turn assist greatly in promoting the work abroad. We are depending on you.

HOME AND FAMILY

Father, We Thank Thee

BY ADA C. SELL

Thou hast not failed in giving
A harvest great and good,
The trees were bent and groaning
With ripened, luscious food.

Nature obeys thy mandate,
The seasons come and go,
We've had the flowers of summer,
We wait for winter's snow.

Then why should man be striving
In land and sea and air?
With pretext varied, human lives
Are forfeit, everywhere.

Keep us from bloody carnage,
Oh, may we worship God
With thankful hearts, as pilgrims
Who tread a foreign sod.

Altoona, Pa.

Snow for Thanksgiving

BY MAY ALLREAD BAKER

First Half

All the folks admitted it was unusually warm for November. Thanksgiving was less than a week away—and, as yet, not even a flurry of snow!

Young Steve Martin, dish towel in hand, watched the sun go down in a riot of dull, coppery clouds. "Snow clouds, Shep," he told the collie, pausing to give the big dog lying on the doorstep a friendly pat. Since his wife Alma had gone out west, nearly a year before, Steve often caught himself talking to the collie, and Shep acted as if he understood. "Maybe we'll have snow for Thanksgiving after all. Won't seem natural without it, but it won't seem like Thanksgiving to me anyway."

His face hardened as he went back into the kitchen. Here, everything was in dreary disorder. The sink was piled high with dirty dishes; curtains, once frilly and white, hung in gray, limp folds at the windows; cobwebs littered the walls and ceilings, and the pattern of the linoleum-covered floor was obscured by dust layers.

With distaste for the task, Steve set himself to finish the dishes. Afterwards he entered the living room to tune in on the radio's evening program, and the same traces of neglect followed him. A thick layer of dust lay over everything—over the top of Alma's piano; and on the faded bouquet of bittersweet she'd gathered in the autumn before she went away. On either side of the bittersweet was a portrait. One, of a lovely, dimpled baby girl perhaps a year and a half old; the other of a tall, good-looking young man, with steady, gray eyes and a firm, but smiling mouth, standing with his arm thrown about the shoulders of a slight, pretty, dark-haired, dark-eyed girl of nineteen or twenty. This last, was Steve and Alma's wedding picture, taken five years before, and the first, that of their only child, Baby Mary, who'd met a tragic death in an automobile accident.

Steve picked up Baby Mary's portrait and his eyes dimmed with a film of tears. "Alma wouldn't have gone

away," he thought, "if it hadn't have been for the accident. Seemed like she couldn't bear th' farm after that. And when that singin' fellow came into th' neighborhood—" Involuntarily, Steve's big hands clenched, and the muscles of his powerful shoulders heaved under his dark, chambray shirt.

Everyone in the neighborhood blamed Alma, as a matter of course; even her own parents, Pa and Ma Spaulding. "No sense in my gal strollin' off with that singin' fellow clear to California," Pa said, angrily. "What if she did want to sing? Couldn't she be satisfied to stay where God put her? Plenty of girls had to sing or starve—Alma didn't."

Ma was even more emphatic. "What if she was grieved nearly to death over Baby Mary! She, Ma, had lost two babies, one right after the other, time the scarlet fever was so bad in the neighborhood, and she'd stayed where she belonged, prayed for strength from One above, and braved it out. Ought to have had another one by this time—Alma and Steve—get th' accident out of her mind that-a-way. Nothing like another baby to make one forget. After all, the good Lord knew best—if it was his will that Baby Mary should go in that fashion—Alma should have resigned herself like a girl of true, Christian character. . . . And here was Steve, finest young man in the country, with his big farm all paid for and his fine herd of Guernseys—livin' alone, to get over his grief the best he could! Well, some folks didn't know when they were well off, and Alma was one of 'em."

Others, not so nearly related, whispered that Alma would never come back. She'd always been too proud of her voice, and Steve wouldn't be good enough for her anymore. Hazel Lambert, who once had had hopes of marrying Steve, hinted darkly of "the other man." That it didn't stand to reason a pretty young woman would go gadding clear to California with a sheikish young man like Tracy Blackwood just to take singing lessons. What if he did have his sister with him? Maybe *she* wasn't any better! And everybody knew Tracy had a way with women—hadn't he been married already and divorced two or three times?

Few others went to the same lengths as Hazel, but nevertheless, many of the neighbors expected to hear any time of a divorce. Alma could get one, easily enough, over at Reno. And Steve, now that he was hearing from her so seldom began to have doubts. But, stubbornly, he kept these thoughts to himself—refused to harbor them.

The whole neighborhood knew, of course, that Alma was a wonderful singer. She had a clear, sweet, high soprano voice, and had sung in the church choir since she was thirteen. But she had never dreamed of doing anything with it until Tracy Blackwood had come into the neighborhood for a visit with distant relatives, and had persuaded her fame and fortune was within her reach if she went to Hollywood. "I know you folks don't exactly approve of the movies—but singing is different. With her voice, and if you'll permit me to say it, her face—she may be able to hook up with some of our leading radio stations. As you know, I've important connections with both stage and stations. You're just throwing away the chance of a lifetime, Mr. Martin, if you deny your wife this privilege."

Finally, Steve consented. Alma must be humored, he argued to himself. She was listless and ill—the ghost of the merry girl he had married, the happy mother she'd been before the tragic death of Baby Mary. She moped about the house so pale and sad, with such haunted eyes, Steve sometimes feared for her reason. If nothing less would satisfy her—if this singing idea gave her a new interest in life, pulled her out of the slough of despondency into which she had fallen—

There was money in the bank to send her out there, to provide for a series of singing lessons; to pay her board for a short time. There was an aunt of Steve's, also living in Hollywood, with whom she could board, and Tracy assured him that Alma could find plenty of work to pay her living expenses as she went along.

Steve planned to go with her on the trip, but circumstances prevented. However, Tracy Blackwood's sister, a staid, middle-aged matron was going along, and everything would be right, and entirely respectable, on the journey. One cold, late October morning, Steve bade Alma a reluctant good-by.

He hadn't minded it so much at first. Her letters were frequent then, and very happy. She was getting along fine. There was enough extra work to keep the wolf from the door. Aunt Carrie was an old dear, and Hollywood great!

But Alma had written less and less as the weeks went by. Naturally, Steve grew anxious. Aunt Carrie had been unexpectedly called away, by the illness of her daughter in Colorado, for one thing. She wrote she would be gone for an extended visit. But Alma could board with Tracy's sister if she liked. If work didn't hold out, she could come home at any time. "Why not come out," Aunt Carrie had written; "sell out and join her? After all, California's a fine spot—certainly preferable to your cold and snow in the northwest."

Steve had mulled the question over and over to himself. After all, why not sell out? Alma's letter, the last one—and it nearly five weeks old now—voiced the same question. It was a gay, flippant little note, telling him nothing he really wished to know. She was getting along as usual, rather slowly. Professor Dailey said her voice required a much longer period of training. As for work—there was plenty of it. . . . Had he gone to see the *Young Innocents* playing at the Star? She'd had a small part in that. "By the way," she'd ended on a wistful note, "why not come out for the holiday season? Bet your country is covered with ice and snow, and here we have roses and sunshine the year round."

Steve reflected he would go for the holidays. Not Thanksgiving; but Christmas and New Year's Day. Then, if Alma refused to return, he'd sell the farm and join her. That is—if she still wanted him. Steve turned pale at the thought—refused to harbor it. He forced himself to make plans. The hired man who stayed days, and went home of evenings, was sturdy and reliable; the press of work would be over with the month, and the last of the corn shredding done. He would go then, for the two weeks' holiday. He would make arrangements to sell the farm; possibly, look about for a chicken ranch—or a fruit farm. Steve felt he could never be at home in a crowded city. Moreover, he was firmly resolved, he'd never live off Alma's earnings. The Martins weren't the sort to let their wives support them.

Lewisburg, Ohio.

To Which Class Do You Belong?

BY GRACE HILEMAN MILLER

There are many people who tithe because they feel that the Bible means that tithes are due to God (Gen. 28: 22; Lev. 27: 30; Prov. 3: 9; Mal. 2: 8), and that it is their duty as Christians to give a tenth of their income to the work of the Lord.

However, there are many types of tithers. Some tithe their gross and some their net income; some keep tithing records in a general or haphazard sort of manner while others carefully set aside a tenth of all earnings and conscientiously budget it to various lines of religious work.

Comparatively few people give much more than a tenth, feeling that the tenth is duty and that they are not really giving until they give more than the tithe. Again, a certain Bible teacher decided that the Jews gave about one-fifth all told and feels that he should do the same in order to really give.

Some people of limited income feel they cannot afford to tithe because they need more than nine-tenths themselves. Others feel that they cannot afford to miss the blessing which tithing brings, while yet others feel the tenth is not theirs, but belongs to God. A striking example of the latter was told recently by an American Sunday School Union missionary who called on a fellow laborer who was hard hit by the depression; however, he handed the missionary ten cents, stating as he did so, that this was his tithe for two months. The missionary urged him to keep the money, feeling that he needed it. "No, no," exclaimed the tither, "that is not mine; it belongs to God, I would be robbing him by keeping that money." The missionary accepted it and is telling the story to congregation after congregation.

What difference would it make if every member of the Church of the Brethren followed the example of the man who gave the missionary the dime, insisting that it belonged to God?

La Verne, Calif.

His Likeness

BY JULIA GRAYDON

While away on my vacation this summer, the lines of an old hymn which we sang at the devotional service in the morning kept ringing in my ears all day. They are the last part of the second verse of the hymn, *Take Time to Be Holy*.

"By looking to Jesus,
Like him thou shalt be;
Thy friends in thy conduct
His likeness shall see."

Yes, we are watched and we are tested especially among strangers and have to stand out boldly for the right.

For instance, a new friend of whom I was very fond bought a Sunday newspaper on the way to church and then came to me that afternoon and said: "I'll come up to your room and we can read it together." When I said I did not read the Sunday paper she looked provoked, but said nothing. However, it did not spoil our friendship and some good may have been accomplished.

Don't be afraid to assert yourself in regard to questions of right and wrong.

Others may not have had the religious bringing up you have had, but they will respect you for your obedience to the things you have been taught by good parents.

Harrisburg, Pa.

THE CHURCH AT WORK

ADMINISTRATION**Church at Work Calendar for December**

"Do justly . . . love mercy . . . walk humbly"

(Micah 6: 8)

Emphasis for 1939-40—Brethren in Reality

Special Days

Bible Sunday—December 10.

Good Literature Week—December 10-17.

Christmas Sunday—December 24 or earlier.

Offering for World Wide Missions.

Christmas Day—December 25.

Every-Member Enlistment—the first week of December.

(If Dedication Sunday for church pledges is observed, December 3 is suggested.)

Activities

Meeting of program planners.

Workers' conference.

Plan to put The Gospel Messenger in 75% of homes (\$1.25 per subscription, club rate).

Suggestive Christmas program material will be made available through December Missiongrams and the Church at Work section of The Gospel Messenger.

Watch Night service for entire church, or special groups such as young people. Further information will appear in the Gospel Messenger.

Encourage members not yet having given all of their tithe or other dedicated portion to remember the church, locally and world wide.

B. Y. P. D. Social—Enter Cheerful Cherub.

Young People's Sunday Evening Topics

Christus Victor

Dec. 3.—Finding Hidden Treasure.

Dec. 10.—Discovering Spiritual Power.

Dec. 17.—Growing by Sharing.

Dec. 24.—A King Is Born.

Dec. 31.—The King Victorious.

Adult Discussion Themes

Keeping Christ in Christmas

Dec. 3.—What Shall I Give This Year?

Dec. 10.—What Shall a Christian Family Do on Christmas?

Dec. 17.—No Room for Christ.

Dec. 24.—Worshiping at the Manger.

Dec. 31.—What This Year Has Meant to Me.

BOOKS TO READ**The Church Faces the World**

Reviewed by Merlin C. Shull, Elgin, Illinois

Thirty-one outstanding Christian leaders were asked to prepare a statement for the Madras Conference on the relation of the church to the changing economic and social order. The entire group met to determine the method of procedure. Ten of this number were then asked to prepare manuscripts on as many themes, such as: The Church and the Family, The Church and the Politico-Economic Situation, The Church and the Problems of Race, The Church and Community in Relation to Education. The manuscripts became the topics of round table discussions by the entire group. This book is the result

of this process. It contains only 133 pages and is a concise and penetrating discussion of very important problems.

The twentieth century church is deeply concerned about its world in its relation to the Christian faith. This book is a fine and intelligent revelation of that concern on the part of wise and consecrated leaders. You ought to share this insight and burden by reading this book. Can our generation become as sure of its message and as definite and courageous in its application as the first century Christians? Recent international conferences have shown the problems, and they are staggering ones. Who will show us how to meet them?

PEACE**Peace Program, November, 1939 to April, 1940**

For Local Churches

A. Beginning of work—**1. Through regular activities for November****a. S. S. plans as follows:**

Nov. 5—Armistice Day Lesson—Righteousness and World Peace (Matt. 5: 17—6: 18).

Nov. 12—The Christian's Chief Concern—Putting God's Kingdom First (Matt. 6: 19-34).

Nov. 19—Living by the Golden Rule (Matt. 7).

Nov. 26—Ministering to Human Needs (Matt. 8, 9).

b. Plans for Children—for Sunday nights.

(1) Makers of Peace (program unit for Junior boys and girls) 25c.

(2) Changing Swords into Plowshares (four units of work for Junior children on the problems of peace and war) 30c.

c. Y. P. D. plans as follows:

Nov. 5—Modern War and Modern Peace.

Nov. 12—The Mind of Christ on War and Peace.

Nov. 19—Brethren Teaching on War and Peace.

Nov. 26—What Is Your Mind on War and Peace?

d. Adult Discussion Groups preferably Sunday evening as follows:

Nov. 5—To Fight or Not to Fight.

Nov. 12—Conscientious Objectors.

Nov. 19—Tomorrow's Objector.

Nov. 26—What Will We Do?

e. Armistice sermon if possible.**f. Other church plans including co-operation with Armistice celebrations which have a truly peace meaning.****2. Special activities to follow immediately after 1:**

a. Small groups of young men studying intensively for eight weeks. This ought to be finished before February 1, but can be finished later. Emphasis: Advice by the Conference committee to advise conscientious objectors.

b. Study by other interested groups of adults and children.

c. Preaching emphasis on peace and good will.

d. Reading, throughout the six months, especially by the young men. Guide: "Building the Peace Mind."

B. Continuing work by "teams" of young men and young women (5-15 in number preferably) who meet regularly on extra time for—

1. Extended study, to give an increasingly intelligent background for plans and decisions.
2. Fellowship, to build the sense of belonging—"A fellowship of kindred minds." Guide: Building the Peace Groups.
3. Discipline: both personal and group discipline to get the members ready both for war strain and for creative work. Guide: Discipline for World Builders.
4. Action—
 - a. Acceptance by the elder or pastor preferably, of the responsibility for helping the younger men and women, to the end that we give the clearest testimony of our faith. (A letter urging this goes to one or both officials in every church.)
 - b. A personal record of constructive activity, at sacrifice, by every young man in the teams. Values to them: self-respect and orientation of life.
 - c. By the whole church, steady giving out of sacrifice to support peace and relief projects. This is not to be competitive with established programs for local churches, districts, or the brotherhood.
 - d. A personal, running correspondence by young people as well as adults with their senators and representative in congress. See section in: Building the Peace Program.
 - e. Group action. Recognition of basic human needs and the making of intelligent efforts to meet those needs in the local community, helping women and children first. Guide: Building the Peace Program.

WOMEN'S WORK

Church Finance

By Mrs. W. H. Yoder, Waterloo, Iowa

One of the sectional conference groups of which there were seventeen meeting Wednesday and Thursday at the Anderson Conference discussed Church Finance. Surely no subject is more interesting and intriguing than the program of finance as it relates to the church. Successfully financing the church's program cannot be done by a haphazard system. It requires spiritually aware and intelligent business leadership.

Under the direction of Bro. Edgar Rothrock from California the discussion was guided into an analysis of the budgeting of the church's financial program. All needs and causes of the church must be carefully considered in the building of a church budget. Whether it is a tithe that is given or more, the Lord should be a sharer in all that one possesses. The leadership of the church should not hesitate to teach the Christian principles of sharing. Children, youth and adults should share in the giving of gifts to the church's program. Whatever system of the bringing of gifts is used, the giver should give joyfully. Giving must be done regularly, sacrificially, and systematically.

Adequately supporting the ministry of the church was carefully studied. A minister should have financial security enough to be able to care for the emergencies of life that are bound to come through illness and reverses,

and to care for the sunset years of life that are inevitable.

The women of the church have always had an active part in the financing of the church's program. The Marthas and the Marys in every church organization find ways in which to share and give of that which they possess. Women of the Church of the Brethren are engaging in many splendid activities for the total program of the church. It is felt that women should look with disfavor and steer clear of activities that have the tinge of lotteries, raffles, or games of chance. All activities of the church should tend toward the common goal of the church.

And finally, the sharing of that which one possesses is a blessed privilege. "It is more blessed to give."

ADULT DISCUSSION OUTLINE

Keeping Christ in Christmas

Part I. What Shall I Give This Year?

Sunday, December 3

Scripture: 2 Cor. 9:6-15

I. Commercialism Makes Christmas Giving Difficult.

(Note: Have someone talk briefly on each of the following ideas, or have an open discussion.)

1. "Buy early" and other slogans.
2. Attractive window displays, that tempt people to spend beyond their means.
3. "Santa Claus comes to town," putting ambitious desires in the minds of children.
4. Credit inducements, as "Buy now and pay next year."
5. Excessive buying makes weary clerks. Some say, "I will be glad when Christmas is over."

II. Some Legitimate Objects of Our Generosity.

1. The world-wide mission of the church.
2. The immediate family.
3. Other relatives.
4. Poor and lonely in neighborhood.
5. What others?

III. A Christian's Code for Christmas Giving.

1. I will not try to keep up with the Joneses.
2. I will keep my giving within reasonable bounds so as not to rob my family of necessities.
3. I will give the church first place in my planning.
4. I will teach my children to be happy with inexpensive gifts.
5. I will buy no war toys.
6. I will teach my children that it is more blessed to give than to receive.
7. I will remember that words of appreciation, comfort, good cheer and hope are often more helpful than material gifts.
8. I will remember that Christ is the world's greatest Christmas Gift.

CORRESPONDENCE

Middle Missouri District Meeting

The district meeting for Middle Missouri was held at the Happy Hill church, Oct. 6-9. The elders met in council on Friday afternoon. Bro. E. A. Markey from Warrensburg served as chairman.

Friday evening the meeting were officially opened by Elder James Mohler who served as our conference director throughout. Elder I. V. Enos of the Kansas City

church, the conference moderator, brought a fine address centering around the well known text: "Study to show thyself approved unto God." The young people of the local church, under the direction of Sister Clara Link, gave a very challenging play entitled "The Crown of Stars." The central theme of it was: "Inasmuch as ye did it unto one of the least of these, ye have done it unto me."

Saturday morning we met at nine o'clock and listened to a description of an ideal worship experience as related by the prophet Isaiah. Sister Maud Stump, explained this passage and then led in an uplifting worship service. Bro. D. D. Funderburg, one of our guest speakers, then spoke on the real message of the church as expressed by Peter in Matt. 16.

After this message we engaged in a forum with the conference theme as our thought for discussion: Enlisting our church membership for active Christian service. All were agreed that we needed a more active membership. It was soon time for the group divisions. We were then divided into three groups according to the interest of each individual. These groups stayed in session until noon.

Saturday afternoon the groups which met before dinner, continued their study for another hour, when they all came together and exchanged ideas. Out of the children's group came a challenge for better leadership and more emphasis upon training. The young people decided that one of their major problems was that of having good adult examples to follow. The adults said that theirs was an all-inclusive responsibility involving all phases of church work—good homes, proper training of children, proper guidance for young people, and living exemplary lives for all to follow.

After this summary, under the leadership of Bro. Russell Burris of Warrensburg, the group attacked the problem of enlisting church members. Many ideas were expressed. Following this open forum the Men's Work and Women's Work each met for organization for another year. Bro. R. J. Gibbs was re-elected president of the Men's Work, while Sister Nellie Sherman was retained as president of the Women's Work.

Saturday evening the church was filled. People from far and near had come for the evening program. The young people, under the direction of Mary Roop of Warrensburg, presented the cantata: The Carpenter of Nazareth. Dr. V. F. Schwalm followed with the education address. He listed four things that a church college should do for its students: (1) It should give a quality of work in its range or field that compares favorably with that offered by any other school. (2) It should give the student a proper spiritual concept of the world and society in which he lives. (3) Young people should learn to live clean social lives up to the standard of the church. (4) It should train young people for helpful service for the home church.

Sunday morning worship was led by Bro. L. M. Baldwin, of the Osceola and Deepwater churches. The Sunday-school hour was directed by Bro. Ira Saxton as chairman, with Bro. Baldwin as teacher of the adults, Bro. Harold Miller teacher of the young people, and Sister Clara Link as director of the children.

The message of the morning was delivered by Dr. V. F. Schwalm, using the text, "I am not ashamed of the gospel for it is the power of God unto salvation."

Sunday afternoon the speaker was Rev. Vaughan, from

the Kansas City Y. M. C. A. He gave a very inspiring address on Developing Our Christian Experiences to Stand the Pressures of Life. There followed a short discussion on worry. It was finally decided that worry is caused by a lack of faith and a looking backward instead of onward and upward.

From 4:00 to 6:30 o'clock the young people had an outing. They elected officers for the coming year and then spent a social hour together.

The evening program by the young people centered around the text: "What lack I yet?" As a special feature on this program, Bro. Abe Replogle of Osceola, aged ninety years, sang the song, "Higher Ground," which was enjoyed by all. He has led singing for more than seventy years. After his solo a boy from the primary class sang a song. The contrast was interesting and beautiful. D. D. Funderburg, gave the closing address in which he emphasized the importance of the home and purity of life in the ideals of youth.

On Monday the official business of the district was transacted by representatives from all the active churches of the district. The entire meeting was very inspiring and we all came home with hearts aflame for our Christ.

Harold W. Miller.

Leeton, Mo.

An Early Effort in Christian Education

This paper on the early history of the Middle Creek church school of Eastern Pennsylvania, was read at the recent rededication of the Middle Creek church house.—Ed.

Prior to the Revolutionary War our German Baptist Brethren, as they were then called, felt the need of having a church school in this vicinity.

Earlier the Germantown Brethren had started a school at Germantown. This school was in the form of a stock company, and was taken over by the Reformed Church as the members of that body bought and owned most of the stock.

So we see that the school movement is no new thing for our church. Our church has been a leader in many of the forward movements of our day.

The leaders of this church school were Brethren Emick Royer, Fahnestock, Bollinger, Frederick, Frantz, Pfoutz and others whose names appear on a petition of the early records gotten from various sources and persons, such as J. B. Francis, author of the Royer History, Brumbaugh's History of the Brethren, the Early History of Lancaster County, also from records gotten in the Court House, Lancaster, Pa.

After much consideration these trustees decided to build a log schoolhouse which would be suitable both for a school and preaching services.

The question arose as to where to build this house so as to meet the needs of all concerned. Emick Royer gave the land to build this schoolhouse, to be known as Royer's school and church. The building was situated east of the present building. Bro. J. G. Francis says that he was here at the church during a very dry spell and the outline of the old foundation could be plainly seen.

The purpose of this school was to make it a better community, with better facilities in education, which would be an inducement to bring a better class of settlers to this community. The qualifications of the trustees were considered. They had to be men who were in good standing in the church, and well thought of in the community.

The next problem was what should be taught. It was understood that the Bible was to be the text in reading for the older pupils. The bylaws specified that no catechism of any kind should be studied, no church doctrine or creed be taught, but that the child should be taught to read intelligently, and was to form his own conclusions and make his own decisions as to religious beliefs.

Who might attend this school? First, it was open to the Brethren for their children, and for anyone else who desired to attend and was willing to pay tuition for paying the teacher. Since the purpose of this school was for the betterment of this community, the poor Germans were permitted to attend free of charge. Our early Brethren felt these should have an equal chance because God is no respecter of persons.

Now came the question, who should be employed as teacher and leader for these children and young people? Again, after much thought they employed Jacob Stoll as the first teacher. Someone informed me that he got \$12 a month in our money as pay for his teaching. From the Royer Family Book I have gotten this description, that Jacob Stoll was a brilliant and well-educated young man, well liked by all classes of people in the pioneer colony of Pennsylvania.

History tells us that he was loved by his pupils as a teacher. He was also well liked as a preacher and known as an honest manufacturer. Both Brumbaugh's History of the Brethren, and the History of Eastern Pennsylvania contain a reproduction of the title page of one of his books. Last year one of his Work Books, of which he was the author, was pointed out to me in the museum at Harrisburg. Thus we see that he was a leader in education in that early day.

The trustees had some requirements for Stoll as a teacher to fulfill: (1) He was to teach the branches the law required; (2) to teach to the best of his ability; (3) to keep order and train his pupils so that they would become worthy and loyal citizens; (4) he was to see to it that there was plenty of firewood provided every day.

We have the record that this school remained under Brethren control until 1833 when it was turned over to Ephrata Township as a public school of said district.

The influence of Jacob Stoll went farther than the vicinity of Middle Creek. He was an educator, author and manufacturer. His dress was typical of colonial days, buckskin breeches and buckle shoes. He was baptized in 1748, elected to the ministry in 1753 at the age of twenty-two, and died in 1822 at the age of ninety-one. He was buried at Middle Creek.

Stoll was a weaver by trade and sold his finished products to Lancaster city merchants. Mr. Hager, founder of the Hager store, Lancaster, became a fast friend of Jacob Stoll and requested that he preach his funeral sermon, which he did. Hager was not the only prominent friend Stoll had. Many of the noted people of Philadelphia gave him a hearty welcome whenever he came.

According to J. G. Francis, at the time Stoll was elected to the ministry he was engaged to be married to a girl in Meadow Valley. The next morning after his election, he went to see her and requested that in view of the responsibility laid upon him by the church she release him from his promise. He was never married and lived on the top floor of a spring house on the farm of Emick Royer. Wills on file in the Lancaster Court House show that he was mentioned to be cared for by three generations of Royers.

Stoll was an unassuming character. He requested that his body be buried in the driveway to the cemetery, and that no stone mark his grave, and so be forgotten as Jacob Stoll.

Our brethren here at Middle Creek have felt the need that our children have better facilities to receive their religious instructions. So today we are going to rededicate this church house for the furtherance of Christian education. May our church, the West Conestoga church, go forth for higher and nobler service that she may not be just past history as many of the old country churches are today.

Brunnerville, Pa.

Elizabeth W. Gibbel.

Bethany Church Week-End Camp

"I will lift up mine eyes unto the hills from whence cometh my help" (Psa. 121:1).

To portray a landscape scene one should first draw a sky line in the picture. The next line would be that of the earth. So as life opens to us, we find we need sky line to look to God and we need the earth line to help us to see our human relationship to our fellow men. E. Stanley Jones once said: "If you lose your sky you will soon lose your earth." This proves that we must look to God for a more abundant living.

We city folk, who must continuously look at the physical earth line, found a great joy in going to a place where we might live and see on every hand the beauty of our Father's world, and also have the joy of fellowship and companionship with our fellow workers.

This opportunity was given to the young people of Bethany church of Philadelphia by our pastor, Nevin H. Zuck, and Board of Christian Education who planned a week-end camp conference for us. Our conference was held at the College Settlement Camp at Willow Grove, Pa., during the week end of Sept. 15 to 17.

We left Bethany Friday evening arriving at camp in time to have a campfire service. Out in the open with night's cloak enfolding us, the millions of tiny lights burning brightly in God's heaven seemed to be vying in brilliance with the flaming campfire. Sitting side by side we sang one chorus after another and then listened to a talk which challenged us to better work, and we could feel that we were to have a rich spiritual experience together. We remained seated around the campfire until the last ember had died away.

Saturday morning we began a new day with our morning watch under the leadership of Miss Leah Musser, teacher in the high school at Denver, Pa. She directed our thoughts with a short talk and song, after which we all separated to find a nook where we might read the Word of God and commune with him. As our eyes left the Bibles before us we could look about to the lake on which the first rays of sunlight were dancing. The ripples of the lake made these rays of light look like ever so many tiny diamonds. The only sounds were the rustling of the leaves as the breeze swept through the stately trees and the morning calls of our woodland friends. Here we could truly hear a voice say: "Be still and know that I am God."

This was indeed a soul refreshing experience to us who must live constantly in the midst of tall, ugly buildings, and walk on hard cement pavements day in and day out to the hum of the great mills, the shrieks of whistles and the noise of horns as the automobiles whiz by.

Miss Musser also led us in a class discussion on the thought: Understanding Myself. This proved quite interesting and helpful.

Bro. R. W. Schlosser, president of Elizabethtown College, was also with us and each camper found much food for thought in his classes on First John. It was indeed a pleasure and joy to sit and listen to Bro. Schlosser as he made the Scriptures clear and unfolded their meaning to us.

At our vesper service we were joined by the young people of the First Church of the Brethren, Philadelphia. This was an experience which will not be forgotten by us. We gathered together on a grassy spot surrounded by tall trees and shrubs. As the evening shadows deepened, a cornet in the distance called us to worship and all fell into a quiet worshipful attitude. We then offered scripture verses, prayer and song. Bro. Schlosser, in his kindly, Spirit-filled way, led us back to the time when Jesus with his disciples went to the garden of Gethsemane to pray. It was quite a challenge to all of us to remember Jesus' words to his disciples when he said: "Watch and Pray."

The campfire circle climaxed a perfect day of not only study and communion with God, but also of recreation, swimming and games. Real spirit was caught by all as we came to the close of that day, singing songs together and enjoying a true fellowship with each other.

We came close to God during the Sunday services in our open air chapel as Bro. Schlosser gave his closing message and helped us to become conscious of the work which we are to accomplish in this world.

Our camp has been an inspiring experience and we are looking forward to another camp season.

Philadelphia, Pa.

Marion Jones.

Elder David Martin Zuck

Eld. David Martin Zuck was born in Franklin County, Pa., June 16, 1855, and died June 8, 1939, aged 82 years, 11 months and 22 days. He was the son of Jacob and Susannah Zuck. Their home was on a farm near the foothills of the projection of the Tuscarora Mountain known as the Two Top Mountain.

He was one of a family of eleven children. His brother, John, being the oldest born on the same farm eleven years before David, moved to the state of Iowa in March of 1877. Another brother was Jacob, the founder of Juniata College, the first successful college of the Church of the Brethren. Still another brother was Eliab, who for a number of years farmed on the home farm, later moving to Hagerstown, Md., where some of his children reside. Two sisters survive: Mrs. Barbara Blair, eighty-seven years old, of Greencastle, Pa.; and a younger sister, Mrs. Mary Lawson, of near Mercersburg, Pa. The children of this family were born of faithful Christian parents and all have followed their example and become members of the Church of the Brethren and are proving faithful to the end.

David lived all his married life on a small farm on which he built all the buildings. He never moved out of the Welsh Run congregation of the Church of the Brethren. He was baptized at the age of twenty, with his wife, by Eld. George Harmon. His marriage to Hanna Rhodes on Oct. 7, 1875, was performed by John Shank. His first wife died Jan. 8, 1892. Two years before her death he was elected to the ministry. Nine years later



he was ordained and became assistant elder to Nicholas Martin.

He married Alice Yost for his second wife. He lived a long and useful life in the service of the church. He worked for the Home Mission Board for twenty years. He served on Standing Committee three times and had a part in starting five mission churches.

His ministry in the Welsh Run congregation has covered a long period of faithful service. He had been presiding elder for a quarter of a century. The Welsh Run congregation has prospered under his faithful administration.

During his ministry he preached 1,744 sermons, baptized 263, married seventy-some couples. He was one of the bank directors of the Farmers' Bank of Mercersburg for thirty-three years, holding the position longer than any other living member. He was held in high esteem by all. He is survived by his wife and two sisters.

Funeral services were held at the Welsh Run church by Brethren Clarence Hunsberger and Frank Laughlin. Funeral text: "Be thou faithful unto death and I will give thee a crown of life." There was a large crowd, the church being full, with many outside. Interment was in the cemetery adjoining the church.

Mercersburg, Pa.

John D. Martin.

Elder Leonard J. Flohr

Eld. Leonard J. Flohr was born at Thurmont, Md., Dec. 27, 1859. He was the oldest son of William and Julia Ann Flohr. His father was a deacon in the Monocacy congregation. He was married to Sarah Wolf Jan. 24, 1882. Not having any children, they helped to bring up several children. His wife preceded him in death about nine years. His niece, Sister Ida Schildt, and her daughter, Catherine, helped him to maintain his home and also to care for his blind brother-in-law and a crippled daughter who made their home with Bro. Flohr.

He was baptized May 27, 1875, by Eld. Daniel P. Sayler. He lived in Eld. D. P. Sayler's home as a young man and received valuable teachings.

He was elected to the ministry Oct. 17, 1900, and ordained about twenty years later. He served at the funerals for many poor people who were not able to pay. His life possibly won more to the church than his sermons.

He was a member of the Monocacy congregation all his life, serving in the ministry without pay. He was a member of the trustee board and teacher of the old sisters' class. He was a member of the Frederick County Ministerial Association, and honorary pallbearers were from this organization. He worked for the Western Maryland Railroad for fifty-two years, retiring July 1, 1932.

He and the undersigned worked together in church work for about thirty years, and in the ministry for about seventeen years.

Eld. L. J. Flohr was aged 79 years, 6 months and 4 days. The funeral was held July 7 from the United Brethren church in Thurmont, and was one of the largest ever held there. Many were unable to get into the church. Services at the home were by Eld. John P. Bowman and Pastor Rotenberger, at the church by the undersigned, assisted by Elders Elmer P. Schildt and Samuel R. Weybright. Text: Job 14: 14. Burial was in the cemetery adjoining the church. Thirty-three ministers were present at the services.

New Midway, Md.

Chas. A. Stover.

Passing of Elder Peter B. Messner

Peter B. Messner, son of Peter and Elizabeth Beam Messner, was born in Franklin Township, Summit County, Ohio, Sept. 10, 1857. In April of 1866 his parents with their family of four girls and two boys moved to Sheridan Township, Calhoun County, Michigan, where the younger children attended the common district schools a four-month term each winter and assisted in work on the farm the remaining part of the year.

In May of 1875 the mother died, and from this time on Peter had his home with his oldest sister and husband, Lewis and Anna King at Devereaux, Mich., until Dec. 22, 1878, when he was united in marriage to Sarah Maria Hill at Perry, Mich.

On Oct. 16, 1881, both were baptized and received into the fellowship of the Sunfield congregation of the Church of the Brethren, and on Dec. 22, 1882, Bro. Messner was elected to the first degree of the ministry in the same congregation. In the fall of 1890 they moved into the Thornapple congregation and on June 13, 1891, he was advanced to the second degree of the ministry and in February of 1907 ordained to the eldership. His preaching was almost entirely confined to filling of appointments in the home congregation.

During the active years of his life he was one of Michigan's leading Brethren ministers, being especially well informed in regard to the decisions of the district and Annual Conference. He was a member of the District Mission Board for twenty-six years and served as its secretary for over twenty years. District conferences seemed to be incomplete without his presence and help. He served his local church several times as delegate to Annual Conference and twice represented the district as delegate on the Standing Committee of General Conference.



His faithful wife and loving companion was taken by death Feb. 15, 1922. The only child and daughter, Grace, spent her entire life in the home and after her mother's death continued to be her father's housekeeper, doing all in her power to minister to his needs and comfort.

In October of 1929 they moved from the Thornapple congregation into Woodland Village, becoming members first of the Woodland Village church, and later of the united Woodland Village and Country congregation.

By reason of failing health and advanced age Bro. Messner had not taken much part in active church work in later years, but attended all church services as regularly as possible. He died at Woodland, Mich., Oct. 17, 1939, having reached the age of 82 years, 1 month and 6 days.

Surviving are the daughter, Grace, two nephews, and five nieces, besides other relatives and friends.

Funeral services were held Oct. 20 in the Woodland Church of the Brethren. They were conducted by H. V. Townsend, assisted by C. L. Wilkins of Freeport and R. J. McRoberts of the Thornapple church. Burial in the Clarksville cemetery.

H. V. Townsend.

Woodland, Mich.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Beery-Beekly.—By the undersigned, at the Empire Church of the Brethren, Oct. 21, 1939, Donald Beery and Evelyn Beekly, both of Empire, now at Bellflower, Calif.—Niels Esbensen, Empire, Calif.

Borton-Porter.—By the undersigned, Oct. 21, at the Greenville Church of the Brethren, Howard S. Borton of Spring Valley, Ohio, and Alice A. Porter of Arcanum, Ohio.—Edward Miller, Union, Ohio.

Godown-Murrey.—By the undersigned, at the home of the bride's parents, Oct. 1, 1939, Leonard M. Godown of Canton, Kans., and Lola Murrey of McPherson, Kans.—J. J. Joder, McPherson, Kans.

Massey-Bolen.—By the undersigned, Oct. 27, in the Tacoma Church of the Brethren, of which both are members, Milton E. Massey and Sylvia A. Bolen.—Earl W. Roop, Seattle, Wash.

Rixse-Kline.—By the undersigned, at the Washington City Church of the Brethren, Sept. 30, 1939, John Henry Rixse, Jr., and Charlotte Elaine Kline, both of Arlington, Va.—Warren D. Bowman, Washington, D. C.

Snapp-Patton.—Albert Snapp and Florence Patton, both of Waterloo, Iowa, at the South Waterloo church, Oct. 29, by the undersigned.—W. H. Yoder, Waterloo, Iowa.

Staley-Amstutz.—By the undersigned, at his home, Bro. Willis Staley and Edith Amstutz, Oct. 28.—J. L. Guthrie, Lafayette, Ohio.

Stephens-Hoffman.—Melvin Stephens and Ruth Hoffman, both of Waterloo, Iowa, at the home of the bride's parents, Oct. 15, by the undersigned.—W. H. Yoder, Waterloo, Iowa.

Wenger-Miller.—By the undersigned, at the Washington City Church of the Brethren, Aug. 17, 1939, Ammon Paul Wenger and Blanche Virginia Miller, both of Washington, D. C.—Warren D. Bowman, Washington, D. C.

FALLEN ASLEEP

Bergstrand. Edith Snively, daughter of Elder and Sister J. L. Snively, was born in Cass County, Nebr., July 12, 1887, and departed this life Sept. 27, 1939. She was married Dec. 17, 1908, to Oscar Kitzel, who passed away Jan. 25, 1925. Later she married William Bergstrand of York, Nebr., June 19, 1937. She united with the Alvo Church of the Brethren at the age of nine years and remained faithful. Besides her husband, she leaves her son and his wife, her daughter and husband and their two daughters, and two brothers. Funeral services were held in Lincoln, Nebr., by Bro. J. Edwin Jarboe with burial at Alvo, Nebr.—Mrs. Robert Evans, Lincoln, Nebr.

Brown, James, son of James and Sarah Stump Brown, was born in Elkhart County, Ind., Nov. 10, 1862, and departed this life at his home in Gravelton, Ind., Oct. 18, 1939. Sept. 16, 1882, he was married to Addie Brumbaugh, and to this union were born three children. Besides his companion and three children, he is survived by one brother, one sister, eight grandchildren and four great-grandchildren. Bro. Brown served as trustee of Union Township for twelve years and assessor for five years. He was a member of the Turkey Creek Church of the Brethren for the past three years. Funeral services were conducted in the Turkey Creek church by the undersigned, assisted by Elders Ira Long of Middlebury and David Miller of Nappanee, with burial in the Union Center cemetery.—Leroy Fisher, Milford, Ind.

Burket, Lillie Mae, daughter of George and Susanne Messersmith, was born near Burket, Ind., March 5, 1876, and departed this life Oct. 12, 1939. She was united in marriage to J. E. Burket, March 6, 1897, and to this union were born three daughters, one dying in infancy. She became a Christian in early life and united with the Church of the Brethren at Syracuse, Ind., in May of 1931. Besides her husband, she leaves two daughters, five grandchildren, two sisters and one brother. All her life was spent in and around Burket, Ind. Funeral services were held in Burket by J. Edwin Jarboe of Lincoln, Nebr., with burial in the Palestine cemetery near Burket.—Mrs. J. Edwin Jarboe, Lincoln, Nebr.

Clapper, Nellie Mae, of Johnstown, died recently at the home of her brother-in-law and sister, Mr. and Mrs. Charles Noon. She had been a resident of Altoona for thirty-two years and went to Johnstown five weeks ago to reside at the Noon home. She was taken ill the week after going to Johnstown. She was a practical nurse in Altoona the past fifteen years. She was a daughter of Bro. David S. and Susanna Teeter Clapper, and was born in Yellow Creek, Bedford County, Dec. 21, 1881. Surviving are these sisters and brothers: John H. of Riverside, Wash.; Iva, wife of David B. Brallier of Everett; Harriet, wife of Charles Noon; Grace, a missionary in Show Yang, Shansi, China; Lena C., wife of Harry C. Crist. A sister died in 1918 and a brother passed away in 1923. The funeral services were held in the Scalp Level church Oct. 25.—Mrs. Ernest A. Brumbaugh, Williamsburg, Pa.

Coffman, Mary Elizabeth Garber, was born near Moores Store, Va., Dec. 26, 1856, and died at her home near Timberville, Va., on Oct. 29, 1939. Surviving are one daughter, one son, two stepsons, two stepdaughters, a brother and a sister. The funeral service was held from the Timberville church of which she was a member, with the writer and Eld. R. D. Hottel officiating. Burial was made in the Timberville cemetery.—Samuel D. Lindsay, Timberville, Va.

Finley, Ambrose M., resident of Syracuse, passed away at the McDonald hospital, Warsaw, Sept. 15, 1939. He was born at Larwill, Ind., Aug. 27, 1862, the son of William and Mary Finley. In 1922 he was married to Elsie Humbarger, his second wife, who survives with their daughter, a daughter by the first marriage, seven grandchildren, two great-grandchildren and one brother. He was a member of the Church of the Brethren at Syracuse. Bro. Lee Cory conducted the funeral service at the Syracuse church, with interment in the Syracuse cemetery.—Mrs. Peter Plew, Syracuse, Ind.

Harris, Charles J., son of Dwight and Dorothy Harris, was born near Fredericktown, Ohio, Nov. 15, 1938, and departed this life Aug. 30, 1939. He is survived by his parents, one brother, one sister and many other immediate relatives. Funeral services were conducted by the writer at the Owl Creek church, with interment in the adjoining cemetery.—J. D. Zigler, White Cottage, Ohio.

Hess, Mrs. Maude E. Strayer, died Aug. 10, 1939, at the home of her brother, J. Ralph Strayer, York, Pa., after a long illness. She was aged 64 years, 9 months and 17 days. A few near relatives survive. Funeral services were held at the home of her brother by the writer, with interment in the Salem cemetery near Dover, Pa.—M. A. Jacobs, York, Pa.

Johns, Clarence, was born in Macomb County, Mich., July 12, 1883, and departed this life Oct. 2, 1939. He was united in marriage to Margaret V. Burkett in February of 1922, who survives him. Funeral services were held at the undenominational church at McBain, Mich. The body was laid to rest in the Riverside cemetery.—Mrs. Margaret V. Johns, McBain, Mich.

Klinedinst, June Arlene, only daughter of Mr. and Mrs. Emanuel Klinedinst of York, Pa., died in the York hospital Oct. 2, 1939, aged 13 years, 7 months and 17 days. Death was due to pneumonia. Besides the parents she is survived by two brothers. Funeral services were conducted by the writer in the Koller funeral home in York. Interment was in the New Salem cemetery.—M. A. Jacobs, York, Pa.

Landes, Mary Elvina, daughter of Benjamin and Elizabeth Funderburg Coffman, was born in Greene County, Ohio. She passed away at the home of her daughter, Mrs. Alice Cruca, Oct. 5, 1939, at the age of 85 years, 6 months and 1 day. She was married to Joseph Landes on March 6, 1874, and four daughters and one son were born to this union. The son died in early childhood and her husband passed away in 1905. Soon after her marriage she united with the Church of the Brethren. She was a charter member of the Trotwood Aid Society, and was active

in church work until ill-health prevented. She is survived by her daughters, three grandchildren and four great-grandchildren. Funeral services were held at the Trotwood church.—E. R. Fisher, Trotwood, Ohio.

Shue, Walter F., was born July 28, 1887, and died Aug. 29, 1939, in the Jefferson hospital in Philadelphia, following an operation. He is survived by his wife, four children, seven grandchildren, four sisters and brothers and three stepsisters. Funeral services were held by the writer in the Koller funeral home in York, with interment in the Greenmount cemetery.—M. A. Jacobs, York, Pa.

Smith, Joseph, aged 64 years, died Sept. 28 at his home near Dewart lake. He is survived by his widow, three sons, three daughters, a sister, a brother and six grandchildren. Funeral services were held in the Syracuse Church of the Brethren, conducted by Bro. Howard Kreider. Burial was in the Hanover cemetery.—Mrs. Peter Plew, Syracuse, Ind.

Smith, Sarah Frances, daughter of Samuel and Susan Sanger Myers, was born near Dale Enterprise, Va., Oct. 4, 1869, and departed this life at the home of her daughter Oct. 26, 1939. Oct. 23, 1890, she was married to Noah Benjamin Smith. To this union were born nine children. Five of them and her husband preceded her in death. She united with the Church of the Brethren when a girl, and was always anxious to serve her church and her Lord. Brother and Sister Smith came to Lee County, Ill., in the early part of their married life and settled near Paw Paw. Later they moved near Franklin Grove where they spent the remainder of their lives. She is survived by four children, twelve grandchildren, five great-grandchildren, one brother and three sisters. Funeral services were conducted at the Church of the Brethren by her pastor, S. L. Cover, assisted by Eld. O. D. Buck. Interment was in the Franklin Grove cemetery.—Nina Pfoutz, Franklin Grove, Ill.

Spring, Sister Vina, daughter of Jacob and Mary Spring, was born in Perry County, Ohio, Nov. 10, 1851, and departed this life Sept. 20. Aunt Vina, as she was best known in her home community, lived a quiet, unassuming life and this splendid characteristic endeared her to all who knew her. For thirty-one years she was a consistent member of the Church of the Brethren, however, due to declining health was not privileged to attend church services for some years. During the last three years she received the anointing service twice and was greatly benefited each time. She is survived by one brother, one sister and a host of close relatives and friends. Funeral services were conducted by the writer at White Cottage church, with interment in the Fultonham cemetery.—J. D. Zigler, White Cottage, Ohio.

Stambaugh, John L., was born in Spring Grove, Pa., Oct. 16, 1878, and died in the York hospital Oct. 4, 1939. He is survived by his wife, Annie J. Stambaugh, two daughters, one son, three sisters, one brother and six grandchildren. Funeral services were conducted by the writer in the Futer funeral home in York. Interment in Greenmount cemetery.—M. A. Jacobs, York, Pa.

Yoder, Simon S., son of Benjamin and Lydie Yoder, was born Nov. 10, 1861, and died at his home in Bellefontaine, Ohio, Sept. 27, 1939. He was married to Abbie S. Frantz Dec. 27, 1883. To this union two sons and three daughters were born. One son preceded his father in death. In younger life he united with the Church of the Brethren. He is survived by his wife, four children, fourteen grandchildren, one great-grandchild, two brothers and one sister. Funeral services were conducted by Pastor D. O. Cottrell.—Leo Lillian Wise, Bellefontaine, Ohio.

CHURCH NEWS

California

Chico.—We met in council Sept. 1 and elected the following officers: Bro. Jas. Swallow, elder; Bro. Lee Whipple, pastor by unanimous vote; Bernice Kerr, treasurer; Artie Brunk, clerk; Ennis Rife, Sunday-school superintendent; Dorothy Bigham, secretary; Sarah E. Rife, Sunday-school treasurer. We are looking forward to a good revival meeting to be held Oct. 29 to Nov. 5, conducted by Eld. Jas. Swallow. The Women's Work group is organized and getting a good start for the winter's work. The Aid president is Sister Artie Brunk; mother and daughter director, Wilma Wrice. A number of our members attended district meeting at Empire, Calif. Delegates from Chico were Sisters Margaret Vice and Ennis Rife. We are expecting to have some visiting speakers with us in the near future, Bro. Kahle and Sister Martha Shick being among them. Bro. C. Ernest Davis from La Verne College gave us a good message Oct. 22.—Leota Rife, Chico, Calif., Oct. 30.

Waterford.—Our church met in council Aug. 31 and elected the following officers: Elder, V. O. Whitmer; clerk, Jennie Root; treasurer, Ira Martin; C. W. president, Fred Root; Sunday-school superintendent, Lottie Beghtel; cradle roll superintendent, Hattie Deardorf. We have sixty babies on our cradle roll. Mollie Bock is Messenger agent and correspondent. Two letters of membership were granted. Sept. 15 the women met and reorganized with Anna Fike as president; Alice Baker, vice-president; Melda Metzker, secretary-treasurer. Sept. 24 the men reorganized with Clyde Shively as president and Charles Sessor as

secretary-treasurer. We are installing a new heating system in the church and social hall. The interest in Sunday school and church is fine and the attendance is increasing. Our harvest meeting will be held Nov. 12, with Bro. Ernest Davis, president of La Verne College, bringing the harvest message. Bro. Howell of La Verne will bring the evening message. Our Women's Work group is using the slides, Friends of Many Firesides and Our Girls' Schools, on Nov. 21 at a missionary meeting. We are looking forward with great interest to the visit of Brother and Sister Kahle on Dec. 1, 2. Our Aid Society is busy quilting and preparing for the bazaar to be held Dec. 2. We are beginning a half hour of Bible study each week at the afternoon business session, and once each month will have a book review of a missionary book. We are also looking forward to a great spiritual feast as well as ingathering of souls in our revival meetings in January. Bro. Forest Eisenbise of Fresno is our evangelist.—Mrs. J. R. Peters, Waterford, Calif., Oct. 30.

Colorado

Fruita.—We met in council Sept. 29 and elected the following: Bro. J. R. Frantz, elder; Donald Brumbaugh, clerk; D. M. Brumbaugh, treasurer; Bro. Floyd Harris, Sunday-school superintendent; Paul Henry, assistant. Our love feast was held Oct. 15. Bro. Jarboe, pastor of the First Grand Valley church, officiated. The attendance was not very large but we had a very inspiring service. It was decided that the Fruita church will entertain the 1940 district meeting, the date being Aug. 18-20.—Mrs. Bertha Shelly, Fruita, Colo., Oct. 31.

Idaho

Payette Valley.—Our church is gaining in attendance. We have a large primary department in Sunday school. We recently had an all-day meeting with basket dinner in the church basement. This marked the opening of a new Sunday-school year. Twenty-three children were promoted and received diplomas. Our love feast was held Oct. 27, with good attendance. Brethren E. J. Glover and A. J. Ellenberger officiated.—Mrs. Marvel Bowers, Payette, Idaho, Oct. 31.

Illinois

Camp Creek.—We met in council at the home of Sisters Lizzie and Callie Hammer the first Saturday in October. Bro. Charles Dumond was unanimously chosen as our elder. Bro. Burdett Wetzel is secretary. The following trustees were elected: Brethren Lee Carson, Jep Ally and Charley Ally. Bro. Fike of Astoria, Ill., addressed the congregation the third Sunday in October in the absence of the elder. The third Sunday in August a home-coming was held at Camp Creek. Many old friends and neighbors came to enjoy the day. A piano has recently been installed in our church and Sister Dumond presided at the piano and conducted the song service. Bro. Dumond gave an interesting and instructive sermon. A bountiful dinner was served at noon. Some of our members have been called in death since our last home-coming. Two members, Bro. Jed Ally and Sister Ally, have been recently received into the church by letter. Our elder will conduct services in the afternoon and evening the third Sunday in November.—Mrs. Mary Burgard, Colchester, Ill., Oct. 31.

Freeport.—We met in council and elected the following Sunday-school officers: Dan Fierheller, superintendent; Martin Johansen, assistant; Frances Stees, secretary; Howard Dornick, treasurer; Mrs. Royal Renner, children's superintendent. Our church group recently enjoyed a lawn social and program which was largely attended. Mrs. Dan Fierheller and Lloyd Le Baron were delegates to the district meeting held in Dixon and brought us interesting reports. During August and September we were privileged to hear several outside speakers who gave interesting and inspiring messages. The Women's Work conference of Northern Illinois and Wisconsin met here Oct. 6. The Ladies' Aid Society is very busy sewing on various articles to be sold as Christmas gifts. They are also supervising some redecorating work to be done in the parsonage. The peace committee recently conducted a series of four peace programs and discussions in the B. Y. P. D. The young people are preparing a play, In Perfect Peace, to be given soon. Several of the young women gave the play, The Second Mile, at our church Oct. 1, and since have presented it at various other churches. At a special council, Oct. 9, a pastoral call was extended to Bro. Clarence B. Fike of Chicago, who accepted the call. He and his wife and two sons will move here the last of November. After a fellowship dinner, an installation service was held Sunday afternoon, Oct. 29, with our elder, Bro. I. D. Leatherman, officiating. Bro. A. C. Wieand gave the address. We pray that great things may be accomplished as we work together in the interest of the kingdom. Our communion will be held Nov. 5.—Mrs. Charles Johansen, Freeport, Ill., Oct. 30.

Polo.—A scrambled supper was held on the church lawn Aug. 29, followed by our regular council meeting. Annual reports were given and all bills paid. Fred Miller was re-elected clerk; Henry Stauffer and Price Heckman, members of finance committee. Pastor H. Jesse Baker reported a present membership of 259; non-resident members, thirty-five; twenty-nine baptized during year; three letters granted; three letters received; preached eighty-four sermons; 3,374 personal contacts; 7,002 mileage; 1,018

pastoral calls; and four deaths. Oct. 8 was rally day with 237 present. Recognition was given to the cradle roll members with consecration service at the altar. Sunday-school officers are as follows: Superintendent, R. O. Blough; assistant, Lloyd Summers; secretary, Ruth M. Krum; treasurer, John Cunningham; cradle roll superintendent, Mrs. Lucille Wales; secretary, Mrs. Paul Wisner; primary superintendent, Mrs. R. O. Blough; junior superintendent, Mrs. John Plum. The Friendship Circle has purchased new carpet for the church and linoleum for the vestibule. A new heating system has been installed and two Sunday-school rooms have been added. Officers for the Friendship Circle are: President, Mrs. Price Heckman; vice-president, Mrs. Max Plum; secretary, Mrs. Emmerson Witmer; treasurer, Mrs. Pauline Jecklin. A beautiful electric clock has been presented the church by the young people's class, which has an enrollment of forty. B. Y. P. D. officers are as follows: President, Elmer Baker; vice-president, Esther Schmidt; secretary, Dorothy Krum; treasurer, Howard Garrison. The peace study class gave a program Aug. 13. Bro. J. O. Winger of North Manchester, Ind., was with us from Sept. 18 to Oct. 1 and conducted evangelistic meetings. His sermons were uplifting and soul-stirring. Fourteen were baptized. Mrs. Emmerson Witmer is music director; the men's organization, Messenger agent; the writer, correspondent. John Cunningham, Jr., is president of the men's organization; Ralph Avey, vice-president; Albert Iske, secretary; Will Cripe, treasurer. Plans were made to have a father and son banquet in November. One of the projects for the year is the enlargement of the church basement. Our love feast will be held Oct. 29. Brother and Sister Baker began their third year of work here Sept. 1, with a feeling of Christian co-operation and goodwill.—Hazel Krum, Polo, Ill., Oct. 26.

Yellow Creek.—The church work is going forward with a fine spirit. Every Sunday shows an increase in attendance over that of a year ago. On Aug. 13 Bro. Joe Van Dyke gave us a sermon, after which a basket dinner was enjoyed. In the evening the union services were held in our church. In co-operating with our neighboring churches through the summer months we have gained much. On Labor Day our evangelistic meetings started with Bro. Lester Fike of Astoria, Ill., as the evangelist. We had very spiritual meetings which were greatly appreciated. At the close of the meeting four were received by baptism. Previous to the meetings we had taken a sister into the church by former baptism. On Monday evening following the two weeks' meeting our communion was held, with Bro. Fike officiating. On Oct. 4 our council for the election of church officers was held. Pastor Galen Gerdes was re-elected elder. Orpah Mantzke was elected Sunday-school superintendent. Four of our boys went to the boys' camp at Naperville this summer. Two of our boys gave reports of the camp. They all want to return next year. We are glad that our pastor will be able to move to a good farm directly across from the church building. This will help to make his work with us easier.—Frances H. Blocher, Pearl City, Ill., Nov. 1.

Indiana

Baugo.—Sept. 4 we held our harvest meeting and were favored with two inspiring messages given by Bro. Galen Bowman. We met in council and elected the following officers: Bro. Harvey Bowers, elder; Russel Nusbaum, superintendent; Beulah Schwalm, secretary; Floy Bowers, musical director; correspondent and Messenger agent, Fern Horein. We are beginning a two weeks' revival Nov. 12, with Bro. Wilmer Petry of Akron, Ohio, in charge. We are looking forward to a great revival, and invite the neighboring churches to enjoy these meetings with us.—Fern Horein, Wakarusa, Ind., Oct. 30.

English Prairie.—We met in council Sept. 22 and the following Sunday-school and church officers were elected: Elder, Charles Light; superintendent, Clemon Burger; assistant, Carl Robbins; secretary, Ivan Burger; treasurer, Marjorie Robbins; clerk, Glenn Burger; Messenger agent, Ova Smith. We closed our revival meetings Oct. 22, with Bro. Leo Miller of South Whitley, Ind., as evangelist. He showed pictures about fifteen minutes each evening on What It Means to Be a Christian. These were followed by special music or congregational singing and an inspiring message. Five were added to the church by baptism. We recently received four by letter. Sister Anna Warstler was with us Aug. 12 and showed her pictures of India. These were interesting and educational. Aug. 13 she brought us a message on Problems Which the Missionary Has. Bro. Heisey of North Manchester brought us two inspirational messages at our harvest meeting, Sept. 10. We held our communion Oct. 23, following the revival, with baptismal services preceding.—Mrs. Chas. A. Light, Howe, Ind., Oct. 31.

Middletown.—We met on Saturday evening for our love feast and there was a goodly number present. Bro. Overholser of the Muncie church presided. Brethren M. M. Hoover of Hagerstown, A. B. Roop of Anderson and Frank Dillon were also present. Bro. Bowman of Anderson preached for us recently. We always enjoy having others come in and help us. Bro. McCullough is able to be with us again for which we are glad. Our Sunday school is doing quite well. Bro. Burnett's son spoke for us one Sunday recently.—Florida Green, Middletown, Ind. Nov. 1.

Syracuse.—We met in council Sept. 5 and elected the following officers: Ralph Coy, superintendent; Guy Symensma, assistant; Mrs. Roy Meek, elementary superintendent; Mrs. Leonard Barn-

hart, assistant; Mrs. McSweeney, Sunday-school secretary; Leonard Barnhart, church clerk and treasurer; Guy Symensma, member of finance board; Ruth Meek, member of ministerial board; Mrs. Peter Plew, Messenger correspondent and agent; Mrs. Ellis Eby, Mrs. Chloe Smith and Kathleen Gibson, music committee. Bro. Ralph Rarick submitted his resignation after two years of much appreciated work. The pulpit appointments are being arranged by the ministerial board until a pastor is secured. The following ministers have been with us recently: Brethren John Metzler, Galen Bowman, J. S. Zigler, Otho Warstler, Lee Cory, and Sisters Emerald B. Jones and Goldie Killion. We have enjoyed the educational and inspirational moving pictures, The Church of the Brethren at Work in America, Under the Monkey Bread Tree, and The Church of the Brethren at Work in China. Martha Zentz was received by baptism. Brethren Ambrose Finley and Joseph Smith and Sister Joe Burket have passed away. The new furnace has been installed. The Ladies' Aid which was discontinued during the summer has reorganized and started work again with Ada Klink as president; Carrie Long, superintendent; Ethel Guy, secretary; Pearl Ohaver, treasurer. The B. Y. P. D. reorganized with Wayne Coy as president; Dorothy Bushong, secretary-treasurer. Sister Rarick conducted a series of programs for the B. Y. P. D. about our mission fields in Africa.—Mrs. Peter Plew, Syracuse, Ind., Nov. 1.

Union Center.—In September we met in council and elected the following officers: Sunday-school superintendent, Charles Stouder, Sr.; secretary, Howard Burkholder; primary superintendent, Gladys Stouder; church secretary, Howard Slabaugh; treasurer, Curtis Sheets; Messenger agent, Mrs. Amzy Miller; birthday treasurer, Earl Stouder; cradle roll superintendent, Edna Dunam; trustee, Chas. Stouder; ministerial committee member, Vern Miller; finance committee member, Everett Whitehead; C. W. president, Jonas Miller. Oct. 14 we held our love feast and on Sunday morning served breakfast to 275. We are planning on having our evangelistic meeting Nov. 12-26, with Bro. J. W. Fidler as evangelist. Oct. 7 thirty-four of our ladies enjoyed a trip to Bethany. Oct. 31 twenty-five men helped Bro. John Frederick finish his corn husking.—Mrs. Amzy L. Miller, Wakarusa, Ind., Nov. 2.

Iowa

Curlew.—Bro. Virgil Brallier was licensed to preach, with Brethren Rolston and Kimmel officiating at the service. Bro. Bernard Barnes and wife were elected as deacon and deaconess. We held our council Sept. 17 and Bro. George Brallier was elected elder. Bro. M. S. Grossnickle will be trustee for another three-year term. Our love feast was postponed until June, at which time Bro. Geo. Brallier is going to try to secure an evangelist to hold a series of meetings for two weeks. Our Ladies' Aid held a birthday supper the latter part of September. Our church and the Baptist church of Curlew have been meeting together this summer for Sunday evening services. We have been having a goodly attendance. Five ladies from our church attended the women's conference at Sheldon. The conference is to be held here next year. Our Ladies' Aid sent \$10 to Missionary Sadie Miller in India.—Sister Helen Grossnickle, Laurens, Iowa, Nov. 1.

Muscatine.—Recently we enjoyed a visit from Brethren D. D. Fleishman and M. W. Eikenberry of Dallas Center, and Earl Russel of Marshalltown, at which time we held our regular council meeting for the election of officers. Oct. 18 we had a fellowship supper with a very good attendance. There is a marked increase in the Sunday-school attendance and plans are under way for the presentation of several plays by the young people's group. Our Sunday evening family hour period is also well attended. A kitchen shower was held for Brother and Sister Wyatt, our pastor and his wife, on Oct. 30. Our members have been praying earnestly for more harmony in our little church circle, and already there has been an increased response in co-operation.—Mrs. Irene Bowman, Muscatine, Iowa, Nov. 1.

Osceola.—Oct. 2 Bro. Wayne Carr of La Place, Ill., began an evangelistic campaign which continued two weeks. One was baptized. Oct. 29 we had our love feast and eight brethren and nine sisters surrounded the communion table. Oct. 28 the Ladies' Aid held a food sale and made \$13.70. Our young people's group had a nice picture painted and put in the church. Our Sunday-school attendance and collections have been good.—Mrs. Emma Propst, Osceola, Iowa, Nov. 6.

Kansas

Newton.—Since Pastor C. E. Schrock and his family have come into our midst interest and attendance are increasing. A number of visitors have worshiped with us from time to time. The local church has been quite active in social events and in participation in meetings of combined purpose of the church at large. July 30 we enjoyed a basket dinner after the morning services. Later in the day the young people from Monitor joined our B. Y. P. D. group for recreation, vesper service and picnic lunch. The children's departments have had picnics, wiener roasts and other social events. The Ladies' Aid members have met quite regularly through the summer and early fall and are helping others as well as adding materially to the funds of the church. Sept. 10 the church held her annual harvest meeting, with basket dinner. The speaker was Eld. Burton

Metzler of McPherson. We enjoyed having him and his family with us. A few of our members attended the home-coming of the Darlow Old Folks' Home, Sept. 17. Sept. 28 our annual business meeting convened and Bro. C. E. Schrock and his family were formally received by letter. A plan has been approved whereby we elect one new member for the pastoral and finance committees each year with the one retiring who has served for three years. New officers elected were as follows: Sister Elizabeth Romine, member of pastoral committee; Bro. W. D. Romine, finance committee; Brother and Sister Schrock, delegates to district meeting; Sister C. E. Schrock, home department superintendent; Donna Johnson and Margaret Hare, librarians. Our communion was held Oct. 22. We dismissed all services on Oct. 15 so that many could attend the district meeting in Wichita, Oct. 13-16.—Mrs. Glenn A. Johnson, Newton, Kans., Oct. 31.

Quinter.—We met in council Sept. 3 and elected delegates to district meeting. Floyd Crist is temporarily acting as elder in place of D. A. Crist who is not so well at present. Officers in the primary department were elected by the Sunday-school board. Aug. 11 the young people sponsored a fellowship supper, with two hundred or more attending, after which a cantata, Christ Is the Light of the World, was given. A number of our young people attended camp this summer and enjoyed it very much. As we haven't a regular pastor, the church elected Floyd Crist to serve for an indefinite time. District meeting was held in our church, beginning Oct. 20. Saturday morning a beautiful sunrise revealed to the people that God was with us. Interest and attendance were good. On Sunday a fine program was enjoyed. A mission play was given in the evening. The different churches were well represented, one of them being one hundred per cent in attendance.—Mary M. Bishop, Quinter, Kans., Oct. 30.

Prairie View.—Bro. Clinton I. Weber of Hutchinson, Kans., came to Prairie View on Oct. 23 and held a two weeks' revival. He preached sixteen soul-stirring sermons and gave talks for the boys and girls before each sermon. He visited in forty-four homes and baptized seven. We feel that others are near the kingdom and may we pray that they may soon unite with the church. Bro. Roy Murphy was elected superintendent; Bro. Foster Williams, assistant; Bro. Bert Finkenbinder, secretary and treasurer; J. E. Crist, elder; Emma Armantrout, clerk; George Armantrout, treasurer. Our prayer is for more and better work for Jesus.—Mrs. Minnie Dague, Scott City, Kans., Nov. 6.

Washington Creek.—At our September council we elected the following officers: Elder, L. H. Griffith; treasurer, C. B. Hoover; clerk, Mrs. Everett Kingery; trustee, C. M. Hoover; correspondent and Messenger agent, Vera M. Postma; missionary treasurer, Mrs. Will Wolfe; superintendent, Mrs. Elva Craik; assistant, Mrs. Everett Kingery; superintendent of elementary department, Mrs. Asa M. Postma; secretary-treasurer, Eunice Hoover; program committee, Veva Hoover, Pearl Moulder and Etta Postma; president of C. W., C. B. Hoover. Mrs. Elva Craik entertained the Lone Star and Washington Creek missionary society Sept. 20 and there was a large attendance. We were favored with a talk on Customs of the Women of China by Elizabeth Postma, who was in China for four years. Sept. 27 we elected the following officers for missionary society: President, Mrs. Elva Craik; vice-president, Mrs. Will Wolf; secretary, Mrs. Asa M. Postma; treasurer, Mrs. C. B. Hoover. Our Aid met with Mrs. Boerkircher on Oct. 2. We are quilting a quilt for her. We elected the following officers: President, Mrs. C. M. Hoover; treasurer, Mrs. Ada M. Postma; secretary, Mrs. C. B. Hoover. Oct. 25 our missionary society met with Mrs. C. B. Hoover and Mrs. Hoover read a paper on India. Our next meeting will be with Mrs. Everett Kingery. We are still looking for a pastor.—Vera M. Postma, Lawrence, Kans., Nov. 2.

ANNOUNCEMENTS

LOVE FEASTS		Montana
California		Nov. 25, Poplar Valley.
Nov. 19, 4 pm, Los Angeles, First.		Ohio
Dec. 3, Glendale, First.		Nov. 25, 7:00 pm, Trotwood.
Dec. 3, 10:30 am, Reedley.		Nov. 27, Pleasant View.
Illinois		Dec. 3, 7 pm, Brookville.
Nov. 29, Virden.		Pennsylvania
Indiana		Nov. 18, 19, Mountville.
Nov. 20, 7:30 pm, Auburn.		Nov. 19, Allentown.
Nov. 27, Center.		Nov. 19, East Petersburg.
Dec. 4, 7 pm, Mexico.		Nov. 19, Elizabethtown.
Maryland		Nov. 19, Ephrata.
Dec. 3, 6 pm, Westminster.		Nov. 19, 6:30 pm, Shippensburg.
Michigan		Nov. 26, Mechanicsburg.
Nov. 19, 7:30 pm, Lansing.		Nov. 26, 6 pm, Palmyra.
Minnesota		Dec. 3, 4 pm, Harrisburg.
Nov. 19, 7:30 pm, Lansing.		South Dakota
Nov. 19, 7:30 pm, Lansing.		Nov. 26, Willow Creek.
Nov. 19, 7:30 pm, Lansing.		Virginia
Nov. 19, 7:30 pm, Lansing.		Nov. 23, 6 pm, Summit.

Maryland

Westminster.—The Sunday school held its annual picnic Aug. 8. Games, singing and a wiener roast were enjoyed. Aug. 13 at our outdoor service around the campfire, the intermediates and young people who had attended camps told of their experiences. The church appreciated the fine spiritual message of Bro. A. C. Wieand at the evening service, Aug. 21. Bro. Ray Kurtz concluded his summer pastorate here Aug. 27. His efforts were much appreciated. Bro. A. Stauffer Curry returned Sept. 3 and at the morning service gave his impressions of the European countries which he visited. It was most interesting and helpful. The following Sunday he gave the message of Amsterdam. On Sept. 8 a church social was held to welcome Bro. Curry back. The large crowd present enjoyed hearing of the interesting incidents of his trip. Sept. 24 Sister Ruth Rinehart gave a fine report of the Fellowship of Reconciliation convention she attended in Philadelphia. At our fall council the following officers were elected: Bro. R. H. Hollinger, superintendent; Bro. Ralph Hull, assistant; Dorothy Helwig, secretary; Bro. Samuel Haines, treasurer. A consecration service for officers and teachers was conducted by the pastor on rally day, Oct. 1, after which Eld. M. R. Wolfe of Bridgewater, Va., preached a challenging sermon. A very successful Sunday-school workers' supper conference was held Oct. 12. It was decided to have three leadership training classes each Sunday evening from seven to eight during January and February. The Ladies' Aid Society was in charge of the evening service Oct. 15, when Dr. Ernest Sappington of Washington, D. C., gave an inspiring talk. The following Sunday evening the B. Y. P. D. conducted the worship service and the Pipe Creek B. Y. P. D. presented the drama, These Things Shall Be. Oct. 27 the church held a fellowship supper, followed by a discussion on the town meeting plan. Each department of the church was represented by a speaker in discussing What Should Our Church Accomplish in the Coming Year. Oct. 29 a special service was held, observing the seventh anniversary of the dedication of the church. Bro. Paul Bowman, president of Bridgewater College, brought an inspiring message. Prof. E. G. Meyer of Elizabethtown College was the guest soloist. Bro. E. S. Coffman of Elgin, Ill., is to begin a two weeks' meeting here Nov. 5. The Interdenominational Council of Church Women of our town will hold a two days' school of missions in our church Nov. 7, 8. Mrs. Quincy Holsopple of Mt. Pleasant, Pa., will be the leader.—Mrs. H. Edgar Royer, Westminster, Md., Oct. 31.

Michigan

Detroit, First.—Mrs. Harvey Hostetler was leader of our vacation Bible school. The men's work group sponsored the church picnic and a large crowd attended. Brethren M. B. Williams and Harvey Hostetler were delegates to district meeting. During the pastor's vacation the pulpit was ably filled by active laymen, Brethren Slauter, Weimer and Boyd. We celebrated our anniversary banquet Sept. 22, with Bro. C. D. Bonsack bringing a splendid address. The fall festival on Oct. 20 was an enjoyable success. Supper was served early in the evening. Candy, popcorn, food and Christmas cards were on sale. All groups of the church and Sunday school participated in the program and a nice profit was realized. This project was sponsored by the Women's Work group. Bro. Hostetler is conducting our fall school of religion, Nov. 6-10. The Chinese Sunday school finished its twenty-second year of services Aug. 19. There was a total average attendance of forty, including nineteen pupils, sixteen teachers and five visitors. The school contributes to the district mission board, the South China school as well as to our own church building fund. The past year they gave \$79.37 to the building fund and \$115 for Chinese relief. Bro. M. B. Williams was re-elected superintendent, with Bro. Moy Wing as assistant and Bro. Moy Way as leader. We are exceedingly glad to have Bro. Way with us again. The school will conduct worship services in two other churches at an early date. Oct. 29 Bro. Winger of North Manchester, Ind., visited our church and delivered the morning message. The men's group gave a chicken supper for the boys on Oct. 27. They are planning to have the father and son banquet at an early date. The Women's Work has its program arranged for the coming year and has edited a little booklet containing the program, names of leaders and committees.—Mrs. Walter Gordon, Detroit, Mich., Nov. 2.

Missouri

Cabool.—We met in council Sept. 28 and elected the following officers: A. W. Adkins, elder; Carl Zimmerman, clerk; Harold Rust, member of ministerial board for three years; Alma Bishop, member of finance board for three years; M. G. Neighbors, Sunday-school superintendent; Anna Zimmerman, assistant; Leola Alexander, secretary; Dorothy Neighbors, Children's Work chairman; Elsie Thornton, cradle roll superintendent; Anna Zimmerman, collector for district quota. It was decided to have another revival meeting during August of 1940, the evangelist to be selected by the ministerial board. Our love feast was held Oct. 25. The Women's Work is going forward nicely with much interest being shown. Since our revival in August we started a midweek Bible study. We are having good attendance and interest. Our Ladies' Aid recently served a lunch to one hundred and thirty home economic girls from the surrounding counties.—Rita Riley, Cabool, Mo., Nov. 1.

Ohio

Bellefontaine.—Nov. 19 will be observed as home-coming day, with Thanksgiving services and a picnic dinner at the church. All former attendants and friends are cordially invited to be present. We are looking forward to the evangelistic meetings to be held Feb. 26 to March 10, with Brother and Sister B. M. Rollins as evangelists. For the October monthly meeting of the women's organization we met at the church, and Sister Mabel Moomaw, returned missionary from India, gave the address. At the same time the men met at the parsonage where they heard Bro. Moomaw. At a recent business meeting Bro. J. L. Guthrie was retained elder. Paul Snyder was elected Sunday-school superintendent; C. E. Crim, clerk; Sister Anna Knotts, church treasurer; Ralph Wise, Sunday-school treasurer; Gertrude Snyder, Women's Work treasurer; Sister Rosetta Cottrell, primary superintendent and president of women's society. Ruth Mary Madden was sent to Camp Mack for leadership training. We were represented at the summer assembly, the meeting of the Men's and Women's organizations at Fostoria, and the sectional peace institute at the Sugar Creek church. Reports from these meetings were given at the local congregation. Pastor D. O. Cottrell is vigilant in the service of the Lord here, and we are much pleased with the result of the unified church service which we have followed for more than a year. The church attendance has tripled during this time. We are happy to report that Kenneth Crim, Manchester student, is rapidly improving after a serious operation.—Leo Lillian Wise, Bellefontaine, Ohio, Oct. 30.

Union City.—A two weeks' revival closed Oct. 12. Bro. H. M. Coppock from Tippecanoe City, Ohio, was the evangelist. Eight persons received baptism and one letter was received. The love feast was held on Monday evening following the revival. Individual communion service was used for the first time by our congregation at this meeting. At our council Bro. John Keltner was re-elected Sunday-school superintendent, with Bro. Don Weimer as assistant; Edithe Leatherman, primary superintendent. Oct. 22 the Joy Bell Ringers from Columbus, Ohio, gave a much appreciated program. The missionary society which meets quarterly will have its meeting this Thursday evening at the home of Mrs. Ray Wagner. The Ladies' Aid is again meeting one day each week for quilting. A carry-in dinner is enjoyed

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at noon. Our Sunday-school attendance is increasing as winter draws near. We are planning and hoping for a spiritually prosperous year.—Eula Washler, Union City, Ind., Oct. 30.

Oklahoma

Big Creek.—Brother and Sister R. A. Haney closed their pastorate the last Sunday in August. We appreciate the earnest efforts put forth by them to enlarge the kingdom during their few years of service with us and wish them many more years in God's service. Brother and Sister Robert Byerly of Fostoria, Ohio, accepted the pastorate here and came to us Sept. 1. We are glad to welcome them into our midst. Bro. Albert Williams of Thomas, Okla., conducted the pastoral installation service Sept. 13 and delivered the morning message. He has been chosen as our elder for the coming year. Sept. 8 a large crowd gathered at the church, honoring Brother and Sister Byerly with a reception and grocery shower. Sept. 14 we met in council and elected the following: Bro. Charles Kinzie, Sunday-school superintendent; Myron Graham, secretary-treasurer; Mrs. Pearl Graham, C. W. president; Mrs. C. A. Olwin, intermediate sponsor; Mrs. Robert Byerly, junior superintendent. Promotion exercises were rendered Sept. 24, and a number of pupils received promotion certificates. A senior intermediate class was organized. A beautiful and impressive candlelight service was enjoyed Oct. 1 when B. Y. P. D. officers were installed. Our pastor brought the evening message, *Burning Candles for God*. Oct. 7 the Women's Work sponsored a rummage sale which netted \$25. Oct. 8 we appreciated having Miss Gladys Pippenger tell about her recent trip to Europe, and she displayed many articles that she brought back with her. Bro. Byerly officiated at our communion Oct. 28 when forty-eight communed. Some were unable to attend because of illness. A large crowd assembled Oct. 29 for home-coming. Our pastor delivered the morning message using as a subject, *The Master's Minority*. Rev. S. H. Anglemeyer, pastor of the Christian church of Cushing, Okla., was guest speaker in the afternoon. The adult C. W. group profited by a study of the Book of Jonah during October. Some varnishing and other work improves the inside appearance of the church. The Men's Work group should receive credit for this.—Abbie S. Pote, Ripley, Okla., Oct. 31.

Pennsylvania

Greensburg.—We held our love feast Oct. 8, 9, with a total of 415 around the table. Twenty-five enjoyed communion in their homes. Eld. M. J. Brougher, the pastor, officiated, assisted by Brethren John Osterwise from Tionesta and Floyd Beeghly who recently moved into our district. Thirteen were baptized in the morning. Our evangelistic meetings will begin Nov. 6, with Bro. J. A. Robinson of Johnstown as evangelist. Our church and Sunday-school officers took their office Oct. 1. Plans are being made and we are looking forward to a fruitful year in the Lord's work. Oct. 29 the junior choir from a neighbor church, directed by Prof. Ludwick, sang three inspiring selections. Our church is continuing to grow under the able leadership of Pastor M. J. Brougher and his wife.—Mrs. C. M. Kuhns, Greensburg, Pa., Nov. 2.

Heidelberg.—Temperance Sunday was observed Aug. 6, when Bro. Finnell from Indiana brought the message. We met in council Aug. 7. The young people sponsored a vesper service Aug. 13, with Bro. Lester Royer as main speaker. Ammon Merkey addressed a very large audience on rally day, Oct. 8. This address was preceded by a program by the children and special music by the Dubble quartet, Wike family, chorus, and junior choir. We observed our fall communion Oct. 28, 29, with Bro. Phares Forney officiating. Bro. Jacob Merkey and Benjamin Zug were also visiting ministers and were assisted by some of the ministers from the adjoining churches.—Kathryn Brubaker, Sheridan, Pa., Oct. 30.

Koonitz.—Three of our girls attended the junior group at Camp Harmony this summer. Our harvest meeting was held Sept. 24, with a meeting on Saturday evening previous. Bro. Alfred Replogle of New Enterprise brought the message which was very suitable and ably given. During the past few months we have had with us visiting ministers Bro. Percy Kegarise and Bro. Hanawalt. Both gave us helpful sermons. Bro. Paul Hoover of New Enterprise brought us several fine messages. At our council the following Sunday-school officers were elected: Superintendent, Bro. Lawrence Guyer; secretary, Sister Pauline Guyer; treasurer, Bro. Maurice Baker. Brethren Theodore Baker and Blaine Hoover were elected deacons. Our love feast was held Oct. 15, with a goodly number present. Bro. Fred Zook of Martinsburg officiated. The members of the Ladies' Aid are directing a program to be given Nov. 12.—Mrs. James Baker, New Enterprise, Pa., Oct. 31.

Lower Conewago.—Our officials met in council at the Bermudian house in August to arrange matters for regular council, Sept. 9. Our delegates to district conference at Three Springs house, Perry congregation, were Cleon Zeigler and Albert Cook. We held our love feast Oct. 1. Eld. C. B. Sollenberger of Carlisle, Pa., preached the examination sermon in the forenoon and officiated in the evening services. Eld. Ralph Lehman preached the afternoon sermon and assisted with the evening services. The love feast was well attended. Our B. Y. P. D. renders a program

every fourth Sunday evening at the Bermudian house. They also had a vesper service Oct. 11 on the bank of the Big Conewago creek at Shady Nook near the Peter Dierdorff farm where Annual Conference was held in 1844. Oct. 29 Eld. Joseph Baugher of York, Pa., gave an illustrated lecture. Bro. Desmond Bittinger and his wife, returned missionaries from Africa, will be with us in a meeting in February. Our series of meetings will begin at the Bermudian house Nov. 5, with Bro. J. E. Rowland of Mechanicsburg, Pa., as evangelist.—Ruth Murphy Harlacher, Dover, Pa., Nov. 1.

Meyersdale.—The gospel concert revival, conducted for two weeks in our church by Bro. John Dwight Ellis, pastor of the Moxham church, Johnstown, closed with the autumn love feast on Oct. 22. Four were baptized. The father and son banquet, sponsored by the men's organization, was held recently and Dr. Meyers B. Horner, a son of the local congregation, who for the past several years has been serving as superintendent of the public schools at Washington, Pa., was guest speaker. Excellent singing was supplied by the men's chorus of the Rockwood church. Pastor DeWitt L. Miller has announced a week-end conference to be held in the local church Nov. 17, 18 and 19. Guest speakers and leaders scheduled are President Paul Bowman of Bridgewater College; Vera Miller, delegate to the International Youth Conference at Amsterdam, Holland; Mrs. Quincy Holsopple, youth and women's leader for Western Pennsylvania; and perhaps Prof. Nelson T. Hoffman, outstanding music teacher and tenor soloist. We are looking forward with interest to this rare treat. The tentative date for the dedication of the fine organ presented to the Meyersdale church by Bro. George Griffith of Philadelphia to the memory of his mother, the late Linda Cupp Griffith, has been set for Dec. 3. The dedicatory address will be delivered by President Charles Calvert Ellis of Juniata College. Plans are under way for the interior decoration of the church auditorium and Sunday-school rooms, with the hope that the work may be completed before the organ dedicatory services.—W. A. Shoemaker, Meyersdale, Pa., Oct. 30.

Midway.—Aug. 6 Bro. I. S. Hoffer of Ambler, Pa., delivered the morning sermon. In the evening Bro. V. C. Finnell of North Manchester, Ind., gave an illustrated lecture. Our harvest home service was held at the Cornwall church. Brethren Galen Blough and Peter Heisey brought challenging messages. Aug. 13 the young people gave a program at the Neffsville Home. The Sunday school sent six young people as delegates to Camp Conewago at Elizabethtown. They brought back interesting reports. At our fall council we elected Sunday-school and church officers. Aug. 27 Eld. Rufus Bucher delivered a timely temperance message. Rev. Bergerstock of York, a representative of the Anti-Saloon League, addressed us on the topic, *Believe It or Not*. Sisters Nora Krall and Nora Zug were delegates to the Sunday-school meeting at Elizabethtown. Sept. 17 Bro. Raymond Baugher addressed the B. Y. P. D. group at a campfire service. Guest speakers at our love feast were: Brethren Trostle P. Dick, H. F. King, Walter Hartman, D. W. Bucklew and J. I. Baugher. We are looking forward to our evangelistic meetings which will be held Nov. 23 to Dec. 3 by Bro. Edward K. Ziegler, missionary on furlough from India. Recently a Men's Work program was organized with Bro. Jesse Miller as president. Oct. 22 the Lebanon and Midway churches sponsored a Sunday-school and missionary program. Dr. Clyde Lynch, president of Lebanon Valley College, was the guest speaker.—Nora L. Zug, Lebanon, Pa., Oct. 28.

Quakertown.—We had an all-day service Oct. 1. A short rally day program was rendered during part of the Sunday-school period. Bro. Henry H. Moyer of Reading, Pa., brought the morning message. The afternoon service consisted of several vocal numbers from neighboring churches, a reading, and talks by Brethren Joseph Whitacre of Philadelphia, Pa., and Wm. Wadsworth of Lansdale and greetings from all visiting ministers. The evening service was arranged in the same way with Bro. C. F. Holsopple of Myersville, Md., bringing the message. These services were well attended. Our two weeks' revival began Oct. 2, with Bro. A. M. Dixon as evangelist. These meetings were well attended and much interest was shown. His messages were inspiring and helpful. Twelve were baptized on Oct. 15 at the Green Tree church. We had our love feast at the close of these services. Oct. 28 Paul Vorenoff, a Russian evangelist and lecturer, showed slides and spoke on conditions in Russia. The church was filled. The women are busy quilting and making garments for missions and orphans. They are planning a mission program for Nov. 30. Our delegates to district meeting were Brethren Linford Rotenberger and Steve Margus who brought back splendid reports.—Mrs. Raymond Bleam, Coopersburg, Pa., Oct. 31.

Roaring Spring.—Pastor T. F. Henry began a series of meetings Oct. 12, closing Oct. 22 with the preparatory service for our love feast which was held in the evening. Bro. Henry officiated and 385 members communed. We had 450 present at Sunday school Oct. 22. As a result of the revival ten were added to the church. The meetings were impressive and well attended. Since the coming of Bro. Henry eleven letters of membership have been received. Our annual father and son banquet will be held Nov. 3. Our harvest home service will be held Nov. 19, at which time we bring our gifts of food and provisions for the Morrison Cove Home for the Aged at Martinsburg. Seven members of

our Sunday school, including our pastor and general superintendent, attended the state Sunday-school convention at Williamsport, Pa., Oct. 11-14. They gave a fine report at the workers' meeting Oct. 25.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Oct. 26.

Scalp Level.—We met in council Oct. 16, and Pastor G. E. Yoder gave us a helpful sermonette on Peace Be Still. Certificates of membership were granted to George Yoder of Chicago and Mrs. Florence Yoder Zapp, son and daughter of our pastor. Bro. G. E. Yoder was re-elected elder, with Bro. J. A. Robinson of the Walnut Grove church as associate elder. The delegates to district meeting of Western Pennsylvania, Oct. 26, 27, were S. B. Hoffman, Mrs. James Cutler, Mrs. Guy Gindlesburger and Mrs. Hobart Lehman. We are looking forward to our revival to begin Jan. 14, with Jesse W. Whitacre of Reading, Pa., as evangelist.—S. B. Hoffman, Scalp Level, Pa., Oct. 31.

Schuylkill.—Sept. 10 our B. Y. P. D. gave a program and Bro. Ammon Merkey of Fredericksburg brought a helpful message. Sept. 24 Bro. Harry Fahnestock of Manheim gave an interesting sermon, and special music was rendered by an octet and quartets. Oct. 8 Bro. Aaron Heisey of Midway preached the morning sermon at the Struphour house. In the evening we had our Sunday-school meeting at the Big Dam house. Bro. Abram Eshelman of the West Greentree congregation and the chorus from there brought the messages in sermon and song. Oct. 15 Brother and Sister Desmond Bittinger, missionaries to Africa, gave an inspiring message. Oct. 21-22 we had our love feast and the following brethren were with us: E. M. Wenger, Walter Hartman, Aaron Heisey, Henry King, who officiated, D. W. Bucklew, Harry Fahnestock, Thomas Patrick, Norman Patrick, and S. K. Wenger. One hundred and twenty-two communed. We had the pleasure of having Eld. E. M. Wenger with us for two weeks. He visited among our members.—Dora G. Herring, Pine Grove, Pa., Oct. 31.

Summit Mills.—We just closed a successful revival, with Bro. J. E. Walls of Maryland as evangelist. He preached five soul-stirring sermons. In his messages Bro. Walls gave the simple, gospel story with much power. Two were baptized during the meetings, six previous to the meetings and one was reclaimed. Bro. Walls visited in many homes of this community. Forty-seven partook of the love feast and communion Sunday evening. Six years ago the church held their last communion. The Lord has wondrously blessed our church. We appreciated the special music from Berlin, Springs, Meyersdale and Maryland. The solo which was composed and sung by one of the Meyersdale group was very good. Many requested a copy of the song. Our Sunday-school and church attendance was good throughout the summer. Brethren Walls and Gauntz and others supplied the pulpit.—N. C. Gnagey, Meyersdale, Pa., Oct. 31.

York.—The women held a meeting Sept. 5 to reorganize, and Sister Blough was retained as president. Jack Melhorn was elected president and Jesse Jenkins was elected adviser of the B. Y. P. D. Stanley Dotterer was appointed editor of the Brethren Youth Builder. Sept. 8 the B. Y. P. D. held a campfire social when Ernest Lefever spoke about the work camp held near Scranton. A business meeting was held for the election of Sunday-school officers for the First church Sept. 12, and for the Second church, Sept. 19. Bro. Sanford Trimmer was elected superintendent for the First church, with Bro. George Stough as superintendent for the Second church. Members of the York B. Y. P. D. were guests of the Hanover B. Y. P. D. in a social gathering Sept. 22. The representatives from our B. Y. P. D. to our zone rally were Sisters Mary Lehman, Margaret Leas, Mildred Mohler and Ida Markle, and Brethren Stanley Dotterer and Moses Mummert. Bro. Roy Forney from East Petersburg was the speaker for the rally day in the Second church, Oct. 8. Oct. 22 rally day was observed in the First church. Brother and Sister Bittinger and children, missionaries on furlough from Africa, were with us. They spoke in the afternoon for the missionary society and in the evening for the B. Y. P. D. Bro. Bittinger's inspiring message in the evening was climaxed with installation and consecration candlelight service for the officers of the department. Our delegates to district meeting are Brethren Sanford Trimmer, J. J. Bowser, Calvin Lefever, George Stough and S. S. Blough. A joint peace meeting with the Hanover B. Y. P. D. was held in our church Oct. 12. Bro. John Barwick was the speaker. Similar meetings to be held once a month in the different churches of our zone are being planned. The B. Y. P. D. will continue this peace movement at the November meeting. Bro. Arthur Hess will lead a discussion on How Young People Can Help Build a Warless World. The peace committee asks that at seven or ten each evening we pray for peace to reign in our souls as well as in our nation. They encourage all young men between eighteen and thirty years of age to attend prayer meetings and other peace meetings. We are looking forward to our Bible institute, Nov. 4-12, to be conducted by Bro. R. W. Schlosser from Elizabethtown College. There will be no service Nov. 6. Our love feast will be held Nov. 12, with Bro. Schlosser officiating. The work on our new church is progressing nicely and we hope to dedicate it sometime in early December. We have received three new members into our church, two by letter and one by former baptism. More earnestness and enthusiasm is displayed in all activities of the church.—Mildred Meals, York, Pa., Oct. 30.

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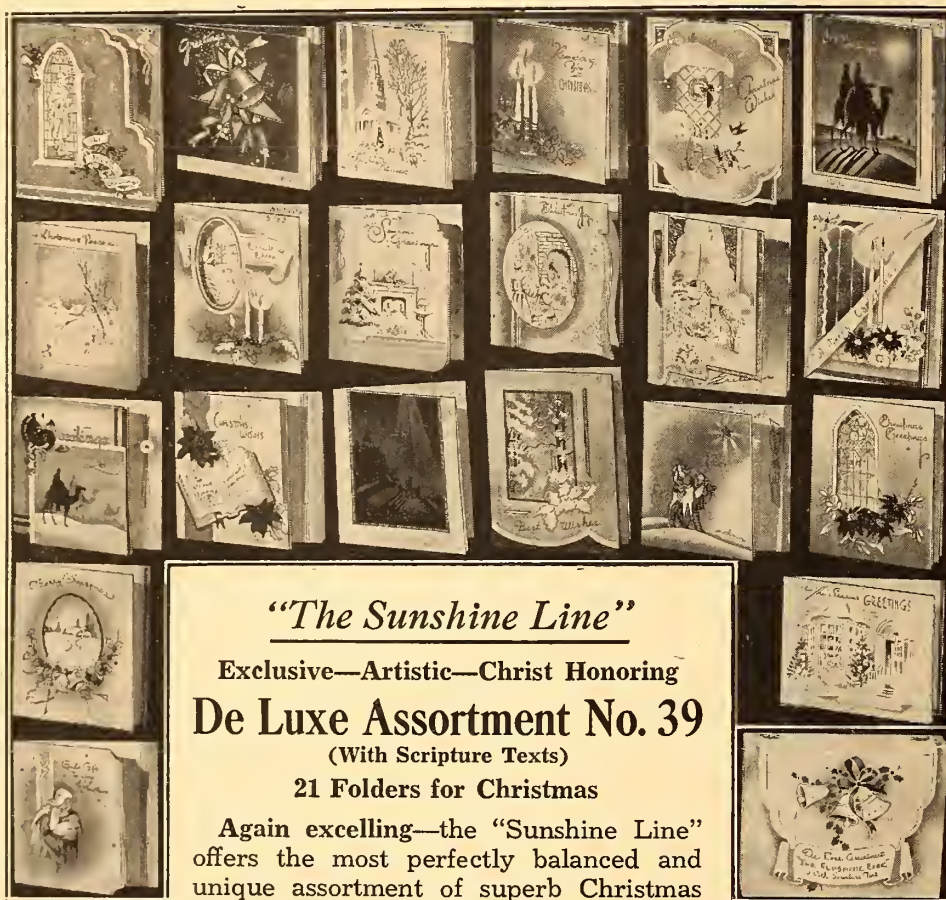
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Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, North China
 Note: Address all at Liao Chow: % Hugh McKenzie, 53 Race Course Road, Tientsin, North China.
 Hutchison, Anna, 1911.
 Ober, Mary Velma, 1936.
 Sollenberger, O. C., and Howard, 1919, 1938.
 Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.

Ping Ting Chow, Shansi, via Tientsin, North China
 Crumpacker, F. H., and Anna, 1908.
 Cunningham, Dr. E. Lloyd, and Ellen E., 1938.

Ikenberry, E. L., and Olivia, 1922.
 Metzger, Minerva, 1910.
 Parker, Dr. D. M., and Martha, R. N., 1933.
 Pollock, Myrtle F., R. N., 1917.
 Schaeffer, Mary, 1917.

Show Yang, Shansi, via Tientsin, North China
 Bright, J. Homer, and Minnie, 1911.
 Clapper, V. Grace, 1917.
 Rothrock, Hazel M., 1938.

Taiyuan, Shansi, 7 Hsin Min St., via Tientsin, North China
 Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Tsinchou, Shansi, China
 Under care Wampler at Liao Chow.

Peking, China, % College of Chinese Studies
 Susie M. Thomas, 1939.

On Furlough
 Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.

Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.

Senger, Nettie M., South English, Iowa, 1916.

Sollenberger, Hazel, 418 Summit St., Oceanside, Calif., 1919.

Wertz, Corda L., R. N., Spencer, Ohio, 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos
 Harper, Clara, 1926.

Heckman, Clarence C., and Lucile, 1924.

Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa
 Brumbaugh, Grayce, R. N., 1937.

Kulp, H. Stover, and Christina, 1922 and 1927.

Marama, via Damatura, Nigeria, W. Africa
 Landis, Herman B., and Hazel M., 1938.

On Furlough
 Bittinger, Desmond and Irene Frantz, 337 S. Market St., Elizabethtown, Pa., 1930.

Bosler, Dr. Howard A., and Edith, % General Mission Board, Elgin, Ill., 1931.

Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.

Engel, Alice, R. N., % General Mission Board, Elgin, Ill.

Frank, Evelyn E., R. N., % General Mission Board, Elgin, Ill., 1938.

Horn, Evelyn J., R. N., Roseville, Ohio, 1930.

Royer, Harold A., and Gladys H., 621 Clark Ave., Ames, Iowa.

Moyer, Edna Faye, Alvordton, Ohio, 1931.

Utz, Ruth, R. N., Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India
 Alley, Howard L., and Hattie Z., 1917.

Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India
 Bollinger, Amsey and Florencé M., 1930.

Grisso, Lillian, 1917.

Kinzie, Wm. G. and Pauline G., 1937.

Lichty, D. J., and Anna, 1902 and 1912.

Warstler, Anna M., 1931.

Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India
 Blickenstaff, Verna M., R. N., 1919.

Cottrell, Drs. A. R. and Laura, 1913.

Mow, Baxter M., and Anna B., 1923.

Shickel, Elsie N., 1921.

Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India
 Messer, Hazel E., R. N., 1931.

Nickey, Dr. Barbara M., 1915.

Royer, B. Mary, 1913.

Swartz, Goldie E., 1916.

Jalalpur, Surat District, India
 Under care of Mow at Bulsar.

Palghar, Thana Dist., India
 Shull, Chalmer, 1919, and Susan L., 1927.

Umalla, Broach Dist., India
 Miller, Eliza B., 1900.

Miller, Sadie J., 1903.

Vyara via Surat, India
 Blough, J. M., and Anna, 1903.

Brooks, Harlan J., and Ruth, 1924.

Kiracofe, Kathryn, 1937.

Widdowson, Olive, 1912.

Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India
 Blickenstaff, L. A., and Mary, 1921 and 1920.

(Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India
 Townsend, Ralph, 1937.

(Serves Woodstock School)

On Furlough
 Moomaw, I. W., and Mabel, 2134½ Indianola Ave., Columbus, Ohio, 1923.

Ziegler, Edward K., and Ida, 3435 Van Buren St., Chicago, Ill., 1931.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

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EDITORIAL

Strength Out of Weakness

THE prophet wrote of One whose spirit of appreciation was so keen that "a bruised reed shall he not break, and smoking flax shall he not quench." Now what is so fragile as a reed—and a broken reed at that! And what more easily snuffed out than the dying spark in smoking flax!

Yet the lives symbolized by such weakness and tenuity it was the special purpose of the Servant of Jehovah to save. Indeed, to more than save: to bring to strength and fan to flaming purpose.

How different is the touch of the loving Servant from that of those who would force all lives into one common mold! The first adds little to little to make great strength and mounting purpose. The tyrant cramps the souls of the strong as well as of the weak. Remember, you who would lead, that the Master Leader was careful for all—even for those who seemed to promise nothing. H. A. B.

On Dignity and Warmth

"You'll find more warmth and less dignity there than at the other church," said my brother who had been at both places frequently, and his forecast proved to be correct. Not that there was anything undignified about the services, but there did seem to be less concern about the correctness of the ritual, less suggestion of a starched shirt. And there was more warmth, undoubtedly. The atmosphere felt friendlier.

But why? What was wrong at the other place? Isn't dignity a worthy quality? It surely is, for dignity is worthiness by etymology, and worthiness is worthfulness. What is wrong with that?

Nothing, except that when dignity becomes formality, as it so easily does, friendliness is less spontaneous. It does not well up naturally as it should. When one must remember to be cordial, the product is not quite so high grade as when the "cup runneth over" of itself. And the tiny spot

which such a spill makes on the tablecloth of dignified reserve, all comes out in the wash of brotherliness in reality.

If one must choose between dignity and warmth—well, of course, but why not have the right proportion of the right kind of both? E. F.

What Matters About Thanksgiving

CERTAINLY not the date. Any day is good for giving thanks. One can concede this gladly without, however, being glad for the proposed shift in Thanksgiving Day. We do not object to change, even in a custom of long standing, if there's good enough reason for it.

There isn't in this case. We have two national holidays with a definitely religious basis. To keep that fact alive is hard enough already. The tendency to commercialize and secularize both Christmas and Thanksgiving did not need any encouragement. We cannot believe that the addition of another week to the Christmas shopping worry will make the nation happier. It is far from proved that the more money people spend the better off they are.

There is another consideration. Governors and mayors have their notions too about this. And what will future Presidents do? Follow the example set for them by recommending still different days? Some Monday, for instance, already suggested as affording a longer week-end vacation? It is not mere sentiment that resents this needless unsettling of the calendar. It is the practical common sense which prefers well established order to uncertainty and confusion.

However heartily we could wish our precedent-smashing President had found in the political field sufficient opportunities for his pleasure, we must not neglect to note the things which really make Thanksgiving meaningful. Three are of prime significance.

First and foremost is its call to recognize afresh our dependence upon God. How we do need to hold this truth fast when the utter futility of human wisdom is so driven in upon us. Alas for the genius which can devise such marvelous instruments of power and progress as our day has seen, and then cannot prevent them from destroying the civilization which they have created.

Thus it is not alone nor chiefly our food and other material comforts for which we are dependent upon God. It is indeed well to be reminded how vain all our plowing and planting would be without his soil and rain and sunshine, but even more important is it to remember that all our planning for kingdom progress and a better world is likewise vain without his Spirit to inspire and guide us. We ought to know now, if we did not before, that we can accomplish no lasting good without him. It is he that must will and work in us, which he stands eager to do, if only we will let him.

The second service of Thanksgiving is its invitation to evaluate our blessings. Not to count them merely, though that also is useful, as the familiar hymn entreats us, but to estimate their worth. What a privilege *beyond* estimate it is to live in this land of plenty, of liberty and of peace, in contrast to the sad lot of so many other peoples. How our hearts should gladden in humble appreciation and in grateful praise. Surely "He hath not dealt so with any nation."

All this we may rightfully rejoice in, but most assuredly not in any spirit of selfish isolation. We have these blessings, not to hoard unto ourselves, but to share with those who have them not. We must give freely of our substance to all who hunger. And if we are determined, as we are, to keep the peace and not to become embroiled in the bloody quarrels of our neighbor nations across the seas, it is because we are sure that this is the highest service we can render them. We do want to secure the blessings of liberty and peace for ourselves and our posterity. We also want to be in the best possible condition to help other nations to have liberty and peace.

The third thing which should make Thanksgiving meaningful is its challenge to appreciate and cultivate the spirit of gratitude. Here we speak not of things to be thankful for nor of their value, but of the value of thankfulness itself. Few things contribute more to happiness. What else can go so far in enabling one to make the best of any situation? A grouch is always an ungrateful person and it's just as true the other way around. But the spirit of gratefulness, the disposition that's always finding something to be thankful for—what

other quality does so much to make the character beautiful?

A deepened sense of our dependence upon God, a humbly heightened realization of our favored lot, a new resolve to live each day looking for something to make us glad—these are things which will give meaning to any Thanksgiving Day.

E. F.

Five Hundred Years of Printing

NINETEEN HUNDRED AND FORTY is the year set for the celebration of the five-hundredth anniversary of the invention of printing from movable type. The phrase, "the year set," is used advisedly because no one knows for sure the year when printing in the modern sense began. Yet, by a kind of common consent 1440 has come to be the accepted date and to Gutenberg goes the honor of being the inventor.

How different life would be without books, magazines, papers, pictures, and the countless special items multiplied and made familiar by the printing press, it is hard to imagine. But that life would be very different one must admit when he stops to think and black out of life even the obvious products of the printing industry.

Just what are some of the general services contributed through the art of printing? The preservation of what man has thought out is one evident general service. Copies of the Bible are conveniently available and cheap in price because we have the modern printing press. This is how the humblest reader can have his personal copy of the best in the world's religious experience. This is how we can have Bibles for all.

But with preservation we have really suggested a second and equally significant service—that of duplication, or the inexpensive multiplication of things to read. Thus today one can have much more than a Bible and the few books of the average home of Lincoln's day. There are papers and magazines available at a few cents each. Of course, along with the good and the inspiring, there is much printed which should never have seen the light.

Perhaps most significant of all is what comes as a result of preserving and multiplying by means of the printing press. And here we are thinking of the mental stimulation that is possible because millions of minds can be touched and stirred through the use of the printing press. Take this copy of the MESSENGER and see how many different persons have made it possible for you to share in news, in plans, or to realize a new grip on the real values of life!

H. A. B.

THE GENERAL FORUM

I Look to Thee Today

BY ROBERT BYRD

Dear Lord, I look to thee today
For strength to work, and love, and pray.
I dare not walk the way alone,
I need thee as my Guide, my own.

Dear Lord, I pray that thou wouldst be
A mighty fortress unto me,
Oh, give me courage, Lord, to stand
And faith to trust thy mighty hand.

Junior, W. Va.

The Anointing Service

BY JAMES M. MOORE

In the Old Testament there were three anointings. One was the ordinary daily anointing in connection with the making of one's toilet. Another was the anointing of the Levitical priests as they were set apart for their holy work. For this anointing a special oil was used, the like of which was not to be made or used for any other purpose. Then kings were anointed, and thus set apart for their special work of ruling. In this connection no statement is made as to what kind of oil was used.

The New Testament

In the New Testament we have one record of Jesus anointing. That was when he anointed with moistened clay the eyes of a man born blind, told him to "go, wash in the pool of Siloam," and the man returned seeing, to the astonishment of parents and neighbors and the disturbing of the ruling Jews.

As to the apostles we are told that the twelve, who were sent out two by two, "anointed with oil many that were sick, and healed them." This is the only case recorded where the apostles anointed.

It remained for James, in chapter five of his epistle, to give us the detailed instructions regarding the anointing service. This he does in a beautiful simplicity that is especially impressive.

It is for the sick. The sick one is to call for the elders of the church. The elders are to pray over him, having anointed him with oil in the name of the Lord. Then follows the promise of the blessing that a sick one would desire and need.

In connection with the promise of forgiveness of sin James says, "Confess your faults one to another." In general, sickness is in the world because of sin. This special sickness might possibly be the result of some specific sin. It sometimes is.

Better get rid of the sin anyway. That's always good.

The fact that the prayer of faith is to save the sick puts a great responsibility on those called to do the praying. Elders are keenly conscious of their imperfections and their limitations in faith. But James calls attention to the fact that Elijah was heard in spite of his weakness, because his prayer had uppermost the glory of God.

In Jesus' day it seemed to be God's plan always to heal. The only failures then and immediately following were due to a lack of faith. That may be the explanation of many cases today.

Later it did not always seem to be God's plan to heal at once. Paul in Gal. 4: 13 refers to an infirmity in the flesh as being one cause of his preaching to the Galatians. Paul also refers to Timothy's stomach disorder and to his "oft infirmities."

The psalmist says, "Before I was afflicted I went astray; but now I observe thy word" (Psa. 119: 67), and also, "It is good for me that I have been afflicted: that I may learn thy statutes" (Psa. 119: 71). It seems that affliction sometimes may be permitted to remain for a time as a halter or corrective, until we are able to go the right path without the halter.

Attitude to Governing Laws

God has made laws to govern our bodies. These laws are for our good. If obeyed, they will promote health. If violated, disease can be expected.

Our illness might be a result of a violation of nature's laws, for we cannot disregard God's laws concerning our bodies and expect health, any more than we can violate the laws of electricity and escape the consequences.

J. Grant Anderson of the Church of God, in his book on *Divine Healing*, mentions the laws of health, and then says: "Failure to obey any of these laws will result in suffering, disease, premature old age, and finally death. No words of magic, doctor's drugs, or even prayer, will cause the law of nature to cease to function, and penalties will follow and overtake the transgressor before long." Both experience and observation have shown that there is much truth in those statements.

Possibly one reason why there are not more healings through the anointing service is that we do not harmonize ourselves more fully with the laws God has made to govern our bodies. That thought is at least worthy of some serious consideration.

One difficulty is that we do not know fully these laws. Probably another is that we do not even do what we do know. And still another is that we are not enough concerned about these laws to put forth an effort to know them. We are unfortunately about as indifferent toward them as many are toward the laws of the spirit.

Here is where the physician is valuable. Every good physician knows nature, and works in harmony with it. He is also in a position to advise. The better the physician knows these laws, the more help he is able to give; that is, if we will do our part.

Too many of us are like the little girl who was troubled with asthma. Doctors had tried to find the cause, but so far were unsuccessful. One night one of the family heard the little girl praying: "Dear God, please help the doctors find out what is causing my asthma; but please don't let it be chocolates or wieners."

Gifts of Healing

Gifts of healing were promised by Jesus to those who would believe on him. Paul speaks of gifts of healing being given by the Holy Spirit. This special gift was not given to all, for there were various gifts and they were distributed.

It would seem that the gift of healing ought to be more common today, especially among those who observe the anointing service. But I am convinced that we will never receive that gift by launching out on an emotional presumption. Four qualifications appeal to me as being necessary to one who would possess that gift of healing:

(1) Faith—intelligent faith; for he must know the Bible, and live and work accordingly.

(2) He must know the laws of nature governing these bodies, and must work and live and advise accordingly.

(3) He must *not* commercialize that gift. This is important.

(4) He must beware of popularity. Popularity at least once caused Jesus to close his work at one place and go elsewhere (Mark 1: 37, 38). All the more might it affect the work of his followers.

Lititz, Pa.

Tongues There Are

BY MARGUERITTE BIXLER GARRETT

Like red hot coals that spit and burn
Hurting the heart of old and young—
Wrecking home and nation, church and state.
Why not put out this fire before too late.
But how change these clanging tongues today
Tumbling hatred and strife in advancement's way?
The finger of God must touch once again.
Then will come power, and peace among men.

Sebring, Fla.

Kept of God

BY A. R. COFFMAN

A Study of Romans 5:1-11

HAVING been justified, therefore, by faith, we have peace with God through our Lord Jesus Christ, through whom also we have received entrance by faith into this grace in which we have been established, and rejoice in hope of the glory of God.

In these verses we have the statement that we have been justified by faith when we have accepted the gift of the grace of God offered by our Savior on the basis of his death on the cross. It does not seem to us that there is any scripture that needs to be interpreted to the effect that God undoes this matter of salvation that he has accomplished in Christ when the believer has accepted by faith his position in the family of God. For God so loved the world that he gave his only begotten Son that whosoever trusteth himself unto him should never perish but have (spiritual) life forever. We have the same statement in John 5: 24. Verily, verily I say unto you that whosoever hears my word and trusts himself unto the One who has sent me (not only will have) but *has* eternal life and does not come under the condemnation, but *has* passed from death unto life. John 10: 27 says that my sheep hear my voice and I know them and they follow me and I give unto them eternal life and they shall never, never perish forever and no one will seize them from my hand. My Father, who has given them to me, is greater than all and no one is able to seize them from the hand of my Father. If God has given us spiritual life forever, then it cannot be conditional or temporary for those characteristics in themselves are just not eternal.

Also in these two verses, Rom. 5: 1, 2, we have it stated that not only have we been justified through our Lord Jesus Christ, but we have received access by faith into this grace wherein we have been established and rejoice in hope of the glory of God. We have been justified and have the Holy Spirit of God living with us and in us here upon the earth. We have also been made heirs of the glory of God in heaven above. Jesus has gone to prepare our homes and is coming again to receive us that we may be where he is. Rom. 8: 29 tells us that the ones whom he (God) has foreknown he has also foreordained to be conformed to the image of his Son so that he might be the first born among many brethren. But the ones whom he has foreordained, these also he has called; and the ones whom he has called, these also he not only will glorify, but *has* glorified. The home in heaven is

ours. We have not yet gone there to live, but it is ours just as truly as if we had a beautiful mansion in California that we had never seen.

. . . .

But not only that, not only the truth in the verses above, but also we rejoice in tribulations, knowing that tribulation worketh patience and patience approvedness and approvedness hope. But hope is not ashamed (defeated—conquered) because the love of God has been poured out into our hearts through the Holy Spirit who has been given unto us. For while we were yet weak, in due time Christ died for the ungodly. For scarcely for a righteous man will anyone die, although for a good man someone might even dare to die; but God confirms his love to us that while we were yet sinners Christ died for us. Much more, therefore, having been justified now in his blood, we shall be saved through him from wrath. For, if, when we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, we shall be saved in his life.

In these words we have the reason for the strength that believers have to live the practical, Christian life. Jesus died for us when we were weak, unfriendly and even hostile, but now we have been spiritually born—we belong to the family of God. Certainly on much stronger ground do we say that he will *continue* to extend his grace and do all things for us in his grace. There was that which he could not do for us until we became responsive. It was all on his part then. He could only open the door; but, since we have been reconciled, it is mutual. With him the future is just as certain as the past. His death is glorious and we are to realize that in his life salvation continues certainly not in less but rather greater assurance because our attitude now is just the opposite. We are for him instead of against him. The reason why this teaching, which does seem too good to be true, ought not to lead to a careless life is that the love motive for conduct is even greater than that of duty. We love him because he first loved us. We do not serve because we think we can deserve anything, but because we are grateful for his salvation, his forgiveness, his redemption. It cost him his blood. The price was not just physical, human suffering. With some of us there was a time when we obeyed our fathers through fear of punishment, but the day came when we were faithful to them through love and the life on that plane was higher than on the other.

We stand ready to admit that there is the danger of taking advantage of the grace of God. We remember that Paul exhorted that we should not use our liberty as an occasion to the flesh. Jesus says

that not everyone who says unto him "Lord, Lord" shall enter into the kingdom of heaven, but that saying and doing go together. People may feel secure and be deceived, for the devil does cause unregenerate people to believe a lie. This comes to pass because, somewhere back, they have definitely and finally refused the Savior. We are persuaded that God will not allow anyone who turns to him to believe that he is in eternal, spiritual life if that be not so.

. . . .

But not only that, what has gone before in the chapter, but also we rejoice in God through our Lord Jesus Christ through whom now we have received the reconciliation.

The whole first epistle of John is written that we may know that we are in the fellowship of God. The flesh is still weak even though the spirit be willing. We have times of failure and doubt and this little book is for our encouragement. We can confess our sins and have them forgiven for Jesus is constantly interceding for us. We have given our strength, our wills and our possessions to God, but he makes us stewards of his resources and gives us back freedom of the will. An apt illustration of the freedom of the will is that of the boy who endeavors to co-operate most fully with his father. The more he understands the business and learns from his father and is mindful of his wishes, the more responsibility and exercise of his own judgment he gets. Certainly we have the freedom to sin even unto death, but we also have the new nature and that does not choose to sin, and in that sense cannot fatally sin.

In the conditional statements of the Word, we need to recognize that there is a difference between refusing the salvation of God, which applies only to unbelievers, and getting out of fellowship with God. We get away from the fellowship of our parents and our children get away from our fellowship, but they are yet our children. Before that fellowship can be restored they must come back and have the hindrance removed. We want not only the salvation of God, that is eternal, but also his fellowship day by day. We want the guidance of the Holy Spirit that our lives may not be distracted and scantily fruitful. God himself is greater than any gift that he bestows upon us. He not only gives us a loaf instead of a stone, a fish instead of a serpent and an egg instead of a scorpion, but he gives us himself in his Holy Spirit. Compare Matt. 7: 9-11 and Luke 11: 11-13. Let us rejoice in God every hour of the day whatever the outward circumstances or environment may be. It is worth more than any money or all money to rest in the eternal assurance of the salvation of God.

An Appeal by the Church of the Brethren to the Churches of America

DEEPLY moved by the tragic turn of world affairs; mindful of our unfortunate entry into the World War under conditions strikingly parallel with present trends; recalling the trying experiences of those Christians who could not support and engage in the war; and quickened to action by our consciousness of the opportunity and responsibility of the churches to keep us from war and to bring peace to other nations, we, the undersigned representatives of the Church of the Brethren, address this appeal to all Christian bodies in the United States.

Our hearts are touched by the severance of the ties of Christian fellowship which has already occurred between the peoples involved in the present war. Therefore, we appeal to all Christian groups, or federations thereof, in America to make every effort, as Christians of a neutral nonparticipating nation, to maintain or restore the ties of Christian fellowship between the peoples of both sides in this tragic war. We welcome any efforts at single or concerted action on the part of the churches of America and pledge our co-operation in helping to do this needful Christian task.

We feel that, as Christians of America, we face the task of maintaining a true neutrality—beyond nonparticipation in the armed conflict. Every Christian heart should be touched by the great need of ministering to the suffering of all peoples involved. We must be more interested in this ministry to them, through redemptive love, than in the triumph of any particular nation or system. Then, and then only, shall the Christians of America be prepared in spirit and in moral standing to contribute to a just peace when the conflict ends. The redemption of all nations from their hatreds and wars is a task of the church.

If the United States should enter the war, which we earnestly pray may not happen, we face the unhappy prospect of the breaking of the now existing bonds of Christian fellowship here. Not all could support our nation's participation in the war. As a church, we believe that all war is sin and is the complete denial of the Christian spirit of love. It is wrong in spirit and in method. Its results are destructive, not redemptive. Therefore, we have not supported and cannot support or engage in any war or armed conflict between nations, classes, or factions. We realize that there are those who differ from us, but we sincerely hope that our refusal to engage in war will not strain the ties which so happily have been built up in past years. We appeal to you that this hope may

be realized. We pledge that this feeling of community with you shall not be broken by us.

The above position which we take on participation in war is negative; positively, we seek to engage, during both peace and war, in constructive works of goodwill in which we can demonstrate the Christian way of life. We are willing to sacrifice but not to kill; to minister in love but not to hate. We regret, in all humility, that our testimony has not been clearer and more consistent in these matters. It is our sincere hope that in this present world crisis we shall find opportunity for a more effective witness of our faith. Will you pray and help us to that end?

We are concerned about the attitude that Christian bodies will take toward individual conscientious objectors in case we are involved in war. Most, if not all, of the Christian groups in America include members who will not take part in war under any circumstances. What should be the attitude and policy of our churches toward those members? What should be our attitude and policy toward such objectors who belong to churches other than our own? May we of the Church of the Brethren ask humbly that our Christian friends recognize the right of conscience on the part of not only Quakers, Mennonites and Brethren, but all objectors, regardless of denominational affiliation? We feel that many of you are concerned about this problem. The handling of this problem in case of war, regardless of the official position of any of our churches on the question, is indeed a heavy responsibility.

A suitable subject for the deliberations of a representative conference of American churches would be the working out of a plan for alternative service of a constructive nature in which conscientious objectors of any church affiliation might engage, relieving them of the alternatives of military service or prison. Would it not be better to face this question before we are actually confronted with the problem? If we do face it and find a suitable plan and war does not come to us we shall lose nothing but gain much, for therein we shall have achieved a spiritual dynamic, readily turned to other tasks.

We believe that all churches ought to be aware that if war is declared and proposed legislation, now ready, is enacted, our government will be transformed virtually into a totalitarian state, demanding the complete commitment and support of all individuals and institutions. Is it not possible for the church to do much to prevent such legislation? We ought to decide now whether or not the church can maintain her spiritual integrity if she submits herself to such a program.

We believe that neither our nation nor any other can engage in wars and long maintain democracy. Although Christianity cannot identify itself with any political system, since it transcends all of them, democracy, "government of the people, by the people and for the people," is consistent with the principles of Christianity. But the fruit of war is not democracy; it destroys democracy. The world will be saved for democracy through peace, not war.

We appeal to all fellow Christians that we keep our spirit of ministry to human needs free from national or ideological hatred and prejudice. We cannot redeem the world from her bitter national hatreds and wars by engaging in them ourselves.

We appeal to all Christians of this land that they bring the spirit of Christianity into both national and international affairs. Governments are not abstract entities; they reflect the spirits and aspirations of men. Many who have the responsibility for the policies of government are members of our several communions. Can we not have policies consistent with Christian principles through the efforts of these men? It is not the business of the church "to put forward detailed political programs for immediate application." Her task is to bring into governmental affairs a spirit and purpose which is in harmony with Christian principles.

Finally, we feel that American Christianity has come to the most momentous crisis in her history. Though we differ in creed and in ways of doing things, our problem is common and must be faced by all. Our common Christian heritage is the way of life which the world needs so much today. We urge you to act if you share our concern. We are supremely interested in agreement and understanding, followed by constructive action by the churches.

May the blessing of God be upon the churches of America; may his spirit dwell in us richly; and, may he give us peace.

THE COUNCIL OF BOARDS:

GENERAL MISSION BOARD,
BOARD OF CHRISTIAN EDUCATION,
GENERAL MINISTERIAL BOARD,
GENERAL EDUCATION BOARD.

Bits of Brotherliness

BY PAUL F. BECHTOLD

HAVING heard a missionary doctor explain how three dollars would save the life of a little African baby and provide for its care until two years of age, a lady remarked: "I'm going to wear my old hat next season and send three dollars to Africa!"

New York, N. Y.

The World Mission of the Church

BY WILLIAM M. BEAHM

In Five Aspects—The First

AMONG the various aspects of the world mission of the church we shall place first the following: *To develop an awareness of our universal and united fellowship.* It is important first of all for us to realize how rich an ecumenical fellowship now actually exists. This is not a question of world-wide church organization or of an increased overhead of machinery, but simply the discovery that all Christians the world over are by that very fact part of this one body of Christ. It is well stated by a recent writer who said: "The appearance of the Church Universal does not await either a catastrophic apocalyptic event or the birth of an organizational genius. It comes into being now for those who really believe in its coming and who live under the inspiration and discipline of this expectation." (*The Christian Message for the World Today*, pp. 72, 73.)

Missions have been greatly concerned with the task of establishing indigenous churches among the various races and national groups of the world. These churches are to be rooted in the redeemed life of native folk and they are to grow up under the guidance and power of the Holy Spirit in terms of the genius of those folk. They are to be self-governing, self-supporting and self-propagating. This is a laudable and important task and needs more furthering than it now receives. But it is not enough merely to scatter indigenous churches in every last hamlet. We must also develop a fellowship between these churches which is world-wide in its scope and unified in its nature.

For we are living in a planetary world. There is one economic area, despite tariff walls. And no place is now remote enough to keep its economic dislocation from shocking the farthest antipodes. The world is one health area. We can no longer with impunity allow any areas to become infested lest the germs of disease burst out across the world to do us all hurt. Health is a world problem. There is also one science of medicine as of mathematics. As the whole scientific movement has come to conceive the world as its parish, this is no time to speak of isolated areas in the realm of the religious life of mankind. This planetary world is being set forward by the rapid development of transportation and communication. Twenty minutes after the Lindberghs landed in South America a few years ago, the report of it was heard on the radio by our missionaries in West Africa—though they were one hundred miles from the post office and over three hundred miles from the

(Continued on Page 13)

Kept of God

(Continued From Page 7)

We are small creatures, yea nothing, to say these things. We realize that man is but a speck of dust on one of the very small bodies of God's infinite universe, but he has been made in the image of God; and, we are persuaded, his believers all are eternally included in the family of God, and his abiding ones walk in his constant companionship.

Martinsburg, Pa.

The Ten Virgins

BY D. E. CRIPE

SOME sixty to seventy years ago the parable of the ten virgins was a favorite subject for the old preachers, and a sermon of an hour or even more was not considered unusual. Yet people who came to hear preaching listened reverently unto the end. However, some thought even then, there was not much spiritual food or practical truth in the long discourse.

But the plain reading of that parable could not fail to impress one with the solemn truth that life is the time to prepare for the future world, and if he neglected this preparation until death overtook him, his doom was sealed for eternity. There was no opportunity of making this preparation between death and the judgment. This was a good lesson to be indelibly impressed on the young.

Peter Nead was one of our able preachers of that day. He was also a good writer and wrote interesting books on religious topics. Lately I looked through one of his books and read his sermon on the Ten Virgins. He applied this teaching to the Jews and not to the Christians. However, Jesus had been teaching his disciples about his second coming (Matt. 24), and then introduced in the next chapter the parable of the ten virgins by saying, "Then shall the kingdom of heaven be likened unto ten virgins." He often uses the term kingdom of heaven when speaking about the church here upon earth. This parable well describes the condition of the church at the time of his coming.

For some reason we hear no preaching in our day on this parable. In the last fifty years I have heard many sermons, but never had the privilege of listening to one on the parable of the Ten Virgins. There are other parables we never hear explained in the pulpit. Jesus gave them because he knew they were necessary for the strengthening and building up of his disciples. Are they no longer needed?

The term *virgin* as used in this parable is a

man or woman who through faith in Christ has purified his soul by obeying the truth. Jesus is the bridegroom who is coming to earth to receive the bride, the church. The marriage is likened to the customary weddings of that day. The bridegroom and his friends come, sometimes a long distance, to the home of the bride. They do not know the hour when he reaches that home, it may be late in the night.

The members of that home go out to meet him, go on the road over which he comes. If that coming is long delayed weariness may compel them to rest while waiting, and they may fall asleep. Only when the cry is made, "Behold, the bridegroom cometh," do they awaken out of their sleep and prepare to meet him at their best.

In the parable the ten virgins went forth to meet the bridegroom. They turn away from the allurements, pleasures and evils of the world, and go to meet Christ, the bridegroom whom they love. They took their lamps with them. The lamps may typify the profession they make. All who see them go know by these lamps who they are and where they are going, and whom they wish to meet.

But the bridegroom tarried. He has long delayed his coming. Even the early disciples expected Christ would speedily return, and anxiously awaited his coming. In many of the long, weary ages of Christianity his disciples expected his coming, and learned men set the very day he was to appear, but were disappointed. While he delayed his coming all these fell asleep in death. This was no fault of theirs. Even the wise ones fell asleep. It is according to the course of nature and cannot be avoided. They had all been laid away in a bright hope of a glorious immortality.

At last the cry was made, "Behold, the Bridegroom cometh! Go ye out to meet him" (Matt. 25: 6; 1 Cor. 15: 52). Then it was found there was a difference between the wise and the foolish virgins. They all trimmed their lamps. But the foolish had no oil and their lamps had gone out. They had no light. A little oil made all the difference between heaven and despair. They could not meet their Lord in the dark.

This may be interpreted like this: The lamp stands for the profession of Christianity. During the day of prosperity the absence of the light is not so noticeable. Jesus says: "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." We all know we are not saved by works, but by grace. However, Paul says we should walk in good works, and if we lack the good works we do not have the saving light.

While Jesus was here on earth he was always going about doing good works. How can any one be a disciple of him and not be engaged in doing good works?

There is no sadder picture of disappointment in all the world than that of the five virgins, when at last they found the door they so wished to enter, and found it shut, and the voice from within said, "I know you not." They had denied themselves of some of the things of earth, they had high hopes of heaven, and then all was lost.

Wichita, Kans.

The Last Stand

BY DORA MILLER

Not long ago I visited a museum of real art. Never have I heard of such large sums of money expended in the name of art. I saw pictures woven in tapestry covering whole walls; paintings of noted masters so real that one seemed to be living and moving among the vivid characters they portrayed. But in all of the hundreds of masterful paintings there was none that spoke to me so loudly as one that hangs on the walls of our living room. I am referring to one usually named, *The Last Stand*, portraying the sacrifice of freedom of the American Indian to the whites.

We glorify the spirit of the Pilgrims crossing the ocean under very dangerous circumstances to obtain religious freedom. How they toiled to keep body and soul together, fighting danger, pestilence, homesickness and hunger! But every boatload of colonists which landed on these shores, every child born to them, every tree they cut down, every buffalo, deer or wild turkey they killed, every cabin they built, meant the closing in of the borders of freedom for the American Indian. As one reads American history he can see them pushed closer and closer together, losing their favorite hunting grounds, their beloved hills and valleys, everything they loved becoming smaller and smaller in margin until one sees the vivid characters come true in the wonderful picture, *The Last Stand*. The main character of the picture is a brokenhearted Indian, with head bowed to his chest, sitting on a drooping bronco, his pony. These are signs of defeat. A long spear, arrow-tipped, stands against the pony. The twilight shadows and colors have fallen and lengthened until only a very small spot of rocky land stands out in bold relief on which the pony stands, bearing his brokenhearted master. In the picture the dark purple clouds roll near, threatening a storm about to break.

How true is the portrayal of this picture! We

all know what happened, that the freedom was taken away from these freedom-loving people—the freedom of the American Indian sacrificed for the religious freedom of the whites.

One sees in those early days, a white population increasing. They herd the Indians into spaces allotted to them by the government. Meanwhile religion, contentment and prosperity walked hand in hand. The United States of America is a grand place in which to live! But finally, as prosperity increased, religion and contentment began to stumble and weaken. Along through the years one sees struggles and defeats, wars and victories, but still prosperity seems to be gaining until that dreadful catastrophe—the World War of 1914—comes along. Then the nations experienced a horrible nightmare, which lasted and lasted. Long after the war there continued a period of pleasure without control, spending without a thought of the value of money, crime without fear, vile social relations without restraint, reveling and drinking and feasting without a thought of temperance, atheism supplanting true religion. Had the devil been let loose?

But what do we see today? Unrest continues; right now we see signs of retaliation. We see the forces of religion trying to rally; trying to build up bulwarks of defense. We see youth movements in churches and colleges; and colleges, where once irreligion had been taught, trying now to teach that there is a God. Everywhere we see old-time religion being emulated in homes and churches. Christian education programs are offered everywhere. We see religion reviving the peace movement, working with feverish haste lest this country be plunged into another war; yet every battleship built, every gun manufactured and every deadly implement of war completed, with demands of notes of apology from one nation to another, mean the narrowing of the borders of peace.

We know with every dispute with the whites the Indians mustered together their forces and fought back until they were forced to take their last stand.

Shall religion, contentment and peace, with the gathering of their forces, mean a battle to be fought? Shall their margins become narrower and narrower until they, like the Indians, are forced to take their last stand? Does peace hear the distant cannonading?

There have been no tribes of men who have been forced to defeat that took it so brokenheartedly as the Indians. And why? Because they saw their Great Spirit in everything: in the herbs they used for medicine, in the deer and buffalo that gave

them clothing and moccasins, in the rain that refreshed their crops, in the sun that beamed on them brightly. When defeat came, they felt as though the Great Spirit had forsaken them, and they were brokenhearted with the shame of it.

What about the Christians of today who see God in everything, and everything seems to be going wrong? Brokenheartedly they seem to be nearing the last stand. The borders are narrowing, but defeat cannot come to those whose lives are "hid in Christ with God." Christians can find a bulwark—mighty and strong—that shields and protects. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Christians may be forced to take their last stand, yet there is a wonderful, inherited kingdom just across the border line.

Lititz, Pa.

"Praise Ye the Lord"

BY MRS. C. O. BEERY

IN reading the Bible we are impressed with how frequently the word "praise" is mentioned.

We are impressed also with how little the average Christian expresses praise. How largely petition predominates in prayers, whereas praise should be first and foremost. "Render unto God the praise due unto his name."

A contemplation of God, his majesty, power, love, and all his divine attributes should call forth all the powers of our inmost being, to magnify, adore and ascribe all perfections to his holy, righteous, matchless Being. "For the Lord is great and greatly to be praised." "O magnify the Lord and let us exalt his name together." The psalmist says, "Whoso offereth praise glorifieth me." What an opportunity and blessing we have of bringing glory to God!

It ought not be hard for a true Christian to praise God. He is our Creator, Redeemer and Preserver, and all that we are, or hope to be, we owe to God, so from our lips there should flow ceaseless praise. Praise is the language of heaven and we ought to become more eloquent in its use here below. Someone has said that we praise God for what he is, and thank him for what he does. Praise and thanksgiving go together, and are the outflow of faith. "I believe God, therefore have I spoken." David is perhaps the greatest exponent of praise in the Bible. He wrote many of the Psalms. We know David's life was not free from sin, sorrow, peril and disaster, and many of the psalms were written when he was passing through these experiences; but he could say, "My heart is fixed, I will sing and give praise." I called on the Lord and

he inclined his ear, therefore, will I call on him as long as I live. His faith in God led to his deliverance from his sins, fears and trials, so he could say, "While I live I will praise the Lord, I will sing praises unto my God, while I have any being." "His praise shall continually be in my mouth."

Paul could sing praises when unjustly confined in a horrible dungeon, suffering intense physical pain.

The lives of David and Paul, and of many others, should inspire us to praise God even though there are discouragements, perplexities, trials, even heartbreaks. We can look up and say, "Lord, thou hast made thyself to me, a living bright reality."

With this vision and faith we will be led to praise, knowing that he is able to deliver and comfort us. Often praising God brings brightness and cheer, and our troubles vanish as mists before the morning sun. "Delight thyself in the Lord and he shall give thee the desires of thine heart."

How beautiful is the testimony of Benabai Solanki, who came from heathenism to love and serve the living God, "My praise to God requires all that is in me."

Methinks that praise comes up to God as a sweet smelling savor. The Psalms are full of praise. The last five psalms begin and end with "Praise ye the Lord," and in the last three psalms, the word *praise* occurs twenty-eight times.

There seems to be a cumulating expression of praise which ends in the last verse of the last psalm in that all inclusive statement: "Let everything that hath breath praise the Lord. Praise ye the Lord."

Clearville, Pa.

Strength From Ancient Things

BY LUCILE LONG

The deep, deep blue of a summer sky,
And a lazy bird that wings
Over harvested fields where the shadows
lie cool—

These are the ancient things.

Men and women who love and work,
Children whose laughter rings
Courage and hope to troubled hearts—
These are the ancient things.

The love of beauty in all of us
That paints our pictures, sings,
That gives us the magic of poetry—
It is one of the ancient things.

So much that is new to bewilder us
A tired, confused age brings!
But I weary of it, and I give my heart
To these, the ancient things.

Bridgewater College, Bridgewater, Va.

OUR MISSION WORK

A Rainy Day in Ping Ting

BY MARTHA N. PARKER

We were sitting on our sleeping porch having morning quiet time. Things seemed as still as though even nature was waiting in silence before God. Only the gentle drip of the rain could be heard with an occasional twitter of a sparrow that was sheltered in a tree nearby. Crown Mountain, the high peak that seems to be set out above the other mountains to the west of the city, was completely hidden by clouds. The clouds came down until it seemed that only a little strip of green was left between the city wall and the mountains.

Although we were glad for the rains after a very dry spring, they were not an unmixed blessing for we discovered that our roof was leaking. The one trouble with these flat pounded roofs seems to be that they crack and leak each year. When I went to the women's ward in the hospital, it was drip, drip, dripping into a pan there too. Fortunately the crack was out in the middle of the ward and not over a bed, and it can be repaired as soon as the roof is dry again. This may be a case of "a stitch in time," but there are so many stitches that need to be taken and the time seems to be limited here to twenty-four hours in a day for all of us!

Because of the heavy rain yesterday we thought that we would not be busy at clinic time, but we admitted one woman. Today we thought the same thing for only three minor operations were scheduled for the morning, but about nine-thirty another obstetrical case arrived. Babies do not seem to wait until the rain is over! This will be this mother's seventh baby and she has only three children living. It is just a little over a year since she came to the hospital for the arrival of her sixth child. She was badly infected. The doctor had told her then that if she ever had another baby, she must come to the hospital at once and must not allow anyone to touch her at home. This year she tried to obey the doctor's orders, but when it was time to start it was raining hard with all the rivers running full and no way to get her across to the hospital. But in spite of the urging of friends and neighbors, she refused to have a "lao p'o" (an untrained midwife or literally an old mother-in-law. At daybreak they brought her to the hospital on a stretcher. They had had to wait at the river for the water to go down before they could cross. The carriers with trouser legs rolled high were soaked and so was the mother. She had had a dip in the river.

By the time she had a warm sponge bath and was in dry clothes, the doctor was there to see her. Then came the task of persuading them to agree to a Cæsarean section. Although they had been told before it would mean an abdominal operation, they wanted to be sure the doctor had no easier method. They finally agreed and soon all was ready. By eleven o'clock a big boy was born. He weighed eight pounds and six ounces, almost two pounds above the average in China. The mother had been very nervous when entering the operating room and she had a spinal anesthetic so remained conscious. But when the baby was born she decided everything was all right and after a good look at her new son, she went off to sleep while the operation was

finished. Now she has two sons and two daughters.

With the operations over, then came dinner and a rest. After our nap the children get their fruit juice and go on the porch to play. I helped the woman who is sewing for me to get started at fixing over a dress and also got materials ready for some handwork that she is doing for me. She does beautiful cross-stitch and applique.

Then again we go to the hospital to make the rounds. There is a woman just come in with a breast abscess. She is a member of the health co-operative and had been told to come in the morning for operation, but she said it was raining and she could not come. So now we must set up the operating room just for her. But we need to be patient. Probably if she had not been in the health co-operative, she would not have come at all.

We want to weigh the children and get a blood count on Donald. So now I am ready to start to the hospital with them. It is still raining and each one must have his own umbrella. I wish you could see them—Donald, Bobby and Esther Ikenberry—as they go along duck fashion, picking their way down the path which is a little slippery, each carrying a large Chinese umbrella. They all have to be helped through the gate and in at the hospital door where we park our umbrellas. A warning that they must be quiet in the hospital sends them running on tiptoes down to the front. After being weighed, we go to the laboratory. Donald sits up in a chair and lets the technician "stick" his ear without protest, for he is proud to be the center of attraction, with Esther saying, "I had a blood count like that one day and I did not cry." And Bobby, not wanting to be outdone by the others, adds, "I will have one some day too, and I won't cry." Then the procession starts back with much amusement on the part of the nurses.

Now all are home for supper. The children play awhile and have their evening story and bath. Mother and Daddy take turns telling the evening story except when Daddy is busy. After the children are in bed, Brother and Sister Ikenberry and the older children

The World Mission of the Church

(Continued From Page 9)

railway. We are living in a planetary world. In such a world which is being drawn together despite its frail but stubborn barriers of race, war and tariff walls, only a single and united fellowship—the ecumenical church—is adequate. When Elijah was bogged down in despair under the juniper tree, the angel strengthened him by pointing out that there were seven thousand in Israel who had not bowed to Baal. What Elijah needed to do was to become aware of that fact, instead of indulging in that subtle form of self-inflation: "And I, even I only, am left." So also the first aspect of the world mission of the church is to develop an awareness of our universal and united fellowship.

Bethany Biblical Seminary, Chicago, Ill.

come over for a few games together. The saying, "All work and no play—" is as true about missionaries as anyone else. The day is done and we go upstairs by ten o'clock and are in bed before lights go off at ten-thirty, with the rain still falling gently outside our window.

Ping Ting, China.

The Hospital Goes Traveling

BY RACHEL M. ZIGLER

The Busy Mission Doctor

Anyone who has ever seen the Drs. Cottrell or Dr. Nickey and her assistant, Dr. Peter, busy at the regular work of dispensary or hospital, would wonder how they manage to get the regular work done, much less how they could find time to spread their efforts to other stations. But they do help care for the health of the people at other places, and in many ways. Sometimes the hospital comes to us in a box of the best medicines, carefully boxed—malaria remedies, cough medicine, salves for sores, and other necessary things for boarding schools and the community at large. Sometimes it is in the form of advice to medically ignorant madam sahebs who are expected to know what to do in case of illness. Sometimes the doctors themselves come to visit the stations and give us a thorough survey.

When the Doctor Comes

Dr. A. R. Cottrell recently visited Vyara, and his visit was hugely enjoyed by everyone until one surprised and very unwilling small boy unexpectedly got a tooth pulled. After that the enthusiasm of the waiting line cooled just a bit. But the doctor's kind, friendly way soon won their confidence again, and they were responding to his request to "Mo regardo"—"Open your mouth."

From his other duties, the doctor was able to give us just one day—to be exact, twenty-three hours. Beginning one evening by "petromax" lantern, in the twenty-three hours he examined about two hundred people, looking into ears and noses, mouths and eyes; looking for signs of ever-present "chanda" or sores, and itch, and checking on general health, while we made notes as to the treatment needed.

Perhaps you think that after the boys and girls of the school and the people of the community were cared for, then the doctor could rest. Oh, no—then people from the near-by town of Vyara began to come to our improvised hospital on the front verandah. He saw patients until it was almost time to take the train, then hastily drank a cup of tea and packed his bag. But this is no busier than his usual day at Bulsar.

Everyone was eager and excited over the doctor's visit, and wanted to make an appointment with him. This is not because there are no doctors in Vyara. We have a government dispensary with one very good doctor, and there are several "khangis" or private doctors in the town. Nevertheless there is not adequate medical care. One of the cases brought to Dr. Cottrell was a little girl about twelve, who walked with a terrible limp. About two years before her hip had been dislocated. At the time a good doctor could have put it back at once. Now, only a severe operation will help.

Why They Like Christian Doctors

Perhaps the chief reason the people flock to the Christian doctor is because they know he has sympathy for

them, really cares about them—not just their money, as many private doctors do, nor does he treat them in a routine way, as many of the government doctors do. They know that although they have to pay for the medicine they get from the mission doctor, yet it is good medicine, while what they get free from the government dispensary is weak and inferior. They recognize the spirit of love and the high standard of efficiency that these doctors who have come to serve have set for themselves.

Just as Jesus' spirit of love overflowed in healing the sick, so today our Christian love must extend to helping these sick and needy people.

Vyara, India.

What to Pray For

Week of November 25-December 2

Next week's issue of the Gospel Messenger will be the special Africa number, and in it will be found an interesting message from Sister Evelyn Frank. She gives a picture of a bit of African life as a nurse sees it. As she sent in her contribution, she added a few lines in a letter, and she reveals her true concern when she says: "One cannot help but love these people and I would so much like to spend more time actually helping the African mothers in their homes, but as you know, our days are only twenty-four hours long in spite of the fact that we begin our days seven hours before you do." By this statement we may know that much of her day is spent in the hospital and that the tasks are so numerous that she cannot find time to get out into the villages as she wishes very much to do.

Before she closed her letter, she said: "We are having a real tropical storm now, and should it keep up all night, we can expect the Hawal River to be over its banks once more. Only a few days ago, we had more than three inches of rain in less than twenty-four hours."

Sister Frank went to Africa in September, 1938, and so she is still busy studying the language as well as assisting in medical work.

Shall not the home church loyally support those she has sent out with prayer and with faithful giving?

Children's Day at Garkida—1939

BY LUCILE G. HECKMAN

When I was a child Children's Day was the second most important day in the year in my life. It ranked next to Christmas. It meant a frenzy of learning recitations, taking part in exercises, and practicing songs. It meant hair put up on rags, for there must be curls to go with the new white dress and pretty new blue hair ribbons. And when the day finally dawned it meant the church beautifully decorated with the choicest flowers from everybody's yard. It meant hurrying the morning chores to go to church in good time; the confusion of getting into the right seat so as to be properly arranged for the songs and exercises; watching the arrival of the parents, uncles and aunts who had come on this special day to gaze fondly upon the performance of Johnny and Mary; and the child-like but nonetheless real worry about whether or not we would need to be prompted! The program itself, which had taken so long to prepare, always seemed to be gotten through with so quickly, that before long it

was over for another year, and there remained nothing but the pleasure of hearing the words of loving praise from the "big folks."

It has been a good many years since Children's Day has meant these things to me, but wherever there are children loving church and Sunday school, there is a time and a place for Children's Day. The year 1939 marked the beginning of this institution in our church in Africa. For some years there has been a class of children in the Garkida Sunday school. These little children, chocolate colored though their skins may be, respond to exactly the same stories and songs as do the children of America, and they love Sunday school just as dearly. They can say the 23rd Psalm alone or in groups, they can sing the songs loved by children the world over, and they can pray. So we decided that it was time that they should give the first Children's Day program.

Because the range of possibilities for program material in the Bura language was rather limited, we arranged to combine Children's Day with Family Day, and also to have a service for the consecration of babies. We urged all the Christian parents to be present with all the children. Early Sunday morning the church was decorated with palm leaves, bouquets of pink and white frangipani, and garlands of the delicate coralita. The fifty women and girls, together with the twenty-five babies and small children, sat on the front seats on the west side of the church. Across the aisle sat the twenty-five children of Evelyn Frank's Sunday-school class, and just behind them were the fathers and some children who live too far from the church to attend Sunday school regularly. The audience numbered 225 that Sunday. The largest Christian family present was that of Pilesar and Jenatua, who were there with their four children, Ruby Ann, Bitrus, Paul, and Fadimatu. It was interesting and encouraging to note that several young men who have been a bit wayward, who have had to be disciplined by the church, were sufficiently interested to be present and to see to it that their families were there.

The program itself was not pretentious. It consisted of the usual opening worship service, using songs loved by young and old alike, such as: *There's Not a Friend Like the Lowly Jesus, When He Cometh*, and *The Great Physician* (translated in Bura to *The Great Friend*). The children sang: *Praise Him, Praise Him, All Ye Little Children*, and *Glory, Glory, Hallelujah*. Three of the children recited the 23rd Psalm; and Nvwa, who was the dearly loved playmate of Stanley Bittinger and Melvin Studebaker, and who is the youngest baptized member of the Africa Church of the Brethren, sang a solo. There was a story of the picture, Christ and the Children of the World, accompanied by the song, *Jesus Loves the Little Children*. There was a short talk to parents on their responsibility to be good examples to their children, and then the consecration prayer for the twenty-four babies who were presented.

And how did this Children's Day differ from that of my childhood? There had not been a lot of special practices, because the children simply did those things which they were accustomed to doing in their own classes. There were no special garments or hairdressing, but the children were most of them clean. And what did it matter that Nvwa stood up to sing in the tattered garment which was all that was left of the

suit of overalls which Ralph Royer had passed on to him when he left to go to America? His voice was nonetheless sweet and clear, and his face nonetheless beaming. The flowers had names unfamiliar to Illinois, but they were beautiful, and a token of the beauty of God's world. And the parents were just as proudly interested in their children as are the parents of America.

God bless the children of Africa, and may Children's Day become a tradition which shall enrich the life of the church of Jesus Christ in this great land.

Nigeria, West Africa.

Monthly Financial Report

During the month of October contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$12,541.03. The total received for the year beginning March 1, 1939, was \$98,761.02, detail as follows:

	Receipts for October	Total receipts since 3-1-39
World Wide Missions	1,056.93	\$ 12,576.32
Women's Work Project	1,099.13	4,916.06
Home Missions	98.86	433.27
Foreign Missions	421.96	2,935.93
Junior League Project	148.79	767.51
Home Mission Share Plan	12.00	12.00
Intermediate Project	30.50	60.50
India Mission	86.77	1,053.56
India Native Worker	31.00	49.79
India Boarding School	11.04	215.45
India Share Plan	127.50	1,189.79
India Missionary Supports	2,176.23	11,031.56
China Mission	129.73	1,362.92
China Native Worker		28.70
China Boys' School		1.50
China Girls' School		1.50
China Share Plan	101.25	571.75
China Missionary Supports	1,158.46	5,570.09
South China Mission		16.20
Sweden Mission		15.15
Sweden Missionary Supports		455.05
Denmark Mission		5.00
Africa Missionary Supports	1,153.92	5,927.76
Africa Mission	147.13	2,123.20
Africa Share Plan	58.00	605.34
Africa Leper	25.00	118.68
Conference Budget Undesignated	1,131.36	35,663.45
Conference Budget Designated for—		
Board of Christian Education	116.87	3,117.39
Bethany Biblical Seminary (at Elgin)	1,146.36	2,271.19
Bethany Biblical Seminary (at Chicago)	146.98	662.63
General Education Board		137.29
General Ministerial Board		5.60
Ministerial and Missionary Service Fund	7.50	15.00
Student Loan Fund	5.00	5.00
Conference Budget Share Plan	15.00	52.31
Youth Serves	1,897.76	4,786.58
	\$12,541.03	\$ 98,761.02
Non-Budget items—		
China and General Relief	422.55	2,617.90
China and Spain Relief		1,953.53
China War Relief	247.53	2,822.78
General Relief	102.00	438.10
Jewish Relief		67.35
Refugee Relief		10.00
Spanish Relief		507.09
Amsterdam Fund		978.59
	\$13,313.11	\$108,156.36

The following shows the condition of General Mission Board foreign and home mission finances on October 31, 1939:

Income since March 1, 1939	\$ 82,915.12
Income same period last year	78,659.10
Expense since March 1, 1939	119,068.02
Expense same period last year	125,705.10
Mission deficit October 31, 1939	9,692.06
Mission deficit September 30, 1939	15,392.47
Decrease in deficit, October, 1939	5,700.41

KINGDOM GLEANINGS

Calendar for Sunday, November 26

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, The Works of the Messiah.—Matt. 8: 14-27.

Christian Workers, Peace or War. Part 4—What will we do?

B. Y. P. D., What Is Your Mind on War and Peace?

Intermediates, The Cost of Peace.

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Gains for the Kingdom

Two baptized in the Defiance church, Ohio, Bro. Ralph Rarick, evangelist.

Three baptized in the Sunfield church, Mich., Bro. J. W. Fidler, evangelist.

Eight baptized in the Georgetown church, Ohio, Bro. J. O. Winger, evangelist.

Three baptized in the La Porte church, Ind., Bro. William Thompson, evangelist.

Two baptized in the Lower Claar church, Pa., Bro. Lawrence Bianchi, evangelist.

Four baptized in the Pleasant Valley church, Ind., Bro. Edward Stump, evangelist.

Three baptized in the South Mill Creek church, W. Va., Edgar S. Martin, evangelist.

Five added to the Glendale church, Flintstone, Md., Bro. Jesse W. Whitacre, evangelist.

Fourteen baptized in the Bush Creek congregation, Md., Bro. Ralph E. Shober, evangelist.

Three baptized and one received by letter in the Lima church, Ohio, Bro. Charles E. Zunkle, pastor-evangelist.

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Our Evangelists

Will you share the burden which these laborers carry?

Will you pray for the success of these meetings?

Bro. A. C. Miller, pastor, Nov. 19, in the Twin Falls church, Idaho.

Bro. S. P. Early of Creston, Ohio, Nov. 19, in the Maple Grove church, Ohio.

Bro. R. H. Nicodemus of Beaverton, Mich., Nov. 26, at the North Webster church, Ind.

Bro. Wilbur M. Bantz of Toledo, Ohio, Nov. 20 to Dec. 3, in the Owl Creek church, Ohio.

Bro. Paul Miller of New Oxford, Pa., Nov. 26, in the Browns Mill house, Falling Spring congregation, Pa.

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Personal Mention

The mission offices early last week received word of the safe arrival in Japan of Bro. J. M. Blough and party on their return to India.

Brother and Sister Jacob P. Diehl of Bridgewater, Va., have our hearty congratulations along with yours. Sixty years they have been living faithfully and happily together.

Bro. A. C. Wieand will conduct a Bible Institute in the Martinsburg church of Middle Pennsylvania, beginning tomorrow morning, Nov. 26, and closing next Sunday evening, Dec. 3.

A golden wedding it was that they had at the Middle River church of Second Virginia Sunday afternoon, Oct. 22. To the honorees, Brother and Sister Joseph S. Norford, the Messenger extends congratulations.

Bro. Galen Hauger, superintendent of the Sunday school at Sterling, Ill., happening to be in Elgin with a little time to spare, used it to call at the Publishing House. There were some questions he wanted to ask about Sunday-school supplies.

Brother and Sister Warren Shook of the Kable Brothers publishing plant at Mount Morris, Ill., wanted to see another publishing house and so they came along over last week with Pastor Foster B. Statler, who was attending his first Gish Committee meeting.

Bro. A. J. Peebler, R. 6, Wichita, Kans., now in his nineties and almost blind, can nevertheless see some things very clearly. His letter makes that plain enough. He knows what's wrong with the world and believes that if we had more preachers like John the Baptist it would help to make things better. He himself helped to "establish the gospel in five different states." He remembers hearing Abraham Lincoln make his first speech as a presidential candidate. He is known as one of our pioneer Kansas ministers and delights in recalling interesting events of his early experience.

Our Africa bound missionaries surely need your sympathetic interest. It seemed that passage had been found for them on a boat to Lisbon connecting with a Dutch steamer from there to Lagos, and so hurried instructions were sent them to be ready for sailing Friday the seventeenth. No more than done when word came that the Dutch steamer would not be going for a month at least. This meant more long distance phoning and more disappointment all around. Your sympathies may well include the few workers on the field who need so much the help the new appointees would gladly give.

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Miscellaneous Items

Brethren Convictions in Time of War is the title of a leaflet by Dan West which is available free upon request from the Board of Christian Education, Elgin, Ill.

The Burr Oak church of Northwestern Kansas will have an all-day meeting tomorrow, with dinner at the church, following their love feast this evening, Nov. 25. Possibly you can make it yet if you hurry and do not have too far to go.

Stewardship Conference at St. Louis. The annual meeting of the United Stewardship Council will be held Nov. 27 and 28 at St. Louis. The chairman of the council is Rev. C. O. Hawley of Indianapolis. The program includes speakers such as Mark A. Dawber, executive secretary of the Home Missions Council, who will speak on The Philosophy of Christian Stewardship; William G. Spencer, president Franklin College, Indiana, who will speak on The Key for Our Time; Prof. Alva W. Taylor, Vanderbilt University, Nashville, who will speak on Acquiring Wealth; Jessie Burrall Eubank of Cincinnati, who will speak on Spending; William H. Leach of Cleveland will give the closing address on Tuesday evening. The delegate fee for the conference is 50 cents. Any Brethren who can attend this conference will find it very valuable.

"The Sunday school has put the Gospel Messenger into the home of every church member and every Sunday-school worker. That makes ours an over-one-hundred-per-cent Messenger club and we are sure it will be very much worth while." So writes Beula B. Kettering of Nankin, Ohio.

Six Oklahoma churches will hold a B. Y. P. D. conference in the Big Creek church, near Cushing, from 2:00 P. M., Saturday, Dec. 2, until 3:00 P. M., Sunday, Dec. 3. The other five are Bartlesville, Paradise Prairie, Oklahoma City, Guthrie and Antelope Valley. The theme is Jesus' "Follow Me" and Youth's Response. Kurtis Naylor of the National B. Y. P. D. Cabinet and an Amsterdam delegate will be the guest speaker. Fellowship banquet Saturday evening.

Christian World Facts. This 96-page booklet issued by the Foreign Missions Conference of North America is a readers' digest of world facts from a Christian viewpoint. Every minister in the church should secure a copy. It contains messages such as the First Step Toward World Government by Vernon Nash; Christianity and Government in Japan by Willis Lamott; The Missionary and the Future in Japan by A. C. Knudten; What War Cannot Kill by Mrs. Sarah Clarke Oltmans; One Family Under Heaven by Anna E. Moffet; Movement Toward Christianity by Lillian Picken; Pen Pictures of Mission Work; News of Christian Work Abroad. Secure your copy for 20 cents from General Mission Board, Elgin, Illinois.

With Our Schools

Bethany Biblical Seminary

Prof. David J. Wleand, who spent last year in study abroad, gave an interesting travelogue, Friday evening, Nov. 3, in the Bethany chapel, on his impressions of Germany.

The semiannual love feast at the First church was enjoyed by students and faculty, Sunday evening, Oct. 15, or Thursday evening, Oct. 19, the latter date in connection with the Pastors' Conference.

Dr. Fred Eastman, professor of religious drama and Christian biography in the Chicago Theological Seminary, and author of *Men of Power*, addressed the faculty and students Oct. 6. His subject was: Charles Dickens as a Social Reformer.

The rich fellowship enjoyed by Bethany students is indicated by the following social events: open house, Friday evening, Sept. 29; a progressive dinner in the homes of the faculty members living near Bethany, Friday evening, Oct. 27; and a Halloween social, Saturday evening, Oct. 28, in the John Naas Hall.

A number of the members of the Bethany faculty enjoyed the Fellowship Dinner with the Elgin staff, members of the general boards, and missionaries on furlough or under appointment, Tuesday evening, Oct. 31, at the Elgin Y. M. C. A. The dinner and the fine spirit of fellowship was concluded with a masterly address by Edward Frantz, editor of the Gospel Messenger.

The Bethany Regional Pastors' Conference, which met at the seminary, Oct. 16 to 19, proved to be a rich feast of fellowship and spiritual inspiration. The program featured such distinguished speakers as Dr. Russell L. Dicks, Elder H. L. Hartsough, Prof. R. H. Miller, and Dr. Andrew W. Cordier, besides members of the faculty of the seminary, the Elgin staff, and representative pastors.

Biblical Texts on Brotherhood for the Distressed

Thirty Readings for December

The religion of Israel from its earliest beginnings was remarkable for its social vision. This human concern was extended to include every distressed group. Not only was there a free flow of charity and hospitality, but remedial legislation was constantly being written into their law. Social abuses drew the quick fire of the prophets' indignation. Then Jesus came who saw in even the lowliest something of infinite value and beauty. He lived and died to validate his vision of a better world, where inequalities and lack of privilege would be abolished.—Warren W. Slabaugh.

The Law

1. Justice for slaves (Ex. 21:2-6, 26, 27; Deut. 15:12-18).
2. Man stealing forbidden (Ex. 21:16; Deut. 24:7).
3. Loans to brethren commanded (Deut. 15:7-11; cf. Ps. 37:16; Prov. 19:17).
4. Taking of interest discouraged (Ex. 22:25; Deut. 23:19, 20; cf. Ps. 15:5).
5. Laws regulating surety (Ex. 22:26, 27; Deut. 24:6, 10-13).
6. Tender regard for widows and orphans (Ex. 22:22; Deut. 10:18; 14:29; 24:17, 18).
7. Fair treatment for the poor (Ex. 23:6-10; Deut. 15:7-11; cf. Job. 31:16-23).
8. The law of gleanings (Ex. 23:10-12; Lev. 19:9, 10; Deut. 24:19-22).
9. Just wages for hired servants (Lev. 19:13, 14; Deut. 24:14, 15; cf. James 5:1-6).
10. Respect for the aged (Lev. 19:32; Deut. 27:16; cf. Lam. 5:12).
11. Room for the sojourner (Lev. 19:33, 34; Deut. 24:14; 27:18, 19).
12. Cheating condemned (Lev. 19:35-37; Deut. 25:13-16).
13. Cities of Refuge for the innocent (Deut. 19:1-10; Lev. 35:9-15).
14. Curse upon bribery (Deut. 27:25; 16:18-20; Ex. 23:8; cf. 1 Sam. 8:1-3).
15. Considerate treatment of captives (Deut. 21:10-14).

The Prophets

16. Isaiah condemns social crimes (Isa. 5:8-12; 11:4, 5).
17. Amos denounces avarice (Amos 2:6-8; 5:11-13; 8:4-7).
18. Amos denounces selfish luxury (Amos 4:1-3; 6:1-6).
19. Micah's woes on greedy oppressors (Mic. 2:1, 2; 3:1-4, 9-12).
20. The prophets exalt justice above ritual (Isa. 1:10-17; Amos 5:21-24; Mic. 6:6-8).

The New Testament

21. The social implication of Jesus' gospel (Luke 4:18, 19; 6:20-26; 7:18-23).
22. The test in the judgment (Matt. 25:31-46).
23. Jesus' compassion for the sick (Matt. 8:14-17; Luke 13:10-17).
24. Jesus feeds the hungry (Mark 8:1-10).
25. Jesus restores the outcasts (Luke 7:36-50).
26. Jesus weeps over the destruction of Jerusalem (Luke 19:41-44; 23:44-49).
27. Brotherhood in the early church (Acts 2:43-47; 4:32-35).
28. Gentiles send alms to their Jewish brethren (Acts 24:17; Rom. 15:25-29; 2 Cor. 8:1-7).
29. Christians commended for their brotherliness (Heb. 6:9-12; 10:32-34).
30. James defines true religion (Jas. 1:27; 2:14-17).

HOME AND FAMILY

My Motherless Boy

BY WALTER SWIHART

My little Dee Dee in his crib upstairs
Never can know the loss he bears;
Dreams of his mother's inaudible tread,
Her kiss on his cheek, her palm on his head.

On waking at earliest peep of day
He tells of the one that will not stay,
Of her raiment softer than comet's hair,
Or the meteor glow on the still night air;
Then he cries just a little wee, wee while
Kissing the cheek of the vanished smile.

My little Dee Dee in his crib upstairs,
His loss is greater than the millionaire's,
Dreams of his mother invested in light
Tucking him up and bidding, "Good night."

On waking at earliest break of day,
He tells of the voice like the whispers of May;
Of the breath as sweet as jasmine flower,
Or the dew pearls on the myrtle bower;
Then he cries just a little wee, wee spell
Embracing the figure he loved so well.

My little Dee Dee in his crib upstairs
Has lost the sweet of a mother's fond care;
And you, when you cuddle your own little boy
In his nest of down with a good-night joy,
Just think of him whose mother is gone,
Who waking from dreams at the earliest dawn,
Hugs fast in his arms in a vacant despair
The image that goes like a phantom of air;
Who cries just a little because of his fears,
And is smiling again through the mist of his tears.

Orlando, Fla.

Snow for Thanksgiving

BY MAY ALLREAD BAKER

Second Half

But it was going to be hard. Steve put down the portrait and strolled over to the window and looked out over the rolling acres of his big farm. The farm that had been handed down from father to son, and had been in the Martin family for four generations—added to, and improved. He was the last of them now. Involuntarily, he glanced in the direction where, barely visible in the growing dusk, a few white headstones glimmered under the solemn branches of the pines and junipers; tall sentinels, guarding the mounds where his ancestors and his baby girl lay sleeping. There were his old friends and neighbors . . . the herd of Guernseys he'd built up so carefully over a period of years . . . the thousand and one things he'd been associated with all his life long.

Yes, it was going to be mighty hard. But he couldn't go on this way much longer. He was lonely and deprived of his wife; the house grew dirtier and dingier day by day; he hated housework and poorly cooked food. There was no elderly lady he knew of, that he could hire to keep house for him, and Steve had no desire to start tongues wagging by getting some one near his own age. There was only poor old Ma Spaulding, who out of the

goodness of her heart found time out of her own busy life to do the wash, and to come over for a day's housecleaning, or to bake up a batch of pies or cookies.

Steve turned on the lights. "Sunshine and roses," he said, angrily. "They may be all right for some folks, but give me a good winter every time. What's prettier, now, than snow covering the ground and powdering the spruce and junipers? Sunshine and roses are fine enough in their season, but who wants 'em the year around? Sickly folks with milk running in their veins instead of good, red blood; the man or woman who cannot stand a little rough weather—"

Shep interrupted the train of Steve's somber thoughts. He let out a lusty bark, ran to the door, and his plummy tail beat a staccato of welcome.

"Bill must have come back for something," Steve reflected, startled as he threw open the door. Looked about, but for a moment saw nothing.

A keen wind was rising; and thick, black clouds were covering the sky. In the distance, the fingers of a beacon light at the airport gleamed out. Beside it was Rowland's inn—a bawdy place where there would be bright lights and wine and women. There would be plenty going on, a good place for a man to forget his troubles—many a fellow in his place—wife gone, not even caring to write any more . . . but Steve shook temptation from him with a fierce gesture of disdain. Such places as these were traps for the unwary—dark pathways leading down and down to a bottomless abyss.

He tightened his lips, and glanced once more at the dark clouds. "Snow before midnight," he said aloud. He called for Shep, but the collie was milling around some object hidden behind a spreading spruce, fairly frantic with joy. And then he saw her—saw the slight figure in the shabby black coat.

"Alma!" Steve exclaimed, incredulously. And again, scarcely believing his eyes: "Alma!"

She stepped out from her shelter a trifle uncertainly. "Yes; it is I. The prodigal has returned. Have you the fatted calf ready?" Alma could always think of things like that to say.

"I've come back with my honor unscathed, and my old black coat, much the worse for wear and tear," she chattered on, trying to fill the tense silence with words. "Without any laurels, Steve; and minus sealskin and diamonds."

She paused, and ruffled the fur on Shep's neck.

With arms like steel Steve drew her into the house; inspected her closely under the light. "You're pale and thin," he said, jealously. "What have they been doing to you, Alma?"

"Dieting," Alma laughed, a trifle hysterically. "Fruit, and weak tea and oatmeal, darling. With an occasional egg. This is the sum total of my newly acquired figure."

"Alma!"

"It's nearly true, Steve. And I'm shabby, too. Fortunately, nobody noticed me—I walked from the bus stop."

"But I don't understand," Steve was suddenly insistent. "You wrote me you were making plenty of money—that you wanted me to come out and—"

"Pride! Just sinful pride—darling. After I got to Hollywood I found I couldn't buy a job. And my voice—that was the greatest disappointment of all—the pro-

fessor said it wasn't strong enough for concert work—the best he could promise me was a possible look-in with some radio people at some small, obscure station . . . no possible chance at a place like Hollywood. As for a screen test—it didn't pan out at all."

"I'm glad of it, Alma. I never was so keen on the movie business, as you know—though I did go to see the *Young Innocents* to see if I could catch a glimpse of you. Stayed over, but the hope was vain."

"I helped with the star's costume. That was my one small part. I had steak for a while after that, Steve."

"But Blackwood," Steve continued, "I thought he was going to help you get in one of his plays?"

"This is the hardest part of all to tell, Steve—He wanted to help me on his own terms—you understand? And, when I refused, he called me a little fool and said I might starve for all he cared."

"I'd like to have him here for about five minutes, the dirty skunk!" Steve fumed. "But still, if things were like this with you, why didn't you come home? Aunt Carrie should have told me how matters were going—"

"Pride again, Steve! I hated to admit defeat. And Aunt Carrie was pledged not to tell. Besides, times weren't quite so bad with me when she was there. . . . But Steve, there are so many pretty girls in Hollywood looking for jobs—younger and prettier by far, than I. . . . Twenty-four seems almost old compared to eighteen and nineteen . . . hundreds of good singing voices—my heart aches when I think of them—like myself, nine out of ten must starve or go home."

Suddenly, without warning, Alma began to cry.

"There! there! honey-girl," Steve comforted, soothing her with tender words. . . . "You're home now, and there's nothing to worry about. I've wanted you so!"

She dried her eyes and flashed him a quivering smile. "I'll never fail you again, Steve! Why, I was hoarding my pennies to come home. This is the reason I didn't write often. Sometimes I actually did not have three pennies to spare for a postage stamp! But I was determined to come home on my own—not to ask you for more money—I have that much pride—Steve. But there were times—" Alma broke off and picked up the portrait of Baby Mary. The child seemed to smile at them both. "You felt her loss as much as I—it was a nasty thing for me to do—fall down on my job and leave you to bear the grief alone. But I'm finished with being a quitter. . . . We'll have other children, Steve—children to carry on your name and the farm—and your fine Christian traditions. . . . Say you forgive me, I can't rest until you do," she concluded, humbly.

"Forgive you! There never has been any question of forgiveness between us, Alma. I knew grief causes many a person to want to get out and away. . . . Everything is all right—just having you here is wonderful!" Steve's arms went around her, he murmured broken words over her soft, dark hair.

Presently Alma disengaged herself. "Nine o'clock, Steve, and I'm hungry. Is there anything to eat in the house?"

"Plenty," Steve grinned. "Cold meat and half a pie your mother brought over yesterday. But you'll find the house a fright."

"It'll be Thanksgiving in four days," Alma remarked between mouthfuls of the cold pie. "That'll give me time to clean up the house and prepare for dinner. We'll have turkey and giblet gravy, with cranberries and plenty of mince and pumpkin pies."

"Your mind seems to be running upon food," Steve laughed.

"And we must go over tomorrow to see Pa and Ma! And the boys! Dear me, I can hardly wait!"

"You shall have everything you want but sunshine and roses—I cannot promise them, seeing as it is nearly winter," Steve promised, recklessly.

"And I'll sing in the choir, Sunday. O Steve! I am just too happy!"

"Nothing lacking but the summer weather—" Steve was beginning.

"Pooh! Who wants sunshine and roses in the winter-time!" Alma rose and looked out of the window as she spoke. "Look, Steve! It's snowing. I hope the ground'll be covered by morning. I've been so homesick for the snow!"

Together they stood at the window and watched the busy flakes fall, blotting out the landscape with their feathery whiteness.

Lewisburg, Ohio.

Book Reviews

BY ANETTA C. MOW

My Country and My People by Lin Yutang is written by a Chinese man who loved his native land; yet he confesses that he takes care to conceal his patriotism, for he would not wear the cloak of patriotism to tatters.

In the book of 366 pages, Lin Yutang has expressed his opinions about the Chinese people, showing their character, their mind and their ideals of life. One chapter describes woman's life. Then the social and political life of the people is portrayed, followed by a description of their literary and artistic life. The epilogue brings out the real China in its quest for leadership and search for the way out.

For readers who enjoy an intellectual awakening and challenge this book will prove very refreshing. The author has a style which is truthful and unashamed. Every reader will know China better after reading the book and will appreciate the land more fully.

This book is in the Loan Library at Elgin. You may have it in your home for two weeks by paying the postage both ways.

The Triumph of John and Betty Stam. After reading this book one wishes that the Church of the Brethren had one like it concerning the triumph of Alva and Mary Harsh and Minneva Neher. There are many ways in which this account is similar to the experience of our own beloved missionaries who gave their lives in a loving act of service.

The story of John and Betty Stam and their tiny babe is written as a memento to the beautiful lives of young missionaries who became martyrs at the hands of men who failed to understand their acts of love. It is a story which will touch the hearts of all.

The book is in the Loan Library and may be obtained for the payment of postage both ways. It seems a shame that this beautiful story, "Like unto spikenard very precious," should remain on the library shelves when it might be so easily secured. Write for it and read it and share it with others during the two weeks you are entitled to hold it. Send to Loan Library, 22 South State Street, Elgin, Ill.

Elgin, Ill.

THE CHURCH AT WORK

ADMINISTRATION

A District Venture in Christian Education

By Charles E. Zunkel, Formerly of Danville, Ohio

Last fall our District Board of Christian Education of Northeastern Ohio made an attempt which was new for us. Others may have already tried it and found it successful. For years the district board has promoted Sunday-school Group Institutes. From four to six churches have their Sunday-school workers come together in these and for one day discuss the work of the local Sunday school and the work of Christian education. Usually some able leader, or one of the board members, brings some messages on a particular phase of the work which is being emphasized that year. It was the feeling of the board that these had been used long enough that they were beginning to lack in appeal. At the suggestion of one of our board members, the plan was laid to conduct, in their stead, a series of local Sunday-school conferences. Each board member was to be responsible for a share in the work.

As the plan was finally worked out, each one of us was assigned six or seven of the churches of the district. Word was sent out to the Sunday-school superintendents to arrange for a time for a meeting with the local workers. Each local group was also to send, in advance if possible, a list of the peculiar problems facing their school. It was agreed that the points of emphasis for each conference should be as follows: (1) Encourage Sunday schools to use Standard B as a means for measurement and growth. (2) Encourage local workers to plan for, initiate, or extend the use of a regular workers' conference. (3) Encourage the building of a local workers' library. (4) If possible, extend the use of teacher training. (5) Make use of the offered facilities for peace and temperance education.

One can see that this was an ambitious program. Each leader carried into the local church copies of the available booklets in various fields. These were particularly: The Workers' Conference, Building a Workers' Library, and Brethren Loan Library Catalogue. A few other leaflets were also supplied. For each group we gave a checked list of the one or two best books for workers in each age group of the Sunday school. These books are available through the Brethren Loan Library.

Standard B had been suggested a year before, so the emphasis there was simply a follow-up of previous efforts. In peace and temperance education, the board had secured a projector for still films and the splendid films put out by National Forum in Chicago. Some of our churches were already using them, but we wanted to push their use. The only cost entailed for this service was an offering at the time any of the films were presented.

Attendance at these conferences was really beyond expectation. Practically all of the thirty-five Sunday schools of the district were contacted; those where we failed were few and it was because of conditions beyond our control. Board members made a real sacrifice to take so many nights out in a month, for we tried to complete the tour in a single month's time. Mileage to cover actual cost of travel was charged, but was more than defrayed by the customary contributions of the Sunday schools for this work.

One of the most persistent problems faced by all of those who carried on these conferences was that of enlisting and training leaders for the church school work. We felt, therefore, that our suggestions were most timely and they seemed to be much appreciated.

It is my personal feeling that one might not want to attempt this sort of program year after year, but that certainly it should be most helpful to do it occasionally. One discovers that local churches where the leadership is limited are eager for help and are willing to try new ventures. Certainly no finer attempt can be made by a district board than to seek to meet, in practical fashion these persisting problems of the local church.

ADULT DISCUSSION OUTLINE

Keeping Christ in Christmas

Part II. What a Christian Family Can Do on Christmas

Scripture: Isaiah 9:2-7

Sunday, December 10

Discuss the value and desirability of the following:

1. A sane exchange of gifts.
2. Family dinners (home-comings).
3. School socials and parties.
4. The family Christmas tree.
5. The community Christmas tree.
6. Carol singing by church groups.
7. Sacrificial gifts to the world wide mission work of the church.
8. A family gift to the minister and family.
9. Public worship on Christmas Day or Sunday.
10. A well-planned Christmas service by your own fire-side.

Suggestions for the family fireside service:

- a. Singing of carols and Christmas songs.
- b. Reading of Christmas poems.
- c. Reading of parts of Dicken's "Christmas Carol."
- d. Reading Luke 2: 1-20.
- e. Family prayers.
- f. Distribution of gifts by father or others, either in the evening or next morning.

OUR YOUNG PEOPLE

Helps for Young People's Socials

Is your group one which is on the alert for new ideas in the field of recreation? Have the activities at your socials fallen into a rut? Or perhaps you have abandoned the idea of having any planned recreational activities for your young people. Then the Suggested Social Plans for 1939-40 have been prepared for you.

These social plans follow the themes for the regular Sunday evening topics for the B. Y. P. D. In this way it is possible to carry out the same themes in your socials as are used in your programs. Of course, these social plans may be used even though you are not following the regular B. Y. P. D. topics. This mimeographed pamphlet includes suggestions for twelve socials—one for each month.

A number of the games suggested in these social plans are described more fully in the Recreational Handbook. In this handbook you will find hundreds of suggestions for recreation which fits our Brethren ideals.

Order these materials from the Board of Christian Education, 22 S. State Street, Elgin, Ill. Ask for the Suggested Social Plans for 1939-40 at ten cents and the Recreational Handbook which is free.

PEACE

New Edition Now Ready

"Building the Peace Mind" is ready in a new edition. Anyone is welcome to use it, but it is written especially for leaders of local study groups. Price, 5c.

And So to War

Hubert Herring in his book published before Munich picks up President Roosevelt's "Quarantine" idea given in the Chicago speech in October, 1937; then he traces our movement toward war. He makes a pointed comparison between "The March of 1917" and "The March of 1938," the latter in forty events, called "Lessons." He insists that "Roosevelt has gone farther toward war in six months than Wilson did in two years."

Under "The Teachers of 1914-17" he lists Woodrow Wilson, Walter Hines Page, Edward M. House, the State Department (excepting William J. Bryan), and Nicholas Murray Butler as chief of those who got us into the World War. Under "Our Teachers of Today" he lists F. D. Roosevelt, Cordell Hull, the State Department (excepting Judge R. Walton Moore and Sumner Welles) and Henry L. Stimson as chief of those who are moving us toward war now. In his "In Memoriam," he lists William J. Bryan, Robert M. LaFollette, Robert N. Page, Charles A. Lindbergh (Senior), Claude Kitchin, George W. Norris, and William J. Stone, as those who tried to hold America back from war. He also mentions in this group Henry Ford, Jane Addams, Robert M. Lovett, John H. Holmes, Noble Elderkin, and Eugene V. Debs.

The author is rough on the British and attempts to prove that they have worked on us for the last century—to their advantage. If he had known of the book on propaganda intended for us in their next war he would have stronger evidence yet. He quotes our minister to Britain, Mr. Rush, in 1823: "I wish that I could sincerely see in them a true concern for the rights and liberties of mankind." Mr. Herring is sure that the British empire is the cause for the British statesmen and they want it to be the cause for Americans too—of course, under the name of democracy or some other good thing.

He describes the game of battledore and shuttlecock, commonly known as the national defense programs. He thinks Mr. Roosevelt should have credit for building three Japanese superdreadnaughts with one word, "quarantine." After they did a thing like that, we must have an eight hundred million dollar addition to our navy. Within a week after the President announced that plan, of course, they must increase theirs. The author insists that we tend to ignore the facts of movement in national and other values—of "the inevitable division, re-division, and amalgamation of territory so long as man exists."

Toward the last of his book, he reviews the powers of the President, finds them too extensive for one person, particularly as regards the ability to set the forces in motion for war. He recommends a sharp curtailing of those powers of congress. "Congress alone can recall us to the sane path of neutrality . . . if the people speak."

Anyone who reads the book is unlikely to go to sleep while reading it. He may not sleep well for a few nights after finishing it. And So to War is in the Brethren Loan Library.

WOMEN'S WORK

Report of the Sectional Conference on the City Church

By Mrs. H. H. Funk, Glenside, Pennsylvania

On Wednesday evening, June 7, a group of women and men interested in city church work met for discussion, with Bro. B. F. Waltz as chairman.

Very early in the discussion it was discovered that city church work is no different, or should be no different in its fundamental doctrines and practices than it is in the country districts.

There are, however, varying conditions that create problems in the city that perhaps are not so marked as in the country, which tend to make city church work more difficult.

For instance, the race problem is more acute in city churches. How shall we help our city churches show real brotherliness to those of other races? Shall we encourage these others to come into our services, or shall we help them to organize churches of their own, especially when there are enough of them in the community to form a working church? The latter would be a home missionary project, worthy of consideration.

It was also felt that we are losing too many of our members. Our young people come to cities to seek employment, or perhaps to attend college, but fail to affiliate themselves with our own denomination.

It was suggested that the college help locate brethren graduates in strategic centers. Also, the city churches have the problem of a widely scattered membership, especially as concerns our own denomination, whose places of worship in the city are few in comparison. Here is a great opportunity for taking the church to them, for showing a real interest in the one perhaps less fortunate than ourselves by being Brethren in Reality.

CORRESPONDENCE**The District Conference of Southeastern Kansas**

The Verdigris church, near Madison, Kans., very graciously and generously entertained the district conference of Southeastern Kansas, Oct. 27 to 30. We were divinely favored with splendid autumn weather for the conference, though we would have gladly accepted the inconvenience of a good rain for the relief of the farmers of the community who are suffering rather severely from drouth.

Bro. Burton Metzler, of the McPherson College faculty, was the guest speaker of the conference. He favored us with three very interesting and thought-inspiring addresses and two fine sessions of Bible study. We are very grateful for his service to the conference and for the inspiration which he gave us.

Bro. H. R. Stover, public school superintendent at Bronson, Kans., favored us with an excellent temperance address. The rest of the conference program was supplied by our local district workers who shared their experiences and studies in their different lines of church work.

The themes of the individual conference sessions were

centered around the various lines of official activity: as mission work, Christian education, finance, ministry, welfare work, B. Y. P. D., Men's Work, Women's Work, and Children's Work. In spite of some depressing conditions, a spirit of optimism was manifest throughout the conference, and there was a genuine desire to be Brethren in Reality by sharing our problems, our joys, and our inspiration.

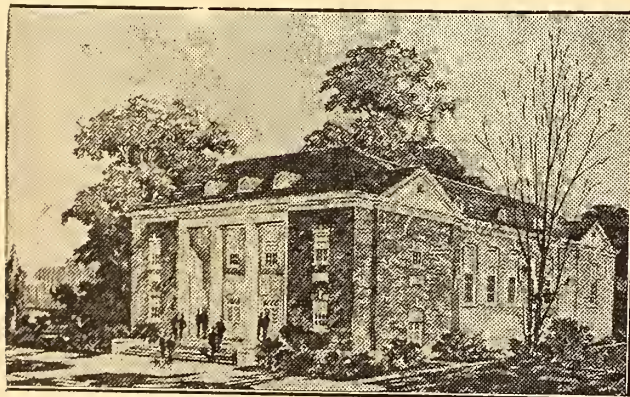
Eld. H. L. Ruthrauff was moderator of the business session. Most of the official reports showed definite progress. Eld. H. L. Ruthrauff was elected delegate to the Ocean Grove Conference, with Eld. R. E. Loshbaugh as alternate.

McCune, Kans.

J. L. Mohler.

New Auditorium at Juniata College

Ground was broken Saturday, Oct. 28, by Juniata College President Charles C. Ellis for a new \$130,000 Auditorium on the Huntingdon campus in the presence of representatives of the board of trustees, student body and alumni. The ceremonies were held in conjunction with the annual Alumni Fall Home-coming.



Authorization for the fireproof American colonial structure was granted at the fall meeting of the board of trustees, Oct. 15, and the plans drawn up by the architectural firm of Hunter and Caldwell, Altoona, were approved. The construction of the building marks the first college generation at Juniata in ten years to witness a similar event.

The new Auditorium fills two important needs of Juniata College: first, it will provide increased facilities for our music organization and, second, adequate accommodations for the daily student chapel services. Separate freshman chapel services will be no longer necessary, and the a cappella choir, glee clubs, band, orchestra, dramatics and other organizations at Juniata will have facilities worthy of their ability and growth.

Huntingdon, Pa.

Richard C. Allen.

We Are Brethren

The Annual Conference of the Church of the Brethren of 1939 had as its theme, Brethren in Reality. This is also the emphasis for the church year. The theme offers a subject which may be treated under many phases, each a vital view of our caption.

Of the many aspects already considered by our writers, one has emphatically impressed some of our known home readers. Reference is to the form of address used

with names in reports, or even in local usage. The prefix, Mr., Mrs., or Miss, is becoming customarily used in designating persons, and in responding to given assignments.

This usage may become confusing. Is the person named a member of the church? The indefiniteness in the mind of the hearer could at once be allayed by the term, Bro. So and So, or Sister So and So.

The writer of the Book of Hebrews states (2:11): "He that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

A sister in the church, after her conversion, delayed not to read her New Testament in its entirety. After reading Heb. 2:11 she said: "If Christ is not ashamed to call his sanctified children by the term, brethren, why should we be ashamed to use the same term in referring to or addressing those of like precious faith?"

Forthwith she began the usage of the term. It became a natural part of herself and to others it sounded natural to hear the sister address members thus. Many of the members of that local body readily adopted that form of address in their conversation as they did in the work of the church.

Is it becoming a task to say brother or sister in its religious usage? It should not be so. Some may reason they might be labeled as wanting to be overpious. But not so; however, the word, brethren, indicates piety.

Referring to ways of increasing one's vocabulary, one instructor states that a word correctly used the third time becomes one's own. This instructor points out that of the hundreds of thousands of words found in the dictionary, and the 80,000 or more used by Shakespeare, the average person uses less than 500 daily. He reasons that one can well acquire a few thousand words in usage to improve his vocabulary.

Beauty is found in the usage of the term, brethren. The one using it and the one addressed will enjoy a closer relation in righteousness. The blessing must follow.

Since the usage of Mr., Mrs., and Miss have come into vogue in the church one stops to wonder if the term, brethren, in the usage of the early Catholic church referred only to the monks and nuns. Let us not be misled. Look into the Bible and find the term used a great many times. However, one should discriminate in the usage of the term. It could be used to appear to be more affable, with intent to win or flatter.

A man in the evangelistic field addressed all men as brethren, and many were added to the church; but many fell from grace. Of the great number of converts many also proved faithful.

Is it always easy to use the term? Might the usage possibly appear embarrassing when one on a program assignment appears in public attired not as becoming the subject to be discussed in its relation to the Christian standard of living? A charming effect follows when the speaker is void of vain adornment and follows the scriptural teaching in the wearing of the hair. How is it that the prayer veil tends to be discarded? We should admire the emblem.

In 1 Tim. 2:8 is the statement: "I will therefore that men pray everywhere." In the same chapter the writer urges "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." What beauty is found in a bold face? Does forbidden adornment add

beauty to the virtuous woman? God forbid. Should one reason to lay aside the differences of view on questions of importance? Should he go right on in forbidden paths and glory in unity? How beautiful and how pleasant to dwell together in unity!

Abram and Lot found disagreement among their herds. Abram said: "Let there be no strife, for we are brethren." Everything was settled harmoniously. Lot took the easier and more favorable way—but lo, he found it hard to live in Sodom. As we might term it, he became popular, serving as it were as a member of the chamber of commerce. Finally, his righteous soul was vexed within him at the wickedness of Sodom (Gen. 13). Other ways may seem to be easier, but the Bible is always best. Let us adorn the term, brethren, in its usage, thus bringing ourselves nearer each other and the nearer to God, for we are brethren.

Nappanee, Ind.

Amanda Blosser.

Be Ye Thankful

As autumn ushers summer out to make room for winter, with short and dreary days, followed by long, chilly and blustery nights, one begins to realize it is the Thanksgiving time of year.

Now just what does Thanksgiving mean to you? Pause a moment and ask yourself: Just what am I thankful for anyway? Are you thankful that God has blessed you in your efforts this past year so that you now have plenty to eat and wear this winter, with still a little to share with that less fortunate neighbor who lives near by? Or do you feel a little proud of yourself that you have had better crops, or better success in business, than the Joneses who live just down the road?

Turn to God's Word for guidance. Don't be ashamed of that precious Book if the covers are worn through and the pages dog-eared. Be thankful that you live in a country where you can have your own Bible to read at will. Be thankful that you have the ability and the vision to read. But also pray for those who do not have these privileges for they may desire them as much as you. And if you know a neighbor or friend who does not have a Bible, buy one for him. Read Luke 18: 10-14 and think which of the two most people are like. Do not forget that one was a big man in his community and a very important man in the church. The other was just an ordinary fellow who had perhaps but a few friends, but he was at least contrite and humble. They had come to the temple for the same purpose—to pray. Presently the man of affairs, the one other men looked up to as a good man, stood up, and looking up, prayed: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterous, or even as this publican. I fast twice a week, I give tithes of all I possess." But the publican did not feel worthy to come near the holy altar, or even to lift up his eyes toward heaven. He smote himself upon the breast and said: "God be merciful to me a sinner."

The wisest Teacher of all generations passed this judgment upon the two prayers: "I tell you that this publican went down to his house justified rather than the other."

At this Thanksgiving season let us read and think of this parable. Let us be sure that we are as the publican—thankful! Yes, but at the same time contrite and humble. How easy it is for us as individuals, as com-

munities or as a nation, to thank God that we are not as other men! That we are not as Europe—engaged in an awful war—yet what are we doing about it? Are we thanking God that we are 3,000 miles away and not as yet mixed up in it? Or are we earnestly praying for the boys, the best of Europe's youth who must fight in a war that will be of no benefit to them?

Too many of us are inclined, consciously or unconsciously, to thank God that we are not as other men—that we are not being driven from our homes as the Jews of Germany. We lift up our eyes and thank the Almighty that we are not as the German officials who have driven them out—but how many of us ever offer a prayer for Hitler and his followers? How many earnestly pray that they may see the error of their way?

As the north wind blows, as the sun swings southward and we draw our cloaks about us, just what are we thankful for? Remember Jesus taught thus: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven" (Matt. 5: 44, 45a).

Mt. Airy, Md.

Mrs. Howard Gosnell.

What the Church Means to Me

Recently I heard one of our ministers talk on this subject: What the Church Means to Me. And what it means to me should apply to all, and especially to those who live up to its precepts.

What makes me love the church most of all? It was there I received salvation through Christ our great Redeemer. The church is a most sacred place, and I would rather go there than to any other place on earth. I feel nearer to God when there, and when I am cast down.

God is my refuge in trouble. In the church I can sit down and listen to his blessed Word. There I can receive encouragement, take on more life and with others sing the songs of Zion. It is there I can base my hopes for future life and happiness in that triumphant church above throughout eternity. Without the church we have no hope whatever of future happiness.

Middletown, Ind.

Florida J. E. Green.

Did You Know?

That in 1880, 19.9% of U. S. citizens were members of some church?

In 1900, 34.7% of U. S. citizens were members of some church?

In 1920, 39.8% of U. S. citizens were members of some church?

In 1937, 59.9% of U. S. citizens were members of some church?

Did you know that the Protestant churches in the United States gained nearly 1,000,000 in membership this past year (915,414)?

Did you know that church membership in the United States totals 64,159,248? Did you know that the brotherhood of the Church of the Brethren gained over 6,000 members last year?* Did you know the church is growing? Are you? Are you doing anything to increase Sunday-school and church membership?

There was a day not many years ago when men and

* Yearbook figures for year ending Sept. 30, 1938, were: baptisms, 7,706; net gain, 4,460.—Ed.

women were timid about admitting they attended Sunday school and church, but men and women today are finding security in spirituality and Sunday-school and church attendance is a popular subject. I asked a colored man some months ago if he was in Sunday school on Sunday. "Oh, yes," he said, to my surprise, "I led the choir." Ask the man you meet in business if he was in Sunday school and church on Sunday. If he wasn't, then take that talent of yours and put it to work with a little Sunday school and church promotion work.

Another thing! Every time a carnival, a card party, a bingo party, a county fair, a baseball game, a murder, a divorce, a dance, or anything of a worldly nature takes place, it is written all over the pages of newspapers. It seems to me there ought to be enough journalists on hand to report to the newspapers detailed reports covering Annual Conference, regional conferences, district conferences and local activities whenever the opportunity presents itself in your town. You are engaged in the business of building Christian character and it isn't a business to be ashamed of. When asked if John Doe was a Christian, someone replied, "Well, you would never know it."

The Sunday school and church is growing. Are you?
Frederick, Md. Jesse C. Shaver.

In Memory of My Father

Eld. Jeremiah D. Wilson was seized with a heart attack the morning of July 6, while in the office of Dr. William A. Guenon, Greencastle, Pa. He died at his home within five minutes after he had been taken there in an ambulance.

Eld. J. D. Wilson was a well-known minister of the Church of the Brethren. He was a son of the late Charles and Fanny Myers Wilson, and was born in Antrim Township on Feb. 11, 1865. At his death he was aged 74 years, 4 months and 25 days. He united with the Church of the Brethren Nov. 11, 1897. He was elected to the ministry, May 31, 1904; and was advanced to the eldership, Nov. 29, 1917. He preached at the various churches of the Back Creek congregation.

Living on a small farm southwest of town, Bro. Wilson for many years sold products of his farm and garden to the people of Greencastle. Despite failing health, he had continued his business and was first taken ill the morning of his death while on his usual rounds. He was of a kindly disposition, and possessed of a genuine sense of humor. He was popular throughout the community, and is mourned by all who knew him.

Surviving Bro. Wilson are two sons: Nelson at home; Orval of Baltimore, Md. There are two grandchildren. He is also survived by two brothers and one sister. His companion preceded him in death a little over a year ago. Funeral services were according to his own planning. They were held at the Church of the Brethren of Upton. The services were in charge of Brethren A. M. Niswander, Edgar Landis and Edward Winger.

Greencastle, Pa.

Nelson L. Wilson.

Bowser Golden Wedding Anniversary

The social hall of the Church of the Brethren, Modesto, Calif., was the scene of a happy gathering on the evening of Oct. 20, 1939, when the Helping Hand Class honored Brother and Sister J. J. Bowser on the occasion of their golden wedding anniversary. As a surprise to the happy couple, a telegram of congratulations was brought to the door. The games for the evening centered



around the thought of an anniversary. A lovely wedding cake, topped by a miniature bride and groom and trimmed with tiny pink rosebuds, was baked by the class president, Mrs. A. V. Frazee. This was presented to the Bowsters along with a beautiful dish trimmed in gold, bearing a card of congratulations embossed in gold with the class name.

Bro. Bowser met Miss Celia Thompson in Kingman, Kans. On the day of their wedding they drove thirty-five miles by horse and buggy to the home of Eld. Lemuel Hillery, ten miles south of Hutchinson, Kans., who performed the ceremony. A few years later, desiring to make their home completely Christian, they united with the Church of the Brethren in Kingman County, Kans. Bro. Bowser was ordained to the ministry and served that church ten years, farming and preaching. From 1906-1914 they lived in the bounds of the Conway Springs church in Sumner County, Kans.; then they moved to Washington, residing for a time at Sunnyside and Yakima, later going to Nampa, Idaho, where they resided until 1922, when they came to Modesto, Calif., the place of their present residence. Two children blessed their home, Lillie Fasnacht (deceased) and Joel Bowser; five grandchildren and two great-grandchildren, all of Pomona, Calif.

Willing to serve wherever and whenever opportunity presents, sacrificing through the years that the Lord's work may prosper, finding real joy in regular attendance at the Lord's house and in sharing the hospitality of a Christian home, Brother and Sister Bowser have endeared themselves to both old and young, wherever they have lived. Many dear friends throughout the brotherhood unite in wishing God's choicest blessing upon them now and always.

Modesto, Calif.

Mrs. Paul B. Studebaker.

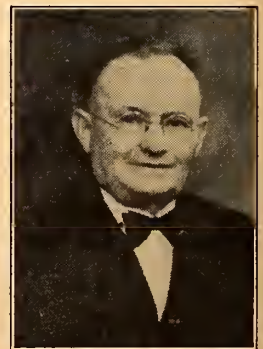
Home Going of Abraham B. Gibbel

Abraham B. Gibbel was born in Dauphin County, Pennsylvania, Sept. 11, 1864. At the age of eight years he came with his parents to Illinois and grew to manhood on a farm near Auburn. Jan. 11, 1887, he was married to Emma Brubaker, and in 1891 moved to California. Returning to Illinois in 1900, he purchased the homestead northwest of Girard, where he resided for thirty-nine years. He had been ailing some for a few days, but was not bedfast until the morning of Oct. 12, when he was stricken with a heart attack, and on the morning of Oct. 13, 1939, he peacefully passed away.

Bro. Gibbel is survived by his wife, his three sons: Charles of Girard, Dr. J. Paul (returned medical missionary from Africa) of Holandsburg, Ohio, and Harvey of Essex, Calif.; one daughter, Mrs. D. Earl Brubaker of La Verne, Calif., and seven grandchildren.

Redecorating of the Virden church house being incomplete, the funeral services were held in the Girard church on Oct. 16, with the pastor of his church, E. F. Caslow, in charge. Interment in the Pleasant Hill cemetery.

In his passing the Virden church has lost one of her most loyal and devout members. He was a charter member of the Virden congregation, serving on the building committee when the present edifice was erected in 1913. He served his church in the office of deacon for over fifty years, having united with the Church of the Brethren at the age of twenty-two years. He gave of his time and talents and means unstintingly to the local church, and was always present at all the services, when at all possible.



He also served the District of Southern Illinois most faithfully. He was a trustee of the Home at Girard, serving continuously from the time it was built in 1905. When the management of the Home, a few years ago, was taken over by the Board of Administration of the district (at the request of the trustees) Bro. Gibbel was retained on that board, and later re-elected, thus remaining in constant and close touch with the Home, until the end of his earthly life. Often leaving his own work at home he answered calls of need at the Home, ever ready to give time and money to see it through.

The work of the district also received a hearty response from him, and few indeed were the conferences that he failed to attend, enjoying all the sessions, with an appreciation and enthusiasm that was wholehearted and sincere. In public he was not a man of many words, but his sound judgment and keen spiritual insight made him a valuable asset on boards and committees.

In the activities and ideals of the general brotherhood, he was deeply interested, making a special effort to attend every Annual Conference possible, thus acquainting himself with the trends of the church and broadening his acquaintance and influence.

Those of us who have been most intimately associated with him in all of his activities, whether in the home, the church, the school or the community, realize very keenly that in his going we have lost a conscientious and devoted Christian man, whose advice and inspiration and wholesome good humor and optimism together with his unquestioned integrity and strong convictions of right, has helped greatly in advancing the kingdom of God.

E. F. Caslow, Pastor Virden Congregation.

H. V. Stutsman, Member Board of Administration,
Southern District of Illinois.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Armey-Eisenbise.—By the undersigned, in the First Church of the Brethren of Fresno, Sept. 30, 1939, J. Cecil Armey and Lola June Eisenbise, both of Fresno.—Forest S. Eisenbise, Fresno, Calif.

Brinson-Covey.—By the undersigned, at his home, Oct. 14, 1939, Dave William Brinson of Gaston, Ind., and Mary Jean Covey of Hartford City, Ind.—J. Andrew Miller, Muncie, Ind.

Brown-Rohrer.—Gordon Brown and Wilda Rohrer, both of Canton, Ill., Aug. 8, 1939, at the Church of the Brethren in Canton, by the undersigned.—Chas. Dumond, Canton, Ill.

Burket-Barreff.—By the undersigned, at the Muncie Church of the Brethren, Oct. 22, 1939, Lawrence Keith Burket of Mishawaka, Ind., and Dorothy Eleanor Barrett of Muncie, Ind.—J. Andrew Miller, Muncie, Ind.

Hildreth-Hutchins.—By the undersigned, at the home of the bride, Oct. 26, 1939, Herman L. Hildreth of Ankeny, Iowa, and Evelyn Esther Hutchins of Elkhart, Iowa.—Ora W. Garber, Elkhart, Iowa.

Howell-Smethers.—By the undersigned, Oct. 28, 1939, at the parsonage, John T. Howell and Maxine Smethers, both of near Warren, Ind.—W. C. Stinebaugh, Huntington, Ind.

Rowe-Balmer.—By the undersigned, at the bride's home in Bremen, Ind., Oct. 7, 1939, Carol Rowe and Irene Balmer, both of Bremen, Ind.—C. C. Cripe, Argos, Ind.

Weddle-Peterson.—By the undersigned, at the Ellisforde Church of the Brethren, Oliver Weddle of Tonasket, Wash., and Adria Peterson of Oroville, Wash.—Clement Bontrager, Tonasket, Wash.

FALLEN ASLEEP

Brower. Laban, son of Enoch and Margaret Brower, was born Aug. 8, 1847, in Preble County, Ohio. He was united in marriage to Mary Frances Miller on Oct. 28, 1869. To them were born one daughter and two sons. The daughter and one son preceded him in death. Both he and his wife united with the Church of the Brethren in August of 1872. He was elected to the office of deacon in 1902, and they served faithfully as long as health permitted. He lived on a farm northwest of Eaton for many years, later moving near Johnsville. Oct. 10, 1928, he and his wife went to live at the Brethren Home in Greenville and on Jan. 6, 1929, Sister Brower passed away. Bro. Brower had been in failing health for some time and on Oct. 17, 1939, he passed away. He leaves one son, eleven grandchildren, thirteen great-grandchildren, one great-great-granddaughter, besides many other relatives and friends. Funeral services were held at the Home in Greenville by the writer, with interment in the Eaton cemetery.—Wm. M. Deaton, Eaton, Ohio.

Butterfield. Mrs. Nettie Boyd, daughter of John and Sarah Miller Boyd, was born at Lanark, Ill., July 18, 1865, and passed

away at the home of her son in Blue Springs, Oct. 31, 1939. Nov. 10, 1886, she was united in marriage to William Butterfield. To this union seven children were born. Surviving are six sons, fifteen grandchildren, one brother and two sisters. At an early age she united with the Church of the Brethren and remained faithful. Funeral services were conducted in the South Beatrice church by the writer, with interment in Virginia cemetery.—Paul K. Brandt, Holmesville, Nebr.

Fisher. Bro. Clarence, aged 55 years, died at his home near Friedens, Pa., after an extended illness of cancer. During his illness he called for the anointing which was administered by his pastor, assisted by Bro. Thomas. He is survived by his wife, one son, two daughters and five grandchildren. Funeral services were conducted by the writer, his pastor, in the home, with interment in the church cemetery at Sipesville.—J. Lloyd Nedrow, Sipesville, Pa.

Flora. Levi Samuel, was born Jan. 16, 1882, near Rocky Mount, Va., and died Nov. 1, 1939, at his home near Weyers Cave, Va. Bro. Flora was a graduate of Bridgewater College and was well known as a singer and active worker in Sunday-school and church work. He spent five years as director of the Orphans' Home at Timberville, Va. In the spring of 1939 Bro. Flora and his family returned to the farm near Pleasant Valley church. Although apparently in the best of health, those who were nearest him knew that he was suffering from ill-health. He died suddenly on Nov. 1. Besides his wife, Oda Shaver Flora, he leaves seven children. A brief service was held at the home by the undersigned, with further services in the Pleasant Valley church, conducted by Bro. Samuel Lindsay, assisted by Bro. S. D. Miller. The service in the adjoining cemetery was led by Bro. Peter Cline. The service was one of the largest held in the Pleasant Valley church.—Murray L. Wagner, Weyers Cave, Va.

Good. Sister Fern Collier, was born in Rockingham County, Va., May 9, 1899, and died in the hospital at Compton, Ill., Oct. 25, 1939, after an illness of four days. She was married to Clarence D. Good on July 9, 1919. To this union were born three children. Brother and Sister Good came to Naperville soon after their marriage and lived in this community until a few years ago, when they moved to a farm about fifty miles west. She united with the Church of the Brethren soon after coming to Naperville and remained loyal. She was a devoted wife, a good mother, and a friend to many people. Funeral services were held at the Naperville church by the pastor, with interment in the Naperville cemetery.—S. Earl Mitchell, Naperville, Ill.

Graybill. Bro. Ezra K., died July 7, 1939, at his home near Mannheim, Pa., in the bounds of the White Oak congregation, aged 69 years, 8 months and 11 days. During the past year he was confined to his bed most of the time. He suffered much but bore it patiently. He was the son of the late Samuel and Susan Kreider Graybill. He is survived by his wife, two sons, one daughter, one brother and two sisters. He was a faithful member of the Church of the Brethren for many years. Funeral services were held at the Graybill house by the home ministers. Interment was in the adjoining cemetery.—Susan M. Cassel, Mannheim, Pa.

Harnly. Sister Ella, died Sept. 14, 1939, at the home of her sister-in-law at Mechanicsville, Pa., aged 69 years and 8 days. She is survived by one son and three brothers. One brother died a few weeks prior to her death. She was a member of the Church of the Brethren for many years. Funeral services were held in the Mannheim church by the home ministers, with interment in Kreiders cemetery.—Susan M. Cassel, Mannheim, Pa.

Houff. Martha A., daughter of Abraham and Mary Cline, was born Oct. 30, 1864, in Augusta County, Va., and died at the home of her daughter, Mrs. W. R. Johnson, near Mt. Sidney, Va., Oct. 1, 1939. She was married to W. C. Houff March 26, 1885, who preceded her in death thirteen years ago. Sister Houff is survived by four sons and three daughters. One daughter died in infancy. Four brothers and two sisters also survive. She became a member of the church in her youth and remained faithful. She was an invalid for several years but bore her affliction with patience. Funeral services were conducted at the Lebanon church by Eld. S. D. Miller, assisted by Elders B. E. Cupp and B. W. Huff. Interment was in the adjoining cemetery.—Oneitta Byers, Mt. Sidney, Va.

Lehman. Harvey G., son of Emanuel and Anna Lehman, was born in York, Pa., Nov. 30, 1871. When a young man, Bro. Lehman came to Illinois and for some time was engaged in farming. He was married to Annie E. Shawgo, Nov. 7, 1900. Bro. Lehman was a faithful member of the Church of the Brethren for several years, serving well on the board of deacons. During the last year of his life he gave his services as custodian of the Canton church. His quiet, friendly, helpful personality is greatly missed among us. He was formerly employed by the International Harvester Company in Canton, but because of ill-health had been retired. For some time he suffered from heart trouble. He departed this life very suddenly while visiting in the home of his son in Peoria, July 6, 1939. Surviving are his widow, three sons, one daughter, one brother, two sisters, and four grandchildren. Funeral services were conducted in the Sedwick funeral home in Canton by his pastor, the undersigned, with interment in the Greenwood cemetery.—Chas. Dumond, Canton, Ill.

Lovegrove. Lemuel Franklin, son of Sarah and David Love-

grove, was born near Jonesboro, Tenn., Oct. 8, 1877, and died at his home in Ozark, Mich., Nov. 3, 1939. At the age of three years he was left without a mother and at the age of fifteen his father died. When a young man he joined the New Hope Church of the Brethren in Tennessee. In 1934 he transferred his membership to the Ozark Church of the Brethren. Sept. 20, 1934, he was elected church trustee. He was an active member in good standing. He was married to Bertha Glass on Oct. 29, 1904, and to this union was born one son. He leaves his wife, one son, two grandchildren, two sisters, three brothers, a number of nieces, nephews, cousins and a host of friends. Funeral services were conducted at the Ozark church by Pastor J. E. Wells, with interment in the Ozark cemetery.—Mrs. J. E. Wells, Trout Lake, Mich.

Minnich, Bro. Isaac B., died Sept. 4, 1939, at the home of his son-in-law near Penryn, Pa., in the bounds of the White Oak congregation, aged 83 years and 5 months. He had been blind for a number of years but his general health was remarkable. He attended services morning and evening whenever possible. The morning of the day of his death he fell down a flight of stairs and died four hours later. He was conscious until a few minutes before his death. His wife preceded him in death five years ago. Two daughters and four grandchildren survive. He was a member of the Church of the Brethren for many years. Funeral services were held at the Graybill house by the home ministers, with interment in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Neff, John Milton, son of Samuel and Elizabeth Neff, was born Dec. 4, 1866, near Elkhart, Ind., and died Oct. 29, 1939, at his home near Springdale, Ark. When thirteen years of age he moved with his parents to Kansas. He was married in 1892 to Celia Eaton, and eight children were born to this union. His first wife preceded him in death. About thirty years ago Bro. Neff came to Arkansas to make his home and on July 31, 1912, he was married to Dora Rader, and two children were born to them. He was baptized into the Church of the Brethren in 1938. Besides his wife he is survived by two daughters, five sons, four sisters and nine grandchildren. Funeral services were held at the First Methodist church, conducted by the undersigned, minister of the Church of the Brethren, assisted by Rev. Poe Williams of the Methodist church. Burial was in the Lutheran cemetery.—Leander Smith, Springdale, Ark.

Netzey, Bro. Levi, was born at Painter Creek, Ohio, Sept. 4, 1856, and died at the home of Bro. E. B. Williams in Naperville, Ill., Nov. 5, 1939. He came to Illinois in 1884, and was married to Anna Sollenberger on Dec. 6, 1887. He became a member of the Church of the Brethren in 1885, and was our oldest member at the time of his death. He served the church faithfully for many years as a deacon and attended church regularly until declining health made it impossible to get out very often. Brother and Sister Netzey were well known and much loved by many people. Sister Netzey died June 2, 1930. His three brothers and one sister also preceded him in death. He is survived by three brothers-in-law, nieces and nephews and a host of friends. Funeral services were held in the Naperville church by the pastor and Bro. B. C. Whitmore. Burial was in the Naperville cemetery.—S. Earl Mitchel, Naperville, Ill.

Olson, Sister Cynthia E., one of the oldest pioneer residents of Haxtun, passed away at her home recently at the age of 83 years. Sister Olson came to the Haxtun territory over fifty years ago and with her husband homesteaded five miles northeast of town. She reared her family here and was one of the substantial citizens. She was born at Woodhall, Ill., March 20, 1856. On Dec. 31, 1878, she was married to John H. Olson at Galesburg, Ill. After living in Iowa six years, they came to Colorado in 1888. Mr. Olson passed away on March 25, 1909, and Sister Olson moved to Haxtun in 1919. Eight children were born to them, one preceding her in death. Besides the children she is survived by thirty-two grandchildren and twelve great-grandchildren. In October of 1934 she was baptized in the Haxtun Church of the Brethren. Funeral services were held Nov. 5, with Pastor E. F. Weaver officiating.—Mrs. Warren D. C. Wood, Haxtun, Colo.

O'Neal, N. Judson, was born in Floyd County, Va. He moved to Ohio and then to Nebraska where he married Clara Maxie. To this union were born seven children. He united with the Church of the Brethren at the age of twenty and had been active in church work as superintendent and Sunday-school teacher. He moved to Missouri about twelve years ago. He was director of the Peace Valley high school and also drove a school bus. On Nov. 2 he died suddenly while driving the bus. He was aged 55 years, 9 months and 5 days. He leaves his wife, six children, six grandchildren, four brothers and two sisters. The two sisters and all the children were present at the funeral. Services were conducted by the writer, assisted by A. W. Adkins.—P. L. Fike, West Plains, Mo.

Smith, Eldon Delos, son of Francis and Mamie Rose Smith, was born in Elkhart, Ind., July 16, 1918, and met his tragic death in an automobile accident near his home at Plymouth, Ind., Sept. 17, 1939. His father preceded him in death in 1928. He was a promising young man with a large circle of friends. He was baptized into the Church of the Brethren at the age of nine years. He leaves his mother, two brothers and two sisters. Fu-

neral services were held in the Plymouth Church of the Brethren, conducted by the undersigned.—C. C. Cripe, Argos, Ind.

Swank, Bro. George, aged 70 years, died at his home near Sipesville, Pa., Oct. 22, 1939, after a long illness. He was a member of the church for many years. His wife preceded him in death a number of years. He is survived by one son, two daughters and six grandchildren. Funeral services were conducted by the writer, his pastor, assisted by Rev. C. W. Raley of the Evangelical church, in the Sipesville Church of the Brethren of which he was a member. Interment was in the church cemetery.—J. Lloyd Nedrow, Sipesville, Pa.

White, Sister Clara Boyd, died Sept. 27, 1939, in Manheim, Pa., aged 65 years and 13 days. She is survived by one sister and five nieces. Her husband preceded her in death two years ago. She was a member of the Church of the Brethren for many years. Funeral services were held in the Longenecker house by the home ministers, with interment in the adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

CHURCH NEWS

Alabama

Oneonta.—Oct. 28 we met in council and planned for the coming year. New officers were elected. We plan to have a program at the church on Thanksgiving night. Our revival closed Oct. 23, with Bro. A. M. Laughrun of Jonesboro, Tenn., as evangelist. His messages were spiritual and uplifting. The church received a great spiritual blessing. Our love feast will be held Nov. 18. Our Sunday school is progressing nicely, with an average attendance of seventy last year. P. C. Ritchie is superintendent. The young people are taking great interest in B. Y. P. D. Marvin McCullough was re-elected president; Mrs. E. M. Culler, adult adviser. The church continues under the supervision of Bro. E. M. Culler as elder-in-charge. Brethren E. M. Culler and A. P. Fox are pastors. We are thankful for Bro. Culler's loyal service to the church and community. He has been a great teacher as well as minister. We are looking forward to a great work in the church. Some of our regular members have moved to other communities and we trust they will be loyal and true to the church.—Mrs. J. O. Tadlock, Oneonta, Ala., Nov. 6.

California

Glendale, First.—Our love feast will be held Dec. 3. Membership week will precede the above date. Promotion, rally and consecration days were observed with suitable programs by the children, young people and sermons by our pastor, Bro. Harrison Frantz. We met in council Oct. 19 and yearly reports were given. Sunday school and church showed a slight increase in attendance. The financial budget for the coming year was presented by the finance board and approved by the church. During the year there have been eight baptisms, thirteen letters received and seven granted. Katherine Royer, president of the women's department, is actively engaged in her work. Oct. 26 the officers of the Women's Work were installed. A dinner was served and awards were given to those presenting the best poster for mothers and daughters. First prize was won by Mrs. Ruth Hoffman. The annual picnic was held in a park in Los Angeles, Oct. 29. There were suitable games and entertainment for all ages. Lowell Brubaker had charge of this work. Bro. Geo. C. Carl of La Verne preached for us Nov. 5.—Mrs. Lulu Terford, Glendale, Calif., Nov. 6.

Lindsay.—Pastor D. C. Gnagy and his family have been with us for one year. Sept. 11 Bro. Gnagy gave us an inspiring message and encouraged us to go forward through the coming year. On Aug. 6 Bro. H. Spenser Minnich and his wife who were en route to the Greenhorn assembly stopped with us and gave a good message. Bro. Minnich talked to the young people during the B. Y. P. D. hour and Mrs. Minnich gave us a number in song. At our September business meeting we elected our officers. Oct. 1 we had our installation and promotion services. In the evening the play, The Program for the Children, was given. Oct. 30 the men's organization sponsored a Halloween party. The children came costumed and played games. The older folks had fruits, grain, cotton, quilts and fancy work on display. Our love feast was held Nov. 5. Bro. Walter Kahle will be with us Dec. 12-15.—Mrs. Edna Shryer, Lindsay, Calif., Nov. 3.

Live Oak.—Sept. 9 Brother and Sister S. Paul Daugherty, our pastor and his wife, arrived to serve our church. A reception was held in their honor and a large number were present. They received many nice gifts. Sept. 24 Brother and Sister Daugherty were installed, with Bro. W. R. Brubaker in charge of this service. Bro. Daugherty responded with a short and inspiring message to Sunday-school superintendent and officers and congregation. A special number was sung in behalf of the superintendent and teachers. Our pastor has been bringing us strong and inspiring messages. Oct. 1 rally day was observed. Oct. 8 Bro. C. W. Davis, father of C. Ernest Davis, brought the morning message in the absence of our pastor who was attending district meeting at Empire. Forty-four from Live Oak attended district meeting. Oct. 22 loyalty day was observed and all members were urged to be present. A basket dinner was served after the services. The trustees made out a budget which was approved

unanimously by the congregation. We now have the envelope system. The church budget has been raised. We have an organized choir now. Attendance at church and midweek prayer meeting has been good.—Mrs. R. D. Ferris, Gridley, Calif., Nov. 3.

Reedley.—Our council was held Sept. 11, and Bro. D. F. Sink was retained as elder. Our love feast will be held Dec. 3. Services will begin at 10:30, with a basket lunch at noon. An installation service for Sunday-school and C. W. officers was conducted by Bro. John Strain. Rally day service was well attended. Nine letters of membership were read. A fellowship dinner was enjoyed. A number from here attended our district meeting at Empire. Sister Ida Miller and Bro. Harry Rupert were our delegates. Bro. Frank Howell of La Verne was with us on Oct. 29 in the interest of the college. Bro. Walter Kahle will be with us Dec. 5, 6. Our women's missionary society is beginning a new year with Sister Grace Fike as president. During the year our Sunday school collected \$48.76 in our rice bowl for war sufferers.—Mrs. Mamie Sink, Reedley, Calif., Oct. 29.

Colorado

Haxtun.—On Oct. 20 the mother and daughter organization had a fellowship supper and program at the church to which the entire families were invited. Bro. Roscoe Baker preached at the morning service, Oct. 29, in the absence of our pastor and in the evening we had our regular departmental meetings. The Ladies' Aid is very busy now as the time draws near for our bazaar. We have been holding all-day meetings every week. Nov. 2 we met at Sister Erickson's and on Nov. 9 at Sister Weaver's home. Funeral services for Sister Cynthia Olson were held Nov. 5, with Pastor E. F. Weaver officiating. Our love feast was held Oct. 27, with Bro. Weaver in charge, assisted by Bro. Baker. Nov. 5 the service was devoted especially to children. One of the Sunday-school classes sponsored a program led by their teacher, Sister Weaver. Merle Koch favored us with a trombone solo.—Mrs. Warren D. C. Wood, Haxtun, Colo., Nov. 6.

Idaho

Twin Falls.—A new choir platform has just been completed, which adds greatly to the beauty of our church. Beautiful drapes for the choir and rostrum platforms were made possible through the Ladies' Aid. This organization also secured paper for the parsonage. The recently organized choir sang for us Nov. 5. The attendance is increasing as harvest draws to a close. Our evangelistic meetings will begin Nov. 19, with Pastor A. C. Miller as evangelist. Five of our brotherhood pastors came to Twin Falls one Monday in October to get acquainted with our pastor. The Aid members served dinner for them in the church basement. The meeting proved so beneficial that similar meetings will be held in the future.—Mrs. F. M. Heistand, Hazelton, Idaho, Nov. 8.

Illinois

Cerro Gordo.—Brother and Sister Wm. J. Tinkle came Sept. 1 from Upland, Ind., to have charge of our church. A reception was held for them following our election of officers on Sept. 1. Rally day was observed Oct. 1 with an inspiring sermon by Bro. Tinkle. We had installation of church and Sunday-school officers at this time. The evening service was the beginning of a two weeks' evangelistic campaign in charge of Bro. Charles Dumond of Canton, Ill. Much good was done spiritually. Prayer meetings were held the week before the revival and communion service was held at the close of the meetings, with Bro. Dumond officiating. We have three departments for our Sunday evening meetings and are making weekly prayer services in the home a part of our regular church program. Brother and Sister Tinkle have visited in most of the homes of the resident members. Our church property has been considerably improved by painting the outside of the church building, papering the parsonage and repairing the furnace.—Edith Gossett, Cerro Gordo, Ill., Nov. 4.

Virden.—We met in council Nov. 1 and elected Agnes Snell as peace and temperance secretary. One letter was granted. Our church was represented at district meeting by Brethren E. F. Caslow and Morris Snell. Elizabeth Duncan represented our Women's Work at the meeting. The young married people's class sponsored the redecoration of this church with the co-operation of the rest of the members. A rededication service will be held when the work is completed. Our annual missionary supper will be held Nov. 16. The church feels very keenly the loss of Bro. A. B. Gibbel who passed away recently. Our pastor's wife, Sister E. F. Caslow, though somewhat improved, is still confined to her home. Our communion will be held Nov. 29.—Lillian Harshbarger, Virden, Ill., Nov. 7.

Indiana

Anderson.—Our new officers were installed recently. Our communion was held Oct. 7, with a large crowd attending. The B. Y. P. D. had a dinner and program Oct. 15 and elected officers. The junior missionary group met on Oct. 26, with twenty-six children attending. An interesting program was given. The women's missionary society and the Men's Work organization also met on Oct. 26. Oct. 29 three children were baptized and their mother was reclaimed.—Mary Leckron, Anderson, Ind., Oct. 31.

Logansport.—Our Ladies' Aid had a chicken supper and made

\$29. The women met on Thursday and made about sixty quarts of mince meat. The district Women's Work cabinet, including Mrs. Thomas Shiveley, Mrs. Ora Eikenberry, Mrs. Effie Douglas, Mrs. Elmer Gilbert, Mrs. Alice King Eby, Mrs. David Fouts and Mrs. Glen Zook, met with us in an all-day session recently. The former pastor, Bro. W. C. Stinebaugh, spoke to us in the afternoon. We served twenty-six at the covered dish dinner. Each district representative discussed her phase of Women's Work and gave suggestions.—Lottie Ridenour, Logansport, Ind., Nov. 6.

Michigan City.—Quite a number attended Camp Mack this summer. Two were in training camp, two in intermediate camp and eight in young people's camp. Our pastor and his family attended young people's camp. Pastor McFadden and Sister Anna Warnke were delegates to district meeting at New Paris. Sister Marian Gumus was re-elected Sunday-school superintendent, with Sister Rose Gorden as primary superintendent. The Ladies' Aid was reorganized, with Sister Minnie Gorden as president; Sister Eva McFadden, vice-president; Sister Bessie Handtke, secretary-treasurer. On Oct. 21 a fellowship supper was held at the church, with Sister Ellen Roose and Bro. Allen Weldy as guests. Bro. Weldy organized a Men's Work group. The officers are as follows: Immanuel Gorden, president; Paul Gumus, vice-president; Israel Gorden, secretary-treasurer. Bro. McFadden is conducting peace meetings each Sunday evening. Much interest is shown and a large group attends.—Anna Warnke, Michigan City, Ind., Nov. 3.

Osceola.—On rally day our speaker was Bro. John Frederick of the Union Center church. Revival services began Oct. 8, with Sister Goldie Killion of Auburn as evangelist. These meetings were fine and we appreciate her work and the help of Homer Weldy as musical director. Sixteen were baptized, one received on former baptism and one awaits the rite. We also appreciate the visiting churches and their music. Our communion was held Oct. 25, with ninety-eight participating. Bro. John Frederick officiated. The front of our church is nearing completion. The father and son banquet will be held Nov. 7, with Glen Cripe of Goshen as the speaker.—Paul Singrey, Elkhart, Ind., Nov. 3.

Pittsburgh.—Last March the members and district board met and organized a church. Forty-six members had their names put on the charter. Bro. Ellis Wagoner of the Fairview church

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was elected our elder. Brethren Elmer Ireland, Earl Eis, John Laprad and Dean Cripe were elected deacons. Forty-six attended our communion. Sept. 1 we met in council and elected Sunday-school officers. Bro. Earl Eis is superintendent, and Bro. John Laprad was re-elected prayer meeting leader. Our prayer meetings are well attended. Bro. John R. Wagoner was received by letter at this council. He accepted the pastorate at this place, and was our delegate to district meeting in October and brought back a good report. Our harvest meeting was held Sept. 23 and Bro. Ellis Wagoner brought a fine morning sermon. After a basket dinner, Bro. Robert Sink gave a good address. The men's chorus from Rossville sang several songs. The church was well filled.—Mrs. Cornelia Cripe, Delphi, Ind., Nov. 3.

Kansas

Washington.—We met in council Sept. 2. Sunday-school officers were elected as follows: Bro. Lloyd Ditmars, superintendent; Bro. Calvin Gauby, assistant; Sister Ruth Ditmars, secretary-treasurer; Sister Minnie Bell, church clerk. We held our love feast Oct. 14, with fifty-three members present. Eld. E. D. Stewart officiated. We also had with us members of the Portis church who were former residents here. Instead of Sunday-school classes we had our children's meeting, followed by a splendid sermon by our elder, Bro. Stewart. Following this we had dinner at the church. Our regular services include Sunday school and preaching each Sunday morning and B. Y. P. D. meeting Sunday evening. Sister Dorothy Elder is president and Sister Julia Gauby is sponsor of the B. Y. P. D.—Mrs. Rebecca Merkey, Washington, Kans., Oct. 26.

Maryland

Bush Creek.—Aug. 7 we began a successful two weeks' revival, conducted by Bro. Ralph E. Shober of Frederick. Fourteen were brought into the kingdom during these meetings. This summer we held a vacation Bible school, supervised by our pastor and his wife, Brother and Sister S. Ira Arnold. Teachers were selected from our own group and several of the B. Y. P. D. girls assisted. Other churches in the community were invited to attend the school. Our annual Sunday-school picnic was held at Druid Hill park in Baltimore, Aug. 4. The program consisted of a worship service and a talk by Bro. Heinbuch of Baltimore. Such an enjoyable day was made possible through the efforts of Superintendent W. S. Ledbetter. Our rally and promotion day was observed in October with a large attendance. An installation service was held for officers and teachers. In the absence of our minister who took several trips during the summer, our services were conducted by Brethren Kinzie, Norman Ford, and our elder, Bro. Bixler. Our fall love feast was held Oct. 22, with Bro. Norman Ford officiating. Several improvements have been made in our church. A furnace has been installed, the church painted on the inside and a piano purchased. Special effort has been made to increase the attendance of both Sunday school and church and we look forward to a year rich with blessings in our church work.—Edith White, Monrovia, Md., Nov. 6.

Frederick.—July 30 our church had charge of the community park service. Aug. 20 Bro. Ira Arnold filled the pulpit while Pastor Shober was holding evangelistic meetings at the Monrovia church. Aug. 23 the board of Christian education met to nominate officers. Sept. 17 we had a candlelight installation service for the B. Y. P. D. officers. Our pastor brought the installation message. Sept. 15 we held our council and elected church officers. A committee was appointed to consider the matter of taking over the Union Gospel Mission in this city. The following officers were elected: Elder, Jacob H. Hollinger; trustees, Ralph W. Fahrney and Charles Rice; member of ministerial board, John W. Wolfe; auditors, Elizabeth Wolfe, Robert Danner and Mildred Crum; music committee, Mildred Crum, Donald Leatherman and Beverly Feaga; clerk, John W. Wolfe; treasurer, Jesse C. Shaver; missionary treasurer, Ralph W. Fahrney; Messenger agent, Mrs. John W. Wolfe. Sept. 17 the Women's Work organization met in a special meeting and elected the following officers: President, Mrs. R. L. Leatherman; vice-president, Myrtle Slifer; secretary, Mrs. Atlee Goucker; treasurer, Mrs. Francis Gaither; missionary director, Florence Garner; home enrichment director, Mrs. John W. Wolfe; temperance director, Mrs. John Zimmerman; peace director, Mrs. Walter Thomas. Sept. 24 we had installation services for officers and received the semiannual building fund offering. Oct. 1 was rally day and promotion Sunday, at which time a program was given, entitled The Gateway to Tomorrow. Men's Work organization had charge of the evening service, the theme being Brethren in Reality. Talks were given by Robert Fox and Roy L. Leatherman. The official board held a special meeting and approved the leasing of the chapel on DeGrange St., known as the Union Gospel Mission. The board of Christian education was designated as the executive authority over the work, under the supervision of a representative committee composed of Jesse C. Shaver, Harry B. Grove and Pastor R. E. Shober. Jesse C. Shaver is superintendent of the Sunday school which will meet each Sunday at 2 P. M. Services will also be held each Sunday night at 7:30. Oct. 5 the Golden Rule class held its annual covered dish supper and peanut sister

party at the home of Mrs. Ralph Fahrney. The peanut sisters revealed their identity with a gift, and new names were drawn. Oct. 18 two study classes began their work. The adult class will study the Life of Christ. The young people's class will study Leadership and will be taught by Bro. Shober. The classes will meet each Wednesday evening. Oct. 19 our quarterly workers' conference supper was held, with Rev. W. M. Weaver of the Presbyterian church as guest speaker. His subject was Brethren in Reality. Oct. 27 our church had charge of the morning devotions over Station WFMD. Oct. 29 the evening service was under the direction of the temperance division of Women's Work. Mrs. John Zimmerman was in charge. The address was given by Mrs. Andrew Hoff of New Windsor.—Mrs. John W. Wolfe, Frederick, Md., Nov. 4.

Glendale.—Our work has been growing nicely since our last writing. Aug. 13 we had our harvest meeting, with all-day services. Bro. Martin from Hagerstown brought our morning message and Bro. Replogle of New Enterprise, Pa., brought our afternoon message. The New Enterprise mixed chorus furnished the music. Our offering, amounting to \$12, went to the Morrison Cove Home. We met in council Oct. 2 and elected the following Sunday-school officers: Superintendent, Bro. Elmer Mallow; assistant, Bro. James Teeter; Walter Harper, secretary-treasurer; Bro. Guy Turner, assistant. The following church officers were elected: Elder, H. A. Whitacre; trustee, Bro. Charles Turner; secretary, Bro. McKinley Teeter; treasurer, Mrs. Mae Bennett. We bought new songbooks, an electric clock and a new piano since our council meeting. Oct. 16 our revival meeting began with Eld. Jesse W. Whitacre as evangelist. He gave fourteen spirit-filled messages and as a result five were added to the church. We closed our revival Oct. 29 with a love feast at which time seventy members communed. The Koontz gospel singers sang for us one evening. Many of our neighboring churches attended and brought special music.—Mrs. Ida Turner, Flintstone, Md., Nov. 9.

Longmeadow.—Since our last letter we have enjoyed our evangelistic meeting which was held by Bro. Snavelly of Carlisle, Pa. Bro. Snavelly's messages were helpful and strengthened the church. One soul was born into the kingdom. We held our annual Sunday-school meeting Oct. 8, with Brethren Lowell Gearhart, R. J. Shaffer and Mitchel Stover as guest speakers. Oct. 28 our love feast was held, with Bro. H. M. Snavelly officiating. The following morning we listened to Bro. W. N. Zobler of Lancaster, Pa., who brought the morning message. The different organized groups are busy. The young people received a silver seal as a reward for the goals reached during the year.—Genevieve Rowland, Hagerstown, Md., Nov. 3.

Meadow Branch.—We held our love feast Oct. 14, with the usual large attendance. Bro. R. W. Schlosser of Elizabethtown, Pa., officiated, assisted by Brethren G. A. Early and John D. Roop, Jr. On the following Sunday morning the officiating minister also taught the adult department of the Sunday school as one class. Two hundred and fifty were present at Sunday school. Bro. Schlosser preached a most inspirational, spirit-filled sermon. At the close of the morning worship we enjoyed a fellowship dinner. In the evening the undersigned officiated at a small love feast at Reisterstown for some sick members. Since our last report four have been baptized. Brethren C. O. Garner and D. E. Englar both preached very timely sermons at our church recently. The Sunday-school, church and B. Y. P. D. meetings have kept up so well that we did not need any special rally day service.—William E. Roop, Westminster, Md., Nov. 7.

Nebraska

Afton.—We meet every Sunday for Sunday school and once a month for preaching services. A minister is sent every second Sunday of the month as we have no resident minister. Nov. 6 after Sunday school a business session was held to elect officers. In the absence of our elder, Bro. D. B. Correll had charge of the meeting. D. G. Wine is elder; Rubie Proud, clerk; Gertrude Garman, Sunday-school superintendent; the undersigned, correspondent. Thanksgiving services will be held Nov. 26.—Lizzie V. Miller, Cambridge, Nebr., Nov. 6.

ANNOUNCEMENTS

LOVE FEASTS

	Montana
California	Nov. 25, Poplar Valley.
Dec. 3, Glendale, First.	Ohio
Dec. 3, 10:30 am, Reedley.	Nov. 25, 7:00 pm, Trotwood.
Illinois	Nov. 27, Pleasant View.
Nov. 29, Virden.	Dec. 3, 7 pm, Brookville.
Indiana	Pennsylvania
Nov. 27, Center.	Nov. 26, Mechanicsburg.
Dec. 4, 7 pm, Mexico.	Nov. 26, 6 pm, Palmyra.
Maryland	Dec. 3, 4 pm, Harrisburg.
Dec. 3, 6 pm, Westminster.	South Dakota
	Nov. 26, Willow Creek.

North Dakota

Carrington.—We held our communion Sept. 23. The following day Bro. Harris of Minot preached in the morning. A basket dinner was served at noon. Brethren Chas. Zook and Ray Harris of Minot, both on the district ministerial board, took charge of installing Bro. W. I. Brower into the ministry. Following this service a B. Y. P. D. rally was held. Sister Ruth Glessner of Battle Creek, Mich., returned to Carrington in August and has been nursing at the Carrington hospital. Susan Lutz was chosen as president of the B. Y. P. D., with Bro. Brower as adult adviser. Sister Brower was chosen as children's leader. We have been having an all-day service the last Sunday of each month. Oct. 29 we had the usual morning service and a Sunday-school convention in the afternoon. Nov. 3 the young people sponsored a surprise pound shower on the Brower family at their home. A fine social time was enjoyed. Nov. 6 the young people are having an amateur program, consisting of religious songs, readings, etc. At our Thursday evening prayer meetings we have been studying the Sermon on the Mount.—Mrs. Walter McKee, Carrington, N. Dak., Nov. 6.

Ohio

Brookville.—Our church continues to grow and prosper under the leadership of our pastor and wife, Brother and Sister Roy Teach. The men's organization sponsored a father and son banquet with Bro. E. R. Fisher as guest speaker. Our primary, junior and intermediate departments observed Children's Day. Our Sunday school was represented at junior and intermediate camps and young people's camp at Sugar Grove. We were privileged to have Bro. M. R. Zigler, of Elgin, Ill., as guest speaker during the summer. In our August council the following officers were elected: Paul Fidler, Sunday-school superintendent; Frances McDonald, primary superintendent; Richard Knerium, B. Y. P. D. president; Bro. E. R. Fisher, elder for two years. We have a Messenger club again this year. Bro. Paul Kinsel, delegate to World's Youth Conference in Holland, gave his first message in his home church Sept. 10. We observed harvest meeting and Bethany day Sept. 17. Bro. W. W. Slabaugh from Bethany Biblical Seminary of Chicago gave both addresses. The men's organization made a parking space around the church. Bro. C. H. Deardorff of Ashland, Ohio, came to us for a two weeks' revival Oct. 15. Interest was fine throughout the meeting and Bro. Deardorff brought many gospel-filled messages. Six were baptized, two received on former baptism and one reclaimed. Nov. 5 Bro. A. W. Cordier of Manchester College gave an address on present day issues. Our love feast will be held Dec. 3.—Mrs. Roy Wogoman, Brookville, Ohio, Nov. 7.

Dupont.—Our church just closed another two weeks' revival meeting Nov. 5, with Brother and Sister B. M. Rollins as evangelists. Bro. Rollins preached the Word with power. Each sermon was saturated with scripture and a strong evangelistic appeal. Sister Rollins conducted the congregational music and story hour for the children. The meetings were more largely attended than any in recent years. Sand Ridge, Lick Creek, Poplar Ridge, Defiance, Fostoria, Fairview and Lima churches were represented during the meetings. A quartet from Lima rendered special music. Seven were baptized the last night of the meeting by Pastor D. P. Weller. One was reclaimed and one awaits baptism. The first Sunday of the meeting we observed homecoming. In the afternoon we elected a minister and installed three deacons and their wives. Sister Edna Etter was licensed to preach. She is the daughter of our pastor. Bro. J. A. Guthrie was in charge of the election and installation. Our communion will be held Nov. 11.—Anna Measel, Oakwood, Ohio, Nov. 6.

Georgetown.—Our church held a successful revival, closing Sept. 3, with Bro. J. O. Winger as evangelist. He brought helpful and uplifting messages. Eight took their stand for Christ and the church. We met in council Sept. 9. Bro. S. A. Blessing is our elder and is doing all he can for the advancement of God's kingdom. Brother and Sister Harris Shank were installed as deacons and Brother and Sister Elmer Heck will be installed at our next council. Our love feast was held Oct. 7, with a good attendance. Bro. Enos Brumbaugh of the Salem church presided. Bro. Oliver Royer of Pleasant Hill was also with us. We are always glad for visiting brethren. Early morning services were held followed by breakfast at the church. Neighbors and friends from other churches enjoyed this meal with us. Sister Naomi Erbaugh gave a fine talk to the children, followed by a good sermon by Bro. Sylvan Bookwalter of Salem. Oct. 22 Bro. Paul Kinsel gave an interesting talk on his trip to Amsterdam. Our young people are doing their part to help. We have a vacant schoolhouse across the street from the church where they serve suppers. The money is used for various projects, missions and home expenses. This same group of young people met at the home of Bro. Arthur Oda where they had a campfire in the woods. Songs were sung and games played which were directed by Bob and Ruth Tully. Bro. Tully gave a helpful talk. Our Sunday school has an enrollment of 230, with an average attendance of 190. Bro. Harris Shank is superintendent, with Bro. Harold Spitler as assistant. Our Sunday school is progressing nicely under their leadership. We ask an interest in the prayers of the brotherhood.—Mrs. Belle Hall, Laura, Ohio, Nov. 9.

Silver Creek.—Oct. 1 was promotion day for the children. Oct. 8 rally day was enjoyed with seventy-nine attending. Several

special songs by trios, quartets, the children and adults were enjoyed. Our new superintendent, Ed Throne, had charge of the school. Two were baptized since our last report. Oct. 15 we held our love feast which was spiritual and inspiring. Bro. G. S. Strausbaugh of Columbiana, Ohio, was with us and led the evening services and preached in the morning. Our series of meetings continued for two weeks. Brethren Strausbaugh and Garner visited in many homes. Much good seed was sown. Our Women's Work group held a meeting one evening to elect officers. Our Aid secretary gave an encouraging report of the past year's work. Our work has included quilting, making cushions and aprons. The Men's Work has been busy farming and helping with farm work. We have installed electric lights in the Hickory Grove house. Some remodeling has been done in the basement and a new furnace installed.—Mrs. Nettie Long, Pioneer, Ohio, Nov. 6.

Toledo.—The church has been newly decorated and we have \$185 yet to pay for this. In the September council Jay Hornish was elected elder; Roy Eberly, general superintendent; Ellen Mull, junior superintendent; Vella Marks, primary superintendent. Brethren J. D. Lindowner and Elmer Marks and their wives were recently installed into the deacon's office. Our church and Sunday-school attendance is fair. Rally day Bro. Wm. Beahm was the guest speaker and gave a challenging message. We are looking forward to our love feast which will be held Nov. 12. The last two weeks in November Pastor Wilbur Bantz will hold a revival in the Owl Creek Church of the Brethren. The Men's Work reorganized this fall and elected Hugh Keith as director. Under his leadership the men are accomplishing a great deal. They meet once a month. The Women's Work elected Cecil Torrence as director and Bertha La Follette as president. They meet once a month and are planning a good program for the coming year.—Fern Thornton, Toledo, Ohio, Nov. 5.

Oklahoma

Guthrie.—Sept. 20 the women met in the home of our pastor, Sister Bertha Boggs, to organize an Aid Society. Sister Bertha Frantz was chosen president; Sister Alice Mohler, Mrs. Laura Rush and Mrs. Comfourth, work directors; Sister Inez Lehman, secretary-treasurer. Each Sunday evening through September our pastor and Sister Frantz, her helper, gave us illustrated messages in pictures, which were a spiritual help. Sept. 27 was church night and Bro. Guy George, a Baptist union Sunday-school worker in this district, preached for us. The brethren have repaired the foundation of the church house and we are looking forward to the time when we can finish the basement. Oct. 8 Bro. Wilmer Lehman, who was recently licensed to preach, filled the pulpit. Oct. 22 one was received by letter and one by baptism. Nov. 4 we enjoyed our love feast with two of our churches represented. Bro. J. R. Pitzer, our elder, officiated. On Sunday we enjoyed a sermon by Bro. Pitzer. A basket dinner and social hour were followed by a business meeting. We will have a Thanksgiving service and some other special activities during November. We ask an interest in the prayers of God's people.—Ellen Lehman, Guthrie, Okla., Nov. 6.

Pennsylvania

Allentown.—We held our revival Oct. 8-22, with John E. Rowland of Mechanicsburg, Pa., as evangelist. Good attendance and interest were evident throughout the entire series of services. Bro. Rowland brought inspiring messages and three were added to the kingdom. We appreciated delegations from the different Brethren churches who helped make the meetings a success by their presence and special singing. Our first homecoming service was held Oct. 29, with an all-day service. In the morning Elders Michael Kurtz and A. P. Wenger were speakers. In the evening we enjoyed a musical program by a chorus combining five different churches. The services were interesting and helpful. We will have our baptism service Nov. 12, with our love feast on Nov. 19. The work at Allentown is growing spiritually as well as in numbers.—Lula Bleiler, Allentown, Pa., Nov. 6.

Conestoga.—We met in council Aug. 31 and the following Sunday-school officers were elected: Superintendent, Harry Wolgemuth; secretary, Leon Kreider; treasurer, Titus Hess. The average attendance of our Sunday school the last year was 225. Minerva Albright and Elmer K. Denlinger were delegates to the Sunday-school and missionary meeting at Elizabethtown Sept. 4. A number of our other Sunday-school workers also attended the meeting. All brought back reports of a helpful meeting. The Ladies' Aid Society has reorganized recently, with Susan Overly as president; Amanda Groff, secretary-treasurer. Our church decided to contribute at the rate of one dollar per member to the home mission board toward the payment of the Allentown church. We were glad to have Eld. A. W. Zuck of Ephrata and his son, Nevin Zuck, of Bethany church, Philadelphia, with us at our harvest home service. Eld. Zuck delivered a very inspiring message. The offering was sent to the Neffsville Orphanage. Our love feast was held at Bareville on Oct. 21. Visiting ministers were Elders Charles D. Cassel and C. W. Gibbel. Bro. Cassel also preached for us the following Sunday morning. An offering was taken for Bethany Biblical Seminary. On Oct. 29 the Apollo Four, male quartet from East Petersburg, rendered a splendid musical program before a large and appreciative audience. The appropriate selections given by the reader were also very much enjoyed. Bro. Harper Snavely of Carlisle preached

a helpful missionary sermon at our quarterly missionary meeting, Nov. 5. In the evening the mixed chorus of our congregation favored us with a program.—Addie A. Myer, Leola, Pa., Nov. 6.

Everett.—Our rally day services were held Oct. 1, with an interesting program. New Sunday-school officers were elected, with Bro. L. C. England as superintendent. The following Sunday we had installation of Sunday-school officers, conducted by Pastor E. M. Detwiler. Oct. 19 we met for our annual fellowship supper and workers' conference and prayer meeting combined. Bro. Detwiler conducted the prayer meeting and Bro. England continued with the workers' conference. Twenty-three teachers and officers were present. We are planning for larger attendance. The cradle roll superintendent, Sister England, reported ninety-one on the cradle roll, with twenty-six promoted. Teachers were urged to be at church fifteen minutes early. Six young men were baptized. Our love feast will be held Nov. 5. Nov. 6 Bro. Stauffer of New Enterprise will begin a two weeks' meeting.—Mrs. D. B. Brallier, Everett, Pa., Nov. 4.

Jennersville.—Delegates to district meeting were Jas. Ritter and John Ebersole. The parsonage has been completed and the dedicatory services were held Aug. 6. Speakers were Elders N. K. Musser, Jas. Cassel, R. P. Bucher and A. P. Wenger. In the evening a chorus from the Bareville congregation rendered a musical program. The Sunday-school outing was held Aug. 12 at the home of Brother and Sister Ritter. An enjoyable time was had by all. Council was held Sept. 13 at which time Sunday-school officers and teachers were elected. Jas. Ritter was elected superintendent. Oct. 1-15 Eld. H. M. Snively assisted us in a series of meetings. Oct. 15 we held a very spiritual love feast, with sixty attending. At a special council Jas. Ritter and Fletcher Wimmer were chosen to serve in the deacon's office. Elders R. P. Bucher and H. M. Snively were in charge. Sunday-school and church services are well attended.—Ruth M. Lewis, Cochranville, Pa., Nov. 5.

Lower Clair.—Bro. Lawrence Bianchi of Park Hill, Pa., conducted a revival in our church in September. He brought many interesting, spirit-filled sermons. As a result two were added to the church by baptism, making a total of seven members added to the church in the last year. One letter of membership was granted and one received. During the summer we refinished our church and made some necessary repairs. Our church is progressing nicely and all are willing workers, especially the young people. We held our council in October to elect officers. Bro. D. I. Pepple of Woodbury, Pa., was again elected elder. Seventy-five per cent of our families are now receiving The Gospel Messenger. Our love feast was held Sept. 17, with 163 members surrounding the tables.—Mrs. Warren Clair, Claysburg, Pa., Nov. 9.

Shamokin.—Our fall council and love feast meetings were held Oct. 14, 15, with Eld. P. J. Forney in charge. The following visitors attended love feast: Bro. Graybill of Lititz, Pa.; Bro. Harold Binkley and wife, Mrs. Ezra Binkley and Marion and Esther Binkley and Marie Seegrist of Pine Grove, Pa. At council meeting new officers were elected including the undersigned as correspondent. Oct. 1 was promotion day with Bro. Clarence Adams as superintendent of Sunday school. There are several new classes. We recently sent a call to Brother and Sister B. M. Rollins to conduct our evangelistic meetings Feb. 12-25 and they accepted.—Desna Weikel, Shamokin, Pa., Oct. 19.

Smithfield.—We met in council Sept. 18, and because of Bro. Ira C. Holsopple's request to be relieved, we chose Bro. D. I. Pepple as elder. The following were elected: Clerk, Bro. Calvin Baker; treasurer, Bro. Harry Longenecker; Messenger agent and correspondent, the writer; Sunday-school superintendent, Bro. Ellis Baker; assistant, Bro. Fred Hoover; secretary, Bro. Paul Smith; treasurer, Bro. Irvin Rhodes. Our love feast was held Oct. 8, with Bro. Emmert Frederick officiating, assisted by Bro. Ira Holsopple. Previous to the love feast we had four evenings of meetings conducted by Brethren Emmert Frederick, Ira Holsopple and Clyde Bush. We are planning to have a Christmas program.—Mrs. Fred Hoover, Martinsburg, Pa., Oct. 28.

Tennessee

Johnson City.—In addition to the services conducted by our pastor, four of which were broadcast over our local radio station, we have appreciated having messages from D. H. Clark of Texas, S. H. Garst, Frank Isenberg, Paul Bowman and Raymond Rankin, also a vesper service conducted by the young people and a message in scripture, pantomime, and music by the choir. Our delegates to district meeting at White Horn church were John White, Cecil Ikenberry and Mrs. Ernest Weems. Twelve of our number attended the regional conference at Roanoke. A good report of the conference was given the following Sunday night. The yearly members' meeting to elect officers was held the last of September. W. H. Swadley was re-elected elder; Early Bowman, treasurer; Kasper Sherfy, writing clerk; W. H. Swadley and Early Bowman, Sunday-school superintendents. Oct. 8 Bro. Cecil Ikenberry was advanced to the eldership. The impressive service was conducted by Elders S. H. Garst and W. H. Swadley. The Women's Work monthly meeting for September was held at the home of Mrs. J. Arthur Allison. Mrs. S. H. Garst, district president of Women's Work, gave a good

message on Friendship. In October the meeting was with Pauline White and Mrs. Minnie Range. The theme of the meeting was peace. The Aid Society bought linoleum for the kitchen floor and work surfaces. One of our faithful workers in the Aid, a member of another church, has been instrumental in getting a gas stove donated for the kitchen. Weekly cottage prayer meetings are being held with good attendance and interest.—Laura Gwin Swadley, Johnson City, Tenn., Oct. 28.

New Hope.—Sept. 9 we met in council, and decided to have Bro. Fred Dancy as our evangelist. Sept. 17 he began what proved to be a great revival and spiritual awakening for the New Hope church. One week later Sister Dancy came and remained in our midst until the close of the meeting. Brother and Sister Dancy visited in a number of the homes and we learned to know and love them. Bro. Dancy preached twenty-four powerful sermons. Bro. A. M. Laughrun had charge of the song service and helped in many other ways. Brethren Hilbert and Bowman were present and assisted in many ways. Ten were reconsecrated and four were baptized. Oct. 7 we held our love feast with an overflow crowd. There were a number of visitors. The meeting closed Oct. 8. Bro. Laughrun left that day for Alabama where he held a successful revival. We have preaching every second, third and fourth Sundays of each month by our home ministers.—Mrs. A. C. Diehl, Jonesboro, Tenn., Nov. 1.

Texas

Waka.—We met in council Sept. 24. The ministerial committee has been prayerfully seeking a pastor for our church but was not ready to make a report. Plans were made for an evangelistic meeting within the next few months, with a love feast immediately following. Officers were elected. Bro. A. L. Williams was re-elected elder. It was suggested that the church begin using the envelope system as a means of receiving the offering. This was met with approval.—Mrs. Harley Stump, Waka, Texas, Oct. 28.

Virginia

Cedar Grove.—Bro. Ernest Muntzing of Rockingham, Va., was with us in a short revival in September. Five were added to the church by baptism and one was received by baptism preceding the meeting. Our love feast was held at the close of the meeting, with Bro. C. E. Nair of Unity congregation officiating. Bro. C. E. Long preached our annual home-coming sermon. We had a successful vacation Bible school, with an enrollment of eighty. Three class periods were held each day for five days. Chocolate milk was donated by the people of the community. Three of the teachers were members of our own congregation and gave their time and helped with the transportation. The Christian church furnished us a teacher and two assistants which we greatly appreciated. Seven denominations were represented in our school. Our Sunday school is progressing nicely under the leadership of Bro. David Good. Plans are being made for a Christmas program.—Paul H. Huffman, Timberville, Va., Oct. 31.

Hollywood.—We met in council Oct. 1 and decided to have our love feast Oct. 15. Bro. Arthur G. Wheeler of Belmont congregation officiated at our love feast. Our church closed a revival Sept. 10, with Arthur G. Wheeler as evangelist. Bro. Wheeler brought us ten inspiring messages which strengthened our church. Bro. Chester Harley of Standardville, Va., was with us Oct. 29 and brought us two inspiring messages. We are planning on painting our church building in the near future. Much interest is being shown in our Sunday school and Wednesday evening meetings.—Maude Jett, Fredericksburg, Va., Nov. 6.

Midland.—We met in council at the Midland house Sept. 2, and elected the following officers: Elder, Bro. J. A. Hinegardner; clerk and treasurer, R. A. Heddings; Sunday-school superintendent for Mt. Hermon; S. K. Andes; superintendent for Midland, C. E. Messick; assistant for Mt. Hermon, D. J. Myers; assistant for Midland, William Heddings; Messenger correspondent, Frances Heddings. It was reported that we now have 199 members on roll. Our series of meetings was held at our mission point, Hazel River, Sept. 24 to Oct. 1, with Bro. Elwood Cunningham as evangelist. The meeting was closed with communion and two were received by baptism. Our B. Y. P. D. has reorganized for another year, with the following officers: President, Jesse Heddings; vice-president, Virginia Long; secretary, Frances Heddings; treasurer, William Long. Our love feast was held Oct. 7 at the Mt. Hermon house.—Virginia Long, Bealeton, Va., Oct. 31.

Selma.—We met in council Oct. 24. The committee in charge of underpinning the Sunday-school rooms reported this work has been completed. Three have been baptized since our last council. It was decided to have a revival in November if we can get an evangelist. One letter was granted. We are having good Sunday-school attendance and had a favorable report on the work for the past year. It was decided to have preaching every Sunday during November. Bro. J. W. Rogers of Cloverdale has been preaching for us two Sundays a month for the past few months. We appreciate the efforts he has been putting forth.—Mrs. W. O. Wrenn, Selma, Va., Oct. 27.

Troutville.—Pastor E. C. Woodie has conducted two series of meetings in our congregation during the past few months. The first one which began Aug. 20 was held in the New Bethel church, a mission point in the congregation. Twelve sermons

were preached and seven accepted Christ. The one held in the Troutville church began Sept. 3 and continued for two weeks. Much interest was shown and Bro. Woodie preached powerful, gospel sermons. Special messages in song were enjoyed each evening. There were twelve conversions and these, with the ones from New Bethel, were received into the church by baptism on Sept. 18. The Troutville Sunday-school re-elected Bennett Firestone as superintendent, with John V. Rader as assistant. Our regular council was held Oct. 8, and we considered the refinishing of our church auditorium and installing of new pews. A committee was appointed to solicit the members for funds for this purpose. Our love feast will be held Nov. 9, 7 P. M. Baptism will be administered to three applicants prior to this meeting. A father and son banquet has been planned for Nov. 14.—Frankie Showalter, Troutville, Va., Oct. 31.

Washington

Olympia.—We have enjoyed many rich blessings. Our growth can be measured in part by the addition of twenty persons who were baptized during the services conducted by Brother and Sister Canfield. Bro. Andrew Holderread, one of our outstanding young men, was licensed to preach. He is now attending Bethany Biblical Seminary. During July and August Brother and Sister Mark Schrock directed the Brethren Work Camp at Chewelah, Wash. In their absence Bro. Andrew Holderread and his sister, Emma, directed the activities of the Olympia church. The earnest, energetic spirit they manifested in the work of the kingdom has been helpful. This summer our young people spent several days in camp by a lakeside where they held a retreat. The church officers are as follows: Elder, E. J. Michael; clerk, Laurie Kingery; treasurer, Lyle Conner; adult leader, Mae Kummers; young people's leader, Agnes Robison; children's leader, Orva Rench; Messenger agent, W. C. Lehman; correspondent, the writer. Our newly organized parish group, under the leadership of Bro. Oscar N. Thomas, is planning to keep in touch with every member of the church. Bro. W. M. Kahle and family have just closed their work with us. We enjoyed the fine fellowship of the family, and the help Bro. Kahle has given met with splendid response. We found help for better business methods both in the home and church.—Mrs. Orrin Michael, Olympia, Wash., Oct. 26.

Omak.—Some good things enjoyed during the past few months include visits from two missionary sisters, Sister Faye Moyer who brought a challenging message from Africa, and Sister Martha Rupel who told us of her work in Spain. Bro. Paul Longenecker was with us Sept. 12 and gave a timely talk. We held our all-day harvest meeting Sept. 24. Bro. Clement Bontrager was the guest speaker. We were privileged to have with us Bro. W. M. Kahle and family Nov. 3-5. Bro. Kahle gave three good messages to appreciative audiences. Our home ministers have been giving us rich spiritual food. Oct. 8 Bro. Earl Swallow gave us an inspiring message. Oct. 29 our elder, Bro. B. E. Breshears, brought an inspiring and helpful message. Much interest is manifested in our midweek cottage prayer meetings. We have decided to have a Bible study hour at the church each Friday evening during the winter.—Florence L. Breshears, Omak, Wash., Nov. 2.

Spokane.—Bro. David Ensign, our pastor, took charge Sept. 1 and we are much encouraged with progress since then. At the October council the following officers were elected: Elder, Jay Eller of Wenatchee; Sunday-school superintendent, Fielding McIntosh; treasurer, Glen B. Hempleman. Mrs. N. J. Colony was re-elected president of Women's Work, with Mrs. Harry D. Plock as secretary-treasurer. During October we held our semi-annual Sunday-school convention with Forest Center and Mt. Hope churches. Bro. Paul S. Longenecker, our district field secretary, was here on his regular visit and again to hold communion services for us.—Mrs. Glen B. Hempleman, Spokane, Wash., Nov. 4.

West Virginia

Mt. Grove.—Bro. Foster Bittering conducted an evangelistic meeting at Mt. Grove Oct. 13-21. His messages were spiritual and we were encouraged to keep on faithfully trying to do the best we can.—Mrs. John Slaubaugh, Horseshoe Run, W. Va., Oct. 27.

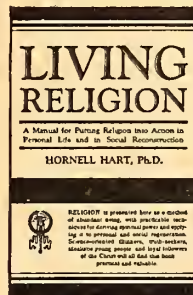
Oakvale.—We held our annual love feast Oct. 22, with twenty-seven members present. Four came from Olean, Va.; three from Lindsie, W. Va., and one from Rock, W. Va. The service was in charge of Bro. J. E. Barton, pastor and elder. The average Sunday-school attendance is forty. The prayer meetings are progressing nicely.—Fannie Wimmer, Oakvale, W. Va., Oct. 31.

Wisconsin

Worden.—We met in council Nov. 7 to elect church officers. Bro. Heckman of Polo, Ill., was with us. Jennie Henderson was elected Messenger agent. The Sunday-school officers were installed Oct. 1, with Herbert Christenson as superintendent. We have had a busy summer. Two of our fine young people were married in a church wedding this fall. The church has been re-roofed and plans are under way for painting the outside and re-decorating the inside in the spring. It was decided to have a week of revival meetings this fall.—Elsie Reppert, Stanley, Wis., Nov. 9.

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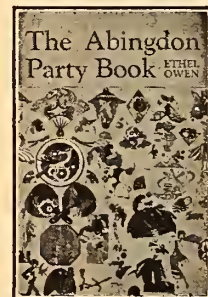
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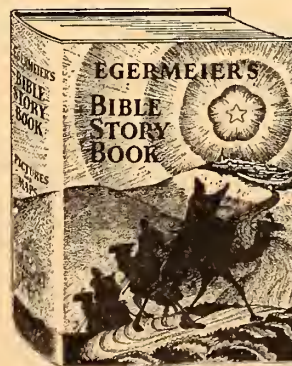
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Photo by C. C. Heckman

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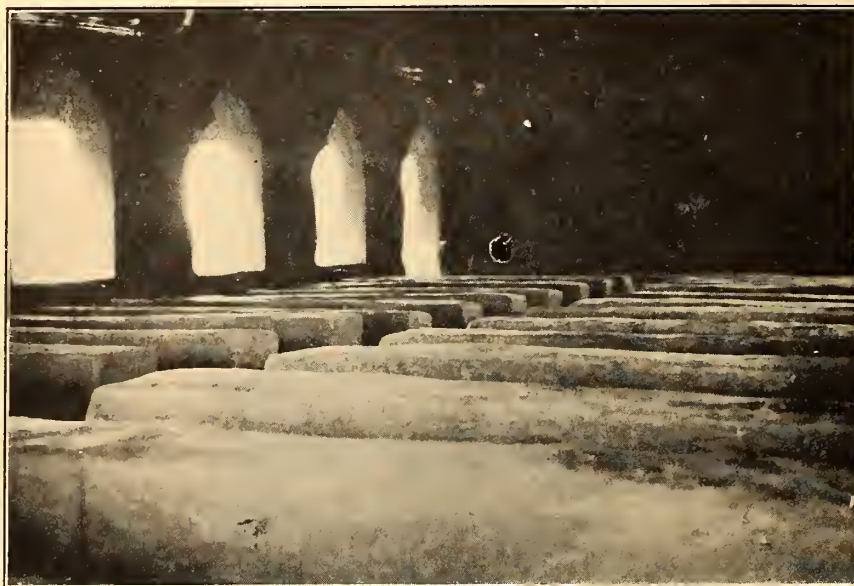
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December 2, 1939



The African Church House

BY MODENA MINNICH STUDEBAKER

No footfalls, no sound on early Sabbath morn.
Silent, waits the mud church, plain, unadorned.
Soon now will flow within its calm, deep walls,
Life which is eager, pulsating, warm.
Comes now—
The man who has stolen during the night;
Lithe black children, carefree, gay;
Quiet, respectable women and men;
An old and tottery beer-drinking man;
A beaming young mother with her babe at her breast;
Earnest young students, with serious eyes;
The woman whose sharp tongue cuts the air,
And the man whose face is so very kind.
Good Shepherd, hold them, each one, to thy heart.
They are so alone, who walk apart.
Here now within these calm, deep walls
Give strength. Give peace, richly, to all.

Lassa, Africa.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

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EDITORIAL

Why Mission Work

WITH what new urgency comes the call today to make the nations into disciples of Jesus Christ. And then to go on indoctrinating them with the meaning of that discipleship, until they have fully learned his way. Nothing has happened to weaken this demand of the Great Commission. Much is happening every day to re-enforce it.

Evangelism and education, whether in Africa or Asia or Europe or America, are still the two halves of the whole business of the church. Both words need enrichment; their world-wide, life-wide implications are too little understood, but they cover everything. Persuading people to choose Christ and helping them to do this in all human relationships—that will finish war and settle all domestic problems also.

No doubt we have much to learn yet about methods. We do not know how to do this very well, and so some are saying that we are working at the wrong objective. The Christian way is too heavenly for such an earthly world. It is too idealistic for the practical necessities of imperfect men. Poems about love are beautiful but the language of torpedoes and bombs is more effective.

For certain immediate results, yes, but not for effects that last. The one thing they do make sure is the coming of more bombs and torpedoes. They have been tried long enough. Their failure is beyond all doubt and utterly complete. The world waits in anguish and impending ruin for the better way, the only way. Let's not be ashamed of the gospel of Christ, for it is the power of God unto salvation, but only for the Jews, Greeks, Germans, British, French and Americans who believe it.

The Christian Evangel is the answer to the terror of today and the threatening chaos of tomorrow. Ambassadors for Christ must not grow weary whether they labor in heathen lands so-called or in heathen lands falsely called civilized.

Theirs is the key that will unlock the secret of life and happiness in this world and in any world. Let them guard this precious treasure, not hoarding it but using it at every possible opportunity, while they wait in patient trust for greater opportunities sure to come.

E. F.

The Messenger in Our Church Life

It will soon be ninety years since Elder Henry Kurtz sent out the first copies of *The Monthly Gospel-Visiter*. He was moved to this step because he saw thousands of presses daily "issuing a multitude of publications, some good, some indifferent, . . . too many absolutely bad and hurtful."

He saw these publications carrying their messages and influence to every village, and even to every home in the land. Then why should not the church use the printing press to counteract the evil influences of the times, thus promoting the good of mankind and the glory of God? Henry Kurtz thought the church should so act. He backed his idea with the deed, beginning to publish the *Gospel-Visiter* in April of 1851.

His little monthly paper evidently answered to a felt need, for it survived to mark a revival of printing in the Church of the Brethren. His aim was to spread a knowledge of the truth through the sharing of light and ideas. And by that very means a profound awakening was experienced throughout the church. The movements and agencies which we take for granted had their beginnings in the Brethren revival which the little *Gospel-Visiter* aided so largely in coming to full flower.

To see what was happening to our church some two or three generations ago, it is only necessary to recall with what dread our people saw Brethren Enoch Eby and Daniel Fry start on their long deputation trip to Denmark. Then contrast with

this the experiences of recent years, with many of our people traveling far and wide.

Perhaps no single individual was more responsible for this change in outlook than D. L. Miller. He lived in Northern Illinois where interest in the Danish mission was high, and where school and printing projects were already underway. Quite naturally a man of his type was drawn into the orbit of these interests. By 1883 he was on his way to Europe. The trip was later revised to include the Bible Lands. This last was in fulfillment of a dream of his youth, and "secondarily the trip was undertaken to write a series of letters for the GOSPEL MESSENGER." Long years afterward Bro. Miller realized that his six trips abroad "had a wonderful influence" on his life. But as editor of the GOSPEL MESSENGER, educator and member of the General Mission Board, the changes in outlook which came to Bro. D. L. Miller tended to affect the life of the whole church. What happened to his mind serves to epitomize what happened to our church. The chief medium through which this influence was spread was the church paper—what our readers know today as the GOSPEL MESSENGER.

What the MESSENGER of the past has meant to the life of our church it can continue to mean if our people choose to make it the best possible and give it wide access to Brethren homes. As the official organ of the church it is your voice in the wilderness of this generation. Through MESSENGER pages our people present the case for the doctrines we hold dear. No other paper is set to do just that. But of what avail is the printed message except as it reaches Brethren homes? May there be general appreciation of the hope of the founder of the *Gospel-Visiter*—that the church paper may reach the utmost village and the last home of our brotherhood.

H. A. B.

Conserving Slogan Values

REMEMBER what the special emphasis was for the church year 1938-1939? You know the theme for this year, surely, but for last year, what? Forgotten that already? Too bad, and yet perhaps it isn't too bad. There's one condition on which it is not bad at all, but decidedly good, if you do not recall the exact words.

For how many years of the recent past can you name the special emphasis, theme, slogan, motto, or whatever the right word for it may be? Five? Two? None? Oh, well, don't worry too much about it. But there is one aspect of the matter that should give us real concern. Is the primary purpose of these annual emphases being realized in our lives?

It's a way of inviting attention to important as-

pects of Christian faithfulness that might be neglected or at least given too little weight. The idea is not that we should practice a certain virtue for a year and then forget it in favor of something else. It is rather that we should come to a new sense of that virtue's value and then go on practicing it more faithfully all the rest of our lives. If the method helps us to do this, it is worth while.

The simple test is whether the Spirit of Christ is finding completer expression in us, whether more areas of experience are being possessed by him, whether he is becoming Lord of all in all our life relationships. It is not an exercise in exchange that we are engaged in, we are trying to solve a problem in addition.

It matters little whether we can name the slogan for a given year. It matters much whether it has left us more nearly mastered by our Master and Lord.

E. F.

International Chess

CHESS is defined as a game of pure skill. But consider how strenuous it becomes when Machiavellian diplomats, with stakes as high as national resources can be piled, freely turn to secret understandings and surprise politics! And such is the pace in the present day game of international chess.

When astute prime ministers find themselves crossed and double-crossed, what can the common man hope to understand in the field of international affairs? Perhaps not more than nothing in such a day of confusion! And naturally he feels that he is just another pawn caught in the terrible mills of circumstances over which he has no control. Yet it is the common man and his kind who must pay and pay.

Then what is left for such as he in the day of doom? As ever, there stands truth upon the scaffold. How often the best of all we hoped seems near extinction—and yet, is immortal still! The Old Testament prophets who so frequently saw their people pass under the rod, compensated with the doctrine of the remnant. They took refuge in the survival of a few who would preserve Hebrew idealism.

In a crisis such as we face in the world of today it may easily seem that God's overpurpose is all that remains to beckon hope. And yet, even if this be all, there is a basis for faith in the future and for determination to set one's own house in order. It is thus that the individual rises to something more than a pawn in the mills of circumstance. For thus he helps to preserve an ideal and shares in the mounting triumph of divine purpose.

H. A. B.

ANNUAL AFRICA NUMBER

An African Skyline—Looking Across the Hawal River in Flood Time.

Photo by Clarence C. Heckman



The Garkida Church Grows

BY HOWARD A. BOSLER, M. D.

IN beginning anything new in a land of pagan customs and tribal laws there are many difficulties and discouragements. These can only be overcome by faithful, patient work in Christian love with those who have started the new way of life. Now after sixteen years of faithful effort by our mission we have come to a place where it is a joy to see the growth of this new African church at Garkida. Through teaching received in religious classes, in the school and in the hospital there has been developed a large group of young men and women who can read, write and who know how to have a clean, happy home with healthy children.

These Christian homes are examples of a better and more wholesome way of living that is becoming popular in the community. These families get treatment in the hospital when necessary, and others hear of the recoveries from diseases that were formerly considered hopeless. Pagan neighbors visit homes where goats, sheep and chickens do not sleep in the same house with the children, and where clean well-nourished babies make the family life attractive. The influence of such homes is making a great contribution to the substantial growth of the Garkida church.

The Bura people like to sing. Recently there has been a great improvement in the church song service. The young people are attracted to the meetings not only by the inspirational sermons, but also by the worship in song. A large group of young men practice and sing regularly songs that are an inspiration to all of us. We are all eagerly awaiting the arrival of the new Bura hymnbook which is now being printed.

There are seven evangelist-teachers out in neighboring villages who are a constant strength to our church. They do an immense good in serving the communities by teaching, treating the sick, and preaching the gospel. The church at Garkida is strengthened by supporting them in prayer and

offerings. As these young men return and tell of their work as missionaries in the villages our Christians are encouraged to work more faithfully. The work grows. Jesus is being preached to the pagans.

Each Sunday after attending Sunday school and preaching services here, thirty young men go out to the villages throughout this area carrying the message of good tidings.

The two big church days of the year are Easter and Christmas. Easter morning on the bank of the Hawal River the members of the Garkida church met and reverently received eighteen people into the church by baptism. Seventy others have made public confession and stated that they want to live the Christian life. They are being systematically taught the Scriptures in preparation for baptism. We are looking forward with joyful anticipation to a great day this Christmas when many more will be received into our growing church.

Recently 106 members took part in the love feast service. Because of the heavy tropical rains the brethren of the Lassa and Marama congregations were unable to be present. We enjoyed a very splendid service which made us all feel that it was good for us to have been there.

We are at present beginning to enlarge our church building. The old one fails to fill the needs of the growing congregation. It is being built by the church members and friends. As a start, everybody was asked to bring six large stones for the foundation. The white folks were not accustomed to carrying stones the size that Africans usually carry. The stones were carried, but some of us had sore muscles for a few days. After the foundation is laid the walls will be built up of mud and covered with a grass roof. We pray that the Garkida church may continue to grow and become an ever greater blessing to our community.

Garkida, Africa.

The Garkida School and Village Schools

BY CLARA HARPER

OUR 1939-1940 school year started on July 17. It was a bit early for the scholars because of the late planting on the farms. The planting was late on account of the locusts. The locusts destroyed the first two plantings, but although it was then very late for planting, some of our people had faith enough to try again. Thus altogether the farm work was delayed more than a month.

When we began school, some of the teachers said we would be doing fine if seventy-five pupils came. But on the very first day, the entire enrollment was in the nineties and it has been growing ever since.

We had asked our students to bring their own supply of food with them because we had only a limited amount of work for them to do in order to buy food. We thought this request might hinder some pupils from coming, but in spite of these requirements, these students are here, and they are working hard to get their school work this year.

One morning four young men came, asking permission to enter the school. They were from a village some twenty miles away. We asked them if they had food. They said they did have grain, but as we were a bit skeptical about it, we asked them to bring their corn so we could see it. They had a reasonable amount of corn so we let them enter. Later we found they had stolen this corn from their parents and had planned to run off to Jos, a big trading center, but came to Garkida instead. Now they are doing some work and have been in school for nine weeks. Some weeks they do not have much money with which to buy food, but somehow they are able to manage. They have proved to be very apt in school. They say if they go home to ask for more food, their parents will keep them at home, and they are a bit reluctant to go home also on account of the way they left.

A little boy about eight or nine years old came in one day and said he wanted to come to our school. I asked him where he was from. It happened he came from a village where we have a school. He said he attended this school for three weeks, but his father did not want him to go to school so he took four kobos (eight cents) and came to Garkida. We told him he was too little to work for his food and that his father was the best friend he had and we were sure that the teacher could help his father to see it was all right for him to go to his village school. A letter was written to the teacher to help the boy and the boy was told to go home. But in the afternoon he was back in school in one of the classes. When asked why he

did not go home, he tried to make us believe that he was another boy and that we had never seen him before. However after three or four days, we were able to get him started home, but as yet we do not know whether he arrived at home or not.

The girls were very slow in coming to school this year. They tell us that their mothers keep them at home to finish up the farm work. Recently I read this statement, "Educate a boy and you educate a boy; educate a girl and you educate a family." If these words are true, then we must work harder to educate the girls. We have been working hard against all obstacles to get them in school and have had fair success, but we need to get more of them interested.

Our village schools or religious classes out from Garkida have all been bringing in favorable reports. We rejoice that we are able, by these classes, to reach many people. One of these villages has grown in its work so the village people have a church and a registered school now. It is our hope that some day each village and each group of villages shall have classes and schools and in this way we shall reach many more people than we can at our mission stations.

In visiting one of these out-village classes the other day, I found that the men of the village had gone along to school. When they saw that the children were writing on their slates that two plus three equals five, they said, "Why don't they do this in their heads and not go to bother of writing. We can add this sum easily." Then the reason why it was written was explained to them. They seemed satisfied when the teacher was through with his explanation. These men had a great respect for the teacher whom we had sent into their midst. They spoke well of his work and said they were pleased with what he was doing for their children and what he was doing in the village.

In last year's training class, there were fifteen students. Out of this number, five are teaching in the Garkida school and in the villages close by, which are a part of our system here. One is teaching at Marama, two are at Lassa, four are in the hospital at Garkida and two have gone to open up work in new centers. We have seventeen young men in the training class this year.

The young men who leave their homes and come to school show much courage. And when they finish and go out to their own communities or to other centers, they need a lot of courage and strength to overcome the obstacles which they are bound to face.

Pray for us as we work with our people day by day and teach them that it will always be in the Spirit of Jesus Christ and that through our



Reader's left: A boy with a winning smile; center: Matsmda and Adama at the gateway to mission compound; right: three who received baptism at Kwajeffa, the direct result of services in the villages and of community center work. Photos by C. C. Heckman.

schools we may be able to reach many souls and bring them into God's great kingdom. We rejoice in the many rich blessings and experiences we have received from his hand and we know if we are faithful in our work we will receive our reward.

Garkida, Africa.

Missionary Work in an African Church

BY LUCILE G. HECKMAN

FOR some time one of the basic tenets of the indigenous church seemed to be losing out in the Garkida church. Self-propagation seemed to be suffering from a severe attack of "let George do it." True, it was rather discouraging to go Sunday after Sunday to a village several miles distant and meet with indifference. But on the other hand, perhaps the indifference was the *result* rather than the *cause* of the lack of enthusiasm on the part of the "lay preachers." Whatever was the cause we decided to try to inject some new life into the program.

At the beginning of August a group of sixty young Christians were organized into six teams of ten each. Each team was to be responsible for five different hamlets. Some of these were sections of the village of Garkida itself. Others were six or seven miles distant. A schedule was worked out and suggested sermon outlines were prepared. Each Sunday each of the captains of the six groups entered on a blackboard the total number of people reached by his group on the previous Sunday.

This record was kept up in front of the church for all to see. Some doubted at the beginning whether such a program could be successfully carried out during August and September, which were bound to be the two wettest months of the whole year. But during the eight weeks, with thirty services scheduled for each Sunday, there were not more than two or three omissions. These were due to high water. Some had to cross the river every Sunday, and if it was high they had to swim. Not once did rain spoil the services. This was felt by the group to be a definite sign of God's providence. In villages where the houses were scattered so that all could not hear the call from the usual meeting place, the "preachers" went to three or more sections. And if they could not gather a crowd they went to individual compounds.

Naturally there was a friendly spirit of rivalry between the groups. Sometimes one group would be ahead, sometimes another. When the numbers were totaled at the end of the eight weeks there was real rejoicing when they realized how many people had heard the gospel message weekly due to their efforts. While statistics really mean little, still it would no doubt be of interest to you to know that the records show that a total of 6,762 people attended these village services. This was an average of 845 each Sunday. In addition, there was an average attendance of 211 at the local church service.

Now plans are made for a new grouping for the next three months and we hope that the interest may continue to be keen. I am sure that those who go out have been blessed by the experience, and we trust that regular services at regular times may result in forming worship habits among the people of the community. And we are praying that souls may be won for Christ as the Holy Spirit works through the testimony of these young people.

In addition to this program of home mission

work, the Garkida church sponsors eight workers out in the district. These eight hold services regularly in some twenty-five villages. For the eight weeks just past their total registered attendance has been more than 5,600, or a weekly average of 700 plus. As one of the district workers remarked: "When there is great activity in the trunk of the tree, the branches take on new life as well."

Will you not pray with us for these young Christians who are sharing the light with their neighbors. May their testimony be unclouded by sin, and may their message ring true.

Garkida, Africa.

A Jiga Blessing Service

BY MODENA M. STUDEBAKER

THOSE who have a drop of farmer blood, or those who love Mother Earth, would revel in visiting our section of western Africa during the growing season. We have a season when practically all vegetation is parched and dead. We must admit that. But when our rainy season comes and the good soil begins to show green with corn, rice, peanuts and cotton, it is a truly beautiful sight. Farming is more than an occupation with our African friends. It is their life, almost their passion.

When the first planting rain comes, just let any mere white man try to keep our dark friends from their farms. It is well nigh impossible. Everything else stops. Operations in the hospital can just wait. School is unimportant. Even love affairs (I suspect) are temporarily forgotten in the primitive urge and joy of planting. The Africans often sing as they plant. They bend their backs over short hoes for hours on end, planting, planting, planting. Later comes the hoeing, hoeing, hoeing of the weeds, again a back bending job over their short hoes. And then comes the reaping, the joyous harvest time. It is a time for the rejoicing which can come only after real toil and months of waiting.

The most important crop and food of our people is a corn, related to the kafir corn family. Our Margi friends plant different varieties of this guinea corn, around the middle of June. They often plant the earliest maturing variety, or jiga corn, close around their compounds. All sorts of waste and refuse (about which our friends are not very fastidious) make this soil exceedingly fertile. With each soaking rain, followed by several days of tropical sun, the corn fairly pops up. It grows to be two or three times the height of a man, depending on the soil. Its stocks are straight and luxurious. As the heads begin to mature, the corn grains are whitish in color. As they ripen, they

turn into a deeper and deeper rust shade. When fully ripened, the grains are a rich rust, autumnal color.

When our pioneer missionary and his good wife, Brother and Sister H. Stover Kulp, came to Lassa village to work, they noticed the natives carrying out an old Margi custom in relation to their jiga crop. Before the natives cut a head of their earliest corn, they went into the cornfield and threw an offering of flour or bits of cotton to the spirits who had so graciously allowed their crops to mature. Then, and then only, would they cut their first head of corn. Observing this, Bro. Kulp wondered if this native custom could not be changed into a Christian ceremony which would have beauty and meaning to our growing Christian group.

This service of asking God's blessing on the crop just to be cut has been carried out for some years. It is called the Jiga Thanksgiving or Blessing Service. This is not the real Thanksgiving service. This year, when our native friends pronounced the jiga corn just ready to be cut, Bro. Kulp rode on his bicycle all over our village of Lassa, inviting the people to come to the church on the morrow for the jiga service.

On Sept. 17, the spacious mud church filled early with worshipers. Some brought a generous bunch of the rich looking jiga to their mud benches and laid it beside them as they sat down. Others brought an ear or two or regular field corn, still in the green husk. One little girl came in with her father, laden down with a large bunch of ears of corn, dried in the husks, tied together.

The service began reverently. At a signal the people went forward unhurriedly and noiselessly. (Noiselessly as they have bare feet.) They laid the first fruits of their labor carefully on the front of the pulpit. Bro. Kulp kneeled down among the first fruits and together all the people clapped their hands a little softly. This is their customary salutation and thank you to a friend. Risku, one of our fine Christians, offered a simple but beautiful prayer of dedication. He said that when the grains were first planted, no one knew whether they would yield a harvest or not. Some said, "We will not eat this year, for the rains are too late." Others said, "The grasshoppers will destroy our crops." But through it all, God sent the sun and rain abundantly. God has given us an abundant harvest. We shall eat. God is very good to us. Thank you, our living watchful Father.

This was followed by an earnest sermon by Bro. Kulp, thanking God again for his care. He said, "Many of us have prayed each day, 'Give us this day our daily bread,' and now the answer to that prayer is here. Good mother earth and our Father

God have blessed us." Then he gave a missionary appeal to these dusky Christians. He told how Lassa was God's farm. This farm had been tended and had yielded. Now we should enlarge our farm and have it reach out and out to other villages where people are calling for God's road.

It was inspiring to hear and see this ceremony which had been transformed from a pagan rite to a truly Christian one. Members of the church committee and children standing near by held the jaga offering for the photographs. Then the first fruits were taken to the hospital to be used there for the sick.

Lassa, Africa.

The Nurse in Africa

BY EVELYN FRANK

THE nurse bent low over the form of an emaciated black baby and finished fastening the warm shirt which would prevent further colds for a child already weak. The baby girl was not yet past its tenth month. And as the nurse straightened and gave a final word of instruction to the mother whose face was already alight with thankfulness, she heard these words, "Thank you, thank you, my sister. Do you think she will get well?"

The nurse paused an instant in her thinking to gaze at the baby's rapid breathing. After four days of pneumonia and a severe diarrhea, it seemed impossible to expect life to last long in that fever-riddled body, but she replied, "She has been ill a long while and her strength is almost gone, but we will do all we can. Had you brought her sooner we could have helped her more, and you live so near! Only God can save her now. You will pray to him that he help you in your trouble? We, too, are praying for her as you heard in our morning prayers. Also I will send some milk for her." Amidst the profuse thanks of appreciation and a promise that the mother would do all in her power to help save her baby, the nurse moves on to the next room.

Here, too, is a baby about a year old. The mother frantically demands that we do something about her child. When we inquire as to the nature of its illness, she shows us a foul-smelling ulcer of the foot. It proves to be a gangrenous toe and the foot is so inflamed it seems it will be impossible to prevent the loss of the entire leg. We begin treatment, and the next day are still bombarded by almost hysterical demands to do something for her child. Evidently she had expected some magical healing power to suddenly cure him. We inquire as to the number of months previous when the wound began. She replies, "Four." And to our

question concerning the distance she lives from the hospital, we find she is within one day's walking distance (a pleasant hike for a native). Then we reason with her that if it took four months for an ulcer to form, surely she should have a little faith and not expect us to cure it in one day. She seems a bit dazed at this and some patients who have listened to the conversation, hurriedly explain to her, using the same words, but from their tongues it evidently means more to her. Perhaps the English brogue is too far from real Bura. We assure her of improvement in a few days and now that she understands, she smilingly thanks us all.

Then there is the young man with so many abscesses. It seems impossible that one body could be so full of infection. Just as one abscess improves, he comes forth with another. At present, he looks like an advertisement for bandages. One is on his chest, others are on both upper arms, the lower arm, and a thigh. Besides that, he has hookworm and tapeworm, but by the help of God and a blood transfusion, he will yet get well, we hope.

Next comes a final look at the nursery babies. How refreshing they are at the end of a weary day's work. They are so lively and cheerful and so full of promise and latent possibilities. They are having a wonderful time playing in the sand in their outdoor playground. And then we give an anxious look at the three latest arrivals. One is a child whose mother is a leper. The babe weighs a mere five pounds, but is getting fatter daily. The other two are without mothers, for one mother died of pneumonia and the other from a snake bite. Both babes are looking well. Even the four-pound one is gaining.

Two hours have gone by and we have not looked in at the dispensary. But there is no time for that now, for Jetau, the mother with a new babe, is going home and must be given some final instructions. She has a daughter five years old. The three babies born since have died. The latest one is a chubby, curly-haired boy. She is happy and prays that through the white man's help and the blessing of God, she may be able to save this boy, Anjikwi.

The grandmother and the daughter are with Jetau, and they greet us and praise us for all our help. The grandmother shows me a charm made of skin which she has brought to put on the baby's ankle to help keep it well and bring it luck in the future.

Now that the formalities of greetings are over, we ask Jetau if she remembers what we have taught her about boiling water for the baby. She smilingly replies, "Yes, sister of mine, I will boil

the water in a pot and cover it and let it cool and give him that water and never give any that has not been boiled."

"Humph," says the grandmother, "whoever goes to the trouble to boil water? I have four children, and I never boiled water for any of them. But that is all right for the white people," she laughs.

"But, Grandmother," I reply, "how many children did you give birth to? Thirteen, and only four living? Perhaps if you had known about boiling water, you might have saved more of them."

"But," she replies, "who will cut the wood and bring it for boiling water? I am old and cannot do it. There is no wood close by. One must go far into the woods to get it, and Jetau must cook food for her husband and work on the farm."

"True," I say. "It is more work, but already three of your daughter's children have died and you would rather boil water than have this one die, wouldn't you? Only a month ago, Jetau's daughter came here very ill and we gave her medicine. Now see how healthy she is. But if she again drinks unboiled water, she will again become ill, for the worm that makes her sick lives in the water she drinks."

The grandmother seems still unconvinced, so I continue: "Jetau, you will also remember to use a small gourd when giving the baby water, and do not force water into his mouth and nose with your hand. If any water or food enters his lungs, he will become very ill and die." The grandmother again told of her children and reminded me that even Jetau was given water and food in that fashion.

Jetau is also interested in entering the reading class for women which has been recently started. She promises to come to church the next Sunday and bring her daughter. We have already made friends with her, and she will be a welcome addition to our beginner class of twenty-five or thirty boys and girls. How eager Jetau seems for knowledge and how we would like to help her to carry out a few practical suggestions that will improve the health and happiness of her family. We know that without help, she soon will return to the methods of her mother.

Already we find the days too short for the demands of the hospital program. To make a home visit to such as these and help them in their daily living is an urgent need. But there comes the question, shall we leave the sick who come to the hospital and go out and teach these mothers how to care for their families, and thus prevent illness? This does not seem reasonable, and yet our hearts

ache for them for we know the trouble which lies ahead.

May God give us the wisdom to make the right choices, to follow the paths that will make for these, his people, the greatest amount of health, happiness and joy in his service, and give them the stamina of character that will carry them victoriously through the problems they face daily. And you who are sustaining us with prayers, may you never fail to remember us to that great source of all strength, wisdom and patience, that we may not falter in the numerous tasks that are ours daily.

Garkida, Africa.

A Layman Looks at Leprosy

BY C. C. HECKMAN

THOUSANDS of Buras and almost surely millions of people in the thousands of tribes in Africa and the world are not afraid of leprosy in the same realm of fear in which the civilized races are afraid of it. The Buras, and probably many others, recognize it as a dread disease and are afraid of it because they believe that a leper can give it to another by wishing it on him. This makes it hard on anyone whom a leper may consider an enemy or with whom he is displeased for one cause or another. This accounts in part for the ease with which a leper is able to survive in many communities. In an ordinary way a leper begs from all, and they give through a sense of fear of getting the disease if they do not give. In many cities in Nigeria the lepers are the professional beggars and it is surprising what an amount of wealth they manage to collect.

One of my early recollections of lepers at Garkida came through contact with a man by name of Ali Gwashu. He accused a woman by the name of Mwala Kwahung of having given him the disease. It was a matter that came into the local court, and as this court was not able to give a decision in the case it was taken up by every district officer that came into our area over a period of many years, and as these changed so frequently it dragged on a great while, or until the accused finally died of old age.

So to deal with a people who are not afraid of leprosy in the sense that it is an infectious disease, one finds many difficulties that might not otherwise be encountered. The problem of isolation and keeping lepers in the colony, and non-lepers out, is enough to discourage the stoutest hearts who are at the job of this great task. Natives that have come into the colony from the local area, who are perhaps only a few hundred yards from their

former home and friends and former almsgivers are just about like goats when it comes to their keeping the restrictions of the colony. There appears to be only the one way, that of withholding their subsistence for a period, which has been in any way successful. One boy whom I now recall just wouldn't obey the restrictions. Finally, after having paid numerous fines, he was put out of the colony and was refused treatment, and only after a year's time when he was begging very hard to come back was he allowed to return. He now seems content to observe the rules that have had to be made.

One of the problems that missionaries have to face in this country is not knowing what things we handle or buy in the local market have or have not been handled by lepers. One does not like to think of meat being picked up and bargained over while in the hands of some infectious leper. And then, again, those with whom we work or deal with every day may be in the early stages of the dread disease. At least two boys who were former cooks for missionary families are now in the colony, and another who served as a steward boy in one of our missionary households have been in the colony for the disease. It isn't a very pleasant thought indeed.

I recall an instance of several years ago, when a fellow-missionary was at work building a house. He was having a native stir some mud plaster in a head pan and he put in his hands to help him. After a little I saw him, and asked him why he was employing a leper, and also putting his own hands into mud that was being stirred by a leprous individual? Of course, he said that he did not know his helper was a leper. But he should have known, as the man had several fingers or joints of fingers missing from his hands.

Then we as leaders in the native church have sometimes to deal with individuals where the wife or husband has contracted leprosy. We try to get them to move near the colony so that the diseased one may receive treatment and still keep the family life intact. Their first thought is to be divorced from the one having the disease and take another mate. In the old days a man would merely take another wife if one contracted leprosy, and it is very difficult to change their minds not to do so even if they are now Christians. They rather readily consent to have only one wife at a time, but what difference does it make if they change frequently? This is a trying problem in the church, and one from which all the difficulties have not as yet been ironed out.

But there are some very satisfying things one sees by having a large leper settlement close by.

The growth of the Garkida Leper Colony church has been very gratifying. Every Sunday sees about five hundred folks attending services. Of course not all are baptized, but many are, and many more are being taught the way of salvation. And what pleasure they get out of their religion! Their faces fairly beam with joy in their services. They also give freely and are now supporting a teacher-preacher in one of the districts. It is a very much worth-while project for this phase of the work.

Keeping six hundred sick people happy and without too much quarreling is a problem in itself. They have been scattered in several villages to help in this problem and this has cut down to a minimum the problems that arise between people of different tribes and customs. They have their own chief, court, market, store, school, church, farms, corn-crib, shop, fruit gardens and many other features of ordinary everyday life. They are as nearly self-supporting as it is possible, but with all these things to help out they are still lepers and feared by many of their own people, so that after they have been cured or their disease has been arrested they have difficulty fitting into their own home communities again if they return to their people. Several have returned to the colony begging to be taken back because their own folks refused to make a place for them.

All in all our colony is thought to be worth while, and though it often causes a problem to arise as to the proper staffing and administration, still we as a mission feel that we are glad it is here.

Garkida, Africa.

Soybean or Goat?

BY HAROLD A. ROYER

WHICH kind of milk do you want for your children? That is the question we hope some day to ask our Bura and Margi parents. Right now, 90% of the children have neither, nor any other kind of milk for that matter. Here in America we learn on good authority that our children should have a quart of milk a day. How then do the African children manage to survive and become strong, healthy adults if there is this deficiency in their diets? The answer is: They don't! Mortality among African children is very high.

What can be done to improve the situation? To my mind the answer lies in the title of this article.

The general attitude of many church leaders and some missionaries has been, let good enough alone. Why worry about the food that these people eat? When one is sent to Africa (or India or

China) to save souls, why spend time on a program of improved agriculture when he could be preaching instead?

Christ gave consideration to the physical hunger of the body on several occasions. If he were to visit our African people today, I believe he would find some way of improving their diet. Our doctors are often disappointed at the slow progress which some of their outpatients make. But when these men, women or children are taken into the hospital and receive the food prescribed by the doctor their recovery from ulcers and other diseases is quite rapid in comparison to that of outpatients.

Many in the States have heard of soybean milk; perhaps a few have had an opportunity to taste it. We do not wish to substitute it for cow's milk in this country, but in a land where only a small proportion of the people have an opportunity to drink milk of any kind, I believe soybean milk would be a good substitute.

The other possibility of milk for all would be from milk goats. Almost every family raises goats of a sort, but they are small and only produce milk enough for their young. There are milk goats in northern Nigeria, but unfortunately they do not thrive in our mission territory. So we have the problem of crossing with the local breeds and selecting those which are acclimated and produce more milk.

This breeding work, along with education to overcome some prejudices regarding the drinking of goat milk, will require a program extending over a period of years. Many varieties of soybeans will have to be grown, followed by selection and testing. Neither of these two phases of the program of *milk for African children* will require much money, but it will take quite a bit of the time of some of your missionaries. Are you interested? Shall we go ahead? Will you support this as a part of our mission work?

Ames, Iowa.

What to Pray For

Week of December 2-9

WHEN the Prayer for Missions Calendar was prepared, it seemed that seven missionaries would be sailing for Africa on Sept. 8, but war in Europe broke out at that time and sailings had to be canceled.

The missionaries in Africa had looked forward to the coming of these new recruits with great eagerness and so this delay has brought disappointment to all on the field. Everyone con-

tinues to hope that conditions will soon change so that the party can sail.

Brother and Sister Chalmer Faw are at present with the Elizabethtown, Pa., church; Brother and Sister Ira Petre are students at Bethany Biblical Seminary; Brother and Sister Paul Weaver and Sister Sara Shisler are at Hartford, Conn., attending school.

Again, on Nov. 18, there was some hope that the party might sail, but these plans did not carry through. Perhaps on Dec. 11, it will be possible for these missionaries to start to Africa. They are holding themselves in readiness to go when the way finally opens.

Days of suspense such as these are not easy to live through. The church needs to uphold these missionaries with prayer.

The World Mission of the Church

BY WILLIAM M. BEAHM

In Five Aspects—The Second

A SECOND aspect of the world mission of the church is: *To challenge and withstand the totalitarian nationalisms which now claim the full allegiance of men.* In the Jerusalem Conference of 1928 there was much concern about the danger of secularism and it was urged that all the religions of the world unite to defend the cause of religion as against a secular view of life. The world was having its religion fattened out of it in the "high time" before 1929. But since the depression and the breakup of the League of Nations this easy-going picture is changed. What we now face is not that secularism which ignores religion, but rather those high powered nationalisms which have taken on many qualities of religion and oppose our religion. They have their slogans, their sacred writings, their rites and ceremonies, their offers of salvation, their saints whose personalities are sacrosanct, and their claims upon the absolute loyalty and allegiance of men. Men are, moreover, tired of the tentativeness of the scientific attitude on one hand and of economic and political frustration on the other. So thousands of the world's people are ready to give to these states, or some other challenging cause, their last full measure of devotion.

A recent writer has pointed out why these totalitarian states are basically immoral. In the first place, they deny the Christian doctrine of the family of God and they force men who are destined to be neighbors to become gladiators. In the second place, they violate the integrity of personal life setting themselves up as a higher authority than the individual conscience. The threat of the

modern state is even more alarming than that of Cæsar of imperial Rome for it is more pervasive and more critical. "Neither reason nor logic nor idealism can long withstand its advance. There is one power and one power alone that can meet it and deal with it, and that is the power of the Church Universal—the power and authority of the world-wide community of believing Christians." (*The Christian Message for the World Today*, p. 67.)

We are called upon today, not merely to maintain our own pacifist principles, but to support the numerically weak but testimonially vigorous churches in the mission lands as they are called upon to resist the claims of superior political authorities. This applies pointedly, e. g., to the church in Japan and Korea, as well as in Russia and Germany. Membership in the universal Christian fellowship means that we take on ourselves the burdens of these obscure minorities who set themselves against the dominating power of the state and declare: "Thou shalt have no other gods before me," and "We must obey God rather than man."

This is in harmony with the great Christian tradition of a citizenship which is in heaven. This enables a Christian to set his higher and absolute loyalty against the imperious claims of the lesser national one with the full authority required. He speaks the words of the still small voice of his inner conscience. But this voice is amplified by the clarion voice of the noble company of martyrs which speaks in the persuasive words of Paul, the lyric loyalty of St. Francis, or the iron convictions of Niemoeller. This voice is also amplified by that of the courageous saints of the younger churches of the mission lands, from Kagawa and Yuasa to Sundar Singh and Prophet Harris.

It is therefore part of the world mission of the church today to challenge and withstand the totalitarian nationalisms which now claim the full allegiance of men.

Bethany Biblical Seminary, Chicago, Ill.

Lest We Forget

BY ROSA M. BENNETT

"A voice was heard upon the high places, weeping and supplications of the children of Israel: for they have perverted their way, and they have forgotten the Lord their God" (Jer. 3: 21).

History is as a rule painful in the making. That which we read means little to us in comparison to that which we experience. Life becomes hectic when we want tranquility; it becomes chaotic when we want a worthy structure. As a nation

we find it easier to maintain expensive jails and criminal courts than it is to build and carry on Sunday schools.

It is so easy to find reasons for present and immediate past conditions. The blame is placed on prohibition, repeal, political parties (which are bad at their best), motion pictures, the price of commodities, freedom of the press, suppression of the press, Hitler, Japan, armaments, and so on and on.

The Pilgrim fathers battled the elements to reach what we are pleased to call our fair land—and indeed and in truth it is surpassingly fair. They worked and strove and fought for a security, and tenaciously hung on to that for which they fought. The passing cycle of several generations had a wonderful heritage. Are we with our isms, our anti-everything attitudes developing a misanthropical generation or cycle of generations? Are we a band of Mosesless Israelites wandering, wandering, wandering? Opportunities are offered, they are spurned, neglected, ignored. Movements—generally anti-something—are everywhere.

We shout for world peace when we do not even have peace in our own souls, in our families, in our churches, in our society in general, in our state, in our nation. Half the people do not think at all, some others probably too much, since insanity can come to the mind of one who dwells too much on a given subject to the utter exclusion of all else. Could it be that we are failing to live carefully rounded lives in such a way that even if we ourselves do not become unbalanced mentally or emotionally we nearly drive to distraction those near us?

Nations rise and fall. Profane as well as sacred history tells us of the fall of the nations that have persecuted the Jews. We have at present more history in the making.

Once God's chosen people—forever God's chosen people. Their treatment by the non-Christian may or may not be an international issue; but when a supposedly-Christian man or woman can speak only derogatorily of the Jew, can be unjust to him, and while maybe not literally persecuting, tries to sap or undermine him, we then know we have reached a place where we forget he is chosen of God; we forget God's promise to Abraham; we forget Christ's love, grief, sacrifice, his weeping over Jerusalem; we forget God. But what if God should forget us?

We are prone to be indignant when anyone questions our faith (religious creed), yet are ever so quick to speak disparagingly of the faith of others. Anyone who has lived among the Roman

Catholics knows that many of them are devout, sincere Christians, ever striving to live clean, wholesome, spiritual lives. They are good neighbors and charitable to the extreme. Yet members of the Church of the Brethren have been heard to speak of them as though they were something terrible, unclean, perverted, corrupt, or vile. Have we come to a place where we cannot tolerate the faith of others? "For many are called but few are chosen" (Matt. 22: 14). Could it be that because of our carping faultfinding and uncharitable intolerance of the creeds of others we shall find ourselves only with the many that are called, but not among the few chosen?

Mark tells us in the fourteenth chapter of his gospel that some were indignant when the woman poured the precious spikenard ointment from a box of alabaster on Christ's head. Jesus in his infinite wisdom said: "Let her alone; . . . she hath wrought a good work on me. . . . She hath done what she could" (Mark 14: 6-8). They make broad their phylacteries. Maybe we have made so broad our phylacteries, bound them so tightly to our foreheads that we cannot see many an alabaster box containing precious ointment. We must remember the Jews were God's chosen people, are and always will be. It is true they rejected and killed the One who desired to be their Savior, but if Christ on the cross could say: "Father, forgive them; for they know not what they do," can we, living under the grace of God revile, persecute or hate them? Their condemnation is of God. He has placed the curse of a scattered nation without a country upon them. The condemnation is God's, not ours. Neither can we speak loathingly of the Roman Catholic, or any other professing Christ, nor despise anyone striving to live a good clean Christian life, and call ourselves children of God.

Nations rise, are God-fearing nations. They have Christ built into their very foundations. They grow, they prosper, they flourish, they become drunk with their power and their wealth—they forsake the paths of their forefathers, they forget Christ, they undermine their own foundations, they forget God, they fall, they perish, they become ancient history.

There is a saying that a chain is only as strong as its weakest link. So might we well say that a nation is only as strong as the weakest point in its code of ethics, this same code of ethics is strong only inasmuch as it is built on the teachings of Christ.

We will always have national or international disturbances, also such things as friction between capital and labor, or anti-Jewish movements, but the Christian can keep his abiding faith, his love

for Christ, his love for his fellow men through it all.

Lest we forget that Christ made the supreme sacrifice for all mankind—not just for us, for our friends, our social circle, our church brethren—let us cast aside our preconceived ideas and opinions, such as: father hated the Jews—we will hate the Jews; mother was a Methodist—we will be Methodists; our family for generations were Baptists—we will be Baptists. Let the world have its isms, its cant and its prejudices; let us cling to the Word of God, "precept upon precept, line upon line." If God's Word says love mankind, we will love mankind; if it says visit the sick, we will visit the sick; if it says love our enemies, we will love our enemies; if it says wash our brethren's feet, we will wash our brethren's feet; if it says feed the hungry, care for the poor, the needy, the fatherless, the widows—we will do these things. We will experience, not that faith without works is dead, but that faith with works is alive and beautiful and desirable. Alice Cary discovered for herself that it is the fruit of works that puts the seal of Christianity on a person. Listen to her creed:

"I hold that Christian grace abounds
Where charity is seen; that when
We climb to heaven, 'tis on the rounds
Of love to men.

"I hold all else, named piety,
A selfish scheme, a vain pretense;
Where center is not, can there be
Circumference?

"This I moreover hold, and dare
Affirm where'er my rhyme may go:
Whatever things be sweet or fair,
Love makes them so.

"Whether it be the sickle's rush
Through wheat fields, or the fall of showers,
Or by some cabin door, a bush
Of rugged flowers.

" 'Tis not the wide phylactery,
Nor stubborn fast, nor stated prayers,
That make us saints; we judge the tree
By what it bears.

"And when a man can live apart
From works, on theologic trust,
I know the blood about his heart
Is dry as dust."

Copley, Ohio.

What Lack I Yet?

BY OLIVER H. AUSTIN

As recorded in the Gospels we find a very interesting account of Jesus blessing the children which possibly led a young man of sterling character to ask the question: "Teacher, what good

deed must I do to gain eternal life?" Jesus answered that he should keep the commandments. The young man replied, "All these have I kept from my youth. What lack I yet?"

Personally, I think this was a splendid young man with high ideals, physical fitness, mental alertness, social wholesomeness and a deep sense of spiritual values. No doubt he had understanding parents, a hospitable home and congenial friends to enjoy. He had great possessions. What more was wanting? The major categories of human life are health, happiness, wealth, knowledge, beauty, success, government, morality and religion. This young man had an interest in all these things and so has God. We should not draw the conclusion that God is not interested in wealth, for he is, both in getting and spending. In God's universe there is enough and to spare to feed all if properly distributed. Distribution of wealth is not a question of system but it is a question of spirit. The trouble with this young man was not that he controlled wealth but that he did not distribute it properly.

As the young man was lacking so we find ourselves in a world that is lacking in something. We live in a day of unlimited material resources, the scientific contributions are bountiful, our educational program is far-reaching, our churches are upholding righteousness in a marvelous way and yet it looks as if the world were staggering toward chaos and ruin like a drunken man.

What do we find in our world today? The vision chills the heart and paralyzes the will. Hate, strife, war, armaments, discontent, intolerance, indifference, injustice, suspicion, lack of confidence. We have grasped after unsound economic dreams, and advocated selfish industrial schemes in our frantic search for security and material gain. The worker and the employer are at each other's throats in constant clashes that make a stabilized prosperity impossible. Our political parties are setting the example for such conduct. With such we shall not soon have better times nor will the golden age of happiness and prosperity be just around the corner. What is lacking?

This lovely fruitful earth is overflowing with plenty for all—rich ores in the mountains, fertility in its soil. Yet wheat has been burned by the million bushels in one corner of the world while in another thousands are going hungry for the lack of bread. This earth is rent from end to end by hate, aggression and brutality, which if not suppressed, will crumble civilization to ruins. All this in the face of the appalling fact that less than twenty-five years ago nine million of the finest of

the world's youth laid down their lives to make the world safe for democracy!

What lack we yet? Why this iniquitous bedlam? We lack that inner faith and confidence in God that will give us poise and assurance. We lack that courage of righteous adventure so effectively exemplified in our forefathers. We lack that spirit of humility and honesty, that spirit of justice and brotherly love. This is the whole duty of man, "to do justly and to love kindness and walk humbly with God." We sorely need an army of crusaders to teach in every land this long neglected counsel. Only then can the world be restored to sanity and order.

McPherson, Kans.

World Wide News

COMPILED BY A. C. MOW

The Brethren Church Seminary

Grace Theological Seminary of the Brethren church has been located at Winona Lake, Indiana. The seminary will be housed in the Free Methodist building which is the finest building with the most beautiful campus on the grounds of Winona.

Grenfell to Labrador

Forty-seven years ago, young Dr. Grenfell began his work for the fisherfolk along the Labrador coast. The story of these years is a Christian epic which holds a unique and honored place in the annals of Canadian life. We rejoice that Sir Wilfred's health is sufficiently restored to allow of his returning to this great field of service.

Total Booze Bill

Recent statistics indicate that the total liquor bill of this nation last year, including both beer and stronger liquors, was \$5,000,000,000. (Count that on your fingers.) This was not far from fifty per cent of the country's total food bill. For education we spent \$15.33 per capita, but for booze \$38.68 per capita. How long do you suppose we can stand that?

Soudan's Second Sunup

Every woman's missionary society which wishes to have an interesting and inspirational program on Africa should secure Brother Bittinger's *Soudan's Second Sunup* and also the mimeographed program which gives suggestions and ideas for using the book in a public presentation. *Soudan's Second Sunup* is regularly priced at \$2.00, but it will be sent to each missionary society desiring to present it on a program for \$1.50. The mimeographed program, entitled *Watching the Sunrise in Africa*, is five cents. Order both from the General Mission Board, Elgin, Illinois. By buying this book, your group will be giving the equivalent of \$1.50 to the cause of missions, since all profits go directly into missions.

It is suggested that missionary societies present this book during the month of November, but it may be used by each group whenever it suits best to do so. Would it not be a splendid plan to give your program before the entire church?

KINGDOM GLEANINGS

Calendar for Sunday, December 3

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Spreading the Good News.—Matt. 10: 24-39.

Christian Workers, What Shall I Give This Year?

B. Y. P. D., Finding Hidden Treasure.

Intermediates, The World 2,000 Years Ago.

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Gains for the Kingdom

One baptized in the County Line church, Ohio.

Two baptized in the Springville church, Pa., by Bro. Ralph Heisey.

Four baptized in the Bethany church, W. Va., M. G. West, evangelist.

One baptized in the Shoal Creek church, Mo., Bro. Oscar Fike, evangelist.

Four from the Allentown church baptized in the Reading church pool, Pa.

One baptized in the New Bethel church, Va., Bro. I. H. Shaver, evangelist.

Seven baptized in the South Waterloo church, Iowa, Bro. W. H. Yoder, pastor.

Seven baptized in the Big Swatara church, Pa., Bro. Nathan Martin, evangelist.

Four baptized in the Germantown church, Pa., Bro. Benjamin F. Waltz, pastor.

Three baptized in the South Mill Creek church, W. Va., Edgar S. Martin, evangelist.

Three baptized in the Madison Avenue church, York, Pa., Bro. Earl Bowman, evangelist.

Five baptized and three received by letter in the Liberty Heights church, Baltimore, Md.

Eight baptized in the Leeton church, Mo., Brother and Sister Harold Miller, pastor-evangelists.

Two baptized and one rebaptized in the Fairview church, Pa., Bro. D. I. Pepple, evangelist.

Four baptized and six await the rite in the Maple Grove church, Ind., Bro. J. A. Miller, evangelist.

Forty-seven baptized and five received by letter in the Hollins Road church, Va., Bro. J. T. Glick, evangelist.

Six baptized and seven await baptism in the La Motte Prairie church, Ill., Bro. Wayne Carr, evangelist.

Three baptized and one received on former baptism in the Wichita, First church, Kans., Bro. J. F. Baldwin, evangelist.

Six baptized, two received on former baptism and one reclaimed in the Brookville church, Ohio, Bro. C. H. Deardorff, evangelist.

Ten baptized, three joined another church and one renewed his vows in the King Ferry church, N. Y., Sister June Yearout, evangelist.

Three baptized and one awaiting baptism in the Pleasant Hill church, Middle River congregation, Va., Bro. Ernest E. Muntzing, evangelist.

Nine baptized and two received by letter in the Pleasant Run church, Cooks Creek congregation, Va., Bro. Ernest E. Muntzing, evangelist; also one baptized prior to the meeting.

Thirteen baptized and three await baptism in the Reading church, Pa., Brother and Sister Oliver H. Austin, evangelists; also two baptized prior to the meetings.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. B. G. Stauffer of Manheim, Pa., Jan. 7, in the Akron church, Pa.

Bro. A. C. Miller, pastor, Nov. 19-Dec. 3, in the Twin Falls church, Idaho.

Bro. M. J. Brougher of Greensburg, Pa., Dec. 4-17, in the Germantown church, Pa.

Bro. Ray Shank of Covington, Ohio, Nov. 27 to Dec. 10, in the Liberty Mills church, Ind.

Bro. Ralph G. Rarick of Syracuse, Ind., Nov. 26 to Dec. 10, in the Oakland church, Calif.

Brother and Sister G. G. Canfield, Dec. 3-17, in the Ashland church, Oregon; Dec. 20 to Jan. 7, at La Habra, Calif.

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Personal Mention

Bro. D. D. Harner, recently of Freeport, Ill., has taken up the pastorate of the Greene church of Northern Iowa. His address is changed accordingly to Greene, Iowa.

President Winger of Manchester College will be the speaker at the dedication services in the Oak Grove church of Southern Illinois, Dec. 17, not Dec. 3, as had been planned.

Southern Virginia has chosen Elders H. W. Peters and C. A. Flora as Standing Committee delegates to the Ocean Grove Conference, with Elders L. D. Bowman and J. A. Naff as alternates.

Bro. John O. Flory of Virden, Ill., is not so widely known as was his father, Eld. Michael Flory, a long-time leader in the church activities of Southern Illinois, but the Messenger offices enjoyed his friendly call.

Sister Myrtle Pollock's letter to the mission rooms is of special interest because it tells of an arrangement to use a German refugee doctor at Liao Chou. Service that works both ways—isn't that fine? Well, isn't that how true service always does work?

Bro. J. M. Blough and party were due to arrive at Bombay last Wednesday. They left Kobe, Japan, Nov. 3. He has written something interesting on The Doctrine of Eternal Security that you will want to see when our columns can offer a place for it.

"This is Thanksgiving Day in W. Va., and it is a real thanksgiving for us even though our table cannot be heavily loaded. The doctor has just informed us that father may come home from the hospital Saturday. We are truly thankful that he has recovered so nicely." So wrote Sister Ada Scrogum of Elkins, W. Va., under date of Nov. 23.

Brother and Sister John B. White of Nashville, Tenn., will appreciate your sympathy in the great sorrow which has come to them. We refer to the tragic death of their son Robert of Johnson City, in an automobile accident. Bro. Cecil C. Ikenberry's letter says of him: "He was an unusually fine Christian young man and his life has a challenge for all of us."

Madame Chiang Kai-Shek said recently: "Unless a radical change comes over the hearts and the minds of men, some of us, at least, will live to see civilization perish by the very means used so long and so ruthlessly to destroy China. There is only one thing that can prevent such a disaster to humanity—it is religion, whose partial eclipse I lament." That would not be any truer if you had said it yourself.

Bro. W. J. Swigart of Huntingdon, Pa., came at last to the end of the journey on Wednesday morning, Nov. 22, full of years and faithfulness in Christian service. We do not attempt here to pay adequate tribute to his long and able ministry in the field of education and as a preacher of the gospel. Others will tell of this shortly. Our thought goes out especially to his afflicted companion to whom he had hoped to minister even up unto her last need.

Four Africa missionaries, Dr. Howard Bosler and wife, Nurses Evelyn Frank and Alice Engel, are on their way home, according to word received at the mission offices. This is a little in advance of the furlough time for some of the party, the earlier coming being hastened by the reported illness of Sister Frank and probably also by the near expiration of passport privileges, renewal of which is so uncertain in these war-plagued times. With reference to the outbound Africa party mentioned last week, the expectation now is that they will sail Dec. 11, but we'd better not say too much about this till we see how it actually turns out.

Miscellaneous Items

June 5, 1940, is the date set for the opening of the Ocean Grove Conference, as reported to us by Secretary N. D. Cool.

Love feast announcements should be noted as follows: Rockford, Ill., the evening of Dec. 3; Glendale, Calif., at 4 P. M., the same date.

Special care should be used in the writing of names. In a recent bit of correspondence the writer used that flowing style of script in which similar letters are formed alike. In most such cases the context is enough to clear up what is meant. However, this does not hold in the case of names. Sometimes there are directories or lists to check by. But in this case it was just a plain guess, and we are still not too sure our guess was right. Correspondents, you can save us many a headache, and yourself and others embarrassment, if you will take special pains to write all names plainly.

The Southeastern region has set up one-day finance institutes for eight of the thirteen districts. The institutes are planned to open with an afternoon session for leaders of local finance—pastors and elders, church treasurers, members of finance committees and the president and treasurer of age group organizations. In some cases there will be a supper conference. Evening sessions are scheduled for 7:30 P. M., and to include an illustrated lecture. Brethren H. Spenser Minnich and Desmond Bittinger are the outside speakers. The itinerary is as follows: Dec. 3, Central church, Roanoke, Va.; Dec. 4, Antioch church, 2:30 P. M.; Boone Mill church, 7:30 P. M.; Dec. 5, Pleasant Valley church, Weyers Cave, Va.; Dec. 6, Linville Creek church, Broadway, Va.; Dec. 7, Eglon church, Eglon, W. Va.; Dec. 8, Nokesville church, Nokesville, Va.; Dec. 9, Brownsville church, Brownsville, Md.; Dec. 10, Westminster church, Westminster, Md. For details write Raymond R. Peters, Daleville, Va.

"At the regular meeting of the North American Administrative Committee of the World's Sunday School Association held on October 10, 1939, in the headquarters' building, 51 Madison Avenue, New York, N. Y., it was decided with great regret that international conditions make it impossible to plan for the World's Sunday School Convention which was to have been held in Durban, South Africa, in July, 1940."

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Heart Reaching Object Lessons, by Elmer L. Wilder. Zondervan Publishing House, 1939. 152 pages. \$1.00.

Contains seventy-three scriptural, pedagogical simple object lessons that can easily be presented to primaries and juniors. These lessons have more of the Bible flavor than one usually finds in books of this kind. A picture of the material to be used accompanies each lesson thus making it easy for the teacher to drive home the truth he would teach. Few teachers know the full value of teaching through objects. This book will help them to make a fuller use of concrete matter as they strive to implant moral principles and shape Christian character.

Little Talks to Little Folks, by Charles A. Puncker. Pickering & Inglis Ltd., 1937. 60 cents. 92 pages.

Contains forty-four talks on subjects full of interest to boys and girls. Subjects are wisely chosen and stories are well told. The lessons are such as are needed. The language is simple and serious. Nothing frivolous is included. Though told by an Englishman for English boys and girls the truths presented are equally needed by and applicable to American boys and girls. Those who teach boys and girls know how hard a matter it is at times to find just what they want. With this book at hand with its forty-four stories they may often tide over a difficult situation.

To Every Creature, by Henry Burton Trumble. Cokesbury Press, 1939. \$1.00. 159 pages.

The author is an advocate of strong and continuous evangelism. He recognizes the weak and strong points of the several forms of evangelization, is partial to none, but urges the use of such procedure as best meets the needs of the local congregation. His message grows out of his knowledge of the way in which the apostolic church won disciples, of the spread of the gospel down through the years, of the way in which great evangelists won men to Christ, and from his own experience. His is not so much a message of theory as of fact. Whatever enthusiasts may say about their pet form of evangelism, he recognizes its good without being blind to its shortcomings. Whatever some may say against certain forms of evangelism, again he gives it impartial recognition. Read the book, ye pastors, and then study yourselves before you conclude that you alone know the kind of evangelism that is needed today. Here is a sample of his illustrations: At a Monday meeting of ministers one pastor declared that the day of mass evangelism was a thing of the past. Facts in this case were that in that very city the day before one church added fifty to its membership roll.

HOME AND FAMILY

Be Not Afraid, Only Believe

This poem was found at the bedside of Mother Thomas immediately after her death and is thought to have been written by her just before she was stricken with her last illness, July, 1939, in her 96th year. See article on page 23.

Be not afraid, only believe,
 God will take care of you.
 It is written in his Word
 And we know it is true.

"If you will abide in me
 And my words abide in you,
 Ask what you will and I
 Will hear and answer too."

"I go to prepare a place for you
 That where I am you may be"
 Happy, forever happy,
 Through all eternity.

Be not afraid, only believe,
 God will take care of you.
 It is recorded in his Word,
 Therefore it must be true.

Be not afraid only believe.
 The Blessed Master said,
 "I will never leave nor forsake
 Those by my Spirit led."

Babies—and Babies

BY GRAYCE BRUMBAUGH

"There is a baby outside." Thus I was told, in a very nonchalant manner by one of the hospital boys, that there was some sort of a baby outside the building. I was searching diligently at the time for a medication which was needed for an elderly patient who was quite ill, and as a result several minutes passed before I joined the group of people who were waiting outside.

Quickly I glanced over the people, expecting to see an infant tied on its mother's back, or at least hear its cry, but everything was quiet, and the only woman in the group was standing quietly with a large, dirty calabash on her head. Since I did not know the language which those people spoke, I inquired of one of the nurses where this baby might be. He answered promptly: "See, it's in the calabash." Slowly the woman lifted it off her head, and there—not one baby, but twins—and the dirtiest babies I had ever seen, lying quietly on some guinea corn which the relatives had brought for the first payment on the care of the babies. The mother had died several days before, and now the relatives decided to bring the babies—these ill omens who had killed their mother—to the white people to be cared for. However, it was not enough to allow these poor, scrawny, weak, nine-day-old babies only to be hungry. They also had to carry out the superstitions of the people. True to Margi custom, these babies had been rubbed from head to toe with a heavy oil in which was mixed a fine, red, powdered clay. On the eighth day the mother, if she lives, rubs her own entire body with this mixture as well as the body of the child. Also, on that day the child is named, and of course the baby must have charms

around its neck, waist, and ankles to keep away sickness or evil spirits.

One of the boys carried the calabash into the baby room, and with the help of one of the girls who works at the hospital, we bathed both babies—though I doubt that a nursery at home would quite approve of our methods, for cases such as these require real scrubbing. Finally, after having the baths finished, the next thing in order was to get them weighed. Their weights were three and three quarters and four and a half pounds. True, with the help of an incubator and mother's milk, these babies would have a good chance in the United States. But here in their own country we have only improvised incubators, and without a trained staff who feel a very definite responsibility, such tiny infants have little chance to survive. Especially is this true if the mother has forced the babe to drink dirty, unboiled water with some of the red clay mixed in it—and this is the rule rather than the exception.

In spite of all our work, the babies lost weight, and died after about four weeks. When the relatives were notified of the death of the first one, they only thanked us and said they were glad, since they were sure the child had an evil spirit, and that since these babies had killed their mother it would be better for both the children to die.

But these were not the only nursery babies. Last November a little baby girl was born near Lassa. Very shortly after giving birth to the child the mother died, and before two hours had passed the relatives brought the baby to the hospital. It was a simple matter to bathe her, for her little body had not been rubbed with oil and mud, nor had she been forced to drink filthy water. She came to us almost as clean as the new-born goes to the nursery at home, and she could be cared for as a normal child rather than a sick one. All in all, she has done very well, and has progressed almost as rapidly as a white child.

These are only two examples of babies, and the sorrows and joys of a nursery. Naturally, the joys are many. For who among us does not love a baby, whether black or white? And who does not enjoy seeing the babies play in the sand, in the bathtub, or with whatever toys they may have, or to have them clap their hands, and come creeping or running toward you? These two pictures only show the advantage which your child and an occasional child here have over the host of tiny babies who are brought into the world in Margiland, but who must endure any number of unfavorable conditions because of the old traditions and superstitions which have a fast hold on their parents.

Perhaps you are wondering what will become of these nursery babies when they are older. By the time they are able to walk, talk, eat native food, and do some few things for themselves, they are to go back into native compounds. This period should be only a few years, for with no buttons to fasten, and no shoes to tie, and often not even a shirt to put over his head, the little black boy or girl does not need to learn all the complicated procedures of dressing; and as for food, he soon learns to eat in native style—that is, with his fingers. If the paternal grandmother is living, or even a brother of the father, the chances are that they will want the

child when he is a few years old. However, in the father's compound the other wives will probably take very little interest in the child. In case there are no relatives who can care for the child, he is placed in some native Christian home.

Sometimes, it is true, we do become discouraged in our nursery work. After one spends hours and hours both during the day and night in caring for these tiny babies, and after doing all one can, and still some day their little spirits slip off quietly, then all efforts seem to have been in vain. But, too, our hearts fill with joy when we see boys and girls of eight or ten years, who were nursery children, now going to school each morning and attending Sunday services. How glad we are when such are able to join in with the group in repeating the Ten Commandments, praying the Lord's Prayer, and praising God in hymns—for we are told "of such is the kingdom of heaven."

Lassa, Africa.

The Joyful Mourners

BY HOWARD HENRY KEIM, JR.

First Half of the Second Story-Sermon on The Quest for Happiness

Early in commencement week at Christian College, Kansas, David's parents arrived from their western home in a new V-8. They would visit their friends, see David act in the senior play, and above all see him graduate and receive his diploma. Then there was to be a special treat in the form of an automobile trip to the east coast to visit relatives and places of interest. Mr. and Mrs. Hayes, David and Estella, his freshman sister, were to be the passengers. The trip afforded David the opportunity to see at firsthand many of the things and conditions about which he had read. Washington, D. C., was fascinating indeed, although only the high spots could be touched in three short days. But what wonderfully interesting days they were! Scarcely less interesting to David was the visit to the great industrial centers, Chicago, Detroit, Youngstown and Pittsburgh, where he could see at close range the social unrest, the effects of strikes, the struggle of the poor for bread and life itself, the luxury and extravagance of the rich. The month allotted for the trip was quickly past and the journey ended at "home, sweet home."

David was welcomed into the working forces of the little packing plant which his father had acquired many years before and in which four older brothers had become the active directors and managers. The brothers urged that David settle down and enter the business with them and their father.

At the midsummer church council the local congregation installed David in the ministry and encouraged him to go to seminary in the fall, as he had steadfastly purposed to do. The pastor of the church asked David to preach on a certain Sunday morning in August while the minister would be on his vacation. David was glad for the opportunity to add to his experience and to share his thoughts with his home people. He determined to preach on one of the great Christian paradoxes, "Happy are they that mourn: for they shall be comforted" (Matt. 5:4). This is the subject he gave it:

The Joyful Mourners

"Many of the millions who are eternally submerged

in sorrow are amazed at the words of Jesus: 'Happy are they that mourn: for they shall be comforted.' How silly, how artificial, how unreal it sounds! Were it not for the life of the One who made the statement, fewer still would give it any consideration. The difficulty is created in the minds of most of us because of our definition of mourning. The statement might be paraphrased in these words: 'Oh, the happiness of those supersensitive souls who are distressed by the wretchedness and misery brought upon man by sin, and who dedicate their lives in a conscious and persistent effort to relieve him!' Earth's highways and byways are crowded with the millions whose lives are disgruntled and miserably unhappy because they are dominated by no higher objective than the satisfaction of their personal appetites. They wince at the cruelty of fate and pity themselves tremendously. Jesus had no promise of comfort for this tribe of mourners. The mourning of which Jesus spoke is not so selfish. It is social, springing from a heart which is wounded and crushed because of the misery and wretchedness and woe brought upon others as the fruit of sin. Happiness belongs to the Good Samaritan and his like who see wounded, wretched humanity along the pathway of life and minister to its needs in a great spirit of unselfishness. Through many channels, the radio, telephone, newspapers, magazines and movies, there flows to us these days, a tide of detailed news regarding the suffering and depravity of people in all parts of the world. Yet how few of us are aroused to effective action. We give many reasons to justify our inaction as we pass by on the other side. We are too busy. Our struggle for existence has deadened our sensitivity to the needs of others. Life has become impersonalized. We expect the church or the government or some other organization to care for the misfortunes of our fellows. There are many who seek release from the pressing problem of misery through the age old lures of the flesh, eating, drinking and gay living. Wide is this gate and broad is this way, but it leads to destruction and not to happiness. Life must be centered outside the sphere of personal appetites, if happiness is to be found. The higher areas of happy, creative living are reached only by those who have acquired a capacity to suffer, mourn, and act in behalf of those who live in a hell of misery.

I. Know the Facts

"It is very difficult for the average middle-class American citizen in the average town or small city to visualize the one fourth of the world's population which comes into daily conflict with the wolf at the door. This is a terrible reality which is altered very little by periodic cycles of so-called prosperity. Many people deliberately avoid the truth because it leaves a bad taste in their mouths. They ignore facts in order to maintain a shallow, superficial optimism. Facts are not always easy to discover because the vested powers are interested in publishing a biased story.

"The prophets of ancient Israel were impassioned for their work when they visited the great cities of their land and saw, 'the righteous sold for silver, and the needy for a pair of shoes' (Amos 2: 6). When Jesus visited the temple in Jerusalem and saw the poor defrauded in the name of religion his prophetic indignation was aroused, and he drove the robber-merchants from the house of God (Mark 11: 15-18).

"In the industrial centers of the world men have often

been reduced to automatons. One may feed an automatic machine with the same monotonous movements hour after hour, or he may stand in the assembly line where he has a particular little detail task which he repeats over and over as the items being assembled pass by. His job and his pay depend upon his ability to fit into the machine, to concentrate upon his minute detail without interruption. Personality is short-lived under such conditions. Physical, nervous or mental breakdown is almost inevitable within a few years.

"A certain millionaire horse fancier has an old race horse. In years past this animal was considered very valuable. And now that he is old and long since has ceased to be entered on the track, he is given a comfortable stall and a place of honor in the spacious barns of his owner where he will remain till death claims him. But when a man has given the strength of his youth in serving an industrial baron, and then comes the time when he is no longer able to keep pace with the younger generation, in the vast majority of cases he is laid off without consideration for his past services. Man is given less respect than the horse.

"On the farm of a certain rich man there is a dairy barn where registered cows are stanchioned in luxury. They are bedded deeply in golden straw. Fresh, cool water, hay and grain are provided for each individual of this favored herd. The barn is sealed, insulated and painted in the most modern fashion. The walls are tiled with turquoise glass. Summer and winter the building is air-conditioned. White-frocked attendants care for the wants of each cow. This same man owns a great factory in a near-by city where thousands of women work and swelter in the heat and dust and steam of the shop. Without rest periods they toil on hour after hour at their monotonous piecework to earn a few cents. Stern overseers are constantly on the job to see that no one is idle. At the slightest indication of disaffection the offender is turned off and a score of others are willing to take the job. God hasten the day when industry shall be civilized enough to give at least as much consideration to womanhood as to cows!

"To discover the facts about the one quarter of the inhabitants of the earth who live daily in destitution and terrible misery, is to mourn for them if there is any heart of love and compassion in us. There is a sweet and sacred comradeship which grows up between the spirits who are sensitive to the suffering of humanity and who are happy for the privilege of helping to relieve some of the misery.

II. Use Your Imagination

"Facts and data may be impersonal and quite un-human. We need to use our imagination to project ourselves into the painful experiences of those who are in misery, those who suffer.

"Involuntary unemployment is one of the major causes of suffering in the commercialized world of this age. What does it mean to be unable to find work? Here is a young man twenty-eight years old, strong of body and alert of mind. He lives with his widowed mother in a city of fifteen thousand population. At the age of eighteen he graduated from high school. For ten years he has been working in different factories of the city. Employment is always seasonal. During the rush season the laborers who were unorganized were compelled to work ten or twelve hours a day. In a few weeks they were laid off with nothing whatever to do. The aver-

age earnings of this young man over the ten-year period was slightly over \$600 a year. He has been keeping company with a fine young lady. They are engaged and would like to get married, but they wisely realize that they cannot live on love alone. In the larger cities, social workers and investigators tell us, are hundreds of young people like this who actually live together without being married because economic conditions make marriage almost impossible.

"Or look at this middle-aged mechanic who is nearing the unofficial age limit in the factory where he has worked for twenty years. Technological improvements and then a period of depression caused the managers to determine to reduce the number of workmen in the plant. At the end of the week Mr. Davidson, as we will call him, receives in his pay envelope a notice that his services are no longer needed. Though he has been fearful of this for some time, it comes as a severe blow. His dejected countenance breaks the ill news to his wife. Then begins a weary round of visits to the factories none of which wish to hire an "old man" past forty-five. Savings are soon spent. The recently purchased articles of furniture are reclaimed for failure to make the monthly payments. With morale broken, Mr. Davidson seeks release by squandering the small income received from odd jobs, on strong drink, poker and gambling devices. He has reached the place where he feels that the world owes him a living. The fire has gone out of his eye. Public charity is received in an I-have-it-coming-to-me spirit.

Huntington, Ind.

Are Parents Delinquent?

BY GRACE HILEMAN MILLER

"The youngsters are not the only delinquents," declared a Y. W. C. A. secretary in an address before a service club the other day. "Practically all boys or girls who go wrong trace the cause to their own home, or to the action of some older person who has influenced them. And these causes are of the nature that experts in the juvenile problem recognize as indicating the older people are at fault." The speaker went on to say: "Before I can do anything with the young people of this valley into which I have just moved, I feel that I must somehow inspire the parents and older folks to a higher standard of living." By way of illustration he told a story of how, when Johnny had developed the habit of telling untruths, his parents were alarmed and endeavored to break him of this habit in one way and another, finally resorting to a good spanking for each offense.

One evening as Johnny's mother hurried him off to bed unusually early, and he asked the reason why, his mother said: "Your father and I want to do some reading and we must have the house perfectly quiet."

However, a couple of hours later when the boy's older sister came home, the little fellow awakened and asked her if his parents had finished their reading, for which the house had to be perfectly quiet. "Reading," she exclaimed, "they are not reading; they are at a bridge party; they wanted to get you to bed without a scene."

Soon the parents came home, and hearing a voice in the son's room paused to listen and heard him say: "Dear God, this is a problem for you; who is going to spank papa and mamma when they tell lies?"

La Verne, Calif.

THE CHURCH AT WORK

CHURCH FINANCE

Handling Church Finances

The following deductions relative to handling church finances from the Eastern Maryland District News Letter were sent by Jesse C. Shaver, District Treasurer, Eastern District of Maryland.—Ed.

1. The church treasurer should be a man or woman able to keep records that readily meet the need of your congregation.

2. He or she should be able to submit, at least at each council meeting, a financial report covering receipts and expenditures, together with balances, for the period following previous report.

3. The treasurer must be able to treat the giving of individuals as strictly confidential.

4. Funds of the church or Sunday school should be deposited in the bank in the name of the church, subject to withdrawal by the church treasurer. It is poor business for a church treasurer to deposit church money in his or her personal account and issue checks for the church on his or her personal account. Banks do not charge fees for church accounts. All funds received should be deposited in the bank. All bills paid should be paid by checks.

5. A fine book to use in recording church and Sunday-school figures is what is known as a Standard Columnar Book. Opening this book before you, you will have as many as ten columns to your left and ten columns to your right together with date and explanation columns on each page. This book with 150 pages may cost you as much as \$2.50 but it will take care of your needs for 8 years or more. Ignore page 1 and start your record on page 2, then your receipts will show on the left-hand page and your checks on the right-hand page. When page or pages are full, foot totals and carry forward to corresponding new page.

If all money is deposited in the bank, then your total receipts, less your total checks, is the amount in your checking account. Most banks have checks put up in books three checks wide and they are most convenient to use. You will like them.

6. In one church in the district, the treasurer set aside for the young people envelope sets 1—30; sets 31—77 were set aside for the men, and sets 78—150 the women use. Then each Sunday when the envelopes come in they are segregated and opened accordingly and in this manner the young people get credit for what they contribute towards church expenses and the men and women likewise. This is helpful information in showing the amount of money given by the young people, men and women for departmental reports. Only the church treasurer knows who has each set. The sets are identified by number even on the individual record of each individual's giving.

7. Some churches find it to better advantage to have separate treasurers for church funds, trustee funds, Sunday-school and mission funds. There could be no objection to this; however, in the large churches it is felt best to consolidate and budget the operating figures with one treasurer handling funds. The accounts of the treasurers should be audited annually, and it takes some one with a clerical background to do this.

LEADERSHIP EDUCATION

Further Thoughts on the Workers' Conference

Can the workers' conference be kept from overlapping the field of the church council meeting? Or of other committee groups in the church? This is one of the questions confronting any church that is making an honest effort to use the workers' conference. In the changing trends of leadership education the workers' conference stands almost at the head in possibilities. But the problems of relationships to other groups in the church does arise.

Here are the comments of a national executive of the Methodist church who for many years has been working at the job of growing stronger workers in the local church:

"Board meetings have traditionally been too dry. Age group and general workers' conferences have tended toward dealing with administrative problems. If workers' conferences and age group councils are looked upon not as planning for leadership education but rather as actually being leadership education, it will be a long step in advance. The trend is toward unifying planning and study. (We learn to do by doing!) Likewise the business meeting can be used for leadership education."

Materials on the workers' conference:

The Workers' Conference—Heck. 10c (best).

Workers' Conference Manual—Shaver. \$1.00, 1938 (newest).

Programs for the Workers' Conference—Longman. 20c (good, also).

MINISTRY

Ministry to Nonresident Members

By Merlin C. Shull, Elgin, Illinois

The number of people reached by this service is constantly growing. We appreciate the fine co-operation of our ministers. Four hundred and sixty churches have sent names to our office, making a total of over 9,000 names. More than three thousand cards bearing the names of nonresidents have been sent to pastors. We now have a mailing list of about 2,600. Many of these addresses represent families. The list represents all types of occupations, from the humblest laborer to the president of a state normal school.

One of the most interesting and rewarding features of this ministry has been the large number of letters and cards expressing a fine devotion to the church and a wholesome appreciation for this service. The following statements are copied from recent letters: "I am a widow and have three children in high school. It's a hard struggle to make both ends meet. It is my ambition to make a 'Dunkard' out of my oldest child. He is a senior in high school. I would love for him to enter a Brethren college next year." Another says: "It is just too bad to have to live with a family away from our church." A missionary's son writes: "I was delighted to hear from you this morning. I am here on a scholarship in medicine, having graduated from the University of Virginia last June. I am very fond of Yale and the people here in the medical school." The wife of one of our younger ministers writes: "My parents have for some time been living away from the church. The near-

est is fifty miles, and their health and age is such that they cannot attend. They have had adversities and sorrows in their present location and miss the church sorely. I am sure they would deeply appreciate the letters sent out by this service." These and more than three hundred similar statements prove that there is something about our precious faith that cannot be limited to Brethren communities or enclosed within the walls of our institutions.

All who read this report are asked to send the names and addresses of their nonresident friends. It is our purpose to express the love and concern of the church for the temporal and spiritual welfare of these faithful followers of our faith. We endeavor to make our letters and bulletins as sympathetic, personal and helpful as possible. We seek to lift up the great ideals and special emphasis of the church. It is a joy to have a part in this ministry and we appreciate the co-operation of all who have helped.

ADULT DISCUSSION OUTLINE

Keeping Christ in Christmas

Part III. No Room for Christ

Scripture: Luke 2: 1-7

Sunday, December 17

Discuss the following:

1. No Room for Christ in the Inn.

a. Why crowded out? Who occupied the rooms in the inn?

b. Were they more honorable, more worthy, more needy than Joseph and Mary?

c. What kind of a stable was this? Clean, airy, bright, "Holy Stable" as pictured by the painters? Or was it a real, dirty, foul-smelling abode of animals?

d. What significance does this humble birthplace of Christ have for you and me and all mankind?

2. No Room for Christ in the Human Heart.

a. In what way does the "crowd" keep Christ out of the human heart?

b. What deep-seated emotions sometimes preoccupy the heart and keep Christ out?

c. How does one open the door to Christ (Rev. 3: 20)?

d. What does it mean to pray, "Lord, I want to be a Christian"?

e. If there is no room for Christ in the individual, what will our politics, industry, business, and social life be like?

WOMEN'S WORK

Ministry of Healing

By Hazel Messer, Hanoverton, Ohio

Report of Sectional Conference at Anderson, Indiana

It has always been the practice of the Church of the Brethren to follow the example of Jesus and the teaching of the New Testament. The healing of the body and mind of every kind of disease was one of the greatest tasks Jesus performed and James gave teaching along the line by urging anointing with oil.

There are four purposes in the anointing service.

1. The patient needs to have a closer communion with God.

2. The patient must commit himself into the hands of God and plan to so live that his life will always be in God's care.

3. The patient must feel a tranquility in his soul.

4. He must believe that God is able to heal.

The patient needs instruction—and must feel the need of cleansing his soul by confessing his sins. He should understand that it is not the anointing that heals but the power of God. Anointing only serves to draw the patient into a closer fellowship with God.

The group present at this service should be united in mind and the elders who administer the anointing should have themselves prepared by prayer.

The anointing service has always held a vital place in the life of our church, and it would have a still larger place if more of our members realized the value of it. We need to recognize that the power of God is beyond all measurement and we should put ourselves into such positions that that power might be obtained for the healing of our own bodies.

CHILDREN

What Are You Doing for Your Nursery Department (Cradle Roll) Children?

By Ruth Shriver, Elgin, Illinois

Last week it was my privilege to sit for a few hours under the voice of Miss Edna Lloyd, author of "Planning for the Nursery Children in the Church School" as she talked about the two- and three-year-olds in the church. For three things I appreciated her: (1) her emphasis on the positive side of helping children; (2) her practical ideas; (3) her delightful sense of humor about small children.

Gathered at random, and unrelated, here are some of her ideas:

(1) Children under two years of age belong with their parents, unless a trained nurse can be in charge.

(2) Ignore, so much as possible, the habits children have that should be dropped out—praise those that are good. Children do not learn by negatives.

(3) Children learn to do by doing—and the dolls, balls, dishes, trains, building blocks, all help in learning how to get along with each other.

(4) Pleasure is essential in learning.

(5) Adults are harder to handle than children. When parents bring a child to the nursery department it should be understood that the child must really be turned over to the teachers while there.

(6) Parent observers in the department as a rule are not a good thing.

(7) One parent helper may be used in the department—if she is the parent of a child who will forget about her presence there.

(8) The nursery department teacher can help to a better understanding between parents and teachers if she occasionally appears before the parent group to talk about the program and to answer questions and receive suggestions from the parents.

(9) A sand table is the last piece of equipment to be desired with nursery department children.

(10) Before four years of age is the most important time for character building in a child's life.

(11) It is highly important for a small child to have happy experiences in fair dealing.

(12) If blocks are used, those painted with vegetable dye paints are safest. Holgate toys have this kind of paint.

(13) Weaver balls—costing \$1.00—can be scrubbed and pumped up.

(14) Cheap books should be bought so they can be destroyed if necessary. More durable equipment can be

washed, or sterilized, and should therefore be more expensive.

(15) In the nursery there will not yet be many Bible stories; but the teacher will give to the children a translation of Jesus in her own life.

(16) Poor equipment is not an excuse for poor work. Parents can often be enlisted to help make equipment.

Books and other nursery department materials:

*Guiding Nursery Children in Home and Church—McCallum. \$1.50, 1934.

*Nursery Class Teaching—Lloyd. \$1.50, 1934.

*Planning for Nursery Children—Keyser. 40c, 1938.

*Planning for the Nursery Child in the Church School—Lloyd. 25c, 1935.

*Study of Babyhood, A—Haviland. 75c, 1929.

*Study of the Little Child, A—Whitley. \$1.10, 1932.

*Three Years Old—Danielson and Moore. \$1.50, 1933.

*Ways of Working in the Nursery Department—Warren. 75c, 1932.

Home Play and Play Equipment for the Preschool Child. 10c.

Nursery Class in the Church School. Moore. 1938

Nursery Department of the Church School, The. 5c.

YOUNG PEOPLE

Toward a New Appreciation of Our Heritage

Thirteen members of the Church of the Brethren were privileged to spend a short time together at Schwarzenau, Germany, this past summer. Among this group were our representatives to the World Conference of Christian Youth at Amsterdam, Holland. This group also spent some time in touring other interesting spots in Europe. In spite of the many wonderful experiences enjoyed by this group there seemed to be a consensus of opinion that the visit to Schwarzenau was one of the high points if not the high point in the entire trip.

And what is there of interest in this quiet little German village? To Brethren it marks the place of the beginning of our church. Out of the experiences of a small group of searchers after truth under the leadership of Alexander Mack has come to us the rich heritage that is ours today. The old mill where Mack worked, the site of his home, the path leading to the Eder River where the first baptisms took place, all stir the imagination.

Those who visited Schwarzenau this summer became interested in the erection of some simple markers by the road and at the site of Mack's home so that future visitors might be able to find these places. They felt also that the erection of such markers would be an excellent project for our young people and a fine way of creating a new interest and appreciation in our church history, heritage and ideals.

No definite plans have been made for the promotion of this project but you will be hearing more about it from the National B. Y. P. D. Cabinet by Conference time next June. In the meantime shall we all think a bit more seriously on the responsibilities which our heritage lays upon us to make to our world as valuable a contribution as did the founders of the Church of the Brethren?

* In Brethren Loan Library.

CORRESPONDENCE

Mother Thomas of Philadelphia

I am grateful for the privilege of paying tribute to the memory of the greatest Sunday-school worker in her field I ever knew.

I learned to know Mother Thomas when I came to the

city in July, 1892, and our meeting grew into intimate Christian fellowship throughout the forty-seven years that followed. Through eight of those years, as superintendent of the Sunday school, I had an unusual opportunity to appraise her original methods as a teacher of children, and to witness the favorable reaction to her leadership among women.

She lived 95 years, one month and twenty-four days, and was remarkable in mentality and activity almost to the close. She was born June 1,



A service was held in honor of Mother Thomas at the First Church of the Brethren, Philadelphia, Oct. 22, being sponsored by the women. Many testimonies were given by those whose lives she had touched for good during the long period of her unusual service as a member of this church. In this picture she is shown at the entrance of the church she loved so much and served so well. When this photograph was taken she was more than ninety years of age.—Florence F. Murphy.

1844, in a small village in Centre County, Pennsylvania. At a very early age her family moved to Logan (now Burnham), Mifflin County, Pennsylvania, where her father was a superintendent of the Logan Iron & Steel Co. It was here at the age of ten, that Sudie Swyers was converted and joined the Methodist church. As she grew older and became more familiar with her Bible, she became dissatisfied with her baptism. At the age of twenty she moved to Philadelphia, and there met young Mr. Thomas, the Dr. John Sperry Thomas, M. D., of later years. These two soon became enmeshed in the mystery of love—a custom that is still very much in vogue despite radical changes in other respects in the large field of human endeavor. After they were married, she thoughtfully weighed the wisdom of unity in church work, and decided that either she should join her husband's church or that he should join hers. When she learned the doctrines of the Brethren, notably their mode of baptism, which had been a source of concern, her decision was prompt and final. She was baptized in the Delaware River March 12, 1865, surrounded by floating ice and whipped by a biting wind that froze her clothing as she stepped from the water. This was a cold encounter as she sought to rededicate her life, but she was quickly moved into the realizing warmth of cherished hopes, and from that moment never doubted again the validity of her baptism! Thus the Church of the

Brethren gained a notable character which was lost numerically to the Methodists, but her move meant no loss in the Christian field of personal service. She held continued and faithful membership in the First church until her death—a period of seventy-four years, four months and thirteen days—a record not equaled by any one else in her congregation.

Without detracting from her remarkable life, something must be said by way of sympathetic support for her devoted husband. Dr. Thomas was superintendent of our Sunday school for more years than any other and at a time when the brotherhood was not yet reconciled to this new kind of school. It may also be said that he was more active, and took his work more seriously, than any superintendent before or since his time. This is a rather sweeping statement, but I make it from two angles with no reservation, first: his own voluminous annual reports and the testimony of others prior to my time; and second: from my personal appraisal of events since 1892. What a boon to the Sunday school and to Mother Thomas in having the enthusiasm and spiritual vision of her husband to supplement her own! What wonderful teamwork! Little wonder the work prospered. Dr. Thomas died in 1893 at the early age of fifty-two, but this severe blow to a devoted wife and mother did not deter Mother Thomas in the work her hands found to do.

She was active in the Mite Society, organized prior to 1861 to provide funds for clothing for needy Sunday-school children.

She introduced the Cradle Roll in 1891, under circumstances that were both dramatic and touching.

As superintendent of the Infant Department for a long number of years, she was responsible for marked development and constructive changes. She saw to it that the "infants" (up to ten years of age!) were properly graded in a modernized Primary Department; she became a leader in the organization of a Home Department Sept. 1, 1902, and of the Little Beginners Dec. 10, 1905.

Here we should pause for "station identification," so to speak, and introduce another collateral influence that had immediate effect in stimulating current work and creating new activities.

T. T. Myers had just assumed his duties as the new pastor April 26, 1891. His close friend and Mt. Morris College chum came to town and soon took up the pastorate of the mother church at Germantown, pending word from the Mission Board to proceed to India. Bro. Wilbur Stover, the great missionary in the making, was overflowing with zeal. He breathed into our church community, through individual and group contact, an awakening spirit that started the church to the front in both home and foreign missions; and incidentally, after a long wait, it proved a prime wedge in creating a separate church district in June, 1911, of which our church became a part.

Coincident with the seed sowing of Bro. Stover, the Dorcas Society was revived. It is strange how projects are abandoned and brought to life again! Then the King's Daughters was formed and later adopted by the Elderly Ladies' Aid Society. This society was endorsed by the church April 5, 1897, and grew out of the activities of a committee appointed Jan. 7, 1896, to receive and distribute clothing to those in need. These two groups, the Society and Clothing Committee, were later absorbed by the Mothers' Society which Mother Thomas was authorized to organize in June, 1896. After a mo-

mentous record, of which space forbids detailed comment, the Mothers' Society was merged with the Ladies' Aid which was definitely revived in spirit if not fully in name by recognition of council Sept. 30, 1913. The sisters dropped the descriptive adjective "Elderly" in the reorganization under the implication that any word suggestive of age is obsolete in their vocabulary.

Mother Thomas also organized the Junior Christian Endeavor Society in 1891, and the Young People's Society on June 11, 1892. From these two groups soon developed the junior and senior choirs, which were notable aids in public worship.

All these movements were local, but distinctly missionary in character, and without doubt their inception was inspired by the presence and zeal of Bro. Stover. What a scope of constructive organizing over a brief period of ten years! How fortunate for the cause that the moment of opportunity and appeal found willing hands to take the initiative! Such was the fruitful response of Mother Thomas who was the leading spirit in the inauguration of these progressive steps, and we are convinced that similar activities throughout the brotherhood found their urge from the genesis here.

As far back as Oct. 11, 1912, at the Recognition Service of the Pennsylvania State Sabbath School Convention held in this city, Mother Thomas was presented with a gold pin for fifty years continuous service in Sunday school. She was one of only two so honored from our school.

Mother Thomas was intimately and affectionately known by every member of the church and Sunday school during her active life. Spiritually speaking, she has more children, grandchildren, and great-grandchildren on our membership register than any one else.

She was one of a group of fourteen members who spanned their years of worship at the three successive sites of the First church: Crown Street, Marshall Street, and Carlisle and Dauphin Sts., and she is the last but one of this group to "wrap the drapery of her couch about her and lie down to pleasant dreams."

When the mission opened at 26th St. and Lehigh Ave., Nov. 29, 1896, Mother Thomas took her place there in directing the children in the morning Sunday school. Ours was in the afternoon. This gave her double duty on the Lord's day over a number of years, but God gave her strength sufficient for the task.

In 1913 her health failed her, and she was led to husband the physical reserve she had left, although she did not relinquish active work entirely until Jan. 31, 1916, when the board reluctantly and regretfully accepted her resignation. Only under such circumstances she gave up for the moment her arduous duties and withdrew for rest and recuperation to the Fitzwater farm at Port Providence, about twenty-five miles from the city. Permission to use the old community chapel was granted her, and there a little mission Sunday school was organized and conducted under her supervision. This proved a blessing to the village as well as a boon to Mother Thomas where, under restful surroundings, she was able to resume the work she had so much at heart. Friends saw to it that she got to services occasionally in the church she loved, and invariably on love feast and communion occasions. A brief time ago she was forced to relinquish active work and withdraw to the home of her daughter in West Chester, where she welcomed the final call of the Master July 25, 1939.

Philadelphia, Pa.

Roland L. Howe.

Brother Kahle's Five-Hour Sermon

Sunday, Oct. 15, was an extraordinary day in the Wenatchee Valley church. Bro. Walter M. Kahle of Virginia, Mrs. Kahle and their daughter and son, Helen and David, were with us. The services were all arranged so Bro.



Kahle could have the maximum of time to present a series of studies on "Money Management." His sermon for the day, with a few intermissions, was approximately five

hours in length. The amazing thing was that in a day of fifteen-minute sermons the audience wanted more. After the benediction they stood around and visited twice as long as usual.

Bro. Kahle and his Money Chart are unique. He has a timely message and he knows how to present it. He covers a vast territory in a very limited time. He is so simple a child can understand him and yet he is that profound that weeks after he is gone you are still thinking over some of his propositions. He combines into a most wholesome harmony humor and spiritual earnestness. He moves up and down a scale that runs all the way from God to shoes and bacon and throughout helps you see how the spiritual and the material blend into one perfect unity for the creating of the more abundant life.

Reactions to Bro. Kahle's studies are still reaching me. Typical comments and notes are these. "His lectures did us more good in a real dollars and cents way than anything we have ever experienced" (a young man and his wife). "The most practical and most logical discussion of finance I have ever heard. It is more than a way out of our economic ills; it is a Christian philosophy of life. It is a frank discussion of a subject we have hitherto more or less shied away from in our church program" (a church trustee). "His messages are of vital importance to churches, because he shows how, by spending less for things we do not need, we will have more for the church" (an elder). "Kahle gave me the first practical and everyday usable facts on Money Management I had ever heard. He delivers his ideas so clearly and simply one takes away the greater part of his messages. I regret I did not hear Kahle's lectures years ago" (a salesman). "Kahle's discussions should help everyone of us to a richer and finer way of life" (a young business man).

I would commend Bro. Kahle in his Money Management discussions to any church of our brotherhood. Any church having difficulty in raising its mission quota, or keeping abreast of its current expense budget should have Bro. Kahle. Any church that has members who are movie, or permanent, or tobacco addicts should have Bro. Kahle. Any church that has members who lack sales resistance, or members who are forced to stretch short dollars, should have Bro. Kahle. Any church that has members who lack a true spiritual life vision should have Bro. Kahle. Any church that has members who

have any finance problems should have Bro. Kahle.

In conclusion I would say that Bro. Kahle is very human. No church will find him a cure-all for its spiritual and financial ills, but every church that secures his services will find him a wholesome stimulant to its work.

Wenatchee, Wash.

Harper S. Will.

Benjamin F. and Elizabeth Jenkins

Benjamin F. Jenkins, son of Pleasant Tyra and Rebecca Neff Jenkins, was born in Franklin County, Va., April 7, 1859. He departed this life at his home in Miami County, Ind., Aug. 22, aged eighty years, four months and fifteen days.

When one year of age he came with his parents to a farm near Mexico. They later moved onto a farm near McGrawsville in Clay Township. Except for a short time spent in Missouri, he grew to manhood here. After returning to Indiana, his parents located on a farm near his late residence where he lived the remainder of his natural life.

He was the eldest son of a family of five children, two of whom survive.

Bro. Jenkins was united in marriage to Elizabeth Lippold Feb. 17, 1881, to which union seven children were born. Those surviving are John Ora Jenkins and Mrs. Sylvia Wolf of Washington Township, Carl L. Jenkins of Peru, Mrs. Clara Ada Wolf and Melvin Vern Jenkins of Clay Township, and Charles Elmer Jenkins who remained at home and cared for father and mother. One child died in infancy. There are fourteen grandchildren and six great-grandchildren.



As a citizen of the community Bro. Jenkins was honest, upright and interested in such undertakings as contributed to the uplifting and betterment of its people. He served as trustee of Clay Township for the years 1918 to 1926, during which time the present consolidated school building was constructed.

About forty-two years ago under the evangelistic messages of Dorsey Hodgden, he united with the Church of the Brethren. He was soon chosen to the office of deacon which he filled creditably. His life exemplified abundant faith in a Divine Being, an abhorrence of evil, a deep sense of love and appreciation for the pure and the good. To his church choice he remained true and faithful. The family and community are deeply touched by his passing and intensely feel the loss of a sincere father, friend and counselor.

Mrs. Elizabeth Jenkins, wife of Benjamin F. Jenkins, was born April 18, 1861. She was one of the nine children of Leonard and Susanna Lippold. She was a lifelong resident of Clay Township. During her teen age she united with the Evangelical church. During a revival conducted by P. H. Beery she united with the Church of the Brethren, which was her church home at the time of her death. She passed on May 10, 1939, aged seventy-eight years and twenty-two days.

Brethren P. E. Coblentz and F. P. Hostetler had charge of both services.

Bunker Hill, Ind.

Dossie Webb Fewell.

A Tribute to John Livengood Barchus

John Livengood Barchus, son of Daniel Barchus and Barbara Livengood Barchus, died at his home in Salisbury, Pa., Oct. 7, 1939, aged seventy-three years, eleven months and twenty-seven days. Although he had been in ill health for over a year he had been confined to his home only a short time. Death was attributed to a heart attack.

John L. Barchus was born Oct. 10, 1865, on a farm in Fayette County, Pennsylvania, on the banks of the Youghiogheny River. This farm was known by the Indian name, Kanasee.

At the age of twelve he was baptized into the Church of the Brethren by Bro. Jessie Calvert at West Salisbury. Bro. Barchus was always a firm believer in the faith and his devout Christian spirit was manifested in his daily living and his dealings with others.

Bro. Barchus desired a business career, and to perfect himself in business methods he attended the Baltimore College of Accounting. After graduating he became interested in the mercantile business in Salisbury, and in addition to that and other activities, he in 1889 opened a private bank under the name of the Valley Bank. He operated it as such until 1902 when it was converted into the First National Bank of Salisbury of which he became the first and only president. He was in the banking business for fifty years.

Bro. Barchus was a man with numerous sterling characteristics, with strict regard for commercial ethics, with highest standards of citizenship, and with social qualities that rendered him popular with his wide circle of friends. His career was one of perseverance and enterprise. Never shirking a duty and never seeking an honor, he was always ready to give support and encouragement to all undertakings that had for their objects the elevation and advancement of mankind and the growth and prosperity of his community.

He was united in marriage Oct. 10, 1899, to Mary Edna McClure, daughter of the Q. Z. McClures of McKeesport, Pa.

Surviving him are his wife and one daughter, Miss Dorothy Barchus, at home; two sons, J. McClure Barchus and Daniel Q. Barchus of Boston, Mass., and three grandchildren. A daughter, Eleanor, died in infancy.

The funeral services were held at the home in Salisbury on Oct. 10.

Salisbury, Pa.

Sallie E. Lichty.

Women's Annual Meeting at Waterloo

The women's organization of Northern Iowa, Minnesota and South Dakota held their annual meeting at the time of our district conference at Waterloo City.

A splendid program was enjoyed by a large group, and the Women's Chorus, in which several churches were represented, was a special feature. A play entitled *The House on the Sand* brought a vital message. During the business session, it was decided to again support McPherson College and also help in the pastoral support of several of the smaller churches of our district. Mrs. J. H. Mathis was again chosen president and the writer as secretary-treasurer. A liberal offering was given at the close of the meeting.

We also decided to have several subdistrict meetings. One of these was held at South Waterloo, Oct. 5. Women from Waterloo City, Greene, Union Ridge and Ivester were present for an all-day session and enjoyed the fellowship during the luncheon hour, each woman bringing a covered dish. In this way, almost all in the group were free to enjoy the meeting. Our district president had charge of the program for the day.

We were most fortunate in having one of our women, Sister Gladys Royer, now home on furlough from Africa, as guest speaker. She gave two challenging addresses to more than one hundred women. Special messages in song added much to the splendid program of the day. A liberal offering was lifted.

The meeting for this group of churches is to be held at Greene, Iowa, in 1940. These subdistrict meetings are most helpful, as more time is needed than can be had during district meeting, and a much larger group is reached in this way.

Eldora, Iowa.

Mae Albright.

Eastern Pennsylvania Women's Work

The annual Women's Work meeting of the Eastern District of Pennsylvania was held in the Spring Creek Church of the Brethren at Hershey, Oct. 26. The theme of the conference was: "To every one her work" (Mark 13:34). The morning service began with a song service, conducted by Ella Mae Forney of East Petersburg. Mrs. S. G. Meyer of Fredericksburg led the devotions.

"Aspirations" by the cabinet members—Director of Bible Study, Martha Martin; Director of Missions, Mrs. Desmond Bittinger; Director of Aid Society, Mrs. John R. Cassel; Director of Mothers and Daughters, Mrs. Roy Forney; Director of Peace and Temperance, Mrs. John Mohler—were real aspirations and full of inspiration. The cabinet set a very high goal for the coming year.

Sister Martin asked to see the hands of those who had taken time that busy morning to read their Bibles preparatory to coming to the meeting. Our hearts were touched as we saw the evidence of beginning the day with God. Two numbers of special music were given by a quartet from the Richland church. The address of the morning was given by Miss Rebekah Sheaffer,

Dean of Women of Elizabethtown College, on: *Our Women in the World of Today*. Miss Sheaffer, who recently spent six months in England, had some valuable information and rich experiences to share with the women. Sister Lizzie Hershey of Lititz led in our closing prayer.

After the luncheon, Sister Cassel met the presidents of the Aid Societies, and presented a list of articles needed at Elizabethtown College, the Old Folks' Home and the Orphanage. It was a joy to see the response to provide the things needed by the various Aid Societies.

Mrs. Horace Storm led the song service of the afternoon session. A very helpful prayer and praise service was conducted by Mrs. William Glasmire of Bareville. Mrs. Rufus Eby of Hershey gave a review of Women and the Way, after which Mrs. Hiram Frysinger of Harrisburg gave a reading, entitled *The Uncrowned Queen*, portraying an incident in the life of Frances Willard. A challenging address on *Sisters in Reality* was given by Mrs. Desmond Bittinger. Mrs. Amos Curry of Palmyra led in the closing prayer. The meeting was well attended. The offering for the National Project amounted to \$62.01. The meeting next year will be held in the Harrisburg church.

Lititz, Pa.

Florence B. Gibbel.

Women's Work in Western Pennsylvania

The women's organization of Western District of Pennsylvania held its semiannual meeting in conjunction with the district meeting held in the Windber church on Oct. 25.

In the absence of the president, Mrs. Ernest Statler, vice-president, called the meeting to order. Mrs. Chester Mock led us in spiritual singing with Mrs. W. K. Kulp at the piano.

Mrs. Q. A. Holsopple conducted a very splendid devotional period using as her theme, *Knowing God*.

A speech contest followed sponsored by Mrs. Fern Jamison, W. C. T. U. worker of Pittsburgh, a medal being awarded for the best reading given.

Mrs. John Geary gave the reading, *The Rescue*; Mrs. Dorsey Rotruck, *The Defense of the Alamo*; Mrs. Ernest Statler, *Five Sons, Which One?* Mrs. Ripple, *The Victory Road*; Miss Ethel Himes, *Scales on Mother's Eyes*. All readings were well given. The medal was given to Miss Ethel Himes.

We now have fifty-two churches in the district with women's organizations. During the past year we met our full assessments as given by the district council, giving \$725.25 for the National Project, \$285.37 for District Missions and \$228.30 for the Old Folks' Home. These amounts added to the current expense fund make a total of \$1,282.46.

Reports given by department directors showed their willingness to give any service possible to promote their work. Mrs. Waldo Strayer, Aid Society Director, reported a splendid response to her call for ticks, sheets and pillowslips for Camp Harmony.

Several officers were elected to fill expired terms. The following constitute the present corps of officers: Mrs. George Wright, President; Mrs. Ernest Statler, Vice-President; Mrs. J. A. Robinson, Secretary-Treasurer; Mrs. C. C. Sollenberger, Assistant Secretary-Treasurer; Mrs. Waldo Strayer, Aid Society Director; Mrs. M. J. Brougher, Mother-Daughter Director; Mrs. H. Q. Rhodes, Bible Class Director; Mrs. Q. A. Holsopple, Missionary Director; Mrs. Charles Matula, Peace and Temperance Director.

An offering of \$17.55 was lifted.

Johnstown, Pa.

Mrs. J. A. Robinson, Secretary.

Women's Meeting of Northeastern Iowa and Minnesota

On Wednesday, Oct. 18, the women of three churches in Northeastern Iowa and Minnesota came together for a fall conference. The churches represented in this group were Lewiston, Root River, and Fredericksburg.

The attendance was very good as there were sixty-one women present. Each one brought sandwiches and a covered dish, and at noon a bountiful dinner was served. The Root River women were hostesses to the group, taking charge of the serving of coffee, etc.

Our meeting was held at Kessel Park Lodge at Cresco, Iowa, using it as a more central location for the three churches. It was a lovely place for a meeting of this kind and very satisfactory.

Our program was arranged by a committee elected in June by the group. We began our meeting at 10:30 A. M. with a worship service conducted by Mrs. East of Root River. The theme of our meeting was *Brethren in Reality* and the scripture passages followed this line of thought.

Mrs. Mathis led us in reports and questions regarding the work being done in our various groups. Following these, we had two splendid papers, one by Mrs. Raymond Elliott of Fredericksburg on *Brethren in Reality* and the other on *Peace* given by Helen

Burkholder of Root River. A women's quartet from Lewiston gave us a message in song.

In the afternoon, Mrs. Lloyd Klotz gave a talk on Our Mission Girls' Schools in India, Africa and China. We are happy to understand more fully just what good our national quota does for girls in other lands.

A peace play, No Banners Flying, was presented by the Lewiston group. Everyone enjoyed the stirring drama and will not forget its messages.

There were two duets to add to the joy of the afternoon.

We all felt it a day well spent, for it was profitable for education, instruction and fellowship.

Fredericksburg, Iowa.

Mrs. Edwin Klotz.

Iowa and Minnesota Women's Regional Conference

On Oct. 6 the Women's Regional Conference met at the Sheldon, Iowa, church. Representatives from Worthington, Minn., and Curlew and Kingsley, Iowa, met with us. This was our first meeting of its kind in our part of the district, and Mrs. J. H. Mathis of Lewiston very ably directed us.

We met at 10 o'clock in the morning with an attendance of thirty-eight women. Mrs. Mathis gave the opening address on What Constitutes a Home—our conference theme being The Christian Home. Our theme song was Love at Home, from our Brethren hymnal.

Mrs. Harold Royer of Africa was our guest speaker and gave addresses in the morning and afternoon, her theme being The African Home. She told some very interesting things about their work in Africa and showed some of the native handwork.

Our neighbor churches each furnished special music which added much to our meeting. A covered dish luncheon was served at noon.

We plan to have another such meeting next fall with Curlew entertaining. One representative from each church was appointed to form a committee to plan the program and the time for the next meeting. We all spent a very profitable day and are looking forward to our next meeting.

Sheldon, Iowa.

Mrs. D. P. Kimmel.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Graham-Gallagher.—In the Germantown Church of the Brethren, Pennsylvania, Bartholomew C. Graham of Philadelphia, Pa., and Mary E. Gallagher, Germantown, Philadelphia, Pa., Nov. 18, 1939, by the pastor, the undersigned.—Benjamin F. Waltz, Philadelphia, Pa.

Ladd-Egbert.—Beryl Ladd and Betty Egbert, both of South Bend, Ind., by the undersigned, at the Second South Bend Church of the Brethren, Nov. 4, 1939.—Edward Stump, North Liberty, Ind.

Mayer-Besi.—By the undersigned, at the Richardson Park Church of the Brethren, Wilmington, Del., Oct. 21, 1939, Bro. George Mayer of Boothwyn, Pa., and Sister Matilda Best of Elsmere, Del.—John C. Middlekauff, Richardson Park, Del.

Plock-London.—By the undersigned, in the Church of the Brethren in Lincoln, Nebr., Nov. 4, 1939, Marvin Plock and Lucille London, both of Lincoln.—J. Edwin Jarboe, Lincoln, Nebr.

Stump-Heptonstall.—Howard Stump of North Liberty and Louise Heptonstall of Kansas City, Mo., July 16, 1939, at the Second South Bend Church of the Brethren, by the undersigned.—Edward Stump, North Liberty, Ind.

Stump-Lorenz.—By the undersigned, at the Second South Bend Church of the Brethren, Roy Stump of North Liberty and Tena Lorenz of South Whitley, Ind., Sept. 17, 1939.—Edward Stump, North Liberty, Ind.

FALLEN ASLEEP

Greenawalt, W. H., was born near Dayton, Ohio, Nov. 19, 1865, and died at his home in Tacoma, Wash., Nov. 7, 1939. He was the son of Adam and Mary Ann Greenawalt and the oldest of nine children born to them. He was married to Margaret Sinnard Nov. 18, 1886. Eight children were born to this union, two dying in infancy and one in July of this year. He served in the ministry of the church for thirty-seven years. Much of his work was done on the frontiers of the brotherhood. Funeral services were conducted in Tacoma, after which the body was shipped to Goshen, Ind., for burial. Further services were conducted in the Church of the Brethren in Goshen by Eld. T. E. George. He is survived by his second wife, two sons, three daughters, four-

teen grandchildren and five great-grandchildren, besides two brothers and one sister.—Fred P. Greenawalt, Elgin, Ill.

Heckman, John Joseph, son of Luke Specard and Elizabeth Montgomery Heckman, was born April 18, 1866, at Boonesville, Va., and departed this life at Horatio, Ark., Oct. 13, 1939. In his early days he joined the Dunkard Brethren church and later became affiliated with the Church of God. He preached the gospel most of his Christian life. He was educated in rural and normal schools and taught for a short period. He enjoyed reading The Gospel Messenger. He was married to Daisy Lee Downing at Charleston, Tex., in February of 1902. To this union were born five children, all of whom survive. Eight grandchildren, three sisters, three brothers and a host of friends also survive. Two grandchildren preceded him in death.—Mrs. J. J. Heckman, Tulsa, Okla.

Landis, Anna Gano Brubaker, well-known pioneer, passed away Oct. 20, 1939. She was born near Lafayette, Ind., Aug. 21, 1861. In her youth she moved with her parents to Howard County, Ind. She was married to Henry Martin Brubaker. Four children blessed this union, one dying in infancy. In 1896 the family moved to North Dakota. Bro. Brubaker was killed by lightning in 1901. Ten years later she married Bro. D. F. Landis of Williston, N. Dak. They served as pastors at the Minot mission, Lewiston, Minn., Des Moines and Muscatine, Iowa. In 1935 Bro. Landis passed away. Sister Landis was active in all Christian endeavors, witnessing and administering to the needy and discouraged. She was a devout member of the Brethren church. She leaves three children, four stepchildren, sixteen grandchildren, nine step-grandchildren and four great-grandchildren.—Mrs. Lloyd R. Maust, Cando, N. Dak.

Myers, Minnie Margaret Elizabeth Hager, was born in Lamasater Station, Pa., April 30, 1867, and passed away at her home in Greene, Iowa, Nov. 5, 1939. At the age of eighteen years she came to Lanark, Ill., where she was united in marriage to Wm. A. Myers, May 28, 1891. They moved to Clarksville, Iowa, in 1894, and later near Greene, where she spent the remainder of her life. Three daughters and one son blessed the home. One daughter preceded her in death. At an early age she united with the Church of the Brethren and remained a loyal, faithful Christian. Besides her husband and three children she leaves five grandsons, one great-grandson and four sisters. She was a faithful companion, devoted mother and a kind, helpful neighbor. Funeral services were conducted in the Greene Church of the Brethren by the writer, assisted by Bro. D. D. Harner. Interment was in Rose Hill cemetery.—J. F. Burton, Lena, Ill.

Sec, Samuel F. D., was born Jan. 1, 1870, and died at the age of 69 years, 8 months and 6 days. He leaves his wife, three sons, an adopted daughter and eighteen grandchildren. Bro. Sec was loved and respected by all who knew him. He was a loyal member of the Church of the Brethren and always attended services when able to get to church. Funeral services were held at the home, conducted by Bro. P. I. Garber. His body was taken to Mathias, W. Va., for burial.—Esta Wratchford, Moorefield, W. Va.

Styer, Bro. Henry Z., was born March 27, 1856, and died at his home on Oct. 29, following an illness of six weeks. Bro. Styer was born in the same house in which he died in East Vincent Township of Chester County, Pa. He was a trustee and treasurer of the Parkerford Church of the Brethren for many years. Bro. Styer was a son of the late Rufus and Anna Styer. He is survived by his wife, Sara, two children, two brothers, six grandchildren and one great-grandchild. The funeral services were conducted by the undersigned, assisted by Rev. Bechtel of the Mennonite church, in his home. Interment was in the Vincent Mennonite cemetery.—Clayton H. Gehman, Parkerford, Pa.

West, Sarah J., oldest daughter of Thomas and Malinda Gall, was born Aug. 4, 1852, near May Hill in Adams County, Ohio, and departed this life Nov. 7, 1939, at Dayton, Ohio. At the age of thirteen she was baptized into the Church of the Brethren by Eld. Mills Calvert. For the last thirty years she was a faithful member of the West Dayton church. Feb. 13, 1872, she was married to Lorenzo West and to this union eight children were born. For the past three years she was an invalid, suffering most of the time. Funeral services were conducted by the undersigned at the Whitmore funeral home, with burial in Adams County.—J. Perry Prather, Dayton, Ohio.

CHURCH NEWS

Arizona

Phoenix.—Attendance has increased and our work is moving along nicely. We have three branches of Christian Workers—adults led by Keith Miller, young people led by Lois Greenawalt, and juniors led by Nora V. Arnold and E. C. Allman. Sunday school is going forward with much zeal, with Lois Greenawalt as superintendent. On Nov. 5 we had an attendance of 125 at Sunday school. Eld. Glen Montz, our pastor, is doing splendid work in directing the church to higher and more spiritual things. Aug. 10 was a red letter day in the history of our church. In the evening we witnessed an impressive ground-breaking service, conducted by Eld. B. F. Waas of Glendale, Ariz., after which lights were placed and a goodly number remained and worked

for several hours digging the trench for the foundation. The men of the church have been working in the evenings and the foundation is completed. The ladies furnish the food. Two have been baptized, one reclaimed and several received by letter. We were favored by a visit from Bro. S. Paul Daugherty and family the last of August. They were on their way from West Virginia to Live Oak, Calif., where Bro. Daugherty is taking up a pastorate. We invite all who are passing through to stop with us. Our last business meeting was more spiritual by having with us Bro. H. S. Frantz of Glendale, Calif. A membership committee has been chosen to try to locate nonresident members. Our membership is badly scattered.—A. W. Arnold, Phoenix, Ariz., Nov. 8.

California

Laton.—We have been doing some remodeling on our church house. We had our love feast Nov. 3, with Bro. D. C. Gnagy of Lindsay, Calif., in charge of the service. Bro. Frank Howell of La Verne preached for us Sunday night, Nov. 5. We appreciated the help of both brethren. Our young people have a very good orchestra. We are planning a Thanksgiving breakfast and program at the church.—Erma A. Brabb, Laton, Calif., Nov. 8.

Florida

Seneca.—Bro. Wendell Flory was our summer pastor. He spent two weeks assisting in camp work at Seneca and gave talks about our missionaries to China and our Chinese friends and their customs. Although attendance was small during his stay here, we are assured that everyone was inspired by his sincerity and willingness to work. On his last day with us, Sept. 3, a community fish fry was given in his honor. Many attended and enjoyed the fellowship together. We were sorry to see him go but hope we may have him with us again. Sept. 24 we had our council at the Leesburg mission and the following officers were elected: Elder, C. E. Bower; delegates to district meeting, Sister Fannie Miller and Bro. P. Brubaker; alternates, Harold Myer and Frances Swanson; clerk, Harold Myer; treasurer, Theresa Swanson; Messenger agent and treasurer, Mrs. Fannie Miller; Messenger correspondent, the writer; Sunday-school superintendent, E. S. Green; assistant, Fannie Marshall; secretary, Mary Marshall.—Frances Swanson, Eustis, Fla., Nov. 7.

Illinois

La Motte Prairie.—We just closed a three weeks' revival with Bro. Wayne Carr of La Place, Ill., as evangelist. Thirteen accepted Christ. Two came from another church with their companions, one was reconsecrated and one came forward for special prayer. Six were baptized before our love feast and seven are awaiting baptism. Two young people wish to unite with the Christian church. The entire church and neighborhood received help through Bro. Carr's untiring efforts. He won his way into many hearts through personal work. Fifty-one surrounded the tables at our love feast. Brethren Cripe and I. D. Heckman were also with us. Bro. Geo. Miller and sixteen others came from La Place and two families came from Allison Prairie. Those from La Place stayed with us over Sunday. We will have another communion in the spring.—Mrs. Laura Plunkett, Palestine, Ill., Nov. 10.

Indiana

La Porte.—Sept. 24 Bro. W. W. Slabaugh of Bethany Biblical Seminary delivered our installation message. Bro. Kenneth Murphy, our pastor, was encouraged by the response to the call of labor. A basket dinner was enjoyed at noon. In the afternoon a sermon was delivered. Oct. 7 we had our communion, with an attendance of 102. Bro. E. Weaver of North Liberty officiated, assisted by several visiting ministers. We had our revival Oct. 15-29, with Bro. William Thompson of Dixon, Ill., as evangelist. We were pleased to have so many neighboring churches represented. Our membership was strengthened and two mothers and one father were baptized. Our congregation is in sympathy with Brother and Sister Edgar Becham in the loss of their baby boy, Nov. 9. Our church spent the afternoon of Nov. 12 at the African M. E. church and enjoyed a sermon on peace by Bro. Murphy and spiritual selections by the M. E. choir. The young people have begun a study of the Bible.—Naomi Richardson, La Porte, Ind., Nov. 13.

Maple Grove.—We closed our revival meeting on Nov. 12, with Eld. J. A. Miller of Muncie as evangelist. Ten were received into the church and we believe others are thinking very strongly about doing so. We enjoyed having Bro. Miller visit in the homes. The Bible drills he gave each evening were interesting. We appreciated special numbers in music from our church and neighboring churches. We are looking forward to next summer when Brother and Sister B. M. Rollins will be with us for another meeting.—Mrs. Alfred Campbell, Center Point, Ind., Nov. 14.

North Winona.—Brother and Sister B. D. Hirt from Winamac, Ind., came to us Oct. 16 and conducted our evangelistic meetings. He preached the Word with power, bringing us some heart-searching messages. Sister Hirt assisted by conducting the singing which was much appreciated. Much good seed was sown and the church is much strengthened. In the absence of our pastor on Nov. 5, Bro. Lloyd M. Hoff from North Manches-

ter brought the morning message. In the evening Bro. Lester Young from Warsaw, Ind., gave a report of the Amsterdam Youth Conference.—Mrs. Alma E. Hanawalt, Pierceton, Ind., Nov. 10.

Pleasant Chapel.—We held our harvest meeting Sept. 24, with Bro. Leo Miller and family with us. Bro. Miller gave two fine sermons and we had a good attendance. Our Sunday school is gaining in numbers and in spirit. The following Sunday-school officers were elected: Superintendent, Ralph Kanage; secretary, John Reinhoehl; treasurer, John Getts. Our praise and worship services we have the second and fourth Sunday evenings of each month are certainly an inspiration. Much interest is shown by our members and also the people of the community. We will have our love feast Nov. 24. The young people gave the play, Brothers, at our church Nov. 5. We will have our mother and daughter meeting for the four churches of this district—Cedar Lake, Auburn, Cedar Creek and Pleasant Chapel—at the Cedar Lake church in the near future. The fathers and sons are invited and the play, Brothers, will be given. We are glad for our new songbooks, The Service Hymnal.—Mrs. Alvadah Ober, Garrett, Ind., Nov. 14.

Pleasant Valley.—Our church has been enjoying some rich spiritual blessings this fall. Sept. 10 Bro. Chas. Light of Howe, Ind., preached two inspiring sermons, after which we received an offering of \$15 for Bethany Biblical Seminary. Oct. 9-22 Bro. Edward Stump of North Liberty, Ind., was with us in a revival during which time he preached sixteen inspiring and soul-stirring sermons. Four were baptized and the church was built up spiritually. The church has been growing in numbers. Our midweek cottage prayer meetings are well attended by young people and adults. We expect to begin a singing school soon, which will be conducted by Bro. Hartzler of Goshen, Ind.—Homer A. Schrock, White Pigeon, Mich., Nov. 14.

Santa Fe.—We held our harvest and home-coming meeting Oct. 15, with an all-day session. Bro. I. W. Moomaw and his wife were with us and brought fine spiritual messages. We enjoyed seeing slide pictures of their work in India. In the afternoon we had with us three Men's Work representatives from Middle Indiana, Brethren Clay Syles, Q. C. Neff and Henry Heaston. They gave us some ideas on how to work together. Oct. 22 six young people from Manchester College visited our church and gave a spirit-filled program in the morning. We are few in number and are glad to have visitors bring us messages. We held our love feast Oct. 28 and Brother and Sister T. A. Shively were with us. Bro. Shively led the services. We were made sad to think of those who had been called in death since our last communion. Some aged and sick members were not able to be with us. The church has installed a new furnace. Nov. 5 Bro. Boyd Bechtelheimer of Walton, Ind., was with us and preached a good sermon. We hope to have better attendance soon.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., Nov. 10.

Kansas

Morrill.—Bro. Clarence Sink of Indiana preached an inspiring sermon Aug. 27. We met in council Aug. 28 and made plans for the coming year. The following officers were elected: Clerk, Wm. Landis; treasurer, Wm. Argo; music director, Ralph Meyers; Messenger agent, Owen Kimmel; Sunday-school superintendent, Mrs. Lloyd Meyers; secretary, Minnie McKinnie; treasurer, Chas. Sawyer; primary superintendent, Opal Miller; junior superintendent, Mrs. Chas. Rouslee; B. Y. P. D. president, Chas. Baldwin; secretary-treasurer, Chas. Sawyer; young people's advisers, Brother and Sister J. S. Baldwin. Harvest home-coming services were held Sept. 3, with a basket dinner at noon. Bro. Burton Metzler of McPherson, Kans., preached for us. The Women's Work held an all-day rally Sept. 12, with some guests from the Falls City, Nebr., church. Mrs. Porte of Falls City led the devotionals. A playlet was put on by Mrs. Elsie Argo. Many articles of clothing were collected and a lot of sewing was done by this organization and sent to the St. Joseph, Mo., mission. Pastor J. S. Baldwin held a two weeks' revival in the Wichita, Kans., church. During his absence, Rev. Richards of Hiawatha, Kans., preached for us one Sunday and Bro. Huffman of St. Joseph, Mo., preached the following Sunday. Our delegates to district meeting at Richland Center, Kans., were Paul Eisenbise and Mrs. Judd Smith. The B. Y. P. D. is having a number of lessons on The Doctrine of Peace. Plans have been made for a father and son banquet to be held Nov. 20, with Bro. Hylton Harmon of Kansas City as guest speaker.—Mrs. Lura Engle, Morrill, Kans., Nov. 12.

Victor.—At our September council Sunday-school officers were re-elected and other regular business cared for. Mrs. Elmer Thompson and Harold Lund were elected delegates to our district meeting at Quinter, Oct. 20-22. Although Quinter is more than 100 miles west of us, twenty-one of our members attended the conference. Oct. 15 the Victor church surprised Pastor F. A. Wagner with a basket dinner, honoring his sixty-second birthday which was the twelfth. A gift offering was presented to him. Oct. 29 another all-day meeting was held. Seven churches of this territory meet each spring and fall for a district Sunday-school convention. This meeting was helpful and inspirational. The church was packed Sunday evening to enjoy the program Mrs. Brown, a Negro soloist from Ellsworth, brought to us. Our

Ladies' Aid has reorganized and plans to meet twice a month in different homes, with potluck dinners at noon. The day is spent doing work for the hostess, for which she gives a dollar. Sister Anna McDaniels was re-elected as our president. Nov. 12 we plan to meet for a union meeting at the Covert high school. The Y. W. C. A. is sponsoring a peace program, which also is beginning our week of prayer service. Bro. Wagner starts a two weeks' revival at Portis, Nov. 12.—Mrs. G. A. Merkey, Covert, Kans., Nov. 10.

Wichita, First.—We met in council Sept. 20 and the following officers were elected: James H. Elrod, elder; Harlow J. Brown, Sunday-school superintendent; Galen Wampler, C. W. president; the writer, clerk and Messenger correspondent. We also elected a welfare board, a board of religious education and a music committee. The Men's Work will act as Messenger agent. Mrs. Esther Strait and Mrs. Ralph Egge were chosen to represent us at the district meeting which was held here Oct. 13-16. Attendance was good and a splendid program was given. Oct. 22 Bro. J. F. Baldwin of Morrill, Kans., came to us and held a two weeks' evangelistic service. Three were baptized and one received on former baptism. Our fall love feast was held at the close of the revival. The attendance was unusually good and Bro. Baldwin officiated in an impressive manner. Payment on the parsonage debt has been completed and we have built a garage on the parsonage property. We are looking forward to a church building program.—Dora Cripe, Wichita, Kans., Nov. 11.

Maryland

Liberty Heights.—All auxiliaries of the church have been working in splendid co-operation and our church debt is being slowly eliminated. A net increase of fourteen in membership is reported for the year. Great effort is being made to organize the church school for a big advance. Several classes are wide awake, alert and growing. The young people have started their programs with enthusiasm in the B. Y. P. D., and larger crowds than ever greet the pastor each Sunday. Five young men recently united with the church in baptism and three others were received by letter. Our love feast was well attended and greatly enjoyed on Oct. 29.—Mary Myers, Baltimore, Md., Nov. 7.

Michigan

Midland.—Bro. Galen Odgen of Bethany Biblical Seminary was with us during the summer months and brought many inspiring messages. We are determined to serve the Lord better in the coming year. He was an inspiration to the young people with his fine, high ideals. We are redecorating the church and want to fix the yard to make it more attractive. We met in council in September and elected Bro. John Whitmer as superintendent; Alford Wolfe, assistant; Vera Van Meter, primary superintendent. We decided to have evangelistic meetings in January, with Bro. J. L. Guthrie as evangelist. Bro. Maphis from Bethany hospital was with us Nov. 11, 12. Saturday evening he gave a splendid

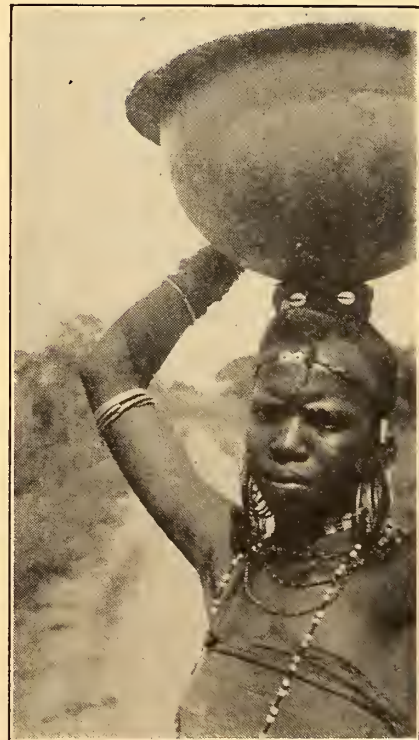
WHAT IS THIS WOMAN'S STORY?

The woman of this picture lives in Nigeria, the land of our Africa mission. On her head is a calabash of milk which she hopes to sell at the market. But her face shows that her heart is also heavy. Can you imagine what her story might be?

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talk on child training and the home. He brought a fine message on Sunday morning and showed slides of the hospital in the evening. We have started a Bethany club to sew for the hospital.—Dora Ray, Freeland, Mich., Nov. 14.

Sunfield.—Aug. 13 Violet Cheal, Ruth Kimmel and Ardis Frantz gave interesting reports of Camp Mack and showed photographs. We hope to have more young people in camp next year. Sept. 2 we met in council at which time a committee was chosen to make plans for district conference next year which will be held in our church. D. H. Keller, Royal Frantz and Ethel Kimmel were chosen. The following Sunday-school officers were elected: W. R. Cheal, superintendent; Archie Cheal, assistant; Edith Cheal, primary superintendent; Eva Brovont, assistant; Rose Frantz, cradle roll superintendent; Jennie Ulrey, home department superintendent. Oct. 1 the Sunday-school hour was used for the rally day program which was given mostly by the children, after which Bro. J. W. Fidler of Brookville, Ohio, preached his first evangelistic sermon here to a large audience. The evangelistic services continued for two weeks and we feel much good was done. There were three conversions. Oct. 14 following the evening services Sister Ardis A. Frantz and Bro. Raymond Bursley of Sunfield were united in marriage by Bro. Royal Frantz, cousin of the bride. Our love feast was held Oct. 16, with Bro. Fidler officiating. We hope to have him with us again sometime.—Mrs. Oscar Ulrey, Vermontville, Mich., Nov. 13.

Missouri

Carthage.—Our revival will begin Nov. 12, with Bro. A. W. Adkins of Cabool, Mo., as evangelist, assisted by Bro. Argabright. The Moore sisters are leading the singing very efficiently. Bro. Argabright and his wife, our pastors, are giving us real inspiring help. Our Aid is very helpful both socially and financially. We ask you to pray for us.—Rachel Lowrey, Carthage, Mo., Nov. 3.

Montana

Whitefish.—Nov. 4 our church met in council and elected the following officers: Bro. A. R. Fike, elder; Bro. R. E. Cripe, treasurer; Sister Lizzy Jones, clerk; Sister Alta Myers, cradle roll superintendent; the writer, Messenger agent and correspondent; Bro. Howard Fields, Sunday-school superintendent; Sister Cripe, assistant; Sister Bernice Mikle, secretary. Our Sunday school is well attended. Bro. Webb preached to a large audience Nov. 5.—Lewis Fry, Whitefish, Mont., Nov. 8.

Nebraska

Lincoln.—Installation and consecration of officers and teachers was held Sept. 24. The B. Y. P. D. elected the following officers: Mrs. Marvin Plock, president; Grace Van Dyke, vice-president; Helen Van Dyke, secretary and treasurer. A candlelighting service was held for these officers. Oct. 1 was promotion Sunday for the cradle roll and primary departments. During the Sunday-school hour the cradle roll and primary departments presented a good program. Oct. 17, after choir practice, the choir had a party for the director, Mrs. Schwartz. Oct. 22 we held our love feast, with Bro. Jarboe officiating. A fine spirit prevailed throughout the communion. Eighty-five were present. Oct. 23-25 Mr. Edward A. Marshall, well-known man who has spent most of his life studying the customs and saying of the Bible in Palestine and other foreign countries, lectured in the church. All lectures were illustrated by pictures which made them much clearer. Oct. 31 the B. Y. P. D. had a social.—Mrs. Robert H. Evans, Lincoln, Nebr., Oct. 31.

New York

King Ferry.—Our regular council was held Sept. 10 and very few changes were made in the officers. The different treasurers' reports showed a balance in each budget, with most of the bills paid. We were glad to have Bro. S. Ira Arnold, his wife and daughter with us and enjoyed their interesting program of pictures, music and readings. Our revival was held the first three weeks in October by Sister June Yearout of Sunnyside, Wash. She brought us spirit-filled sermons. Attendance was good and people came for miles to hear her. As a result fourteen stood for Christ. She baptized ten, three went to another church and one renewed his vows. The love feast was held Oct. 22 with Sister Yearout officiating. At our love feast we were given a much appreciated gift of communion cups and holders. Bro. Stoner made the holders before his death. His son, Dale, and wife, daughter, Helen, and her husband donated eighty glasses. The Aid re-elected officers at the October meeting with Sister C. W. Zimmerman as leader.—Gertrude Roller, King Ferry, N. Y., Nov. 13.

Ohio

Bradford.—We organized for the new church year by selecting G. E. Weaver as presiding elder; H. C. Royer, clerk and treasurer; J. R. Helman, Sunday-school superintendent. Bro. J. W. Fidler of Brookville, Ohio, began our revival Oct. 22. Strong, gospel sermons and personal work resulted in good attendance. Twenty-one were baptized and one received on former baptism. A family of five members has been received by letter. The meetings closed with a spiritual love feast conducted by Bro.

Fidler, assisted by Eld. John Eikenberry and the home ministers. A delegation representing the board of Christian education presented a program emphasizing our peace principles and their application to present conditions. We will co-operate in a community Thanksgiving service on Wednesday evening. We rejoice that Elder and Sister John M. Stover are permitted to return home after a year's absence on account of Sister Stover's health.—J. E. Overholser, Bradford, Ohio, Nov. 12.

Maple Grove.—The work of our church has been progressing nicely. Our business meeting was held Sept. 18, and Bro. D. E. Sower was re-elected elder; Bro. Edgar Swinehart, Sunday-school superintendent. Reports were given and other officers were elected. Our cradle roll superintendent has been doing splendid work. She has made a number of calls and now has thirty-six on the roll. Talitha Martin and Mrs. W. C. Kettering were delegates to district meeting at the Springfield church near Mogadore, Ohio. During the summer the Men's Work group put new screens on our church windows. The Women's Work has been having a number of lunch stands at public sales. Our Sunday evening group has reorganized with Malcolm Sower as president, and Faith Stambaugh as secretary-treasurer. The name, Brethren in Reality, has been chosen for the group and everyone is invited to become a member. Sept. 19 Bro. Sower, our pastor, went to the hospital for two major operations. He is at home now but has not resumed his work of preaching as yet. During his illness splendid messages have been brought by his sons, Christopher, Edson and Donald, also by C. C. Louder and Russell Bollinger of Ashland College. Programs have been given by the Men's Work and Women's Work groups. Our love feast was held Oct. 22, with Bro. Desenberg in charge. Our revival meetings will begin Nov. 19, with Bro. S. P. Early as evangelist. On Thanksgiving Day we will have an all-day meeting, with a basket dinner at noon. The Sunday school has put The Gospel Messenger into the home of every church member and Sunday-school worker. That makes over one hundred per cent Messenger club and we are sure it will be very worth while.—Beula B. Kettering, Nankin, Ohio, Nov. 13.

Ross.—We had our communion service on Oct. 22, at which time Bro. R. N. Nicodemus closed a two weeks' revival. His messages were instructive and powerful. A splendid interest was manifested not only in our church but neighboring churches as well. Several of our group also attended his services at the Pleasant Valley church in the Southern District. Oct. 15 the annual community sing was enjoyed by a record-breaking crowd. We held a harvest meeting Sept. 10 with Otho Winger as guest speaker in the morning and afternoon. He delivered helpful and encouraging addresses. In the evening the young people gave the play, My Father's House. A Sunday-school picnic was held in the late summer at historical Fort Amanda. Our attendance at Sunday school has been good, under the direction of Gladys Coil as superintendent. Electricity has been installed recently. Two weeks after the close of our revival a prayer meeting group decided to meet each Wednesday evening. A field of corn, donated to the young people by Bro. Ray Shellabarger, is to be harvested this week by the active group. We expect to take a thank offering next Sunday.—Frances Bendure, Spencerville, Ohio, Nov. 13.

Pennsylvania

Ambler.—At our business meeting, the yearly reports from various organizations were approved. The church voted to request of the district elders that Pastor Paul Robinson be installed into the eldership. The Junior League meets each Friday afternoon, with splendid attendance and enthusiastic co-operation from the parents. The women's missionary society is studying the Women of China and Korea. The annual father and son banquet will be held Nov. 18. Sister Amanda R. Kratz celebrated her ninety-fourth birthday and a number of her friends assembled with her Bible class on this occasion. They referred to the work she had done in teacher training classes. Over two hundred students completed her courses and to each she gave a Bible. Sister Floy Crouthamel Hofer paid a tribute to her from which we quote a few lines: "Never once have we found her lacking in Christian strength and deep devotion. She has always given unstintingly of money, time and energy, and has sacrificed her very self for the cause she loved. May we ever keep before us her vision of service."—Elizabeth R. Blough, Hatfield, Pa., Nov. 9.

Mt. Olivet.—Oct. 9 we began our series of evangelistic meetings, conducted by Bro. Otto Hassinger of Carlisle, Pa. He preached fifteen forceful sermons. Much good seed has been sown and we pray that it will bring forth fruit in the near future. Oct. 22 we observed the love feast, with Bro. Hassinger officiating, assisted by Bro. Ira Brandt of Elizabethtown. An offering of \$45 was received for district meeting. Brother and Sister M. S. Kepp, delegates to our district meeting which was held in the Perry congregation, gave brief reports Oct. 29. We are looking forward to having the Bittinger family with us in the near future. Nov. 12 the writer gave a report of the work done in the interest of Children's Work during the past year. Our elder, Bro. J. E. Rowland, preached for us Nov. 5.—Mrs. Ada Brandt, Millerstown, Pa., Nov. 14.

West Virginia

Morgantown.—We met in council Oct. 3 and elected officers. Bro. Obed Hamstead was elected elder-in-charge, with Bro. Robert Sterner as Sunday-school superintendent. We have secured Bro. Ernest Muntzing to hold a revival for us the first two weeks in January. The young people have reorganized and have adopted a twenty-two point standard. They have planned some very interesting activities for the near future. The first Sunday in October, Bro. Foster Bittinger of Eglon was with us and brought very helpful messages. Since he is district field man we look forward to having him visit us again in the near future.—Mrs. Jacob S. Huffman, Morgantown, W. Va., Nov. 8.

North Fork.—Last month we reorganized our Sunday school, electing Blair Myers as superintendent; Lera B. Lambert, secretary-treasurer; Irma Waybright, beginner teacher; Elsie Lambert, primary teacher. Oct. 28 we held our council and Bro. M. G. Senger of Bridgewater, Va., was re-elected elder for a two-year period. The following church officers were elected: Secretary-treasurer, Rea Warner; correspondent, Pauline Myers. Pastor E. A. Lambert who has labored in this community for so long is turning the work over to someone else after the first of December. We feel that Bro. Lambert has been a sincere and earnest worker and we wish him many more years of service. On the following Sunday afternoon we held our communion with Eld. Senger presiding, assisted by Bro. Foster. We all enjoyed a beautiful service together. We were happy to have with us two members of another church.—Pauline Myers, Cherry Grove, W. Va., Nov. 6.

North Mill Creek.—A series of meetings began in the Rough Run house July 19, and closed July 28. As a result of this meeting five stood for Christ. Two of this number have been baptized and three await the rite. A meeting began in the Brake house Oct. 25 and closed with a communion on Nov. 4. The attendance was good and while there were no additions we feel much good was done. Bro. P. I. Garber was the evangelist at these two places. Oct. 2 the meeting began at the Bethel house, and closed Oct. 15. One was added to the church. We had our communion Oct. 14 with a large attendance. Bro. W. F. Garber was the evangelist.—Gracie A. Shreve, Petersburg, W. Va., Nov. 6.

Pleasant View.—Our vacation Bible school began July 31 and continued through Aug. 11. Aug. 22 the John Winger family of North Manchester, Ind., brought us an interesting program of music. At the quarterly council on Aug. 27 we elected our Sunday-school and church officers. At this meeting a budget for the church was adopted. Our revival began Sept. 3 and continued through Sept. 17, with Bro. A. R. Showalter of Virginia as evangelist. The services were well attended and many inspiring messages were brought to us. Three were added to the church and one was reclaimed. Three were baptized on Oct. 29. We had quite an increase in our Sunday-school average attendance last year and are hoping for a larger increase this year.—Mrs. J. W. Foy, Glen Jean, W. Va., Nov. 6.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.
2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5:28, 29; 1 Thess. 4:13-18).
3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28:19; Acts 2:38); feet-washing (John 13:1-20; 1 Tim. 5:10); love feast (Luke 22:20; John 13:4; 1 Cor. 11:17-34; Jude 12); communion (Matt. 26:26-30); the Christian salutation (Rom. 16:16; Acts 20:37); proper appearance in worship (1 Cor. 11:2-16); the anointing for healing in the name of the Lord (James 5:13-18; Mark 6:13); laying on of hands (Acts 8:17; 19:6; 1 Tim. 4:14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.
4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6:18-20; Philpp. 4:8, 9); stewardship of time, talents and money (Matt. 25:14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6:1-7).
5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5:21-26, 43, 44; Rom. 12:19-21; Isa. 53:7-12); violence in personal and industrial controversy (Matt. 7:12; Rom. 13:8-10); intemperance in all things (Titus 2:2; Gal. 5:19-26; Eph. 5:18); going to law, especially against our Christian brethren (1 Cor. 6:1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19:9); every form of oath (Matt. 5:33-37; James 5:12); membership in secret, oath-bound societies (2 Cor. 6:14-18); games of chance and sinful amusements (1 Thess. 5:22; 1 Peter 2:11; Rom. 12:17); extravagant and immodest dress (1 Tim. 2:8-10; 1 Peter 3:1-6).
6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28:18-20; Mark 16:15, 16; 2 Cor. 3:18).
7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

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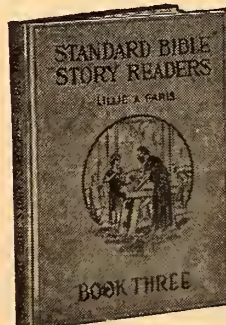
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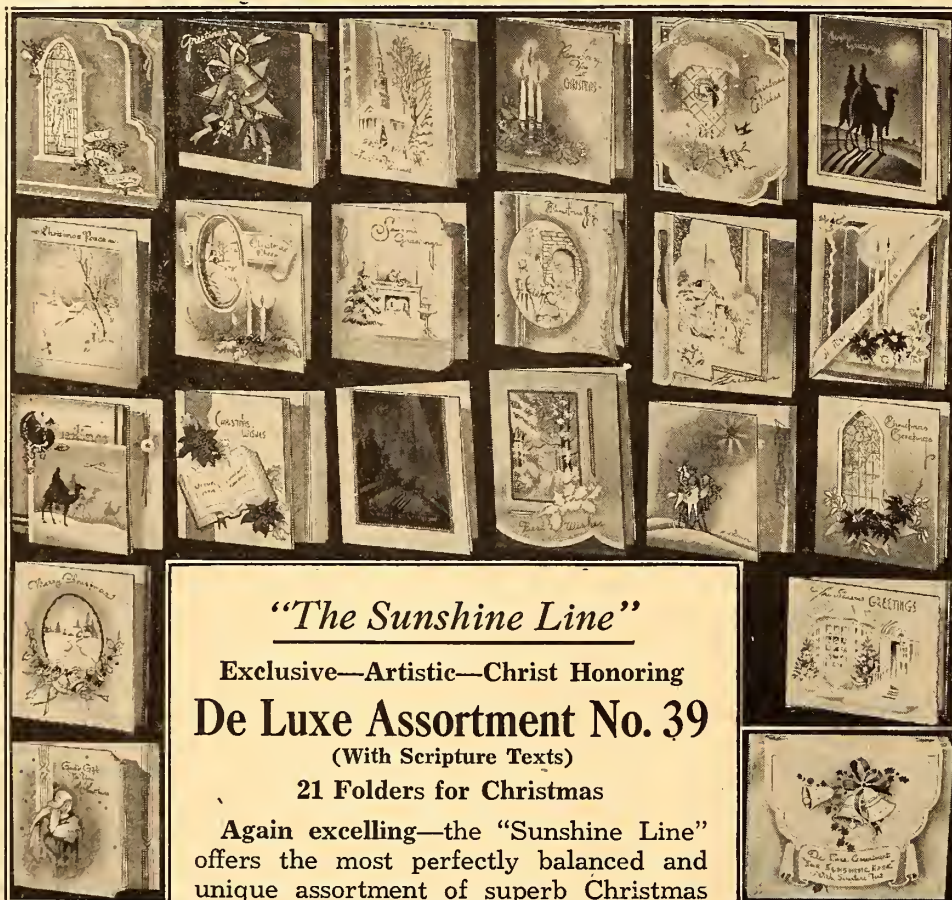
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GOSPEL MESSENGER



STUDENT VOLUNTEER CONFERENCE AT ELIZABETHTOWN
(See Article on Page 22)

Volume 88

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December 9, 1939

WILL YOU PLEASE EXPLAIN THE MESSENGER CLUB PLAN?

Below you will find a dozen questions often asked about the Gospel Messenger club plan, and the best brief answers we know how to give. Please remember your questions and suggestions are invited.

1. Just what is the Messenger club plan? Since November of 1934 The Gospel Messenger has been offered at a reduced rate where 75% of the resident Brethren families subscribe.

2. How does the club rate compare with the regular rate? The regular subscription price of the Messenger is \$2.00 per year. The club rate is \$1.25, or five eighths as much.

3. How can we tell when 75% of the resident Brethren families have subscribed? Since conditions vary greatly as between congregations, we believe those organizing a club can best judge what would be a fair interpretation of the rule.

4. Are you not afraid some churches will send in minimum lists? In general, we have felt our churches want to play fair. Second thought will suggest that a short list harms no one more than those who send it.

5. How many Messenger clubs have been organized? In the 1934-35 season the number was 343; for 1935-36, 445; for 1936-37, 470; for 1937-38, 539; for 1938-39, 540 Messenger clubs were organized.

6. What kinds of churches have clubs? A glance at the list of churches now having clubs shows that literally all kinds of churches use the plan—country and city churches, rich churches and poor churches, large churches and small churches. Surely you, too, will want a Messenger club in your congregation.

7. When can a Messenger club be organized? A club can be organized at any time that you desire. The prime requirement is to get 75% of the resident Brethren families to take their church paper.

8. How long has the Messenger been published? In 1851 Henry Kurtz began the Gospel Visitor. By 1883 this had become The Gospel Messenger. In 1897 the Messenger became church owned and since has been published as the official organ of the Church of the Brethren.

9. Who should subscribe for the Messenger? The Gospel Messenger is the one paper in all the world published especially for the Brethren home. It would seem that every Brethren family should have it.

10. Do others than Brethren ever take the Messenger? Not infrequently we get letters of appreciation from those not members of our church. They appreciate the Messenger's high moral tone, breadth of interest, and Bible emphasis.

11. Our congregation has more than one preaching point; how can we organize a club? In such a case, each preaching point may be considered a unit, and if the group there meets the percentage requirement, may have its own Messenger club.

12. What about groups of nonresident members? Is there any way for such to have clubs? This year we are suggesting that a group of ten or more nonresident families succeeding in getting the Messenger in 75% of the homes represented in such group, can have the club rate.

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We are interested in ways to get the most out of the church paper. It would help if we could get at least 75% of our resident members to reading the Gospel Messenger. Please send us your free literature concerning the economical Messenger club plan for doing that very thing.

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, December 9, 1939

No. 49

EDITORIAL

Why Men Choose Death

At any moment the flow of life is such that even as some are dying others are being ushered into existence. But now the world has come to another of those hard decision days when more than the natural number of men are choosing the way of danger and death.

But why do men offer themselves for the great adventure before nature's time? At first glance it may seem that most are just swept along by the inevitability in the tides of the affairs of men. Or that in search of release, they march away to die for objectives too vague for words or analysis.

And yet, behind the yearning which leads to fatal choice, is there not something of that earnest expectation of the creature which waits for the manifestation of the sons of God? This is the essential tragedy in much of the dying men are doing today. It is a blind reaching after hopes and freedoms which men sense must be the values most worth while in life.

In his dying the Christian martyr has ever had an assurance beyond that held by the average man. For the martyr's choice certainly includes more than the being at home with his Lord. He is witnessing for a way of life which promises the best we know for all men. And this also sustains the martyr in his hour of sacrifice. H. A. B.

Accepting Jesus Christ

To agree that a vital Christian doctrine is true, fundamental as that is, gets you nowhere at all if you stop there. The assent of the mind must be followed by action consistent with the doctrine.

To accept Jesus Christ as your personal Savior means much more than to believe that he is. It means "trust and obey." It means praying in his spirit to his Father and yours and meeting all the problems of life in his way. These are not mere by-products or consequences of accepting him.

They are the very essence of the acceptance itself.

When you accept Jesus Christ you accept his answer to "the riddle of existence." If your life is false to that answer, you have not accepted him. You have only talked about it. E. F.

Salvation in a Name

Third in the Evangelism Series. See Oct. 7 and 21

CONVICTION and understanding, we have seen, are the roots of evangelistic power. The conviction necessary is the conviction that there is no name given among men wherein we must be saved, except the Name of Jesus Christ. The understanding required is no deep knowledge of philosophic subtleties, but a very simple open-mindedness to the meaning of that Name. We have already stressed the indispensableness of conviction. We ought to give a little further thought to the other factor.

We need to do this because of a certain fact that we have often been reminded of but do not remember very well, namely, that in Hebrew thought and therefore in Bible usage, much more definitely than in our modern speech, the name of an object or person stands for the character, spirit, nature, substance, of whatever it refers to. The name of a thing is practically the equivalent of the thing itself.

"For his name's sake," God did this or that, it is said in the Old Testament over and over again. That is, for his very self's sake. Because he is what he is he could not do otherwise. Possessing such qualities as he does, being, in short, the kind of God he is, he must guide those who trust him into paths of righteousness (rightness), he must deliver them in trouble, he must forgive them when they repent, and so on and so on. His nature and character make this course incumbent upon him. His Name is the symbol of himself.

"Baptizing them into the name of the Father and

of the Son and of the Holy Spirit" isn't baptizing them with the mention of these names, though that ought to be helpful. It is baptizing them into the very nature and power of the triune God. That is, that is what it is if it is a good job, a condition which depends mostly on the mental state of the candidate.

"In the name of Jesus Christ," Peter told the Sanhedrin, "doth this man stand here before you whole." It was in the power of Jesus Christ, in actual spirit contact with the Being of God which had taken form in Jesus Christ, that the man stood there. And then and there Peter made his great declaration that there is no other name under heaven in which salvation may be found.

Salvation in a name? Yes, in *the* Name, not in the mention of it, nor in the magic of it, but in the Personality denoted by it. The saving power is *there*, for the character and substance of God are there. It is contact with him that saves, contact, not contract, the touch of his Spirit upon ours. And that is what we get when we get next to the Spirit of Christ, which we do when, in humble penitence and faith, we turn from our sins and trust his forgiving love and power to heal.

Why do we need to keep saying these simple things to ourselves and each other again and again? Because we keep forgetting them. Sometimes in the very fervor of our evangelistic zeal we lose sight of them. Unconsciously we set about to save men by machinery, by legal enactment, by formal recognition of the Name of Christ. If they confess him with their mouth and acknowledge their belief that God raised him from the dead, will not God be bound to make his promise good and save them? Especially if in addition to this, they are baptized into the Name of Christ, or into the Name of the Father, Son and Holy Spirit?

We are only insisting on the application of a little intelligence here. God will make his promise good, for it is a thing of real substance, not a hollow formula, as ours so often is. There is spirit to it as well as form, which means that the confession of Christ which turns on the current and switches it into action, is more than taking his name on our lips. It is taking him, his life, nature, Spirit, into our own spirits. This we do whenever with full purpose of heart we turn from our sins to him, his love, his power, his way, his truth, his life, *his* everything. His *Name* is the symbol of his self.

Will you hold that fast, you who would "do the work of an evangelist"? In such a conviction there is great evangelizing power. For with that comes the realization of how terrible and desperate is the need. And of how sure and quick relief may be.

In no other is there salvation. But there is in him. In *him*. In him.

Get that wrought into your soul fiber, brother, and then sit down in comfort and ease while the multitudes go their Christless ways! You cannot do it. There is too much at stake. That conviction, truth-illuminated and white-hot, will not let you. You must stir. You must "do the work of an evangelist."

Salvation in a name? Yes, in *his* Name, because that Name means him, with all the power, character, God-substance there is in him. Get in under that and stay there, and you are safe, saved.

Don't ever say again there's nothing in a name, just because there isn't anything in most names. There is much, there is everything, in his Name because he himself is in it, with all his hatred of sin, his love of holiness, and his love of sinful men.

Tell the people about this. "Do the work of an evangelist."

E. F.

Silt in the Soul

HAVE you ever watched a little rivulet at work, especially where the fall was sharp? And have you noticed how even a small stream cuts down through the soil on a slope, later dropping its muddy load when it comes to level ground? One who has irrigated knows how soon he becomes conscious of the power of running water. Others may see for themselves if they care to observe the effects of water on soil.

The loss due to erosion is not the only concern when soil is washed out and carried away. Farther down in the valley one is pretty sure to find that silt is a problem. For where the stream slows up the silt begins to accumulate. It may choke rivers until navigation is obstructed. It may result in floods and the cutting of new channels. If the water from a muddy river is used for irrigation, it is easy to silt up a whole system and ruin its usefulness.

The wealth of the great Mesopotamian Valley, seat of a succession of mighty empires, was based on control of the Tigris and Euphrates for irrigation purposes. However, when through wars and misgovernment, neglect of the intricate canal system resulted, then these channels silted up and the desert returned. What was once a veritable garden spot became an utter desolation.

The streams of one's life interests can cut deeply into the resources of the soul, much as a rivulet erodes a slope covered with good soil. But what such interests take out by erosion may not be any more serious than what is piled on one as silt in the soul.

H. A. B.

THE GENERAL FORUM

Hill Difficulty

BY LUCILE LONG

Hard was the going, and the way was steep
 Up the long hill o'er which the pathway led,
 And I, a pilgrim, weary, sore bestead,
 Scarce in the rough and narrow path could keep
 My feet, oft slipping. Boulders, chasms deep
 I crept by, clambered over. Full of dread
 For dangers past, with hope gone, comfort fled,
 I reached the top, exhausted, fain of sleep.

And do you wonder that I keep the Way
 Despite these struggles? That to climbing still
 I set my feet, though dangers may increase?
 Even on a pilgrimage, not every day
 One climbs. After the journey up the hill
 I slept last night. The chamber was named Peace.
Bridgewater College, Bridgewater, Va.

"Uncle Tommy" Barklow and the Brethren in Oregon

BY GLADDYS E. MUIR

Reprinted from Chapter XIV of *Settlement of the Brethren on the Pacific Slope*, a new book just now coming from the press of the Brethren Publishing House. The book contains over 500 pages, including twenty-eight pages of pictures. Price only \$2.00. May be ordered from the Brethren Publishing House, Elgin, Ill., or from the author, 373 N. El Molino Ave., Pasadena, Calif.

IN the three preceding chapters we have observed the colonization projects of the railroads in the Far Northwest in the years 1897-1907, and the phenomenal growth of Brethren churches in Washington, Idaho, and Western Canada. This new type of enterprise was not carried on to any extent in Oregon where the Brethren expanded more slowly by the hiving process and by missionary work. Only three of the twenty-four new churches established in the Northwest during this period were in Oregon. Various reasons are apparent why Brethren expansion was not so rapid here as in Washington and Idaho. The older valleys of Oregon could not compete with the virgin land north of the Columbia. Though American settlers had not been many years in Oregon, unscientific methods of cultivation had reduced the fertility of the soil. Moreover, the lands had been pretty well picked over, especially in the Willamette Valley. Even railway building was less rapid in Oregon than in Washington and Idaho. All these facts help to account for the diminished interest of the Brethren in this region and the resulting effects upon the churches.

In the two congregations in the Willamette Valley—Lebanon and Salem, divisions of the first church on the Pacific coast—the conditions were not encouraging. They were small and much dis-

appointed that more Brethren did not come to augment their forces. Moreover, they were weakened by dissensions. In 1892 the Lebanon church sent to the district the following discouraging report: "As to our condition we must say that we are now passing through much tribulation. Some have gone to the better land while others have gone the ways of the world. Yet, in our weakness, we look to the Lord for strength and ask that you remember us in your prayers." The conditions in the Salem church were so critical that in 1892 a committee of elders from adjoining congregations was sent in "to set things in order," but they accomplished nothing. In 1898 the church was again visited by a committee sent by the district. The elder was relieved of his duties, and a decision was made that the members must either conform to the established order of the church or forfeit their membership. Twenty-three refused to comply with the decision. The next year the Salem church sent a query to the district asking that more care be taken in ordaining elders and correcting officials lest the cause itself be hindered. However, the blow had been struck, and it was too late to undo the damage. The Salem church which had numbered seventy-five in 1895 dropped to twenty-nine in 1900, lamenting its "scattered and undone condition." In 1901 the membership dropped to ten and were at last reported disorganized in the district minutes of 1903. The Lebanon church fared but slightly better and in 1907, after a half century of existence, reported but sixteen members.

The most thriving of the churches in Oregon at this time was the Coquille congregation. In 1894 this church reported to the district that it had twelve points for preaching! In 1898 the meeting-house was moved to the town of Myrtle Point, one half mile away. A strange interlude occurred in 1900 when John Bonewitz, who had succeeded to the eldership on the death of Samuel Barklow in 1896, resigned his charge to go to seek his fortune in the gold fields of Cape Nome, Alaska. The church, undismayed, called another of the Barklows, Thomas Barklow (son of John Barklow), to serve as its leader, and continued to prosper. Thomas Barklow remained an outstanding figure in the Valley for many years. He had lived in the Coquille region almost as many years as the older Barklows, and a clerkship in the village store, together with a natural born sense of humor and cheerful optimism, had enabled him to build up a wide circle of acquaintances and friends. Every evening would find some of them gathered round

the counter at "Dixsons" where, seated on nail kegs, they discussed with him the topics of the day. His homely philosophy, kindness, and sympathy deeply touched them. It is not strange that he was affectionately called "Uncle Tommy"; that young people should think of him when a wedding was to be performed, or that older people should turn to him in sickness, in trouble, or when the last rites were to be said. Years later, at Uncle Tommy's death, it is said he was the most loved man in Coos County. The character of his ministry is best revealed in his diary. It is a very entertaining document, for Thomas Barklow spelled a word in any way he pleased and was equally independent of rules of grammar. He illustrated his diary with pictures, probably in order to find any needed item the more easily—a small coffin was used to indicate a funeral; two people with hands joined to indicate a wedding. A few pages from his journal will illustrate the character of the record and also give the reader a little insight into the life of the Coquille minister:

Fri. Dec. 20, 1895. I worked in the shop all Day at coopering. Mrs. Corbin was Buried to Day Elcy Hughes was badly Burned this eavning Mrs. Corbin was Buried to Day.

Sun. Dec. 22, 1895. We went to the church today to meeting I tried to Preach from Math 7-26 the wise & foolish builder. I went home with Samuel Decker & took Dinner & we went to see elsy hughes. She was badly Burned last friday night.

Mon. Dec. 23, 1895 I worked in the shop till noon after Noon mama & I went to set up with elsy Hughs the Boys finished covering the cow shed franks got a barrel from us to Day \$1.25 John & Mary are here to Day.

Tuesday Dec. 24, 1895 I left Hughes to go after Bonewitz to anoint Elcy Hughes then went Back. I anointed Elsy & carried her to town so she could have beter care & attention the boys helped Bonewitz pull carrots & Beets.

Monday Dec. 30, 1895 I & Charley & Mr. Bingham worked on our Boat we got the Seats al Poot in & got the row lock Blocks & got it Painted Mama & I are at Hews to Night to Set up with Elsey She Seams much beter than She was. W. R. Stewart is sick.

Tuesday, Dec. 31, 1895. I & Mama sat up at Hughes last night Wesley sat up with Mr. Stewart We came home & went to See stewart to cut some wood for him afternoon helped Albert Butcher his Beef.

Mon. Jan 6, 1896 I came home from Rock Creek to Day. Bro let came along. . . . Tonight mama and I are siting up with Sister Elsy hughes Stewart was brought to town today the boys helped Albert.

Tues. Jan 7, 1896 I came home from siting up with Elcy Hughes about 11 then worked in the shop. Hooped a tub for Isaac & repaired a barrel. . . .

Mon. Jan 13, 1896 I maid a Barrel for Ollie Dodge \$2.00 Mama & I set up at hughes to night.

Mon. Jan 20, 1896 I sent for a magnet & calaper Rool. Magnet 20 Rool 10 cts. Mama & I sat up at Hughes to-night. S. E. Decker is some better.

Sat. Jan 25, 1896 I worked in the shop till Noon afternoon I went to town to see the sick.

Mon. Jan 27, 1896 I came from Bonewitz & then went to Hughes Elcy is very low.

Tues. Jan 28, 1896. Mama & I set up with Elcy Hughes last night. Elcy Died ½ past 6 this eavning. J. Bonewitz came here about 10 to night.

Wed. Jan 29, 1896 I & J Bonewitz maid a coffin for Elcy Hughes this forenoon afternoon went to funeral I Preached from Jeremiah 15. 9 went to S Deckers to Prayer Meeting staid all night Elcy Hughes.

Under such a kindhearted though unlettered leader, the Coquille church continued to grow. By 1902 it had reached a membership of one hundred and eighty. Because of the isolated character of its location, it depended chiefly upon its home leaders; but occasionally it was visited by some evangelist or mission worker from the outside. In 1902, J. S. Secrist visited the valley and held meetings which were widely attended by Brethren, some of whom rode many miles on horseback over mountain roads and trails to hear him. Forty-nine were reported to have been received into the church through his efforts. Secrist was much impressed with the missionary zeal of the members. This was also noticed by another visitor to the Coquille church the next spring, D. B. Eby of Sunnyside, Washington. He reported to the *Messenger* that for "zeal, talent and numbers" the Coquille church was by far the strongest church in Oregon if not in the district.

Next to Coquille, the most thriving church in the Oregon region was probably the Rogue River congregation. In the fall of 1890 the Rogue River church decided to move its meetinghouse to a place near Talent. In 1897 this congregation established a Sunday school at Ashland, and soon a church house was built at that place. In 1900 it was reported that the Rogue River church had sixty-four members, three church houses, and seven points of preaching. The expansive spirit which characterized this congregation is further evidenced by the fact that, during this period while the church was struggling to carry on its work at home, the members here were also including in their plans America's newly acquired insular possessions. "Recently \$11.75 was contributed by this little band of workers to have the gospel preached in the Philippine Islands," wrote Jacob Bahr to the *Messenger*. "The members here very much desire to have a mission established in those islands as soon as practicable." The old veteran George W. Hoxie, who had been one of the pioneers in the Rogue River Valley, was still busily engaged in ministering to the congregation. In 1905 when visited by Secrist on his evangelistic tour, Elder Hoxie was driving regularly to Rogue River to keep his ap-

pointments though it was about forty miles from his home on Williams Creek.

He is now seventy-three years old [wrote Se-crist], and is still filling his regular appointments, making an average of eighteen trips a year with his own private conveyance. Driving no less than 1,300 miles a year for twenty-eight years . . . shows a zeal for the Master worthy of the cause, and the Master's kind words are a fitting motto, "Well done, thou good and faithful servant: thou hast been faithful in a little, I will make thee ruler over much."

Pasadena, Calif.

Services as Usual

BY RAYMOND R. PETERS

AFTER visiting a number of churches there is a growing conviction that much of the trouble with many of our churches is that services have been *as usual* for many years.

Recently a young Sunday-school superintendent closed the school with words somewhat as follows: "I am glad to see so many present today. We invite you back next Sunday and bring some one with you. The next service is in the hands of our ministers." I heard that same speech in the same church twenty-five years ago. Services as usual for twenty-five years! In another church the minister announced that everyone should come back next Sunday and that services would be as usual. Is there any reason some people feel that the church is not keeping up with present demands?

In the case of the Sunday-school superintendent, there is no reason why he should say anything. There is no reason why the Sunday school should be closed and preaching service started as though it were an entirely different service. The trend in our church, as in others, is towards a unified service. The morning service should give evidence that the church and Sunday school are one, and not two separate organizations. It would have been so much better in the church referred to if when the classes were dismissed, quiet music would have been played, and after everyone was seated, the minister could have taken charge of the worship service.

There must be variety and change in the church program. The church should learn from business and commercial amusements. In their advertising they always point out the things of interest which will appear soon or during the following week. The wise promoter of the church program can well point out some of the interesting and unusual features in the future programs. Of course, an interesting program must be planned before

challenging promotion can take place. The church leaders must inaugurate a program so vital, and promote it in such a way, that an expectancy will be created. One of the most powerful motivating forces is curiosity. Every church should adapt its program and no services should be *as usual*.

Daleville, Va.

"Some Other Way"

BY GRANT MAHAN

THERE must have been persons before Christ came and while he was here who tried to get into the sheepfold in ways not authorized; otherwise he would not have spoken of them as he did. The name he calls them is not such as any of us would like to have applied to himself; and yet it was the name which belonged to them. John tells us in his gospel that these men were trying to break in to the sheepfold here, and in Revelation he tells us that such persons will not be found within the walls of the new Jerusalem. In both cases the words reported are the words of Jesus.

The fold was there, the porter was there, the shepherd was there, so that anyone entitled to enter was not hindered. The fact that under such conditions there were men who tried to get into the fold in an irregular way shows that they were not honest; for honest men do not strive to get even good things dishonestly. That can be set down as true everywhere and all the time—a good man will not seek to acquire even great treasure by theft and robbery. But evil men want the treasure, and they do not care by what means they get it. Are there such men in the world today?

We feel that if one takes a serious look at the world, and those who are seemingly working for the churches, he cannot but come to the conclusion that many are now trying to climb up and enter the fold by some other door than Christ, by a way differing much from the way which he marked out for those who want to enter his kingdom. What do these busy workers hope to gain by taking "some other way"? But one future law-giver was foretold to Moses, and God would requite it of those who refused to obey that prophet, for he would speak the words given him of God to speak. He came and spoke, and now his words are not held as binding on those who have "some other way."

These workers seem to think he will gain something by pursuing their course. But there is no promise, no assurance, that they will ever be able to get for themselves or help others to get what they are promising, which is nothing else than the salvation, the happiness to be found beyond

this life. Men often gain the wealth of the world by disobeying the laws of honesty: they often are permitted to enjoy it through all their days here. But they cannot gain the blessings of the world to come dishonestly. Moths cannot corrupt nor can thieves break through and steal those treasures. All must pay the same price for them, and that price is obedience to the commands of that Prophet who was promised, who came and spoke the words given him to speak. They are in the record, the record which we profess to accept and obey as final authority for our walk through this world.

There is much evidence to show that not all of us, perhaps not half of us, are trying to walk in accord with the teachings contained in the record. Our periodicals show it, the talks we hear show it, the letters we receive show it. And to some of us it seems that our divergence from former teaching and practice is ever growing greater. It is a matter of great concern to us that these departures from former ways are growing greater. We loved the old ways; we believed them in harmony with the words of Jesus; we still love them and we still believe them in harmony with the Book.

It would be interesting, but very saddening, to have a comparison for a month between what we formerly believed and practiced and what is now constantly being advocated through one or another of our periodicals. If we were to make that comparison, and then compare the result of it with the plain teaching of the New Testament, I feel that it might help us to think more soberly of these things, and perhaps cause some of us to stop and consider whither we are going and how we are going. Christ is the door, the only door, into the fold. Are we going in by him, or are we trying to climb up "some other way"? That is the great question for each of us to decide. And the safe way to decide it is by the words of the Book.

Let us recall some of the passages which still stand in the Book for us to accept or refuse: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." "He that saith he abideth in him ought himself also so to walk, even as he walked." "Love not the world, neither the things that are in the world." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments." "This is love, that we walk after his commandments." "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God."

Then a few things that Jesus said: "They are not of the world, even as I am not of the world." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." "Ye are my friends, if ye do whatsoever I command you." "I have given you an example, that ye should do as I have done to you." "If ye know these things, happy are ye if ye do them." "If ye love me, keep my commandments."

Various ways for doing the work the church is supposed to do in the world have developed among us. They differ from each other and from the gospel way: and they do not have the divine authority any such plan should have. These plans seem to result in getting us farther from the gospel of Christ, and so are not to be commended. We have a highway of holiness which will lead us safely through this life and through the gates into the city which God has ready for his people in the hereafter. Let us follow only this way.

Rehobeth, Md.

The World Mission of the Church

BY WILLIAM M. BEAHM

In Five Aspects—The Third

A THIRD aspect of the world mission of the church is: *To enlarge our conception of Christ's full meaning for the world.* One of the most profound changes in the thinking of present day missionaries is that which occurs when they see what the power of Christ can demonstrate in lives of people other than our own. Their consistent testimony is that while they went to the orient to give Christ to others they also found him for themselves in a way not anticipated. This does not grow out of the mere joy of finding the kingdom enlarging numerically. It includes rather that humbling joy of seeing Christ bring aspects of gracious character to light which our western background had caused us to overlook. The beatitudes take on fresh meaning when we see them embodied by Christians of less pretentious races than our own. We come thus to see new facets of Christ's full glory which had escaped our notice before.

This was exemplified in the life of Sadhu Sundar Sing of North India. When he undertook to live the life of a saffron robed Indian ascetic, but to do it in the name of Jesus, he demonstrated how truncated a Master we would have if we were limited to our western background. We would be poor indeed if we understood Jesus only in terms, e. g., of what Bruce Barton calls *The Man Nobody*

Knows. Our gospel came out of an oriental background but by long accustomed use we have westernized it more than we often think. We are then jerked up sharp when its implications are made clearer to us by the fresh forms of Christian character growing out of redeemed orientals.

As for Africa, Aggrey was fond of saying: "You can play a tune of sorts on the white keys of the piano and you can play a tune of sorts on the black keys as well. But for full and rich music you need to play with all the keys." And so it is in the kingdom. The full beauty of the Christian life is manifested only when the redeemed from every nation are brought together in one unified fellowship.

"Each sees one color of thy rainbow light,
Each looks upon one tint and calls it heaven;
Thou art the fullness of our partial sight,
We are not perfect till we find the seven.
Gather us in."

A picture of the New Jerusalem in Rev. 21: 26 indicates this aspect of the world mission of the church. "And they shall bring the glory and the honor of the nations into it." And so we can rejoice when the expanding Christian church finds its conception of its Lord enlarged by the gifts of other nations which are redeemed. The African's gift for gratitude and joy, the Indian's gift for contemplation and mystical appreciation, the gift of the Chinese for social adjustment and ethical relationships, the gift of the Japanese for beauty and courage, all these and still many others are waiting to be baptized into the kingdom as the world mission of the church is realized. And when this is done we shall have enlarged our conception of Christ's full meaning for the world.

Bethany Biblical Seminary, Chicago, Ill.

Choose Ye!

BY DE WITT L. MILLER

From Armistice Sunday Sermon on "This Pacifist Foolishness"

WAR is the way of hatred that makes men suffer;
Pacifism is the way of love that will suffer in order to help others.

War is the way of lying propaganda that builds up barriers of prejudice and enslaves men in the shackles of misunderstanding;

Pacifism is the way of the truth that makes men free.

War is the way that cheapens human life and releases the baser passions of men;

Pacifism is the way that exalts human personality and cultivates the nobler traits in human life and character.

War is the way of the dictator and regimentation;

Pacifism is the way of democracy and human freedom.

War is the way of force;

Pacifism is the way of intelligence and reason.

War dedicates men to the task of killing others;

Pacifism dedicates men to the task of saving others.

War is destructive;

Pacifism is constructive.

War makes men enemies;

Pacifism makes men brothers.

War defeats everything worth while in religion;

Pacifism is based upon the very essence of high religion.

War is the height of folly engaged in by men who have been hypnotized by mad men;

Pacifism is the sane, reasonable and sensible way by which the values of the present are preserved and the higher values of the future are insured.

War costs money, time, energy and life;

Pacifism costs the same.

Which will you support?

Choose ye!

Meyersdale, Pa.

The Justified Honored Above Angels

BY GALEN B. ROYER

A Request

Brother Royer— I would be glad if you would show me scriptural justification for your belief that man is, or ever will be, honored above angels.

—G. E. Weimer, Gordon, Ohio.

The Reply

I am happy to have the privilege of complying with your kind and interesting request. May the Holy Spirit direct our thinking.

I suppose the following prompted your request: In the second part of my paper on Justification, GOSPEL MESSENGER for Oct. 28, under the subhead, "God alone justifies," I say: "With what joy and holy pride, honored as we are above all creatures, even above angels, we can exultingly and truthfully say, 'I shall sit at the right hand of God.'"

"A Little Lower Than God"

Psa. 8: 5: "Thou hast made him a little lower than angels," probably came to your mind as you read this paragraph.

First. The Hebrew word *Elohim*, translated angels in Psa. 8: 5, is the same word frequently translated "God," the same as found in Gen. 1: 1. "In the beginning [*Elohim*] God." The Revised Version, conforming to the usual rendering of *Elohim*, translates the line: "Thou hast made him

but little lower than God." Another translation, "for a little while less than God." Hence Psalms 8: 5 properly translated does not sustain the statement that man was made a little lower than angels.

But Psalm 8: 5 grips one's mind.

What Man

did David have in mind?

Second. If David spoke of man as he came from the hand of his Maker, he was thinking of Adam in his sinless state as the head of all creation, including angels. For angels are created beings (Col. 1: 16). Does that not lend proof that "God created man in his own image, in the image of God created he him" (Gen. 1: 27)? Man in his pristine glory was next to God and at the head of all creation. Thus Rev. Charles Wesley, the great English hymn writer in paraphrasing Psalm 8 into a hymn amplifies v. 5:

"Him with glorious majesty
Thy grace vouchsafed to crown:
Transcript of the One in Three,
He in thine image shone.
Foremost of created things,
Head of all thy works he stood;
Nearest the great King of kings,
And little less than God."

But it is doubtful if David meant man in his innocence, for verse 4 preceding asks: "What is man . . . and the son of man?" Adam though he was a man, was not a son of man. He is called "son of God" (Luke 3: 38).

Third. If Psalm 8: 5 refers to Jesus Christ as is the argument in Hebrews 2: 6ff., then David prophetically was speaking of our Lord's humiliation: "We behold him who hath been made a little lower [alternate marginal reading, "for a little while lower"] than angels, even Jesus" (Heb. 2: 9).

Based on *second* above, man was made higher than angels; but sin brought him low, very low, even subjecting him to death. In this respect non-repentant and nonjustified men and women today are lower than angels. For man is mortal. Angels being spirits are not.

Further. Jesus Christ in his humiliation called himself "son of Man." He took on a body that was subject to death. Herein the son of God "for a little while was lower than angels." This he did to restore man to his first estate, next to Christ—yea, verily next to God.

Let us now turn our prayerful attention to my assertion.

The Justified Honored Above Angels

Belief in angels is not questioned by Christians. Good angels are God's "ministering spirits to the

heirs of salvation" (Heb. 1: 14). They are servants of saints; have not sinned; hence have not experienced forgiveness.

Fallen angels, according to the scripture, are beyond God's forgiveness. Their lot is "hell," "chains," "pits of darkness," "judgment" (2 Peter 2: 4. Also Jude 6). The "goats" (Matt. 25: 41) go to the "eternal fire prepared for the devil and his angels." 1 Cor. 1: 16 speaks of saints sitting in judgment of angels.

Honor, the term I used, has many shades of meaning, but in the main it refers to esteem paid to worth in position, or rank; a mark of respect.

When poor, miserable, sinful man, who in the beginning was made in the image and likeness of God, turns to the Father through faith, and accepts Jesus Christ as his Savior, God so esteems the redemptive work of his Son that he grants complete forgiveness. But he does more. He eagerly justifies man's sonship and adopts him into the family of heaven. He is shown such high esteem that he may enjoy all the privileges of his Elder Brother and this includes sitting at the right hand of God.

However, in *no sense* does man merit this grace and honor. The merit is in Christ alone. And all this grace, favor and honor is beyond and even above good angels.

You and I know not, and we cannot measure the length and breadth of God's love. It reaches beyond this earth. I am sure it is in Paradise. I know it is the essence of heaven, for "God is love." But I know the depths of God's love. It reaches to the lowest depths of fallen humanity. Even there Christ is "able to save to the uttermost them that draw near unto God through him" (Heb. 7: 25). And I am assured of its heights; for his love lifts sinful man, saves him by grace, and makes him a full brother of his only Son.

What honor! A child of the King of kings!

What honor over angels! Whether or not man was made a little lower than angels, they (including "Gabriel, that stand in the presence of God" Luke 1: 19), with all their different degrees of position and power, are still servants. Nowhere does it speak of them as sons.

Huntingdon, Pa.

Fleeing Temptation

BY REBECCA FOUTZ

ORDINARILY we realize that it is wise to flee from danger. It would be foolhardy not to try to escape from a burning building or a falling object or any other catastrophe that endangered our life, for we know that our strength or skill is no match against such forces. So our only hope is to flee from it, if

possible to do so. But in matters that threaten our spiritual well-being or life, we do not always see so clearly because the danger oftentimes does not seem so real.

And sophistication, not only today but of all times, says that only cowards flee when confronted with questionable or potentially dangerous experience. It says that you are smart enough or strong enough to escape where others tried and suffered ill consequences. Experiment for yourself, as that is the only way to really know if fire actually burns. It even advises to seek knowledge that way. Satan still persuades that forbidden fruit is harmless.

Such philosophy is just the opposite from the teaching of the Word. The inspired writers repeatedly warn to flee from the lure and danger of temptation. Help beyond our own strength is promised, for it takes a greater and higher courage to flee from enticing things or fleshly indulgence than it does to yield.

1 Cor. 10: 13 first says that whatever the temptation, it is not new but such as man has always had to meet. This disposes of the idea that any met is an exception. Then it says that it will not be more than can be overcome, for with the temptation there will also be a way of escape. Providing a way of escape suggests fleeing. The Lord knows our nature. We cannot loiter around temptation and not have our resistance lowered or lost altogether.

In teaching the sacredness of the body, the temple of the soul, Paul challenges to "flee fornication" (1 Cor. 6: 18). Centuries before this injunction was given, Joseph did just that, when resisting temptation did not stop its lure.

In 2 Tim. 2: 22 Paul again says, "Flee youthful lusts." Is this warning being heeded if there is even lingering around the taproom or beer parlor, the game of chance, the sensuous picture or publication, the dance hall or card table? Or if there is dallying with the poison of nicotine or the parked car on a dark byway? Only a part of the tragedies that result from these things reaches the newspaper. And such lusts are not at all confined to youth.

In 1 Tim. 6: 11 he warns all, "But thou, O man of God, flee these things." What precedes this plea is a list of "foolish and hurtful lusts which drown men in destruction and perdition." One specially stressed is covetousness. What a fleeing there should be from this!

And in 2 Tim. 2: 19 he says, "Let every one that nameth the name of Christ, depart from iniquity." And 1 Cor. 10: 14 there is more exhortation to flee from sin: "Wherefore, my dearly beloved, flee

from idolatry." The term idolatry covers a wide range and fleeing from it is the opposite of trying out what attracts to our harm.

But the Scriptures do not stop with the negative. They just as strongly stress the constructive. What to "follow after" always succeeds what not to do. For there is ever something better and higher to which to turn, at which to aim and attain. Although Joseph's fleeing the base and degrading took him by way of prison, it also took him to the place of highest honor and service.

In writing to the young man Timothy, Paul says to "be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work" (2 Tim. 2: 21). Also to "follow after righteousness, faith, charity" (2 Tim. 2: 22). And when he advises, "Let no man despise thy youth," he also sets up high ideals and standards with "but be thou an example of the believers in word, in conversation, . . . in purity" (1 Tim. 4: 12). And in 1 Tim. 6: 11 "flee these things" is joined by "and" to "follow after righteousness, godliness, faith, love, patience, meekness, . . . lay hold on eternal life."

A tolerant attitude toward divorce, immorality and other worldly indulgences has crept into the church. There is need for an aroused conviction on these things. By its indifference the church fails to warn the tempted or to help the weak. This results in a lowered spiritual life and the loss of light in the darkness of the world.

May there be a fleeing from the sinful so that all our energies can be used to promote the clean, the worth while, the imperishable things of life and spirit.

Philadelphia, Pa.

Steadfast Beliefs Afford Satisfaction

BY CHARLES E. SCHENCK

AMIDST the bewilderment of these confused times it is a great and justified satisfaction to hold some dependable beliefs—to accept without question the affirmations of the soul! The Apostle Paul wrote: "Cleave to that which is good" (Rom. 12: 9). One can unreservedly hold fast to—

Abiding Belief in God. The assurance that God is keeps one steady. "In the beginning God created the heaven and the earth" (Gen. 1: 1). "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psa. 19: 1). A thoughtful person will look up at the sky on a clear night, behold the stars and the constellations, acknowledge the unfathomable power of the Infinite, and believe in God, the Creator of the universe. That the omnipotent God cares for in-

dividuals (1 Peter 5: 7) brings cheer, courage, comfort. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him" (Psa. 8: 3, 4)? God the Father does care; he does guide and direct the affairs of those who trust him and co-operate with him.

Unfeigned Faith in Jesus Christ who, in the fulfillment of prophecy (Isa. 53), came to earth in the fullness of time (Gal. 4: 4). We were lost and he found us; we were sinners and he died for us; we were ignorant and he taught us. He is able to save (Acts 16: 31); he is able to succor them that are tempted (Heb. 2: 18); "he is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy" (Jude 24); "he is able to do exceeding abundantly above all we ask or think" (Eph. 3: 20). He lived, he lives! Our Lord gave all he had for us; nothing less than our best should be given to him. A Christ-centered life is a life worth while! E. Stanley Jones says: "I see no way out of the world's misery but the way of Jesus Christ."

Acceptance of the Bible as the Word of God (1 Thess. 2: 13). All scripture given by inspiration of God, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3: 16). The years have brought proof that critical study has not dimmed, but rather intensified the glory of the Scriptures. "The word of the Lord endureth forever" (1 Peter 1: 25). On a fly leaf of Dwight L. Moody's Bible was written: "This book contains light to direct you, food to support you, comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter. Read it prayerfully, frequently."

Unfaltering Trust in Prayer. "Prayer is the soul's sincere desire, unuttered or expressed." Prayer is of highest significance and value. It is fundamental. "The prayer of the suppliant enters into the purpose of God in connection with the bestowment of his blessings. In prayer we lay hold of one who has understanding and power." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7: 7). Adoration, thanksgiving and petition are constituent parts of prayer. "Lord, teach us to pray" (Luke 11: 1).

Loyalty to the Church. Christ is the head of the church (Eph. 5: 23). "The church's one foundation is Jesus Christ our Lord." The church wins souls to Christ, builds Christian character, fortifies men and women who carry heavy burdens. "They that wait upon the Lord shall renew their

strength" (Isa. 40: 31). The church encourages good habits of daily living, is a channel for the outpouring of one's best self. Roger Babson says: "I am convinced that regular church attendants are healthier, happier, and have longer life than nonchurchgoers." The greatest need in the world is the Christian religion; it would not be promoted or maintained without the church. A vital part of the church is the church school—the Sunday school. Here is the Bible studying and Bible teaching service of the church. The modern Sunday school is an organized, scientific movement for the promotion of Christian education. Bishop Vincent said that the Sunday school is the most valuable, significant, fruitful, and permanent work of the church. It is the church's ripest, richest, most responsive field of service. It is the church's fountain of perpetual youth. No work is fraught with greater potentialities for good.

Not only one's personal welfare, but his interest in community and world betterment call for abiding belief in God, unfeigned faith in Jesus Christ, acceptance of the Bible as the Word of God, unfaltering trust in prayer, loyalty to the church. "Fight the good fight of faith" (1 Tim. 6: 12).

Decatur, Ill.

Study on the Love Feast and Communion

BY MARTHA MARTIN

Scripture Lesson—John 13 and Other References

I. Feet Washing

1. What emotion filled the heart of Jesus in the upper room as he thought of the coming hour of suffering (John 13: 1)?

2. What lofty thoughts filled Jesus' mind as he humbled himself to wash the disciples' feet (John 13: 3, 4)?

3. Of what is feet washing a symbol (John 13: 10)?

4. What evidence is there that the early church observed feet washing (1 Tim. 5: 1)?

II. The Lord's Supper

5. What did Jesus announce at the Last Supper and with what effect (John 13: 21-30)?

6. What new commandment did Jesus give at the Last Supper? In what sense new (John 13: 34, 35)?

7. What are among the things that Jesus spoke about further in his farewell address? In John 14? In John 15? In John 16?

8. In what wrong ways did the church at Corinth observe the supper (1 Cor. 11: 20-22 and 33, 34)?

9. What is the spiritual experience symbolized by the Lord's Supper? To what may it point forward?

10. Is there any evidence that the early church observed the love feast (Jude 12)?

III. The Communion

11. What two purposes of the communion did Jesus mention (Luke 22: 19, 20; Matt. 26: 28)?

12. What preparation is needed for receiving the communion (1 Cor. 11: 28)? Had Jesus in any way prepared the eleven for receiving these sacred symbols?

13. What purpose of the communion did Paul mention?

14. What importance did Jesus attach to the spiritual receiving of his life (John 6: 53-57)?

15. In what sense do we have a new start in Christian living after observing these ordinances?

16. What do you think they likely sang just before leaving the upper room (Mark 14: 26)? See the Hallel—Psalms 113 to 118.)

The Communion

Faith in atoning blood of Christ.

Renewal of the covenant.

Lord's Supper

Fellowship with God and the brethren.

Feet washing

Symbol of cleansing from sin.

Spirit of humble service.

Self-examination

Repentance of sin.

Shall we take all of these steps at our love feast and honor Christ thereby?

Elizabethtown, Pa.

Worship

BY EZRA FLORY

BEFORE there were temples and churches man worshiped. In fact, everyone worships something. Man is so constituted that he must have an infinite Being to whom his soul can cling as a vine needs some support.

Churches are built with a view to worship. They are erected with a pulpit at the center, and many are returning to something of the ancient Gothic architecture. This tells a wholesome story. However, in many places worship is still the opening exercises, with emphasis upon the last word. In places it will not "open" until two songs are sung. This means the plan is fixed, mere routine.

Worship includes thoughts about God (intelligence); feelings about God (emotion); and service in behalf of God (the will). No part of church service makes such demands upon individuals.

Worship requires the entire being; it requires an intimate personal relation between the individual and God, and is conditioned on the human side by the character and attitude of the worshiper. Jesus told the Samaritan woman that "God is a Spirit, and they that worship him must worship in spirit and truth."

Worship requires periods of quiet, when the attention is not distracted by many crowding interests. It takes time to worship. One will not be profited in public worship beyond his worship practice, or "when he has shut the door" (Matt. 6: 6).

Worship includes prayer (1 Cor. 14: 16) where listeners understand, and make the prayer of others their own when they understand, and say the *Amen*. Prayers in public should be distinct so as to edify others.

Worship includes singing, praise, confession, a feeling of unworthiness (Luke 18: 13) and assurance of forgiveness. We dare not look upon the offering as the *business* part of church work. It has been and still is a part of worship. Worship is effected through symbols of God. This was true also in Old Testament times. The cross, the bread, the cup—these should be given their proper emphasis from the pulpit, for while the minister is interpreting the things of God one listens and worships.

In order to worship properly one must have an adequate conception of God and the things that belong to fellowship with him. Nor will any one ever worship rightly until he has lived rightly with his fellow man (Matt. 5: 23). Some think we should visit less previous to church services and meditate more. That is well, but one will not succeed in worship until his life is rightly balanced with his fellows. Drop that old grudge, pay that debt, forgive that child, then try to worship and see for yourself that the returns amply justify the special efforts made.

In an extended study of the different features of church services it was found that instruction claims about 90% of the time; worship, 6%; and service in some way, 4%. Is this properly balanced? True worship leads to service. Service quickens worship.

More attention is being given to worship than formerly. Every reformation was a call to worship. This is true of the times of the prophets and of the Reformation. A new day is upon us in which attention is being given to worship. Note how Jesus stressed worship, both subjectively and objectively, in a day of religious lethargy.

Rodney, Mich.

OUR MISSION WORK

"A Great Door Is Opened"

BY PREMCHAND G. BHAGAT

This address was given by Premchand G. Bhagat before the Bombay Representative Christian Council in Poona on Sept. 3, 1939. It was not written to appear in the columns of The Gospel Messenger, but was an address for the above-mentioned group. I was in the writer's home one day and saw a copy of it. It appeared to me to be such a plain statement of conditions existing in the Anklesvar area, and coming from Bro. Bhagat, that I thought perhaps you would all enjoy reading it. I requested the writer to give it to me to share with you, and this he very kindly did and I am more than happy to pass it on to you.—W. G. Kinzie.

THE Church of the Brethren is *working* in the Anklesvar district. We are working among the aboriginal classes, namely Bhils, Chodhri, etc. Our mission has been working here for the past thirty years. The present condition of the Christian work is very encouraging. We are challenged to proclaim the Word of God, "for a great door and effectual is opened to us, and there be many adversaries."

We are finding the people very receptive. They seem to be anxious to hear, and attend our services in goodly numbers. The men, women and children all are interested and are eager to learn the Christian songs and to hear and learn the Bible stories. Though 99% illiterate, and though they have been suppressed by the more advanced classes and have in the past been in a great darkness, they are rejoicing that light has come to them and are receiving it with joy.

Again and again, we receive applications by representatives from villages asking that some one come and make a group Christian. The men who come often bring with them a paper bearing a long list of names of those who have declared their intention of becoming Christians as soon as they can be properly taught.

It is our policy not to baptize any man, woman, or young person until he or she has had the proper religious teaching. Sometimes we appoint a leader from among them who can read a little. We furnish him with proper material, such as a Gospel, a New Testament and small songbook, as occasion demands. He will be willing to read to them and teach them as much as he knows. The result is frequently very good. God is certainly working among these people and we always have more requests than we can fill. Here, the work is pushing us.

Not only are the people asking that we make them Christians, but they are asking for day and night schools. In this way too, a great and effectual door is opened to us.

In spite of opposition, in spite of persecution, still these people are anxious to come to Christ.

Village after village wants to come and as many as we can accept are coming and accepting Christ as their Savior, Comforter, Lord. We are not anxious to baptize people in order to increase our numbers only. We feel that we should not baptize until and unless we can take care of them, nourish them with the proper spiritual food, for unless we can do that the results will not be good. For that reason, we must be slow in giving people baptism.

In 1937 there were 178 baptized. Out of that number, nearly one half were from one village, and constituting more than half the village. Last year, 167 were baptized.

During our last year's evangelistic campaigns, we baptized fifty in one campaign and sixty-one in another. Several new villages were added to our list of villages with a Christian community. Several months later, nineteen more were baptized as a result of work done in one of the campaigns.

From what we have said, it might seem that the work is easy for us. Yet such is not the case. The work is not easy because there is much opposition and persecution; but we believe that people are becoming stronger to stand against persecution. The Christians themselves are now willing to teach others of their own people the way of life and so lead them to accept Jesus as their Savior.

One old man went to live in another village. There were several of his relatives there. He is about fifty-five years of age. He proclaimed the gospel of Christ to his own people. He is illiterate, but by his honest, loyal and hard work, nearly twenty young people were led to accept Christ on last Easter day. Space does not permit me to tell of work done by the singing bands that go out from the school and their results, and other such agencies for spreading the gospel.

Recently one man came and asked for baptism. Now, one of our laymen is teaching both him and his wife how to read and the Word of God. After some teaching, he will receive baptism.

Our problem is *not* how we can interest people and get them to become Christians, but how can we take care of them as fast as they want to come into the Christian fold. Our work is going on and on, and we lack the force to keep up with the requests that come to us. People are in need. They are as sheep having no shepherd.

"When Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are

few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

Anklesvar, India.

Some Observations From India

BY RACHEL M. ZIGLER

The whole world seems to be walking in the shadows today, and India is not an exception. The masses of India have always been held down by fear and ignorance and poverty, and today they have added to that the uncertainty and danger of the world at large.

The Shadow of War

Again we are living in a country that is at war. This seems strange, for surely it was not many years ago that the whole world said, "Never again." Aside from the news that comes from Europe, the average Indian's life is little affected by the war as yet. Immediately on the declaration of war, some retail merchants, thinking to make a profit on the excuse of the war, put up the prices on certain staple products. The government, however, soon strictly suppressed this, and the living expense has increased very little, if at all.

And what about the missionary? Although we are members of a neutral and friendly nation, yet we are made conscious of the fact that we are foreigners. We must register, notify the officials whenever we go from one district to another, and in various ways we are made conscious that we are foreigners. The minor inconvenience of irregular foreign mail service also affects us, as does the shipping arrangements for those who are to go on furlough or to return. Then, what shall our teaching be in the face of war? And what will it mean in suffering, not only to those in Europe but perhaps also here in India?

The Shadow of a Famine

Another shadow has happily lifted. At the end of July, we were brought to realize that a famine is something that can actually happen. As the days of sunshine followed the insufficient rain, the faces of those about us made us realize that there was real danger. People were saying, "If it does not rain in a week—" "If

it does not rain in a few days—" "Perhaps the rice can still be saved—" They would tell me of the year when there was a famine, when people ate roots from the jungle, when the mission workers served one meal a day to starving village children. The price of rice, the staple diet, climbed steadily—at least 25 per cent. But, you ask, are there not railroads now? Can not food be

(Continued on Page 21)

What to Pray For

Week of December 9-16

When so few letters come through from China, the few which do are highly prized. We know our China missionaries feel the same way about the letters which reach them. Since no recent word has come to the office from the Ikenberry family, we rely on a few items of news concerning them found in letters from their fellow missionaries and from statements made in their own letters written several months ago.

On the last day of August, Bro. Ikenberry took the missionary children of school age out to the school at Tunghsien, fifteen miles east of Peking. Shortly before this, Bro. Ikenberry and Dr. Lloyd Cunningham went to Taiyuan to see how Sister Laura Shock was faring. They were glad to know that she was getting along very well. Trips like this are always made with more or less difficulty.

This fall, Sister Ikenberry sent a package containing some very pretty Christmas cards and letterheads made by a Chinese brother whose family was in great need. She sent them in the hope that they might be sold and thus help a bit. How pathetic it is when people want to work to provide for their needs and are hindered from doing so. Missionaries' hearts are constantly being touched.

She also wrote about the hail storm they had had when the hail stones were as large as hen's eggs. She writes: "It looked as if it were raining snowballs. Ernest and Dr. Parker were out in the car when it happened. Ten hail stones broke through the top of the car."

In addition to all the sorrow resulting from war conditions, it seems hard that the forces of nature should bring difficulties to the people of China. In a

number of places, floods have brought great suffering. The water was seven feet deep in the building where Mr. McKenzie has his office. Mr. McKenzie is the missionary who lives in Tientsin and who acts as coast agent for our missionary group. He has been of incalculable service to our missionaries in recent years. It must be extremely difficult to carry on work under such conditions.

Who can know about the life our missionaries are living, and the distress of the people with whom they live, without being called to pray earnestly for them!



KINGDOM GLEANINGS

Calendar for Sunday, December 10

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Reactions to the Good News.—Matt. 11: 16-30.

Christian Workers, Keeping Christ in Christmas. Part II. What a Christian Family Can Do on Christmas.

B. Y. P. D., Discovering Spiritual Power.

Intermediates, The Hope of the Hebrew People.

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Gains for the Kingdom

Two baptized in the Locust Grove church, Md.

One baptized in the Rockwood church, Pa.

Two baptized in the Arcadia church, Ind., Bro. Ray Shank, evangelist.

Four baptized in the Carthage church, Mo., Bro. A. W. Adkins, evangelist.

Four baptized in the White Cottage church, Ohio, Bro. J. D. Zigler, pastor.

Seventeen baptized and four received by letter in the Ephrata church, Pa.

Six baptized in the Buffalo church, Pa., Bro. J. A. Buf-fenmyer, evangelist.

Two baptized in the Upper Claar church, Pa., Bro. A. M. Dixon, evangelist.

Eight baptized in the Osage church, Kans., Bro. H. L. Ruthrauff, evangelist.

Nine baptized in the Nampa church, Idaho, Bro. Ralph G. Rarick, evangelist.

Six baptized in the Jackson Park church, Tenn., Bro. S. H. Garst, evangelist.

Four baptized in the Tyrone church, Pa., Bro. Lawrence Bianchi, evangelist.

Three baptized in the Peace Valley church, Mo., Bro. A. W. Adkins, evangelist.

Four baptized in the Shippensburg church, Pa., Bro. J. Linwood Eisenberg, pastor.

Eighteen baptized in the Pine Glen church, Pa., Bro. Harvey Replogle, evangelist.

Eight baptized in the Keyser church, W. Va., Bro. Samuel A. Harley, evangelist.

Eight baptized in the Middle District church, Ohio, Bro. H. M. Coppock, evangelist.

Three baptized in the Salem church, Iowa, Brother and Sister Nicodemus, evangelists.

Two baptized and one reclaimed in the Mount Morris church, Ill., Bro. Foster Statler, pastor.

One baptized in the Panther Creek church, Ill., Brother and Sister A. P. Musselman, evangelists.

Eight baptized in the Bermudian church, Lower Cone-wago, Pa., Bro. John E. Rowland, evangelist.

Eighteen baptized in the Poplar Grove church, Ohio, Brother and Sister B. M. Rollins, evangelists.

One baptized and one reclaimed in the Chippewa Valley church, Wis., Bro. Howard Peden, pastor.

Twenty-six baptized in the Freeburg church, Ohio, Brother and Sister Oliver H. Austin, evangelists.

Sixteen baptized in the Maple Grove church, Kans., Brother and Sister D. W. Kesler, pastor-evangelists.

Twenty baptized and eight reconsecrated in the West-ernport church, Md., Bro. Lawrence Bianchi, evangelist.

Twenty confessed Christ and were added to the Cum-berland church, Md., Bro. Cecil O. Showalter, evangelist.

Eight baptized, one reclaimed and two await baptism in the Center church, Ind., Bro. Ervin Weaver, evangel-ist.

Fifty-three baptized and two await the rite in the Cloverdale church, Va., Bro. Ernest Muntzing, evan-gelist.

Four baptized in the Allison Prairie church, Ill., Bro. I. D. Heckman, evangelist; Bro. Oliver Deering, music director.

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Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins, Dec. 4, in the Dickey church, Ohio.

Bro. H. H. Helman of New Carlisle, Ohio, Dec. 3, at the Donnels Creek church, Ohio.

Bro. Ernest Muntzing of near Harrisonburg, Va., Dec. 31 to Jan. 13, in the Morgantown church, W. Va.

Bro. Rufus P. Bucher of Quarryville, Pa., Jan. 8, in the New Carlisle church, Ohio.

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Personal Mention

They arrived. A cable received at the mission offices Dec. 1 said the J. M. Blough party had reached Bombay in safety.

"Please state in the Messenger that the widely adver-tised newspaper and radio report of the fatal accident to Harper Will was a false rumor or mistake in names. We are all very happy that the report was false."—L. W. Shultz.

Bro. O. W. Garber, pastor of the Des Moines Valley church of Middle Iowa, was one of our last week's vis-itors. Two factors combined to make his call convenient at this time, one of which was his desire to meet Sister Garber who has been visiting friends farther east. Con-cerning the other, more later, possibly.

The Christmas Offering

The Annual Christmas Offering for world wide missions is the appeal to all congregations at Christmas time. A poster has been sent to every Sunday-school superintendent. It reads: Christ Gave Himself for the World. Will You Help Win the World for Him?

We therefore call on every congregation, ev-ery member in the congregation and isolated members of the church to register their Chris-tian love and concern by a generous gift for world wide missions. A remittance blank for your convenience will appear in the Messengers for Dec. 16 and 23. General Mission Board, 22 South State St., Elgin, Ill.

Bro. Ira T. Hiatt is taking up the pastorate of the Beech Grove church of Southern Indiana. His address is changed from Jasonville to Fortville, Ind., R. 1.

Sister D. E. Miller of Sebring, Fla., writes us that the "many sympathy cards, letters and telegrams, more than two hundred, . . . have all meant so much to me in the going of my dear husband," but her strength is not equal to the burden of a personal acknowledgment to all. They will understand and will gladly accept this general "thank you" instead.

Bro. W. N. Zobler of Lancaster, Pa., will have the sincere sympathy of all our readers in the sudden passing of Sister Zobler from heart failure, Nov. 27, just as they were on the eve of leaving home for an extended trip through the south and west. His many friends will understand why he cannot make personal reply to all the messages of comfort which have come to him.

Bro. James A. Sell, our widely known and widely loved Pennsylvania patriarch, was ninety-four Nov. 23. We quote from his letter of Nov. 25: "With the exception of failing eyesight, my health is good. . . . I do not want to live to be old or die at the top first. The Lord has graciously kept me from suffering. My prayer is that when he is done with me here he will just say stop and I will cheerfully obey." Sister Sell's faculties are not serving her so well. Injuries from a recent fall cause her much pain. Bro. Sell concludes his letter by recalling his early editorial experience: "However limited, as it was, it now gives me the distinction of being the oldest editor in the brotherhood. I was perhaps also the youngest. God bless you abundantly and be gracious unto you and give you peace." That's our wish for you too, Brother and Sister Sell.

Miscellaneous Items

"Messenger Subscription Campaign. Good churchmen are pretty apt to read their own church paper. Men who read their own church paper are more apt to be good churchmen. Men's Work is making a very definite contribution to the church by promoting the sale of the Messenger. If you do not already have a Messenger club, be sure to organize one for next year. The time to start is not later than January first, better yet to start in December. If you had a club last year begin to plan on continuing for the year ahead. If you have an active Messenger agent do not interfere, but if you do not, here is a fine task for the men."—R. E. Mohler in the November Men at Work.

Report of Brotherhood Giving.—November receipts for all purposes in the Conference Budget totaled \$10,515 as compared with \$11,195 during November, 1938. November this year, aside from the 1938 record, shows the best total since November, 1930. Since Thanksgiving came, in most areas, a week earlier this year, we should have done better in November than last year. The brotherhood giving for the first nine months of our fiscal year, which commenced March 1, 1939, shows \$109,312 as compared with \$111,710 for the corresponding first nine months of last year. This shows a decrease in giving of \$2,398. Our goal for this year is at least an increase of \$5,000 over last year. Will we in December, January and February enlarge our giving to meet the new goal? Relief contributions for November total \$1,198. This compares with \$5,035 for November, 1938. The Annual Conference at Anderson 1939 set forth a goal for the churches of \$3,000 per month. We should be fulfilling

that goal. Recent word from relief areas indicates that Howard Sollenberger has shifted his operations to a new area in China, but the work is going forward. The same is true concerning Europe. Paul Bowman, Jr., has completed work in Spain, but is continuing elsewhere in Europe. Further reports will be given as they are available.

With Our Schools

Elizabethtown College

A double residence is being erected on the west side of the campus and will be occupied by faculty members.

The convention of the Student Volunteers held here Nov. 3-5 brought much inspiration to those assembled for the conference.

Southern Pennsylvania voted in district meeting to observe Education Day and to take an offering for the college in the churches.

The Annual College Bible Institute will be held this year from Jan. 21 to 28. A detailed program will appear within the next few weeks.

Elder J. E. Trimmer, vice-president of the board of trustees, was re-elected to the board for another term of three years by Southern Pennsylvania.

Bro. Chalmer Faw is temporarily serving as pastor of the Elizabethtown church and of the college while awaiting the opportunity to sail for our Africa mission field.

Local Bible institutes are being arranged for in the churches of Eastern and Southern Pennsylvania. Forty-two institutes were held over week ends last year by members of the faculty.

President R. W. Schlosser and Dean A. C. Baugher attended the meeting of the Middle States Association of Colleges and Secondary Schools at Atlantic City during the Thanksgiving vacation.

The college auditorium was crowded to capacity on Nov. 11 when the Southernaires sang their Negro spirituals. The Westminster Choir will be the next feature of the Lyceum Course on Jan. 8.

The Brethren Were Refugees

By L. W. Shultz, Chairman Brethren Service Committee

The Brethren came out of Germany through Holland to Pennsylvania in 1719 and again in 1729 seeking refuge from religious, economic and military persecution. Good Mennonite friends had told our church leaders that there was a haven of refuge held open for all faiths by the Friends in their new colony of Pennsylvania in the New World. The church finally came as a body to the shores of America. We were refugees. We were welcomed in a new land.

Today many people who are suffering persecution because of blood or faith long to come to our land. Many of them are even more destitute than our church forefathers. Nearly all their property and wealth have been taken from them. Their relatives may have been scattered, imprisoned or killed. They are knocking at our door. What will our answer be? Once we were refugees. How shall we treat other refugees?

We dare not forget the "inasmuch" and "a cup of water" statements by Jesus.

Can we pray the prayer of a Friend?

"Lord, convince us by thy Spirit,
Drown out our selfishness by thy invading love,
Throw on our shoulders the burden of suffering humanity."

HOME AND FAMILY

On Criticism

BY EMMA K. BESHORE

Thou did'st not harshly criticize
The weaknesses of men;
Thou did'st put out a helping hand
Where men did but condemn.

A Matthew, at the gate, saw'st thou;
Men spurned a "publican."
Thou called'st a Peter and a John;
Men saw but fishermen.

Yea, men condemned and would have stoned
A woman taken in shame.
Thou only said'st, "Go, sin no more."
On her did'st heap no blame.

I am so oft a Pharisee,
Self-righteous and unkind;
Condemn where I should understand,
And rend, where I should bind.

O Lord, for thy forgiving grace,
I come to thee just now;
Of harshness do thou purge my soul,
As humbly here I bow.

In rough, unpolished stone, dear Lord,
I would the brilliant see;
In love, that lifts and builds for God,
Would pattern after thee.

Chicago, Ill.

The Joyful Mourners

BY HOWARD HENRY KEIM, JR.

Concluding the Second Story-Sermon on "The Quest for Happiness"

"Now turn to a man well past seventy who lives with his wife in a shack on the edge of town. The dwelling, which is hardly worthy of the name, gives no evidence of ever having been painted. The inside walls, which are constructed of rough lumber with no plaster, are papered with cardboard boxes of all sizes and shapes. These have at one time been covered with a cheap wallpaper. The roof leaks like a sieve. The floor slopes sharply at various angles. A rickety old stove is propped up on blocks. Wire springs protrude through the imitation leather cushioned chairs. This man told me he had worked for over thirty-five years for a certain railroad, during which time he was involved in a strike and hence was ineligible for a pension. After becoming too old to work on the road he was given the position as crossing watchman. While on duty as watchman he was run over one night by a runaway team. Several ribs and a leg were broken. He was given a small compensation which was insufficient to pay his doctor bills. Since that time he has been unable to work. Together with his wife he tries to raise a little garden. Some help comes from the county and some from poor relatives, which together make possible a bare existence.

"What does it mean to be a member of a minority race? A Negro in America? A Jew in Germany? Or a Japanese in California? It invariably means insults, dis-

crimination, coercion and injury to those individuals. Try to imagine the sufferings of the thousands of Jews who have been driven penniless from Germany, with their property confiscated and their lives threatened, to establish homes in various less hostile corners of the globe. Think of the other thousands who remain there under social, religious and economic boycott.

"A few days ago I was talking with a Negro gentleman about sixty years old, who is the head of a Negro orphan school in Kentucky. He related some of the instances when he had been ignored and insulted because of his color. He is a minister of the gospel, a scholar and a gentleman, yet he has been sent away from towns where colored people are not allowed to stay overnight. In restaurants he has been refused service. In hotels he has been refused lodging because of his color. The Negro may ride on the white man's train as a porter, waiter or cook, but not as an equal. He may be accepted in the white man's home as a domestic servant, but not, with rare exceptions, as a friend. The Negro may be hired to entertain the white man in his theaters, but he cannot, with few exceptions, sit beside the white man in the best seats. The attractive Negro girl is constantly subjected to insulting advances by white men, but if the situation is reversed there is likely to be a lynching.

"The Japanese are among the best farmers in the world. On a given piece of land they can raise three times as much produce as the average American farmer. California's rich valleys did miracles under the able hands of these little people from across the sea. So the Japanese exclusion act was passed in 1924. Laws were passed forbidding Japanese to own land in California. Yet these people are, as a rule, honest, intelligent, industrious, and law abiding. They resent the insult. Who wouldn't?

"What does it mean to be the wife of a drunkard? Imagine being tied for life, to a man who was ordinarily respectable but who periodically went on a spree and got all liquored up and came home a crazed brute, determined to beat his wife and children, break up the furniture, and pawn what few valuables might be handy to buy more liquor! Think what it would mean, if you can, to be driving with your family leisurely down the highway some warm Sunday afternoon when suddenly there thunders around the curve before you a careening car with a ninety horsepower motor wide open, and a driver at the wheel whose brain is saturated with alcohol. Suppose your dodging was unsuccessful and he crashed into you leaving you a cripple for life and your wife and child a crushed mass of flesh and bones that could not even be given a decent burial. Some of you may be saying that can't happen to me. But if you drive a car in this age it is a daily possibility. In 1936 we murdered on our American highways, nearly forty thousand people. It is reported by the National Safety Council that for the first five months of the following year there was a 17% increase of deaths over the same period for the year previous. Even the distillers are getting scared and now warn their customers, through their advertisements, 'Don't drink before driving.' As long as the manufacture and sale of liquor is a legal business, and as long as the profit motive prevails in world eco-

nomics, liquor is going to be made and consumed in ever larger quantities regardless of the consequences.

"How would you like to have been a citizen of Spain, fighting in a death struggle with your neighbors and relatives over a few technicalities which in a hundred years will probably seem rather unimportant? Imagine, if you can, your house wrecked by enemy bombing planes, your wife and daughter ravished by enemy soldiers, your little children crouching in fear and cold and hunger in some corner of a deserted street. Or think what it means to live even in one of the great capitalistic nations of the world which are engaged in one of the greatest struggles in history. For what? All say it is for defense, but this is only a soothing salve for the conscience of the common people who do not want to go to war to make new millionaires and bloated profits for the munition makers while the laboring man pays the bills.

"On July 5, 1937, the world famous Temple of Humanity in Japan was sold under the auctioneer's hammer to an Osaka scrap iron merchant for \$150,000. The massive iron framework is to be dismantled and transformed into battleships for Japan's increasing navy. This is only a symbol of what is taking place in all the great capitalistic nations of the world. The Temple of Humanity, justice, peace, goodwill, friendship, generosity, love, is being pulled down to build up instruments of hate and warfare.

III. Go to Work

"Knowing the truth and using one's imagination, important as they are, are not enough. If these do not lead us to creative action to relieve human misery, we have not really mourned in behalf of those who suffer. Too many of us are afraid of losing caste, of arousing the disfavor of our particular crowd. We surely would not wish to be classed as radical.

"In a typical small industrial city 500 workers in a certain factory went on strike. They had for many years been unorganized, working long hours for miserably small pay during the seven months of activity at the factory. The other five months, while the factory was idle, the men subsisted as best they could. Finally, the men organized and struck for decent wages, reasonable working hours and conditions. The ministerial association of that city immediately met and decided that they would not take sides. Here were the modern priests (no prophets) passing by on the other side. How can we blame the laboring man for losing faith in the church? Yes, we must dismount from our modern high powered automobiles, and take time to go to the side of the road where the miserable victim of our pagan society lies wallowing in his own blood and give him first aid treatment, pour on the oil of friendship and goodwill, take him to the hospital for scientific treatment of his ills, and then pay the bill in taxes, in love, in faith. There are a thousand ways in which every one of us can go to work to relieve human suffering if we are willing to pay the price. We must use our own originality and ingenuity. There is no set formula that will work in every case. Jesus is our Pattern. He went about doing good. There are just as many opportunities for doing good today as there ever was. Understanding and sympathy are necessary for the spiritual growth of the mourner, but they are of little actual value to the sufferer unless they are translated into action. Failure at

this point is responsible for the shallowness and joylessness of millions of lives.

"Oh, the happiness of those supersensitive souls who are distressed by the wretchedness and misery brought upon man by sin, and who dedicate their lives in a conscious and persistent effort to relieve him. They shall be comforted. The divine consolation is theirs. They are predestined to find happiness because they have found the heart of a loving Father God. Though they may be crucified as radicals or beheaded as traitors, they are foreordained to be the saviors of the world because they, and they only, have shown themselves willing to pay the price of the redemption of humanity. They have caught the hand of God and walked the highest peaks of life with him.

"May we unite our hearts in prayer to Almighty God.

"O merciful God, our Father, thou who hast from the beginning of time looked with compassion upon man whom thou didst make in thine own image, and who because of sin has pursued his painful course through endless oceans of misery, look now with compassion upon us.

"Hear us, we pray, as we acknowledge full responsibility for our sorrowful case. Thou hast ever loved us, but we have often chosen to ignore thy love that we might choose our own way of greed, lust, hate, and selfishness. We have wandered far from thee in the pursuit of our own wills. We have been unresponsive to the tender wooings of thy Holy Spirit. O God, forgive us of our iniquity.

"If we have been content to dwell in luxury or even in comfort and remain ignorant of the tremendous scope of human misery, wilt thou take away our stony hearts and give us hearts of compassion like thine own? If we have known of human suffering, and yet have been content with scholarly information, wilt thou help us to clothe our thoughts with a fiery passion to build thy kingdom on earth? If we have been satisfied to sympathize with our hungry and naked brother and to say to him 'go in peace, be warmed and filled,' wilt thou help us to translate our sympathy into loving action?

"Send us forth, O God, as ambassadors of thine to feed the hungry, clothe the naked, minister to the sick, visit the imprisoned, befriend the unfortunate. May thy Spirit drive us even as it drove our Master, to bring about economic justice, racial equality and friendship, the elimination of class barriers, the correction of social as well as private sins, the promotion of international peace and goodwill. Increase, we pray thee, the sensitivity of our hearts to human woe. Direct us in a thoughtful and continuous effort to relieve the misery of our fellows.

"Accept we pray thee, our humble thanks for thine own self, and for thy loving Son, and for the multitude of daily blessings which only thy boundless love could provide. For sky, trees, flowers and birds, for friendship's ties and loving bonds of home we give thee praise. May our lives ever reflect a true spirit of thankfulness.

"In the name of our suffering Savior we pray. Amen."

"Son, we are proud of you," said Mrs. Hayes as the family was returning home from church, "and we hope nothing will ever draw you away from your high calling."

Huntington, Ind.

THE CHURCH AT WORK

ADMINISTRATION**Week of Prayer for the Churches**

A nation-wide Week of Prayer for the Churches has been planned for the week of Jan. 8 to 14, 1940. Dr. Robert E. Speer has prepared a program for each day. These are built around the general theme: Acknowledgment of the Lordship of Jesus Christ Over the Whole of Life. The specific themes are as follows: The Acknowledgment of the Lordship of Christ Over the Individual—in the Home, in the Church, Over the School, Over Our Secular Life, in the Community, and Over the Nations. For each day there are well-selected scripture verses, a number of things for which to give thanks, some things for which to ask forgiveness, and a well-thought out list of items for prayer and meditation.

There is hardly a church that could not follow this program with profit. Any church that cannot devote each night of this week to prayer, may find it helpful to use these outlines week by week in the regular prayer service. Or the minister may well use this material as a basis for his public worship services. They may also be used in family worship.

The booklets sell for 5c a single copy, or \$2 per hundred. They may be obtained from the Department of Evangelism, Room 71, 297 Fourth Avenue, New York, N. Y., or from the Board of Christian Education, 22 S. State Street, Elgin, Illinois.

LEADERSHIP EDUCATION

If You Are Planning a Training School or Class for Your Church This Winter

It should be kept in mind that there are two kinds of training courses—First Series Courses and Second Series Courses, with Third Series courses just appearing on the horizon. Write if you are interested. A First Series course requires only five hours of class and five hours of study. The Second Series courses call for ten hours of study and ten hours of class. *It is imperative that deans of training schools and teachers of classes, whether First or Second Series, should be thoroughly familiar with certain bulletins before even beginning to plan a school or a class. Otherwise, it may be difficult to secure credit for students when their work is finished.*

For First Series Courses. Read *First Series Courses of the Leadership Curriculum, Bulletin 501*. 1938. 10c. Write for free correction sheet for new books and texts if you bought your bulletin before June 1, 1939.

This bulletin has in it (1) the list of forty courses that can be offered; (2) list of textbooks and leader's guides; (3) a statement as to how these courses can be offered—individuals, classes, institutes and conventions, workers' conferences; (4) a summary of standards and regulations, requirements for credit. Teachers need to fill out certain forms to file in the Elgin office.

Form AL-1, Leader's Enrollment Form. Free.

Form AL-2, Leader's Report Form. Free.

For Second Series Courses.

I. Read *Second Series Courses of the Standard Leadership Curriculum, Bulletin 502*. 1938. 20c. Write for free correction sheet for this bulletin for new 1939

books and courses, if you bought your bulletin before June 1, 1939.

The bulletin has in it (1) a list of eighty-six courses—for Sunday-school superintendents and general church officers; (2) a list of the books available; (3) a list of the leader's guides available; (4) different plans for offering these courses; (5) standards for credit; (6) standards for a diploma (or Second Certificate of Progress, as it is now called); (7) desirable qualifications for a dean; (8) accreditation of a dean; (9) desirable qualifications of an instructor; (10) accreditation of instructors; (11) the work of the board of school administration.

II. Read, Information for All Instructors. 10c.

III. For Deans only. Read, *Manual for Deans Who Administer Second Series Courses*. 1935. 10c.

IV. Forms that need to be filled out.

Form I, Application for Accreditation of Standard Leadership Class or School. Free.

Form II, Report on Standard Leadership Class or School. Free.

Form III, Information Blank for Leadership Education Instructors. Free.

Form III-S, Supplementary Information and Report Blank for Instructors of Leadership Education Courses. Free.

ADULT DISCUSSION OUTLINE**Keeping Christ in Christmas****Part IV. Worshiping at the Cradle of Jesus**

Scripture: Luke 2: 8-20

Sunday, December 24

I. Consider the Types of Men Who Worship the Same Christ.

1. The Wise Men, or Magi; the learned of their day (Matt. 2: 11).

2. The simple, noble-hearted shepherds, the best of the common people.

3. Make a list of the races, the classes, and the types of people who love and worship Christ today.

4. Is it true that all men are equal at the cradle and the cross?

II. The Significance of God Coming to the World as a Babe.

("God in a star, God in a flower, but God in Christ, my soul's own tryst.")

1. What childlike characteristics must older folk have to find Christ?

2. What is the meaning of the words of Jesus in Luke 18: 16?

III. Why Some Men Miss Christ.

1. Is it true that Herods of greed and selfishness and worldly power have sought the way to the Child, to destroy him, but have always been outwitted?

2. What types of men are missing Christ today? Why are they missing him?

IV. Finding Christ in the Cradle of Our Hearts.

1. What is meant by the following?

"Though Christ a thousand times in Bethlehem be born, If he's not born in thee, thy soul is still forlorn."

2. Was Paul's concern justified, as expressed in Gal. 4: 19?

3. Can you sincerely say that your love for and devotion to Christ are great enough to fully appreciate the following statements?

"Within us, Babe divine, be born, and make us thine;
Be born and make our hearts, thy cradle and thy shrine."

Or these words by Ralph Cudworth: "The great mystery of the gospel, the very pith and kernel of it, consists of Christ formed in our hearts."

Or the ones by Robert E. Speer: "If there is one place and one time when we can let ourselves go with absolutely no restraint it is in our thought of the greatness and the goodness and the nearness of God."

4. What are things that hinder so many having these experiences?

This story may start you thinking: A small girl was asked why the house should be kept neat and clean. She answered: "Because company may come at any time."

Would it be well to look around and see what manner of place we have made of these hearts of ours? Look in the dark corners. One may find a debris of broken purposes, cowardly fears, secret disloyalties, and hidden carnalities.

CHILDREN

Report of Southern Ohio Children's Workers' Conference

By Dora V. Beeghly, Dayton, Ohio

Many cars were wending their way on the evening of Oct. 13 toward the Oakland church of Gettysburg, in Southern Ohio. For sometime the church school workers with children had been looking forward to this date and place; the occasion was the ninth annual conference of children's workers.

This, like all preceding meetings, was well attended, interesting, inspirational and very helpful. The Oakland church entertained us royally. Quiet music was played as the group assembled. Mrs. J. Q. Neher, with a group of primary children, conducted the worship service. Following this, we went to a beautifully decorated basement where we enjoyed a fellowship supper. While still at the tables we sang and had brief messages from the various members of the cabinet.

The cabinet members are Mrs. Orion Erbaugh, district director; Miss Naomi Erbaugh, assistant director; Mrs. John Good, missionary projects; Mrs. Miriam Wenger, stories; Mrs. Alberta Comer, worship; Miss Ruth Wenger, art. A director of music is to be chosen. We appreciate the work of this cabinet.

Next we went to the exhibit rooms. This was the second time that we have had the privilege of looking over drawings, posters and the many forms of expressional work brought in by the different schools. Here we took notes, exchanged ideas, met others interested in similar work. And this part of the conference was an important part.

Then we assembled in the main auditorium. Mrs. Hollingshead gave a reading. Rev. Frank Shultz of the Dayton Council of Churches gave us studies on various pictures of Christ. A dramatization, *The Crossroads*, was given by the Oakland church.

Miss Ida M. Koontz, supervisor of religious education of children in the Dayton schools, was again with us. She has attended every conference and remarks about

our large attendance and interest in these conferences. For all these rich conferences we are indeed grateful to our director, Mrs. Orion Erbaugh.

As we went to our homes, we felt a closer friendship with Christ and with each other, and a determination to do better work in our church schools, for ours is a wonderful opportunity and challenge.

"Every child is the concern of us all."

WOMEN'S WORK

Women in the Adult Work of the Church

By Mrs. Allen Weldy, President Northern Indiana Women's Work

In the education of adults the part of the women is of great importance. The minister guides and directs concerning great moral problems of the day, but it is the mother's duty to teach these basic principles to the children of our land.

The women of our church should study and become familiar with the great moral issues of our day. Mother study groups in the Aid Societies or any other organization can profitably spend an hour occasionally in the discussion of problems pertaining to peace, temperance, narcotics, amusements, and radio, etc. Moral issues should be considered and definite convictions should be formed as to their practice. Discussion groups should always be followed by a plan of action. In other words an agreement should be reached as to the stand to take and then give the youth a definite idea as to how to combat the daily temptations he has to meet.

The women of the Church of the Brethren have a very definite part in carrying out the program of the church. Women sometimes put their best efforts into organizations not connected with the church. Let us put our best and greatest efforts into the work of the church.

The most important place to serve is in the home. The women are the mothers of the future leaders of the church. Let us raise up great Christian leaders to carry on the work that has been started. May we work together to build up a bigger and better church for Christ.

Some Observations From India

(Continued From Page 15)

shipped in? That is what I asked. Yes, it could be. But there would be many who could not afford this food, and if the famine were over a large area, the government could not supply to all. We heard of cattle dying from want of food, insufficient water supplies. All were praying earnestly for rain.

Then the rain came—in time to save the crops. It came plentifully. Everyone rejoiced. And as we went about among the people, they all said: "God has had mercy on us and has done us a great 'meherbani' (favor)." In India it is brought more forcefully to our minds than anywhere else, it seems, that all good things come from God. Here conditions of life are so poor and the food for the year depends upon the short monsoon season. So we praise him for the material blessings and for the fact that one shadow has passed by.

Let us pray to the Father of Light that the shadows of hate and sin and fear may all vanish from all the earth.

Vyara, India.

CORRESPONDENCE

Student Volunteer Conference at Elizabethtown

(See Picture on Cover Page)

Nov. 3-5 there assembled at Elizabethtown College, Elizabethtown, Pa., another great conference of the United Student Volunteers of the Church of the Brethren. This was the second conference of its kind to include delegates from the majority of our colleges. The 1938 conference at Manchester was the first to include delegates from all of the Brethren colleges.

This year, because of distance, La Verne College was not able to send representatives. The other colleges were represented by the following number of delegates: Manchester, 29; Bridgewater, 23; Juniata, 16; McPherson, 6; Bethany, 6; Elizabethtown, 48.

The conference was opened Friday night with an address of welcome by R. W. Schlosser, president of the college. This was followed by a social, then by a play given by the Bittings and an address and consecration service conducted by Bro. Desmond Bittinger.

Saturday, Bro. Wm. Beahm spoke on To Serve the Present Age, which was the theme of the conference, and later on, Forward on Kingdom Frontiers. Another outstanding address given on Saturday was Missions Old and New, by Leland Brubaker.

On Saturday morning and afternoon four seminars were held. Serving the Present Age: Through Missions, led by Bro. Desmond Bittinger; Through Student Volunteer Activities, led by Bro. Leland Brubaker; Through Community and Nation, led by Bro. Chalmer Faw; Through Education, by Bro. Forrest Weller.

A tea between meetings on Saturday afternoon provided a great opportunity for fellowship among students of the various schools.

At the banquet Saturday night, Bro. Leland Brubaker asked as toastmaster. The banquet address was given by Bro. Chalmer Faw, pastor of the Elizabethtown church.

After the banquet, two plays, Naked Truth and The Leper, directed by Miss Rebekah Sheaffer, were presented.

On Sunday morning the Bible hour was conducted by Bro. A. C. Baugher; the sermon was by President C. C. Ellis of Juniata College.

After dinner a closing service was conducted by Bro. L. S. Brubaker, who challenged each person to take away something of value from the conference, and "To Serve the Present Age."

The director of the conference was Luke Ebersole from Elizabethtown College.

Officers elected for next year include: Wendell Flory, Bridgewater, president; Earl Snader, Juniata, vice-president; Rowena Wampler, McPherson, secretary-treasurer. The conference will be held at McPherson College next year.

Since the growth of the United Student Volunteer organization has been so great, the group has been given the privilege of having a delegate serve as a member of the planning committee of the interdenominational Student Volunteer Movement. Wendell Flory of Bridgewater was chosen to represent the group on the committee, and Clara Chaloupka of Manchester was chosen as alternate to serve if it is not possible for Bro. Flory to serve.

The value of this and similar conferences is inestimable in the creation of a brotherhood of true Christian friendship and fellowship.

North Manchester, Ind.

Clara Chaloupka.

Some Wonderings and Longings

During these days of tenseness and uncertainty I have been wondering what course of action the peace agency of the church has been taking. To say the least, I am not sure that the churches are prepared to face what seems to be the inevitable course of present events. While there will likely be many more individuals who will suffer for their Christian convictions rather than scrap them in the event of American participation in war, nevertheless it looks as though officially the churches will gradually succumb to the pressure of government action, and support once again an unchristian cause and method in world relations.

Only recently in this city, a ministerial organization in wrestling with the question of the repeal of the embargo on munitions, gave every evidence of the same hysteria that took us into the World War. When one's ministerial brethren disclose a belligerent spirit, clothed in moral and ethical terms, it saddens and invites the mood of despair. For how can any evil be dealt with if the church everlastingly accommodates her thought to the world's way of thinking. How can the Way of Christ ever bring the world to judgment, if even those who take his name upon their lips, refuse to embody his way in life? Surely it cannot be the business of the church to simply reflect the world's mind! The church is to reveal the mind of Christ.

What a lonely and terrifying way the cross involves! When I consider it, the Master's question pierces my heart—"Are ye able to drink the cup—" and as I brood upon it I wonder whether in the momentous days ahead my testimony will have in it the firmness of steel. I long that it shall be so, and am sure that only the grace of God can keep it so. While I serve this Congregational fellowship I miss, and need much the support and inspiration of those of kindred faith and experience. What I have just written is not a plea for sympathy, but an expression of the desire for communion.

These four years apart from our fellowship have been fruitful years; God has graciously taught me much and my faith has grown. More and more the conviction has grown upon me that unless Protestantism, and especially the so-called liberal denominations, are once again overwhelmed with the sense of what God has given in Christ for the world, then Protestantism is a closed chapter in the history of Christianity. The tragedy of Protestantism is its severance from its historic and eternal roots, the initiative of God in Christ to save a fallen world. Protestantism has shifted its base from belief in the "action of God" for men, to a belief in the "action of man" for God. Thus its barrenness—it is little more than a moralism—a thin humanism.

It is little wonder that the multitudes spurn the church—there is no gospel there for them. They go, yearning and hoping that tidings of God will come to them, that they will be helped, that God will give hope, even for the blasted years; and lo, there is nothing but an urging that they blow upon their own hands and save their souls. There are times when my heart cries out to make this great truth of God's action for us vocal to these shepherdless multitudes. If we would only let God come

and completely master our hearts with the magnitude of his love for us, then the springtide with its new life would come upon our world shuddering in its winter of desolation and death. In these days—it seems that we must pray again and again: God, act in us, that the wonder of thy grace may flood human hearts—yea, and overflow the world.

Lansing, Mich.

Glen Weimer.

If I Am Drafted—What Then?

Every time wars or rumors of war start in other countries we feel the effect of it here in our own country. Why do prices soar when we have rumors of war? Why do we call it a "war scare"? People become afraid when they meet something they don't understand, or when they don't seem to be able to figure a way out of a terrible situation. For example: you aren't afraid of things that you know. If your own dog at home runs toward you barking, you aren't afraid of him, are you? No, you take his barks as a sign of friendliness; but if a stranger's dog were to rush at you barking, you would probably fear that the dog might bite. You would probably back away. Yet, the stranger's dog might be showing his friendliness by barking too.

If we know our own minds and know exactly what to expect, we lose our fear. We do terrible things sometimes, when we become afraid; and then after the fear passes, we are very sorry that we acted as we did.

Then, the first thing we should do when we face the problem of a war draft is to make up our minds ahead of time what steps we will take, if a draft comes. We should also think out and realize what will happen to us, when we take our stand. If we realize what might happen to us, then we will be prepared to stand by our ideas when we are asked our beliefs.

Now, I have been asked what I would do, if I were drafted. I don't mind admitting that the question is a difficult one, but I feel I can answer it. I can't tell others what they should do. I know what I will do. I think I know what a Christian should do.

I like to think of myself as a Christian; and because I want to be a Christian, I try to work out my problems along the patterns given to us by the Christ, himself.

I am ready to answer the draft, if it comes, in what I believe is a Christian fashion.

Christ said: "Blessed are the peacemakers, for they shall be called the children of God." Does that mean: Blessed are those who join the army and kill men on the other side? No, it certainly does not. Does it mean: Blessed are those who join the medical corps, so that they can heal soldiers that those healed soldiers can go back to do more killing? I am sure it doesn't mean that. Does it mean: Blessed are they that become chaplains and go out with the army, so that they can ask the Lord's blessing on their men as they go out to kill other men? I know it doesn't mean this, for then the prayer would be: Lord bless this man as he goes out to kill. Help him to kill first and spare his life so that he may keep on killing. Using our model prayer as an example, I am sure that this prayer doesn't fit in with the Christian ideals.

Have you ever made something really nice for yourself, and then somebody broke it for you? Do you remember how you felt, how angry and hurt you were? God made man in his own image. Yes, we look and move like gods. Then, how can we expect to receive

blessings and still destroy some of God's most prized creations.

"Blessed is the peacemaker" to me means, blessed is he who can turn the other cheek. If other people can hurt you and abuse you, and you still remain kind and friendly toward them, then you are a peacemaker. I feel that if a draft comes, I can't follow militarism in any form!

I can't go as a regular soldier, for that would mean that I would have to be at the front and shoot and kill men on the other side. To kill is wrong no matter how it is done.

I can't go as an officer, although it would mean that I wouldn't have to do any actual fighting myself. It would mean, however, that I would be sending other men out to fight, kill and be killed.

I can't go as a chaplain because I can't see how war and religion can mix. I can't ask God's sanction on men as they go out to kill.

I can't go as a mechanical workman because it would mean I would be making and repairing machines of war—machines of death—to be used against other human beings.

I can't go as a doctor or a nurse because I would only be healing men so that they might go on fighting. Sure, I would be easing their pain, but what good does it do to heal a man and send him back as a receiver of more wounds, a giver of more wounds, and possibly a giver of death?

I can't go as a member of the band. To me music is a beautiful piece of art. Why should I use the stimulating chords of music to drive men on to their terrible deeds of war?

I can't work with the military entertainment corps, for I don't believe men should be made to feel happy after their hours of killing and wounding. I don't see how pleasure and death can be mixed together. There is nothing pleasant about war!

I can't have anything to do with war, even if I am drafted!

My Christ said: "Love your enemies and do good to those that hate you." He taught that all men are brothers. How then can I be expected to work evil against my brothers? Would you stand up and shoot your brother or sister? I know you wouldn't. Do you claim to be a Christian? If you do, then you accept all men all over the whole world as your brothers. You can't aid in hurting any of your brothers, can you?

What will happen to me for taking such a stand against militarism? If I am drafted, I will refuse to go to the army when called; then I can expect several things to happen. I know that people will call me yellow, a slacker, unpatriotic and many other uncomplimentary names. They may even do me bodily harm. The government will probably put me in jail. I don't know; I might even be shot. It doesn't matter what happens to me as long as I can look myself in the face and not feel guilty of wrongdoing. No matter what is done to me physically I have a spirit that cannot be touched, hurt or conquered except through my own actions. I am the only man that can affect my own spirit.

The receiver of evil deeds is not looked at with scorn, but the doer's personality is lowered in the eyes of his friends.

As Christians we are able to take all ills and return only good.

Urbana, Ohio.

Lorrell S. Eikenberry.

Southern Virginia District Meeting

The district meeting for the Southern District of Virginia was held at Pleasant Valley, Aug. 8-10. The theme for the conference was Building for Tomorrow. The elders met Aug. 8 at 2:00 P. M., and completed the organization by electing Eld. L. D. Bowman as reading clerk. At 7:45 we met for the young people's program, with Sister Frances Layman presiding. The subject, Aspirations by Christian Youth, was discussed by Bro. Olden Mitchell; Youth and the Future Church, by P. E. Bowman. Both emphasized our theme, Building for Tomorrow.

We met on Aug. 9 at 10:00 A. M., with Eld. Michael Reed presiding. Eld. M. E. Clingenpeel discussed district finances. Eld. H. W. Peters gave the missionary address, and Eld. E. E. Bowman had charge of the missionary offering, which amounted to about \$400. In the afternoon Eld. H. J. Woodie was chairman. Eld. J. B. Peters spoke on The Challenge of the Rural Church. Following this program were the group meetings—Men's Work, Women's Work and the B. Y. P. D.—which were well attended.

At 7:45 we met, with Eld. I. D. Hoy presiding. Eld. A. R. Showalter spoke on Enlarging Our Loyalties, and Eld. Ralph White on Developing Christian Leadership. Special music was rendered by the Antioch church and the Bowman quartet. Other speakers gave strong support to help make the program a success.

We met in business session Aug. 10, 9:00 A. M., with Eld. S. H. Flora as moderator. The business of the meeting was disposed of pleasantly. Bro. Flora was serving his first time as moderator, yet he handled the business well. Elders H. W. Peters and C. A. Flora were elected delegates on Standing Committee, with Elders L. D. Bowman and J. A. Naff as alternates. Eld. H. L. Reed was elected moderator for 1940, and Eld. S. B. Alderman, writing clerk for three years. We adjourned to meet with the Mt. Hermon church, Aug. 6-8, 1940.

Floyd, Va.

S. P. Reed.

First West Virginia District Conference

District Conference of the First District of West Virginia convened at the Tear Coat church, Sept. 30. All of the twenty churches were represented by delegates except two. Thirty-six delegates were present. The following officers served the meeting: moderator, Foster Bittinger; reader, Raymond Martin; writer, Emra T. Fike.

Our nominating committee is: C. O. Showalter, Ezra Fike and Jesse Arnold; resolutions committee: Sister Frank Guthrie, Galen E. Fike and A. S. A. Holsinger. The meeting decided to organize a Council of Boards. The historical committee reported progress being made toward a history of the district. An encouraging report from Bridgewater College was given.

The Ministerial Board reported one ordination and one installation during the year. There are twenty-nine elders and twenty-five ministers now residing in the district. It was recommended that suitable bicentennial services be held in the district next year in connection with our ministerial meeting.

A fine lot of material was on display by the district Children's Director. The Mission Board report showed splendid work done. The director of Men's Work made an appeal for Christian fellowship, self-improvement and more interest in the progress of the kingdom. Wo-

men's Work manifested a wide-awake spirit with large contributions. Camp Galilee is progressing nicely with a hopeful future.

Standing Committee delegates are W. W. Bane and M. L. Rigglesman. The moderator for 1940 is C. A. Thomas, with E. T. Fike as assistant. The next meeting was set for Saturday before the first Sunday in October of 1940, in the Sunnyside church.

The Maple Grove Child Rescue Home presented one of the hardest problems to solve. In the nineteen years it has been in operation one hundred and sixty-four children have been cared for, aggregating 277 years of service. All the children who have come to the age of accountability have united with the church. Over forty have been baptized. At this writing there are sixteen children in the Home. The state of West Virginia has placed her approval on the Home by granting it a license each year, which we appreciate very much. The difficulty now seems to be that the law has become very strict in placing children coming from one state to another, which cannot be done without the Home giving a bond of \$10,000. The only solution now would seem to be that for children from other states the districts or parents must guarantee the board bills. Such children are taken with the understanding the Home is never to take complete control, but that they be left in the home as boarding students. It is to be hoped some solution may be found that the Home may continue. A number of children have lately been taken in the Home and others are inquiring.

Oakland, Md.

Emra T. Fike.

Heavenly Portal

"Because I live, ye shall live also." We read these seven words in John fourteen nineteen. Truly they are most vital words. Christ spoke them knowing what was before him. He did not say "because I shall live," but "because I live." He knew he would rise again. He had that much faith in his Father and God. When we come to God we believe that he hears us. And so because Christ shed his precious blood for us we are reconciled to God who is his Father and our Father and his God and our God. That is the way to be sure you are worshipping the Father and God of our Lord Jesus Christ. That is the way to be sure there are no false gods of worship in your lives. He has promised to give his children assurance.

In Rev. 15:3 he is King of saints. The redeemed are "in the service of the King," as the song goes. That song may be new to some and old to others. "And I saw a new heaven and a new earth" (Rev. 21:1). Rejoice. It is God who built that city. Those gates are of pearl. Pearls mean suffering. Christ suffered for us, so he knows all about those pearly gates. "And there shall be no night there" (Rev. 22:5). Christ is the great High Priest. God has highly exalted him. He is at the right hand of God (Rom. 8:34). He is the Heavenly Portal. John 10:9 "By me if any man enter in, he shall be saved, and shall go in and out and find pasture." It is true God's arm is not shortened. He is able to save to the uttermost. God's love abounds and he is still extending the invitation to those who want salvation. Those who have the love of God in their hearts will do all they can to spread the gospel to others that they may be saved. The great commission still resounds in the ears of those who have ears to hear.

The Gospel should be taught to little children, but we should ever remember that Jesus expects grownup folks to become as little children to enter the kingdom of heaven. The invitation is to whosoever will. That takes in the poor, the lame, the blind and the needy. They, too, want to know and need to know of some of the finer things of life. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And whosoever will, let him take the water of life freely" (Rev. 22: 17).

Glendale, Calif.

Mrs. Lulu Terford.

Men's Work of Middle Pennsylvania

The Men's Work organization of the Church of the Brethren of the Middle District of Pennsylvania met in the social room of the Martinsburg church, Martinsburg, Pa., Oct. 31, with over 150 men in attendance from the churches of the district.

After the banquet a program was given with Mr. John Elliott, prothonotary and clerk of courts of Blain County, acting as toastmaster. The men's quartet of the First Church of the Brethren, Altoona, sang several numbers. Bro. H. W. Hanawalt, Spring Run church, McVeytown, gave a reading.

The speaker of the evening was Mr. G. A. Troutman, retired foreman of the Huntingdon and Broadtop Railroad, who used for his theme: Does Our Religion Work? The speaker emphasized the fact that if our religion does not work we must go to our homes to find the remedy. "We must be what a Christian ought to be at home. It must be understood by all that when religion works, everything goes right." Mr. Troutman concluded by emphasizing the fruits of the Spirit as recorded in Gal. 5: 22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Also Micah 6: 8: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

The men of the Martinsburg church sang several selections in conclusion. The project of the Men's Work organization was explained by the executive secretary, Bro. R. E. Mohler. It is to provide and make available, by a revolving fund, limited financial assistance to promising and deserving young men preparing themselves for the ministry of the Church of the Brethren who are resident within the territorial limits of the district, and who after having completed three or more years of a four-year college course of study at an approved institution of higher learning, find themselves lacking the financial means to complete such course. The project also lends assistance to such men actively serving any of the churches of the Middle District of Pennsylvania in the capacity of pastor who may be desirous of pursuing advanced courses of study in an approved seminary.

The next meeting of the Men's Work organization will be held in the New Enterprise church in early spring.

McVeytown, Pa.

David K. Hanawalt, Secretary.

Our Peace

Millions on the march! Wars and rumors of wars! We read this in the current issues of our newspapers, we hear it continuously on our radios, we talk of it in our conversation with others, and we think it often in our minds. War—tumult—unrest!

In a recent weekly, one writer says: "People are rest-

less, diplomats are floundering, and there is an air of bewildered uncertainty, as the war continues into the third month. And at the same time, we hear pleas for peace, and big moves toward possible peace negotiations.

War—and—peace! The nations of the world have tried to preserve peace for more than three thousand years, through many peace pacts. The prophecy in Matt. 24: 6, 7 still stands: "Ye shall hear of wars, and rumors of war; . . . nation shall rise against nation." There is no peace on earth because Christ is not on the throne, and until he returns and sets up his kingdom here on earth, we will have no world peace. Christ Jesus is the Prince of Peace. He is the Savior of men, not a destroyer of human lives. He has provided everlasting life, not death, to the souls who yield allegiance to him. Statesmen may praise brave soldiers who shed their blood for their country, but they are strangely quiet about him, who shed his blood for the lost world. Of course, some do not like to hear about the Lord Jesus Christ and his atoning blood; rather they would speak of him as a great Teacher and a Leader. But God's Word tells us that God has "made peace through the blood of his cross" (Col. 1: 20).

Love, then, for the Savior, is the only antidote for war. But since we know that in this dispensation, love shall not rule to the extent of banishing wars, hatred, and destruction, we who believe on the Lord Jesus Christ do not look for it. We know that peace on earth is not a characteristic of the last times in which we live.

We know that many are without Christ today, and it is our work as servants of his to spread the gospel. For we know that those who have Christ within, have the "peace which passeth all understanding." And those who receive him as their Savior are not troubled at the condition of the world, but are "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2: 13).

Many souls are not prepared for the things that are coming to pass; many are not prepared to meet God; many men's hearts are failing them for fear. Friend, if you are unprepared, if you have not put your trust in Christ and do not know him as your personal Savior, come to him and trust him now for he says: "Him that cometh to me, I will in no wise cast out" (John 6: 37).

Slater, Iowa.

Pauline Abuhl.

Elder John H. Kline

Elder John H. Kline died at his home in Edom, Va., Nov. 5, 1939. He had been in failing health since January and suffered a stroke Oct. 27, after which he was conscious only at times and unable to speak but an occasional word.



Bro. Kline was a son of John B. and Magdalene Harshbarger Kline, and was born Dec. 20, 1858, and died at the age of eighty years, ten months and fifteen days. Almost his entire life was spent on the home farm near Broadway, Va. This farm came into possession of the Kline family about 1820, when it was purchased by his grandfather, George Kline, who was a

chased by his grandfather, George Kline, who was a

brother of Elder John Kline, our Civil War martyr. Bro. John H. remembered clearly many incidents dealing with his great uncle, Elder John Kline. Some years ago Bro. Kline retired from the farm to a home purchased in Edom where he lived till the time of his death.

In 1882 he was united in marriage with Mary C. Hoover who preceded him in death Feb. 8, 1934. She was a sister of John H. Hoover of Timberville, and J. A. Hoover of Roanoke, who survive her. She was a charitable woman and especially devoted to the Women's Work of the church. To this union five sons and two daughters were born, six of whom survive. They are Howard and Roy of Linville, Emmer of Arlington, Ira of Staunton, Paul of McGaheysville, and Anna M. Kline, R. N., at home. Bro. Kline is also survived by ten grandchildren.

He united with the church sixty-two years ago and led an active life in the Greenmount church. He was chosen to the office of deacon in 1889, to the ministry in 1897, and ordained to the eldership in 1917. In his active days he made regular trips into mission territory in West Virginia carrying the gospel to those who were without teachers of the Word. It can truly be said of Bro. Kline that he never shirked his church duties and obligations for other affairs, though he was deeply interested in the progress of the community. His wise counsel will be missed in church and community and the home. Bro. Kline continued to fill his regular appointments until a little more than a year prior to his death.

Funeral services were conducted from the Linville Creek church by Elder C. E. Long and the writer. Burial was in the near-by cemetery. In the Greenmount congregation the counsel of our senior elder will be greatly missed.

Linville, Va.

I. C. Senger.

Alice (Mrs. James W.) McAvoy

Mary Alice Sanger McAvoy died at her home near Fayetteville, W. Va., Nov. 3, 1939, where she was born as the first child in a pioneer family Oct. 24, 1867. She was the daughter of Joseph F. and Hannah Crouse Sanger, both late of Sebring, Fla. She was married Feb. 12, 1890, to Bro. James W. McAvoy who survives her.

Their children are: Mrs. Joel A. Miller, Vienna, Va.; Mrs. Cecil L. Fox, Redkey, Ind.; Mrs. Freeman Ankrum, Linwood, Md.; Mrs. Thomas W. Jones and Galen McAvoy, both of Fayetteville, W. Va. A daughter, Elsa Modena, died some years ago.

Her brothers and sisters are: Mrs. C. F. McAvoy and Mrs. Henry L. Hutchison of Thomas, Okla.; Shelburne S. Sanger of Seattle, Wash., and the writer. She was preceded by two sisters, Elsie K. and Minnie Rodes, and two brothers, Charles and Ira.

The cause of death was cancer so located in the stomach that it was not discovered until its extent and her condition made operation inadvisable. Burial was at the Pleasant View church, the services being in charge of Eld. Elbert Clower and Pastor Edgar S. Martin.

The statement of a minister of forty years' acquaintance that she was the most practical Christian he knew was attested by her baptism on her twenty-first birthday, fifty-one years of work in the development and maintenance of the church, the Sunday school, the parsonage and other properties, along with her constructive work for her family and the community. The young people freely sought her presence and her counsel. She always could find a way.

Oak Park, Ill.

Homer F. Sanger.

The Norfords Observe Golden Wedding

On Sunday afternoon, Oct. 22, the first golden wedding celebration was held at the Middle River church. Brother and Sister Joseph S. Norford were the honored couple. They were wed Oct. 17, 1889, at the bride's home near Mt. Sidney.

A large group of friends and relatives gathered to help celebrate this event. Seven out of this group remembered having attended the wedding fifty years ago.

Gifts and bouquets of flowers were presented to the couple



and many words of appreciation and kindest wishes were expressed.

Sister Elizabeth Driver played Home, Sweet Home as a prelude after which the congregation sang Happy the Home, When God Is There. Bro. Earl Norford of Washington, D. C., and his son, Nelson, rendered a special selection of music dedicated to their parents and grandparents. Sister Cora Garber, a niece of the bride, read an article written by the bride's sister, Rebecca Garber, concerning the bride. Nelson Norford recited the poem, Our Golden Wedding, by request of his grandmother.

An appropriate ceremony was read by Bro. Samuel A. Harley. Sister Harley sang There Is Beauty All Around, When There's Love at Home.

Bro. Ben F. Garber, nephew of Sister Norford, his son and two daughters, sang as a quartet The Marriage Song.

Open house was held at the Norford home with around one hundred relatives and friends calling.

The large golden cake was baked by Bro. Ira Garber and presented by the Aid Society of which Sister Norford is a member. There were many beautiful and useful gifts.

Bro. Norford has served very efficiently as church clerk for a number of years. Sister Norford is the daughter of the late Eld. Levi Garber and the great-great-granddaughter of Eld. Abraham Garber, founder in 1824 of the Middle River church, the first Church of the Brethren in Augusta County.

Staunton, Va.

Bessie H. Diehl.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Frock-Popp.—Norvel T. Frock of Baltimore, Md., and Helen V. Popp of Philadelphia, Pa., at the Germantown Church of the Brethren parsonage, by the pastor, the undersigned, Oct. 28, 1939.—Benjamin F. Waltz, Philadelphia, Pa.

FALLEN ASLEEP

Acker, Mrs. Naomi Showalter, was born near Hesston, Pa., Feb. 24, 1882, and died in the Blair Memorial hospital at Huntingdon, Pa., Nov. 12, 1939. She was married to George Acker, Feb. 8, 1921, at Williamsburg, by Bro. Galen K. Walker. One brother and one nephew survive. Funeral services were held in the Stone Church of the Brethren, of which she was a faithful member, by her pastor, Bro. Geo. L. Detweiler, with burial in the Riverview cemetery.—Mrs. Homer Donelson, Huntingdon, Pa.

Baker, Rebecca C., daughter of Daniel and Mary Ziegler, was born Feb. 25, 1861, in Berks County, Pa. She was married to Austin Baker in Illinois, Aug. 31, 1884. In 1886 they moved to South Dakota and lived there until 1920 when they moved to California. Two years ago because of failing health she went to Casper, Wyo., to make her home with a daughter. She passed away Aug. 13, 1939. Her husband preceded her in death Feb. 5, 1928. One of her daughters also preceded her in death. She is survived by six daughters, three sons, thirty-two grandchildren, fourteen great-grandchildren, three sisters and two brothers. One sister, Kathryn Ziegler, was a missionary in India for twenty-one years. She united with the Church of the Brethren early in life. Her father and two brothers were ministers in the Church of the Brethren. Her simple and busy life was rich in piety and good works. She loved her church and her Lord.

Funeral services were held at the La Verne church, conducted by Brethren D. W. Kurtz and Edgar Rothrock.—Mrs. C. P. Shaffer, Cucamonga, Calif.

Bolinger, Elmer G., son of George and Louise Finifrock Bolinger, was born near Lanark, Ill., March 20, 1875, and died in his home in Lanark, May 7, 1939. He was united in marriage to Minnie Martin Nov. 8, 1898. To this union was born one daughter, Mrs. Mabel Myers. He was baptized into the Church of the Brethren, April 18, 1895, and was an active member until his death. He leaves his wife, the daughter, one grandchild, five sisters and one brother. Funeral services were conducted by his pastor, Bro. I. D. Leatherman, with burial in the Lanark cemetery.—Etta E. Horner, Lanark, Ill.

Brubaker, John L., son of Henry L. and Mary Grisso Brubaker, was born Nov. 1, 1867, on a farm near Virden, Ill. He was educated in the district school, Valparaiso Normal School in Indiana, Charleston State Normal and Normal State University in Illinois. He taught school in Sangamon, Logan and Macoupin counties for twenty-nine years. He accepted Christ at a series of meetings at the old Pleasant Hill Church of the Brethren in November of 1899. He served as Sunday-school teacher and as superintendent at the Virden and Springfield church schools. He was treasurer of the administrative board of the church in Springfield for several years. May 24, 1905, he was married to Hattie Goldie Hocker, who departed this life Aug. 31, 1912. To this union one child was born. His father and mother, one brother and one sister preceded him in death. One brother, his daughter and two grandchildren survive.—Mrs. A. W. Manning, Springfield, Ill.

Coffey, Howard D., infant son of Hardy and Earnestine Coffey, was born Oct. 9, 1939, and died Nov. 9, 1939. He leaves his parents, one brother, one sister, grandparents and many relatives. Funeral services were held at the grave by Bro. R. M. Figgers.—Ethel Figgers, Oronoco, Va.

Kellenburger, Bro. Joseph Franklin, son of Abram and Mary Truax Kellenburger, was born Dec. 9, 1869, and passed away Sept. 19, 1939, after a lingering illness. In March of 1938 he had a paralytic stroke from which he never recovered, but he was only bedfast four days. He lived near Monticello, Ind., all of his life. He was married to Flora M. Veatch, Jan. 28, 1894, who survives him. He is also survived by two daughters, one brother, nine grandchildren, two great-grandchildren and a host of relatives and friends. He and his wife joined the Church of the Brethren in 1898. When the church was started at Guernsey he and his wife were elected to the deacon's office and served faithfully. Visiting ministers used to make their home with him when they were holding meetings in the Guernsey church. He was loved by all and will be missed in the church and community. Funeral services were conducted in the Guernsey church by Bro. Frederick Hollingshead, former pastor. Burial was in the Bedford cemetery.—Flossie G. McCray, Albuquerque, N. Mex.

Pyle, Sister Susanna Elizabeth, died Sept. 22, 1939, at the Westmoreland hospital, following an operation. She was born in Somerset County, March 31, 1873. Early in life she became a Christian, uniting with the Church of the Brethren at Middle Creek. In her Christian faith she never wavered, always living a loyal, devoted life. She attended services faithfully, even beyond her physical strength oftentimes. She was married to Josiah H. Pyle, and to this union were born five daughters and five sons, all surviving. Mother Pyle had the joy of seeing all her children give their hearts to the Lord and become members of the church. As the wife and helpmate of a deacon she qualified well, and she and her husband did much for the cause of Christ and the church. Sister Pyle is greatly missed in the church and community. Besides her children she leaves her husband, twenty-five grandchildren, four great-grandchildren, one brother, two sisters and one aunt.—M. J. Brougher, Greensburg, Pa.

Reece, Enos J., was born Aug. 20, 1867, in Whitley County, Ind., and departed this life suddenly at his home in Fairview, Mo., Nov. 8, 1939. He was married to Elizabeth Early Dec. 20, 1891, and to this union six children were born. For a number of years he was a member of the Church of the Brethren, but for the last few years he made his church home with the Dunkard Brethren. He leaves his wife, one son, four daughters, nine grandchildren, one great-grandchild, one half brother, one half sister and a number of other relatives and friends. One daughter preceded him in death.—Mrs. Wilbert Erisman, Fairview, Mo.

Rose, Bro. Kenneth Allen, was born Jan. 27, 1915, in Altoona, Pa., and died Nov. 5, 1939. He gave his heart to the Lord during a meeting in Cross Keys and was carried on a chair to be baptized. He spent most of his life in a wheel chair. He enjoyed reading his Bible and the Messenger. He leaves his mother, father and one brother. Funeral services were conducted by Bro. W. S. Long and Rev. Boyer at his uncle's home in Altoona. Burial was in the Rose Hill cemetery.—Mrs. John Thompson, Honey Grove, Pa.

Sechrist, Mary J., widow of David Sechrist, died within the bounds of the New Philadelphia congregation, Sept. 15, 1939, aged 87 years, 1 month and 21 days. Bro. Sechrist preceded her in death in 1921. For many years she was a member of the Methodist Episcopal church at Midvale, but she later became a member of the Church of the Brethren at New Philadelphia. Funeral services were in charge of the writer in the New Philadelphia

church, with burial at Somerdale, Ohio, by the side of her husband.—A. H. Miller, New Philadelphia, Ohio.

Sines, John, son of Wm. and Eliza Johnson Sines, was born June 17, 1844, and departed this life Nov. 10, 1939. He served about three years in the Civil War, but did not want a military escort at his funeral as he had joined a peace church. He was married to Matilda Summers Aug. 31, 1866, who preceded him in death. This union was blessed with three sons and one daughter. Two sons preceded him in death. He is survived by one son, one daughter, three brothers, ten grandchildren, twenty great-grandchildren and five great-great-grandchildren. Bro. Sines was baptized in 1879, being a charter member of the Pine Grove congregation. He served for fifty-two years in the deacon's office. His father lived to be over one hundred years of age. A large crowd attended the funeral services at Pine Grove, conducted by the undersigned.—Emra T. Fike, Oakland, Md.

Varner, Bro. Maurice F., youngest of nine children born to Daniel Grant and Mary Varner, died after a long illness at his home near Deepwater, Mo., on Nov. 8, 1939. He was born in Covington, Ohio, Oct. 11, 1875, and came with his parents and younger sisters and brother to Missouri at the age of nine and had since lived in the same community. He was married to Della Ann Cromer on March 3, 1894, who survives. He also leaves one son, two daughters and three sisters. In early manhood he united with the Deepwater Brethren church and remained a faithful Christian. During his illness he called for the anointing service. Funeral services were held at Teay's chapel, conducted by Bro. Jas. M. Mohler, assisted by Bro. L. M. Baldwin. Burial was in the cemetery near by.—Mrs. Gladys Dunning, Deepwater, Mo.

Wagoner, Amanda Catherine, daughter of Benjamin and Catherine Wagoner, was born near Pymont, Ind., May 14, 1863, and died Nov. 9, 1939, at the home of her niece, Sister Bruce Miller, near Scottville, Mich. At the age of seven years her parents and others emigrated to Nebraska where they took homesteads. She was never married and lived much of her life with her sister, Mrs. Sarah Mohler, who moved to Scottville, Mich., in 1907. After the death of Sister Mohler in 1928, Sister Wagoner went to California to live near a niece, Mrs. Clinton Harder. Five years ago she returned to Michigan and had since lived with Sister Miller. In 1934 she suffered a stroke which left her an invalid. She was tenderly cared for in the Miller home. She united with the Church of the Brethren forty-four years ago and was always interested in the Lord's work. She gave generously of her means to the local church and only last year her assistance made it possible for the church to buy a small farm home adjoining the church for a parsonage. Funeral services were held in the Sugar Ridge church, conducted by the pastor. Burial was in the Riverside cemetery.—L. H. Prowant, Custer, Mich.

Wise, Sister Dana, aged 33 years, died Sept. 28, 1939, at her home near Alto, Va. She accepted Christ and united with the Church of the Brethren. She was a faithful and loyal member of her church and a kind and sympathetic friend to all who knew her. She is survived by one son, one daughter, her mother, one sister and many relatives and friends. Funeral services were held in the Oronoco Church of the Brethren by Bro. R. M. Figgers. The body was laid to rest in the cemetery near the Methodist church at Oronoco by the side of her husband who preceded her in death about fourteen years.—Ethel M. Figgers, Oronoco, Va.

Wise, Sarah Ellen, was born at Glenn Easton, W. Va., Aug. 10, 1873, and passed away at the Tuscarawas T. B. Sanatorium Nov. 5, 1939. She was the widow of Bro. Francis Wise, who passed away in 1933. In early life she accepted Christ as her Savior and became a faithful member of the Church of the Brethren. She is survived by two sons, a daughter, her mother, eight grandchildren, three sisters and many friends. Funeral services were conducted by the writer in the Lutheran church, with burial in the adjoining cemetery.—A. H. Miller, New Philadelphia, Ohio.

CHURCH NEWS

California

Calvary.—Our pastor, Bro. G. O. Stutsman, and family arrived during the hottest weather California has ever experienced. Installation services were held Sept. 17, with Bro. Edgar Rothrock officiating. The pastor brought a fitting message. A reception was held Sept. 21. Pastor Stutsman and wife are making many calls and are rapidly becoming acquainted and are greatly appreciated by the membership. Sept. 21 the Ladies' Aid officers were installed by the pastor. A dinner for the Sunday-school teachers and officers was held Sept. 22. The pastor brought a short message of encouragement and of appreciation of the fine work of the Sunday school under the able leadership of Superintendent Paul Duke. The sixteenth anniversary and homecoming were observed Nov. 5. Pastor Stutsman brought a powerful sermon. After the basket dinner old friendships were renewed with J. W. Cline in charge. We were privileged to have with us Bro. W. H. Wertenbaker who started the work in the southwest about thirty-four years ago. The Wertenbaker home was always open to the young people. In the evening the choir, directed by Chas. Mahin, sang The Holy City. Communion serv-

ices were observed Nov. 12.—Ethel C. Smith, Los Angeles, Calif., Nov. 13.

Oakland.—Aug. 13 the young people elected officers. Our victory banquet was held Aug. 18, with a good attendance. The financial report was given and a very good program enjoyed. At the business meeting Sept. 29, the annual report was given, and the complete program was adopted for the coming year, including department activities. The directors are as follows: Christian education, Mrs. Harold Baugh; recreation, Mrs. Maynard White; worship, Sister Buntain; social service, Dr. Ivy Walter; business management, Harry Pobst; Women's Work, Mrs. Stong; Men's Work, Jim White. In the budget for the coming year the support by the General Board was reduced twenty-five per cent, and from the district board, sixteen per cent. The Sunday-school secretary is keeping a record of all Bibles brought to Sunday school this year in an effort to increase the use of Bibles. We are also recognizing perfect attendance by banners, and new scholars by ribbons. At our business meeting, Sept. 14, Sunday-school teachers and officials of the church were appointed. Two of our members, Pauline Buntain and Virgil Wilkenson, are attending La Verne College. Rally day was observed Oct. 22. Goal for Sunday-school attendance was 125. Our birthday dinner was held Oct. 26. We observed our love feast Nov. 19.—Martha Heiny, Oakland, Calif., Nov. 16.

Santa Ana.—At the beginning of our church year, we reorganized the church for more efficient work. Directors for various activities were chosen and these along with the elder and pastor constitute a governing board to plan, co-ordinate and supervise all church activities. John M. Wyne is elder-in-charge, with Mrs. Byrl Harper as general superintendent and Mrs. Bertha Henard, children's superintendent. We aim to improve the worship service, have a short service for the children and encourage more Bible reading. In the adult classes a record is kept of the number of chapters read by each member. The Ladies' Aid meets each week and is busy quilting and making comforters. The younger women, Sisters of Service, meet twice a month and are busy making articles for their bazaar. At one meeting every month they have an hour of Bible study. We have church night once a month, at which time we have a fellowship dinner and program or a discussion period. This month is loyalty month and we are stressing loyalty to the home, the church, schools and missions. Our love feast will be held Nov. 26, 6:30 P. M.—Mrs. A. O. Brubaker, Santa Ana, Calif., Nov. 17.

Colorado

First Grand Valley.—Our new pastor, Bro. Floyd Jarboe, and family who came to us the first Sunday in September announce the birth of a baby called Joan. Sunday-school and church attendance has been exceptionally good this fall, the church being filled almost every Sunday. We held our council Nov. 3, and decided to continue the envelope system in giving our offerings. The pastor was authorized to go over the church membership list, classifying the members as active, inactive, resident or nonresident, and try to locate some from whom we have not heard for years. Our choir, directed by Mrs. Ben Spitzer, is working on the Christmas cantata. The children in the beginner, primary and junior departments will bring in their mite boxes with their missionary offerings for the junior missionary project next Sunday, with an appropriate service. Because of sickness in the pastor's family we put off our reception for them until Nov. 26, when we will have a basket dinner, a pound shower and program of welcome. We are expecting a large crowd.—Mrs. Lewis A. Lapp, Grand Junction, Colo., Nov. 22.

Florida

Sunnyland.—The young people reporting their camp experiences have awakened some of our members to the real worth of our church camps. We were represented by two young people at Camp Bethel. Sister Margaret Reish was an instructor in a Florida camp, and four intermediates and three young people from Sunnyland also attended. Sister Reish also attended the camp leaders' meeting and regional conference in Virginia. Our daily vacation Bible school was conducted by Sister Margaret Parker, with an average attendance of fifty. At our September council Bro. J. D. Reish was continued as elder; Mary Stokes was elected Messenger agent; M. B. Drake, Sunday-school superintendent. The Sunday school had an average attendance of thirty-five during the past year. Our women's group reorganized the last of September and Margaret Reish was elected president; Ruby McClelland, secretary-treasurer. Oct. 3 the mite boxes were opened after a program on service and our district work was given. The money was sent to the district women's mission project. Bro. Horace Hill, a former member but now of the Okeechobee congregation, preached for us Nov. 5. We are expecting Bro. J. Edson Ulery and family to be with us for a ten-day revival beginning Nov. 26. Pray for the work of this place.—Mrs. Edith Drake, Lorida, Fla., Nov. 15.

Idaho

Nampa.—Nov. 12 we celebrated the fortieth anniversary of the founding of the church at Nampa. Bro. Caleb Fogel was elder-in-charge, and Brethren Geo. Fike and J. H. Graybill were the early ministers. Of the charter members there remain the following: Belle Crill, Lena Fike, Julia Graybill, Clarence Graybill,

Lydia Hatfield and Hettie Whalon. Three of these were present and received beautiful chrysanthemums and a blessing and words of gratitude from Pastor M. S. Frantz. The three absent were also presented tokens. Eld. C. A. Williams, an early member, presided over the meeting. Former pastors, Frank Edwards and A. P. Becker, were guests and took part in the service. Sister Julia Graybill, widow of Eld. J. H. Graybill, gave an interesting account of the early church. Eld. J. C. Neher gave reminiscences on this his eighty-second birthday. About twenty persons who composed the Nampa congregation of over thirty years ago occupied the choir loft. Greetings were read from absent members. Bro. Ralph Rarick preached two very forceful sermons today. The B. Y. P. D. presented the play, Gas, directed by Mrs. Glee Yoder.—Stanley B. Keim, Nampa, Idaho, Nov. 12.

Indiana

Arcadia.—We met in council Sept. 7 and officers were elected. Russell Showalter is pastor and elder; Dallas Barnhizer, clerk; Clarence Mosbaugh, treasurer; the writer, Messenger correspondent. We held our fall communion Oct. 20 and a goodly number were present. Bro. Showalter presided. Bro. Ray Shank of Covington, Ohio, came to us Oct. 30 and conducted a two weeks' series of meetings. The services were well attended and much interest was manifested. An inspiring feature of these meetings was the song service conducted by Bro. Will Marshall of Anderson, Ind. Two young men were baptized. Our Sunday school is progressing in attendance and interest.—Sarah Kinder, Arcadia, Ind., Nov. 20.

Middlebury.—Oct. 22 the deputation team of Manchester College was with us and had charge of the evening service. Oct. 26 our communion service was well attended, with Bro. Homer Schrock officiating. Bro. Medford Neher painted a picture for us in the front of our church. The picture represents the Twenty-third Psalm. Our pastor, Bro. Ira Long, is holding a series of revivals at the Elkhart Valley church Nov. 5-23. During his absence Galen Bowman and E. C. Swihart have preached for us. Nov. 19 we are having a musical program by home talent. Sister Ida Mishler passed away Nov. 11. Nov. 14 a sectional peace conference was held at our church. The Ladies' Aid served supper to 123, and 191 attended the program. The speakers of the evening were Dan West, John Metzler and G. W. Phillips. The Homemakers' club met for an all-day meeting Nov. 15, and sewed for relief work. The annual community Thanksgiving service will be held at our church Nov. 23.—Mrs. Gladys Schrock, Goshen, Ind., Nov. 20.

Sampson Hill.—Due to a serious accident in the family of Bro. Hewitt he was denied the privilege of being with us for church services of Nov. 11, 12. Bro. Abraham Bowman, his wife and son of Hagerstown, Ind., were with us for church services on Nov. 12.—Gertrude Tranter, Shoals, Ind., Nov. 16.

Iowa

Salem.—The young people held an ice cream and watermelon social in October and the proceeds helped to send four young people to the camp at Eldora. Brother and Sister Nicodemus had charge of our revival, which proved to be very inspiring and beneficial to the church members and the whole neighborhood. Two young people and one man were baptized. Rally day was observed with an all-day meeting and basket dinner at noon. A special program was given in the afternoon. Bro. Leonard Lowe of Mound City, Mo., gave an impressive peace talk on Nov. 11. The Ladies' Aid will hold its annual supper and program Nov. 23. The men's organization is planning to have an oyster supper Nov. 29.—Mrs. Raymond Riley, Corning, Iowa, Nov. 20.

South Waterloo.—We enjoyed having the Kahle family with us Aug. 20, and found Bro. Kahle's messages both interesting and instructive. The play, The Forgotten Man, was well attended by members of the B. Y. P. D., Sept. 3. Sept. 10 a representative of the Gideons was with us and brought the message at the evening service. An offering was received for their work. On Sept. 24 a program of sacred music and readings was given by the men's quartet of the Cedar Rapids Church of the Brethren, assisted by the African M. E. women's choir from that city. An offering was taken for the building fund of their new Brethren church. Pictures taken by Bro. E. G. Hoff in the various congregations of this district were shown at the evening service, Oct. 1. The interior of our church has been redecorated recently. This project was financed by the Men's Work organization. In recognition of its completion the women's group entertained the men with a program. The sectional conference of Women's Work met here for an all-day meeting, Oct. 5. Of special interest were the talks given by Mrs. Harold Royer concerning her work on the Africa field. The workers' conference of the local church was well attended on Oct. 17. After a fellowship supper an address was given by Rev. Weiss, pastor of the First Methodist church of Waterloo. This was followed by discussion groups.—Paul E. Wingerd, Waterloo, Iowa, Nov. 18.

Kansas

Kansas City, First Central.—At our September council we elected the following officers: Bro. Devilbiss, elder; Bro. John Alexander, general superintendent; Mrs. Esther Harvey, children's director; the writer, church correspondent. The installa-

tion service was held Oct. 1. Oct. 19 we held our communion, with Pastor Hylton Harmon officiating. The week-day church school, with Mrs. Edna Hull as supervisor, has an enrollment of 127 children. Twelve of our young people attended camp at Junction City, Kans., in August. Our Women's Work has reorganized, with Mrs. Hylton Harmon as president. Our organization is making some substantial donations toward the financing of the church. They are now serving dinners each Thursday evening. The young people's meeting is increasing in attendance and interest. Dr. Hull is the sponsor. The churches of our locality are holding a union Thanksgiving service in our church Wednesday evening, Nov. 24. The pastor of the United Brethren church will deliver the message.—Mrs. Harrison Freeman, Turner, Kans., Nov. 20.

Richland Center.—We held a short business meeting recently and elected Bro. John Strohm as elder of our church. We had our annual bazaar and supper at the church, with a large crowd, and made \$100. Our men's organization plans to shuck corn for a neighbor this week and turn the proceeds into the church treasury. Since the district meeting our church is not receiving any help from the mission board. We will soon be planning for our Christmas program. Our Sunday school decided to continue having each family furnish a special number on Sunday morning for Sunday school.—Mrs. Eva Fralin, Summerfield, Kans., Nov. 20.

Missouri

Shoal Creek.—Bro. Oscar Fike of Cordell, Okla., was with us for a two weeks' meeting which began Oct. 24. He labored earnestly and faithfully while with us. One was baptized and we feel that much good seed has been sown. Bro. Fike also visited and preached at our mission point near Washburn. We held our love feast Nov. 6, with twenty-nine communing. It was a time of real spiritual feasting for all present. Bro. Oscar Argabright has been chosen as peace correspondent since our last report.—Mrs. Wilbert Erisman, Fairview, Mo., Nov. 18.

Ohio

Castine.—Sept. 10 we began our series of meetings conducted by Bro. Wm. Zobler of Lancaster, Pa. Our attendance and interest were fine and seven accepted Christ. Sept. 27 we met in council, and a report of the yearly visit was given and officers were elected. Bro. Lester Studebaker is our Sunday-school superintendent, with Florence Rust as primary superintendent. Oct. 14 our love feast was held, and on Sunday morning Brother and Sister Ziegler from India were with us. Sister Ziegler gave a talk for the children and Bro. Ziegler brought a missionary sermon. Oct. 29 Brethren Robert Tulley and Ivan Eikenberry and their wives came to us with a peace program. They gave us some very interesting and timely suggestions the last two Sunday evenings. Bro. Shaahan from West Virginia preached two good sermons for us. Our Aid is doing nicely. One good sister comes and teaches the Sunday-school lesson while we work. Our Men's Work group just finished planting shrubbery around the church.—Civilla Petry, West Manchester, Ohio, Nov. 16.

Cincinnati.—Sept. 10 we held a reception for Pastor H. M. Coppock and his family, and the day was enjoyed by all. The morning service was in charge of our pastor. Several of the family took part in the service with special numbers in music and readings. A dinner was held at the church and a short service was held in the afternoon when some plans were made for the future. We met in council Sept. 15 and elected officers. Bro. Leaverton was re-elected Sunday-school superintendent. He reported an increase in Sunday-school attendance from sixty-four to seventy. It was decided to have evangelistic meetings from Nov. 8 to 19, with Pastor Coppock as evangelist. Nov. 5 we had our fall communion, with Bro. Jesse Noffsinger from the Lower Miami church in charge of the service. It was fairly well attended and a great spiritual fellowship was enjoyed.—J. Glen Blough, Mt. Washington, Ohio, Nov. 12.

County Line.—We held a revival meeting this fall, Oct. 29 to Nov. 12, and the following preached inspiring sermons for us: Sunday, Pastor J. L. Guthrie—text, Luke 9: 60; Monday, Eld. L. D. Young, superintendent of Logan County Children's Home; Tuesday, Eld. O. D. Cottrell of Bellefontaine—subject, Deception; Wednesday, Eld. Walter Replogle of Stony Creek church; Thursday, Eld. J. S. DeJean of Nevada—subject, The Will to Love God; Friday, Rev. Lahr of the Reformed church came with a delegation and sang special songs; Saturday, Rev. Hammond of the La Fayette Christian church; Sunday morning, Eld. I. C. Paul, superintendent of the Beaver Dam high school—subject, Why I Am a Christian; Sunday evening, Eld. Replogle; Monday, Eld. Charles Zunkle of the Lima church; Tuesday, Eld. Clarence Bowman of the Pleasant View church—subject, I Am Not Ashamed of the Gospel of Christ; Wednesday, Rev. G. M. Wilson of the M. E. church of Ada; Thursday, Rev. Lee Moore of the Church of Christ of Ada—subject, Excuses; Friday, Rev. Coy Stager of the Lutheran church of Ada—subject, Putting Ourselves in the Other Fellow's Place; Sunday evening, Eld. J. J. Anglemeyer of Eagle Creek church—text, Psa. 16. Each speaker was at his best and we appreciate these men of God for their co-operation. One decided for Christ. On Nov. 12 the married ladies had charge of the opening services in the evening. On Sunday evening, Nov. 26, the married men will have charge of opening services.—Mrs. Gall Young, Bluffton, Ohio, Nov. 17.

Defiance.—Oct. 1 Sister Faye Moyer was with us in the evening and gave an interesting message on Africa. Oct. 15 Bro. Harold Hendricks was with us in the absence of our pastor. He gave us two inspiring sermons. Oct. 20 Bro. Ralph Rarick began a ten-day evangelistic meeting. Two were baptized. We are looking forward to the coming of Brother and Sister B. M. Rollins next October.—Mrs. Mattie Eitniear, Defiance, Ohio, Nov. 13.

Freeburg.—Nov. 5-19 Brother and Sister Oliver H. Austin conducted a very successful revival in our church. The fervent, heart-searching messages of Bro. Austin were a challenge to all. Sister Austin led the congregational singing and organized an adult chorus which added inspiration to the services. She also gave readings and told stories which were greatly enjoyed. All of their work was wonderfully appreciated. Twenty-six were baptized, twelve of whom were husbands and wives. The Lord has graciously blessed us in this meeting.—H. C. Lehman, Alliance, Ohio, Nov. 21.

Lima.—We met in council Sept. 13 and elected Sunday-school officers. Our superintendents are as follows: general, Bro. R. S. Zimmerman; junior, Sister Margaret Turner; primary, Sister Pauline Leuenberger. Our Sunday-school attendance is increasing. Oct. 20 the teachers and officers of the Sunday school and church and all those interested met at the home of Brother and Sister Clark Auspach for a campfire retreat. An inspirational and fellowship meeting was enjoyed by all. Oct. 22 we held our love feast. Our revival which was conducted by Pastor Charles E. Zunkle was well attended. Three were baptized and one received by letter. Nov. 5 consecration services were held for the babies of the church. A very nice program was rendered. Dec. 15 is our Ladies' Aid Society rally and our mystery sisters will be revealed. An interesting program is planned. During the year our Aid Society has been quilting, embroidering pillow cases and making doughnuts. We meet twice a month and have Bible study the second meeting of the month. We are having a union Thanksgiving sunrise service.—Mrs. O. E. Kettimon, Lima, Ohio, Nov. 14.

Pleasant Hill.—Recently we have enjoyed messages from Corda Wertz, Brethren Chas. Essex and Mark Shellhaas. Our business meeting was held Aug. 30, and the following officers were elected: Bro. Oliver Royer, elder; Lester Sollenberger, general superintendent; Pearl West, adult superintendent; Bessie Royer, junior and intermediate superintendent; Mary Beery, primary superintendent; Mina Alspaugh, Messenger agent and correspondent. The women held their rally in September and elected Pearl West as president. Our young people are using the mite boxes to raise their missionary offering for their project in Southern Ohio. Several of our Sunday-school teachers attended Miami County training school. We have a fine spirit of co-operation in our different organizations of the Lord's work.—Maude Arnett, Pleasant Hill, Ohio, Nov. 20.

Poplar Grove.—Brother and Sister B. M. Rollins conducted a successful two weeks' revival in our church. The attendance was good, with thirty-four people receiving recognition for perfect attendance. The evangelists and Pastor D. G. Berkebile called in many homes. Bro. Rollins' sermons were full of interest with a strong gospel appeal, and we found Sister Rollins to be a very able assistant. Nineteen were added to the church, seventeen having received baptism, one awaiting the rite and one reinstated.—Homer Halladay, Greenville, Ohio, Nov. 20.

Pennsylvania

Buffalo.—We held a series of meetings Oct. 1-15. Bro. J. A. Buffenmyer of Lost Creek congregation brought interesting and forceful messages each evening. We appreciated the special music furnished by Paul and Blanche Eisenhauer, Sister Reno Hoffman, the Buck family of Pine Grove and the ladies' chorus of Bunkertown. Six accepted Christ and were baptized on Oct. 14. Our love feast was held Oct. 15, with Bro. Buffenmyer officiating, assisted by Bro. B. F. Long of Mill Hall, Pa. We appreciated the presence of Brother and Sister Bashore of Lewistown and their messages in song. Our delegates to district meeting were David H. Strickler and Mervyn W. Mensch. Nov. 29 we are expecting Brother and Sister Desmond Bittinger to be with us.—Mrs. Mervyn W. Mensch, Mifflinburg, Pa., Nov. 20.

Conemaugh.—In September we met in council and elected the following: Bro. S. W. Pearce, elder; Fred Agey, treasurer; Elsie Stormer, Messenger agent; Helen Stormer, publicity agent; John Brumbaugh, Sunday-school superintendent. Last August we purchased a dwelling about eight feet from our church and joined it to the church by a small hall. We have arranged for ten Sunday-school classes to use this building. Oct. 1 we started the new year with nineteen classes. The older classes occupy these rooms and each class furnishes its own room. This completes the eleventh year that the Missionary Workers' class has sent \$25 to the girls' boarding schools. The children's department and some other classes of our church sent contributions for the redecoration of the Old Folks' Home. The children also gave their Children's Day program at the Home. Fourteen from our church attended camp this summer besides the number that attended the general assembly. The different groups of our church were represented at the Sunday-school convention at Somerset and at the district convention at Windber. We held our communion Oct. 15, with 133 attending. On Oct. 23 the joint Sunday-school con-

vention of Conemaugh, Locust Grove and Maple Grove convened in the Maple Grove church. Nov. 5 was rally day and home-coming, with Bro. E. M. Hertzler as morning speaker and Bro. M. J. Brougher as afternoon speaker. We also had readings and special numbers. The offering of the day was in charge of the trustee to be used for the debt on the annex. In the morning we registered a drop of \$200 on our thermometer, making a total of \$400 paid on our \$2,500 debt since August. Our goal for rally day was 250 but because of the first snowstorm we had 246 present. Pastor S. W. Pearce has not been with us since communion because of illness. He was in the hospital for three weeks and is still confined to his bed. We are hoping and praying that he will be able to be among us soon.—Helen E. Stormer, Conemaugh, Pa., Nov. 20.

Meyersdale.—The week-end conference, sponsored by the local board of administration, and which was brought to a close last evening, was an unqualified success in every particular. Nov. 17 the a cappella choir of the Shade Township high school, directed by Prof. Dan Border, rendered a fine musical program, followed by an address by Bro. Paul H. Bowman, president of Bridgewater College. Saturday afternoon Bro. Bowman delivered an address, The Battlefront of the Modern Church. This was followed by group discussions as follows: young people, with Miss Vera Miller, delegate to Amsterdam Conference, as leader—subject, Christus Victor; women, with Mrs. Quincy A. Holsopple as leader—subject, discussions growing out of Bro. Bowman's address; men, with Bro. Bowman as leader—subject, Why Do Men Desert the Church? Saturday evening Mrs. Holsopple delivered an interesting address, which was followed by an address by Miss Vera Miller. Sunday morning the church school was divided into four groups with the following leaders and subjects: children, Mrs. DeWitt L. Miller; young people, Miss Vera Miller, Youth and the Brethren Heritage; women, Mrs. Q. A. Holsopple, Women as Brethren in Reality; men, Bro. Paul H. Bowman, The Duty of Christians in Time of War. At the morning worship period Bro. Bowman delivered a sermon on The Art of Being a Dunker. Sunday afternoon there was a panel discussion on the subject, The Program of the Local Church in Light of Modern Needs. The panel leader was Dr. Guy N. Hartman, county superintendent of the public schools and head of the board of religious education of the local church. Participants in the discussions were Pres. Bowman, Bro. DeWitt L. Miller, Mrs. Holsopple, Miss Vera Miller and Mrs. DeWitt Miller. The evening meditation service when Bro. Bowman delivered a highly spiritual and illuminating discourse brought to a close this extremely profitable and entertaining week-end conference. We are aiming for a greater local church loyalty, a greater denominational loyalty, a greater consciousness of having a part in the Christian world movement. The fine organon presented to the local church by Dr. George C. Griffith of Philadelphia in memory of his mother, Mrs. Linda E. Griffith, will be formally dedicated on Sunday morning, Dec. 3. The dedicatory sermon will be delivered by Bro. Charles Calvert Ellis, president of Juniata College, with an organ recital of sacred music on Sunday evening by a guest organist from Philadelphia.—W. A. Shoemaker, Meyersdale, Pa., Nov. 20.

Reading.—At our September council Bro. Stuart Kaufmann was elected to the ministry. He is at present a student at Elizabethtown College. Two were baptized prior to our revival meetings. Brother and Sister Oliver H. Austin of McPherson, Kans., conducted our evangelistic meetings. Bro. Austin preached eighteen powerful and inspiring sermons. Sister Austin had charge of the music and children's service each evening. Special music from neighboring churches or the home church was enjoyed each evening. Thirteen were baptized and three await baptism. Oct. 22 Bro. Austin preached a harvest home sermon at the Stonetown union church. This is a country church about eight miles from Reading and a comparatively new organization. Bro. David Weaver lives near this church and devotes a great deal of time and effort there. A large part of this congregation is Brethren with membership in the Reading church but because of distance attend the Stonetown church. Many homes were visited during this campaign. Our love feast was observed Nov. 5, with 140 communicants. Our elder, Bro. David Markey, officiated. Nov. 19 a consecration service will be held for babies and small children of the church. We ask your prayers in behalf of the work in Reading.—Ann King Kies, Adamstown, Pa., Nov. 7.

Rockwood.—Oct. 15 we held our rally day service, with the children and young people taking part in this service. There were 152 present. In the evening we observed our love feast. One was received by baptism. Oct. 22 the installation of church officers and teachers took place with the pastor in charge. The B. Y. P. D. elected officers as follows: President, Daisy Belle Berkebile, vice-president, Frank Klink; secretary, Harry Sembower; financial secretary, Evelyn Schrock. They have been doing fine work. In October they sponsored a vegetable soup sale from which they cleared \$12.50. This money is to go toward the mission quota. Beginning Oct. 22 and continuing to May 26, 1940, the young people are holding a contest. This is for the purpose of bringing in new members and stimulating interest among the group. On Nov. 17 we had our annual father and son banquet, with fifty-seven attending. Rev. V. N. Miller, former pastor of the Lutheran church here, was guest speaker. The music was

furnished by a group of men from the ninth district male chorus. The Women's Work is sponsoring a bake sale drive at present. On Thanksgiving evening, Nov. 30, the churches of the town will hold a union service. Rev. H. H. Hall of the Evangelical church will bring the sermon.—Daisy Belle Berkebile, Rockwood, Pa., Nov. 20.

Springville.—One of our B. Y. P. D. members was an instructor of music at Camp Conewago and Star Dust. Six intermediates attended Conewago. One of our ministers, Donald Royer, had charge of a work camp at Scranton, Pa. Our B. Y. P. D. had charge of vespers at a fellowship meeting held at the Lititz church. The girls' chorus organized, with Erla Weinhold as president; Grace Carl, secretary-treasurer. Bro. Peter Heisey gave a forceful harvest home sermon Aug. 13 at the Cocalico church. Ruth and Donald Royer were delegates to the Labor Day meeting held in the Elizabethtown church. Sept. 17 the chorus rendered music at the fiftieth anniversary and homecoming at the Ephrata church. The Gospel Voices of Lancaster, directed by Samuel Sholtzberger, rendered a music program at the Cocalico house. Two young ladies were baptized by Bro. Ralph Heisey since the last report. Oct. 21, 22 we held our fall love feast at the Mohler house, with Brethren Benjamin Stauffer, Hiram Gingrich and Earl Kurtz bringing forceful sermons. Bro. Stauffer officiated. Thirty-five members of the Annville Sunday school visited our Sunday school on Oct. 29. Bro. Walter Hartman gave an inspiring sermon, and a quartet rendered music. Our council was held Nov. 13 at Mohler house.—Erla Weinhold, Ephrata, Pa., Nov. 17.

Virginia

Beaver Creek.—We met in council in September and our deacons made a favorable report. We held our love feast Oct. 22, with Bro. H. C. Spangler of Roanoke officiating. He preached an inspiring and helpful sermon. The following were elected in September: Bro. E. C. Hill, treasurer; Bro. J. M. Reed, clerk; Mrs. E. C. Hill, Messenger agent; Bro. L. T. Boothe, Sunday-school superintendent; Bro. E. C. Hill, assistant; the writer, Messenger correspondent. Bro. G. C. Reed and Sister Effie represented us at district conference.—Mrs. H. W. Spangler, Floyd, Va., Nov. 10.

Cloverdale.—We met in our council Oct. 15, and the elder and other officers were re-elected for another year. Our building committee presented estimates for our new heating plant and windows. The church grounds committee has made some important improvements for the parking of cars. Our revival meeting, conducted by Bro. Ernest Muntzing of Rockingham, Va., closed Sunday night, Nov. 19. Bro. Muntzing brought conviction to sinners as evidenced by the fact that fifty-six came forward and accepted Jesus as their Savior. The crowds were good from the beginning with almost 500 present at some of the services. Our baptismal services were held Nov. 20, fifty-three being baptized and two awaiting the rite. Our pastor, Bro. M. G. Wilson, assisted Bro. Muntzing in the visiting, and feels deeply the responsibility of shepherding this large group of fine young people. Our communion was held Nov. 21, with an unusually large attendance. The Thanksgiving sermon was preached today, Nov. 23, by our pastor. The offering amounted to \$505.—Helen C. Flora, Roanoke, Va., Nov. 23.

Flat Rock.—We met in council Nov. 10, and vacancies on various committees were filled. Five letters were granted. For the year ending Nov. 1, there were ten baptisms, one letter granted and seven deaths, making a membership of 280. Bro. George Baker began his duties as sexton. During the summer electric lights were installed. Two of our B. Y. P. D. members attended Camp Bethel. Some of our group rendered a program at the Hammer church near Franklin, W. Va., Sept. 17. The Stony Creek Sunday school, directed by Bro. Galen D. Wine, will close Nov. 19 for the winter. The children will be given a treat.—Mrs. J. D. Wine, Forestville, Va., Nov. 14.

Hollins Road.—Bro. J. T. Glick of Bridgewater, Va., came to Hollins Road church on Oct. 7, and conducted a two weeks' revival. His sermons were soul-stirring. Bro. Glick and Pastor C. M. Key visited many homes. Their visits were greatly appreciated. Forty-five were received by baptism, five by letter and four went to other churches. A few days later two more were received by baptism. Our love feast was held Oct. 29, with the largest attendance in the history of the church.—Mrs. I. T. Hooker, Roanoke, Va., Nov. 17.

Mount Joy.—We had our communion service on Sept. 31, with Bro. E. C. Woodie officiating in the absence of our elder, Bro. Allen Hoover. We had a good attendance but some were kept away because of bad weather and sickness. We organized our Sunday school Sept. 24. Eldridge Miller was elected superintendent; Mrs. Everett Sexton, secretary; Alvin Walker, treasurer. All the Sunday-school teachers were re-elected. We have been having good attendance at Sunday-school and church services. We had our Sunday-school picnic Oct. 8 and everyone enjoyed the fine fellowship lunch together. The Women's Work held its monthly meeting at the home of Mrs. Viola Clindbell. Oct. 8 our pastor was given a shower of useful things in honor of her ninth anniversary as pastor. The Women's Work also had a social at the home of Mrs. Clindbell. Our pastor, Sister Broughman, and Mr. O. L. Bryant, our home preacher, filled their ap-

pointments each month and preached forceful sermons.—Mrs. Alvin Walker, Buchanan, Va., Nov. 14.

Mt. Vernon.—At our September council we elected church and Sunday-school officers as follows: Mrs. O. C. Powell, Sunday-school superintendent; Carl Grove, assistant; Whitney Grove, secretary-treasurer; Bro. G. K. Stump, elder; M. E. Reed, treasurer; Houston Rumberg, clerk; Mrs. A. M. Powell, Messenger correspondent. The church and Sunday school are progressing nicely. Bro. G. K. Stump is preaching for us each Sunday and his sermons are inspiring. Our love feast will be held the latter part of November. The Women's Work group has just sponsored a white sale and dinner and the returns were very gratifying. They are making rapid progress with the splendid co-operation of each member and the able leadership of the president, Mrs. O. C. Powell. A mothers' room has been furnished and plans for our Christmas program have been made.—Mrs. A. M. Powell, Waynesboro, Va., Nov. 20.

New Bethel.—We held our communion service on Oct. 21, with a good attendance. Pastor L. A. Bowman officiated, assisted by Bro. I. H. Shaver of Copper Hill, Va. On Sunday morning Bro. Shaver preached for us. This was the beginning of a series of meetings and Bro. Shaver preached some strong gospel sermons each evening. One was baptized. Bro. Shaver visited in a number of homes and made many new friends.—Mrs. Rhoderic L. Watson, Chatham, Va., Nov. 16.

Oronoco.—We have been enjoying many spiritual blessings. The interest and attendance have been fine. We have preaching services each Sunday morning and an evergreen Sunday school and Christian Workers' meeting and preaching each Sunday night. We have a nice group of young folks at Oronoco and they are taking great interest in the work. Under Bro. Figgers' leadership the Oronoco church has grown from a small church to a membership of more than one hundred. May God continue to bless Bro. Figgers and the group at Oronoco. Our love feast was held on Oct. 29, with the pastor officiating. Forty-seven communed.—Ethel M. Figgers, Oronoco, Va., Nov. 20.

Pleasant Valley.—The district meeting was held here Aug. 8-10. Sept. 16 we met in council and re-elected Bro. Ezra Mitchell Sunday-school superintendent; Bro. H. E. Reed, assisfant; Maynes Mitchell, secretary-treasurer. Arrangements were made for our love feast which was held Oct. 14. Bro. A. R. Showalter officiated. On Sunday following, Bro. H. W. Spangler preached a very practical and interesting sermon to a large congregation.—S. P. Reed, Floyd, Va., Nov. 15.

Roanoke, Ninth Street.—Our church profited by the efficient leadership of our summer pastor, Bro. Merlin Garber, of Champaign, Ill. Our evangelistic services were conducted by Bro. Marshall Wolfe of Bridgewater, Va. His spirit-filled sermons stirred us to a deeper consecration to the Lord's work. At our September council meeting we elected the following officers: Bro. M. Guy West, elder; Ruth Boblett, clerk; C. E. Trout, treasurer; Bessie Proffit, Messenger correspondent; W. M. Fralin, Sunday-school superintendent; C. E. Bowman, assistant. The different organizations are preparing programs and projects that will greatly strengthen the church program. The work of the church is going steadily ahead. Attendance and interest are good and a fine co-operative spirit exists among our workers. With the present interest and the coming of our newly elected pastor, Bro. Noah Shideler of Pittsburg, Pa., we look forward to a successful church year.—Bessie Proffit, Roanoke, Va., Nov. 15.

Washington

Yakima.—Sept. 24 was promotion day. We had a short program and Bibles were presented to those being promoted from the primary to the junior department. Bro. W. M. Kahle and family were with us Sept. 29, 30 and Oct. 1. Bro. Kahle's talks were much appreciated. Officers of the men's group are as follows: Revie Miller, president; Ernest Moberly, vice-president; Clarence Case, secretary; Harold Moberly, treasurer. B. Y. P. D. officers are as follows: President, Alton Kintner; vice-president, Claude Case; secretary-treasurer, June Lehman; adviser, Thelma Danilson. For the last two months we have been observing the first Wednesday night as all church night. Nov. 1 a potluck supper and program were enjoyed, honoring our elderly people. A special table was set for them. Sixty were present. Oct. 20 there was a fellowship supper for deacons and their wives and ministers and their wives at the parsonage. Oct. 27 the Friendship Circle served a chicken dinner and received a nice sum of money. Oct. 28 our love feast was held, with Bro. Jay Eller officiating. Sixty communed. Oct. 22 a group from Sunnyside gave us a good program. Ladies' Aid has been serving dinners to the apple workers at the parish house. Our Aid and Friendship Circle have furnished money to build our kitchen on to the parish house and the men have the foundation laid. The men's group plans to ceil the parish house. We will entertain the folks at midwinter conference Dec. 27-29. Nov. 9 some of our young married people put on the play, An Economical Boomerang, and the Ladies' Aid served a fifteen cent lunch. The proceeds will go to the kitchen fund. Tonight some of the intermediates and juniors will present the play, The Friendly Kingdom. We are planning to have a Thanksgiving dinner at the parish house Nov. 23 for those who do not have family dinners. Two young men stood for Christ at the morning services.—Katie Baldwin, Yakima, Wash., Nov. 12.

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Today, through many minds one thought is running. . . . What shall we do for a world in need? . . . There are the poor of America, millions cold and dying in China, other millions in Europe in dire distress. . . . Yet Jesus came to seek and to save the lost, to build a kingdom of righteousness. Are we turning away sorrowful from duty, from opportunity? God forbid!

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GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

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EDITORIAL

To Keep Movements Moving

If all the good ones that started so auspiciously had kept going, things would be in fairly good shape by this time, not? But there would hardly have been room in the world for all. Something strange, isn't there, how a great idea will capture the imagination and a great following for a time and then slow down and finally fade away.

It happens sometimes because somebody discovered that it was essentially the same thing that had been on the map of popular attention a generation or two before, under a different name and with a slightly different technique. And when the novelty was gone the interest was gone. And sometimes it is because, having been taken for the all comprehending panacea for the ills of the age, it is found to be too narrow in its range, leaving out other important factors. And often the chief reason is that faith and patience are not equal to the strain of the persistent effort necessary.

To keep a good thing going requires a constant supply of dynamic energy. For this the cause must make its appeal to the whole man. Intellect as well as imagination, common sense as well as enthusiasm, must be enlisted. And it must be correctly appraised. It must be taken for what it is and appreciated for just that. It must not be asked or expected to accomplish something beyond its capacity or intent.

But one's chief concern in maintaining that constant supply of dynamic energy must be to maintain constant connection with the Source of it. Only a life "hid with Christ in God" can do that.

E. F.

Better Than Preaching Goodwill

EVEN better than preaching goodwill is the actual demonstration of the friendly spirit. Writing of a service seminar in Mexico in which nineteen

Americans co-operated with many friends of that land in the building of a schoolhouse, a correspondent writes in part as follows:

"It is one thing to preach goodwill with words. It is another for nineteen volunteers to move 60,000 pounds of adobe bricks in one day; to take off their shoes and stockings and tread the mud and straw till it is ready to be moulded into bricks. . . . To build an adobe schoolhouse in a remote Mexican province in midsummer has elements in it to test out the sincerity of any purpose."

We suspect that this Mexican experiment might be tried nearer home with both surprising and gratifying results. Far better than just preaching goodwill is the fine art of being a brother in deed.

H. A. B.

Columbus and the Prophets

THESE words are written on the four hundred and forty-seventh anniversary of the day on which Christopher Columbus landed at San Salvador. He had started out to explore a new route to India and supposed that he had just about arrived. Though a long, long way from that goal, he had found the way to a great new continent. How vastly larger the fulfillment than his dream!

Were not his hopes then much more than justified? And the budget of his privations and Queen Isabella's jewels well balanced, with a very comfortable margin? Was Columbus a false prophet because the future was so much bigger and better than he was able to forecast?

It is ever thus with true pioneers and prophets. They build better than they know. It is very unjust to them to demand that the consummation of their visions be limited to the lines of their original sketch. One does not keep a promise truly by conforming to the letter of it and being false to its spirit. Neither does God. He has larg-

er and richer blessings in store for his children than he has been able to disclose to materialistic minds. The kingdom of God is . . . righteousness and peace and joy in the Holy Spirit.

But man has been very slow to grasp this mighty fact. And so he has had to conceive of the heavenly kingdom in terms of earthly thrones and armies with banners. But are we never to grow up? Must ambassadors for Christ continue indefinitely to paint pictures of the kingdom in children's colors? Are we making no progress in attaining unto "the unity of the faith and of the knowledge of the Son of God"? Must the pain which grieved him because his first followers could not bear the greater truth he longed to share with them—must that pain hurt his heart forever, as he sees us still seeking for him the kind of kingdom he himself refused?

A new world was a greater discovery than a new route to India. The reign of Christ in the hearts of all the nations will be an infinitely greater realization of his kingdom and, therefore, an infinitely truer fulfillment of the prophecies about him, than the political supremacy of any one nation over the others. The distinguishing mark of the triumph of Christ's kingdom will not be any form of military glory. It will be universal peace among men of good will.

E. F.

Sermons From Pies

PUT eight and twenty pies on a table—apple pies from about as many good Brethren homes. Now the Brethren people do many things alike, but with respect to the making of pies we hold with St. Paul as to a diversity of gifts possessed by our sisters. For after all, pies are not just pies. They have character. Pies reveal much as to the very thoughts and intents of the cook's heart—to say nothing of what may be stirred up in the minds and stomachs of those who partake.

Observe that pies are unlike as regards diameter, contents, cover decorations and oven experience. That is, the most casual pie eater notes wide differences as to size, fullness, general appearance and color. However, it is when the pie is cut, that, figuratively speaking, the birds begin to sing! For then there stands revealed that mysterious world which lies beneath the crust.

As it happens, crusts are a study in themselves. As to texture, they are hard, melting, crumbly. Leathery crusts are responsible for a good many accidents, but perhaps not more than those which arise from a collapse of a pie's supporting structure. Indeed, one does not need a whole pie for a sermon. He can draw many sober thoughts from a sample of the crust.

Then there is the part for which the crust is made. We are speaking of the pie proper. In the case of apple pies the filling shows whether the apples were coarse cut, medium sliced or fine chopped. As to consistency the filling may be sloppy, nicely jelled, or too dry. As to flavor, a pie may be sour, prime, sickening sweet. Of course, it must be added that consumer tastes differ so materially that what may be prime to one is too sour or too sweet for another.

In our haste to sample pies we often forget what care has or has not been lavished on the upper crust. This may be due to the fact that in serving pie the top cover design is segmented, even sometimes buried beneath a mound of ice cream. But if one can get a look at a pie before too late, he can tell much as to a cook's personality—whether artistic or matter-of-fact. We have also held that the sowing of sugar on the top of the crust tells much as to whether the maker is generous or stingy. And certainly it tells whether she has a sweet tooth or no.

And finally, the color of a pie reveals a great deal as to the conditions under which it was prepared. Roughly speaking, pies may be rated as underdone, well cooked, scorched. What is so revealing of a pie maker's character as uncooked chunks of apple in a handsome appearing pie? Equally telltale is a scorched crust, a burned or doughy bottom. The anatomy of a pie discloses that it may be quite as full of sermons as of spice or apples.

We had intended to close with the last paragraph, but another matter presses for an earnest word. Brethren, we are against pie eating races. Fast eating may be a compliment to the one who baked the pie, but it certainly reveals want of dignity, lack of self-control and innate vulgarity in the eater. We urge thorough mastication of moderate bites for real pie enjoyment. This procedure tends to bring out the fine point in pie flavor and is a pretty fair guard against overeating.

There are those who insist on super pie—or pie doused with whipped cream, overwhelmed with ice cream, touched up with jelly or butter, or garnished with a bit of cheese. We will not presume to quarrel with those who like their pie with extras. Each and everyone has his life to live and his pie to eat. But, personally, we prefer good apple pie straight. Be sure to cut the pieces large enough, but we are all for serving apple pie in its simple and unadulterated goodness. Are there sermons to be had from pies? If you think while you eat you may get one from nearly every bite.

H. A. B.

THE GENERAL FORUM

A Christmas Plea

Selected by Virgie B. Lowman, Camden, Ohio

When Christmas time is drawing near
And we are overcharged with cheer,
Be ever mindful of its aim:
Avow Christ's birth and holy name.

Declare hilarity and feast
To be the lowest and the least
Of Christmas blessing old and new
As Christ would humbly have us do.

Allow time's rude and rapid race
To alter not his love and grace;
Within each heart and vibrant vein
Hold one sweet prayer, a solemn strain.

Rejoice with every gift, and well
Partake of joys that most excel,
Yet keenly keep with care away
The sacred aim of Christmas Day.

The World Mission of the Church

BY WILLIAM M. BEAHM

In Five Aspects—The Fourth

A FOURTH aspect of the world mission of the church is: *To develop and conserve the startling success of modern missions.* In 1886, and in connection with D. L. Moody's work among students, there sprang up the Student Volunteer Movement for Foreign Missions. Since that time over 13,000 students have gone out from our American schools into the mission fields. This has been a part of the greatest expansion of the church since its early years in the Roman Empire. Since 1900 China, Japan and Africa have increased their Christian population fivefold. India's Christians have increased threefold. The Korean church has increased seventyfold. After centuries of knocking at closed doors the ambassadors of Christ find them wide open. In Japan today, even in the midst of national warfare, the kingdom of God movement is going forward. In India, over sixty millions of the depressed classes have heard a whisper across their land that a larger life is yet possible for them and have begun to march toward the light. In Africa last year the Church in the Camerouns was blessed with a revival and twenty-six thousand new members were brought into the churches of their field. The whole Christian population in Africa has doubled in thirteen years. These are only glimpses of what can be duplicated in many areas of the Christian frontier. And this lays upon the church two solemn obligations.

In the first place, these babes in Christ, while well-born and viable, need to be built up in Christ.

And the church which arises from their Christian fellowship will need guidance, encouragement, and help from the older churches of the west for a number of years yet to come. Moreover, however indigenous it is desired for these churches to be, they will naturally want to be an integral part of the world-wide Christian fellowship. And this can happen only as there is continued and increased exchange of life between the older and newer churches. It is the world mission of the church to foster this growing and enriching fellowship.

The other obligation is that what has been done in the first third of this century indicates what the present church ought to be able to do under God in the years ahead. Mary Slessor went into the Calabar country a decade after the American Civil War. She found people who killed twins, buried slaves alive when a chief died, and who lived under the same superstitions which had existed since the dawn of history. Single-handed she dared to go among an inland tribe where for many years she worked with her own life in danger and in the face of much opposition. But the country she entered is now covered with Christian churches and schools and the bulk of the population have found their way into the fellowship of the redeemed. That is the sort of change effected in one person's lifetime. Has not the time come for us to be less calculating and more lavish in scattering the seed which is the Word, so that in our own generation as in the ones gone by, God can demonstrate the power of the Gospel? Only so can we fulfill the world mission of the church by conserving and developing the startling success of modern missions.

Bethany Biblical Seminary, Chicago, Ill.

The Prince of Peace

BY W. I. T. HOOVER

Suggestions for a Christmas Sermon

"When the fulness of time came, God sent forth his Son" (Gal. 4:4).

PSYCHOLOGICAL and metaphysical definitions and discussions of time are irrelevant to our purpose. Likewise is an examination of the theology involved in the text and context irrelevant. Our purpose is to examine some of the practical conditions that may be supposed to be involved in the idea of *the fullness of time*.

The traditional date for the founding of the city of Rome is 753 B. C. There are three broad divisions of the history of Rome: I, from the founding to 509 B. C., or the Period of the Kings. II,

Period of the Republic 509 to 27 B. C. III, Period of the Empire, 27 B. C. to 476 A. D. Each of these periods is easily divided into other periods according to some important event or series of events.

The one significant thing relative to Christ is this: From the founding of Rome 753 B. C. for about 800 years the gates of Janus were closed but twice, the first time under the second king, Numa Pompilius, who is reputed to have taught the Romans the arts of peace and worship. The second time the gates of Janus were closed was at the end of the First Punic War, 241 B. C. The doors or gates of Janus were those of an archway through which the Roman armies always marched to war. These were closed only during times of peace, hence we may judge how constantly the Romans were engaged in warfare. (Consult any dictionary, encyclopedia, or Roman history.) During the reign of Augustus, 27 B. C. to 14 A. D., these gates were closed three times. It was in Augustus' reign that the Prince of Peace was born—born in a period of profound peace for the Roman empire which had already encircled the Mediterranean. This birth was unheralded in Rome, but was soon to be known and to have a profound significance for the empire and for all the world. Some religious interpreters say there are but two chapters in the history of the human race: the birth of the Christ closes the first; and the reign of Christ fills out the second. The birth of the Christ was no accident but a planned, purposeful event making him the center of all human history.

The second event which filled time full was the political sway of Rome throughout the Mediterranean world and far beyond. Rome's supreme contribution to the history of civilization was her system of law. This played an important rôle in the spread of Christianity; likewise did her magnificent system of roads which she began building with the enlargement of her territory. These roads made travel convenient and easy for Christian missionaries, and the system of law rigidly enforced made travel as safe as it is in the United States today.

A third event filling time full for the coming of the Christ was the Greek language, lore, literature, learning, philosophy. In the east the language of learning and culture was par excellence Greek. This is reflected in numerous ways, but especially in the theology and polity of historic Christianity. In the west, Latin remained the language of religious thought and of higher learning until eighteenth century. Roman political institutions held sway until the political collapse in 476 A. D.

We may name a fourth condition filling time full: prophecy as it is recorded in the Old Testament. (This needs no enlarging upon here as my readers are familiar with it.)

Another event or condition is: Hebrew formalism. My readers are familiar with the history of Israel until the fall of Jerusalem in 70 A. D. From the beginning of their history in Abraham perhaps about 1900 B. C., animal sacrifices as a religious ceremony persisted until the fall in 70 A. D. With the increase in population animals sacrificed soon became thousands annually. The religious life of the people sadly degenerated into a mere formalism by the time of Christ. The Jews had created 613 commands and prohibitions making up the ritual requirements. When Jesus came he rebuked them for their formality: the spirit and life of their religion had gone out of the people, having degenerated into mere rites and ceremonies and institutionalized activities.

A sixth condition was the burden of life. Everywhere was despair, hopelessness, corruption in morals, politics and society. Philosophy had failed, moral theory failed, religion failed, human slavery was increasing; there was no worthy goal of life.

When a royal person is born today it is heralded by the booming of cannon, playing of bands, etc. But Jesus came in silence, unannounced to the royal families. There was no palace, but only a manger for the child of prophecy. However, his birth was announced to shepherds while an angelic choir sang: "Glory to God in the highest, and on earth peace."

Numerous are the scripture texts on peace. These three are very significant:

Rom. 5: 1, "Peace with God."

Phil. 4: 7, "Peace of God."

Rom. 15: 33, "God of peace."

If we make our peace with God we shall receive the peace of God because he is the God of peace. This is the best of the three. If love is the deepest attribute in God's nature, then peace must be the next in importance.

La Verne, Calif.

Keep on Your Wings

BY RALPH E. WHITE

It was Christmas time and the classes of a certain church school were helping to enact the Christmas scene. A group of tiny beginners dressed as angels were stationed in an alcove overlooking the manger scene. At the appropriate time they were to sing the angelic chorus of peace

and goodwill to men. They had already practiced it once, and were to do so again, when it was found that a chubby little tot absolutely refused to take part any more. Upon inquiry concerning the cause, the director received this reply: "I don't want to be an angel, somebody pinched me."

If this was only an isolated experience of a two-and-one-half-year-old child it would be important enough. However, there are indications that those who are much older find it difficult to keep the wings on and the halo adjusted under certain circumstances. When someone secretly "pinches," open rebellion to angelic conduct is too often the case. A potential young leader came to his pastor with a question of whether or not to go on with his work, "because someone criticized me." How many problems of youth as well as adulthood are essentially the same as that of the little primary girl? Life offers many experiences in which one needs to employ what modern educators call "the life situation approach." Those situations arising out of non-Christian attitudes are the best settings for teaching the truly Christian virtues.

Roanoke, Va.

The Last Phase of Colonization in California

BY GLADDYS MUIR

Reprinted from Chapter XVII of *Settlement of the Brethren on the Pacific Slope*, a new book just now coming from the press of the Brethren Publishing House. The book contains over 500 pages, including twenty-eight pages of pictures. Price only \$2.00. May be ordered from the Brethren Publishing House, Elgin, Ill., or from the author, 373 N. El Molino Ave., Pasadena, Calif.

ONE of the most interesting and important of the Brethren settlements made in Northern California was the colony at Empire—interesting because it was an experiment in a new type of colonization and important because it resulted in the establishment of the second largest Brethren settlement in California.

It will be remembered that just prior to the Annual Conference of 1907 when some of the leaders of the Brethren were becoming fully aware of the disadvantages accompanying the establishment of colonies at the behest of railroads, land companies, and individual promoters, some of the Brethren began to talk of "co-operative colonization"; i. e., they believed that companies should be formed by the emigrant settlers themselves with the primary object of advancing the interests of the church. Elder S. F. Sanger was one of the exponents of this view. He believed that by forming a co-operative company the colonists could buy in large tracts at wholesale prices and could co-operate advantageously in other matters such as shipping

and marketing. Each settler would then share in any benefits secured. It was chiefly due to his efforts that the "Co-operative Colonization Company" was organized. It was composed largely of Brethren from Indiana; S. F. Sanger was president, and P. H. Beery, secretary. In a letter to the author, which Sanger wrote a few years before his death, he described the genesis of the company as follows:

After the Los Angeles Conference of our church in 1907, I returned home from the conference through the San Joaquin and Sacramento valleys, through Oregon, Idaho and several other inter-mountain states, stopping at a number of places along the line. The one thing that impressed me very much was the many disadvantages experienced by persons locating in these states, in a promiscuous way, without any concerted or organized action, causing not only many inconveniences, but many were deprived of satisfactory school and church privileges and not a few lost to the church.

Soon after my return home I began to work on a Co-operative plan of colonization, in a few months I met Brother P. H. Beery and learned that he was also working at the same proposition. We at once united our efforts and the "Co-operative Colonization Company" was the result.

After the organization was completed the company at once decided that P. H. B. and I should make a tour of investigation, with a view of locating a colony somewhere in the farther western states.

We began our work at Miami, New Mexico, next to Phoenix, Arizona, including Glendale and the Salt River Valley. Our next stop was in S. Calif., thence to the San Joaquin Valley, stopping in nearly every county, from Bakersfield to Stockton.

After comparing notes and reporting to the C. C. Co., at N. Manchester, Ind., it was unanimously decided to begin our work at Empire, California. . . . No assistance was given by any Ry. Co., nor any land holders, the work was done by advertising among our people in our church papers by the C. C. Company.

It should be added, however, that though the company was organized without assistance from the railroads, it did eventually accept favors from them. Passes were given by the Santa Fe Railroad, and P. H. Beery himself acted as its immigration agent.

The methods of the company can be better understood by examining several of the early advertisements. The following advertisement appeared in *The Inglenook* in September of 1908:

CHURCH EXTENSION BY COLONIZATION

Is the purpose of a new organization just formed with the following Brethren as Directors and officers.

S. F. Sanger, Pres. South Bend, Ind.
Dorsey Hodgden, V. Pres. Huntington, Ind.
Samuel Borough, Sec'y, North Manchester, Ind.
W. W. Barnhart, Treas., North Manchester, Ind.
Levi Winklebleck, Hartford City, Ind.
S. S. Keller, Bourbon, Ind.
E. M. Grossnickel, North Manchester, Ind.
F. R. Hartman, South Bend, Ind.

C. S. Petry, West Milton, Ohio.
 Henry V. Wall, Los Angeles, Cal.
 W. H. Johnson, Reedley, Cal.

The Company has no connection with any railroad, land company, or any other corporation. We simply list tracts of land in desirable locations, suitable for subdivision into small parts, and act as agents for the sale of the same to colonists at wholesale price plus the cost of getting the land ready for settlement. This gives the purchaser the advantage of the increased value of the land, besides the profit which by the old way goes into the pocket of the promoter or land agent. We make no profit on the land taken by the colonists. Our plan also insures neighbors with a common interest, good roads, transportation, markets, school and church privileges from the beginning. Our plan also eliminates the privation, waiting and the uncertainty of the old way.

Later, the following advertisement was used:

HOMES

WHERE TO FIND THEM HOW TO SECURE THEM

It is the purpose of the CO-OPERATIVE COLONIZATION COMPANY to look up suitable tracts of land, in desirable localities, in this and other countries, for colonization on our CO-OPERATIVE plan. Committees are sent into the South, West and Northwest to inspect the lands offered us, their reports are carefully considered by the Directors of this company and the most desirable tracts are selected.

These lands will be sold to our Club Members in small tracts, at wholesale prices, plus the cost of preparing same for distribution. The lands vary in price, owing to location, quality, products, transportation, etc. We also have listed good Government Lands, which can be secured under the Homestead and Desert Acts.

CHURCH EXTENSION by COLONIZATION is our purpose.

Good, permanent congregations of Brethren can be located under our plan, and Church and School privileges secured from the beginning of a colony. Our first colony will be located, at once, in central California, in the famous San Joaquin Valley, between the cities of Merced and Stockton, on two trunk-line railroads, convenient to good markets.

This section is noted for its mild climate, fine soil, and great variety of products. It is worth considering. Avail yourself of our co-operative plan, join our colony, secure a good home, or investment, in these desirable lands. Other colonies will be located later, either in California, or some other State; you can be suited somewhere. Literature descriptive of our plans and lands selected can be had on request. Write now.

For fuller information write

CO-OPERATIVE COLONIZATION COMPANY,
 North Manchester, Indiana,
 OR

S. F. Sanger, General Organizer, South Bend, Ind.

Although it will be seen from the above advertisement that the Co-operative Colonization Company intended to plant colonies throughout the country, the only one directly established by the company was the one advertised in the San Joaquin Valley.

Activities were begun with the purchase of some

land in the San Joaquin Valley near Modesto. The company sent its manager, Elder Levi Winklebleck of Hartford City, Indiana, to California in December of 1908, and a townsite was laid out in what was then a wheatfield. The new town was named Empire. Each step in the progress of the colony was reported by Winklebleck to the *Gospel Messenger*. For example, in February of 1909, the manager wrote:

If our health continues to improve, as it has been, we will make this our future home. The fine, mild weather, the green fields and flowers, with plenty of oranges on the trees, make this an attractive place to live. We expect to organize a church here in the near future. Several ministers are here now, and a number of other families of members are expected to come soon.

Two months later, Winklebleck was able to write:

I have lived to see another church organized [March 14, 1909] at Empire, Cal., with another good man, Bro. J. W. Deardorff as our elder. We have twenty-five members, twenty of whom have just recently located here. Judging from the happy frame of mind of these members, with their selection of homes in this God-blessed spot, there is in store for us a strong and prosperous church.

Early in the next year he reported a membership of seventy-five:

We hope to have a membership of two hundred in a year from now. Prospects look bright for this church, and we expect to have a house for worship completed by next fall. . . . May the Lord continue to bless the efforts put forth in this favored spot of the earth, the Eden of the San Joaquin Valley. . . .

Others who visited the colony were favorably impressed with the outlook. M. M. Eshelman, who spent some time here in 1909, wrote that it was a good country for home building and church expansion. D. L. Miller, who visited the settlement in 1910, likewise approved the choice. He said that so far as he could learn the Brethren were very well satisfied with their new homes, and he thought that when the vines, trees, and shrubs which they had planted were fully grown and bearing fruit, it would be a pleasant place in which to live. Elder Sanger located in his colony that year, and remained there until his death. A church house was erected in 1910-11, the land for it being given by the Co-operative Colonization Company. The whole church, men and women, helped to build it:

The work on our new church house is moving along nicely [wrote Mrs. Julius, one of its members, to the *Gospel Messenger*]. Last Wednesday there were thirty-one brethren and friends working on the building. . . . The sisters wanted to help . . . and on Thursday, thirty sisters and friends lathed their sewing room. We feel encouraged when we see that everyone is willing to help.

The membership grew rapidly; by 1914 there

were two hundred and twenty-four members. This success was generally credited to the new type of colonization. In 1914 the Empire church correspondent wrote to the *Messenger*:

A united effort in colonization is largely responsible for the growth of this church. Seventeen different States are represented, . . . spiritual growth and development is very manifest, as indicated not only by the prosperous condition of the Sunday-school and Christian Workers' Meetings, . . . but by the Christian spirit shown by the members toward one another.

The last comment is interesting in view of the fact that it was admitted that things did not run altogether smoothly even among the Brethren in a co-operative company. "The company painted things in too glowing terms," . . . said one settler. "Not a man in the company came out financially as good as when he went in. All came out wiser, discovering that though they were good farmers, they were not soil experts." However, those who remained with the colony and patiently learned what crops and methods of cultivation were best suited to this area did make a satisfactory living.

Pasadena, Calif.

Adoption

BY GALEN B. ROYER

The fifth of the seven doctrines considered in this series

I. The Relation of Adoption to Doctrines Already Considered.

REPENTANCE is a change of attitude from sin toward righteousness. Faith is trusting Jesus Christ as Redeemer and Savior. Both lead to regeneration, a change of nature by which one becomes a new creature. Thus far man's side is prominent. In Justification and Adoption God's part is prominent. Regeneration begins the new life in Christ. Justification is God declaring the new creature righteous. Adoption is God admitting him into Father's family with heavenly joy. Adoption essentially follows justification and both are conditioned upon faith in and glad acceptance of Jesus Christ.

II. Adoption and Law.

What law cannot do, justification does. Law points out guilt and condemnation. Its demands must be met before a just God. Jesus Christ, our Redeemer, "became sin for us," accepted the penalty and made it possible for us to be admitted as children into the family of God. The thought of adoption has a particular analogy to the law of our land. In adopting a child the law intervenes with its binding power, by its sealed agreement the adoption is assured and made permanent. Jesus Christ, by his own shed blood, not only makes re-

stitution with God, but also seals the reception thus making binding forever the Father's adoption of the justified and accepted believer. "God sent forth his Son, that he might redeem them—that we might receive the adoption of sons" (Gal. 4: 4, 5). Just as condemnation is removed by our faith in Jesus Christ (Rom. 8: 1) so our rights and privileges to become children of God are restored by the same exercise of faith in Christ (John 1: 12). This is indeed a blessed assurance.

III. When Adoption Takes Place.

(a) In God's plan adoption was in the beginning. "Even as he chose us in him before the foundation of the world to be holy and without blemish in his sight. For in his love he predestined us (such was his good will) to adopt for himself as sons through Jesus Christ" (Eph. 1: 4, 5, Century Translation). However, we must distinguish between God's eternal plan and the act of adoption when one believes on Jesus Christ. The coming of Christ was promised to Eve (Gen. 3: 15), but he did not come until his incarnation. The way was opened for adoption of believers on Calvary. It is almost beyond our thinking that God had in his heart to adopt us even from the foundation of the world. How completely this eternal purpose excludes "works" and lays adoption all on God's grace (Rom. 9: 11); for if it were otherwise then "grace is no more grace" (Rom. 11: 5, 6).

(b) As relates to the sinner, adoption begins when he believes on the Lord Jesus Christ. But is the worst sinner adopted as a son? Impossible! "Beloved, now we are the sons of God" (1 John 3: 2). "For ye are all sons of God, through faith in Jesus Christ" (Gal. 3: 26). The Christian believing this may rightly sing, "I'm a child of the King."

(c) Adoption is complete when our bodies are resurrected. "We ourselves are inwardly groaning while we are waiting for adoption, the redemption of our body" (Rom. 8: 23, Century Translation). Evidently the Creator's design from the beginning was that soul and body never was to be separated. Man's body, it was intended, should always share immortality with the soul. But sin and a departure from holiness brought death, and the body as a part of nature, sank under the law of death. Real immortality is through redemption (Heb. 9: 12), and that redemption includes the resurrection of the body.

(d) Lost childhood is still recognized by the father. Christ's parable of the prodigal son (Luke 15: 20-24) though illustrating conversion, in its primary purpose emphasizes God's power yearning over his lost child and his delight in regaining the fellowship and affection of his son.

IV. *Some Blessings as Adopted Children.*

In "Great Doctrines of the Bible" Dr. Evans mentions briefly the following: Objects of God's peculiar love (John 17: 23); and his fatherly care (Luke 12: 27-33). We have a family name (1 John 3: 1; Eph. 3: 14, 15); family likeness (Rom. 8: 29); family love (John 13: 35; 1 John 3: 14); a filial spirit (Rom. 8: 15; Gal. 4: 6); a family service (John 14: 23, 24; 15: 8). We receive fatherly chastisement (Heb. 12: 5-11); fatherly comfort (Isa. 66: 13; 2 Cor. 1: 4) and an inheritance (1 Peter 1: 3-5).

V. *Some Watchwords for Adopted Children.*

Fellowship with God (1 John 1: 3; Eph. 4: 30; 1 Thess. 5: 19). Follow right and truth (2 Tim. 2: 22; Phil. 3: 13, 14). Be strong (1 Cor. 16: 13; 2 Tim. 1: 7; 2: 1; Phil. 4: 13). Know thyself (Prov. 4: 23; Matt. 26: 41; Psa. 34: 13). Look for guidance (Prov. 3: 5, 6; James 1: 5, 6). Seek—seek not (Amos 5: 14, 15; Matt. 6: 33; John 6: 27; Heb. 13: 5). Walk worthily (Eph. 4: 1, 2, 32; Prov. 3: 9; Phil. 1: 27); dealing with others (Matt. 7: 12; Eph. 4: 32; Rom. 12: 12).

VI. *Good Counsel for the Adopted Child.*

(1) Set the Lord Christ always before you, and keep continual thought-communion with him. (2) Never intermit reverent, studious and prayerful thought upon some truth of the Word of Christ. (3) Keep your soul attent to hear the indwelling Holy Spirit, and ask and look for his constant in-working. (4) Forget all gain or advancement already made, and ever press forward toward the goal unto the prize. (5) Take no account of frames or feelings, but ever exercise and magnify faith by fulfilling its appropriate works, and holding fast to the conviction that God will meet your every need, and recompense your toil for him. (6) Watch, pray and struggle against temptation and the tempter. And believe that God can and, if rightly sought and leaned upon, will deliver from known sin and infirmity, however long and strong the hold has gotten, through weak or wilful indulgence. Butler's Topical Analysis, p. 85.

Huntingdon, Pa.

Jesus' Interest in the Treasury

BY WALTER S. COFFMAN

"And he sat down over against the treasury, and watched how the multitude cast money into the treasury" (Mark 12: 41).

THE observation is often made that the church takes up too much time talking about money. One can imagine much comfort in many quarters if a divorce could be arranged between church and money. But Jesus rather insisted upon a close un-

ion between the two. A careful scholar of the Bible estimates that sixteen of Jesus' thirty-eight parables have as their theme a man's relationship to his possessions, and that one out of every seven verses in the four gospels relates to this subject.

The divorce could possibly be arranged if people were only spiritual. But since we are both spiritual and physical it is impossible. There is such a close tie-up in ourselves between the spiritual and physical that the former takes flight when the latter gives way. And in many cases the reverse is also true. This union makes it imperative that something more material than spiritual walls, roofs, furnaces and heat be supplied for our places of worship. And try as we may, it has been impossible to disregard the fact that money plays an important part in supplying these very material needs.

And what comfort we could enjoy, what ease in Zion, if Jesus had just forgotten or neglected to give the Great Commission! How very many fewer calls for money!

Very pertinently, it seems, Jesus sat down where he could watch *how* the people cast their money into the treasury. He saw them do it furtively, some ostentatiously; he saw the true worshiper do it unobtrusively. And as he watched he made some very thoughtful observations which have greatly enriched our understanding of Christian worship.

Jesus would yet today find it necessary to engage in the very simple and interesting occupation of watching how people give into the treasury. How people give to the treasury is one of the most searching tests imaginable of one's devotion for Christ and the church, so much more potent a test than words.

In order to make his observation today, Jesus would need to study the pledge cards, or stop at the treasurer's side as he opens the envelopes. And as each individual's envelope would be opened he would, as in that other day, compare the gift with the estate which each worshiper represents. He would compare the gift with the amount of the income the worshiper receives; with the number and value of the acres of land; with the size of the bank account; the size of the insurance premiums; the amounts paid in taxes; the quality and fashion of clothes worn; the make and model of the automobile.

It is very likely due to the fact that individuals do not take time to make more favorable comparisons between their gifts and their estates that the church finds it so necessary to take time for it.

Fruitland, Idaho.

HOME AND FAMILY

The Faithful Few

BY CHESTER SHULER

In every church, in every clime,
When there's some work to do,
It very likely will be done
By just the faithful few.

While many folks will help to sing,
And some of them will talk,
When it comes down to doing things,
A lot of them will balk:

"We can't do this, we can't do that,
Excuse us, please, this time—
We'd be so glad to help you out,
But it's not in our line."

So when the leader casts about
To find some one who'll do,
Although he's done it oft before,
He asks the faithful few.

Of course, they're very busy too,
And always hard at work;
But well he knows they'll not refuse,
Nor any duty shirk.

They never stop to make excuse,
But promptly try to do
The very, very best they can,
To smooth the way for you.

God bless, I pray, the faithful few,
And may their tribe increase!
They must be very precious to
The blessed Prince of Peace.

Orlando, Fla.

The Gift With the Giver

BY ADA C. SELL

"What could I get for Anne? She has everything, mother."

"For Anne, dear? Are you two exchanging gifts this year? I didn't know you intended to."

"She's my secret sister in our Sunday-school class, mother. It's all so exciting. We revealed our last year's sisters in the November meeting, and here's my new one. But don't tell."

"Where?"

"In this peanut shell. See? Her name, birthday, and anniversary on this tiny slip of paper. We are allowed to pay a dollar for the Christmas gift to each other, and a quarter for any other occasion."

"But I know very well they don't always keep within bounds, do they?"

"No, it seems impossible to do so."

"It was back about twenty years ago, I reckon, and your father was still living and . . ."

"Mother, please! Keep to the subject. I mean it, I don't know what to give her. She has everything."

"Your father was a tease. You were a little girl of two. I knew I was getting a sewing machine that Christmas, and a sweeper. When Christmas came and

the things were here, all new and shiny, I was glad, but underneath I was so disappointed, and ashamed because I felt that way."

"But why, mother?"

"I still feel a twinge of shame to remember I had broken a pretty blue teapot that had had a lovely pink rose on it, it looked like a wild rose, which had always been a favorite with me. Your father had promised to get me one just like it for Christmas, if he had to take China painting and do one himself. He was like that. It had cost only fifteen cents, and I doubted if he could replace it."

"Did he, mother?"

"He kept quiet about it all Christmas Day. We took you to grandma's for dinner, everyone was showing and exclaiming over gifts, or telling what they had received, but your father never let on. He always masked his face when he was teasing. Before supper, after we had come home, he made me rest while you were sleeping, saying he would get us a bite to eat."

"Yes, mother, hurry, or I'll guess."

"Yes, child. We had tea and toast, and there was my darling teapot!"

"Why didn't he tell you sooner?"

"I told you, he loved to tease."

"You mean, Anne might like something inexpensive, if I only knew what it was?"

"Yes, indeed; I'm sure of it. Does she sew?"

"Not at all."

"Does she make candies?"

"I've heard her say she doesn't."

"Why not get a yard and a half of pretty gingham and make a smocked apron for her? And some of your sea foam? And one of those tatted handkerchiefs you've been working at?"

"Why, mother, I do believe she would like all three! And there I was trying to count her into the budget for something I'm sure she has plenty of!"

"My dear daughter, I am sure you will give more of yourself this way. Why do you have secret sisters anyway?"

"It's lots of fun. You keep guessing who she is. Then when we reveal, we thank the one who gave to us and give her a hankie."

"Are those the only reasons?"

"No, I suppose not, mother."

"I know a young lady who was particularly pleased when a friend of hers came to see her when she had a nasty cold and had to stay in, and . . ."

"Yes, mother, and the letter she wrote me. I do believe I appreciated those two things more than the beautiful gifts she sent me."

"I'm sure you did."

"I suppose a secret sister who is thoughtful of one, all through the year, is wonderful to have."

"The gift without the giver is bare.' Never budget gifts in dollars and cents. That is a cold way of giving."

"I see what you mean, mother. And I'm glad we had this talk. It gives me a different point of view altogether."

"I'm glad if I helped you define your point of view. I'm sure you really had it all the time, but it needed maturing."

"And life moves so fast, mother."

"You're right, darling. But try to keep poise. And don't forget the heart of Christmas. Let us in a very special way bring our dedicated lives, as we come to adore the Christ Child. He was the supreme, perfect gift of God to man, he is our everlasting portion, and should be more than all of life to us. Eternal life is really a gift, not a reward. Read 1 John 5:11. 'And the witness is this, that God gave unto us eternal life, and this life is in his son.'"

"I'll take that for my Scripture verse for the December class meeting, mother. We always have a lovely time together. We bring our gifts and put them in a big box. Later we have the best time opening them and showing each other. We have a grab bag, too, and put dime gifts in it. That's lots of fun. It isn't wrong to have fun, is it, mother, at a class meeting?"

"No, indeed. I feel sure if more of the church people really became acquainted and laughed together, as well as prayed together, there would be less suspicion of each other. I heard a noted evangelist say that the church needs a baptism of love, not for a Christian to go about with a big label on, 'I am sound in the faith.' That kind is so apt to guess that someone else is not. The first and greatest commandment is that we love one another."

"We are going to have reports on one of our missionaries. We took Bro. Stover for the first lesson. We will take a large picture of our missionaries to our next meeting."

"That's fine. How is your pledge coming on?"

"Fine, mother."

"I'm glad you have a good, wholesome time at your meetings. I'm sure your association is reflected in goodwill in the church at large."

Altoona, Pa.

A Christian Questionnaire

BY BURL E. HOOVER

For Self-Examination

This is an age of questionnaires. One can hardly pick up a magazine without finding one or more of them to test himself upon one phase of life or another. Since this is true, why not a Christian questionnaire? If you can honestly say **yes** to every one of these questions, your rating is very high and you are a very good Christian; but every time you must say **no** your score is lowered just that much. Is it not reasonable that we should strive diligently to raise our score? It can be done by proper habit formation, right thinking, and by prayer, Bible reading and meditation.

1. Have I joined the church?
2. Have I repented, confessed and been baptized?
3. Do I enjoy my religion above all else?
4. Do I prefer to go to church rather than to motion picture show?
5. Would I rather go to a communion service than to a basketball or football game, or some other similar event?
6. Would I rather go to a Sunday-school convention or to a district conference than to a circus or fair?
7. Is my church a better church because I am a member of it?
8. Do I do something to help the work of my church instead of being so much more dead weight to drag along?

9. Am I willing to do anything my church asks me to do, trusting God to help me where human endeavor would fail?

10. Do I search the Scriptures to find solutions to life's knotty problems?

11. Do I read my Bible for inspiration and encouragement in the midst of life's struggle and turmoil?

12. Do I take some time every day to be holy?

13. Do I feel that prayer is an essential part of my life?

14. Am I alert to recognize the "still small voice of the Spirit," and having heard, to do its bidding?

15. Do I give at least as much to the church and Sunday-school offerings as I do for foolish luxuries, such as: shows, candy, gum, cosmetics, permanents, etc.?

16. Am I doing anything to make my community more Christian?

17. Do I ever seek out those who are careless and indifferent to church, both Christian and non-Christian, and try to lend them encouragement to come to church more often?

18. Do I feel that I am a co-worker with God in trying to evangelize the world?

19. Am I giving of my means to help keep the missionaries on the field, and to send others?

20. Do I love my enemies and pray for those who despitefully use me, never trying to get even?

21. Do I have the forgiving spirit to the degree that I should have?

22. Do I prefer others before myself and try to help and encourage those who have been elected to an office or place that I wanted or could have filled?

23. Am I more anxious to become a good Christian than I am to become wealthy or famous?

24. Do I do all possible to make my home truly Christian?

25. Do I treat the other members of my household with the love and respect due them?

Wawaka, Ind.

"The Time Draws Near"

BY JULIA GRAYDON

One sang years ago, "The time draws near the birth of Christ," reminding those who read his words that a wonderful birthday was soon to be celebrated all over the world by rich and poor, by good and bad, by happy ones and sad ones.

Again "the time draws near" but we feel this year the sorrow and depression in the world as we never have before.

Men are trying to solve the one big problem uppermost—peace—but in spite of their dissertations no peace comes and enmity and strife increase.

The One who alone can bring peace to the confused multitude on the earth looks down and pities those in distress and waits for prayers to rise to his throne. Many prayers are going up to him, but many men and women are trying to solve this weighty problem with methods of their own. We have seen this tried so many times.

How shall we best honor Christ's birth? By casting him aside while we try out certain plans or by praying unceasingly for guidance?

Listen to the words of David in Psalms 122:6, 7: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces."

Harrisburg, Pa.

OUR MISSION WORK

A Message From the Bombay Representative Christian Council

This statement is so clear and so carefully stated for all mission secretaries whose missions are represented on the Bombay Christian Council, that we are sure the members of the Church of the Brethren will be glad to read it.—Ed.

In the providence of God the Bombay Representative Christian Council is in session at this time when the grave news has reached India of the outbreak of war in Europe. In such circumstances, it has seemed good to us to send a message to all our fellow Christians whom we represent on the council. Our purpose in so doing is not to urge upon you what is plainly the duty of every citizen, namely, that of upholding truth and righteousness in all human relationships, and of loyally supporting all efforts which are made by those in authority to that end. Our purpose rather is to send to you, as fellow Christians and disciples of the Lord Jesus, such a message as shall strengthen the bonds of our fellowship and shall encourage us all to remain steadfast and true to our calling in these anxious and difficult days.

A war has been begun which may well prove to be even more destructive than the last. It threatens, if not to overwhelm our civilization, at least to spread devastation far and wide; and here in India we are certain to suffer grievously from its effects. At a time when terrible forces of evil are released, every sacred cause for which we labor is imperiled, and must suffer loss unless we rally to it with fresh devotion and greater self-sacrifice.

At such a time our first duty is penitence. We must humble ourselves before Almighty God, confessing our own share in the sins which create such a situation as this; and we must show the sincerity of our penitence by making greater efforts than ever before to root out those sins, both from ourselves and from the community to which we belong. In particular, we should grieve for and strive more earnestly to heal the division in the church which impairs its witness and hinder it in its work of reconciliation.

Our next duty is that of prayer. We must bear our full share in the common task of praying God to bring the world to a just and lasting peace. We must pray for all in authority, and for all men, including those who are ranged against us in this conflict. Let us pray without ceasing, believing that our prayer will prevail. To this end let us be diligent both in our private prayer and reading of the Bible, and in our gathering together for corporate worship and intercession.

We beseech you also let your love abound more

and more. Let us have always in our hearts those who are suffering, not only in body but also in mind. Let us deny ourselves, that we may be able to help those who are in greater need. We would also commend especially to your love and prayers those many in this country (some of them dear brethren and fellow workers with us in the gospel), who will have to endure confinement as long as this strife shall last. So shall we best honor those of their nation who during these last years have been imprisoned in their own land "for the word of God and the testimony of Jesus."

Brethren, the Lord Jesus Christ has built his church upon a rock; and we have his own promise that the gates of hell shall not prevail against it. Even now he says to us: "Be of good cheer: I have overcome the world." If this is a day of chastening as in the furnace, it is also a day of opportunity. Especially is it so for us who are called to witness to the gospel of Christ in this land. For many years we have seen the steady growth of the response to that gospel in India; and now, in this time of affliction and trial we may believe that, if we are faithful, God will bless our labors and prayers more abundantly than ever. Surely in these days the gospel and its message of hope and deliverance is needed more than ever before. "Wherefore, beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The peace of God be with you always.

A Letter of Greeting From China

Ping Ting, Shansi,
Oct. 13, 1939.

To the Church of the Brethren in America, Greetings:

We are especially thankful to be able to send you once again letters of greeting from our mission meeting. We are happy that after having to miss a regular meeting last year, we are able to meet again with most of our members present. Aside from the necessity of meeting for business, the spiritual fellowship is most necessary if we are to carry on as one body with one aim. This year we are having a wonderful and much needed fellowship together. We are aware that many folks have been praying for us as we meet together.

We are indeed thankful that in the last year there have been added three new ones to our number: Miss Hazel Rothrock and Miss Susie Thomas as new recruits from home, and Master Larry Cunningham, the new addition to the Cunningham family. We are indeed very glad for the return of missionaries who were home on furlough, and are looking forward to the return of more of those now on furlough.

Again we are truly thankful that God has kept our

mission family safely through last year, when war, famine and flood were all around us. We miss greatly the three who the year before made the great sacrifice. It has left a vacancy in our ranks and we are looking forward to the coming to China of some to fill the place their going has left. We are praying God daily that he will raise up consecrated young people who are willing to come out to China and share with these needy people our Christ and his love, which is the only hope for these people and for the people of all the world.

We are thankful that our work in schools and hospitals and in city evangelism can go on in some of our stations with even greater numbers and more interest than usual in spite of some difficulties. In some stations and in rural evangelism we must go ahead more slowly. But we are endeavoring to let God lead us. And we only wish we could make use of all the opportunities that do present themselves.

But if we truly obey Christ's command to carry the gospel to all nations, the work must go on in spite of difficulties. The theme of our conference is: The On-Going Church; our scripture, "Speak, and go forward" (Ex. 14:15). "Now faith means we are confident of what we hope for, convinced of what we do not see" (Heb. 11:1, Moffatt). So let us in faith move forward, trusting God to keep the way open for his work.

We covet your support with prayers, new recruits and money. And as together we all endeavor to go forward, pray with us for an ever deeper spiritual fellowship together in the churches here and all over the world.

Yours for Christ in China,

The Greetings Committee of the China Mission,
Sara Myers, V. Grace Clapper, Martha Parker.

News Items From Lassa

BY MODENA MINNICH STUDEBAKER

The Minso Family

There is a family here by the name of Minso. The father is the African head schoolmaster. He and his wife were trained in Southern Nigeria, in Malabar, the mission where Mary Slessor used to be. The mission there is an old one, and they have very fine schools. They teach their pupils to speak English as they are in the south where they come in contact with English. They learn to wear regular white man's clothing and they have weddings and funerals more like we do in the West. Their ways are much closer to western ways than our work is, of course. They train many young people and then these young people go out as Christian teachers to places like our mission where the work is young and we do not have enough trained leaders.

Mr. and Mrs. Minso came here to Lassa several years ago. He is a very fine Christian and teacher and is quite well trained in singing too. He leads a chorus of boys in special music nearly every Sunday. He is very good too in getting out in the homes and doing personal work with the people. We feel that we are very fortunate in getting such a man here. His wife is quite lonesome without her people and isn't as efficient a worker as he is; yet she is a fine woman. She dresses as we do and keeps her home nice, and they eat quite a bit as we do.

They have not had any children of their own, so they

adopted a baby up here in our mission. They learned to love it very dearly, but it took suddenly ill and died. This happened several years ago. The Minsos grieved very much, especially Mrs. Minso. One day as she came over to the nursery for motherless babies which they have here at Lassa, one of the babies from Marama, whose mother had died, was crying. Mrs. Minso went to her and picked her up in her arms, and at once the baby stopped crying. Mrs. Minso held the baby to her and said: "I would like to have this baby, and I will call her my Comfort." So they did take the baby, and they named her Comfort. She is now a little girl over three years old and so she is almost a twin to Marilyn in age. She is almost Marilyn's exact size, too. She is a darling little girl. She is as sweet and clean as any white child you ever saw. She wears clean little dresses just like Marilyn's, but she has her kinky hair done up in forty-three tiny, perfect pigtales. Yes, I just now counted them, although I am not sure I got the number exactly, but just as nearly as I could.

Two Little Friends

Last Sunday in church, Marilyn discovered the sweet little girl, Comfort, and they walked out of the church holding hands. In the afternoon, Marilyn wanted to go and visit Comfort so badly that she cried. On Monday when we visited the Minsos, Marilyn and Comfort took such a liking to each other that we arranged that on the following afternoon, little Comfort was to come over to play. Then today Comfort came again. And they have played so nicely it is a joy to see them. They sat here on the veranda by me for a long time, washing the tin dishes. In this friendship of Marilyn and Comfort, the funny thing is that they cannot talk to each other. Comfort speaks the Southern Nigerian language and a little of this Lassa Margi. Marilyn talks to her in English and a little Bura. So there you are. But it is remarkable how happy children can be without speech, isn't it?

Hospital Staff Visits a Village Dispensary

Dr. Studebaker and Nurse Brumbaugh and several native hospital workers have gone on a horseback trip today to visit a medical dispensary which was started some time ago, but which Lloyd hasn't seen yet. It is at Mitchiga, eleven miles away from here. So they will have a full day, with a twenty-two mile horseback trip and inspecting the work there. They took rain coats and hats as it may very likely rain this afternoon. There is so much medical work to be done and supervised and started that Lloyd is very busy already. In a few weeks, school will start too, and then he will also have some health and medical classes to teach.

Do You Remember Risku?

Last week I started evening prayers at the hospital. They had been neglected for some time although they used to have them regularly. I talked to Risku about it and asked him if he would be responsible for them each evening at five o'clock. He speaks the two principal languages of the people here, and I don't speak either Margi or Pelesar, so he is much more capable of leading the people than I am. I told him I would come to the prayer service and help with the singing and anything I could, but that he should have charge of them. So he consented. I wish you could meet Risku. He is a most wonderful Christian man. He has a remarkable personality. He is gracious and very kind and has a quiet strength in his character. He is

one of the few outstanding Christians we have found so far. He came in contact with the mission when it was first founded.

"Tomorrow I'll Be Sick, Not Today"

The first evening we had prayers at the hospital there were about thirty-five patients and hospital boys present. We were so happy for the good start, and it went fine for several days. Then it so happened that Risku developed amoebic dysentery. The cure of this disease requires a course of ten or twelve treatments in bed. So that is what Risku is getting now at the hospital. The day that the doctor told him he must go to bed, I supposed that he would not attempt to lead the prayers, but there he was at 5 o'clock and led them just as usual. We knew he must not have felt like doing anything. He smiled and said, "Tomorrow I will go to bed and be sick. Not today." He is very brave and uncomplaining.

Reading and Praying in Different Languages

After Risku went to bed for the treatments, there

was no one who could lead out as he had done. But the other hospital boys will carry on the service anyway. One boy said, "I can't pray in Pelesar, but I can read out of the Bible." So one boy prayed in his own Margi tongue instead of using the Pelesar dialect which most of the patients understand.

Salutations

The nurse and the doctor and I are learning just a few words of Pelesar, so that we can salute the patients in their language. Saluting or greeting the people is very important here. The people spend a lot of time greeting one another.

Bibles in China

The American Bible Society gives the following report concerning Bibles in China in the face of all the suffering through which that land has passed:

"From far-off Chungking came word before the year was out that more books were sold in one month than in the previous year. In spite of all the difficulties, more Bibles were sold in China than in any year in her history. The sale of Testaments also passed that of the previous year. Secretary Lacy reports that a truckload of Bibles moving westward from Hongkong plunged into the river. Later the books were rescued and artificially

(Continued on Page 20)

What to Pray For

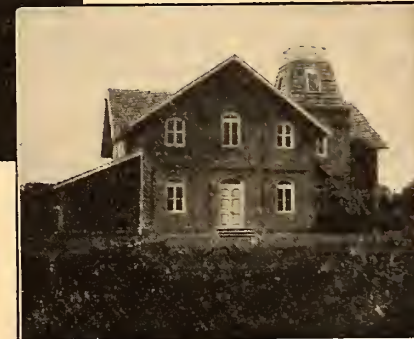
Week of December 16-23

During this week, five missionaries of Bulsar, India, are to be brought before the church body for prayer. The Mow family, the Ziegler family and Sister Elsie Shickel have been living at Bulsar, carrying on the general work of the station and promoting the educational and evangelistic program.

In April, Edward and Ilda Ziegler and son, Robert, returned to the States for their first furlough. During the summer and fall months, they were among many churches in the east, and at the present time they are attending school at Bethany Biblical Seminary. Bro. Ziegler is the author of a small book of 130 pages, entitled **A Book of Worship for Village Churches**, which is being widely promoted in India and also by other church groups in America. It is simple and clear and meets a deep-felt need concerning worship. Churches in the homeland would do well to secure and use this book.

If war conditions in Europe have not interfered with sailing arrangements, Brother and Sister Mow, with Lois, Joseph and Merrill are now on their way home from India. These are days filled with anxiety and danger for those on the sea, especially if they come by way of the Atlantic. Let us pray for their protection.

Sister Elsie Shickel directs in the educational work of the Bulsar station. There are many details connected with the program of the schools and many personal contacts which must be made with the teaching staff; hence Sister Shickel's schedule is filled and her time is completely occupied as she carries on her work in a most efficient way. Pray that her efforts may be richly blessed.



The Bulsar Church—View of Four Sides

Gospel Work in Spain. Reports vary considerably in regard to the prospects for evangelical work in Spain, now that the war has ended. Protestant churches are permitted to open in some centers, in others they remain closed. When General Franco occupied Catalonia, evangelical churches were not interfered with, but it is reported that those in Barcelona are closed, though it is believed to be only a temporary measure.

KINGDOM GLEANINGS

Calendar for Sunday, December 17

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. Parables of the Kingdom.—Matt. 13: 3-8, 31-33, 44-46.

Christian Workers, Keeping Christ in Christmas. Part III. No Room for Christ.

B. Y. P. D., Growing by Sharing.

Intermediates, The Roman Census.

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Gains for the Kingdom

Four baptized in the Beatrice church, Nebr.

Six baptized in the Canton City church, Ohio.

Three baptized in the Auburn church, Ind., Bro. B. D. Hirt, evangelist.

Ten baptized in the Camp Creek church, Ind., Bro. Leo Miller, evangelist.

Three baptized in the Lewistown church, Pa., Bro. H. B. Heisey, pastor.

Seven baptized in the Woodand church, Ill., Bro. John Wieand, evangelist.

Five baptized in the Ridgely church, Md., Bro. Levi K. Ziegler, evangelist.

Four baptized in the Maple Spring church, Pa., Bro. E. M. Detwiler, evangelist.

Five baptized in the Wabash City church, Ind., Bro. Elmer Gilbert, evangelist.

Two baptized in the Chicago, Douglas Park church, Ill., Bro. Roy White, pastor.

Eleven baptized in the Green Hill church, Md., Bro. Joe Rittenhouse, evangelist.

Thirteen baptized and one reclaimed in the Copper Hill church, Va., Bro. C. M. Key, evangelist.

Eight baptized and three received by letter in the Florence church, Mich., Bro. Edward Stump, evangelist.

Eleven baptized and two reclaimed in the Springfield church, Northeastern Ohio, Bro. A. M. Dixon, evangelist.

Sixteen baptized in the Blue River church, Ind., Bro. Wilmer Petry, evangelist; also two baptized following the meeting.

Seven baptized and one reclaimed in the Liberty church, Tenn., Bro. W. A. Reed, evangelist; Bro. J. R. Jackson, pastor.

One baptized and two reconsecrated in the Lower Cumberland church, Mohler house, Pa., Bro. Quincy Leckrone, evangelist.

Six baptized and two received on former baptism in the Dunning's Creek church, Holsinger house, Pa., Bro. John Graham, evangelist.

Twelve baptized, one received by letter, one renewed his covenant and three await baptism in the Elkhart City church, Ind., Bro. H. F. Richards, evangelist.

Seven baptized, six received as associate members and two received by letter in the Empire church, Calif., Bro. J. W. Lear, evangelist; Bro. Niels Esbensen, pastor.

Twelve baptized, eighteen received by letter and eight reconsecrations in the Roanoke, First church, Va., and one baptized and one received by letter prior to the meetings, Pastor Ralph E. White, evangelist.

Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. R. H. Miller of North Manchester, Ind., Feb. 5-18, in the Sebring church, Fla.

Bro. Ernest E. Muntzing of Rockingham, Va., Dec. 3-17, in the Waynesboro church, Va.

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Personal Mention

Sister W. J. Swigart has gone on to join her husband on the other side. Only eleven days she tarried here after he left her. How beautiful! How gladsome the reuniting must have been.

Bro. N. M. Shideler, pastor at Pittsburgh, Pa., for the last nine years, closes his work there Jan. 31, next, and will enter at once upon his new field of service with the Ninth Street church of Roanoke, Va.

Bro. Sumner B. Eshelman, a salesman with the Keim interests of Nampa, Idaho, paid the Publishing House a call recently. A new car, a consideration which brings many westerners east, was again a prime factor in bringing us a welcome visitor.

Bro. C. H. Hinegardner, pastor of the Woodberry church of Baltimore, Md., speaks tomorrow, Dec. 17, 8:30 A. M., over WBAL, under the auspices of the Council of Churches. His theme is Brethren in Reality. The church will provide music.

To Brother and Sister D. T. Dierdorff, now of Seattle, Wash., we extend our heartiest congratulations and good wishes for many happy returns. On Dec. 21 they celebrate the fifty-seventh anniversary of their marriage. You'll find a little more about this on page 22.

Miss Margaret Wrong, Secretary of the Society for Christian Literature in Africa, was a guest of the mission offices one day last week, and many others of us shared in the benefit of her presence. Less than a year ago she had visited our Africa mission. Especially gratifying was her report on the high regard in which our workers there are held by the government officials in Nigeria.

Bro. Edgar M. Hoffer of the Conewago congregation near Elizabethtown, Pa., suddenly succumbed to an attack of heart failure Wednesday of last week. Bro. Hoffer will be especially remembered for his unusual interest in our ministry, gathering facts about their age, length of service, etc. He was fifty-four and unmarried. His body was laid to rest Sunday afternoon following services by Elders John S. Baker and John C. Zug.

Those recruits for Africa, the Faws, the Weavers, the Petres, along with Sister Sara Shisler returning to the field, are actually on their way. They sailed from New York at 2:30 P. M., last Saturday. The prayers of the church will follow them on their hazardous journey. After seeing them off Brother Bonsack spent Sunday at Elizabethtown comforting the congregation which had so greatly appreciated Bro. Faw's temporary ministry.

Bro. J. E. Miller, Conference Secretary and Literary Editor for the Brethren Publishing House, should be addressed at Sebring, Fla., until further notice. He and Sister Miller, with a sister of the latter, "Aunt Cora" Heller of North Dakota, are now on their way to that more genial clime for a few months' vacation and rest, though that last word should not be stressed too much. It will take some work to do the writing which Bro. Miller has as good as promised us.

Northwestern Kansas has selected Eld. Earl Myers as Standing Committee delegate to Ocean Grove, with Eld. Floyd Crist as alternate.

Bro. J. Oscar Winger always brings a note of good cheer into the Messenger offices when he drops in as he does occasionally. The Elgin high school had its third annual college day last week, a day given over to opportunities for interested students to confer with visiting college representatives. You may be sure that for such an occasion Manchester would be on the ground.

Miscellaneous Items

"An emergency conference to express the voice of the Christian religion concerning the war and its relation to the life and future of the American people has been called by the United Christian Council for Democracy. It is to meet in Cleveland, Ohio, Jan. 23-25, 1940, according to an announcement by the chairman, the Rev. Reinhold Niebuhr. . . . Details of the program may be secured by any interested from Rev. Richard Morford, 22 Forest Ave., Albany, N. Y."

December 24, 1939, besides being the day before Christmas, will be the one hundred and twenty-fifth anniversary of the signing of the Treaty of Ghent, which shortly led to another treaty ending the fortification of the boundary between the United States and Canada and insuring a century and a quarter of unbroken peace between the two countries. The Committee on Relations with Canada, a subsidiary of the World Alliance for International Friendship Through the Churches, requests ministers to bring this occasion to the attention of their congregations. A leaflet suggesting a form of observance may be had on application to the secretary of the committee, Harry N. Holmes, 70 Fifth Ave., New York City.

Brethren Co-operative Insurance. "Can you give us any information as to Brethren Co-operative Insurance?" is the gist of a recent inquiry from a home that is deeply concerned. The 1939 Conference appointed a committee to study this problem. The committee consists of E. M. Hersch, Elgin, Ill., John M. Miller, Lititz, Pa., R. L. Showalter, 1319 W. Eighth St., Anderson, Ind., and J. E. Miller (present address), Sebring, Fla. The committee seeks the counsel of those who are informed on this subject and will take the time to put their thoughts in a concise statement. Whether you favor or are against such a plan of insurance matters not to the committee. Your best thoughts are desired. It would be well for you to send your communication to Bro. Showalter, but should you prefer writing to others of the committee that is your privilege.—J. E. Miller (home address), Elgin, Ill.

With Our Schools McPherson College

President and Mrs. Schwalm entertained Oct. 17 with open house. The occasion was their twenty-fifth wedding anniversary. Hundreds of friends called, and many beautiful gifts were received.

McPherson College is continuing to rejoice over the gift of a 450-acre farm in eastern Kansas by Mr. and Mrs. Mahlon Groemiller. The Groemillers are not members of the Church of the Brethren, but are splendid Christian people who believe in the church related college. Their gift to the college is large and will mean much.

Self help by students is a big item on our campus. Last year \$26,292.50 was earned in cash by students at McPherson College. Our program this year is just a little larger than it was last year.

Recently there has come to our campus Thomas Daepner, a German refugee student. Mr. Daepner is a sophomore, a non-Aryan, and is supported on our campus by other students and groups from the city of McPherson.

McPherson College opened with a splendid increase in enrollment over that of last year. For the past four years each year has shown an increase over that of the one before. The present enrollment is above the four hundred mark.

Three new professors have been added to our staff this year. Dr. Francis Wayland comes to us from the University of Pennsylvania to head our department of history. Dr. Walter Neumann from Germany heads our department of Modern Language, and Dr. Oscar Olson from the University of Iowa is now head of our department of commerce. All three of these men hold Ph. D. degrees.

President Schwalm has been honored by the North Central Association of Colleges, by being appointed on a special committee to evaluate the accrediting proceedings of the association. This committee consists of ten men selected from the entire area, and naturally only educators of the very highest type would receive appointments on a committee of as great significance as this. We feel highly honored as a college to have a president who is recognized in this way.

New Gish Books Are Ideal Christmas Gifts for Ministers

Gish Fund books are furnished to ministers of the Church of the Brethren only at these low prices because funds from the estate of James and Barbara Gish were placed in the hands of the General Mission Board for this purpose. From the income of this fund the General Mission Board bears part of the cost of the Gish Fund books. At the present time the Gish Fund committee, which is appointed by the General Mission Board, is as follows: M. R. Zigler, F. E. Mallott and Foster B. Statler.

Christmas is one of the times at which individuals and Sunday-school classes can express appreciation by some token to their minister or ministers who serve the congregation. The main equipment of a minister outside of his own personal qualifications is his library. Remember your minister friends with books this year which are especially selected for them. Anyone desiring to follow this suggestion can secure the books through the Brethren Publishing House, 22 South State Street, Elgin, Ill., by sending the name and address of the minister to whom they are to be sent together with your check to cover the Gish price of the books.

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| 241. Doran's Ministers' Manual for 1940. | Gish price \$1.00 |
| 242. Christian Home Making , edited by Mrs. Robert Speer and Constance M. Hallock. | Gish price .. .50 |
| 243. Youth and the Way of Jesus , Roy A. Burkhardt. | Gish price |
| 244. Christ and the Fine Arts , Cynthia Pearl Maus. | Gish price |
| 245. Educational Work of the Church , Nevin C. Harner. | Gish price |

(Reviews of These New Books on Page 21)

THE CHURCH AT WORK

PEACE

Brethren Service Committee

The Council of Boards meeting, Nov. 1, voted that matters of peace education, relief, and refugees be placed in the hands of the General Mission Board and Board of Christian Education—the executive work to be arranged by a small committee of five.

This committee met Nov. 25 and 26 and outlined some immediate procedures for *relief work* in China, Europe, Cuba, and Canada; *aiding refugees* in this country in colleges, districts and communities; *peace education* in the local church, district, and brotherhood; *raising finances* to meet the needs as far as we can do so with funds that may be available. It is planned that a part of the China Fund now available shall be held for use in rehabilitation work later. We want to discover whether there is dire need that should be met in provinces west of Shansi and in large cities in east China that have been heavily bombarded.

Plans were made for further close co-operation with the American Friends Service Committee in their plans for relieving suffering humanity.

We want to share support and personnel in Poland if the way opens. The work in Spain is now closing and we can do well to help in Poland. We are now sharing support and personnel in the refuge in Cuba. Lowell Wright is there now doing excellent service.

Our colleges are to be challenged to help refugee students. Individuals, churches, district, or groups of churches should consider placing and aiding refugee families in their communities.

Peace education will continue with emphasis during the next six months. Pastors and elders and teachers are requested to give special attention to this phase of teaching.

Conference has authorized the raising of \$3,000 per month for relief. That goal is not now being reached. Funds will be needed to carry forward this work.

In order to care for this enterprise the following specific assignments were made from the staff and committee:

Relief—Leland Brubaker, C. D. Bonsack, L. W. Shultz.

Refugees—M. R. Zigler, Anetta Mow, A. W. Cordier.

Peace Education—Dan West, H. A. Brandt, Paul Kinsel.

Finance—H. S. Minnich, Clyde Culp, Nora Rhodes.

American Rehabilitation—D. D. Funderburg, Ruth Shriver, E. G. Hoff, Edward Frantz, Edith Barnes, Elmer Hersch.

The first named in each of above groups is primarily responsible for that phase of the work. Correspondence should be directed to them respectively. The last named in each of the four groups first named are to give counsel between sessions of the committee.

The committee has chosen to be called the Brethren Service Committee.

Leland S. Brubaker, Nora Rhodes

Representing General Mission Board

A. W. Cordier

Fifth Member chosen

Paul Kinsel, L. W. Shultz

Representing Board of Christian Education

WOMEN'S WORK

Youth and the Church

By Mrs. C. G. Hesse, Bridgewater, Virginia

As I look over brief notes of the discussion of a group which faced the problems of youth and the church at the Anderson Conference last summer, I recall that the specific topic assigned was: The Church Using Youth More Effectively. It was considered, for the most part, under two divisions: first, What the Church Should Do for the Young People, and second, What the Young People Themselves Should Do. Of the many comments from the group these stand out in my mind as worthy of serious consideration on the part of women and others of our church.

What the church should do for the young people:

1. Command the respect of the youth (rather deserve the respect that the church expects).
2. Use and absorb young people in the local program.
3. Provide pastoral leadership of youth.
4. Develop appreciation of our church heritage.
5. Concern itself with the problem of homes and employment of young married folks and prevent necessity of their having to go elsewhere. It really becomes a question of the survival of the home church. In the home area the parents should: (1) Seek to make a happy place. (2) Give guidance to the formation of right reading. (3) Cultivate a sympathetic understanding of youth's problems today—as against the past: (a) Choosing a vocation—when opportunities are scarce. (b) Deferred marriage. (c) Securing funds for higher education and training.

Are these problems universal? Perhaps there are others more threatening in your church and locality. Since women of the church are organized into groups, why not make a study of your local needs, following it with parent discussion groups in an attempt to meet the problem with a solution.

ADULT DISCUSSION OUTLINE

What Has the Year 1939 Meant to Me?

Scripture: Eph. 5:15-21

Sunday, December 31

Note: This discussion may take the form of personal testimony.

1. What has American prosperity done for me?
2. What has the suffering in China meant to me?
3. What has the war in Europe taught me?
4. What has the church meant to me in the past year?
5. What has the opportunity to read and study meant to me?
6. What has the Bible meant to me in 1939?
7. What has Christ meant to me?

MEN'S WORK

Report of Center Hill Church Men's Brotherhood

By George F. Bowser, Kittanning, Pennsylvania

The Center Hill Men's Brotherhood of Kittanning, Pa., since its organization on Nov. 24, 1936 has held thirty-four meetings. It has been our aim to hold a meeting each month of the year. In this, during the

last year, we have reached our goal. Although our number has varied, yet we have met once each month and enjoyed an evening of fellowship just the same.

During the past year we have had a representative from our brotherhood in attendance at our district meeting, and other conferences. We have also purchased and distributed among our community fifty each of the following tracts: (1) The Manual of Men's Work; (2) Every Man Owes to His Church; (3) Things Men Can Do for the Local Church; (4) Men as Stewards; (5) Too Tired to Go to Church; and (6) Paying Mr. Somebody. We have also secured the Usher's Manual for our Sunday-school and church ushers to use.

Two of the outstanding features of this past year's work were: visiting a nonresident member who lives fifty miles away, and a union meeting of all men in Young People's Circuit No. 9.

Because of his loyal support to our church, fifty-seven men and ladies motored to the home of Bro. Lloyd Bowser of Knox, Pa., and spent a very enjoyable evening. It was a round trip of 100 miles. The host and his wife served a very tasty and delicious evening dinner.

The men from Plum Creek, Oakdale, Allegheny Valley and Center Hill churches met some time ago at our church for the first union meeting of men of Circuit No. 9 in Western Pennsylvania. Men from all four churches had a part on the program. However, the main speakers were: our evangelist, Bro. W. K. Kulp of Windber, Pa., and Prof. Calvin Bowman, president of Men's Work for the District of Western Pennsylvania. Bro. Kulp spoke on: Annual Conference Decisions Concerning Men's Work. Prof. Bowman presented: Some Things Men Can Do and Have Done.

CHILDREN'S DEPARTMENT

The Council of Children's Workers

Each month if all the workers in the children's department can get together for fellowship, sharing of problems, and plans for the future, it will be to the good for the children's program. If there is a director of children's work, she will usually be responsible for getting things under way with the willing co-operation of all other children's workers. If there is a general workers' conference for all church workers once a month, perhaps the children's workers can meet one hour while the adult and youth workers are also meeting separately, and then all come together for the second hour.

What shall the program for this monthly council or fellowship of children's workers be? Whoever is responsible for planning these meetings will find great help in pursuing the following materials:

The Workers' Conference—Heck. 10c, 1938.

Guide for Offering First Series Courses of the New Standard Leadership Curriculum in Workers' Conferences. 10c.

YOUNG PEOPLE

The World Mission of Christianity

There is to be held at the University of Toronto, Canada, Dec. 27, 1939 to Jan. 1, 1940 a consultative conference on the world mission of Christianity. Five hundred youth delegates from American colleges, universities, theological seminaries and student volunteer unions are to be carefully selected for this conference.

Delegates are to be acquainted with the Student Christian Movement of this country. They are to be those who are vividly interested in the world mission of the church and in discovering and extending ways in which the Student Christian Movement can be related to it. They should be people who represent potential leadership in the student Christian work on the campus. It is not necessary but it is acceptable that delegates be contemplating Christian service abroad.

The seminar method will be used and only those issues vitally important to the church's work of today will be discussed. Each group will have a student chairman and student secretary as well as an adult leader. It is hoped that guided discussions will lead to full access of facts. Worship periods as well as platform presentations will be a part of the program.

The Church of the Brethren has been given an allocation of sixteen delegates. Colleges interested in sending delegates to this conference should get in touch immediately with Wendell Flory, Bridgewater, Va., or with the Elgin office. Total expense exclusive of transportation will be seventeen dollars and fifty cents.

LEADERSHIP EDUCATION

Authority of Position—or of Insight and Experience—Which?

A religious education leader of another denomination made this statement to a group of his workers: "*The great reason Protestantism has fallen to the ground at so many places is, beyond doubt, the problems of too many leaders who have the authority of position but who do not have the authority of insight and experience.*"

Would you say that problem is confined to Methodists alone?

CORRESPONDENCE

Ministerial Meeting of Eastern Pennsylvania

For the forty-fifth time the ministers of our district assembled for instruction, reproof, inspiration and fellowship in their annual ministerial meeting. More than one hundred of them, with their wives, families, laity and friends were there.

During the six sessions the attendance was exceptionally good. The commodious auditorium and Sunday-school rooms of the East Petersburg congregation were not large enough to accommodate them. At one session more than one hundred people were in the basement.

Tuesday evening Bro. Henry Bucher, using Isa. 52:7 as a text for his theme, "Vital Functions of the Ministry Today," re-emphasized how great is the need to proclaim the good tidings, to promote peace and spiritual security and in all we do to glorify God.

On Wednesday morning our moderator, Bro. James Moore, stressed the importance of the minister's work because it is a divine calling; it has to do with the souls of men and their eternal destiny.

Four preachers discussed "The Minister's Relation to God." Bro. John Byler in his interpretation of Isa. 6: 1-5 said that the "Seeing of God's Glory" helps us to respond to his call to service. To see Jesus is to see God's glory in all its fullness.

Bro. John L. Myer told us to listen for "God's Voice" when he speaks in his Word, through his Holy Spirit, in his providences and in visions.

Bro. Perry Sanger pointed out that "The Message of God" is equal to man's need. Seeing the desperate need, we seek the Lord's message on our knees.

In all this we need to "Follow the Lord's Guidance," we were told by Bro. Abram Hess, if we would be our best selves. Like Jesus, the needs of the people will move to compassion. Our help will be limited only by our resources and ability.

That we might remember too that we have "Human Relationships," Brethren Nathan Martin, Albert Fike, Jos. A. Cassel and Aaron Heisey reminded us of the possibility of either frictional or loving relationships between "Ministers." There is no need for jealousy between ministers when there is so much to do and so many places to do it.

"The Laity" we have always with us, and whensoever we will we can show an interest in them and do them good. Always remembering what Jesus said, "I am among you as one who serves."

But surely "The Community" ought to feel the influence of our ministry. We are neighbors of all men everywhere.

And how are the "Unsaved" to come to Jesus unless some one is interested? No one is better equipped to do this by his calling and endowment than the minister. Nor will he limit his interest to members' children, but the untouchables and neglected will find in the minister a friend. "Living Life to the Full," John 7: 38, was the theme and text of a sermon by Bro. A. A. Price. Who would be sufficient for all this without the constant infilling of God's Spirit, which is accomplished through faith?

Vespers on Wednesday evening were conducted by Bro. Carl Ziegler. And we saw the Lord in his holy temple high and lifted up. And his unfailing presence is our challenge to greater unselfish endeavor.

The further evening service was given to the consideration of "Educating the Minister"; and "How to Build a New World."

Bro. Chalmer Faw discussed the former, Bro. Desmond Bittinger the latter. A minister's preparation is not confined to formal schooling. All life's normal activities contribute to his making. But emphasis should be placed upon knowing his people; knowing the vital truths of the Christian religion; and the technique of relating the people and the message.

The building of a new world will be done by the meek (Matt. 5: 5), is the candid opinion of Bro. Bittinger. In Jesus' time society was divided into three general classes: the workers, the warriors and the elite, which included the rulers and the teachers. Only the last group were worthy of religion.

Into the first or lower class came Jesus. And he saw their needs, suffering and problems. He taught them that in his kingdom there are no social distinctions.

Jesus saw the degraded condition of women. He said in his kingdom there is neither male nor female. Jesus saw neither Jew nor Greek. But saw that God made of one blood all men; all are one family—the meek. In Africa, near Garkida, such a new world is in the making. To help make this new world possible an offering of \$221.76 was given.

Thursday morning was the time for the business period. The necrology committee reported the deaths of six ministers during the past year. Appropriate condolences were sent to the bereaved family of each.

The following were elected to serve as officers in 1940: Moderator, A. A. Price; Assistant Moderator, Jos. A. Cassel; Secretary, David Markey; Treasurer, Ralph Jones. Galen Blough and A. A. Price are to serve on the program committee.

The general theme for this morning was: The Minister's Relation to Vital Issues. "Peace" was the first discussed. Bro. F. S. Carper said three things are essential: a firm belief in peace, have courage to live it, diligently teach this doctrine. We ought to do in peace time what we want done in a new world.

Bro. Jos. Rittenhouse discussed the issue "Temperance." The obstacles are numerous and difficult. Enthusiasm is most needed today. Nothing but the power of the cross can save the drunkard. "Appreciation for Higher Things," we were told by Bro. Hiram Gingrich, is fostered by hearing God's voice first. Follow the leading of God's Spirit and trust him for all. This appreciation is so easily destroyed by worldliness.

Another vital issue which confronts the preacher is "The Sanctity of the Lord's Day." Bro. H. B. Yoder said the minister needs definite convictions upon this matter and ought to be an example in keeping this day holy. We ought to pray and to vote as opportunity affords.

In the round table, in charge of Bro. H. F. King, thirteen questions were considered by as many speakers.

The Minister's Message was the general theme on Thursday afternoon.

"The Word of Reconciliation" was explained by Bro. R. W. Schlosser. Salvation by atonement is unique, it is true of Christianity alone. The death and resurrection of Jesus are fundamental doctrines.

"The Sure Word of Prophecy" is sure because based upon the faithfulness of God. And it is sure for the sinner as well as the saint, we were told by Bro. Charles Cassel. By it we are to be guided; by it we will be judged. Bro. Diller Myer discussed "The Word of Life."

Bibles in China

(Continued From Page 15)

dried in a Hankow egg-packing house. Many were rebound, and so eager were the people of central China to possess the Bible that every book was sold. Missionaries scoured their shelves for extra copies. Shopworn, wrongly bound, worm-eaten books were all put into circulation.

Nor does the thrilling story stop with publication and circulation. Missionaries kept steadily at their tasks of translation, revision and transcription, working upon as many as seven dialects, while books in a dozen languages have been on the press.

And there is another side to the story. Though money is so sorely needed for the bare necessities of life, it is not lacking for Bibles. The society's provincial secretary from Szechwan Province writes that never in his experience (he began his service twenty-four years ago) has he found the churches contributing so generously. Many gifts have been made as thank offerings for the work of some colporteur, who has braved the hazards of travel in battle zones and war-ravaged regions.

It is our spiritual food, by it we are saved. It is eternal.

Bro. Ammon Merkey expressed the opinion that "The Word of Exhortation" moves to good deeds, to self-denial, to nobler living.

The theme of the closing sermon was What Is the Duty of the Preacher?

In his unique way Bro. R. P. Bucher answered this question. He gave a summary of the six preceding sessions. Preach the Word, magnify the minister's office, teach the truth in season and out of season.

Those who were privileged to attend this ministerial meeting counted themselves fortunate for it was a season of rich fellowship.

With the reading and adoption of the report of the resolutions committee the ministers went again to their work.

West Grove, Pa. Jno. D. E. Ebersole, Secretary.

New Gish Books Reviewed

(Continued From Page 17)

Youth and the Way of Jesus. This book by a well-known author and worker with young people, Roy S. Burkhart, is an outgrowth of vital experiences with young people themselves. It is an attempt to show the relationship of the everyday experiences of life with the God of the universe and to point out and challenge young people to follow the Way of Life which Jesus taught.

The book is divided into three parts—Faiths, Principles of Living and Causes That Await You. The section on Faiths is one which is most timely in this day of doubts and uncertainties. The second part helps youth to discover a way of life which is meaningful and the third opens up visions of adventuring in the Christian way.

Youth and leaders of youth who are not satisfied with superficial answers to the old questions will find in this book strength for the foundations of life and light upon the Christian way.

1940 Doran's Ministers' Manual. These manuals have been best sellers among our ministers for a number of years. They evidently meet a real need. Users say nice things about them, as: "The one-volume library for preachers." "The one indispensable book for ministers." A new department has been added this year. It is called: Vital Themes for Vital Preaching, Church Year and Other Sermons in Germ, being composed of a hundred outline sketches of striking texts and themes. All the helps that have proved so valuable in the past are retained. Some of them are: Outline Sermons for Sunday Mornings and Evenings for the Entire Year, Choice Sermons for Children, The Daily Desk Calendar, With Memorandum Blanks for Every Day of the Year, a Catalogue of the Weekly Religious Publications of the larger Protestant Denominations, Lenten Devotions and Lenten Evangelism. The following recent inclusions are also retained this year: Ecclesiastical Calendar for the Christian Year, Table for Easter Sundays for Seventy-five Years, 1926-2000 A. D. Membership Statistics of the Larger Religious Bodies and Addresses of the Larger Denominations.

Christian Home Making. Nine outstanding missionary women are the authors of this timely, vivid, and inspiring picture of the influence of Christ, his spirit and his truth, in the homes of the world. Christian Home Making, was prepared by a commission, headed by Mrs.

Robert E. Speer, for the Madras Conference of the International Missionary Council. The chapter titles are: The Christian Home in America, Training for Christian Home Making, Into the World, Christian Home Making in Africa, Missionaries and Christian Homes in China, Christian Homes in India, Japanese Christian Homes, The Four Walls of Home, and The Essence of the Christian Home. The Christian home is the bulwark of our faith. The Brethren have always been known for the quality and stability of their homes. Thus this book should be of special interest to our ministers and their wives.

Christ and the Fine Arts. "By far the finest Christian anthology we have ever seen. Recommended without reserve." These are the words of the Christian Herald concerning this unique, helpful and heart-warming book. It contains ninety of the greatest art reproductions, ninety art interpretations, 117 hymns and their interpretation, 240 of the very best religious poems and seventy simple and dynamic stories. In these tragic days would-be shepherds of souls need the constant companionship and inspiration of beautiful and enduring art, of poems that stir one's deepest emotions and of great music that calms, awakens and challenges. This otherwise expensive volume of 764 pages, made available to our ministers by the gracious generosity of others, will prove a storehouse of spiritual insight and power. After a stirring and moving introduction the body of the book consists of six parts: Part I. The Nativity and Childhood of Jesus; Part II. The Youth of Jesus; Part III. Jesus, the Man; Part IV. Jesus, the Crucified; Part V. Christ Alive Forevermore; Part VI. Jesus Is Here. The index is complete and adds much to its usefulness.

The Educational Work of the Church. This book is clear, direct and prophetic. The author believes that the present "brush-pile" system of auxiliary organizations, often extremely independent and unrelated to the rest of the program of the church, should be united in purpose and their activities correlated. The administration should be harmonized and unified. The church should have clearly defined goals, a simple organization and a definite and integrating schedule of activities. The chapter titles clearly express the contents of the book. They are: What Is Christian Education? Building a Program to Fit People, Bringing Order Out of Chaos, Why Bother With the Children? Putting the School Back Into the Church School, Training for Church Membership, The Minister and His Young People, Developing Lay Workers, Reaching the Home and Christian Education in Strange Places. The chapter on the home is both illuminating and instructive. The last chapter dramatically shows that though definite planning is very wise, yet Christian workers must allow for unorganized, unexpected, and yet fresh and vital manifestations of spiritual life. Those who read to learn and do will be wiser and more efficient in the great work of the church.

Listening to God

"Our arts of reconciliation have not kept pace with the arts of war. The art of destruction is beginning to outpace the art of living. Today, we have reached the parting of the ways. Civilization, man-controlled, is faced with collapse. The long endured cycle of moving from crisis to crisis must end. Nations must move beyond crisis to cure. A new world philosophy is needed, a world philosophy capable of creating a new era of constructive relationships between men and nations. A

new statesmanship, a new leadership will ensue from this heightened quality of thinking and living. . . . This world philosophy will emerge as people begin to get their direction from the living God. It will be within the framework of a hate-free, fear-free, greed-free quality of living. Think of the cost of hate, fear and greed. Millions of men must wear gas masks today because men the world over have been living behind masks for years. Millions of men and women must grope through darkened cities because the nations have been living in a spiritual black-out. Millions of men and women today must listen to air raid warnings because nations have not listened to the voice of God in days gone by. Yet dark nights of waiting may prove a blessing in disguise, for guidance is a staple necessity that is not rationed."

How does listening to God work? Try it and see. Get quiet and wait before God in silence, with an honest, earnest desire in your heart to know what God wants you to do. See how quickly something pops into your mind. Likely it will be a wrong to set right—a debt to pay—an apology to make—or a duty to do. Obeying that voice will open the way to further guidance. Trust and obey—there is no other way to get guidance.

"But that would only straighten ourselves out—and it is the other people who are doing the harm. We are the good people—if everybody were as good as we are, the world would be all right." So? What about Matt. 7: 1-5, with its clear teaching about the beam and the mote? Is it possible that I must get the beam of spiritual pride, self-satisfaction and Pharisaic self-righteousness out of my eye before I can see to do anything about getting other people right? Might that be the secret of our failure as good church people? Must we realize, confess, and repent of our own sins before we can bring the world to God? When I listen—am I listening to God, or to my own self-defense, self-praise and self-direction? It may take long waiting before God to get the message clear. Quick, humble confession and obedience clear the way for guidance. A guided life draws other lives into God's way; and that is God's way of saving the world from destruction.

Why listen? Because we cannot do the will of God without knowing it. We cannot know it without the wisdom that comes from God. We cannot receive that wisdom without attending to it—drawing near to God—waiting before God—asking God for wisdom in the spirit of Samuel when he said: "Speak, Lord, for thy servant heareth."

Pasadena, Calif.

Paul Mohler.

Seven More Than Golden

"Aunt Lizzie" and "Uncle Dan"

On Dec. 21 Eld. D. T. Dierdorff and wife celebrate the fifty-seventh anniversary of their marriage. For the last thirty years they have lived at Surrey, N. D., during most of which time Bro. Dierdorff served freely as elder-pastor of the flock there, in addition to his numerous other church and community activities. His ministry began at Nickerson, Kans., fifty-two years ago. They are now located at Seattle, Wash., to enjoy the milder climate and to be near their two sons.

Like sturdy oaks, with roots grown deep,
And branches gnarled and intertwined,
Their friendly shade about them spread,
A place of rest, that all might find—
They lived.

Like solid rock—a fortress strong
That doubt nor death could thrust;
Faith, through the years, has carried them on;
Serene, unwavering, secure—
They trust.



By sweat and toil from mother earth
They got their daily bread;
And like a mother, stern but kind,
She yielded not enough to hoard.
With "the least of these" their homely board
They shared.

There "in the house by the side of the road"
They lived as friends to man.
By neighbor folk affectionately called,
"Aunt Lizzie" and "Uncle Dan."
Neither wealth nor fame but a legion of friends is the recompense
They've won.

As twilight sheds its lengthening rays,
And shadows fall in place,
Side by side and unafraid, life's eventide
They face.

Now may their evening hours be spent
In lasting peace and sweet content.
In golden colors that will not fade
Are the friendships true that they have made.
Their memories, their hopes and dreams
Round them glow in radiant beams!
In reverent benediction, then
God bless "Aunt Lizzie" and "Uncle Dan."

Belt, Mont.

Mrs. W. A. Chittick.

Northern Illinois and Wisconsin Women's Work

The Women of Northern Illinois and Wisconsin met in their Annual District Conference in the Dixon church Sept. 2. Mrs. J. M. Price, district president, presided. Mrs. Ada Arnold of Elgin led in an impressive devotional service.

The treasurer reported that our quota for the National Project was raised. We also gave \$100 for refurnishing rooms at Bethany Biblical Seminary, and bought an electric refrigerator for Hazel Messer to take to India.

Mrs. E. M. Hersch, vice-president, and Mrs. W. W. Zuck, secretary-treasurer, were re-elected for another term of three years.

A trio from Dixon sang "Drifting Over Life's Sea." Mrs. Wayne Gerdes gave a very touching reading, "Mary Ellen Achieves a New Mother." Mrs. S. L. Cover of Franklin Grove gave a challenging address on Becoming Missionary Minded. This was followed by two selections from the Yellow Creek Ladies' Quartet. Mrs. Wm. Beahm led in the closing prayer.

The Fifth Annual Rally of Women's Work was held in the Freeport church Oct. 6. Mrs. J. M. Burton of Lena directed the song service. A very impressive worship service was conducted by Mrs. F. B. Statler of Mt. Morris.

A special feature of the morning was a review of the mission study book, Women of the Way, conducted by Sisters Wm. Beahm and Wayne Gerdes. This was in the form of a broadcasting system, with responses as follows: From Africa—by Chicago; China—Lanark; India—Chicago; Philippines—Elgin; Japan—Sterling; South America—Naperville; London—West Branch. A trio from Franklin Grove sang Jesus, Rose of Sharon. Mrs. Le-lan-d Brubaker led in the noontide prayer.

We all enjoyed the bountiful dinner served from the well-filled baskets of the group.

The afternoon session was opened by singing and prayer by Mrs. Cover. A trio from Lanark sang There Is Joy in His Service. Mrs. Helen Hoak Eikenberry of Sterling told a story dealing with peace, entitled The Mother. Mrs. D. D. Funderburg, director of the Aid, gave helpful suggestions for this department, followed by a reading by Miss Donna Fierheller, The Scales on Mother's Eyes. Mrs. Orion Stover of Milledgeville read two poems dealing with mother and daughter. A duet from Lena sang Christ Is All to Me.

An offering of \$26 was given for the new heating plant at the Brethren Home at Mt. Morris.

Our District Project this year is giving \$100 for Bethany hospital.

Sixteen churches were represented and 230 were present. The weather was ideal and all felt it was good to be there. Our next rally will be at Naperville. Bro. Baker led in the closing prayer.

Lanark, Ill.

Mrs. W. W. Zuck,
District Secretary.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Evans-Freeman.—At the home of the undersigned, Nov. 23, Cecil T. Evans and Freda Freeman, both of Tipp City, Ohio.—C. V. Coppock, Tipp City, Ohio.

Graham-Powell.—By the undersigned, Nov. 4, 1939, at the parsonage of the First church in Chicago, Ill., Gordon W. Graham and Marianne Powell.—M. Clyde Horst, Chicago, Ill.

Hollinger-Stauffer.—By the undersigned, Nov. 4, 1939, in the First church, Chicago, Ill., Gale G. Hollinger and Nora Z. Stauffer.—M. Clyde Horst, Chicago, Ill.

Morrison-Fry.—By the undersigned, Nov. 23, 1939, at the parsonage of the First church, Chicago, Ill., Leslie Morrison and Nelda Fry.—M. Clyde Horst, Chicago, Ill.

Musser-Zigler.—Clarke E. Musser of Wooster, Ohio, and Lena Zigler, daughter of Eld. J. D. Zigler of White Cottage, Ohio, at the parsonage, by the undersigned.—W. D. Fisher, Smithville, Ohio.

Neff-Blough.—By the undersigned, at the parsonage, Howard Neff of Orrville, Ohio, and Twila Blough of Weilersville, Ohio.—W. D. Fisher, Smithville, Ohio.

Neiderhiser-Whetsel.—Melvin Q. Neiderhiser and Juanita Ruth Whetsel, both of Mount Pleasant, Pa., by the undersigned, in the Mount Joy parsonage, Nov. 23.—Q. A. Holsopple, Mount Pleasant, Pa.

Sisler-Ott.—By the undersigned, at the Church of the Brethren in Ottawa, Nov. 19, 1939, Bro. D. R. Sisler and Sister Mary Alice Ott.—W. B. DeVilbiss, Ottawa, Kans.

Wiskeman-Whiteside.—By the undersigned, at the home of the bride, Nov. 23, Clifford Wiskeman and Sister Catherine Whiteside, both of Baltimore, Md.—I. S. Long, Baltimore, Md.

FALLEN ASLEEP

Barden, Nellie C. Whitmer, daughter of Edward and Mary Whitmer, was born May 3, 1896, and died Nov. 24, 1939. She was the youngest of eleven children, eight of whom with the father and mother preceded her in death. She was married to Albert Barden April 12, 1925. She leaves her husband, four stepchildren, one brother, one sister and a host of other relatives and friends. She was baptized in the Church of the Brethren Nov. 24, 1934, and lived a faithful Christian life, serving as president of the Ladies' Aid Society and always ready to lend a hand where help was needed. Funeral services were conducted by Ben Cross, assisted by Ervin Weaver and James Kesler, in the Center Church of the Brethren, with burial in the North Liberty cemetery.—Dorcas Ritenour, Lapaz, Ind.

Blough, Evelyn Mae, daughter of Ira and Annie Miller Blough, was born near Geiger, Pa., May 14, 1911, and departed this life Nov. 17, 1939, as a result of an automobile accident. Early in life Miss Blough saw her need for her Savior and united with the Brethren church, although she many times attended the Geiger Church of the Brethren. Her life was spent in close fellowship and service for her Savior. She was active in young people's work and will be greatly missed. At different times she consulted the writer about young people's work and represented the young people of the Brethren church at their annual conference at Winona Lake, Ind. She is survived by an aged grandfather, her father and mother, two brothers and a sister. Funeral services were held at the Blough home near Geiger, by Rev. Nowag, pastor of the Listie Brethren church, with interment in the Listie cemetery.—Wilbert G. Beeghly, Somerset, Pa.

Bolinger, Sherman, died at the sanatorium in Indianapolis on Nov. 10, 1939, aged 37 years. He was the son of Mr. and Mrs. Lewis Bolinger. His entire life was spent around Wabash. His mother preceded him in death just one year ago. He leaves an aged father, three sisters and two brothers. Funeral services were held at the Jones funeral home by Bro. J. E. Smeltzer, assisted by Bro. Chas. Oberlin, with burial in the Falls cemetery.—Mrs. John Smeltzer, North Manchester, Ind.

Brady, Sister Mary Anna, was born Nov. 13, 1871, and passed away at her home in Mechanicsburg, Pa., Oct. 4, 1939. She was

a member of the Church of the Brethren for a number of years. She believed in the healing power of God and called for the anointing service during her illness. Funeral services were conducted by Bro. H. L. Miller, with burial in the Mohler cemetery.—Mrs. Ethel Snyder, Mechanicsburg, Pa.

Brown, Ellsworth, son of Samuel and Arena Brown, was born near Findlay, Ohio, March 22, 1878, and departed this life Oct. 9, 1939. When he was but one year old his parents moved to Kansas and settled at Garden Plains. Most of his life was spent near Wichita. April 9, 1899, he was married to Minnie Brink. To this union four children were born. All the children live in or near Wichita. Having been reared in a Christian home, he was always a friend of the church. In 1924 he united with the Church of the Brethren. He leaves his aged father, his wife, four children, one sister, two brothers, thirteen grandchildren and a great host of friends. Funeral services were conducted by the undersigned at Wichita, Kans., with burial in a local cemetery.—James H. Elrod, Wichita, Kans.

Brown, Michael A., son of the late Eld. Peter Brown, who was a well-known minister in the Church of the Brethren, was born in Adams County, Pa., Oct. 15, 1860, and died at his home in York, Pa., Sept. 20, 1939. Death came after almost eleven years of illness. Brother and Sister Brown were the fourth and fifth members of the Church of the Brethren to live in what was then the borough limits of York. He was elected to the office of deacon in 1893 in the Codorus congregation of which York was then a part. Bro. Brown and Bro. Adam Ness were the first deacons to serve the York membership. Having been a charter member of the First church in York, he also became a charter member of the Madison Avenue church and was one of the first deacons of that church. Bro. Brown was always interested in the progress of the church and lived to see the membership of the York churches grow from five to almost eleven hundred. He is survived by his widow, five children, fifteen grandchildren, two great-grandchildren and one sister. Funeral services were held at his late home, conducted by the writer. Interment was in the Greenmount cemetery, York, Pa.—M. A. Jacobs, York, Pa.

Brubaker, Dorsey, son of Mr. and Mrs. John Brubaker, was born July 27, 1879, near Wabash, Ind., and passed away on Oct. 2, 1939. He was married to Alice Dooley, April 10, 1907. To this union were born six children, two preceding him in death. He was a charter member of the Wabash City Church of the Brethren. He served as a deacon, Sunday-school superintendent and taught a class for a number of years. His counsel was sought in all church affairs. The last time he met with Christian friends was on home-coming day one week before he passed away. Funeral services at the Wabash City church were conducted by Pastor J. E. Smeltzer, with burial in the Friends' cemetery.—Mrs. John Smeltzer, North Manchester, Ind.

Eiter, Sister Annie, died at the home of her daughter, Mrs. Daisy Spangler, at Boiling Springs, Pa., Nov. 17, 1939, aged 79 years, 3 months and 6 days. For almost one year she was confined to her bed following a stroke. During this time of helplessness she was cared for by her children who were faithful to the end. She was a faithful member of the church for many years. Her husband, Bro. Samuel, preceded her in death seven years ago. Surviving are two daughters, two sons and other relatives. Funeral services were conducted at the Spangler home by the writer and Rev. J. B. Reed, with burial in the Baker church cemetery beside her husband.—John E. Rowland, Mechanicsburg, Pa.

Fagg, John T., son of Thos. R. and Julia Fagg, was born March 21, 1866, near Garnett, Kans., and died July 26, 1939, at his home near Princeton, Calif. He married Nellie Caton of Garnett, Kans., Aug. 25, 1891. Six children were born to this union. While residing at Mount Ida, Kans., Brother and Sister Fagg united with the Church of the Brethren. Later Bro. Fagg was elected to the office of deacon and served faithfully. He lived a consistent Christian life, always endeavoring to help the poor and needy. He and his family moved to Fruita, Colo., and in 1910 they moved to Princeton, Calif., where they were residing at the time he passed away. He is survived by his wife and three daughters. One son and two daughters preceded him in death. Surviving also are two sisters, five brothers and many friends. Funeral services were held at the Christian church, with interment in the Willows cemetery.—Mrs. Ada Michael Fagg, Princeton, Calif.

Garrison, Sister Samantha Jean Gardner, was born in Charlottesville, Va., March 9, 1860, and died in the home of her daughter, Mrs. Henry Olson, Elburn, Ill., Nov. 19, 1939. She was married to Henry Garrison Jan. 1, 1882. To this union were born three children, all surviving. Besides the children she is survived by three grandchildren, a brother, a sister and a host of friends. For the past twenty-three years she made her home with Mrs. Henry Olson, and she was bedfast for the last few years. She was a faithful member of the Church of the Brethren for more than fifty years, always bringing cheer, hope and encouragement to all even in her hours of distress and pain. Her life was an inspiration and her memory is a benediction. Funeral services were held in the Batavia church by the pastor, with interment in the West Batavia cemetery.—David R. Landis, Batavia, Ill.

Grossnickle, Sarah E. Pringle, daughter of Eld. Joseph and Mary Ann Binkley Pringle, was born Sept. 4, 1858, near Shilo,

Ohio, and passed away at the home of her daughter, Mrs. Imo Hill, Oct. 17, 1939. She was united in marriage to John Grossnickle, Jan. 2, 1876, making their married life almost sixty-four years. Two sons and three daughters blessed this home, the eldest son having died in infancy. She leaves besides the four children, an aged companion, thirteen grandchildren and fourteen great-grandchildren. Of a family of six children only one, a sister, survives. At the age of twelve years she gave her heart to the Lord, uniting with the Church of the Brethren at Stonelick. She was a loyal, devoted Christian. She attended services unless prevented by ill-health. She was Sunday-school superintendent, primary teacher and chorister for many years. She loved her church and was greatly interested in helping the younger generation build sound Christian character. July 28, 1939, she fell in her home and was seriously injured. She was confined to her bed and suffered a great amount of pain. She called for the anointing and received a great blessing from it. Funeral services at the Stonelick church were conducted by her pastor, John Garst, assisted by H. M. Coppock, with burial in the Plain View cemetery.—Mary S. Carr, Cincinnati, Ohio.

Homan, Loren, son of Thomas and Rebecca Homan, was born at Milford, Ind., Jan. 19, 1866, and departed this life at Wichita, Kans., Sept. 28, 1939. He grew to manhood near the place of his birth, and on Oct. 20, 1888, was married to Rosa Cripe. To this union five children were born, two dying in infancy. Shortly after his marriage Bro. Homan united with the Church of the Brethren. He was a mason by trade, having followed the trade of his father. He had lived in Wichita, Kans., for the past twenty-eight years. He leaves three children, two grandsons and other relatives and friends. Funeral services were conducted at Wichita, Kans., by the undersigned, with interment in a local cemetery.—James H. Elrod, Wichita, Kans.

Keller, Mira Worthington, daughter of Josiah and Nancy Worthington, was born Aug. 18, 1852, near Carthage, Mo., and died at her home in Carthage, Mo., Nov. 4, 1939, having suffered a stroke three days previous. On March 22, 1876, she was married to Samuel Keller, who preceded her in death. In 1888 she united with the Church of the Brethren and lived a consistent Christian life. At least three times in life she called for the anointing service and always expressed relief and consolation in the same. Although in poor health for several years, she never missed a service when it was possible for her to get there. By the help of a cane she walked several blocks to church just a few days before she died. She was also loyal with her finance and to all the principles of the church. She leaves two daughters, one brother, four grandchildren, five great-grandchildren and a host of relatives and friends. The large crowd that assembled to pay the last tribute of respect gave evidence of the high esteem in which she was held. Funeral services were held in the Carthage church, conducted by the undersigned, with burial by the side of her husband in the Oak Hill cemetery.—A. W. Adkins, Cabool, Mo.

King, Sister Hannah Breidegam, wife of Jonathan F. King, was born in Berks County, Pa., near the old Pricetown meetinghouse, July 23, 1886. She gave her heart to the Lord when she was sixteen years old. From her youth and as long as health permitted she was active in the Aid Society. She also shared the official duties and responsibilities of her husband. She was permitted to participate in the love feast a week ago. She passed away Nov. 15. She is survived by her husband, one sister and one brother. Funeral services were conducted in the Myers-town Church of the Brethren by Brethren Michael Kurtz of Richland and R. E. Myer of Brunnerville, assisted by Harvey Frantz, Lester Bucher and Paul Myer of Myerstown. Interment was in the Heidelberg cemetery.—Mrs. Clarence Dubble, Myers-town, Pa.

Michael, Rudy A., was born near Sidney, Ind., April 21, 1873, and died near the place of his birth, Oct. 24, 1939. Oct. 30, 1895, he was married to Sarah E. Fisher, and to this union were born one daughter and two sons. Bro. Michael and his entire family united with the Church of the Brethren and were baptized July 6, 1913. Bro. Michael was very active in the work of the church, serving faithfully as teacher and Sunday-school superintendent. He is survived by his companion, one son, one daughter, two grandsons, one brother and one sister. Funeral services were conducted at the Spring Creek church by Eld. J. E. Smeltzer and the writer.—Geo. W. Deaton, Claypool, Ind.

Miller, Sister Nancy Bradley, was born in Nelson County, Va., Jan. 8, 1837, and died at the District Home near Waynesboro, Va., Nov. 5, 1939, aged 102 years. She had been a long-time member of the Church of the Brethren and was a faithful attendant as long as she was able. In later years she seldom got to church because of infirmities of old age and partial blindness. Her husband, Frank Miller, preceded her in death several years ago. She is survived by one son, several grandchildren and great-grandchildren, three brothers and five sisters. One sister died four days after Sister Miller passed away. Funeral services were conducted at the Home, with burial in the near-by cemetery.—Edna Ramsey, Vesuvius, Va.

Mummert, George, son of Jones and Elizabeth Stremmel Mummert, was born in York County, Pa., Feb. 17, 1849, and passed away at the age of 90 years, 8 months and 24 days. Feb. 2, 1873, he was married to Elizabeth Bricker and to this union were born seven children. One daughter preceded him in death. When his

companion passed away on May 31, 1936, they had lived together in the holy bond of matrimony for sixty-three years. He accepted Christ as his personal Savior and united with the Church of the Brethren. To this faith he was faithful until death. He was next to the oldest of a family of fourteen children and the last to be called by death. He is survived by six children, thirty-one grandchildren, four great-grandchildren and a host of friends. Funeral services were held in the Church of the Brethren in the Astoria church by Bro. E. F. Caslow of Virden, Ill., assisted by the local pastor, Bro. Lester E. Fike. Burial was in the Woodland cemetery.—Rose Wickert, Astoria, Ill.

Myers, Donna Lou, infant daughter of Brother and Sister Merlin Myers, was born Aug. 3, 1939, and died Nov. 4, 1939, after a brief illness. Funeral services were held in the Lutheran church at Loganville, conducted by Rev. Carl Yost, assisted by Bro. S. C. Godfrey. Interment was in the Pleasant Hill cemetery, Loganville.—Clara E. Keeny, York, Pa.

Oldham, Isabelle, wife of the late Wm. Findley Oldham, and daughter of Joseph and Peggy Ann Wolford Mentzer, was born in Somerset County, Pa. She was married Oct. 16, 1884, and to this union were born twelve children, ten of whom are still living. Sister Oldham had been an invalid for almost eight years. She united with the Church of the Brethren in 1931. She died Oct. 15, 1939, aged 75 years, 8 months and 24 days. Funeral services were conducted in the New Paris Church of the Brethren by Eld. E. M. Hertzler of Windber, Pa., assisted by Eld. T. B. Mickle of New Paris.—Mrs. Albert S. Ritchey, Schellsburg, Pa.

Pearson, Christina Hanson, died at her home in the Maple Grove settlement, July 27, 1939. She was born near Laholm, Sweden, Sept. 4, 1857. In 1880 she came to America and in February of 1884 she was married to Charles Pearson at Darlington, Wis., where they resided until 1901 when they came to the Stanley community. Seven children were born to this union, three of whom survive. Funeral services were conducted from the Maple Grove Church of the Brethren of which she had been a devoted and useful member since 1908. She was a devoted wife and capable pioneer mother. Her example has been an inspiration to her neighbors and friends for a generation. It was her greatest pleasure to be able to serve others.—Mrs. H. R. Mock, Boyd, Wis.

Rife, Josephine, daughter of Levi and Martha Huffman, was born March 13, 1881, near Warren, Ind., and died Oct. 22 in the hospital at Grand Rapids, Mich., where she had been taken for treatment three weeks previous. She was married to Ross Hardman who died Sept. 7, 1930. Dec. 1, 1937, she was married to Eld. Ovid Rife. They made their home in Warren and served in the Loon Creek church of Middle Indiana. Funeral services were held in the Methodist church of Warren by Otho Winger.—John H. Eberly, Huntington, Ind.

Rosenstiel, Elmer Milton, passed away at his home near Winslow, Ill., Nov. 13, aged 54 years, 11 months and 4 days. March 8, 1905, he was united in marriage to Mabel Marshall, and to this union three children were born. He is survived by his widow, one daughter, two sons and four grandchildren. Funeral services were conducted by the writer in the Lena church. Interment in the Lena cemetery.—J. F. Burton, Lena, Ill.

Sellers, Sister Sarah, wife of Bro. Harry Sellers, was born Nov. 11, 1888, and died Nov. 4, 1939, after a lingering illness. Surviving are her husband, an adopted daughter, one brother and four sisters. Funeral services were held in the Shrewsbury Church of the Brethren, conducted by Brethren P. J. Forney and G. H. Danner, with interment in the New Freedom cemetery.—Clara E. Keeny, York, Pa.

Stengle, Susan, was born Oct. 3, 1856, and died Nov. 20, 1939. She was a faithful member of the Church of the Brethren of Lebanon, Pa., and was regular in her attendance at church services whenever health permitted. She was never married. A number of nieces and nephews survive. Funeral services were held at the Arnold funeral home, Lebanon, with Eld. Nathan Martin officiating. Burial was in the Royer burying ground.—Elizabeth Martin, Lebanon, Pa.

Swartz, Lydia Catherine Hockman, passed away Nov. 12, 1939, at her home in New Carlisle, Ohio, after a brief illness. She was the eldest daughter of Samuel R. and Anna Eliza Hockman, and was born near Shenandoah Valley, Va., April 6, 1854. When six years old her parents moved to Forestville, Va., and lived there during the Civil War. At the age of thirteen her parents came west and located near St. Paris, Ohio. Her educational opportunities were limited, but she made the best of what privileges she had. Being reared in a Christian home, at the age of eighteen she accepted Christ and was baptized. She was a faithful and earnest worker in her home and church. She was married to George Swartz Oct. 4, 1881. To this union were born two daughters. Besides the daughters she is survived by two grandchildren, four brothers, two sisters and many nieces, nephews and friends. Sister Swartz was always kind, patient, industrious and willing to give a helping hand to those in need. Funeral services were conducted at the home by Eld. H. H. Helman and the writer, with burial in the New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

Towner, Sister Daisy Lenora, was born Dec. 26, 1889, near Midland, Mich., and died Oct. 5, 1939, at Howell, Mich. During May of this year she was baptized in the Shepherd church and

anointed immediately afterward. A few days later she was taken to the Ann Arbor University hospital from which she was transferred to the Howell Tubercular Sanatorium. She died happy in Christian fellowship. Funeral services were conducted in West Branch, Mich., by the writer, assisted by Eld. W. H. Good.—David P. Schechter, Mt. Pleasant, Mich.

Van Pelt, Hattie Rebecca Cline, was born in Rockingham County, Va., Oct. 31, 1876, and departed this life Nov. 14, 1939. She was the daughter of Martin and Susan Cline. She united with the Church of the Brethren in her girlhood days and her beautiful Christian life has been a benediction to all who knew her. She grew to womanhood in Rockingham County, Va., and came to Missouri in 1919 and was married to John F. Van Pelt on June 15 of the same year. Sister Van Pelt is survived by her husband, six stepchildren, three brothers, two sisters and fifteen step-grandchildren. Although she had no children of her own she was a devoted mother to her stepchildren as shown by their affection for her. The stepchildren were the children of her sister who was Bro. Van Pelt's first wife and who preceded her in death about twenty years. In a world of unrest and discontent it was restful to behold the faithful and trusting life of Sister Van Pelt. Funeral services were conducted by the writer, assisted by Eld. Oscar Early at the Wakenda church, Mo. The body was laid to rest in the cemetery near by.—E. G. Rodabaugh, Norborne, Mo.

Warner, Matilda, was born in York County, Pa., near Hanover, Feb. 23, 1871, the daughter of Jacob and Mary Bubb Warner. She was aged 68 years, 8 months and 22 days at the time of her death. In a revival meeting held in 1887 she united with the church. After coming to Astoria in 1891 she transferred her membership to the Methodist church and for fifty-two years was a faithful, energetic, conscientious worker for the cause of Christianity. She was always willing to make sacrifices for the church. She leaves three sisters and three brothers. Funeral services were held at the Methodist church, conducted by Rev. T. P. Krumpe, assisted by Rev. C. A. Bennett. Interment was in the Woodland cemetery.—Rose Wickert, Astoria, Ill.

Weimer, Adam, son of John M. and Catharine Myers Weimer, was born April 9, 1861, near Union City, Ind. He was married to Rhoda Stover Dec. 24, 1887, and to this union were born two sons and one daughter. He united with the Church of the Brethren in 1904 and was elected to the deacon's office the same year, serving faithfully. In August of 1910 he moved to a farm near Empire, Calif., and helped in the building of the Empire and

Waterford churches. Oct. 6, 1939, he passed away. He leaves three children, five grandchildren and many relatives in the east. Funeral services were conducted in the Modesto church by Elders Walter Brunton and John R. Peters.—Wilbur M. Weimer, Modesto, Calif.

CHURCH NEWS

California

Bakersfield.—We held our love feast Nov. 3, with forty-five surrounding the Lord's table. Bro. Andrew Blickenstaff officiated, assisted by Bro. Leonard Birkin and others. Our church is progressing very nicely with Bro. Birkin as pastor. We have Sunday school and preaching service each Sunday morning, with preaching, song services and Bible study in the evening. Our attendance is fairly good. We have a very busy little group of Ladies' Aid workers. We meet one day a week for work. We enjoy our co-operation and fellowship with each other. We have lunch at noon and in the evening we have Bible and devotional studies. We would welcome new members in our Aid.—Mrs. Belle Hylton, Bakersfield, Calif., Nov. 25.

Macdoel.—We met in council Sept. 10 and elected the following church and Sunday-school officers: Lester Huffman, pastor; Steve Eskildsen, treasurer; Orval Smith, clerk; Virgil Holbrook, Sunday-school superintendent; Rolla Shoemaker, assistant; Reatha Smith, Sunday-school treasurer; the undersigned, correspondent. Bro. Geo. Carl visited our church Sept. 22 and gave an inspirational talk. Bro. Coffman gave a message on Nov. 13 and Bro. D. C. Gnagy gave a report of a recent survey of Butte Valley, concerning the advisability of building a church building in either Macdoel or Dorris. Brother and Sister Walter Kahle and daughter and son visited our church Nov. 14, 15. Bro. Kahle gave us inspiring talks.—Mrs. Virgil Holbrook, Macdoel, Calif., Nov. 23.

Oakland.—Nov. 12 Bro. Gnagy, field manager, preached in the morning. Harry Pobst organized an adult C. W. group. Our communion was held Nov. 19, with forty-four communing. Leaflets on tithing have been distributed recently. Two thirds of our budget has been underwritten by personal pledges at the time of this writing. Our B. Y. P. D. has adopted a budget of \$85 for the current year. Gene Chaimberlin was appointed Sunday-school secretary for the remainder of the year. Bro. Walter

MEN, HERE IS THE PROPOSITION BETTER THAN WE COULD PUT IT . . .



"Good churchmen are pretty apt to read their own church paper. Men who read their own church paper are more apt to be good churchmen. Men's Work is making a very definite contribution to the church by promoting the sale of the Messenger. If you do not already have a Messenger club, be sure to organize one for next year. The time to start is not later than January first, better yet to start in December. If you had a club last year begin to plan on continuing for the year ahead. If you have an active Messenger agent do not interfere, but if you do not, here is a fine task for the men."—R. E. Mohler in the November Men at Work.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS—

We are interested in ways to get the most out of the church paper. It would help if we could get at least 75% of our resident members to reading the Gospel Messenger. Please send us your free literature concerning the economical Messenger club plan for doing that very thing.

Name Congregation
Street or Route City State

Kahle will be with us Nov. 24, 25. Bro. Ralph Rarick will begin evangelistic meetings here Nov. 26. Our choir took part in the East Bay church federation Thanksgiving musical festival on Nov. 21 at the Oakland Auditorium Arena.—Martha Heiny, Oakland, Calif., Nov. 24.

Colorado

Colorado Springs.—We met in special council Oct. 29. Because of ill-health our pastor and elder, Bro. N. G. Nickey, presented his letter of resignation which was accepted with deep regret by the church. Bro. Sollenberger of Denver was elected elder. Although we have had no preaching services for several months we still continue with an interesting Sunday school. We hope to secure a pastor soon.—Grace Smith, Colorado Springs, Colo., Nov. 27.

Denver.—Since our last report, the Wide Awake and Crusader Sunday-school classes sponsored a chicken supper to help defray some of the church expenses. It was a grand success. The Denver church recently enjoyed some excellent lectures given by Bro. D. W. Kurtz each evening from Nov. 1 to 9. The first part of the evening was on prophecy and the latter part on history of the church. Two splendid messages were given on Sunday. The choir has been busy putting new railings and curtains around the front of the pulpit. Each member of the chorus purchased a new robe. Thanksgiving Day, Nov. 30, the church plans to have services at 10:30, with a fellowship dinner in the basement. The Ladies' Aid Society held a tea in the church parlor as an opening of its work this fall. The ladies will have a Quilt Pageant and bazaar Dec. 7. Our love feast will be observed Dec. 3 and we welcome any members from adjoining churches and also those who may be passing through the city at that time.—Maude C. Kinzie, Denver, Colo., Nov. 27.

Florida

Okeechobee.—Brother and Sister J. Edson Ulery came to us Oct. 29 and conducted a ten-day meeting. At the beginning of the meeting we had a basket dinner with a large crowd attending. At the close of the meeting we had our love feast with forty-six communing. Nov. 12 Miss Faye Moyer, missionary to Africa, was with us and gave an interesting talk. Our Sunday-school attendance is still growing.—Mrs. Rosa Lee Hancock, Okeechobee, Fla., Nov. 28.

Winter Park.—At our October council Bro. C. E. Bower was elected elder; Forest Chambers, Sunday-school superintendent; Pauline Rayman, Messenger agent and correspondent. A new furnace has been installed in the church. Our Sunday-school attendance is steadily growing. The women have refurnished our old church building, doing such things as varnishing the floors and making new drapes as it is used for various purposes. Nov. 28 our communion will be held. Jan. 28 a two weeks' revival will begin, to be held by Bro. J. Edson Ulery. We are preparing for our Christmas program. The first Tuesday in November we started serving cafeteria suppers. Oct. 13-15 four from our church had the pleasure of attending district meeting in Miami.—Pauline Rayman, Winter Park, Fla., Nov. 21.

Idaho

Nampa.—The Nampa church just closed a two weeks' evangelistic service, with Bro. Ralph G. Rarick of Syracuse, Ind., as evangelist. Nine were baptized. On Nov. 22 the fall love feast was held with two hundred communing.—Stanley B. Keim, Nampa, Idaho, Nov. 26.

Illinois

Allison Prairie.—We have just closed a successful revival service with Bro. I. D. Heckman of Cerro Gordo as evangelist. Bro. Oliver Deering of Walnut Grove led the singing. Bro. Heckman preached seventeen soul-stirring sermons. He and Bro. Deering visited in more than a hundred homes. Four were baptized and many more were brought near to Christ. Interest and attendance were good throughout the meeting. This was the third meeting Bro. Heckman has held at this place. Our love feast was held on Monday evening, with Bro. Heckman officiating and sixty surrounding the tables. Nov. 21 Bro. Dumond, pastor of the Canton church, spoke for us. He is our district peace secretary. The fathers and sons are planning to have their banquet soon.—Viola Frye, Lawrenceville, Ill., Nov. 24.

Chicago, First.—Since our last report we have received twenty-three by baptism and fifty-eight by letter. The average attendance at morning worship for the year ending Oct. 8 was 406. Oct. 1 our installation service was held for Sunday-school teachers and officers, and our pastor gave an address on Church Efficiency. Oct. 8 in an impressive service sixteen babies were presented to the Lord. At the communion services on Oct. 15 and 19 there were 443 present. For our Sunday evening programs a group vesper plan has been formulated in keeping with the emphasis of the general brotherhood for the current year. Boys' and girls' choirs have been organized with an average attendance of forty. These young chorists in conjunction with our adult choir of seventy members will offer a program of Christmas music at the vesper service, Dec. 17.—Josephine D. Yaney, Oak Park, Ill., Nov. 25.

Elgin.—On Sunday evening the age groups of the Elgin church

are meeting for study from 6:30 to 7:25 followed by assembly and worship. During October and November the adults have studied peace, while the youth and children have considered the subject during November. For December the Christmas message will have special emphasis. The school of missions will be in January. The Lenten services will begin Feb. 11 and continue until Palm Sunday with special Holy Week services. The finance committee of the church has laid definite plans for a spiritual financial program. The expenses of the local work are to be met by pledges secured during an every member canvass, and the benevolences for home and foreign missions will be contributed through special offerings. The committee on worship and music has organized a junior choir under the direction of Mrs. Olga Hardy; the choir will be a great help to the children as well as to the church. For the convenience of members and leaders of the church, a directory has been planned and will be placed in the hands of every member. In co-operation with Bethany Biblical Seminary, Chicago, Bro. Newton Poling, a student who comes from Virginia, has been selected as our student minister. While visiting the Elgin church each Sunday he will observe or assist in some phase of the local church program as a part of his seminary work. Enthusiasm has been inspired in a project of raising money for the redecorating of the church and putting the sanctuary in an atmosphere of worship. The Sunday school suffered a loss of twenty-five per cent when it was arranged that the children of a near-by orphanage should attend the church of their families' choice instead of being sent to one Sunday school. However, during the year the loss was more than covered in gains. The offerings have been increased by about ten per cent. Special plans are being laid for the Christmas program and also a watch night service at which time the pledges for financial support will be received and consecrated. The Elgin church was very happy to have several members of the General Boards present in the worship service on Oct. 29. In the morning Bro. A. C. Baugher of Elizabethtown, Pa., brought the message and in the evening Bro. Edgar Rothrock, of Pomona, Calif., spoke. Late in September David Blickenstaff, now a graduate student at the University of Chicago, spoke in the Elgin church after spending more than a year and a half in Spain ministering neutral relief to the sufferers of a war-torn country. His interpretation of his experiences is most interesting and challenging. Our pastor, Bro. J. Clyde Forney, has been preaching pre-Christmas messages which are to be followed by messages about the advent of Christ.—Alberta Yoder, Elgin, Ill., Nov. 22.

Mount Morris.—Oct. 1 our church began the Sunday morning unified service, which is functioning most satisfactorily with good attendance. The evening service of that day began the Christian mission conducted by Bro. J. Clyde Forney, which lasted two weeks and was quite well attended. The four churches of the town began a leadership training school, held each Wednesday night from Oct. 24 to Nov. 29, with teachers from different churches conducting the work. On Oct. 20 Prof. A. W. Cordier of Manchester College spoke on the present European situation. His message was timely and of interest to all. Oct. 31 we held our fall council meeting and elected officers. Bro. Eldo Henricks was re-elected elder. At that meeting the members voted to accept the college chapel bell, a gift from J. S. Campbell, present owner of the building. It is now in position on the church and is a fitting memento of the college so long under Brethren leadership. The fall communion service was held Nov. 5, with a large attendance. On that day two members were baptized and one reclaimed. Nov. 12 Bro. David Blickenstaff was the speaker of the day, telling of his experience administering neutral relief in Spain for the Church of the Brethren. Nov. 11 the men of the church met for a fellowship supper and were addressed by Bro. Blickenstaff. November is designated as peace month, with a series of peace studies to continue for five weeks. Nov. 19 the men's organization had charge of the morning service, with home missions as the subject. The Thanksgiving offering was received.—Irene Hecker, Mount Morris, Ill., Nov. 25.

Panther Creek.—Sept. 21 the Ladies' Aid served a chicken supper and cleared \$72. We also had a bake sale from which we realized \$12, with the proceeds going toward the revival meeting expense. Brother and Sister A. P. Musselman of Anderson, Ind., began our revival Nov. 5 and continued for two weeks. Those who attended received much good from Bro. Musselman's inspiring sermons and we appreciated very much the efficient leadership of Sister Musselman in our song services. We were glad for the presence of the Oak Grove members several evenings during the meetings and for their special message in song. Nov. 18 we had an all-day meeting at which time one young man was baptized. The love feast was held in the evening, with seventy communing and Bro. Musselman in charge. Our Aid Society with Sister Small as president and Sister Jessie Yordy as superintendent is working on comforters. Oct. 1 we began using the envelope system of raising money and are having good results.—Elsie Nofsinger, El Paso, Ill., Nov. 28.

Indiana

Auburn.—Our church just closed a two weeks' revival with Bro. B. D. Hirt as evangelist. He preached the Word in a very effective manner which was helpful to the church. Three accepted Christ and others are near the kingdom. The meetings were well attended. Our love feast was held Nov. 25 with a

better attendance than we have had in many years past. Our Sunday-school attendance reached the eighty mark when Bro. Hirt set the red letter day for all families to attend Sunday school the last Sunday of the revival. A joint peace meeting of eight churches was held in our church Nov. 28. Bro. M. Guy West was one of the speakers. Bro. Phillips led the round table discussion and Bro. John Metzler gave a good talk. The talks were greatly appreciated and good interest was manifested.—Mrs. Mary I. Hanson, Auburn, Ind., Nov. 29.

Brick.—The Nettle Creek church had communion services Oct. 21, with Bro. F. E. Hagg of Indianapolis officiating. Bro. B. M. Rollins of Keyser, W. Va., and Bro. I. E. Oberholtzer of Muncie gave inspirational messages during the day. At noon dinner was served to a large crowd. On Sunday morning Bro. Estel McCullough of Middletown gave us a sermon. The Brick church met in council Nov. 9 and decided to buy new benches for the church, and elected Bro. O. D. Werking as part-time pastor. This plan is to be carried out until the January council. The B. Y. P. D. had charge of the Thanksgiving services, Nov. 22. They gave a dramatic dialogue, *The Gift Without the Giver*. The peace study group has been meeting every week under the direction of Bro. Eber Holler. Good attendance and interest have been manifested in these meetings. Dec. 17 Bro. A. D. Hesler is to be with us.—Mary E. Dutro, Hagerstown, Ind., Nov. 25.

Center.—Bro. Ervin Weaver of North Liberty conducted our revival meeting, beginning Nov. 13. Due to much sickness in our congregation crowds were small but this did not lessen the spirit of the meeting. Eight were baptized, one reclaimed and two await baptism. On Sunday evening, Nov. 26, Dr. Homer Burke gave an address to a large crowd. Nov. 27 our communion service was held.—Dorcas Ritenour, Lapaz, Ind., Nov. 28.

Elkhart City.—We met in council Oct. 9, and the following officers were elected: Elder, Bro. H. F. Richards of South Bend; secretary, L. J. Arnold; trustee, Gordon Lantz; finance board, Cecil Kistler; treasurer, Hilda Masten; financial secretary, Wilma Swihart; music committee, Esther Barringer. Bro. H. F. Richards conducted our revival meetings which closed Nov. 5. All services were well attended and everyone was made to feel the spirit of Christ more keenly. Twelve were received into the church by baptism, one by letter, one renewed his covenant and three await baptism. Nov. 19 we lifted a Thanksgiving offering. Nov. 13 the Men's Work organization sponsored the annual father and son banquet which was attended by 122 fathers and sons. During the summer the men redecorated the inside walls, floor and seats of the church and the Women's Work furnished new carpet for the floor.—L. J. Arnold, Elkhart, Ind., Nov. 25.

Manchester, Walnut Street.—The church met in council on Oct. 5 and elected the following delegates to district conference at West Manchester: Mrs. Alice Ebey and Brethren C. Ray Keim and L. M. Hoff. The financial committee reported the year concluded with all bills paid. An anticipated budget for the coming year was presented and accepted. The Men's Work reported that time and expense for the production of seventeen acres of corn had been donated. They also had furnished transportation for people at the Peabody home to and from church each Sunday, and twenty trips to various churches for Bro. Ira Moomaw. The B. Y. P. D. asked for a trial council meeting with Eld. Kintner in charge, and the request was granted. It is hoped that such a procedure will prepare the young people for able service in regular council meetings. The music department, under the direction of Prof. Paul Halladay, promises a very helpful year. Mrs. O. W. Neher, Miss Hilda Ruth Boyer and Mrs. B. F. Wampler will again have charge of junior, intermediate and young people's choirs respectively. Mrs. Leigh Freed assumes the leadership of the adult choir. In the Sunday evening service more attention is given to the old hymns. On Nov. 8 a father and son banquet was served by the ladies of the church. Prof. W. W. Peters, recently returned to the college, was chief speaker. Under the able ministerial efforts of Bro. Hartsough the church is making excellent progress.—Mrs. Erle Cullar, North Manchester, Ind., Nov. 22.

Iowa

Iowa River.—Our fall communion was held Oct. 15. Sister Eby gave the preparatory message at the morning service. Bro. Earl Jarboe of Fernald officiated, assisted by Brethren William and Ben Buckingham of Prairie City. Seventy-five took part in the service. Oct. 29 Bro. Earl Goughnour of Des Moines, Iowa, brought the Sunday morning message in the interest of McPherson College. All church and Sunday-school officers have accepted their tasks and are working harmoniously. Attendance is increasing and a good interest is manifest. Pastor J. A. Eby has been bringing us some good sermons. The Ladies' Aid elected the following officers: President, Mrs. Nellie Keedy; vice-president, Mrs. Bessie Benton; secretary, Mrs. Beulah Russell; treasurer, Mary Hogancamp. The Aid has been active in sewing and raising money for various needs. They bought coal for the church and raised the janitor's wage. At present they are making clothes for China relief. To create interest they have divided into two groups, making a contest to see which side can raise the most money for the year. The Men's Work organization sponsored a father and son banquet Nov. 24, with Bro. Earl Frantz of the Ivester church as guest speaker. The Ladies' Aid served the meal. The men also have charge of the Thanksgiving

service and offering Nov. 26. We have been having some very interesting and varied programs each Sunday evening. Each service is planned by a different group or class. One very impressive meeting recently was a candlelighting service sponsored by the women's missionary society. It centered around the story, *The Church of the Lighted Lamps*. People were given candles and as they came in lighted them and placed them around the room. Everyone that came made the church that much brighter. Dec. 3 our pastor will exchange pulpits with the Prairie City pastor. The church and community gave our pastor and his wife a pound shower this fall. Brother and Sister Eby attended the Bethany Bible institute in October. Two of our Sunday-school classes contributed financially to help with the trip. The Sunday school presented each member of the intermediate class with a Bible on promotion day.—Mrs. Bernice Wheeler Lamer, Marshalltown, Iowa, Nov. 24.

Kansas

Burr Oak.—We held our love feast Nov. 25 and had a fine spiritual meeting with the largest attendance in years. Forty-six communed. Brother and Sister W. W. Gish from Belleville officiated. Pastor S. E. Thompson preached on *The Purpose and Value of the Communion*. We had good attendance at the Sunday morning services, with dinner at the church at noon and preaching in the evening. Our pastor conducted four funerals in Burr Oak within the last four months. He was also asked to preach one night at the Methodist church during a revival meeting. Two carloads from our church attended the district meeting and our church was represented by our elder and Sister Orilla Wagoner as delegates. Few of our young people got to attend the B. Y. P. D. at district meeting time. The Ladies' Aid is meeting each week on Tuesday and Friday afternoons to quilt. We are looking forward to the revival meetings which will be conducted by Brother and Sister B. M. Rollins in 1940. The work at Burr Oak is taking on new life and we are looking forward to some increase in membership soon. Pray for the work at this place.—Mrs. S. E. Thompson, Burr Oak, Kans., Nov. 28.

Scott Valley.—Brother and Sister Loshbaugh and family came to Scott Valley Oct. 22 and Sister Loshbaugh gave a talk to the children which was very much appreciated. Bro. Loshbaugh preached a very good sermon. After the services we met in council and elected the following officers: Elder, R. E. Loshbaugh; clerk, Purnia Smith; treasurer, J. O. Studebaker; correspondent and Messenger agent, the writer. The same trustees were elected. Our Sunday school is gaining in attendance with Grace Scharff as superintendent. We are expecting Bro. Loshbaugh to preach for us Dec. 10.—Mrs. P. D. Leavell, Westphalia, Kans., Nov. 22.

Maryland

Denton.—Sept. 29 we held our covered dish supper, after which we had an informal program of music and group singing. Oct. 6 our men's organization entertained the men of the five other congregations on the Shore. Pastor N. A. Seese gave a resumé of the Men's Work as outlined at the regional conference at Roanoke, Va. Oct. 9 just a few days before Pastor N. A. Seese and family left for their new field of labor, we gave a farewell social for them. A fitting program was given and many words of appreciation for their work and regrets that they were leaving were expressed. Bro. William McDaniel of Milton, Del., has been directing the work here since we are without a resident pastor. In connection with our Sunday-school lesson on temperance Sunday, one of our high school teachers gave a talk to the children and young people. During the worship period our states attorney, Mr. Layman Redden, gave a report of the work our county officers have been doing in cleaning up some of the vice and bootlegging in our county. Our elder, W. M. Wine, delivered the preparatory sermon Sunday morning, Nov. 5, prior to our communion in the evening. Because of bad weather many of our people could not attend. We were pleased to have with us Eld. J. F. Hoke of Roanoke, La. Bro. Wm. Kinsey of New Windsor, Md., filled the pulpit both morning and evening, Nov. 12. Bro. Earl Kurtz of Wilmington, Del., gave an appropriate Thanksgiving message Nov. 19. On Thanksgiving Day we joined with the other churches of the town and Rev. Turkington of the Methodist church delivered the message. Since our last report one has been baptized.—Mrs. C. A. Pentz, Denton, Md., Nov. 27.

Green Hill.—Bro. Joe Rittenhouse of Ridgely, Md., conducted a revival in our church in October. He brought interesting, spirit-filled sermons and as a result eleven were baptized. We appreciated members from several different churches who helped make the meetings a success by their presence and special music. Love feast was held Oct. 29, with Bro. A. Fike of Easton, Md., in charge. At our fall council the following officers were elected: Bro. W. K. Mahan, elder; Bro. E. T. Johnson, treasurer; Bro. P. E. Eby, clerk; Bro. F. P. Johnson, correspondent; Vernal Hartman, Messenger agent. Decided to have two study periods per year. The B. Y. P. D. reorganized with the following officers: President, Pearl Eby; vice-president, Wm. Overholt; treasurer, Edith Johnson; secretary, Mildred Johnson; adult adviser, C. Hartman. B. Y. P. D. held a Halloween party at the home of C. Hartman. The Ladies' Aid meets once each month, and bought a rug runner for the church. Weekly cottage prayer meetings are being held. In addition to the services conducted by our local pastors, we have the privilege of broadcasting over our local radio station

once every six weeks. The building of the woodhouse and lavatory has been completed. Plans are being made for our Christmas program.—Fannie Johnson, Westover, Md., Nov. 29.

Locust Grove.—We held our love feast Oct. 28, with a large attendance. Bro. Schildt officiated. Visiting brethren were E. C. Bixler, Elmer Schildt, Birnie Bowers and W. E. Gosnell. Bro. Bowers preached a good sermon on Sunday morning. Two young girls united with the church previous to our love feast. Our Ladies' Aid met at the home of Mrs. Russell Shoemaker and the day was spent quilting.—Mrs. B. R. Purdum, Mt. Airy, Md., Nov. 25.

Ridgely.—On Sept. 16 the Ridgely church participated with the other four churches on the Eastern Shore in the annual joint regional conference in the Denton church. On Sept. 23 we were favored by having Bro. Paul Wenger of Lancaster County, Pa., deliver an inspiring sermon. During the month of October our pastor, Eld. J. S. Rittenhouse, held a revival in the Green Hill congregation. During his absence, Eld. Albert Fike, Bro. Paul Fike and Eld. J. C. Beahm preached for us, giving inspiring sermons. Oct. 8 our love feast was held with a goodly number present. Eld. H. H. Ziegler of Easton officiated. Nov. 6 our revival meeting began, with Eld. Levi K. Ziegler of Waynesboro, Pa., as evangelist. He preached sixteen spirit-filled sermons with a good attendance. Five were baptized on Nov. 26. This is the home church of Eld. Ziegler where he grew to manhood and began his ministry. His work among us was greatly appreciated. He visited in many homes. Sunday morning we were favored by having as guest speaker Bro. Wilbur Beahm of Philadelphia, Pa. He brought us a special home missionary sermon.—M. F. King, Ridgely, Md., Nov. 28.

Westernport.—As a result of our fall revival which was held the last part of September, with Bro. Lawrence Bianchi of Park Hill, Pa., as evangelist, eighteen were baptized and eight reconsecrated. Since that time two more have been baptized. The reports given at our fall council meeting show promising results. The Sunday-school attendance was better than last year. We had twenty-three with perfect attendance records, four of them receiving ten-year seals. During Bro. N. D. Cosner's pastorate here ninety-six have been taken into the church here and forty-one in the Frostburg church. We are very much pleased with his work and hope he and his family will be with us many more years. Our young people did efficient work during the past year. John Clayton is the new president, with Sisters N. D. Cosner and Harry Fazenbaker as adult advisers. The young people have charge of the entire worship service, including the morning message, the first Sunday morning of each month. They also conduct the worship period the third Sunday evening and have full charge on fifth Sundays. The peace historic group meets the third Tuesday evening of each month to study some phase of the peace movement. At our prayer services different groups and classes are having charge. Our choir is doing very efficient work, with Bro. Russell F. Devore as director. We are planning for two Christmas programs, one to be given by the children Sunday morning, Dec. 24, and the other to be given by the choir and B. Y. P. D. in the evening. The title of the evening program is The Story of a Christmas Gift. We are looking forward to a very active year in all the departments of our church and Sunday school.—Mrs. Dorsey Rogers, Westernport, Md., Nov. 25.

Michigan

Grand Rapids.—Oct. 8 we had an installation service for Sunday-school workers. A mixed choir has been started, with Harold S. Chambers as director. The ladies are planning to hold a bazaar on Dec. 2. It was decided to change the order of worship, Sunday school being first with church worship following. This change is on trial for two months. Rally day was held Oct. 29, with good attendance. A fellowship supper was held Nov. 3 for all officers and teachers of the Sunday school. Our church and Sunday-school attendance has been slowly increasing as our year's program gets under way.—Mrs. Thelma Royer, Grand Rapids, Mich., Nov. 26.

Missouri

Carthage.—We just closed a splendid revival with Bro. A. W. Adkins of Cabool, Mo., as evangelist. Four young people were baptized. The love feast on Sunday evening was well attended by neighboring churches for which we are glad. The messages were inspiring and we pray that much good will follow. We will meet in council Dec. 4, with Bro. Adkins in charge.—Rachel Lowrey, Carthage, Mo., Nov. 28.

Nebraska

Lincoln.—Nov. 2 our B. Y. P. D. sponsored family night and each Sunday-school class was responsible for a number on the program. Fifty were present. Lucille London and Marvin Plock were married in the church Nov. 4. A reception was held at the bride's home following the ceremony. Nov. 8 Bro. Jarboe, our pastor, had charge of the services at the City Mission. B. Y. P. D. will have charge of the services at the City Mission one night each month, beginning in December. Nov. 9 the women's council entertained the men. A peace talk with a discussion following was given by Leon Thomson, secretary of the Nebraska Peace Council. Following this a social was held in the basement.

Nov. 12 Miss Harriet Young, a missionary from Mexico, spoke in the church of her experiences in Mexico. Nov. 18 the women's council held a bazaar and a fair amount was made. Attendance in Sunday school and church is increasing very much and Nov. 19 Brother and Sister Olie Showalter and Brother and Sister Andrew J. Stone joined the church. Nov. 26 Brother and Sister Nels V. Jenkins joined the church. Pastor Jarboe is giving evangelistic messages each Sunday evening.—Mrs. Robert H. Evans, Lincoln, Nebr., Nov. 30.

Ohio

Greenville.—We recently closed an inspiring revival meeting, with Bro. Ray Zook of Flora, Ind., as evangelist. Attendance was good throughout the meetings and nine were baptized. Nov. 21 our mother and daughter association held its Thanksgiving meeting, each bringing a Thanksgiving offering of canned goods, etc. At this meeting we elected the following officers; President, Mrs. Margaret Sharp; vice-president, Mrs. Lucy Wandle; secretary-treasurer, Mrs. Virginia Blocker. A play was given by the old officers.—Marlene Wandle, Greenville, Ohio, Nov. 28.

Middle District.—Few changes were made at our September business meeting in our church school. Our rally day services, Oct. 8, were well attended. Oct. 22 was our home-coming and the beginning of our fall series of meetings. Bro. Lou Karns of the Lower Stillwater church taught the Sunday-school lesson. Bro. S. A. Blessing of West Milton who served this church faithfully as elder for a number of years gave the morning address. Bro. John Good of the Springfield church brought the message in the afternoon. We were glad for the number of former members and friends present. Oct. 23 Bro. H. M. Coppock began our series of meetings, which continued for two weeks. We had splendid sermons and good attendance. As a result eight were baptized. We have prayer meeting in the homes of members each Friday evening, with Bro. C. V. Coppock as leader. Our Christmas program will be given Dec. 24.—Mrs. Ethel Coppock, Tipp City, Ohio, Nov. 23.

White Cottage.—While Pastor J. D. Zigler and family were visiting relatives in Virginia, the ministerial committee had charge of the services. Bro. Paul Shrider of North Manchester, Ind., brought an inspiring message Aug. 13. Bro. A. F. Brightbill came to us Aug. 27 for a ten-days' musical institute and revival. His illustrated hymns and the messages he brought were very inspiring. Since these meetings four adults have come into the church by baptism, two of these, an aged couple, are great-grandparents. The other two are grandparents. We feel there are others who are seriously thinking and we are praying that they may soon make the good choice. We met in council Oct. 3 and reports showed progress. Our Sunday school has made a slow, steady gain, the average for the quarter being 105. The Bible stories told each Sunday by the superintendent are interesting and instructive. Nov. 19 the superintendent gave a short peace talk, with the promise of more each Sunday for several Sundays. Oct. 22 a few of our people attended the Olivet love feast. Oct. 24 we had our love feast and some of the Olivet members were with us. Bro. DeLauter, pastor of the Olivet church, had charge of our love feast. Bro. Zigler and Sister Evelyn Horn represented us at our district meeting, Oct. 10-12. Our cradle roll superintendent reports thirty-three babies on her roll. Our Women's Work has been busy filling orders for embroidery work and making bandages for a hospital in Africa. We are trying to sell or trade our parsonage for one more convenient for our pastor. Three of our young people attended district young people's meeting at Camp Zion.—Mrs. J. F. Shrider, South Zanesville, Ohio, Nov. 27.

Oklahoma

Antelope Valley.—We met in all-day Thanksgiving and home-coming services Nov. 26. Sunday school was followed by preaching services, with Bro. J. R. Pitzer bringing the message. A basket dinner was held at noon and a short program was enjoyed in the afternoon. Quite a large crowd attended. We are expecting Bro. Ora Huston to be with us Dec. 14 and are also looking forward to a series of meetings to be held in March by Brother and Sister Austin.—Gracie Underwood, Billings, Okla., Nov. 29.

Pennsylvania

Codorus.—We met in council Oct. 9 and elected Brethren S. C. Godfrey, Geo. H. Keeny and J. A. Godfrey as delegates to district meeting. Oct. 1 Bro. Howard Merkey preached a very appropriate sermon previous to our love feast. Oct. 22 Bro. Merkey preached the preparatory sermon and in the evening officiated at our love feast in the Codorus house. Oct. 29 Bro. Ralph Schlosser preached the preparatory sermon in the morning and officiated at our love feast in the evening in the Shrewsbury house. We were happy to have Bro. Desmond Bittinger and his wife and daughter give an illustrated lecture in the Codorus house Nov. 21. Thanksgiving services were held in Pleasant Hill, Shrewsbury and Codorus houses by our home ministers. An offering for world wide missions was received.—Clara Keeny, York, Pa., Nov. 28.

Dunnings Creek.—Our council was held in the Holsinger house, and four certificates of membership were received. The officers are as follows: Elder, Bro. T. B. Mickle; secretary, Bro. Leeson

Callihan; treasurer, Bro. William Bowser; Messenger agent, Mrs. Sewell Rogers; church correspondent, Mrs. Albert S. Ritchey. Trustees were retained. Several of our young people attended Camp Harmony and enjoyed it and were greatly benefited. Sunday-school officers were elected for the coming year. Seals and diplomas are being given to those having perfect attendance. Oct. 1 Eld. John Graham of Windber, Pa., began a two weeks' evangelistic service in the Holsinger house, closing with communion services Oct. 15. Bro. Graham officiated, and 125 communed. Good interest and attendance prevailed throughout the meeting and the messages were uplifting and spirit-filled. Eight accepted Christ, six being baptized and two received on former baptism. The music was in charge of Brother and Sister O. K. Beach.—Mrs. Albert S. Ritchey, Schellsburg, Pa., Nov. 24.

Ephrata.—Seventeen have been added to our church by baptism and four by letter. Five of these were young married people. Sept. 17 was the fiftieth anniversary of the building of our church and our home-coming day. More than 1,300 people were present. Bro. Wm. K. Kulp from the Rummel congregation brought the morning sermon. In the afternoon Brethren Wilbur Martin, Chester Royer and Ralph Schlosser brought messages relative to past, present and future of our church. In the evening Brethren Wilbur Neff and Nevin Zuck brought the messages. These messages were appreciated by all. We are happy to have a number of our young people in pastoral work. Our young people's organization, led by Tillie Andes, has taken on new life. They meet each Sunday evening, with good attendance, and have raised \$100 toward the support of Sister Engel in Africa. Three of the young people are attending Moody Bible Institute. One of their members was sick and they gave him a contribution of \$25. The juniors meet each Sunday evening, directed by the pastor. They are studying Preparing for Church Membership. Twelve of this number recently united with the church. In the evening service the pastor is bringing a series of studies on 1 Peter. We have splendid attendance both morning and evening. On Wednesday evenings we meet at 7:15 for prayer and Bible study. At the present time we are studying Ephesians. At 8 o'clock we have a leadership training class and are studying The Bible, Its Origin and Growth. The Sisters' Aid Society has been busy and is serving in a wonderful way. They sent a number of baskets to shut-ins for Thanksgiving. The evangelistic meeting, directed by Bro. Charles W. Blough, was very successful. The services were well attended and plain gospel sermons were brought. As a result sixteen were baptized. Our love feast was held Nov. 19, and Bro. A. A. Price from the Indian Creek congregation was with us for the entire day. He brought timely messages in the morning and afternoon, and

334 surrounded the communion tables. The next few days the pastor, accompanied by Bro. Elmer Shirk, a deacon, visited in twenty homes where there were aged and sick people. Eld. A. P. Wenger and Pastor Galen R. Blough extended the communion service to Eld. David Kilhefner and Sister Franklin Royer who are living in the Brethren Home in Neffsville. Bro. Kilhefner was elder of our church for more than twenty years. He is blind and almost deaf. Our people made special effort to have everyone at the service. They used their cars and brought them in and cared for them in a special way during the feast. While the pastor is away in evangelistic work the home ministers carry on the work very well. A group of solicitors were sent out to gather money for the Allentown church and received \$300 for this work. The finance committee reported that they received enough money for the expense of the evangelistic meeting and the last three offerings, amounting to \$77, were given to missions. A service will be held Thanksgiving morning.—Mrs. Allen Mohler, Ephrata, Pa., Nov. 24.

Lower Conewago.—Nov. 19 we closed an inspirational evangelistic meeting at the Bermudian house, with Eld. J. E. Rowland of Mechanicsburg, Pa., as evangelist. Attendance was good. Special numbers were as follows: Quartet from the First church in York, New Fairview chorus, a chorus from the Madison Avenue church in York, a duet by Sister Miriam Boldosser and daughter of the Carlisle church, solo by Ruth Naylor, nine years of age, choruses from our home Sunday schools and a duet by the Sower sisters. Eight were baptized and the congregation strengthened. We held our Thanksgiving services Nov. 26 at the Bermudian church, with Eld. K. D. Henry bringing the message. The B. Y. P. D. had charge of the evening services. The young people of the eastern zone of Southern Pennsylvania gave a peace program in the Altland meetinghouse Nov. 19. Eld. C. B. Sollenberger, district field man of Southern Pennsylvania, will preach at the Bermudian church Dec. 3. Bro. Desmond Bittinger, missionary to Africa, will speak at the Bermudian house in February.—Ruth Murphy Harlacher, Dover, Pa., Nov. 27.

Lower Cumberland, Mohler house.—Our five-day Bible conference Sept. 13-17 was well attended and the messages which were brought by a number of brethren were helpful and inspiring. Our evangelist, Eld. Quincy Leckrone, of Thornville, Ohio, brought us twenty-two inspiring and instructive sermons during our Bible conference and revival meetings, Sept. 18 to Oct. 1. Our love feast was held Oct. 1 with Eld. B. G. Stauffer of Manheim, Pa., officiating, assisted by Bro. Harry G. Fahnestock of Manheim. Two were reconsecrated and one baptized. The following Sunday-school officers were elected: Bro. Walter Hershey, superintendent; Bro. Charles Dittmer, assistant; Levi

World Wide CHRISTMAS MISSIONS Offering

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General Mission Board, 22 S. State St., Elgin, Illinois—

Dear Brethren: Enclosed finddollars as an offering for World Wide Missions, which please place to the credit of—



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Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
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Ditmer, secretary; Mary Ritter, assistant; Sister Verna Miller, treasurer; Bro. Henry L. Miller, Bible class teacher; Sister Verna Miller, young people's class teacher; Sister Ethel Snyder, intermediate teacher; Sister Anna Brinton, assistant; Sister Sue Hershey, primary teacher; Sister Helen Holtry, assistant. We have had good attendance at our regular meetings, with good sermons by our home ministers. We have Sunday-school and preaching services every Sunday morning, cottage prayer meetings on Thursday evenings, and young people's meeting and church services every two weeks in the evening. We are planning to have a Christmas program.—Mrs. Ethel Snyder, Mechanicsburg, Pa., Nov. 27.

Pine Glen.—Our Sunday-school outing was held Sept. 2 with a large attendance. We were represented at our district Sunday-school convention by Sister Emma Gardner and Bro. Luther Yoder. We met in council Sept. 15 and elected Sunday-school officers. Bro. William Yoder was re-elected superintendent, with Brethren Luther Yoder and Clarence Swigart as assistants. An installation service for officers and teachers was held Oct. 8, with Bro. H. W. Hanawalt in charge. Bro. W. H. Anderson was elected president of our Christian Workers' meeting, with Bro. Jesper Kenepp as vice-president. Sister Gertrude Miller was elected president of the Needle club of the church. A Sunday-school convention and young people's rally, comprising the Sunday schools of Circuit No. 5, was held in our church Oct. 15, with afternoon and evening sessions. Bro. Edgar S. Kiracofe of Juniata College was the principal speaker at the evening session. Luncheon was served in the church basement. A miscellaneous shower was held for Sister Lottie Youtzy, a widow, whose home and nearly all contents were destroyed by fire Sept. 8. She received many gifts including money, food, clothing and numerous articles for the home for which she is indeed grateful. Four octogenarians in our congregation have passed another milestone in life's journey within the past few weeks. Bro. Irvin Stroup is eighty-one years of age; Sister Stroup, eighty-one; Bro. James Kyle, eighty-one; Sister Margaret Miller, eighty-three. All are active members of the church and Sunday school. The latter was recently awarded a medal by the Pennsylvania State Sabbath School Association in recognition of fifty years of service as teacher in the Sunday school. Our revival meeting began Oct. 23 and continued for two weeks, with Bro. Harvey Replogle of Oaks, Pa., as evangelist. Due to sickness and much inclement weather the attendance was not as large as anticipated, but a fine spirit was manifested throughout the meeting. Seventeen boys and girls and one young mother were received into the church by baptism. The men's Bible class from the Huntingdon church visited our Sunday school Nov. 19. They were accompanied here by the Juniata College male quartet which rendered special numbers in song. After the morning service a goodly number of men remained and were entertained at a picnic dinner by members of the Sunday school. A Christmas program will be given during the holiday season.—Margaret L. Miller, Mattawana, Pa., Nov. 20.

Tyrone.—Our council meeting was held Oct. 12 and the following church officers were elected: Pastor and elder, John R. Snyder; clerk, Oscar Barkman; treasurer, Albert Uhl; Messenger correspondent, Sister Pearl Stewart; Messenger agent, Sister Ida Stewart. They will assume their duties Jan. 1. Sunday-school officers were installed with a fitting service the last Sunday in September. Annual harvest home service with offering of fruits and vegetables, groceries, etc., for the Home for Aged at Martinsburg was observed Oct. 22. Rally day in the Sunday school and annual home-coming was held Oct. 29, with Bro. D. B. Maddocks bringing the morning message, and Bro. Paul Hoover, the afternoon message. Basket lunch was served at noon. Our fall revival began that evening with the sermon by our pastor. Monday evening Bro. Lawrence Bianchi of Park Hill, Pa., came to us and for two weeks preached the Word with power and persuasion. As a result four were baptized. The meetings closed with a love feast on Sunday evening, with a large attendance. Considerable improvement has been made in the appearance of our church. New carpet has been laid. This work has been done without incurring a heavy indebtedness. The pastor's wife who has been ill for several months is improving slowly. Our church had a part in the union Thanksgiving services. The B. Y. P. D., directed by Bro. Larry Thomas and helpers, is having interesting meetings and the Sunday school is growing in interest and attendance under the superintendency of Bro. A. C. Harpster.—John R. Snyder, Tyrone, Pa., Nov. 25.

Upper Clair.—We closed a very successful series of meetings Nov. 4, with Bro. A. M. Dixon of Elizabethtown, Pa., as evangelist. He delivered seventeen inspiring sermons and conducted a series of Bible questions to promote Bible study. Approximately fifty persons responded. We had special music several nights from adjoining congregations. The attendance was good. The church has been helped greatly by his messages and as a result two were baptized. Since he is devoting his entire time to evangelistic work, we hope we can have him again in the near future. Nov. 5 we held our love feast, with Bro. Dixon officiating.—Stella Walter, Claysburg, Pa., Nov. 20.

Waynesboro.—Our rally week was ushered in on Sept. 24 with promotion of the children and the consecration of Sunday-school officers and teachers by Pastor Levi K. Ziegler at the morning worship service. Nearly one hundred per cent of our Sunday-

school workers participated in the luncheon on the following evening, with Bro. George Detweiler of Huntingdon, Pa., as guest speaker. On Thursday evening a Women's Work meeting was held, and Mrs. Florence H. Gibbel of Lititz, Pa., director of Women's Work of the Eastern Region, gave the message. On Friday evening 133 fathers and sons attended their annual banquet and the message of the evening was given by Rev. C. M. Aukerbrand of our local United Brethren church. The events of the week closed with a rally of the Sunday school in the morning and of the three Christian Endeavor groups in the evening. During the Sunday-school session certificates and seals for perfect attendance were awarded to sixty-five pupils and teachers. Special mention was made of one who has had a perfect record for twenty years. Special music furnished by the choir and individuals was much appreciated. Our missionary association had a rally on Oct. 4, when more than 200 persons enjoyed the lecture and picture, Land of the Monkey Bread Tree, presented by Bro. Desmond Bittinger, missionary to Africa. Oct. 15 our choir, directed by Prof. Charles Cassel of Hagerstown, Md., presented an inspirational musical vesper service. Our fall love feast was held on Oct. 18. Brethren W. G. Group of East Berlin, Pa., and James Widdowson of York, Pa., were the visiting ministers. While our pastor was conducting evangelistic meetings at Ridgely, Md., Nov. 6-19, Brethren H. C. Muck and W. C. Wertz, local ministers, preached for us. On Nov. 19 the young people had charge of the evening worship service and presented a program on the theme, Prayer. We had a good attendance at our Thanksgiving service. Bro. Garry Cleveland Myers of Western Reserve University, Cleveland, Ohio, preached for us, using as his theme, Grateful and Ungrateful Children. The offering was equally divided between the General Mission Board for home mission work and our missionary association toward the support of Bro. Minor M. Myers, our representative on the China mission field.—Sudie M. Wingert, Waynesboro, Pa., Nov. 27.

Virginia

Copper Hill.—Our revival services were conducted by Bro. C. M. Key. He preached fifteen inspiring sermons and as a result thirteen were baptized and one reclaimed. At the same time a vacation Bible school was conducted with Brother and Sister Key, the pastor and his wife and others assisting. We had an enrollment of eighty-three, with splendid attendance. At our council on Aug. 26 the following officers were elected: C. E. Eller, elder; A. R. Showalter, pastor; N. P. Shaver, treasurer; C. P. Stump, clerk; the writer, Messenger correspondent. The Sunday school was reorganized Oct. 1, with Frank Wimmer as superintendent. Bro. John Hancock of the Topeco congregation taught a singing school from Oct. 1 to 10. Deane Rumberg was with us Sept. 17 and gave a report of the Amsterdam Youth Conference. Our B. Y. P. D. was reorganized and we are now having discussions on the second and fourth Sunday evenings.—Vera Shaver, Copper Hill, Va., Nov. 27.

Montebello.—We met in council Sept. 25, with only nine members present. Bro. R. M. Figgers of Oronoco, Va., was elected elder. The following church officers were elected: Bro. L. G. Ramsey, treasurer; Sister Sally Ramsey, clerk; the writer, correspondent. Sunday-school officers are as follows: Bro. W. D. Fauber, superintendent; Bro. Ira Ramsey, secretary-treasurer. Bro. E. A. Lambert of Cherry Grove, W. Va., came to us Oct. 30 and gave us five inspiring sermons. Because of much snow we were forced to close our meeting without having the love feast which we had planned to hold on Sunday afternoon. It has been postponed until spring. At the time of our council we were glad to have with us Bro. O. R. Hersch, treasurer of the Eastern District, and Sister E. E. Blough of Manassas. Bro. R. M. Figgers is our pastor and we enjoy his messages very much. They are always full of spiritual inspiration and he is eager to do the Master's work.—Edna Ramsey, Vesuvius, Va., Nov. 24.

Washington

Ellisforde.—Our Sunday-school officers are as follows: John B. Longanecker, adult superintendent; Bertha Longanecker, assistant; Reba Howe, secretary; Isabelle Mitchell, assistant; Mrs. Percy Shamberger, intermediate superintendent; Mrs. Roy Rhodes, junior superintendent; Mrs. James Arbogast, beginner superintendent. At our September council Brother and Sister Roy Rhodes and Brother and Sister John Longanecker were called to the deacon's office. They were installed in a very impressive service recently by Pastor Clement Bontrager and Elders C. V. Stern, H. M. Rothrock and Wm. Mohler. Our pastor preached a fitting and inspiring sermon. We have met all our financial obligations and start the new year with a slate cleared of all indebtedness. We do not have pledges, but free-will offerings. The Aids have served dinners to several packing crews and nice profits were made. Most of our members have been engaged in the orchards and sheds this fall, helping to harvest the bountiful crop. Our attendance at church continues high. On Nov. 2 a beautiful and impressive wedding was solemnized when Adria Peterson and Oliver Weddle were united in marriage by Pastor Bontrager. The parsonage lawn has been improved and an outdoor fireplace is being built. During October our pastor visited in several of the churches in the district in the interest of peace. Early in October we were privileged to have Bro. W. M. Kahle and family of Roanoke, Va., with us. Bro. Kahle's

lectures were enjoyed and were beneficial to all. Rev. and Mrs. Norcross were with us one Sunday in September, speaking on peace. Bro. Mark Schrock and family of Olympia were with us one Sunday in August. Their music and Bro. Schrock's sermons were greatly enjoyed. Our pastor and his family are continuing their untiring work here, with results of their faithful efforts being seen continuously. Our district fieldman, Bro. Paul Longenecker, was here in September for two evenings. Our pastor recently published a yearbook for the Ellisforde church. One of the interesting facts brought to light in the yearbook was that the first love feast of the local congregation was held in an old cleaned-out saloon building, as we had no church house then.—Mrs. Earl Longanecker, Tonasket, Wash., Nov. 25.

West Virginia

Oakvale.—The work here has been progressing. The members are now having cottage prayer meetings which are proving successful. Through their work there have been two members added to the Methodist church. Our pastor and elder, Bro. J. E. Barton, filled his regular appointment, Nov. 26, and one member was reconsecrated and one accepted Christ. Our Sunday-school attendance is very good.—Fannie Wimmer, Oakvale, W. Va., Nov. 27.

Smiths Chapel.—Sept. 9, 10, Bro. Price Bowman brought us very inspiring messages. One confession was made on Saturday night. Bro. Bowman baptized two on Sunday afternoon. Sept. 30 Bro. J. S. Showalter of the ministerial board and Bro. Allen Hoover licensed Mrs. Garnet Tiller to the ministry. Sept. 24 Sister Broughman, Brother and Sister Smith and Sister Camper of Buchanan visited our church. At the close of Sister Broughman's Saturday evening message two confessions were made. Oct. 22 Sister Broughman began a series of meetings leading up to the communion. During the week four confessions were made and on Saturday evening Bro. Eugene H. Kahle baptized five. This was followed by the communion service, with Bro. Kahle officiating in the absence of Eld. H. Allen Hoover. Oct. 29 Sister Broughman gave us her closing message and two came forward. They will be baptized by Bro. Eugene Kahle Nov. 26. Our morning and evening messages on Nov. 26 will be brought by Bro. Kahle. The B. Y. P. D. elected the following: Adult adviser, Sister Josaphine Lusk; president, Ouida Kahle. The B. Y. P. D. is sponsoring an informal banquet Dec. 2 at the home of Bro. Kahle. Bro. Charles O. Warren of Bluefield, formerly of North Carolina, is a great worker in the young people's class. Oct. 11, 12 Bro. Price Hylton, our newly elected pastor, preached for us.—Ouida Kahle, Princeton, W. Va., Nov. 20.

Wisconsin

Maple Grove.—We met in council Nov. 8 and elected the following officers: Elder, D. D. Funderburg; treasurer, Raymond Koepf; clerk, Alfred Pearson; trustee, John Reit; member finance committee, L. A. Robinson; member ministerial committee, Harm Reit; Messenger agent and correspondent, Mrs. H. R. Mock; wood committee, John Reit and Raymond Koepf. Letters were granted to Mr. and Mrs. Tom Mitchell. The Maple Grove Ladies' Aid held a chicken supper Nov. 9 at the home of Mr. and Mrs. Ike Guyette. The net proceeds were \$39.60.—Mrs. H. R. Mock, Boyd, Wis., Nov. 24.

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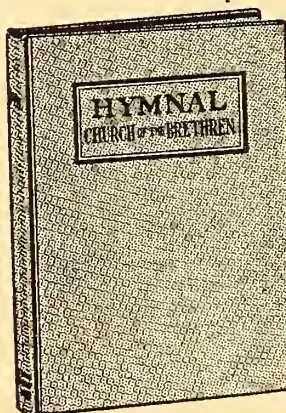
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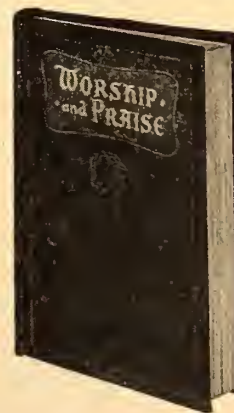
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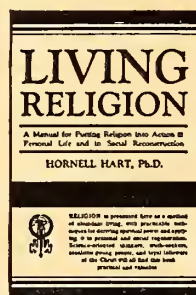
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GOSPEL MESSENGER

VOL. 88

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December 23, 1939



MEN, HERE IS THE PROPOSITION BETTER THAN WE COULD PUT IT . . .



"Good churchmen are pretty apt to read their own church paper. Men who read their own church paper are more apt to be good churchmen. Men's Work is making a very definite contribution to the church by promoting the sale of the Messenger. If you do not already have a Messenger club, be sure to organize one for next year. The time to start is not later than January first, better yet to start in December. If you had a club last year begin to plan on continuing for the year ahead. If you have an active Messenger agent do not interfere, but if you do not, here is a fine task for the men."—R. E. Mohler in the November Men at Work.

● Start Messenger Clubs Now

Yes, now is the time to start to work on that Messenger club. Lists are already coming in. Our busiest subscription season is almost here. Clubs can be sent in any time 75% of the resident Brethren families subscribe, but if our subscribers want free copies of the 1940 Yearbook you should not delay.

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OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

Elgin, Illinois, December 23, 1939

No. 51

EDITORIAL

God's Law Is Broad

Remember that young would-be-theolog who went up from Babylon to Jerusalem "to seek the law of the Lord"? Undoubtedly he found it in that small portion of our Christian Scriptures existent in his day. He would have a larger field of inquiry now, not alone because our Bible is so much larger than his, but because we have found God's law written all over his universe.

That law has always been written there, to be sure, but men did not see it. The noblest of them did see the glory of God in the heavens and his handiwork in the firmament, but even they did not see his law there. It remained for later ages to discover that his power and glory, so richly manifest in all his works, are the expression not of uncertain moods but of dependable consistency, not of fluctuating fancies but of constant and universal law, the roots of which are wisdom and love.

"The law of the Lord is perfect," not only in its ethical quality but also in its completeness. One of James Quinter's best sermons had for its subject The Broad Law of God, based on the text, "Thy commandment is exceeding broad." It is broader than Bro. Quinter knew, broader than any of us knows. We are only beginning to see how broad it is, and how deep and rich and life-giving when we make it the law of our living.

E. F.

Faith Is Glad and Waits

"He came to his own and his own received him not," and with what tragic consequences both to his own and to him, we know full well. Is it not that same sort of tragedy we are seeing enacted before our eyes today?

All peoples are his own and he is coming to them all, and not only on the anniversary of his coming in the Bethlehem manger. All the year and through all the years he stands knocking at their

door, but they do not hear his voice. When they do hear and open the door, he will come in, and there will be peace in their hearts and in all their relations with each other, and they will have the right to be called sons of God.

More people know this than ever before, but they do not yet have the courage to act as well as they know. There's too much pride in the way. When they have suffered enough, recognition of the truth will be followed by repentance and changed ways. Then good tidings of great joy will pass from promise to experience, and the once unwelcomed Would-Be-Guest will be crowned Lord of all.

E. F.

This Sad Christmas Day

COMES now another Christmas Day, one which many will find the saddest in years. Extra shopping days will not suffice to blot out visions of China's millions dying of hunger and cold. In Europe other millions are in the same plight. The world has seen nothing like this in magnitude since the World War, nothing like this in brutality since Genghis Khan and Tamerlane.

With the angel's song as faint as it is at this Christmastide, with war on earth and hate toward men in so many lands, one could be discouraged indeed. And yet, the very desperateness of our times but proves our need of the Christ of peace and the way of brotherhood which he came to live and teach.

And answering to the age old dream of peace on earth is a veritable ground swell of yearning in the hearts of common men. Never was there such widespread conviction of the futility of war, so many eager minds dreaming of a better order of society. One great prophet speaks of a time when righteousness shall cover the earth as the waters the sea. And we are thousands of years nearer that time than he.

It is not love that has failed, but men in that they have made so little use of the better way. Failing in faith and hope, we can hardly expect to enjoy to the full the splendid blessings of sweet charity. We would not be obliged to see so dimly, or wonder so much about the future, if we could but unitedly set ourselves to the recovery and increase of the true spirit of Christmas Day.

How can the recovery and increase of this redeeming spirit be effected? Certainly not by further flight from duty, or by yielding to the despair of the hour. Rather, let us turn again to those values which we know in our hearts are the only things which can withstand the test of fire. Let us seek to build again through faith and hope and love the shining towers of righteousness.

The foundations of such a world rest on what men desire in the deepest chambers of the heart. Therefore, let every man seek to set his own life in order. Let each and all seek to support to the full those agencies and institutions which make it possible for men to worship one common Father and pray and work for the coming of the kingdom.

Let us strive for peace in the home and the community, in the institution and the nation. Let us carry the message of goodwill to the farthest islands of the sea. Let us not fail in the best we know on this saddest of our Christmas Days. The very darkness of the hour may provide that mellowness of spirit and oneness of aim which can yet bring happier Christmastides than the world has ever known.

H. A. B.

The Flight From Duty

To a certain retarded section of the country tremendous change is coming as a result of the discovery of oil. The boom is helping many of the people financially, but it is also actually making it harder for some of limited means who are now caught short in a time of upward trending prices. But what of the church and its responsibility in such a changing world?

Picking up one segment of the problem, a local observer comments that community spirit has improved in the towns, but "not the least task which the churches face will be that of helping the workers adjust themselves to the circumstances of personal responsibility, a responsibility which has nearly vanished in some older men and women, and which some of the youth have never experienced."

Thus changing conditions point up an old problem—what to do about responsibility! Too often yielded to is the temptation to flee from duty. But consider what opportunities the upsetting of the

economic fruit basket can bring to a community! Then shall one still choose the way of easing out from under and letting someone else do the special things needing to be done?

In place of the all too frequent flight from duty, may there be a revival of that sense of Christian obligation which Charles Wesley expresses in the hymn beginning: "A charge to keep I have." Or a return to Wordsworth's concept of duty as the "stern daughter of the voice of God." H. A. B.

About Those Meek

A CERTAIN Indiana elder isn't the only one who wonders how the meek are ever going to inherit the earth. Don't we all know how he feels? What chance is there for unassuming gentleness in a world where the Hitlers and the Stalins are the masters?

But are they, really? What do you mean by inherit the earth? To be able to overrun it with armies and bombing squads? To be legally empowered to defend yourself against a suit for delinquent taxes? Or to enjoy its beauty and fruitfulness? Who but these meek and unassuming folk are right now extracting the most solid satisfactions from it? Certainly it is not the blusterers in the present death struggle to hold title to it.

Whether empires rise or fall has little to do with inheriting the earth. That depends on opportunity and capacity to appreciate the blessing of living on it. Our next door neighbors just told us how, from their dining-room window, they have been enjoying the autumn coloring of a certain stretch of shrubbery in our yard, hidden from our view. They were the true inheritors of that bit of loveliness. And so are you, of all the richness in our Father's world, if you are one of his very own children. And that depends much more on the quality of spirit in you than on warranty deeds and mortgages.

There are indeed certain schools of the prophets who bank much on prospects of a kingdom of a more material sort, ushered in by a mighty military Armageddon. But that picture is pretty far removed from the spirit of the beatitudes. It isn't the kind that Jesus painted there. He was describing the characteristics of the citizens of his kingdom. One of these is meekness, not weakness, oh, no, not that cowardly caricature of unpretentious spiritual power.

It is the poise of that gentle and unafraid steadiness which does not need to brag and bluster because it knows that "in quietness and confidence shall be your strength." Blessed indeed are such, for they are the heirs of both earth and heaven.

E. F.

THE GENERAL FORUM

A Meaningful Holiday

BY MARY STONER WINE

To those of us who love and serve the Christ
 Christmas is a meaningful holiday.
 We leave awhile the weary milling crowd
 And by the guide of faith, we find our way
 Across Judea's hills to Bethlehem.
 We see anew hope's rising radiant star
 And laden with our priceless gifts of love
 We join earth's wisest men who traveled far
 To find the infant Christ, the Lord our King.
 We join the humble shepherds on that night
 And watch the awesome darkness disappear
 Until a flood of white translucent light
 Aflutter with its changing glory forms
 A multitude, the great angelic throng
 Who bring again to troubled hearts of men
 The words of peace, borne on the wings of song.
 Our beings thrill anew in answer to God's love
 And bowing near our Christ we humbly pray,
 O'ershadow us, thou great and mighty One,
 Be born anew within our hearts today.
Covington, Ohio.

The Spirit of the Giver

BY WILBUR M. BANTZ

CHRISTMAS is a time of much giving. Indeed, to possess the grace of generosity is a blessing. However, one only needs to be observing to discover much of our giving at Christmas does not possess the spirit of the giver.

Gifts within themselves are of little value. They take on value when they carry the spirit of the giver. I have heard these remarks: "I dread for Christmas to come," "I shall be glad when Christmas is over," or, "Why should I be happy? I have nothing to look forward to." Has giving become a burden? Has Christmas giving lost the spirit of the giver? Maybe such attitudes come about because we have been thinking only in terms of material gifts. Economic conditions make such giving a hardship, with the result that Christmas is not a time of great joy.

The spirit of the giver is found in the amount of love in which a gift is given. "God so loved the world that he gave." He did not give in order to receive a gift, or because of a sense of duty from having received a gift, but because he loved. He gave, not for his own good, but that he might continue to give for the good of the world. Love discovers the need of another and gives accordingly. God gave his Son because the world needs him. This is the spirit that Jesus set forth when he felt he was anointed to preach good tidings to the poor, or to give sight to the blind, to heal the broken-hearted and to preach the acceptable year of the

Lord. It is the same spirit illustrated again in the story of the Good Samaritan, and in the exhortation to invite the poor, the maimed, the lame and the blind to our feasts, rather than those who will be able to recompense us. Such gestures of good will should constantly be made. Chinese and Spanish relief is just such an expression. Christmas can become intensely interesting if in our giving, we include our enemy, the one who has offended us, or the one whom we think we despise.

We can discover the real spirit of the giver in making spiritual contributions. Such giving does not draw so heavily upon our economic conditions. It does sound our spiritual depths, however. Peter and John had no silver or gold, but such as they had, they gave. I can discover no record where Jesus ever gave any material thing of his own. He came to give life, and to make it more abundant. Anything that hindered life he touched with his spirit. It was the contribution of himself, his spiritual self, that greatly enriched the world.

Here is a truth we must soon come to learn: happiness is not dependent upon what we receive, but what we give. We are waiting for something to come to us, waiting for prosperity, for better moral and spiritual conditions, for a world of more peaceful international relations. We should be seeing that now is the time to live. Now is the time to contribute a great soul and a great life to humanity. A few years ago one of the foremost American preachers said: "Young people are going out into a world of difficulty. It is not a hospitable generation that invites you to live in it. You are going to live through some of the most momentous days in human history. You are going to see changes in our economic and international life that will either make or break our western civilization. These days ahead of us are going to be more exciting and more consequential than the crucial days of Greece and Rome. If I were a young man with life ahead of me, I would interest myself in some cause of public welfare, would get hold of some handle and lift. I would have some part in this game that humanity must play."

How can we despair of life when there is so much to do? Indeed, it is heart-rending to see so many of our youth coming out of our schools with nothing to do. It is more heart-rending when there seems to be no vision of a life invested for the good of humanity. Too many are not thinking in the terms of great living, but merely in the terms of receiving. Truly it is well said, "Without a vision, the people perish."

A love which is moved by the conditions of others, the possession of spiritual resources, and a philosophy that seeks to contribute such resources to humanity, is the spirit that will make giving a joy and a blessing. We will then be servants of the Lord, giving beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

Toledo, Ohio.

Foundations of Christmas Joy

BY I. J. GARBER

ON an alley in a factory town lived a mother and her daughter of sixty-odd years. They scarcely obtained the necessities of life and the gifts of the Christmas season were not to be considered. Relatives could give little if anything of a material nature. Yet they waited as eagerly for the Christmas season as those who could expect much. What was the source of their cheer? Will not a discovery of those elements of cheer make our lives richer?

Nineteen centuries ago the angel said, "I bring you good tidings of great joy which shall be to all people." No one will deny that today Christmas is the most joyful of all the special days we observe. This cheer is no respecter of rank or station in life. It may be found in the homes of the wealthy and in the homes of the most lowly, or it may be lacking in either. Neither dollars nor presents alone will give joy. The foundations of Christmas cheer lie deeper than material things.

One of the elements of Christmas cheer is a great anticipation of things yet to come. There is a forward look in the mind of every one who observes the day of Jesus' birth. This expectancy modifies our manner of life. Each word indicates that something is expected. Every act reveals that we are preparing for *that day*. Every transaction carries the element of consideration for the likes and preferences of others. The anxieties and disappointments of the past are forgotten or given second-rate consideration. Something greater is about to come upon us. Preparation is being made for it that nothing shall mar its glory. This great hope might well be a ruling factor every day of the year. Might we not well remember that no trial is so great as the means of victory given us, no effort so great as the satisfaction of victory. The greater blessings for the Christian are yet to come.

In every mind there is a greater spirit of sacrifice than at any other time. More poor homes are remembered at this season than at any other. Hearts are now warmed to physical and spiritual needs of mankind, both at home and abroad. Our

sympathy, our gifts, our symbols of time and strength must help them in their need. This spirit of sacrifice will make lighter the cares and burdens of each day. This consideration for others carried through one whole year would make impossible the many discords and struggles that we now suffer. It would give us an interest in all people and a share in the eternal kingdom of all mankind.

A third element of Christmas cheer is the greater emphasis on Jesus. As Christmas approaches we hear more and more of the story of Jesus. The joyful sacrifice of heaven is repeated to the children in many homes. The radio carries to us the beautiful messages of his birth, and packages, letters and windows bear emblems that remind us of that first Christmas. Aspiring men and women forget personal ambitions. Differences of opinion take second place. Even the offenses of our enemies cannot seem so harsh as heretofore. Unitedly we pause to hear again the story of Jesus' birth and, with the shepherds and wise men, worship the Prince of Peace. We shall eagerly listen to that story again. It is old but not worn. Its glory stands the repetition of the years. Its beauty will break anew upon our hearts. Aged ears will await the message as in other years.

Will not other portions of his life and principles bear more repetition and teaching than heretofore? Will not daily concern and sacrifice for his kingdom bring joy throughout the year? These elements of joy are not burdensome. They are not nearly as costly as the shopping lists we so carefully guard. They will bring joy for days and weeks. They will enrich the efforts of a whole year.

Durbin, W. Va.

Phillips Brooks' Measuring Stick

BY GRACE HILEMAN MILLER

PHILLIPS BROOKS, noted divine, once said: "The true way to be humble is not to stoop until you are smaller than yourself, but to stand at your real height against some higher nature that will show you what the real smallness of your greatness is." In other words, qualify for the blessing of those described as poor in spirit (Matt. 5: 3). A recent American translation says it this way: "Blessed are those who feel spiritual need, for the kingdom of heaven belongs to them."

What is the result when we stand at our tallest, reaching away up toward our divine Ideal? To say the least, a realization of spiritual need, such a sense of smallness that immediate spiritual growth is the result.

The Phillips Brooks' measuring stick calls for the testing of human lives by the life of Jesus Christ. Humbled by his greatness, we seek "to attain the measure of the stature of the fulness of Christ."

La Verne, Calif.

The Tangible and Intangible Results of Colonization

BY GLADDYS E. MUIR

Reprinted from the concluding chapter of *Settlement of the Brethren on the Pacific Slope*, a new book just now coming from the press of the Brethren Publishing House. The book contains over 500 pages, including twenty-eight pages of pictures. Price only \$2.00. May be ordered from the Brethren Publishing House, Elgin, Ill., or from the author, 373 N. El Molino Ave., Pasadena, Calif.

ALMOST ninety years have passed since the Brethren pioneers began to find their way to the Pacific coast. We have attempted to follow the story of that movement, watching the characters pass in review like the participants in a pageant: ministers, missionaries, homesteaders, railroad agents, colonists, dairymen, orchardists, farmers.

We saw, first, the little band of Brethren in Oregon carving out homes for themselves in the wilderness; we followed them amidst the trials and tribulations of a new country, noting their deep concern lest the new environment rob them of the things they valued most. We observed the same type of scene in California, a lonely, isolated group of Brethren calling for help. We witnessed the interest of the eastern Brethren in these pioneers on the fringe of the continent, in such spiritual peril, as they thought, and so likely to be lost to the brotherhood. We noted the strange mixture of motives that led many of the latter to join their fellows: their missionary zeal, their fraternal feeling, their love of the land, and even their thirst for adventure. We watched them as they went by sea around the Horn or across Panama; or as they made their way overland, by wagon, to some far-off valley in the west, there to build up homes and churches like those from which they came. We perceived their difficulties as they came in contact with folks of different background and discovered that religious viewpoints even among Brethren often varied. We observed their strenuous efforts to rise above these difficulties and to work out solutions to their problems based on mutual consideration and forbearance. We discerned their blunders and the churches that were wrecked on the rocks of controversy. We observed their early missionary endeavors, their eagerness to establish preaching points, and their perpetual calls for ministers.

We witnessed, too, the influence of the railroad

agent, the land agent, and the journalist. We noted the susceptibility of the Brethren to the lure of the land, observing how eagerly they followed their leaders wherever they piped, and how easily they made themselves believe that their desire to spread the Gospel could be combined with moves that would lead to material advancement. We saw new churches spring up over night and new towns develop like mushrooms—towns whose founders fondly hoped that they should be rich and prosperous and good—settlements that would shut out the evil ways of men and demonstrate to an unbelieving world the benefits that might be derived from the establishment of a Brethren community. We saw some of these dreams fade away into nothingness, leaving little empty churches to stand alone out on the plains or deep in the woodlands, with only a handful of Brethren to keep up the old traditions and the old ways. We observed others develop into permanent settlements, their prosperity reflected in well kept orchards and ranches, substantial homes, and well built churches.

Last of all, we saw the Brethren themselves begin to change, becoming less credulous of the schemes of realtors and railroad companies who bid for their favor as they became experienced in the ways of the world, and showing more friendliness toward the people among whom they settled. We saw them begin to chafe under the external forms that separated them from their neighbors and reach out toward new ideas and new leaders. We found them gradually changing the manner of their dress, the character of their church houses, the mode of their worship, and even the emphasis in their doctrines. Today, as we survey the numerous Brethren colonies in the west scattered from the borders of Mexico to Alberta, with so little to distinguish them from many other settlements and so much to differentiate them from those early Brethren communities on the coast, our minds naturally return to the theory of missionary work by colonization, and we wonder just what there is to show for this form of missionary endeavor. This expansion of the Brethren—was it accomplished by colonization? These changed characteristics—are they its fruits?

* * * *

It is clear, from the letters of the pioneers, that in the beginning the life of the Brethren on the coast followed a pattern not very different in type from that of the eastern Brethren. They were still half German, as far as language and social customs were concerned, and strongly bound together by the ties of kinship and fraternal feeling. They were making their living

usually in a farming community, taking very little part in the civic life of the neighborhood and centering their interest almost wholly on the church and its doctrines. When they talked about the latter, they talked much about "primitive Christianity," "the pure and simple Gospel," "living according to the Scriptures," etc. Their homes and church houses revealed little aesthetic appreciation of any sort. Likewise they appeared skeptical of the advantages of education. In 1889, after forty years of living in the new environment, their character had altered but slightly: they were still strongly bound by the ties of kinship, still rural, still withdrawn from the world as far as participation in civic affairs was concerned, and still with very little interest in higher education. The most noticeable change apparent seems to be the disappearance of the German characteristics. There was also a tendency in certain areas, such as the San Joaquin Valley and the Willamette Valley, to modify the manner of dress. The change in the latter, however, was so generally resisted as to result in the loss of the advocates of this reform to the church, rather than the achievement of any changes within the church.

While the colonization era maintained many of these features intact, it also resulted in a number of significant changes. The emphasis on the doctrines of the church continued, but there was more talk of the "order" and the rites and ordinances of the church than early Brethren principles. This was probably a reaction to the "Progressive Movement" and is evident as late as the first decade of the twentieth century. The Brethren settlements during the period were recognized as unique in character. Their inhabitants were noted for their plain dress, their sobriety, and their interest in the Scriptures and the church. However, observers also called attention to their industry, their thrift, and prosperity. This increased concern of the Brethren for material success is very apparent in the letters of the colonists. The attractions of the land are frequently stressed more than the opportunities for church expansion. In some cases the two seemed so much confused in the mind of the writer that the reader is in doubt whether the "rich opportunities for mission work" refers to the openness of the field or to the fine chances for financial investment. In many ways these letters reflected the spirit of the age in which the writers were living, an age of rapid expansion in which success was the goal universally sought and success measured largely in terms of material advancement. Entangled with cares and engrossed with ephe-

meral things, it is not strange that they were sometimes spiritually blinded and unable to properly evaluate the elements in their heritage, clinging so tenaciously to the things that they could see and neglecting weightier matters.

However, there were other changes during this period that were more hopeful in character. The Brethren were now mingling more with their neighbors. They were participating to some extent in civic affairs, at least they no longer frowned on such activities. They joined with other denominations in Sunday-school work. They provided educational opportunities for their children. They began to take an interest in the outside world, establishing mission points in the larger cities and supporting missions abroad. Aliens at their door enlarged their outlook, and returning missionaries introduced them to new problems. All these things helped to make them less self-centered and widened their mental horizons. That so many changes should take place in the period of organized colonization was scarcely to be expected. It is only when we compare these developments with the greater changes which followed that their importance diminishes.

In the postwar period the Brethren culture pattern has noticeably altered. Although the tendency of the Brethren to settle in the existing colonies has continued, indicating that fraternal feeling is still strong, it is not discussed so much. The background is no longer entirely rural; however, the fact that the most flourishing churches are still found in the smaller towns seems to indicate that the genus of the Brethren is not yet adapted to city life. The Brethren are now actively participating in interdenominational enterprises, in civic affairs, and even in political life. This intermingling with folks of different background, together with greater educational privileges, has given the rising generation a different outlook from their fathers, causing a reaction to set in against some of the older Brethren traditions, which has resulted in the relinquishment

Judean Echoes

BY ROBERT BYERLY

From o'er Judean hills that night there swelled
 Angelic hosts with heaven's joyful song,
 That set the waiting world astir with hope,
 That told of "Peace on earth, goodwill to men."

O'er barbed wire fence and new dug trench and fields
 Of blood, and booming guns of men gone mad,
 Judean echoes still resound, to those
 Who hear, with "Peace on earth, goodwill to men."
 Ripley, Okla.

of many of the old ways of doing things and much imitation of the methods and techniques of other religious groups. This has been especially noticeable in external matters such as dress, the building of church houses, and methods of worship.

Whether the Brethren have changed as much in their inner life is an interesting question. Have the Brethren discovered any principles of greater value than the things they cast off, or improved in any way upon the tenets of their fathers? In throwing off the external forms which seemed to hamper them have they retained the more fundamental Brethren ideals? Do the typically Brethren settlements of today exhibit more of these "Brotherly" qualities—more kindness, more piety, more simple living—than other communities? It is difficult, of course, to answer these questions. It is usually recognized that Brethren communities are hospitable, that they are sober and orderly, and that in general they are clean places in which to live; but so are many other communities. It is also rather doubtful that the Brethren, today, live in simpler homes or amid fewer luxuries than the majority of their neighbors.

However, there have been some influences in recent years which have enabled the Brethren to appreciate real values better, perhaps, than was possible in the days of rapid expansion. The great crises of the last few decades: the Great War, the depression, and the critical questioning of all the basic social institutions which accompanies these events have forced the Brethren, along with many other religious groups, to re-examine and re-evaluate the tenets they have held, to find if they did have adequate basis for their faith and to discover whether as a church they had anything to contribute to the needs of a modern world. The result seems to have been a rediscovery and renewed emphasis upon the old doctrines of peace and brotherhood, temperance and the simple life—doctrines which have lately had a new appeal to the present generation of Brethren because they appear to be peculiarly fitted to meet the needs of a people weary of the struggle to live amidst the complexities and insecurity of modern life.

These changes have come about largely since the abandonment of organized colonization and seem to be the result of enlarged social contacts. The story of colonization, however, is not ended. The majority of the Brethren on the Pacific slope are still living in settlements of this type and probably will for many years to come. Now that the commercial aspects of colonization have passed, and the Brethren themselves have come

to place less emphasis on material success, it seems likely that these settlements may yet hold some of the possibilities for development of which the more idealistic promoters dreamed. Under spiritual leaders, with a degree of co-operation—economic, religious, and social—much greater than could be found in the average community, they may exhibit many benefits which could not be attained through individual efforts alone, and, through this larger co-operation, pave the way for the emergence of a superior community. If the future should show that the Brethren could develop colonies of this type and demonstrate in a practical fashion the peculiar merits of a truly Christian community, missionary work by colonization may ultimately be justified.

Pasadena, Calif.

"He Shall Save His People From Their Sins"

BY LAURA GWIN SWADLEY

WHEN the angel appeared unto Joseph telling him about the son Mary was to have he said, "Thou shalt call his name Jesus, for it is he that shall save his people from their sins." We as individuals need one who can save us from our sins; our beloved country needs to be saved from its sins; the whole world needs salvation from sin. Thank God, Jesus came for that purpose! We sing,

"No more let sins and sorrows grow,
Or thorns infest the ground,
He comes to make his blessings flow,
Far as the curse is found."

"Just as far as the curse is found" (which is all over the world) he came to bring his blessings, one of which is salvation from sin.

He saves by forgiving past sins. Are we ever tempted to look back with a superior air and blame Father Adam and Mother Eve for sinning? Let us not do so, for every man and woman since, with one exception, has sinned and fallen short of the glory of God. But the sinless One came to remove these sins. Do you remember the picture of the Pilgrim starting on his journey with that great bundle of sins upon his back? It was when he came to the cross that the load fell off. Not all religions offer such a blessing. A man came to Hudson Taylor in China. He asked: "What can I do with my sins? I think day and night about them. I am seventy-two years old and I can't live much longer. Can you tell me what to do with my sins?" Taylor could tell him; he told him the story of the cross and the man left with a happy heart.

He came to save not only the one who has committed few sins but the vilest sinner. Paul said, "Christ Jesus came into the world to save sinners, of whom I am chief." "Go and sin no more," is still his message no matter what the sin has been.

The old colored woman who gave this testimony knew what it was to have a Savior who had removed her past sins. Addressing the minister she said: "Honey, de Lord hab done great things for me! He hab taken my sins all away. Dey all gone, honey. And when dey went, chile, I tell you dey went just like a clap of thunder. Hallelujah!"

He also saves by forgiving sins we have committed after we have enlisted in his service, when we come to him seeking forgiveness. John was writing to Christians when he said: "If we confess our sins he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness."

It is indeed wonderful to have a Savior who will forgive our sins after we have committed them, but he wants to save us even farther.

He saves us from our sins by keeping us from sinning. "Everyone that committeth sin is the bondservant of sin, . . . if the son shall make you free ye shall be free indeed," said Jesus. Zacharias said, we "should serve him without fear, in holiness and righteousness all our days." Paul tells Titus that we should "live soberly and righteously and godly in this present world." We are afraid of the doctrine of holiness. Perhaps, for one reason, because so much that passes under that name is not really holiness. Again, we see the lack of it in ourselves and we like to excuse ourselves by saying: "We are human," "we make our mistakes," "God doesn't expect us to live perfect lives." The adversary tries very hard to confirm us in such a viewpoint; it gives him such a good chance to get us under his power. The foregoing scriptures as well as many others, such as Romans 8, teach something entirely different. According to them Jesus came to save from sin by keeping us from its power as well as by forgiving sins committed. We sing about this, as in Rock of Ages:

"Let the water and the blood,
From thy wounded side that flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

But do we live it, and if not why not? He has made ample provision for us to live above sinning. He, himself, lived a perfect life here on earth under even more trying conditions than any of us have to meet. Even his worst enemies could find no flaw in his life. His life as given in the gospels has stood the test of time, in its perfection.

Our ideals have a large influence in the molding of our characters. What an influence his perfect life should have on our lives!

He gives us more help than that. He prayed for us in his great prayer recorded in John 17. He is still praying for us. "Wherefore also he is able to save to the uttermost them that draw near to God through him seeing he ever liveth to make intercession for them."

Because he was tempted while here on earth he is able, when his children call upon him, to rescue them when they are tempted.

But we need something more than an ideal and help in fighting our battles. And he has provided a most wonderful way to save us from sinning. He wants to dwell in our hearts by his Spirit and live out his life in us. By what power did Jesus live the life he did? Because he had divine power as the Son of God? I think not. I think he no more used his divine power in living a perfect life than he did in providing food for his body. But he was filled with the Spirit, the same Spirit available to his followers, and in its power he lived a victorious life. Many of Christ's followers have experienced his great blessing. Paul said, "I have been crucified with Christ; and it is no longer I that live, but Christ that liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God" (Gal. 2: 20). We have only to look at the apostles before and after Pentecost to see what Christ can do for a life when he by the Holy Spirit dwells in it. Recently I read a little book, *Hudson Taylor's Spiritual Secret*. Hudson Taylor had been trusting God in an unusual way and finding him faithful, he had been living for God, preaching Christ, leading souls to him in China but he felt there was something lacking in his life. He was following Christ at a distance and was not being able to imitate him as he so longed to, and there was strain and worry in his life. He longed for something better. Then he had a letter from a missionary friend telling of how he had been striving to live a holy life and of how he had found the way to be not by trying, but by abiding in Christ and letting Christ work in him. The light came to Taylor and from that time on Christ dwelt in his heart through faith. After that amid sorrows and trials he proved over and over the truth of Christ's statement, "Whosoever drinketh of the water I shall give him shall never thirst." He wrote a letter to his children who were in England telling them to give their hearts to Jesus to keep every day, that Jesus would keep them from being selfish or unkind if they would trust him to do it.

He has a final salvation in store for us. God sent

his son that whosoever believeth in him should not perish but have everlasting life. Peter tells us about a salvation ready to be revealed in the last time. The writer to the Hebrews says that Christ is going to appear a second time unto salvation. Many other scriptures bring out the same truth.

He shall save his people from their sins by forgiving sins committed, by saving them finally in heaven, and by keeping them from sinning. He must be given full possession of our hearts if he is to keep us. He cannot dwell with sin; also he, instead of self, must be on the throne. We need to "take time to be holy," take time to look at our ideal, Christ's life, obey him in everything. If we give him a chance he "is able to do exceeding abundantly above all that we ask or think."

Johnson City, Tenn.

The World Mission of the Church

BY WILLIAM M. BEAHM

In Five Aspects—The Fifth

A FIFTH aspect of the world mission of the church is: *To fulfill the declared will of God as revealed in Jesus Christ.* It was Jesus' stated purpose to build the church of such a character and in such a way that the gates of Hades should not prevail against it nor the powers of death subdue it. On the basis of this intention and the authority given him he delivered to his disciples his great commission, "Go ye into all the world and preach the gospel to the whole creation," "Go ye therefore, and make disciples of all the nations," "Ye shall be my witnesses," "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd." This is to remind us that the missionary movement is a religious phenomenon. In recent years we have been quick to adduce social, economic and political reasons for carrying on missionary work. This is all very well if we do not overlook the basic religious nature of the whole affair. It would never have started as a mere cultural movement however auspicious might have been the confluence of economic, political, and social events.

A basic element in the morale of any social movement is the conviction that it is in harmony with cosmic purposes and laws. And this is what the missionary movement has had from the beginning. It is the nature of Jesus' authority which was given him in heaven and on earth. All great missionaries from Paul to Xavier, from Ulfilas to Stanley Jones have been nurtured and sustained by this conviction.

There are those who, like the Hard-Shell Baptists, feel that this intention of God relieves us of responsibility. If God wants the heathen saved, he will do it in his own time and in his own way, so they argue. This is an old problem and an old ruse. It covers a multitude of sins. It is based on a misconception of God's ways of working mixed often with congenital laziness. Now, too many of us are practicing Hard-Shells while we take the name of Missionary Baptists, and in our zeal to exalt God's power we let men die or miss life for want of the living Word which has been given us to utter.

All of this is a call to renewed activity in evangelism. Every generation the whole world needs to be evangelized again. And despite all the successes of modern missions, there are more non-Christians in the world than there have ever been. All of us know many people and many communities which are languishing for want of redemption. We too often stand idly by discussing the individual and social gospel, the needs at home, the artificiality of the term "foreign" as applied to missions, the sins of America, the damage of war and economic injustice, and leave unmet the basic, age-old religious obligation of sharing our religious faith. It is the primary part of the world mission of the church to do this and thus to fulfill the declared will of God as revealed in Jesus Christ.

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Success

BY ROY WHITE

Try this simple mental exercise.

Do you know someone who has been an outstanding success? Select the person you most admire. How do you know that he is a success? Has his appearance, or his carriage or social conduct impressed you? Do you like the way others receive him and speak of him?

Are you impressed by his home, his place of business, bank account, car or clothing?

How many people show by their lives that he is a success? Do you see it reflected in his wife or children? Any others?

How early could you tell that he was a success? What have been the milestones of his success as you saw it? Does he own his place of business? Does he have a paid up insurance policy?

. . . .

Now check back. Have you ever analyzed your reasons for admiring this person? Are you sure that you appreciate real merit rather than mere appearance?

Do you value other people in terms of material

things, especially money? Do you think in terms of the deeper realities and higher values? To succeed in your eyes, must one be rich in the kingdom of God?

By your standard, how many are involved in one's success? May one leave his pathway strewn with the wreckage of other lives on his way to success? Are we clear if we can say that we have tried not to trample upon those who are down? Is it necessary to worry about all this?

Just how long a view is it natural for you to take? Really, are your chief hopes set on heaven, or are you primarily concerned with temporal things?

Naturally, our opinion as to the success of the other fellow means little. Only the judgment of God upon him will stand. However, in forming an opinion of him, we reveal what our own standards actually are. If many a so-called Christian who is "sizing up" another person, should suddenly switch the spotlight upon his own standards of measurement, he might get a surprise. Among pagans, one can drift into paganism without realizing what has happened.

Paganism did not sweep over Russia or Germany suddenly. Many people in those countries gradually accepted a pagan philosophy and suddenly the true state of affairs was revealed. We have much in common. Temporal, material things can be instruments for glorifying God or obstacles in our way to God. Let each one examine himself.

Chicago, Ill.

Onesiphorus

BY REBECCA FOUTZ

The good deeds of some of whom the Word tells are familiar to us. They are referred to as examples for us. But somehow Onesiphorus is one of whom we do not often hear. It may be because his name is somewhat difficult to pronounce. But that should not cause us to miss what he did. Here is Paul's testimony concerning him.

"This thou knowest, that all they which are in Asia, turned away from me; . . . The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me and was not ashamed of my chain; but when he was in Rome he sought me out very diligently and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well" (2 Tim. 1: 15-18).

Ponder what he did. He risked his reputation, possibly even his life, to stand by Paul when others forsook him. He was not ashamed of this persecuted preacher of the cross when he was a prisoner for an unpopular cause. He even sought him out in a strange and distant city. And he ministered in so many other ways, that Paul keenly realized that only the Lord could reward such truly unselfish service.

Is our service so without thought of advancement for self? May it be with the single aim of the putting first of the cause of Christ and his gospel for all mankind.

Philadelphia, Pa.

William J. Swigart and Wife

A Tribute

BY CHARLES C. ELLIS

The chronicle of ninety years of life, the larger part of it devoted to the work of the Lord, is worthy of more than ordinary record. I shall venture, therefore, a brief tribute to supplement the record, but there is a record which for the sake of future generations should be set down.

William Joseph Swigart was born March 19, 1850, near McVeytown, Pa. He was a son of Christian S. and Elizabeth Robinson Swigart and a great-grandson of John Swigart, the first Brethren minister to settle in the valley. He received his early education in the public schools and Kishacoquillas Seminary, whose history is associated with the late Bro. S. Z. Sharp. He was also graduated from the National School of Elocution and Oratory in Philadelphia. In the days when our church was adverse to higher education he joined himself to that courageous group of pioneer souls who were willing to endure misunderstanding and even the milder forms of persecution for a cause in which they believed. He is the last of that group of men who were the trustee-founders of the first permanent educational institution of the church. These were: A. B. Brumbaugh, H. B. Brumbaugh, J. B. Brumbaugh, J. M. Zuck, James Quinter and W. J. Swigart. He was also one of another small group of men who after teaching all day would spend much of the night planning how the institution might live. Bro. William Beery is the only one of that group now remaining which included Professors J. H. Brumbaugh, David Emmert, and Joseph E. Saylor. The first catalogue of the institution makes this statement: "Although originated for the children of the Brethren (or Dunkard) denomination, this school is designed to give a good thorough practical education to all students regardless of sect or creed."

Elected to the ministry in May, 1877, and entering upon service at the Brethren's Normal College shortly after, Bro. Swigart began that long career of ministry and teaching which was really ended only when he passed away on Nov. 22, 1939, in his ninetieth year at his home in Huntingdon. His service to the college included not only teaching in the field of elocution and Bible, but for two years also he was chairman of the faculty, for forty years he was treasurer, and he was trustee from 1878 until his death. At the commencement exercises in 1935 Juniata College conferred upon him the honorary degree Doctor of Divinity, which might well have been given him much earlier in view of his long-time ministerial service and his work as a teacher of the Word. While his ministry reached far beyond Huntingdon, including several years when he went on alternate Sundays to Philadelphia, one of the interesting phases of his work was his continuous direction of the little church at Ardenheim, three miles below Huntingdon. He maintained this connection for over sixty years even though he spent a number of winters in Florida and preached in many of the churches of the brotherhood.

His services to the Middle District of Pennsylvania

and to the brotherhood at large were constant, varied and important. Perhaps his greatest service to the general brotherhood was in the chairmanship of our peace committee during the days of the World War. This necessitated much traveling and arduous labor, involving many contacts with the officers of the government and service to the boys in the camps.

His alertness on the floor of Annual Conference even in his later years will be a clear memory to many and his pertinent remarks upon the question at issue were always the expression of sincere conviction.

His sermons were always carefully thought out and forcefully delivered and his reading of the Scriptures was an event to be remembered. His prayers in the days when we knelt in the old college chapel left their impression upon students naturally careless of such influence and a number of them came back after many years to pay tribute to him on his funeral day. He was widely sought as a minister at funerals and weddings and his record of baptisms was a constantly growing one until the days when he was laid aside. The Christian home which he and Sister Swigart maintained for well nigh sixty years was a benediction to the whole community. At their golden wedding anniversary in 1932 their friends gave many evidences of the high esteem in which they were held. Confined to her bed when her husband died, Sister Swigart was unable to be at the funeral service which was held in the Stone church on Saturday afternoon, Nov. 25. This service was in charge of Bro. George L. Detweiler, pastor of the Stone church, and the sermon was preached by the writer from 2 Tim. 4: 6-8. Bro. Charles E. Cisney of the Ardenheim church offered the prayer. Surviving at the time of his passing were the two sons, W. Emmert Swigart of Huntingdon, Pa., and Paul J. Swigart of Alexandria, Pa., with their mother, and also eight grandchildren and two great-grandchildren.

Bro. Swigart loved the out of doors and worshiped the God who made the beauty of the environment in which he lived. It is related that he never passed the towering peak that we call "Terrace" without lifting his hat. He was an earnest preacher, a sympathetic teacher, a wise counselor, and a sincere friend the circle of whose influence was not limited to his home community; and yet in this community he was held worthy of the tribute by the editor of the Daily News who said: "To know Doctor Swigart was to love him. No matter how one came in contact with the gracious spirit of this fine Christian gentleman one grew just a bit taller for having had that association."

The college and the church that he loved are the poorer that he is gone in the loss of the daily prayer which he lifted to God for them. But the quiet influence of his Christian life, the forceful lessons of his faithful, fruitful ministry and teaching have built something into the lives of those of us who knew him and into the institutions which he served that will long abide in our world.



His strong convictions of right, his love of the truth, his devotion to his Lord and the church should be an ever-present inspiration to us all and a comfort to his family even unto the third and fourth generation.

Eleven days after Bro. Swigart fell asleep, or on the morning of Dec. 3, Sister Swigart passed on, thus being united again with him to whom she was married over fifty-seven years. She was in her eighty-sixth year. The end came after three years of being incapacitated, most of the time on her bed.

She did not live her life in the public eye, but she was a constant inspiration to her husband who was called so to do. In addition, her wise counsel to the college girls, her ministries to the sick, and the hospitality of her Christian home has made her memory as fragrant as the flowers she so dearly loved, and which for years she prepared on "flower day" for the boys of the State Reformatory across the river. They were "lovely and pleasant in their lives, and in their death they were not long divided."

Huntingdon, Pa.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

HOME AND FAMILY

Christmas

BY ADA CASSELL SELL

Christmas is a summit
Of all the busy climb—
Up, up a year of living,
To reach this happy time.

Christmas is the climax
Of all the joys of earth,
When families are gathered
Once more, about the hearth.

Altoona, Pa.

Heirs of the World

BY HOWARD HENRY KEIM, JR.

First Half of the Third Story-Sermon on "The Quest for Happiness"

The summer at home was quickly past and it was time for David to go to seminary in Chicago. Estella, his sister, who would be a sophomore had decided to go farther east to continue her college education in another Christian school where an older sister lived. The older sister's husband was a professor in the college. The trunk packing was done and the day of farewells arrived. The young people were taken to the train station by Mother and Daddy Hayes who stood on the platform and waved as the train rolled smoothly out of the station on its eastward course. David's college roommate, Lee, had already gone to southeastern Idaho, where he was to teach. When the train rolled into the depot at Pocatello, Lee was there and the two pals had a few minutes together while the engine was refueling. On their way again David settled down with a volume of Elbert Hubbard's "Scrapbook" and Estella with her fancy work.

There were few interruptions in the trip and in due time the train arrived in Salina, Kans., where Victoria was teaching first grade in the public schools. Vicky had slipped away from a meeting of less interest and had met the westerners when they arrived. After the happy greeting David and Estella were taken to the home of a friend to be entertained. That evening Vicky, a fellow teacher and friend, Estella, and David had a picnic supper along the Smoky River. It seemed no time at all till the big moon was floating heavenward beyond the shimmering leaves of the gnarled old poplars of the riverbank. In the silvery light the muddy waters of the Smoky took on a new radiance. The dirt was invisible and forgotten as the placid water reflected all the glories of the heavens. Such are the transforming powers of love over life in general. Between the lovers there were renewed pledges of confidence and faithfulness.

Next morning David and Estella took the bus to McPherson where they were met by Clyde Narov, one of David's close college chums. Clyde was going to Chicago to study music. He and David had planned to room together in the big city where both would be strangers. The three young people took the late morning train and arrived in Chicago the following morning. David helped Estella get located on her train to

North Winchester, Ind., where she would attend college and live with her older sister.

David and Clyde finally figured out which streetcar to take, in order that they might find their way to 3435 Van Buren Street, the office of Bethany Biblical Seminary. A few old acquaintances were discovered and some new ones made. The young men secured a room in the men's dormitory and were taken to it.

"Clyde, I believe we are going to like it here," said David, as they were unpacking their things and setting their room in order.

"Yes," answered Clyde, "I like the music prof. I think he can help me get lined up for voice lessons under one of the great artists in the city."

"Hoover from Kansas, is a good scout to offer to show us around this afternoon," David said. "We will probably need a bodyguard for a few days to keep from getting lost. Hoover told me I would need to join the union here before I could get a job in a meat market. I must drop in at headquarters and find out the requirements for membership."

Within a few days the young men had visited several of the parks and made frequent visits to downtown Chicago. Class sessions had begun and they were finding their new schoolwork as interesting as the city itself. David had met with the executive board of the Meat Cutters Local 546, and was given permission to enter the union as a student without paying the usual installation fee of \$100. He soon found a job in a modern market on West Madison Street, not far from the seminary, where he could work after school during the week and all day on Saturdays.

It was not long before one of the student pastors asked David to fill his pulpit while he made a necessary trip home. David decided to preach again on one of the beatitudes, "Happy are the meek: for they shall inherit the earth" (Matt. 5:5). Most of his spare time for a couple weeks was spent in the preparation of the sermon. Even during his working hours at the market he had opportunity to think more about this fascinating saying of the Master. The subject which David gave to his sermon was,

Heirs of the World

"Modern society and modern life in general is based on the idea that the battle goes to the strong and aggressive. The world has always considered meekness a vice or weakness rather than a virtue. The ancients thought it befitting a slave to be meek, but certainly not a free citizen. It is distinctly a Christian grace. We hear the Master himself saying: 'Come unto me, all ye that labor and are heavy laden; and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls' (Matt. 11:29). Moffatt's translation reads, 'I am gentle and humble of heart.' This phrase seems to portray more of the meaning in the original Greek than the English word meek which is used in the standard versions. This word which is translated meek is the same as that occurring in the third beatitude.

"So meekness, in the mind of Christ, surely does not mean thinking ill of one's talents or ability. It is not a sense of inferiority. It is not making one's self small. It is not a passive willingness to submit to anything and

everything. Jesus claimed to be meek, and yet where can we find one who has a more princely, noble, courageous spirit? Imagine him saying to the amazed neighbors, 'Ye have heard that it was said to them of old time, . . . but I say unto you' (Matt. 5:21ff.). Hear him proclaiming, 'A greater than Solomon is here' (Luke 11:31). 'I am the way, the truth, the life: no one cometh unto the Father but by me' (John 14:6). Jesus was not proudly boasting of his virtues. He was merely stating a reason why people should come to him and learn of him. Here was something gloriously refreshing in the life of the Galilean. The religious leaders of the Jews in the time of Jesus, were apparently without exception, a proud and haughty lot. But this young prophet from Nazareth was different. He identified himself with people in their suffering and need. As Paul says, 'He emptied himself, taking the form of a servant . . . he humbled himself, becoming obedient even unto death' (Phil. 2:7, 8).

The Spirit of Christmas!

BY JOHN ALVIN BLAIR

I take you on Memory's wings
To the town of Bethlehem
Where the night is filled with music—
Peace and Goodwill to Men;
I teach you to stand in silence
While the hosts of angels sing,
And listen in the brooding night
For the rustle of a wing;
You hear the camel's muffled tread
Bearing Wisemen from afar,
And see the shepherd of the hills
Bowed in awe before the star;
I show you the stable manger
Where stolid cattle stamp and stare,
And, if you are very, very quiet
You may glimpse the baby there;

I came to rid a sin-cursed world
Of selfishness and greed,
To make a grave for ugly thought,
A garden for a kinder creed;
My temples span the western world,
My spires pierce the sky,
I bring to all a priceless gift
Which money can not buy;
I foster love and brotherhood,
Condemn all hate and sham;
I brand the fiendish monsters
Who war on their fellow man;
I've charity for all mankind,
For the sinner mercy mild,
I tune the ear of humanity
To the cry of the little child;
I am the spirit of Christmas—
And when the sun sinks this glad day
O'er mountain, sea, and plain,
The race will set up camp
Nearer the ideals I proclaim.

Jesus Teaches Meekness

"The disciples of Jesus expected him to fulfill the popular conceptions of messiahship, to re-establish the throne of David as the dominant world power, and bring suitable punishment upon all the enemies of Israel. They were twelve men who were anything but meek and humble and gentle in spirit like their Leader. They were continually vying with one another for the chief places in the materialistic kingdom which they so erroneously thought the Master was about to establish. We know that at times Jesus must have been disappointed in his disciples because they learned so slowly. He found many opportunities to teach them and even to give them object lessons on the grace of meekness, gentleness, humility.

"As Jesus and the twelve were returning to Capernaum from the Mount of Transfiguration some of the group seem to have lagged behind to argue the old question of who was to be greatest. Perhaps the basis of the argument was in the fact that Jesus had chosen only three, Peter, James and John, to accompany him to the scene of the Transfiguration. As none of them would make a confession about the theme of their argument, he called the disciples together, and then taking a little child in his arms he brought him into the center of the group and said, 'Unless you turn and become like children, you will never get into the realm of heaven at all. Whoever humbles himself like this child, he is the greatest in the realm of heaven' (Matt. 18:3-5; cf. Mark 9:33-37; Luke 9:46-48). Only a few are able to retain the childlike spirit when they are exalted to positions of power. Usually we wish to show our authority. What satisfaction it gives the average person to be able to lord it over some subordinate! Here was something entirely new in the ethical and moral teachings of humanity. Both in church and state the common man was to bow the knee and do obeisance to him who sat in authority. To fail to comply with this universal law was to endanger one's life. Refusal to conform was at least partly responsible for the death of Jesus.

"Why should the prospective leader retain the childlike spirit? For one thing, because of the child's teachability. The unspoiled child is always eager and anxious to learn. He is willing to learn from anyone regardless of rank or color or position. This is the true spirit of meekness which the religious leaders of the Jews lacked. They were know-it-alls. When the man born blind was healed by Jesus and brought before the Sanhedrin he testified to the messiahship of Jesus. But the 'wise' old elders said, 'Are you trying to teach us?' Then they cast him out. The leader in any area of life who loses the desire for learning, for fresh information and facts, is doomed to have a rapid decline and fall, unless he is held up by a lot of artificial props. Happy is the person who keeps an open mind. How true it is that he inherits the earth. Almost anyone may fall heir to the world of medicine, astronomy, physics, chemistry, mathematics, literature, history, or any other realm if he will persistently maintain an open mind and a questing spirit in that direction.

"In the second place the normal child is modest. The Scribes and Pharisees of Jesus' day were full of pride and he denounced them for it. They loved to blow a horn before they deposited their gift in the treasury. They enjoyed standing on the street corners, making long and flowery prayers to display their learning. They

KINGDOM GLEANINGS

Calendar for Sunday, December 24

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson. The Child and the Kingdom.—Matt. 1:18-25; 18:1-6; 19:13-15.

Christian Workers. Keeping Christ in Christmas—Part IV. Worshiping at the Cradle of Jesus.

B. Y. P. D., A King is Born.

Intermediates, Practicing the Christmas Spirit.

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Gains for the Kingdom

Three baptized in the Auburn church, Ind., Bro. B. D. Hirt, evangelist.

Four baptized in the Kent church, Ohio, Bro. Elden Petry, evangelist.

Five baptized in the Bremen church, Ind., Bro. Ray Shank, evangelist.

Two baptized in the Pittsburgh church, Pa., Bro. N. M. Shideler, pastor.

Two baptized in the Pottstown church, Pa., Bro. Wilbur A. Martin, pastor.

Three baptized in the McPherson church, Kans., Bro. Bernard King, pastor.

Three baptized in the Peace Valley church, Mo., Bro. A. W. Adkins, evangelist.

Seven baptized in the Westmont church, Pa., Bro. C. C. Sollenberger, evangelist.

Eleven baptized in the Piney Creek church, Md., Bro. Walter Thomas, evangelist.

Six baptized in the Jackson Park church, Tenn., Bro. S. H. Garst, pastor-evangelist.

Eighteen baptized in the Windber church, Pa., Brother and Sister B. M. Rollins, evangelists.

Twelve baptized and one reclaimed in the Salem church, Va., Bro. Graybill Hershey, evangelist.

Four baptized in the Maple Grove church, Ohio, Bro. S. P. Early, evangelist; Bro. D. E. Sower, pastor.

Eight baptized and three reclaimed in the Huntington church, Ind., Bro. Charles R. Oberlin, evangelist.

Three baptized in the Rheems house, West Greentree congregation, Pa., Bro. Nathan Martin, evangelist.

Four baptized in the Decatur church, Ill., Bro. Galen T. Lehman, evangelist; Sister Byerly, music director.

Ten baptized in the Sipesville church, Pa., Bro. Lawrence Bianchi, evangelist; Bro. J. Lloyd Nedrow, pastor.

Four baptized and two rededicated their lives in the Glendora church, Calif., Bro. Wm. T. Luckett, evangelist.

Eight baptized and one received on former baptism in the Lincoln church, Nebr., Bro. J. Edwin Jarboe, pastor-evangelist.

Twenty-eight baptized, two received on former baptism and one received by letter in the West Goshen church, Ind., Bro. J. E. Whitacre, evangelist.

Thirty-nine baptized, one received on former baptism, five by letter and one awaits baptism in the Keyser church, W. Va., Bro. F. S. Carper, elder; Jesse W. Whitacre, evangelist.

Our Evangelists

Will you share the burden which these laborers carry?
Will you pray for the success of these meetings?

Bro. Ira T. Hiatt, pastor, Jan. 14, in the Beech Grove church, Ind.

Brother and Sister Oliver H. Austin, Dec. 31, in the Sterling church, Colo.

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Personal Mention

Bro. J. P. Bowman's address has been changed from Rocky Ridge to Thurmont, Md.

To "Grandfather Reitz" of Maxwell, Iowa, congratulations on his safe arrival at life-milestone number ninety-nine. Find more about this in next week's Messenger.

Northeastern Ohio has chosen as Standing Committee delegates to the Ocean Grove Conference Elders Arthur L. Dodge and Wilmer A. Petry, with Elders Clyde Mulligan and William D. Fisher as alternates.

Bro. O. C. Flory of the Mt. Vernon congregation, Stuarts Draft, Va., included the Publishing House in the points he wished to see on a western trip. And that is how some of us became acquainted with another brother in reality.

Merry Christmas indeed to Brother and Sister Levi Clapper of Louisville, Ohio, or somewhere in that part of the state, for Christmas Day is wedding day for them and this time the count makes it exactly threescore. "They will have open house to any who wish to call." For fifty-eight years they have been members of the Church of the Brethren and all that time have been taking the Gospel Messenger.

Seven more than golden it is also for Brother and Sister Ezra Lutz of Lena, Ill., who celebrated the fifty-seventh anniversary of their marriage, Dec. 14. Bro. Lutz says he is "strong and hearty" as he nears the fourscore mark but "another feature in our lives is that wife has been sorely afflicted with arthritis for the last fourteen years, yet the pleasure is all mine in caring for her to the best of my ability." "Now abideth faith, hope, love, these three; and the greatest of these is love."

The most interesting and apparently most interested of our last week's visitors was Ronald Dale Gibson of South English, Iowa. His facial expression clearly showed that some things have been revealed to him that are hidden from the reputedly more "wise and prudent." The sweet innocence of only five months' contact with this very earthly world is perhaps sufficient explanation. The Messenger was glad, too, that he had brought along his father and mother, Brother and Sister Merlin Gibson, also of South English.

Bro. J. Walter Thomas of Westminster, Md., writes us that Sister Thomas has been under hospital care since Aug. 16, including an attack of pneumonia in late October. She has been at home again for a few weeks, sits up for a half hour each day, but has a long series of treatments ahead of her as soon as her strength is sufficient for them. She greatly appreciates the nearly six hundred cards and letters which she has received, with many other tokens of sympathy, and welcomes a continued interest in the prayers of her friends that grace may be supplied for whatever God's will may be.

Bro. S. S. Blough, pastor of the York church of Southern Pennsylvania, accompanied by a group of singers, will broadcast over WORK (1320) on Christmas morning at 9:00 o'clock, eastern time.

"We are going to spend Christmas with home folks at 125 East Eleventh Avenue, Denver, Colo., the second Christmas at home in twenty-eight years."—From the Austins, well-known evangelists.

The **Africa bound** mission party wired from Lisbon last Saturday that they had reached that port in safety. They were scheduled to remain there about twelve days awaiting their boat for Lagos.

Bro. Guy E. Wampler is changing the field of his pastoral activity and his address is changed accordingly from Daleville to Boone Mill, Va. His notice has such an interesting conclusion: "We are working on the Messenger subscriptions now. We hope to have this work done within the next couple weeks." Think how many Merry Christmases and Happy New Years there would be if every congregation would do that.

Dr. J. Merle Davis of the International Missionary Council, visiting relatives in Elgin, was persuaded to spend an hour with some of us Publishing House folks last Saturday morning telling us about his work. He is especially interested in what he calls the fourth dimension of modern missions, that is, the environment in which the work must be done. He thinks we must talk to people in their own language, meet them in their own world in order to lift them up into a better one. Sounds like a good idea.

Brother and Sister Ezra Flory are in special need of your sympathetic interest. Bro. Flory has recently had a stroke of partial paralysis which has left him with almost no use of one side of his body. Sister Flory is suffering from an attack of arthritis. At last report arrangements were in progress to remove them as soon as practicable from Rodney, Mich., to New Paris or Goshen, Ind., where children and friends could more readily care for them. May the healing and comforting grace of the loving Father be sufficient for their need.

Bro. O. W. Garber, whose call at the Publishing House was mentioned two weeks ago, is back with us again, this time with his family for an indefinite stay. His particular responsibility will be to see that the Gospel Messenger and all other publications of the House are kept as nearly free as is humanly possible from the errors that both educated and uneducated writers are constantly making. Readers of this paper already have some basis for confidence that he will prove to be an efficient proofreader and literary artist. His new address is 10 N. Alfred St., Elgin, Ill.

Miscellaneous Items

Farmer-minister wanted. Several calls have come to the General Ministerial Board from churches stating that ministers who could farm and serve a church on a part-time basis are needed. Anyone desiring a location like this please write the General Ministerial Board, 22 S. State Street, Elgin, Ill.

Have you a Sower Bible? Rev. E. A. R. Petre, 507 Fifth Avenue, New York City, is about to publish a census of early American Bibles. Just now he seeks the names and addresses of those who possess any of the Sower Bibles. If you have one he will appreciate a note from you stating whether of the edition of 1743, 1763, 1776, or any other edition.

With Our Schools Bridgewater College

Mid-year examinations will begin on Jan. 22 and the second semester will open on Jan. 29.

Bridgewater recesses for the Christmas holidays on Friday, Dec. 15, and will resume work on Tuesday, Jan. 2.

The **Trustees of the College** held their annual fall meeting on Nov. 6. Several new trustees at large were elected at the meeting. Among those whose appointments have been announced are Edgar A. Leatherman of West Virginia, and J. B. Dillon of Bassett, Va.

The **Annual Spiritual Life Institute** begins on Dec. 31 and extends through the week. President V. F. Schwalm of McPherson College, Bishop Edwin H. Hughes of Washington, D. C., Raymond R. Peters of Daleville, Edward K. Ziegler of India, Murray L. Wagner of Weyers Cave and Professor Nelson T. Huffman and Professor Marshall R. Wolfe of the college faculty will make major contributions to the program.

Other faculty members contributing to the program are President Paul H. Bowman, Dean C. C. Wright, F. D. Dove, J. M. Henry, M. C. Miller and Miss Ruth Weybright. A large attendance of pastors and ministers is expected.

Pastors Earl M. Bowman, C. G. Hesse, N. A. Seese, Warren D. Bowman, Harold Row, and Harry Zeller also appear on the program.

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In the Messenger Twenty Years Ago

Bro. J. E. Wagoner of Cerro Gordo, Ill., one of the missionaries under appointment to India and waiting for the sailing date, is available for evangelistic work during the present month.

The **East Wenatchee church, Wash.**, reports an offering of \$1,010.10 for the Armenian orphans. Such striking liberality by a church far out on the frontier is certainly praiseworthy. "The Lord loveth a cheerful giver."

Bro. D. A. Crist of Quinter, Kans., after taking his family to Southern California by automobile, returned to Kansas to attend the district meeting of his district. He will join his family again shortly at La Verne, Calif., where they expect to spend the winter.

Bro. M. R. Zigler of Broadway, Va., has been secured by the General Mission Board for the important post of Home Mission Secretary. The Board has been looking for a suitable man for this place for some months, and is much gratified in having found one so well fitted for its responsibilities.

Bro. H. D. Michael of Garden City, Kans., writes us concerning a most commendable work into which the church at that place has entered. Feeling the need of a work of uplift among the Mexicans residing in that city, a mission Sunday school has been started, and a night school is carried on during the week in connection therewith.

We have just received a few lines from Eld. Andrew Hutchison of La Verne, Calif., who will be eighty-four years of age on Jan. 15, 1920, if the Lord permits him to live until that date. Bro. Hutchison has been in the ministry a little over fifty-nine years and says that the greatest cross of his life he finds in the fact that, on account of the infirmities of age, he can no longer be active in the Lord's work.

OUR MISSION WORK

Evening Incense

BY MINNIE F. BRIGHT

The glorious autumn day had slipped into evening vapors. The stars had woven a lacy diadem of shiny jewels and placed them as a crown upon God. Gentle voices of nature were trilling a quiet symphony just outside my window which echoed across the green court. The fragrance of lilies' breath from their chalices of ivory filled the air with delectable sweetness, as ascending incense. In the midst of this quiet meditation comes a gentle rap on my door. A familiar face, but long since seen. Greetings, and heart-to-heart talks. "I find it difficult always to follow the narrow path. Now in my fourth year of medical training sometimes the Way is not easy to live, but it is only as I follow that I have peace." A hidden light beamed from her countenance. The chords of heaven were playing upon her soul. Consecration, service, following the Master were the watchwords of her young life.

A young interne sits by my bed. Only a month ago he arrived in this great city from the States. Born there, and though a Chinese, he cannot speak the language. "I've always felt I wanted to do something for China," he says.

I looked into his clean face and replied, "You have been brave to come like this."

"Not as brave as my mother, I feel. I am her only child; there are just the two of us, but she has often said I was spared to her in a special way, so she was glad to do something in return."

"Then you and your mother are Christian?"

"Yes, and I hope to do something for China."

Through my window I saw the graceful swaying of the mimosa leaves as the gentle evening breeze touched them with exquisite beauty. They seemed to be breathing deep breaths of gladness as though a divine chord had touched their soul—and they a witness to this sacrament of love. A mother, a son, sacrifice. Love whispered everywhere.

Another came into my room wearing her snowy cap, an emblem of service, crowned efficiency. The beauty of health glowing in her young face and perfecting her lovely form. "What may your country be?" I ask. "Russia," is her reply. "My father is a clergyman on the island of — off China." Home and parents are far away. The memory of home altars and "evening incense" keep burning in her heart, the divine torch lighted by a good father and mother as she treads the path of service.

A brilliant young medical student comes in smiling and the room glows with his radiant joy. Because of scholastic work he is one of three—only three from the whole of China—to obtain the highest scholarships given by the institution. He has finished his first year, but he is more interested in this evening hour in telling his experiences in working with college youth in bringing them into the acquaintance of Christ. His own life is a shining example of complete consecration to the Master. He has had the experience of suffering in prison, which only strengthened the foundation of his Christian life. He is a herald of peace, of moral and spiritual rearmament. The beauty and sincerity of his

good life falls as a shining shaft of light across the souls of many youth. His passionate zeal is for them. The mimosa and lilac leaves swayed in ecstatic joy and lacy patterns in the fading light.

The evening vapors were shifting their gauzy wings and holding within their arms myriads of sleeping things. Soft breezes. Closed eyes. Peaceful sleep. A touch of something out of the darkness awakened me. 'Twas nearing the midnight hour. My ears were not

Monthly Financial Report

During the month of November contributions for the Conference Budget and all general Boards and agencies in the budget totalled \$10,515.48. The total received for the year beginning March 1, 1939, was \$109,276.50, detail as follows:

	Receipts for November	Total receipts since 3-1-39
World Wide Missions	\$ 1,541.94	\$ 14,118.26
Women's Work Project	1,106.97	6,023.03
Home Missions	956.25	1,389.52
Foreign Missions	392.89	3,328.82
Junior League Project	149.09	916.60
Home Mission Share Plan		12.00
Intermediate Project	1.00	61.50
India Mission	89.68	1,143.24
India Native Worker		49.79
India Boarding School	25.84	241.29
India Share Plan	100.00	1,289.79
India Missionary Supports	1,015.78	12,047.34
China Mission	205.04	1,567.96
China Native Worker	31.59	60.29
China Boys' School		1.50
China Girls' School		1.50
China Share Plan	122.00	693.75
China Missionary Supports	1,531.53	7,101.62
South China Mission		16.20
Sweden Mission		15.15
Sweden Missionary Supports		455.05
Denmark Mission		5.00
Africa Missionary Supports	1,013.73	6,941.49
Africa Mission	86.99	2,210.19
Africa Share Plan	104.85	710.19
Africa Leper	36.00	154.68
Conference Budget Undesignated	891.17	36,554.62
Conference Budget Designated for—		
Board of Christian Education	108.49	3,225.88
General Education Board		137.29
Bethany Biblical Seminary (at Elgin)	317.15	2,588.34
Bethany Biblical Seminary		
(at Chicago)	102.43	765.06
General Ministerial Board	94.72	100.32
Ministerial & Missionary Service		
Fund		15.00
Student Loan Fund		5.00
Conference Budget Share Plan	25.00	77.31
Youth Serves	465.35	5,251.93
	\$10,515.48	\$109,276.50
Non-Budget items—		
China and General Relief	425.38	3,043.28
China and Spain Relief		1,953.53
China War Relief	687.30	3,510.08
General Relief	85.23	523.33
Jewish Relief		67.35
Refugee Relief		10.00
Spanish Relief		507.09
Amsterdam Fund		978.59
	\$11,713.39	\$119,869.75

The following shows the condition of General Mission Board foreign and home mission finances on November 30, 1939.

Income since March 1, 1939	\$ 94,926.29
Income same period last year	107,692.53
Expense since March 1, 1939	138,520.59
Expense same period last year	151,282.18
Mission deficit November 30, 1939	17,133.46
Mission deficit October 31, 1939	9,692.06
Increase in deficit, November, 1939	7,441.40

deceiving me. I gazed out of the window into the shadowy trees and bushes to catch sight of something, but I only heard a voice out of the breath of night. It rose—"God, our only God . . . Savior . . . Lord" and died in faint whispers and rose again—"power . . . strength . . . grace." On and on she prayed. Lights from many open windows shone against the darkness which covered a swath of green. No form was seen, but the voice, agonizing in prayer to the God and Father of us all, was wafted out on the wings of night. I could not know the reason for this outpouring of soul in agonizing prayer, but my spirit joined hers in intercession.

In this meditation I beheld God crowned with the beauty of the universe, the breath of night things praising him in gentle symphonies, the fragrance from exotic chalices of flowers wafted to his feet, while before his royal throne was swaying the golden censor bearing the offering of evening incense—the yearning desire to follow the Way, the passionate zeal of consecrated youth in sacrificial service, prayer and intercession—these blended a precious oblation, more precious than a diadem of stars, or evening symphonies, or fragrance from ivory chalices.

P. U. M. C. Hospital, Peking, China.

What to Pray For

Week of December 23-30

The Prayer Calendar, which you keep with your Bible and with the Daily Readings in the Quarterly, requests prayer during this week for three of our missionaries living at Anklesvar, India: Anna Warstler, Pauline Garst Kinzie and William G. Kinzie. As you read your morning scripture lesson and enter into your prayer service, pray for these friends who represent you in India.

On Oct. 13 Sister Anna Warstler left Seattle with the others of the India party. A cablegram has come from Bombay saying that they arrived in India in safety on Nov. 30. They received a hearty welcome for they were

all greatly needed. Sister Warstler will continue with the same work she had during her first term of service. She will direct the religious educational program of the mission. This work takes her into the different stations and also into the surrounding villages where she helps the teachers to become better teachers. Her task is directed at the heart of the mission's Christian education, and she feels keenly the responsibility of training the leaders and teachers.

When the India Special Gospel Messenger of January 27 appears, we shall see the results of Brother and Sister Wm. Kinzie's editorial work. They were appointed by their fellow missionaries to the task of preparing this number of the paper, and they will present to the church an interesting issue.

In a Christmas letter of greetings sent to all the women missionaries who have ever served in India, Sister Kinzie has given her best wishes and she tells about her joy in working in India. She writes: "I have hundreds of little seedlings that popped out over night—petunias, snapdragons and cornflowers. The boys' school flowers are beautiful now. Billie is a husky two-year-old and he affords me plenty of opportunity to get out among the people. Baby John has big brown eyes, hair enough to brush and a big wide smile. Tents are being repaired in preparation for institute and district work."

This last sentence indicates that Brother Kinzie and his group of helpers are now out in the district about Anklesvar going from village to village, preaching and teaching. The touring season extends from November until in March and this gives opportunity to reach many people with the gospel.

We are workers together with our missionaries, insofar as we work and give and pray in their behalf.

Book Review—"Heaven Knows"

The title of this book is odd yet attractive. In Shanghai, China, this name is on a little shop on Hankow Road. Doubtless the proprietor thinks that this justifies the price and quality of his goods. And in this day of



great suffering all over China, this same expression may well be used as one thinks of the millions who are ground down under the heel of oppression. And even so, one wonders whether even heaven itself knows the full meaning of such agony. Margaret Brown has done well to use this title as a symbol for her book.

The author has used Chang and his family as typical of the millions of Chinese families. As the story of his life is unfolded the reader is given a very vivid picture of the inexpressible sorrow and suffering of the people of China. Even before the horrors of war were upon them the usual poverty and distress of the land is shown, and then added to this comes the unutterable anguish and agony of the broken and scattered families, and the terrible suffering of those wounded and killed in war. The scenes through which Chang passes are made so vivid that the reader will have a very clear idea of the present conditions which are in China today.

Order this book from the Loan Library shelves, Church of the Brethren, Elgin, Illinois.

Beginning to Be a Missionary

Extracts from the letters of Dr. Lloyd and Mrs. Ellen E. Cunningham to Glen and Agnes, two American friends. They sailed for our China Mission field in February of 1938.—Ed.

Letter 11—Part Two

Peiping, China.

Dear Glen and Agnes:

Next was a bridge to cross. Since the gardens have a lake and an island, there must be some means of transportation between the two. For this reason, the Chinese have some very beautiful bridges. I am sure that most of you have visited a Chinese or a Japanese tea garden at some time, and I think most of you have seen an imitation of one or more of these famous bridges. Do you remember the kind that makes you think of a barrel that has been covered up and the top half used for a bridge? Some of them are almost steep enough to have been made from barrels, I would say. Well, in all of the gardens we have visited so far, we have seen one of these camel's back bridges, as they are called here. They are done on a much larger scale here and are easier to cross than the little imitations in the States. Then for their longer bridges, they have some with three arches, some with five and some with nine.

After we had crossed the moat of water we came face to face with a very mediocre-looking building. I suppose in its day it was more attractive, but certainly not what one would call a thing of great beauty. Inside of its dusty, dark walls stood an idol. It was truly a remnant of bygone days, for over it and over the incense burners, were the cobwebs and dust of the years. We went on through this building and came out at the foot of the island mountain. We had our choice of ascent. If we were in a hurry, we could climb the steep steps. There were some over three hundred of them and they led directly up the mountainside. If we wanted an easy climb, there were the easy steps that leisurely wound their way to the top. Or if we were of the cavemen variety, we could crawl up the sheer sides, for here and there along the rocks were little niches cut out. Well, before we had finished our exploration of the island, we had resorted to all the methods.

Once at the top we had a beautiful view of Peking. I never realized that there were so many trees here before, but I guess the reason is there are so many of them hidden behind the stone walls. As we looked out over Peking, it looked like a veritable forest, and only occasionally would we see the roof of a house nestled among the treetops. We could see into the Forbidden City. And that was a most beautiful sight! The burnt-orange-colored roofs glistened in the afternoon sun and those in the distance looked almost as though they were on fire.

At the very top of the mountain was the famous Dagoba that we are able to see from almost any house-top in Peking. It is a huge marble dome on top of which stands an idol which is supposed to drive away the evil spirits. It really is much nicer from a distance. The thing is so immense that at close range one just can't get a proper perspective of it. We then clambered halfway down the other side of the mountain to a little tea room, where we had a beautiful view across the lake. Here we ate some ice cream. With our strength renewed, we picked our way on down to another building that stood on the water's edge. It, too, was a tea room. We then followed the promenade around to the bridge. Most of the gardens have a beautiful covered promenade. In America they no doubt would be called a lover's lane, but when one understands the customs here, one can readily see why these are not so named. In old China, a man would never be seen walking down a path by the side of a woman. He always walks ahead

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Heirs of the World

(Continued From Page 15)

delighted to wear all the lace and tassels and decorative ornaments that the law would allow. They crowded and pushed and elbowed their way through the crowd, stepping on other people's toes to get the most prominent seats at all the public meetings. Today while others patiently wait their turn, these descendants of pride force their way into line as near the front as possible. Publicity is their God. They are never happy because someone is always injuring their pride, not calling them by the proper title, not giving them the notoriety or credit or honor they think they should have. How happy is the person who can keep a childlike spirit of modesty. Expecting little, he inherits a world of joy when any praise or distinction or honor is bestowed upon him.

"In the third place the child is forgiving. Two children may quarrel, or even fight, and yet within ten minutes one will say, 'I'm not mad, let's play.' They hold no grudge. They nurse no injuries. One of the worst sins a person can commit against his own character is to hold a grudge, nurse ill will against someone else. This will make one nervous, cause indigestion, heart trouble, and if persisted in will bring on a whole train of painful ailments and troubles. The Jews were unforgiving. They spent about as much time cursing, and asking God to curse their enemies as they did in asking blessings upon themselves. Rome was hated with a bitter hatred. Happiness belongs to the individual who never lets the sun go down on his anger, who can go to bed with ill will toward none and sleep the sleep of a child. He is heir to worlds of peace and contentment.

Huntington, Ind.

THE CHURCH AT WORK

ADMINISTRATION**Church at Work Calendar for January, 1940**

Emphasis for 1939-40: "Brethren in Reality"

"Love one another with a pure heart" (1 Peter 1: 22)

Special Days

New Year's Day—Jan. 1.

Week of Prayer—Jan. 1-7.

Activities

Meeting of program planners.

Workers' conference.

Promote Mission Study in all departments.

Missionary Play—Women and the Way, 10c.

Plan pre-Easter evangelistic program.

Develop plans for private devotions and real group worship to follow the Week of Prayer.

Keep members informed of progress of the work, locally, in district and general brotherhood.

Keep members informed as to financial progress of the church. Arrange definite monthly goals and rejoice publicly as you meet them. Encourage but never scold if goals are not met. Make use of charts, diagrams, etc., on bulletin board. Mail the treasurer's quarterly report to members not hearing it at church. Keep your church financial ethics on a high plane that merits confidence of all.

B. Y. P. D. Social—A Little Dutch Party.

Young People's Sunday Evening Topics**Comrades Round the World**

Jan. 7—"Into All the World."

Jan. 14—"Inasmuch."

Jan. 21—"Go Ye."

Jan. 28—"Lo, I Am With You."

Adult Discussion Themes

Note. It is hoped that many churches will use the mission study books, "Homeland Harvest" and "Through Tragedy to Triumph." Others are urged to discuss the following problems on "The Business of Missions."

Jan. 7.—Shall the Church of the Brethren Increase Her Home Mission Work?

Jan. 14.—Shall the Church of the Brethren Increase Her Foreign Mission Work?

Jan. 21.—Shall We Rear Our Children to be Ministers and Missionaries?

Jan. 28.—Shall We Pray Daily and Systematically for Our Missionaries on the Field?

YOUNG PEOPLE**Church of the Brethren Camps**

During the summer of 1939, 5,758 folks had the privilege of being campers for a period of a few days to as long as two weeks in one of the camps of the Church of the Brethren. Of this number 772 were juniors, 1,913 were intermediates, 2,420 were young people and 653 were adults. For the purpose of giving guidance and inspiration to this large group almost six hundred adult leaders gave freely of their time and effort, hoping to make each camp a real milestone in the lives of those who attended. Thus we have had almost sixty-four hundred people in our camps this summer.

What possibilities lie in such a summer's program! What responsibilities! Each is tremendous. The very best policies for general camp setup, the latest and most useful camp crafts, the most helpful and instructive camp courses, all of these should be made available to each and every camp group.

It is because of this that another National Camp Planners' Meeting for the Church of the Brethren is being called at Bethany Biblical Seminary on Feb. 2, 3 and 4, 1940.

Every camp should be represented by that individual who has most to do with determining its policies and in setting up its program. It is important enough to begin to plan now to see that such representation is chosen for this meeting. Lodging and meals at Bethany will be very reasonable. We should like for you to send us the name of your delegate as soon as possible. If you should like more information concerning this conference write to Leland S. Brubaker, 22 S. State St., Elgin, Ill.

ADULT DISCUSSION OUTLINE**The Business of Missions****Part I. Shall the Church of the Brethren Increase Her Home Mission Work?**

Scripture: Acts 8: 1-8

Sunday, January 7

Note: It is hoped that the adults of the church will fearlessly face this problem. Let each one honestly present his views, but be open to the leading of the wisdom of God.

I. Some arguments often heard against increase.

1. There are no new fields to occupy.
2. There are too many churches. Let the little ones die that can't support themselves.
3. We should support fewer churches and do it better.
4. We can hardly get money to support the program we have.

5. When our members move into a non-Brethren community, let them join a church of another denomination.

II. Arguments for an increase.

1. Many communities have church buildings but no adequate leadership. This must be supplied.

2. Small churches often produce more ministers, missionaries, and church leaders for the general church than do the larger churches. Can you give examples?

3. There are areas in the United States that have no churches. There are national and racial groups that are much neglected.

4. Since other "Christian" nations are at war, America must become more Christian to fulfill her great mission.

5. Home Missions can help change the following facts: (a) Since 1932 our nation's sale of whiskey has increased 198%, beer 393%, cigarettes 54%. (b) Since 1932 church offerings have decreased 19% and benevolences 28%.

6. Does the Church of the Brethren have some unique and distinctive doctrines that America needs? What are they? Should we start more home mission churches? How much did we give for home missions last year?

Suggestions for source materials: "Homeland Harvest," by Arthur H. Limouze, 60c; "Through Tragedy to Triumph," by Basil Mathews, 60c. Your minister may have some Gish books on missions, as: "The Business of Missions" by Patton, "The Desire of All Nations," by Smith. Order the above, or write about your needs to The General Boards, Church of the Brethren, 22 S. State Street, Elgin, Illinois.

MEN'S WORK

Men's Work at Maple Grove

By Elmer Johnson, Norton, Kansas

The men's group was organized at the Maple Grove church, fourteen miles northwest of Norton, Kans., Oct. 29, 1939. Since that time we have had meetings on two different days to work on our projects. We have burned weeds and grass out of roads leading toward the church to prevent blocking of roads in bad weather. We have also mowed the churchyard and burned the weeds, and have cleaned the Maple Grove cemetery grounds. We are ready to start on a project to put running water into our church basement. On the evening of Dec. 2 we had a meeting in our church basement for the purpose of enlisting new members.

Bro. George Merkey, our district president, was the principal speaker. He gave us a very inspiring address. He brought Brethren Geo. Breon, Orville Wagoner, Lund and Anderson with him. They rendered valuable assistance.

An oyster supper was prepared and served by the members of our men's group. The result of the meeting was an increase of twenty-five members, making us a membership of thirty men.

WOMEN'S WORK

The Women Look at Intermediate Problems

By Mrs. S. L. Cover, Franklin Grove, Illinois

A group of people interested in intermediate age boys and girls met at the Anderson Conference and discussed problems as well as ways and means of best meeting the needs of this age group. The young people of this age have been one of the most neglected groups of any in the entire church program. Statistics tell us that only forty per cent of the boys and girls of this age are saved to the church. They also tell us that at this age these young people are more responsive to Christ's call than at any other time in their lives. They are interested in doing things and will readily take hold of a program that is within the realm of their own thinking.

Knowing all this the leaders of the group felt that something very definite should be planned to meet the need of these intermediate young people in the local, district and general church program. The boys and girls should feel they have a place in the church. When the time comes for the district conference, if there is a place for them to participate somewhere in the program, they will feel the meeting is for them as well as the adults. It was also suggested that one great mass meeting at the General Conference for this age group would make them feel a part of and an interest in the general program of the church.

This seems to be the age that so many stop studying the Sunday-school lesson and drop out of the Sunday school and church altogether. If this is true our efforts should be redoubled to make the studying of the Sun-

day-school lesson a popular thing in the family group and the attendance of Sunday school and church a very important part of the family week-end program.

Since at this age boys and girls respond more readily to accepting Christ than at any other, not one should slip by the age from twelve to sixteen without becoming a member of the church. This will call for much love and tact on the part of the leadership. Anyone chosen to work with this group should feel it a grand privilege and seek to prepare themselves and to adapt themselves to a seeking, growing and responsive group of wonderful boys and girls.

CHILDREN

The Fellowship of Study

During the next several years the Fellowship of Study among children's workers will be a central thing. If you are interested, write for the free leaflet, "The Fellowship of Children's Workers."

The enrollment blank reads as follows:

I wish to enroll in the Fellowship of Study and Planning among national, state, local church and home leaders of children in order to help produce better plans and materials for the religious nurture of boys and girls.

I agree to do the following:

1. To read at least four books from the suggested list.
2. To study more carefully the lesson materials recommended by my national religious educational leaders for use in my church.
3. To try out some new plans in my work with children.
4. To make a report on the plans I tried and how they worked.

To date, the following enrollments have been made:

Mrs. William M. Houck, Route 2, Clymer, Pa.
 Mrs. Frank H. Sherman, McVeytown, Pa.
 Mrs. J. L. Miller, 2325 C Street, La Verne, Calif.
 Mrs. Lena Hall, 155 Summit St., Fostoria, Ohio.
 Mr. and Mrs. J. P. Flora, 3208 Cliff Avenue, Richmond, Va.
 Mrs. David Wampler, Newbern, Va.
 Mrs. Florence Barnhart, Box 86, Ames, Okla.
 Miss Verda Grumblin, 1024 Bedford St., Johnstown, Pa.
 Mrs. Charles Frantz, McFarland, Calif.
 Mrs. Guy R. Saylor, 605 Mt. Joy St., Elizabethtown, Pa.
 Mrs. J. D. Reber, 14074 Superior Road, Cleveland, Ohio.
 Mrs. Stuart Hamer, 705 N. Sycamore, North Manchester, Ind.
 Mrs. Foster Bittinger, Egdon, W. Va.
 Mrs. W. R. Burriss, 306 Jefferson, Warrensburg, Mo.
 Mrs. Lois L. Landis, Route 1, Seffner, Fla.
 Mrs. J. Q. Neff, Route 2, Huntington, Ind.
 Mrs. A. F. Morris, 217 W. Second Ave., Garrett, Ind.
 Mrs. O. D. Eller, Salem, Va.
 Mrs. Loyal A. Neff, R. 5, Goshen, Ind.
 Catharine Zawieja, 12810 Bartfield Ave., Cleveland, Ohio.
 Mrs. Don Bame, 3378 E. 146th St., Cleveland, Ohio.
 Mrs. R. P. Ruble, 261 E. 156th St., Cleveland, Ohio.
 Mrs. Clair O. Throne, 11008 Thrush Ave., Cleveland, Ohio.
 Verna Roberts, 471 E. 127th St., Cleveland, Ohio.
 Mrs. H. W. Bricker, 10413 S. Highland Ave., Garfield Heights, Ohio.
 Mrs. Guy Miller, Route 3, North Manchester, Ind.
 Miss Olive Bagwell, 403 Miami St., North Manchester, Ind.
 Mrs. W. C. Orpurt, 507 E. 5th St., Peru, Ind.

Beginning to Be a Missionary

(Continued From Page 20)

and she follows with her eyes on the ground so that no other male may see her eyes. In the interior of China, they still follow this custom, but the student class on the coast are much freer and carry on their love affairs more as in America. But what I started out to say was, can you imagine a lover's lane with the man several paces ahead and strutting himself as a peacock and the maiden following behind with her eyes on the ground?

After we crossed the bridge again, we could take our choice. We could follow along the water's edge and listen to the waves gently lapping against the edge of the lake, or we could follow the little paths that led

one in and out among the tall trees. Of course, on beyond this path, little trails led up the mountainside. They looked very interesting, and Lloyd investigated most of them. I sauntered along sometimes by the lake and sometimes among the trees. It must have been about two miles to the opposite side of the lake where we saw a lot more buildings. Although these places were probably originally all a part of the Palace, many have been commercialized recently and are photographers' shops, tea rooms, and the like.

The most famous thing in this garden is the Dragon Screen. I don't know how to explain it to you other than to say that the frame looks as if it might have been copied from some immense signboard in the States. I imagine that it is about a hundred feet long and probably twenty feet wide. In raised tile work, they have made nine dragons, all as hideous as it was possible to make them. But it is a beautiful piece of work. I could not help but think of the hours and days that must have gone into the making of it. I tell you, some of these Chinese have the patience of Job, combined with the patience of the sages, and then some. They work with some of the most tedious things. I suppose they feel that it makes no difference to them how long it takes to do a piece of work, for they probably get five cents a day doing it and that would buy them something to eat, whereas if they weren't doing this, they would probably be going hungry. The opposite side of the screen is a duplicate of the first, and though one can't see much beauty in nine writhing dragons, one does admire it as a masterpiece of art.

Another interesting thing was the Goddess of Dew. At the top of a beautifully carved marble pillar stands a bronze goddess. The story goes that she gathered the dew of the queen's tea in a stone basin that she holds above her head and high above the treetops.

Of course, a day in a garden is never quite complete without a boat ride, so we decided to go back across the lake by boat. I had gotten separated from Lloyd, and it had been a long time since I had seen him. I was too tired to walk all the way back, so decided that if he couldn't find me, he would certainly appear at the rickshas in due time. So I decided to go back there and wait for him to find me. I was just stepping into the boat when someone grabbed me, and there was Lloyd! He rushed over to the window and got a ticket, and so our day ended in a most enjoyable manner. Rather, I should have said, that our trip ended thus; for there was still a good time in store for us before the day was done.

Lloyd and Ellen Cunningham.

CORRESPONDENCE

The District Conference of Northeastern Ohio

The district meeting of the Northeastern District of Ohio convened at the Springfield church, near Mogadore, Oct. 10-12. The weather was pleasant and a fine Christian spirit was felt throughout the conference. The churches were well represented.

The organization effected was as follows: Moderator, J. C. Inman; reading clerk, W. A. Petry; writing clerk, W. D. Fisher.

Speakers whose addresses added much to the meeting were: Women's Work, Mrs. T. H. Benford of Akron; Men's Work, Howard E. Hamlin, state supervisor of

health and narcotics; Ministerial Association, E. D. Maurice, superintendent of Stark County schools; Home Missions, Omer B. Maphis, Bethany hospital, Chicago.

The business session began on Thursday morning, with a large attendance. The business was disposed of after due consideration. Many expressed themselves as having attended one of the district's best conferences.

The Standing Committee delegates to the Ocean Grove Conference are: Elders Arthur L. Dodge and Wilmer A. Petry, with Elders Clyde Mulligan and William D. Fisher as alternates.

The 1940 conference will be held in the Ashland City church.

Smithville, Ohio.

W. D. Fisher, Writing Clerk.

Christ Our Guest of Honor

Would it give you a thrill to receive a personal announcement that the President of the U. S. A. would be your guest for one hour, to have a personal conversation with you and your family? Would you send him a notice: "Does not suit; we will be too busy entertaining our friends and cannot arrange our work"?

Christ has come to be our Guest of honor today. Will we be too busy entertaining and being entertained to receive him?

Will the material things of life occupy such a place in our lives, and make us feel we do not have time to receive Jesus as our Guest?

The prophets of God spoke many times concerning this great Guest of honor. Yet only the shepherds heard the proclamation on the Judean hills: "Unto you is born in the city of David, a Savior, which is Christ the Lord." Upon hearing this proclamation, they found it as the angels had spoken. Is this Guest of honor welcome in our homes today? Jesus was an ever welcome Guest in the home of Martha, Mary and Lazarus. In this humble Jewish home Jesus could rest his weary body.

One day, as Jesus was making his way to some town with a group of friends, he noticed a figure in a sycamore tree. When he came to the tree, Jesus looked up and invited the man to come down. He said: "I would like to be your guest of honor today." The stranger came down quickly and received the Master gladly.

Christ has asked to be our Guest of honor today; and not only today, but through all the days to come. Have we received him gladly? Or will we turn this Guest away by saying: "Not today, some more convenient time I'll call for thee"?

"Behold I stand at the door and knock. If any man will open the door I will come in and sup with him and he with me." Our Guest of honor's face glows and shines its way into the hearts of men and women who will receive him. He is different from any other guest you have ever entertained. He is a Guest plus, with purity beyond all, God-conscious beyond all, with insight, power and love, plus a demand for submission. We are not compelled to obey, but we cannot deny. There is a plus something that grips us with a compelling love. Where in all the world is there such a drawing power?

The Guest of whom we write is not man, nor angel, but Christ the Son of the living God. The world needs this Guest of honor.

Never has there been a time when the world so needs the Christ, the Prince of peace, as today. For in him we

should live, move and have our being. From the day that the announcement was made, to this present time, a new glory has shone on all common scenes, a new joy has filled the common heart that has been willing to open to this Guest of honor.

"I know not how that Bethlehem's Babe
Could in the Godhead be,
I only know the Manger Child
Has brought God's life to me."

Salem, Va.

O. D. Eller.

Northwestern Ohio B. Y. P. D. Conference

The Seventeenth Annual B. Y. P. D. Conference of Northwestern Ohio was held in the Poplar Ridge church, northeast of Defiance, Ohio, on Saturday and Sunday, Nov. 25 and 26, with a large group of young people attending.

Bro. Floyd E. Mallott, a teacher of Bible at the Bethany Biblical Seminary, Chicago, with his home and pastorate at Battle Creek, Mich., gave us very interesting and helpful talks on church doctrines. The theme of the conference was: Why, Our Church?

Lester Young, who was a representative at the Youth Conference held at Amsterdam, Holland, last summer, showed us pictures of his travels and of the conference.

Miss Faye Moyer, a returned missionary from Africa, who recently visited the Negro and mountaineer schools in the southern states, gave us a very interesting talk. Her topic was: "Go Ye, Therefore."

On Saturday evening a lovely banquet was served by the hostess church. The theme of the banquet was Over the Rainbow. The dining room was decorated with rainbow colors and lighted by rainbow colored candles. There were nearly 200 young people seated at the tables. The toastmistress was Miss Thelma Hendricks, Pioneer.

Sunday afternoon a very inspirational candlelighting service under the direction of Bro. Mallott was held, installing the 1940 district officers. The officers elected for 1940 are: Blanche Martin, Bryan, honorary president; Conrad Snively, Fostoria, president; George Garner, Walbridge, vice president; Dorothy Hornish, Jewell, secretary-treasurer; Dewey Rowe, Bryan, adult adviser; Kathryn Harshman, Fostoria, worship director; Anna Kathryn Cottrell, Bellefontaine, music director; Calvin Kiracofe, recreation director.

The Attendance Banner was won by the Pleasant View young people, with the Eagle Creek young people only a few points behind.

Blanche Martin, Secretary.

Jewell, Ohio. Dorothy Hornish, District Secretary.

The District Conference of Northwestern Kansas

The Conference of Northwestern Kansas convened this year in the Quinter church at Quinter, Kans., on Oct. 20-22. The Quinter church is the extreme west church of the district, and although the weather had been extremely dry there for many weeks, yet, this church very ably and generously entertained the conference of this district. The weather was ideal and the attendance was very good. This part of the country is truly in need of rain.

The program was built around the problem of enlisting and developing builders for the kingdom. Those

appointed to a place on the program responded in a very noble manner. The conference throughout the entire session was a real spiritual feast. The business sessions were worked in at various stages of the meeting on Friday and Saturday so that students and teachers might have an opportunity to get the benefit of these sessions also.

President V. F. Schwalm of McPherson College was the guest speaker of the conference. He delivered the educational address and the missionary sermon. We appreciated his presence and his inspirational messages very much and we are very grateful that he could be with us.

Bro. D. H. Heckman of Wichita, Kans., was with us also. We appreciated his presence and help very much.

Bro. Kurtis Naylor gave us two very interesting and outstanding messages concerning the Youth Conference at Amsterdam, which he had the privilege of attending last summer. He impressed upon us the fact that the youth of the various other countries of the world, as well as our own, are earnestly grappling with the religious and moral problems of their day. Many other excellent messages were given by those within the district.

Proper places on the program were given to Mission Work, Christian Education, the Ministry, B. Y. P. D., Men's Work, Women's Work, and other phases of church work. In spite of drouth and depressed conditions, the churches are earnestly laboring that the cause of the kingdom might grow, and that we might truly become Brethren in Reality.

Elder Floyd Crist was moderator of the business sessions and Bro. Lewis Naylor was reading clerk. All business was completed before Saturday evening. Elder Earl Myers of the White Rock church was elected as member on the Standing Committee at the next Annual Conference and Elder Floyd Crist of Quinter was elected as alternate.

Belleville, Kansas.

W. W. Gish, Clerk.

A Letter From Western Montana

From our church standpoint, Western Montana belongs to the District of Idaho. We have only one congregation in Montana west of the Rocky mountains. All of us therefore belong to Whitefish congregation.

This letter, however, is not written from a congregation standpoint; we are far away, about 100 miles, and attend too infrequently to be well enough posted to do that. We are half-way, if not altogether nonresident. No doubt some of you think that must be a very lonesome life, especially if one cares for the church. We can assure you we do care for the church. But like most of us now, we can associate better with other denominations than we used to. Moreover, we have the Messenger regularly, which as you know, is a very worth-while connection with our brotherhood. Also there is the radio, and four denominations of our town—including the Catholic, Methodist, Christian and Lutheran churches. The longer we engage with these people in Sunday-school and church services, the more one is impressed that there are among them some very sincere and earnest people. And since we are commanded to love even our enemies we can surely love these.

We get some very helpful kingdom work through the radio, so we are not so isolated and lonesome as it might seem.

I have wondered why more of the Brethren have not found their way into this valley. We have average soil, beautiful mountain scenery, considerable irrigation and in some respects the best climate in which we have lived. I have particular reference to the absence of wind. We do have occasional strong wind, but most of the time ideal, the average velocity being only five miles per hour.

Now to all who may chance to read this, a merry Christmas and a sweet Christian remembrance. "Till we meet, till we meet, God be with you till we meet again."

Ronan, Mont.

Samuel Bowser and wife.

Sermons I Remember

In the Messenger for Nov. 25 I saw an article written by Bro. D. E. Cripe stating that sixty or seventy years ago the Parable of the Ten Virgins was a favorite subject for our preachers. I can recall some of the texts from which our older brethren used to preach.

I remember the text that Bro. H. C. Early preached from some thirty years ago when we had the privilege to be back in our home church in Covington, Ohio. It was while we were there that Bro. Early preached the dedication sermon. He used for his text: "Thou art Peter; and upon this rock I will build my church and the gates of hell shall not prevail against it."

But I thank God that not all our ministers have forgotten the spiritual value in the parables. Not long ago our pastor, Bro. H. N. Webb, preached on the Ten Virgins, and a wonderful message he made it—so plain that any school boy or girl could understand the importance of having his or her lamp trimmed and burning. And they could also understand who the Bridegroom was.

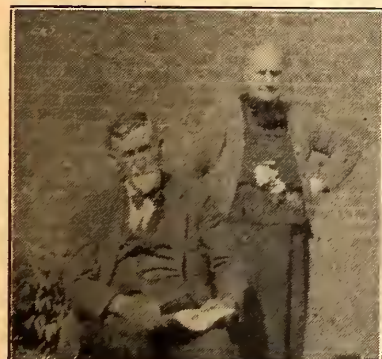
Our pastor also gave us a sermon on The Parable of the Prodigal Son. What a wise choice he made when he came to himself and said: "I will arise and go to my father," and what a rejoicing resulted! How glad his father was to meet him! Sometime later our pastor preached on the elder son. What a contrast between the two brothers. The prodigal had come home and the elder brother was angry. The latter would not come in. His father entreated him saying: "This thy brother was dead, and is alive again; and was lost, and is found."

Whitefish, Mont.

Lewis Fry.

Diehl Sixtieth Wedding Anniversary

Sixty years ago, on Oct. 1, 1879, Martha A. Harshberger became the bride of Jacob P. Diehl. This marriage was performed by Elder Isaac Long, grandfather of the missionary, and elder of the Mill Creek Church of the Brethren. Since early youth Brother and Sister Diehl have been active members of the church. Bro. Diehl has been a deacon in the Mill Creek congregation for more than forty years, and has always been active as a superintendent of some Sunday school and as a Bible class teacher.



Having been born and raised in Rockingham County, Virginia, they moved about eighteen years ago from the Mill Creek section to Bridgewater, where they now live.

On Oct. 1 the ten children of the family, all living, arranged for an appropriate keeping of their sixtieth anniversary at their Bridgewater home, and all except Hayes of San Francisco, Calif., were present.

Jarrettsville, Md.

Paul R. Diehl.

News About the Harper Wills

"The account of my death is greatly exaggerated."—Mark Twain.

It gives me real joy to be able to write this little announcement. I'm sure friends in California who heard the Thanksgiving broadcast will read it with real joy too. Just as we were sitting down to dinner the phone rang. When answered, the voice said, "Western union has a message for Rev. Jay Eller." The wire was from Bro. Edgar Rothrock at Pomona, Calif., asking us to verify the news flash that California stations were broadcasting concerning an automobile accident in which Bro. Harper Will had been killed and Sister Will seriously injured while on a trip in central Oregon. It asked for an immediate reply.

We had just come from divine service in which Bro. Will had taken part, but central Oregon could have been confused with central Washington; they often are in eastern minds. We asked the operator to hold up a reply until we could collect some facts. A phone call to the parsonage found Bro. Will and family in excellent spirits and eagerly anticipating turkey and dressing. We were thankful indeed, that we could wire, "Just phoned Harper, your report false."

Since then Sister Will has been receiving messages of condolence from California friends. The family is deeply appreciative of the thoughtfulness and affection these messages bespeak, but they are anxious that their friends share the good news that there has been no accident in the Will family.

Thankful as we are that we could report the message false, and appreciative of the good fortune that Bro. Will can read the messages of sympathy to his "widow," we are grieved that somewhere in central Oregon there must be a home where the message is true. Strangely coincidental is the fact that when Mr. Eller returned to school, one of his colleagues received a message to report for duty at Medford, Ore., to fill a vacancy created by the death of a faculty member in an automobile accident on Thanksgiving Day. We thank you for your prayers and interest in our pastor, but ask that you remember instead, at the throne of grace, this unknown schoolteacher's family in central Oregon.

Wenatchee, Wash.

Geraldine Eller.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Armey-Gates.—By the undersigned, Nov. 8, 1939, at the home of the groom's parents, Chester Allen Armey of Arrowwood, Alta., Canada, and Thurza Mae Gates of Milten, Sask., Canada.—J. H. Brubaker, Arrowwood, Alta., Canada.

Badestscher-Elwood.—By the undersigned, at the home of the bride's parents, Willis Badestscher of Bluffton, Ohio, and Sister Dorine Elwood of Ada, Ohio, Dec. 3, 1939.—J. L. Guthrie, La Fayette, Ohio.

Eby-Dull.—Lowell Eby of near Hollansburg and Dortha Dull of near Brookville, at the home of the bride's parents, on Nov. 22, by the undersigned.—Kenneth W. Hollinger, Camden, Ohio.

Frizzell-Magers.—At the home of the undersigned, Paul L. Frizzell of Westminster, Md., and Ruth M. Magers of Mt. Airy, Md., Nov. 23.—Wm. E. Gosnell, Mt. Airy, Md.

Hartle-Young.—Bro. Harry Hartle and Roberta Young, in their new country home near Huntington, Nov. 11, 1939, by their pastor, the undersigned.—Howard H. Keim, Jr., of Huntington, Ind.

Reeves-Marks.—Harold Reeves of Huntington and Julia Marks of Ft. Wayne, Ind., at the parsonage, Nov. 12, 1939, by the undersigned.—Howard H. Keim, Jr., Huntington, Ind.

Stewart-Evans.—By the undersigned, Nov. 30, in the South Beatrice Church of the Brethren, Frank E. Stewart of Omaha and Wilma E. Evans of Holmesville.—Paul K. Brandt, Holmesville, Nebr.

FALLEN ASLEEP

Boyer. Daniel W., was born May 6, 1846, and died as a result of a fall which broke one of his hips. He had remarkably good health and had walked to church for many years. He was born in Hamilton County, Ind., and was the son of Mr. and Mrs. Peter Boyer. He came to Missouri in 1876, locating in Nodaway County. He enlisted in the Union army and served till the end of the war. He was married to Elvina Nash Feb. 23, 1868, and five sons were born to this union, one dying in infancy. They also reared one niece from infancy. Shortly after their marriage they both joined the Church of the Brethren and remained faithful. Bro. Boyer served as deacon for many years. Sister Boyer died in 1922. Bro. Boyer helped organize and build a church in Nodaway County near Sheridan, Mo. Later he moved to Warrensburg, Mo. Funeral services were conducted in the Brethren church by Eld. James Mohler of Leeton, Mo., with burial in the city cemetery.—Mrs. Alice R. Mohler, Warrensburg, Mo.

Broadwater. Robert Roy, son of John W. and Elizabeth Drury Broadwater, was born Nov. 22, 1881, in Fillmore County, Minn., where he grew to manhood. Feb. 9, 1915, he was married to Mabel A. Brown and took over the management of the farm, his parents moving to Preston, Minn. In 1930 he came to Oregon, locating in Corvallis. He served in several capacities but for the last four years was a fuel dealer. Many testify of his high ideals, his honesty and dependability. He was a friend in time of sorrow, a neighbor in time of need, and a loving father and companion. His usual good health began to break during 1938, and June 4, 1939, he died very suddenly. Bro. Broadwater united with the Church of the Brethren in early life at Preston, Minn., and remained faithful. Besides his wife, he is survived by four sons, four sisters and a host of friends. Funeral services were conducted by the undersigned, his pastor, at the Keeney funeral home, with interment in the Corvallis cemetery.—J. D. Miller, Albany, Oregon.

Brubaker. Sister Kate Eberly, died Nov. 11, 1939, in Denver, Pa., aged 74 years, 10 months and 14 days. Her husband preceded her in death a number of years. She is survived by five children, eight grandchildren, two great-granddaughters, two brothers and one sister. She was a member of the Church of the Brethren for many years. Funeral services were held in the United Brethren church, Denver, by Brethren John Myer and

Amos Helsey, with interment in the Fairview cemetery.—Erla Weinhold, Ephrata, Pa.

Bruce, Alta Stillson, born at South Haven, Mich., Sept. 26, 1885, died at Rice Lake, Wis., Nov. 30, 1939. Nov. 5, 1902, she was married to Duncan McInnis at Park Falls, Wis., where they established their home. To this union were born seven children, two having preceded her in death. Nov. 1, 1920, her husband died, leaving on her the care of the family. Later she was married to Robert Bruce of Park Falls, who was stricken with scarlet fever and died in a few months leaving her alone again. In 1925 she and her family moved to Rice Lake. She leaves her five children, one sister, eleven grandchildren, nieces and nephews and many other relatives and friends. Sister Bruce united with the Church of the Brethren at Rice Lake in July of 1929 and remained faithful. Funeral services were held by the writer, and her body was laid to rest in the cemetery at Park Falls, Wis.—C. A. Bryan, Rice Lake, Wis.

Brumbaugh, Flora Sarah Garver, died at her home Nov. 16, 1939. She had been in failing health for some time but had been seriously ill of pneumonia for several days. She was born in Hill Valley, Huntingdon County, Pa., Jan. 30, 1860, daughter of George and Annie Bare Garver. In 1881 she was married to Otis M. Brumbaugh who preceded her in death in 1938. Sister Brumbaugh was a member of the Church of the Brethren and lived a devout Christian life. Her kindly, quiet manner had endeared her to her neighbors and friends in this community where she had resided since 1882. Surviving are one son, a granddaughter, two brothers and two sisters. Funeral services were held at her late home, with Bro. George L. Detweiler officiating. Interment was made in the Valley View cemetery.—Harold B. Brumbaugh, Huntingdon, Pa.

Burd, Fannie E., daughter of Peter and Hannah Zimmerman, was born April 22, 1848, and died at the age of 91 years, 6 months and 26 days. She was the last member of a family of eight children. On Dec. 7, 1865, she was married to George W. Burd who preceded her in death on Jan. 15, 1923. To this union were born four children, three preceding her in death. Two grandchildren preceded her in death. She is survived by one son, five grandchildren and six great-grandchildren. In 1898 she united with the Christian church at Ashland and later with the Maple Grove Church of the Brethren, remaining faithful. She was a loving mother and grandmother and a kind neighbor and friend. Funeral services were held at the Maple Grove church Nov. 19, by Bro. H. H. Helman of North Manchester, Ind., former pastor of the Maple Grove church, assisted by Bro. D. E. Sower, present pastor. Burial was in the Nankin cemetery.—Mrs. Beula Kettering, Nankin, Ohio.

Christenson, Bro. Charles, died Sept. 27, 1939, at the Sabetha hospital. He was born Oct. 23, 1856, in Denmark. He came to America when a young man and lived in Illinois for a time. He married Anna Horne, who preceded him in death. Two daughters survive. He was a loyal member of the Church of the Brethren, and was highly respected by all who knew him. Funeral services were conducted by Rev. Cotton, with interment in the Sabetha cemetery.—Mrs. Homer Bechtelheimer, Sabetha, Kans.

Dayhoff, George Harold, youngest son of Bro. Morgan and Sister Rebecca Stine Dayhoff, died Nov. 5 at the Frederick City hospital where he had been a patient for some time. He was aged 15 years, 7 months and 20 days. He was baptized into the Church of the Brethren, Monocacy congregation, when quite young and proved to be a Christian boy. He was a member of the Rocky Ridge Sunday school in the intermediate class of which the writer was teacher. He will be missed by all. Besides his parents he is survived by four brothers and two sisters. Funeral services were held from his late home, with further services at the Locust Grove Church of the Brethren, conducted by Elders Elmer P. Schildt and Chas. Stover. Interment was in the adjoining cemetery.—Elsie A. Eigenbrode, Rocky Ridge, Md.

Dunahoo, Alvin Eugene, was born at Boone Mill, Va., Nov. 6, 1915, and died Nov. 4 in the Jefferson hospital at Roanoke. Death was due to a blood clot and came suddenly and unexpectedly while he was convalescing after an operation. He is survived by his parents, Brother and Sister P. E. Dunahoo, and one brother. At the age of ten Alvin's family moved into the Cloverdale congregation and he united with the church Dec. 2, 1928. Everyone who knew him was impressed by his splendid Christian life which was such a fine example for other young people. His life was free from all unclean habits. Alvin was a charter member of the B. Y. P. D. and served a year as president. He was especially capable in dramatics and took leading roles in plays given by the young people. He graduated from Andrew Lewis high school in 1934. Alvin will be greatly missed in the Cloverdale congregation. Because of his faithfulness he was chosen as an usher about three years ago and also an assistant Sunday-school secretary. Funeral services were conducted by the writer, assisted by Bro. Guy E. Wampler, at the Cloverdale church. His body was laid to rest in the Daleville cemetery.—M. G. Wilson, Cloverdale, Va.

Elwood, Oliver Owen, son of Mr. and Mrs. Chas. Elwood, was born July 6, 1939, and died Nov. 2, 1939, at the St. Reta hospital, Lima, Ohio. He leaves his father, mother, two sisters, three brothers, four grandparents and two great-grandparents and

many other relatives. Funeral services were conducted by the undersigned in the Methodist church in Alger, Ohio. Interment was in the Preston cemetery.—J. L. Guthrie, La Fayette, Ohio.

Erb, Sister Mary Gerhart, died Sept. 30, 1939, near Cocalico, Pa., aged 74 years, 5 months and 27 days. She is survived by her husband, four children and four brothers. She was a member of the Church of the Brethren for many years. Funeral services were held in the Millbach house by Brethren John Myer and Elser Gerhart, with interment in the adjoining cemetery.—Erla Weinhold, Ephrata, Pa.

Faust, Sister Sadie, was born Feb. 2, 1859, and departed this life Nov. 19, 1939. She was a resident of Champion, Pa., nearly all of her life. She united with the County Line Church of the Brethren a number of years ago. Funeral services were conducted in the late home by Bro. J. M. Geary, former pastor and a long time friend of the family. The body was laid to rest beside her husband in the Mt. Nebo church cemetery.—Mrs. J. M. Geary, Hollsopple, Pa.

Fox, Walter J., was born in Bedford County, Pa., Feb. 2, 1892, and died at the age of 47 years, 9 months and 13 days. He was the son of Jacob and Rebecca Fox. He is survived by his mother, his wife, Rachel Schaffer Fox, five sons, four daughters, two brothers and four sisters. He was a member of the First Church of the Brethren in Quakertown, Pa. He died suddenly of a heart attack while driving his car. Funeral services were held Nov. 19 at the Brethren church in Quakertown, with burial in the Springfield Brethren cemetery. Bro. Wm. Wadsworth, Jr., of Lansdale had charge of the funeral services.—Mrs. Raymond Blean, Coopersburg, Pa.

Frank, Cora Mabel, was born May 21, 1878, at Timberville, Va., and departed this life Oct. 16, 1939. She was married to Isaac Higgs Dec. 19, 1898, and to this union were born nine children, eight preceding her in death. She was a member of the Church of the Brethren for a number of years and was faithful to the church. She was anointed a few days before her going. Besides her husband she leaves one son, four grandchildren and one sister. She was in ill-health for a number of years, but bore her affliction with a Christian spirit. Funeral services were held at the Wakenda church by the writer, assisted by E. F. Sherfy. Interment was in the adjoining cemetery.—Oscar Early, Stet, Mo.

Gressley, Sister Lena Devina, and her infant son, died Nov. 27, 1939, at the Huntington County hospital. Sister Gressley was born Dec. 17, 1895, in Wabash, Ind., to William and Sophronia Galbraith, and was married to Walter Gressley Oct. 18, 1918. She united with the Church of the Brethren at an early age. She was a kind and faithful mother, a devoted wife and a consecrated Christian. Surviving are the husband, ten children, her parents, three brothers and a sister. Funeral services were held in the Huntington church, with the undersigned officiating. Interment was in the Lancaster cemetery.—Howard H. Keim, Jr., Huntington, Ind.

House, Ray, son of Wesley and Marie House, was born in Monroe Township, June 13, 1881, and passed away at his home near Eldorado, Oct. 16, 1939. Feb. 17, 1902, he was married to Oma Shock. To this union were born one son and one daughter. Surviving besides his wife and children are a foster son and his wife, four grandchildren, two brothers, two sisters and many other relatives and friends. In 1911 he was baptized into the Church of the Brethren at the Castine church, and remained a member until his death. His entire life was lived in Monroe Township. For more than twenty years he conducted a trucking business and thus became quite well-known in this and surrounding counties of Ohio and Indiana. Funeral services were conducted in the Prices Creek church by the writer, assisted by I. G. Blocker. Burial was in the Wares Chapel cemetery.—Kenneth Hollinger, Camden, Ohio.

Hunsberger, Bro. Samuel B., son of Abram and Hannah Bergey Hunsberger, died Oct. 14, 1939, at Grand View hospital, Souderston, Pa., of a heart attack following an operation. He was aged 59 years, 7 months and 19 days. Surviving are his widow, Edna Kooker Hunsberger, and five children, all at home. Three grandchildren, a brother and sister also remain. A brief service was held at the home by Bro. Paul Robinson, with further services in the Indian Creek Church of the Brethren conducted by Bro. Wm. J. Wadsworth, Jr., assisted by Bro. A. A. Price. Interment was in the adjoining cemetery.—Mrs. Wm. J. Wadsworth, Jr., Lansdale, Pa.

Leisey, Sister Matilda Royer, died Sept. 24, 1939, aged 83 years, 2 months and 11 days. She is survived by her husband, eight children and thirty-nine grandchildren. She was a member of the Church of the Brethren for over fifty years. Funeral services were held in Lutz's church, Denver, by Brethren Amos Heisey and J. Bitzer Johns, with interment in the adjoining cemetery.—Erla Weinhold, Ephrata, Pa.

Loshbaugh, Orley Elmer, was born in Decatur County, Iowa, April 20, 1862, and passed away at the home of his daughter, Mrs. L. W. McNeelis, Dec. 2, 1939. At the age of four years he came to Labette County, Kans., with his parents. While a young man he came to the Indian territory, remaining for more than fifty years in what is now Craig County. He was married to Emma Allison on Dec. 23, 1891, and this union was blessed with six children, the oldest dying at the age of seven years. The other five were present at the father's funeral. He was pre-

ceded in death by his companion on March 12, 1938. He united with the Church of the Brethren early in life and was active in Christian service as long as his health permitted. He served as Sunday-school superintendent at various places for more than twenty years. It was largely through his interest in the Christian cause that the church was built in his home community a few years ago. He is survived by two sons, three daughters, one brother, one sister and many other relatives and a host of friends. Interment was in the Lake Creek cemetery near Bartlett, Kans., with the services being conducted by Q. D. Reed, assisted by the undersigned.—Paul E. Swigart, Parsons, Kans.

Mohler, Mary Elizabeth, daughter of Samuel Deeter, widow of the late Eld. George Mohler of Covington, Ohio, passed away Nov. 24, 1939, at the age of 83 years and 15 days. To them were born eleven children. Four sons and five daughters, thirteen grandchildren and three great-grandchildren survive. She was a faithful member of the church for many years. Funeral services were held in the home of her daughter near Bradford, Ohio, with the writer in charge. She was laid to rest beside her husband in the Sugar Grove cemetery.—Chas. L. Flory, Union, Ohio.

Neher, David Shull, one of the ten children of Jacob and Margaret Neher, was born near New Carlisle, Ohio, March 11, 1865, and passed away Oct. 28, 1939. In 1887 he came to Nebraska where he lived in and near Holmesville. In 1902 he was married to Dora L. Brown of Pickrell. To this union were born one son and two daughters. One daughter preceded him in death. Funeral services were conducted by the undersigned in the Beatrice church, with interment in the Evergreen cemetery.—Swigart F. Miller, Pickrell, Nebr.

Petry, William A., son of John and Mary Petry, was born in Preble County, Ohio, June 21, 1875, and died Oct. 14, 1939. His entire life was spent near the place of his birth. June 27, 1896, he was united in marriage to Catherine V. Miller and to this union four children were born, one dying in infancy. In November of 1902 he and his wife united with the Prices Creek Church of the Brethren, of which he was a member at the time of his death. This happy union was brought to a close when the faithful wife and mother passed away. June 11, 1931, he was married to Mrs. Laura Shively who has been a helpmate and comfort to him in his hours of sickness and discouragement. He was a loving husband and father and a kind and helpful neighbor. He leaves his loving wife, two daughters, one son, two stepdaughters, seven grandchildren, one great-grandson, five step-grandchildren, two brothers, two sisters and a host of other relatives and friends. The family appreciates the many kindnesses shown them. Funeral services were conducted in the Wares Chapel church by the writer, assisted by Rev. Freshly. Burial was in the Wares Chapel cemetery.—Kenneth Hollinger, Camden, Ohio.

Platz, Margaret, died in Elkhart, Ind., Nov. 20, 1939, at the age of 92 years. For a number of years she had been a member of the church. Her husband died six years ago. All of their nine children survive. Funeral services at the Elkhart City church were conducted by the writer, with burial in Elkhart cemetery.—G. W. Phillips, Elkhart, Ind.

Rudy, Catharine Sprankel, daughter of Henry and Susanna Sprankel, was born near Crystal Springs, Ohio, Nov. 2, 1862, and died at her home April 28, 1939. She was united in marriage to Christian H. Rudy Dec. 24, 1889. Besides her husband she is survived by two sons, two daughters and three granddaughters. Almost forty years ago she united with the West Nimishillen Church of the Brethren and remained ever constant in the faith. Funeral services were held in the home in charge of the writer and J. C. Inman of Canton. Burial was in a near-by cemetery.—W. D. Keller, North Canton, Ohio.

Sandy, Samuel A., son of William and Susan Sandy, was born in Rockingham County, Va., Feb. 11, 1848, and departed this life Nov. 20, 1939. He came to Missouri in 1870. In 1874 he was married to Mary Catherine Rhodes, daughter of David B. and Sarah Rhodes. A few years later they purchased a farm where they reared their eleven children to maturity. At the time of his death he was living on this same farm with his son. His wife and one daughter preceded him in death some years ago. Ten children, twenty-three grandchildren, six great-grandchildren and three sisters survive. He and his wife united with the Brethren church early in life and established a Christian home. He served as deacon for a number of years and was always interested in the work of the church. He helped to make the educational system in our community possible. Funeral services were conducted at the Rockingham church, with the writer in charge, assisted by Bro. E. G. Rodabaugh. Interment was in the Wakenda cemetery.—Oscar Early, Stet, Mo.

Shimp, Bro. George, died July 23, 1939, aged 75 years, 2 months and 29 days. His wife preceded him in death four years ago. He is survived by four sisters. He was a member of the Church of the Brethren for many years. Funeral services were held in the Ephrata church by Brethren Galen Blough and J. Bitzer Johns, with interment in the Middle Creek cemetery.—Erla Weinhold, Ephrata, Pa.

Stutsman, Symantha Shupert, was born near Elkhart, Ind., Oct. 17, 1856, and died Nov. 28, 1939, at the age of 82 years. She had been a member of the church since early womanhood, and was devoted in her Christian faith. For a number of years she had lived in Elkhart. She is survived by three sons and a daughter.

Funeral services were conducted by the writer at the Elkhart City church, with burial in Rice cemetery.—G. W. Phillips, Elkhart, Ind.

Summers, Eva Ann, daughter of Brother and Sister Henry Grice, was born Aug. 7, 1855, and died June 7, 1939. She was married to John H. Summers Jan. 10, 1874, and six children were born to this union. Three of these with the husband preceded her in death. She is survived by two sons, one daughter, sixteen grandchildren and sixteen great-grandchildren. She and her husband united with the Church of the Brethren soon after their marriage and lived and enjoyed a faithful and devoted Christian life. Funeral services were held at Greentown, Ohio, by the writer. Interment was in the East Nimishillen church cemetery.—W. D. Keller, North Canton, Ohio.

Ulery, Emma Jane Coleman, was born Dec. 29, 1867, and passed away Nov. 24, 1939. The large crowd which gathered at her late home for the funeral services testified to the esteem in which she was held. Her fine Christian character endeared her to all who knew her. She will be sadly missed in her home and the community in which she lived. She is survived by her husband, a foster daughter and a sister. Funeral services were conducted in the late home by Bro. J. M. Geary. Her body was laid to rest in the Pleasant Grove cemetery near Ligonier.—Mrs. J. M. Geary, Hollsopple, Pa.

Wallace, Elizabeth Teeter, widow of Josephus Wallace, was born May 12, 1854, and died Nov. 16, 1939, at Elkhart, Ind. Until coming to Elkhart in recent years her life was spent on the farm near by. For more than half a century she was a member of the Church of the Brethren, and was very faithful in her devotion. She leaves a son and two daughters, all of Elkhart. Funeral services in the Elkhart City church were conducted by the writer, with burial in the Yellow Creek cemetery.—G. W. Phillips, Elkhart, Ind.

Ward, Anna, was born near Oran, Ohio, and passed away Nov. 27, 1939, aged 73 years, 4 months and 21 days. She was a faithful member of the church for many years. She was married to Frank Ward and they traveled life's pathway happily for more than fifty-five years. Surviving are her husband, three daughters, two sons, sixteen grandchildren and four great-grandchildren. Funeral services were held in the Christian church by the writer, with burial in the Houston cemetery.—Chas. L. Flory, Union, Ohio.

Ward, Sarah Ann, daughter of Eld. Daniel and Anna Winger Barnhart, was born near Roann, Ind., May 2, 1854, and died at the home of her son, John M. Ward, Nov. 17, 1939. She came to Kansas with her parents in 1866, and settled on a farm northeast of Centropolis, where she grew to womanhood. On Feb. 14, 1875, she was united in marriage to W. S. Ward. To this union were born six sons. Three of them and her husband preceded her in death. Brother and Sister Ward lived for many years in the Appanoose, Washington Creek, Lone Star, and Overbrook communities. Since the death of her husband in 1930, Sister Ward had made her home with her son, John M. Ward, of Pomona, Kans. From early youth she had been a faithful member of the Church of the Brethren, and was a regular attendant at all services, except when prevented by ill-health. She is survived by three sons, eleven grandchildren, twelve great-grandchildren, two great-great-grandchildren and one brother. Funeral services were conducted by the writer in the Appanoose church. The body was laid to rest in the Appanoose cemetery.—L. Avery Fleming, Ottawa, Kans.

Woodard, Minnie, daughter of Robert and Mary Trestrail, was born in Cornwall, England, Feb. 18, 1863, and died Nov. 21, 1939. She came to America when a small child. She was married to Lincoln T. Woodard April 3, 1884. While in their young married life they united with the Church of the Brethren, remaining faithful. They came to Lee County, Ill., about nineteen years ago where they lived on a farm until failing health made it necessary for them to move to Franklin Grove. Her husband preceded her in death four months ago. A foster daughter also preceded her in death. She leaves a foster son, and seven foster grandchildren. Funeral services were conducted by Pastor S. L. Cover, assisted by three former pastors. Interment was in the Emmert cemetery.—Nina Pfoutz, Franklin Grove, Ill.

CHURCH NEWS

California

Empire.—Bro. J. W. Lear and wife of Glendora came to us on Oct. 30 and conducted a two weeks' series of meetings. He preached powerful sermons each night to large audiences. The entire church and neighborhood received much help. Stories for the children were given each night by Bro. Lear. We enjoyed special music at each service. Many calls in the homes were made by Brethren Lear and Esbensen and their wives. Seven were baptized and six received as associate members. Bro. Lear officiated at our communion on Nov. 13, which was well attended. On Nov. 19 Bro. Frank Howell preached for us in the morning and Bro. C. Ernest Davis brought the evening message. Bro. Howell also showed missionary slides during the C. W. hour. Nov. 23 we held our annual Thanksgiving service.

In the forenoon Bro. Esbensen spoke to us. Dinner was served at noon and in the afternoon short talks and testimonies were given. We enjoyed having Bro. Walter Kahle and family of Virginia with us Nov. 28-30. We have our church well organized. Impressive installation services were held by our pastor on Sept. 14 for the teachers and officers. The superintendents are: Cradle roll, Lavina Overstreet; beginner, Christina Esbensen; primary, Bertha Miller; junior and intermediate, Mrs. Norman Glick; Women's Work president, Susie Goodman; Men's Work president, Maurice Heiny; Ladies' Aid president, Mrs. H. R. Livingston; chairman of deacons, Harry Miller; president of senior young people, Wilfred Weaver. A newly married people's class was formed recently, with Bro. Shively as teacher. Two letters were received on Oct. 22.—Pearl Kappler, Empire, Calif., Dec. 5.

McFarland.—At a recent council we organized for fall activities. The church is going forward under the able leadership of Eld. Andrew Blickenstaff and Pastor John I. Coffman. To stimulate more interest, increase our attendance and encourage more regular attendance a campaign is beginning the first of December. We are expecting C. Ernest Davis and Frank Howell to be with us Dec. 3 in the interest of La Verne College. We recently enjoyed two Sunday evening programs under the direction of the Women's Work directors. A set of missionary slides was shown and a peace play, No Banners Flying, was given. Plans are going forward for a Christmas program. The Aid Society and friendship club hold regular meetings and also serve the luncheon for the local civic club every third week. Our missionary secretary, Miss Martha Shick, has left to take up her duties among the churches of Northern California as a personal worker. Some unknown friend recently sent a paint contractor here and had our church painted. The members of the church are grateful. Plans are being made to refinish the basement walls and purchase new floor covering. Plans are being made to make up a Messenger club again this year.—Mrs. Walter Root, McFarland, Calif., Dec. 1.

Illinois

Chicago, Douglas Park.—Oct. 15 Sister Cassio was received into our church by baptism. That evening a splendid program was presented by a group of young men and women from the Moody Bible Institute. Our church was well represented at the ministers' and workers' conference which was held at the First church. Sister J. A. Eby of the Iowa River church, Iowa, was a welcome visitor at the prayer meeting on Oct. 19. She gave some of the best years of her life to the Douglas Park church. The B. Y. P. D. enjoyed a Halloween party on Oct. 28. The church held a Halloween party for the children on Oct. 31. Bro. Fred Dean delivered a fine sermon on Oct. 29. Bro. Dean is one of the leaders of the Hastings St. church and is studying for the ministry. Sister Davenport was taken into the church by baptism preceding the love feast on Nov. 6. Bro. Van Dyke and Bro. Painter assisted our pastor at the love feast which was one of the best we have ever had. The members of the choir gave their leader, Bro. Pederson, a surprise party on his birthday. Thanksgiving was a day of real enjoyment at our church. A morning service was in charge of our pastor, who gave a fine talk. A chicken and turkey dinner was served to a large group. The afternoon was spent socially and supper was served in the evening. The day was closed with a prayer meeting. Our church is grateful to the Beacon Lights class of the Union Center church, Nappanee, Ind., for the truckload of food they sent us at Thanksgiving. To Bro. Farrell Stouder and the members of the Union Center church we send our heartfelt thanks. Our church is in need of some old Brethren Hymns. If any of our sister churches have extra copies will you please notify our pastor, Bro. Roy White, 1605 S. California Ave., Chicago. Our Ladies' Aid has been busy quilting, making comforters and sewing for those who are unable to sew. Sister Wise is in charge of our Christmas program. Under her able direction we are looking forward to a service that will bring out the real spirit of Christmas.—Mrs. Berniece Pfolsgröf, Chicago, Ill., Dec. 2.

Decatur.—The district meeting of Southern Illinois was held here Aug. 26-28. There was a fine spirit of co-operation and a large amount of volunteer work in preparing for the meeting. Attendance was good and we were glad for the privilege of having this meeting in our church. Attendance in our Bible school has exceeded that of 1938 for twenty-one consecutive Sundays. On Oct. 11 Bro. Dan West was with us in a sectional peace meeting. The young people and Christian Workers studied peace in their meetings during November. A community leadership training school has recently closed. It was attended by twelve of our teachers and workers. The school was sponsored by the Decatur Church Council. Our Thanksgiving home missionary offering amounted to \$26. Father and son banquet was held Nov. 30, with seventy-nine present. Pastor John Wieand conducted revival meetings at the Fairview church, Iowa, Sept. 4-17, and at the Woodland church in this district, Oct. 23 to Nov. 5. During his absence our services were conducted by Brethren Ralph Johnson, Geo. Miller, D. L. Blickenstaff and Sister Wieand. Our revival meeting closed Nov. 26. The evangelists were Bro. Galen T. Lehman of Springfield as minister and Sister Byerly of Peoria as music director. There were two boys and four girls baptized during the meeting and three received by letter.—Mrs. J. L. Metzger, Decatur, Ill., Dec. 6.

Woodland.—During the year the Sunday-school average attendance dropped a few points. The new officers were installed Oct. 1. We hope the new organization will realize the decrease and make a great increase next year. The third Sunday of each month is children's Sunday. On that day there is a story for the children; the children give scripture verses and other parts of the service are fitting to the child's understanding. The missionary society meets with the Aid the first Wednesday of each month. Oct. 22 they planned a missionary program. As the revivals began on Oct. 23 the Astoria church joined with us and Bro. Fike preached a fitting sermon. Bro. John Wieand held our revivals. He contacted many homes and realized the need of the community. Seven were baptized Nov. 4. The love feast was well attended. More than 125 enjoyed dinner at the church and in the evening 115 communed. We received a letter from Mrs. E. L. Ikenberry telling of her work in China. Nov. 26 an offering was received for home missions. On that date the Sunday school gave a Thanksgiving program. In the evening the Astoria group joined with us in worship. A play and Thanksgiving service were enjoyed. Ten of our members attended the union Thanksgiving service in Astoria Nov. 23. Nov. 17 sixty-five attended the father and son banquet. J. O. Winger gave an inspiring message. Plans are under way for a Christmas program. Our next council will be held in January. Each Tuesday evening Bro. Fike meets with us for Bible study and prayer. We have been studying the Ordinances. Members of this church should see Clinton Kessler about Messenger subscriptions.—Mabel Bowman, Astoria, Ill., Dec. 1.

Indiana

Blue River.—Sept. 24 we held our harvest meeting and homecoming. Bro. Theo. Miller of Pine Creek delivered the messages. The following Monday evening our evangelistic meeting began with Bro. Wilmer Petry of Akron, Ohio, as evangelist. These services were well attended by our members and many friends. Sixteen were baptized. We held our communion service on Oct. 9. Two more were baptized on Nov. 5.—Mrs. Victor Zumbrun, Churubusco, Ind., Dec. 1.

Camp Creek.—In the absence of Pastor N. H. Miller, on Oct. 29, we had with us the Manchester deputation team and they gave a fine missionary program. Nov. 5 Bro. Homer Burke was with us. Our revival meetings were held Nov. 13-26, with Bro. Leo Miller of South Whitley, Ind., as evangelist. Much interest was shown during the meetings. Each evening he showed pictures on What It Means to Be a Christian. Ten were baptized and one reconsecrated.—Laura Flory, Nappanee, Ind., Dec. 1.

Fort Wayne.—Bro. Van B. Wright attended the pastors' conference in Chicago Oct. 16-19. The B. Y. P. D. cabinet met at our church Oct. 22 and some of the members of the cabinet stayed over until Sunday to worship with us. A potluck dinner was served at noon by the young people. Visitors are always welcome in our church. Recent visitors were Prof. and Mrs. A. R. Eikenberry and John Metzler. On Nov. 5 John Metzler brought an interesting address in the morning. The evening service was in the form of a panel discussion. The peace study group meets every Wednesday evening at the church. Eight attended the peace meeting at Auburn Nov. 28. October was suggestion month and anybody desiring to suggest something wrote it down and dropped it in a box. Miss La Verne Dee Keel presented The Uncrowned Queen on Oct. 22. Bro. Van B. Wright held the revival services Nov. 6-19. Our love feast was held Nov. 19, with Bro. Wright officiating. Appreciation was expressed to Bro. Frank Colclessler for a gift of ten communion tables which he made for the church. Holders were made for individual cups. New letters have been purchased for the outside bulletin board. The pastor is in the church office each morning for consultation. Six letters have been received and six granted. Sister Wright addressed the Women's Work group on Oct. 27. The father and son banquet was held Dec. 1, with sixty-five attending. The president of the Gideon organization was the speaker of the evening. Bro. Wright installed the following officers: President, Hayden Slagel; vice-president, Charles Hollopeter; secretary-treasurer, Carl Nobles. The advisory board was added to the Men's Work, which is made up of the following past presidents: R. L. Valentine, Arthur Barrett and Clyde Baker. Our pastor preached the annual union Thanksgiving service at the Church of God. The B. Y. P. D. sponsored a penny supper Nov. 4. For some of the unfortunate families of the church there were eight Thanksgiving baskets given. Fifteen members of the B. Y. P. D. attended the Northern Indiana district conference at the First, South Bend, church Nov. 25-26. The theme was The Changed Life.—Marie Valentine, Fort Wayne, Ind., Dec. 7.

Richmond.—Our church and Sunday-school attendance is steadily increasing under the leadership of Pastor E. O. Norris and his wife. Several letters of membership have been added to our number during the past year. Nov. 15 we had a birthday supper which was well attended. This date also marked the eighth anniversary of the Richmond church. We lifted an offering of \$30.63 which was given to missions. The Home Builders' class purchased screens for our church this summer. They also gave one Thanksgiving basket. The intermediate and young people's classes are purchasing chairs for the pulpit. Our Christmas program will be given Dec. 24 in the evening. We will present the drama, The Empty Room. We now have thirty

pupils enrolled in the primary department and new ones are still coming. With Vera Werking as president of our Aid, we have been having some interesting meetings this past year. In October we entertained the ladies of the Four Mile Aid and they rendered a program in the afternoon. Forty-three were present.—Mrs. Elsie M. Olt, Richmond, Ind., Dec. 2.

Santa Fe.—We have been favored with some visiting brothers filling the pulpit since Eld. P. E. Coblentz got hurt. Nov. 16 a group of forty-five neighbors and church folks met at the home of Bro. Coblentz and husked twenty-two acres of corn. The Ladies' Aid assisted in the preparation and serving of the dinner. Bro. Coblentz who has been in Dukes hospital with a fractured spine is showing definite sign of improvement and was removed to his home recently. His family appreciates all the kindnesses shown them during his sickness. Nov. 19 Eld. Walter Balsbaugh of the Mexico church was with us and Nov. 26 Bro. H. U. Fisher of the same church was with us. We appreciated their good messages. Bro. F. P. Hostetler was with us Dec. 3 and gave an inspiring message. Quite a bit of sickness has hindered our church attendance.—Dossie Webb Fewell, Bunker Hill, Ind., Dec. 4.

West Manchester.—We met in council Dec. 2. Bro. Edward Kintner was with us, representing the district ministerial board. He talked on how much the church is needing ministers. We voted to license Bro. Wilbur Norris for another year. Bro. T. G. Weaver was elected elder, taking the place of Bro. A. M. Stine who served us faithfully for a number of years. We elected officers and tried to make as many as possible responsible for some part of the church work. Our communion was held Nov. 5, with Bro. H. L. Hartsough officiating. Our attendance wasn't as large as usual but we had a good spiritual meeting. We installed an \$800 furnace this fall. Our donations were liberal and the Men's Work group gave \$100 of their money toward this project. We now have it paid for and we are rejoicing. Our Thanksgiving evening service was composed of a solo by June Custer, six years old, two quartets, and a sermon by Bro. Otho Winger. After this service our pastor and his wife were presented with a liberal donation of groceries, eggs, chickens, etc. Our offering amounted to \$93.23. The Ladies' Aid is planning to have an auction Dec. 12.—Mrs. Frank Wolfe, North Manchester, Ind., Dec. 6.

Idaho

Fruitland.—After Brother and Sister Harry Thomas left Bro. Earl Fisher took charge of church services until our new pastor arrived. During the latter part of September and the first of October Brother and Sister Amsey Bollinger and their children were with us. We enjoyed the sermons, talks, pictures and

entertainment by them. An all-day meeting was held for them on Oct. 8 and on Oct. 11 they left for Seattle, Wash., where they sailed for Japan on Oct. 13. The following church officers were elected: Elder, C. Earl Fisher; clerk, Galen Hostetler; treasurer, E. J. Maust; president Women's Work, Mrs. S. W. High; chairman ministerial board, S. W. High; pastor, Walter S. Coffman; Messenger agent and correspondent, Helen Schubert. The Aid has been busy quilting. They also cleaned and redecorated the parsonage and gave several banquets. The father and son banquet was given Nov. 14. Our fall communion was held Nov. 16. We met in council Nov. 22. Brethren Walter S. Coffman and Albert Mohler attended the Thanksgiving rally at Nezperce.—Mrs. Fay Bowers, Fruitland, Idaho, Dec. 2.

Iowa

Cedar Rapids.—Sept. 17 we met in council and elected officers and approved the budget which amounted to \$4,319.80. This includes the support of our missionary in China, our district work and retirement of part of our indebtedness on our church. Brother and Sister J. S. Miller served as delegates to the district meeting at Fernald Sept. 2-4. Twenty-one of our members attended. In 1940 our church will be host to the district meeting. Oct. 1 rally day was observed with the roll call. Ten of our members attended the leadership training school at Coe College Oct. 12 to Nov. 16. The Ladies' Aid will have its annual bazaar and supper about Dec. 14 in the basement of our new church and we hope to begin services by Christmas. Our men are doing commendable work in helping to finish the interior. Brother and Sister Barnhart spent Thanksgiving at New Carlisle, Ohio, with Bro. Barnhart's brothers and sisters.—Mrs. W. L. Northcutt, Cedar Rapids, Iowa, Dec. 1.

Kingsley.—Nov. 12 Bro. Mark Burner of Preston, Minn., began a revival which continued for two weeks. These meetings were well attended and much interest was shown by some from the other churches in town as well as our own members. Bro. Burner's messages were helpful and inspiring and should challenge us to better Christian living. He also gave an interesting chalk talk each evening before the sermon. We were glad to have with us a group from the Sheldon church on two Sunday evenings. Our business meeting was held Sept. 10 and the following were elected: Bro. H. H. Wingert, elder; Bro. Earl Wilson, Sunday-school superintendent; Dorothy Graham, temperance superintendent; Lola Baumbridge, cradle roll superintendent; Bro. Will Lehman, Messenger agent; Mrs. Muriel Kurtz, Women's Work superintendent. Bro. J. E. Rolston of Sheldon gave us a very helpful sermon on Dec. 3. Bro. Wingert was called away to conduct a funeral service.—Edith Lehman, Kingsley, Iowa, Dec. 5.

World Wide CHRISTMAS MISSIONS Offering

Blank for Sending Money

General Mission Board, 22 S. State St., Elgin, Illinois—

Dear Brethren: Enclosed finddollars as an offering for World Wide Missions, which please place to the credit of—



..... Individual

..... Class

..... Sunday School

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..... District

Name of sender

Street or R. F. D.

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Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193..	\$.....

Kansas

Lone Star.—The church year is well under way with the new church and Sunday-school officers in charge. The annual birthday banquet was held late in November, the proceeds being given to missionary work. Our Aid Society meets each week and spends the day quilting. The missionary society meets twice a month with an average attendance of twenty. The church night suppers are well attended. Bro. L. H. Griffith and Sister Pearl Flory represented our church at the district conference and brought us an inspirational report. We anticipate a happy Christmas season just ahead.—Winona M. Daggett, Lawrence, Kans., Dec. 5.

Maple Grove.—Pastor Dennis Kesler of Quinter, Kans., conducted a two weeks' revival beginning Nov. 5. Attendance and interest were good throughout the entire meeting. His messages were spiritual and uplifting, and the church received a great spiritual blessing. Sister Kesler gave several chalk paintings, illustrating songs. Sixteen were added to the church. The men organized this fall, with Bro. Galen Ankenman as president. They enjoyed a program and oyster supper Dec. 2, at which time Bro. George Merkey of Covert, Kans., was the main speaker. We had services and a basket dinner at the church on Thanksgiving Day which were enjoyed by a large crowd of people. Our pastor is doing a great work here.—Esther Jackson, Norcatur, Kans., Dec. 4.

Monitor.—At our harvest meeting the last Sunday in September we had as guest speaker Bro. Hylton Harmon of Kansas City, Kans. We appreciated his fine sermon and reading. A basket dinner was served at noon. During the fall the church house was painted. Nov. 5 we held our communion. The B. Y. P. D., sponsored by our pastor's wife, Sister Carl Smucker, presented the peace play, Brothers. They also gave it at the district meeting at Wichita. Nov. 19 Bro. V. F. Schwalm, president of McPherson College, was with us and gave a forceful message. The church held its yearly birthday supper and party Dec. 1. An enjoyable evening was spent together. The money received from the birthdays is used for flowers for the sick. The church met in council Dec. 3 and plans were made for the year's work and the budget was adopted.—Mrs. Hazel Yoder, Conway, Kans., Dec. 6.

Topeka.—Officers were elected at our September business meeting. Bro. L. H. Root is our elder and pastor for another year. Bro. H. L. Philippi is our adult Sunday-school superintendent. Oct. 28 our communion services were held with sixty communing. Our pastor conducted the services, assisted by Bro. Guy Brammell of the Ozawie church. Our pastor was seriously ill in November and could not be with us at church services. During Bro. Root's illness, Bro. Willard Brammell of Valley Falls, Kans., gave splendid messages. We are happy to have Bro. Root back with us again. Sister H. F. Crist of Wichita, Kans., is making her home with her son and his wife, Brother and Sister Root, and we enjoy her presence. Nov. 29 the church group had a prayer meeting and food shower at our pastor's home. The young people are preparing a pageant, Christmas With Home Folks, to be given Dec. 17.—Mary M. Smith, Topeka, Kans., Dec. 4.

Maryland

Long Green Valley.—We met in council Nov. 25, and all reports were approved by the congregation. Bro. Arthur Durr will conduct our evangelistic meetings the last part of April. Officers were elected. Bro. C. P. Breidenbaugh was re-elected Sunday-school superintendent; with Bro. Verlin Tombaugh as assistant. Reports from the Ladies' Aid Society and the young people's group showed progress. Eld. J. M. Prigel reported on the Old Folks' Home. There are only thirty-two in the Home at present. The program at the Home was good. The B. Y. P. D. is preparing a Christmas play, Children of The Inn, to be given Dec. 24. We had a Thanksgiving service on Nov. 23, and the message was given by Rev. Amos.—Mrs. John C. Breidenbaugh, Long Green, Md., Dec. 4.

Monocacy.—We held our love feast on Nov. 5, with Eld. Wm. Kinsey officiating. Other visiting ministers were Elders Jesse R. Klein, Wm. Baker and John Roop. Eld. I. N. H. Beahm who was engaged in a series of meetings at Thurmont dropped in for a short while and spoke to us during the time we were engaged in footwashing, but because of his other appointment could not take part in the service. We had a good spiritual meeting. We held our annual Thanksgiving service Nov. 23, with Bro. S. R. Weybright bringing the message. An offering was lifted for home missions.—Elsie A. Eigenbrode, Rocky Ridge, Md., Nov. 30.

Piney Creek.—We held our communion services on Nov. 4, at which time Bro. Walter Thomas closed a two weeks' revival. His messages were instructive and helpful. A splendid interest was manifested by our people and also some neighboring churches. We also had singing from different churches, Rocky Ridge, Meadow Branch, Pipe Creek, and also from a men's chorus from the Methodist church. Eleven accepted Christ. Ministering brethren present at the love feast were Brethren Elmer Schildt, Dan Englar, Samuel Weybright and Chas. Stover.—Mrs. Vergie Bowers, Taneytown, Md., Dec. 6.

Michigan

Florence.—Our revival services began Oct. 29 and continued for two weeks, with Bro. Stump of North Liberty, Ind., as evangelist. He gave a number of good sermons. Three were received by letter and eight by baptism. Quite a few from the Pleasant Valley church and other congregations visited our church during the series of meetings. A group from our church including our pastor, Bro. Sherck, and his wife attended revival services at Pleasant Valley Oct. 15 and enjoyed the sermon delivered by Bro. Stump. Our communion services were held Nov. 13 and baptismal services were conducted the same evening. Bro. Sherck will exchange pulpits with Bro. Noble Bowman of Pleasant Valley Dec. 3. Our Aid has been active. We recently gave a supply of canned fruits and vegetables and other necessities to Mr. and Mrs. Welker. This was greatly appreciated as Mrs. Welker is paralyzed and the husband and son do the housework and also farm. We plan to remember them again at Christmas time. Our young people plan to go Christmas caroling. They are also preparing a program. A group of fifteen, including Brother and Sister Sherck, attended the women's rally at Union Center, Ind., Nov. 30. The program was inspiring and the talks given by Bro. Chas. D. Bonsack were enjoyed by all.—Mrs. May Myers, Constantine, Mich., Dec. 2.

Missouri

Peace Valley.—We were blessed with some good spiritual food brought to us by Bro. A. W. Adkins of Cabool, Mo., in a meeting which began Oct. 31 and closed Nov. 12. Three young people were baptized. Our love feast was held Nov. 4. We feel very much encouraged. Much interest is shown in our midweek Bible study group. Some of our young people attended the young people's rally at the Fairview church Dec. 2, 3.—Mrs. W. P. Bosserman, West Plains, Mo., Dec. 4.

Nebraska

Beatrice.—Our church work is progressing nicely. Bro. Hatton, his wife and son were with us for a three nights' meeting the last of August. Two of our Sunday-school boys were baptized preceding our love feast. We have purchased new songbooks which we are finding profitable in our services. Consecration services were held for two children Sept. 3, and on Sept. 12 the father and mother were baptized. Brother and Sister James Gish of Leonard, Mo., were visiting here and Bro. Gish brought a much appreciated message. Nov. 10 we held our father and son banquet. A combination gas and coal range has been installed in the church kitchen.—Eva Miller, Pickrell, Nebr., Dec. 4.

Ohio

Bristolville.—Our love feast was held Oct. 1 and was preceded by two weeks of revival services. Bro. Elden Petry of Canton, Ohio, was the evangelist and his sermons were uplifting. Our Ladies' Aid has been reorganized for the winter and quilting will be the main work. We met in council Nov. 25, and the following officers were elected: Elder, Bro. A. H. Miller; clerk, Lucile Richmond; Messenger correspondent, Mabel Sass; trustee, Rufus Johnson; ministerial committee, Claudia Richmond; board of Christian education, Lena Brooker; sick and floral committee, Mabel Sass; nominating committee, Rufus Johnson; superintendent, John Sass; secretary, Norma Jean Hickey; cradle roll superintendent, Florence Richmond. Bro. John Sass has been preaching for us. The membership is small and as yet we cannot support a full-time pastor. It was decided to change services to 2 P. M. each Sunday and try to secure a pastor within driving distance of our church to come two Sundays a month and alternate with Bro. Sass. Until then Bro. Sass will conduct the church services as usual and we are looking forward to a year filled with blessings.—Mrs. John Sass, Bristolville, Ohio, Dec. 1.

Canton City.—At our council meeting we made plans for the coming year. The budget was accepted and the Sunday-school officers of the adult department were re-elected. Mrs. Jeanette Basil was elected superintendent of the primary department. A. Ray Walters and the writer represented our church at the district conference in October. Nov. 10 the fathers and sons held their annual banquet with Bro. Elmer Brumbaugh of Ravenna, Ohio, as guest speaker. Several of the younger boys gave readings in honor of their fathers. Rally day Dr. E. G. Mason, president of Ashland College, gave an interesting talk on Brethren Heritage. Our Ladies' Aid was reorganized with Mrs. Inman as president; Minnie Cordier, superintendent; Burdella Brumbaugh, secretary-treasurer. Attendance is good and all are busy preparing for a bake sale and bazaar to be held Dec. 6. The young people and young married people have redecorated their classrooms. They are now preparing a play for Christmas. The C. C. C. class is preparing to fill a number of baskets to be given out to help some needy families enjoy a happy Christmas. Nov. 19 we had our communion service with a good attendance. Nov. 26 Mr. Plastow of the city filled the pulpit in the absence of our pastor. We greatly appreciate the work of our choir and male quartet. We are looking forward to our evangelistic services to be held in January with Bro. John D. Ellis of the Moxham church in Johnstown, Pa., as evangelist. Six have been baptized since our last writing. Nov. 26 the B. Y. P. D. conducted the evening service, their subject being peace.—Cora B. Masters, Canton, Ohio, Dec. 3.

West Nimishillen.—Oct. 8 installation services were held for Sunday-school and church officers. Oct. 22 the ladies exchanged names for their silent sisters. We held our council Oct. 27. During November Pastor Keller has not been very well so Bro. S. J. Holl has filled the pulpit Nov. 5, 12. The young people's class had charge Nov. 19. Services were held by our pastor at 6 A. M. on Thanksgiving, Nov. 23, with a good attendance. Bro. S. S. Shoemaker was with us Nov. 26 and officiated at our love feast in the evening. Seventy-nine communed. The Ladies' Aid meets every two weeks to sew. They held a bake sale and bazaar Nov. 18 which replenished our treasury. We have had good attendance at prayer meeting each Wednesday evening. We ask an interest in the prayers of God's people.—Mrs. Ivan R. Daily, North Canton, Ohio, Nov. 29.

Pennsylvania

Hanover.—Sept. 24 a male octet of the York church presented a program of songs and readings. At our council on Sept. 28 four were received by letter. Milton M. Baugher was elected Sunday-school superintendent, with Burnell Miller as assistant. Vernon Grimm, Horace Walker and the undersigned were elected delegates to district meeting. The former gave a report at a subsequent meeting. The Sunday school reorganized on Oct. 1 and in addition to the above officers, Effie Crawford was re-elected secretary and Claude Miller, treasurer. Oct. 29 Bro. Arthur Durr of Waynesboro spoke at the morning service. He was also the speaker at the B. Y. P. D. peace rally in the evening. The above group reorganized by electing Burnell Miller, president; Effie Crawford, vice-president; Pearl Hetrick, secretary; Burnell Heltebride, treasurer. Nov. 12 rally day was observed. E. E. Baugher taught the Sunday-school lesson and A. C. Baugher gave the address to a large audience. An installation service was held in the evening for the B. Y. P. D. officers with J. E. Myers in charge. A committee received contributions of blankets and provisions for the children of the Children's Home at Carlisle. On Nov. 23 Bro. J. M. Stauffer brought the Thanksgiving message and an offering of \$13.04 was received for the needy of our community. Nov. 26 Bro. C. B. Sollenberger, fieldman, gave us a challenging message on missions. Recently an educational day offering, \$17.50, was lifted for Elizabethtown College. We trust that the present growing attendance of the Sunday school will compel us to provide more adequate facilities.—A. P. Hetrick, Hanover, Pa., Dec. 3.

Lewistown.—Our church and Sunday-school work has been going forward with increasing interest and attendance under the direction of Pastor H. B. Heisey and Superintendent E. W. Strouser. Three have been baptized since our last report, making a total of forty-five since January. Brother and Sister Paul Weaver, new missionaries to Africa, were with us the last Sunday in August. They spoke at the morning service and at vesper service on the church lawn. The Lewistown church and Sunday school have taken up the support of Sister Weaver. Brother and Sister Blough were with us just before sailing for India and gave an inspiring message. Our B. Y. P. D. is well attended and active under the leadership of the president, Charles Smith. Recently Bro. C. R. Knepp was licensed to preach. Brethren Boyd and Wilbur Ritter were elected to the deacon's office. The young people will present a pageant for Christmas.—Mrs. Mae Benner, Lewistown, Pa., Dec. 4.

South Dakota

Willow Creek.—Our communion service was held on Nov. 26, with Bro. J. H. Mathis of Lewiston, Minn., officiating. He also preached for us at the morning service. Bro. Sylvan Stemen gave us a pleasant surprise when he drove down from Edgeley, N. Dak., and preached for us the morning of Oct. 29. He and his family enjoyed the love feast with us. Our Aid Society meets once a month and manifests a fine spirit of co-operation. The attendance is increasing at each meeting.—Lena I. Heagley, Wintonka, S. Dak., Nov. 28.

Tennessee

Jackson Park.—Our revival meetings closed Nov. 12, with Bro. S. H. Garst, our pastor, as evangelist. He preached the Word with power, bringing us heart-searching messages. Sister Garst talked to the children. There were six baptized, all members of the Sunday school, and we feel greatly encouraged. We enjoyed having Bro. C. C. Ikenberry and his wife of Johnson City at our love feast, Nov. 11. Bro. Garst preached the union Thanksgiving sermon at the Methodist church Nov. 30.—Mrs. H. K. Keeble, Jonesboro, Tenn., Dec. 4.

Virginia

Oak Grove.—We met in council and decided to make the annual visit during the winter months. The adult class gave a family fellowship supper on Thanksgiving night, Nov. 23. After the supper the Home Builders gave a program and Bro. M. Guy West gave an address. Oct. 28 the Bridgewater deputation team gave an interesting program. The Pleasant Dale B. Y. P. D. gave a program on What Christ Means to Me. Letters were granted to Sisters Maud and Thelma Broyles of Chicago. We wish them Godspeed in their work. We received a fine Thanksgiving offering, and may God bless all who had a share in it.—Mrs. J. K. Hunsley, Roanoke, Va., Dec. 7.

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GOSPEL MESSENGER



The Sermon on the Mount

See Article on
Page 19

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December 30, 1939

BRETHREN IN REALITY

SHARING THE GOOD NEWS

Judaism has always been a missionary religion. From its early beginnings with Abram of Ur, it began to take on a universal quality. Thought of at first as a tribal deity, Jehovah came to be regarded as God of heaven and earth; monotheism was born and with this knowledge came the sense of a divine mission to bring the knowledge of their God to other peoples. As was true in later Judaism, their nationalism, their self-righteousness and their hatred for their gentile oppressors, made missionary work difficult. But Jesus, a Child of Judaism, was not held fast by these short-sighted policies and his spirit in the hearts of the early disciples quickly broke through the restraints of Judaism to make his church a universal church. And the sense of divine mission had not been entirely lost in Judaism; at least those of the Dispersion, more liberal than their brethren in Palestine, found common ground of fellowship and appreciation with their gentile neighbors. The leaven of Judaism was being felt in the Graeco-Roman world; everywhere in the synagogues were found pious gentiles, who had come to appreciate the high ethics of the Jews and to worship their God. There were the "God-fearers" of the Book of Acts, from whose number were won the first gentile converts to Christianity.—W. W. Slabaugh.

1. "In thee shall all the families of the earth be blessed" (Gen. 12: 1-9; 22: 14-18).
2. The "Shema text," Israel's confession of faith (Deut. 6: 4-9; 11: 13-21).
3. Ruth, the Moabitess, becomes a worshiper of Naomi's God (Ruth 1: 1-22; 4: 13-21).
4. The nations exhorted to praise Jehovah (Psa. 67: 22-31).
5. Jehovah not the God of Israel only (Amos 9: 7-15; Isa. 19: 23-25).
6. A prophetic vision of Jehovah's universal reign (Isa. 2: 1-4; Mic. 4: 1-5).
7. An unsympathetic prophet rebuked (Jonah 4: 1-11).
8. "A light to the Gentiles" (Isa. 42: 1-9; 49: 5-7).
9. "A house of prayer for all peoples" (Isa. 56: 1-8; cf. Mark 11: 15-18).
10. The song of the angels (Luke 2: 1-20).
11. The quest of the Magi (Matt. 2: 1-12).
12. "Today hath this scripture been fulfilled" (Luke 4: 16-22 cf. Isa. 61: 1-3).
13. Salt and light (Matt. 5: 13-16).
14. "Pray ye therefore the Lord of the harvest" (Matt. 9: 35—10: 8).
15. "Come, see a man" (John 4: 1-15, 34, 35).
16. "He loveth our nation." A gentile's faith (Luke 7: 2-10).
17. The other sheep (John 10: 16-18; 17: 20-23).
18. "To give his life a ransom for many" (Mark 15: 33-39; cf. Isa. 53: 4-6).
19. "Make disciples of all the nations" (Matt. 28: 16-20; Acts 1: 6-8).
20. Pentecost, "Jews from every nation" (Acts 2: 5-21, 37-39).
21. Stephen, the man with a greater vision (Acts 6: 8-15; 7: 54-60).
22. Philip carries the gospel out from Jerusalem (Acts 8: 4-8, 26-38).
23. The church opens its doors to gentiles (Acts 10: 1-8, 44-48).
24. Preaching to Greeks in the synagogue (Acts 11: 19-26).
25. Paul called to preach to the Gentiles (Acts 13: 1-4; 22: 17-21; Gal. 2: 1-10).
26. "Come over into Macedonia and help us" (Acts 16: 6-15).
27. Paul on Mars Hill (Acts 17: 22-31).
28. On to Rome and Spain (Rom. 1: 8-17; 15: 22-29).
29. At the end of the road (1 Tim. 1: 11-14; 4: 6-8; Rom. 10: 14, 15).
30. "Out of the great tribulation" (Rev. 7: 9-17; 14: 13; Matt. 5: 10-12).

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ, Editor

"THY KINGDOM COME"

H. A. BRANDT, Assistant Editor

Vol. 88

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No. 52

EDITORIAL

As Meaning Grows More Clear

WHEN men must recheck the values they live by, there is the possibility of life's meaning becoming more clear. And then it is seen that life is the most precious thing we have, and as such should be most wisely and carefully invested.

Should life be lightly or blindly offered in the fields of usual sacrifice? Through the years thoughtful men have become increasingly wary of blind following. And certainly during the last twenty years many have awakened to the realization that one should not allow himself to be stampeded into a position involving waste or regret.

In times of doubt, and especially when under pressure for a hurried decision, it is well to remember the ancient sanctions. Situations which seem to be special have a way of dissolving into something not essentially new. And always to be reckoned with are the eternal laws of God's economy. These cannot be broken with impunity.

As meaning grows more clear in a time of stress it becomes more and more evident that the only sound position is to stand as the faithful always have stood—for the ideals one believes to be ultimately right.

H. A. B.

The Man at Badar

THE man at Badar held his dark-skinned little daughter on his knees. He was as proud of her as ever a white man could be of his child. To the missionary's question the African father answered: "Our children will follow this new way, but we are too old; it is not for us."

The missionary hastened to say that many older than he had left the old way for the new. Which seems like a sensible and encouraging word. But the man at Badar thought of the customs and ways he had known from his youth up. So in reply to the missionary he shook his head, saying of the

new way: "No, our children will follow; but we are too old!"

It is not alone in Badar that parents have to wonder as "the old order changeth, yielding place to new." It is not alone in Nigeria that fond fathers take their bright-eyed children on their knees and try to guess what the changing years will bring. Perhaps too many are saying with the man at Badar: "We are too old; the new way is not for us."

H. A. B.

Seeds of Promise for Tomorrow

How can we say anything good of such a year as this now hastening to its close? But are we not bound to do just that? Are we not still living in our Father's World?

This is no attempt at an appraisal, no weighing of the pros and cons, no balancing of lights and shadows. But the latter have been falling so thick and fast and some writers have been so faithful in holding them to our attention that it may be useful to look behind them. Perchance we can see a few lighted candles burning never so dimly or, to change the figure, detect in the humus of decaying yesterdays and frustrated hopes, the sprouting of some seeds of promise for the days to come.

1. *The undaunted will to peace.*

Consider these facts about the strangest of all wars: the long stalling on the western front, the failure of either side to launch a major offensive, the repeated if not wholly candid attempts of the belligerent leaders to justify the war, the utter lack of popular acclaim so different from twenty-five years ago, the appeals of neutral nations to call off hostilities, the American unresponsiveness to propaganda and determination to keep out.

The meaning of all this is that faith in the possibility of peace is more active than ever before and practically universal. The prophetic picture

refuses to fade out, even in the most adverse conditions. Christians will insist that there can be no hope of lasting peace apart from the reign of Christ, but those who know best both their Bible and their church history are least dogmatic about the blueprint of his coming. They build on the central fact, not on any man-made maps of it.

2. *The uneasiness about the less fortunate.*

The most conspicuous evidence on this point is the agitation for old-age security. This has found expression in many forms. All sorts of pension and insurance schemes have been proposed, some of them quite fantastic and impossible. But the number and persistence of them with the uncertain efforts of both state and church to do something about them, testify to the recognition of a real need. We have a Conference committee right now working on one phase of this problem.

Much congressional action of recent years, wise or unwise, has essayed to improve the lot of the ill-fed, ill-clad and ill-housed. Not slum-dwellers and share-croppers only but youth facing life and farmers facing bankruptcy have been the object of legislative concern. Political corruption and disappointing solutions notwithstanding, the public conscience is astir in behalf of the underprivileged. A church with Brethren in Reality for a slogan should be glad.

3. *The reaction against moral liberalism.*

The headlong rush away from the teachings of accumulated experience down a steep place into the sea of unlimited moral experimentation, if not definitely halted, seems slowed down for a sober second thought. Maybe the founding fathers, not to say church fathers, did know something after all. Perhaps there is a place for both sterner self-discipline and restrictions on individual taste imposed by the will of the community.

Very interesting on this point is Stanley High's story of developments on the wet-dry issue, as told in the Saturday Evening Post for Nov. 25. We are still a safe distance from excessive puritanism, but it was a surprise to the present writer to see how far the reaction against repeal has already gone.

4. *The emphasis on personal character.*

One of the most interesting religious movements of our time has been crusading during the past year for what it calls moral rearmament. It is an energetic expression of a widely recognized fact, the supreme need of multiplying and strengthening individual character, as the only basis for progress in any type of social action. Uppermost in the public mind along this line are world peace and economic justice.

For a generation we have been witnessing the gradual quickening of the public conscience in the field of social obligation. At the same time we have seen so much of failure in co-operative effort that many have despaired of any permanent gain. The answer is apparent. The problem is only in part one of improving the social enginery. Far more deeply it is one of improving the quality of the engineers.

5. *The striving toward the unity of the faith.*

The prayer of our Lord that all who love and follow him might be one, that phase of Christian attainment which Paul calls the unity of the faith—these and like longings for closer fellowship in Christ have been much in the thought of the churches this past year. Significant advances have been made in the uniting of some groups large and small and others are in prospect.

In this trend there is indeed a caution to hold fast without wavering the confession of our faith, but there is also urgent invitation to consider anew whether we discern correctly between form and substance, between means of grace and the Christlike spirit they are meant to beget in us. Here is the challenge in it. When the United Church of Christ comes into being, will it be more truly that because of what the Church of the Brethren has put into it?

. . . .

Seeds of promise in the midst of the years! However near or distant may be the morrow of which we dream, the one sure thing about it is that nineteen forty, whatever of good or ill it may have in store for us, will bring that tomorrow nearer. We greet the new year with faith and good cheer.

E. F.

As the Boat Sped On

A WINNETKA family, rich enough to own a forty-six-foot cruiser named for the two young sons, was taking a picnic ride on Lake Michigan. The father and two sons dozed off in pleasant naps for awhile. The mother busied herself with preparations for lunch. Finally the youngest of the two boys, a lad of twelve years, awoke and got himself something to eat. He walked to the rear of the deck to enjoy his food and the view.

Presently the mother wondered why she did not hear her son, and glancing about, saw that he was missing. Apparently he had gone overboard without a cry. Parents will understand what vigilance is required in the rearing of a family even when it is done entirely on dry land. And as children come to maturity, they can the better appreciate why father and mother were often anxious. H. A. B.

THE GENERAL FORUM

Now!

BY EDGAR H. GRATER

"Do it now!" the water urges
Cool and sweet among the rocks,
"Dip your cup of human kindness,
Fill it full, don't hesitate."

"Now's the time to help your comrades;
What you have to give they need.
Give it now, the need is greatest—
Now is the important time!"

Norristown, Pa.

"All Things Human Fail"

BY MERLIN C. SHULL

"ALL things human fail," were the closing words of the leading character in a radio program. How true! "All things human fail!" People who put their hearts into living and loving know this! With what mental and spiritual anguish one sometimes says: "My own familiar friend, the one in whom I trusted, has betrayed me." But this does not mean we must not go on trusting. Friends fail, but the rewards of being a friend are indestructible. Christ's friends were few when he needed them most, but he kept right on being friendly. "Father, forgive them, for they know not what they do."

Some seem destined to bear the unbearable. One of the greatest of singers suddenly lost her beautiful voice. With hopes crushed and future darkened she could only hope and pray. Then one day, a year later, she sang as she never sang before. Grace Noll Crowell was the picture of health and motherliness, putting her whole heart into loving and serving her family. She was taken suddenly ill and lay for months in pain and despair, praying that God might find some way to use her to aid his cause. Then she discovered an unknown talent and writes inspiring poems that bless the lives of millions. "All things human fail." Is that part of the wisdom of God? Could it be true, that they who are not afraid to lose any human thing, can never fail? The man who has made *Tarzan*, famous as a character in fiction, was asked how he happened to get started on a writing career. He replied, "I failed at everything else." How many have failed—until they found something that seemed to require more than human skill!

Some are terribly worried about the possible failure of our civilization. Did you ever seriously ask how much of it is worth preserving? The nation that has meant more to the world than any other has had the most trouble maintaining a

homeland. Yet, who but the Jews could have produced Moses, Isaiah, Paul and Christ? Today, faithful, honest little Finland is being bombed by big Russia. Remember, Finland, only human things fail! Your honesty may be your empire.

Yet it may be good that we love these human things—if not too much—for the very enjoyment of them brings that crushing, teaching pain, when they disappear, that opens our eyes to those greater things of the spirit—such as faith, hope and love. These never fail.

Elgin, Ill.

An Untried Way

BY LEANDER SMITH

As the children of Israel were preparing to cross the Jordan, they were reminded that they were entering upon an untried way in these words: "Ye have not passed this way heretofore." Those words are applicable to us as we enter upon the new year. It is an untried way for us. We do not know the future, what there is in store for us; and it is best that we do not, for if we knew all the good things that it contains we would become discontented with the present; and if we knew all the trying things that lie in wait, we would become discouraged beforehand. In either case, we would not use and improve today as God would have us do.

So God doesn't want us to try to live in tomorrow. There are some who do that. James is referring to them when he says: "Go to now, ye that say, Today or tomorrow we will go in to such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what shall be on the morrow." No, God does not want us to live by the year or even by the month, but by the day. So for tomorrow and its needs I do not pray, but keep me, guide me, love me, Lord, just for today.

We are where the children of Israel were. We haven't passed this way heretofore. Referring to Abraham's call out of Ur, the author of Hebrews says: "He went out not knowing whither he went." He was not by himself in this. At the beginning of the year and beginning of the day we go out not knowing whither we are going and we don't need to, as Abraham didn't feel that he needed to. The main thing is to know what he knew—whom we are going with. Then, although it is an untried way, it will be a good way, for God may lead us in strange ways and often does, but they are good ways, as the inspired writer says:

"All thy ways are ways of pleasantness and all thy paths are peace."

And just as we have not traveled this road before, we are not going to pass back by it again. The road of life from the cradle to the grave is a one-way road. Everybody is going in the same direction, toward eternity. One does not meet anybody coming back. We are no exception. We are passing through the world the only time that we ever will. Whatever we will wish we had done at the last day, we had better be doing now, for this is our only chance at it, as Daniel Ford says:

"The bread that giveth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day,
I'm sure I shall not pass again this way."

Springdale, Ark.

Maintaining the Glow

BY OLIVER H. AUSTIN

IN the twelfth chapter of Romans, Paul in writing to the Christians at Rome, gave to them, as well as to us, some worth-while instructions for Christian living in statements that are surely potent today. Here are a few: "Let your love be a real thing." "Put affection into your love for the brotherhood." "Do not let evil get the better of you." But none is more necessary and vital today than: "Maintain the spiritual glow." Paul through Jesus Christ started the flame but its maintenance rested upon the Christians at Rome.

This article is being written the day after Christmas. At our Christmas dinner racial and denominational lines were broken down. There were four Brethren, two Episcopalians, one Catholic and one Quaker, and our dinner was prepared and served by an African Methodist. Never shall we forget our fellowship together, for as we talked of spiritual things, our hearts glowed within us. How wonderful it would be if we Christians could keep up the glow of the Christmas Christ throughout the year! It is a shame that we seem to lose the spirit in such a short while when that spirit of unselfishness, brotherliness, helpfulness, hospitality, courtesy and friendliness would be such a great help to the discouraged and downcast through the coming months. Will my life carry a glow of cheer and comfort to the sick and weary during the remainder of the year?

In the industry that furnishes the world with light and electric power there are many workers, much machinery and equipment. Some of the machines are for the purpose of creating the current, transmitting and creating the glow. Among the

workers we find the maintenance crew and the trouble shooters. They are supposed to keep things in repair, to look after any little disorder that may appear on the lines. When something goes wrong in any place, the trouble shooter is called. A machine must work in harmony with all its parts if there is to be the greatest efficiency—there must not be knocking and friction. The same is true of the church. All Christians should belong to the maintenance crew, maintaining the spiritual glow.

A broken wire or a loose connection might do a great deal of damage beside giving no light or power. A live coal removed from the fire will soon lose its glow. There must be a connection with the flame of the current if the brilliancy is to be maintained. Likewise we as Christians can only keep our glow as we are kept in touch with the Christ. He carried forward the glow with his victorious living during his active days while on earth; now we must catch the gleam from his Spirit and bear the torch unto those who are in the darkness of despair and discouragement.

McPherson, Kans.

Why Does God Allow It?

BY J. M. BLOUGH

SOME time ago, on a busy street in New York City, a young man came rushing by, and when he was near me he spoke out with great emotion: "Where is God anyway? If there is a God in heaven why does he allow Poland to be crushed?" He hastened on down the street, but he had voiced the question which is in many hearts. And this question arises many times in many hearts when such horrible things happen in the world. Why does God allow the weak to suffer at the hands of the strong? Why must the innocent suffer when the wicked do wickedly? How can God permit China to be crushed and ravished and humiliated at the hands of an armed and cruel aggressor? Why should dictators arise and be allowed to rob men of their freedom and crush their enemies? If God is the supreme Ruler of the universe why does he not stretch forth his hand and at once destroy the wicked rulers of the nations? Why does God allow all these evil things to happen?

The answer is: "For my thoughts are not your thoughts, and neither your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55: 8, 9). We cannot understand the secret counsels of God's wisdom. It all comes back to the problem of evil in the world. Why does God permit it? When

God created a moral world and gave men the freedom of choice what else could he do but permit men to choose the wrong if they wished? But permitting evil does not mean that God approves of it, neither does it mean that it will go unpunished. God allows wicked men to follow their wicked ways, but they shall surely come into judgment for all their wickedness. God might destroy the wicked in an instant, but he chooses not to do so. He is patient with them, "not willing that any should perish, but that all should come to repentance." It is a much greater victory and much more glory to God to win the wicked from the error of their way than to destroy them.

But why should the innocent suffer? Well, how else could it be where the good and the bad live together in the same world, the same nation, the same community, yea, the same family? The Jews believed that when a man suffers it is positive proof that he is a sinner and has done some wrong. The book of Job declares that is not true. Jesus also declares it when he said the man was not born blind because of his sin, and when he said that the men who were killed when the tower of Siloam fell were not sinners above the rest who dwelt in Jerusalem. Yes, the innocent do suffer; we see it every day. But to have to suffer is not the worst thing that could happen to a person. Many times suffering is a great blessing. All suffering can be made the means of greatest blessing if our attitude to it is right. But all those who have to suffer unjustly here in this world will receive complete vindication and full reward in the next. In the next world at the hands of a righteous judge who is our loving Savior all the innocent suffering ones of earth will be rewarded with eternal joy.

Still one further word needs to be said. In the eyes of God what is the right way to overcome evil? Can evil be overcome by evil? "For all they that take the sword shall perish with the sword." Paul says: "Overcome evil with good." Let us learn from the life of Jesus Christ. We just learned in our Sunday-school lesson that at the direction of God Joseph and Mary had to flee into Egypt with the baby Jesus to save him from the wrath of Herod. And think of the innocents who were slain in vain and their weeping mothers. It would have been easy for God to have struck down Herod and the soldiers before that awful crime was committed. But he did not. When the Samaritan village did not receive Jesus it would have been easy for him to consume it with fire as James and John suggested, but that would have been contrary to his spirit. When Jesus stood before Pilate, vehemently accused but sinless, he might have struck Pilate dumb, but he did not. And when the

soldiers were driving cruel nails into his unresisting hands he might have turned their arms into stone, but he did not. When the Jews challenged him to come down from the cross he could easily have done so. Oh, no, he could not! He could not because he was love. He could not because he came to save us. He could not because he loves the sinner. He could not because evil must be overcome with good. Death must be overcome by dying. Hate must be conquered by love.

It was a grave injustice for the Jews to kill Stephen and James and almost entirely destroy the Jerusalem church. It was hard for the disciples to endure that persecution and it was not right that they had to suffer it. But Jesus had said: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake." And when the angel delivered Peter from prison he did no damage to the soldiers nor the Jews. Why did God allow his children to suffer such terrible persecutions in those early centuries? In order to conquer the Roman Empire by love. Do we see the mind of God? Oh, the patience and the longsuffering of God! Peter finally began to understand for he writes in his first letter: "But if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God." God is both love and justice, and in the mystery of this union we find the basis for our faith and the answer to our problems.

Bulsar, India.

More of the False Than of the True

BY GRANT MAHAN

Number One

SOME years ago I secured a chart "showing what God has said on seven fundamentals and what men are now saying." It is good to know these things, for in these days it has become difficult sometimes for the average person to know where the truth is to be found, since there are so many and widely diverging views on the subject of God and what it is necessary for man to do in order to be happy here and have the assurance that he is also taking the best course to procure his happiness in the great hereafter to which all are traveling—the inescapable destiny of all men. Space is wanting to give all that is quoted in the chart, but enough is given to make it clear.

First as to the *Godhead*. The Bible says: "God is a Spirit, and they that worship him must worship him in spirit and in truth" (John 4: 24).

"In the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28: 19).

Christian Science says: "What is God? God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle."

"God is not a Person. Principle and its idea are one and this one is God."

Spiritualism says: "God is impersonal. He is creator and sustainer."

"To assert that God inspired the writers of the Bible to make known his divine will is a gross outrage on and misleading to the public."

Russellism says: "The doctrine of the trinity of the Godhead well suited the dark ages which it helped to produce."

Theosophy says: "An eternal existence beyond human cognition, existence."

"To be a theosophist one need only worship the spirit of living nature and try to identify himself with it."

Mormonism says: "Adam is our father and our God and the only one with whom we have to do. God was once as we are now and is an exalted man. God is not spirit, but a man like Brigham Young."

Seventh Day Adventism, "Asserts the personality of God and Trinity of the Godhead."

Modern Theology says: "The Absolute."

"God, infinite and eternal energy—not a person."

"God—the first cause."

"God has no existence apart from the universe and never had. The latter is eternal. There never has been a creation."

"It is only as we read God in the universe that we can know anything about him. The whole cosmic process is one uprising of the being of God, from itself to itself."

"From matter and force comes intelligence, and from these come morality and religion."

The next fundamental is *Jesus Christ*. We who place our hope of salvation in him, and believe that there is no other name under heaven given among men, whereby we must be saved, should note with care what is said by these who differ so much from us.

The *Bible* says of Jesus Christ: "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1: 14).

"God manifest in the flesh" (1 Tim. 3: 16).

"Declared to be the Son of God by the resurrection from the dead" (Rom. 1: 4).

Christian Science says: "The virgin mother conceived this idea of God and gave to her ideal the name Jesus. Jesus was the offspring of Mary's self-conscious communion with God."

"Christ is the impersonal savior."

"Jesus Christ is not God as he is said to have declared. Christ is a divine ideal."

"Jesus as material manhood was not Christ."

Spiritualism says: "Christ himself was nothing more than a medium of high order."

"The teaching of spirits supersedes and is an advance upon the teachings of Christianity."

"Jesus Christ was not divine. He is now an advanced spirit in the sixth sphere."

"Jesus did not claim more for himself than he held out to others."

Russellism says: "The man Jesus is dead—forever dead."

"Jesus Christ was a man—neither more nor less."

"Before our Lord came into the world he was a created angel and none other than the archangel Michael."

"The man Christ Jesus never rose from the dead."

"Jesus was not a combination of two natures, human and divine."

Theosophy says: "Jesus Christ gave to the world fragments of teaching of value as the basis for world religion, as did men like Buddha, Confucius, Plato, Pythagoras, etc."

Mormonism says: "Jesus, the son of Adam-God and Mary."

"The Father has begotten him in his own likeness."

"Jesus was married at Cana to the Marys and Martha."

"Joseph Smith is a descendant of Christ. Jesus was not begotten by the Holy Ghost."

Seventh Day Adventism "Asserts the Divine sonship of Christ. Christ returned in 1844, not to earth but to the sanctuary (somewhere in heaven). He is engaged in examining the sins committed by his people."

Modern Theology says: "An idyllic figure."

"The flower of humanity."

"The world's greatest ethical teacher."

"A man so good his deluded followers took him for a god."

"A virgin birth and a literal resurrection are no essential part of Christian faith."

"Christ was a master product of evolution."

The next fundamental is the *Holy Spirit*, and the *Bible* says of him: "When the Comforter is come, whom I will send unto you from the Father, he shall testify of me" (John 15: 26).

"When he is come, he will convict the world of sin, and of righteousness, and of judgment" (John 16: 8).

"When he, the Spirit of truth is come, he will guide you into all truth" (John 16: 13).

Christian Science says: "In the words of St. John, he shall send you another Comforter, that he may abide with you forever. This Comforter I understand to be Divine Science."

"Our Master said, 'But the Comforter shall teach you all things'—when the Science of Christianity appears it will lead you into all truth."

Spiritualism "Denies the personality of the Holy Spirit."

Russellism says: "An influence of power exercised by the one God."

"Denies the Personality of the Holy Spirit."

Theosophy: "No statements made concerning the Holy Spirit."

Mormonism says: "Ethereal substance diffused through space."

"The purest, most refined of substances."

"There is only one mode by which the Holy Ghost is conferred on mankind—the laying on of the hands of men who have themselves received it and are called and ordained to administer it (Mormon Priesthood)."

Seventh Day Adventism "Asserts the Divinity and Personality of the Spirit."

Modern Theology says: "The impulses of righteousness that come to men."

"Influences emanating from God."

In a second article it is hoped to give very briefly what these same groups have to say about *sin*, *redemption*, *salvation* and *retribution*.

Rehobeth, Md.

The New Life

BY GEORGE W. TUTTLE

It is a new life, the life that is hid with Christ. Does not every day become new, fresh and delightful, when you have once said, "I will," to our Lord Jesus Christ, and when he has right of way in heart and life?

Mary B— was a schoolmate of mine—a merry, laughing girl who was very popular. She had many good traits and her friends were legion. Then I heard that Mary had become a Christian. Boy fashion, I thought: "Well, she appears to be the same Mary; I cannot see any difference."

It was not long, however, before I began to make interesting discoveries in regard to Mary. In our country village lived an older girl, a shut-in. Her parents were poor, her pleasures few and her privations many. I heard that Mary was calling on this girl and bringing her comfort and cheer. Ah, a new Mary, a new life! Never before had it occurred to her to carry cheer to this invalid girl.

Now she was thinking of others and doing for others. Never before had the poor, the afflicted, the shut-ins been irresistible magnets for her. Now she went about doing good and her high spirits and merry heart were fine medicine for the sick and afflicted.

My boy heart said, "There is a change, a real change, in Mary! Once she thought of Mary; now her slogan is, *Others*."

How beautiful are these words: "Bear ye one another's burdens, and so fulfill the law of Christ."

Christ takes us just as we are and uses every talent, gift and power with which nature has endowed us. Mary was by nature a cheer-bringer. When Christ came into her heart she took her wares to the right market, where need was calling loudly: "Bring me comfort and cheer, lest I die."

When we begin the new life, hid in Christ, we are to use what we have. His smile and favor bring wondrous increase in our ability and power for doing good and being a true helper, doing good as we have opportunity. Will not Christ take out of the heart the selfishness, the indolence, the envy and the foolish pride? Does he not put into the heart the kindly thought and purpose? Does he not make the trail of service a delightful way until the glad heart sings: "I delight to do thy will, O Lord?"

He would fain give us new peace, new ambitions, a new understanding of himself, and abounding joy in service. Shall we not say:

"O Lord, make us ready to take,
Since thou art so ready to give?"

Pasadena, Calif.

God's Words

BY FLORENCE C. HEBEL

On a recent Sunday morning, a visiting minister was asked to pray. In his prayer, he asked God to help the congregation to realize that the sermon was not a man's own efforts, but God speaking through him.

Attending church all my life, I knew that, and yet it came to me afresh, like a shock.

How we fuss about dull sermons! Or sit, letting our thoughts wander where they will! All the time we may be missing something God especially wanted us to hear and think about.

We are just like children going to school. They complain about having the same old lessons day after day. Probably the ones who talk the loudest are the ones who need these lessons most.

We know well that the most valuable things in this world cost the most. Yet we hope to gain heaven by being "entertained."

Let us listen carefully for what God may be trying to tell us, and have respect for a man who is willing to be God's mouthpiece.

Liverpool, Pa.

HOME AND FAMILY

Heirs of the World

BY HOWARD HENRY KEIM, JR.

Concluding the Third Story-Sermon on "The Quest for Happiness"

"On another occasion Jesus demonstrated to his disciples his meekness, his gentleness, his humility of heart. It was Thursday evening of passion week. The Master had met with his disciples in the upper room to celebrate the most significant religious festival of the Jewish people. It was a borrowed room. There were no servants to do the menial tasks. So Jesus himself took the rôle of a slave. The table had been spread with the roast lamb, bitter herbs, unleavened bread and wine. Even at this late hour the disciples were still bickering about who was greatest (Luke 22: 24). Jesus rose from the table around which he and the twelve were reclining on couches in readiness to eat, laid aside his outer garments, and probably leaving on only the loin cloth typical of the slave, girded himself with a towel, poured water into a basin and began to wash, one by one, the disciples' feet and to dry them with the towel (John 13: 1-5). In the oriental household this was a courtesy which was extended to the guest and performed by one of the domestic slaves. After a day's journey on foot, and wearing open sandals on a rough and dusty path through the hills and valleys, to have their feet washed must have been as refreshing to them as a bath is to us after we have driven all day by automobile over rough and dusty roads. When it came Peter's turn he objected, saying: 'Thou shalt never wash my feet' (John 13: 8). Peter was perhaps voicing the sentiments of all. They could not think of the Messiah in the rôle of a slave. But Jesus was teaching them a new idea of greatness, that which comes through service, so he continued the washing process until he had made the rounds, cleansing even those feet which would shortly hurry the betrayer through the dark winding streets of Jerusalem to sell the Son of God for thirty pieces of silver. Jesus instructed the disciples to perpetuate the ordinance of feet washing as an aid to meekness (John 13: 12-17), and it became a regular part of the ritual of the primitive Christian church. As the church later gained members of wealth and prominence this symbolism was gradually abandoned. Only a few of the smaller churches practice it today. Though our manner of life has changed greatly since the time of Christ, this symbolism is still good. We have other symbols in our religious practices which have no more practical value than this. If any one is interested in growing in the Christian graces of meekness, gentleness, humility, Jesus still recommends this ordinance as a help. If some of our conferences on church union would have a good old-fashioned feet washing at the beginning of the session it would probably help the spirit of the meeting.

"How happy is the person who has discovered the joy of service, the Christian grace of meekness even in the seat of authority! How daring and courageous is this thought of the Master, 'The meek shall inherit the earth.' Some day, in God's own good time, Jesus is saying, the earth will be peopled by the meek. The great will be seeking always to serve the best interests of all humanity. Society instead of having its basis in the profit motive will be founded on this glorious idea

of service. That will be the kingdom of God, the will of God in human hearts and lives.

"Since Jesus considered pride as one of the cardinal sins, it is no wonder that he should enthrone its opposite as one of the cardinal virtues. History is more and more verifying the truth of Jesus' prediction. The groups of human beings, who have been motivated by other spirits than that of meekness, have been self-annihilating because they are subject to fear, hate, oppression, injustice and war. Where are the ancient powers built on these principles, Babylon, Nineveh, Tyre, Carthage and the rest? Where, a thousand years from now, will be the great nations of this age which are seeking to establish themselves in perpetuity by the rule of force, power and greed?

Heirs of the World

"The meek are blessedly happy because they are heirs of the world of beauty. The possession of beauty does not depend upon one's material wealth nearly so much as upon one's attitude toward life. One may be able to own a private greenhouse and fields of well tended flowers without inheriting their beauty. Anyone who will may behold the beauty of the lilies of the field and be made better thereby. So also with the trees, rivers, lakes, mountains, birds, sunsets and stars—their beauty belongs to the meek who are gentle, receptive, modest, who are willing to learn and grow spiritually by association with these blessings of the world which the Father has made. One may traverse the whole world in quest of beauty, but unless within his heart is the gentle spirit which creates beauty and understands it, he will be no happier for the experience. One may own an art collection of fabulous worth, and even give this to his government along with a museum to house it, and yet not inherit its beauty.

"The world of truth, also, is the inheritance of the meek. It belongs to those who have the spirit of the learner, those who retain the teachable mind. This is the scientific attitude. No other can inherit the truth than those who are meek enough to receive it. To know the truth about man, one must be willing to mix with men and know how they live. Jesus, it is reported, knew what was in man (John 2: 25). Why shouldn't he? He spent over thirty years living and fellowshiping with man in all areas of life. Few have been meek enough to do that. See the Master in the marketplace visiting with publicans and sinners. Follow him to the places of worship to study men's motives and actions and to teach them a higher way. Go with him to the open fields or along the lake or up on the mountain, where he is healing the sick, teaching the common people, giving them bread, revealing to them God and the abundant life and the kingdom of love. Look upon him in the houses of the rich, rebuking them for their pride and selfishness. Follow him to the abode of the poor and wretched and see him pouring out his own chaste and meek yet vigorous life to enrich the lives of others. See him at the river Jordan, in line with the harlot and thief to receive the baptism of repentance at the hand of John, not that he had anything for which he needed to repent, but that he might identify himself with the needs of sinful people. Then you will begin to appreciate why he knew what was in man. He was willing, to a larger extent than any other has ever been, to pay the price

through meekness and gentleness, to learn about man at firsthand. The world needs more leaders today who are willing to do the same thing.

"How happy are the meek, because they shall inherit the truth about God! God has a way of revealing himself to those who meekly seek his comradeship. Here again Jesus is the outstanding Example of all time. There have been many saints and prophets, but none lived in such intimate relationship with God as the young carpenter of Nazareth. The proud Pharisee could not find God because he felt no need of God. He stood and prayed within himself. He congratulated God for having such an outstanding follower on earth, who with meticulous care performed all the mechanical duties prescribed by custom (Luke 18: 11, 12). But with Jesus it was different. God was his tenderly loving Father with whom he held constant communion and to whom he went in every hour of difficulty, that he might know his will and find help to carry it out. Knowing the truth of God is not mechanical and artificial at all. It is as natural as the flow of the brook down into the river and the flow of the river into the ocean. It is as natural as the upward reach of the germinating seed, going up through the dark earth toward the glorious sunlight. The meek are happy because they are heirs of the truth of God.

"Let us look at another world to which the meek shall always fall heir. It is the world of love. We might think of that form of love which we call friendship. The proud, the self-seeking, the haughty always have trouble in making friends and in keeping them after the friendship is formed. But the meek who are teachable, modest, forgiving and willing always to serve make friends without trying. The world of friendship belongs to the meek. And what a happy world it is!

"Or we may turn our attention to the home with its multitudinous relationships. We should recognize that some modern marriages are not based on love at all, but upon lust, greed, selfishness, convenience, or some other superficial foundation. Many marital ships which start out on love, go on the rocks because there is a lack of the Christian grace of meekness. If such could only have Jesus there to give them afresh the lesson of the little child, to show them how to be teachable, to forget their pride, and to be forgiving; if they could only catch the spirit which he dramatized in the upper room when he stooped to the position of a slave to serve and cleanse his brethren, most of the wrecks could be avoided. Happy is the couple whose marriage relationship is graced by the Christian virtue of meekness. The gates of hell shall not prevail against their home.

"Can we carry this principle into our social relationships? I believe we could if we would. If the United States should decide to scrap her battleships and big guns, disband her army and navy save for a small unarmed police force, and spend the billions of dollars saved thereby in building international friendly relationships, would she inherit the hatred and incur the attacks of other nations? I believe not. I believe rather that it would change the course of history and mark the beginning of a new era of human brotherhood and progress. Yes, happy are the meek, those who are gentle and humble minded, for they shall inherit the world of beauty and truth and love.

"May we unitedly worship our heavenly Father in prayer.

"Our holy Father, thou who hast not hesitated to call us thy children, may each of us in our individual lives seek to be increasingly worthy of such a Father. Thou who hast not withheld from us the bounties of thy universe, its beauty, its goodness, its riches, its wisdom, wilt thou help us to develop into worthy heirs of such a legacy?

"We come to thee with words of gratitude and thankfulness, realizing how inadequately our words express the emotions of our hearts. Accept our thanks, we pray thee, for thy ceaseless love. We are humbly grateful for the fact that thy blessings are conditioned neither by our worthiness nor by the spirit in which we receive them. We thank thee for making thy sun to rise on the evil as well as on the good and for sending thy rain on both the just and the unjust. But help us as we receive thy impartial blessings, to grow in both goodness and justice. We thank thee for Jesus who came to seek and to save the lost. We thank thee for his life and teachings, and for his spirit which guides and strengthens millions who today are seeking to follow the straightened and narrow way of righteousness. Today we thank thee especially for the meekness of our Master. Grant us the Christian grace to learn of him how to be gentle and humble minded.

"Wilt thou forgive us, O God, for the times when we have been unreceptive to truth, for the occasions when we have been unforgiving or when we have limited our forgiveness, for the times, when puffed up by our authority, we have pushed ourselves forward and forgotten to serve our fellow men?

"Strengthen our purpose, we pray thee, to be worthy heirs of the world of beauty. Thou hast put much of beauty around us. Teach us to see and appreciate and protect and propagate it in every area of life. Grant unto us alertness of mind that we may inherit the world of truth thou hast sought through the ages to reveal to thy children. Transmit to our cold, wavering hearts the warmth of thy divine love that we may be heirs of thy kingdom of love, that we may establish in human society thy reign of love.

"In the spirit of our meek and gentle Lord. Amen."

Huntington, Ind.

Sowers of Today

SELECTED BY SISTER MARGARET BURNS

Don't forget the thousand workers who shall go at Christ's command
To set free from Satan's thralldom his own fair and waiting land!
Now the doors are standing open; Christian, who will enter in,
And with Christ's own mighty weapon storm the citadel of sin?

Let our watchword be, Go Forward; let us rally round the cross,
And with tried and trusted weapon, let us fear no pain or loss;
For be sure the God who sends us will be with us all the while,
And when hard the work and toilsome he will cheer us with his smile.

Who will go to India's people where idolatry is rife?
Who to China's starving millions hasten with the bread of life?
And to lands of darkest Afric', where the martyrs' blood was shed,
Who will tell of peace and pardon and avenge the faithful dead?

And to islands of the ocean shrouded still in darkest night,
Who will tell the gospel message? They are waiting for the light.
May a wave of God's great spirit sweep in power across our land,

And impel the hearts of many to obey Christ's last command!

OUR MISSION WORK

New Workers Off to Africa

In this issue of the Messenger you will find the biographies of the new workers who recently sailed for our mission field in Nigeria, Africa. These workers were all approved at the Anderson Conference and hoped to sail early in September. They were in New York ready to sail when war was declared Sept. 3 and the following day our own government voided all passports for sailing out of the United States on vessels of belligerent nations. Since these were about the only ones serving the west coast of Africa, they have had three months of delay and disappointment in getting to their field of labor.

Finally an arrangement was made for sailing Nov. 18 on neutral vessels of the Italian and Dutch lines via Lisbon, Portugal. Five days before that date the sailing of the Dutch boat was canceled. The same connection was then made for a sailing from New York on Dec. 9, at which time they got off. With our party of seven were about thirty other missionaries on their way to various points on the west coast of Africa. All of these were anxiously waiting to get to their fields of work and were enabled to do so by the Dutch Line S. S. Amstelkerk's

being willing to go out of its course to get this group of missionaries at Lisbon for African ports.

The anxiety of these workers to get off is only exceeded by that of the workers on the field who await their coming. Illness compelling those on furlough to return earlier than was expected reduces their number just at a time when the people and the government were looking to the mission for help in a special way to meet the terrific needs by which they are surrounded. Miss Margaret Wrong of London, who visited our Africa mission some months ago, spoke to our staff recently saying, "Your missionaries are doing a remarkably solid piece of Christian work that has earned the deep appreciation of the government, as well as of the people." It takes time and hard work to put mission service on such a basis and everything must be done that it does not have to suffer too much loss.

The party will be met at Lisbon by those interested in the Christian cause and cared for until the Amstelkerk arrives, which we trust may not be too long. This seems to be the place where delay might occur. They are urged to cable from time to time as the journey proceeds and we know our people will remember them and pray that journeying mercies may be theirs from the Lord.—C. D. B.

I Am Going Home

BY SARA SHISLER

When I returned to the States from Africa the first time, a lump rose in my throat whenever I saw the Stars and Stripes. As we were entering New York harbor and the officers came on board to inspect passports they announced, "American citizens first, aliens last." Almost without thinking, I said, "I am an American citizen." No longer alien, I belonged!



Racially and nationally I am an alien in Africa, but spiritually I have belonged there ever since I first tasted the joy of serving my Master in that field. So many experiences I had over there are cords that pull me back.

I am eager to meet my friends again. When they write and say they are praying that God may "sweep the road before me" and bring me back in health and safety, I feel rich in the friendship of such a people. I am eager to see the growth that the church has made during my absence—growth in Christian character as well as in numbers. I rejoice in the thought of being a part of the church of Christ on that great kingdom frontier.

I am glad that I could not say good-by when the Adda pulled away from African shores on Armistice Day of 1930. Deep down in my heart I cherished a hope that I could not surrender, the hope of returning. My waiting days grew into years. Many experiences I met were

very difficult, but always that hope carried me through. Now that hope has become a reality and the very thought fills my soul with awe, and wonder and delight. Going is not a duty, but a privilege. I am going home for that is where my heart is. Will you pray with me that my body may be strong and that his Spirit may equip me for every task and use me for the bringing of glory to his name, and the abundant life to the African people?

Vernfield, Pa.

E. Paul Weaver

BY S. LOREN BOWMAN

Desires must often wait for fulfillment. Dreams must often be indirectly realized. Christian teaching requires time for fruitbearing. The call of service usually demands friendly helpers in directing the responsive to their rightful places of labor.



E. Paul Weaver was born in middle Pennsylvania on Oct. 13, 1912. He is the son of Elder Mahlon Weaver and Fannie Richey Weaver. Mrs. Weaver died when Paul was five years of age, but her love and character are vital forces in his life today.

Leaving middle Pennsylvania in 1921, the Weaver family moved to Elgin. Brother Weaver served as pastor of the Elgin church until 1924. This period had a great influence upon Paul. In Decem-

(Continued on Page 20)

Mrs. Zalma Weaver

BY GRACE GANS

Mrs. Zalma Faw Weaver, wife of E. Paul Weaver, who is answering the call to the Africa mission field this fall, is a true daughter of the Church of the Brethren. Both sides of her family are directly descended from German American pioneers.



On her father's side her heritage is traced to Michael Pfautz, born in Germany 1709, came to America 1727, baptized in the Tunker church in 1739 in Lancaster County, Pennsylvania, elected to the ministry 1744, and 1748 was ordained an elder. From this ancestry down to the present generation there has been a continual chain of ministers and elders in the church.

Zalma's mother comes from the Nead family. Faithful membership and active service in the church are characteristic of this line of ancestors. There are farmers, teachers, preachers, and elders amongst them. If we look back into church history we will find an outstanding church leader, Peter Nead, a great-great-grandfather of hers.

Zalma Elta Faw was born May 1, 1911 at Yakima, Wash., daughter of Robert E. Faw, and Birdie Nead Faw—and granddaughter of Enoch Faw who emigrated to Yakima Valley, Nov. 18, 1902, from Southwich, Idaho, and who for years served as minister and elder of the church in Yakima. Her father is a deacon. Zalma was the second child in a family of five children. Her brother, Chalmer, and family, are accompanying them to Africa; another brother, a minister, is a student at the University of Chicago; and her younger brother and sister are active in the home church at Yakima.

From an early age Mrs. Weaver has been a splendid church worker. In 1920 she united with the Church of the Brethren at Yakima. A keen interest in music has always been exhibited by her. At the age of ten years she was Sunday-school department chorister. Three years later she was serving as Sunday-school music leader. In her first two years of high school she did a fine piece of work as a leader of a girls' club.

The Faws moved to Hermosa Beach, Calif., in 1928 where Zalma finished her two years of high school and a year at Compton Junior College. Her church activities again included music work, recreational leadership, and presidency of the B. Y. P. D.

In 1934-35 she took her second year of college at La Verne. The following year she attended Bethany Biblical Seminary. Aug. 6, 1936, found her married to E. Paul Weaver from Pennsylvania. They both attended Elizabethtown College the following year, returning to Bethany the fall of 1937, where they have been continuing their education. Their year at Elizabethtown found them busy and active in Student Volunteer and deputation team work. June 29, 1938, Nelda Ferne Weaver, a tiny baby girl, came to share their joys.

Eastertime this year brought a definite decision to dedicate their lives to the work of bringing Christ's way of life to God's black children of Africa.

We who know Zalma, her tact, capabilities, sincerity in devotion, and ability as a homemaker are most happy and proud that Africa has claimed her.

Yakima, Wash.

Chalmer Ernest Faw

BY WILLIAM M. BEAHM

It was a real pioneer venture in 1887 for Elder Enoch Faw to go from North Carolina to Idaho and Washington. He fulfilled the tradition of Dunker frontier ministers and established home and church in new lands. His son Robert married Birdie Nead, who was a descendant of Peter Nead, the early Dunker theologian.



The subject of this sketch was the oldest of the five children of Robert E. and Birdie Nead Faw. He was born in Yakima, Wash., on May 6, 1910, and lived there until the age of eighteen, having joined the church at eleven years and having been ordained to the full ministry in April, 1928. He was graduated as class valedictorian from the Yakima High School in February, 1927.

His undergraduate work was begun with a year at Bethany Training School in 1928-9. In Sept., 1930, he enrolled at La Verne College, Calif., where he majored in history and social science and was graduated *cum laude* in 1932. Here he was active in forensics and in the work of the Student Volunteers. He was leader of the local Volunteers and served as president of the Southern Volunteer Union in 1931-2. In December of 1931 he was a delegate to the Volunteer Convention at Buffalo, N. Y.

On his graduation day, May 17, 1932, he was married to Mary Platt, daughter of Elder W. M. Platt. To this union have been born two girls, Myrna Jean on June 27, 1935 and Linda Gale on Feb. 25, 1939.

His career of graduate study has been unusually noteworthy. At Bethany he completed his B. D. work in New Testament and was graduated *magna cum laude* in 1936. At the University of Chicago he specialized in the Old Testament and in primitive culture, languages and religion, and secured his Ph. D. degree in March, 1939. His work was recognized by a special study fellowship in his last year there, and the high quality of his scholarship was recognized by all who knew him. For four years he has also been on the Bethany faculty, teaching New Testament Greek, while carrying a full program at the university.

During his graduate work he has kept up his interest in the work of the church. After completing his college work he took his bride to Raisin City, Calif., where they were in pastoral work for over a year. He served as summer pastor of the Rock Run church in Indiana in 1935. In 1936 he spent the summer working for the Emergency Peace Campaign. In 1937 he continued his peace activities at the Work Camp of Peace Churches held at Quaker Bridge, N. Y. During the school years he was active in the local church as Sunday-school teacher and a participant in the work of the welfare board. His interest in the mission field was sustained

although he felt that his gifts and training and guidance were leading more to a teaching career or some activity in the promotion of international peace. When the period of preparation was completed life investment was considered in the commanding form of definite decision. At this time the call of the mission field was strongest and was heeded in the face of other allurements. For here is great need. Here is service to the church. Here is opportunity to carry Christ's message and power. Here is creative work toward world peace. Here is a task for all the gifts of a linguist. Here is need for making the riches of the Bible and Christian literature available. Here is a task of teaching and of producing teachers. Here are primitive culture, language and religion waiting to be understood and brought under captivity in Christ. Here are to be done in living deeds the things the academic world is too often satisfied to analyze and discuss.

The subject of this sketch comes to his chosen task with well-trained gifts and clear-eyed commitment. He will ever be followed with our interest, our respect and our prayers as he gives himself in the service of needy primitive folk in West Africa.

Chicago, Ill.

Mary Platt Faw

BY ESTHER BEAHM

As one observes missionaries on the foreign field and compares one nationality with another he finds that they attack the problems there by far different methods.



It seems that those who have been reared in the younger pioneer countries fit more naturally into a country such as Africa. If that is true, one from our western states would be among our most versatile. We are happy to welcome another California-born volunteer into our mission group. There have not been many such. Mary Platt Faw is the seventh. We feel sure that she is going to continue to fill full any worthy corner in life which presents itself, just as she has been doing in recent years.

Mary is the daughter of W. M. and Emma Funk Platt. She was born at El Centro, Calif., May 14, 1909. She has three sisters now living in California: Mrs. Ray Baker, Mrs. Ralph Robison and Mrs. Robert Cowan. Her father being a pastor, the family moved from one field of service to another in California and Arizona. She was baptized at the age of ten while living at Glendale, Ariz. Later it was the Oakland church which her father had in charge. While there the family had many hurried glimpses into the lives of missionaries as they visited in their home on the eve of sailing or on arrival.

At Hemet, Calif., her high school course was completed. The churches of Hemet gave her their trust and support as she helped those who had to move on as soon as the fruit season changed. Thus she spent three summers as a migratory camp worker.

In 1926 she entered La Verne College. While there she was an active member of the Student Volunteer Group, having been the president of it one year. An-

other year she engaged in deputation work among the churches. During those years in college she was called upon to give up her mother whose life had always been a challenge to higher things. Her major work at La Verne was in education and social science. She received the A. B. degree in 1930.

Upon graduation she taught in the grammar school at San Jacinto until she married Chalmer Faw in 1932. She at once found her way back into serving the church, this time as a pastor's wife at Raisin City, Calif.

In a few years the Faws came to Bethany to get more training. During the years in Chicago Mary has been a true helpmeet as she worked hard and filled her hours full. In 1936 she got her M. R. E. degree from Bethany. Then two little girls came to brighten the city's dark clouds, Myrna Jean in 1935 and Linda Gale in 1939.

Mary has always through the years been eager to go with her husband to whatever field of service he felt led. This is a very fortunate quality to find in a missionary as well as in a wife. Added to this she is able to throw her whole strength and joyous support into any task thrust into her hands. Some of these admirable qualities will be a real asset on a mission field. The same have won respect for her among the members of her local congregation.

Her father and stepmother, Stella Brubaker Platt, who now live at La Verne, Calif., are highly pleased that Mary and her husband are to serve in Africa. One of Mary's friends said upon hearing the good news: "Mary, your mother would be proud of you if she were living." The large number of organizations which have desired to give a parting greeting to the Faws is evidence that she has many friends who have noted the quality of her service. Their respect and interest will follow her to Africa.

Chicago, Ill.

Mary Guyton Petre

BY MRS. J. S. BOWLUS

Mary Magdeline Guyton Petre, daughter of Daniel S. and Sophia Magaha Guyton, came to gladden their home on a farm near Burkittsville, Md., July 4, 1917.



Mary is the sixth of seven children as follows: one sister, Evelyn, and brothers, Drexel, Garland, Guy, Mervin and George Wilmer—all with one exception belonging to the Church of the Brethren.

Mary, like others of the family, learned the meaning of toil and service in the home. This will be not only an asset to her, but has been a great blessing as well. She began her school-work in the village school in

Burkittsville, quite near her home.

At the age of twelve she confessed her Savior, being baptized and becoming a member of the Pleasant View congregation, Middle District of Maryland. After finishing the grades she entered the Middletown High School, graduating with the class of 1934.

Mary was very active in church work. Quite early in life she showed a talent and spirit for nobler things. When she was quite a little girl she gave readings, and

also sang solos. One the writer distinctly remembers: "I'll Be a Sunbeam for Him."

Because of her manifest interest in religious things, she became a worker in the Young People's Society, though under age. She developed spiritually.

She was always interested in children. In Sunday school, when she should have been promoted into the junior class she chose rather to remain with the children, where she taught beginners until she left for other fields of service. Mary was rather timid and did not like to go so far from home in her earlier years, but in the summer of 1933 there came one of the high lights in her young life. It was while Bro. Samuel Harley was summer pastor at the Pleasant View church that he with his good wife prevailed upon her to attend camp at Peniel, which was then in its infancy. She made many new acquaintances, and had impressions made on her young mind, and heard many rich things in a class taught by Bro. Seese, a returned missionary from China. She came home enthusiastic about missions. She read missionary books, and was also appointed missionary director in Women's Work, in which she was deeply interested. All of these contributed to the desire she had for saving souls. In June, 1934, she completed with credit her work in the Middletown High School, one of the best in the county, before she was eighteen years of age.

On May 15, 1937, she became the wife of Bro. Ira Petre from near Hagerstown. Now the spark which had been smoldering for some time in her bosom was fanned into a burning flame, so that she felt the call keenly and was anxious to undertake the work as fully prepared as was possible. Accordingly, she with her husband, having been approved by the General Mission Board, accepted the call to Africa.

In the fall of 1937 she entered Bethany Biblical Seminary, took a two-year course in Bible study and also some work in music, in which she is quite capable. While in the seminary she applied herself diligently to her task in study and also engaged in some practical work in the Chinese mission.

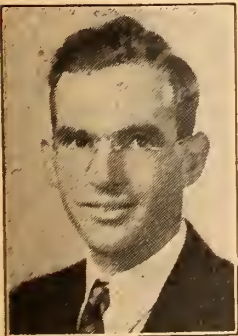
In the spring of 1939 she received her diploma. After

(Continued on Page 20)

Ira S. Petre

BY ISAAC S. WAMPLER

Ira S. Petre, who with his wife, Mary Guyton Petre, will sail for Nigeria, West Africa, on Sept. 8, is the youngest son of Samuel H. and Clara Horst Petre. He is the sixth child of a family of eight, the names of the other children being: Mrs. Edna A. Varner, Harry J., Elva (deceased), C. Miller, Russel V., C. May Petre, and Mrs. Catherine Kline. He was born on a farm two miles north of Hagerstown, Md., on Sept. 6, 1910. His early life was spent on the farm. He attended grade school near Hagerstown and attended Hagerstown High School for one year. From 1926 to 1931 he was out of school but the desire to prepare himself for further usefulness caused him to return to school again in



1931. In November of 1931 he entered Daleville Academy and finished his preparatory work there in the spring of 1933. He entered Bridgewater College the following fall and was graduated from that college the spring of 1937.

On May 15, 1937 he was married to Mary M. Guyton, the daughter of Daniel S. and Sopha M. Guyton of Burkittsville, Md.

In the fall of 1937 Ira and Mary entered Bethany Biblical Seminary and spent two school years there. They hope to spend one more year at Bethany later, so that Ira may complete the work necessary for the B. D. degree.

Throughout his school life Ira has been busy both during the school years and during the summers. His summers since 1931 have been spent in some type of church work. Several summers were spent in pastoral work, one summer in evangelistic and Bible school work, and one summer in home mission work in Greene County, Virginia.

Ira took part in a number of extracurricular activities while in school. He was a member of the varsity football team two years, a member of the college glee club four years, treasurer of his class four years, and treasurer of Y. M. C. A. one year. However, his main interest was in Student Volunteer work. He was vice president of the college Volunteers one year, and president in his junior and senior years. He was also vice president of the United Student Volunteers of the Church of the Brethren in his junior year at college, and president of the same organization during his senior year.

Before leaving Hagerstown Ira was active in church, Sunday school, and B. Y. P. D. for a number of years. He was vice president of the Hagerstown B. Y. P. D. one year and president of the same organization the year prior to his entering school.

Those of us who have worked with Ira have been impressed by several outstanding characteristics. He was always considerate of others. He was thoughtful of the time of other folk. I have never known him to be late for an appointment. He gave the same consideration to the views and attitudes of others that he desired others to give to his viewpoint.

He had high ideals and was loyal to those ideals. I have never known him to compromise on any question of right and wrong.

He is consecrated to the church and the program of the church. This is especially true of missions. Since a child, Ira has had his heart set on spending his life in mission work. Even during the period when it looked as if it would be impossible for him to prepare for the field he kept his ideal before him. He never missed an opportunity to hear a lecture on missions nor to take part in a mission program put on by the B. Y. P. D. Personally, the writer knows that Ira was not truly happy until he had completed arrangements to continue his school work thereby opening the way for him to give his life to the work of his choice.

Ira is a young man of whom his family, his local church, and his many friends can be justly proud. The best wishes and earnest prayers of many friends will accompany them to their new work.

Hagerstown, Md.

KINGDOM GLEANINGS

Calendar for Sunday, December 31

The Sunday-school Lesson Topics listed are those of the International Uniform Lessons, copyrighted by the International Council of Religious Education, and used by permission.

Sunday-school Lesson, Friends and Foes of the Kingdom.—Matt. 13: 54—14: 4; 15: 29-31.

Christian Workers, What Has the Year 1939 Meant to Me?

B. Y. P. D., The King Victorious.

Intermediates, What's Done Is Done, Now What?

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Gains for the Kingdom

One baptized in the Pleasant Hill church, Va.

One baptized in the Lower Miami church, Ohio.

Six baptized in the Bremen church, Ind., Bro. Ray O. Shank, evangelist.

Thirteen baptized in the Empire church, Calif., Bro. J. W. Lear, evangelist.

Nine baptized in the Pine Grove church, Md., Bro. A. C. Auvil, evangelist.

Four baptized in the Goshen church, W. Va., Bro. I. N. H. Beahm, evangelist.

Five baptized in the Yellow Creek church, Pa., Bro. Clyde Bush, evangelist.

One baptized in the Albany church, Oregon, Brother and Sister G. G. Canfield, evangelists.

Four baptized and two await baptism in the School-field church, Va., Bro. Raymon E. Eller, pastor-evangelist.

Three baptized in the Oakland church, Calif., Bro. Ralph G. Rarick, evangelist, assisted by Sister Martha Shick, formerly a missionary to China.

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Our Evangelists

Will you share the burden which these laborers carry?

Will you pray for the success of these meetings?

Bro. J. F. Burton of Lena, Ill., Jan. 15, in the Girard church, Ill.

Bro. S. Paul Daugherty of Live Oak, Calif., Jan. 1, in the Modesto church, Calif.

Bro. Ray Shank of Covington, Ohio, Feb. 18 to March 3, in the Painter Creek church, Ohio.

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Personal Mention

Bro. Fredrick Hollingshead, writing of his new pastorate with the Oakland church of Southern Ohio, says: "We enjoy our work here greatly. The interest is most challenging."

Bro. Philip H. Graybill of the Toledo church of North-eastern Ohio, visiting his Royer kindred of our community, graciously paid his respects to the Messenger offices. He certainly does not look the eighty-one years which he claims to his credit.

Brother and Sister W. E. West, according to information which seemed to be trustworthy, were the defendants in a special action by the Mount Morris church last Saturday. The charge against them was that for the last half century they have been maintaining a Christian home, living happily together. Unable to refute the evidence, they submitted with becoming resignation. And so they had a golden wedding.

Bro. Paul M. Robinson, pastor of the Ambler church, New Jersey, has accepted a call to the pastorate of the Hagerstown church of Middle Maryland, making the transfer with the beginning of the new year. His new address is 120 E. Washington St., Hagerstown, Md.

Bro. A. D. Helser, formerly associated with the Church of the Brethren mission work in Nigeria, Africa, but more recently working with the Sudan Interior Mission, also in Nigeria, is home on furlough, as was in prospect in our mention of some weeks ago. He is now located with his family at 706 E. Michigan St., Wheaton, Ill.

Bro. Hylton Harman, pastor of the Kansas City church of Northeastern Kansas, ran into more than he had bargained for when he responded to Dan's call for help in his peace work, but it was all to the good of last week's Every-Member-Enlistment meeting in our local congregation. He reminded us that Jesus, along with many other helpful relations to our lives, sits over against the treasury of God's house watching us as we give account of our stewardship. A timely thought, not, as we make the transition from the old year to the new?

Eld. G. W. Weddle and his good wife deserve your congratulations and ours. Ever since Dec. 22, 1875, they have been journeying down life's highway together. They have done much in establishing and encouraging Kansas churches, first Dunlap, then McPherson, then Larned and now Bloom. The years have taken their toll in physical strength, yet they are living in their own home "independent of any assistance" and "they both are very alert mentally and spiritually." Sixty-four years of combined conjugal and Christian faithfulness are more to be desired than gold, yea, than much fine gold.

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Miscellaneous Items

"This is the 55th time I have subscribed for the Brethren papers, first to the Brethren at Work." So writes Bro. Lafayette Watkins of Mt. Ida, Kans. How many have as good a record as subscribers to the Messenger?

Brethren in Reality has its missionary aspect. See page 2 for Bro. W. W. Slabaugh's listing of Bible texts under the title, Sharing the Good News. You will find these readings interesting material for the month of January when many churches will be having their schools of missions.

To the Churches of Eastern Maryland: As Bible Class Director we are inviting all members of the church to read the New Testament at least once, and to note the personal evangelism texts and memorize some of them. It is also requested that we commit to memory the Beatitudes. Then may we use all for bringing men, women, boys and girls to Christ, and for developing a united and growing Church of the Brethren in the district throughout the coming year.—Mrs. S. L. Brumbaugh, 8 Girard St., N. E., Washington, D. C.

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With Our Schools

Bethany Biblical Seminary

President-Emeritus A. C. Wieand held a Bible Institute, Nov. 26—Dec. 3, at the Martinsburg Memorial church, Pennsylvania.

Dr. Lewis J. Sherrill, president of the American Association of Theological Schools, visited Bethany Nov. 10 and shared with the faculty and administration his wealth of information concerning the trends in theological education.

Dr. E. R. Bowen, secretary of the Co-operative League of the U. S. A., gave a challenging and very informative talk recently in the Bethany Chapel on the economic conditions inherent in American capitalism, the ideal which could be attained, and the growth of the co-operative movement.

Bethany was represented at the United Student Volunteer Conference of the Church of the Brethren, at Elizabethtown College, Nov. 3-5, by James Beahm, president of the denominational organization for the past year, Galen Ogden, Ralph Petry, Helen Wolfe and Ida Eshelman, with Professor William M. Beahm as the faculty representative.

Mrs. Rosa Page Welch, assisted by Marienne Jeffrey, accompanist, gave an interesting and much appreciated program of Negro spirituals and classical selections, recently, interspersed with readings by Ruth McCord. The spirit of reverence, the dignity and the artistic attainment of Mrs. Welch make all of us more sympathetic toward our colored Christian friends.

Missionary Edward K. Ziegler, who is spending his furlough from India in theological study at Bethany, has been active also in missionary institutes among the churches. He conducted a series of evangelistic meetings, Nov. 23—Dec. 3, in the Midway church, in Eastern Pennsylvania. He is teaching a course in the History of Missions, during the winter quarter, in the Bible Training School.

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In the Messenger Twenty Years Ago

Dr. and Mrs. Fred J. Wampler and Dr. and Mrs. Daniel L. Horning will sail from San Francisco, Calif., Dec. 27, for their missionary work in China. Any mail intended for them should reach San Francisco not later than Dec. 26.

Sisters Anna M. Eby and Anna V. Blough, missionaries on furlough from the India and China fields respectively, attended the Mission Board meeting last week and favored the Messenger rooms with pleasant interviews.

Bro. F. D. Anthony of 1020 Falls Road, Baltimore, Md., after more than seven years of faithful service as pastor of the Woodberry congregation of that city, has decided to close his pastoral labors and devote much of his time hereafter to evangelistic work among the churches.

From the Official Directory of the Eastern District of Pennsylvania for 1920 we glean a few interesting facts: The largest congregation, White Oak, has a membership of 465. Three others have over 300 members and ten others have over 200. The total membership of the District is somewhat over 6,400. There are 120 ministers not elders, and 73 elders.

Along with the more urgent need of pastors, another is coming to the front. Some congregations, which have had the advantage of competent pastoral leadership, are beginning to realize how much it would help the work along to have equally efficient service in the direction of the music. One of our live pastors has just written us, expressing his desire to get in touch with a good song leader. As a church utilizes its possibilities for service, it is sure to find its vision of those possibilities widening.

Gish Fund Books

Gish Fund books are available to ministers of the Church of the Brethren only at the reduced prices listed below. By adding to this fund you may become a sharer in this good work. Committee: M. R. Zigler, F. E. Mallot, Foster B. Statler. Brethren Publishing House, Elgin, Illinois—

Dear Coworkers: Please send to address below the following books for which I enclose \$.....

.....11.	Bible Dictionary, Wm. Smith, edited by F. N. Peloubet,	25c.....
.....26.	*Bible Atlas, Jesse Lyman Hurlbut	60c.....
.....68.	Archæology and the Bible, George A. Barton	75c.....
.....86.	*A History of the Christian Church, Willis-ton Walker	75c.....
.....108.	The One Volume Bible Commentary, Dum-melow	65c.....
.....181.	Flashlights From History, John S. Flory	35c.....
.....192.	Cruden's Complete Concordance, Alexander Cruden	55c.....
.....200.	Cokesbury Funeral Manual, William H. Leach	25c.....
.....202.	*Home Missions Today and Tomorrow (Re-port of Conference)	25c.....
.....204.	*Revolution in Economic Life, W. Russell Shull	35c.....
.....205.	The Life Portrayed in Sermon on the Mount, R. H. Miller	35c.....
.....215.	*Evangelism in a Changing World, Ambrose M. Bailey	65c.....
.....216.	*The Art of Ministering to the Sick, Richard C. Cabot and Russell Dicks	\$1.60.....
.....218.	*Victorious Living, E. Stanley Jones	90c.....
.....219.	The Funeral Message, Earl Daniels	50c.....
.....220.	Religion in Shoes, Hunter B. Blakely	50c.....
.....221.	The Minister's Wife, Mrs. D. W. Kurtz	25c.....
.....223.	Rebuilding Rural America, Mark A. Daw-ber	40c.....
.....224.	The Minister's Job, Albert W. Palmer	60c.....
.....225.	Living Religion, Hornell Hart	90c.....
.....226.	Oxford Message and Decisions (Conference Report)	15c.....
.....227.	Edinburgh Conference Report	5c.....
.....228.	Message and Method of the New Evan-gelism, edited by Jesse Bader	60c.....
.....229.	Home Builders of Tomorrow, Warren D. Bowman	40c.....
.....230.	Adventures in Radiant Living, G. Ray Jordan	80c.....
.....231.	The Singing Church, Edmund S. Lorenz	75c.....
.....233.	Psychology for Christian Teachers, Alfred L. Murray	80c.....
.....234.	Fifth Avenue to Farm, Frank Fritts and Ralph W. Gwinn	75c.....
.....235.	Prayer and Worship, Douglas V. Steere	20c.....
.....236.	The World Mission of the Church (Madras Conference Report)	25c.....
.....237.	What Shall I Do With Jesus? Edward W. Schramm	30c.....
.....238.	Complete Index to the Thought and Teach-ings of Christ, W. S. Harris	75c.....
.....239.	Supplementary Bible	90c.....
.....240.	Worship in Village Churches, Edward K. Ziegler	20c.....
.....241.	Doran's Ministers Manual for 1940	\$1.00.....
.....242.	Christian Home Making, edited by Mrs. Robert E. Speer and Constance M. Hallock	50c.....
.....243.	Youth and the Way of Jesus, Roy A. Burk-hart	80c.....
.....244.	Christ and the Fine Arts, Cynthia Pearl Maus	\$1.25.....
.....245.	Educational Work of the Church, Nevin C. Harner	80c.....

*To be discontinued from Gish List when present supply is exhausted.

As a minister of the Church of the Brethren I am entitled to these prices and enclose \$.....

Name

Street

Post Office

State

THE CHURCH AT WORK

LEADERSHIP EDUCATION

Opportunities for Growth

By Mrs. Lloyd R. Maust, Cando, North Dakota

Many people interested in children's work have very little time for extra study or a chance for individual growth. This year at our district conference a time and place on the program were planned. One hour each day of the three-day conference we as a group studied together. A leader presented the contents of the book, "The Small Church at Work for Children," by Freddie E. Henry. This was followed by a group discussion, each person trying to find helps for his or her local church problems.

It was suggested that each church try to have one, two or more people do some reading this next year, selecting from the "Fellowship of Study" for their books. This affords a fine opportunity for development. Most of the books can be gotten for a time from the Brethren Loan Library, the only expense being the mailing cost. It was also suggested that a Loan Library catalogue be secured and studied as to what is offered for use.

All agreed that we want better plans and materials for the religious nurture of our boys and girls. Plans are now under way to study another book together next year.

YOUNG PEOPLE

"Youth Tell Their Story"

One of the most amazing compilations of statistics on problems relating to our present day youth is found in a recent book, "Youth Tell Their Story," by Howard M. Bell. It is a study of the conditions and attitudes of young people in the state of Maryland between the ages of sixteen and twenty-four. It was conducted for the American Youth Commission of the American Council on Education located in Washington, D. C.

Two years' time was used by trained and capable interviewers in securing and compiling firsthand information and opinions from more than thirteen thousand individuals. Great caution was taken to assure the reliability of the data gathered. The interviewers were given a special course of training before undertaking their work. The sampling technique used was scientifically developed and rigid controls were employed to guarantee strict adherence to the standards that were adopted.

This survey was made in the state of Maryland because here could be found every kind of neighborhood or area, every social and economic strata and every educational and intellectual level found elsewhere in the United States. The Maryland data, therefore, does reflect in a most unusual way the national conditions of our present day youth.

This book deals with the following problems of youth: Youth and the Home, Youth and the School, Youth at Work, Youth at Play and Youth and the Church. There is also a chapter dealing with the general attitudes of youth. It is a veritable storehouse of graphs and tables dealing with the above problems. Every person interested in and trying to guide youth should have a copy. And that isn't all. Beginning with February we are us-

ing it as a basis of our discussions for Sunday evening in the B. Y. P. D.'s. Nothing could be better than for any group wanting to get up-to-the-minute facts on the youth of today to study this book. We recommend that you purchase it and allow it to be used widely in your group. Adult advisers especially will want to have a copy for their own libraries. It may be ordered from the Brethren Publishing House, 22 S. State St., Elgin, Ill. Price, \$1.50, but worth much more than that.

ADULT DISCUSSION OUTLINE

The Business of Missions**Part. II. Shall the Church of the Brethren Increase Her Foreign Mission Work?**

Scripture: Acts 11:19-26

Sunday, January 14

I. Some Arguments Often Heard Against Missions:

1. We should save America first.
2. Foreign missions cost too much.
3. Missionaries are not needed any longer. Native Christians should now care for the work.
4. Foreign missions are not up to date. Missionaries do not adjust themselves to changing conditions.
5. Christianity has no right to proselyte from other religions.

6. Missionaries are agents of western imperialism.

Note: See, *The Preacher and His Missionary Message*, by Stephen J. Corey, pages 132-178; also *The Desire of All Nations*, by Smith, pages 151-193. Your minister may have one or both of these since they were once on the Gish Fund.

II. Arguments for Missions:

1. Secularism and materialism threaten to destroy morality and religion.

2. Missions are western civilization's greatest contribution to "heathen lands." Prof. E. A. Ross of Wisconsin University, speaking in the Central High School of Detroit in 1926, said: "I have visited every inhabited land in the world, and everywhere I find Christian missionaries educating people, bringing to them the blessings of modern medicine and sanitation, sweeping away their destructive and obstructive superstitions, saving their minds and their bodies, and giving them wholesome social attitudes, whether they save their souls or not." (See, *Are Foreign Missions Done For?* Speer, page 19).

3. The missionary enterprise is a great blessing to the sending churches. Phillips Brooks was asked what he would do first for a dying church. He said he would preach the strongest sermon he knew how to preach and would lift the largest offering possible for foreign missions.

4. Christ is man's Savior from sin and his guide and hope in life. Stanley High said, after a visit to the mission fields of the world: "Christ is the only name under heaven wherein men are being saved." (See also Acts 4:12; John 14:6; Matt. 28:19, 20.)

5. Lord Bryce said: "The one sure hope of a permanent foundation for world peace lies in the extension throughout the world of the principles of the Christian gospel." In the light of the present world conditions would you say Christianity has failed? Have Christians failed?

6. The Church of the Brethren is 19th in a list of twenty-two churches in regard to per capita giving for all purposes. The average member gave \$11.91 during last year for local church expenses, home and foreign missions. This is 3¼c a day, or approximately 1c per meal. Do you think we can do better? Will we do better by God's help?

7. Of the \$11.91 per member, \$1.32 goes to foreign missions. Does the proportion seem right?

8. The young churches in foreign lands face many perplexing problems and need the help of the missionary.

MEN'S WORK

Pontiac Men Sponsor a Church Painting

By Allen K. Ebey, Pontiac, Michigan

See Cover Page

Members and friends of the Pontiac church are receiving much inspiration from the oil painting recently done by Bro. M. D. Neher of Akron, Ohio. The project was sponsored by the Men's Work group of the church.

The painting covers the entire wall behind the pulpit, and is based on Christ's Sermon on the Mount. It shows much detail and fine workmanship, and is remarkably lifelike for a picture of such large dimensions.

The artist has shown Christ as the center of attraction, and everything surrounding him is drawn toward him. One can see and visualize the intense interest of the people who are listening to his sermon, and their eagerness to understand what he has to say.

Various walks of life are depicted, including the two children who are nearest to Christ, one on each side of him; the shepherds from the hills; and the people from the near-by town.

There are too many stories told by the picture to enumerate them all here, but anyone who will take the time to study and meditate on the picture, can find many details that are not at first visible.

We are indeed fortunate in securing such a fine picture, and are grateful to Bro. Neher for the remarkable work he has done.

WOMEN'S WORK

Temperance and Moral Welfare

By Mary Stoner Wine, Covington, Ohio

Perhaps the Temperance and Moral Welfare Group at Conference was the smallest of the seventeen groups. Yet it was representative of all our work departments and has some splendid recommendations.

We feel there is a lack of knowledge concerning the evil results of alcohol, tobacco, marijuana and immoral conduct. We are confident that there is great need for intelligent thinking and for a knowledge of the scientific facts concerning the harmful results of intemperance.

We recommend: That our colleges, Seminary, regional, general, district and local Boards of Christian Education provide special courses of study, organize conferences, provide leadership, speakers, literature and visual education for use in the entire brotherhood; that our National B. Y. P. D. Cabinet investigate the Allied Youth Movement with the hope of strengthening our own youth program.

Seven special recommendations are submitted for local churches: study courses, local surveys, contests, dramatics, plays and pageants, pictures, posters and diagrams, seeking information from national bureaus of information and similar agencies, and special addresses by experts on various angles of the subject.

We advise the launching of a national photographic contest among our youth to obtain slide and poster material.

The National Forum has film strips that would do much in visual education. Where a projector is available, we urge the use of these films.

No special recommendations were made for our Women's Work; however, the outlined activities can go forward as our women respond.

Our group feels the solution of these problems depends upon a right philosophy of Christian living.

Let us as women be Christian, be intelligent, and let us be untiring in our efforts to live and teach the life of chastity and temperance.

PEACE

Northern California Pastors Hold Peace Conference

By D. C. Gnagy, Peace Commission Chairman, Lindsay, California

The pastors of the District of Northern California held a peace conference, under the direction of the district peace commission, at Modesto, Nov. 31 and Dec. 1. All of the pastors of the district but three responded to the call and had a fine period of fellowship. The conference grew out of a feeling of a need for uniform procedure in presenting training courses and giving counsel to the young men and women of the district. The men came together at 2 P. M., on Nov. 31, and after a brief period of meditation, led by Wilbur Liskey, the chairman of the district peace commission stated very briefly the purpose of the meeting. Lee Whipple then spoke to the men on: The Church of the Brethren and War. In this message he set forth the ideal toward which we have striven and some of the attendant responsibilities. Following this there was a presentation of the peace literature that was available for inspection at the meeting. Bro. Whipple had secured from the Loan Library a large group of books and had brought from his own personal library a large collection of useful literature.

Mr. Hull, Pacific Coast Secretary for the Fellowship of Reconciliation, had been invited to attend the meeting, but because of illness could not be present, and S. Paul Daugherty substituted. Following this talk Lee Whipple conducted a seminar hour on: Peace Work in a World at War.

The dinner hour in the evening was one of the high spots of the conference because there we had the opportunity of having two Brethren young men with us, Galen Price of Waterford and Marion Snider of Modesto, who were in Germany at the outbreak of the war. They gave us an interesting picture and it was easy for us to see that much that is printed at the present time is in the nature of propaganda. The entire evening was spent in asking and answering questions.

We had the privilege of having Bro. Walter M. Kahle with us and he spoke to us on Pacifist Discipline and then conducted a seminar period. The peace commission presented some suggestions and then Lee Whipple, a member of the commission, conducted the closing

seminar hour on: Our Next Move. It developed that the pastors need to clarify their own thinking on the Brethren position on peace. The program of our National Peace Director, Dan West, was suggested as a good guide. We decided to meet for two periods of an hour each at the Regional Conference at La Verne to complete some of the unfinished tasks. The pastor group was organized with Forest Eisenbise, Fresno, as president, Paul Studebaker, Modesto, as Vice-president and S. Paul Daugherty, Live Oak, as secretary-treasurer. In the future there will be three regular yearly meetings in which the pastors can enrich their fellowship and have opportunity for an exchange of ideas on vital questions.

E. Paul Weaver

(Continued From Page 12)

ber, 1922, he was baptized into the church. And as the church leaders moved in and out of the pastor's home, this young member received many impressions regarding Christian manhood which caused him to set his stakes high. The close family association with the Williamses, and the going of the pioneer missionaries to Nigeria, kindled an unusual interest in the lad's mind about the mission movement.

The call was back to Pennsylvania in the spring of 1924. This time, Johnstown and the Moxham church furnished the community life for Paul. He remained at home here for six years. During this time he finished his high school work with a special fancy for mathematics and history. His religious interests were whetted and broadened by participation in boys' clubs and church camps. The latter put such men as Wilbur Stover into the center of this young life. And he listened to the dreams of his father concerning the mission field.

In the fall of 1930, Paul enrolled at Elizabethtown College for the two-year-course in education. Christian teaching now began to reach the "bearing point." The first year found Paul at the Student Volunteer Conference of our colleges; he served on local deputation teams. The second year Paul served as corresponding secretary for the Elizabethtown Volunteers. In this way he got the feel of the student movement, as well as a challenge to make commitments of his own. Consequently, Paul was licensed to preach on Jan. 1, 1932, in the Maple Springs church of the Quemahoning congregation. This was a major event in his experience. If he was to preach, he felt that he must do so with all his might.

The next two and one-half years were spent in teaching. This caused a deepening interest in youth and in community organization. The Anderson Conference of 1932 opened Paul's eyes to the significance of the National B. Y. P. D. program. He turned his attention to Sunday-school work, and took his regular turn preaching in the local churches, all of this in addition to his teaching program. In the summer of 1933 Paul attended our own Annual Conference, and supplemented that with the International Christian Endeavor Convention at Milwaukee. Here he heard Walter Judd challenge this cross-section of youth with his popular message: "A Philosophy of Life That Works." It was such associations as these, plus the friendly counsel of our mission staff, that turned Paul to thinking about the mission field.

Returning to his second year of teaching, Paul gave himself freely to Sunday-school and B. Y. P. D. work in the local Brethren churches. He also took an active part in the interdenominational work of Somerset County. The Maple Springs church received much from him in the preaching services; the Western Pennsylvania Young People's Cabinet was inspired by his counsel, and pioneer work was done in the field of recreation.

This interest in recreation was given further impetus at the Ames Conference in 1934. Paul was one of the small group that formed the nucleus of the Recreational Fellowship. Their vision included a needed program of constructive recreation for our denomination.

The spring quarter of 1935 found a newcomer at Bethany. Paul was anxious to prepare for more adequate church leadership. He carried on his school work, and kept in close touch with the Recreational Fellowship. In June he attended the Winona Conference. From the Conference Paul made his way to Canada via the West. He taught in the camp on the Blackfoot Indian Reservation. Beside this, meetings were held in five Canadian churches by the youthful evangelist.

Refreshed by this unusual experience, Paul returned to Bethany in the fall in high spirits. He met Zalma Faw; he was chosen as head of the student group; he was elected president of the local B. Y. P. D. As the year passed the friendship ripened; the contacts as student representative enriched; the young people's work added judgment. At the close of the year, Paul went east to serve the Shippensburg congregation at the Ridge church. On Aug. 6, 1936, he was married to Zalma Faw in his mother's home church. In September the bride and groom enrolled at Elizabethtown. By hard work and efficient management, Paul received his A. B. degree the following spring.

The young couple returned to Bethany in the fall of 1937. During this second stay at Bethany, Paul studied, did direct selling, and worked at Sears. June 29, 1938, Nelda Fern came to cheer and challenge the Weavers. As the Easter season of 1939 was passing, a final choice was made. Friends were consulted, and the annual General Mission Board meeting found a Christian young couple offering themselves for the Africa mission field.

Desires are being fulfilled. Dreams are being realized directly and indirectly. Christian teaching is bearing fruit. Friendly counsel is leading to humble service. The kingdom is coming through Divine-Human combinations.

Chicago, Ill.

Mary Guyton Petre

(Continued From Page 15)

attending Conference, where she was consecrated by the laying on of hands "for the work where unto she was called," she returned home to prepare to sail to her field of service.

Many eager and needy ones await her arrival in far-away Africa. Surely she has the best wishes of all who think of her as one of their own. Let us carry her on our hearts continually and bear our petitions to the throne of the One who reigns and rewards, as she endeavors to lead the lost ones into his kingdom and service.

Jefferson, Md.

The 1939 Shansi Mission Meeting

BY E. LLOYD CUNNINGHAM

Transportation and communication between the northern and southern part of the Shansi mission area have been somewhat uncertain and difficult for the past two years. So it has been inadvisable to hold the annual mission meetings. However, since all the stations and main roads between have been under the same government for the past few months, it again seemed opportune to meet together at Ping Ting. The usual five-day program was planned to begin Oct. 5. All but five of the missionaries were able to be present. For unavoidable reasons, three were in Peking and one each stayed by the work at Liao and at Tai Yuan Fu.

This first meeting in two and a half years proved to be a great conference. There was so much business requiring extended discussion the meeting lasted eight days, and even then a couple of important but less urgent matters were tabled until a later time. The theme—

What to Pray For

Week of December 30—January 6

A cablegram reached the office on Dec. 1, saying that the India party of nine had reached Bombay in safety. The cablegram was signed by Bro. J. M. Blough.

This makes the fifth time the Bloughs have gone to India. The first time was in 1903. This means that thirty-six years of their lives have been given to the people of India and that they hope to serve another seven years before returning to America.

Starting in on this term of service, the Bloughs are located at Bulsar. This is not the first time they have lived at Bulsar. They will be in charge of the station work in general and direct both educational and evangelistic work. Bulsar is a large field and they will have their time and strength taxed to the limit. A number of factors cause the work at Bulsar to be difficult.

Both of the Bloughs have given liberally of themselves during their years in India. They have known nothing but love and patience for the people with whom they have lived.

Let us pray that health and strength shall permit them to carry on their work and let us pray that the same spirit which has been theirs in the past shall crown their years in India.

For years this hut stood just across the road from the Bulsar church house. It is a typical India hut. Note the bamboo frame of an umbrella on top of the roof. Also take notice of the woman sitting in front of the hut with brass anklets extending from her ankles to the knees.



The On-Going Church, and the motto, "Speak, and go Forward" (Ex. 14: 15)—have special significance these days in China. Although in some respects the work may be curtailed a bit for the present in certain rural areas, yet new opportunities are continually presenting themselves. So now is certainly the time to go forward.

In addition to the large agenda of business and the usual morning devotions, some time was given to reports and discussions on some of the practical problems for this area considered at the Madras Conference of the International Missionary Council. It was our unanimous opinion that there is much to be done; the Chinese church truly wants our help and is expecting great things from us; but to carry our program forward we are in most urgent need of more missionaries. We are made to feel very keenly the depletion of our ranks. Some have been taken from us, some are in poor health and the strain of heavy burden is upon us all; but by faith and in Christ's name we go forward.

The fellowship and good times together are not the least of value in such a meeting. During times of stress and more or less isolation, it is of particular benefit to share problems, hopes and disappointments with fellow workers. When all pool their experiences and encouragements, each is inspired anew to press on.

Ping Ting, China.

In the Fellowship of Heaven

Dr. James J. Lucas of India was a man greatly beloved by all who knew him. He spent sixty-eight years as an active missionary in India and after his age prevented him from carrying on his work as previously, he still won hearts to Christ by loving ministry of intercession. Every missionary who learned to know him felt that he was as saintly a man as any one can get to be on this side of heaven. All the Church of the Brethren missionaries in India who learned to know him rejoice that such a privilege was theirs.

The following story is told of Dr. Lucas' last hours. "The night Dr. Lucas died some friends were with him in his room. One remarked to him that he seemed

better and so would live until the next day. But Dr. Lucas smiled and said: 'Oh, no, I am going tonight. George Mueller is going to give his testimony in heaven tonight and I have to be there to hear it. I am going tonight.' He left, as he said he would, and who can doubt that on that night he listened to the testimony of saints gone on before and rejoiced in the fellowship of heaven.—Anna B. Mow, Bulsar, India.

CORRESPONDENCE

Emma S. (Mrs. W. N.) Zobler

Emma S. Andes Zobler died at her home near East Petersburg, Pa., Nov. 27, 1939. The cause of her death was heart failure without warning. Death was almost



instantaneous and without a struggle. She was sitting at her sewing machine and was finishing her last altered garment as she passed on. With her husband she had planned an extended five-month trip through the south and west.

Just three months to the day she was laid away, her husband had retired from the railway mail service after over thirty-six years of service. She looked forward with much joy to the time she could enjoy his companionship, a hope that was mutual. The ministry of evangelism in addition took him away from his home for an additional sixty prolonged periods.

She united with the church of her choice at fifteen years of age. At the age of thirteen she assumed house-keeping for a large family of smaller children, having lost her own mother at that age. She had to do all the cooking, baking, washing, cleaning and mending for the large family, besides milking and helping in the fields of the farm at times when needed. When a younger sister grew up she worked as a domestic at two and three dollars a week until she was married.

From the very beginning as she earned her own money she became a tither and later felt this was not enough and "gave as the Lord prospered." She was united in marriage to Bro. W. N. Zobler, a young deacon, March 2, 1908. She reared two orphan girls, both of whom were adopted: Mary, wife of Elder U. L. Gingrich, to whom survive five grandsons; Minerva, wife of Jesse K. Hoffman, to whom survives a granddaughter—her namesake.

She loved these children as her own. Besides these, she was interested in a spiritually adopted son and daughter on the other side of the globe who are being educated for the Master's service. She had other interests to which she contributed liberally, unknown to any but the family. These interests did not affect the giving to the home and general work of the church.

She was a good "keeper at home," and for her frugality and thrift her husband and children will honor her unto the end. For the few months preceding her death she read little in the daily newspapers, but spent much time in clipping editorials and poetry and other articles that pleased her fancy from the Messenger and was classifying them for filing.

At times she was almost painfully precise in having a place for everything and everything in its place in the home. If for some cause family devotions were dispensed with in the morning, the Bible was at hand at the next meal. When confidences were betrayed as she felt, she was very slow to confide again. Where she lacked in tact, she made up in farsighted planning.

Probably the best way to look into her life and motives in her last moments can be expressed in "A Morning Resolve" by John H. Vincent, of which she had 500 cards printed. This resolve reads as follows: "I will try this day to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every truth and a childlike trust in God."

Besides her immediate family, husband and children, she is survived by two sisters and four brothers.

Bro. H. B. Yoder of the Lancaster City church, with whom we grew up, conducted the funeral services as was her wish. He was assisted by a few of the home brethren, and Elder G. N. Falkenstein, who assisted Elder John E. Rowland of the Mechanicsburg church in anointing her the day before she died, having attended the love feast there the Sunday prior to her death on Monday.

Her mortal remains await the call of the Master in the Hanoverdale cemetery, Dauphin County, which is near her children, which also was her desire.

Lancaster, Pa.

W. N. Zobler.

The Passing of Elder Daniel Edgar Miller

Daniel Edgar Miller was born Nov. 13, 1880, and passed to his eternal home Oct. 24, 1939, age 58 years, 11 months and 11 days. He was the son of Daniel H. and Elizabeth Grove Miller, who resided for many years in the Upper Cumberland congregation, Pa. Daniel Edgar became a member of the Church of the Brethren in 1896 at the age of sixteen, being baptized by Bro. W. J. Swigart, who also passed to the glory world recently. After attending public and high school he entered Juniata College from which institution he graduated in 1899. Following his graduation he taught school for a year. He then attended Schisler Business College in Norristown, Pa., and in the summer of 1900 he accepted a clerical position in the Carlisle Indian School, Carlisle, Pa. In 1903 he married Anna Mohler of Dillsburg, Pa., daughter of the late Elder Levi Mohler. After their marriage they moved to Harrisburg, Pa., where he accepted a position as stenographer in the service of the federal government. In 1905 he was elected to the office of deacon in the Harrisburg church. In 1906 they moved to Washington, D. C., where he accepted a position in the Immigration Bureau, Department of Commerce and Labor. In 1913, in connection with his service in the Immigration Bureau, he was appointed as a United States Deputy Marshall and was assigned the duty of conducting a party of thirty Chinese, who were being deported, to San Francisco. Sister Miller accompanied him on this official duty, she acting in the capacity of nurse to a Chinese woman. In 1917 he was transferred to the United States Employment Service as Chief of the Personnel Division at a substantial in-



crease in salary. In 1921 he was called to the ministry by the Washington City church, and in the same year he resigned his government position at a financial sacrifice to accept the position as Secretary in Bethany Biblical Seminary, Chicago. In 1923 his health failed and they moved to Sebring, Fla., where he served in the capacity of acting pastor pending the arrival of the regularly elected pastor. In the spring of 1925 he accepted the position as pastor of the church at Carlisle, Pa. During his pastorate at this church he was ordained to the eldership. In 1928 he was called to the pastorate of the church at Sebring, Fla., being installed in this position by Elder J. H. Moore of sacred memory. He served the Sebring church faithfully for ten years as elder and pastor when failing health overtook him again, and he had retired approximately one year when he was called to his eternal home. He is survived by his widow, Anna; one sister, Mrs. E. M. Hertzler of Windber, Pa.; three brothers: John of Tipton, Iowa, H. B. of Elkhart, Ind., and Will H. of Carlisle, Pa.

Bro. Miller did a lot of good in a quiet unassuming way. The influence of his years of service as deacon and a most efficient Sunday-school teacher in the Washington City church continues to linger with those whose lives he touched in a personal way. The home of him and his companion was always open to the young people of the church. For a number of years during his pastorate in the Sebring church he was president of the Sebring Ministerial Association, and upon his retirement from the pastorate he was made an honorary member of that association. He was also chairman of the Ministerial Board of his district and a trustee of Bridgewater College. He served as a member on the Standing Committee three times. He was held in the highest esteem by the citizens of the town, irrespective of their religious affiliations. He was an earnest, sincere preacher and was familiar with his Bible. While

he loved flowers, when it dawned upon him that his body and spirit were about to be separated he requested that there be no floral tributes, but that the equivalent in money be sent to the starving people of China. The funeral services at Sebring were conducted by the pastor, Eld. McKinley Coffman, assisted by Eld. H. A. Spanogle and Rev. Radcliff of the Methodist church, who represented the local ministerial association. His body was taken to Mechanicsburg, Pa., his boyhood community, for interment. Those taking part in the final service were Elders John E. Rowland of Mechanicsburg, J. E. Trimmer of Carlisle and James M. Moore of Lititz, Pa. The message was delivered by the writer based on the text: "His sun has gone down while it is yet day." It can consistently be said of Daniel Edgar Miller that "he was a good man."

Washington, D. C.

Jacob H. Hollinger.

In Honor of His 99th Birthday

On Nov. 25 Grandfather Reitz celebrated his 99th birthday. The occasion was planned and carried out by two of his daughters, with a fine dinner on Saturday, Nov. 25, with open house from 2 to 8 P. M. However, many who could not be present at the set time came in on Friday evening.

Bro. Reitz was born in Somerset County, Pennsylvania, in 1840, and moved to Dixon, Ill., in 1864. Five years later he moved to Boone County, Iowa. He was drafted into the army when a young man, but hired a substitute for he was much needed at home. He learned the blacksmith trade and had much to do even before coming on west. After locating in Iowa he had his farm, and many would do his farm work in order to get their blacksmithing done, and he would allow them for time they put in for him.

He was one of the charter members of the Olive Branch church of which Wm. Thomas was the minister. He recalls many happenings of the church at that time, and especially the mode of feet washing.

He moved to Maxwell in 1889 and entered the mercantile business and has made his home here ever since. He was the father of nine children, six of whom are living. His good wife was called away fifteen years ago. If living their ages would be 100 and 99 respectively.

He has always been a Messenger reader and took it when edited by Kurtz and Quinter. He was delegate from his church when the first Conference was in California. He has been over much of United States and in Canada.

There were seventy people, professional and business people and farmers, who called to greet this fine Christian character. Bro. Reitz received seventy-five greeting cards, and he wishes to express appreciation to his many friends through the Messenger.

Bro. Reitz enjoys company, and aside from his eyesight failing some, his general health is very good.

"The righteous shall flourish like the palm tree:
He shall grow like a cedar in Lebanon."

This may very fittingly be said of our aged brother.

Maxwell, Iowa.

Ralph W. Quakenbush.

A Tribute to Sister Lelia Wagner

Sister Lelia Cline Wagner, daughter of the late Elder J. M. Cline and Lydia Neff Cline, was born in Augusta County, Virginia, Aug. 31, 1861, and quietly passed to her reward Oct. 26, 1939, in the bounds of the Middle River congregation, near the place of her birth. She was aged seventy-eight years. Sister Wagner was confined to her room only a short period of time, and suffered a great deal, but bore it all with much patience and Christian courage.

She united with the church at the age of sixteen years, which was rather an early age for church membership at that time. Sister Wagner was twice married. Her first marriage was to William Flory, Nov. 21, 1882. Bro. Flory passed away in 1897. Some years later she married Stuart Wagner, who preceded her in death quite a few years. After Bro. Wagner's death, she and her sister built a home near the church, where she was living when she passed away.

Sister Wagner lived a consistent Christian life. Her chief concern was for the church and its welfare, as was manifested by her regular attendance. She was always at her post of duty, and could be depended upon for any type of service. She possessed rare qualities of womanhood, and was loved and respected by all. She taught the Women's Bible Class, and also

served as president of the Ladies' Aid Society for many years. Her knowledge of the Bible, as well as her executive ability, qualified her for efficient service in both of these positions. She leaves four sisters and a number of nieces and nephews. In her passing the church has lost a very devoted member, and the community a most pleasing friend and neighbor. While she has passed on her many deeds of kindness linger in memory. "Surely her works will follow after her." Services were held from the Middle River church in the presence of a large crowd of sympathizing friends, conducted by the writer, assisted by Elder J. W. Wright. Burial was in the adjoining cemetery.

Waynesboro, Va.

B. B. Garber.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Busch-Beanblossom.—Virgil Busch of Oak, Nebr., and Ida Beanblossom of Carleton, Nebr., at the home of the undersigned, Dec. 10, 1939.—S. E. Thompson, Burr Oak, Kans.

Ellis-Lewallen.—By the undersigned, at his home, Dec. 10, 1939, Wilbur Ellis of Goshen, Ind., and Blanch Elaine Lewallen of Bisbee, N. Dak.—James O. Kesler, Teegarden, Ind.

Ganoe-Danner.—By the undersigned, June 25, 1939, in the Astoria Church of the Brethren, Charles Ganoe of Peoria, Ill., and Grace Danner of Astoria, Ill.—Lester E. Fike, Astoria, Ill.

Glessner-High.—By the undersigned, Nov. 30, 1939, at the home of the bride's brother, Dr. M. E. High of Bemidji, Minn., Galen F. Glessner of Bemidji, Minn., and Evelyn H. High of Payette, Idaho.—Frank K. Allen, Guthrie, Minn.

Nill-Bergen.—Lawrence Joseph Nill and Hazel Lavina Bergen, both of McFarland, Calif., at the residence of the undersigned, Aug. 19, 1939.—Andrew Blickenstaff, McFarland, Calif.

FALLEN ASLEEP

Armstrong, Sister Jennie, was born in Snake Spring Valley, May 3, 1849, and departed this life Nov. 27, 1939. She was never married and lived most of her life alone. She will be greatly missed in the church and Ladies' Aid Society. She gave generously of her means to the church and Ladies' Aid. She was anointed several times. Funeral services were held in the Snake Spring Valley Church of the Brethren, of which she was a faithful member, conducted by Bro. D. I. Pepple, assisted by Bro. Marshal Van Horn. Burial was in the Ritchey cemetery.—Fannie E. Snyder, Everett, Pa.

Bloom, Carl, son of John and Catherine Cooper Bloom, was born at Everett, Pa., Nov. 10, 1883, and died Sept. 30, 1939, at the home of his brother in Everett. He was a resident of Woodbury for many years and at the time of his passing was janitor of Woodbury schools. He was loved and admired for his warm and genial personality. Before his passing he united with the Church of the Brethren and also received the anointing. Surviving are two brothers and one sister. Funeral services were held at the Replogle house by his pastor, Eld. J. H. Clapper, and Eld. Edgar Detwiler of Everett. Interment was in the Dry Hill cemetery.—Barbara S. Frederick, Woodbury, Pa.

Brooks, Kenneth Victor, was born Jan. 27, 1911, at Wiley, Colo., and died suddenly Nov. 4, 1939. His entire life was spent in this community. Nov. 24, 1937, he was married to Thelma Lee Miller. Besides his wife he is survived by a little son, his father, stepmother and two brothers. He became a member of the Methodist church in early life. After his marriage he transferred his membership to the Church of the Brethren and remained faithful. Funeral services were conducted in the church by Pastor O. E. Messamer, assisted by Rev. Merkel of the Methodist church. Burial was in the Wiley cemetery.—Naomi Fasnacht, Wiley, Colo.

Carroll, Bessie, daughter of William and Louvisa Wilson, was born Oct. 5, 1905, at New Martinsburg, W. Va., and departed this life Dec. 4, 1939. She was married to George Carroll on June 9, 1925, and to this union were born one son and two daughters. She was afflicted for more than six years and at times endured intense suffering. She manifested a beautiful Christian spirit. She became a member of the Center Church of the Brethren on Aug. 29, 1938. She leaves her husband, her son, two daughters, parents, three brothers and many other relatives and friends. Funeral services were held at the Center church, conducted by Pastor M. M. Taylor, with interment in the Union cemetery.—Mrs. Jennie Weyand, Louisville, Ohio.

Crumpacker, Harriet S., daughter of J. Byron and Lizzie Hart, was born at High Point, Mo., April 18, 1872, and died Dec. 5, 1939. Dec. 24, 1894, she was married to Anderson J. Crumpacker. She is survived by her husband and five children. One son preceded her in death. At an early age she became a Christian and remained faithful. Before a paralytic stroke nearly six years ago

which left her a semi-invalid, she was active in Women's Work and was a Sunday-school class teacher. Her cheerful disposition and optimism were constant evidences of her triumph over affliction. Funeral services were conducted at the McPherson Church of the Brethren, with her pastor, the undersigned, and Elders J. J. Yoder and E. E. John in charge. Burial was in the Paint Creek church cemetery, eastern Kansas, where the Crumpackers lived for many years.—Bernard N. King, McPherson, Kans.

Fisher, Israel, was born at Mexico, Ind., May 14, 1852, and died near Scottville, Mich., Dec. 8, 1939. He was the son of Mr. and Mrs. Benjamin Fisher. On March 26, 1874, he was married to Sarah Fouts and to them two daughters were born. Besides these he leaves two sisters, five grandchildren and seven great-grandchildren. Forty-seven years ago they came to Michigan and settled in the Custer community. They were charter members of the Sugar Ridge Church of the Brethren and he was an active worker and a deacon in the church. Of late years health conditions made it impossible for him to attend the services, but he was able to read and keep posted on the activities of the church until the last. He had an active part in the early history of this congregation and in the building of the church house. Funeral services were conducted from the church and his body was laid to rest beside that of his wife in the Riverside cemetery.—L. H. Prowant, Custer, Mich.

March, Charles Hampton, was born March 25, 1860, at Bible Grove, Mo. He was married to Ida Phillips in 1883, and in 1900 they moved to the Wiley, Colo., community, which was his home for over thirty-nine years. He passed away Nov. 15, 1939, following an operation. His wife preceded him in death. He is survived by two sons, two daughters, ten grandchildren and three great-grandchildren. He united with the Wiley Church of the Brethren a few years ago. He was interested and active as long as health and age would permit. Funeral services were held in the church in charge of his pastor, O. E. Messamer, with burial in the Wiley cemetery.—Naomi E. Fasnacht, Wiley, Colo.

Pence, Paul Vernon, was born July 22, 1915, in Gage County, Nebr., and departed this life Nov. 28, 1939, in the Kern County hospital after three weeks of severe suffering. At the age of six he came with his parents to California, settling near Madera, Calif., where his parents still live. At the age of fourteen years Paul gave his heart to the Lord and became a member of the Fresno Church of the Brethren. In September of 1936 he came to Bakersfield, Calif., where he made his home and became employed. His church membership was transferred to the Bakersfield church. July 11, 1937, Paul was married to Wilda May Baker in the Bakersfield Church of the Brethren. Two children were born to this union. He leaves his wife, two children, his father and mother, Mr. and Mrs. Walter Pence, two brothers and two sisters, a grandfather and many other relatives and a host of friends. Funeral services were conducted by his pastor, the undersigned, with interment in the Union cemetery, Bakersfield.—Leonard Birkin, Bakersfield, Calif.

Ronk, Bro. William J., oldest of a family of three sons and two daughters born to John and Nancy Hamm Ronk, was born near New Ross, Ind., June 16, 1862, and was the last of his family to pass away. He died Nov. 27, 1939, at the home of his son, Mark Ronk. He was married to Julia Etta Neff, Sept. 17, 1884, and to this union were born four children. A daughter and his devoted companion preceded him in death. He united with the Church of the Brethren early in life and served in the office of deacon as long as health permitted. He was faithful to his church and his Lord. Funeral services were conducted by Rev. Carlyle Scott of the Baptist church and Eld. Daniel Miller of the Church of the Brethren. Burial was in the Mt. Pleasant cemetery.—Lina N. Stoner, Ladoga, Ind.

Smalley, Sister Myrtle I., was born in Connellsville, Pa., Nov. 9, 1898, and died Oct. 31, 1939, at her home. She lived the greater part of her life in Greensburg, Pa. When she was very young in years she gave her heart to the Lord and united with the Church of the Brethren. She was faithful to her Lord and devoted to the church. In early womanhood she was married to Bro. Lawrence Smalley. To this union were born two daughters and six sons, all of whom are living. She had great joy in seeing the older children accept Jesus as their Savior. She was always concerned about the welfare of her children. As the wife and helpmate of a deacon she served as she had strength. The simple yet fundamental principles of Jesus were outstanding in her life. She will be remembered by her many friends in the church for her unassuming attitude and kind manner toward all. She leaves her husband, two daughters, six sons, her father and mother, Mr. and Mrs. James A. Kessler, three sisters and three brothers.—M. J. Brougher, Greensburg, Pa.

Snider, Sarah A., daughter of Abram and Hannah Pippenger, was born Nov. 16, 1844, at the home where she resided all but three years of her life. She departed this life Nov. 28, 1939. At the age of twenty years she was married to Yost M. Snider. For sixty-two years they lived and labored together, rearing a family of seven children. At the age of eighty-one years the father departed this life, leaving the mother to live with Dora Murray, whom she had reared from childhood. They lived together for twelve years and then she moved in with her son-in-law and children where she was tenderly cared for. She leaves two chil-

dren, eighteen grandchildren, twelve great-grandchildren and eleven great-great-grandchildren. In early married life they united with the Church of the Brethren, remaining faithful. Funeral services were conducted in the Brookville Church of the Brethren by Pastor Roy Teach and Rev. Arthur Denlinger, a nephew of the deceased. The body was laid to rest in the cemetery near by.—Monroe Snider, Dayton, Ohio.

Swihart, Emmerson Charles, died Sept. 30, 1939, in the Maple Creek hospital. He was born May 15, 1871, in Ohio. He leaves his wife, four sons, five daughters, two brothers, three sisters, forty-seven grandchildren, seven great-grandchildren and many more relatives and friends.—Mrs. M. Palmer, Vidora, Sask., Canada.

Turner, Sister Myrtle, wife of Jonas Turner, and daughter of John H. and Elizabeth Bowman Hoover, was born Sept. 17, 1873, and departed this life Dec. 2, 1939, at her home near Mooreland, Ind. Jan. 30, 1896, she was married to Jonas Turner. She became a member of the Church of the Brethren early in life and lived a faithful and devoted life. She was a faithful worker in the Aid Society, serving as president, vice-president and treasurer a number of times. She was always interested in the Lord's work. Besides her husband she leaves one brother, one sister, four nephews, three nieces and a host of relatives and friends.—Mrs. B. F. Hawkins, Mooreland, Ind.

Wallace, Clayton Vernon, son of Harry and Nellie Wallace, was born near Plymouth, Ind., July 28, 1932, and passed away on Nov. 21, 1939. Funeral services were conducted by the writer in a funeral home in Plymouth, Ind.—N. H. Miller, Bourbon, Ind.

Weddle, Gleanne Dickerson, son of Bro. Lennie and Sister Rittie Weddle, died in the Jefferson hospital, Roanoke, Va., Nov. 3, 1939, aged 6 years and 14 days. Gleanne had been afflicted with kidney trouble for a long time but his illness became critical two days before his death. He attended Sunday school when health permitted. Besides his parents he leaves four brothers, one sister, paternal and maternal grandparents. Funeral services were conducted from the home of his paternal grandparents, Brother and Sister Joseph Weddle, by Eld. A. N. Hylton. Interment was in the family burial grounds near the home.—Mrs. Ava M. Cannaday, Willis, Va.

Witters, Estella Blackburn, daughter of Mrs. Thomas Blackburn, was born at Imber, Pa., and died Oct. 3, 1939, at her home in Woodbury. She had been in failing health for some time, but was confined to her bed only two weeks. On Oct. 1, 1910, she was married to Elmer K. Witters of Woodbury, who survives. Three years ago she united with the Church of the Brethren. Funeral services were conducted at the Replodge house in charge of Elders D. I. Pepple and J. H. Clapper. Interment was in Dry Hill cemetery.—Barbara S. Frederick, Woodbury, Pa.

CHURCH NEWS

California

Glendora.—We began our revival Oct. 15. Bro. Wm. Luckett of Long Beach came to us on Oct. 16 and was with us for two weeks. His sermons were splendid and his talks to the children held their interest and increased their attendance. Four were baptized, two rededicated their lives and one confessed but has not yet been received. Since our last report ten have been received by letter and four have been granted letters. Our recently elected Sunday-school superintendent, Ralph Shrock, is proving quite efficient. He is untiring in his efforts to build up the work. Our attendance is growing. The young married people's class has taken on new life. Glenn Vaniman, a high school and junior college teacher, is appreciated as teacher of the class. A new class in teacher training, taught by Pastor J. W. Lear, meets once each month and provides additional training for the Sunday-school workers. Bro. Edgar Rothrock was retained as our elder. Our love feast was held Nov. 29, with a good attendance. Dec. 27-29 Bro. Walter Kahle will bring us messages on money management. At Thanksgiving time a number of baskets were given to the poor. Our pastor and wife were called to Empire Oct. 30 to hold a revival. Brother and Sister Lear are always busy visiting and cheering the sick and doing whatever their hands find to do. The different Sunday-school departments are busy getting ready for Christmas. The wife of Bro. Joe Lapp passed away recently and our pastor had charge of the funeral service.—Mrs. Harvey Starner, Glendora, Calif., Dec. 8.

Colorado

Wiley.—Our young people's chorus has been doing good work under the direction of Lucille Wade. Two sisters and a brother of our pastor are here from Iowa to visit at the parsonage. Three of our young people are attending McPherson College, and two are attending Grand Junction College. Our Sunday-school superintendents are as follows: Adult, Clarence Burger; older children, Iva Ellenberger; cradle roll, Nora Crumpacker. The Aid-Missionary group has been reorganized with Mildred Reyher as president. This organization had a stand on Wiley fair day and cleared over \$50. On Dec. 6 they had a turkey dinner and bazaar, clearing nearly \$50. They helped a needy family. Soudan's Second Sunup will be their new study book. We had a large attendance at our home-coming Oct. 15. In the forenoon Harold

Fasnacht, who is now at Denver, was the speaker. In the afternoon Rev. Curtis Westfall, Presbyterian pastor at Lamar, gave the address. Our next birthday dinner will be on New Year's Eve. In addition there will be a recreation period, a program and a time for devotion.—Naomi E. Fasnacht, Wiley, Colo., Dec. 9.

Florida

Arcadia.—We met in members' meeting Nov. 20, and Sister Bail was licensed to the ministry. Bro. Henry Westheaffer was received into church fellowship and licensed to the ministry. James Herbert Lamb was elected to the deacon's office. Brethren A. D. Crist and H. B. Layman officiated in this service. Dec. 3 we held our love feast, with Bro. H. A. Spanogle officiating. We had a very good meeting. Visiting members were Brother and Sister H. A. Spanogle, Brother and Sister J. P. Cripe and Brother and Sister D. W. Miller and Sister Zigler from Sebring. Any members coming south are welcome to worship with us.—Mrs. Anna Westheaffer, Arcadia, Fla., Dec. 7.

Illinois

Okaw.—During October Pastor Carr was away holding revivals. In his absence the pulpit was supplied by home ministers and Bro. D. L. Blickenstaff of Oakley. At the beginning of the new Sunday-school year Bro. Carr conducted an impressive installation service for teachers and officers. Nov. 15 the father and son banquet was held with an attendance of ninety-eight. Bro. J. O. Winger was guest speaker. The following Sunday we had a Sunday-school convention for the four regional churches. Brethren John Wieand and Galen Lehman were the main speakers. Nov. 26 we observed home-coming and harvest day. Bro. Ralph Petry brought the morning and evening messages. These services were enjoyable and instructive. At our recent council all church committees and officers were elected. We unanimously voted to adopt the unified church financial system. Plans are under way and we expect to be ready to put it into effect Jan. 1. Dec. 9 Bro. Carr was ordained to the eldership and Bro. Dolar Ritchey had charge of the service which was very impressive. The B. Y. P. D. will give a play on Christmas Eve. The attendance and interest at all services are increasing. We are working to become a Bible church. Everyone is urged to bring a Bible to every service.—Estella Emmert, Hammond, Ill., Dec. 13.

Indiana

Beech Grove.—Installation services were held recently for Brother and Sister Ira T. Hiatt, with Bro. D. W. Bowman officiating. We feel much encouraged since Bro. Hiatt and his family have moved into our community. Our love feast was held Oct. 14, with Bro. Carnie Carpenter in charge and five other ministering brethren present. Our Sunday school is increasing in interest and attendance under the efficient leadership of Bro. Stewart Hiday. Installation services were held the first Sunday in October for Sunday-school teachers and officers, with Bro. Hiatt in charge. We met for a fellowship supper Nov. 23, which was followed by a spiritual Thanksgiving program. At the close of the program our pastor called on each individual to tell what he or she was thankful for. The men's group met recently and elected Bro. Even Fuqua as president and Bro. Francis Young as secretary-treasurer. The young people have chosen Bro. Carl Foust as president and Alma Beaver as secretary and Sister Sadie Fuqua as adult adviser. We met in council Dec. 5. The peace committee was retained for another year. The missionary and temperance committee was combined with the program committee and retained for another year. It was decided to fix a young people's classroom in the basement of the church. Many activities have been started this winter which give much promise. Our prayer meetings and Bible study are interesting. We are planning a Christmas program to be given Dec. 24. Our church is looking forward to our revival meetings which will begin Jan. 14, with Bro. Hiatt as evangelist.—Mrs. Even Fuqua, Fortville, Ind., Dec. 12.

Bremen.—We just closed a successful series of evangelistic meetings, with Bro. Ray Shank of Gettysburg, Ohio, as evangelist. The entire church was strengthened and five were added to the church by baptism. Our communion was held on Monday evening following the meetings, with our pastor, Bro. Hugh Miller, in charge. Several improvements have been made in and around the church. This has been done by extra giving aside from our regular expenses.—Margaret E. Metzler, Bourbon, Ind., Dec. 9.

South Bend, First.—Several peace meetings were held this fall for the young people of military age. Oct. 8 we held a consecration service for teachers and officers of the church school. Oct. 29 Bro. G. W. Phillips, pastor of Elkhart City church, was our guest speaker. The ladies have met one day each week for all-day sewing this fall. Our father and son banquet was well attended on Nov. 8 and 150 were present. A series of motion pictures taken while traveling in Germany were shown by a local woman. Nov. 19 was pledge Sunday. We have a hundred who are giving through the envelope system. Our financial needs are being met. We held our fall communion service on Nov. 19. Our B. Y. P. D. is active. At the fall meeting of the women's council, Mrs. Rufus Bowman of Chicago, Ill., spoke for us. Nov. 26 our church was host to 250 young people from Northern Indiana who held a two-day conference here. Bro. C. H. Sham-

berger of Elgin, Ill., formerly director of young people's work, spoke for us. The choir is preparing a Christmas cantata.—D. C. Willis, South Bend, Ind., Dec. 8.

Upper Deer Creek.—We met in council on Dec. 7, and the following were elected: Owen Munson, clerk; Bruce Walker, treasurer; Fern Murphy, Messenger agent. One letter of membership was received.—Mrs. Edgar Kitchel, Galveston, Ind., Dec. 9.

West Goshen.—Bro. J. E. Whitacre of Philadelphia, Pa., came to us on Oct. 23 and conducted our evangelistic meetings. Bro. Whitacre preached the Word with power, bringing heart-searching messages for two weeks. Sister Cora Stahly of Nappanee led the singing. We appreciated special numbers in music from our church and neighboring churches. We had good attendance and many came from neighboring churches. Twenty-six were baptized, two received on former baptism and one by letter on Monday evening following the meeting. Since then two more were baptized. The church was built up spiritually. This was Bro. Whitacre's second meeting in our church. Nov. 12 the student volunteer band of Manchester College gave a program. On Nov. 19 Bro. David Metzler spoke on Peace. This was sponsored by the peace and temperance committee. Plans are under way for our Christmas programs. The needy and shut-ins will be remembered. Our congregation is deeply saddened because of the serious illness of two of our ministers. Bro. Wm. Hess who has been ill since last July is in a weaker condition. Dec. 6 Bro. M. D. Stutsman suffered a compressed fracture of the vertebra when he fell from the hayloft at his home. Bro. Stutsman is in the Goshen City hospital and although weak is as well as could be expected.—Mrs. Mina Ganger, Goshen, Ind., Dec. 11.

Iowa

English River.—Three carloads of our men went to help in the rebuilding of the Monroe County church. Nov. 10 Bro. L. M. Lowe of Mound City, Mo., gave us a helpful peace lecture. He spent the entire week visiting the churches of the district in the interest of peace. On Nov. 19 thirty-five members of the North English church presented their letters of membership to the English River church. A fitting service of welcome and fellowship was conducted by the pastor. We are very happy to have these members with us and hope they may find a place for service and fellowship in their new church home. At our council a suggestion coming from the men's organization that a committee be elected to help secure employment and assist in locating families in our community was granted and Brethren W. D. Grove, S. E. Brower and W. W. Coffman were elected. We decided to combine the offices of church correspondent and clerk. Dec. 8 160 men and boys of the community enjoyed the inspiration, food and fellowship of a father and son banquet. We were fortunate to have Bro. M. R. Zigler of Elgin, Ill., as guest speaker.—Virgil S. Coffman, South English, Iowa, Dec. 11.

Kansas

Larned Rural.—Church and Sunday-school officers and teachers were installed in an impressive service Oct. 1. Faithful co-operation of parents and teachers is evidenced in increased interest and attendance in the children's department. Mrs. Nevin Fisher of McPherson, Kans., district director of Children's Work, visited us on Oct. 22 and had a very helpful meeting with teachers and children's workers. The children enjoyed a service party recently, at which time they helped to make their classrooms more attractive. On Sunday morning before Thanksgiving the children gave a short program. In the evening of Oct. 29 an impressive communion service was enjoyed by a large number. Bro. H. D. Michael, former pastor here and now of the Eden Valley church, assisted Eld. E. S. Fox and our pastor in the service. The very impressive peace play, Brothers, was given to a large audience Nov. 5. Sisters Seitz and Snowberger directed the play. The members were entertained at the parsonage in a series of socials during November. Brother and Sister Emery Windmill entertained the young married people's Sunday-school class at an interesting December social. Universal Bible Sunday was observed by a special sermon in the morning, and in the evening the B. Y. P. D. presented The Word of God in music, pantomime and reading. The men rendered helpful service to the Christian church in Larned by helping remove debris after their church had been destroyed by fire. The Aid Society is looking forward to another year of active service. Sister Blanche Daughenbaugh will serve as president. Our music committee works faithfully. Special numbers are provided for Sunday morning services. A drive is being sponsored in which individuals and families are purchasing copies of the new Brethren Hymnal and presenting them to the church. A splendid spirit of co-operation exists among the three churches of our community, Methodist, Mennonite and Brethren. A union revival is being planned. The women had charge of the evening service Dec. 10 and a slide lecture, Christ, the Hope of India, was given. Sister E. S. Fox is not so well and called for the anointing recently. We miss Brother and Sister D. H. Geiman at our regular services as they are spending the winter in Arizona. We are glad, however, for frequent visitors.—Mrs. Irva Kendrick Haney, Larned, Kans., Dec. 11.

McPherson.—Oct. 29 Bro. J. J. Yoder officiated at our communion service. We were happy to have a large number of college students attend. In November the Men's Work received an

offering of \$44.94 for home missions. Bro. Russell West, pastor at Pampa, Tex., was our guest speaker for our preaching mission week, Nov. 12-19. He gave several addresses at the college. His messages were practical and spiritual. We joined with the other churches of our city in a union Thanksgiving service at the Congregational church Nov. 30. Bro. Bernard King, our pastor, attended the United Stewardship Conference of twenty-seven denominations at St. Louis, Nov. 27, 28. A most co-operative spirit prevailed in our service today. After our pastor brought us a message in keeping with Universal Bible Sunday, Prof. R. E. Mohler, chairman of the trustee board, took charge. Two thousand dollars were raised to apply on the church debt. Our debt is now reduced to \$8,000. This evening the college students gave a peace play in the college chapel. Next Sunday evening Prof. Fisher, choir director, will bring us a Christmas program in art and song. At a recent women's meeting, Mrs. Nevin Fisher reviewed the book, Union Now, by Clarence Streit. Dec. 15 the Student Christian Movement is bringing to the city the moving picture, Golgotha. It will be shown in Convention Hall. Dec. 22 the Sunday school will give a Christmas program. A playlet, Christmas Helpers, is being prepared in which thirty-five children will act. Mrs. Wilbur Yoder is director. We are planning a watch night service for Dec. 31, and the annual birthday dinner for Jan. 7. Three have been baptized since our last report.—Mrs. J. Hugh Heckman, McPherson, Kans., Dec. 10.

Ottawa.—Our church building has been greatly improved in the past two months. The Men's Work organization sponsored the reroofing of the building while the Women's Work redecorated the auditorium and resurfaced the floors. The ladies successfully served a penny supper on Dec. 5 to help with the expenses. The B. Y. P. D. sponsored an inspiring musical program by Robert Beeler, a blind and crippled pianist. They also provided a needy family with food for Thanksgiving dinner. Our love feast was held Oct. 29 with Pastor Fleming and Eld. DeVilbiss officiating. Bro. Fleming has been giving an educational series of Sunday evening talks on peace. At the close of the church services, Nov. 19, Bro. DeVilbiss performed the wedding ceremony of Bro. D. R. Sisler and Mrs. J. E. Ott in the presence of the congregation. There have been four other marriages among our members since August, which have resulted in our losing some good workers. At our council the treasurer gave an encouraging report. Plans are being made for our Christmas programs.—Louise Keim, Ottawa, Kans., Dec. 11.

Michigan

Elmdale.—On Nov. 3-5 our joint Bible institute was held in the Lansing church. Bro. J. O. Winger of North Manchester and Bro. Edward Ziegler, returned missionary from India, were the speakers. Several of our members attended these meetings. Bro. Galen Barkdoll was in our midst holding revival meetings from Nov. 19 to Dec. 3. He brought eighteen Spirit-filled messages. He also talked to the children quite a few times. Nov. 26 we had an all-day meeting. In the afternoon Bro. Barkdoll spoke to the fathers and sons and Sister Harley Townsend of Woodland spoke to the mothers and daughters. The attendance was good throughout the meetings and one young man was baptized. During the days our pastor, Bro. Wm. Rivell, and his wife and Bro. Barkdoll spent much time visiting in the homes of the community. Dec. 9 we met in council and several elections were made to fill vacancies. It was decided that a church visit is to be made to every member before the March council. On Dec. 10 most of our young people with their adviser, Mrs. Rivell, visited the B. Y. P. D. of Battle Creek and attended the evening church service there. Our Sunday-school children are preparing a Christmas program to be given Dec. 24 in the morning, and the B. Y. P. D. is preparing one for the evening.—Mrs. Ray Wieland, Freeport, Mich., Dec. 11.

Lansing.—We met in council Oct. 7 and the church and Sunday-school officers were elected. Our harvest meeting was conducted by Pastor Walter Young. The noon meal was served at Potters Park. Oct. 8 our pastor conducted installation services for our officers and teachers. The Sunday-school superintendents and pastor conducted an impressive promotion day service. Nov. 3-5 the Bible institute was held in the Lansing church. Churches represented were Battle Creek, Sunfield, Woodland, Elmdale, Thornapple and Flint. Brethren J. O. Winger of North Manchester and E. M. Ziegler, returned missionary from India, were the speakers. Both gave interesting and helpful messages. Bro. Walter Young led us in the song services. The meetings were well attended. The Michigan Bible institute has held meetings of this type each fall for nearly twenty years. The Men's Work and Ladies' Aid are busy securing money for payments on the new lots west of the church. The Aid made forty-one gallons of apple butter last fall, and has had fairly good success in selling it. Our love feast was well attended on Nov. 19. The visiting ministers and their wives were: Brother and Sister Samuel Bollinger and Brother and Sister Roy J. McRoberts. Our pastor would be glad to have addresses of members or friends of the church in this district that are not affiliated with us. Send the names to the correspondent.—Homer Peters, Lansing, Mich., Dec. 14.

Pontiac.—Bro. Weaver had charge of a peace program, Oct. 15, in the afternoon and evening. Nov. 6 Bro. Neher from Akron, Ohio, started painting the picture of The Sermon on the Mount

on the wall back of the pulpit. The picture was finished and dedicated Nov. 12. Nov. 18 the Men's and Women's Work held a joint meeting at the church. The men did repair work and helped the women clean the church. They had a co-operative supper in the evening. The Home Builders' class gave a chicken supper Nov. 4, and the Ladies' Aid gave a bazaar and penny supper Dec. 1.—Mrs. Paul Shafer, Pontiac, Mich., Dec. 8.

Minnesota

Worthington.—The members of our church are planning for a home-coming to be held Aug. 18, 1940, and we hope that many former residents and friends will be with us for that occasion. We met in council recently and Bro. Ralph Shade presided in the absence of Pastor J. Schechter who has been a patient at the Worthington Clinic for several weeks where he is receiving treatment for a varicose ulcer on his limb. We are glad to report that he is getting along nicely. Sister Elsie Finckh of Hancock spent Thanksgiving vacation with her parents here and brought a splendid message on Thanksgiving morning and also the following Sunday. The men's and women's Bible classes will present a pageant, The Christmas Star, on Sunday evening, Dec. 17.—Mrs. H. H. Hauenstein, Reading, Minn., Dec. 8.

Nebraska

Enders.—Fourteen young people attended the conference at Beatrice and brought home a beautiful picture of Christ in Gethsemane which they received for having the most points for different activities of the church. We met in council Dec. 2 and most of the officers were re-elected. Mrs. N. A. Trowbridge was elected Sunday-school superintendent; Miss Vesta Wine, corresponding secretary. In connection with our business meeting we held a kitchen shower for the church and enjoyed a church supper. Many nice and useful gifts were received for the church kitchen. On Thanksgiving Day, Nov. 30, we met at the church at 7 A. M. and the little Pilgrims opened the services by giving a demonstration of church in their days. This was followed by several special numbers by the orchestra, a Thanksgiving play by several young people and talks by local people. Each family that was able to do so contributed a paper sack of fruit which was placed in a large basket and distributed to seven needy families. Through the influence of our B. Y. P. D. a junior group has been organized with a membership of fourteen. The B. Y. P. D. with the assistance of several who are not members is working on the Christmas cantata. We wish to send greetings and best wishes to all Gospel Messenger readers.—Blanche Trowbridge, Enders, Nebr., Dec. 13.

North Carolina

Frainty.—Brother and Sister D. G. Church were delegates to district conference. At our September council Bro. W. M. Robertson was re-elected superintendent, with Bro. H. D. Robertson as assistant. Our field worker, Bro. M. E. Clingenpeel, of Virginia, conducted our series of meetings. Each evening he talked on one point of our Covenant of Loyalty to Christ. We feel that his coming has helped to strengthen and encourage the church to go forward. Bro. Clingenpeel also conducted our communion services at the close of the meeting. We installed a furnace in the church recently. We decided to secure a summer pastor for 1940. We decided to start our church year the first of October, beginning in 1940. We are planning to have our installation services the last Sunday in December, with Bro. Clingenpeel in charge. We have lost two of our members, Sister Lola Beckner and Bro. Ross Faw, by death this fall. One church letter was granted in December. We are planning to have a Gospel Messenger club again this year. The program committee is planning a Christmas program for Christmas night.—Mrs. Mary R. Pickett, Winston-Salem, N. C., Dec. 8.

Ohio

Center.—Oct. 1 we observed rally day in our Sunday school, with an attendance of 149. The afternoon program consisted of readings, solos, numbers from a chorus and an address by Mr. Blue from the First Christian church of Canton, Ohio. Oct. 8 we had a good attendance at our love feast. Oct. 25 we met in council. One deacon was elected Nov. 19 and we decided to elect another at some later date. Bro. Russell Sefong was elected. Brethren S. S. Shoemaker and E. E. Frick were in charge of the election. In the afternoon of Nov. 19 the men of subdistrict No. 3 held a meeting at the church. Speakers were Wilbur Stuckey, J. C. Inman and Ira Dickerhoof. Nov. 23 we observed Thanksgiving by meeting at the church at 6 A. M. We had as guest speakers Bro. C. Ray Keim of North Manchester, Ind., and Rev. E. M. Riddle of the First Brethren church of Louisville, Ohio. The young people are working on a Christmas program to be presented on Dec. 24. Dec. 10 Brother and Sister Sefong were installed into the deacon's office.—Mrs. Jennie Weyand, Louisville, Ohio, Dec. 8.

Cleveland.—We have made much progress since the arrival of Brother and Sister J. D. Reber a year ago. We met in council Oct. 29 and plans were made for the coming year. The year closed with no financial deficit and the budget for the coming year was adopted. The pastor's report showed fifteen new members since last January. A special Armistice service on Nov. 10, attended by the Mennonite, Society of Friends, and Brethren

members, was held at the Church of the Brethren. A most interesting address was given by Dr. Francis Bacon of Western Reserve University. Dr. James Myers, presiding chairman of the evening, also made many instructive remarks concerning the stand of the three pacifist churches. At the November meeting of the ladies' circle we enjoyed a musicale and book review. Lucille Harley, accomplished pianist, rendered a splendid classical program. Mrs. Donald Bame reviewed Children of God. Our twelfth anniversary was celebrated on Nov. 19, with Pastor Reber giving the morning sermon, after which all members and friends enjoyed a fellowship dinner. Rev. O. M. Walton, secretary of the Federated Churches of Cleveland, delivered the afternoon sermon. Christmas activities are well under way, with the ladies' circle holding the annual bazaar on Dec. 9, and the Christmas dinner on Dec. 13. On Dec. 20 the adult Bible class will sponsor a family Christmas party for old and young. The young married people's class will conduct their December meeting with activities befitting the season. Dec. 3 Bro. Reber conducted a most impressive communion service. On Sunday evening, Dec. 24, a candlelight service will be held with a special musical program by the choir.—S. Rowena Weaver, Cleveland, Ohio, Dec. 7.

Kent.—At our September council meeting officers were elected. The intermediate class was divided, making one new class. Two weeks of evangelistic meetings have just closed, with Bro. Elden Petry as evangelist. These meetings were well attended and each message was filled with pure gospel truths that strengthened the heart of each listener. Neighboring churches were faithful in attendance and brought special messages in song several evenings. Four were baptized. The meetings closed with a love feast, Nov. 20. Plans are being made for our Christmas program to be given by the Sunday school on Christmas Eve. It is our custom to have a white gift service and make up baskets for a few needy families from these gifts. At our council on Dec. 1 one letter was granted. It was decided to have Pastor E. A. Edwards hold a week of pre-Easter meetings. We are looking forward to a musical program by the mixed chorus from the Akron Church of the Brethren, Dec. 3.—Dorothy Frame, Kent, Ohio, Dec. 1.

New Carlisle.—Sept. 24 Pres. Rufus D. Bowman of Bethany Biblical Seminary gave us two very inspiring messages. An offering was received for Bethany. Our fall workers' conference was held Oct. 12. Rev. Clifford J. Leach of the Presbyterian church was the speaker of the evening. Oct. 29 we held our communion. Bro. H. H. Helman, our pastor, officiated. Our church entertained the Southern Ohio workers' conference Nov. 1. A potluck supper was served, after which a very helpful program was rendered. Nov. 5 three members of the Southern Ohio peace caravan brought interesting messages to our group. Nov. 16 our women's missionary society sponsored a play which was given by some of our young people at the high school auditorium. The proceeds were given to missions. On Nov. 22 the churches of our town held a union Thanksgiving service. Rev. C. W. Black, the Methodist minister, gave a stirring message. The offering was used to provide some of our unfortunate children with warm school lunches. Dec. 1 we met in council and splendid reports were given. Brother and Sister I. W. Moomaw are to be with us Dec. 10. A potluck dinner will be served in the basement of the church. Our young people are working on a Christmas cantata. Bro. Paul Kinsel will speak on the Amsterdam Conference Dec. 17. We are expecting Bro. Rufus Bucher to be with us in a revival meeting beginning Jan. 7. Pray for the success of this meeting.—Ida Kempton, New Carlisle, Ohio, Dec. 9.

Pleasant Valley.—Our communion was held on Oct. 29 at the beginning of our revival meetings held by Bro. R. H. Nicodemus of Sturgis, Mich. Bro. Nicodemus brought powerful gospel messages which strengthened and uplifted the members and will surely help us to do better work. Nearly every night some attended from near-by churches and others came a great distance. This and the special music added to the interest. Since the revival the members feel the need of prayer meetings. They are held each Wednesday evening and much interest is shown. We are looking forward to the Christmas season of good cheer and helpfulness. The superintendent and teachers of the primary department are trying to teach the thought of giving rather than receiving. On New Year's Eve a representative of the Council of Churches will present King of Kings. The near-by churches are invited to come and enjoy these pictures of the life of Christ. The young married people's class is planning to give a play in the near future. We have also decided to hold a Bible school sometime in June. Robert Noffsinger and Dr. J. Edward Harshbarger, both of Dayton and members of the peace deputation teams of Southern Ohio, gave us interesting and helpful ideas on peace one Sunday evening in November.—Mrs. John C. Puterbaugh, Rossburg, Ohio, Dec. 6.

Springfield (Northeastern).—Sept. 17 Brother and Sister Ira Moomaw, missionaries on furlough from India, were guest speakers at our missionary and harvest meeting. They brought interesting and instructive messages. The district meeting of Northeastern Ohio was held at our church Oct. 10-12. Bro. Maphis of Bethany hospital was one of the speakers. During the week of Oct. 16 our pastor, Bro. Holsinger, attended the pastors' conference at Chicago. Our fall love feast was held Nov. 5, with

Bro. S. B. Noffsinger officiating. A peace declamatory contest was conducted at the church on Nov. 12 under the direction of the B. Y. P. D. There were ten contestants. Nov. 13-26 Bro. A. M. Dixon of Elizabethtown, Pa., was with us in a revival during which time he preached sixteen strong gospel sermons. The church was built up spiritually and eleven were baptized and two reclaimed. Our Thanksgiving Day union services were held in our church. Our regular services at the church during the fall months have been well attended. Nov. 19 at the close of the morning service the congregation had the pleasure of witnessing the marriage of Allen Bennett Feller and Sister Nathella Frances Hickman, by our pastor.—Mrs. Fred Young, Mogadore, Ohio, Dec. 4.

Stone Lick.—Our pastor, Bro. J. M. Garst, baptized a young woman from Highland, Ohio, at Lower Miami, and we welcome her to the Stone Lick church, the nearest congregation of the Church of the Brethren. Bro. V. E. Grossnickle is our Sunday-school superintendent. Our pianist, Mrs. Guy Winters, has not been with us for some weeks as her husband has a broken limb. We are praying for Bro. Garst's youngest daughter who was injured recently.—Anna Lesh, Goshen, Ohio, Dec. 13.

Wooster.—Sept. 10 the men's organization gave an interesting program on the Christian's Use of Money. Sept. 26 the mixed quartet represented the Wooster church at Chippewa where their pastor, H. C. Early, was holding evangelistic services. Oct. 8 was homecoming day, with Bro. T. S. Moherman of Ashland as guest speaker. Sister Anna Garver and Sister Ammon Halterman of Orrville were with us after a long absence due to ill-health. Oct. 15 in the evening a unique brides' program was directed by the pastor's wife. Ten brides from the Good Will Circle appeared in their wedding gowns and took part in a program emphasizing the sanctity of the home. On the same day Bro. Clark Musser, our assistant superintendent, added another bride to the circle by marrying Sister Lena Zigler of the White Cottage church. The young people held a social, shower and oyster supper in their honor at the home of J. A. Mussers. Nov. 7 the wedding bells rang for Bro. Howard Neff and Sister Twila Blough, both members here. They are now living in Massillon where he is employed. Nov. 12 was a real love feast day, with an unusual number of visitors from other churches. Bro. M. M. Taylor of Louisville, Ohio, helped all to see the joy of the church ordinances as he directed them and gave his talks. Nov. 13 Bro. C. H. Petry of Akron, Ohio, began evangelistic services. The Akron chorus of twenty-five voices, the Salem Mennonite quartet, the Beech Grove Chippewa quartet, our chorus of seven men, the Fisher sisters and other song leaders furnished splendid music. Two accepted Christ and two new homebuilders were reconsecrated. Dec. 6 Bro. W. D. Fisher expects to go to Dayton where he is to baptize his grandson and Bessie Fisher who made their acknowledgment of Christ here. The Wooster church co-operated in the union Thanksgiving services in the Smithville Methodist church. Nov. 26 open house was held for the double diamond wedding celebration of Brother and Sister D. M. Brubaker of Orrville and Brother and Sister Henry Heestand of Chippewa Lake who were all married by Bro. D. M. Irvin. Work is now under way for rebuilding the old furnace. A Christmas program is being planned.—Miriam Hoff Fetter, Smithville, Ohio, Dec. 4.

Oklahoma

Ames.—Women's meetings have been held at Munkres, Rairigh and Provolt homes since the last report. Our church council was held Sept. 20 and few changes were made in the official staff of the Sunday school and church. Bro. Barnhart attended an old-fashioned communion and visited relatives in Kansas in September. Sept. 1 the recently organized W. C. T. U. held a Frances Willard memorial service at our church. Bro. Emery Lawver preached for us Oct. 8. Oct. 22 our district Sunday-school convention met at the Meno Mennonite church. We observed rally day Oct. 29 with dinner at the church. The young people gave a program in the afternoon. Nov. 5 we observed educational day and lifted an offering for our college. A delightful evening was spent father and son week at the home of Ora Munkres, with a wiener roast and campfire program. Bro. Thralls of Helena was our guest speaker. Thanksgiving was the theme for Nov. 26 and an offering was given to home missions. Mr. and Mrs. Vernon Newland, missionaries of the Christian church on furlough from Tibet, spoke under the auspices of our Women's Work group. Mrs. Newland spoke at our church and Mr. Newland at the school auditorium. The latter showed slides and an offering was lifted for their work. We expect Bro. Huston to give a peace lecture this week. The children's department sent an offering of \$2.50 for the China relief fund. The church has engaged Bro. Oliver Austin and his wife for a revival meeting in January.—Mrs. Florence Barnhart, Ames, Okla., Dec. 4.

Oregon

Grants Pass.—On Oct. 22 Brother and Sister Frank Edmister were with us, and Bro. Edmister preached for us in the evening. They were formerly members of our church. The mothers and daughters held a meeting Oct. 29, and a large crowd was present. Bro. Walter M. Kahle and family were with us Nov. 7-9 and he brought us messages on The Christ Approach to Mastery in

Money Management. The ladies held an all-day Aid meeting at Sister Grace Brubaker's home on Nov. 9 and assisted with her sewing. Bro. Stutsman conducted an inspiring song service on Nov. 12 and gave the history of a number of hymns. Nov. 16 three birthdays were honored at the parsonage and a social time was enjoyed. Nov. 19 the young people conducted the devotional services in the morning. The children and some of the young people gave a Thanksgiving program on Nov. 26. Brother and Sister G. G. Canfield held a series of evangelistic meetings, Nov. 19 to Dec. 1. Attendance was not so good because of the influenza epidemic and bad weather. A Thanksgiving offering for home missions was received. The church met in council Dec. 10. We decided to hold our spring love feast in April. The following officers were elected: Clerk, Annie Harlacher; trustee, Clarence Stutsman; Messenger correspondent, the writer; member of ministerial board, Bro. George Shade; social committee, Mary Harlacher and Alma Johnson; member of program committee, Mary Harlacher; assistant Sunday-school secretary, Alma Harlacher; flower committee member, Sister Christlieb. Our church work is progressing nicely under the efficient leadership of our pastor, Bro. Noble Stutsman.—Alta P. Morton, Grants Pass, Ore., Dec. 11.

Pennsylvania

Geiger.—Our Sunday school reorganized and Bro. H. J. Beabes was re-elected superintendent; Mrs. Fred Ogline, primary superintendent; Mrs. Earl Moon, home department superintendent. The primary department is preparing a Christmas entertainment to be given in the church Dec. 22. Our Sunday-school attendance has been good. Our fall love feast was held Oct. 29, with sixty-seven communicants. Bro. Elmer Blue of Pittsburg, Pa., officiated. Sister Moon and the undersigned served as delegates to district meeting in the Windber church Oct. 25, 26. Sister Catherine Bowman represented the Women's Work group. The B. Y. P. D. reorganized and Bro. James Baughman was re-elected president, with Sister Iva Miller as adult adviser. Officers were installed at the candlelighting service on Sept. 5, with Pastor H. Q. Rhodes officiating. We are very much pleased by the active part our young people are taking in the service of the Master. Our young people have been regular in attendance at the B. Y. P. D. meetings and also at circuit gatherings. We are looking forward to a watch night service of circuit No. 4 of Western Pennsylvania to be held in the Somerset church. Many of our group are planning to attend this service. They also plan to sing Christmas carols for the aged folks of this community. Plans are being made to start a young people's chorus in our church.—Wilbert G. Beeghly, Somerset, Pa., Dec. 11.

Meyersdale.—We had a large attendance on Sunday morning for the dedication of the new organ that was presented the congregation by Dr. Charles E. Griffith of Philadelphia in memory of his mother, Mrs. Linda E. Griffith. In the evening Miss Josephine L. Bailey, organist for the Moxham Church of the Brethren, played a recital on the new instrument. Bro. Charles Calvert Ellis, president of Juniata College, preached the dedication sermon. Next Sunday being Universal Bible Sunday, our pastor, Bro. DeWitt L. Miller, will use as his theme, The Message of the Bible. In the evening there will be lantern slides on the theme, The Old Book Finding New Friends. Dec. 24 the play, The Bethlehem Inn, in an adapted form, will be given. The week of Jan. 1-5 will be observed in the churches of Meyersdale as week of prayer. Jan. 8 the community school of Christian education will open in the high school building and will continue each Monday evening for six weeks. Eight courses are offered.—W. A. Shoemaker, Meyersdale, Pa., Dec. 8.

Pleasant Hill.—Our church work has been moving along nicely. Bro. Ezra Bowman of Callaway, Va., had been preaching two sermons the third Sunday of each month and our elders preach the second Sundays. We have made two visits to the home of our old colored sister, Mary Anne Madison, who is more than 100 years old. The fourth Sunday in September a goodly number from our congregation went to Pine Creek, a preaching point in Carroll County, and held services jointly with Bro. Hampton Marshall and his congregation. We enjoyed a picnic together. Our Sunday school is steadily growing. We had the pleasure of entertaining the Billy Sunday club from Roanoke, Va., the second Sunday in November. One has been baptized since our last report. Dec. 9 we met in council and re-elected all church officers for a term of two years.—Mrs. Ava M. Cannaday, Willis, Va., Dec. 11.

Upper Conewago.—At our morning services on Sept. 3 Bro. C. B. Sollenberger from Carlisle was with us at the Hampton house and preached a touching sermon. In the afternoon we dedicated one of our church houses which has been closed for more than a quarter of a century. Bro. Sollenberger brought a splendid message for the occasion. The church was filled and a large number were unable to get inside. It is our purpose to hold regular services there. Sept. 23, 24 we held our fourth annual Bible conference at the Mummert house. This proved a success. Oct. 18-20 Bro. I. N. H. Beahm was with us at the Latimore house for our pre-love feast services. His messages helped to bring us closer to God, and all the tables were filled at the love feast. Bro. Beahm officiated, assisted by visiting ministers from other congregations. On Sunday morning we had two inspiring messages. Eld. Quincy Leckrone from Ohio spoke on the Walls

of Salvation and Eld. Beahm spoke on The Supremacy of Jesus Christ. In the afternoon Bro. Beahm brought the message at the Trostle house. In the evening we began our revival meetings at the Mummert house, with Bro. Leckrone as evangelist. He preached seventeen wonderful sermons which seemed to draw us closer to God. Brethren Bruce Anderson, Paul Wagner and Irvin Baum represented our church at the district meeting which was held in the Perry congregation. Our Thanksgiving services were held in the East Berlin house Nov. 23. Bro. Christian Gibbel from Manheim brought a timely message to a full house. An offering was taken for missions. Recently two were received by letter. Our members feel they have been blessed wonderfully this year by working together in the upbuilding of his kingdom.—Bertha E. Hull, East Berlin, Pa., Nov. 30.

West Greentree.—On Oct. 8 we enjoyed a message by A. L. Price at the Greentree house. Oct. 22 a Children's Day service was held at the Florin house, with Bro. Forest Weller of Elizabethtown College as guest speaker. Nov. 5 Bro. Herbert Wolgemuth from the Chiques congregation brought the message at the Greentree house in the morning. Nov. 5, 6 we enjoyed our love feast at the Florin house, with Bro. S. G. Falkenstein from Harrisburg officiating. Brethren Christian Gibble, L. D. Rose, Harry C. Neff, B. G. Stauffer, Harry G. Fahnestock, Quincy Leckrone and Paul Miller were also with us and brought inspiring messages. Nov. 12-26 we held our evangelistic meeting at the Rheems house, with Bro. Nathan Martin as evangelist. There were three conversions. His sermons were inspiring and helpful. Dec. 5 we met in council at the Florin house and elected the following Sunday-school superintendents: Greentree, Bro. Harry W. Eshelman with Bro. Paris Ober as assistant; Rheems, Bro. John Guider with Bro. Aaron Shenk as assistant; Florin, Bro. John E. Eshelman with Bro. Henry Becker as assistant. About ninety-five per cent of the congregation decided to get the Messenger for 1940.—Mrs. Henry E. Breneman, Elizabethtown, Pa., Dec. 11.

Westmont.—The following officers were elected in September: Elder, C. W. Blough; clerk, Sister Florence Head; church correspondent and Messenger agent, the writer; treasurer, Ernest R. Blough; superintendent, the writer; junior superintendent, Sister Violet Younkin; cradle roll superintendent, Sister Carrie E. Peterson; home department superintendent, Sister Mary C. Rummel; secretary, Kathryn McCauliff. Our love feast was held in October, with a large attendance. Revival services were held the last two weeks of October, with Bro. C. C. Sollenberger of Uniontown, Pa., as evangelist. Mr. Mills from Johnstown had charge of the singing. As a result of this meeting seven were added to the church by baptism. Attendance was good. Brethren Sollenberger and Mills were at their best. We had a cash rally in October and received \$305, which was applied to finish paying for our new heater. Our union Thanksgiving service was planned by the three churches and a fine program was given. Bro. Fox of the United Brethren church brought an inspiring message. An offering was given to the Christian Home. Our B. Y. P. D. reorganized under the leadership of Sister Paul Croyle and is getting along nicely. A junior choir was organized under the leadership of Sister Anna Blough. We are looking forward to the time when we shall have a parsonage. Our first offering for this is to be lifted the last Sunday in January. Our work is progressing nicely under the leadership of our pastor and his wife.—William H. Rummel, Johnstown, Pa., Dec. 11.

Woodbury.—Oct. 29 a very impressive love feast was held at the Replogle house, with 216 surrounding the tables. Pastor J. H. Clapper had charge, assisted by the home ministers. Bro. Emmert Frederick conducted the preparatory service in the morning. Nov. 12 a similar service was held at the Holsinger house, with ninety communicants. Thanksgiving services were held at each house, the offerings to be used for the Morrison's Cove Home for the Aged at Martinsburg. Our Sunday schools are preparing for Christmas.—Barbara S. Frederick, Woodbury, Pa., Dec. 7.

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Liberty.—W. A. Reed, of Campobello, S. C., assisted by Pastor J. R. Jackson, conducted a revival Nov. 6-22. Seven were baptized and one reclaimed. Nov. 26 one young man renewed his covenant. Bro. Reed preached with great spiritual power and the church was strengthened. We are having a fine Sunday school. We enjoyed having Bro. Reed with us and pray that he will have many more years of service for the Master.—Mrs. J. B. Isenberg, Jonesboro, Tenn., Nov. 27.

Virginia

Middle River.—Oct. 8 Dr. Guy Fisher of Staunton gave a temperance lecture. Our church has just closed a successful training school with Bro. Samuel Harley as director. This school was held every Sunday and Wednesday nights for three weeks, with an average attendance of one hundred. There were classes for all ages. Home talent was used for all classes except the adult class which was taught by Bro. Marshall Wolfe of Bridgewater College. We decided to have a similar school next year. We met in council Nov. 25 and decided to have pre-Easter services next year with the love feast on Thursday evening previous to Easter. We plan to have our revival next year during the first two weeks in August if our evangelist is available for that time. The B. Y. P. D. was elected Messenger agent. The men of the church recently purchased and set up a heatrola in the parsonage. A group meets each week for hymn practice. All members interested in good music are invited to attend these meetings. A Christmas program is being prepared.—Bessie Diehl, Staunton, Va., Dec. 1.

Redoak Grove.—We met in council Nov. 12 and Bro. C. E. Williams gave an inspiring talk. The following church officers were elected: Bro. Dewey Reed, treasurer; Sister Ella Ruth Sowers, clerk; Bro. F. F. Basham, Sunday-school superintendent; Sister Lula Mae Reed, Messenger agent; the writer, correspondent. We enjoyed a very spiritual love feast Oct. 7, with Bro. Bowman from Christiansburg officiating. Attendance was good. The following Sunday Bro. W. F. Vest gave an inspiring message. We are trying to carry on our church school through the winter months but have many obstacles to confront. We want to have a Messenger club in our church again this year. Our church has been greatly strengthened by the community prayer meetings held each Sunday evening in the homes in the community by our faithful leader, Bro. F. T. Basham. There have been some conversions and we earnestly pray that there may be many more.—Mrs. Ada Basham, Floyd, Va., Dec. 1.

Salem.—Nov. 5 we began our series of evangelistic meetings, with Bro. Graybill Hershey of Manheim, Pa., as evangelist. He preached fifteen forceful and instructive sermons. As a result twelve were received into the church by baptism and one was reclaimed. Our love feast was held on Nov. 18, with Bro. Hershey officiating, assisted by Brethren Helsley and Burner of the Valley Pike congregation. We feel that the congregation has been greatly strengthened by these meetings.—Ollie L. Cline, Stephens City, Va., Dec. 8.

West Virginia

Pocohontas Mission.—Sept. 23 our communion service was held at the Hevener church. New individual communion cups were presented by the Aid Society in memory of Sister Maggie Great-house who had always given the wine for communion. The Aid Society has also promised \$25 toward the repair of the Hevener church. The Boyer church has been repainted and the grounds improved. Thirteen were received into the church at Boyer. Our pastor and his family attended the regional conference at Roanoke.—Mrs. A. E. Sheets, Durbin, W. Va., Dec. 12.

Red Creek.—We have Sunday schools at Wolford, Dryfork and Bethel and Bro. D. B. Spald is preaching for us twice a month. Bro. Lawrence Rice was our summer pastor. He preached for us once a week and held three revivals. Six were baptized and one reclaimed. At Wolford a choir helped with the singing and Bro. Rice illustrated several songs. Our love feast was held at Bethel house. Attendance and interest in all church services have been good and we hope they may be better during the coming year.—Alta Pennington, Dryfork, W. Va., Dec. 7.

Terra Alta.—We have been fortunate in securing Bro. Foster Bittinger of Eglon, W. Va., as part-time pastor for our church. He began working with us Sept. 1. We have preaching every second and fourth Sundays, both morning and evening. Brethren Chester A. Thomas and N. V. Leatherman were re-elected as our elders at our September council. Nov. 19 we were favored with a good sermon delivered by Dr. L. A. Lindower of Ashland College. We were sorry to lose one of our faithful members, Bro. Sol Fike, who passed away Nov. 12. He had been sick for a long time, but when in good health was active in church work. The Women's Work has been doing a lot of quilting and fancy work. Recently they had a sale of fancy work and were able to sell about everything they had made. The women's missionary society had charge of the evening worship service on Nov. 26 and the men will have charge Dec. 10. We are planning to give a Christmas program on the evening of Dec. 24.—Mrs. Roy Whitehair, Terra Alta, W. Va., Dec. 6.

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OUR MISSIONARIES

SWEDEN

Graybill, J. F., and Alice, Spangatan 38, Malmö, Sweden, 1911.

CHINA

Liao Chow, Shansi, North China
 Note: Address all at Liao Chow: % Hugh McKenzie, 53 Race Course Road, Tientsin, North China.
 Hutchison, Anna, 1911.
 Ober, Mary Velma, 1936.
 Pollock, Myrtle F., R. N., 1917.
 Sollenberger, O. C., and Howard, 1919, 1938.
 Wampler, Ernest M., and Elizabeth, R. N., 1918 and 1922.
 Ping Ting Chow, Shansi, via Tientsin, North China
 Crumpacker, F. H., and Anna, 1908.
 Cunningham, Dr. E. Lloyd, and Ellen E., 1938.
 Ikenberry, E. L., and Olivia, 1922.
 Metzger, Minerva, 1910.
 Parker, Dr. D. M., and Martha, R. N., 1933.
 Schaeffer, Mary, 1917.

Show Yang, Shansi, via Tientsin, North China

Bright, J. Homer, and Minnie, 1911.
 Clapper, V. Grace, 1917.
 Rothrock, Hazel M., 1938.

Taiyuan, Shansi, 7 Hsin Min St., via Tientsin, North China

Myers, Minor M., and Sara, 1919.
 Shock, Laura, 1916.

Peking, China, % College of Chinese Studies

Susie M. Thomas, 1939.

On Furlough

Oberholtzer, I. E., and Elizabeth, 801 Mulberry St., Muncie, Ind., 1916.
 Smith, W. Harlan, and Frances, R. 1, Stet, Mo., 1919.

Senger, Nettie M., South English, Iowa, 1916.

Sollenberger, Hazel, 418 Summit St., Oceanside, Calif., 1919.

Wertz, Corda L., R. N., Spencer, Ohio, 1932.

AFRICA

Garkida, Nigeria, West Africa, via Jos Harper, Clara, 1926.

Heckman, Clarence C., and Lucile, 1924.

Studebaker, Dr. Lloyd R., and Modena, 1934.

Lassa, via Maiduguri, Nigeria, West Africa

Brumbaugh, Grayce, R. N., 1937.

Faw, Chalmers E. and Mary P., 1939.

Kulp, H. Stover, and Christina, 1922 and 1927.

Petre, Ira S. and Mary M., 1939.

Shisler, Sara C., 1926.

Weaver, E. Paul and Zalma F., 1939.

Marama, via Damatura, Nigeria, W. Africa

Landis, Herman B., and Hazel M., 1938.

On Furlough

Bittinger, Desmond and Irene Frantz, 337 S. Market St., Elizabethtown, Pa., 1930.

Bosler, Dr. Howard A., and Edith, % General Mission Board, Elgin, Ill., 1931.

Burke, Dr. H. L., and Marguerite, R. N., Walkerton, Ind., 1928.

Engel, Alice, R. N., % General Mission Board, Elgin, Ill.

Frank, Evelyn E., R. N., % General Mission Board, Elgin, Ill., 1938.

Horn, Evelyn J., R. N., Roseville, Ohio, 1930.

Royer, Harold A., and Gladys H., 621 Clark Ave., Ames, Iowa.

Moyer, Edna Faye, Alfordton, Ohio, 1931.

Utz, Ruth, R. N., Brightwood, Va., 1930.

INDIA

Ahwa, Dangs, Surat Dist., India

Alley, Howard L., and Hattie Z., 1917.
 Ebbert, Ella, 1917.

Anklesvar, Broach Dist., India

Bollinger, Amsey and Florence M., 1930.
 Grisso, Lillian, 1917.

Kinzie, Wm. G. and Pauline G., 1937.
 Lichty, D. J., and Anna, 1902 and 1912.

Warstler, Anna M., 1931.

Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India

Blickenstaff, Verna M., R. N., 1919.
 Blough, J. M., and Anna, 1903.

Cottrell, Drs. A. R. and Laura, 1913.
 Mow, Baxter M., and Anna B., 1923.

Shickel, Elsie N., 1921.

Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India

Messer, Hazel E., R. N., 1931.
 Nickey, Dr. Barbara M., 1915.

Royer, B. Mary, 1913.

Swartz, Goldie E., 1916.

Palghar, Thana Dist., India

Shull, Chalmers, 1919, and Susan L., 1927.

Umalla, Broach Dist., India

Miller, Eliza B., 1900.
 Miller, Sadie J., 1903.

Vyara via Surat, India

Brooks, Harlan J., and Ruth, 1924.
 Kiracofe, Kathryn, 1937.

Widdowson, Olive, 1912.

Zigler, Earl M., and Rachel M., 1937.

82 Esplanade Road, Bombay, India

Blickenstaff, L. A., and Mary, 1921 and 1920.

(Serves part time Inter-Mission Business Office.)

Landour, Mussoorie, U. P., India

Townsend, Ralph, 1937.
 (Serves Woodstock School)

On Furlough

Moomaw, I. W., and Mabel, 2134½ Indianola Ave., Columbus, Ohio, 1923.

Ziegler, Edward K., and Ilda, 3435 Van Buren St., Chicago, Ill., 1931.

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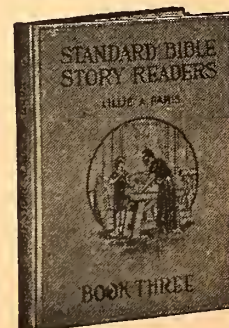
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